

JewishTimes

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Found in the caves of Qumran, the Dead Sea Scrolls consist of passages of the Bible dating 2,000 years old. They comprise the oldest copies of Biblical text ever found.

Can Man Help God?

Rabbi Reuven Mann

Letters

Is COVID Divine?

WHY GOD GAVE THE BIBLE

Rabbi Moshe Ben-Chaim

Are Jews Better?
What Gentiles Pray

Israel Belongs
to Israelites



FEB. 19, 2021

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OUR PURPOSE: WISDOM & MORALITY



God created man to live by truths concerning Him, creation, others and ourselves.

We must study God's instruction about what He is, what is idolatrous or fallacy, we must study nature, psychology, philosophy and morality. This draws us closer to God and He to us, and creates societal harmony which fosters greater Torah for all.

MORE BELOW

Kindness: As equals, all humans must treat others as we wish to be treated. Charity, kindness and justice demand we rise above personal and selfish emotions and recognize that God made others as He made ourselves. Doing so creates harmony, and earns His kindness.

Racism: A Lie: Man descends from Adam. **Black/white twins** unveil the lie of racism. Bible denounces it: Moses' wife was black, our kings married Egyptians and Messiah descends from Moabites. "Better is the day of death than the day of birth" (Ecc. 7:1). Birth doesn't define us; how we live does.

Insecurity: Man's insecurities can be false, but reality is greater, as it is truth. Man seeks security about his future, accepting fallacies like astrology, amulets, omens, horoscopes and others. God prohibited such practices precisely because they are false. God is more powerful than false notions. Rely on Him alone.

Happiness: Many think wealth and success secure happiness. But Torah teaches happiness stems from study. When pursuing wisdom, one is most happy as Torah offers childlike amazement at every turn. Study offers the daily novelty necessary to retain interest and the depth that offers amazement.

Pleasing Others: Don't seek approval over truth. Torah says, "What can man do to me?" (Psalms 56:5), "Don't fear man" (Deut. 1:17), "Desist from man whose soul is in his nostrils, for what is he considered?" (Isaiah 2:22). Mortal attention is irrelevant. Following God earns all goodness.

EMAIL

ASK THE RABBI

JewishTimes

THE JOURNAL ON ORTHODOX JEWISH THOUGHT

| Please send letters and questions to: Comments@Mesora.org |

3 Covid: Divine?

LETTERS

A reader questions a publicized opinion that God's punishments are natural results, and not spontaneous responses to human error. What do God and Maimonides say?

8 Draw Close to God

RABBI REUVEN MANN

Temple is not a place to help God, God does not need man. What is temple's purpose?

5 Why Give the Bible?

RABBI MOSHE BEN-CHAIM

Torah is God's words. The verse we examine unveils complete human equality, in that Torah is intended for all mankind.

9 Gentile's Prayers

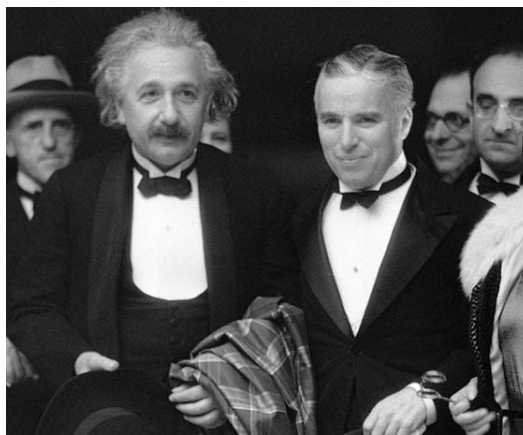
RABBI MOSHE BEN-CHAIM

As equals, prayers for gentiles and Jews must be identical.

7 Israel

EDITORIAL

History and Torah bear out that Israel is intended for Israelites.



Albert Einstein said the one movie personality he wanted to meet was Charlie Chaplin:

Einstein: "What I most admire about your art, is your universality. You don't say a word, yet the world understands you!"

Chaplin: "True. But your glory is even greater! The whole world admires you, even though they don't understand a word of what you say."

LETTERS

RABBI MOSHE BEN-CHAIM

Is Covid Divine Punishment?

READER: Why did God send the Coronavirus? In an article, you wrote that God caused the coronavirus pandemic. This seems sensible to me: we consider all other tragedies to be caused by God, not because He is evil but because of our sins and for no other reason.

