

Judaism: A Prophetic Tradition and Its Enduring Legacy

Judaism is not a malleable identity, nor is it merely a cultural or racial construct. At its core, it's The Prophetic Tradition—a belief system and code of ethics rooted in absolute Divine communication. If one doesn't believe in absolute Prophecy, they don't believe in Judaism as a religion, but rather in a human philosophy. Judaism is defined by its immutable laws and theological system, applicable to all people in all situations. It transcends racial groupings, open to anyone who enters its covenantal framework, and offers a fixed ideology with distinct, parallel legal systems for different segments of humanity. Morality, according to Judaism, isn't relative; a person is only considered truly moral if their actions are commanded by The Creator.

The Creator and the Foundation of Reality

At the heart of this prophetic tradition lies the understanding of The Creator as an Unchanging One-ness. This Creator, who is One without parts, unchanging, inherent, the source of all things, unaffected by anything, and the ONLY One to possess these qualities, initiated all of existence by choosing to perform an act of love. This primal love is the very act of creating the world.

This creative act is rooted in Divine Love, which, according to Kabbalah (the name for Jewish theology and the principles of ethics that guide its laws), isn't a "part of God" but rather a distinct creation. Divine Love is the very framework of reality itself, perpetually flowing and allowing us to perceive The Creator's existence. Without it, all relationships—indeed, all of reality—would cease to be.

Consequently, Hashem (God) loves everything and everyone equally as long as they exist. Your very existence is a testament to the unique and special love The Creator has for you. Even when suffering or struggle arises, it's not a withdrawal of God's love, but an indication that the human "glass"—our capacity to receive and perceive this love—may be obscured by our actions. The physical world, itself a projection of Divine Will as a construct for human interaction, contains an "emptiness" that allows for what appears as evil. This evil is merely a temporary blockage to holiness. Our negative actions fill this "glass" with "hot coals" or "dirt," while the Divine Love (the "water") itself remains pure and constantly flowing.

Divine Will Manifested: Laws and the Human Purpose

The Creator's purpose in establishing a creation separate from Himself is to enable a chosen, dynamic relationship, and to teach humility, generosity, and self-control. Humans are the final vessel, uniquely capable of choosing the intensity of Divine Will in their lives. This choice, called "Goodness," involves proactively making the "filter" less opaque and "expanding the size of their glass" to receive Divine Love and Will.

This Divine Will is manifested through a fixed system of Divine Laws (Halacha), not relative morality. These laws guide human behavior and are designed to help us develop "awareness of One-ness," practice "kindness," and "be a good example for others." Ultimately, all Divine Laws serve these three aspects, moving creation towards "rejoicing with The Creator."

There are two parallel legal systems, reflecting distinct covenants:

The Seven Universal Laws (Noahide Laws):

All humans, as descendants of Noah, are inherently obligated to follow these fundamental commandments. Rooted in the recognition and respect of The Creator, and the application of kindness, these include:

Do not worship idols: Idolatry is Defined as NOT believing in The Creator as taught by The Prophets of Israel.

Do not insult The Creator: Establishes the respect needed to actively fulfill God's will.

Do not murder: The ultimate act of cruelty, including forced rape.

Do not commit sexual immorality: Moderating sexual giving to acceptable forms, including female extramarital relations, homosexuality (penetration/reception except when forced) between men, first-degree incest, and bestiality.

Do not steal: Regulates extreme self-kindness at others' expense.

Do not eat an animal while it is still alive: Requires kindness by balancing permitted and necessary actions to cause the least pain.

Establish courts: To use these general laws as parameters for their rulings, ensuring justice.

These laws constitute the universal minimum for moral conduct, enabling all humanity to participate in the "Divine Marriage" at a foundational level.

The 613 Commandments (Mitzvot) for the Jewish People:

Jews are bound by a unique covenant to follow an additional 606 laws, for a total of 613. These laws further expand on the themes of kindness and self-control, and the relationship between Creator and creation. This additional set of laws allows the Jewish people (Bnai Israel, "Sons of Israel") to become a teacher of Divine Will to others, serving as an example of goodness to the nations.

