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SPECIAL REPORT



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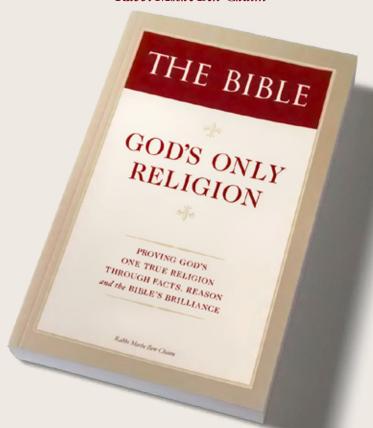
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RABBI MOSHE BEN-CHAIM

Better off as Jew or Gentile?

Reader: I understand that the Jewish soul is not superior to the gentile soul, and that the Jew is commanded to follow 613 commandments, while the gentile has only the 7 Noachide laws. Since there are so many laws a Jew must follow — a number of which have as their punishment the loss of the world to come — it appears that the gentile has an easier path to the world to come than the Jew! For the Jew, it's quite easy to violate many of these laws, especially the prohibitions of various types of speech and numerous Sabbath prohibitions.

Based on this, what is the advantage of being a Jew? A gentile can have all the luxuries of this world (no kosher laws)

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and easily earn the afterlife, but a Jew who struggles here, may end with suffering or no afterlife. Since every man sins and repentance can be quite difficult, suffering is guaranteed. Please try and enlighten me here as this has been bothering me for a long time. Thanks.

Rabbi: There are a number of issues:

- 1. What are God's rights?
- 2. What is the afterlife?
- 3. What earns us the afterlife, and is it equal for all?
- 4. What sins forfeits the afterlife, and why?
- 5. What is the Jew's advantage?
- 6. Risk vs. Gain

1. God's Rights

As Creator, He alone determines what is just, for He created "justice." But God also designed man with the faculty of intellect so we can recognize His justice. Many times, this requires that we abandon our subjective views and adopt new understandings and new ideas of justice. When younger, we might think that all acts of killing are wrong. But as we study God's justice, we learn that such an opinion is false, and that certain individuals and nations must be killed. Similarly, we might think that the path to the afterlife with fewer risks is preferred. But new considerations can change that view. I will explain.

2. What is the afterlife?

We must bear in mind the prophet's words, "No eye has seen it, except You [God] (Isaiah 64:3)." That being said, we do know the afterlife is the state of the soul no longer relating to the body. Its is a state with no physical limitations such as sleep, eating, and tiring, as we are no longer physical. The rabbis teach that in the afterlife, people who have attained a level of knowledge and attachment to truth will enjoy a great pleasure in greater knowledge.

3. What earns us the afterlife, and is it equal for

Maimonides teaches that the level of enjoyment, or the "portion" of the afterlife is proportional to one's knowledge. But this experience is available only to the person who has grasped fundamental truths concerning God.

4. What sins forfeits the afterlife, and why?

Maimonides teaches that one who does not know his 13 Principles, will forfeit the afterlife. These are listed in english here: www.Mesora.org/13principles.html

Through certain sins as well we will forfeit the afterlife.

Sins that forfeit the afterlife are those that fundamentally corrupt our souls. Afterlife is the state of the soul where man's attachment to God and His wisdom excels beyond earthly limitation. But if one is ignorant of God, or worse, thinks God is an idol or any other idolatrous notion, then he has no attachment to the true God, and thus, cannot experience the afterlife. The soul must have become attached to fundamental truths during life, for it to survive in the afterlife. But if a man or woman chased lusts and did not engage their minds in wisdom of God, His Torah and science, the Rabbis teach he is already as one who is dead, even during life. He is akin to a animal which has no soul.

