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The Israeli Church

Conflict is raging in Israel among brethren and some who would call themselves brethren over a number of issues. First, there are those who lay claim to apostolic authority and seek to have all churches and organizations to voluntarily subject themselves to their authority. They make no claims as to the revelation of new truth, but as to interpretation and application of truth over those who willingly acknowledge them as apostles. Others vehemently reject these claims.

Second, there are those among the Charismatics who wish to introduce to churches in the country, especially the young people of the congregations, various teachers, points of view, methods and practices that are widely considered questionable elsewhere. Others are seeking to warn the brethren from such influences and are being denounced as unloving, arrogant and divisive. On the other hand, there is a growing recognition of the need for some form of moral and spiritual cohesiveness. How that is to be achieved is still up for grabs.

Third, questions continue to be raised as to the doctrines of the Trinity and the deity of Christ, some of which have become overt denials of the Gospel, others if which are more discreet but potentially all the more dangerous because they are discreet.

Fourth, a lively debate is being conducted as to the validity or non-validity of claims to modern-day prophecy, with an emphasis on the predictive element of prophecy rather than on the exhortive. Of course, this and the question of apostolic authority are not unrelated, and both touch on the essence of the church, the authority of God's word and the nature of the Spirit's present activity.

The lack of cohesiveness and of a shared Confession of Faith, and the absence of a communal teachable spirit are wreaking havoc among us, while young Christians watch with increased dismay at our conduct. Pray, please!

On Being Christian in Our Respective Cultures

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Hear it again

Some moments in history are turning points; others are but a flash in the pan. Some become turning points because of the immediate import of their content; others because they mark the beginning or the culmination of a trend. The latter are especially dangerous because their gradual nature renders them less obvious, more difficult to detect. The church in the West is presently at a turning point which is neither the beginning nor the end of a very dangerous trend. The church must respond with an honest fear of and love for God that create the courage, the moral commitment and the willingness to sacrifice that are necessary for the moment. I am an outsider. I live in Israel. But the implications of the church's failure to rise to the occasion created by the moment will reverberate around the world. I am, therefore, obliged to address you on this pressing matter.

Moreover, I am your fellow Christian and a Minister of God's word. I tremble to think of what is sure to happen if the church does not respond as it should. God's word is clear: the true burden of biblical prophecy is not the kind fascinating prediction which seems to entertain so many as they throw about their texts, write their books, draw their charts and argue over sequences; it is a declaration of the holiness of God, an exposure of national sinfulness and a reminder of the terrible wrath of God in response to sin. It is a call to alter course and turn back to God and his ways.

In spite of ineffectual protestations since 1973, according to Abort73.com, every year between 1973 and 2011 1,358,974 babies in the US alone were murdered in their mother's womb, totaling 53 million unborn, defenseless children. This is nothing less than a cold-blooded Holocaust, more horrific than any Nazi concentration camp. A few bold voices were raised and we thank God for them, yet the church in the West, as the church, was largely silent. Apart from wonderful clinics in various places, often operating under the radar, most of the effort against this atrocity is political in nature or morally inappropriate. A thunderclap of rage and concern has not been heard. God's voice has not been heard because the church has not sounded it. I ask, Does God's word not condemn the murder of the innocent and demand [a life for a life](#) for the unborn as it does for an adult (Exodus 21:23)? Are we, the church, not to defend the weak?

According to the Huffington Post of July 23 2015, 70% of Americans support euthanasia. I shudder to think how many are of the same opinion in Europe. It is legal in Washington, Oregon, Vermont and in Bernalillo Country New Mexico. Other States in the Union are considering the legalization of this form of murder. A few bold voices are raised and we thank God for them -- yet the church in the West, as the church is largely silent. God's voice has not been heard because the church has not sounded it. I ask, is not life a gift of God, not to be tampered with nor destroyed? Does God's word not forbid murder, self-inflicted or otherwise? Is the life committed to us our own, to be dispensed with as we wish, or a gift of God given for his glory?

