

JUDAISM IS AN ISLAMIC SECT

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The Origin of the name Islam

Among non-Muslims, especially Jews and Christians, it is common to believe that Islam is younger than Judaism and Christianity and that it was founded by the Prophet Muhammad. However, Muhammad did not claim to have founded a new religion, but rather testified that he had only renewed an old religion that had existed thousands of years before his arrival. In several places in the holy book of Islam, the Quran, it is said that Judaism is a distortion of Islam, and from this it follows, according to the Quran, that Judaism draws from Islam. Therefore, even though this is not explicitly stated in the Quran, it is easy to understand from what is written therein that Judaism is an Islamic sect that preceded Muhammad's innovations. In the absence of other ancient Islamic sects, Judaism is the oldest surviving Islamic sect.

The Quran indicates that there were Islamic sects that preceded Judaism, but that they were lost from the land. It is narrated that the tribes of Israel were Muslims, but they were lost, and that the Jews received their Torah from them but distorted it. The Torah given to the Israelites is, according to the text, an early version of the Quran, differing from it only in the language in which it was given; it is written in Hebrew since the tribes of Israel, to whom it was given, spoke Hebrew, and the Quran, which was given to Muhammad and intended for Arabic speakers, is written in Arabic. The Quran explains the many differences between the Quran and the Torah by saying that the Torah in the hands of the Jews is a distortion of the original Torah given to the Israelites by the Prophet Moses.

"Islam" is the name chosen for the religion that Muhammad renewed for his followers. This name, "Salem", appears in the Torah and is also the source of the name of the holy city Ir-Salem (Jerusalem) and the

name of the central temple that stood there – Salema's (Solomon's) Temple. The Torah and the Quran tell of Abraham, who was the first to accept the absolute belief in the one God. The Book of Genesis tells of Abram's (Abraham's) meeting with the high priest of the Salem faith, during which he was called by the name of God. Abram goes to war on behalf of the king of Sodom and wins. The king of Sodom goes out to meet him in the King's Valley (assuming that the Torah stories were set in the days of King Josiah, it seems that the intention of the text is the Valley of Jehoshaphat, adjacent to Jerusalem), and there the two of them stay with the king of Salem: "And Melchizedek king of Salem brought out bread and wine, and he was a priest of the Most High God. And he blessed him and said: Blessed be Abram of Most High God, possessor of heaven and earth; and blessed be the Most High God, who has delivered the needy into your hand, and he has given him a tenth of all. And the king of Sodom said to Abram, Give me the

living and take the property for yourself. And Abram said to the king of Sodom, I have lifted up my hand to the Lord, the Most High God, possessor of heaven and earth..." (Genesis 14:18-22). According to the Jewish version, the name of God spoken by Abram is "Jehovah," while according to the Islamic approach spread by Muhammad; his name is "Allah." However, "Jehovah" is only one of the names of God in the Bible. Another biblical name of his is equally common and appears in many places next to the name "Jehovah" is "Allahim" ("Elohim", with a double emphasis on the letter "L"), and it is very easy to see the similarity between the names.

The above story is not empty words, but it is necessary to explain a few things in order to understand where it comes from. The assumption accepted by many scholars is that Muhammad copied myths from Judaism and Christianity while adapting them to the needs of his social and political ideas, but this is not accurate. From a

comparison between the stories of the Bible and the verses that mention them in the Quran, arises a high possibility that the Quran was not copied from the Jewish Bible but from another biblical source. In order to verify this, we must first understand the historical background of the writing of the Bible.

Historical Background

The Reason for the Existence of Religions

The living creatures in our world are in a constant war for survival. Over the time that has passed since life appeared on our planet, all creatures have equipped themselves with tools that help them to survive. Cooperation between different individuals in a society is beneficial to the survival of the society as a whole and is therefore a good tool for the survival of its individuals. This is the cause of the phenomenon known as "herd

instinct" that runs like a through-line in the development of many species in nature.

The society needs a leader. The role of a leader in society is to coordinate the individuals, like a conductor of a choir who dictates the rhythm and streamlines the operation of the entire society. Therefore, one of the signs of the herd instinct is the need to obey such a leader. Herd animals follow those who appear to their individuals to be wise and strong. The wolf is a distinct herd animal; it recognizes its place in the social hierarchy and functions accordingly – obeys the leader of the pack, and if there is none, it fights for its place in leadership. The dog, a wolf's relative, is also equipped with these qualities, but it recognizes the intelligent superiority of man and enjoys obeying him (for this reason it is called "man's best friend"). If a leader whose intelligence exceeds that of the individuals is not found, the society is liable to disintegrate and its individuals are doomed to extinction. Therefore, the individuals of the

society seek for themselves a leader who will have superior qualities.

Just as a dog seeks to surrender to a human, so humans seek to surrender to a higher being. Imprinted in the human soul is the strong need to believe in beings with superhuman powers and to surrender to them. This surrender is the root of the phenomenon of religiosity, and its cause is a psychological urge that helps to survive in the war of existence. The phenomenon of religiosity stems from the need to fight, among other things, against humans. And indeed, most wars between humans in the world are accompanied by a religious tinge. However, religion does not create wars, but is created by them. The role of religion is not to incite wars but only to guide those who are fighting and instruct them on whom to direct their weapons and with whom to make alliances. Violent wars waged between humans are only one aspect of the war of existence. Therefore, religious urges do not disappear even in times of peace.

The connection between the believers and the supreme entity that is the object of their faith is conducted by people whose profession it is – priests, prophets, rabbis, imams, etc. There are also religions in which the believer can commune with the object of his faith without the need for mediation, and then the believer is his own priest.

The Historical Background of the Writing of the Hebrew Bible

According to the Hebrew Bible, there were two Hebrew kingdoms in the land of Canaan - the northern Israel and the southern Judah. Archaeological evidence confirms the biblical story. According to the Bible, after the destruction of the Kingdom of Israel by the Assyrian Empire in two waves - the first in 733 and the second in 722 - an Israelite entity continued to exist in the limited area of the Kingdom of Judah until it was destroyed by

the Babylonian Empire in 586 - about a hundred and forty years after its larger northern sister. The Kingdom of Judah enjoyed the great wealth that Jerusalem's status as a city of central worship for all the world's religions gave it. Jerusalem was saved from the destruction and devastation caused by the Assyrian army, which was the fate of other cities in Israel and Judah. The Bible attributes this to its ability to withstand a prolonged siege (and also to divine intervention), but from research into history and examination of archaeological findings, it becomes clear that Jerusalem's good fortune at that time came mainly from political upheavals in the capital of the Assyrian Empire.

Following the destruction of the cities of the Kingdom of Israel, many Israelites flocked to Jerusalem. Archaeological findings testify that immediately after the destruction of the Kingdom of Israel, the population of Jerusalem began to grow at a dizzying pace, and within less than a generation had doubled at least fivefold. The

Israelites who moved to Jerusalem also brought with them their religious practices. This forced the priests of Judah to recruit priests from the rest of Israel and to integrate their practices into the worship of the central temple in Jerusalem. The believers of the new religion, which was then created in Jerusalem from the combination of the religion of Judah with the religion of the whole of Israel, were named "Jews," and this name has remained to this day, even though their religion has since undergone many upheavals.

