

THE SHEPHERD OF ISRAEL

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PROPHET? LEADER? OR LORD?

by DAVID JUROE

Many Jewish people today view Jesus as a great prophet, a righteous leader, a true moralist, and an example of whom every Jew can be justly proud. Sholem Asch in *One Destiny* writes,

A little less than 2,000 years ago, there came into our world among the Jewish people and to it a Personage who gave substance to the illusion perceived by our fathers in their dream. Just as water fills up the hollowness of the ocean, so did he fill the empty world with the spirit of the one living God. No one before him and no one after him bound our world with the fetters of law, of justice, and of love, and brought it to the feet of the one living Almighty God as effectively as did this Personage who came to an Israelite house in Nazareth in Galilee—and this he did, not by the might of the sword, of fire and steel . . . but by the power of his mighty spirit and of his teaching.

Rabbi Max Merritt of Portland, Oregon in a published sermon entitled: "What Do Jews Think of Jesus?" said,

Reform rabbis everywhere yield him the beauty of one whose character can not help making an irresistible appeal. Liberal Jews accord him a deserved place amongst the noblest teachers and heroes of the faith that Israel produced. We have nothing but pride in this man of our blood and race . . . We, too, admire this gentle teacher of purity and nobility . . . We recognize him not only as one of our flesh and blood, but also of the spirit of the prophets—this man who sought to raise men to a higher plane of truth and right.

The *Jewish Encyclopedia* article on "Jesus of Nazareth" states:

However, a great historic movement of the character and importance of Christianity can not have arisen without a great personality to call it into existence and give it shape and direction. Jesus of Nazareth had a mission from

God . . . and he must have had the spiritual power and fitness to be chosen for it. The very legends surrounding his life and death furnish proofs of the greatness of his character, and of the depth of the impression which he left upon the people among whom he moved.

Jesus made an astounding claim. He said He was God. He could not be the great man our leaders call Him unless this claim was true. He was either Lord, liar, or lunatic. There is no middle ground.

If one will examine the evidence for himself he must admit that He was the true Messiah, God Incarnate or a deluded fraud. Only a liar or a lunatic could boast of authority as He did if it were not true. Matthew 7:29 reads: "He taught them as one having authority, and not as the scribes." This shows His authority went far beyond the prowess of men. He did not speak as the religious specialists, the lecturers, the guessers. But He said,

I am the way, the truth, and the life: no man cometh unto the father but by me (John 14:6).

He did not just comment on the truth; He is the truth (emeth).

Furthermore, take a long, hard look at His other claims. There are many examples of His authority. First, He showed power over nature. Luke 8:24 tells us that during a storm on a lake in Palestine, He rebuked the wind and it ceased. He walked on water; He pointed His finger at a fig tree and it wilted; and He showed power over disease and other natural phenomena.

Second, we see His authority over the spirit world. In Mark 5 we find the story of a man possessed by many demons. Jesus commanded the unclean spirits to come out of the man and enter into a herd of swine, and they obeyed Him.

Third, we see His authority over death. Mark 14:28 shows that He predicted His resurrection in the lifetime of the disciples.

He spoke to dead Lazarus, and in obedience to Christ's command, Lazarus arose from the dead (John 11:43-44). Then He had the daring to say, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25).

Fourth, He showed His power and authority over sin which was thought to be alone reserved for God. Mark 10:45 reads: "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." In Mark 2 and Luke 5 Jesus is seen wielding His authority by stating, "Thy sins be forgiven thee." At a Passover service, the night before His death, He dared utter these words as the Jewish disciples ate the unleavened bread and drank the fruit of the vine, "this do in remembrance of me." What mere man would ever make such a statement unless he suffered from delusions of grandeur?

Fifth, Jesus expressed authority in the area of life. "I am come that they might have life" (John 10:10). "For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also . . ." (John 5:26,27). "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:51). Note the strong emphasis of Christ's words in John 5:39: "Search the Scriptures (Tenach); for in them ye think ye have eternal life: and they are they which testify of me." What mortal man could say that he was the fulfillment of the Holy Scriptures of our prophets?

If you do not care to admit to the Divinity and authority of Jesus, then you cannot embrace the view that He was a beautiful character, moral, intensely spiritual and a fine example. He would have to be written off as preposterous. Rather you would have to say His career was totally blasphemous.

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And, if you are forced to say this, then you find yourself hard put to admit the virtue, the high quality, the supreme morals and ethics of a blatant liar which has stood up for two thousand years. "Can a fountain yield both bitter and sweet?" No, if you do not accept Him as Lord and Master, then you have to admit Him to be the world's most egotistical teacher, its most disastrous leader, and its most to be avoided example. Christ's words of wisdom, comfort and beauty would then be marred by His "illusion of himself," for His words then were the constantly asserted claim of His own personal importance, primary dignity and private perfection.

