

## Defy Deification

"...the Egyptians could not eat bread with the Hebrews, for it was an abomination to Egypt." (Exod. 43:32)

The Jews were shepherds, and ate the Egyptian god. Their lives were guided by G-d's word alone. Although openly defying Egypt's deity, they did not compromise the truth, in favor of cultural acceptance.

Sounds familiar? Today should be no different.



ESTD  
1997

# JewishTimes

Dedicated to Scriptural and Rabbinic Verification  
of Authentic Jewish Beliefs and Practices

Volume III, No. 10...Dec. 26, 2003

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## Meketz

RABBI BERNARD FOX

"And it was at the end of two years and Paroh had a dream. And he was standing by the river." (Beresheit 41:1)

As the parasha opens Yosef is still in prison. Two years previously he had successfully interpreted the dream of Paroh's butler. Yosef had correctly predicted that the butler would be released from prison and

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## Responding to Religious Fallacy

# Tolerant Silence vs Concerned Education

RABBI MOSHE BEN-CHAIM

**Reader:** Dear Mesora, your article "Flaws of Christianity" (in this issue) is contentious nonsense that will cause hatred between Jews and Christians. Should Christians write articles saying, "Sinai was a fraud", or "Israel is an invalid state based on Zionist politics?" How will such wicked speculation help us as Jews?

Isn't there a principle that one must not say that which generates hate? I am often offended by your total insensitivity to anyone's beliefs but your own. Isn't being friendly and welcoming to all righteous men part of our law? Is it welcoming to deny what they so strongly believe?

How exactly do you know whether God spoke to anyone in the Torah other than it is so written? The same goes for Christians. Jesus said that he is God. Christians choose to say it. As long as it doesn't cause hate, then that is how they choose to

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# THE DREAMS of PHARAOH

RABBI ISRAEL CHAIT

Written by students

In the beginning of the book of Exodus Chapter 1 Verse 8 it states that "A new king arose on Egypt that did not know Joseph." There is an argument amongst the Rabbis. Rav says it was literally a new king. Shmuel says it was not a new king but rather the same Pharaoh, who acted as though he did not know Joseph and made new decrees against the Jews. The position of Shmuel seems difficult. A simple reading of the text would indicate it was merely a new king. Why did Shmuel feel compelled to understand the meaning of the

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# DREAMS of PHAROAH

RABBI ISRAEL CHAIT

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verse to such a strained interpretation. This explanation seems to stretch the simple meaning of the verse. It is obvious that Shmuel detected something in Pharaoh's personality that indicates that he pretended as though he did not know Joseph.

In order to properly analyze the personality of Pharaoh and his relationship with Joseph, we must examine Pharaoh's dream and how Joseph's interpretation led to his ascendancy to power. The dreams of Pharaoh can help us examine his personality. There are two causes of dreams. One is a dream of divine origin, a prophetic vision. Another cause, is the person's wishes or the thoughts of his unconscious. Pharaoh had two dreams. By analyzing and contrasting both dreams we should be able to determine the portion of the dream which is prophetic and the part which is an expression of his personality. The aspect of his dreams which are duplicative are obviously of divine origin. However, if we examine the portions of one dream which are not common to the other, said portion is not prophetic. It would understandably be an expression of Pharaoh's unconscious.

By analyzing the dreams we note one striking difference with respect to the dreams concerning the cows. Pharaoh sees himself as part of that dream. Genesis Chapter 41 Verse 1 states at the end thereof "...and behold I was standing above the river." Another unique aspect of this dream is that it states the origin of the cows. The cows were coming up out of the river. However, the dream of the bundles of wheat does not state their origin. We must understand; why does Pharaoh include himself in the first dream, and why does he envision the cows appearing from out of the river?

Another clue to Pharaoh's personality would be an analysis of his actions. Upon Joseph's interpretation of the dreams, Pharaoh's response seems overwhelming. He immediately appoints a despicable "Jewish lad, a slave" as his Viceroy, the second most powerful position in Egypt. He dresses Joseph in ornate clothing and extends him a regal coronation. Furthermore, when his subjects come to ask his advise when they were starving, he replies go to Joseph and whatever he tells you to do, abide by. It would seem rather unlikely that Pharaoh was willing to relinquish all control and credit, and suddenly bestow it upon Joseph. His response besides being overwhelming seems incongruous to Shmuel's interpretation of his later actions. At this juncture he seems to be a righteous individual

capable of appreciating and recognizing the good of Joseph. However, later after Joseph's death, there is a complete transformation of his personality and he denies Joseph's existence and in fact, acts ruthlessly to his people.

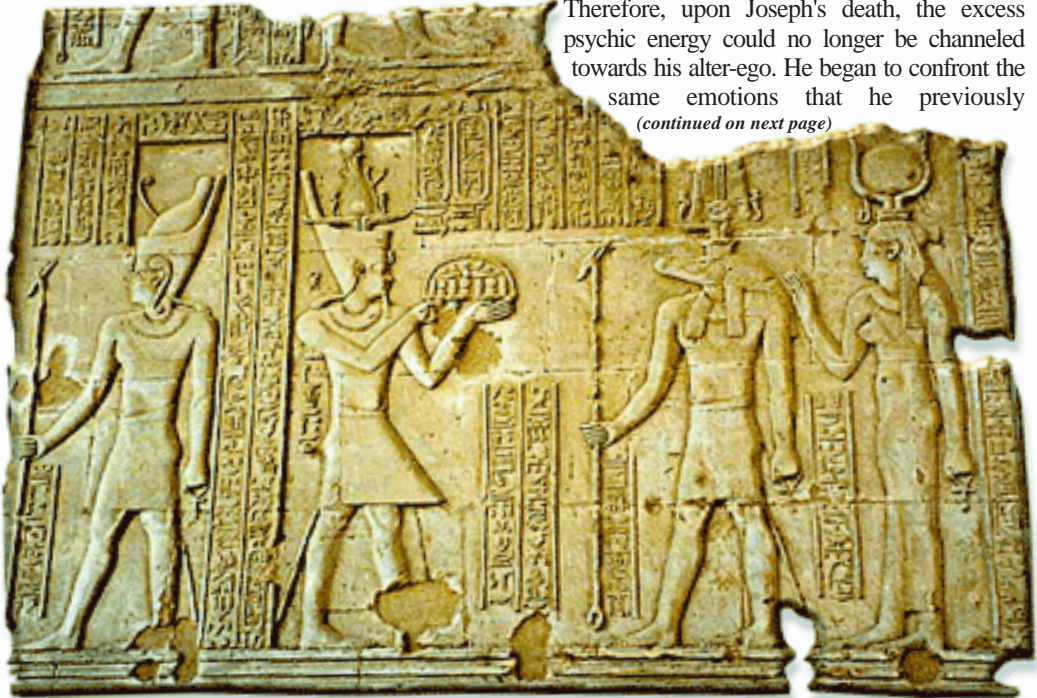
An understanding of the extraneous portion of his dreams can give us an insight into his personality and can demonstrate why seemingly incompatible actions are actually consistent with his character.