The Hebrew Bible includes three books of the prophets that are very reminiscent of Jerusalem: Isaiah, Jeremiah, and Ezekiel. Many details from the Book of Jeremiah have been confirmed by archaeological findings, and this suggests with great probability that the man Jeremiah, the main protagonist of the book named after him, is not a fictitious character but did exist in reality. Most of Jeremiah's words are preaching against negative social phenomena, and to this day the Jewish

religion focuses mainly on the laws between man and man.

Two Religions – Two Families

The Origin of the Priests

According to Jewish law, membership in the Jewish people is inherited from the mother to her offspring – both sons and daughters – regardless of the father's ancestry. This is different from the priesthood, which is inherited from father to son.

Jewish tradition establishes Aaron as the first priest and the common ancestor of all the priests of the people of Israel. According to the Bible, Aaron the priest is the brother of the prophet Moses. According to the Torah, Moses and Aaron are sons of the tribe of Levi. The sons of Levi also enjoy a special priestly status in Judaism,

and among them, too, the status of Levi is passed from father to son in exactly the same way.

The Bible says: "... And [God] said [to Moses], 'Is not Aaron your brother the Levite?'" (Exodus 4:14). Both of Moses' parents are members of the tribe of Levi, as it says: "And a man of the house of Levi went and took a daughter of Levi. And the woman conceived and bore a son [Moses]" (Exodus 2:1). If Aaron is Moses' brother, then it is unnecessary to mention that he is a Levite, and therefore it is not clear what reason the Bible found to emphasize this fact. Elsewhere it says: "Miriam the prophetess is Aaron's sister" (Exodus 15:20), and it does not say "Moses' sister" or "Aaron and Moses' sister." Reading these and other verses raises the suspicion that Moses and Aaron were not originally members of the same family, but that later biblical writers patched them into one family

There is no dispute that for thousands of years Egypt was a country with a rich and developed culture.

Religion flourished there and temples to various gods were abounded. The temples of Egypt were distinguished by their wealth and splendor, and the worship that took place in them was conducted by priests who all belonged to a closed and separate upper social class.

The Bible establishes Aaron's origins in Egypt and attributes to him knowledge of the customs of the priesthood. It may be reasonable to assume that Aaron came from a family of Egyptian priests. However, as long as no extra-biblical evidence for this has been found, nor has evidence been found for the real existence of Aaron the Priest, this connection should be treated with caution.

As with many refutations of the biblical stories, there is also reason to assume that the fact that Moses and Aaron were brothers is only a myth, and here is the explanation: This myth was born when the priests from the house of Levi (whose religion is the Torah of Moses)

were invited to join the work in the temple, which until then had been exclusively for members of the Aaronic family. This occurred during the reign of Hezekiah, King of Judah, when the Kingdom of Israel was destroyed and Israeli exiles flooded Jerusalem. Therefore, Aaron should not be sought in the Exodus (also a disproven myth) but in the history of Solomon's Temple in Jerusalem. Arona the Jerusalemite [Jebusite] sold King David the threshing floor on which the Temple was built (Book of Samuel 2, Chapter 24, verses 18-24; Book of Chronicles 1, Chapter 21, verses 15-28). The name "Arona" is an anagram of the name "Aaron." Arona (or Arania or Arnan or Aruna – all of these names appear in the above verses in connection with the same person) is crowned as "king" – a title given to a leader or high priest (such as "Melchi-Tzedek, king of Salem ... priest to the Most High God", Genesis, Chapter 14, Verse 18).

The Origin of the House of Levi

Until the time of Pharaoh Amenhotep III, Egypt practiced a religion with many idols and temples. Like temple priests in general, the Egyptian priests also concentrated great power in their hands and were corrupt. The common people found themselves divided and conflicted between many idols, which only strengthened and enriched the priests. The temple priests frequently collaborated with the rulers to the benefit of both sides at the expense of the masses of the people. The second son of Amenhotep III was also named Amenhotep. Throughout his childhood, he lived in the shadow of his older brother, the heir apparent, Thutmose. Since the kingship was not intended for him, he was not trained for power but received a broad education from educators who were not forced to conform to the rigid line of the royal house. Thutmose died under mysterious circumstances, and the young

Amenhotep was appointed crown prince and even ascended the throne and sat on it for eighteen years. During his reign, he decided to carry out a social revolution centered on religious reforms. No more many idols, but one god. He also changed his name to Akhenaten, after the one god he had chosen – Aten. We have evidence that Akhenaten was diligent in revealing the truth and in equal rights. For example, he set a precedent by promoting his wife, Nefertiti, to the status of an equal partner in the monarchy. Under his guidance, the nature of plastic art in Egypt changed during his reign, and statues began to appear that represented reality more faithfully than in the days of his predecessors.

As is the case with religious revolutions, Akhenaten's revolution was not without bloodshed. During it, many corrupt priests lost their power. At Akhenaten's behest, temples were destroyed throughout Egypt, and priests who opposed his moves were forced to flee. Within less

than twenty years, Akhenaten and his consort passed away (it is not impossible that their death was designed) and made way for a new pharaoh, Tutankhamun, who was not Akhenaten's son. Tutankhamun ascended the throne at the age of nine years, and without unnecessary delays, he restored the polytheistic worship in Egypt and returned the corrupt priests to their temples and former status. Now it was the turn of Akhenaten's priests to flee. The original Exodus of the Hebrews from slavery to freedom is the story of the exile from Egypt of a group of dozens of priests of Akhenaten on their way to establish a religion that sanctifies the freedom of humans. After hiding in the Sinai Desert until the wrath passed, they arrived in the land of Canaan, where they succeeded in buying souls for their religion. The story of their escape and adventures was probably presented as a heroic epic. As generations passed, the story was inflated, and a later biblical writer was already able to concoct a story about an entire people of slaves, twelve

tribes of Israel – sixty thousand – hundreds of thousands of people, who left Egypt in an organized manner, experienced countless miracles and wonders, and survived for decades in the desert on food served to them from heaven. But this myth has no historical or archaeological references and is far from logical.

They named themselves “Lev” [“Lu”] (in the priestly writings of ancient Egypt [Hieroglyphic script] the consonants “L” and “U” are represented by a lion and a bird). The meaning of the word “Lu” in Egyptian is “loop”, meaning that they do not stand in one place like the temple priests, but are wandering priests who move among people. The name “Levi” refers to one individual from the group. In the city of Jerusalem, after many generations, a new partnership was formed between them and other priestly groups. The division of labor in the new partnership was such that they took upon themselves to conduct low-level religious ceremonies while the other partners received the right to conduct the

prestigious ceremonies. Judaism perpetuated this division of labor. For example, the Levites are still engaged in burying the dead, while the other priests are prohibited from doing so (under the pretext of defilement with the dead, which is forbidden to them), and for this reason the ceremony of the deceased's journey to their final destination is called in Hebrew after their name – “Levaya” [a funeral]. Priests of the first rank are prohibited from marrying a widow, a prostitute, a divorcee, or one whose honor has been defiled. These prohibitions do not apply to Levites. Since they were secondary in rank to the other priests, their name became the root in the Hebrew language of words denoting a minor action – “Livuy” [escort], “Nilveh” [companion], “Ben levaya” [accompanied], and so on. Unlike the corrupt priests, who made profits from those who sought their assistance, the Levites were careful not to charge interest or usury on objects or money that were lent. This prohibition, which is one of the strictest

and most stringent, is mentioned several times in the Torah and also mentioned in the Quran. Therefore, in all generations, those in need preferred to turn to the Levites. Thus, among the other words from the root "Levi" that were born in the Hebrew language, there are also words that mean a transaction of giving and returning without making a profit – "Halva'ah" [a loan]. Over time, the original meaning of these words was forgotten and today they also denote transactions that carry profits.

