

"Mark Twain on his tour of Palestine in 1867, "A silent, mournful expanse. We never saw a human being on the whole route." Where was this great Palestinian nation? It did not exist. It was not there. Palestinians were not there." - Senator Inhofe

All U.S. officials must echo the Senator's objective proof that "Palestinians" have no claim to Israel.

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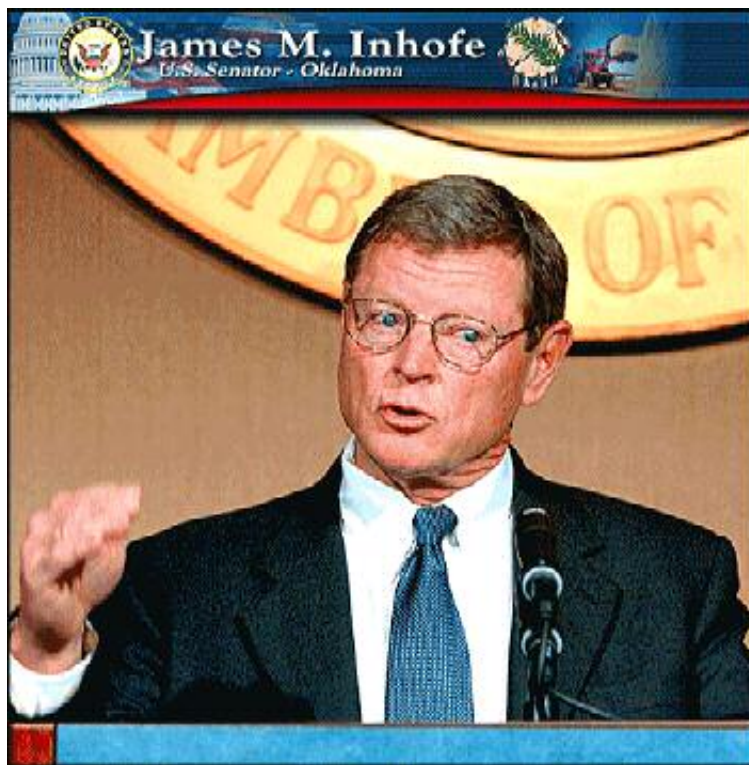
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PEACE *in the* Middle East

SENATOR JAMES M. INHOFE

"I was interested the other day when I heard that the de facto ruler, Saudi Arabian Crown Prince Abdullah, made a statement which was received by many in this country as if it were a statement of fact, as if it were something new, a concept for peace in the Middle East that no one had ever heard of before. I was kind of shocked that it was so well received by many people who had been down this road before. I suggest to you that what Crown Prince Abdullah talked about a few days ago was not new at all. He talked about the fact that under the Abdullah plan, Arabs would normalize relations with Israel in exchange for the Jewish state surrendering the territory it received after the 1967 Six-Day War as if that were something new. He went on to talk about other land that had been acquired and had been taken by Israel. I remember so well on December 4 when we covered all of this and the fact that there isn't anything new about the prospect of giving up land that is rightfully Israel's land in order to have peace.

When it gets right down to it, the land doesn't make that much difference because Yasser Arafat and others don't recognize Israel's right to



any of the land. They do not recognize Israel's right to exist. I will discuss seven reasons, which I mentioned once before, why Israel is entitled to the land they have and that it should not be a part of the peace process. If this is something that Israel wants to do, it is their business to do it. But anyone who has tried to put the pressure on Israel to do this is wrong. We are going to be hit by skeptics who are going to say we will be attacked because of our support for Israel, and if we get out of the Middle East--that is us--all the problems will go away. That is just not true. If we withdraw, all of these problems will again come to our door.

I have some observations to make about that. But I would like to reemphasize once again the seven reasons that Israel has the right to their land.

I. The Jews' Right to Israel: Archeological Argument

The first reason is that Israel has the right to the land because of all of the archeological evidence. That is reason, No. 1. All the archeological evidence supports it. Every time there is a dig in Israel, it does nothing but support the fact that Israelis have had a presence there for 3,000 years. They have been there for a long time. The coins, the cities, the pottery, the culture--there

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True Torah Leaders

RABBI MOSHE BEN-CHAIM

Should we follow Torah leaders who do not display a zealous attitude to Torah adherence? If such leaders are compromising in their fulfillment of our clearly defined laws as outlined in our Shulchan Aruch, should they be accepted as true Torah leaders?