However, there are some who disagree. Rabbi Slifkin, for example, wrote, "God did not send the coronavirus. After all, what is the message God sent us, not to go to shul?" Wouldn't Maimonides say that the reason we are currently facing a global pandemic today is that China's government and WHO (World Health Organization) lied about the spread of Covid 19? As a result, Europe and the US were not medically prepared for a medical emergency. Similarly, the Romans destroyed the Temple because Jews focused on bad theology, not military preparations. He writes: "This is why our

(CONT. ON NEXT PAGE)

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kingdom was lost and our Temple was destroyed and why we were brought to this; for our fathers sinned and are no more because they found many books dealing with these themes of the stargazers, these things being the root of idolatry, as we have made clear in Laws Concerning Idolatry. They erred and were drawn after them, imagining them to be glorious science and to be of great utility. They did not busy themselves with the art of war or with the conquest of lands, but imagined that those studies would help them. Therefore the prophets called them “fools and dolts” (Maimonides’s letter to the Jews of Marseilles). Maimonides (taking a rationalist approach) felt that there is no such thing as spontaneous reward and punishment, rather God set the world up to where good actions generally lead to beneficial things and bad ones lead to consequences, which is part of the natural law that God created.” True, Maimonides wrote (in his Mishneh Torah) that we should pray and fast, but these procedures do not change nature. They prompt us to find ways to remedy the situation and because it leads to introspection and contemplation of what we did wrong, in this case neglecting medical preparedness, a sin. We can only perform teshuva if we truly believe we can change for the better (Maimonides). As the Sages say, “Who is wise? He that foresees that which will happen.” Thus, Covid 19 is a natural event. God did not send the coronavirus. It is not a punishment, Rabbi Slifkin wrote, but “the consequences of ignoring God’s laws of the universe.”

Would you agree with him? Thank you,
—Turk Hill

RABBI: Rabbi Slifkin wrote as follows:

Maimonides, following the rationalist approach, held that there is no such thing as spontaneous reward and punishment, which God each time chooses to insert into the world. Rather, the mitzvot are the path to intellectual, moral and societal perfection, while sins detract from that. To the extent that there is reward and punishment, it is the natural consequence of one’s actions. Thus, Maimonides’s view is that the people were pursuing astrology—which he explains to be the root of idolatry—and as a natural consequence, did not engage in the material, worldly efforts that would have helped them have a defensible kingdom. Maimonides is not arguing with the idea that the Roman destruction was a punishment for idolatry; rather, he is explaining what, in his view, this actually means: they lost because they were militarily weak, and they were militarily weak because they focused on bad theology rather than on genuine wisdom.

Rabbi Slifkin makes a wrong deduction: “and they were militarily weak because they focused on bad theology rather than on genuine wisdom.” Maimonides critique of the Jews for following astrology does not mean their astrological pursuits over military preparedness definitively caused their defeat.

Good created time, and therefore He does not operate in time, that He might “interact” with Earth in our space and time. How then does God govern nature, man and administer reward and punishment, which occur in time? In Avos 5:6 Maimonides says that all miracles—which include the 10 Plagues, the splitting of the Reed sea, i.e., punishments—were built into the universe during the 6 Days of Creation, in their respective days. For example, the miracle of the sun and moon standing still which occurred in Joshua’s days (Joshua 10:13) was built into Day 4 when God set the luminaries. God knows mankind’s future needs and perfectly timed future miraculous concessions to human nature. They were scheduled to occur at the precise split-second, thousands of years later. “Perfectly timed” means these miracles were spontaneous: they were intentional, unnatural, and unavoidable. By definition, aberrations are not “natural” consequences of man ignoring prudent planning, and Torah demands we treat them as unnatural and divine. Rabbi Chait quoted Maimonides quoting Torah:

It is a positive commandment from the Torah to cry out and to sound trumpets for all troubles that come upon the community (Maimonides, Laws of Fasts 1:1). And this thing is from the ways of repentance. For when a trouble comes and they yell out about it and sound [trumpets], everyone will know that it was because of their evil deeds that

this trouble was done to them, as it is stated, “It is your sins that have caused these things, your sins have withheld goodness from you” (Jeremiah 5:25). And this is what will cause them to remove the trouble from upon them (Ibid. 1:2)

