

THE SHEPHERD OF ISRAEL

Subscription Price
50 Cents a Year.

JOSEPH HOFFMAN COHN, Editor

VOL. 35-36, No. 11
JULY-AUGUST, 1951

Jewish Policeman Uses Bible To Solve Crime

by Daniel Fuchs

ON APRIL 22, 1951, the NEW YORK TIMES printed the following Associated News despatch:

And it came to pass that a policeman in Haifa, while reading the Holy Scriptures, came upon the very words that led him to solve a netting crime.

The authorities of the land of Israel had apprehended a caravan of asses, laden with contraband from the unfriendly lands of the Arabs across the River Jordan. But those who owned the asses and smuggled the contraband had slipped away in the night.

A wise policeman read the words of the Prophet Isaiah, and in the third verse of the first chapter beheld the solution of the mystery.

The asses were held for several days without food and then were allowed to wander from the police crib. The starved and braying beasts led the policeman to the den of the amazed culprits in an Arab frontier village.

So it was that the inspired policeman read them this message:

"The ox knoweth his owner, and the ass his master's crib."

We offer our heartiest congratulations to this clever Jewish policeman! By studying the context, he could have uncovered the clue to the enigma of our relationship to our God. Let us quote more of the wonderful words of our Prophet Isaiah:

Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider (Isaiah 1:2,3).

Here is the great indictment that the Lord is bringing against His people. Even the donkey, whose stubbornness has always been symbolic of utter stupidity, is smarter than we are. He knows his owner and master, we do not! Of what value is our knowledge if we do not know the Lord? Scientific advance can give us many comforts, it cannot give us peace. It is only when we know the LORD that we will be able to reap the benefit of all our knowledge in all the fields of learning. We have much to learn from the donkey—he knows his owner, we do not!

ISRAEL DOES NOT KNOW—GOD

At the beginning of our history, it was the Lord who called our father Abraham

from his idolatrous home in Chaldea. It was God who revealed Himself to our fathers, it was God who nurtured and preserved the family of Abraham, Isaac, and Jacob. It was God who delivered the newly-founded nation from bondage. It was God who parted the seas. It was God who gave the Israelites victory over the Canaanites. It was God who protected the nation from the bitter attacks of its enemies. We owe our very existence to God. It was God who prospered the new kingdom; and yet in the midst of this prosperity, the people forgot their owner! "The ox knoweth. . . but Israel doth not know!" We once were a great nation, the world looked to Israel and wondered at its greatness and prosperity. In its day of glory and prosperity, Israel forgot God. We have gained in the pursuit of knowledge but we still do not know God.

ISRAEL DOES NOT KNOW—THE SCRIPTURES

The glory of the Jewish people is not in its educational attainments, it is in the fact that God used this nation as His medium for revealing Himself to the world. The New Testament says, "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God" (Romans 3:1,2). We should realize that we did not invent these Scriptures, they are not a product of our genius, they were given to us by God Himself. In spite of ourselves we have given these writings to the world and still we do not know them. Even the clever Jewish policeman evidently missed the whole point of Isaiah's message! "The ox knoweth; Israel does not know".

ISRAEL DOES NOT KNOW—THE MESSIAH

One of the greatest teachings of the Scriptures which we gave to the world is that of the coming of One, the Messiah, who would redeem Israel from all its sin. The Messiah, the Lord Jesus Christ, has already come, but since we do not know God, since we do not know the Scriptures, it follows that we do not know the Messiah. What does Isaiah say about the Messiah? Isaiah prophesied of Messiah's birth:

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel (Isaiah 7:14).

Of whom speaketh the prophet? There is only one answer—the Lord Jesus Christ. Modern rabbis, in order to escape this logical conclusion, have substituted a modern usage of the word "almah" in place of the meaning that the prophet gave it. Isaiah prophesied thus of Messiah's rejection:

He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him (Isaiah 53:3).

Those who oppose the Lord Jesus Christ claim that the Jewish people who lived two thousand years ago were best able to examine His claims, and that if He did all the miracles that the New Testament records, the Jewish people of that day would gladly have accepted Him. But Isaiah argues in a different strain: One of the proofs of His Messiahship is that the people would reject Him, just as they rejected all of the prophets which were before Him. False Messiahs they will accept, but the true Messiah, the Lord Jesus Christ, is despised and rejected of men. Isaiah prophesied of the Messiah's death:

He was cut off from the land of the living: for the transgression of my people was he stricken (Isaiah 53:8).