How do we define a true Torah leader? King David said in Psalms,
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SENATOR JAMES M. INHOFE

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are other people, groups that are there, but there is no mistaking the fact that Israelis have been present in that land for 3,000 years. It predates any claims that other peoples in the regions may have. The ancient Philistines are extinct. Many other ancient peoples are extinct. They do not have the unbroken line to this date that the Israelis have. Even the Egyptians of today are not racial Egyptians of 2,000, 3,000 years ago. They are primarily an Arab people. The land is called Egypt, but they are not the same racial and ethnic stock as the old Egyptians of the ancient world. The first Israelis are in fact descended from the original Israelites. The first proof, then, is the archeology.

II. The Jews' Right to Israel: Historical Argument

The second proof of Israel's right to the land is the historic right. History supports it totally and completely. We know there has been an Israel up until the time of the Roman Empire. The Romans conquered the land. Israel had no homeland, although Jews were allowed to live there. They were driven from the land in two dispersions: One was in 70 A.D. and the other was in 135 A.D. But there was always a Jewish presence in the land. The Turks, who took over about 700 years ago and ruled the land up until about World War I, had control. Then the land was conquered by the British. The Turks entered World War I on the side of Germany. The British knew they had to do something to punish Turkey, and also to break up that empire that was going to be a part of the whole effort of Germany in World War I. So the British sent troops against the Turks in the Holy Land. One of the generals who was leading the British armies was a man named Allenby. Allenby was a Bible-

believing Christian. He carried a Bible with him everywhere he went and he knew the significance of Jerusalem. The night before the attack against Jerusalem to drive out the Turks, Allenby prayed that God would allow him to capture the city without doing damage to the holy places. That day, Allenby sent World War I biplanes over the city of Jerusalem to do a reconnaissance mission. You have to understand that the Turks had at that time never seen an airplane. So there they were, flying around. They looked in the sky and saw these fascinating inventions and did not know what they were, and they were terrified by them. Then they were told they were going to be opposed by a man named Allenby the next day, which means, in their language, "man sent from God" or "prophet from God." They dared not fight against a prophet from God, so the next morning, when Allenby went to take Jerusalem, he went in and captured it without firing a single shot.

The British Government was grateful to Jewish people around the world, particularly to one Jewish chemist who helped them manufacture niter. Niter is an ingredient that was used in nitroglycerin which was sent over from the New World. But they did not have a way of getting it to England. The German U-boats were shooting on the boats, so most of the niter they were trying to import to make nitroglycerin was at the bottom of the ocean. But a man named Weitzman, a Jewish chemist, discovered a way to make it from materials that existed in England. As a result, they were able to continue that supply. The British at that time said they were going to give the Jewish people a homeland. That is all a part of history. It is all written down in history. They were gratified that the Jewish people, the bankers, came through and helped finance the war. The homeland that Britain said it would set aside consisted of all of what is now Israel and all of what was then the nation of Jordan--the whole thing. That was what Britain promised to give the Jews in 1917. In the beginning, there was some Arab support for this action. There was not a huge Arab population in the land at that time, and there is a reason for that. The land was not able to sustain a

large population of people. It just did not have the development it needed to handle those people, and the land was not really wanted by anybody. Nobody really wanted this land. It was considered to be worthless land. I want the Presiding Officer to hear what Mark Twain said. And, of course, you may have read "Huckleberry Finn" and "Tom Sawyer." Mark Twain--Samuel Clemens--took a tour of Palestine in 1867. This is how he described that land. We are talking about Israel now. He said: "A desolate country whose soil is rich enough but is given over wholly to weeds. A silent, mournful expanse. We never saw a human being on the whole route. There was hardly a tree or a shrub anywhere. Even the olive and the cactus, those fast friends of a worthless soil, had almost deserted the country."

Where was this great Palestinian nation? It did not exist. It was not there. Palestinians were not there. Palestine was a region named by the Romans, but at that time it was under the control of Turkey, and there was no large mass of people there because the land would not support them.

This is the report that the Palestinian Royal Commission, created by the British, made. It quotes an account of the conditions on the coastal plain along the Mediterranean Sea in 1913. This is the Palestinian Royal Commission. They said: "The road leading from Gaza to the north was only a summer track, suitable for transport by camels or carts. No orange groves, orchards or vineyards were to be seen until one reached the Yavnev village. Houses were mud. Schools did not exist. The western part toward the sea was almost a desert. The villages in this area were few and thinly populated. Many villages were deserted by their inhabitants." That was 1913.

