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

I AM
THE
GOOD
SHEPHERD.
John 10:11

... AND I WILL
SET UP
ONE
SHEPHERD
OVER THEM.
Ezek. 34:23

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Do Christians Believe In 3 Gods?

Careful examination of our Hebrew Scriptures reveals some surprising truths
about the nature and doctrine of God

By Ex-Rabbi LEOPOLD COHN

CONCERNING the subject of whether or not Christians believe in three Gods, here is a question I have often been asked, Where in our Hebrew Scriptures does it say that God is a **Trinity** consisting of Father, Son and Holy Spirit?

It may surprise many of my Jewish readers when I say that the Hebrew Scriptures and the Christian Bible are exactly alike and do not differ in the slightest degree on the nature and doctrine of God. And every Jew who knows and understands and believes in the Old Testament has to admit that belief in the Trinity is not foreign to the Jew but is the very warp and woof of the writings of Moses and the prophets.

If you are a Jew, as I am, and are interested enough in this subject to examine the evidence with an open mind, you may easily satisfy yourself that the Hebrew Scriptures say very clearly that our God is a Trinity.

But, you may reply, if that be true how comes it that Jews have maintained for centuries that the very essence of their religion is their belief in **one God** as distinguished from Christianity and its belief in a Trinity?

The reason is not difficult to understand if you will allow me to remind you

that we Jews became estranged from the doctrine of a Triune God because of the teachings of Moses Maimonides. He compiled thirteen articles of faith which we accepted and incorporated into our liturgy. One of these is: "I believe with a perfect faith that the Creator, blessed be His name, is an **absolute one**" (Hebrew, *yachid*). This has been repeated daily by Jews in their prayers ever since the twelfth century, when Moses Maimonides lived.

Well, you will probably reply, Maimonides was right, wasn't he? God IS an **absolute one** (*yachid*), isn't He?

I am obliged to answer that our Scriptures teach with great emphasis that God is an **achad** (*united one*) and not a **yachid** (*absolute one*). Our Hebrew Scriptures are the Word of God; whereas, the thirteen articles of faith compiled by Maimonides are the word of a man. If you prefer to accept the word of a man instead of the Word of God, there is nothing more for me to say.

However, I believe you to be an intelligent person, with an open mind, ready and willing to examine the evidence, and decide for yourself whether God's Word means exactly what it says, or something else.

LET US EXAMINE THE EVIDENCE

In Deuteronomy 6:4 God laid down for His people a principle of faith which is certainly superior to the unsupported statement of Moses Maimonides, inasmuch as it comes from God Himself: "Hear, O Israel, the Lord our God, the Lord is ONE." The word here for **one** in Hebrew is **achad** (*united one*) and not the word used by Maimonides, namely, **yachid** (*absolute one*).

I think it will interest you, my friend, to know that the most sacred Jewish book, the Zohar, makes this comment on Deuteronomy 6:4, "Hear, O Israel, Jehovah our God, Jehovah is one," namely, "Why is there need of mentioning the name of God **three times** in this verse?" This question, continues the Zohar, is answered as follows: "The first (Jehovah) is the Father above. The second (our God) is the stem of Jesse, the Messiah, who is to come through the family of Jesse through David. And the third (Jehovah) is the way which is below (meaning the Holy Spirit who shows us the way) and **these three** are one." Thus according to the Zohar, the Messiah is not only called Jehovah, but is a very part of the Triune Jehovah. This teaching of the Zohar is based upon the Word of God through Jeremiah 23:6, where, in giving the promise of Israel's safety through the Messiah, it is added, "And this is his name whereby he shall be called, **JEHOVAH OUR RIGHTEOUSNESS.**"

Therefore, the teaching of Deuteronomy 6:4 with regard to the Triune God being united and including the person of the Messiah is a very brief summary of a large number of passages throughout our Hebrew Scriptures, as I will try very briefly to point out—briefly because of my limited space in this article.

In Genesis 1:5 the Hebrew reads, "And there was evening and there was morn-

What Say the Rabbis of Messiah?

Would you like to know why the 53rd chapter of Isaiah is not read in the Synagogues today and why the Rabbis have eliminated the reading of it from the Haftorah in the Sabbath services? Did you know that the Musaf Prayer of Yom Kippur corresponds almost word for word with Isaiah 53? Study this matter for yourself. For 5¢ in stamps you may have our folder, "An Astonishing Yom Kippur Prayer." Write us for it.

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ing, **one** (*achad*) day," meaning that evening and morning is a **united one**.

In Genesis 2:24 the Hebrew reads, "Therefore shall a man leave his father and his mother and shall cleave to his wife, and they shall be **one** (*achad*) flesh," meaning a **united one**.