The death of the Lord Jesus Christ was not an accident of history. It was prophesied that He should die. He came to this earth that He might offer Himself as our sacrifice for sin, the innocent Lamb of God which beareth away the sin of the world.

Let us emulate the Jewish policeman. He studied the Scriptures; they solved his problem. Let us also study the Scriptures; if we will yield to them they will solve the needs of our hearts. Eight centuries before the coming of the Lord Jesus Christ, Isaiah foretold His birth, life, vicarious death, and His final and complete victory. Search our Scriptures with an open mind; they testify of the Lord Jesus Christ, our Messiah. Learn to know Him. By knowing Him you will know God.

A Jewish Scholar's Search for Jehovah Ezuz.

by H. Koser

MOSSES MARGOLIOUTH was born in Poland of strict Jewish parents. When he was four years old, he was sent to a school to learn to read Hebrew. At the age of seven, while reading Psalm 24, he came to the 8th verse, "Who is this King of Glory? The Lord strong and mighty." He was startled at the expression, "Jehovah Ezuz" (the Lord strong). He knew very well that the word "Jehovah" signified "Lord," but he did not know that "Ezuz" signified "strong." Moreover, the word "Ezuz" is the Polish pronunciation for Jesus.

On coming home from school, his father asked him, "What do you know now more than you did yesterday?" Margoliouth replied, "I found a very strange thing when reading Psalm 24; that is, that the Jewish and Gentile Gods stand together." He pointed out to his father "Jehovah Ezuz." His father was terrified at the idea, and gave him a long lesson on the great danger of defiling the lips and thoughts with this unholy name. He told the child that images and crucifixes, were idols, which neither see nor hear; that the Gentiles call them "Ezuz." He told him, moreover, that by mentioning the name of Jesus he violated the express command of God: "Make no mention of the name of other gods, neither let it be heard out of thy mouth" (Exodus 23:13). From that day forward the name of Jesus haunted him. He was unhappy whenever Psalm 24 came in his way. He even folded the leaf of his Psalter to avoid reading it; but this was of no use, especially on the day of Atonement, when every strict Jew repeats the whole Psalm.

As he continued in his studies in one school after another he showed great promise in the system of solving Rabbinical problems. After he finished his Rabbinical studies he went to Kaywaryia where he made the acquaintance of two older boys, who came from wealthy homes. They met every day after their laborious studies to walk in the field, speaking Hebrew exclusively, trying to acquire a complete knowledge of the language, both by conversation and composition.

WHO IS YAYSHUA HAMASHIACH?

One afternoon, these two boys met him with some news. Their fathers had purchased for them Hebrew Bibles which also contained the New Testament. As Margoliouth opened one and began to

read, "The book of the generation of Jesus Christ," he asked "Who is that Yayshua Hamashiach?" They replied, "The god of the Gentiles which you see in every street and highway nailed to the cross; and before which you see the Gentiles kneel and pray." He continued to read until he came to the account of the birth of Jesus Christ, where he read the words, "Yehovah Ezuz." The remembrance of his conversation with his father recurred to him, and throwing the Book on the ground, he cried, "Satan has succeeded in making you his tools, in order that you may mislead me and fix my attention on the god of the Gentiles, which neither speaks, nor hears, nor sees. Away with that Book! It is the destroyer of my peace!"

That evening as he was in his room, he could not get rid of the thought of the New Testament, and the Name "Yehovah Ezuz." But it wasn't until many years later that he read it again.

One day while visiting a relative, he found a Hebrew New Testament. He determined to read it, in order to see if the Hebrew was pure. He opened it in the middle, and read a page. As he read the miracles of Jesus, he became so interested that he continued reading for several hours. Suddenly he realized what he was doing, and taking his pen-knife he cut up the whole volume, thinking in this way to tear it out of his heart and mind.