One must recognize that the 613 laws — the Bible (Torah) — was not given until year 2448. What was God's plan? Apparently, God's will for Adam, Eve, their children, and all mankind until Moses, was that we were each to follow our intellects to arrive at God's will. God designed man that he possesses senses and reason, the two tools that tell man what is true. With these tools alone, throughout time, many people lived highly intellectual lives, and some rose to the heights of Aristotles, Freuds and Einsteins. So first off, man is perfectly equipped by his very design to reach high levels and earn the afterlife. This still applies. Why then did God's plan change that He gave a formal religion, a Torah? In His goodness, God granted al future generations an advancement — a means other that scientific study and philosophy — where man can more readily and quickly learn what are human perfections. Abraham and his children were unique, and did not require a Torah system, but most of mankind did. With time, new civilizations veered from God; many idolatrous cultures arose. The Torah was now required to redirect mankind to the path of truth, explaining why Torah includes numerous prohibitions against idolatrous rites and beliefs and its myriad of expressions.

Gentiles are not precluded from the same good offered to the Jew. It is God's will that all mankind recognize Judaism and the Torah as God's only religion, and this will be so in the

messianic era. But until then, the Jew's obligation is to make the Torah available to all mankind. There is nothing preventing a gentile from using his or her mind to investigate the world religions to determine that Judaism is the only true religion, and enjoy the benefit in all its laws and principles. But why was the Jew alone commanded in 613 laws? For it was the Jew alone who was monotheistic at that time in history. All peoples were immersed in idolatry. But Abraham, Isaac, Jacob and their descendants held fast to monotheism. To preserve the truth for mankind. God selected the man (Abraham) who demonstrated his free choice of monotheism. God made his descending 12 Tribes numerous, and gave them the Torah on Mt. Sinai 3300 years ago.

Torah is a system of perfection. The 7 Noachide laws are not. The latter are a minimal system that earns the gentile a right to life. If a gentile cannot adhere to these 7 minimal laws. then he has fallen below the threshold of God's tolerance and he forfeits his life. As such, this minimal system does not earn the gentile a share in the afterlife equal to one who toils over the 613 commandments. One who observes the 7 Noachide laws cannot attain the perfection of one observing 613 laws. The afterlife for each is far afield.

5. What is the Jew's advantage?

You asked of God's justice, saying a Jew has many areas wherein he can stumble and lose the afterlife. The answer is that in general, this is equally so for a gentile. As both Jew and gentile are perfect equals (we all descend from Noah) our corruptions are the same. That is, for the most part, the same act that causes the Jew to lose the afterlife (viz., idolatry) will cause the gentile to lose it as well.

But there are distinctions, as you stated, wherein violation does not forfeit the Jew's afterlife, and some violations that do.

The Jew is punished for eating non-kosher. whereas the gentile is not obligated in kosher laws. This distinction is in the area of perfection, where God desires the teachers of His Torah to be of a certain high degree of character. Maintaining a control over our appetite refines our psyches and sublimates our instinctual energies. This has a goal of making the Jew — the Torah's teachers — more suited for

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Torah study. If the Jew would not control his appetite and lusts, he would not find it within his tolerance to submit to hours upon hours of Torah study and have the knowledge to teach the nations.

A gentile is not obligated in circumcision, and if a Jew does not ensure he is circumcised, he will forfeit his afterlife. God desires a great benefit for all people. Starting with the world's teachers, the Jew, God's plan is that he identifies with Abraham, the first man to receive the command of circumcision. God wants man to hold in high esteem the life of Abraham, the gentile. Even post Sinai (after Torah was formulated) our blessing when circumcising our sons states, "to enter him (the son) into the treaty of Abraham our father." If I recall my Rabbi's lesson, this blessing highlights a man (Abraham) who achieved perfection without a Torah, a higher level of human perfection. Thus, a gentile who selects such perfected acts without obligation surpasses the Jew in this regard. Maimonides teaches that circumcision diminishes sexual sensation for both genders. With less of a sexual attachment, the Jew is again more suited to sublimate his energies to the higher pursuit of knowledge, which offers man the greatest fulfillment. Torah study is also the greatest command, for in its pursuit, man elevates his highest element, his soul. He attains greater wisdom of God. And this too is open to a gentile; he is to study his laws, and if he takes on more than his minimal 7 laws, which he is allowed to do, he is to study those laws too. And he can convert to attain equal status to a Jew, and enjoy the same portion of the afterlife.

