

# THE SHEPHERD OF ISRAEL

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## LOVE—A UNIVERSAL NEED

By RACHMIEL FRYDLAND

In America and abroad one can find many young people who carry around signs or pennants with words relating to LOVE. This is a universal need. If we are married, we are loved by our families. If our parents are still living, they certainly do love us. If we do not have relatives, then undoubtedly we have friends whom we love and who love us in return. This need for love was long ago expressed in wonderful words in the *Brit Hadasha* (New Testament)

Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal . . . Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up . . . Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away . . . And now abideth faith, hope, love, these three; but the greatest of these is love (First Letter of Paul to Corinth chapter 13).

Man is a rational creature, touched with human emotions, who needs to love and be loved. Since God has created us and has created all things well, He has also provided that all of our basic needs, including this deep need to be loved, should find fulfillment.

### LOVE, HUMAN AND DIVINE

Human love is wonderful. We must pity that person who has never experienced a mother's touch and her care and concern, or the faithfulness and mutual dedication of a happy married life, or the love of a true friend who, in the words of Scripture, "sticketh closer than a brother." But there is a far greater, more sublime love — the love of God. This surpasses the best of all human charity and attraction. It is beautifully expressed in words of a song sung in the synagogue and church:

Could we with ink the ocean fill, And were the sky of parchment made  
If every reed became a quill, And every man a scribe by trade.  
To write the love of God above, Would drain the ocean dry,  
Nor could the scroll contain the whole, Though stretched from sky to sky.

God manifested this love to all His creation, but He stressed it especially in relation

to Israel, the Jewish people, saying,

The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jeremiah 31:3).

The claim is made that this divine love is even greater than the love of a mother for her newborn infant. God says through the prophet Isaiah,

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee (49:15).

Although the Hebrew prophets continued to proclaim the love of God, yet the people continued to ask, "Is it really true?" We find recorded in Malachi,

I have loved you, saith the LORD, yet ye say, Wherein hast thou loved us? (Malachi 1:2)

### GOD LOVES US!

As surely as we are living today and that the sun is shining, so sure can you be of God's love. Here are some of the clear proofs assuring us that we are indeed loved by God.

1. He created us and endowed us with gifts as He has not done to any other of His creation. Speech is one of these gifts. Other creatures make noises; man alone can speak. With speech goes intellect, and with it the rulership over the rest of creation, from the depths of the earth and the sea to far out into the skies, even around the moon. Everywhere man is established as ruler by God. This is recorded in the Torah:

And God (Elohim) said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl in the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth (Genesis — *Bereshit* 1:26).

2. As Jewish people, we have the conclusive evidence of God's love for us by His love for our fathers, Abraham, Isaac, and Jacob. He revealed Himself to them and told them in advance of the history of their descendants.

3. At this time of the year our thoughts go back to the Exodus from Egypt, and God's redemption of our people from the hands of the mighty Egyptians of old. We recite in the *Haggadah*:

We were slaves unto Pharaoh, king of Egypt, but God delivered us by His mighty hand and outstretched arm.

At first Pharaoh refused to let Israel go and as a result God punished Egypt. He commanded Moses to tell the Jewish people that each family should take a lamb or goat, slaughter it, take of the blood and sprinkle it on the two side posts and on the upper doorpost or lintel, thus in the form of a cross. Having done as God instructed them, the Israelites were sure of full protection. We read about this in the Torah in *Sepher Shemot*:

And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you (Exodus 12:13).

## THE AFIKOMON—or, THE BROKEN MATZO

At the Passover Seder the head of the table takes the middle matzo, breaks it and hides the larger part of it in a napkin. This piece of matzo is now called THE AFIKOMON. Why are we doing it? What is its significance? All of this is explained in our folder, THE AFIKOMON — or, THE BROKEN MATZO. To obtain your free copy address:

THE SHEPHERD OF ISRAEL

236 West 72nd Street, New York, N. Y. 10023

## THE SHEPHERD OF ISRAEL

Surely He loved us to make special provision for our safety! Moses expressed this in another place in the Torah:

The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the LORD loved you . . . and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt (Deuteronomy — *Humesh Devarim* 7:7, 8).

4. Surely another proof of God's love is the fact that He graciously gave back to us the land of our fathers and enabled the remnant of our Jewish people to settle there and defend themselves from the enemies around them. God is love and is faithful in keeping His promises, as He vows in Jeremiah 30:18:

Thus saith the LORD: Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places and the city shall be builded upon her own heap.

5. But of course the greatest test of the truth that we are loved by God Himself is the fact that He manifested His love to us through the Lord Jesus the Messiah. God knows that we are sinful people and even our best deeds and *mitzvot* are far short of God's holiness, for the Hebrew Scriptures teach us clearly,

For there is not a just man upon earth, that doeth good, and sinneth not (Ecclesiastes 7:20).

