

THE SHEPHERD OF ISRAEL

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JOSEPH HOFFMAN COHN, *Editor*

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Can a Jew Be An Anti-Semite?

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(Former Chaplain, Royal Netherlands Navy;
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TO put this question more pertinently: Can a Semite be an anti-Semite? Many will be ready without any further discussion or inquiry to say, How absurd! That would really mean that a man or a people would deny his personality and principle. By assuming such a perverted attitude he would forget the history of his people; he would make friends with his enemies. Such an individual would be a traitor! And such a verdict would be none too severe.

That there are non-Jews who are anti-Semites, is a fact all too true and sad. Such people are non-principled. One of the saddest chapters in human history is the appearance and outbreak from time to time of this great evil, anti-Semitism. It is a chapter written in blood!

Unthinkable as this may seem, there are Jews who are anti-Semites. They deny their own heritage and high calling among the nations. They fail to fulfill their mission in the world. And the number of anti-Semites among the Jewish people is far greater than many are ready to admit.

When we make this assertion we are not thinking of "renegade" Jews. We do not have in mind people who are ready to sell their own kin for gain or personal safety. Such people we find among all groups and in every nation.

EXAMINE YOURSELF CAREFULLY

This thing is of a very personal nature; therefore, every Jew should examine himself and ask, Am I an anti-Semite?

Not all Semites are Jews. The catalog of Semitic peoples is a sizable one. Here,

however, we refer solely to the Jews, or if you wish, to the people of Israel.

What then are we to understand by Semitism and what by anti-Semitism?

It should be understood that at this point we move directly into a spiritual atmosphere. Nationality, Zionism, customs, idiosyncracies, are all outside our discussion. We deal with Israel as God's chosen people. We deal with Israel as the people which God formed in a supernatural manner. A people to whom God revealed Himself and to whom He made specific promises, whom He intrusted with His revelation, His Law, His Word, His Will. A people placed peculiarly among the nations, so that they might come to know the Sovereign God and the manner in which He demands to be served. More than this, Israel was supposed to tell these nations how God will bring salvation to fallen humanity through His only begotten Son, the Lord Jesus Christ.

This supernatural formation of this peculiar, God-chosen people, began with the call of Abraham out of Ur of the Chaldees. It was continued by giving a son to the patriarch when both he and Sarah were of an age when it was humanly impossible to have a child.

Prior to Abraham's call, as well as afterward, there had been promises concerning the coming of the Messiah, Who was to redeem His people. Always these promises were first to Israel and then through them to the nations, But Israel refused to be a peculiar people and preferred to be as other nations: not having God as their King, but having a king from among themselves:

And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. 1 Sam. 8:7.

The purpose of the Mosaic Law was to show the impossibility of any human being establishing his own righteousness. But Israel forgot the words of Jeremiah 23:6 which declared that the Lord is our Righteousness (Jehovah Tsidkenu). Israel forgot the declaration of Habakkuk 2:4, "the just shall live by faith." Israel went about to establish her own righteousness. Instead of teaching the nations by precept and example, as custodians of God's revelation, they themselves did not understand God's plan either for Israel or for the nations. Truly, "My people are destroyed for lack of knowledge." Hosea 4:6. Zephaniah 1:17 also prophesied, ". . . They shall walk like blind men."

WHAT MAKES A REAL SEMITE?

By looking once more at the promise made to Abraham, the Jew will see clearly that in Abraham's **Seed** (not **Seeds** as of many, but of **One**, even the Promised One, namely Jesus the Messiah) **All** the nations of the earth are to be blessed.

In brief, through Israel the nations were to be brought to Messiah, and peace was to come to all the world. His Kingdom is an everlasting Kingdom, as Daniel and Isaiah had prophesied. The Messiah would remove sin; for it is sin that has made a separation between God and Man. Sin is the cause of all unhappiness.

