

THE SHEPHERD OF ISRAEL

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An Amazing Book— God Has Spoken

THE BOOK we call the Bible, which is the heart and source of both the Christian and Jewish faiths, consists of the Old and the New Testaments and took over 1,500 years to write. No fewer than 44 different penmen took part in writing its 66 different books. The first writer lived more than 1,400 miles away from the last and in quite a different country.

The writers of the Bible, all of whom were Jews, came from many walks of life and had very different backgrounds of culture and education. Amos, the prophet, was a herdsman; Peter and John were fishermen; David was a king and a poet; and Paul of Tarsus was a learned rabbi who had sat at the feet of the great teacher in Israel, Gamaliel, and also was well versed in current Greek philosophy.

Although these many writers of the 66 books of the Bible were, for the most part, entirely unknown to each other and living far apart at different historical periods, yet, nevertheless, both the Old and the New Testaments form one Book. Without the Old, the New Testament cannot be understood; and without the New, the Old Testament presents riddles to which no solution can be found. It is one Book, with agreeing truth running like a thread right through it from the first to the last book.

None of the writers wrote for profit or gain; on the contrary, they became unpopular, despised, hated, and persecuted. Most of them ended their lives as martyrs for their faith.

AN INDESTRUCTIBLE BOOK

None were asked to write the Bible as a literary work, but they wrote as they were moved by the Holy Spirit; and when written their work only angered men, because it condemned them. It has been outlawed and burned; it has been confiscated and ridiculed; it has been

criticized, analyzed, and "proved" wrong over and over again. Yet it survives all its traducers and critics and is more read and believed than ever. It was the first book to be printed, and it has been reprinted more than any other book in the history of the world. It has been translated into over a thousand different tongues and is still the world's "Best Seller."

THE PURPOSE AND AIM OF THE BIBLE

Why has this remarkable Book such an amazing history? Because it is the Word of God and reveals the purpose of the ages, the state of man, the way of salvation, the doom of sinners, and eternal happiness for all who believe in its teachings. Its doctrines and precepts are binding, its history is true, and its decisions are unchangeable.

In its pages we see paradise restored, the way to heaven disclosed, and the end of the wicked predicted. It contains light to direct one's feet; spiritual food and comfort for the tired and perplexed. It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the believer's charter.

Mankind's good is its great design, the glory of God its end, and Christ, the Messiah of Israel and the Saviour of the world, its grand subject.

The Bible does not teach that man is good essentially, or that he is even capable of good in his own strength. It teaches that all are sinners and need a Saviour. It teaches the sublimest good, whilst denying that man has any good in himself.

The Old Testament points to the New from its first pages, and to the birth of Christ, the Messiah of Israel. And Christ, the great central figure of the Bible, has given for all time a datum line which divides the ages. He has put His name on the calendar. All civilized time is counted from the year 1 A.D. — the

birth of Christ.

Who is this Christ—this Messiah of Israel that the whole world acknowledges? According to the historical record, He was a son of a carpenter who lived in a practically unknown village in a remote corner of an insignificant province of the great Roman Empire. He wrote nothing, erected no magnificent monument, led no armies to victory, and we know very little of him. No biography of Him has been written, or can be written. Only a few scattered details of His life are known, and nearly all of these deal with the events that occurred during the last three of the thirty-three years he lived among men. He succeeded in acquiring only a few followers during His brief ministry, and when He was brought before the authorities for judgment even these few forsook and left Him, and He died on the cross in the prime of His life—alone.

Yet, through the ages since His crucifixion, countless millions of men, women, and children have found peace with God by believing what this amazing Book tells us concerning this remarkable Man, of Whom it is written:

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners... for God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (1 Timothy 1:15; John 3:16).

You can't understand all this? Perhaps not. But the question is, can you believe it? That is what matters. All that is required is the conviction that you are a sinner before God, and that you need a Saviour and faith to believe what the Bible, the Word of God, says about the Lord Jesus Christ, the Messiah of Israel, and the Saviour and Redeemer of all who believe in Him. Believe first, accept the redemption He offers and has made possible. Then you will receive the understanding you ask for, and the Bible will

become to you indeed the very Word of the Living God and is able to make you wise unto salvation. You will find answers to most of the perplexing problems of life now, and the assurance of eternal

life through the forgiveness of sins.

Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you (Matthew 6:33).

— Selected and arranged by Charles Kalisky

A Rabbi Encouraged Me to Believe in Jesus

By James Morrow

AS a boy, although I was born in a nominal Christian home, I had received no religious training whatsoever. However, this did not stifle the hunger in my heart for spiritual things. A desire to examine the claims of Judaism, Roman Catholicism and Protestantism led me to investigate personally each of these forms of faith.

