

JewishTimes

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**THE DANGER OF
ARROGANCE**

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**WHAT'S THE
"BIG BANG?"**

HOW JUDAISM DIFFERS FROM ALL RELIGIONS



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God's Revelation at Mt. Sinai: One Plan for Mankind

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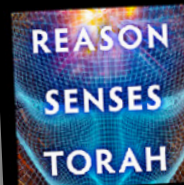
MESORA
Summer 2020

EVIDENCE EXISTS for only one event of God revealing His religion to man. All other religions claim divine origin, yet provide no validation. This explains their requirement of "blind faith," which is absent in Judaism: a religion offering proof. 3332 years ago upon Mt. Sinai, God gave us His Bible: the only time God communicated a religion to man. Masses witnessed this, which is the only validation of any historical claim, and why the major religions accept the Bible. Mesora's mission is to share God's Biblical religion with all who seek it. As every human descends from that first couple, all humans are equals. Jews boasting "Jewish Superiority" and those who discriminate against any race violate the Bible and reason. Nearing a quarter century, Mesora helps others realize God's will for us all, sharing the beauty of Biblical wisdom. Search our 1000s of original essays, publications and audio, and write us with your questions. God determined the Jew's role is to share Torah's history, wisdom, laws and moral code with all mankind. As God created all mankind, He loves each person equally. As science has defined laws, God's will for man also has defined laws and principles, and they delight the soul. The greatest minds spent their lives studying God through Torah and science, as they found nothing that compared to its enjoyment. Let us humble ourselves before Moses, Kings David and Solomon, Maimonides, Aristotle, Newton and Einstein who taught that a life of wisdom is the most fulfilling life. We too can partake of this pleasurable existence.

THOUGHT

FUNDAMENTALS

"WHAT IS UNDETECTED BY THE SENSES, REASON OR TORAH, MUST NOT BE ACCEPTED AS TRUTH." MAIMONIDES



FEATURED

CONTENT



CHARACTER

PERFECTION

"PERFECTION" REFERS TO ONE WHOSE VALUES AND ACTIONS COMPLY WITH TORAH PERSONALITIES AND LAWS: THE MOST PLEASANT LIFE.



KINDNESS

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



RACISM: A LIE

Mankind descends from Adam. Black and white twins unveil the lie of racism. Bible denounces its Moses' wife was black, our kings married Egyptians and Messiah descends from a Moabite. "Better is the day of birth" (Lev. 22:16). Birth doesn't define us, but how

JewishTimes

THE JOURNAL ON ORTHODOX JEWISH THOUGHT

| Authors may not have been advised of reprints of their essays |

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RABBI MOSHE BEN-CHAIM

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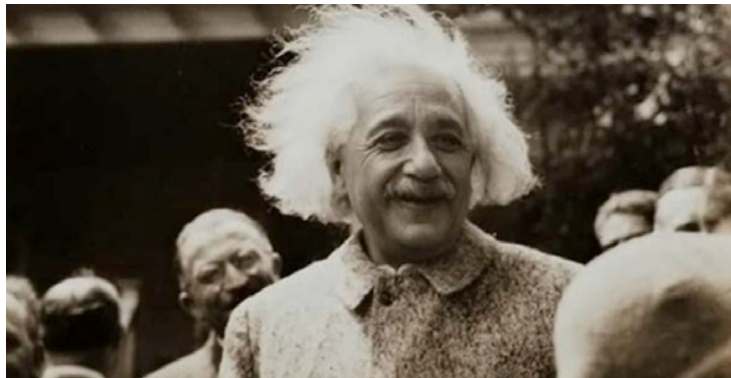
RABBI MOSHE BEN-CHAIM

Judaism has what no other religion has:
proof of divine origin and brilliant design.

5 Danger of Arrogance

RABBI REUVEN MANN

Rabbi Mann contrasts man's 2 types of
arrogance from this week's parsha stories of
the Flood and the Dispersion.