For years, pronounced sexuality, promiscuity and homosexuality have been promoted as options, valid ways of life. Cross-dressing, disgusting behavior and crassly suggestive lyrics are common among performers, particularly those armed with electric guitars, while Movies and TV shows feed us with increasingly overt forms of pornography. Yet the church in the West, as the church, is largely silent. Is there no shame? Are there no limits to human depravity? God's voice has not been heard because the church has not sounded it.

Hedonism has become a way of life, shopping a central life experience. Shopping malls and outlets have become modern temples of success, pleasure and security. Pleasure -- that's it! Comfort! Immediate, maximal satisfaction. So, foods are flooded with sugars and carbohydrates, and the portions served on any one plate could feed a family in a more rational society. Obesity is so common that no one seems to notice it any longer in spite of the clear biblical injunctions against gluttony. Even Pastors and church officers waddle about because of the shameful weight imposed on them by their gluttonous, irresponsible eating habits, yet the church, as the church, is silent. God's voice has not been heard because the church has not sounded it. I ask: are we to eat and drink and do all to the glory of God, or have we somehow now been released from that privileged duty?

Christians have been stupefied by shallow sloganeering in the name of the Gospel instead of true preaching that exalts God and humbles sinners. The church is becoming more and more like the world. Real engagement of the mind and of the heart with God and his word is rare. Instead, we have mega-churches where a feel-good atmosphere replaces true worship, where there is ne'er a whisper of a call to tremble before a Holy God; where hell is the unspeakable topic and where Christians are not called upon to sacrifice anything more than that bit of money they can spare without pain.

It is time to remind ourselves what it means to be Christian. It is time to remind ourselves of our duties.

The Call

To a meaningful extent, we are shaped by our upbringing, our culture, our experiences and the expectations of our seniors and peers. Yet, surely, the primary factor that should shape us must be the will of God as expressed in his word. That being so, there is not an individual on earth who does not need to be challenged and changed. Certainly, that is true of us today.

We need to be changed for a number of reasons. First, because even in the Garden of Eden, prior to his sin, Adam was to change. He had much to learn, internalize and implement of the image of God in which he was created. Human perfection is relative, virile, ever-progressing. In eternity, as we gaze with wonder at the infinite majesty of our God and Savior, we shall eternally learn more of his glory, ever increasing in love and adoration. Man was created to aspire and to grow.

As a result, the very best of the factors that shaped us are but partial perceptions of the ultimate for which we were created and to which we should aspire. Our education, our culture and our personal backgrounds can, at best, provide aspects of truth and glory. They can also provide us with perspectives others might not have. At the same time, their limitations incline to become blind spots. We need the contribution of others to be more of what we are intended to be. That is why the full measure of the stature of Christ is attributed to the church as a body rather than to individuals. Adam needed Eve: It was "not good for man to be alone." He needed "a helper suitable to him" - - and the Hebrew indicates the kind of help that complements him, that provides by way of contrast what he lacked.

The second reason we need to change is that sin has impacted every factor that shapes us from the moment of conception to the day we die. No culture, no experience, no social or educational background is exempt. "The whole world lies in the power of the evil one" (I John 5:19). We are conceived in sin, born with a distorted image of God in us. We are brought up by families and in societies that have likewise been impacted by sin. As a result, some influences are not only partial but wrong, contra-biblical.

These two realities teach us on the one hand that aspects of the forces that shaped us are positive because they reflect God's wonderful purposes, either because they are premeditatedly Christian or because of the gracious work of God in what we often describe as "Common Grace" -- positive influences apart from the Gospel. On the other hand, they teach us that we should be bring those influences to the bar of God's word, measure them by it and then modify, embrace or reject them in proportion to their compatibility with that standard.

In other words, we do not have the privilege of being carried by the rush of the crowd. We are not free to embrace all of the standards, customs and values of our culture. We are obliged to be consciously, premeditatedly Christian. Rather than automats, the product of influences, we are responsible human beings created in the image of God and called upon to glorify him by reflecting that image in the course of our lives.