Calamity must not be viewed as natural:

But if they do not cry out, but instead they say, “What has happened to us is mere nature,” it is surely the way of cruelty, and it causes them to stick to their bad deeds. And to this trouble (God) will add other troubles. About this is it written in the Torah, “But walk arbitrarily (dismiss) Me, then I will (also) walk arbitrarily with you in fury.” That is to say, “When I will bring upon you troubles — if you will say that it is mere nature and not a sign from God, I will increase the fury of this arbitrariness” (Lev. 26: 27-28). (Ibid. 1:3)

Rabbi Slifkin writes further:

Maimonides is not arguing with the idea that the Destruction was a punishment for idolatry; rather, he is explaining what, in his view, this actually means: they lost because they were militarily weak; and they were militarily weak because they focused on bad theology rather than on genuine wisdom.

The Jews whom Maimonides speaks of who occupied their time with astrology, would not have saved themselves from the Romans—God’s punishments—even had they studied war to the greatest degree. Their sins earned them spontaneous, unavoidable punishments. Similarly, when the Jews followed Torah, a handful of Maccabees defeated 72,000 Greeks. One cannot say such odds were due to natural military prowess, devoid of God’s intervention. The miracle of the oil lasting 8 days revealed that the war was won through God. Rabbi Slifkin adds:

So, following Maimonides’s approach to the Roman destruction, here we would say similarly. There’s no need to view Covid-19 as a punishment, in the popular understanding of the concept, but rather to see the consequences of ignoring God’s laws of the universe.

As Maimonides stated, since “troubles that come upon the community” are punishments, viewing them as natural violates Torah. Rabbi Slifkin said, “To the extent that there is reward and punishment, it is the natural consequence of one’s actions.” This is incorrect. The Egyptians did not receive the 10 Plagues as “natural consequences of one’s actions,” which, they could have avoided with different actions: becoming expert hunters would not have saved them from the plague of wild beasts (Arove), for example. One cannot avoid God’s punishments; they were miracles, the opposite of natural phenomena. Similarly, Rashi on Exodus 21:13 discusses God’s punishments:

Scripture discusses two men, one of whom killed a person with premeditation and the other killed inadvertently, and in neither case were there witnesses to the deed who could testify about it. Consequently, the former was not put to death and the latter was not forced into banishment to a city of refuge. Now, God brings them together at the same inn. He who killed with premeditation happens to sit beneath a ladder, and the other who killed inadvertently ascends the ladder and falls upon the man who killed with premeditation, and kills him. Witnesses now being present testify against him, so compelling him to be banished to one of the cities of refuge. The result is that he who killed inadvertently is actually banished and he who killed with premeditation actually suffers death.

Rabbi Slifkin’s principle “reward and punishment is the natural consequence of one’s actions” cannot be reasonably applied here. For the actions of these two killers did not “naturally” bring them together at an inn, or “naturally” orchestrate the presence of a ladder, or that the murderer sat beneath the ladder and the inadvertent killer ascended it, and then also fell directly on the murderer. God carefully orchestrated this because use they sinned, as the verse says, “but it came about by an act of God” (Ibid.). ■



WHY GOD GAVE THE BIBLE

Rabbi Moshe
Ben-Chaim

Just prior to giving His Bible (Torah) to Moses, God told Moses to address the Jewish nation as follows:

And now, if you surely listen to My voice and keep My covenant, you shall be treasured from all other peoples, for the entire Earth is mine. And you shall be to Me a kingdom of priests and a holy nation... (Exod. 19:5,6)

Rashi comments:

Now, do not say that you (children of Israel) alone belong to Me and that I have no other peoples besides you, and what more to Me do I have that should make your love for Me apparent? But other nations are before Me as nothing.

Rashi says that God first tells the Jews not to think they alone are God's people. But then God says other nations are nothing. This appears contradictory. We also wonder what is the relationship between the 2 concepts in the verse above:

- 1) the Jews should follow God and be a treasured people, and
 - 2) the entire Earth is God's.
- What is the connection?

Sforno comments:

Even though the entire human species are more precious to Me above all the lower (earthly) existences, for mankind alone is the intent of all else, as the rabbis say, "Humans are beloved because they were created in God's image," [yet] the difference between Jews and others is minute. For indeed, the whole earth is Mine, and the righteous gentiles are precious to Me without a doubt.