**"Anyone who has never made a mistake,
has never tried anything new."**

ALBERT EINSTEIN

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LETTERS

RABBI MOSHE BEN-CHAIM

Outreach

READER: Rambam in Moreh Nevuchim (3:51) writes that in order to achieve the high intellectual worship of God, excellent men stay in solitude and do not meet anyone unless it is necessary. Yet, Rambam views Abraham in a positive light as he spread monotheism to the world, for which he is called ohavi ("my beloved"). Rambam also seems to put chessed, tzedek and mishpat as goals after achieving this high level which presumably involves human interactions. How do you reconcile the different sources? (CONT. ON NEXT PAGE)

RABBI: When not needed to teach, as when others are teaching, Chazal say one should not teach: stay alone and be involved in perfection. But when no one is teaching as in Abraham's era, one must educate the world.

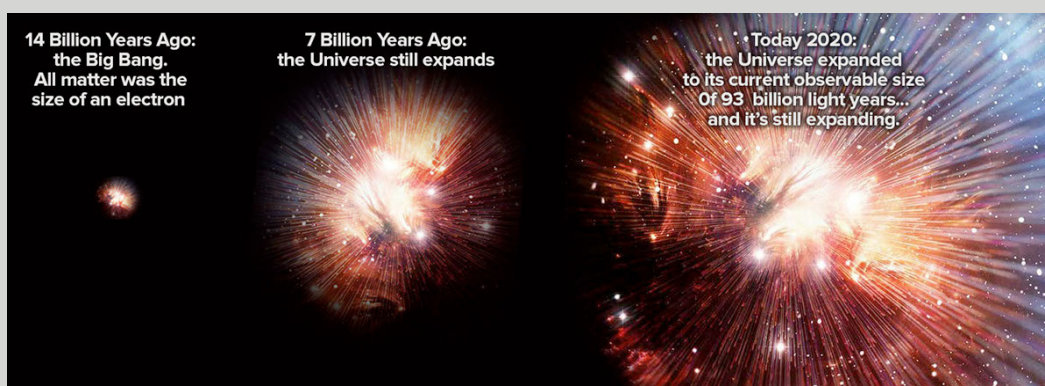
READER: Where do Chazal say that? Is our day equivalent to Abraham?

RABBI: Rabbi Israel Chait discussed this in his books on Pirkei Avos [1] (book 4, pg 191), quoting Chazal:

"If the leaders are not teaching Torah, you should teach. But if they are teaching, you should not teach and do not assume leadership over others" (Berachos 63a).

I would say with today's many poor and corrupt views of Torah, that one who sees the truth, should teach. ■

[1] www.mesora.org/avos4.pdf



What's the "Big Bang?"

Edwin Hubble's (1889-1953) observations showed that distant galaxies were speeding away from us at huge speed — which led to the discovery that the universe is expanding. And Belgian priest/astrophysicist Georges Lemaitre (1894-1966) was able to trace those expanding galaxies back to a single point of origin for the universe, a little idea that became known as the "Big Bang Theory." The Big Bang refers to the start of the universe — a tremendous explosion — which occurred nearly 14 billion years ago. Since that bang when all matter began, all galaxies are today still zooming away from the center of that bang. Tracing the galaxies' paths backwards, Lemaitre calculated where that bang took place.

But as science is based on observable matter and laws, which did not exist prior to the Big Bang science cannot know what caused the Big Bang. Judaism teaches that God caused the creation of the universe from nothingness. This is truly astonishing. People who doubt this have doubts due to their inability to think in a manner different from their experience. They think that as all they see now comes from something prior, like animals coming from their parent, and like moisture coming from water, they also believe the start of the universe must have had some prior physical source. But as natural laws of cause and effect did not exist before the universe, nothing demands the universe's creation followed natural laws as we know them today. Therefore it is possible that God made the universe from literally nothing.

Furthermore, if one suggests the universe was made from something physical called X, we must ask from what X was made. We might say X was made from W, which was made from V, which was made from U, ad infinitum. This would, go back infinitely, and that is impossible to have an endless chain of causes. Because an endless chain of causes has no first cause, and without a first cause, nothing started the chain to exist. ■



The Danger of Arrogance

RABBI REUVEN MANN

This week's parsha, Noach, describes two societies whose behaviors earned divine disfavor. It is a cardinal principle of Judaism that, upon creating the world, Hashem did not forsake it to its own devices. Its proper functioning is a matter of significance in His sight and He occasionally intervenes to set matters right.