Of necessity, this means that we will have to swim against the tide of our culture, to labor to change the direction of that tide. We are called to a truly prophetic ministry in our homes, churches and in society both as individual Christians and as the church. We must rage against evil in our society and the horror of some of our laws. We must be willing to stand up and be counted, to pay the price of ostracism, mockery, imprisonment the loss of tax exemptions and anything else society or Government may choose to impose upon us. We must dare to be Christian in our society, promoting and striving for holiness, decrying sin.

The Biblical Background

Culture in the ancient world was as all-pervasive as today but far more compelling, primarily because it enjoyed overt religious sanction. Opting out of the accepted

standards was equal to opting out of society and risking the fate of outcasts: defenseless exposure to the whim of every passer-by, to abuse and often to death. Ancient Middle Eastern culture was syncretistic. Most people worshipped the same gods under different names and in the same way. The gods were represented by visible images. They were placated or moved to act on man's behalf by way of ritual, sacrifice and payment to temple priests. They were thought to be in perpetual contest with one another. They made few if any moral demands apart from those that helped maintain the status quo and support those in power. Their primary appeal was rooted in the way they served human needs and expectations. The people became much like the gods they served, which is why we should be very careful as to how we think about God.

Israel was under pressure to adapt to these standards. To deny the existence of the surrounding nations' gods was the height of arrogance. To question the validity of the surrounding nations' religious and social practices was to threaten national income and to disrupt crucial international relations because the primary source of Israel's income and security had to do with the conduct of international trade. The human tendency to conform in an effort to find acceptance and the natural tendency to laziness also came into play, all the more so when, as we said, many of the cultural norms appealed to the human heart because they tended to fulfill felt human needs and expectations. Yet the Lord instructed the nation,

When you enter the land which the Lord your God gives you, and you possess it and live in it, and you say, "I will set a king over me like all the nations who are around me," you shall surely set a king over you whom the Lord your God chooses...

Now it shall come about when he sits on the throne of his kingdom, he shall write for himself a copy of this law on a scroll in the presence of the Levitical priests. It shall be with him and he shall read it all the days of his life, that he may learn to fear the Lord his God, by carefully observing all the words of this law and these statutes, that his heart may not be lifted up above his countrymen and that he may not turn aside from the commandment, to the right or the left, so that he and his sons may continue long in his kingdom in the midst of Israel (Deuteronomy 17:14-20).

Israel was to learn from God, not from the nations.

What is more, the God of Israel expressly forbade any attempt to represent him by way of a visible image, regardless of how common such a practice was among the nations. Sacrifices were said to be God's gift to man, not a means by which man procured the favor of God. Israel's God claimed not supremacy but exclusivity, his demands were eminently moral and man's interests were made subject to the will of Jehovah. Israel was not to take its cue from the nations; it was subject to the commandments of God: "for you are a holy people to the Lord your God, and the Lord has chosen you to be a people for his own possession out of all the peoples who are on the face of the earth" (Deuteronomy 14:2).

Rather than being embarrassed of being different, Israel was called upon to recognize the value of their cultural and religious giftedness: "What great nation is there that has statutes and judgments as righteous as this whole law which I am

setting before you today" (Deuteronomy 4:8)? Israel's conduct was to be subversive of all other cultures and religions, and thereby serve as a light to the nations so that it will come about that in the last days the mountain of the house of the Lord will be established as the chief of the mountains and will be raised above the hills; and all the nations will stream to it. And many peoples will come and say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob that He may teach us concerning his ways and that we may walk in His paths"(Isaiah 2:2-3).

The New Testament requirement is identical. Our light is to "shine before men in such a way that they may see our good works, and glorify" our Father "who is in heaven" (Matthew 5:16). The message of the Gospel is so subversive that, at the beginning, the majority of the apostles did not recognize its implications. They viewed Paul's endeavors with reservation when he insisted that there is "no difference" between Jews and Gentiles. They could comprehend the erasure of differences between slaves and freemen -- a revolutionary thought in Roman society of the period -- but not that between Jews and Gentiles.