Sforno praises righteous gentiles. Do Sforno and Rashi share the same message?

(CONT. ON NEXT PAGE)

“What more to Me do I have that should make your love for Me apparent?” (Rashi)

“What more do I have” refers to “more than Torah,” which God gave to the Jews. God’s intent is that the Jews’ Torah adherence makes their love of God apparent to the world. God intends the Jews’ love of God to act as a model for all mankind, and Torah is the greatest means for man to demonstrate his love of God. This explains why God says, “you shall be treasured from all other people, for the entire Earth is mine.” In other words, God says the Jews shall become an example (treasure) for all mankind, as God loves all mankind, “the entire Earth is mine.” God gives the perfect way of life—Torah—to the Jews, precisely to share it with mankind. Sforno too says the Jews’ distinction is a small matter since righteous gentiles are without a doubt precious to God. “The whole earth is Mine” conveys mankind’s equality. The Jew is not superior.

We asked on Rashi that God first tells the Jews not to think they alone are God’s people. But then God says other nations are nothing. This appears contradictory. We now answer that Rashi should be read as follows:

Now, do not say that you (children of Israel) alone belong to Me and that I have no other peoples besides you, for I, God, love all peoples. And what greater gift than Torah can make your love for Me apparent, as a lesson to all other nations to follow Me, just as you do! The other nations are before Me—at present—as nothing (as they are idolatrous), but I do not wish them to remain this way. Therefore you shall teach them, for all peoples are Mine.

And you shall be to Me a kingdom of priests and a holy nation... (Exod. 19:6)

God explains that the Jews shall act as a model for the world. Rashi and Sforno teach equally that God’s designation of Israel as Torah recipients is not intended for them alone. God created all mankind for a reason. The Jew is not favored, but should share Torah with all mankind: “the difference between you (Jews) is less or more, for indeed, the whole earth is Mine, and the righteous gentiles are precious to Me without a doubt” (Sforno).

“You shall be treasured from all other peoples, for the entire Earth is mine”

The Jews received Torah (they are treasured) in order to teach the nations, as God loves all His creations, i.e., “the entire Earth is Mine.”

Why did God give His Bible to mankind?

He did so, so man could attain the most fulfilling existence. Man alone possesses intelligence, a soul. God gave man a soul, for through engaging the soul’s function of gaining wisdom of nature and Torah, man finds the utmost satisfaction. Man is designed to find the greatest happiness when exploring God’s wisdom in all He created. In contrast, the world today teaches man to chase physical pleasures, fame and wealth. The world thinks that a momentary sensual gratification, an impressive title of CEO, or luxury homes and cars will satisfy man. But man is deluded by ego and lusts, and never attains his hoped-for happiness. Physical pleasures cannot satisfy man’s core element, his soul. So all such pleasures must fail, as King Solomon taught in his work Ecclesiastes (Koheles).

Steps towards happiness

If Jew and gentile alike would momentarily view their ongoing frustrations and disappointments as a lesson to cease from chasing a life of physical pleasure and success, and engage a life of wisdom, man would find the happiness he seeks. This is the lesson of all great minds throughout time. It is wise that we follow wise men.

Take the first step, and commence a dialogue with an intelligent orthodox Jew. It is the Jew’s obligation to share God’s Bible with the world.

God did not give the other religions to mankind; all other religions are man-made, based on corrupt human philosophies. God gave His Bible alone to man, and nothing else. Be good to yourself and follow only God’s proven words. But following false religions offering no proof of divine origin cannot lead to happiness.

Once you see clearly based on reason and proof that Bible alone is God’s book, you will then explore further and uncover Bible’s unique brilliance that is designed only by God. ■



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ISRAEL BELONGS TO ISRAEL

“From Time Immemorial: The Origins of the Arab-Jewish Conflict Over Palestine” by Joan Peters, pub. 1984

“Joan Peters demonstrates that Jews did not displace Arabs in Palestine—just the reverse: Arabs displaced Jews; that a hidden but major Arab migration and immigration took place into areas settled by Jews in pre-Israel Palestine; that a substantial number of the Arab refugees called “Palestinians,” in reality had foreign roots; that Britain, the Mandatory power encouraged Arab immigration into Palestine between the two World Wars; that by disguising the Arab immigrants as “indigenous native Palestinian Arabs,” the British justified their restrictions on Jewish immigration and settlement, dooming masses of European Jews to destruction in the Nazi camps” (publisher).