Due to the harsh memory, the priests of the great temples of Egypt engraved on their banner the persecution of their rivals, the wandering priests who had settled in the days of Akhenaten. They swore to persecute them until the end of all generations. Therefore, the Levitical priests could not build great temples or buy themselves permanent possessions, but remained wandering priests and were scattered throughout the land of Canaan. The land of Canaan is

close to Egypt and was under its control for many periods. However, it is also close to Mesopotamia and the land of the Hittites, who sometimes extended their domain of influence to it. Thus, the persecuted priests who came to Canaan could occasionally enjoy moments of peace, establish temporary places of worship (for example, the Tabernacle), and even establish settlements in temporary possessions. In certain traditions, the people of Israel are called "the chosen people," that is, chosen by God. Those who gave them this nickname were the priests of the house of Levi, who found a receptive ear for their opinions and methods among the Israeli population. However, the threat of the establishment priests backed by the armies of one or another Pharaoh, or of local regimes subordinate to Egypt, always hovered over the heads of the priests of the house of Levi, and more than once the sword overtook them ("Israel is laid waste, he has no seed" - Merneptah's stele).

Power and corruption are intertwined. On the one hand, power corrupts; on the other hand, corruption creates centers of power. The Levites detested the corruption of the temple priests and sought to weaken their power. Their main goal was not ritual or theological, but social and political. Humans, being social animals, have a tendency to submit themselves to a supreme authority. The temple priests exploited this human tendency to enrich themselves, but the Levites mobilized it to advance their political ideas, and to this end they did not hesitate to interfere in the rulers' moves. As they did with Akhenaten, when they adopted the worship of the one idol "Aton" in order to advance their true goal, so they did in Canaan and adopted the worship of the main Canaanite idol "**El**" and preached to worship only him (the meaning of the word "El" is "power," but in the minds of the masses the abstract meaning assumed a physical, human-like form). The greatest success that can be attributed to them is the unification of several

Canaanite tribes (a dozen, according to biblical tradition) into a single nation named after this idol – ISRA-EL. However, in competition with the temple priests, they were often on the losing side, because their reluctance to corruption distanced them from the centers of power. Their preaching against the corruption of the centers of power – the rulers, the rich, and the temple priests (which is evident, for example, in the preaching cited in the Book of Amos) – drew fire towards them. The Bible tells in several places about the violence of rulers against priests who refused to cooperate with them.

The Origin of the House of Aaron

The portrayal of the temple priests as corrupt does them a certain injustice. It is not impossible that they do indeed exploit their position and power to make their own richness, but the masses of the people accept them

with love. The people love to gather in the great temples and watch the performances that connect them to the upper worlds and to the spirituality they so long for, and the temple priests provide them with the goods. Whether through spectacular artistic performances or through the intoxication of wine and incense or heart-warming promises, they give their audience a very impressive experience. Even difficult and abominable rituals, such as the sacrifice of children to idols, are not forced on the audience of believers who accept these willingly due to their belief that the sacrifice is a virtue for future success.

Temples are places where people give vent to their emotions. Each person vents their emotions according to their character and style, and temple administrators often feel the need to enforce silence. Temples also accumulate great wealth, and they beckon thieves and robbers. A temple is supposed to provide a heavenly experience, and to that end it needs earthly policemen

and soldiers to maintain order. Temples and royal houses walk hand in hand and cooperate. The ruler provides order and security, and in return the temple gives him access to vast wealth. It goes without saying that temple priests, unlike Levite priests, would never think of going against the rulers or interfering with their judgment. They are extremely obedient.

In Egypt, a vast and numerous pantheon was worshipped. One of the gods was the sun god. He is fiery, he is dazzling, he sets the agenda and way of life for humans and nature in general, and he appears in the sky with precision every day since the creation of the world and perhaps even before. Under these circumstances, he is a natural candidate to be a great god and even the main god, and for this reason it is easy to gather believers around him and to base a magnificent cult on his worship. He changed names and titles, but remained revered in every generation. In a very ancient period he was called Atum, or Aton, and the

creation of the world was attributed to him. He merged with the god Ra, who then merged with Amon (who contributed to the Hebrew language the words derived from the root A.M.N and to the languages of the world the word "Amen"). Amon was replaced by Osiris, who was murdered and bequeathed his title to the god Khor. Khor, who became the head of the gods, is also called "the god of vengeance" and this is one of the names of the only god in the Bible - "the god of vengeance" (Psalms, chapter 44, verse 1). In Hebrew, the word "Khor" means "Lord", and this is also one of the names of the central god of the Bible. The letter "Kh" is pronounced similarly to the letter "H" (and its Greek incarnation is Horus) and therefore it is also pronounced "Hor". The Bible tells us that Aaron, the first priest of the people of Israel, was buried on Mount Hor (Numbers, chapter 20, verses 22 onwards). Elsewhere, Aaron, Khor, Amon and the sun are mentioned in one verse: "And Aaron and Khor They supported [Moses'] hands on

one side and on the other, and his hands were towards Amon until the sun came down [i.e., Aaron and Khur together directed Moses' hands toward Amon, the sun, throughout the day until sunset]" (Exodus, Chapter 17, verse 12). It is said that this event occurred during a war waged by Joshua the son of Nun, who was victorious, and who in another story even stopped the sun in its course in order to repeat his victory (Joshua, Chapter 10, verse 13). From all these things it appears that the name Aaron ("Aharon" in Hebrew) is connected to the main gods of Egypt, including the sun, and therefore there is room to look for him among the priests of the Egyptian gods. The sun is symbolized by a round gold disk, and gold circles were also common in Canaanite temples, including Solomon's Temple in Jerusalem, as the Bible tells us (in Hebrew the spelling of the word "circle" is similar to the spelling of the word "calf", which led to the common error that the Israelites sinned by worshipping a statue of of a young bull).

Khor was the most important of the Egyptian gods in ancient times. His worship continued throughout the entire imperial period of Egypt, and central temples for his cult were also built in the land of Canaan. Jerusalem was a fortified city at that time, and the name Aaron, as mentioned above, is also connected to the story of the acquisition of the land on which the Temple was built. Therefore, the priests of the house of Aaron were among the oldest of the priests of Canaan. But their origin was from Egypt, and like the other priests of the Egyptian temples, the priests of the house of Aaron also hated the Levite priests and harassed them in every possible way.