Has Israel fulfilled this her mission? Is it not true that Israel does not know; nay, even rejects her Messiah? If the "bearers of the Name" (the Shemites) have no Messiah for themselves, how can they bring Him to the Nations? And sad to say, the majority of the Shemites do not even want to study the Word of God so that they may come to know the Messiah! It is this opposition to the revealed will of God, which places man above God, which makes every Shemite an anti-Shemite. Refusing to bear the Messiah's Name themselves, the logical sequence is that they refuse to bear that

Do Christians Worship Three Gods?

This false accusation has been hurled at Christians by our Jewish rabbis for centuries. Is it true? Is "Monotheism" a Jewish doctrine, or is it of pagan origin? What does E-chod mean anyway? Do you really want to know the answers to these questions? Send 5¢ in stamps and ask for our brochure entitled, "Do Christians Worship Three Gods?"

THE SHEPHERD OF ISRAEL, 236 West 72d St., New York 23, N. Y.

Name to the Nations.

Anti-Shemitism does not merely mean to hate the Jew, his method of life or his idiosyncracies. It is not a matter primarily concerned with race, culture, politics or economics. Anti-Shemitism reaches far deeper; it deals with spiritual values, even with the relationship in which we

stand to the God of revelation! To be an anti-Shemite means that you reject the God of Shem, His promises, His will, and the Messiah, the Lord Jesus Christ Whom He sent into the world to die as a sacrifice for our sins!

My Jewish friend, are you an anti-Shemite?

In Hungary They Cried, "Death to the Jews!"

But a famous Budapest Rabbi answered back, "I have found the true Judaism! I love the Lord Jesus Christ!" Read on for a story of boldness that will thrill and challenge you.

By H. Koser

RABBI IGNATZ LICHTENSTEIN was the son of orthodox Jewish parents in Upper Hungary. They were rich in their faith in the God of Israel, but poor in this world's possessions. His early life was that of the Bachur (Rabbinical student), wandering from one Jeshibah (Talmudic seat of learning) to another in search of knowledge. He endured many privations by the way, and often fulfilled literally the Talmudical injunction to those who would devote their life to the law—viz., "Eat a morsel of bread with salt, drink water by measure, sleep upon the ground, and live a life of tribulation whilst thou toilest in the Torah."

Lichtenstein was not yet twenty years of age when he was ordained as Rabbi. After officiating for several years in different communities in Northern Hungary, he finally settled as District Rabbi in Tapio Szele. There he remained for over thirty-five years, living according to the law, a blameless life, laboring ceaselessly and unselfishly for the good of his people.

"JESU CHRISTI" WAS A HATED NAME

When he was twenty-five years of age, a Jewish teacher in the communal school of the district showed the Rabbi a German Bible, which included the New Testament. The Rabbi, who had till then only been acquainted with the Hebrew Old Testament, turned over some of the pages, and coming across the words, "Jesu Christi," became very angry. He sharply reprimanded the teacher for having such a Book in his possession; for he believed that Jesus Christ was the cause of all the sufferings of the Jews since the Dispersion. He took the Book away, but instead of destroying it, he hid it in the corner of a shelf in his library, where it stood unread and forgotten for years. Then a fierce wave of anti-Semitism broke out in Hungary, culminating

in the now historic "Tisza Affair."

THE OLD RITUAL MURDER LIES

This trial, in which the Jews were accused of killing a Christian girl for the purpose of using her blood for ritual purposes, brought from their lurking places all the enemies of the Jews. Once again, as in olden times, the cry re-echoed, "Death to the Jews." The frenzy was excessive and among the ringleaders were many who used the name of Jesus Christ as a cloak to cover their abominable doings. But, their actions aroused the indignation of some of the true believers in the Lord Jesus Christ, who with pen on fire, and warning voices, denounced the lying rage of the anti-Semites.

In articles written by the latter, in defense of the Jews, Lichtenstein often met with passages where the Lord Jesus Christ was spoken of as, "He who brings joy to men," "the Prince of Peace," "the Redeemer." His Gospel was extolled as a message of love and life to all people.