In his first dream the cows arose from the river. The Hebrew term for river that the Torah uses is *ye'or*. Rashi explains that this term is used because it is referring to the Nile. The Nile was the source of sustenance for the land of Egypt. Egypt is a dry climate and the Nile overflows and irrigates Egypt. The Nile thus represents the source for the fulfillment of the Egyptians' basic needs. However, in Pharaoh's dream he was standing "*al ha'ye'or*", above the Nile. This signifies that Pharaoh felt that he was 'above' the Nile. In his own mind he was more powerful than the powers of nature. Pharaoh considered himself a god. In fact, the Medrash tells us, that he even emptied his bowels without anyone knowing. He professed to be above the laws of nature. Thus, the most threatening occurrence to Pharaoh would be if he were not in total control. It would shatter his self image as a G-d. Thus, the

occurrence of a drought was a fearful event to Pharaoh. The Torah tells us *vaftapaem rucho*; his spirit was troubled. Unconsciously, he feared losing control. That is why in the dream he envisioned the cows coming out of the river. He feared a natural event that would be beyond his control. He thus sensed that Joseph's interpretation was accurate. He therefore had to come to grips with the possibility of losing control. However, Joseph presented him with the ability to maintain control. He realized that through Joseph he would be able to retain control and keep intact his image as a god. However, in order for him to view his reliance on Joseph as a situation akin to being in control, he was coerced into viewing Joseph as an extension of himself. Psychologically there was total identification with Joseph. Therefore, his response to Joseph was overwhelming. The deification of Joseph was not an abnormal response, but on the contrary it was necessitated by his identification with Joseph. It was an expression of his vision of Joseph as his alter-ego. This relationship reinforced his view that he was the most powerful force in the world. Therefore, when people asked him what to do, he quite naturally responded, "whatever Joseph says, do". It bolstered his image of being in control. Joseph's actions were merely expressions of his own power. Pharaoh and Joseph together, in his mind, were one entity. We can now understand Shmuel's explanation. After Joseph's death, Pharaoh, because of his psychological make-up, faced a terrible problem. Narcissism, the love of oneself, was a key characteristic of Pharaoh's personality. A narcissistic individual's psychic energies are directed towards the love of the self. However, when a person like Pharaoh, strongly identifies with another individual and views him as his alter-ego, that other person becomes a source of his narcissistic, psychic energy.

Therefore, upon Joseph's death, the excess psychic energy could no longer be channeled towards his alter-ego. He began to confront the same emotions that he previously

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T H E

# DREAMS of PHAROAH

RABBI ISRAEL CHAIT

Written by students

experienced. He felt threatened by the fact that he was really not in control. However, he could not use the defense mechanism of identification but instead resorted to denial. He was unable to confront the fact that Joseph really allowed him to retain control. Therefore, psychologically, in order to function without feeling threatened, he had to act as though he did not know Joseph. Any remembrance of Joseph or acknowledging Joseph's value was painful to his self image of being all powerful. Accordingly, not only did he have to act as though he did not know Joseph, but that denial coerced him to act in the opposite fashion. His remembrance of Joseph was so painful, it served as the source for his oppression towards Joseph's people, the children of Israel.

Therefore Shmuel stated, a new king is only viewed as new, in terms of his actions. However an analysis of Pharaoh's personality indicates that on

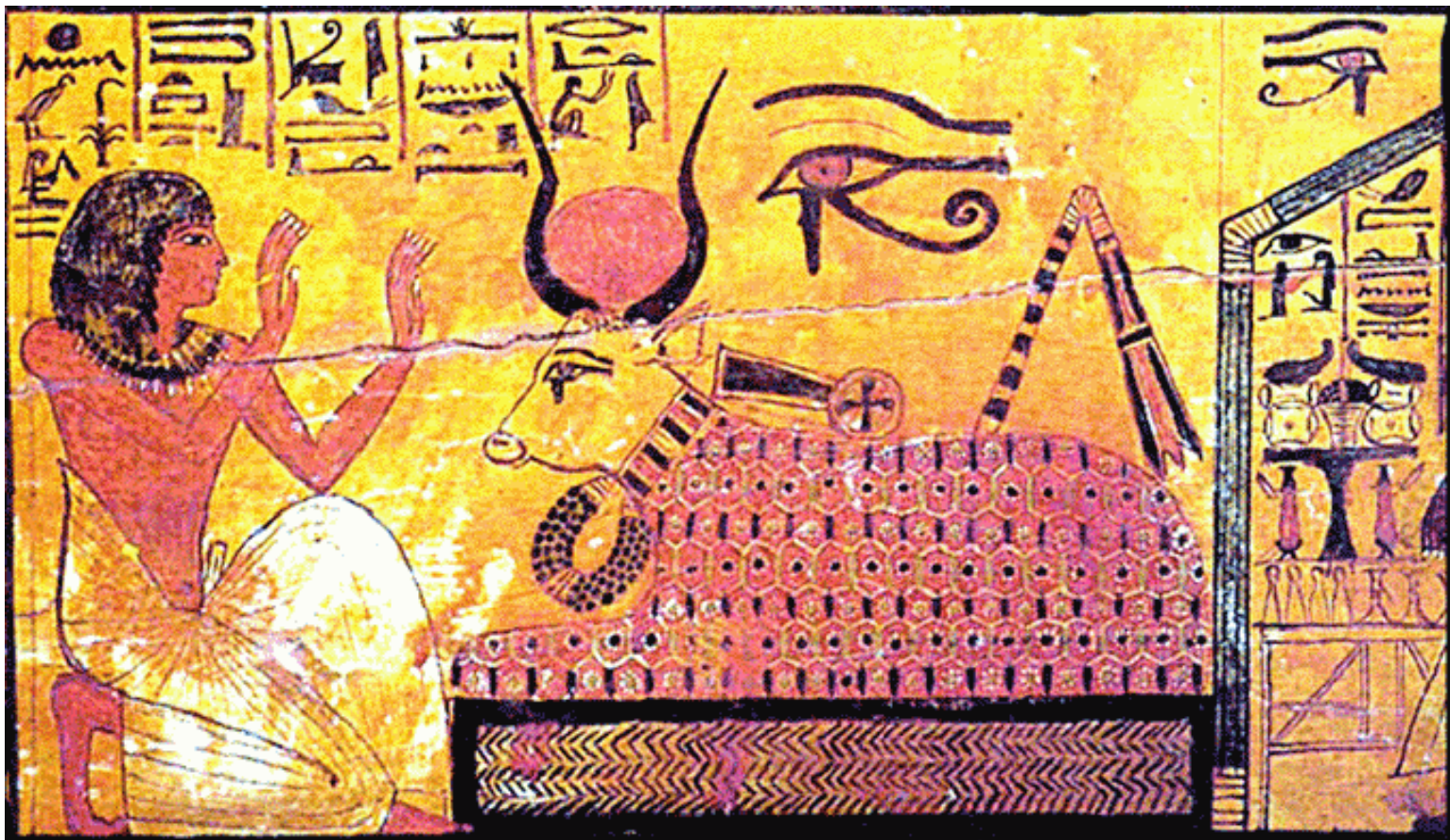
the contrary, it was the same Pharaoh. That is why the Torah specifically articulates that the new king did not know Joseph. If he was truly a new king the statement would be redundant. The Torah is really offering us an insight into his nature.

An example of this type of psychological mechanism is evident in Christianity. The Christian hates the Jew for ostensibly killing his G-d. However, this is indicative of a psychological defense mechanism. The Christian can not admit that we gave them their G-d, since Jesus was Jewish.