But you are right regarding this law, the Jew can fatally stumble where the gentile can not. But this is God's will, that a single nation be held to higher standards for the sake of mankind. Holding the Jew to observe circumcision teaches the world that sensual pursuits are not the goal of mankind. God determined this lesson be taught by a nation who places such value on this command, and accepts the loss of the afterlife in its violation. But God informs us of this loss, so we are wise to not violate this command.

6. Risk must be measured against gain.

While the gentile has fewer chances to lose his afterlife, remaining with 7 laws does not

provide him perfection of his soul, but only a right to earthly life, and an afterlife of small measure.

You asked, "Is there an advantage of being a Jew?" Certainly, for by following more commands, man earns greater perfection and a qualitatively greater afterlife. Gentiles may convert to enjoy the most perfected life. Nothing holds them back from enjoying the best life equal to a Jew, and nothing prevents a Jew from sinning and forfeiting the afterlife in the same manner as a gentile through grievous

Should the gentle prefer to remain with less opportunity to lose the afterlife, or become a Jew with those risks — risks he can easily avoid — and enjoy the greatest afterlife through 613 commands and greater Torah study? When considering the eternal state of the afterlife, is it not wiser to invest effort now, and secure a greater eternal existence, and not a lesser external existence? Both, the intelligent gentile and the intelligent Jew will choose to follow the 613 system.

In the end, God has no favorites, as He willed each human to exist, each with equal potential. We cannot answer why God caused one soul to be born to gentiles and another to Jews. But that is irrelevant: God wants the good for all mankind, and His Torah is available to all who seek it. We must not feel it unjust that God gave the Jew "more chances to lose the afterlife." Rather, we must feel fortunate that He created us as Jew with the heritage that will ensure the greatest afterlife possible, and this can be achieved with little toil...for it relies mostly on Torah study. The intelligent gentile will convert. The prophet describes the future, when the gentiles will cleave to Torah.

Conclusion

Prior to Torah, to live properly, man was to engage his mind alone. However, civilizations corrupted themselves with sins that forfeited their afterlives. It was God's kindness to redirect man back to truth and away from sin that He gave a Torah; a guide for all mankind taught by a people bound by its many laws. This Torah contains great deterrents from evil, i.e., the loss of the afterlife for sinners. This deterrent will curb future generations from reaching the severity of sin committed by the Egyptians, Canaanites and others, Viewing the risks alone (loss of afterlife), we might have one attitude towards the Jew's many obligations and high degree of scrutiny. But viewing the potential obtained through Torah, and the good it offers mankind, do we not recognize the benefits of deterrents, and also, that we have the free will to avoid risks and select God's great gift?

But Torah does not focus on the afterlife. For by doing so, one does not focus on the here and now, i.e., Torah study for its own immense pleasure. It is vital to recognize that regardless of the afterlife, one's earthly life is of a qualitatively greater experience when following God's commands, which by definition, requires study so as to grasp their purposes. For human perfection is not achieved physically, through the brute act of a command. Human perfection resides in the soul, and our souls are perfected through thought. One should live an earthly life where we are compelled by our love for truth; to investigate truth and live by it, without thought of reward. Ironically, when we live not for any reward, our lives are most enjoyable, and our reward increases. This is because attachment to truth can only exist when the attachment has no ulterior motive.

The benefit of the life following 613 commands and their profundity is therefore found first in our earthly existence, where we are amazed by God's wisdom and compelled to study it out of curiosity alone. This in turn earns us a great afterlife, a life of soul alone, where our soul which reaches great levels here, lives eternally in the attachment to God and His wisdom.

Rabbi Israel Chait offered this reply: "Your question is that the Jew has more opportunities to lose the world to come. But this is not simply a quantitative situation. A person who had the benefit of Torah, in violating a major crime [he] is committing a much worse crime since he is on a higher level, he loses more. At the same time, if he doesn't violate, he has more reward." Rabbi Chait's words are in line with the Sages' words, "The righteous are judged by a hair's breadth." God holds higher level people to a higher standard. This is because they should know better, and also because "Those whom God loves does He rebuke (Proverbs 3:12)" — God desires to refine the righteous.