THE REJECTED BOOK TAKEN OUT OF ITS HIDING PLACE

He was surprised; and scarcely trusting his eyes, he remembered the German Bible—a Book which so many years ago he had in vexation accepted from a Jewish teacher—and began to turn over its leaves, and read it. The Rabbi later wrote in a letter to a friend what the result of this reading was:

Not the half had been told me of the greatness, power, and glory of this Book, formerly a sealed Book to me. It recalled the passage found in the Book of Isaiah 52:7, "How beautiful upon the mountains are the feet of him that bringeth good tidings....that publisheth salvation; that saith unto Zion, Thy God Reigneth." This was the light that shone upon me from the New Testament, and now I understood that, as the God of our Father's in bygone days went before them in a pillar of cloud to show them the right way, so, in this our long and dreary night of suffering, all unknown to us, Christ Himself has gone before us to prepare the way of Redemption.

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As the Rabbi continued reading and studying, he could not deny the Truth. But he feared to tell the people what he now believed in his heart. For he knew he needed courage to confess openly the Name of Him whom poor Israel had so long hated without a cause. At last the day came when he could keep quiet no longer. He spoke from his pulpit in the Synagogue, of Jesus, as the true Messiah and Redeemer of Israel. The people were astonished, and no wonder; for here was an old and respected Rabbi, still in office, calling upon the Jewish nation in burning words, and in a style and language which could not but remind them of the ancient prophets, to range themselves under the banner of the Crucified long-despised Jesus of Nazareth, and to hail Him as their true Messiah and King.

"I CANNOT RETRACT"

When the people heard it, and tried to make him retract his statement, he cried, "I have found in the New Testament the true Judaism! I love the Lord Jesus Christ. As the Prophet Jeremiah, after the destruction of Jerusalem, chose rather to remain and lament among the ruins of the Holy City, with the despised remnant of his brethren, so will I remain among my own people, as a watchman from within, to warn them and to plead with them to behold in Jesus the true glory of Israel."

Upon his death, they found recorded in his Bible the following:

This Book of Books of the Old and New Testament is doubly dear and precious to me. For it has renewed my youth in my gray old years, so that I feel glad and rejoicing, and new-born in the divine Redeemer of Israel, in my Saviour Jesus Christ.

Dear Reader, here was an ancient Rabbi who when confronted with truth, as recorded in God's Word, accepted the Lord Jesus Christ as his personal Saviour. How about you?

קאָן אַ איד זיין אַן אַנטי־סעמיט?

רעה ישראל

The Shepherd of Israel

אַ מאָנאַטליך בלאַט צו ערקלעהרען צו ישראל
דעם אַמטי־דינען משיח

PUBLISHED MONTHLY TO GIVE ISRAEL A KNOWLEDGE
OF THE TRUE SHEPHERD, THE MESSIAH

אַנטי
הוא
הרעה
הטוב
העוול

וּחְקַמְתִּי
עֲלֵיהֶם
רעה
אחר
הואל ליה 23

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נייערט אַ מלך וואָס שטאַמט פון זייער אייגן פּאָלק.
דאָס לייענען מיר אין שמואל הנביא:

און גאָט האָט געזאָגט צו שמואל: "הער זיך איין
צו דעם קול פון דעם פּאָלק, און אלץ וואָס זיי זאָגן
צו דיר; ווארום נישט דיר האָבן זיי פאַרזאָגט,
נאָר מיר האָבן זיי פאַרזאָגט פון צו קעניגן איבער
זיי." (שמואל א קאָפיטל ח:7)

