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From the Mind of Sha'i ben-Tekoa

Transcript

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Shalom laYehudim, Shalom laBnai Noach, Shalom laGoyim. It is the evening of the 2nd day, *bes be Elul*, *Parashas Shoftim*, *tav-shin-ayin-vav*, the evening of the 1st day, Sunday, 4 September 2016, webcasting from the hills of Judea overlooking ancient Philistia, the coastal plain below, where today surely many Israelis, whose flag sports the Shield of David, the Sabbath observant forerunner of the Messiah, were cursing the Sabbath.

Sunday morning is when soldiers in the regular army, who unlike in almost all other national armies, go home every weekend, must return to base. But today the coastal rail service between Tel-Aviv and Haifa was not running. Last week, the problem discussed was the upcoming work on Shabbat and the need to shut down the railroad for it, and there today was this crisis in action; a transportation mess with the MSM concerned not with the actual work schedule but whose fault was it. Was in the fault of Transportation Minister Israel Katz or Prime Minister Netanyahu, who, just by the way, are rivals for party leader?

Whose fault was it? And was Bibi going to fire Katz for the mess? All day the polling organizations asked the public how it felt about Netanyahu possibly firing Katz. Overwhelmingly, they want Katz to stay, and so he probably will. He is a popular minister.

In any case, that was the story, Bibi vs. Israel Katz, and not the issue of Shabbos itself.

Also in play was who makes the decision when to declare work on Shabbos necessary. MK Uri Ariel said it was not the role of any politician to decide if certain

work was lifesaving on the Sabbath; only the rabbinate has the right to do that, he said, and that is so right.

In the Christian West, it took fifteen centuries for the tension between the leaders of nations coming together in that period and the dominant Church in Rome to snap and produce the Protestant Reformation in all of its varieties, and at issue was the relationship between a political, national leader and religious leaders, between kings and a pope, commonly known today as the issue of the “separation of church and state.”

At the time of the American Revolution, every Christian state had an official, national church, as to this very day England still has the Church of England as its national church whose head is the Queen -- but now a politically powerless sovereign.

This was the age of Martin Luther and Henry VIII, John Calvin and dozens of Protestant leaders protesting the power of Rome over them.

It is a perennial tension in Judaism too, though we were fortunate to be given the Torah at Mt. Sinai, which records the way Moshe Rabbeinu/Moses Our Teacher handled the problem.

The Book of Genesis unfolds a series of stories about brothers in all their combinations. The first story tells of the first older brother in history who became the first murderer in history of his younger brother, due to his own sheer envy and jealousy. His young brother had done nothing to him except outshine him before G-d, and for that Cain killed Abel.

G-d took pity on him, though, perhaps because no one had told him he shouldn't do such a thing. Cain was now afraid because now he understood it was wrong and people might license themselves to kill him as he had killed his brother, so G-d put a mark on his forehead to protect him, to set him apart. The Mark of Cain is misunderstood as punishment when it was meant to let him live. No one was to harm him. And Cain lived and took a wife and had children and seven generations came from him.

Then there were the relationships between Ishmael and Yitzhak, half-brothers; then Esau and Yaakov, fraternal twins, and ultimately the sale of Joseph into slavery by his brothers.

At the end, of course, they reconcile and the Age of the Patriarchs comes to an end. Then in Exodus we meet Miriam, Aaron and Moses, Aaron who is three years older than Moses, and unlike Cain and unlike Joseph's envious brothers, he envies his kid brother not in the least. Aaron is the archetype of an older brother who does not compete with his younger brother to dominate him but acknowledges, in this case, his greatness. Aaron becomes the greatest older brother in history, the most beloved among the Children of Israel as they came out of Egypt, everyone's favorite uncle, so to speak.

So Moshe anoints him the High Priest, the religious leader of the Children of Israel. The Torah records the elaborate, ceremonial clothes made for him as High Priest and the dressing of Aaron by Moses brother who acknowledges his older brother's greatness as a figure of love.

But when it comes to passing the scepter of leadership of the nation to the next generation after his own tribe of Levi has been appointed by him the national priesthood, Moses turns not to Aaron but Yehoshua bin Nun of the tribe of Efraim, which sends a message to the still extant twelve tribes that anyone can be the national leader because the nation is greater than the tribe. Joshua becomes the political leader because he deserved it.

So right off the bat, Jewishness enshrines the notion of a separation of powers between the political class and the priestly class. And as we saw in the age of the Maccabees and their tragic claiming of both roles, it is an unholy mix to have priests running the political life of the people as well.

A case in point: the mad dog, lunatic priests in Iran who are as insane about Jews as Nazis were, only their *Mein Kampf* is called the Koran.

And here in Israel the tension between the rabbis and those politicians elected by the demos politicians is also constant. Fortunately, the demographics point to a coming shift in the balance between religion and state with religious Jews producing far more children. As I've noted before, this is the process behind the recent cases of one high ranking IDF officer after another Yair Golan, Bogie Yaalon, Gadi Shamni, complaining about a threat to the state that they were raised to want to build, a state without religion.

And today the tension played itself out in the matter of improving rail service, to improve, to work or not to work on the Sabbath.