HE MEETS SOME JEWISH BELIEVERS

Later, while visiting in England, he made the acquaintance of many Jews who believed in the Lord Jesus Christ. They told him that they had found the long-awaited Messiah. He could not understand how these Jews could accept the "Ezuz" of the Gentiles. Hearing that a Jewish believer in the Lord Jesus Christ lived near him, he went to see him. They soon began to discuss the reasons why Jesus was the Messiah, and how He fulfilled all the promises given. Mr. Lazarus, the Jewish believer, urged Margoliouth to read the entire New Testament through and compare it with the Old Testament, before he jumped to hasty conclusions. But he refused, and determined to run away from the city. However, his mind was troubled. Why was he running away? What was he afraid of? Was he afraid to find out the truth? Hadn't he been searching for many years to find out who "Yehovah

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Ezuz" was? He picked up the New Testament again and read it thoroughly, and then set about comparing it with the Old Testament. As he read such prophecies as Isaiah 35:4-6,

Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompense; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing.

and compared it with the miracles performed by the Lord Jesus Christ, he realized that He was not a Gentile god who could not see, nor hear, nor speak; but that He was the Promised Messiah who had fulfilled the promise given long ago by Isaiah the Prophet.

For three days he diligently compared the Old and New Testaments, and finally was convinced that this despised-rejected Nazarene was Yehovah Ezuz, the Lord Mighty, the One for whom he had been searching for many years. As he read and re-read the Scriptures, he saw Him not only as the Messiah but as his Saviour from sin. For again he read,

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).

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א אידישער געלערנטער זוכט “יהוה-עזר”

פון ד. באוער

“ישוע עזר”, דאך זיינען פארנאנגען פילע יאָהרן
ביז ער האט דעם מוטה בעקומען דעם ברית החדשה
צו לייענען מיט ערנסט.
געשעהן איז דאס אויפ'ן פאלגענדען אופן:
ער האט בעזוכט א פארוואנדטן וואו ער האט
געפונען א ברית חדשה אין זיין הויז, דעם זעלבן
מאמענט האט ער באשלאסן איהם זארגעלעט
דורכצולייגען.

אויפגעפנט האט ער איהם אין דער מיטן און
ער איז געקומען אויף די וואונדער וואס דער משיח
האט געטון, און אזוי שטארק איז ער פאראיניג
טערעסירט געווארן אין וואס ער האט געלייענט
אז דער האט דעם ספר נישט געקאנט אוועקלייגן
פאר מעהרערע שטונדען. פליצלינג האט ער דאס
לייזט וואס פאר א שרעקליכע זינד ער האט בער
גאנגען, און געהענדיג א מעסער האט ער צעשניטן
דעם בוך, טראכטענדיג אז אזוי וועט ער דעם
נאנצן ענין פון זיך אוועק שטויסן.

ער באגעקנט אידישע גלייביגע אין משיח

מארגנולאז איז דאן געפאָהרן קיין ענגלאנד.
דארט איז ער געקומען אין בעריהונג מיט פילע
אידישע גלייביגע אין משיח, וואס האָבן איהם
דערשלייט אז זיי האבן געפונען איהם פון וועמען
משה און די נביאים האָבן געזיגט, געהילף
ישוע המשיח. שווער איז עס איהם געווען צו
פארשטיין ווי אזוי דיראָזינע אידן האָבן געקאנט
אנעהמען דעם עזר פון די נויס אלץ זייערן נאָם.

הערענדיג אָבער אז א איד, א גלייביגער, וואוינט
נישט ווייט פון איהם, איז ער גענאָנגען איהם
באזוכן. באלד האָבן זיי זיך צושמועסט איבער דעם
טהעמע פון משיח. דער איד, דער גלייביגער, האט
בעהופטעט אז ישוע האט געזען וועגן משיח.
ס'דארפן איהם האט געזאגט: „דאס איז נישט
ריכטיג!“ ס'דארפן אָבער האט איהם גע-
בעטן ער זאל צוערשט דורכלייענען דעם גאנצן
נייען טעכטאמענט און פארנלייבן איהם מיטן
תנ"ך און דאן ארטיילן אויב דאס איז אזוי, אָרער
נישט.

ענדליך האט ער איינגעשטימט און אָנגעפאָנגען
לייענען דעם ברית חדשה מיט גרויס ערנסט, א

משה מארגנולאז האט ביי זיך באשלאסן זיין
פאטער'ס געבאט מירי צו האלטן, דאך האט ער
דעם נאָמען “ישוע” קיינמאל נישט זייט יענעם
אינצידענט געקאנט ארויסשלאגן פון זיינע גע-
דאנקן. א טראַדיציע געפילט איז המיד אויף איהם
געפאלן א יעדעס מאל ווען ער האט פאר זיך דעם
פיר און צוואנציגסטן תהילים געזעהן. ער האט
צוואסענגעקעמטשט דעם בלאט אין סדר וואו
דערדאָזיגער תהילים איז געשטאנען, טראצדעם
אָבער האט ער איהם נישט געקאנט נאכז אַויס-
מיידן, באזונדערס אין יום כפור ווען א יעדער
פרומער איד סוף רעציטירן דעם גאנצן דאָזיגן
תהילים.