Jewishness, Noahidism, and "Greater Israel" (Am Israel)

Jewishness is a legal status connected not to genetics or race (as Judaism can be entered by any racial group), but to the covenant of the 613 commandments. This status may be inherited through a Jewish mother or entered into through an Orthodox Jewish Court (Beit Din). A Religious Jew is a Jewish individual who believes in the 13 principles of faith and accepts Jewish law as Divine, defining them as Orthodox. A Practicing Jew is an Orthodox individual who follows Jewish law as much as possible.

Noahidism is the inherent obligation to follow the 7 commandments for all humans who are descendants of Noah. A Jew is, in essence, a type of Noahide with additional obligations.

Am Israel: Significantly, according to the Chofetz Chaim, anyone who believes in the 13 principles of faith—including those who are practicing Bnai Noah or a Ger Toshav (a Bnai Noah who lives in Israel permanently and is circumcised)—are considered spiritually and legally part of "Greater Israel" (Am Israel). This expands the notion of the collective "consent to the marriage" beyond ethnic Jews, encompassing a broader community united by core theological belief.

It is important to note that while the spiritual definitions of "Jew" and "Bnai Noah" govern religious obligations and marriage laws within the Jewish framework, civil laws in a nation like Israel may utilize different criteria (e.g., descent from a Jewish grandfather for immigration), reflecting a nuanced interface between spiritual identity and national law.

Proving the Truth of Judaism: The Prophetic Tradition (Kabbalah U'Mesorah)

To demonstrate the singular truth of Judaism, we must establish a rigorous framework. Any genuine religion, by its very nature, must be rooted in undeniable, absolute perception of reality, granted by the Creator. This premise immediately narrows the field to Judaism and Noahidism, both stemming from the same prophetic theology. Judaism, with its 613 divine commands given through a covenant with the Bnai Israel, encompasses the 7 commands of the Noahide covenant, which apply to all humanity.

We can evaluate the validity of any religion against three fundamental criteria, drawing upon the nature of a deity, the observable universe, and the patterns of life itself.

The Nature of the Deity: Absolute Monotheism. An all-powerful deity cannot be genuinely opposed or countermanded against its will. This inherent definition excludes any religion featuring:

Multiple deities (Polytheism): If there's more than one absolute power, neither is truly absolute.

Deities with "parts" or internal conflicts: A deity with fragmented components could theoretically fight itself, undermining its absolute power.

Demi-gods or created beings that can oppose the Creator's will: This includes concepts like fallen angels or divine human avatars, as they imply a challenge to the supreme deity's authority.

Therefore, only religions with an Absolutely Monotheistic Theology can be considered true. This criterion initially limits the possibilities to Judaism, Noahidism, and Islam.

Intelligent Design and Universal Patterns: Compatibility with Physics. The observable universe operates via patterns and rule sets, strongly indicating an underlying intelligence or ordered system. A true religion must provide an explanation compatible with this reality. It must account for a binary creation—a binding energy that gives rise to spacetime, which then acts as a prism to form all subsequent patterns.

Judaism, through its Prophetic Tradition (Kabbalah U'Mesorah), uniquely fulfills this criterion:

Its theology posits an Absolutely Monotheistic Creator.

Creation is defined as that which is distinct from the Creator due to its binary nature, but is maintained via a created relationship to One-ness. One-ness is without parts, unchanging and independent akin to truth, creation is a unity with parts, changing, and dependant akin to love when in a state of harmony.

The binary nature of creation is reflected in two fundamental elements:*** Divine Will (infinite potential energy, akin to a waveform or Infinite Light) and Divine Love (timespace, the "vessel of all things") given individuality in each individual creation.

Divine Will manifests within Divine Love as a series of lights and vessels (Time-Space), precisely mirroring how energy and matter interact and explaining the four fundamental forces of the physical universe, including the concept of a binding force. This aligns with the transition between absolute wave and particle forms, and even accounts for the theoretical existence of a multiverse between these states.

This shows that the Prophetic tradition of Judaism uniquely explains the relationship between Creator and creation in a way that allows for intelligent design without contradicting physics.