מענטשן קאָנען זיך נישט דורך זייערע אייגענע
אַנשטרענגונגען רעכטפערטיגן פאַר גאָט. דאָס איז
די טהעמע פון דער גאַנצער תורה און די נביאים.
דארום לייענען מיר אין נביא ירמיה (כב:ת), אַז
גאָט אלץ וועט זיין אונזערע גערעכטיגקייטן —
יהוה צדקו — נישט אונזערע מעשים; ווי אויך
אין נביא הכוזב (ב:4) אַז "צדיק באַמונתו יחיה"
— דער גערעכטער וועט לעבן דורך זיין גלויבן.
אַבער ישראל געהט זיך אַרום מיטן געדאַנק זיינע
אייגענע צדקות אויפצובויען. אַנשטאָט צו באַ-
לעהרן די גוים, אין וואָרט און ביישפּיל, דעם פּלאַן
און צוועק פון גאָט, האָבן זיי אלץ איהם נישט
פאַרשטאַנען. אויף זיי זאָגט דער נביא הושע
(ד,ת), נידמו עמי מבלי הדעת — מיין פּאָלק קומט
האָט דער נביא צפניה געזאָגט (א:17) והלכו
אום ווייל עס פעהלט זיי פאַרשטאַנד; און אויך
כעורים — זיי וועלן אַרומגיין ווי בלינד.

אַזוי, כדי בעסער צו פאַרשטעהן די אמת'ע באַ-
דייטונג פון "אַנטיסעמיטיזם" מוז מען זיך צוריק-
קעהרן צום תנ"ך, די דברי אלהי חיים. מען מוז
אַנפאַנגען מיט בראשית ג,51 וואו מיר האָבן דעם
ערשטן פאַרשפרעכן וועגן דעם קומען פון משיח,
און וואו ער ווערט גערופן דער זרע האישא —
דער זאָמען פון דער פרוי.

אַ פּינדישאַפט וויל איך מאַכן צווישן דיר (די
שלאַנג) און די פרוי, און צווישן דייןעם זאָמען
און איהרן זאָמען. ער וועט דיר דעם קאָפּ צו-
טרעטן, און דו וועסט איהם שטעקן אין טריבן.

דאן מוז מען זיך באַקאַנט מאַכן מיטן וואָרט
וואָס גאָט האָט געזאָגט צו שם, נח'ס זוהן (בראשית
ט,62) "ברוך אלהי שם — געבענטשט איז דער
נאָט פון שם" — אַ וואָרט, ווי מיר-האָבן שוין
פריהער געזעהן, איז די קוואַל פון וואָנען דער נאָ-
מען "סעמיט" שטאַמט, און באַדייט "אַ קינד פון

קאָן אַ איד זיין אַן אַנטי־סעמיט?

פון דר. געראַרד מ. וואַן פערניס

(אַמאָליגער טשעפּלעך, ראַיאַל נעדערלאַנד'ס נעיווי; ראַטגעבער
צור דזשוואַיש אייד פאַסייעטי אין בערלין, 1938)

ערוועהלט פון גאָט, דאָס פּאָלק וואָס זיינען "סע-
מיט" ווייל זיי דינען דעם אלהי שם — (דאָס וואָרט
"סעמיט" קומט פון וואָרט "שם" — דער בוכ-
שטאַב "ש" איז געוואָרן אין ענגליש אַ "ס") —
מיר רעדן וועגן דעם פּאָלק, וואָס גאָט האָט געשאַפן
אויף אַן איבערנאַטירליכן וועג, צו וועמען ער האָט
זיך אַנטפּלעקט און געמאַכט באַזונדערע פאַרשפּרע-
כונגען, אַנפאַרטרויט זיינע תורה, זיין הייליג וואָרט,
זיין ווילן; דאָס פּאָלק וואָס האָט געזאָגט זיין אַ
ביישפּיל צו אַלע נאַציאָנען, און די לעהרער צו
דערקלערן צו דער מענטשהייט גאָט'ס רצון.

געשטעלט האָט גאָט דאָס פּאָלק ישראל צווישן
די פעלקער פון דער וועלט אַז זיי זאָלן קענען גאָט
און זיינע וועגן, און ווי אַזוי ער וויל מען זאָל
איהם דינען. אויך האָט גאָט פאַרלאַנגט, אַז די
אידן זאָלן פאַרקינדיגן גאָט'ס ישועה צו דער גאַנ-
צער וועלט — נעהמליך, וויאָזוי גאָט וועט ברענגען
צו דער געפאַלענער מענטשהייט פאַרגעבונג פון
זינד און היילונג דורכ'ן משיח דעם בן אלהים.