The French author Voltaire described Palestine as "a hopeless, dreary place." In short, under the Turks the land suffered from neglect and low population. That is a historic fact. The nation became populated by both Jews and Arabs because the land came to prosper when Jews came back and began to reclaim it. Historically, they began to reclaim it. If there had never been any archaeological evidence to support the

rights of the Israelis to the territory, it is also important to recognize that other nations in the area have no longstanding claim to the country either. Did you know that Saudi Arabia was not created until 1913, Lebanon until 1920? Iraq did not exist as a nation until 1932, Syria until 1941; the borders of Jordan were established in 1946 and Kuwait in 1961. Any of these nations that would say Israel is only a recent arrival would have to deny their own rights as recent arrivals as well. They did not exist as countries. They were all under the control of the Turks.

III. The Jews' Right to Israel: Practical Argument

Historically, Israel gained its independence in 1948. The third reason that land belongs to Israel is the practical value of the Israelis being there. Israel today is a modern marvel of agriculture. Israel is able to bring more food out of a desert environment than any other country in the world. The Arab nations ought to make Israel their friend and import technology from Israel that would allow all the Middle East, not just Israel, to become an exporter of food. Israel has unarguable success in its agriculture.

IV. The Jews' Right to Israel: Humanitarian Argument

The fourth reason I believe Israel has the right to the land is on the grounds of humanitarian concern. You see, there were 6 million Jews slaughtered in Europe in World War II. The persecution against the Jews had been very strong in Russia since the advent of communism. It was against them even before then under the Czars. These people have a right to their homeland. If we are not going to allow them a homeland in the Middle East, then where? What other nation on Earth is going to cede territory, is going to give up land? They are not asking for a great deal. The whole nation of Israel would fit into my home State of Oklahoma seven times. It would fit into the Presiding Officer's State of Georgia seven times. They are not asking for a great deal. The whole nation of Israel is very small. It is a nation that, up until the time that claims started coming in, was not desired by anybody.

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PEACE *in the* Middle East

SENATOR JAMES M. INHOFE

V. The Jews' Right to Israel: Strategic Argument

The fifth reason Israel ought to have their land is that she is a strategic ally of the United States. Whether we realize it or not, Israel is a detriment, an impediment, to certain groups hostile to democracies and hostile to what we believe in, hostile to that which makes us the greatest nation in the history of the world. They have kept them from taking complete control of the Middle East. If it were not for Israel, they would overrun the region. They are our strategic ally. It is good to know we have a friend in the Middle East on whom we can count. They vote with us in the United Nations more than England, more than Canada, more than France, more than Germany--more than any other country in the world.

VI. The Jews' Right to Israel: Defense Argument

The sixth reason is that Israel is a roadblock to terrorism. The war we are now facing is not against a sovereign nation; it is against a group of terrorists who are very fluid, moving from one country to another. They are almost invisible. That is whom we are fighting against today. We need every ally we can get. If we do not stop terrorism in the Middle East, it will be on our shores. We have said this again and again and again, and it is true. One of the reasons I believe the spiritual door was opened for an attack against the United States of America is that the policy of our Government has been to ask the Israelis, and demand it with pressure, not to retaliate in a significant way against the terrorist strikes that have been launched against them. Since its independence in 1948, Israel has fought four wars: The war in 1948 and 1949--that was the war for

independence--the war in 1956, the Sinai campaign; the Six-Day War in 1967; and in 1973, the Yom Kippur War, the holiest day of the year, and that was with Egypt and Syria. You have to understand that in all four cases, Israel was attacked. They were not the aggressor. Some people may argue that this was not true because they went in first in 1956, but they knew at that time that Egypt was building a huge military to become the aggressor. Israel, in fact, was not the aggressor and has not been the aggressor in any of the four wars. Also, they won all four wars against impossible odds. They are great warriors. They consider a level playing field being outnumbered 2 to 1. There were 39 Scud missiles that landed on Israeli soil during the gulf war. Our President asked Israel not to respond. In order to have the Arab nations on board, we asked Israel not to participate in the war. They showed tremendous restraint and did not. Now we have asked them to stand back and not do anything over these last several attacks. We have criticized them. We have criticized them in our media. Local people in television and radio often criticize Israel, not knowing the true facts. We need to be informed. I was so thrilled when I heard a reporter pose a question to our Secretary of State, Colin Powell. He said: Mr. Powell, the United States has advocated a policy of restraint in the Middle East. We have discouraged Israel from retaliation again and again and again because we've said it leads to continued escalation--that it escalates the violence. Are we going to follow that preaching ourselves? Mr. Powell indicated we would strike back. In other words, we can tell Israel not to do it, but when it hits us, we are going to do something.