Survival of the Fittest: Historical Continuity and Genetic Preservation. The fundamental purpose of living things, derived from intelligent design, is survival of the species. Any religion that hinders this natural pattern must be excluded. A true religion, therefore, must demonstrate that its adherence, as a whole, leads to the long-term survival and continuity of its followers, even through extreme calamities.

Judaism, through its Prophetic Tradition and Noahidism, is demonstrably the only religion that meets this test:

Adherence to Judaism or Noahidism has consistently proven to be a road to genetic survival. The group following this tradition has survived the longest, largely unchanged, demonstrating a remarkable resilience across millennia.

This benefit extends to converts from all backgrounds, proving that survival is a direct result of adherence, not an inherent biological advantage.

Moreover, the historical timeline of Judaism aligns remarkably with established archaeological and historical records of human civilization in the Levant:

- * Adam, the first intelligent human, is placed at the rise of civilization (circa 4000 BCE), compatible with the emergence of group agriculture, writing, and fire use. This marks humanity's ability to pray and interact with the spiritual heavens.
- * Noah aligns with the widespread common flood myth around 2000 BCE.
- * Abraham, an Aramean Prince, corresponds with the rise of the Hyksos people in Egyptian records, with his family's interactions (Sarah's abduction, Goshen as a gift) matching the 12th Dynasty.
- * Yosef's ascent to power in Egypt (15th-16th Dynasty) coincides with the Hyksos rule in Goshen, recognizing him as a monarch via his marriage to Osnat, daughter of the King of Shechem.
- * The Exodus era (Moses) in the 18th Dynasty aligns with the departure of the Hyksos (the "mixed multitude" of Arameans and Ishmaelites) from Egypt, a period when Egyptian records indicate a Hyksos revolt.
- * Joshua's conquest of Canaan in the 19th Dynasty matches the peace treaty signed with the Hyksos by Egypt, which separated Canaan from Egyptian control.

Remarkably, this detailed Jewish timeline, preserved through oral and written tradition, was canonized long before modern access to Egyptian hieroglyphics or papyrus scrolls, yet it coheres with current archaeological findings.

In conclusion, any religion that is not an extension of The Prophetic Tradition (Judaism) or contradicts its theology is demonstrably false. Only Judaism and Noahidism satisfy all three indispensable criteria: the absolute nature of the deity, an intelligent design compatible with physics, and a proven pattern of survival of the fittest. The accurate name for this singular monotheistic religion is Kabbalah U'Mesorah, or The Prophetic Tradition. Furthermore, divine mercy is extended to all souls through concepts like reincarnation and resurrection of the dead. This allows souls who haven't yet freely chosen a relationship with the Creator to mend their spiritual state in new bodies, ultimately leading to a future where all souls achieve an eternal and expanding understanding of the Creator.

Prophecy: The Pinnacle of Divine Relationship

Prophecy is the highest manifestation of the human relationship with The Creator, granting an awareness beyond physical limitations. It is always via a spiritual intermediary and conveys absolute truth, even if not always fully understood by the prophet. As one develops their personal relationship with The Creator, they become more "GD aware," leading to the manifestation of Divine Inspiration (Ruach HaKodesh) in levels: from limited epiphanies to Higher Divine Inspiration, where knowledge of the revealed is absolute and one knows God's nature is beyond knowing. Higher stages, like Minor Prophecy (Nevuah) and Greater Prophecy, require active training by other prophets, demonstrating a continuous prophetic lineage from Adam through Moses, who remains the greatest prophet, whose vision cannot be superseded. The ultimate state of "Higher Ruach HaKodesh" will become the natural state of humans in the Messianic Era.

The Messianic Era and Olom Haba: The Ultimate Goal

The cosmic journey culminates in the Messianic Era and ultimately, Olom Haba (The Coming World). The temporary "emptiness" that allows evil to exist in the physical world can be filled with holiness through deeds done according to The Creator's will, causing evil to decay until it exists only in potential. This process is ushered in by a specific individual:

The Messiah will be a man born from a fourth-generation Jewish mother, descended from David through Solomon, and from the tribe of Judah. This chosen leader will undertake a monumental mission in his lifetime:

- * He will bring all Jews to Israel.
- * He will eliminate all idol worship and all enemies of the Jewish people, both internal and external.
- * He will then establish eternal world peace, eradicating all strife between families and nations forever.
- * Finally, he will dedicate the Third Temple as per the prophecy of Ezekiel.

