

THE SHEPHERD OF ISRAEL

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JOSEPH HOFFMAN COHN, Editor

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The Broken Matzo

Jews are Still Unable to Explain How the Ritual
of the Three Matzos Originated

IT is Pesach (Passover) again. The Seder (Passover Table) is set, as for 1900 years it has been set. Elijah's cup, untouched and undrunk, stands in its place, a mute but eloquent reminder that some day He will come Who is the Hope of Israel and the Desire of the Nations—our long-looked for Messiah. There, too, is the miserably dried-up bone taken from the shank of a lamb, a melancholy reminder that now in the sad years of our Golus (captivity) we have no Temple, no Priest, no sacrifice, no way of approach to a just and holy God, exactly as God has warned us would be the case if we disobeyed Him. See Hosea 3:4-5.

Little Moishe has now propounded the historic Ma Nishtana Kashes, (the questions asked by the boy annually at the Passover ritual. See Deut. 6:20.) And the father has told him in solemn intonations:

We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: And the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh and upon all his household, before our eyes; and he brought us out from thence. That he might bring us in, to give us the land which he swore unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day.

Deuteronomy 6:21-24.

But we almost forgot one of the most important chapters of this moving narrative — indeed the one about which we started out to write. It is none other than the mysterious ritual of the Matzos!

For, as every Jew knows, a remarkable and unique custom has come down into

the Passover ritual through the hundreds of years, and no one has yet been able to explain how and where and why this custom originated. It has to do with the ritual of the three Matzos. Perhaps we can put it before you a little more intimately and vividly if we quote here from the personal narrative of the former rabbi, Leopold Cohn, now with the Lord, as he tells how this very ritual or celebration was a powerful means in helping him to understand the Messianic significance of the custom. He writes in his autobiography that he was endeavoring to win his wife also to faith in the Lord Jesus Christ, our Messiah, and tells how the ritual of these Matzos, proved effective:

Another help to her was that of a thought the Lord gave me at the time when for her sake I observed the ceremony on the first pass-over night after she reached Scotland. Among other sacred rites performed on the first night of the Passover feast are the following ones: Three cakes of unleavened bread are placed on the table, one above the other with a napkin between them so that each is separate from the other. The head of the family who is performing the Seder takes the middle cake and breaks it in halves, commencing one-half under the pillow of the lounge on which he reclines at that meal. Reclining is a symbol of the freedom the Jews gained at the time when God brought them out from the bondage of Egypt. At certain intervals, four cups of wine are served to those seated at the table and at the third cup, the father takes out the half cake from between the pillows, and divides it among the family. I used to perform that ceremony year after year without considering the real reason for doing so, but with the light of the teaching of the Lord Jesus Christ in my mind and heart, it suddenly dawned upon me what it all meant. The three cakes represent Father, Son and Holy Ghost; the middle one,

the *Matzo*, broken in halves, indicates the body of the Son of God, broken for our sins. Concealing it under the pillow signifies the burial of the broken body, and bringing it forth again at the third cup of wine indicates strikingly the resurrection of the Lord Jesus Christ on the third day.

When the Lord gave me that thought, I at once with great joy in my heart, explained it to my dear wife and children, showing them that this custom which is being performed by all the Jews over the world from time immemorial, has in it the memory of death and resurrection of the Lord Jesus, and at the same time conveys to us His teaching of a true God. The early disciples of the Lord Jesus were Jews and they must have instituted this ceremony among their people so that Christ should never be forgotten among them.

And now, has it ever occurred to you, dear Jewish reader, how amazingly significant is this picture? And did you ever stop to question why and how it found its way into the Jewish ritual? Certainly it could never have gotten in by accident.

EXPOSING A FALSEHOOD

We do know that in the early days of the Christian era, the first Christians were all Jews. Every first disciple of the Lord Jesus Christ was a Jew; on one day alone, the Pentecost following the ascension of the Lord Jesus Christ into heaven, 3,000 human souls were born again and became children of God through faith in the Lord Jesus Christ as Messiah and Saviour. Everyone of those 3,000 was a Jew! It has been estimated that no less than one million Jews became followers of the Lord Jesus Christ in the first century of the Christian era! So you see how false are the claims made by certain unenlightened rabbis and other Jewish leaders, that there never was a Christian Jew!

