

The Shepherd of Israel

רעה ישׂר אֵל

PUBLISHED TO BRING TO THE JEWISH PEOPLE KNOWLEDGE
OF THEIR TRUE SHEPHERD AND MESSIAH — THE LORD JESUS CHRIST



Subscription Price
50c. a Year.

VOL. 40 - No. 4
DECEMBER, 1956

What Manner of Man is This?

By Max Wertheimer, Ph.D.

A CONTROVERSY arose at one of the Feasts when Jesus went up to Jerusalem. The incident is recorded in the fifth chapter of the Gospel of John. He healed an impotent man on the Sabbath day. When persecuted by the Jews for this He answered, "My Father worketh hitherto, and I work."

But no sooner had He spoken these words than "the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father." Approximately speaking, there might have been from fifty to sixty-five thousand men standing in the court yard of the temple, stirred up, irritated, provoked and aroused to fury because of the statement of Jesus as to His Father.

A little Greek word, usually left untranslated, throws light on the cause of this vehement fury which burst forth from the Jewish worshippers. With that Greek word translated the 18th verse reads thus:

Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his own Father.

JESUS' FIRST CLAIM

The Jews perfectly understood His claim to Deity, for they charged that He made Himself equal with God. He set forth His claim as a lawyer, having a

great case in hand, proves it by submitting his arguments to the judge and jury; He laid down three arguments which were to prove His claim to the Godhead. First, His divine knowledge. We read in the 19th and 20th verses:

The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth.

In other words, the Son knows as much as the Father. Can He be less than God? **"Making himself equal with God!"**

JESUS' SECOND CLAIM

The second argument He advanced was His divine power:

For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

To raise the dead is a manifestation of divine power, which belongs exclusively to God.

We are told in verses 25 to 29 of this chapter that one day all that are in their graves shall hear the voice of the Son of God and come forth. What a tremendous divine power there is inherent in Jesus the Son of God! Can He be less than God! **"Making himself equal with God!"**

JESUS' THIRD CLAIM

The third argument which our Lord ad-

vanced was His divine authority. We are told in the 22nd verse:

For the Father judgeth no man, but hath committed all judgment unto the Son.

All judgment (executively) is committed unto the Son.

I am so glad that when the Lord Jesus Christ died on Calvary's cross the death He died was a judgment death. He bore the judgment of the sins of His people. As we receive Him as our sin-bearer and judgment-bearer we are judicially cleansed.

As far as the east is from the west, so far hath he removed our transgressions from us.

But some one will say that there are many criminals that have never been brought to justice and who have never suffered the penalty for their sins; that there ought to be a day of settlement for these matters. Well, there is. My Bible informs me that at a specified time in God's providential plan the dead shall stand before "the great white throne" where the books will be opened, and where they shall be judged for their works and their blasphemies: and He who will do the judging and condemning is none other than the Lord Jesus Christ.

On the authority of the Apostle Peter we are told that the Lord Jesus Christ Himself has been ordained of God to be the judge of the living and the dead (Acts 10:41,42). *All judgment is committed unto the Son.* Can He be less than God? **"Making himself equal with God!"**

The Lord Jesus Christ, after presenting His three salient arguments, says

That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him.

After these arguments, as a lawyer, He calls in the witnesses who are to substantiate His claim to the Deity.

THE FIRST WITNESS

The first witness is John the Baptist: John 5:33,35—

21 Reasons Why a Jew Accepted Jesus as Messiah

Why should a Jew, the son of a Rabbi, himself studying to be a Rabbi, decide that Jesus Christ is the Messiah promised to Israel by God in the Hebrew Scriptures? Perhaps you would like to examine for yourself the reasons given by this rabbinical student for reaching such an important decision. You may do so by sending us 5¢ in stamps and asking for our special folder, "21 Reasons Why I Accepted Jesus Christ as Messiah."