The Eternal Struggle

The story of Cain and Abel reflects the ongoing struggle between the two priesthoods. The produce of the livestock is more nutritious than the produce of the

field, and the temple priests spread a story according to which God preferred meat sacrifices to vegetables: "And the Lord had no respect for Cain and his offering, but for Able and his offering he had respect" (Genesis 4:4-5). The prophetic priests, who were disgusted by the greed of the temple priests, killed Abel in cold blood: "And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him" (Genesis 8:8). The temple priests were not left unpunished and imposed a severe punishment on Cain: "And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand; when you till the ground, it shall not yield you more strength; a wanderer and a vagabond shalt thou be in the earth" (Genesis 11:12). The priests of the prophets offered a defense against Cain: "Whoever kills Cain will be avenged seven times; and the Lord will set a mark on Cain, that none of his descendants will be slain" (ibid., 15). The priests of the temples did not

openly admit that they had violated the heavenly decree of protection, but they hinted that Cain had been murdered and gave his murderer even greater protection: "And Lemech said to his wives, "Hear my voice, O wives of Lemech, listen! I have said, 'A man I have killed for my wounding, and a child for my wounding; for seven times Cain will be avenged, and Lemech seventy-seven times'" (ibid., 23-24). Due to the many murders, curses, and counter-curses, the original purpose of the story was forgotten, and all that remained was a story devoid of morals.

The struggle between the priestly families began long before it was recorded in the documents we have, and it has not ended to this day. It is waged between the two families, but a significant part of humanity takes part in it. Each family represents religious principles, and many human beings adopt the religion of one of the families. Christianity is a religion that preserves the ancient rituals practiced in the temples. Islam is a

religion based on interpersonal moral values. It is easy to classify Christianity as the House of Aaron and Islam as the House of Levi. But even within Judaism, where these two families found a way to cooperate with each other, one can see the struggle alive and kicking to this very day.

The verse, "In those days there was no king in Israel, a man would do what is right in his eyes," is repeated several times in the book of Judges and even concludes it. In today's terms, this is a chaotic environment, disorder. Man, as an intelligent animal with a memory, knows and is able to impose order in certain areas, but can also create chaos. And when there is disorder within a population, it is necessary to appoint, in order to control order, an individual from the population or an entity outside it, and to grant it superpowers. This is how tribes and peoples elect leaders for themselves and subject themselves to their will. Uniting a mob into an army, as well as understanding market processes,

requires knowledge based on experience. In the same way that the creation of order out of disorder is perceived by the hands of an expert and wise leader, the creation of the world is also perceived in the minds of many as a process that took place at the hands of an intelligent planner - the **Creator**. Opinions are divided today, and perhaps even in ancient times, about the rational or irrational nature of the Creator. According to the polytheistic approach, the gods, all or at least some of them, do not possess supreme intelligence, and each god is responsible for the creation and ongoing maintenance of what is in its unique domain; but only man, even though his intelligence is not supreme, has the ability to intervene in the actions of the gods, through tools such as prayer or the offering of gifts, and through them to influence the order of the world. According to the monotheistic approach, all the gods are united into one god who would deal with all the areas of each of the polytheistic gods and is granted supreme

power. This may simplify the worship of the gods. Since the one god also deals with the area of the god responsible for giving moral laws to humans, He also commands moral values for humans. According to monotheism, man cannot influence God but is subject to His will and is required to obey Him. On the surface, it seems as if the struggle between the Levitical priests, the monotheists, and the Aaronic priests, the polytheists, revolves around a quantitative question - is God one or many – but, in fact, it revolves around man's moral responsibility and freedom.

The priesthood is an intelligent body that works to maintain order in human society. Knowledge and experience are passed down from father to son, and in every generation people look to those they consider wise. The polytheist priest can establish contact with the gods and influence them for the benefit of the congregation of believers. The monotheist priest understands the ways of God and teaches the

congregation of believers how to act. For the common man, it does not matter whether the tradition of the sage is monotheistic or polytheistic, as long as he is wise. To the community as a whole, too, it does not matter, as long as all its members walk at the same pace according to the teaching and doctrine of one leader. However, too many cooks spoil the broth. Monotheism and polytheism, when used together, create disorder, even though each of them separately is the basis for creating good order. That is why religions can survive separately for a long time, theoretically forever, but they are never tolerant of each other.

The Messianic religion, Christianity, preserves the tradition of temples and priests, thus continuing the House of Aaron. The religion renewed by the Prophet Muhammad, Islam, rejects the institution of priests and continues the House of Levi. Both are successful religions that today have over a billion believers each. Judaism preserves the two opposing traditions, and the

number of its believers is more than a hundred times smaller than the number of believers of each other.

Today, the main rival movements in the Jewish world are the movement called "Hasidic" and the movement that opposes it, called "Opponents". Both read the same scriptures, but each interprets them differently. The Hasidic movement continues the spirit of the House of Aaron; its members believe in miracles and wonders and in the ability of man to communicate with God in mysterious ways and to perform magic through the correct reading of the scriptures. The Opponents movement continues the spirit of the House of Levi and opposes the superstitions of Hasidism; in Opponents' view, the scriptures are a book of laws that must be studied and their contents applied for the improvement of the human moral being.

The Religion of Levi and the Religion of Aaron

Throughout known human history, one can find signs that most people have a psychological need to believe in and worship some kind of a supreme being. This psychological need is reminiscent of the urge to obey a supreme leader, which exists in creatures living in groups and not just in humans, and is probably a hereditary derivative of it. Since this psychological need is strong and widespread, it is capable of providing abundant livelihoods for those who engage in it, and there are people whose profession is to mediate between believers and that supreme Being. These are the priests. In the land of Canaan, as in all countries of the ancient world, temples were established in which priests held rituals to strengthen the faith of the worshipers. The masses of the people would make pilgrimages to one temple or another, forming a cohesive body that obeyed the instructions of the

priests. Through the priests, the local rulers could control the united people and put them to various uses. The connection between the courts of the rulers and the temples was very strong. In addition to the power of the temples to gather the people in one place, they were also an unfailing source of wealth. The rulers protected the temples with their armies and in return were given a free hand to take from the wealth accumulated in them. As long as the work in the temple proceeded without interruption, the rulers could form strong and stable peoples. Therefore, the rulers considered great importance to the temples, invested great resources in them and ensured that the religious ceremonies would take place without interruption. In this way, the masses were enslaved to the will of the rulers through rituals and legends provided by the priests. The rulers could make good use of this enslavement to consolidate their rule and glorify their power. The bond between the rulers and the priests still exists today; presidents and prime

ministers in many countries are careful to demonstrate their faith in God.

Naturally, the concentration of power in the hands of a small group leads to corruption. The rulers and priests are given a free hand to cultivate their own interests while neglecting the interests of the community. In the land of Canaan, there were people who warned of the danger inherent in the corrupt cooperation between the temples and the courts of government. These people frequently preached the observance of moral rules in order to instill freedom, brotherhood, and equality among the people, which have the power to unite the people and strengthen them without devotion to and enslavement to corrupt religious institutions. The Bible calls them prophets. There is a certain similarity between the priests and the prophets, in that both speak in the name of God or in the name of other superior beings, but that is where the similarity ends. The priests work in the temples and the people come to them with

reverence, while the prophets come to the people and preach in the marketplaces. The priests are dressed in splendid clothes and their appearance inspires respect, while the prophets are dressed in rags and their appearance is disheveled. The priests provide the masses with what the masses like to hear, and the prophets torment the masses with moral criticism.