Jacob upon meeting Pharaoh was keenly aware of Pharaoh's true nature. His response to Pharaoh's inquiry with respect to his age seems rather lengthy and irrelevant. Genesis Chapter 49 at Verse 9, "And Jacob said to Pharaoh, the days of the years of my sojourning are 130, few and bad were the years of my life and I have not reached the days of the years

of the lives of my fathers, in the days of their sojourns." Nachmanides questions this rather lengthy response. However, based upon our insight into Pharaoh's personality, it is understandable. A person who perceives himself as all powerful and god-like, feels threatened by someone who possess something that is desirable, which he does not have. Jacob realized that Pharaoh had such a personality. He sensed that Pharaoh, when questioning his age, noted he was an elder and was asking more, out of a sense of envy rather than curiosity. He sensed that he possessed something that Pharaoh desired. Accordingly, Jacob who was old, at a time when people were not living so long, responded based upon this perception. He stated that he was not so old, and that he did not have a good life nor live as long as his fathers. He attempted to dispel any envy that Pharaoh may have had. He did not want to entice Pharaoh's anger by giving him any cause for jealousy. Therefore, his lengthy response was appropriate and warranted, considering the circumstances.

It also explains the blessing that Jacob bestowed upon Pharaoh. Rashi tells us that he blessed him that the Nile should rise to greet him whenever he approaches it. Jacob was aware of Pharaoh's personality. This blessing Pharaoh truly cherished. It represented that even the most powerful phenomenon of nature would be subordinate to his control. □



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# Responding to Religious Fallacy

# Tolerant Silence

## VS

# Concerned Education

RABBI MOSHE BEN-CHAIM

view life, and YOU and I should be respectful and not shed blood.

Where is it written that in all human circumstances, you must say to those who like to befriend our people, that their beliefs are invalid and only ours are right? Where does it say that the words of your mouth may be words that incite hate? Where does it say that the arrogant assertion of our own beliefs to the larger community of all religions is walking humbly with God?

**Mesora:** I preempt my response by reminding you that without compromise, we adhere to G-d's Torah, proven to be divine via the mass Revelation at Sinai. No other religion contains a valid proof as Sinai. In the Torah, G-d prohibits above all else, the practice of idolatry. This has many forms. A most prominent expression is the deification of man, as portrayed in the form of Christianity. Nothing could be further from reality, that G-d has any connection whatsoever with physical properties. G-d created the physical world, and cannot be ruled by, or conformed into physical creation. G-d commands mankind, not just Jews, that we must educate ourselves against following our idolatrous, unsupported fantasies, and adhere to only what is rational and true. G-d also warned man not to alter the Torah, and not to follow false prophets, who are defined as those who alter the Torah. Jesus violated these laws of G-d, and Christianity violates these tenets. It is clear: G-d's will is that His law be publicly known, and followed by all mankind.

Silence is no option, as G-d Himself was not

silent on these issues.

You ask, "Isn't there a principle that one must not say that which generates hate?" Of course one must not create discord. However, we do not sacrifice truth, because others might become upset. If we know someone will not listen to ideas, it would be pointless to talk to him.

In every area of our lives, we are to strive towards the knowledge of truth. G-d created all mankind, and desires the good for each member. He placed the Jew as the one who engages in G-d's Torah, to teach the world. The true good for the Christians is to be taught that their beliefs are just that, beliefs, with no proofs. They should be treated with respect, as should all mankind. Teaching a Christian not to deceive himself with his belief does not violate respect. In fact, it is the greatest respect to show concern. An honest Christian will appreciate a Jew's attempt to enlighten him.

There cannot be many religions, for the simple reason that there are not many "men". I mean that mankind shares one singular design, regardless of race or religion. Just as man's physical nature is identical across all races and cultures, so too, his psychological design is identical. There can be only one 'best' life for man, and Revelation at Sinai is the only event where G-d gave a religion to man. This system is for all mankind - Jew and Gentile alike. It is G-d's desire that the Jew impart knowledge of truths to the world. This does not only mean teaching new ideas to the unlearned, but it also requires exposing them to fallacies inherited from their fathers. It is out of a concern and desire to fulfill G-d's will that we teach Gentiles G-d's truths, just as we teach our own brothers. At times, hearing the truth may upset someone. This is expected. Man cherishes beliefs held onto for so long. We can only hope that this disheartened feeling is soon replaced by enlightenment.

I do not suggest that we approach others with our views without first being asked, but rather, make them available, should they should inquire. But for purposes of our website, we are addressing our fellow Jews, as we have a separate Torah obligation to continually teach and rebuke or Jewish brethren. If a Christian happens upon our site, and inquires, we spend equal time discussing matters with him, and we have. We have also received thanks from Gentile visitors for our efforts. An honest, truth-searching person will appreciate our time in discussing ideas with him - be he Jew or Gentile. Whether we are wrong or right on a given point, another person will appreciate our genuine concern for his well-being.

You say, "Is it welcoming to deny what they so strongly believe?" I ask you, would you like to believe a potion is a cure, when in fact it is a

poison? Should I not tell you what is against what you "so strongly believe"?

You switch your arguments. First, you accuse us of talk which you feel stirs hatred. And this is your criterion for us to remain silent. Then, you question whether "God spoke to anyone in the Torah other than it is so written." You imply if it is in fact true that G-d spoke only to the Jews, then Christianity would be false. Here, you are correct. If you study Revelation at Sinai, you will arrive at the conclusion that Judaism has what other religions do not, i.e., proof of G-d's revelation. All other religions are based on the words of one man, claiming to have been addressed by G-d. Such a claim is bereft of proof, and a rational person should not live his entire life by such unsupported claims. Similarly, one should not live his life according to anything unproven. This is foolish, and leads to harming one's self.

You write, "Where is it written that in all human circumstances, you must say to those who like to befriend our people, that their beliefs are invalid and only ours are right?" Again, we are not out to proselytize the world. Regarding other religionists, we take a reactive role, not a proactive one. Additionally, we are not concerned that "we are right". This is infantile thinking. We also do not make considerations towards those who wish to befriend us, if those considerations will keep them away from truth. The Jew's concern is G-d's will: that others share this good fortune of G-d's Torah. If one does not care for another human being, be he Jew or Gentile, this person is highly flawed. He is simply concerned for his own happiness, and not others. He is selfish to the highest degree.

Remaining quiet so as not to create waves is an attempt to selfishly live happily, while others walk in darkness. When asked, we must respond with truth, assisting others in the same manner our teachers assisted us.

If you are concerned for your fellow man, you will follow G-d's philosophy of showing concern for others in the form of educating them in new truths, and helping them to see through fallacy. If someone does not want to hear it, that is his or her choice, and it is advisable not to pursue discussion. However, a Christian who is open to benefiting himself, will listen to all new ideas, and will not defend, even his religion, when he sees truth. Even if he continues to disagree, he should appreciate our concern for his good.

G-d's Torah says that eventually, all men will call unto G-d. G-d desires all mankind to arrive at truth. This means there is only one truth, i.e., one religion. This also means that those who possess this correct religion must teach it. ■

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# Meketz

RABBI BERNARD FOX

restored to his position serving Paroh. He had asked the butler to intercede, on his behalf, with Paroh. But the butler had forgotten Yosef and had not brought his case to Paroh's attention. Now, Paroh has a dream. He is troubled by this vision and seeks an interpretation. The butler is reminded of his own premonitory dream and Yosef's accurate interpretation. He tells Paroh of his experience and Yosef is brought to Paroh.

Yosef provides Paroh with an insightful and exact explanation of the dream. This episode results in Yosef's redemption and immediate appointment as Paroh's foremost minister.