Now the synagogue in the first century of the Christian era was not so harsh and cruel in its attitude toward such Jews as had confessed their faith in the Lord Jesus Christ as is the modern "Temple." Nowadays, we are grieved to say, the rabbis hate us who are the followers of the Lord Jesus Christ; they call us apostates, "Meshumodin," and they breathe out all kinds of abuse against us. They accuse us of being traitors, when as a

The Wonderful God of Israel

The Word of God tells of four ways in which the God of Abraham, of Isaac, and of Jacob still keeps His hand upon His covenant people, the Jews, since our deliverance from Egyptian bondage to the present hour, when so many of us have lost our faith in Him and put it in social and political idols. Are you interested enough in this matter to send us 5¢ in stamps for a copy of our leaflet, "The Wonderful God of Israel"?

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matter of fact we are the best friends that our Jewish people ever had. These rabbis will welcome into their "Temples" Jews that are unbelievers, agnostics, atheists, even communists, and give them places of honor, all this with the full knowledge that these particular Jews have denied the God of Abraham, Isaac and Jacob, and Moses.

THE SCENE CHANGES

But let a Christian Jew come into the "Temple," a Christian Jew who loves his people, who believes the Word of God from beginning to end, who lays all his hopes upon the God of Abraham, Isaac and Jacob, who accepts in full faith the Lord Jesus Christ who came as a fulfillment of the promises made through the prophets, and the rabbi will turn on such a Christian Jew with a fury unbelievable. And this is the same rabbi who continually pleads for "tolerance" from others toward him! Dear rabbi, if you want tolerance from others you need first to learn the all-important grace of being tolerant yourself.

But the old-time synagogue back in the first century, accepted the Christian Jew as a part of the consist of the synagogue. In the make-up of the synagogue in those days there were Pharisees, and Sadducees; there were Hellenists and there were Essenes, and many other shades of belief and unbelief, each making up its own group and yet each a component part of the synagogue. And so when such large numbers of Jews began to accept the Lord Jesus Christ as the Messiah, they were still allowed to stay in the synagogue, but they were known as "Nazarenes." And they were given respect and attention, because many times we find that Paul and the other apostles, "reasoned with the Jews in the synagogue."

Now, while the other Jews celebrated their Seder with the Passover Lamb according to the Law of Moses, these Hebrew Christians celebrated the same occasion with the Seder of the Bread and Wine, depicting in their ceremonial the suffering, death and resurrection of their Lord. Thus there were two kinds of Seder celebrations in Israel side by side, namely, the Jewish Seder with the Passover Lamb, and the Hebrew Christian Seder with its Bread and Wine.

With the destruction of Jerusalem and the Temple in A.D. 70, the Jewish Seder ceased, and the only Seder which survived within the Jewish nation was that of the Hebrew Christians, who continued to be an integral part of the Jewish community. Thereupon, this Seder, the chief elements of which were the Bread and the Wine, became the nucleus of the Seder celebrations of all Israel, which by degrees adopted it and made it their own, unconscious of the real story it told, and the real message it conveyed—a story

and a message which was not effaced even by the embellishments subsequently added.

CHRIST THE BROKEN MATZO

And now the secret is out, and the puzzle is solved, abundantly, conclusively, and unimpeachably. Read these amazing words which fell from the lips of the Lord Jesus Christ Himself, on the very night when He gathered together in the Upper Room to take for the last time the Passover Supper with His disciples. He took up the Matzo and broke it, and gave pieces to the disciples and said to them, "Take, eat: this is **my body**, which is broken for you: this do in remembrance of me."

He also took the cup of wine and then said to the disciples, "This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." See Matt. 26:26-28; Luke 22:14-18; I Cor. 11:23-26.

And so dear Jewish readers, every time you break the Matzo on the Passover Night and every time you drink the cup of wine, you are unconsciously celebrating the fact that the Lord Jesus Christ's body was broken for you and for me, on the Cross of Calvary 1900 years ago.

Now the only question remains, since you are celebrating it unconsciously, why not come out openly and recognize in your inmost soul that the entire Passover is a reminder year after year that God redeemed you through the precious blood of His only begotten Son, Jesus Christ? And if you will recognize this solemn fact and will appropriate it to yourself, and say with a childlike faith, "Lord, I do believe," then you will experience such a joy as you have never known before, and you will have the happiest Passover of all of your life!

Is This Tolerance?

FROM the Land of Israel comes disconcerting news as to the treatment handed out to such members of the Jewish race who choose to accept the Lord Jesus Christ as the Messiah and Saviour foretold by the Jewish prophets of old, Isaiah, Jeremiah, Daniel, etc.

The new constitution of Israel guarantees "freedom of conscience and the free exercise of worship to every individual." Is there any honest reason why on this professed principle of individual freedom a Jew cannot remain a member of the Jewish State and the Jewish Nation if he professes faith in the Lord Jesus Christ?