In Genesis 22:2 God says to Abraham, "Take now thy son, thine **only** (*yachid*) son," meaning an **absolute one**. The same identical word for **only** (*yachid*) is repeated in verse 12 of the same chapter. Likewise in Jeremiah 6:26 we read, "Make thee mourning as for an **only** (*yachid*) son," meaning an **absolute one**. The same word occurs in Zechariah 12:10, "And they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his **only** (*yachid*) son."

Thus we see that Moses Maimonides, with all his great wisdom and great learning, made a serious mistake in prescribing for the Jews that confession of faith in which it is stated that God is a **yachid**, a statement which is absolutely opposed to the Word of God. Jeremiah the prophet said in 23:36, "For ye have perverted the words of the living God, of the Lord of hosts, our God."

WHAT DOES GOD'S WORD SAY ABOUT THE TRINITY?

In the very first verse of our Hebrew Scriptures we find two manifestations of the Godhead. In Genesis 1:1 and 2 are the words, "In the beginning God created . . . and the Spirit of God moved." Here we see plainly that God taught us to believe that He is the Creator of all things and that His Spirit is moving upon this world of ours to lead, guide and instruct us in the way He wants us to walk. So here in the first chapter of the Bible are two manifestations of God. We want now to trace the third manifestation of the Godhead in the person of the Messiah to whom Deuteronomy 6:4 refers.

In Genesis 16:7-14 the Angel of Jehovah appeared to Hagar. That this was not a created angel but God Himself under a different manifestation is proved by the way in which Hagar addressed Him, for she called His name, "Thou God seest me." We read further in Genesis 22:12 of the same Person under the same name, the Angel of Jehovah, commanding Abraham, "Lay not thy hand upon the lad." How could a created angel retract or nullify the command of God, who said to Abraham in verse 2, "Take thy son . . . and offer him there for a burnt offering"? In verse 16 the Angel of Jehovah swears by Himself and says that He is Jehovah.

In Genesis 18 there is a wonderful revelation of God appearing as man and an unmistakable manifestation of the Trinity. In the first verse we read, "And Jehovah appeared unto him in the plains of Mamre, but when Abraham looked, lo, three men stood by him," and although they appeared to him as three persons he addressed them in the singular, saying, "My Lord (not lords), if now I have found favor in thy sight" (v. 3). Thus we see Jehovah appearing to Abraham in three persons.

In Genesis 32:25-32 we read that a mysterious person wrestled with Jacob, who asked for His blessing and called the name of the place Peniel, which means, "The face of God."

In Exodus 3:2-7: "The Angel of Jehovah appeared unto him (Moses) in a flame of fire and when Moses turned aside to see, God called . . . Moses, Moses . . . and moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, the God of Jacob." Here again we have the appearance of God under the name and person of the Angel of Jehovah.

In Exodus 23:20 God warns His people through Moses to beware of that Angel whom He was going to send to keep them in the way, to obey His voice and not to provoke Him "for he will not pardon your transgressions, for my name is in him." The fact that He has power to forgive sins identifies Him with Jehovah Himself.

In Deuteronomy 18:18 we read: "I will raise them up a Prophet from among their brethren like unto thee (Moses) and will put my words in his mouth and he shall speak unto them . . . and whosoever will not hearken unto my words which he will speak in my name, I will require it of him." That this promised future Prophet is identical with the Angel in Exodus 23:21 is proved by God's commands to obey him.

Joshua 5:13-15: A mysterious man with a drawn sword in his hand stood before Joshua at Jericho, and commanded Joshua, "Loose thy shoe from off thy foot for the place whereon thou standest is holy." This identifies this Captain with Jehovah who required the same performance of Moses (Exodus 3).

Judges 6:12-23: This Angel of Jehovah appeared unto Gideon. Gideon feared that he would die because he had seen God, and the Lord said unto him, "Peace be unto thee, fear not."

In Judges 13:3-19 we read that the Angel of Jehovah came to Manoah and confirmed his promise concerning a son. Upon Manoah's question as to what the Angel's name was, the answer came, "Why dost thou ask my name, seeing that it is Wonderful." In Isaiah 9:6 we read, "His name shall be called Wonderful." Also in Isaiah 63:8, "Surely they are my people, children that will not lie, so he became their Saviour." The Hebrew word for Saviour comes from the same root as the name Jesus. In this passage of Scripture we find a confirmation of three points; first, that God out of His love took upon Himself flesh and appeared to us in the body of the Lord Jesus Christ, "and he became their Saviour"; second, that in this manifestation men could see His face and live; third, Jesus Christ gave His life as an atonement for the sins of every one who believes and accepts Him.