The New York Times

NY Times Craig Stevens, Staff Reporter Washington DC (Aug. 4, 2017)

t's hard to believe. This is the most astonishing article I have ever written. Sightings and reports have been dismissed from the 1940s through recent years. Places and entities like Roswell NM, NASA, the US Air Force, Hangar 18 and others surround many reports. But never anything credible...until today.

My employer, the NY Times, has news offices and cams in all major cities. Today, I reviewed footage of four cams: Singapore, Kuala Lumpur, Bogotá and Fortaleza. These cities are unique: they all lie almost directly on the equator. The solar phenomena detected at the equator cannot be seen elsewhere.

Here's the story...you will read with disbelief, but read until the end.

On August 3, 2017, 12:00 AM EST, the four cams spotted 10 highly reflective geometric shapes of identical size in the clear night sky. The shapes measured 1 km x 10 km and were aligned perfectly parallel to the earth's surface. Radar revealed the shapes were positioned directly over the equator in a perfect line, but at various horizontal distances from each other. These shapes moved in uniform speeds (10 KPS) without acceleration or deceleration and paused in a random order. They moved again forming a new order, and again paused in precise locations mid-sky. After what seemed to be 10 random organizations of these shapes, the cycle repeated: the 10 shapes all moved to their original 10 locations, in their original sequence. This organization of the shapes repeated 10 times.

Scientists are still trying to decipher what this intelligent life form is attempting to communicate with us. All we have now is the following 10 patterns:

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The shapes positioned themselves to create these 10 distinct patterns, and repeated 10 times. I don't know why the equator is significant, but perhaps this intelligent life form wishes to communicate that is shares our geometrical knowledge, and it is through math that this life form communicates. This is compounded by the series of "10" throughout the phenomenon, as in base 10.

It's simply startling. How are you supposed to feel when you witness an intelligence other than human life? "Am I dreaming?" was the first thought that entered my mind after viewing the video recordings. I know I am not dreaming, because you were there with me amongst thousands of other eve witnesses. You do remember this: the sight, the crowds standing in awe...don't you?

What?

You don't recall this phenomenon?

What about your friends? Didn't they tell you they saw this? They were with me too. They're silent about this sighting too? You mean, in thousands of years, this story will not be known as factual history?

Exactly.

Moses would have experienced the same difficulty of convincing the Jews that they attended Revelation at Sinai, had that event never occurred. Had there been no fiery mountain, no earthquakes, no shofar blast and no intelligent voice emanating from that inferno, Moses could not have convinced a single person to accept such a wild story. Not one person Moses approached would have exchanged his or her knowledge of where they stood on that day, and instead, accepted and transmitted that they were with 2.5 million Jews hearing voices coming out of fiery quaking Mount Sinai. And today, 3329 years later, Moses' fabrication would not be the unanimously transmitted history of the Jews. Had there been no revelation at Sinai, 3329 years later, Jewish history would be a singular story that is far different than what we have today. But clearly that is not

Today, there is a singular world history that 2.5 million Jews did in fact witness an intelligent voice emanating from the fiery Mount Sinai, among earthquakes and a shofar blast that did not cease, but waxed continuously louder, proving that the source was not human, which loses



breath after a period and the blast must end between breaths. But the intelligent voice emanating from fire is the undeniable proof of a supernatural Being. For all natural life perishes in fire and cannot talk while it is amidst flames. This explains why Moses repeats 7 times in the parsha "from amidst the fire." He wished to remind the Jews of that specific element: the source of this event is unaffected by natural law, and actually controls nature. The Source is the Creator, and it is He who gave the Torah, the only religion ever given through miracles and in front of witnesses.

Not only do we accept this history, but so does the world. This event cannot be denied. The only way we possess this single Jewish history, is if it is 100% truth. Furthermore, there is no "alternate" Jewish history. Had Revelation at Sinai been a fabrication, at the least, today we should possess two histories: the truth and the attempted fabrication of Sinai.

Again, just as I could not convince you or anybody else that today, alien life forms communicated with us in the skies, and that "you saw this communication as one of thousands of witnesses," Moses too would not have been successful in gaining acceptance for his story of Sinai, had it not occured. Let that sink in.