A retired missionary of a British Mission to Jews recently wrote to the Editor of the Jewish Chronicle complaining of the treatment meted out to Hebrew Christians in Palestine. In a footnote to

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the letter, the Editor drew attention to the new Constitution and emphatically denied any discrimination. The Chief Rabbi, replying to allegations by the Archbishop of York regarding the treatment of Christians, expressed similar sentiments. In our view, this new departure in the question of the status of the individual would mean a decisive turning point in the life of Judaism. In this case the Hebrew Christian is the acid test.

Jews have never admitted either the sincerity of a Hebrew Christian or his good will. Every advance on the part of Jewish Christians towards their brethren has been consistently ignored, if not answered with hostility. Jews may complain of the misdemeanor of "converts" in the past, but they usually overlook the tragic suffering of their converted brethren, who try by every means to remain within the nation.

Is it not time that our people shall wake up and play fair with any Jew anywhere who, of his own free will, chooses to take the Lord Jesus Christ as his Saviour? Is it not a tragedy that our Jewish people who shouted the loudest for "Tolerance", are themselves intolerant and arrogant when it comes to the liberties and the rights of the individual Jew to determine for himself what he shall do with regard to the Lord Jesus Christ? Think it over, and remember also that your eternal destinies may be wrapped up in the question as to who is our Jewish Messiah.

די צובראָכענע מצה

רעה ישראל

The Shepherd of Israel

א מאָנאַטליך בלאַט צו ערקלעהרען צו ישראל
דעם אמת'דיגען משיח

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

JOSEPH HOFFMAN COHN, Editor

זנכי
הוא
הרעה
הסוכ
יחזק'ס'ס'ס'

וחקטתי
עליהם
רעת
אהר
יחזק'ס'ס'ס'

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קשין. נאָכ'ן דרויסן בוס האָב איר גוידער אַרױס-
גענומען די האַלטע מצה און אַלע אָנױקענדיגע
האַבן געקראָגן אַ שטוקל.

בזער, איר האָב אָנגעהאַלטען דעם גאַנצען
בדר מיט מיין גויד און אַלע אייגענעלייטען ווי
איר האָב איהם אָפגעריכט פילע יאָהרען און דער
היים, וואָר מע האָט נישט געלאָזט פרויגן קשוואות,
פארוואָס בוס מען דאָס אזוי? פארוואָס פאָר מען
נישט פרויגן קיין קשוואות? גוידל אזוי? דו האָבן
די רבנים קיין ענטפער. אָבער מיט דעם ליבס
וואָס שווינט פונ'ם האָר יבוע המשיח און וואָס
שמראַחט דורכ'ן ברית חדשה האָב איר געפונען
דעם ענטפער.

די שלשה מצות שמעלן פאָר דעם שלוש
האחרות — די דרוי-אוינגקייט פון גאָס: דער
פאָטער, דער בן אלהים, אָדער דער משיח, און דער
רית הקדש — דער הוייליגער גוידס — די מיטלערע
מצה וואָס ווערט צובראָכען באַרויס — דער גוף
פונ'ם בן אלהים, וואָס איז צובראָכען געוואָרען
פאַר אונזערע זינד. דאָס באַהאַלטען פונ'ם אפוי-
קומן מיטבאַלויזש דאָס באַגראָבען ווערן פונ'ם
משיח; און דאָס אַרױסגעחטען פונ'ם אפיקומן
פון זיין באַהאַלטענדיג נאָכ'ן דרויסן בוס פאַרקױג-
דיגט די אויפערשטעוונג פונ'ם בן אלהים דעם
דרושן מאָג.

ווען גאָס האָט מיר בענקטן זיין געדאַנק,
האַב איר מיט פרויז איהם דערקלערט צו סייער

סומט צו מיר, איהר אַלע, וואָס זענט
מיר און שווער באַלאָדען, און איר וועל
איך נעבען רוה. נעמט אויף איך מיין
עול און לעהרענט פון מיר; ווייל איר בין
עניווח'דיג און נידעריג אין נעמיס: און
איהר וועט געפינען רוה פאַר אייערע
נשמות. וואָרום מיין עול איז גרינג און
מיין משא איז ליבט.
— סתתיהו י"א: 28-30.

די צובראָכענע מצה

קיין איר קען נישט ערקלערן דעם אורשפרונג פונ'ם זעלמענעם מנהג
פון אפיקומן

יביר הענען אָט דאָ ניט ווייטער פאַרזעצען
מיט'ן „עבדים היינו“, דעם טאָטענס ענטפער צום
והנעלע'ס מה נשתנה. מיר וואָלטען נאָר אַצינד
שרייבען אַ פאַר ווערטער ווען דעם אינטערעסאַנט
מען טהעמא פון די דרוי מצות אויפ'ן סדר'טיש,
פון וואָס די מיטלערע ווערט צובראָכען אויף צוויי
טיילן, און איין טייל דערפון באַהאַלטען פאַר'ן
אפיקומן.