The first story we encounter is that of the Dor Hamabul (Generation of the Flood). The inhabitants of the world at that time were extremely powerful giants whose lifespans bordered on a thousand years. However, they did not use the strength G-d had granted them for the betterment of mankind.

Rather, the strong exploited the weak, robbing them both materially and sexually. The Torah attests: "Now the earth had become corrupt before G-d; and the earth became filled with robbery. And G-d saw the world and behold, it was corrupted, for all flesh had corrupted its way upon the earth."

According to Ramban, there were two types of corruption. The breakdown began with sexual deviation when people did not restrain their urges and allowed them to transgress the boundaries that had been set for them. They pursued all types of lust and took by force any partner they desired to satisfy themselves.

At the same time, there was a general breakdown of law and order. The world was filled with violence and was governed by the principle of "might makes right." The weak were forced to submit to the powerful, and governance by statute went out the window.

The Ramban asserts that, while the moral downside began with sexual perversion Hashem's decree of destruction was triggered by the violence. That, he says, is because the laws that regulate society are discoverable by reason and do not require a prophet. When humankind regressed to the point where it could not maintain a rational social order, their existence ceased to be purposeful.

Hashem unleashed the Flood to alter the psychological state of man, as can be seen

from Noach's conduct after the Deluge. He immediately built an altar and offered a sacrifice to Hashem. His motivation was a profound sense of humility and subordination to the Creator.

Man had sinned because the overwhelming strength that Hashem had given him went to his head, and he allowed himself to believe that he was the "master of the universe." G-d saw that extreme egotism was inimical to moral existence. The Flood wrought climactic changes that weakened man, reduced human arrogance, and insured that he would never again attain the peak of insolence that had corrupted mankind.

But parshat Noach also contains the drama of another society, the Dor Haflaga (Generation of Dispersion). In contrast to Noach's society, this one was well ordered and law abiding. There was a great sense of unity, as all spoke the same language and were in general agreement. In fact, they undertook a massive building project described in the Torah: "They said to one another, 'Come, let us make bricks and burn them in fire.' And the brick served them as stone and the bitumen served them as mortar. And they said, 'Come let us build a city, and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed across the whole earth.'"

But this project did not please Hashem, who decided to undo the prevailing unity by introducing diverse languages. What was wrong with the great construction program that was underway?

Mankind had been chastened by the punishment of the destructive waters. The glorification of the individual, which had precipitated great violence, could no longer be sustained. Man, by himself, was a weak puny figure, but he found a new way to assert his sense of self-aggrandizement.

The generation of dispersion discovered the great potential of the group ego. By attaching himself to the collective, man reconstructs his ego. His need to be Superman is achieved by his identification

with the almighty state, whose achievements become his own.

The builders of the Tower of Babel were not passive or peaceful. The structure had an aggressive, warlike purpose. Its goal was to proclaim the absolute power of man and to negate the worship of G-d. The Rabbis say that at the top of the tower was a sword pointing to heaven.

Man's desire to reign supreme was thwarted by the Flood. However, he soon found a way to get around the limitations placed upon him. By submerging the egos of many individuals into a functioning conglomerate, the all-powerful group created a new entity that was unrestrained by feelings of humility.

The 20th century was the bloodiest in human history, marked by the unthinkable atrocities of the Nazi State and the Soviet Union. Both of these were highly organized societies that desired to rule over all mankind.

Parshat Noach teaches that, as man gains power, it inevitably goes to his head and that extreme arrogance is a recipe for disaster. Today, the scientific breakthroughs and technical advances of our society have led to unbridled hubris. Contemporary man feels infinitely superior to his predecessors and thereby entitled to rewrite all the classical moral norms, especially in the area of human sexuality.

Perhaps a hidden benefit of the Covid plague over which humans with all their prowess, are powerless is a reminder not to overestimate our capabilities. We should humbly recognize the Creator and thank Him for all the wonderful knowledge He has granted us. We should then recognize that the real purpose of this largesse is to apply it for the betterment of the human condition for ourselves and for all mankind.

Shabbat shalom. ■

Dear Friends,

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

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



HOW JUDAISM DIFFERS FROM ALL RELIGIONS

RABBI MOSHE BEN-CHAIM

Reader: How is Judaism different from all other religions?