Anti-religionists in Israel want to have their cake and eat it too. They live as of right, the right inscribed in the Bible, here; it is found in first phrases of the Israeli Declaration of Independence, that this state is founded on the Bible. And their flag, the Israeli flag, bears the Shield of David, the greatest religious poet in history, a star framed by the stripes of a prayer shawl.

But the anti-religionists don't want to live according to the beliefs and practices of David and those religious Jews who kept this people alive from generation to generation since the age of David. The religion is the only thing Jews can pass on to the next generation. Not the careers of its political leaders. I'd bet half the school kids in Israel today can't tell you who David Ben-Gurion was, the "George Washington" of Israel, so to speak.

The names of the Zionist leaders are also surely meaningless to most, other than as street names: Menachem Ussishkin, Ze'ev Jabotinsky, Haim Arlosoroff, Yitzhak Tabenkin, Berl Katznelson.

It is the religion of the Jews that sustains this people, and without it, this people cannot survive. Shabbos is the fourth of the Ten Commandments. It is above honoring parents, above not committing murder, larceny, adultery or slander.

Shabbos is also a day that encourages family life, each family being one of the integral parts of a healthy society.

Imagine a State of Israel that one day observes Shabbos in overwhelming numbers. Imagine how clean the air would be for 24 hours, without cars zooming around on that day. Imagine the peace and quiet in city streets.

I have found it saddening since this latest crisis about working on the Sabbath erupted last week to see the talkbacks of Israelis complaining about the cost of not doing the work on Shabbos. The annoying Jerusalem Post's editorialist last week made this complaint in his lede sentence. At issue for him was the extra expense for the taxpayer as a good reason to do the work on Shabbos, which I found simply disgusting.

Karl Marx, one of the great pioneering anti-Semites -- meaning Jew-haters who do not resort to religious accusations such as decide to paint the Jews as evil -- said cynically that the Jews only say they worship the G-d of Israel. The real god of these hypocrites is the God of Mammon. For Marx, capitalism enslaved the world and its leaders were Jew-bankers using capitalism to do that because all they care about is money.

* * (Musical Interlude) * *

Also in the news since the last webcast was the fate of some of the homes built over the last fifteen years near the legal community of Elazar in Gush Etzion, called Derech Ha-Avot, which means the Way of the Patriarchs and refers to a path along these ridges running south-south that Avraham and Yitzhak took when they made their way from Beersheva to Har Moriah/Mt. Moriah for the world-historic Binding of Isaac.

Last Thursday, the High Court, for the umpteenth time, told the government to destroy 17 structures there. The Court has long accepted the claims of the antiJew Jews in Peace Now who have encouraged and helped the Arabs in El-Khader, an Arab settlement nearby, to file suit and claim the land in question is really their land.

The Court has over the yeas ordered the government to destroy these homes but the government has always balked. It is a situation similar to the fate in the Shomron of Amona, where ten homes were destroyed under Olmert in a shameful, grotesque exhibition of a police riot. The rest of Amona is now slated for destruction, as the government tries to find some legal maneuver to avoid that.

These are the infamous outposts -- and other communities like Maaleh Adumim -- that the governments of Israel since 1967 have never handled properly, and that has been due to the paralysis in Israel over what should have been done in 1967 but never was, that

is, to declare all the land Israeli land and in one fell swoop terminate the legal authority of previous rulers here that since 1967 Israel has kept afloat.

Because Israel never annexed Judea and Samaria, because it always held it out as bait to the Arabs to tempt them into making real peace, and being paid for it by the return of the Judea and Samaria to Arab rule, it has kept alive laws and statutes used by the Turks, the British and the Jordanians. Israeli law in effect salutes and respects these earlier systems. The Times of Israel coverage said, "Ownership of land is difficult in Judea and Samaria to determine because its Ottoman, Jordanian and British documentation from the periods of their rule are often incomplete or contradictory and Israel has not instituted its own civil land-registration mechanism of the territory."

Why not? In 2014, in the matter of the settlement of Derech Ha-Avot, the State presented material making the case that the parts of the land in question had been under Jordan public land – the position since 1967 – and therefore some homes there are kosher, but it did admit that some of the 17 houses were located either wholly or in part on "Palestinian-owned land."

This is from the Times of Israel website and if this indeed this was the language used by the Court, it is a sad commentary on a deeply tragic defect in Israeli society. The language accepts that there is such a thing as "Palestinian" land, when never in history was there such a legal jurisdiction "Palestine" until the League of Nations mandated its creation as "the Jewish homeland, because it is the historical homeland of the Jewish people. That was the language in 1922.

And here is the Highest Court in the State of Herzlandia using the term "Palestinian land," meaning the land belonging to the mortal enemies of the Jewish people in their historic homeland.

Because Israel continues to hold out the possibility of "buying peace" by forfeiting some land in Judea and Samaria now under Israeli rule, it continues to administer these hills under a mishmash of Turkish, British, Jordanian, Israeli civil law and Israel martial law. Hence, the constant tug-of-war over places like Amona and Derech Ha-Avot.

