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CHANUKKAH AND YESHUA

by Rev. F. W. Haberer

TWO Jews were driving home from business on a cold December night. That year Chanukkah and the Christmas season coincided. As the automobile stopped in front of one of the suburban homes, the holiday decorations caused some consternation to the driver.

"Moisheh," he said, "How come—you, a Jew, with a lighted Christmas tree in front of your home?"

"Who has a Christmas tree?" replied Moisheh, "That's a Chanukkah bush!"

This year Chanukkah begins only a few days after Thanksgiving Day and this may be more pleasing to many Jews who can remember pogroms in the old country which often took place on religious holidays. But in America there are no pogroms. Here everyone, Jew and Gentile alike, can thank God for the freedom which we all enjoy. A lighted Christmas tree may seem strange to a Jew, but a "bush"—ah, that is a different thing altogether!

AND THE BUSH WAS NOT CONSUMED

Five times in the third chapter of Exodus (Shemoth) we have the Hebrew word, *senh*, meaning "a thorny bush." Moses was a shepherd in the desert of Sinai, near Mt. Horeb, when he had an unusual experience.

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 con-

sumed. . . And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush. . . and he said. . . put off thy shoes from off thy feet for the place whereon thou standest is holy ground

(Exodus 3:2,4,5).

Although Moses was afraid, God reassured him, saying that He knew how Israel was suffering in Egypt and that Moses was to go to Pharaoh and demand Israel's release.

Moses asks Who is sending him, and the Name of the One Whom he is to represent in leading Israel out of Egypt.

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you (verse 14).

Moses begins to make excuses. He says that the people will not believe that God has really sent him to deliver them. God gives him two signs which will authenticate his mission. Then he claims that he is not adequately qualified for such a task. He is no orator, who can inspire confidence in slaves to rise up and throw off their chains. God promises to give Moses the words to speak and the fluency for their delivery. Then Moses makes a third attempt to avoid this difficult task:

And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send (Exodus 4:13).

The next verse tells us that "the anger of the Lord was kindled against Moses . . ."

Only twice do we read about God being angry with Moses: at this point and when he struck the rock the second time in disobedience to God's command to *speak* only to the rock and water would come out for the thirsty Israelites. Why should God be angry over such matters, which may seem rather trivial? A careful look at the Hebrew of verse thirteen may offer an explanation.

BY WHOSE HAND

Whose "hand" did Moses mean? There can be no doubt that Moses believed that God would send the Messiah sometime. Perhaps he hoped that God would send the Messiah just at that time to deliver His people. God promised to "raise them up a Prophet from among their brethren like unto thee," and Moses tells Israel this in Deuteronomy (Devarim) 18:18.

When Moses finally agreed to go to Pharaoh, then God blessed him. Often it takes chastisement from God before the sinner will obey. Repentance, confession of sins and faith are necessary if we expect to escape the judgment of God upon our sins. How often we could escape the wrath of God, if we would only stop our excuse-making and obey His commands.

Moses never forgot his first meeting with God. Just before his death, when he was blessing the Tribe of Joseph, he said,

And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren (Deuteronomy 33:16).

Notice that it was "the good will of him that dwelt in the bush" for which Moses prayed. If God could inhabit a "bush" can he also dwell in a man? If God could indwell a human being, could He perform the necessary miracles of providing a particular human body in which He could dwell in a miraculous way, as the Messiah (Mashiach)? He not

CAN A JEW BE A CHRISTIAN?

Most people assume that one is born a Christian. Do you know that the Bible teaches that the human race is divided into only three categories — Jews, Gentiles and Christians, and also insists that the term "Christian" is a matter of faith not race or birth, and that consequently a Christian may be either Jew or Gentile? Would you like to know more about this interesting subject? If so, send for our free folder, "What is a Christian?"

THE SHEPHERD OF ISRAEL, 236 West 72nd Street, New York, N. Y. 10023

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only could do this, but He *did* it!

GOD WITH US

When the wicked King Ahab refused God's offer of a sign, Yeshiah Hannavi (Isaiah the prophet) said to the "house of David"

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

This prophecy is quoted in Matthew 1:23 in the New Testament and applied to Yeshua (Jesus) as the one who fulfilled it.

Don't be deceived by those who try to translate the Hebrew word, *almah* as "a young woman." This same word, *almah* is applied to Rebecca in Bereshith (Genesis) 24:16:

And the damsel was very fair to look upon, a virgin, neither had any man known her (Italics ours).

The word is explained plainly the first time it occurs in the Tenach (Old Testament). There is no miracle in women giving birth to children, for God created man and woman and commanded them to reproduce. But if a *virgin* has a child, then that is a real miracle. The prophet said that this child, whose name would mean, "God with us," would be a sign (oth), to the royal house. The first sentence in the New Testament begins with these words:

The book of the generation of (Yeshua Hammashiach) Jesus Christ, the son of David, the son of Abraham.