THE SHEPHERD OF ISRAEL, 236 West 72nd Street, New York 23, N. Y.

THE SHEPHERD OF ISRAEL

Ye sent unto John, and he bare witness unto the truth... He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

When did John the Baptist testify of Christ, that He was equal with God? When he testified to the pre-existence of Jesus, saying, "He that cometh from heaven is above all." When he testified to the sacrificial character of His ministry, saying, "Behold the Lamb of God, which taketh away the sin of the world!" When he testified to the manner of His Messianic ministry, saying, "I baptize with water: but there standeth one among you, whom ye know not... whose shoe-latchet I am not worthy to unloose... the same is he which baptizeth with the Holy Ghost."

THE SECOND WITNESS

Our Lord calls a second witness who is to substantiate His claim to the Deity—the works He performed. In verse 36 He said,

But I have greater witness than that of John: for the works which the Father hath given me, to finish, the same works that I do, bear witness of me, that the Father hath sent me.

What these works were may be briefly enumerated: He healed the sick. He cleansed the lepers. He raised the dead. He gave sight to the blind and hearing to the deaf. He cast out demons, walked the stormy lake, extracted all the ferocious elements out of nature when it suited His mission. He changed the water into wine. He spoke and it was done; He commanded and it stood fast. And did not Nicodemus one evening knock at His door and say "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him"?

THE THIRD WITNESS

Our Lord calls the third witness into court. "The Father Himself," verse 37, "And the Father himself, which hath sent me, hath borne witness of me." This occurred when John baptized Him; and the heavens open, the Holy Spirit descends and God the Father speaks, "This is my beloved Son, in whom I am well pleased."

There was also the testimony of the Father on the mount of transfiguration, where our Lord was transfigured before three of His disciples, and out of the cloud came the word of the Father, "This is my beloved Son, in whom I am well pleased; hear ye him."

Our responsibility is to "Hear Him" as the highest authority, He who is designated as God's only begotten Son. So powerful was the effect of this vision upon His disciples that they never forgot it, and so lasting was the impression upon Peter that forty years later he wrote:

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory. This is my beloved Son,

in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.

THE FOURTH WITNESS

Our Lord now calls the fourth witness into the court to substantiate the claim of His Deity—the Testimony according to the Old Testament Scriptures. The Lord said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

What do the Old Testament Scriptures testify? **That Jesus the Messiah is equal with God.** And where do they testify this? It is as though the Lord Jesus Christ would have called attention to His own august personality, saying, "I am the seed of the woman that is to bruise the serpent's head: I am the seed of Abraham, through whom all the nations of the earth are to be blessed: I am the seed of David, the Shiloh, the coming King of Glory: I am all that the tabernacle typifies—I am the altar of burnt-offering; I am the peace offering, the meat offering, the sin offering, the trespass offering, the red heifer offering: I am the offering of which all the other ceremonial offerings were but types and shadows: I am all that the Sanctuary contains—I am the seven golden-armed candlestick, the full-orbed luminary of Israel, the Light of the World: I am the golden table of shew-bread: I am the bread of God's presence: I am the golden altar of incense: I am the intercessory high priest who prays for the infirmities and foibles of Israel: I am the holy of holies, which contains the tables of stone, the golden pot of manna, the dead rod of Aaron that budded, bloomed and bore almonds."

WHAT DID JESUS SAY OF HIMSELF?

He said, in so many words: "I am the bread which cometh down from heaven: I am the resurrection and the life: I am the uplifted serpent in the wilderness, the remedy against all poisons of the serpent of rebellion: I am the Emmanuel of the virgin birth, the Son that was given to us of the royal house of Judah, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. I am the Lamb of God that is to be led to the slaughter, who is to be wounded for your transgressions and bruised for your iniquities, and the chastisement of your peace is to be upon Me, and with My stripes you are to be healed: I am Jesus of Nazareth, the Son of God and God the Son."

