

# THE SHEPHERD OF ISRAEL

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## The Burning Bush

The Emblem of the Jewish Nation Which Was Not Adopted

**T**HE STORY of the deliverance of Israel from the slavery of Egypt begins with the fascinating episode of the bush in the desert, which burned but was not consumed.

*Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed. (Exodus 3:1,2.)*

It is incomprehensible why this emblem, the picture of the burning bush, was not chosen by our leaders as the emblem of the Jewish people. It so beautifully and truly symbolizes our history and condition in the world. It is also so intimately connected with the origin and the life of our people. Instead, we have the six pointed star, the so-called Magen David, which King David himself probably never heard of, and the origin of which we know nothing about.

Israel is like a bush in the desert. Dearly might we wish that we be admired like the stately cedar of Lebanon. But stretch ourselves as we might, we are nothing but a bush to the eye of the passer-by. Nevertheless, let no one imagine that a bush in the desert is a thing to be despised. On the contrary, it takes but little imagination to perceive what a heroic thing it is; what insuperable obstacles it had to overcome in order to take root and to grow and to survive in an environment so utterly hostile. What a battle it must have waged against the

scorching sun, against the piercing sands whipped into fury by desert storms, and against a host of other adversaries to its life and health, and now the fiercest of all its enemies, the desert fire, with no means at hand to quench it. Truly a bush in the desert is a miraculous thing. Yes, Israel is a miracle. His birth, his growth, his survival amid the blazing fires of persecution, are all stupendous miracles.

### ABRAHAM BELIEVED GOD

Abraham, our father, was a hundred years old, and his wife Sarah ninety, with all hope for children gone from them. They were barren as a desert. Yet Abraham hoped against hope. In spite of the impossibilities of nature, he still believed in God's promise. And the God of miracles, Whom he honored by his faith, stretched forth his hand, and Isaac, the miracle child was born. Isaac was the father of Jacob, or Israel, and thus the nation of Israel came into being. Like the birth of the Jewish people, so its growth as a nation in face of the innumerable enemies bent on its destruction, ranks with the greatest miracles of history.

But the picture of the Burning Bush in the desert means more than that. It not only symbolizes the preservation of the Jews through the fires of persecution; it also, in a very graphic and beautiful manner declares the reason and purpose of God's choice of this, His people.

### THE BUSH AFLAME

The Bush in the wilderness, aflame with the fire of God, is the picture of a people who produced such men and lead-

ers as Moses, Joshua, King David, Elijah and the rest of the prophets. They were endowed with the fire of the spirit of God. Israel was thus the meeting place of heaven and earth. He was the altar set up in the very domain of Satan to proclaim the glorious fact that God had come to dwell among the children of men. In brief, that was why God called Israel: to make him an habitation for Himself upon the earth, to make him the instrument and means for bringing man near Himself.

*In thee, and in thy seed, shalt all families of the earth be blessed. — Genesis 12. — Ye shall make me a Tabernacle that I may dwell among them. — Exodus 25:8 — This people have I formed for myself that they may proclaim my praise. — Isaiah 43:21. — Ye are my witnesses saith the Lord—Isaiah 43:10.*

All of which means that we as a people have a mission and a purpose in the world—and that is to bear the fire of God in our souls and to spread its light and blessing to the uttermost part of the world.

### BETRAYING OUR TRUST

But we Jews are no longer a missionary nation. We even go about boasting of the fact that we are so tolerant (except toward the Jew who dares to profess his faith in Jesus as his Messiah!) so liberal that we have no missions or missionaries to other nations! "Judaism is good enough for us", we say, "let us hold on to it, and let the other nations go after the Gods of their own choosing."

Is then, God's fire in Israel quenched at last? Has the bush been finally consumed, with nothing left upon the altar, but the grey, dead ashes? Has Israel lost her mission? Judging by the vast majority of our people, as led by our modern Rabbis, whether orthodox or reformed, we must sadly confess—Yes! For nearly 2000 years the light of Israel had been extinguished because they had rejected the only light that came down from heaven to bring light into our darkness—the Messiah. It is of Him that the Prophet Isaiah speaks the following words:

## WHO IS A JEW?

This perplexing question has been puzzling Jews for centuries. Hitler said one grand-parent was sufficient; the Rabbis say, once a Jew always a Jew! Israel has ruled that if a Jew changes his religion he ceases to be a Jew. Also, many people claim to be Jews, but are they? If you would like to read something which presents a new approach to the subject, write to us and ask for a copy of our free pamphlet, "Who is a Jew?"