Rabbi: “Religion” typically refers to a system of submission to a superpower, designed and given by that power. All religions claim to be God’s true religion, but they all lack validation. Judaism is the only religion with proof of Divine origin. This proof is demonstrated through God’s revelation of His existence and His communication to millions of people on Mount Sinai exactly 3333 years ago. The Jews witnessed an intelligent voice speaking from within the fiery mountain. Biological or earthbound life cannot exist in fire, explaining precisely why God used fire in this event. No other religion makes such a claim to possess proof because Divine revelation never happened to others, and as the Torah says, “It will never happen again” (Deut. 4:32-34). Judaism is also unique in its intellectual and brilliant design, in its basis in reason and proof, and its in full compliance with human nature, offering real happiness. Judaism is the only religion whose claim is supported by world acceptance of Torah, the Bible. This acceptance is a 100% proof of God’s revelation to the Jewish people. Had Revelation at Sinai never occurred, it would not have been believed by that generation, and certainly not the rest of the world and all future generations through today. The only way Revelation at Sinai became accepted was that it was witnessed, with all witnesses unanimously transmitting the story down to the following generations. God wished that this event remain a 100% proof for all time. Had a false prophet attempted to convince any group that this group witnessed what they had not, they would never accept him, nor would they replace their known history with the false prophet’s lies. A unanimous identical transmission of a witnessed event occurs only when that event occurred. Unanimous transmission—a single historical testimony of a mass-witnessed event—validates Revelation at Sinai. God revealed Himself to masses only once: to the Jews on Mt. Sinai, where He gave the Jews His Bible.

All other religions are founded on a single person’s claim (or a fabricated story) that God communicated with man. Something of this nature cannot be

(CONT. ON NEXT PAGE)

proven, and is precisely why they formulated their religions with the demand for "blind faith." Those religions did spread, but not due to witnessed events. Those religions spread as they appealed to human emotions: people will accept what is highly pleasing. Someone dying for my sins is very appealing. Praying to a tangible human figure is more pleasing than praying to an invisible abstract God. But not one other religion can provide evidence of divine communication. Therefore, there is no basis to accept their religions. Furthermore, as God designed only one human being, multiple religions is nonsensical. Just as all people are treated identically for cancer, all people will find the happiest life with the same religious system.

Besides this miraculous proof of Revelation, Judaism is founded on principles which are rational and comply with man's nature as a moral, philosophical and psychological being. Not one law in all of Judaism goes against man's nature. Unlike Catholicism which frowns upon divorce and praises celibacy, Judaism embraces the need at times for couples to divorce if they will be happier that way, and Judaism also embraces man's need for sexual satisfaction and children. These are just two examples of how Judaism approaches life honestly, without preconceived notions on how man should live. Catholicism makes man into a mystical and infallible saint, approaching their view of an angel, one who is above actual human drives and emotions. This opposes Judaism, and reality. Judaism accepts that man's happiness must stem from his being in line with his nature. And Judaism doesn't hide our leaders' sins. All men sin.

(CONT. ON NEXT PAGE)



Exactly 3333 years ago, millions of Jews witnessed an intelligent voice speaking from within the fiery mountain. Biological or earthbound life cannot exist in fire, explaining precisely why God used fire in this event.

Judaism realizes that besides man satisfying his psychological needs, he has a much higher part which must be addressed: his soul. By man ignoring this essential part of his nature, he will never reach his ultimate, Divine mission of attaching himself to God. Man achieves this mission and ultimate happiness by his immersion in study of creation and Torah, actualizing his true goal and purpose in his appreciation for the Creator. Torah, Prophets and Writings, along with the Talmud, were written in a highly stylized format which takes years to master. Their style is such, that as one delves deeper and deeper, he finds more profound ideas. This analysis and search satisfies man in its very process, as well as through factual enlightenment. As God possesses infinite wisdom, man will always see new insights, provided he has toiled under the tutelage of those before him trained in the method of Talmudic and Biblical analysis and essential modes of interpretation only found in the Oral Law, which God also communicated to Moses on Sinai.

The system of Jewish law—halacha—is also a major component of Judaism. It guides man's every action from waking and prayers, to blessings over food, ethical and moral conduct, business practices, social relationships, and holidays. All areas of life are placed in check as man judges each of his actions for Torah compliance prior to commencement. This process engages man's mind throughout his days when he is not involved in study, which must comprise the majority of his waking hours.

