

THE SHEPHERD OF ISRAEL

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"LEAVE US ALONE"

A Gentile Evangelical Minister replies to his Jewish critics

By REV. W. HAROLD WILSON

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JEWISH people with whom I talk often ask me the question, "Why are you, a Gentile, talking to me, a Jew, about religion?" Sometimes they ask, "Why are you trying to evangelize us? Are there not sufficient heathen in the world, and even Christians, who need evangelizing more than we do?"

As a Christian minister and pastor of a Bible church, I am always interested in talking with people about spiritual matters and particularly about their religious beliefs. It makes no difference to me whether the people I talk with are Gentiles or Jews. They are all people—that's the main thing. And if a Christian preacher is sincere, he is inspired by love for all mankind to preach the Gospel, which means "Good News," to everybody who will listen, Gentiles and Jews. Love for others should be the only motive and a Christian preacher who discriminates against the Jews in any way at all is no true Christian.

Moreover, talking with Jews about religion can sometimes be more interesting than talking with Gentiles. Please notice I say "Gentiles" not "Christians." There's a big difference, for every Gentile is not necessarily a Christian, and we are debtors to the Jews, for our Bible came from the Jews. Christianity came out of Judaism. The Hebrew Scriptures

constitute our Old Testament. They are the record of God's dealings with His chosen people.

As a Christian minister I teach the people who belong to my church, who are Christians not only in name but also in their daily living, that God says in His Word, the Bible, that the Jews are beloved of God for their fathers' sakes, and that one day, Israel's true Messiah will return to the earth and sit upon the throne of His father David, at which time Israel will be restored to the Land in complete belief in Him and will rule over all the nations.

What a marvelous destiny is in store for the Jewish people!

CHRISTIANITY IS BASICALLY JEWISH

Furthermore I teach the members of my congregation that the Bible plainly declares that the blessings received by all who recognize Jesus of Nazareth as Israel's true Messiah belong first to the Jews, as their inheritance, and then to the Gentiles through the mercy and grace of God.

When a Jew asks me why I talk to Jews about Christianity instead of preaching only to the heathen and Gentiles, I try to explain that actually I spend a good deal more of my time talking to the heathen and Gentiles than to

Jews. And the reason I speak also to Jews is that it would not be right and just if I didn't in view of the fact that the Christian life rightfully belongs to every child of Abraham. I feel impelled to share this privilege with every Jew who will talk to me because I sincerely want to be a friend and well-wisher to the Jewish people instead of an alien and a stranger, and I want them to feel that I am their friend. This is the one big reason that I speak to Jews about Christ.

Before Abraham was born all the people on earth were Gentiles. There was no such thing as a Jewish nation. Abraham's father worshipped idols. The Jewish Talmud tells us that Abraham became disgusted with his father's idols. Genesis, the first book of Moses, says in chapter 12, verse 1, that the Lord God said to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." If Abraham had not done this, there would be no Jewish nation today. By obeying God Abraham became the first Hebrew and all the Jews in the world are descended from him and are the rightful inheritors of the blessings bestowed by God upon Abraham.

But I am a Gentile—a Gentile Christian—and as the descendant of Gentiles, I am cut off from Abraham's inheritance—you might almost say, I am "cut off without a cent"—because of disobedience and disobedience is sin. In the beginning our Gentile forefathers lost all rights to eternal life, because, as Paul the greatest Jewish missionary that ever lived, said, "When they knew God, they glorified him not as God, neither were thankful, but changed the glory of the incorruptible God into an image made like to corruptible man." In other words, they were given over to idolatry.

As a Gentile, I was born without God and without hope in this world. I was a

What Do The Prophets Say Of The Messiah?

Jews are surprised when they are told that the Old Testament contains hundreds of testimonies and proofs of the identity of the Messiah. Moses wrote of Him, and Jeremiah promised a New Testament, and Micah prophesied concerning His birthplace; Isaiah the manner of His birth and His person. Abraham said, "Son, remember! if they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead." If you are interested, write and ask for our free folder, "Son, Remember!"

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stranger and an alien to the promises God gave to Abraham, Isaac and Jacob. While my Gentile ancestors were drifting farther and farther from God, God was separating a people — the Jews — unto Himself. Through Moses and the prophets God revealed Himself and His will to his chosen people. The Holy Scriptures were given by God to the Jews alone — “unto them were committed the oracles of God.” To them alone God promised the Messiah, possession of the Land, and, after a period of tribulation, forgiveness of sins, redemption, salvation, and everlasting life and eventually, “They shall be priests of God and of Christ, and shall reign with him a thousand years.” For God had, many times in the past, spoken to His chosen people through His prophets, that His people would turn, after many days, to the Messiah, as would also the Gentiles, even as the Hebrew prophet Zechariah says in chapter 12, verse 10, “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced.”