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

## THE SHEPHERD OF ISRAEL

The people that sat in darkness have seen a great light. They that sat in the valley of the Shadow of Death, a light has shone upon them. — For unto us a child is born, unto us a son is given. — And his name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father, the Prince of Peace.  
*Isaiah 9:1, 5, 6*

Our Messiah is the child born, the Son given, the Light of the world! And this brings us, lastly, to the most beautiful and deepest significance of the vision of the Burning Bush. It is a picture of the Messiah. In Him the meeting place between heaven and earth, between God and man has once more been established. Through Him the ancient fire upon the altar of the Tabernacles and the Temple, and in the hearts of Israel's patriarchs and prophets, has been rekindled and nourished to increasing strength. The faithful followers of the Messiah carry this fire of God in their hearts, and let their light shine before men. The Bush still burns and is not consumed!

Let us believe in Him of Whom our prophet Isaiah spoke when he said:

Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness, and when we see him there is no beauty that we should desire him. 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; he was despised and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But 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. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all. (*Isaiah 53:16.*)

We will then be able to fulfill the words of the Lord Jesus Christ—the Light of the world — who said to Israel, "Ye are shine before men, that they may see your the light of the world . . . let your light so good works, and glorify your father which is in heaven" (Matthew 5:14,16).

O house of Jacob, come ye, and let us walk in the light of the Lord. (*Isaiah 2:5*)

### What Jewish Christians Believe

(Concluded from last month.)

The decision of the Israeli Supreme Court is a tacit admission that Judaism as it is practiced today is not the faith of the Bible—the Tnach—for the Jewish Christian maintains that he believes the Bible to be the Word of God, and that he believes its very words. This irrational latent fear among Israel's leaders that should the way be made too easy for a Jew to accept Christ through the reading

and understanding of the Bible, there would be a veritable flood of conversions to the Christian church, as it can give far more to a Jew of eternal value than any kind of rabbinical Judaism can possibly offer.

### THE CREED OF THE JEWISH CHRISTIAN

The Jew who believes in Christ as his Saviour and Messiah can say, to use the form of the Maimonides Thirteen Articles of Faith, and basing his beliefs exclusively on the Word of God:

1. *I believe with a perfect faith in Jehovah, the eternal God of Israel, the God of love and of salvation, the creator of heaven and earth, and of all things visible and invisible. He is one God and Father. Of Him and through Him, and to Him are all things, and He is over all with all and in all - Hear, O Israel: Jehovah our God is one Jehovah - His glory is for ever. Amen.*
2. *I believe with a perfect faith that God, blessed be His name—is spirit, and that the true worshippers must worship their Father in Heaven in spirit and in truth, for with such worshippers the Father is well pleased.*
3. *I believe with a perfect faith in Jesus Christ our Lord, the only begotten and well-beloved of His Father in heaven, whom God raised up to be the Redeemer of Israel, according to the promises which He gave to our fathers by the mouth of His prophets—Who for us men and our salvation descended from Heaven and became man - God manifest in the flesh.*

He was conceived of the Holy Spirit, born of the virgin Mary, of the seed of David, and was anointed of God with the Holy Spirit and with power. He was in all points tempted as we are, yet without sin.

He was our Passover Sacrifice, and died a shameful death upon the Cross for us, that we, through His stripes may be healed. Wherefore also God has highly exalted Him, and raised Him up from the dead on the third day after His death and burial. He now sits at the right hand of the majesty on High, from whence he shall come a second time to set up His kingdom on the earth, restore all things, and to judge the quick and the dead.

4. *I believe with a perfect faith that Jesus Christ, our Lord, is the image of the invisible God, the effulgence of His glory, the very image of His being, and the pre-existing cause of all things. He is the power of God and the wisdom of God. In Him dwelleth the fulness of the Godhead bodily, and in Him are hid all the treasures of wisdom and knowledge. He that seeth Him seeth the Father in Heaven. He is the Way the Truth and the Life, and no man cometh unto the Father but by Him.*
5. *I believe with a perfect faith in the Holy Spirit Who is one with the Father and the Son, and Who also dwells in those who believe in Jesus the Messiah, and have accepted Him in truth as their Saviour and Redeemer, and that He sanctifies the believer, and leads him on to all truth.*
6. *I believe with a perfect faith that by the determinate counsel and foreknowledge of God our fathers rebelled against the Messiah Jesus, the true King of Israel, that*

Enquiries welcomed. Write to:

THE EDITOR:

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through their fall salvation came to the Gentiles. But that when the fulness of the Gentiles be come in, all Israel shall be saved with an everlasting salvation, and shall blossom and bud and fill the whole face of the earth with fruit.