דידאָזיגע איבערנאַטירליכע אויסוועהלונג פון
ישראל האָט זיך אָנגעהויבן מיט אברהם אבינו.
אַבער שוין איידער אברהם איז גערופן געוואָרן,
האָבן גאָט'ס נביאים אָנגעהויבן צו פאַרקינדיגן ויעגן
דעם משיח וואָס האָט געזאָגט קומען אויסלייזן
זיין פּאָלק. תמיד זיינען דידאָזיגע פאַרשפרעכונגען
געגעבן געוואָרן צוערשט צו ישראל און דאן דורך
זיי צו דער גאַנצער וועלט.

אַבער די אידן האָבן נישט פאַרשטאַנען זייערע
מיסיע און זייערע אויפגאַבע צווישן די פעלקער.
זיי האָבן נישט געוואָלט בלייבן דער עם סגולה,
זיי האָבן געוואָלט ווערן גלייך צו די אנדערע פעל-
קער. גאָט האָבן זיי נישט געוואָלט אלץ מלך,

א יועלביגע פראַגע קאָן מען שטעלן אויף דין
אופן: קאָן אַ איד זיין אַן אַנטי־איד? ווייל דאָס
וואָרט "סעמיט" באַדייט נישט ימערה, נישט ווע-
ניגער ווי "איד". אָהן צווייפעל, אַ יעדערער וואָס
וואָלט געהערט דעמדאָזיגען פרעגן, וואָלט זאָפּאַרט
געענטפערט, חלילה, דאָס איז אוממעגליך! אַ איד
וואָס האַסט אַ מיטאידן פאַרלייקענט זיך ועלבסט;
פאַרנעסט די געשיכטע פון זיין אייגן פּאָלק,
און חב'ט זיך מיט די ערגסטע פיינדע פון זיינע
ברידער. אַזאַ מענטש איז אַ פאַררעטער.

אַז עס איז פאַראַן אַנטיסעמיטן צווישן די גוים
איז אַ באַקאַנטער און טרויעריגער פאַקט. דאָס
ערשיינען פון אַנטיסעמיטיזם אין דער וועלט איז
איינע פון די טרויעריגסטע עפּיזאָדן פון דער וועלט
געשיכטע. עס איז אַ קאַפיטעל געשריבן אין בלוט.
עס איז אַבער נאָך פיל טרויעריגער, ווען מיר הערן,
אַז עס געפונען זיך אידן, וואָס זיינען אַנטיסעמיטן.
און די צאָהל פון אַזעלכע אירישע אַנטיסעמיטן
איז פיל גרעסער ווי מען וויל צוגעבן.

מאַכענדיג דידאָזיגע באַהויפטונג רעדן מיר נישט
וועגן משומדים, אַזעלכע, וואָס זיינען באַרייט צו
פאַרקויפן זייער אייגען פלייש און בלוט פאַר געלט
כדי צו רעטן זייערע אייגענע הויט. אַזעלכע
מענטשן געפינט מען איבעראַל צווישן אַלע פעלקער.
וואָס פאַרשטעהען מיר מיט די ווערטער "סעמיט"
און אַנטיסעמיטיזם?

איידער מיר געהען ווייטער, ווילן מיר אַז איהר
זאָלט פאַרשטעהן, אַז מיר האָבן אַסידאָ גאָר נישט
צו טהון מיט נאַציע אָדער ראַסע, אָדער ציוניזם,
אָדער נאָך אַזעלכע באַגריפען. מיר זיינען נאָר
פאַראַינטערעסירט אין גייסטליכע (רוחניות) ענינים.
מיר רעדן נאָר פון ישראל אלץ דאָס פּאָלק אויס-