But so spiritually obtuse were they that, though they read the Scriptures and knew the Scriptures, they refused to apply them to Jesus and own that He was God; for with all the light that they had the Lord said to them, "Ye will not come to me that ye might have life."

The Lord Jesus Himself asked His disciples

Whom do men say that I, the Son of man, am? And they said, Some say that thou art John

AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.

Established by Leopold Cohn in 1894



HEADQUARTERS

LEOPOLD COHN
MEMORIAL BLDG.

236 WEST 72nd STREET
NEW YORK 23, N. Y.

VISIT OUR OTHER MISSIONS

Brooklyn, N. Y.: 590 Broadway. Coney Island, N. Y.: 3116 Neptune Avenue. Pittsburgh, Pa.: 5808 Beacon Street. Philadelphia, Pa.: 717 Walnut Street. Los Angeles, Calif.: 200 N. St. Louis Street. San Jose, Calif.: 3580 McKee Road. Rochester, N. Y.: 286 Jerold Street. Denver, Colo. Columbus, Ohio. Minneapolis, Minn.: 9540 Oakland Avenue. N. Miami, Florida: 583 N. E. 125th Street. Austin, Texas: 306 East 14th Street. Seattle, Wash.: 4408 Densmore Ave. Portland, Ore.: 2705 N E 52nd Ave. Montreal, Quebec, Canada: 357 Laurier Avenue West. Hamilton, Ontario, Canada: 29 King William Street.

the Baptist; some, Elias; and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

The Lord said: "Simon Barjona, flesh and blood hath not revealed it unto thee, but My Father which is in heaven." And because of it, "Blessed art thou." Education, though helpful in many respects, cannot unfold to us what is beyond its domain. Schools usually are hotbeds of higher criticism and infidelity. They cannot understand, nor are they able to receive the doctrines of the Deity of the Lord Jesus Christ, because flesh and blood cannot reveal this.

The Lord Jesus Christ asked the Pharisees

What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

This question, "What think ye of Christ, whose son is he?" is the question that the Lord asks each one of you. Upon the right or wrong answer depends your future destiny, whether it be heaven or hell! May some of you, like Thomas, exclaim to Jesus Christ, "My Lord and my God" and confess the heaven-inspired words of Peter, "Thou art the Christ, the Son of the Living God."

... "א.ס." ...
... "ל.ס." ...
... "מ.ס." ...

... "ל.ס." ...
... "מ.ס." ...

... "ל.ס." ...
... "מ.ס." ...

... "ל.ס." ...
... "מ.ס." ...

... "ל.ס." ...
... "מ.ס." ...

... "ל.ס." ...
... "מ.ס." ...

... "ל.ס." ...
... "מ.ס." ...

... "ל.ס." ...
... "מ.ס." ...

... "ל.ס." ...
... "מ.ס." ...

... "ל.ס." ...
... "מ.ס." ...

... "ל.ס." ...
... "מ.ס." ...

... "ל.ס." ...
... "מ.ס." ...

... "ל.ס." ...
... "מ.ס." ...

... "ל.ס." ...
... "מ.ס." ...

... "ל.ס." ...
... "מ.ס." ...

... "ל.ס." ...
... "מ.ס." ...

... "ל.ס." ...
... "מ.ס." ...

... "ל.ס." ...
... "מ.ס." ...

... "ל.ס." ...
... "מ.ס." ...

... "ל.ס." ...
... "מ.ס." ...

... "ל.ס." ...
... "מ.ס." ...

... "ל.ס." ...
... "מ.ס." ...

... "ל.ס." ...
... "מ.ס." ...

... "ל.ס." ...
... "מ.ס." ...

רעה ישׂראל

יהדות
עליהם
רעה
אשר
יחזקאל 23

אנכי
הוא
הרעה
הטוב
יוחנן 11-10

א מאנאטליך בלאט צו ערקלעהרען צו ישראל דעם אמת'דיגען משיח

Subscription Price
50c. a Year.