But we must pay greater credence to God’s Biblical promise of Israel to Abraham’s descendants from Isaac and Jacob, the Jews:

Genesis 17:5-8 — God promises Israel as an eternal land to the Jews: “And you shall no longer be called Abram, but your name shall be Abraham, for I make you the father of a multitude of nations. I will make you exceedingly fertile, and make nations of you; and kings shall come forth from you. I will maintain My covenant between Me and you, and your offspring to come, as an everlasting covenant throughout the ages, to be God to you and to your offspring to come. I assign the land you sojourn in to you and your offspring to come, all the land of Canaan, as an everlasting holding. I will be their God.”

Genesis 26:3 — God promises Israel to Isaac: “Reside in this land, and I will be with you and bless you; I will assign all these lands to you and to your heirs, fulfilling the oath that I swore to your father Abraham.”

Genesis 28:13 — God promises Israel to Jacob: “And the LORD was standing beside him and He said, “I am the Lord, the God of your father Abraham and the God of Isaac: the ground on which you are lying I will assign to you and to your offspring.”

Bible states that God gave Israel to the Jews. Today’s so called “Palestinians” are merely Arab migrants. But the repeated claim of a Palestinian people leads the ignorant masses to accept the repeated lie. Archaeological findings continually contain Hebrew writing and biblical icons. ■

A trove of rare bronze coins, the last remnants of a four-year Jewish revolt against the Roman Empire, has been discovered in a cave near the Temple Mount in Jerusalem. The majority of the coins are from the final year, known as “Year Four” (69-70 CE). While coins from the earlier years of the revolt were inscribed “For the Freedom of Zion” (in Hebrew), those from Year Four were inscribed “For the Redemption of Zion.” “A discovery like this — ancient coins bearing the words ‘Freedom’ and ‘Redemption’ — found right before the Jewish Festival of Freedom, Passover, begins is incredibly moving,” Mazar said. The coins are decorated with Jewish symbols including the four plant species associated with Sukkot: palm, myrtle, citron and willow; and a picture of the goblet used in the Temple service.

Drawing Close to HASHHEM

RABBI REUVEN MANN

This week's Parsha, Terumah, describes in very minute detail every aspect of the great national project of constructing the Mishkan (Tabernacle). This task was given to the nation after the Revelation on Mt. Sinai and took about a year to be completed. The Mishkan was the precursor of the Holy Temple which would subsequently be established in Yerushalayim. One would have thought that building the Mishkan could wait until the Jews entered the Land. However as they traversed the Wilderness on the journey to Eretz Yisrael it was essential that they have, at hand, all they needed to fulfill their religious requirements.

The major service performed in the Sanctuary is the offering of sacrificial animals (or certain birds and even leavened and unleavened cakes of flour). While Jews long for the return of the Beit Hamikdash it is important to recognize the dangers that are connected to this particular mode of worship.

The Prophets famously railed against the bringing of offerings and seemingly discouraged this practice. Perhaps it is because this activity lends itself to abuse and moral corruption. The notion of sacrifice can convey the false impression that man can actually give something to Hashem.

Such an idea is patently absurd because Hashem is not in need of anything and certainly not anything that man could possibly give Him. Even man's righteous behavior does nothing for G-d. This truth is expressed in the Neila service of Yom Kippur in which we recite; "You set man apart from the beginning and You considered him worthy to stand before You, for who can tell You what to do, and if he is righteous what can he give You?"