The temple priests, on the one hand, and the prophets, on the other, worked to strengthen the nation – each in their own way. The temple priests worked to unite the people by centering them around the majestic worship of powerful idols, and the prophets worked to strengthen the people by establishing a just moral code that included equality, brotherhood, freedom, compassion, protection of the weak, and mutual aid. They challenged the courts of cruel rulers and the corrupt temple priests, thereby condemning themselves to excommunication and persecution.

The element of Levitical religion in Judaism gives central importance to human freedom and presents its great achievement in the exodus from slavery to freedom under the leadership of a leader named Moses ("our lord", the prophet). However, the Exodus from Egypt and Israel's forty-year wandering in the desert, as presented in the Holy Books, are completely impossible. Despite the literary richness of the Bible, it should not be forgotten that the Holy Scriptures were written, first and foremost, for the purpose of religious propaganda, and as such they are suspected of distorting facts. For the orderly exodus of a large people from one land to another, a leader is a necessity, but if there was no exodus from Egypt, then there is no need for a leader. It is possible that there was a man named Moses (or any other name) to whom the worldview of the priests of the house of Levi is attributed, but not all the miracles and wonders recounted in the Torah can be attributed to him.

The priests of the temples in Jerusalem and elsewhere were attributed to the descendants of Aaron the priest. The preaching of the prophets include many quotations from the moral laws written in the Torah of Moses the Levite, and from this it is clear that the religion of Levi is the religion of the prophets. The religion of Aaron and the religion of Levi are opposed to each other and cannot live under one roof. The fact that Moses and Aaron were brothers is also uncertain, and this can be inferred from certain verses in the Bible. Nevertheless, due to special constraints, the religion of Levi was later united with the religion of Aaron in Jerusalem to create the religion known today as Judaism.

An Impossible Merger of Religions

Until the influx of Israeli refugees to Jerusalem, it was an international religious worship center with temples and altars for hundreds of idols. Evidence of this large number is indirectly given in the Bible in the story of the legendary King Solomon, who married a thousand wives, all of whom were foreigners, and for each of them he built her own temple. As such, Jerusalem enjoyed freedom of worship for all religions, thanks to which Jerusalem became a center for pilgrimage for pilgrims from all corners of the earth and accumulated great wealth. The kings of Judah took advantage of Jerusalem's being a holy city that attracted many pilgrims. They erected one large temple there, the Temple of Solomon, to which they gathered the people once or twice a year (during the temperate seasons – autumn and spring), collected taxes from them, and updated them with news of the kingdom and the king's

demands. Central temples were called "king's temple" (Book of Amos, Chapter 7, Verse 13) and around them stood small temples whose priests paid tithes to the priests of the central temples. Each priest collected a payment from his followers and transferred tithes to higher-ranking priests. The business of holiness in Jerusalem operated smoothly and the city flourished and prospered. The Bible tells of a king in Jerusalem, Jehoshaphat, who was extremely wealthy and engaged in maritime trade with distant lands. Jehoshaphat was so wealthy that the royal family of Israel found it appropriate to establish business and family ties with him (and later murdered him and all his descendants in order to cancel debts and inherit his wealth). The influence of religious worship in Jerusalem on the kingdom of Israel was so great that the king of Israel - Jeroboam son of Nebat, according to the Bible - built two large temples, one in the north of the kingdom, Dan, and one in the south, Bethel, where he practiced the worship of a great central

god in the format of Solomon's Temple in Jerusalem. The worship in the temples was pagan, as in all the temples of the world at that time, with impressive rituals, drunkenness in wine, burning incense, and offering sacrifices to the gods. At the center of the temple worked priests to whom the multitude of believers attributed special powers and the ability to communicate with the gods. Power corrupts, and the scourge of corruption did not spare the priests. The temples accumulated enormous wealth, and in exchange for protection for them and their priests, the rulers were given free access to it.

During the reign of the House of Omri (Omri, Ahab, Jehoram, and perhaps Ahaziah), the Kingdom of Israel was strong and populous. The prophets, who preached a religion opposed to the corrupt collaboration between the priests and the royal houses, found a large enough audience of followers and supporters to support the coup that overthrew the House of Omri. Large parts of

the Bible were compiled by the prophets and their successors, and they gave the prophets great weight and even greater honor than that given to the temple priests. Although the prophets opposed the religion of the temples, they spoke in the name of God and had the authority to conduct religious ceremonies themselves, and hence they were also priests. However, unlike the temple priests, who enjoyed abundance of honor and wealth, the prophets are described as common and poor peddlers in the marketplace. From their preaching against the priests of the house of Aaron, it is clear that the prophets were faithful to the Torah of Moses, and it can be safely concluded that they were connected to the house of Levi. In Judaism, to this day, the religious ceremonies reserved for the Levites concern acts of charity and helping the community. They are also responsible for ceremonies that the sons of Aaron are prohibited from performing, such as conducting burials of the dead. As mentioned, the prophets were

considered troublemakers by the kings, and their presence was not welcome in the temples. The Bible tells of the prophet Amos who preached in the temple of the priest Amaziah in Bethel, who warned him not to continue prophesying there. The priest Zechariah son of Jehoiada, who broke with his family tradition and turned to prophecy, took advantage of his position as priest and preached inside the courtyard of the temple in Jerusalem against the corruption of the priests ("idolatry," in the language of the Bible) and was stoned to death by order of King Jehoash (who was probably his brother). And like these, many other prophets were persecuted.

In the town of Anathoth, near Jerusalem and located on the road leading to Bethel, lived a tribe of priests – these are the priests of Anathoth. These priests were not allowed to work in the temple in Jerusalem, and we learn this from two places in the Bible. In one place, the legendary king, Solomon, banishes the

founding father of this tribe, Abiathar, to Anathoth and warns him not to leave his territory (1 Kings, chapter 2, verses 26-27; Abiathar is the sole survivor of a massacre carried out in a priestly family originating from the town of Shiloh). Elsewhere, one of the people of Anathoth, Jeremiah, seeks to preach in Jerusalem and is threatened by the people of his city who fear that they will violate the royal decree (Book of Jeremiah, Chapter 11, verses 21-23). The reason for their removal from Jerusalem, as can be understood from Jeremiah's narratives, is the teachings of the priests of Anathoth, which oppose the corruption of the nobility and the temple priests; and from this it becomes clear that the priests of Anathoth belonged to the Levitical school.

When the Kingdom of Israel was destroyed and Jerusalem was flooded with refugees, the king in Jerusalem, Hezekiah, was forced to make changes in religious worship and invite Levite priests, led by the priests of Anathoth, to work in the temple. This was not

a combination of two similar religions, but an impossible fusion of two religions that were completely opposite to each other. The Levitical religion abhorred pagan worship and the corruption of the temple priests, and preached the preservation of justice, compassion, protection of the weak, freedom, equality, and brotherhood among people, which was incompatible with the temple religion, who perpetuated slavery, injustice, discrimination, and class differences. The Levites and their followers constituted a significant component of the new population in Jerusalem, but the king's army was with the temple priests. Hezekiah worked hard to fortify Jerusalem against external enemies, and he knew that an internal war would spell disaster for the entire nation. He understood that there was no escape from uniting the pagan worship of the Aaronic priests with the social worldview of the Levitical priests, and he accomplished this union with great wisdom.

