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Hope, Frustration and a Prayer

For many years Baruch has been concerned over a feature of Christian life in Israel: few Israeli Christians are prominently engaged in the realities of everyday life in terms of industry, commerce or science. The low level of achievement in these and related areas seems to indicate a grievous lack of a broader biblical worldview.

Every time an individual showed some sign of potential, he was encouraged to be involved in “ministry.” On the other hand, anyone who thought he could croon, pluck a guitar, prance or draw a line was encouraged to “express himself” and to seek recognition as an artist. It is, therefore, regrettable that one of the first educational endeavors undertaken in the country was to establish a Christian school of arts.

There has been some improvement in more substantial areas. There is a small but growing number of Israeli Christian scientists. Young Israeli Christians are proving their mettle in various special units of the Israel military.

But there is only one substantially successful Christian businessman and a dearth of Israeli Christian entrepreneurs and professionals in the various areas of enterprise. No Israeli Christian has yet made his mark in the arena of serious art: classical music, painting or sculpture, architecture or the related arts. There is but a handful of physicians, lawyers and industrialists.

Baruch is in indirect touch with a potential Christian investor who owns a franchise and is interested in promoting that franchise in Israel. The concept would enable a growing number of families to earn a solid living while projecting Christian values and helping to render their families and churches more economically stable, opening the door for education, experience and similar initiatives.

But we are faced with a problem: a competent individual needs to be found who is capable of spearheading such an endeavor; someone with clear Christian convictions, proven executive wisdom, an eye for opportunity, high moral standards, the ability to lead and a willingness to work hard and long to get the contemplated initiative off the ground. Baruch has searched far and wide. So far, none such can be found, and he is unwilling to refer an individual without a proven record of achievement and convincing evidence of suitable ability.

Your prayers would be appreciated.

Carl Paul Caspari – A Jewish Follower of Christ



Carl Paul Caspari was born to a religious Jewish merchant family in Dessau, Germany on February 8, 1814. In 1834 he took up linguistic studies in Leipzig, where he learned Arabic and Persian.

One of his fellow students was later-famous Bible scholar, Franz Delitzsch who, with others, preached the Gospel to him. Carl Paul had already begun reading the Old Testament, with great interest, but initially refused to read the New.

When he relented and took up the New Testament, he began with the book of Acts and was impressed with the truthfulness of the narrative.

Then reading the Gospels, he found the person, life and teachings of Jesus irresistible and, as he put it, finally, "I came to Him as to my living Saviour – just as in the days of His flesh men sought comfort from Him."

Carl was converted and, on Pentecost 1838, was baptized. He discontinued his former studies and devoted himself to the study of theology, giving especial attention to the Old Testament. He left Leipzig and undertook biblical studies in Berlin. In 1859 he published his Grammar of the Arabic Language, which, down to this day, is the standard work. He was awarded a Doctorate of Philosophy in 1842 and, in 1847 moved to Christiania, Norway, where he served for the remainder of his life. Within a year he had mastered Norwegian and commenced lecturing at the local University on the Old Testament and on New Testament Introduction. Ten years later he was honored with a Professorship. Christologically focused, deeply pious and thoroughly informed, Carl Paul consistently opposed the that version of modern critical scholarship that undermined trust in the word of God. He was involved in a controversy over the authority of scripture that was provoked by the writings of a Dane, Nicolai Fredrik Severin Grundtvig, which led him to extensive biblical and patristic studies, on which subjects he published a swath of articles in Norwegian. As a result, the scriptures remained the Norwegian Lutheran Church's standard for faith and practice. Appreciation for his labors was widespread. The city of Erlangen bestowed upon him the title of "Doctor of Theology," philosophical societies elected him to membership, and Swedish and Norwegian Orders accorded him various formal honours.

Carl Paul Caspari translated the Old Testament into Norwegian (published 1891) and commenced translation of the New Testament but never completed this task. His Old Testament translation is still in wide use wherever Norwegian is spoken.

In the course of his labors, Caspari served as an active member of the Norwegian Bible Society, President of the Norwegian Mission among the Jews and belonged to various learned societies. Among other writings he published a Commentary on Obadiah (Leipzig, 1842); a grammar of the Arabic Language (Leipzig 1842-48); Beiträge zur Einleitung in das Buch Jesaja and Untersuchungen über den Syrisch Ephraimitischen Krieg unter Jotham und Ahas (Christiania, 1849); a translation of the Book of Concord (Christiania, 1861); Commentary on Micah (Christiania 1852); an essay on the Wandering Jew (1862); a commentary on the first six chapters of Isaiah (1867); Quellen des Geschichte des Taufsymbols und der Glaubensregel (Christiania 1868-9); Theile des Jesaja seit 1853 and Zur

Einführung in das Buch Daniel (Leipzig, 1869); a historical essay on the confession of faith at baptism (1871); on Abraham's trial and Jacob's wrestling with God (1871); on Abraham's call and meeting with Melchizedek (1872) and a volume of Bible essays (1884).