One reason they found such equality difficult to comprehend is that recognizing it would threaten their standing in Jewish society: the difference between Jews and gentiles, drawn, emphasized and accentuated by Jewish history, culture and religion was a major plank in the nation's self-identity. Anyone questioning that difference would be vomited out of society. After all, the apostles were engaged in preaching the Gospel to the nation. How could they effectively do that if their national loyalty the nation was called into question? Ought we not, contextualize, identify with the people so as to reach them? Paul was too radical, even if he was right.

After more than 20 centuries of Gospel impact on Western society, we are unaware of how fundamentally the Gospel challenged Roman society and its culture. Rodney Stark's THE RISE OF CHRISTIANITY (HarperCollins, San Francisco, 1991) serves as an excellent summary documentation of that challenge.

Stark tells us that pagans were helpless in the face of epidemics. Those who were able fled while Christians remained and tended to those afflicted by the disease. He quotes the anti-Christian Emperor Julian as writing "that the pagans needed to equal the virtues of Christians, for recent Christian growth was caused by their 'moral character, even if pretended,' and by their 'benevolence toward strangers' " (pp. 83-84). Infanticide, particularly of girls, was rife in Roman society except among Christians, who also ran against the grain of society in their opposition to abortion, divorce, incest, polygamy, homosexuality and marital infidelity, in their generous care for widows and in the respect they displayed toward women.

Talk about contra-cultural: imagine slaves and slave-owners such as Onesimus and Philemon greeting one another as equals in the context of Christian community while retaining their relative status in society! Imagine a Christian slave owner treating his slaves with love and kindness, as fellow image-bearers, giving their fair portion, caring for their needs and defending their dignity in a society in which the skin of living slaves was used to burnish copper vessels and their very lives depended on the whim of their owner.

How, Then, Should We Live?

Since you have been raised up with Christ, keep seeking the things above where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things that are on earth for you have died and your life is hidden with Christ in God. When Christ, who is our life, is revealed, then you also will be revealed with him in glory...

Therefore, consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry for it is because of these things that the wrath of God will come upon the sons of disobedience, and in them you also once walked, when you were living in them. But now you also, put them all aside: anger, wrath, malice, slander, abusive speech from your mouth. Do not lie to one another since you laid aside the old self with its practices, and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him— in which there is no such thing as a Greek and a Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.

So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you (Colossians 3:1-13).

In other words, be different. Live out the Gospel.

What does that mean? Well, let's go back to where we started. We said, "the primary factor that should shape us must be the will of God as expressed in his word." We discover the implications of living out the Gospel from God's revelation to us, a lamp to our feet and a light on our path.

There we learn that God is to be first in our lives. That we are to love him in all that we do, even to the extent of eating and drinking to his glory rather than for the meeting of our legitimate needs, let alone our craving for ice cream, mammoth cokes and big mac cheeseburgers. There might well be times when the right thing to do is to forgo legitimate needs, even life itself, for the glory of God. Our love for God should be visible through the lives that we lead. Christ died so that we who live might no longer live for ourselves but for him, who died and rose again.

Next we learn that God demands of us in relation to others an uncompromising morality. Our **yea** should be a solid yea and our **nay** no less dependable. Our measure should be exact, somewhat beyond or at least true to our undertakings. Our conduct should be characterized by kindness and generous sacrifice rather than selfishness; by God-orientated holiness rather than an effort to achieve worldly success; by humility rather than a striving after power, influence or popularity. Our conduct should be premeditatedly tuned to the word of God and our standards consciously derived from and constantly mended by the Word. We must be willing to pay the price of faithfulness to God and his word. Rather than acceptance with men, we should be given to pleasing him who created and redeemed us.

In other words, we need to be carefully thoughtful Christians, seeking to understand the principles of the Gospel rather than expecting those who teach us to provide detailed how-to manuals of behavior in the various circumstances of life. We need to understand and internalize the truths of the Gospel, by which I do not mean merely the facts presented in scripture but the underlying principles that gave those facts the shape and content they have.