For the purpose of the unification, selected scribes were recruited from among the priests of the Temple and from among the priests of Anatot, and in a very short time the sacred writings of the two religions were rewritten and compiled into one common collection. The family tree of the two priestly families was also rewritten and the two families were merged into one family. From that moment on, the priests of the Temple in Jerusalem were considered descendants of Eleazar son of Aaron the priest, who, for the purpose of the unification, was attributed descent from the tribe of Levi. The priests of Anatot were also added to the Temple as members of the same family, and it was accepted that they were descendants of Ithamar, the brother of Eleazar. In order to strengthen the unification of the religions and the merging of the families, it was not enough that Aaron was attributed descent from the tribe of Levi, and therefore he became the brother of Moses, the founder of the worldview of the tribe of Levi. Sixteen families of

the sons of Eleazar (the original priests) and eight families of the sons of Ithamar (the priests of Shiloh-Anatot) shared the role of the high priesthood in the central Temple. The Levitical priests, who had recently arrived from Israel, were given a status equal to that of the priests of the high places and temples around the main temple. The Levites paid tithes to the high priests and took on minor roles that suited their worldview and did not concern the main work of the temple. To this day, separate ceremonial positions are preserved in Judaism for the Aaronic priests and the Levitical priests, and in all of them the Aaronic priests are more honored than the Levites.

The role of God in Levitical religion and temple religion

Sumerian mythology was composed thousands of years before the Bible was written. According to it, God

does not create something out of nothing, but intelligently shapes what already exists. In the collection of stories "Enuma Elish", the creation of exist is presented as the product of a mathematical fusion of zero (the god Apsu) with infinity (his empty partner, the infinite monster, Tihamat). Multiplying zero by infinity gives any number, and that initial fusion created all of being. The authors of the stories presented Tihamat as an infinite body of water that threatens to swallow everything (various thinkers, such as Thales of Miletus, presented all matter in the universe as being made of water). Among other things, Tihamat swallowed two beings named Tahu and Bahu. The god Marduk, who is a fourth-generation descendant of the fusion between zero and infinity, mobilized the air (from the wind, a third-generation descendant of that fusion) and with it tore the body of the monster Tihamat into two separate bodies of water – upper water and lower water. He exposed Tahu and Bahu and created from them the

earth that was placed above the lower body of water. He also created the sky from the skin of the monster and stretched it under the upper waters to prevent them from uniting with the lower waters. To keep the sheet of sky taut, he entrusted the air to blow and float between the sky and the earth.

In accordance with Sumerian mythology, the first verses of the Book of Genesis should be understood as follows: "The story of the world begins [in Genesis] when the Great God was [created God] opposite [the] heavens and opposite [the] earth," meaning heaven opposite earth and between them, in the middle, God the intelligent planner. The earth is composed of two elements, Tahu and Bahu [and the earth was Tahu and Bahu], and a breath of air [the Spirit of God] pushes the endless monster and frightens and deters it [floating over the abyss] and keeps it from returning and swallowing Tahu and Bahu; that is, the Spirit of God protects the earth from floods. Believers ask the Great

God not to stop the breath of His Spirit that protects them. God grants their request on the condition that they keep his commandments, and to illustrate the connection between human sins and natural disasters, the Bible later tells the story of the flood that God deliberately brought down (by opening the chimneys of the sky) to punish humans for their sins, which is also copied almost verbatim from the Sumerian mythology.

The human body (and most living creatures) is symmetrical and includes pairs of limbs, a pair of hands, a pair of eyes, and so on. But this is a flawed symmetry, in which one of the partners is strong while the other is weak. It seems obvious to the storytellers to project this onto the rest of the world and see it as made up of pairs of right and left: zero and infinity, heaven and earth, Tahu and Bahu, light and darkness, good and evil, and so on. The world is perceived as being controlled by two forces that fight each other: light and darkness, good and evil, god and devil, and so on. God is the good

intelligent designer who maintains order, and opposite him is Satan, his enemy, an evil anarchic being who imposes chaos. Humans ask God to fight Satan, and he agrees on the condition that they join him with help. Just as man is made up of two elements, body and soul, so are Satan and God; Satan is matter and God is spirit. When a person dies, its two components separate from each other, the body descends underground and the spirit ascends to heaven. And even then the division does not end: the soul is judged for the actions it performed while managing the body it was entrusted with, its good deeds and bad deeds are weighed against each other, and depending on the tilt of the scales, it is determined whether it goes to heaven – infinite happiness, or to hell – eternal suffering.

The various religions focus on the help that humans are supposed to provide to good in its war against evil. While the teachings of the temple priests present God as a human-like being who asks for gratitude or shows

hunger for roasted meat, the teachings of the Levites present God as responding to the good and bad deeds that humans do among themselves. If humans adhere to a just judgment, God will reward them with good. If they treat one another wickedly, He will send a flood upon them or rain down fire and brimstone upon them and wipe them off the face of the earth ("The end of all flesh has come before Me, for the earth is full of violence," "The outcry of Sodom and Gomorrah is so evil, and their sin is so grievous").

The holy scriptures of the religion that was united in Jerusalem were preserved by various people in several places. Some of those who possess them are today called Jews [Judahites], after the kingdom of Judah in which their united religion was founded; but because they were mostly Israelites, they also call themselves by the name of their ancient kingdom, Israel. According to the Quran, the people of Israel are lost and gone, and that the Jews received the Torah of Moses from the

Israelites before they were lost. The Quran claims that the Jews have distorted the Torah they received from the Israelites, and although they call themselves "Israel" they are not descendants of the original Israelites. The main reason for this claim is the corrupt elements that have clung to the Jewish religion, of which the Torah of Moses, as originally given to Israel, is free from. In the Islam that Muhammad renewed, there is no place for priests, and it emphasizes social justice and mutual support in the form of the Torah of Levi.

Social justice and mutual support are altruistic qualities whose existence is not self-evident. Quite the opposite is true. A man is close to himself, and throughout his life will want to take care of his well-being first and foremost. Therefore, he will not hesitate to murder, commit adultery, steal and lie. In a society whose people behave in this way, mutual distrust will always prevail, it will not be able to survive, and all its individuals will perish. The Torah of Moses is based on a

number of rules, which can be counted on five fingers. It promises the nation survival and prosperity if its individuals strictly observe these rules, and threatens it with decline and extinction if its individuals do not observe any of the proposed rules. A detailed list of such warnings and promises is explicitly given in the Torah in chapter 28 of Deuteronomy. Of these rules, five commandments remain in the Torah that are included in the famous Ten Commandments: You shall not murder, you shall not commit adultery, you shall not steal, you shall not lie, and another commandment that was replaced by another commandment. Together with the commandments dedicated to the house of Aaron, the rules were reduced to ten in total, since people usually count using their fingers, and persons usually have five fingers on each of their two hands. If this numerical constraint had not been met, it would have been possible to include, for example, commandments such as "Be careful to judge fairly," "Do not oppress the weak,

widows, and orphans," "Give charity to the poor," and so on. An important rule that meant "Always maintain a clear conscience and stay away from intoxicating drugs" was deleted from the original Levitical Torah due to the constraints of unification of religions, and in its place was added the ambiguous commandment "You shall not covet."