Carl Paul Caspari retained a deep affection for his people and spoke often on behalf of Jewish missions. In 1865 he became President of the Norwegian Central Committee for Jewish missions, and later a Director of the Lutheran Central Societies at Leipzig. Taught by the Bible, he held to the hope for a significant work of grace among the Jewish people and often expressed interest in the prospects of a national Jewish resurgence. In 1891 he was accorded the honor of appointing the first Norwegian missionary to the Jewish people.

He fell asleep in Christ in Christiana in 1892.

A Periodic View of Israel

Israel's agriculture is dependent on rain; it is not watered by the mechanical methods developed in ancient Egypt (Deut. 11:10-11). We do not have a mighty river like the Nile, from which water may be diverted to water the fields.

The Jordan river is but a trickle compared to the rivers of Europe. Still, through the Sea of Galilee, it provides a large portion of our water and is itself dependent on rain and the amount of snow that falls on Mount Hermon. To this very day, much of our agriculture and drinking water is derived from the lake and from aquifers supplied by rain and snow -- and increasingly depleted by modern over-use. The Lord has withheld both from us, and we remain in growing need.

At the same time, the needs of the Palestinians continue to grow as their population growth rate remains high and the standard of living in the West Bank rises. Palestinian water consumption per capita is already higher than in any other Arab country and is not limited by Israeli impositions. The Palestinian Authority in the West Bank has preferred to rely on Israel rather than seek its own resources, and, in consequence, Israel supplies a good deal of the water needed for the West Bank and Gaza.

It is an irony that Israel supplies Gaza with water, food and electricity, while Palestinians in Gaza utilize those resources to attack us.

Peace negotiations, overseen and driven by US Secretary of State's John Kerry's determination, seem to have drawn both sides to the conflict closer to an agreement -- close enough to raise prickles among those on both sides who oppose any form of compromise. Radicals on both sides demand "justice" of the most absolute kind. But such justice for one side is an horrendous injustice for the other. It remains to be seen whether the radicals will, again, hold sway, or if the more dormant majority will push through an agreement, should such be within reach.

The church in Israel continues to grow. Long reticent to define its doctrinal stance, it is being repeatedly forced to take a stand on doctrinal issues and thereby define itself over against false teachings that seek to take advantage of the confused situation. More and more discussions are taking place within and even between churches on issues of faith as well as practice. After all, one of the most distinctive characteristics of the Gospel is its insistence on the validity of truth and of its authoritative claim to man's obedience.

The church in Israel is steadily maturing, while a young generation of extremely promising young men and women is beginning to make its mark on the church and to broaden the impact that the church has on Israeli society. There were days when we had no impact. Our churches are still largely not the kind of believing, worshipping and obedient societies whose God-oriented holiness and righteousness command respect. But a growing number of young people are becoming known for such a quality of life, and provoking the jealousy of their peers and compatriots. God is at work among us in spite of our weaknesses. His strength is made perfect through them, and his wisdom shines through our foolishness.

The knowledge that Jehovah, the God of all the earth, is determined to glorify himself, is a source of strength and of comfort. It also constitutes a call for us to labor with that same goal in mind.

Reinventing the Wheel

Based on an article from Jerusalem Post, Sunday Feb 16, 2014, by Sharon Udasi

The brainchild of a farmer named Gilad Woolf with the financial backing of the R&D BioMed Accelerator group, the Tel Aviv-based start-up SoftWheel has invented a new kind of wheel, providing users with a remarkably comfortable ride. The wheel is shock absorbent, thereby replacing the complex suspension systems found today in most vehicles. The company describes its invention, with its innovation suspension mechanism, as a “breakthrough technology that changes the perception of the wheel and its function”

“The engineering challenge was to create a wheel that contains a suspension system that responds selectively, say, when encountering obstacles,” said Ahishay Sardes, project manager for Ziv-Av. The beauty of our technology is not only that it’s an integral part of the wheel, it’s selective and symmetric. That’s the game-changer.”The “selective suspension” mechanism remains static on standard floors or pavements, but prompts a shift upon hitting an obstacle. In such a case the wheel’s hub extends or shrinks symmetrically, dramatically reducing the shock transmitted. The wheel absorbs most of the blow.

Some 30-35% of the propulsion energy provided to a typical wheel goes into the suspension to sustain sagging and bobbing, approximately 97% of the propulsion energy provided to the SoftWheel system goes to the wheel itself, enabling greater speed at lesser effort.

The company is presently designing wheels for wheelchairs, city bikes and aircraft landing gear, but the technology is suitable for all forms of vehicles. Entering the automobile industry will require 7-10 years of research and development. Meanwhile, SoftWheel is working on a prototype for electric city bikes that will apply to manually pedaled machines as well. Development of aircraft landing gear is underway

Ministry and Family News

Excellent progress has been achieved in writing the **course of Biblical Leadership**. Baruch was able to commence writing this course in the middle of January, two weeks earlier than anticipated, and by the time the month was out, an outline was completed and four of the 13 lectures written. Meanwhile, we await editorial comment on **Baruch’s translation of the four Gospels and Acts**, while preparing to commence **translating the Epistles**. It is our hope that he will be able to complete most if not all of the epistles in the course of 2014.

