

# THE SHEPHERD OF ISRAEL

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## ARE YOU TELLING THE TRUTH?

No one trusts a person who blows hot and cold with the same breath. Sincerity is a quality we admire in the characters of great men, and indeed in our own friends. An insincere friend is a tragedy.

We wish we could take every rabbi in America aside for a few moments and whisper something into his ear:-

If you want to be a sincere friend to our Jewish people, do not play two-faced with them. Do not shout from the housetops what a terrible insult the Christians are offering to our Jewish people when they try to bring to us the knowledge of the Lord Jesus our own Messiah, while at the very same moment you are feeding yourself copious doses of soothing syrup, by saying, "There never have been Jewish conversions, there never will be any Jewish conversions; and so all the money which the Christians are spending to convert the Jews, is wasted!"

Now, dear Jewish reader, if there are no Jewish conversions and if there never will be any Jewish conversions then why do our rabbis get all excited? It is certainly a foolish dog who barks when he hears no footsteps.

But the truth is that many hundreds of Jews are today turning to the Lord Jesus Christ, and the New Testament is being studied by more Jews than ever before. Would it not be wiser therefore for our rabbis also to accept Him as the Messiah and Saviour, and lead many of their Jewish followers with them? How much blessing it would bring to our Jewish people!

Dear reader, will you not today read the New Testament and ask God to show you whether it is true? God will honor you for this and God will answer the prayer of every Jew who truly seeks Him.

## A DRINK FROM THE FOUNTAIN

(Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4:14)

And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but

that the works of God should be made manifest in him. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is. The man

## OUR HEADQUARTERS



## BETH SAR SHALOM

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Brooklyn, N. Y.

answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth. (John 9.)

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## QUESTIONS AND ANSWERS

Readers are invited to send questions for this Column. Your question should be signed, but in no case will your name be made public; it will be kept in confidence, as evidence of your good faith.

**Question 7.** Will you please explain why the Christians worship three Gods, while God told us "Hear O Israel, the Lord our God is one God?"

**Answer.** The Christians do not have three Gods. They believe in the only true God, as revealed in our own Hebrew Bible. The trouble is that our Jewish leaders years ago blinded us through their own misinterpretation of the Word of God, into a twisted understanding of what our Bible teaches us. Even to this day our rabbis talk about "monotheism", by which they mean that God is a single unit, while as a matter of fact such a teaching is to be found nowhere in the Bible. In the Jewish confessional, "Hear O Israel, the Lord our God is one God", the word "one" does not mean a unit or a single individual; it means "United", or "Unified". The Hebrew word for a single unit is YACHID, while the word which is used in our Hebrew confessional is ECHAD, and this word means "united into one."

The first chapter of Genesis starts out by saying, In the beginning, the Godhead created the heavens and the earth. It does not say that God as an individual unit created the heavens and the earth, but that the Godhead did this; and the word itself, Elohim, is plural. In this same chapter of Genesis there is revealed to us the constituency of the Godhead, for we have here, God Himself, then we have the Spirit of God brooding upon the face of the waters; then finally we have God saying, "Let us make man in our image." In the first chapter of the Gospel of St. John, God throws a searchlight on this statement by telling us that the Lord Jesus Christ was an equal Creator with God, for we are told:

"All things were made by him: and without him was not anything made that was made." John 1:3

In these last 1900 years, ever since the Lord Jesus Christ came to die for our sins, to be buried, and to rise again, it has been God's revealed plan that we must pray to God, just as we have always done, in years gone by, but through His only begotten Son, the Lord Jesus Christ. God will not hear the prayers made by any human being in this day, unless those prayers are made through the merits of His only begotten Son, the Lord Jesus Christ.

## OUR MISSIONS

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## פראגן און אנטווארטן

לעוזר פון דיעזען בלאט זענגן איינגעלאדרענט  
זו צושיקען פראגן פאָר דיעזען קאָלום. די  
פראגן מזען זיין אונטערשריבען ביזס זענ  
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לען וועלכע נעמן פאָרעהנמליכט ווערעו  
זום לעוז בוכליךן.

## פרק נ

קאנט איהר צו פארשטיין נבען פארוואָס  
קוריסטן דיענען צו דריי געטער ווען נאט האָט  
אַונְ אַמְנוּזָאנֶט "שְׁמַע יִשְׂרָאֵל ד' אֱלֹהִינוּ ד' אֶחָד",  
או ער איז נור איז נאמט?

## אנטווארטן

קוריסטן האבען נישט קינען דריי געטער. זיז  
נוילען איז דעם אמת/דריגן נאט איזו זיז דאם  
הייליגן תנ"ך שרייבט פאָר. די צרה איז נור דאם  
וועס די אַירְוִישָׁן פִּיהְרֻעָם האבען אונְ פָּאָרְבְּלַעֲנָעָט  
מייט זיער פָּאָלְשִׁיעָר אַיבְּרוּצָעָגָן פָּוּ דעם ווֹאָרט  
נאָם, וועלכע זיז האבען פָּאָרְדְּרָעָתָן, אַנדְרָעָתָן  
די ביבעל לאַערענט אָונְ. די רבנים רעדען נאָך ביז  
היינְצְרָטָאנְג וועגען "מאָנָטָיזָם", או בכו נאט איז  
או אַיְנְצְעָלָנְעָט פָּעָרְעָהָנְלִיכְקִיטָן וועלכען מיר גע  
פִּינְעָן נישט נירגענד איז דער ביבעל.