Nor was He insane. Insane men may write poetry, as did Poe and Cowper. They may write music, and paint pictures. But there is one thing an insane man cannot do—and that is to engage in orderly, logical debate. This Christ did with terseness and completeness in His replies, parables and debates with the religionists of His day. They were absolutely astonished at His teachings, "Never a man spake as this!"

Jesus said, "All power is given unto me in heaven and in earth." If Jesus was what He claimed to be—very God, the Son of God, no words ever uttered could be more sober. May you come to Him confessing your sins and be forgiven. May you recognize that in Him is life because He gave His life for you.

Jesus is our Messiah, our only hope, and He is our authority for He is Truth. We trust that you will acknowledge His unique place in history and say with one of the Jewish disciples, "My Lord and my God."

DOES CHRISTIANITY CONTRADICT JUDAISM?

By MARTIN ROSEN

Does Christianity contradict Judaism? There are many people who without giving it a second thought would say "yes" to this question. There is a widespread misunderstanding that Judaism and Christianity are mutually contradictory. That is to say, there are those who think if Judaism is right then Christianity must be wrong and vice-versa. Yet, the early Apostles of Christianity believed the exact opposite of this. They believed that only if Judaism was true could Christianity be true.

The Apostle Paul, a rabbi who became the leading exponent of Christianity in the first century, synthesizes the essence of Christian doctrine when he says the Gospel is "... that Christ died for our sins according to the Scriptures and was buried and rose again the third day according to

the Scriptures" (First Corinthians 15:3,4). Now the question might be raised: "What Scriptures did he have in mind?" If you guessed that it was the New Testament, you would be wrong. The New Testament was not then in existence. This rabbi-evangelist had reference to the Tenach or the portion of the Bible which we now call the Old Testament. In his statement he is emphatic to declare that these things happened "according to the Scriptures." There are many precepts and prophecies regarding the death, burial, and resurrection of the Messiah. The Jewish scholars of the first century recognize this, and all of the early followers of Jesus were Jews who shared the conviction that He, indeed, was the promised Messiah. The early followers of Christ did not come to believe in Him because they rejected Judaism, but they became Christians because they believed the Scriptures as the essence of Jewish life. They did not find Christianity to contradict Judaism at all, but they found in Christ the finest affirmation of the Jewish religion.

Today, Gentiles who come to believe in Christ acknowledge all the facts of the Torah. It wouldn't be at all difficult to find a rabbi committed to teaching Torah truth who would deny that God gave the Ten Commandments to Moses, yet at the same time it would be extremely rare, if not impossible, to find a Bible-believing Christian who couldn't uphold the historicity and integrity of Moses in this matter.

Many Jewish people are abandoning a belief in the Jewish Holy Scriptures without ever becoming acquainted with the Scripture. A straw-poll was conducted among 15 Jewish university seniors on a large university campus. They were asked to put in chronological order Moses, Jacob, and Joshua. These 15 students were selected at random; only two of the 15 got the order correctly, and one of the two admitted that it was only a guess. Of these 15, 14 said they did not believe in the historicity of the Bible nor did it obligate them to live in any way as Jews. Only the person who knew the proper sequence believed that he had any obligation to follow the Bible. Isn't it possible that one reason why so many modern-day Jews feel that Judaism and Christianity are mutually contradictory is because they don't know very much about either. If Judaism and Christianity were both believed and followed in the biblical sense, there would be no contradictions. If we continue to exist on our own private interpretation of the Bible, we can force our own meanings upon the texts and continue to justify our ambitions, but if we all approach the Bible which is the source of Both Judaism and Christianity, and if our approach is one of a humble desire to learn without predetermined opinions, we will find a true unity and a unity which is given by God.

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נביא? מנהיג? אדער האר?

פון דויד דזשורא

גייסטיקע קראפט און פאסיקייט אז ער זאל זיין אויסגעוויילט פאר דעם צוועק. די לעגענדע וואס זענען אנטשטאנען ארום זיין לעבן און זיין שטארבן זענען גענוג באווייזן איבער זיין גרויסקייט און איבער די טיפ קייט פון דעם איינדרוק וואס ער האט איר בערגעלאזן אויף דעם פאלק צווישן וועלכן ער האט געוואנדלט.

ישוע האט געטענהט אז ער איז די פאר-קערפערונג פון נאָט. ער וואָלט ניט געקענט זיין דער גרויסער מאַן אזוי ווי אונדזערע מנהיגים טענהן אויב זיין טענה איז אַ פאַלשע. ער איז דער האר, אָדער ער איז ח"ו אַ ליגנער, אָדער נאָר משוגע, ניט פאַר אונדז געדאַכט. ניט פאַר-ראַן קיין אויסוועג.