This week's parsha Vaueschanan is one of the most important sections of the Torah. It is from this proven history of Revelation at Sinai that Judaism finds its distinction from every other religion. People may claim that there are even greater numbers of followers of Christianity and Islam, and thereby equate them to Judaism's veracity. But you must distinguish between their "belief," and Judaism's "evewitnesses." The other religions do not claim any mass attendance at a miraculous event. Christianity's many versions conflict, and together with Islam, both are based on

blind faith and the claims of one or a handful people, who can easily conspire and fabricate a history. And this baseless structure of these two religions applies to all other religions. Judaism stands alone as the only religion based on eyewitnesses of miraculous events. And without mass witnesses, all other religions are as valid as any other fairytale.

In other areas of life, a person uses intelligence. From selecting a new job or obtaining the proper education to secure that job, to selecting a proper doctor for a surgery or the proper educators for one's children, people seek to validate their decisions and do not guess or use blind faith. But when it comes to one's religious life, peoples' minds take a backseat and somehow feel that this area is not subject to intelligence. God says quite differently. He orchestrated Revelation at Sinai precisely that a proof is available for mankind to determine which is the true religion.

Once a person has conviction in revelation, his life changes. He is amazed by the proof, and is propelled to uncover God's messages in the Torah's stories and commands. Now that he knows an infinite Mind is 100% fact, and He designed the Torah, the intelligent person we will thirst to continually study the Torah. He yearns to discover God's communications and unravel the mysteries of Torah.

One must realize this powerful historical truth: the universe's creator communicated with us. We understand its Hebrew language. There are immense revelations waiting our discovery. This must compel our interest more than discovering new intelligent life. After all, aliens would need a Creator just like humans.

Good Shabbos.

Rabbi Moshe Ben-Chaim ■





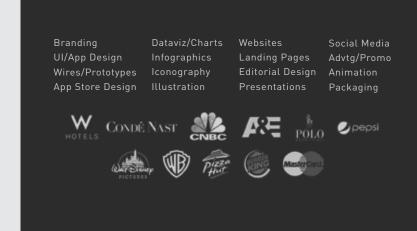
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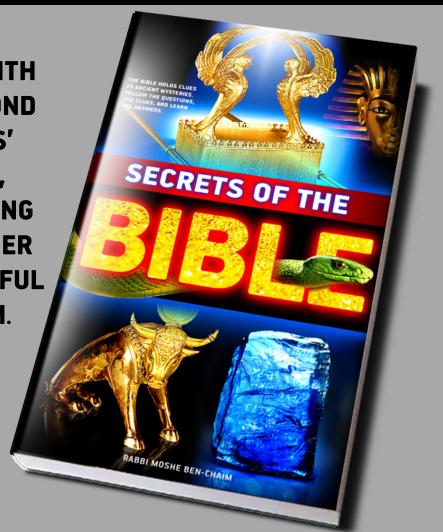


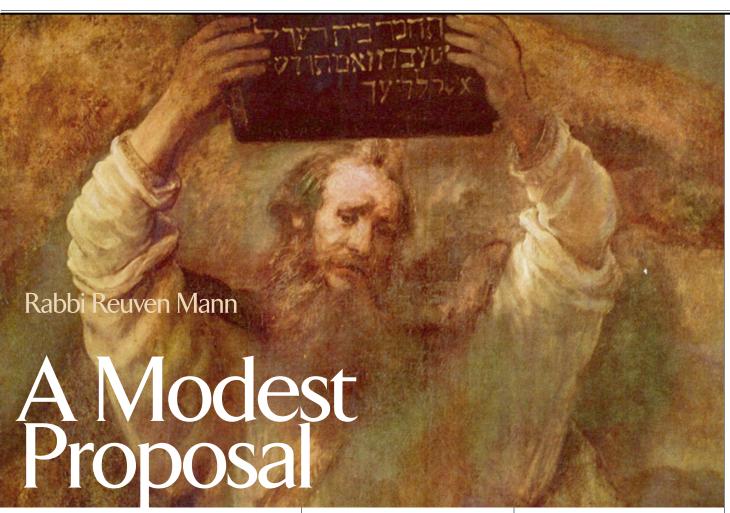


GOD CODED HIS BIBLE WITH HIDDEN MESSAGES BEYOND THE WORDS. THE VERSES' ORDER, JUXTAPOSITIONS, CONTRADICTIONS, SEEMING REDUNDANCIES AND OTHER PATTERNS ARE PURPOSEFUL CLUES TO GOD'S WISDOM.