CONCLUSIVE EVIDENCE OF THE TRIUNE GOD IN SCRIPTURE

To every unbiased person, Jew or Gentile, it is clearly evident from these various passages, taken from the Hebrew Scriptures, that the God of the Bible is a

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Triune God, a Trinity. First, God the Father says, "Surely they are my people." Then, "He became their Saviour," a second personality. Then, "They vexed his Holy Spirit," which brings before us a third personality.

It is a remarkable fact that we Jews in our most solemn prayers on Rosh Hashana mention this doctrine of the Triune God. On Rosh Hashana we blow the trumpet to fulfill the command of God given in Leviticus 23:24. After the blowing of the trumpet we offer the following prayer, "May it be thy will, O Lord our God, that our blowing of the trumpet shall be accepted before thee for the sake of Jesus (Hebrew, **Yoshua**) the Prince of the Face." How great is the blindness of those who utter that prayer and do not know to Whom they pray and for Whose sake they pray!

Scores of further references could be cited had I the space to add them here. Yet enough has been written to show those of my Jewish brethren who have the eyes to see, and the courage to face the facts presented, the truth concerning the blessed Trinity in our Scriptures and the Deity of Christ.

I appeal to you, my dear brothers after the flesh, to heed the Word of God while there is time. When a Jew repeats three times a day, "Hear, O Israel, Jehovah (1) our God (2), Jehovah (3), is **one**," he testifies that there is a Trinity in the Godhead. Why should our Jewish people deceive themselves by repeating words which they do not understand? May I hope that the reader of this message will take it to heart and start studying the Word of God in the Old Testament. If you will read Isaiah 48:16 in the Hebrew you will find there that the Triune God is very plainly set forth — "And now the Lord God and His Spirit hath sent Me." Here, then, is, as you must perceive: First, "the Lord God"; second, "His Spirit"; third, the "sent me," which refers to the Messiah, the Lord Jesus Christ.

Think over these Scripture passages and pray that the Lord will teach you, that the Holy Spirit will guide you into this truth, and you will find that God is ready to answer the prayers of all those who call upon Him in truth.

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

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גלויבן קריסטן איז דריי געטער?

ווען מיר לעזן פארזיכטיק דעם תנ"ך געפינען מיר דעם אומדערווארטעטן אמת וועגן דער לערע איבער השי"ת (גאט).

הרב לעאפאלד כהן

„הער ישראל, יהוה אונדזער גאט, יהוה איז איינער, אט אזוי, פארוואס דארף מען דריי מאָל דערמאָנען דעם נאָמען פון גאָט אין איין פּסוק? די פּראָגע, זאָגט דער זוהר, קען מען ענטפּערן אזוי: „דער ערשטער (יהוה) איז גאָט דער פּאָטער אויבן. דער צווייטער (אלהינו, אונדזער גאָט) איז דער שטאַם פון ישי, דער משיח, וואָס שטאַמט אַרויס פון דער פּאַמיליע פון ישי דורך דוידן. און דער דריטער (יהוה) איז דער אונטערשטער וועג (דאָס באַדייט דער רוח הקודש וואָס ווייזט אונדז דעם וועג) און די דריי זענען איינס.“ אזוי אַרום לויטן זוהר נאָך, ווערט דער משיח נישט נאָר גערופן יהוה נאָר ער איז אויך אַ טייל פון דעם דרייאַייניקן יהוה. די דאָזיקע לערע פונם זוהר איז געבויט אויף גאָטס וואָרט דורך ירמיהו 23(כג):6 וווּ עס ווערט אים געגעבן די הבטחה פאַר דער זיכערקייט פון ישראל און עס ווערט דאָרט געזאָגט, „און דאָס איז דער נאָמען מיט וועלכען ער וועט גערופן ווערן, יהוה אונדזער גערעכטיקייט.“

דאָריבער, איז די לערע פון דברים 4(ו):1 אין באַצונג צו דעם דרייאַייניקן גאָט וואָס שליסט איין די פּערזאָן פונם משיח, איז נאָר אַ קורצער סך וועל זיך באַמיען זיי צו ציטירן בקיצור, אין דעם אַרטיקל.

אין בראשית 1(א):5 לערנען מיר, „ויהי ערב... און עס איז געווען אַוונט און עס איז געווען מאָרגן איין טאָג (יום אחד).“ דאָס הייסט אז דער אַוונט און דער מאָרגן זענען געוואָרן איינס.

אין בראשית 2(ב):24 לעיענען מיר, „דאָריבער זאָל אַ מאַן פאַרלאָזן זיין פאָטער און זיין מוטער און זיך באַהעפּטן צו זיין ווייב און זיי וועלן זיין איין פּלויש (בשר אחד).“ דאָס הייסט פאַראַייניקט.