When the infant Yeshua was brought into the temple to be presented to the Lord, "as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord" (Luke 2:23), a very pious rabbi took him in his arms, blessed God, and said,

Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles and the glory of thy people Israel (Luke 2:29-32).

Note that a *baby* is called "God's salvation!" He is also said to be "a light" and the "glory of Israel!"

THE LIGHT OF THE WORLD

Chanukkah celebrates the legend of the light which burned in the temple miraculously, for eight days, and also the deliverance of Israel in the time of the Maccabees. Candles are lighted each evening. As those candles give light, they are burned and consumed.

In order to be "The Light" it was necessary for the Messiah to give Himself as a sacrifice for our sins. He suffered and died on the cross to shed His blood as the

offering for the sins of the whole world.

The bush "was not consumed" although it burned with fire. Although the Lord Jesus Christ (Yeshua Hammashiach) died on the cross for our sins, He arose again from the dead on the third day. His body was not left to become corrupted in the grave. A Jew, who really believes God's promises, believes in the resurrection of the dead (techiath hamethim) because it is promised in Daniel Hannavi, chapter 12, verse 2.

May the God of Abraham, Isaac and Jacob, Who revealed Himself to Moses as the God Who dwelt in the bush, reveal Himself to you also as the God of Israel, Who has indwelt the Mashiach Yeshua, in order to be your Saviour.

IS THIS TOLERANCE?

FROM the land of Israel comes disconcerting news as to the treatment handed out to such members of the Jewish race who choose to accept the Lord Jesus Christ as the Messiah and Saviour foretold by the Jewish prophets of old, Isaiah, Jeremiah, Daniel, etc.

The new constitution of Israel guarantees "freedom of conscience and the free exercise of worship to every individual." Is there any honest reason why on this professed principle of individual freedom a Jew cannot remain a member of the Jewish State and the Jewish Nation if he professes faith in the Lord Jesus Christ?

A retired missionary of a British mission to the Jews recently wrote to the Editor of the Jewish Chronicle complaining of the treatment meted out to Hebrew Christians in Israel. In a footnote to the letter, the Editor drew attention to the new Constitution and emphatically denied any discrimination. The Chief Rabbi, replying to allegations by the Archbishop of York regarding the treatment of Christians, expressed similar sentiments. In our view, this new departure in the question of the status of the individual would mean a decisive turning point in the life of Judaism. In this case the Hebrew Christian is the acid test.

Jews have never admitted either the sincerity of a Hebrew Christian or his good will. Every advance on the part of Jewish Christians towards their brethren has been consistently ignored, if not answered with hostility. Jews may complain of the misdemeanor of "converts" in the past, but they usually overlook the tragic suffering of their converted brethren, who try by every means to remain within the nation.

Is it not time that our people shall

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concerning the Messiah



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wake up and play fair with any Jew anywhere who, of his own free will, chooses to take the Lord Jesus Christ as his Saviour? Is it not a tragedy that our Jewish people who have been demanding "tolerance" are themselves intolerant and arrogant when it comes to the liberties and the rights of the individual Jew to determine for himself what he shall do with regard to the Lord Jesus Christ? Think it over, and remember also that your eternal destiny is determined by your answer to the question as to who is our Jewish Messiah.

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חנוכה און ישוע המשיח

פון רעווי. פ. ווי. הכרער

האָט ער געזאָגט, איז נישט קיין גוטער רעדנער אויפצושטורעמען די שקלאפן זיי זאלן זיך פון די קייטן באַפֿרייען, אָבער נאָט האָט אים צוגע- זאָגט, אז ער וועט יאָ קענען זיין אַ גוטער רעדנער צו די יידן. דאָמאָלט זאָגט משה:

און ער האָט געזאָגט: אַ, מײַן גאָט, שיק, אײַך בעט דײַך, אַן אַנדערן. (שמות 13:4). דאָמאָלס שטייט געשריבן, אז „דעם האַרס גרימ- צאָרן האָט געברענגט קעגן משה...“

צוויי מאָל געפינען מיר, אז נאָט איז געווען ביזן אויף משה, דאָ, און אויך ווען ער האָט גע- שלאַגן דעם שטיין אָנשטאַט צו רעדן צו דעם שטיין ער זאָל געבן וואַסער צו די דורשטיקע יידן. פאַר וואָס זאָל נאָט זיין ביזן אויף משה פאַר אַזעלכע קלייניקייטן? אָבער ווען מיר וועלן פאַרויכטיק ליינען פֿסוק 18, וועלן מיר פֿילייכט געפינען אַן ענטפֿער.

מיט וועמענס האַנט?