At this point, the messiah is known as the Prince of Peace (Saar Shalom). He becomes The Messiah only after he is anointed by Elijah the Prophet, at the command of God. Should a person claiming to be the Messiah die before completing this mission, he is not the Messiah, but merely a test to the faithful of Israel.

Once the Messiah completes his mission, evil is rendered impotent, and the physical creation reaches a state of stasis where holiness fully manifests, known as "The Great Shabbat." After this time, creation will be restored to a perfected and permanent form at all levels, known as "the resurrection of the dead." The human beings of this reconstructed world, ourselves in a perfected form, will enter Olom Haba. Here, change is still possible, but only insofar as the experience and perception of holiness increase in intensity *ad infinitum*. Each person, depending on their starting level of spiritual attainment in this world, will increase at different rates. This infinite, ever-expanding understanding and revelation of Divine Love and Divine Will is the reward of the righteous, experienced in harmonious unity with all other people.

How to Have a Relationship with God: Your Role in the Cosmic Plan

To draw close to God and participate in this grand narrative, every individual is called to three fundamental practices:

Pray Directly and Only to God: Recognize God as your Best Friend, Father, and King. Make prayer a regular, dynamic conversation, discussing everything with Him. Your prayers are a direct channel to connect with the constantly flowing Divine Love, beginning the process of expanding your "glass" of awareness and deepening your personal intimacy with The Creator. This fulfills the universal laws of recognizing and respecting The Creator and directly contributes to your "awareness of One-ness."

Realize that Everything That Happens is For Your Good: Understand that suffering or challenges are not a lack of God's love, but rather the result of your "glass" being clouded by your actions. By seeking the underlying good in every event, you actively clean your vessel, making the "filter less opaque." This shift in perception allows the pure flow of Divine Love to be experienced as it truly is, fostering an "awareness of One-ness" and contributing to the filling of the world's "emptiness" with holiness. This also aligns with the principle of Reward and Punishment.

Develop Your Character: Cultivate humility, generosity, self-control, balance, patience, and action with forethought (courage). These are the very traits The Creator uses to run the world. Exemplifying these virtues is the ongoing process of "cleaning and expanding your glass," allowing you to receive and experience Divine Love. These proactive choices, guided by Divine Law (Noahide Laws for all, and the additional 606 Mitzvot for Jews), enhance your individual relationship and are prerequisites for achieving higher levels of "GD awareness" and potentially even Divine Inspiration.

Following these Divine Laws, whether the 7 universal Noahide Laws or the specific 613 Mitzvot, is how humans fill the "emptiness" with holiness, transforming the physical world from a "barrier" into a vessel for Divine revelation. This path of spiritual growth, aided by personal effort and the guidance of prophets, allows individuals to "share water to clean other glasses" and ultimately prepare for the coming of the Messiah and the future Messianic Era, culminating in Olom Haba—a reconstructed, perfected creation where the "awareness of One-ness" and the experience of holiness increase infinitely for all, manifesting "rejoicing with The Creator together with the rest of the creation."

The Legal Basis for Israel's Existence: Ancient Precedent and Modern International Law

The modern State of Israel was established through international law and an internationally recognized treaty. Its right to the entire region west of the Jordan River was first outlined in a White Paper, acknowledging a Jewish right to form a state in the former Ottoman territory known as Palestine. This formed the basis for the Mandate of Palestine, under which the League of Nations granted England control with the specific purpose of establishing a viable Jewish state. This mandate initially encompassed both present-day Israel and Jordan.

England later brokered a compromise, designating the region west of the Jordan as Jewish Palestine and the east as Arab Palestine. The Hashemite Kingdom of Jordan was established as the Arab State, based on the Babylonian (Iraqi) Arabs' ancient claim to the region, which was accepted by the Zionist Congress due to the historical Babylonian rule in the area. Jordan was thus created as a Babylonian monarchy under the Hashemite tribe.