The Chumash emphasizes the passage of two years from Yosef's interpretation of the butler's dream and this episode. Rashi maintains that this two-year delay in Yosef's rescue was a punishment. According to this interpretation it seems that Yosef was overconfident. He felt that through the relationship he had forged with the butler he had secured his own rescue. Hashem undermined Yosef's plan and caused the butler to forget Yosef. The Almighty taught Yosef that even the best plan can be ineffectual. We can have no security without the help of the Almighty.[1]

Rabbaynu Avraham ben HaRambam offers another explanation for the two-year hiatus. He argues that Yosef's redemption and appointment to a high position was made possible as a result of this delay. If the butler had immediately approached Paroh and pleaded Yosef's innocence, what would have been the outcome? At best, the butler would have convinced Paroh that Yosef had been unjustly imprisoned. This may have



resulted in the restoration of Yosef's freedom. However, Yosef would have lost the opportunity to meet Paroh and make a personal impression. Instead, the butler completely forgot Yosef. On the occasion of Paroh's dream the butler suddenly remembers Yosef and his unpaid debt to this Hebrew. He encourages Paroh to seek Yosef's help. Yosef meets with Paroh personally and impresses the ruler. As a result, Yosef becomes the virtual king of Egypt. From this perspective the two-year delay was not a punishment. It was a blessing.[2]

**“And Yosef answered Paroh saying, “It is not me. The Lord will answer concerning Paroh's fortune.”** (Beresheit 41:16)

Yosef is called upon to interpret Paroh's dream. Yosef begins with a disclaimer. He explains that it is not within his power to determine the interpretation of Paroh's vision. Only the Almighty can provide an explanation of the dream.

Rashi and many other commentaries seem to see in Yosef's words an expression of humility. Yosef realized that he was not capable of explaining Paroh's dream through some personal power of

insight. He was the vehicle of the Almighty. Any interpretation that would be forthcoming will be a message provided by Hashem. Furthermore, Yosef did not want to glorify himself or mislead Paroh. He wanted Paroh to realize that it was not he, Yosef, providing the explanation. The answer would come from Hashem.[3]

Other commentaries, including Gershonides, interpret Yosef's disclaimer in a different manner. Yosef had not yet heard Paroh's dream. He could not know the message he would provide Paroh. Perhaps, the dream would contain the good tidings. It was also possible that the dream would be a message of disaster. Yosef wanted Paroh to know that he was only the messenger of the Almighty. Yosef could not determine the nature of the message. Paroh should not be angry with Yosef, if he was displeased with the interpretation.

It is also possible that Yosef had another concern. The Egyptians were primitive and superstitious. In some primitive cultures it was apparently believed that the interpreter exercised some influence over the message contained in a dream. Yosef knew that if Paroh held this belief, a great danger existed. An interpretation of ill tidings would be blamed upon Yosef. Yosef wanted to address this issue from the onset. He told Paroh that the interpreter did not influence the meaning of the dream. The dream had an objective meaning. The role of the interpreter was merely to unravel the meaning.[4]

**“And Paroh gave Yosef the name Tzaphnat Paaneach. And he gave him Asenat, the daughter of Poti-Phera, the priest of Ohn, as a wife. And Yosef went forth to oversee Egypt.”** (Beresheit 41:45)

Yosef interprets Paroh's dreams. The dreams foretell that Egypt will

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# Meketz

RABBI BERNARD FOX

experience seven years of bountiful harvests. These will be followed by seven years of scarcity. The dreams imply a response. Paroh should collect the excess harvest from the first seven years and create a ready store for use during the years of scarcity. Paroh is impressed with Yosef's interpretation of his dreams. He appoints Yosef as his minister. He places him in charge of the preparations suggested by the dreams. He changes Yosef's name and he gives Yosef a wife.

Our pasuk describes this wife as Asenat, the daughter of Poti-Phera. Our Sages comment that this Poti-Phera was Potiphar.[5] Potiphar was Yosef's former master. He purchased Yosef from the traders that had brought him to Egypt.

It seems strange that Paroh would suggest that Yosef marry the daughter of Potiphar. In order to understand the odd nature of this choice, we must review a previous incident. Yosef was Potiphar's servant. Potiphar placed Yosef in charge of his entire estate. Yosef served Potiphar loyally. Potiphar's wife was infatuated with Yosef and repeatedly attempted to seduce him. Yosef resisted these advances. Eventually, Potiphar's wife succeeded entrapping Yosef in a compromising situation. She maneuvered Yosef into a situation in which they were alone. Again, she attempted to seduce Yosef. He rebuffed her advances. However, she grabbed Yosef's cloak. Yosef freed himself and fled. He left his garment in the hands of Potiphar's wife. She claimed that Yosef had attempted to seduce her. She offered, as proof of her accusation, Yosef's garment. Potiphar reacted by removing Yosef from his household and placing him in prison.[6]

It is odd that Paroh would choose, as Yosef's wife, Potiphar's daughter. This was the one family in Egypt that most resented Yosef.

In order to understand Paroh's decision, we must answer another question. Yosef was accused of attempting to seduce or rape Potiphar's wife. It is odd that Potiphar placed Yosef in prison. Yosef was a servant. His master had treated him benevolently. An attempt by Yosef to seduce or rape Potiphar's wife represented an unimaginable sin against his master. We would expect Potiphar to demand Yosef's execution. Why did he merely remand Yosef to prison?

Sforno explains that Potiphar trusted Yosef. He did not believe that Yosef would attempt to seduce or rape his wife. Instead, Potiphar suspected his wife of fabricating Yosef's crime. However, he was confronted with a dilemma. He could not disregard his wife's public accusations. This would discredit her and shame her and his family. He could not execute Yosef. This would be an inexcusable injustice. Therefore, he spared Yosef's life and instead, placed him in prison.[7]

Now, we can understand Paroh's decision. Paroh wished to appoint Yosef as his minister. However, he faced a problem. How could he appoint a convicted criminal to a high ministerial position? He needed to clear Yosef's name. Paroh knew that Potiphar, himself, doubted Yosef's guilt. This provided Paroh with the opportunity to clear Yosef's name. He gave Potiphar's daughter to Yosef as a wife. This marriage communicated a message. Even Potiphar acknowledged Yosef's innocence. The proof was his willingness to allow his daughter to marry Yosef. With this marriage, Yosef was vindicated and fit to serve as Paroh's minister.

**"Yosef saw his brothers and he recognized them. He disguised himself and spoke to them harshly, and he said to them, 'From where have you come?' And they said, 'From the land of Canaan, to purchase food.' Yosef recognized his brothers, but they did not recognize him."** (Beresheit 42:7-8)

Yosef was personally responsible for the distribution of all provisions in Egypt when his brothers came to Egypt to purchase food. Yosef immediately recognized them and disguised his behavior so that they would not realize that he was their brother. His subterfuge was successful and he was not found out.

Rashi explains that Yosef was much younger than his brothers. When they had parted he did not yet have a full beard, whereas his brothers were mature adults. When the brothers arrived in Egypt, they were confronted with a bearded minister. They did not recognize their younger brother.[8]

Radak provides an alternative explanation for the brothers' failure to recognize Yosef. Strong psychological forces prevented the brothers from realizing that they stood before Yosef. The brothers had sold Yosef, and assumed that he was either dead or a lowly slave. They never doubted the effectiveness of their plan. Although they repented for the evil of their actions, they assumed that their destruction of Yosef had been complete. Radak explains that at this initial meeting the brothers observed a resemblance between the minister and their lost brother. However, they immediately rejected the implications of this observation. They just could not envision Yosef in a position of power and rulership. This prejudice provided Yosef with the opportunity to effectively disguise himself.[9]

On a deeper level, it should be noted that the original reason for the brothers' resentment of Yosef was because they perceived within him a

boastful attitude. They could not accept that Yosef could be superior, or had a right to exercise control over them. Dominated by these feelings, they were now unable to recognize Yosef in the very relationship that they dreaded.