ווען מיר זאגען דאס גָּלוּבָּעָנִסְּבָּאָקָעָנִטָּנִים "שְׁמַע  
ישראל ד' אֱלֹהִינוּ ד' אֶחָד", מײַוִינְטָן נישט דאס ווֹאָרט  
אֶחָד אָן אַיְנְצְעָלָנְעָט פָּעָרְעָהָנְלִיכְקִיטָן נִיעָרָט אֶ  
פָּעָרְאִינְגָּנְעָט גָּאתְהָוִוָּתָן. אָן אַיְנְצְעָלָנְעָט פָּעָרְעָהָנְלִיכְקִיטָן  
וּוְאָלָט הִיְסָעָן "חוּיד", דָא הִיְסָטָם עַמְּבָּעָרָה.

אֶחָד וועס מײַוִינְטָן אֶפְּאָרְיָעָל פָּוּן בָּרָאַשְׁתָּה גָּעָפִינְעָן מִיר  
בָּאָלְד אַיז אַנְפָּאָגָן פָּוּן בָּרָאַשְׁתָּה לִיְּעָנָן מִיר:  
בָּרָאַשְׁתָּה בָּרָא אֱלֹהִים", דָא, אָס אַנְפָּאָגָן האָט די  
אַנְטָהִיטָן בְּעַשְׁאָפָעָן. דָאָרָט הִיְסָטָם סְמִינְטָמָן אָז אֶ  
יחָד האָט עַמְּבָּעָן בְּעַשְׁאָפָעָן נִיעָרָט "אֱלֹהִים", אֶלְשָׁוֹן  
רַבִּים, די גָּאָתָהִיטָן האָט בְּעַשְׁאָפָעָן.

אַיז זעלען אַפְּעָנְבָּאָרָוָן פָּוּן די גָּאָתָהִיטָן מִיר  
די גָּאָתָהִיטָן בָּאָשְׁעָפָעָר, נְאָט בָּהָאָלְיִוָּן. צְוּוֹיְתָעָנָס הִיְסָטָם  
דָעַם דָאָרָט אֶזְרָעָל נְאָט הָאָט גָּעַשְׁוּעָבָט  
אַוְיָפָן וּוְאָסָעָר, האָט אַיהֲר דָאָרָט דָעַם רֹוח הַקּוֹדֶשׁ.  
אוֹן דָאָן לְעֹזָעָן מִיר זיז נְאָט זָאָגָן "נָעָשָׂה אָדָם  
בְּצָלְמָנוֹ", לְאָזָט אָונְזָאָמָעָן אֶלְשָׁוֹן אַיז אַונְעָר  
עַבְּעַנְבָּילָר, דָאָרָט האָט אַיהֲר אֶלְשָׁוֹן פָּעָרְעָהָנְלִיכְקִיטָן  
לִיכְקִיטָן.

אַיז עַדְשָׁטָעָן קָאָפִיטָעָל פָּוּן יוֹחָנָן וְעוֹהָן מִיר עַמְּבָּעָן  
נָאָך קָלָהָרָעָר, אָז בָּכָו יִשְׁוּעָה הַמִּשְׁיחָה אַיז גָּעָוָעָן  
אַיְנְסָמִיט גָּאָט בַּיִּדְרָעָר שְׁעַפְּוָנָג. דָאָרָט לְעֹזָעָן  
מִיר: "אַלְעָם אַיז גָּעָמָכָט גָּעָמָכָט גָּעָמָכָט גָּעָמָכָט  
אוֹן אַהֲן אַיהֲם אַיז גָּאָרְנוּשָׂת גָּעָמָכָט גָּעָמָכָט זָאָגָן  
אַיז גָּעָמָכָט גָּעָמָכָט".

איָן די לְעַצְעָט 1900 יִאָהָר זִוִּיט יִשְׁוּעָה הַמִּשְׁיחָה  
איָז עַקְעָמוֹן צָו לִיְּדָעָן, צָו שְׁטָעָרְבָּעָן אָזְן אַיְפָּצָר  
שְׁטָעָהָן תְּחִיתְהַמְתִּים אָזְן אַרְוִוָּת צָו דָעַר רַעֲכָטָר  
הַחֲנָד פָּוּן נְאָט, אַיז גָּעָוָעָן נְאָט פָּלָאָן אוֹן מִיר  
זָאָלָעָן צָו נְאָט מְתָפְּלָל זִוְּן אִים נְאָמָעָן פָּוּן זִוְּן  
איָיִינְגָּעְבָּוּרְעָנָעָם זָהָן יוֹשָׁעָה הַמִּשְׁיחָה וּוְעַלְכָעָר זִוְּט  
צָו זִוְּן דָעְכָטָר הַאֲנָדָה, נְאָט בָּהָה הָעָרָט נִישְׁתָּמָעָן וְעוֹנָה  
זָאָנְדָרָעָת חְפָלוֹת וְזָאָסְמָנִישָׂת גָּעָמָכָט בָּעַטְעָן אַוְיָסָר  
זָוִיְּקָעָן אַיז זָכָות אַיז נְאָמָעָן פָּוּן יוֹשָׁעָה הַמִּשְׁיחָה  
דָעַם בָּן אֱלֹהִים חַיִּים.