Following the British withdrawal in 1948, war erupted, and Jerusalem was divided. In 1949, Israel achieved independence after defeating the surrounding Arab nations.

During the 1967 war, Israel acquired the Golan, Sinai, Jerusalem, and Gaza. Jordan relinquished its claims on the West Bank (Judea and Samaria) but was permitted to manage a limited number of Islamic holy sites in Jerusalem, technically fulfilling Jerusalem's status as an international city. Israel, now with full sovereignty, allowed the Jordanian king to manage these sites under its fealty. Israel subsequently fully annexed Jerusalem. In 2017, the United States validated this annexation by establishing its embassy in Jerusalem.

As a sovereign state, Israel passed The Nationality Law in 2018, a basic (semi-constitutional) law, to clearly define its territorial and national status, extending its sovereignty to the entirety of "The Land of Israel" as required by international law.

Israel's expansion of sovereignty is consistent with modern international law. It is not a colony, just as Jordan and Saudi Arabia, also established by the British, are not colonies. The Mandate specifically aimed to create an independent Jewish State on land formerly belonging to the Ottoman Emperor and conquered by the Allied forces. Historically, any so-called "Arab landholders" were tenant farmers or shepherds for the Ottoman Emperor. The Jewish Agency, on behalf of The Zionist Congress, was the only entity to purchase land directly from the Ottoman Empire, making the State of Israel the legal successor to the sole landowner of the Land of Israel. Both the original WZC and the State of Israel were led by Dr. Rabbi Chaim Azriel Weitzman.

Israel is not "taking away any land from Palestine" because, beyond a Roman term for Jewish Judea, no other region was ever called Palestine. Other lands during the Ottoman era were held by various Christian Churches, royal families, or the Ottoman Emperor and his family.

Ancient Legal Precedents and Historical Succession

The legal rights of Jews for Israel are derived from ancient times, demonstrating a legal process since the Exodus.

****Historical Rulers of the Land of Israel (Chronological Order):****

- * Egyptian rule of southern Canaan, Salem ruling central Canaan, and Babylonia ruling the north via Aramea.
- * Israelite Confederacy and Canaanites (hundreds of years of conflict).
- * United Israel (Solomon, David, Saul for 82 years).
- * The Davidic Kingdom of Judea and the Kingdom of Ephraim/Menashe (Northern Kingdom).
- * Babylonians.
- * Persian-Medes.
- * Assyrian Greeks.
- * Jewish Kingdom of Judea (Bar Kochba, Herodians, Maccabees).
- * United Rome.
- * Byzantium.
- * Mongolian Khanate.
- * Crusader States.
- * Caliphates (warring with Crusader States).

* Ottomans.

* British.

* Jordanian Hashemite Kingdom (established by The British in Western Babylonia and part of northern Israel).

* Israel (Jewish restoration established by the British).

The Patriarchal Era and Establishing Legal Claims:

Abraham, an Aramean prince, was the ruler of Canaanite Aramea. His father, Terah, was an Aramean Ambassador to Nimrod. Aramean Canaan, then called Yireh, eventually merged with The Fortress Kingdom of Shalem to become Yireh-Shalem. Before Shalem's construction, Canaan's governance consisted only of nomadic families.

The city-state of Salem was an Aramean Principality ruled by the Jebusites, who were distantly related to the Arameans. Abraham was recognized as the successor prince when blessed by Melchizedek, the leader of the Semites. This established that only the heirs of Abraham's full wife, Sarah, could have a legitimate right to a state in the Land of Canaan, known as Israel. These heirs are the Hebrews, later called Israelites and now known as Jews.

Ancient international law recognized the Hebrew prince of Aram (Abraham) as the heir of the kingdom of Shalem. Since this occurred before Ishmael's birth, Abraham's son from Sarah, Isaac, is the heir. Hagar, Sarah's slave, and her children legally belonged to Sarah, passing to Isaac upon Sarah's death. Isaac's heir, Esau, sold his rights to Jacob, which Isaac validated. Jacob, known as Israel, further divided these rights: kingship to Judah, priesthood to Levi, and the double land rights of the firstborn to Joseph (split between Ephraim and Menashe). These events were recognized by Egypt's 12th-19th dynasties and the Babylonian empire.