The temple priests, too, had probably several commandments, of which the following were included in the Ten Well-Known Commandments: Believe in the Great God and in His power; be faithful to the Great God and do not serve any other great god; give honor to God and do not take His name in vain; set aside one day (once a year, or once every seven days) to worship the Great God and offer offerings to Him ("Keep the Sabbath day holy").

When the religion of Levi and the religion of Aaron were united into one religion, five of Levi's commandments were merged with five of Aaron's

commandments and were compiled together into the well-known Ten Commandments, which include the commandment common to both houses of the priesthood, "Hand down the Torah from generation to generation [honor your father and your mother]." The other commandments of Levi and Aaron, those that did not make it into the selected Ten Commandments, found their way to various places and were included in the six hundred and thirteen commandments written in the Torah scrolls (613 commandments, more or less, depending on who counts them). The important commandment "stay away from intoxicating drugs" was abolished, because intoxication is a necessary component of the temple ritual, which includes the drinking of wine and the burning of incense, and in its place was inserted the vague and impractical commandment "you shall not covet." However, there are two references in the Torah scroll to the danger associated with intoxication that it causes the righteous

to sin - the story of Noah and his son and the story of Lot and his daughters.

The gods control the forces of nature and direct them as they wish. According to the temple religion, they can be influenced through offerings and paying attribute, just as humans can be influenced psychologically, and in fact they are seen as a kind of group of "supreme people" each of whom is in charge of his own unique field. Many believers accept that a person has his own private god who watches over him and sees to his well-being or his downfall according to the offerings and gratitude that the person gives him or withholds from him. In the same way, there is a god who watches over a family, a tribe, or an entire nation. The masses of the people visit the various temples and make requests of their private gods. One of the temples - usually the central, largest, and most magnificent of all - is the abode of the great god who is in charge of the well-being of the entire nation, and the entire people are

obliged to gather there on dates set by the ruler. The requirement to believe in one God and to remain loyal to Him alone applies only to the central God, for the simple reason that the ruler wishes to unite the entire people as one consolidate entity. There is a hierarchy according to which the gods responsible for the welfare of the tribe, the family, and the individual are subordinate to the single central God. Apart from the obligation to gather in the central temple to worship the great God, the ruler has no reason to limit belief in the minor gods unique to each individual, family, or tribe; the city of Jerusalem is no exception to this custom, and therefore all the small shrines and temples there also operated under the auspices of the central temple.

In contrast to the religion of Aaron, the religion of the Levites is monotheistic. There is no place in it for minor gods subordinate to a central god. God is universal, who alone fulfills all the tasks that in the religion of the temples are assigned to minor gods. He

does not ask for sacrifices and offerings, but insists on rules of conduct, especially those that concern social morality and relations with others. The extent of his supervisory ability reaches the point of reading minds ("tester of the heart and mind"), and he punishes or rewards each person according to their actions. It is obligatory to believe in him, since otherwise there is a danger of not observing social commandments, and this can lead to mutual distrust among the individuals in the group (family, tribe, nation) and cause it to disintegrate. Islam, as formulated by Muhammad, is a pure Levitical religion. It requires absolute belief in one God and observance of commandments whose subject matter is justice, equality, mutual support, compassion, and protection of the weak. In fact, many of the commandments of the Torah that are no longer observed in their literal and literal form by Jews are still observed with precision by Muslims.

The Jews and the major monotheistic religions

Jews and Christianity

Apart from what is written in the Gospels, we have no external evidence for the existence and work of Jesus of Nazareth. There is one brief mention in the writings of Josephus, but many scholars suspect that it is a forgery. The Gospels themselves were written decades after the events they cover, and many of their details are not mentioned at all by the founders of the Christian religion, most notably Saul of Tarsus – aka Paul.

During the Hasmonean period, there was severe unrest among the Jewish people. The people were divided into two main parties: the Sadducees – who assumed the authority of the temple priests, and the Pharisees – who interpreted the religious laws in a way

that seemed to be a rebellion against the priests. In addition to these two, there is a sect known as the Essenes (although among themselves they were not called Essenes but were called by other names). The leaders of the Essenes were priests who did not assume the authority of the temple priests. They came from a priestly family that was expelled from the temple in Jerusalem and established itself in the temple of Onias in Heliopolis, Egypt. One of their rules of conduct was abstinence from married life. Their mark on Judaism is not evident, but much of their tradition reached Christianity.

The proportion of Pharisees in the population grew steadily until the danger to the priestly establishment became tangible and clear. Saul of Tarsus was employed by the priests of the Temple in Jerusalem and turned over to them rival preachers and their followers. It was a job that was well paid, because the priests of the Temple held enormous wealth. He was probably not the

only one recruited by the priests of Jerusalem, but he was the only one who was immortalized, perhaps because he was the most active. Since we do not have the names of other activists, the following is attributed to him, even if unjustly.

He turned in followers with great diligence, but like any spy, he was burned. However, thanks to the seniority he had gained in his position, he was promoted. The persecution of the opponents of the priests proved ineffective because they had multiplied greatly and also encompassed populations outside Judaism. Saul of Tarsus' new role was to prevent Jewish elements opposed to the priests from converting the pagan Gentiles to Judaism. Jewish monotheism began to spread throughout the Roman Empire and was very attractive to the pagans who were exposed to it. The number of converting to Judaism was very large, and it was impossible to persecute the non-ordinary among them in the same way that the non-ordinary

Jews were persecuted in the interior of Judea. The threat to the priestly establishment from the new converted to Judaism was extremely significant, and they had to be outsmarted. There is no better lie than the truth. Saul of Tarsus did not deny his past and presented himself as a persecutor who had undergone a transformation and become a follower, which was at least half true. His main activity was to ensure that Gentiles who joined the monotheistic faith would not be recognized as Jews. He did this in two main ways: first, amending regulations that exempted new believers from the most basic Jewish commandments originating with Moses and the priests of the house of Levi. Second, building a new theological foundation based, although on biblical stories, but incorporating pagan myths typical of Greco-Roman mythology. In order to give validity to the new religion, he chose to base it on the figure of the Galilean teacher Jesus Messiah of Nazareth, whom, he said, he met in a vision that left a great impression on

him. Apart from the fact that Jesus was a Jew from the descendants of King David who died in agony and was resurrected after his death, Saul of Tarsus knew nothing about him and his life as they are narrated in the Gospels; these books were written after the time of Saul of Tarsus.