But all that changed in December when the Israelis went into the Gaza with gunships and into the West Bank with F-16s. With the exception of last May, the Israelis had not used F-16s since the 1967 6-Day War. And I am so proud of them because we have to stop terrorism. It is not going to go away. If Israel were driven into the sea tomorrow, if every Jew in the Middle East were killed, terrorism would not end. You know that in your heart. Terrorism would continue. It is not just a matter of Israel in the Middle

East. It is the heart of the very people who are perpetrating this stuff. Should they be successful in overrunning Israel--which they won't be--but should they be, it would not be enough. They will never be satisfied.

VII. The Jews' Right to Israel: Divine Argument

No. 7, I believe very strongly that we ought to support Israel; that it has a right to the land. This is the most important reason: Because God said so. As I said a minute ago, look it up in the book of Genesis. It is right up there on the desk. In Genesis 13:14-17, the Bible says: The Lord said to Abram, "Lift up now your eyes, and look from the place where you are northward, and southward, and eastward and westward: for all the land which you see, to you will I give it, and to your seed forever. Arise, walk through the land in the length of it and in the breadth of it; for I will give it to thee." That is God talking. The Bible says that Abram removed his tent and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar before the Lord. Hebron is in the West Bank. It is at this place where God appeared to Abram and said, "I am giving you this land"--the West Bank. This is not a political battle at all. It is a contest over whether or not the word of God is true.

The seven reasons, I am convinced, clearly establish that Israel has a right to the land. Eight years ago on the lawn of the White House, Yitzhak Rabin shook hands with PLO Chairman Yasser Arafat. It was a historic occasion. It was a tragic occasion. At that time, the official policy of the Government of Israel began to be, "Let us appease the terrorists. Let us begin to trade the land for peace." This process continued unabated up until last year. Here in our own Nation, at Camp David, in the summer of 2000, then Prime Minister of Israel Ehud Barak offered the most generous concessions to Yasser Arafat that had ever been laid on the table. He offered him more than 90 percent of all the West Bank territory, sovereign control of it. There were some parts he did not want to offer, but in exchange for that he said he would give up land in Israel proper that the PLO had not even asked for.

And he also did the unthinkable. He even spoke of dividing Jerusalem and allowing the Palestinians to have their capital there in the East. Yasser Arafat stormed out of the meeting. Why did he storm out of the meeting? Everything he had said he wanted was offered there. It was put into his hands. Why did he storm out of the meeting?

A couple of months later, there began to be riots, terrorism. The riots began when now Prime Minister Ariel Sharon went to the Temple Mount. And this was used as the thing that lit the fire and that caused the explosion. Did you know that Sharon did not go unannounced and that he contacted the Islamic authorities before he went and secured their permission and had permission to be there? It was no surprise. The response was very carefully calculated. They knew the world would not pay attention to the details. They would portray this in the Arab world as an attack upon the holy mosque. They would portray it as an attack upon that mosque and use it as an excuse to riot. Over the last 8 years, during this time of the peace process, where the Israeli public has pressured its leaders to give up land for peace because they are tired of fighting, there has been increased terror. In fact, it has been greater in the last 8 years than any other time in Israel's history. Showing restraint and giving in has not produced any kind of peace. It is so much so that today the leftist peace movement in Israel does not exist because the people feel they were deceived. They did offer a hand of peace, and it was not taken. That is why the politics of Israel have changed drastically over the past 12 months. The Israelis have come to see that, "No matter what we do, these people do not want to deal with us. They want to destroy us." That is why even yet today the stationery of the PLO still has upon it the map of the entire state of Israel, not just the tiny little part they call the West Bank that they want. They want it all.

We have to get out of this mind set that somehow you can buy peace in the Middle East by giving little plots of land. It has not worked before when it has been offered.

These seven reasons show why Israel is entitled to that land." ◻

True Torah Leaders

RABBI MOSHE BEN-CHAIM

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(19:12)"And also your servants are zealous in them (the commands)..." Both Rashi and Metsudas Dovid explain this to refer to one fulfilling God's commands with the utmost diligence. A Rabbi pointed out the tractate on "Proper Behavior - Abridged", (Mesechet Derech Eretz Zutah), Chapter IX, says, "One must be zealous in Kryas Shema and in Tefilah (Prayer) so he may be saved from the decree of Gehenom (punishment)." Certainly this refers to reciting both the Shema and Tefilah in their proper times. Mesechet Derech Eretz Zutah underlines the importance of this specific command of reciting the Shema. These two statements teach the proper attitude towards fulfilling God's commands. Righteous individuals are not lax in performing God's commands. They have the true appreciation for the Source of these commandments. God designed man, and assembled the Torah system so man may achieve true perfection and happiness. For this reason the righteous followed God's perfect system with zeal and care. The Torah says, (Deut. 6:24) "And God commanded us to perform all these statutes to fear Hashem our God for our own good all the days, to sustain our lives as this day." (Deut. 10:13) "To guard the commands of God and His statutes that I command you this day for your own good."