The Hyksos Connection and Unified Claims:

The Ishmaelites, along with the Hebrews and all other Arameans, were known as the Hyksos by the Egyptians. Goshen, initially given to Sarah as compensation (including Hagar, a Pharaoh's daughter), reverted to the Ishmaelites after Hagar was freed by Isaac and remarried to Abraham as Keturah (Ishmael was not freed).

Notably, Bilha and Zilpah, Rachel and Leah's half-sisters, were descendants of Keturah (Hagar) and Abraham's granddaughters, legitimizing the claims of Hagar's descendants after her freedom. Furthermore, Ephraim and Menashe were grandsons of Dinah, whose daughter Osnat married Joseph. Osnat was raised by Ishmaelite relatives, known in the Torah as "The Chief of the Butchers" (Hyksos means shepherd kings and butcher king).

This lineage means the Israelites were heirs to Israel, Ishmael, and the Canaanite royal family of Shechem, effectively uniting all claimants to the land of Israel. From a legal standpoint, this gives the strongest claim of sovereignty to the Israelites who left Egypt, as they were descendants of the Pharaoh (through Bilha and Zilpah), the royal family of Shechem, the royal family of Aramea, and were appointed heirs by the rulers of Shalem. This establishes the rulers of the Jewish people as the legitimate rulers of Israel/Canaan under ancient international law.

Today, the Israeli state rabbinate is the sole Jewish authority that can universally recognize a person as Jewish, implying that the State of Israel serves as the leadership for all Jews globally.

Historical Narrative and Dynastic Alignments:

* 12th Dynasty: Abraham, a high-ranking Aramean Prince, is given Hagar (Pharaoh's daughter) and Goshen (Hagar's betrothal lands) as compensation after Pharaoh abducts Sarah (Abraham's sister-wife).

* 15th–16th Dynasty: Joseph rises to power when the Hyksos rule Goshen (Upper Egypt). According to Jewish tradition, Joseph lived with "The Head of The Butchers," the head of the Ishmaelites who raised Dinah's daughter, Osnat (daughter of the last king of Shechem, who raped Dinah). By marrying Osnat, Joseph was recognized as a monarch by Egypt, becoming King of The Hyksos because Shechem was an Egyptian Vassal City State.

* 16th Dynasty: The Hyksos are subjugated, and their monarch is jailed until he agrees to be a vassal of the Pharaoh.

* 17th Dynasty: Memphis begins to be built as Egypt's capital, and the Hyksos are enslaved, according to Egyptian records. Storage cities would have been near the capital for food control.

* 17th/18th Dynasty (Exodus/Moses): The Hyksos leave Egypt during the 18th Dynasty. Egyptian records show a Hyksos revolt, while Jewish records state an "Eruv Rav" (mixed multitude), including all Arameans and Ishmaelites in Egypt along with the Hebrews (collectively known as Hyksos), departed with the Israelites.

* 19th Dynasty: A peace treaty is signed with the Hyksos by Egypt, separating Canaan from Egypt. This aligns with Joshua's conquest of Canaan. This timeline, found in Egyptian records of the Hyksos Shepherd Kings, matches the timeline provided by Jewish scholars for Abraham through Joshua, despite these scholars living over a thousand years later during the canonization era (shortly after the events of the Scroll of Esther) without access to modern knowledge of Egyptian hieroglyphics or papyrus scrolls.

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SOURCES

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* Inner Space by Rabbi Aryeh Kaplan.

* Classes given by The Strettener Chief Rabbi, Rabbi Abraham Breinwein, clarified privately at his home afterwards, Kol Yehuda Yeshivah: Old City Jerusalem, Israel.

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* Source for Jewish Timeline: Artscroll Tanach, Koren Tanach, Rabbi Ken Spiro, as well as Rabbi Kazen's Online Torah Network.