The Radak further explains that Yosef went to great lengths to assure that he would be reunited with his brothers. As senior minister in Egypt he was not obligated to personally distribute provisions. He assumed this responsibility because he wanted to personally meet every individual requesting food. He knew that as the famine continued, his brothers would eventually be forced to travel to Egypt to seek provisions. Through personally distributing these supplies, he would be assured of meeting his family.[10] □

[1] Rabbaynu Shlomo ben Yitzchak (Rashi), Commentary on Sefer Beresheit 40:23.

[2] Rabbaynu Avraham ben HaRambam, Commentary on Sefer Beresheit 40:15.

[3] Rabbaynu Shlomo ben Yitzchak (Rashi), Commentary on Sefer Beresheit 41:17.

[4] Rabbaynu Levi ben Gershon (Ralbag / Gershonides), Commentary on Sefer Beresheit, (Mosad HaRav Kook, 1994), p 229.

[5] Rabbaynu Shlomo ben Yitzchak (Rashi), Commentary on Sefer Beresheit 41:45.

[6] Sefer Beresheit 39:1-20.

[7] Rabbaynu Ovadia Sforno, Commentary on Sefer Beresheit, 39:19.

[8] Rabbaynu Shlomo ben Yitzchak (Rashi), Commentary on Sefer Beresheit 42:8.

[9] Rabbaynu David Kimchi (Radak), Commentary on Sefer Beresheit 42:7.

[10] Rabbaynu David Kimchi (Radak), Commentary on Sefer Beresheit 42:6.

# Dream Interpretations

JOSEPH'S

RABBI MOSHE BEN-CHAIM

In Genesis, 41:1, we read of the dreams of Pharaoh. He saw seven lean cows swallow up seven fat cows, and no enlargement could be seen in those lean cows. After waking and falling asleep a second time, Pharaoh dreams again, of seven full ears of grain being swallowed by seven thin ears, and again there was no telling that the thin ears swallowed the fat ones.

Pharaoh awoke and called to all his interpreters, but none could offer a pleasing interpretation until Joseph was summoned to interpret.

Joseph told Pharaoh the following (Gen, 45:25):

"25: The dream of Pharaoh is one, that which G-d plans to do has He shown to Pharaoh. 26: The seven good cows represent seven years, and the seven good ears represent seven years, it is one dream. 27: And the seven lean, bad cows that came up after them are seven years and the seven withered ears blown by the wind are seven years of famine. 28: This is the matter which I had told to Pharaoh, what G-d plans to do He has shown to Pharaoh."

Joseph continues to tell Pharaoh that first, there will be seven years of plenty, followed by seven years of great famine, and the famine will be so severe as to wipe away the memory of the plenty. Joseph explains why the dream was repeated, as G-d was to enact the plenty and the famine immediately. He then advises Pharaoh to store the plenty in preparation, thereby making Pharaoh in control of all produce.

The questions which arise are as follows:

1) What did Pharaoh see in Joseph's interpretation which satisfied him, as opposed to the Egyptian interpreters? The interpreters said that Pharaoh will have seven daughters and bury seven daughters. Joseph said the seven represented years of plenty and famine. What is more satisfying in Joseph's interpretation?

2) In his interpretation, Joseph does not keep to the order of things. His first interpretation is in passage 27, where he commences with mentioning the famine. But this takes place 'after' the plenty, so Joseph should have commenced with explaining that the fat cows or ears represented plenty. But he didn't. Why?

3) Very significant is Joseph's statement in

passage 28, "This is the matter which I had told to Pharaoh, what G-d plans to do He has shown to Pharaoh." As if to say, "you see Pharaoh,...I have now proved what I was saying, that this is from G-d". It seems from this passage that Joseph contented himself that he had successfully proven to Pharaoh - already at this point - that it is G-d's plan. This would mean that in these words alone Joseph feels he has already convinced Pharaoh that the dreams are from G-d. My question is, what in his words convinced Joseph that he made his point clear?

A closer look at Joseph's words gives us the answer. Notice that Joseph repeats one element, "it is one dream". This repetition indicates what Joseph is trying to drive home in Pharaoh's mind, and this element is what is not mentioned by Pharaoh's astrologers.

Joseph differed from the astrologers not so much in the dream's content, but in his explanation of the style of the dreams. Joseph showed Pharaoh that his dreams were exact duplicates, a phenomena which does not have its source in human dream dynamics, but rather, something only possible when emanating from a Divine Source - G-d. Pharaoh was wise enough to see this as true. The proof of this explanation is not only Joseph's repetition, but in the fact that Joseph concluded to Pharaoh midstream in his explanation, that this is already proof enough that your dreams are Divine. Joseph said "This is the matter which I had told to Pharaoh". Saying in other words, "you see,...it is true." Joseph went on with the rest of the interpretation, but not as a proof of Divine origin. Joseph was convinced that this element of exact repetition proves that the dreams were from G-d. He therefore interrupted his interpretation to impress this upon Pharaoh.

While discussing this explanation with a friend, he quoted verse 41:32 later on, where Joseph said that the doubling of the dreams is to teach Pharaoh that the matter is imminent, and not as I suggested, that it is to teach a divine pattern normally not seen in dreams. Perhaps this question did not bother me as much as the dreams bothered Pharaoh! But it was a good question. However, I then came across an Ibn Ezra which says the doubling of

the dreams teaches imminence, is derived not from the dreams' duplication per se, but from the doubling in "one night". According to Ibn Ezra, had the dreams been identical, but took place on separate nights, we would not learn of the imminence factor. Repeating dreams can take place over time, but Pharaoh's dreams occurred in one night. This taught imminence of the years of plenty and the ensuing famine. But identical dreams are from G-d according to Joseph. The other idea of imminence is why they both came in one night's sleep, and not over a few nights. This Ibn Ezra allows our original explanation to remain in place. Joseph was in fact stating that the identical nature of the dreams - not the fact of a single night's occurrence - taught the divine aspect.

Ramban, quoting Rabbi Eliezer, says that the one fact, that there were two dreams of cows and grain teaches that the matter was true and fixed. The second fact that both dreams occurred in a single night teaches that it is imminent. Again we see that there is a separate element of two distinct objects, cows and grain. This teaches a separate concept, according to Joseph, that the matter is of divine origin.

We see that Joseph dreamt of the sheaves and stars bowing to him. The wine steward and baker had similar dreams too, and Pharaoh also had two similar dreams. This consistent pattern of duplicating dreams reveals to us that such dreams are divine, and something which Joseph detected in each case, arriving at his determinations in all three instances that each dream was divine.

The reason why Joseph commenced with interpreting the famine aspect first, was that Joseph desired to be freed from prison and avert this catastrophe. His calculation which proved intelligent, was to hit Pharaoh with bad news before the good news, even though this distorted the order. Joseph is known as the chief psychologist in Jewish history, and he knew that people will attach themselves to the first element of news, even if followed by good tidings. By presenting Pharaoh with the stark reality of an utter and imminent famine, Joseph intended to render Pharaoh helpless, and in need of one who could save him - in need of a Joseph. □



# Pharaoh's Wisdom

RABBI MOSHE BEN-CHAIM

In Genesis, 41:45, we find that after Pharaoh sees the undeniable brilliance of Joseph, Pharaoh selects Joseph to be his second in command over Egypt. The passage states three ideas, 1) Pharaoh changes Joseph's name to Zaphnas Paneach, 2) he gave Asnas, the daughter of Poti-Phera (now subtly referred to as Priest of Ohn) to Joseph as his wife, and 3) Joseph goes out on Egypt (to rule).