7. *I believe with a perfect faith that the Messiah, Jesus, through His Cross, when He offered Himself as a propitiation for the sins of the whole world, abolished the law of commandments and ordinances, which was the source of enmity between Jews and Gentiles, and thus broke down the middle wall of partition, that he might create in Himself of the two a new thing reconciling both unto God, and now in His sight among all who believe in Him as their Saviour and Lord there is neither Jew nor Gentile, neither bond nor free but all one in Christ.*
8. *I believe with a perfect faith that the Messiah, Jesus, is the end of the law unto righteousness to all them that believe on Him, and that man is justified by faith alone, and not by observance of ritual or the works of the Law which was given by God only as a schoolmaster to bring us to Christ.*
9. *I believe with a perfect faith that in Jesus Christ neither circumcision nor uncircumcision availeth anything but a new creature, and faith which worketh by love: for love out of a pure-heart is the end of the whole law and its true fulfilment, and whoever is in Christ is a new creation, created unto good works.*
10. *I believe with a perfect faith that the Holy Scriptures which we now possess, consisting of both the Old and New Testaments are the infallible Word of God and were written by the Holy Spirit, and are able to make us wise unto salvation through faith in the Messiah Jesus, and to lead us into the ways of righteousness that we may be perfect and completely furnished unto all good works.*
11. *I believe with a perfect faith that God, who spake unto our fathers through the prophets, hath in these last days spoken unto us by His Son, Jesus the Messiah, and that both alike are the words of the Living God.*
12. *I believe with a perfect faith that for us first God did raise up Jesus Christ, and sent Him to bless and to save His people from their sins: and although our fathers rebelled and sinned against Him, God did not cast off His people Israel, but exalted Jesus to be a Prince and a Saviour, to give repentance to Israel and all people and the forgiveness of sins—even to as many as believe on the Name of Jesus in sincerity.*
13. *I believe with a perfect faith in one Church, consisting of the whole congregation of believers, and built on the foundation of the Apostles and the Prophets, Jesus Himself being the chief corner-stone. I believe in one baptism, the forgiveness of sins: in the resurrection of the dead, and in the life everlasting.* Amen.

Adapted from "The Hebrew Christian Confession of Faith" by David Baron, founder of the Hebrew Christian Testimony to Israel.



אנכי  
הוא  
הרעה  
הטוב  
יוחנן 10-11

# רעה ישׂר אֵל

וְהִקְמֵתִי  
עֲלֵיהֶם  
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א מאנאטליך בלאט צו ערקלעחרקען צו ישראל דעם אמת'דיגען משיח  
— THE SHEPHERD OF ISRAEL —

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## דער ברענענדיקער דארן

דער יידישער סימבאל וועלכער איז נישט אנגענומען געווארן

וועלכער האט זיך אויך גערופן ישראל, און ער איז געווארן דער פאטער פון דעם פאלק ישראל. די געשיכטע פון ישראל איז א וואונדערלעכע מיט דעם וואס טראץ אלע אירע פינט האט זי באוויזן צו געדייען און צו וואקסן אין דער פולער גרויס פון א גרויס פאלק פון וועמען אלע רעדן און אלע באוואונדערן.

דער ברענענדיקער דארן סימבאליזירט נישט בלויז די ליידין פון ישראל נאר אויך אז דורך די ליידין עקזיסטירן זיי. בדמיון חיל! דער דארן איז אין פלאמען, אין גאט'ס פלאמען, דאס איז א בילד פון די גרויסע פערזענליכקייט וועלכע די יידן האבן. אזעלכע ווי משה, ישועה, דוד המלך, אליהו הנביא, און די אנדערע נבואים. זיי זיינען באשאנקען געווארן מיט דעם פייער פון גאט'ס נייט. ישראל איז געווארן דער פלאץ וואו די וועלט און דער הימלישער פאטער זיינען זיך צוזאמענגעקומען. ישראל איז געווארן דער אינסטרומענט פון גאט אויף דער ערד כדי צו באקעמפן דעם שטן, וועלכער איז דער הערשער פון דער ערד. גאט נוצט ישראל דא אויף דער ערד כדי צו צושטערן דעם שטן און זיינע פלענער. דעריבער ווער עס איז קעגן די יידן איז קעגן גאט און פאר דעם שטן. בקיצור: גאט האט באשאפן די יידן כדי צו באקעמפן דעם שטן און כדי אויפצושטעלן דא זיין געטליכע הערשאפט.