But we are all as an unclean thing, and all our righteousnesses are as filthy rags (Isaiah 64:6).

Thus God provided Messiah Who loved us and was willing to give up His life as a substitutionary sacrifice, a *korban-kaparah* for our sins. One of the Jewish followers of Messiah, thinking upon this great gift of God's love, expressed it:

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16).

Such a great love should not be ignored or rejected. God is everlasting and He created us with everlasting souls. If we turn away from Him and harden our hearts, it may be forever. When King David recalled the wonderful things that God did for Israel after their exodus from Egypt, he warned our people saying,

For He is our God; and we are the people of his pasture, and the sheep of his hand. Today if ye will hear his voice, Harden not your heart, as in the day of temptation in the wilderness (*Tehilim* — Psalm 95:7-8).

At that time, we resisted God and His love and it cost us much. Let us not do so again. God has shown us His love in many ways and especially by providing forgiveness and fellowship with Himself through the Lord Jesus.

He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes

we are healed (Isaiah 53:5).

Joy, peace, and blessing will be ours as we respond to God's love and receive the Lord Jesus as our *korban Pesach*, our redemption and protection.

## REDEEMED BY OUR MESSIAH

By GLORIA B. STONE

I was born of Jewish parents and taught to observe, from earliest childhood, our God-given holidays as described in the Old Testament. The predominant thought in our home was that we were waiting to be redeemed by our Messiah Who would soon come with power to save us from dispersion and subordination to the Gentiles. The men of our family were all properly instructed and guided by the Law of Moses. Our elders prayed for the forgiveness of our sins through the daily, Shabbos, and Yom Kippur meditations. We had prayer books in our home but no Bible.

I was introduced to a young people's leader who was a devoted Christian Scientist. Unfortunately she taught me that sin was a myth, man was perfect, and all things were obtainable by means of the proper spiritual psychology. My religious investigation was discouraged by a lack of progress in business and social pursuits and I felt I had become a general failure. However, I had a knowledge of the Bible and of the efficacy of prayer.

My reliance and assurance in the security of being born a Jew, one of a people specially chosen by God, alienated me from the need for redemption. My accepting Jesus as the Messiah was a great battle for me, however the witnessing of loyal Gentile Christians continually attracted me. My study of the doctrines of the church revealed a great variety of interpretations and rituals and I was confused. My inner conflict materialized in contempt for the church and it was about this time that World War II surged into the world with its anti-Semitic convulsions.

From my youth I had learned of the Lord God Who promised to send His Messiah for us and I could not forget the enduring and persistent love that my people exhibited for Him. I continued to read the Bible and thus learned more of the history and holy purpose for my Jewish people.

At a very crucial moment in my life, I prayed desperately to God to direct me to the proper source of Biblical knowledge. I was led to the Hebrew Christian Fellowship on 72nd Street in Manhattan where I acquired the information concerning the authenticity of the Bible and the destiny of the Jews. Thus I was convinced that Jesus Christ is indeed the King of the Jews and the Messiah. Praise be His Name!

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## פריינטשאפט — א באדערפעניש פאר דער וועלט

ירחמיאל פרידלאַנד

וואָלט טרוקענען די ימען פון וועלט די מגילה ווי לאַנג, איז צו קורץ פאר דעם שוואַנג

איבער הימל און וועלט איסגעשטעלט.

נאָט האָט באַוווּזן זיין ליבשאַפט צו דער גאַנצער באַשעפֿעניש, אָבער ער האָט עס געוווּזן ביחירות צו ישראל, דאָס ייִדישע פֿאָלק, אזוי צו זאָגן,

פון ווייטן האָט גאָט זיך באַוווּזן צו מיר; יא, אייביקע ליבשאַפט האָב איך זיך ליב, דרום צי איך זיך צו מיט גענאָד.

(ירמיה לא, 2:31)

די נביאים זאָגן אונדז אז די דאָזיקע געטלעכע ליבשאַפט איז גרעסער פון דער ליבע פון אַ מוטער פאר אַ ניי געבוירן קינד, מיר לערנען אין ספר ישעיה,

קען אַ פרוי פאַרגעסן איר ברוסטקינד, ניט צו דערבאַרעמען דעם זון פון איר ליב? אפילו די דאָזיקע זאָלן פאַרגעסן, וועל איך אָן דיר ניט פאַרגעסן. (15:49)