VOL. 40 - No. 4
DECEMBER, 1956

וואס פארא מאן
איז ער?

מאקס ווערטהיימער, דאקטאר פון פילאזאפיע

א דיסקוסיע איז אנשטאנען אין איינעם פון די יום־טובים ווען ישוע איז געקומען קיין ירושלים. דאס ווערט באשריבן אינם פיפטן קאפיטל פון יוחנן. ישוע האט געהאט געהיילט א פאראליזירטן מאן אין שבת. ווען ער איז וועגן דעם פארפאלגט פון די יידישע פירער ענטפערט ער, „מיין פאטער ארבעט ביז איצט, און אויך איך ארבעט.“

אבער באלד ווי ער האט נאך ארויסגעזאגט די דאזיקע ווערטער, דאן „האבן די יידן אים נאך מער געזוכט צו טייטן, מחמת ער האט נישט נאך מחלל שבת געווען, נייערט האט אויך אנגערופן גאט זיין אייגענעם פאטער.“ אונגעפער פופציק ביז פינפֿיאן־זעכציק טויזנט מענטשן זענען געשטאנען אינם הויף פונם בית־המקדש, ענטריסן, פראוואצירט און אויפגעברויזט מיט כעס ווייל ישוע האט גע־מאכט די־דאזיקע דערקלערונג וועגן זיין פאטער.

א קורץ גריכיש וואָרט, וועלכעס ווערט נישט איבערזעצט, וואָרפט אַ ליכט אויף די אורזאך פון דעם אויפגעברויזטן כעס וועלכער האָט געברענגט אינם האַרץ פון די וואָס זענען געקומען דינען גאָט אינם בית המקדש. מיטן גריכישן וואָרט דאָרף דער 18טער פסוק אזוי געלעזן ווערן:

דאָריבער האָבן די יידן אים נאָך מער געזוכט צו טייטן, ווייל נישט נאָר האָט ער פאַרשוועכט דעם שבת, אָבער האָט אויך געזאָגט אַז גאָט איז זיין אייגענער פאָטער.

די אָנוועזנדע יידן האָבן גוט פאַרשטאַנען זיינע פּרעטענסיעס פאַר געטלעכקייט, וואָרעם זיי האָבן אים באַשולדיקט אַז ער האָט זיך געמאַכט גלייך צו גאָט. נון, לייגט ער פאַר זיינע פּרעטענסיעס, ווי אַן אַדוואָקאַט, וואָס האָט צו טון מיט אַ גרויסן געריכט־פּראָצעס, ער באַווויזט עס דורכן פּאַרלייגן פון זיינע אַרנאָמענטן פאַרן ריכטער און געריכט; און אָט לייגט ער פאַר דריי אַרנאָמענטן וועלכע דאַרפן באַווויזן זיין רעכט צו געטלעכקייט. ערשטנס,

זיין געטלעך וויסן. מיר לעזן אינם 19טן און 20טן פסוק:

דער זון קאָן פון זיך אַליין גאַרנישט ניס טון, טיידן דאָס וואָס ער זעט דעם פאָטער טון; וואָרעם דאָס וואָס ער טוט, דאָס טוט אויך אויף דעמזעלבן אופן דער זון. וואָרעם דער פאָטער האָט ליב דעם זון, און ווייזט אים אלצדינג וואָס ער טוט אַליין.

מיט אנדערע ווערטער, ער ווייסט אזויפיל וויפיל דער פאָטער. צי קאָן ער זיין ווינציקער ווי גאָט? „ער מאַכט זיך גלייך מיט גאָט!“

דער צווייטער באַווויזן איז זיין געטלעכע קראַפט: „וואָרעם אזויווי דער פאָטער וועקט אויף און איז מחיה מתים, אזוי מאַכט אויך דער זון לעבדיק וועמען ער וויל.“

אויפֿוועקן טויטע איז אַן אָפּנבאַרונג פון גאָט'ס מאַכט, וואָס געהערט נאָר צו גאָט אַליין.