אין א געוויסן גאָכטיטאָג האָבן איהם צוויי
אידישע יונגע לייט באגעגענט וואס האָבן זיך
באריהמט אז זייערע פאָטערס האָבן זיי געקויפט
העברעאישע ביבלען, דעם תנ"ך צוזאמען מיט'ן
ברית החדשה. עפענדיג איינע פון דיראָזיגע
ביבלען האט דער יונגער שטודענט באמערקט די
פאלגענדע ווערטער: “דער ספר פון דער נעבורט
פון ישוע המשיח”. געפרעגט האט ער זיינע
פריינדע: “ווער איז דערדאָזיגער ישוע משיח?”
האָבן זיי געענטפערט: „דער גאט פון די גוים,
וועלכען מע קאן זעהן איבעראל אויף די גאסן און
שטראסן אָנגעשלאָגן אויף א קרוין“. אָבער ער
אינערנדיג זיך אן געשפרעך וואס ער האט געהאט
מיט זיין פאָטער לאנג צוריק, האט ער א ווארף
געטון דעם בוך אוועק און אויסגעשריען: “דעם
שמן איז עס געלונגען אייך צו מאכן זיין ווערק-
צייג מיר צו פארפיהרן. אָבער איך וויל נישט
דענקן וועגן ישוע דעם גאט פון די גוים. אוועק
מיט'ן בוך וואס איז דער צושטערער פון מיר
שלום!”

דעם זעלבן אָווענט איז ער געווען אליין אין זיין
צימער. טראץ אלע אַנשטערענונגען האט ער נישט
געקאנט אויסשליסן פון זיינע געדאנקען דעם נאָמען

משה מארגנולאז איז געבוירן געוואָרן אין
פוילן פון שטרענג אַרטאָדאָקסיש-אידישע עלטערן.
אלט געוואָרן 4 יאָהר, האט מען איהם געשיקט אין
חדר ארזין, ער זאל זיך אויסלערנען לייענען
העברעאיש. דריי יאָהר שפעטער, ביים תהילים
אָגן, איז ער געקומען אויף צוויי ווערטער וואס
האָבן געמאכט א געוואלטיגן אייגנרוק אויף זיין
יונגעם הארץ.

און תהילים כ"ד פרעגט דער שרייבער: ווער
איז דער מלך הכבוד? און ער ענטפערט: יהוה
עזר ונבור — דער האר שטארק און מעכטיג!
דאס איינגעלע מארגנולאז האט זיך געוואונדערט
איבער דעם “יהוה עזר”. “עזר” איז דער
פּוילישער נאָמען פאר “ישוע” (המשיח).

ס'טערנט אַהיים פון חדר האט איהם זיין פאָטער
געפרעגט: “וואָס האָסטו ניים געלערנט מיין
זונעלע היינט, עפעס וואס דו האָסט נישט געוואוסט
געבטן?” האט משה'לע איהם געענטפערט: “אויך
האָבן געפונען א זעהר זעלטענע זאך אין תהילים,
אין 24טען קאפיטעל האָבן איך געפונען אז דער
אידישער און דער גוישער גאט שטעהען צוזאמען
— און דאס קינד האט אָנגעטייט מיטן פינגער
אויף “יהוה עזר”.

דער פאָטער האט זיך זעהר דערשראקן. מיט
גרויס כעס און שטרענגקייט האט ער זיין ווהן
געוואָרנט נישט צו פערזאמלינגן זיינע ליפן מיט
דערמאָזיגן נאָמען, ערשליינדענדיג איהם אז די
עלמים און קרוינען זיינען נישט אנדערש ווי נאָר
עבורה זעה, גוישע געזען וואס קאנען נישט הערן
און נישט זעהן און נישט פארשטעהן, דאס איז
וואָס די גוים רופן “עזר”.

ווייטער האט אים זיין פאָטער געוואָרנט, אז א
יעדער וואס רעדט אויס דערמאָזיגן נאָמען באנעהט
די שרעקליכע עברה נעגן גאָט'ס געבאָט וואס באר-
פעהלט אז די נעמען זייערע זאל מען אפילו נישט
נעמען אויף די ליפן. (שמות כג:18).