און כאָטש די נביאים האָבן כסדר גערשנט

### מענטשלעכע און געטלעכע ליבשאַפט

וואונדערבאר איז מענטשלעכע ליבשאַפט. מען דאַרף רחמנות האָבן אויף אַ יתום וועלכער האָט קיינמאָל ניט דערפאַרן וואָס עס איז אזוינס אַ מאַמעס גלעט, איר זאָרג און געטריישאַפט, אָדער איינער וואָס האָט ניט דערקענט די געטריישאַפט און די געמיינזאַמע איבערגעגעבנשאַפט פון אַ גליקלעך פאַרהייראַט לעבן. אַ רחמנות אויף אַזאַ מענטשן וואָס האָט קיינמאָל ניט געהאַט אַ גע־טרייען פריינט וואָס לויט די ווערטער פון שלמה המלך איז מער געטריי פון אַ ברודער. אָבער פאַראַן נאָך אַ גרעסערע און העכערע ליבשאַפט — גאָטס ליבשאַפט. די דאָזיקע ליבשאַפט איבערשטיינט אַלע מענטשלעכע ליבע און פריינטשאַפט. דער מחבר פון אַקדמות האָט עס שייַן אױסגעדריקט אין די פֿאָלגנדע ווערטער:

גוויל אילו רקיע קני כל חורשתא  
מעגן אַלע הימלען פון פאַרמעט זיין,  
מיט טייַטן פול, וואָסער און ימען,  
יעדער מאַן מעג זיין אַ סופר שייַן,  
און יעדעס גראָזל, קען זיין אַ פען!  
צו שרייַבן, גאָטס לויבן, פון מענטשן־שטיבן

אין אַמעריקע און אויך איבער דער גאַרער וועלט געפינען זיך יונגע לייט וואָס טראַגן אויף זיך צייכנס וואָס באַציען זיך צו פריינטשאַפט און ליבע. דאָס זיינען זאָבן אין וועלכע עס נויטיקט זיך די גאַנצע וועלט. ווען מיר זיינען פאַרהייראַט געפינען מיר ליבע צווישן אונדזער אייגענער משפּחה. אויב מיר האָבן עלטערן, ביז הונדערט און צוואַנציג, דאַן האָבן מיר זייער ליבע און פריינטשאַפט. ווען חלילה מיר האָבן קיין משפּחה ניט, האָבן מיר מסתמא פריינט וואָס ליבן אונדז און וועמען מיר האָבן ליב. די דאָזיקע באַדערפעניש פאר ליבע און פריינטשאַפט איז לאַנג צוריק אױסגעדריקט געוואָרן אינעם ברית הַרְשָׁה (נייעם טעסטאַמענט).

אויב איך זאָל רעדן מיט לשונות פון מענטשן און פון מלאַכִים, און האָב ניט קיין ליבשאַפט, ביו איך געוואָרן ווי קלינגענדיק מעש, אָדער אַ שאַלנדיקער צימבל... ליב־שאַפט סדאָנט איבער אַ סך, און איז גוט; ליבשאַפט טוט ניט חקנא זיין; ליבשאַפט טוט זיך ניט רימען אַליין, און איז ניט אויפֿ־געבלאָזן. ליבשאַפט וועט קיינמאָל ניט אויפֿ־הערן. אויב אָבער עס זיינען פאַראַן נבואות, וועלן זיי אָפּגעטאָן ווערן; אויב לשונות, וועלן זיי בטל ווערן; אויב חכמה, וועט זי אָפּגעטאָן ווערן... און אַצינד פאַרבלייבט אמונה, האָ־פענונג, ליבשאַפט, די דאָזיקע דריי; און דאָס גרעסטע פון זיי איז ליבשאַפט.

(א קאָרינטער 13).

אַ מענטש איז אַ באַשעפֿעניש מיט פאַר־שטאַנד, אָבער אויך מיט געפילן, וואָס נויטיקן זיך אין ליבשאַפט. גאָט האָט אונדז באַשאַפֿן, אויף אַזאַ אופן אז אַלע אונדזערע באַדערפענישן זאָלן דערפילט ווערן, און אויך די דאָזיקע באַ־דערפעניש פון ליבשאַפט זאָל געפינען איר דער־פילונג.

### דער אפיקומן — אדער, די צעבראָכענע מצה

ביים סדר, ווען מיר זאָגן די הגדה, נעמט מען די מיטעלע מצה און מען צעברעכט זי. די גרעסערע העלפט באַהאַלט מען אין אַ ווייס טישמעכל. דאָס שטיקל מצה ווערט איצט גערופן אַפיקומן. פאַרוואָס טוט מען עס אזוי? וואָס פאַר אַ באַדייטונג האָט עס? אַלין דאָס ווערט אויפגעקלערט אַפיקומן — אָדער, די צעבראָכענע מצה. שרייבט אונדז און מיר וועלן עס אייך שיקן אומזיסט — בחינם. אַדרעסירט:

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