מיר לייענען אין הומש בראשית, קאפיטל י"ב: אין דיר און אין דיין קינדער וועלן אלע מענטשן זיין געבענטשט. . . . " אויך אין שמות כ"ה לייענען מיר: "דו וועסט מאכן א בית המקדש וואו איך וועל וואוינען." און אין ישעיה מ"ג לייענען מיר: "דאס פאלק האב איך געמאכט פאר מיר כדי זיי זאלן מיר פראקלאמירן אלס גאט און מיר לויבן." "איר זענט מיינע עדות זאגט דער האר." דאס אלעס ווייזט אז מיר יידן אלס א פאלק האבן א

גרויס געווארן, בארימט געווארן אין א פינטליכע אטמאספערע, צווישן שונאים בלוטיקע און געפער-דיכע וועלכע האבן געוואלט אונז פארניכטן און דאך, מיר לעבן, עם ישראל חי! א, וואס פאר א האמפן די יידן האבן געהאט אויסצושטיין כדי צו לעבן, די פילע פינט, די פאלשע בילבוליס, די פאגראמען, דער הונגער, די פינטליכע צעשטערערי-שע עלעמענטן וועלכע האבן געטאן אלעס וואס זיי האבן געקענט כדי צו צוברעכן דעם רוקן פון ישראל און דאך: מיר זיינען דא! מיר לעבן, וויפיל פון אונזערע שונאים זיינען שוין אונטערגעגאנגען, אבער מיר יידן לעבן און ווערן שטארקער. יא, ישראל איז א נס, א מופת, ישראל איז נישט קיין נאטירלעך פאלק, ישראל איז א איבערנאטירלעך פאלק!

### אברהם האט גענלויבט אין דעם איינציקן גאט

אונזער פאטער אברהם איז אלט געווען הונדערט יאר און זיין ווייב שרה איז אלט געווען ניינציק יאר און האבן קיין קינדער נישט געהאט. אלע האפענונגען זיינען אויפגעגעבן געווארן צו האבן קינדער, אלע האבן זיך געטראכט אז אברהם וועט שטארבן און א יורש, אן קינדער. אלע האבן געהאט אויפגעגעבן די האפענונג אבער אברהם איז געווען דער וועלכער האט גענלויבט אין גאט'ס צוזאג, און ער האט געוואוסט אז ווען גאט זאגט צו האלט ער דעם צוזאג. וואס איז געשען? יצחק איז געבוירן געווארן צו דעם אלטן פאראפאלק. אלע האבן זיך געוואונדערט: ווי איז דאס מעגלעך? דאקטוירים האבן זיך גענריבלט, אבער א פאסט בלייבט א פאסט: אברהם איז געווארן א פאטער פון א יינגל. יצחק איז שפעטער געווארן דער פאטער פון יעקב

די געשיכטע פון דער באפרייאונג פון יידישן פאלק הויבט זיך אן מיט א ברענענדיקן דארן וועלכער האט געברענט און געברענט און איז נישט פארברענט געווארן.

עס איז נישט צום פארשטיין פארוואס די יידישע פירערס האבן דעם ברענענדיקן דארן נישט אָנגע-נומען אלס זייער סימבאל. דער סימבאל איז דער בעסטער אויסטייטשער פון די יידישע געשיכטע און די פאקטישע יידישע לאגע אין דער וועלט. עס דערציילט אויך וועגן די אַרױנגעלע יידישע געשיכ-טע וועלכע האט זיך אָנגעפאַנגען מיט ליידין און מיט פאַרפאַלגונגען בױ פּרעה וועלכער האט בא-פוילן צו פאַרברענען יידישע יינגעלעך, אָבער טראָץ אלעם זיינען די יידן געוואָרן גרעסער און שטאַרקער און האָבן אַרױסגערופֿן פאַרוואַנדערונג און ער-שטוינונג בױ אלע מענטשן אויף דער וועלט.

אנשטאט דעם ברענענדיקן דארן אלס א סימבאל, האבן יידן זיך גענומען א זעקס שפיציקן שטערן דער אזוי גערופענער "מגן דוד", דער מגן דוד וועגן וועלכען דוד המלך האט קיינמאל נישט גע-הערט און וועגן וואס מען ווייס כמעט נארגנישט וועגן זיין אָפּשטאַם.

ישראל איז ווי א דארן אין דער מדבר. יא, מיר וואלטן וועלן זיין ווי דער צעדער בוים אין לבנון אבער מיר זיינען עס נישט, מיר זיינען א קליין צווייגל און יעדער קוקט אויף אונז ווי אויף א דארן. מיר זיינען טאקע א דארן אין די אויגן פון גרויסע פעלקער אבער זיי האבן נישט די רעכט אונז צו האסן. א קליינער דארן אין דער מדבר איז א זאך צו באוואונדערן און נישט צו פאראכטן. א קליין נער דארן האט געקענט ארויס וואקסן אין דער מדבר, וואו עס איז נישטא קיין וואסער, און אפילו קיין גוטער באדן אויף וועלכן צו וואקסן און דאך: עס וואקסט! אזוי אויך מיר יידן זיינען געוואקסן,