We don't follow the Torah "for God". Nothing is further from the truth. Man cannot do anything "for God." The Creator has no needs. Needs and dependency are human shortcomings - they are God's creations, and not reflective of God. God cannot 'need' anything, including man's praises. He commanded man in laws, for man's perfection, as an act of kindness. The system of the Torah addresses



all facets of man's existence. Man's psychological, philosophical, moral, and intelligent natures are designed by God. God knows how to best direct man in a lifestyle guided by ideas which will result in man's most harmonious state in the pursuit of his true goal; the appreciation of God's wisdom.

Having learned from King David and Mesechet Derech Eretz that the righteous adhere meticulously to God's commands, what are the proper times for reciting Shema and its blessings? In his Mishneh Torah, Maimonides teaches (Laws of Reading the Shema, 1:11), "And what is its time (the Shema's time) in the day? Its command is that you should commence before sunrise, in order that you should complete its reading and bless its latter blessing with sunrise"....."and if one delays and reads the reading of Shema after sunrise, he fulfills his obligation, for its time extends until the end of the third hour, for one who passed and delayed." This means that on the Equinox - a day with 12 hours of sunlight - one would violate the time for Shema if recited after 9:00 am (using 6am for sunrise for example). The Mishneh Brura, (Shulchan Aruch 58:1) quoting the Jerusalem Talmud says, "(L'chatchila - to initially act) it is prohibited to wait until the third hour." This means that one must not use the "after-the-fact" ruling as his primary ruling. If one erred somehow, he is allotted extra time to recite his Shema. But he cannot use this extension in a situation where it is unwarranted. A delay in

reciting the Shema at its proper time is prohibited. Rabbeinu Yona also rules that the primary fulfillment of reciting the Shema is with sunrise.

If a Torah leader would initially schedule a morning minyan (morning prayers) to commence after the end of the third hour, he has already violated Maimonides' law and the Shulchan Aruch's law which is derived from the Talmud's conclusory ruling of Rabbi Yehoshua. Shema and its blessings are certainly violated as they will not be recited until approximately one half hour later than that already expired time.

It is interesting to note the Scriptural source for concluding the Shema with sunrise. It is taken from none other than King David (Psalms, 72:5), "They should fear You with the sun, and before the moon for every generation." Rashi states that man should accept God's kingship at the time when they fear God, and this is at sunrise. But what does sunrise have to do with accepting God's kingship? The event of the giant, heavenly luminary rising over the horizon has a great effect on man. Sunrise has many features: The sun is an enormous object. It is so far, yet we feel its heat. Its rise turns darkness into a full sky of light, filling our complete field of vision with its effects. Sunrise occurs with such precision, reflecting a Designer Who Himself, disproportionately outweighs the magnitude such a event, as He created it. Sunrise emphasizes God's greatness by

example, and properly enhances one's acceptance of God as the King of the universe, our Maker.

King David identified the inspiring, heavenly phenomena that helps man appreciate the scope of God's grandeur. King David properly detected and directed man's need for physical substantiation. Man would lack appreciation for God's reign without aligning his Shema with sunrise. King David's statement, "They should fear You with the sun..." teaches an important lesson. Man should perform God's commandments in the best, possible manner for achieving their respective goals. Regarding the Shema - the purpose of which is to accept God's reign - this means we must align the Shema with sunrise. Witnessing this quintessential solar event while reciting the Shema, we arrive at the best possible acceptance of God as our Master. As one of the most central commands in our entire Torah, we must strive to fulfill this command in its truest form, as King David says.

Those leaders who fail to adhere to the Talmud's rulings on a core principle as the fear and love of God, are not leading us as exemplified by King David, Maimonides and Rabbi Yehoshua. Certainly we must not follow those who endorse prayer times to commence after its time frame has expired. □

Footnotes

Rashi teaches that the length of time man should fear God, should be paralleled to the duration of the sun and moon. In other words, man must fear God always. What is the necessity of King David's statement? By definition, Rashi says one must not only apprehend the concept that God must be feared, but if one lacks the idea that God's reign is eternal, he lacks a fundamental in this command. Our appreciation of God must include the fact that God's "absolute reign" traverses all time. The prophet Isaiah mentions of this essential concept many times, "I am the First and I am the Last..." (41:4, 44:6, 48:12)

The Torah's Divine Origin and Why Moses' Face Shone

RABBI MOSHE BEN-CHAIM

Question: Is it not possible for the Jews to have produced the Torah over the course of the Exodus? Couldn't the Torah have been written in parts over a period of time?