In truth, there is no comparison between the divinely designed system of Judaism and man made religions for the precise reason that there is no comparison between God and man: man made all other religions. God made Judaism. ■

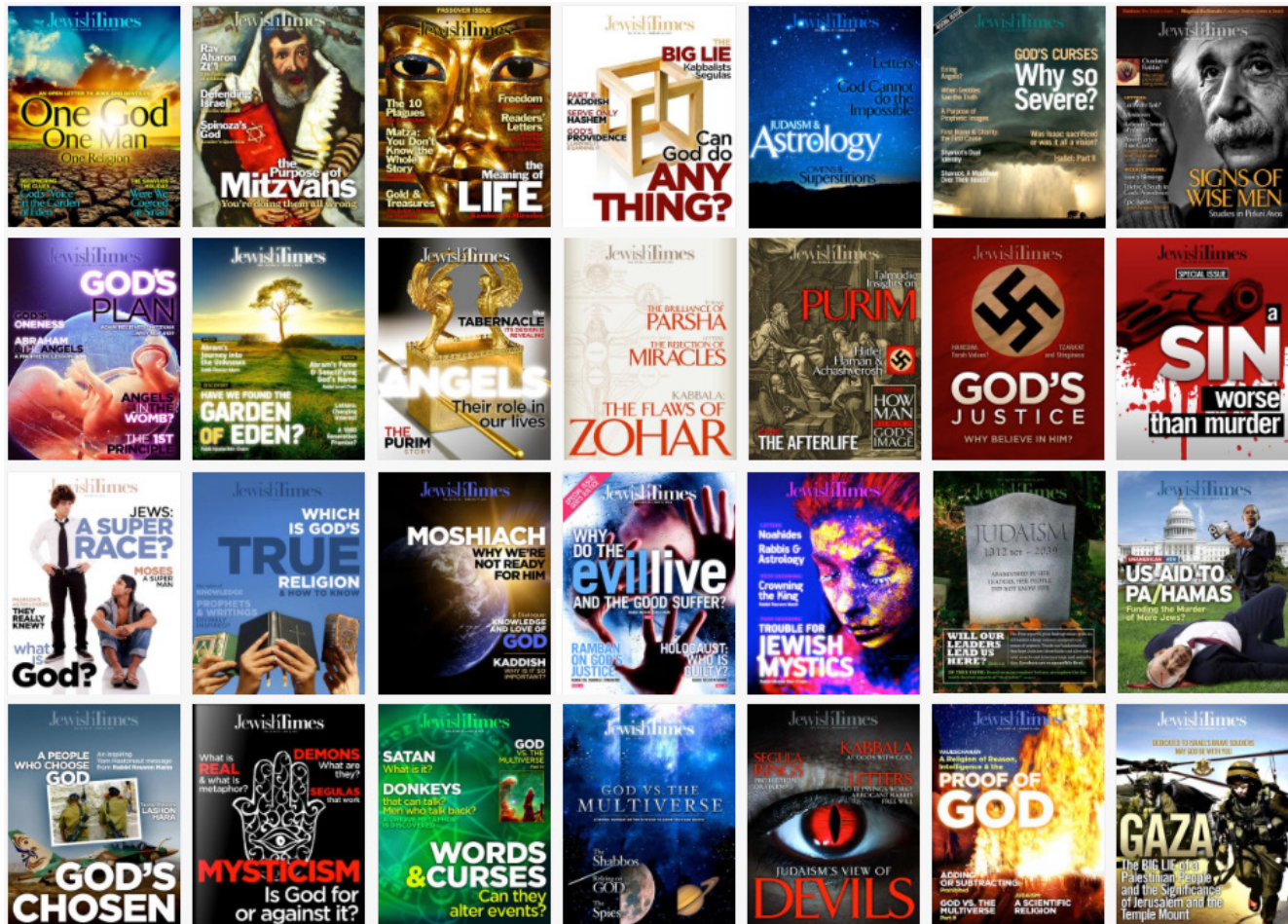
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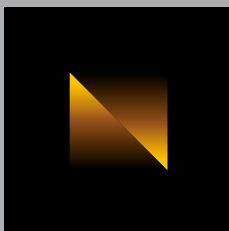
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