When Americans moved into California in droves after its acquisition in 1848 as the spoils of war with Mexico, and the discovery the next year of gold at Sutter's Mill, the territory filled up real fast, so that there were enough people already in 1850 to meet the Federal minimum for applying for and receiving statehood that very same year, and I doubt much respect was paid to Mexican law by the new agencies of government in the brand new, shiny state of California.

In other words, that Israel pays any respect to Jordanian law -- when Jordan's 19-year rule here was blatantly illegal -- is a bit odd, I think. It is precisely because Israel has refused to claim Judea and Samaria as rightfully, legally, the property of the Jewish people that it has kept alive these earlier legal systems.

Well, in defense of Israel's failure, one cannot ignore the menace of the goyim, the nations of the world who after 1967 did not look kindly on Israel's return to rule in

Jerusalem and Judea. My book exposes how the world in 1950 never respected Jordan's annexation of Judea and Samaria, save for the UK and Pakistan, which like Jordan was a creation of the British Empire. But immediately after the Six-Day War, one country after another at the UN began shrieking that Israel had to hand back all the land it stole from "Syria, Egypt and *Jordan*." Overnight, the goyim, all of a sudden, recognized Judea and Samaria as "Jordanian" territory.

Last Thursday, in Maaleh Adumim, Minister of Construction Yoav Galant visited a school on the first day of classes and said, "The prime minister decided seven years ago on a de facto freeze for Maaleh Adumim, and the Construction and Housing Ministry can do only some limited things here because this was a diplomatic decision."

The JPost did not, however, explain why the decision was taken at that time, seven years ago, but we can guess. Seven years ago was 2009, and January saw the inauguration of a new president who wanted to fundamentally change America, and in his inaugural address he mentioned the Jews in a fundamentally new and different way. No longer would they constitute the second most important faith in America after Christianity but the third after his own beloved Islam.

In other words, as I thought at the time and ever since, the prime minister here has been like the captain of a ship in bad weather who expects to make little headway until it passes. All he can do is batten down the hatches, trim his sails, ride out and survive the storm.

* * (Musical Interlude) * *

Speaking before of the current president of the United States as an enemy of Israel these last seven years – seven, that's a nice biblical number -- some of his villainy was on display indirectly last week. Last year in a Brooklyn courtroom, eleven American families whose loved ones were murdered by the PLO in terrorist escapades were awarded \$218.5 million for their losses, which according to the Anti-Terrorism Act was automatically trebled to \$655.5 million.

It was a victory for the tactic of using U.S. civil law against foreigners like the PLO who murder Americans broad.

Only, last week the Second US Circuit Court of Appeals threw out that judgement, ruling that the lower court had no right to assert its jurisdiction overseas.

Among the eleven plaintiffs were the families of the nine American students in 2002, at lunch in the cafeteria in the Frank Sinatra Building on the original Mt Scopus campus of Hebrew University, who died when an Arab employee of the university, if memory serves, left a bomb under their table. I remember it well because I was at the moment in the Ramat Eshkol shopping center nearby and heard the wailing of the sirens as the emergency vehicles raced to the latest horror in that year's satanic intifada.

And when the lower court ruled last year in favor of the plaintiffs and assessed that big award against the PLO, Obama had John Kerry send a deputy secretary of state to file a declaration that the award was too high. The declaration said the government accepted the idea of compensation for the families but not so high that “harm could arise,” and by that the thinking was of the PA, the disguise the PLO has operated under for 23 years, which might be “severely compromised.”

In any case, when last week the appeals court ruled as it did and threw out the case out, well, it is no accident that the three judges who ruled for the PLO and against their fellow American plaintiffs had been appointed by King Billy the Kinky Pres. Clinton and Imam Barack Hussein Obama.

This is one of the most important reasons to vote for Donald Trump - assuming Lady Macbeth Clinton is still on her feet in November -- the appointment of judges.

It is one of the symptoms of the degenerate state of the West that its erstwhile leader, the U.S., has never responded to aggressions by Iran that in previous eras were clearly acts of war. And it also never retaliated against the PLO whose rap sheet of terrorist horrors contains perhaps hundreds of American victims of its murderers. It has long been known, for example, that in 1973, Arafat directly ordered the murder of the U.S. Ambassador Molloy in Khartoum, Sudan, but never did the US ever retaliate against him. On the contrary, under King Billy the Kinky, Arafat later became the most welcomed guest in the White House in his years in office.

We live in an age of corruption, one of whose most outstanding abominations was the Oslo process launched on the south lawn at the White House twenty years after Arafat had the US ambassador in Khartoum murdered.

Corruption enveloped that sickening spectacle in which Israelis and IBJs mingled in self-congratulation over the messianic era of peace they thought they were inaugurating.

This respect for the PLO has destroyed the UN and stimulated the Europeans to surrender to Islam. There is a direct line between the Europeans legitimizing the PLO in its Venice Declaration in 1980 and the current swamping of the Continent by these violent, crazed Muslims.

Gatestone just posted on September 1st a chilling report by Yves Mamou on the situation in France, in particular in the schools, where the Muslim students there are shameless in their desire not to assimilate into France but impose their own culture on France.

* * (Musical Interlude) *