BY JEWISHTIMES PUBLISHER RABBI MOSHE BEN-CHAIM

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he Book of Devarim is known as Mishneh Torah because many earlier mitzvot (commandments) and themes are repeated and more fully elucidated here. If we look carefully, we will see that, while the bulk of the material fully conforms to the original versions, there are some subtle and not-so-subtle changes in the content.

For example, this week's parsha, Vaetchanan, repeats the Aseret Hadibrot (Ten Utterances). While the Dibrot listed here are identical to the ones listed in Yitro, there is a substantial difference in the Fourth Commandment, Shabbat.

In the first case, the reason for observing Shabbat is because it affirms that Hashem created the world in six days and "rested" on the seventh. By refraining from labor on Shabbat, we emulate the Creator and testify that the universe owes its existence to Him. The foundation of our religious observance is the recognition that we are unique beings who were created by Hashem, in His "Image."

In Vaetchanan, the reason given for Shabbat is that we were slaves in Egypt,

and Hashem removed us from there. At first glance, this clearly poses a challenge to the classical Jewish doctrine that the entire Torah is the word of Hashem and is thus fully consistent and without contradictions. How are we to reconcile the apparently different explanations for observing Shabbat?

great commentators have addressed this issue. Rambam explains that there are two major aspects to Shabbat. The seventh day is holy because, on it, the creation was complete. This concept is expressed in parshat Yitro. But our obligation to "keep" Shabbat is because we were granted our freedom from slavery in Egypt. The "time" of a slave is controlled by his master. Only a free person has control over time, and hence has the discretion to dedicate a day for a specific purpose.

Thus, Moshe introduced nothing new. It is only that the Shabbat is rooted in two basic ideas, one of which was cited in the first presentation of the Dibrot and the other in the second one.

I would like to suggest an additional

thought. The miracles of Passover confirm the doctrine of creation. That is because miracles, which overturn the laws of nature, are possible only if the world came into being by the Will of a Creator Who set up the system according to His wisdom. He, alone, has the power to override that system as His will determines.

Although Shabbat affirms the tenet of Creation, by itself, it does not carry with it Malchut Shamayim (Kingship of Heaven). For, having created the world, what, if any relationship, does the Divinitv have with it?

In my opinion, it would not be unreasonable to assert that He "leaves the world to its own devices." After all, the laws of nature manifest great wisdom and design, and man has been beneficently equipped with a rational faculty that enables him to study it and discover its secrets.

The tremendous scientific and technological advances of the last few centuries were not the result of any specific "Divine Revelation," except that which is embed-

ded in the natural order Hashem ordained.

Man can affirm creation and still be an agnostic. He can deny that G-d has a specific religious program for humanity. He can maintain that Hashem wants man to use his reason to establish moral norms of personal and societal behavior. Thus, the Shabbat of Creation does not constitute the totality of accepting the Kingship of Hashem.

The Exodus from Egypt extends the concept of Creation. The overt miracles that superseded the laws of nature demonstrated that G-d is is continuously involved in the world. He has a specific plan for mankind and "intervenes" to ensure that it is implemented.

While this has consequences for all people, it has specific implications for the Jews. He took us out of Egypt to give us His Torah so we could teach its ideals to all mankind.

Thus, the phenomenon of the Exodus is absolutely essential to our observance of Shabbat. On that day, we proclaim that Hashem is the Ruler of the universe. He is not only the Creator, but also the One who alters the course of history to institute the moral goals He has set for mankind.

It is our unique responsibility, as the Jewish people, to observe Shabbat. This is not just an individual obligation, but a national one as well. It is expressed in a prayer recited on Friday evening. "And the Children of Israel shall keep the Sabbath, to make the Sabbath an eternal covenant for their generations. Between Me and the Children of Israel it is a sign forever that in six days Hashem made heaven and earth and on the seventh day He rested....'