We have a mesora - a tradition - that when one pasuk (passage) contains many points, they must all be related, as they have been decided by G-d to be placed in a single verse.

We then have the following questions:

- 1) What is the connection between all the points in this passage
- 2) Why give Joseph the daughter of Poti-Phera? Didn't his wife accuse Joseph of attempted rape? Wasn't there a better choice of a mate, if he must have a wife?
- 3) Why is Poti-Phera suddenly referred to as a "priest"?
- 4) What does Joseph "going out on Egypt" have to do with anything?

With a little consideration, the answers leap from this passage.

Pharaoh was in his position - not without intelligence. Upon summoning Joseph from prison to interpret his dreams, Pharaoh was cognizant of the future political problems faced

with elevating an imprisoned Jew to viceroy status. More to the point, Pharaoh was appointing one accused of rape. This would not wash well with his subjects, or his country. How would Pharaoh deal with this?

I believe with the following answer, we unveil insight into Pharaoh's wisdom.

Pharaoh attempted to dispel any rumors of Joseph's ill repute by giving him this specific woman for a wife. Who in their right minds would believe that Joseph attempted rape on a woman, the wife of Poti-Phera, and then marries her very daughter? Pharaoh caused Egypt to believe that the rape accusation was not true. Further, Poti-Phera's wife would no longer accuse Joseph, as any accusation would bring shame to her daughter, and to herself. In addition to silencing the wife of Poti-Phera, Pharaoh sought to silence Poti-Phera himself. What do people desire more than anything else? More than money? Power. Pharaoh again displayed his cunning by granting a status of priest to Poti-Phera, in exchange for his silence. Finally, Pharaoh's changing of Joseph's name was an attempt to transform his Hebrew slave reputation, into an Egyptian icon. One's name creates a perceived status.

We now see how these ideas are all connected, and why G-d desired them to be in one passage. All of the elements in this passage

aim towards Pharaoh's one goal. But what about "Joseph going out on Egypt"? What is the Torah's lesson of placing it here? I believe it is to show that regardless of Pharaoh's success in rendering Joseph into a leader acceptable by the Egyptians, Joseph never shed his identity as "Joseph the Righteous". It was still "Joseph" who went out upon Egypt, and not the fabricated, Egyptian veneer created by Pharaoh.

It is enlightening to see the precision of the Torah - how it is written so sparingly. Just enough information is revealed to suggest the problem, and just enough for the answer. It is brilliant that those very statements which cause the problem, are in fact, clues to the answer. ◻





# THE FLAWS *of* CHRISTIANITY

## A DEVIATION *from* G-D'S WORDS

RABBI MOSHE BEN-CHAIM

*Many people anticipate a certain, false happiness during the holiday season. From the lights and decorated trees, to the gifts and parties that smother many in imagined "holiday cheer". Of course, it is the media and those in search of this temporary, seasonal happiness that promote these seductive and simulated sensations. Should we allow our lives to be permeated and guided by what is popular? Are we to simply follow the crowd, without questioning our beliefs?*

*Our souls are at stake, and our limited time here in Earth demands that we take stock in what our actions and beliefs must be. Are we living life properly, what our Creator asks, what is truly best for ourselves? We must realize the false notions we harbor, be we Jew or Gentile. It is imperative that we all question these popular notions and not blindly coast through life, losing what could be a marvelously inspiring and enlightening existence. What a tragic loss of G-d's gift of life to each of us, if we do not engage our intelligence, given to man and no other creature. G-d desires that we use this intelligence in the most important of all areas - our belief in Him and His plan for mankind.*

*I fear some Gentile and Jewish readers may become inflamed with feelings of religious persecution when reading this paper. This is not my intent. Had only the books of Christianity remained with no adherents, this paper would be equally needed. The purpose of this paper is to elucidate the basic flaws of Christianity in order to benefit both Gentile and Jew, who find baseless appeal in its false notions. I hope through the analysis presented, you recognize my intent is to dispel false notions, not to mock a group of people. No gain is realized when one attacks an individual. Christianity predates all Christians alive today. Therefore, the critique presented is one of an ideology, not of individual adherents. My wish is to increase your understanding of G-d's words, His desire is for our good, and to display what is contrary to the Torah system.*

### I. ESSENTIAL FLAWS IN CHRISTIANITY'S TENETS

#### **Christianity claims G-d Spoke with Jesus**

It is essential that you become fully aware of the historically proven event at Mount Sinai where G-d demonstrated His existence and selected the Jews to adhere to His Torah. This event was witnessed by approximately 2.5 million people, a proof not duplicated in any other culture or religion, and recorded in Deuteronomy 4:9-15. It is impossible that history contain the account at Sinai where the Jews heard an intelligent voice emanating from the fiery mount Sinai, seeing no physical source, and that such a story be accepted by the world through the present - were it false. Had Sinai never occurred, it would not be accepted back then, nor would it survive through time. Had Moses lied, and attempted to convince individuals they saw such a miracle, they would view Moses as a fraud. Imagine someone telling you that you were at an event that you didn't attend, that there were 2.5 million others there, and that specific miracles occurred. You would view the person as bizarre, and he would have absolutely no success at convincing you or others that you witnessed that which you did not. The unanimous acceptance today of this event as history - not only accepted by Jews - confirms its truth. Concocted stories of a peoples' history, witnessed by

millions, are not unanimously accepted. Sinai occurred. G-d selected the Jews and no others, and He gave a law not ever to be altered. G-d selected the Jews through an awesome event to serve for the precise purpose of a proof. Judaism is not based on belief. No science is.

Not only does reason deny acceptance of all other religions, but G-d's very words attest to the fact that Judaism will be the one eternal and exclusive religion:

Deuteronomy, 4:33,34: "Has any people heard the voice of G-d speaking from amidst fire as you have heard, and lived? Or has G-d miraculously come to select one nation from others with miracles, signs and wonders, and with war, and a mighty hand and an outstretched arm and with great awesome deeds, as all that Hashem your G-d did for you in Egypt in front of your eyes?"

Here, Moses reminds the Jewish people here of their selection. G-d selected the Jews from all other nations. This was never performed for any other nation. Christianity does not accept G-d's selection of the Jewish nation. Christianity denies G-d's very words. They concoct stories of supposed miracles which Jesus performed. But any individual can suggest G-d spoke to them, or that they performed miracles. There is no way to disprove such lies. But be mindful, nor is there any way to prove them. All religions are based on individual testimony, as this is something others cannot disprove. It is a safe position. Not Judaism. Judaism is based on historic events witnessed by millions.

#### **Christianity Claims G-d Became Physical**

The notion of G-d becoming physical is an impossibility. He Who created all of physical existences, is the One Being not subject to those laws. G-d governs all physical matter. To suggest G-d can become physical and be subject to His own physical laws, means that He does not control the universe. A clear contradiction and impossibility.

#### **Christianity Claims Jesus Died for Other Peoples' Sins**

Deuteronomy, 24:16; "There will not be killed fathers for sons (sins, nor) are sons killed for father's (sins). Each man in his own sin will be killed."

This verse teaches that the theory of the death of Jesus on behalf of others' sins, is contrary to G-d's own words. G-d's system is just, only the one who sins pays the price, not another. G-d teaches us intellectually sound ideas that are reasonable and conform with justice.