אויב עמיצער איז פאַראינטערעסירט אויס-צופאַרשן די באַווייזן, וועט ער מוזן קומען צום אויספיר אז ער איז געווען דער אמתער משיח, נאָט פאַרקערפערט, אָדער נאָר שווינדלער. נאָר אַ ליגנער אָדער אַ משוגענער וואָלט זיך געקענט באַ-רימען מיט אַזאַ אויטאָריטעט ווי ער האָט עס

פאלק האט פראָדוצירט. מיר האָבן נאָר שטאַלץ אין דעם מאַן פון אונדזער בלוט און פון אונדזער פאַלק... מיר באַוואונדן דערן אויך דעם איידעלן לערער פון ריינ קייט און איידלקייט... מיר אָנערקענען אים ניט נאָר אז ער איז איינער פון אונדזער פלייש און בלוט, אָבער אז ער איז אויך ווי דער גייסט פון די נביאים — דער מאַן וועלכער האָט געזוכט אויפצוהייבן מענטשן צום העכערן אָרט פון אחת און גערעכטיקייט."

ווידער אין דער יידישער ענציקלאָפּעדיע אינעם אַרטיקל "ישוע פון נצרת" ווערט אזוי גע-געזאָגט:

אַזאַ גרויסע היסטאָרישע באַוועגונג, ווי עס איז די קריסטלעכע וועלט, וואָלט ניט געקענט אַנטשטיין אָן אַ גרויסע פּער-זענלעכקייט וואָס האָט עס געשאַפן און געגעבן עס אַ פאַרמע און אַ ריכטונג. ישוע פון נצרת האָט געהאַט אַ באַרוף פון גאָט זעלבסט... און זיכער האָט ער געהאַט די

פיל יידן, היינט צו טאָג, קוקן אויף ישוע המשיח ווי אויף אַ גרויסן נביא, אַ מנהיג וואָס איז אַ צדיק, אַ מאַראַל-לערער און אַ ביישפּיל פון וועלכן יעדער ייד דאַרף זיין שטאַלין. שלום אַש אין זיין בוך איין שיקאַל שרייבט אזוי:

מיט קנאַפּע 2,000 יאָר צוריק איז געקומען אין דער וועלט אַריין צווישן און צום יידישן פאַלק, אַ פּערזאָן וואָס האָט פאַרוויקליכט די אילוויע וואָס אונדזערע אָבות האָבן אויפגעפאַסט אין זייערע חלו-מות. פונקט אזוי ווי וואָסער פילט אויס די ליידיקייט פונעם ים, אזוי האָט ער אָן געפילט די ליידיקע וועלט מיט דעם גייסט פון אַ לעבעדיקן גאָט. קיינער פאַר אים און קיינער ניט נאָך אים האָט געבונדן די וועלט מיט די קייטן פון ליבע, געזעץ און גערעכטיקייט און האָט געבראַכט די וועלט צו די פיס פון דעם איינעם לעבעדיקן און אַלמעכטיקן גאָט. קיינער האָט עס ניט אויס-געפירט אזוי גוט ווי די ראָזיקע פּערזאָן וועלכער איז געקומען, אַ ייד פון נצרת אין גליל — און דאָס האָט ער געטון. ניט דורך דער מאַכט פונעם שווערד, פון פייער און שטאַל... אָבער דורך די מאַכט פון זיין מעכטיקן גייסט און דורך זיינע לערערס.

ראַביי מאַקס מעריט אין איינע פון זיינע אַפּענדערוקטע דרשות וואָס הייסט "וואָס יידן דענקען איבער ישוען?" שרייבט אזוי:

דעפאַרם ראַביי אומעטום האַלטן אז זיין ריינקייט האָט אימער אַ צוציאונג קראַפט, ליבעראַלע יידן גיבן אים זיין פאַר-דינט אָרט צווישן די איידלסטע לערער און הערענען פון גלויבן וואָס דאָס יידישע

ליכט איבער ישעיה הנביא — איצט צו באקומען

אַ קורצער לערן קורס איבער דעם וואָס ישעיה הנביא דענקט וועגן די היינטיקע צייטן, וועגן מדינת ישראל, וועגן משיחם קומען, א.א.וו. איר קענט עס איצט דערהאַלטן בחינם — אומזיסט. שרייבט אונדז און מיר וועלן אייך שיקן די ערשטע לעקציע, שיקט עס אונדז צוריק און מיר וועלן פאַרבעסערן די פעלערן און אייך שיקן די צווייטע לעקציע — ביז איר וועט ענדיקן דעם קורס. שיקט אונדז נאָר אַ בריף מאַרקע פאַר 5 סענט אויף דעם פאַלגענדן אַדרעס:

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