וועמען האָט משה געמיינט, אז נאָט זאָל שיקן צו פרעה, אָנשטאַט אים? וועמענס האַנט זאָל

מען פֿון אַ דאָרן: און ער קוקט און זעט: דער דאָרן ברענט אָבער ווערט נישט פאַר- ברענט. און ווען נאָט האָט געזען, אַז משה דרייט זיך אויס צו קוקן אויף דעם פֿענאָמען, האָט נאָט גערופן צו אים אַרויס פֿון דעם דאָרן און זאָגט צו אים: נעם אַראָפֿ די שײַך פֿון דיינע פֿיס, ווייל דער פֿלאַץ וואוּ דו שטייסט איז הייליק. (שמות ג' 2, 4, 5).

כאָטש משה איז געווען דערשראָקן, דאָך האָט נאָט צו אים געזאָגט, אז ער ווייס פֿון די ייִדישע ליידן אין מצרים און האָט אים געשיקט צו פרעה, אז ער זאָל אַרוויסיקן די יידן. משה פרעגט: ווער, ווער, זאָל איך זאָגן האָט מיך געשיקט:

און נאָט זאָגט צו משה, אײַך בײַ דער וועל- כער האָט דײַך געשיקט. אַזוי זאָלסטו זאָגן די יידן. אײַך האָב דײַך געשיקט. (פֿסוק 14).

משה האָט אין אָנהויב נישט געוואָלט גיין. ער האָט געמאַכט פאַרשידענע אויסרידן נישט צו גיין. ער האָט אויך געזאָגט, אז ער איז נישט קוואַליפֿיצירט צו אַזאַ וויכטיקער שליחות. ער,

צוויי יידן זיינען אַהיימגעפֿאַרן פֿון זייערע גע- שעפטן אין אַ קאַלטער נאַכט פֿון דעצעמבער. אין דעם יאָר זיינען קריסטמעס און חנוכה אויסגעקור- מען אין דער זעלבער צייט. דער אויטאָמאָביל האָט זיך אָפֿגעשטעלט אין פֿראַנט פֿון אַ פֿאַר- שטעטלדיק הויז, די יוֹס־טובֿ'דיקע באַפֿוצונגען פֿון דעם הויז האָבן אַרויסגערופן אַ געוויסע אײ- בערדאַשונג בײַ דעם שאַפֿער.

„משה,“ — האָט ער געזאָגט — „ווי קומט עס, דו, אַ ייד, זאָלסט אויפשטעלן אַ באַלויכטע- נעם קריסטמעס-בוים אין דײַן הויז?“

„ווער זאָגט עס דען, אז דאָס איז אַ קריסטמעס בוים? דאָס איז נאָר אַ חנוכה-צווייג!“

דאָס היינטיקע יאָר הויבט זיך אָן אַ פֿאַר טעג נאָך טענסנווינג. דאָס וועט אַוודאי געפֿעלן ווערן פֿיל יידן, וועלכע געדענקען נאָך די פֿאַנגראַך מען, וועלכע זיינען פֿאַרדעקטען ספֿעציעל אין די טעג פֿון די קריסטלעכע חגאות אין דער אַלטער היים, אין רוסלאַנד און אין פּוילן. אָבער דאָ, אין די פאַראייניקטע שטאַטן, קומען נישט פֿאַר קיין פֿאַנגראַמען. דאָ קענען יידן און גוים דאַנקען נאָט פֿאַר דער פֿרייהייט וועלכע מיר אַלע האָבן. אַ באַ- לויכטענער קריסטמעס-בוים קוקט אויס מאַדנע אין אַ יודס אויגן, אָבער אַ חנוכה-צווייג איז שוין אַן אַנדערע זאַך, דאָס איז גוט.

און דער דאָרן איז נישט פאַרברענט געוואָרן

אין דעם ספר שמות געפינען מיר פינף מאָל דאָס וואָרט סנה, וועלכעס איז אַ דאָרן. משה רבינו איז געווען אַ פּאַסטוך אין מדבר סיני נעבן דעם הר חורב. פֿלוצלינג דערזעט ער אַן אויס- טערלישע זאַך:

און דער חלאך פֿון נאָט האָט זיך באַווײַזן צו אים אײַן אַ פֿלאַם פֿייער, וועלכעס איז געקו-

ווען וועט דער משיח קומען?

צײַ ווייסט איר אז עס זיינען פאַראַן אַ סך נביאים וועלכע האָבן פאַראויסגעזאָגט ווען דער משיח וועט קומען? און אויך וואָס עס וועט געשען איידער ער וועט קומען? צײַ האָט איר געוואוסט אז לויט דעם שרייבן פֿון דניאל קען מען גענוי זאָגן ווען דער משיח וועט קומען? צײַ ווייסט איר אז די אַרטאָדאָקסישע רבנים אַנטמוטיקן דאָס לערנען דעם פֿסוק דניאל? צײַ ווילט איר ליינען וועגן דעם? שיקט 5 סענט אין פֿאַסט מאַרקעס און פֿאַדערט אַ קאַפּיע פֿון אַ בראַשור אונטערן טיטל „דניאלס זיבן וואָכן“.

SHEPHERD OF ISRAEL:

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