קיין אידישער רבי האָט אונז נישט געסענט
דערפֿלערן ווי אזוי דער מנהג פון דער „צובראָד
בענער מצה“ האָט זיך אָנגעפאַנגען און איז נע-
וואָרען אַ טייל פונ'ם אידישען סדר. די וואָס האָבן
פאַרמולירט דוון מנהג זיינען וואַהרשיינליך נישט
געווען אַרטאָדאָקסישע ראַבינישע אידען, זאָגלערן
גלויביגע אין דעם משיח.

פיליכט קענען מיר דיזע זאך קלאַרער פאַר
איך פאַרשטעלען ווען מיר ציטירן פון דער ביאָר-
גראַפיע פון דעם פאַרשטאַרבנעם עקסטרבי דר.
לעאָפּאָלד קאַהן—א ביאָגראַפיע פון איהם זעלבסט
געשריבען — וואו ער באַווייזט ווי די צערעמאָניעס
פונ'ם אידישן סדר האָבן איהם געהאַלטען פאַר
שטיין די משיח'ישע באַדויטונג פון דוון מנהג. ער
דערציילט, אז נאָך זיינער באַקעהרונג האָט ער זיך
באַמיהט זיינער פרוי צו דערפֿלערן זיין גלויבען
אין משיח, און אז די פאַרשידענע צערעמאָניעס
פונ'ם סדר האָבען איהם שטאַרם געהאַלטן דערצו.
ער שרייבט אזוי:

„צוליב איהר (מייע פרוי) האָב איר אָפ-
געקיש די ערשטע סדר נאָכש נאָכדעם ווי זי איז
אָנגעקומען פון סקאַפּלאַנג. ווען ס'אָו געקומען
צום „יחזק“ האָב איר גענומען די דרוי מצות און
דער האַנט, איר האָב צובראָכען די מיטלערע און
צוויי טיילן, און באַהאַלטן דעם אפיקומן אונטערן

אַבאַמאָל האַלטן מיר פסח. מיר פראווען דעם
סדר אויף דעם זעלבען אופן ווי אונזערע
טאטעס האָבען איהם געפראוועט פאַר טויענדער
יאָהרען. די דרוי מצות מיט די ארבע כוסות זיינען
שוין אויפ'ן טיש, און אויך דער בוס של אליהו
וואָס איז אַ זכר, אז דער וואָס איז דער תקות
ישראל—די האַפנונג פון ישראל — דער משיח
וועט אַמאָל קומען.

אויך אויפ'ן טיש איז די זרוע די אָפגעטייר-
קענטע און האַלביפאַרברענטע שטיק בויין פון אַ
שאף וואָס איז סימבאָליש אויף אונזערן צישטאַנד
אין גלות וואו מיר האָבען נישט קיין בית המקדש,
נישט קיין כהן, נישט קיין הרב און קיין וועג נישט
ווי אזוי מיר זינדיגע מענטשען זאָלן זיך דערנעהט
סערן צו גאָס ב"ה . . . טאַקע אזוי ווי גאָס האָט
אונז געוואָרנט, אז ס'וועט זיין אויב מיר וועלן אים
נישט פאַלגען. הוישע ג, 5—4.

דער סלוינער משה'לע האָט שוין געפרענט די
פיר קשוואות דעם מה נשתנה — און דער פאָטער
האַט איהם געענטפערט מיט דעם „עבדים היינו“.

קענט זענען מיר געווען ביי פרעה אין
מצרים און דער האָר האָט אונז אַרױסגעבראַכט
מיט אַ מעכטיגער האַנט. דער האָר האָט באַוווּז
פאַר אונזערע אויגן אותיות ומסחים — צוויבען
און וואונדער, גרויבע און שרעקליכע איבער
סערים און אויבער ווי גאַנץ הוינגעדיג, און ער
האַט אונז אַרױסגעבראַכט פון דאַרפן, כדי ער
זאָל אונז אַרױסברענגען און אונז געבן דאָס לאַנד
וואָס ער האָט געשוואָורן צו אונזערע אבות.

און דער האָר האָט אונז באַפֿווּלן, אז מיר
זאָלן מאַן אַלע זיינע געזעצען, מורא האָבן פאַר
גאָס, כדי עס זאָל זיין גוט מיט אונז, אז מיר
זאָלן לעבן ווי אין דעם הוינגעדיגן מאָג. דברים
ג, 21—21.