אין פּערז 23 ביז 29 פון דעם קאָפיטל ווערט אונדז געזאָגט אַז אַ טאָג וועט קומען ווען די וואָס זענען אין די קברים וועלן הערן די שטימע פון גאָט זון און אַרויסקומען. סאַראַ אַלמעכטיקע געטלעכע קראַפט באַזיצט ישוע דער זון פון גאָט? „ער מאַכט זיך גלייך מיט גאָט!“

דער דריטער באַווויזן איז זיין געטלעכע אויטאָ־ריטעט. אין פסוק 22 לעזן מיר:

„וואָרעם דער פאָטער מישפט קיינעם ניס, גיי ערס ער האָט דעם גאַנצן מישפט איבערגעגעבן דעם זון.“

דער גאַנצער מישפט (דאָס אויספירן) איז איבער־געגעבן צו דעם זון.

איך קאָן מיך פרייען פון דעם וואָס ווען דער האַר ישוע המשיח איז געשטאַרבן אויפן צלב אויף

גלגלחאָ, דער טויט זיינער איז געווען אַ טויט פון מישפט. ער האָט אויף זיך געטראָגן דעם מישפט פאַר די זינד פונם פּאָלק. ווען מיר נעמען אים אָן פאַר אונדזער זינד־טראַגעדיע און אונדזער מישפט־טראַגעדיע ווערן מיר גערייניקט געריכטסווייזן.

ווי ווייט עס איז מירוצ פון מערב אזוי ווייט האָט ער דערווייטערט אונדזערע זינד פון אונדז.

עמיצער וועט אפּשר זאָגן אַז עס זענען פאַראַן פיל פאַרברעכער וועלכע מען האָט קיינמאָל נישט געכאַפט און מען האָט זיי נישט געברענגט צו מישפט, און האָבן קיינמאָל נישט געליטן די שטראַף פאַר זייערע זינד; דאָריבער דאַרף זיין אַ טאָג פון צאָלונג פאַר די־דאָזיקע זאַכן. יא, פאַראַן. אין מיין ביכעל ווערט געזאָגט אַז אין אַ געוויסער צייט איז גאָטס פּלאַן וועלן די טויטע שטיין פאַרן „גרויסן ווייסן טראָג“ ווען די ביכער וועלן געעפנט ווערן, און ווען זיי וועלן געמישפט ווערן פאַר זייערע ווערק און פאַר זייער חילול השם: און דער וואָס וועט ריכטן און אויספירן דעם מישפט איז קיין אנדערער ווי דער האַר ישוע המשיח.

אויפן אויטאָריטעט פונם אפּאָסטל שימעון־פּעט־רוס ווערט אונדז געזאָגט אַז דער האַר ישוע המשיח אַליין איז געוואָרן באַשטימט פון גאָט צו זיין דער ריכטער פון די לעבעדיקע און פון די טויטע. אפּאָסטל־געשיכטע 41:10, 42. דער גאַנצער מישפט איז איבערגעגעבן צו דעם זון; קאָן ער זיין קלענער פון גאָט? ער מאַכט זיך גלייך מיט גאָט.

דער האַר ישוע המשיח נאָכן פּאַרלייגן זיינע דריי באַווויזן, זאָגט ער כדי אַלע זאָלן אָפּנעבן כבוד דעם זון, ווי זיי גיבן אָפּ כבוד דעם פאָטער, דער וואָס גיט נישט אָפּ כבוד דעם זון, גיט נישט אָפּ קיין כבוד דעם פאָטער וואָס האָט אים געשיקט. נאָך אַלע באַווויזן, אזויווי אַן אַדוואָקאַט, רופט ער אַריין די עדות צו באַשטעטיקן זיינע פּרעטענ־סיעס פאַר געטלעכקייט.