#### **Christianity Endorses a "Blind Faith" System**

Belief can be used for any idea or religion. Belief seeks no support from reality. Christianity teaches what is not real. Contrary to Christianity's own goals, they teach that defectors, finding other religions more emotionally appealing is proper. Christianity's tenet of "blind faith" would require them to allow Christians to follow another religion and deny Jesus, if they followed faith. How can they argue? They are not based on reason, so a system of faith other than Christianity cannot be argued as wrong. An incoherent and contradictory position. If however Christianity attempts to lodge reason to justify Christianity as the supreme religion, they thereby deny their principle of blind faith, as they have demonstrated an attempt to justify their religion via reason, and not faith.

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# THE FLAWS *of* CHRISTIANITY

## A DEVIATION *from* G-D'S WORDS

RABBI MOSHE BEN-CHAIM

### Christianity Denies our Use of G-d-given Intelligence

In the most important of all areas - our belief in G-d's word - Christianity asks us to abandon reason. Sinai was orchestrated by G-d to achieve a proof of G-d's existence and His desired system for man. No other religion can make such a historically proven claim. G-d intended man to use his reason and arrive at the correct life. Christianity asks man to violate G-d's intent and abandon reason, living by faith.

### Not Observing G-d's 7 Noachide Laws is a Sin Against G-d

Christianity's laws oppose G-d's will that all gentiles follow the 7 Noachide laws outlined in the Torah.

### Religion of Love

A Rabbi once noted, the claim by Christianity to be a religion of love is an attempt to deny an underlying religion of hate. Jesus in effect murdered G-d, as Jesus' existence replaced G-d's existence. Calling their religion one of love attempted to deny Christianity's true, hateful and aggressive ideology displayed by the Crusades, Christianity's intolerance of other religions, and their creed of eternal damnation for those who deny Jesus.

## II. CHRISTIANITY'S PRIMITIVE NATURE AND MASS APPEAL

### Deification of Man

Christianity appeals to many through false ideas. We already mentioned one, a guilt free existence because Jesus' died for one's sins. Accordingly, man's sins can be absolved, and man takes no responsibility for his corrupt actions. This is quite enticing, although baseless and false. Another primary idea is the satisfaction of the emotional need for approval from man, i.e., the man Jesus is the central focus.

Man attaches to his parents, projecting on them a supreme, authoritative status. A child seeks approval, and finds parental disappointment most devastating. Many individuals never grow out of this emotion and find this satisfaction even in adult life, by idolizing human figures and creating heroes. Christianity satisfies this need through its portrayal of Jesus as superhuman, a clear display of man deifying man, not G-d. Conversely, Judaism teaches that man is simply flesh and blood, with no powers. G-d remains as the central focus of Judaism. Numerous laws prohibit man from seeking man's approval and the projection of superhuman qualities onto man. In contrast to Christianity's saints, Judaism's prophets shun the spotlight, as seen from Elisha who himself did not approach Naaman with G-d's instructions for healing, but Elisha sent his servant to give those instructions to cure Naaman's leprosy. Elisha wished G-d alone to maintain responsibility for the government of man and nature. Additionally, idolatry, warlocks, enchanters, and witches to name a few, are prohibited by Judaism. Each law is an example of Judaism's goal to extricate man from believing any power exists, aside from G-d. As Ibn Ezra and Maimonides state, all these practices are false. G-d created all matter and all laws governing them - He alone Who created these laws, controls them. Man, a creation, cannot over-power G-d. Man is the created, not the Creator.

### Denial of the Sexual Drive - Holy People - Virgin Birth

As a permutation of the previous corruption, Christianity places nuns and priests on pedestals. Part of their aura is their deprivation of sex. Christianity seeks to create saints by praising those who abstain from areas in which man feels shame or guilt. Conversely, Judaism does not deny man's powerful urges, but asks man to channel those urges to the proper partner, and only at the appropriate times and circumstances. Judaism does not wish man to be steeped in desires, nor to deny his desires. Judaism directs man to the proper balance of satisfaction and abstention. Man is taught to guide his desires, not to follow them blindly. This practice redirects man's energies towards the higher goals of pursuing wisdom and justice. Man finds true satisfaction only when he engages his true self - his intelligence. Current accounts of priests sodomizing children demonstrate Judaism's accurate view on the need for sexual satisfaction, and the repercussions of those who deny real desires. Judaism teaches reality, Christianity teaches lies, in the most fundamental area. It may very well be that the "virgin birth" story was written to deny the sexual in connection with Jesus, from his "conception".

The contradiction of nuns and priests is that on the one hand, they claim their life's work to be G-d's will, i.e., their existence is a good. On the other hand, their abstinence does not allow new children to enter the world, who themselves could become nuns and priests. If they feel human existence is a good when one is a nun or priest, their very abstinence prevents other nuns and priests from being born and continuing their work.

### Christianity Teaches Fantasy in the Most Fundamental Area - Eating of Jesus' Body

Matthew 26:26-28 "26. Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, "Take, eat; this is my body." 27. And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you; 28. for this is my blood of the covenant, which is poured out for many for the forgiveness of sins."

Christianity's practice of eating a wafer symbolizing Jesus' body, traces itself back to primitive, cultural rites. In one rite, members of a cult would drink the blood of animals, believing it to permeate them with that animal's characteristics. When we study a man-made religion, we will undoubtedly discover evidence of man's base, instinctual drives. Man-made religion is in truth a projection of man's instinctual desires that are repressed - their system will reflect man's instinctual nature. Again, Christianity succeeds at deviating completely from G-d's will. Unlike Judaism, this practice of eating the body of Jesus has no correlation to anything true, thereby reinforcing fallacy. It further embellishes the need for attachment to the physical, yet represses natural, human desires and need.

### Jesus' Resurrection

Belief in immortality and fortunetellers are fabricated solutions to man's two basic fears; 1) death, and 2) security about his own Earthly fate. With the resurrection of Jesus - his "second coming" - Christianity gives false hope not only in Jesus' immortality, but in his followers' as well, as they too will share in the ultimate, eternal kingdom. Resurrection also attempts to validate Christianity; The second coming alludes to Christianity's unspoken doubt of Jesus' validity, as his first coming was not successful.

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# THE FLAWS *of* CHRISTIANITY

## A DEVIATION *from* G-D'S WORDS

RABBI MOSHE BEN-CHAIM

### III. CHRISTIANITY DENIES G-D'S WORDS

#### **False Prophets**

The Torah teaches that we are not to follow a prophet who goes against G-d's word:

Deuteronomy, 18:19, 20. "And it will be the man who does not listen to My words, but who speaks in My name, I will inquire from him. However, a prophet who sinfully speaks a matter in My name which I did not command to speak and he speaks in the name of other G-d's, you must kill that prophet."

Jesus spoke against G-d's laws in G-d's name, attempting to change what G-d said. G-d's Torah teaches that this crime is so great, it deserves death.

#### **Incomparability to Judaism**

A further, false proof of Christianity's claim of the supreme religion is the following: We might ask why G-d did not perform such an undeniably true event as Sinai, on behalf of Christianity. If G-d wishes something to have recognition as truth, Sinai teaches that He has the ability to create an undeniably true event, witnessed by millions. Why are all religions - including Christianity - bereft of such events? It is clear that G-d does not endorse Christianity or any religion. G-d endorsed Judaism alone, and He promised in the Torah that such a event will never be reproduced:

Deuteronomy, 5:19: "These matters (the Ten Commandments) G-d spoke to your entire assembly from amidst flames, cloud, and thick darkness, a great voice not to be repeated, and He wrote them on two tables of stone and gave them to me."