To that end we need to be serious-minded Bible students and lovers of good preaching. We must not succumb to the laziness that characterizes the world around us, when people know more and more about less and less, when today's newspaper and broadcast provide more inane gossip and irrelevancies than real information that equips us for life.

When the Final Day arrives, "**we will each have to give account of ourselves before God**" (Romans 14:12). We are responsible individuals and will be held accountable as such. In other words, to a meaningful extent and to the utter limits of our ability, we all need to be theologians and moral philosophers. We all need to think about and understand God's word. It will not do to quote verses without truly plumbing their meaning in context. We need to examine ourselves, our values, standards and practice in the light of God's word and to undertake an ongoing process of reformation, what a friend recently described so aptly as ongoing conversion. That is what the Bible describes as sanctification. In other words, we need to invest everything in growing in Christ. If we are not radical Christians it is likely that we are not Christians at all.

We should take nothing for granted, not even the values and practice we taught at home and at church. We need to be able to either correct these or make them truly our own by arriving at them by way of the engagement of our hearts and minds with the word of God.

Every sphere of our lives should be impacted, every relationship, everything we own and do. Our duty is to be Christian in every walk of life and in the hidden recesses of our hearts. To that end we need to be dedicated, truly in love with God and therefore morally courageous. That is what will make us truer Christians, better persons, better members of our society, better citizens and better spouses, parents and children. That is how we, with "**unveiled faces, beholding as in a mirror the glory of the Lord,**" will be "**transformed into the same image from glory to glory**" by the work of the Spirit of God (II Corinthians 3:18).

Could we aspire to anything higher? Dare we aspire to anything lower?

Yet all of that is not enough, certainly not in these days. Individual Christians who are politicians should stand up for the truth in the political area while laws are framed and passed. But that is not the church's duty. Rather than engaging in politics, the church must sound the word of God energetically, loudly, firmly and uncompromisingly from every pulpit, on every street corner. Nations should be challenged; they should be called to the bar of God's word, their sin exposed and

their guilt declared. They should be called to turn from sin to God. THAT is what biblical prophecy is all about:

Listen to the word of the Lord, O sons of Israel for the Lord has a case against the inhabitants of the land because there is no faithfulness or kindness or knowledge of God in the land.

There is swearing, deception, murder, stealing and adultery.

They employ violence, so that bloodshed follows bloodshed (Hosea 4:1-2).

Hear this word, you cows of Bashan who are on the mountain of Samaria who oppress the poor, who crush the needy, who say to your husbands, "Bring now, that we may drink!" The Lord God has sworn by His holiness, "Behold, the days are coming upon you when they will take you away with meat hooks and the last of you with fish hooks (Amos 4:1-2).

Yet forty days, and Nineveh shall be overthrown (Jonah 3:4)..

Hear, O peoples, all of you; listen, O earth and all it contains and let the Lord God be a witness against you, the Lord from His holy temple. For behold, the Lord is coming forth from His place. He will come down and tread on the high places of the earth. The mountains will melt under Him and the valleys will be split, like wax before the fire, like water poured down a steep place (Micah 1:2-4).

Where is the million-men march on our captols in defense of the defenseless, warning of judgement? Where is the ten million march against lust, gluttony, the love of money, homosexuality, calling for purity and the fear of God? Why is the voice of the church not heard? Some courageous individuals have spoken up and we thank God for them. But is that enough? Are these and similar issues not sufficient to unite Evangelical churches to engage together and at any cost for the Gospel? How petty are our denominational differences in light of the momentous implications of the crass, ungodly reality that surrounds us!

We dare not be like those among whom we live and we dare not be silent. We are to shine as lamps in the darkness, holding forth the word of life. We are to call our nation to repentance. Our Gospel chatter about sin and salvation is vacuous so long as we do not understand the terrible, beautiful, awesome, glorious, terrifying, endearing holiness of God and do not declare it to the nation:

Hear the word of the Lord... because the Lord has a charge to bring against you...:

"There is no faithfulness, no love, no acknowledgment of God in the land. There is only cursing, lying and murder, stealing and adultery; they break all bounds and bloodshed follows bloodshed... my people are destroyed from lack of knowledge...