Writing the course has forced Baruch to delay intensive work on **Romans**. Further delay is expected as he prepares **a series on Colossians**, but his intention is to complete the commentary on Romans as soon as possible. Hopefully, other urgent obligations will not impose themselves on his schedule.

Baruch is teaching the Young Adults in church through the book of Ecclesiastes while rounding up an extensive series on Romans in church. He will then be preaching through Micah. The **church is presently faced with a conundrum**: wishing to reach out to all and any, the congregation has been swamped with godly elderly individuals, largely widows, from the former Soviet Union. Their proportionately massive presence has impacted the life of the church, so that one feels like having walked into a Russian congregation located anywhere in what was once the USSR. This has severed the conduct of the church from the society in which we live and has driven local congregants to the sidelines. As a result, the congregation no longer speaks the language, cultural or linguistic, of its environment. Its witness has been hamstrung and its future put at risk.

We firmly oppose any division of a church on cultural or linguistic grounds while we equally recognize the duty to reach out to the society in which God has placed us; we embrace our obligation toward all who call upon the name of the Lord while recognizing our duty to present the Gospel in terms that those around us can understand. How to resolve these tensions? The Russian-speaking segment of our congregation is elderly, unable to learn Hebrew and unwilling to make the sacrifices necessary to enable us to effectively glorify God in our day-to-day witness to the Gospel. What should we do?

Note: the conundrum does not arise out of the mere existence of two cultures and languages. On the one hand it is the product of a large part of the congregation's refusal to pay the price required to render our united witness intelligible. On the other hand it is the product of what Baruch perceives to be a commendable, thoroughly biblical desire to serve all who own the name of Christ in truth.

We are **presently praying over and discussing possibilities**. Ideas being discussed would involve Baruch more extensively in the life of the congregation than, having retired from the pastorate, he is interested in being involved. He has already twice declined a gracious invitation to join the Eldership, being persuaded that he could make a more substantial contribution by supporting the formal leadership of the church from his position as a mere congregant. Still of this persuasion, and preferring to devote his remaining productive years to writing, Baruch remains determined not to follow a different course. What is more, his very bones cry out against what seems to be the only solution within reach due to the adamant refusal of the Russian speakers to accept modifications.

The whole family – **the three daughters** and their spouses, with their seven children, visited Israel and stayed with us for a various number of weeks. At one stage we were 16 in the house. Bracha performed valiantly while the grandchildren got to know one another, the sons-in-law clinched friendships and the girls carried on as usual. It was a challenging time in many ways, but a once-in-a-lifetime event. All are now well established back in their homes, the Maoz residence is back to normal and we are looking forward to seeing the daughters in their own homes in the course of the summer. Baruch and Bracha plan to make **a much shorter trip to the US this year**, so as to enable Baruch to meet his many writing obligations.

Eran and Avital are looking into the possibility of moving to Washington State, to be close to Tamar and Marcus. **Shlomit and Keith** are expecting their third child. **Tamar and Marcus** are in search of a stable church fellowship.

Katya and Felix are well, enjoying Maya and their new-born, little Emma. Friends from Finland, Pirkko and Juhani Saira, representatives of Patmos International, graciously invited the Maozes to a celebratory meal in Jerusalem. Patmos International have been faithful friends and supporters for many decades now, and have a large role in Baruch's ability to continue to minister. Baruch and Bracha thank them and the many others – churches, Pastors and individuals – who have written to express their love and who have held the Maozes' hand these many years. Above all, they thank God for such friends.

God has done a marvelous work of grace in **Rose's** life, restoring her to a walk with himself and creating in her an insatiable hunger for prayer and for his word. He has also brought a delightful young man into her life, Alan Campbell. This is likely to mean that she, too, will be leaving Israel and serving alongside a young Pastor in the British Isles. They were engaged on February 9 and are now acquainting themselves with British immigration laws so as to plan their next steps.



At the end of December the family celebrated Baruch's 70th birthday, on January 18th his and Bracha's 45th **wedding anniversary** and on March 7th they shall celebrate Bracha's 65th birthday. God has been more than kind to the Maozes over the years. They give him thanks.

Baruch's sermons may be heard, among other sites, on Sermon Audio. Click this link:

[Baruch's Sermons on Sermon Audio](#)

Reviews of Baruch's recently- republished Jonah: A Prophet on the Run (Shepherd Press)are encouraging. To view those posted on Amazon file://localhost/http://www.amazon.com:Prophet-Run-Baruch-Maoz:dp:1936908840:ref=sr_1_1%3Fie=UTF8&qid=1392223180&sr=8-1&keywords=a+prophet+on+the+run



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