There has been a movement, of late, for Jews to assert their right to visit and pray on Har Habayit (the Temple Mount). This is not a simple matter and is very controversial, from both religious and political standpoints.

However, there is no doubt about the sanctity of the Shabbat and our profound duty to facilitate its observance by the entire nation. Nothing could be a greater Kiddush Hashem (Sanctification of Hashem's Name) or a more meaningful take away from our observance of Tisha B'Av. We must pursue this endeavor with great wisdom, love, and respect for all Jews. May we merit to achieve it.

Shabbat Nachamu shalom.

US Senate passes bill to stop 'sick' Palestinian terror salaries

By: Ben Cohen, The Algemeiner



S lawmakers denounced on Thursday the Palestinian Authority's "sick" policy of paying salaries to terrorists and their families after the Senate Foreign Relations Committee passed the Taylor Force Act - which conditions \$300 million of annual aid from the US on the PA ending the policy.

The committee approved the act by a 17-4 vote on Thursday morning, Sen. Bob Corker (R-TN), the committee's chairman, announced.

Sen. Lindsey Graham (R-SC) said the principal aim of the bill, which will now return to the Senate for a vote during the fall session, was to prevent the PA from providing financial incentives for acts of terror-

"If you're a young Palestinian, maybe the best thing you can do for your family in terms of income is to become a terrorist," Graham said. "That's sick."

The act is named in memory of Taylor Force -aformer US Army officer and veteran of the Afghanistan and Iraq wars who was murdered in Tel Aviv in a Palestinian stabbing attack in March 2016. The 28-year-old Force, a Vanderbilt University graduate student, had been visiting Israel as part of a school-organized spring break trip.

"This is a big day for the Taylor Force family," Graham said at a press briefing following the vote. "This bill will cut off all funding to the PA until they change their laws which reward terrorism, which reward people for killing a young man like Taylor Force. I don't want his death to be in vain."

Corker said that the legislation "will force the Palestinian Authority to make a choice: either face the consequences of stoking violence or end this detestable practice immediately."

Corker added that interviews with several Palestinian prisoners had shown that part of their motive for engaging in terror was to "ensure that they did something egregious enough to at least get a five-year sentence, where the payment is stepped up."

"That's sick. That's sick," Corker emphasized. Both Corker and Graham pointed out that Force's murderer, Bashar Masalha, had been lauded as a hero by Palestinians after he was shot dead by an Israeli police officer at the scene of the stabbing spree. "I cannot look the Taylor Force family in the eye and say that giving the PA money is an investment for peace, or for the American taxpayer," Graham said.

Corker said that the Foreign Relations Committee's debate had resulted in a "better bill."

"It's crisp, it's surgical, it's intended to change the behavior of the Palestinian Authority, but not hurt the Palestinian people," Corker said.

US Jewish leaders warmly welcome the passage of the bill by the committee. "The act passed with strong bipartisan support, and we hope that it'll be taken up by the full Senate once they return from the summer recess," Nathan Diament - executive director of the Orthodox Union's Advocacy Center - told The Algemeiner after the vote.

Six Democrats were among the 17 senators who voted in favor of the act: Ben Cardin (MD), Robert Menendez (NJ), Christopher Coons (DE), Tim Kaine (VA), Jeanne Shaheen (NH) and Ed Markey (MA). "If you look at this group, they come from across the spectrum," Diament observed. "You have Cardin and Menendez and Coons who are fairly centrist, but you also have Markey and Kaine, who are more on the left."

Four senators, all Democrats, voted against the act: Cory Booker (NJ), Chris Murphy (CT), Tom Udall (NM) and Jeff Merkley (OR).

Diament said that if the Palestinians "do what they are supposed to do," the current flow of aid to the PA can be preserved. "It's in their hands, that's what people need to understand," he noted.

Criticism of the act for not being extensive enough came from the Zionist Organization of America (ZOA), which said that US humanitarian aid ostensibly meant for hospitals and public utilities can still seep back into PA coffers, thereby indirectly funding the terror payments. The ZOA said that it would campaign against any further amendments to the legislation that would weaken the conditions on US funding for the PA.

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