We, therefore, should not entertain the belief that somehow in bringing sacrifices or performing any good deed we are doing something for Hashem. But if not, then for whom are we doing this? The answer is that every Mitzvah we perform no matter how altruistic it may appear is done primarily for ourselves. Every commandment improves us

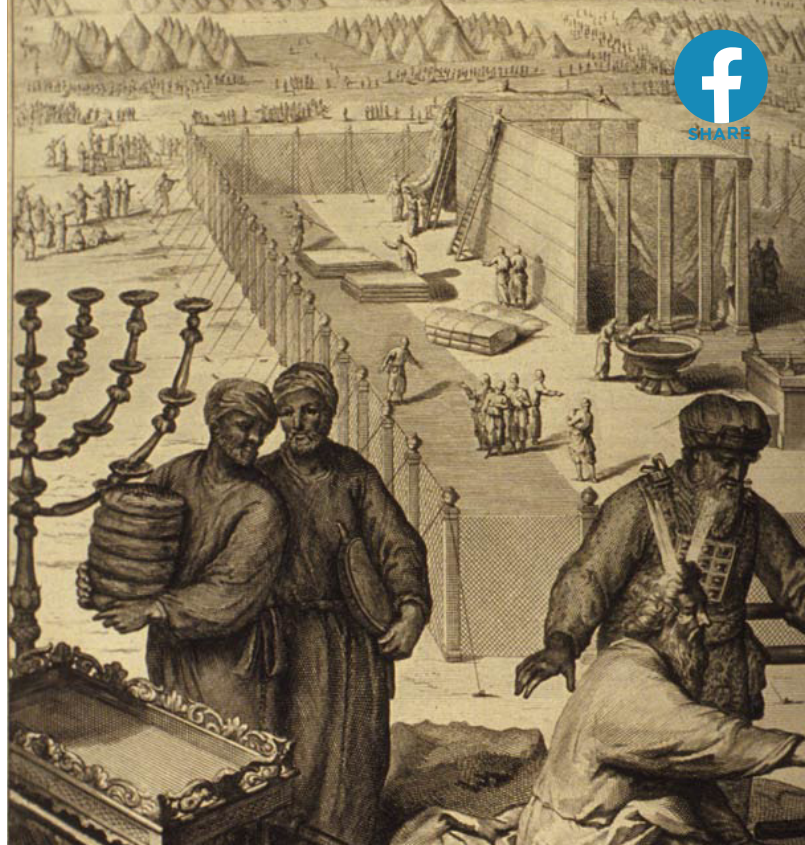
intellectually, morally and ethically. The blessing we recite prior to performing a mitzva praises Hashem, the King of the universe who "has sanctified us with His commandments..." We thus become sanctified as a result of performing the mitzvot.

What then is the purpose and benefit of Karbanot? First and foremost is the recognition that everything comes from Hashem Who is the Creator of all that exists. He has made everything for a specific objective and we should use the objects He has provided for us in the manner which He intended.

In addition we should realize that Hashem has created us and endowed us with the "divine" soul which is described as the Tzelem Elokim (Image of G-d). Our task in life is to guard against corruption of the Neshama and strive to raise it to a higher level of perfection.

Some commentators have pointed out that word Korban (sacrifice) comes from the word Karev which means to "draw close". In "approaching" Hashem man realizes that he partakes of a unique nature which connects him to that which is divine.

This awareness is vital because the basis of personal holiness is the affirmation that man is not an animal, however sophisticated. His true essence does not reside in that part of him which is instinctual but in the dimension which is spiritual. These two forces in man are constantly at war with each other and we are always confronted with the need to decide if we are to follow the path dictated by desire or that mandated by knowledge. Which of the two elements are more powerful?



The Rambam addresses this issue in the Guide For The Perplexed part 3 chapter 8. He says; "...it was necessary that the very noble form of man, which is the image and likeness of G-d, as has been shown by us, should be joined to the substance of dust and darkness, the source of all defect and loss. For these reasons the Creator gave to the form of man (ie. the soul) power, rule, and dominion over the substance (the body); the form can subdue the substance, refuse the fulfillment of its desires, and reduce them, as far as possible, to a just and proper measure."

By offering a sacrifice unto Hashem man affirms that He is the Creator of the universe and everything in it. He then recognizes that he is a unique being possessed of a divine soul whose task it is to emulate the ways of the true and ultimate Divine Being, Hashem. The more he refines and elevates his neshama the more he becomes godlike and thus truly "draws close" to Hashem. May we merit to achieve this.

Shabbat Shalom ■

Dear Friends,

In this time of social isolation, we should seek ways to avoid boredom by staying occupied with meaningful activity. The world of virtual reality allows us to stay in touch with friends and attend all kinds of classes available online. But that can only take you so far.

