



"If you search for it like silver, and seek it like buried treasures, then will you comprehend knowledge of God, and the fear of God will you find."

King Solomon, Proverbs 2:4-5

ESTD 1997

Dedicated to Scriptural and Rabbinic Verification of Jewish Beliefs and Practices

JewishTimes

Volume I, No. 20...June 21, 2002

WWW.MESORA.ORG/JEWISHTIMES.PDF

Download and Print Free

IN THIS ISSUE:

GLADNESS & EXULTATION	I, 2
THE CHOSEN PEOPLE	I, 3
ALAN KEYES' MESSAGE TO MESORA	I
PURPOSE OF HALACHA	2
PREDICTIONS II	3
CHUKAS: METHOD IN LEARNING	4

SUGGESTED READINGS:

SEE THESE AND OTHER ARTICLES AT OUR SITE

Maimonides' 13 PRINCIPLES

THE BASIC FOUNDATIONS WHICH ALL JEWS MUST KNOW AS TRUE. WE URGE YOU TO READ THEM:
www.mesora.org/13principles.html

God's Existence Belief or Proof?

www.mesora.org/belieforproof.html

God's Land Without God?

AN OPEN LETTER TO THE JEWISH COMMUNITY:
www.mesora.org/openletter/openletter2.html

Gladness and Exultation

RIVKA OLENICK

"Serve the Lord with gladness, come before Him with exultation." Psalms 100:2

What is the emphasis or repetition in "Serve the Lord" and "come before Him" which has the same meaning. The sentence also reads: "with gladness" and "with exultation" that also has the same meaning. The sentence could have been written as two separate statements: "Serve the Lord with gladness." Or: "Come before Him with exultation." What is being emphasized and repeated in the one sentence?

(continued on page 2)

The Chosen People

RABBI MOSHE BEN-CHAIM
with commentary by
RABBI REUVEN MANN

Reader: I am trying to expand my knowledge in religions. Could you give me an explanation of the phrase "The chosen ones"? Who are they? Why are they the chosen ones? Are they superior, in ways, to other people in the world?

Mesora: Let me clarify your last statement; man is man. When compared with all other nations, Jews have no additional human features.

You question the term "chosen people". I ask, "what does 'chosen' imply"? I would say that one who has merited distinction based on his own acts, and is ascribed credit by another, may be termed "chosen" by the other.

Does this compliment apply to each individual Jew? Let us consider:

Abraham lived in a society permeated by idolatrous practices - he too worshiped idols. Upon later analysis of what is real and true as he observed the world, Abraham arrived at the conclusion that there can be only one God, he beholds infinite wisdom, His wisdom reflects in all He created, He is just, kind, merciful, and He is not of the material of this world - He is not physical. Noting man's clear distinction as the only rational being on Earth, Abraham further understood that God desires man to use his mind above all else. Abraham arrived at proofs for his reasoning, such valid proofs that God desired His words be carried out in the world through Abraham and his descendants, to whom Abraham would teach the ways of God. This is expressly stated in Genesis, 18:19, "For I know (him) that he will command his children and his household after him and they will keep the way of God to do charity and justice...."

For the singular reason that Abraham approached this life - and ultimately his relationship with God - using rationale, intelligence, and proofs, God therefore chose Abraham - and thereafter his

(continued on page 3)



ASK YOUR CHILDREN:

"Is it better to fight with someone, or tell them how you feel so you can be friends?"
Have your children email us with their answers: questions@mesora.org

MESSAGE TO MESORA AND THE JEWISHTIMES

AMBASSADOR ALAN KEYES



In these days of terrible travail for Israel and for the civilized world, I want to commend Rabbi Moshe Ben-Chaim and the supporters of Mesora and the Jewish Times for all their fine work in defense of truth, decency and humanity.

Israel is under assault from forces without and within. This assault has become intertwined, ideologically, politically, and militarily, with assaults upon America. As human beings and children of our Father God, we must unflinchingly oppose terrorist violence, whatever pretexs or causes it may hide behind. And we must all shoulder shared responsibilities in these momentous days of Israel's and America's mutual struggle for survival against implacable enemies.

Energetic adherence to God's Will, faithful upholding of God's Law, determined respect for God's Authority over the affairs of His creatures are righteous and, I deeply believe, pleasing to our Creator. They are also imperative to the proper, ardent advancement of the cause of justice and peace in the world -- as they ever have been in His plan for the human race, since the beginning of the world.

I am a Christian, and a Catholic. Rabbi Ben-Chaim and I share an understanding that true religious faith and practice are supported, indeed commanded, by human reason. We all must respect our God-given capacity to know and defend the right. We all must protect the sacredness of innocent human life. We must honor God in all that we are and all that we do. Moral principle is accessible to the human mind and enshrined in the human heart, and we are obligated by our Creator to uphold the rational and saving commandments of His moral law. In our various vocations, this is the truth for all humankind. And at this moment in human history, for the future of Israel and America, we must insist on this truth.

I have said before, and I continue to believe, that the civilized world will prevail against ignorance, barbarism and hate. If we are faithful and true, we will win the war against terror, and secure for humanity the better destiny our Creator has designed for us to achieve. Keep faith,