Mesora: If you ask when the Torah was written, Rashi answers your question. He says that Moses received the Torah, commencing with "Genesis", and concluding with the very event of Moses' acceptance of the Ten Commandments, and the Written Law together with the Oral Laws. This makes sense. If you are of the opinion that Moses received the entire Five Books, this would pose great difficulties: The Five Books included all events yet to transpire, including the sins of the Jews, and Moses' responses to God on the Jews' behalf. What type of honest plea could Moses present, knowing years in advance what his plea and God's response would be? Knowing the exact outcome of his prayers, Moses would not really be praying. Many similar difficulties arise for both the people and Moses, had they learned all future events. Certainly they would be on guard so their depicted disasters would be avoided. In that case, the Torah would be false if they indeed avoided what God said would in fact happen. If they didn't avoid the Torah's predictions, then what type of free will did they have? Certainly not one deserving of punishment. We have an impossible series of events.

In truth, Moses received the Torah up to the event at Mount Sinai. As time went on, Moses wrote down more of the Torah in accordance with God's exact enunciations.

But, if you ask, "Could the Torah be man made?" I reply as follows: The people all attested to the miraculous event of Sinai. There was not one person that doubted it. Moses said later, (Deut. 4:9) "Guard yourselves and guard your souls exceedingly, lest you forget the things your eyes saw...", (Deut. 4:34) "all the signs and wonders which God has performed for you in Egypt as your eyes have seen", (Deut. 4:35) "You have been demonstrated to know that God is Elokim, there is no other besides Him", (Deut. 4:36) "From the heavens He made heard His voice to prove you, and on land He showed you His great fire and His words you heard from amidst the fire". If anyone doubted what Moses said, the Torah would not have been accepted. However, we see that the nation unanimously accepted all of these statements. They taught them to their children, grandchildren and great grandchildren. In turn, these descendants used this reason of unanimous acceptance of an event, as 100% proof of the event. Unlike all other religions, the Jews were not asked to accept "beliefs", or to "believe" fabrications, but Moses repeatedly confirmed that they all saw a demonstration of God's existence and selection of Moses as His prophet.

The only question is how we know that Moses' written Torah was in fact from God. This was not performed in front of millions as was Sinai. I believe this is where Moses' "beams of light" comes into the picture. We read in Exodus 34:29-35, "And it was when Moses descended from Mount Sinai, and the two Tablets of Testimony were in the hand of Moses when he descended from the mountain, and Moses did not know(1) of the light beaming from his face with His talking to him. Aaron and all the Children of Israel saw Moses, and behold his face beamed with light, and they feared to draw close to him. Moses called to them and then returned to him Aaron and all the princes in the congregation, and Moses spoke to them. And afterwards, all the Children of Israel drew close and he commanded them all that God spoke on Mount Sinai. And he finished from speaking with them, and he

placed a veil on his face. And when Moses came before God to speak with Him, he removed the veil until he exited, and he went out and spoke with the Children of Israel what was commanded. And the Children of Israel saw Moses' face, that Moses face beamed light, and Moses replaced the veil on his face until he came to speak with Him." What is the necessity for God to make Moses' face shine beams of light?

I believe this ongoing miracle was enacted to address the very point you question. Again it says, "And the Children of Israel saw Moses' face, that Moses face beamed light, and Moses replaced the veil on his face until he came to speak with Him." Even after Moses departed from God's presence, Moses was commanded by God not to replace the veil until the Jews saw the light beams on his face. This happened each time Moses spoke with God until he died. (Ibn Ezra, Exod., 34:35) This was to demonstrate God's continual endorsement of all Moses' words to the Jews, and that all his writings form God's Torah - not his own. A continuous miracle o Moses' behalf means God approves of Moses' actions. Had Moses deviated from God's intended words of Torah, God would certainly not sanction Moses with any miracle, allowing Moses to lead the people astray. God understood the people might suspect a leader of forming his own system. This notion was dispelled through such an overt, divine endorsement of Moses. We see the people feared to draw close to Moses, teaching that this phenomena was not natural, and could only be the product of the Creator. Only He could suspend laws of nature, creating such a miracle. Thereby, all the Jews knew that Moses was completely in line with God's will. Moses wrote only that which God instructed him to write. The entire Torah is divine. This very fact that Moses was to stay unveiled, displaying his face lit while communicating God's commands to the Jews, proves that the light was for the express purpose of endorsing all of Moses' words as reflecting God's commands.