Comes Shabbat and Yom Tov, and you need books, especially on the parsha. I personally recommend Eternally Yours on Genesis <http://bit.ly/EY-Genesis> and Exodus <http://bit.ly/EY-Exodus>, and my newest one on Numbers <http://bit.ly/EY-Numbers2>. They are easy to read, interesting, and thought-provoking conversation starters. I am especially interested in your feedback and hope you can write a brief review and post it on Amazon.

How Gentiles Should PRAY

Same as a Jew

Rabbi Moshe Ben-Chaim



At Mount Sinai 3333 years ago, Moses received not only the Bible, but the Oral Law, “Mishna,” which is the elaboration of Biblical law. Mishna’s necessity is due in part to the Bible’s cryptic and brief style. God designed the Bible intentionally cryptic to enable our exploration via Bible’s clues into greater wisdom than can be contained in a single book. This is a thoroughly enjoyable pursuit and the greatest of all commands.

For example, Bible discusses prayer, but not the formal prayer text, allowable times of prayer, suitable places, and our preparedness like pausing before prayer, and dressing appropriately. What must our prayers include on sabbath as opposed to weekdays and holidays? Mishnah and rabbinic laws detail all these matters. This system of Jewish law is called Halacha, derived from the word halach, “to go” or “to behave.” Halacha guides Jewish behavior in all areas of life. This guidance makes us think about each daily action, thereby engaging our minds when not in pursuit of wisdom through study. The purpose of every command is to imbue man with greater wisdom of God; our actions are a barometer of our convictions. So, although the ideas we learn are paramount as these ideas draw us closer to God, action must follow as a demonstration of our conviction in those ideas. Halacha guides our actions.

But as a gentile is not obligated in Torah, and since he equally perfects himself if he should follow Torah—and more so if he converts—what

shall a gentile’s prayers include?

Jews are obligated to share Bible with the world, as this week’s essay clarifies (see “Why God Gave the Bible”). A gentile is equal to a Jew; all mankind descends from one original couple. Therefore, his prayer should not differ. There are in print many english prayer books, “siddur.” The gentile who is moved to reach out to the Creator should pray just like the Jew. The only difference he should make to refrain from false statements, is to omit “God of our fathers,” as the gentile’s father was not Abraham. He should exchange that phrase with “God of Abraham, God of Isaac and God of Jacob,” omitting “God of our fathers.” But the remainder of the prayer orders our requests in a sequence of importance for all mankind and should not be changed. Reciting Psalms should also be followed as the Jewish prayer books outline.

Gentile and Jew must recognize the true God and eliminate all false notions about God. Otherwise one prays to a fantasy, and fantasies cannot respond. One must understand that God is the sole creator, He is not physical, He does not occupy space; He has no location: not inside or outside the universe. He simply exists. He is merciful, all powerful and all knowing, He loves truth, and desires our repentance. This is achieved by recognizing actions that violate Torah, having regret, and resigning oneself to never repeat those actions. One must know that God hears our prayers and he needs no intermediary; we pray directly to Him, and we

praise Him. Thus, no one should pray to Jesus, place notes in graves, or in the Western Wall. God knows our thoughts.

We must be honest when standing before God in prayer. If we follow His will, nothing prevents Him from granting us what we need to follow Him. So our requests must follow the Torah lifestyle. Asking for tremendous wealth would be contrary to our true goal of exerting greater energies in study than in amassing wealth. From the Bible’s miracles, we must know that as God controls nature, He manipulates His world to help the righteous person. So we pray that He heals the sick, but we don’t pray for a miracle, as God designed the universe to operate perfectly without miracles. Rather, we pray that God’s design of human healing is invoked. As we can work to earn a living, we don’t pray that God makes us find gold or diamonds. We don’t pray for what we can achieve ourselves, as it is God’s will that we are not lazy, and that we exert ourselves to follow His plan for man to work.

Torah—Bible—is for every person. The Jew is obligated to make it available to everyone. God designed one mankind, and gave only one religion. This is reasonable. As we are all identical beings, an identical system will ensure the most fulfilling life for us all.