You have ignored the law of your God, I also will ignore your children... I will punish ... them for their ways and repay them for their deeds (Hosea 4:1-9).

God is jealous, and the Lord takes revenge; the Lord takes revenge, and is furious; the Lord will take vengeance on his adversaries, and he reserves wrath for his enemies.

The Lord is slow to anger, and great in power and will not at all acquit the wicked: the Lord has his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebukes the sea, and makes it dry, and dries up all the rivers: Bashan languishes and Carmel, and the flower of Lebanon languish. The mountains quake before him, and the hills melt, and the earth is burned at his presence, yes, the world, and all that dwell in it.

Who can stand before his indignation and who can bear the fierceness of his anger? His fury is poured out like fire and the rocks are thrown down by him. The Lord is good, a stronghold in the day of trouble; and he knows those who trust in him. But ... darkness will pursue his enemies (Nahum 1:1-8)

It is high time for the church to rise up and be the church, a city on a hill, the salt of the earth. It is high time for the church to regain the message: "**repent, for the kingdom of God is at hand.**" Society must hear God's thunderous voice through the church, calling the nation to repent, mend its ways and embrace God's will and commands.

That is true evangelism, not the promise of peace, success and happiness but a call to turn from our self-seeking, egoistical hunger for comfortable pleasure to him for whom the worlds were made.

Could we aspire to anything higher? Dare we aspire to anything else?

Let us pray

Our God,
We first seek not your forgiveness
but the grace to be what we ought to be
rather than what we are.
Change us, O' God.
We then – and only then -- seek your forgiveness
for not being what we were meant to be,
For not fulfilling the wonderful duty you have laid upon us,
and this in spite of the grace with which you treated us in Christ.
We are unlike those who overcame by blood of the Lamb
and the word of their testimony,
who loved not their lives even to death.
We have loved our lives.
We have loved comfort, popularity, pleasure, food, financial security
and the bland religiosity that serves to salve our conscience
But we have not loved you
with all our heart, soul, mind and strength.
Rather than leaving the dead to bury the dead,
we have engrossed ourselves in society.
We have become so much like the world
that we have lost the sharp edge of the Gospel.
We have entertained ourselves with the truth instead of obeying it.
We are ashamed. We have sinned. We seek your forgiveness.
We seek grace to be different.
You are all-glorious, our truly beloved,
worthy of every sacrifice, worth more than any loss.
We commit ourselves to work at being different

and seek your grace to be true to our commitment.
 We will follow you wherever you choose to lead
 and undertake to serve you more faithfully
 as individuals, as families and as members of the church.
 Be merciful to us, Lord, for your own glory
 and be merciful to our nation.
 Almighty God, turn the nations to yourself,
 and use us to that end.
 This we ask, unworthily, in Jesus' name,

Ministry and Family News

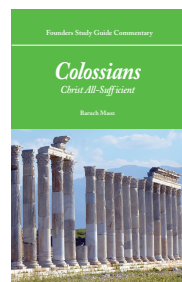
Bracha and I are still engaged in our **tour of continental USA**. So far we have driven over 12,500 miles and served in 37 services, Sunday schools and mid-week meetings. Most of the churches we have visited are small, even miniscule. In one case a brother enthused over a significantly larger attendance than he expected – there were nine. We hope to be of some encouragement to such congregations. Meanwhile, I have received and responded to extensive editorial comment on all the book of the **New Testament translation** apart from the Book of Revelation and have made good progress translating a study of **Jesus in Early Muslim Thought**. I continue to write **daily expository devotions**, in which series I have completed Colossians and proceeded to Galatians.



My book on the Messianic Movement has been published in Polish. To the left is an image of the cover.

Please pray the God will use this edition to the praise of the glory of his grace in Christ.

Orders for my **commentary on Colossians** is available may be submitted to Founders Press or to Barnes & Noble or Amazon.