HOW I SHARE IN ABRAHAM'S BLESSING

One thing I like to tell my Jewish friends and neighbors is the story of how I accepted Christ as my Messiah and Saviour through the Hebrew Scriptures. Because of my faith in the God of Israel I have been able to share the inheritance promised to Abraham, namely, “I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.” Gentile Christians believe in God's promise to Abraham, “even as Abraham believed God, and it was accounted to him for righteousness.” The blessing of father Abraham has come to me—I “have found Him, of whom Moses in the law, and the prophets did write,” the Messiah, a Jew, Jesus of Nazareth — the Lord Jesus Christ.

Why do I believe that Jesus of Nazareth is the true Messiah of Israel? Because of his genealogy which can be traced all the way through the Hebrew Scriptures, from Abraham to David, from Solomon to the Babylonian captivity, and from then to Mary to whom God sent the angel Gabriel with the announcement

that the “holy thing which shall be born of thee shall be called the Son of God.” This is the only way in which God's promise to Abraham could possibly have been fulfilled, for God said to Abraham, “in thee shall all families of the earth be blessed.” Moses also promised that the Messiah would be born a Jew, for he wrote in Deuteronomy chapter 18, verse 15, “The Lord thy God will raise up unto thee a Prophet, from the midst of thee, of thy brethren, like unto me (Moses), unto him shall ye hearken.” Nowhere else in all of Scripture is there any record of any other prophet that answers to this description.

After World War II I was in Nazi Germany, an American soldier and an immoral Gentile. Through faith in Israel's true Messiah, Jesus Christ, I was born again into a completely new life. I accepted Christ as my Saviour and believed the Scriptures, which I formerly read only when in trouble or when frightened. Through a study of the Scriptures I came to love the Jews, because, without them, there would have been no Christianity, and when, at a later time, God called me into the Christian ministry, I became the pastor of a church in Columbia, South Carolina, where I preach salvation to both Jew and Gentile through faith in Jesus Christ, the Son of God.

Occasionally one of my Jewish friends or neighbors will tell me of his own religion, Judaism. I always listen respectfully, for everyone has a right to believe in whatever he likes. Because I listen in this way, I have learned that there are many things which Jewish people seem uncertain about, such as forgiveness of sins, peace of mind, the love of God, and life after death, that my heart yearns to show them how all these things may be theirs through faith in Messiah—Christ. Only personal acceptance of Jesus Christ as Messiah can bring peace and joy to the heart and the assurance of sins forgiven and the certainty of everlasting life. Apart from such a relationship to Messiah, we are all sinners, without hope in this life and the next, Jew and Gentile alike, until we take Christ into our lives and become one with Him — “The Lamb of God, who taketh away the sins of the world.” Only then can we be reconciled to the Holy God of Israel.

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concerning the Messiah.*

A Drink From The Fountain

Romans 2:17 - 29

BEHOLD, thou art called a Jew, and retest in the law, and makest thy boast of God,

And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law;

And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

Thou that makest thy boast of the law, through breaking the law dishonorest thou God?

For the name of God is blasphemed among the Gentiles through you, as it is written.

For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh.

But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

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וְהַקְמַתִי
עֲלֵיהֶם
רָעָה
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יחזקאל ל"ד, 23

אַ מַּאָנאַטליך בלאַט צו ערקלעכערן צו ישׂראל דעם אמת'דיגען משיח

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"לאמיר געמאכט"

(אַ קריסטליכער גייסטליכער ערקלערט פאר וואָס מען דארף געבן די

יידן דעם אמת וועגן די תורה)

פון רעו. האַראַלד ווילסאָן

פאַסטאָר אין דער ניו טעסטאַמענט באַפטיסט טשורטש קאלומביאַ, דרום קאַראָליינע

צייט אָפּ מיט רעדן צו די נישט־יידן און אויב איך רעד אַמאָל אויך צו אַ ייד איז עס דערפאַר ווייל די ברכות געהערן אויך צו די יידן. איך פיל זיך געצווינגען צו רעדן מיט די יידן ווייל איך בין זייער פריינט און איך וויל נישט זיין קיין פּרעמדער מיט די יידן. דאָס איז איינס פון די הויפט מאָטיוון וואָס איך רעד אויך צו די יידן.