I urge the Jewish reader to make an effort to share Torah with gentiles, and I urge the gentile reader to continue your inquiry from Jews into God’s will as outlined in His Bible. ■



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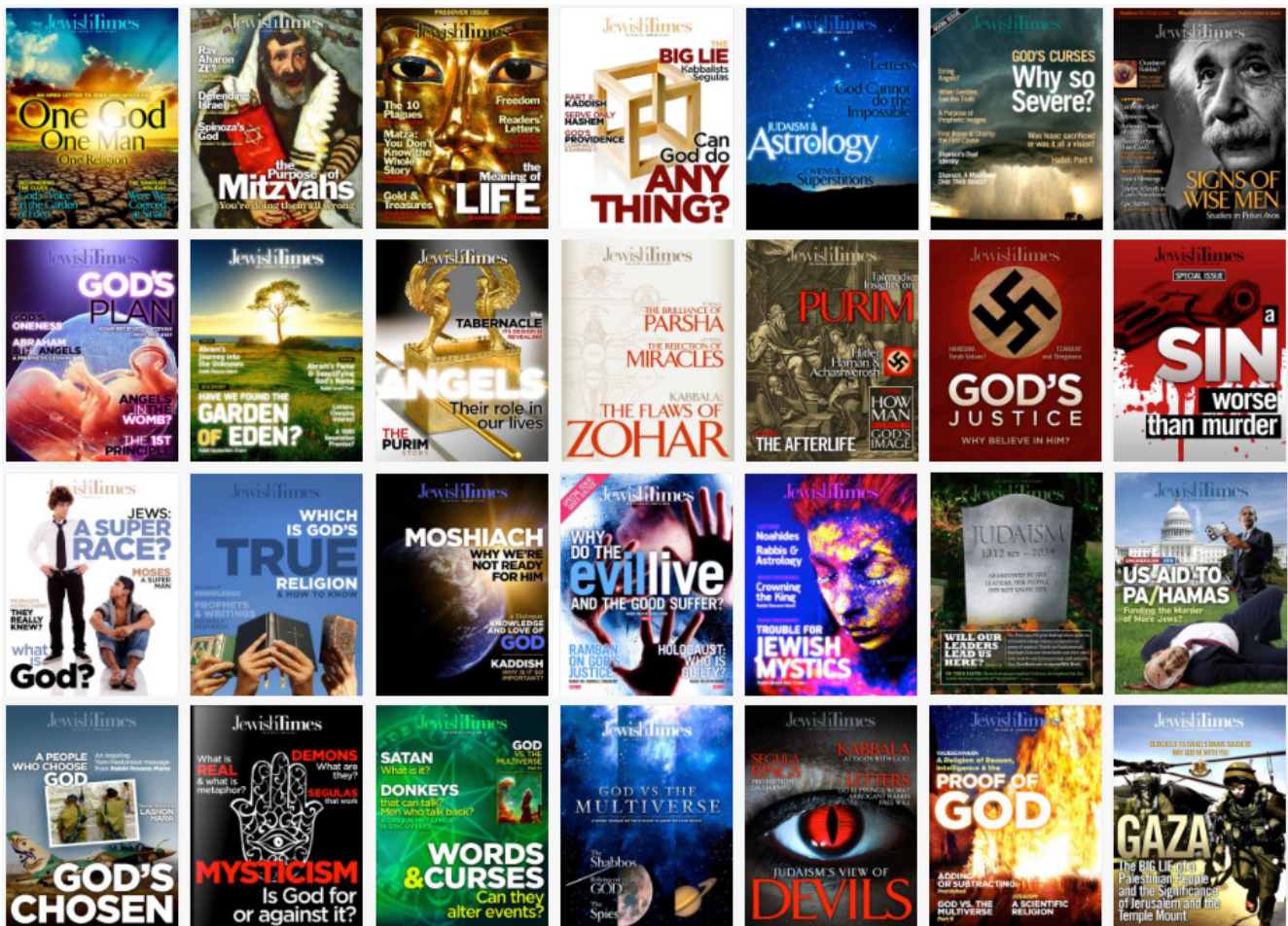
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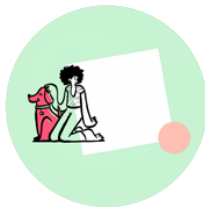


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I'm here to help you get to the next rung of the ladder and help achieve your goals!
I'll answer all your questions and cannot wait to hear from you and to see how we can get you
to where you need to be.

Yes, I help you remotely!



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Breaking Free
of Inhibitors



Dating and
Relationships

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