The rest my books (in English) are available from the same suppliers. Reviews of this or others of would be helpful and much appreciated. Please do assist in this way.

I am seeking **competent assistance in maintaining my website**, either for a reasonable fee or on a volunteer basis. I need to make my website far more active with news, sermons and other information. Any takers?

Noam (Avital's eldest and our eldest granddaughter) will be commencing nursing school at Gonzaga University in Spokane, WA. She might consider transferring to Toronto Canada next year, if her relations with a delightful young man mature enough to justify such a move. **Maya**, Avital's second child, has opted to complete her high school education in a college context.

Keith, Shlomit and the family have moved to Chattanooga TN. **Keith** is still seeking employment. His health continues to improve. **Shlomit** will be working this year as an assistant teacher in a Christian school with a view to refreshing her teaching skills (she has a degree in pedagogy). Next year she hopes to be able to assume full responsibility for a class. The children will be attending the school at which she is teaching.

Tamar and Marcus will be spending part of the summer with the children in Spain, where Marcus has been sent by his employer (Boeing) for three months. They hope to take advantage of the relative proximity and visit Marcus' grandmother in Munich.

Bracha is scheduled for a repeat check-up, the third of five expected, to ensure the cancer has not returned. We will report to you once we have news. A number of much-beloved friends are struggling with the dread disease. Our hearts go out to them. The rest of the family are well – in this case, no news is good news. Thank you for your prayers.

Katya and Felix have taken some days off of work to be with us for the short period (eight days) we are with them in Montreal. **Katya** is doing well at work. **Felix** is about to complete his nursing training, following which he wishes to specialize in psychiatric nursing. **Maya** is growing up to a young lady and **Emma** is still as much as full of fun as ever. **Rose** is employed by an organization working among the Christian youth in Israel while attending college. She was originally meant to serve as bookkeeper, but soon graduated to office manageress and now plays a large role in the organizational and counselling side of the ministry.

In Christ by grace,

Baruch and Bracha Maoz

IMPORTANT

A number of checks sent to Berean Baptist Church's street address were lost in the mail. Kindly direct all letters and checks to the church's post office box: **Berean Baptist Church, POBox 1233, Grand Blanc MI, 48480-3233, Attn Mr. Craig Cooper.** Thank you.

You can help by purchasing copies of Baruch’s books from Barnes & Noble or from Amazon, by asking for them at your local bookstore and **by posting reviews of these books** on Barnes & Noble or Amazon websites. Positive reviews help us sell.

COME LET US REASON TOGETHER (On the Unity of Jews and Gentiles in the church), P&R. This book presents Christ as the fullness of divine revelation and his work as sufficient for our whole salvation.

JONAH: A PROPHET ON THE RUN Shepherd Press, a devotional commentary on the book of Jonah.

MALACHI: A PROPHET IN TIMES OF DISTRESS a devotional commentary on the book of Malachi. Founders Press.

COLOSSIANS: The All-Sufficient Savior a devotional commentary on the book of Colossians. Founders Press.

The commentaries are suited for personal devotions and group studies

Baruch’s sermons may be heard on [Sermon Audio](#)

To remain abreast of developing circumstances in Israel, visit the [MaozWeb](#) or “follow” Baruch on [Facebook](#), [LinkedIn](#) and [Twitter](#) (@BaruchMaoz).

Intermittent bulletins are produced as necessary



Tax deductible **support for our ministry** should be written to the order of **Berean Baptist Church special missions account, POBox 1233, Grand Blanc MI, 48480-3233, Chemical Bank, 333 E. Main Street, Midland, MI 48640, Account 1148701325** Routing Number (ABA#): **072410013** SWIFT Code: **CHEMUS33**.

Please designate: For Maoz Ministry.

All contributions are tax deductible. Receipts are sent at the end of each calendar year or at donor’s request.

Please do not send contributions directly to us; we value accountability.

Funds sent for the ministry will be used exclusively for that purpose.

We reserve the right to use personal funds for the purposes of the ministry.