Perhaps light is the form of this endorsement, for the reason that light - in this case - is merely a reflection. It is not originating in Moses. Someone's face has no ability to emanate light beams. So too Moses' teachings are reflecting God's word exactly - they are not his own thoughts.

The miracles' structure also teaches us of God's wish that man respect the Rabbis - the Jews were certain of Moses' relationship with God. From the very outset, God desired the system of Torah embody a teacher/student relationship. Moses received the Torah from God - his Teacher - and passed it to Joshua - his student. From Joshua, the Torah was transmitted to the elders, and then to the prophets and then to the men of the Great Assembly, as stated in the commencement of "Ethics of the Fathers". This relationship teaches that we must always return to Sinai to verify what authentic Torah is. Without Rabbinic tradition and unbroken lineage, we do not have Torah. For this reason, today, we discount anyone's claim to the authentic Kabbala - "accepted traditions". No one today can trace Kabbala's origin - student to teacher - all the way back to Moses.

All is not written down - all cannot be written down. Words alone cannot embody God's infinite wisdom. Perhaps this is one reason we also have an Oral Law. Torah is a system of "derivation". Through various principles, our Rabbis learned and continue to derive keen insights, philosophies, and structures of Halacha - Jewish law. These principles are indispensable tools required to lead us



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Divine Origin

RABBI MOSHE BEN-CHAIM

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down the endless path of wisdom where each step of the journey becomes more exciting. It is a system unknown to one alien to Talmudic study. It is a science where only intelligence rules, where solid, unshaken principles lay the foundation for future insights - where halachik formulations and axioms are more real than the physical world. The Talmudic scholar is not a skeptic, where he finds multiple possibilities as acceptable ends to his studies. No, the Talmudist earnestly digs, searching for principles and explanations for Torah law which are impregnable, definitive and exclusive solutions to a given problem. Only upon discovering the "single answer" is he satisfied. If he does not find this stability in his results, he is dissatisfied and continues his search until he does. He is aware that God's Torah is not based on "maybes", but it is built on very definite truths. This is why God is termed our "Rock." He is that Source of all knowledge which is the Unification of all ideas, where all knowledge is harmonious and complimentary. All natural sciences too are God-made, reflecting on each other, and providing greater understanding of our world - also working with definitive rules. This is what the Torah scholar seeks - definite, absolute principles explaining God's creation, His Torah laws, and His justice. The Talmudist knows it exists. His entire being is compelled to come closer to this truth. This is how God designed man.

We must note, without tutelage of a mentor trained in Talmudic thought and analysis, one has little or no chance of truly understanding the vast difference between a book,....and the unique Torah system. ■

Footnotes

(1) "Moses did not know of the light beaming from his face with His talking to him" teaches that this miracle was not for Moses, but for the Jews. They were in need of proof of God's sustained endorsement of Moses. Moses had no need for this light.

(2) The point in time when God enacted this miracle of Moses' beams of light supports our theory. This miracle was initiated upon Moses' receipt of the Torah, thereby teaching that the light was to support Moses' mission of successfully transmitting a Divine system.



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



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Isaac.

This generation is not the first to be accused of forcibly occupying Israel. An account dating back to approximately 350 BCE is recorded between the Ishmaelites and the children of Abraham's concubine Ketura, against the Jews, and before Alexander the Great. This historical account is located in the Talmud Sanhedrin, page 91a and reads:

"On one occasion, the Ishmaelites and the children of Ketura came to debate Israel in front of Alexander the Great saying, 'Israel belongs to both the Ishmaelites and the Jews, as it is written 'these are the children of Ishmael the son of Abraham, and it is also written, 'these are the children of Isaac the son of Abraham.' (The Ishmaelites intended to fully equate both children, Ishmael and Isaac). Upon hearing the accusation, a Jew, named Ben-Pesisa approached the Rabbis and said, 'allow me to debate the Ishmaelites. If they win, they will say they beat a nobody (thereby enabling a greater Jew to argue further), but if I win, they will say the Law of Moses defeated them'. The Rabbis gave Ben-Pesisa permission to debate the Ishmaelites.

Ben-Pesisa came before Alexander the Great and the Ishmaelites and said, 'from where do you derive your proof?' The Ishmaelites said, 'from the Torah.' Ben-Pesisa said, 'I too will derive proof from nowhere but the Torah. He said, 'the Torah teaches, '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.'