צוועלפטן יאָרהונדערט ווען דער רמב"ם האָט גע- לעבט. וועסטו אפשר זאָגן, יאָ, אָבער דער רמב"ם איז געווען גערעכט. גאָט איז אַן אַבסאָלוט איינציגער (יחיד), נישט אזוי? מוז איך ענטפּערן, אז לויטן תנ"ך איז עס נישט אזוי. אונדזער תנ"ך לערנט קלאָר אז גאָט איז אַן אַחד (איינער) און נישט יחיד (אַבסאָלוט איינציג קער). אונדזער תנ"ך איז דער דבר אלהים (דאָס וואָרט פון גאָט), אָבער דעם רמב"ם דרייצן אַני מאַמינ'ס זענען נאָר מענטשלעכע ווערטער. אויב איר ווילט בעסער אויס אָנצונעמען די ווערטער פון מענטשן אָנשטאָט גאָטס וואָרט האָב איך מער נישט וואָס צו זאָגן.

דאָך איך בין זיך משער אז איר זענט אַן אינטער- ליגענטער מענטש, אויפריכטיק, גרייט נאָכצופאַרשן די באַווייזן און זיך אַליין אַנטשיידן צו גאָטס וואָרט מיינט טאַקע וואָס עס זאָגט אָדער עפעס אַנדערש. לאָמיר נאָכפאַרשן די באַווייזן

לאָמיר נאָכפאַרשן די באַווייזן

אין דברים 4(6):4 האָט גאָט אונדז געגעבן דעם פּרינציפּ פאַר אונדזער גלויבן, וואָס שטייט זיכער העכער ווי די אומבאַווייזלעכע לערע פונם רמב"ם, וואָרעם עס איז דאָס וואָרט פון גאָט אַליין: „שמע ישראל, . . . הער ישראל יהוה אונדזער גאָט, יהוה איז איינער.“ דאָס וואָרט איז דאָ אַחד וואָס ווערט איבערגעטייטשט איינער (פאַראַייניקטער) און נישט דאָס וואָרט וואָס דער רמב"ם האָט באַנוצט יחיד (אַבסאָלוט איינציגער).

איך דענק אז עס וועט אייך אינטערעסירן צו וויסן אז דאָס הייליקסטע יידישע בוך, דער זוהר, קאָמענטירט אזוי אויף דעם פּסוק פון דברים 4(6):4,

וועגן דעם צי גלויבן קריסטן אין דריי געטער אָדער נישט, האָט מען מיר אָפטן געשטעלט די פּראָגע, וווּ ווערט עס געברענגט אינם תנ"ך אז גאָט ב"ה איז אַ דרייאַייניקייט, דער פּאָטער, דער זון און דער רוח הקודש?

עס וועט אייך אפשר איבערראַשן מיין באַהויפּ- טונג אז דער תנ"ך און די קריסטלעכע ביבעל זענען איינס און דאָס זעלבע און זענען איינשטימיק אין זייער לערע וועגען דער נאַטור פון גאָט. איעדער ייד וואָס ווייסט און פאַרשטייט און גלויבט אינם תנ"ך מוז צוגעבן אז גלויבן אין דער דרייאַייניקייט איז נישט פרעמד פאַר אונדז, אָבער אז עס איז דער תּמציז פון תּורת משה און פון די נביאים.

אויב דו ביסט פאַראַינטערערסירט אזוי ווי איך בין נאָכצופאַרשן די באַווייזן מיט אויפריכט, וועסטו לייכט אויסגעפינען אז דער תנ"ך לערנט אונדז אז גאָט ב"ה איז אַ דרייאַייניקייט.

וועסט אפשר ענטפּערן, אויב עס איז יאָ אזוי, ווי קומט עס אז מיר האָבן געהאַלטן יאָרהונדערטער דעם גלויבן אז דער תּמציז פון אונדזער רעליגיאָן איז, אז אונדזער גלויבן אין איין גאָט איז אַנדערש ווי דאָס וואָס קריסטן גלויבן אין אַ דרייאַייניקייט? עס איז נישט שווער דאָס אויפצוקלערן אויב איר וועט מיר דערלויבן צו מאַכן די באַמערקונג אז דער רוב יידן זענען אַוועק פון דער לערע פון דער דריי- אייניקייט פון גאָט צוליב די לערעס פונם רמב"ם. ער האָט עס צוגעפּעשטעלט דרייצן „אַני מאַמינ'ס“ וועלכע מיר האָבן אָנגענומען און זיי אַריינגעשטעלט אינם סידור. איינער פון די „אַני מאַמינ'ס“ איז: „אַני מאַמין . . . איך גלויב מיט אמונה שלמה אז דער באַשעפּער, זאָל זיין נאָמען געבענטשט ווערן, איז אַ יחיד (אַן איינציגקייט).“ דאָס האָט מען איר בער געזאָרט טעגלעך אין די תּפילות זינט דעם