For awhile I attended Catholic services and studied the Catechism, but found myself unable to believe certain of the Catholic dogmas. Then I turned my attention to Judaism and decided to visit a synagogue. So I summoned up courage one Saturday morning and walked into Temple B'nai Zion in my home town. The Rabbi, seeing I was hatless, came out to meet me and introduced himself. He tactfully handed me a yarmulke and explained its significance.

HARD TO BE A JEW

I found the rabbi to be a warm, earnest and sympathetic person. As the service progressed, he explained the customs and rituals as they were performed by the synagogue officials. This was unlike anything I had ever witnessed before. The strange flame-like Hebrew characters in the prayerbook aroused my curiosity but conveyed no meaning to me.

After the service was over, I walked with the rabbi to his home. He said to me, "It's hard to be a Jew—it's not easy to get a job. Everything is more difficult for Jews." He said this evidently to dissuade me from seeking conversion to Judaism.

I went back to see the Rabbi again during the following week. He tried to discourage me further by saying, "The grass looks greener in someone else's backyard. I think you should explore your own backyard first, so I am going to give you a letter of introduction to a minister across the street." In this letter which he dictated to his secretary occurred the phrase, "Since James is of Protestant parents —".

In the church to which the rabbi sent me, I heard the "Good News" of salvation proclaimed that Jesus Christ is the Messiah and Saviour of the world. But I doubted. The rabbi's ideas had sounded so logical — "Wasn't Jesus simply a god-

ly man?" "Didn't we all have the same 'spark of divinity' within us?" Nevertheless, something inside of me kept saying, "No, Jesus Christ is more than that. This church which the Rabbi sent me to is probably where I belong."

But several years later I was still far away from God. About this time I was introduced to a young man in this church who called himself a "Hebrew Christian." The term surprised me and aroused my curiosity. I asked myself, why would a Jew want to surrender his ancient and precious heritage to become a Christian? I soon discovered that instead of discarding his Jewish heritage he had fulfilled it by accepting the true Judaism of the New Testament.

A JEWISH CHRISTIAN — A COMPLETE JEW

This Hebrew Christian invited me to attend the Beth Sar Shalom in New York. There I saw a Congregation of many Hebrew Christians — Jews who believed in Jesus Christ as the true Messiah of Israel and the Redeemer and Saviour of all mankind.

The young man I mentioned spoke to me about Jesus Christ over a period of many weeks. I became convinced that Jesus Christ was all He claimed to be and that He was the only hope of salvation for me and for everybody else. But it was a long time before I surrendered my heart and will to him and began to know, as I know now, the sweetness of His presence and the certain knowledge of sins forgiven that I know now.

As a believer in Jesus Christ I feel that I have come closer to true Judaism than I ever could had I become converted to rabbinical Judaism. And I say this not merely because I have learned to speak Hebrew and Yiddish, have gained an understanding of Jewish customs, have married a Hebrew Christian girl, and acquired a taste for Jewish cooking. The real reason is that I have come to trust the Bible, which is so completely Jewish as God's Revelation to man. Every Gentile or Jew who puts his trust in Israel's Messiah, the Lord Jesus Christ, becomes a true Jew in spirit because he has to obey the God of Abraham, Isaac and Jacob.

AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.

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Meetings are held regularly also in many other locations throughout the U.S.A. and Canada. If you would like to visit one of these meetings just drop us a post card and we will let you know the meeting place nearest to your address.

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א מאַנאַמליך בלאַט צו ערקלעהרען צו ישראל דעם אמת'דיגען משיח

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א וואונדער - בוך גאט האט גערעדט

די ביבעל - וואס איז עס

אָפּגעדרוקטע בוך און מען האָט די ביבעל איז בערגעדרוקט מער ווי וועלכעס אנדערע בוך אין דער גאַנצער וועלט געשיכטע. מען האָט די ביבעל איבערזעצט אין מער ווי אין אַ טויזנט פאַרשיידענע שפראַכן און עס איז נאָך דאָס בעסט־פאַר־הויפטע בוך.

פאַרוואָס האָט דאָס אויסערגעוויינלעכע בוך אזא וואונדערבארע געשיכטע? ווייל עס איז דאָס וואָרט פון גאָט און עס אָפּבאַרט דעם ציל פון די דורות, דעם שטאַנד פון מענטשן, דעם וועג פון דערלייזונג, די פאַרדאַמונג פון די זינדער און אייביקעס גליק פאַר אלע גלויבן אין דער ביבעלס לערע. די דאָקטרינע און די מיצוות מוזן אָפּגעהיטן ווערן, איר געשיכטע איז אמת, און אירע אַנטשיידונגען קענען ניט פאַר־ענדערט ווערן.