Ben-Pesisa concluded, 'If a father gives gifts to one of his sons in his lifetime, and then sends that son away from the other son, has the recipient of the gifts left to himself any claim?'

There is no further Talmudic debate on this topic. Sound reason reveals the Ishmaelites - and anyone for that matter - have no claim against the children of Isaac, the children of Israel. The land of Israel is 100% the possession of Israel. We might add that the Biblical borders define what the children of Israel own legitimately, not just limited politically defined borders. ■

God's Land without God?



Upon their initial conquest of Israel Moses taught the Jews a path devoid of Torah results in a poverty stricken life. This was exemplified by Mt. Ayval's barren state. If one chooses a Torah lifestyle, it results in all forms of wealth, as in Mt. Grizim's lush quality. Two goats are to be offered in the Temple each Yom Kippur. A Rabbi once explained that these goats represented two opposing lifestyles: One can follow a life dedicated to God, as one goat was slaughtered to His name, or a life devoid of God, destined to fatality. This was displayed by the scapegoat being lead through a desert to its certain death over the cliffs of Azazel.

Observant Jews view Israel as the land given to us by God - a haven secure for following His laws. To the observant Jew, God is essential to our land's objective. God created the Earth and gave us Israel. The existence of the world and following the Torah are both God's will. There is no separation of temple and state. The non-observant Jew sees Israel purely as nationalistic, similar to any people's land. God is not essential, as all decisions concerning the state are decided

politically. Both positions cannot be correct.

Just as Moses taught the example of two mountains, and as the Torah teaches via the two goats, now is the time to teach our people what path to select and why. The "why" is what is missing. As the Torah did not see fit to institute an annual commandment to take place on these two mountain tops, our choice to follow any command must be based on an analysis of fact. In all areas of life, observant or not, we act as rationally as possible - making decisions based on reason and proof. This is why a person carefully chooses the right school, from which doctor to accept treatment, and what business decisions to make.

Unfortunately, people are not rational when it comes to selecting an ideology. Observant Jews follow Torah either by understanding the proofs of God's existence, or without proofs. But not a single non-observant Jew has done the same. Each Jew owes it to him and herself to determine whether or not God exists, and whether He gave us Israel and the Torah. If we prove that God does exist, then we know he gave us Israel. We can now determine through His prophets' teachings how to live and to keep our land, and deal with our enemies.

Mordechai and Esther did not succumb, they followed the Torah even in the face of great danger. On Purim, God saved Mordechai, Esther, and the entire Jewish nation because they followed God's Torah ideals. We must do the same.

Mesora suggests that you who have learned the proofs of God's existence begin teaching this knowledge to any Jew who does not know these proofs. Give another Jew the opportunity to explore the tenets of Judaism. We are responsible for one another.

If you are non-observant, ask yourself one question: "Am I following what is true or what is false? Does God exist or not?" If this question does not matter to you, there's nothing more to be said. If however, you honestly seek answers to these question, read on. The contradiction any non-observant, Zionistic Jew must face is: "Why do I desire Israel as my land?"

What makes us a nation? Our history is accurate, we received the land and our nationhood from God who communicated with Abraham. This same God gave us the Torah for our own benefit.

To believe we have rights to Israel with no obligation to follow the Torah, is a clear contradiction.

Just as we make decisions in other areas, using analytic and objective criteria, let us decide rationally regarding Torah observance. The Torah suggests a lifestyle that is most enjoyable and beneficial to man. A lifestyle that



Moses and King Solomon chose for themselves.

Through thought and understanding they transmitted to Jews at that time the knowledge they wished to be learned by future generations. Wouldn't you like to actually KNOW whether our Torah is authentic? You owe it to yourself to finally prove it. If one believes in God and desires the land He promised exclusively by the words of the Torah, it is truly a contradiction to ignore His commands. Resolve your contradiction.

Why is there so much tragedy today? God determines the fate of the Jewish nation based on our adherence to Torah. If we abandon Him, He abandons us.

The Jewish people do not deserve God's land and His protection,...unless they follow God's Torah. We do not rely on God's intervention alone, but in the intelligent combination of action, prayer, and Torah adherence as exemplified by Jacob when he was hunted by his twin brother.

"Israel, you will not retain God's land without God."

Prove to yourselves the truth, God exists, God gave the Torah for our benefit. Study and keep the Torah. Country of Israel, trust God. Run the country according to Torah laws. God is a better advisor than any human ruler. God alone will decide our outcome. ◻