



"...these (rely on) chariots and these on horses,  
but we, in the name of God - our God will we mention."

King David: Psalm 20

ESTD  
1997

Dedicated to Scriptural and Rabbinic Verification  
of Jewish Beliefs and Practices

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## Israel Is Ours

RABBI MOSHE BEN-CHAIM

**Reader:** From a purely religious perspective, what proof exists that Israel truly belongs to the children of Israel, son of Isaac, - and not the children of Ishmael?

**Mesora:** The Bible offers a 100% proof of Jewish ownership of Israel. Using the Bible as our proof, let us examine the passages:

Genesis, 12:5-7, "...and Abraham came to the land of Canaan. And Abraham traveled in the land until the place of Shechem, until the plains of Moreh, and the Canaanites were yet in the land. And God appeared to Abraham and said, 'to your seed I give this land', and he built there an altar to God who appeared to him."

Here, God promises the land to Abraham.

Genesis, 17:19-21, "And God said, 'but Sarah your wife will give birth to you a son, and you will call him Isaac, and I will sustain My treaty with him - an everlasting treaty - to his seed after him. And to Ishmael I have heard you, behold I bless him and make him fruitful and multiply him very much, twelve princes will he bear, and he will be given to be a great nation. But my treaty I will establish with Isaac, who Sarah will bear at this time next year.'

Here we see that God selected only one of Abraham's children, Isaac, to receive the treaty of the land of Israel.

Genesis, 25:5-6, "And Abraham gave all he had to Isaac. And to the children of Abraham's concubines, Abraham gave gifts, and he sent them away from Isaac his son during his life eastward to the land of the east."

God clearly states in Genesis 17:21 that His treaty to give the land of Canaan is exclusively with Isaac and not with Ishmael. Even more, Genesis, 25:5-6 teaches that Abraham gave all he owned to Isaac.

This generation is not the first to

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**THE PURPOSE OF ISRAEL IS A HAVEN FOR TORAH ADHERENCE.**

Teach children the meaning of the Shema. They will learn to appreciate prayer, and Israel.

Have your children email us with their questions: questions@mesora.org

## 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

## Noah and the Generation of the Flood

Transcribed by students

RABBI ISRAEL CHAIT

In order to appreciate the milieu of the generation of the flood and the events that led to the destruction of civilization we must analyze the verses in the Torah. Genesis chapter six verse eleven states "And the Earth was corrupted before G-d and the Earth was filled with violence." Rashi defines corruption as sexual immorality and idolatry. He defines violence as robbery. This verse is the prelude to G-d's determination that civilization must be destroyed because of the perpetuation of "chamas" throughout

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## The Gift of Tfila

RIVKA OLENICK

"When a person merits becoming aware of the reality of the Almighty's existence, one will experience limitless joy." Chazon Ish (Emunah Ubitachon 1:9) Awareness of the reality of God through prayer is the most essential and the most elevating realization of tefila and which we continuously strive to maintain. Each time we are involved in tefila first we must recognize that we pray to the Creator of the World, the Master of the Universe, the One Who does take notice of our tefila. A clear understanding that one is standing before God is as important as understanding the meaning of the tefila. If we do not understand Who we are standing before then Who are we directing our tefila to? The Rambam says: "The true worship of God is only possible when correct notions of Him have previously been conceived." If we imagine any kind of image that our mind associates or believes to be God that is actually avodah zara. It is man's nature to constantly absorb itself in the physical therefore it is crucial that do not attach anything physical to God. The Third of our Thirteen Principles of Faith states: "I believe with perfect faith that God does not have a body. Physical concepts do not apply to Him. There is nothing whatsoever that resembles Him at all." When we apply this principle to prayer, it reinforces in our mind the idea that God is not physical. Our tefila also reinforces the idea that we rely completely on God, not man. Our awareness of God is absolutely essential to our tefila - meaning that our intention or the kavana of our tefila is meaningless if we are not cognizant of Who we pray to - Who is it that hears our prayers? One's kavana or one's concentration is what defines one's tefila, since this is the essence of tefila and the mitzvah of tefila requires kavana.

It is uplifting to know that one is serving God by the very act of standing before Him and with the proper intention, kavana, we ask that our tefila be heard. Knowing that each and every word that we say is heard trains us to be "truly involved" in our own tefila and brings a great sense of joy. We free our mind through our tefila and we attach our thoughts to God. After all, it is God Who created each of us, and it is God who gave us this profound commandment of prayer. We are all given the opportunity through prayer to "connect" with our mind and with our heart to God. Since God knows all our thoughts than certainly tefila is how we converse, and God hears. Even within our human limitations, the mitzvah of prayer can be extremely

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