אין אירע בלעטער קענען מיר זען ווי דער גיִעדן ווערט אונדז צוריקגעגעבן, די טויערן פון הימל ווערן אונדז געעפנט, און דער סוף פון די רשעים ווערט אונדז פאַראויסגעוואָנט. עס אַנט־האַלט ליכט צו לייטן די פיס, רוחניותדיקע שפייזן און טרייסט פאַר די מידע און פאַר די וואָס האָבן קיין אויסוועג. עס איז אַ לאַנד קאַרטע פאַר דעם רייזונדן, אַ שטעקן פאַר דעם עולה רגל, אַ קאַמפּאַס פאַרן פּילגראַם, אַ שווערד פאַר דעם זעלנער, און פאַר דעם גלויביקן אַ וויסע קאַרטע. דער פּלאַן פון דער ביבעל איז דאָס גוטס פאַר די מענטשהייט, דער ציל איז די הערלעכקייט פון גאָט, און איר גרויסער געגנטשאַנד איז דער משיח פון ישראל דער דעטער פון דער וועלט.

און די וואַרהייטן זענען איינשטימיק פונעם ערשטן ביזן לעצטן בוך. קיינער פון די שרייבער האָבן עס געטאָן פאַר פּראָפּיט אָדער פאַרדינסט; פאַרקערט, זיי זענען געוואָרן אומפּאַפּולער, פאַראַכטעט, געהאַסט און פאַרפּאָלנט. די מייסטע פון זיי האָבן זייער לעבן באַענדעט אַלס מאַרטירער פאַר זייער גלויבן.

זיי זענען פאַרשטיינט געוואָרן, זיי זענען צעוויגן געוואָרן, זענען אויסגעשטאַנען ניס־יונות, זענען געטויט געוואָרן מיטן שווערד; זיי האָבן געוואַנדערט אין פעלן פון שאָף און ציגן; זענען געווען פאַרלאָזן, אין צרות און באַדריקט... זיי האָבן אַרום געוואַנדערט אין מדבריות, און אין די בערג, און אין לעכער און היילן פון דער ערד (עברים 11:37, 38).

אן אומצושטערבאר בוך

קיינער פון זיי איז אויפגעפאָדערט געוואָרן צו שרייבן די ביבעל אַלס אַ ליטעראַריש ווערק, אָבער זיי האָבן געשריבן ווי דער הייליקער גייסט האָט זיי באַוואויגן; און ווען זיי האָבן זייער ווערק אָנגעשריבן האָבן זיי נאָך ביזן געמאַכט די מענטשן, ווייל עס האָט זיי פאַרדאַמט. מען האָט די ביבעל קאָנפּיסירט און אויסגעלאַכט; מען האָט זיי קריטיקירט, אַנאַלויזירט און „באַוויזן“ אַז זיי איז אין טעות ווידער און ווידער. דאָך האָט די ביבעל איבערגעלעבט אירע באַשולדיקער און קריטיקער און זיי ווערט מער געלעזן איצט ווי פריער. די ביבעל איז געווען דאָס ערשטע

דאָס בוך וואָס מיר רופן די ביבעל, וואָס איז דאָס האַרץ און דער קוואַל פון דעם משיחישן און ייִדישן גלויבן, באַשטייט פון 2 טיילן, דער אַלטער און דער נייער טעסטאַמענט און עס האָט געדויערט 1,500 יאָר עס צו שרייבן. ניט ווייִניקער ווי 44 פאַרשיידענע שרייבער האָבן אַנטייל גענומען אין די 66 ביכער פון דער ביבעל. דער ערשטער שרייבער האָט געוואוינט מער ווי 1,400 מייל אוועק פון דעם אָרט וואו דער לעצטער שרייבער האָט געוואוינט, און אין אַ נאַניז אנדער לאַנד.

די שרייבער פון דער ביבעל זענען אלע גע־ווען יידן. זיי זענען געווען פאַרנומען מיט פאַר־שיידענע מלאַכות און האָבן געהאַט פאַרשיידענע יונגע־ערנגערן פון קולטור און בילדונג. עמוס הנביא איז געווען אַ פּאַסטאָר. פעטרוס און יוחנן זענען געווען פּישער לויט. דויד איז געווען אַ קעניג און אַ פּאַעט; און פּאַול פון תּרשיש איז געווען אַ געלערנטער רב וועלכער האָט געלערנט ביי די פּיס פון דעם גרויסן רב בישראל, רבן נמליאל און ער איז אויך געווען באַהאוונט מיט דער גריכישער פּילאָזאָפּיע.

כאָטש די פּילע שרייבער פון די 66 ביכער פון דער ביבעל זענען געווען, אַממייסטנס, אומ־באַקאַנט איינער צו דעם אנדערן און געוואוינט אין פאַרשיידענע ערטער און פאַרשיידענע פע־ריאָרן פון דער געשיכטע, דאָך איז דער אַלטער און דער נייער טעסטאַמענט איין בוך. אַן דעם תּנ"ך קען מען ניט פאַרשטיין דעם ברית חדשה; און אַן דעם ברית חדשה, בלייבט דער תּנ"ך אַ רעטעניש אָן אַן אויפּלעזונג. עס איז איין בוך,