G-d clearly states that such a revelation at Sinai, a selection of a people, and specifically a giving of a law, will never be repeated. Again, the giving of a law by G-d will never be repeated. These are G-d's words and Christianity denies them with their fabrication that G-d endorsed a new system of Christianity. Christianity's ideology is based on lies told to its followers, duping them into the belief that G-d has a new plan, even though G-d stated such a revelation will never be repeated. Christianity lies to its followers.

#### **Christianity Violates G-d's Command not to Alter G-d's Torah**

Deuteronomy, 4:2: "Do not add on to the matter which I command you, and do not detract from it, to observe the commandments of Hashem your G-d, which I command you."

G-d teaches us not to alter the Torah, yet Christianity does so in so many areas - again denying G-d's words. Christianity suggests that G-d "changed His mind". This is absurd, that a Perfect Being knowledgeable of all past and future history, would create a complete and perfect Torah system at one point, which includes a law not to alter it in any way, and then contradict His own words as Christianity suggests. An example is that Christianity abrogates divorce laws.

### IV. A CORRUPT PHILOSOPHY AND PLAGIARISM

#### **Christianity Portrays Jesus' Reasoning to be Unjust:**

Matthew 26:6-13: 6. "Now when Jesus was at Bethany in the house of Simon the leper, 7. a woman came up to him with an alabaster flask of very expensive ointment, and she poured it on his head, as he sat at table. 8. But when the disciples saw it, they were indignant, saying, "Why this waste? 9. For this ointment might have been sold for a large sum, and given to the poor." 10. But Jesus, aware of this, said to them, "Why do you trouble the woman? For she has done a beautiful thing to me. 11. For you always have the poor with you, but you will not always have me. 12. In pouring this ointment on my body she has done it to prepare me for burial. 13. Truly, I say to you, wherever this gospel is preached in the whole world, what she has done will be told in memory of her."

Jesus is on record as preferring kindness to himself over the poor. His reasoning is that he will not always be around. Therefore one must prefer to share oil with Jesus than using the monetary value of that oil to support the needy.

#### **Christianity Mimics the Torah to Earn Credibility**

Compare to the Torah's words to Christianity's plagiarism:

The Torah says in Exodus, 4:19:

"G-d said to Moses in Midyan, go, return to Egypt, for there have died all the men that sought your life."

The New Testament says in Matthew 2:20:

"Rise, take the child and his mother, and go to the land of Israel, for those who sought the child's life are dead."

The Torah says in Exodus 1:16:

"And (the king of Egypt) said, "when the Hebrew women give birth, and look upon the stone, if it is a son, kill him, and if it is a daughter, let it live."

The New Testament says in Matthew 2:16:

"Then Herod, when he saw that he had been tricked by the wise men, was in a furious rage, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under..."

In both statements above Christianity attempts to equate Jesus to Moses by distorting the truth and provoking the emotion of pity. Christianity continuously portrays Jesus as the victim to foster identification and more adherents. Just like Moses was threatened by Pharaoh, the story constructed in the New Testament makes Jesus the victim of King Herod. Coincidentally, the events at the time of Jesus' birth were conveniently fabricated to mimic a similar threat, which had taken place during the time of Moses' birth. The reader of the New Testament feels pity and compassion for Jesus in the name of plagiarism. The goal of the New Testament is to equate the statures of Jesus and Moses, which is absolutely impossible. In so many statements contained the New Testament, if read carefully, one will find authentic Torah accounts plagiarized with slight changes, replacing true Torah personalities with Jesus.

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# THE FLAWS of CHRISTIANITY

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Plagiarism is also seen clearly in the first quote; just as Moses was threatened and then afterwards informed to return as all those seeking his life are dead, the New Testament again attempts to plagiarize a known story of Moses and transpose it onto Jesus. For the very goal of engendering pity as a tool for identification with Jesus, Christianity adopted the symbol of the Cross. The Cross' unanimous acceptance as a central icon of their religion displays how correct the developers of Christianity were that pity is a sure-fire lure to attract adherents.

A most obvious plagiarism describes the sale of Jesus by one of the 12 disciples for 30 pieces of silver. It is almost identical to the sale of Joseph by one of his 12 brothers for 20 pieces of silver in the Torah. Compare:

Genesis 37:25:

"And there passed by Midianite men, traders, and they drew him and lifted him (Joseph) out of the pit and they sold Joseph to the Ishmaelites for 20 pieces of silver and they brought Joseph to Egypt."

Matthew 26:14-15:

"14. Then one of the twelve, who was called Judas Iscariot, went to the chief priests 15. and said, "What will you give me if I deliver him to you?" And they paid him thirty pieces of silver."

Christianity uses another statement from the Torah and distorts it in order to evoke empathy and identification with Jesus who is again being portrayed as the "victim." Yet, the goal of Christianity is to raise Jesus to a leadership role. The downtrodden Jesus becomes a great leader as Joseph, who was sold by his brothers would eventually become a great leader. Christianity found many ways to distort the Divine Word of G-d in order to gain mass acceptance and many followers.

In summary, Christianity lies to its people, it contradicts G-d's own words, it is a religion where reason is replaced by belief, and deceit is the means of attracting to-be proselytes. Do not feel compelled to adhere to Christianity due to its popularity, or its leaders' reputations. Many people are drawn in by the impressive structures of churches, ancient paintings depicting Jesus, the Church's long history, and the sense of piety associated with nun's and priests' garb. Do not be impressed, for previous idolaters also made great structures, wore ornate clothing, and were widespread, yet, we comprehend their false ideas - based on reason alone. Reason teaches, that which is false, cannot become true because we adorn and decorate it. King Solomon taught, "A gold ring in the snout of a pig, (so too is) a beautiful woman with a deviant personality." (Proverbs 11:22) Radak's last statement on Zephania, 1:8 teaches that G-d punished certain Jews who dressed in clothing more impressive than their brother Jews, only to project a false piety. External dress is frowned upon by G-d, as this has no bearing on one's perfection, destroying social harmony in its wake. So too, we are not to be impressed by Christianity's adornment of their clergy, nor of their beautiful structures or moving, choric hymns. What is false cannot be made true no matter how much they

adorn themselves, no matter how effective they are at mimicking Judaism and no matter how much pity they evoke for their fabricated man-god.

G-d's Torah, and reality, requires one to use his mind, seeking proof for one's actions. Torah is built on rationale, containing proofs so man may function in accordance with intelligence, leading a life which is pleasing and reasonable. Man, being so impressed with the sensibility of the tenets of Judaism, is encouraged to derive much benefit not only in actions that are good for oneself and society, but as one engages one's mind, one discovers new insights which offer the most satisfying life. Intelligence is the one faculty G-d gave man and no other being. G-d desires that mankind enjoy life, and use intelligence alone to study reality and perceive wisdom which affords a person the greatest existence.

Intelligent inquiry is the sole tool enabling our appreciation of all sciences, and of Judaism. G-d created sciences and Judaism to reflect His wisdom. Through our minds, we see beauty in the Torah system, we find solid proofs and reasons for G-d's laws and ideals, we become enamored with the depth and structures of Torah laws, and we continually grow towards G-d's goal for man - a being appreciative of, and attached to what is real and true.

G-d's perfect Torah system applies to both gentile and Jew. There is no other G-d-given system. There is no other good for mankind. □