איידער אַברהם איז געבוירן געוואָרן זיינען אַלע מענטשן געווען גוים, עס איז נישט געווען קיין יידיש פּאָלק. אַברהם'ס פּאָטער איז געווען אַ געצו־דינער. אָבער אַברהם איז געווען קעגן די געצן און איז געוואָרן אַ ייד וועלכער גלויבט אין איין גאָט. אין ספר בראשית קאפיטל 12 פערז 1 לייגען מיר, גאָט האָט געזאָגט צו אַברהם: ניי אַרום פון דין לאַנד, פון דין שטאָט, פון דין משפּחה און פון דין פּאָטער'ס הויז ניי צו דעם לאַנד וועלכעס איך וועל דיר ווייזן. אַברהם האָט געהאַרט און איז אַוועק. וואָלט אַברהם נישט געווען געהאַרט וואָלט קיין יידיש פּאָלק נישט געווען. אַברהם איז געוואָרן דער ערשטער ייד וועלכער איז געוואָרן דער פּאָטער פון אַלע

געזאָגט אז די יידן זיינען זער געלויבט אין גאָט'ס אויגן. איך זאָג זיי אז ישׂראל'ס משיח וועט אין אַ געוויסן טאָג קומען און זיך זעצן אויף דוד המלך'ס טראָן און ער וועט משפּט'ן די פעלקער. און ישׂראל וועט הערשן איבער אַלע פעלקער!

אַ, וואָס אַ וואונדערלעכער שיקזאַל ערוואַרט די יידן!

קריסטליכקייט איז יידישקייט

נאָך אַ זאך לערן איך מייענע נאָכפּאָלערס: אז אַלע בענטשונגען וועלכע די קירכע האָט דערהאַלטן פון ישוע המשיח פון נצרת זיינען אייגענטליך בענטשונגען וועלכע זיינען צוגעזאָגט געוואָרן צו די יידן. און נאָכער זיינען די ברכות אויך געגעבן געוואָרן צו די גוים וועלכע גלויבן אין ישוע המשיח.

אויב אַ ייד פּרעגט מיך פאַרוואָס איך רעד מיט די יידן וועגן דעם משיח און נישט צו די גוים ענטפער איך אים אז איך רעד טאָקע מער צו די גוים, און אז איך גיב כמעט מיינ גאַנצע

יידן פּרעגן מיך פּראַגען פאַר וואָס איך, אַ גוי, רעד צו זיי וועגן רעליגיע. „איך בין אַ ייד“ זאָגט צו מיר איינמאָל אַ יידישער פּרוינט „פאַרוואָס ווילסטו מיך עפעס איבערקערן צו דין רעליגיע?“ „צו זיינען דען פאַראַן ווייניק געצן דינער און אפילו קריסטן וועלכע דאַרפן צו ווערן בעסערע קריסטן?“

איך, אַלס אַ קריסטליכער גייסטליכער, וועלכער איז אַ פּאַסטאָר אין אַ ביבלישע קירכע בין שטענדיק אינטערעסירט צו רעדן מיט מענטשן וועגן די גייסטיקע זאַכן אין לעבן, ספּעציעל וועגן רעד ליניע. עס מאַכט נישט אויס אויב די מענטשן מיט וועלכע איך רעד זיינען יידן אָדער קריסטן, זיי אַלע זיינען מענטשן און דאָס איז די הויפט זאַך. און אויב אַ גייסטליכער איז ערנסט איז ער אינטערעסירט צו רעדן מיט אַלע מענטשן וועגן די גאָספּעל, וואָס מיינט אייגענטליך „גוטע נייעס“. דער הויפט געדאַנק מוז זיין ליבע צו אַלע! אַן אונטערשייד פון נאַציע און ראַסע. יעדער וואָס ליבט נישט זיין מיט־מענטש איז נישט אַן אמת'ער קריסט.

נאָך אַ זאך, דאָס רעדן מיט אַ ייד קען אַמאָל זיין מער אינטערעסאַנט ווי צו רעדן מיט אַ גוי. ביטע באַמערק אז איך זאָג „גוי“ און נישט „קריסט“. אַ גוי מוז נישט דווקא זיין אַ קריסט.

אַלס אַ קריסטליכער גייסטליכער לערן איך די מענטשן וועלכע קומען אין מיינ קירכע אז צו זיין אַ קריסט מיינט נישט בלויז מיט דעם זיך רופן „קריסט“ נאָר טאָקע אין טעגליכן לעבן. איך זאָג זיי אז גאָט האָט אין זיין הייליק וואָרט

צו קען אַ ייד גלויבן אין דעם געבורט פון ישוע הורד אַ נס?

צו ווייסטו אז עס איז נישט אונגלויבליך אז מרים די מוטער פון ישוע האָט אים געבוירן אַן אַ מאַן? און אז אַ ייד קען אין דעם גלויבן? אויב דו וואָלט געוואָלט מער וויסן דערפון, ביטע שרייבט צו אונז וועלן מיר אייך אַרויסשיקן אַ ספּעציעלע בראַשור דערוועגן. מיר וועלן גערן ענטפערן אויף אַלע בריוו וועלכע מיר וועלן דערהאַלטן.

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