The new theology did not focus on the laws of Moses but revolved around the feeling of guilt; almost everyone suffer from guilt. It included concepts such as "original sin" and redemption from it thanks to the sacrifice of Jesus on the cross, the divinity as a "Holy Trinity", pregnancy resulting from the mating of a woman with a god (a common motif in Greek and Roman mythologies), life in another world after death, and other ideas that were largely foreign to Judaism. It was a work of art crafted by priests of the House of Aaron who were trained in a centuries-old tradition of providing religion to the masses.

Once the image of Jesus as the Messiah and the leading symbol of the new religion was established, all that remained was to write a biography of him. The task of compiling the Gospels of the New Testament also included writing the biography of Jesus the Messiah in such a way that they would appear to be the fulfillment of prophecies from the Bible, the "Old Testament," and especially from the unique literary gem of its kind - the Book of Isaiah. One of the most famous verses in this context is "Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel" (Book of Isaiah, Chapter 7, Verse 14), which predicts, according to Christian theologians, the birth of Jesus the Messiah from a virgin. No less important are verses that tell of the expected coming of the Messiah (for example, Chapter 52, Verse 7 to the end of Chapter 53), in which his description and the description of his sufferings fit well with those of Jesus as written in the Gospels.

The travels of Saul of Tarsus cost a great deal of money. So, in order to remove any possible suspicion, that he was being financed by the priests of the Temple in Jerusalem, he took the trouble to state on many different occasions that he was a skilled professional who supported himself honorably by manual labor. He adopted a new name for himself in which the first letter was changed (since "Saul" is the kingdom of the dead, while the new religion was supposed to be the religion of the living). He chose the name Paul for himself, and this is how he is known to this day. He testified that he was a Pharisee from the tribe of Benjamin (a puzzling definition, since tribal lineage no longer existed in practice at the time) and as such removed the suspicion that he was close to the Sadducees and the priestly families. However, many rituals practiced in the new religion that he designed were brought from the order of priestly work in the Temple, which was pagan and

fascinated the new believers, in whom idolatry was still deeply rooted.

Paul's traces disappeared in Rome and his final fate is unknown. A few years after he left the stage, the fate of the priests was turned upside down when both temples were destroyed, the one in Jerusalem and the one in Heliopolis (Onias' Temple). Jerusalem declined in greatness and its priests lost their power and influence among the Jews. Many of them turned to serving the audience of believers in the new religion, on a path they had unknowingly paved for themselves through Paul. Christian houses of prayer include altars, on which the priests pour wine, they burn incense, they use holy water as the priests in the Bible did, they have the power to grant God's forgiveness to those who come to them, they preach the belief that God was born of a woman and worship her (as is found in the Egyptian belief that the god Horus was born of the virgin goddess Isis), and other customs taken from the work of the priests. Jesus'

death on the cross was also considered a sacrificial offering, just as it was prescribed in the Torah and practiced in the Temple. The priests of the house of Aaron, whether they came from Jerusalem or were sons of light from the descendants of Onias, who established themselves in Heliopolis, continued their usual work with slight symbolic changes, and only their flock was changed. The adoption of the Essenes' way of life and the non-procreation of children meant that the original priestly lineage could not survive in the Christian religion, unlike among the Hebrew religions (Judaism and the religion of the Samaritans) who allow priests to get married and have children. However, the Christian faith, as shaped by Paul, gives its believers the tools to appoint priests from among their congregation on a basis that is not hereditary-genetic but rather spiritual-ideological.

The priests of Christianity are appointed according to their qualification to lead the believers and give them a

religious experience. Although they fulfill their role well, since they are not from the original seed of the priesthood, their willingness to change and correct is limited. They look at the principles of faith with reverence and preserve them. When a new theological idea is born, the innovation is not added to the existing religion but opens a division and creates a new sect. Judaism, on the other hand, recognizes the power of human authority (in the past of the priests, currently of the rabbis) to add innovations to the religion and adapt them flexibly to the needs of the time, thus maintaining its unity. Christianity is divided into hundreds of sects and sub-sects, while the sub-sects of Judaism can be counted on the fingers of one hand. The Jewish religion has in fact renounced the original priesthood, but under the leadership of new priests it has undergone many transformations: in the field of law – it has developed the oral Torah, which is the basis for flexible legislation; in the field of literature and music – it has developed

legend and mysticism, Hasidic music – some of the most beautiful in the world, witty humor, and more. In contrast, the Christian religion has remained frozen in a pattern that was designed for it two thousand years ago according to a book that began to be written many hundreds of years earlier. The issue of the inheritance of the Christian religion does not reside in the nuclei of cells in the bodies of priests who undergo a change, but rather between the pages of a book that does not change, and because of its lack of flexibility it is brittle and fragmented.

Jews and Islam

Christianity is the heir to the Aaronic temple religion, while Islam is the heir to the Levitical religion. Judaism began as a fusion of the Levitical and Aaronic religions, and to this day it retains both of these elements together. It is a paradoxical religion, being an impossible

fusion of two religions that are completely opposed to each other.

The rituals in Christianity are a symbolic copy of the priestly rituals practiced in the Temple in Jerusalem, which include the offering of incense, pouring wine on the altar, and the symbolic eating of the sacrificial flesh and drinking of its blood. In the Christian church, there is a hierarchy of priests, the head of which is God's representative on earth, who delegates his holiness to those, lower in rank. Just as the priests of the temples always submitted themselves to the will of the rulers and cooperated with them, so too does the Christian church not interfere in the affairs of the state (for example, the statement attributed to the Son of God: "Render to Caesar what is Caesar's, and to God what is God's"). Christianity is, therefore, a pure temple-priestly religion.

According to the Quran, there is no place for priests in Islam. Every believer is given the freedom to commune with God, the object of his faith, without

mediation. The religion of Islam claims to provide law not only for the individual but for the entire nation, and in doing so it strives to intervene in state affairs, and in many places it succeeds in doing so. This is precisely what the prophets, the priests of the house of Levi, aspired to. They preached against the corruption of the temple priests and in favor of social morality based on justice, equality, compassion for the weak, and concern for others. Islam is, therefore, the continuation of the ideas of the prophets and is a pure Levitical religion.

Judaism is a combining the religion of the Levitical priests with the religion of the temple priests of the house of Aaron. Therefore, it is not a pure Levitical religion nor a pure temple religion, but rather a mixture of both. Since the destruction of the Temple, the Jewish priests have lost their central place and their status in religious ceremonies is still preserved, although only symbolic.

In Judaism, it is accepted that since the destruction of the Temple, prophecy ceased; and Muhammad did not present himself as a prophet but as a messenger. However, the Jews do not accept the mission of the Prophet Muhammad, not because they disbelieve in the righteousness of his words, but because they were already observing the commandments he preached and, therefore, it is unnecessary for them. There is a deep conflict between the followers of Muhammad and the Jews, a conflict that began in the days of Muhammad, but this is not based on the principles of the basic beliefs but on historical factors. The Jewish religion is based on the Torah, which contains commandments that concern daily life and commandments that concern the manner of work in the Temple. Removing from the list of commandments in the Torah those that are related to work in the Temple, yields commandments that also present in the Quran. Judaism is, then, the religion of Islam to which commandments have been added that

are in any case impractical as long as the Temple does not exist.

To Which of the Two Religions is Judaism Closer

Christianity claims to present a close connection to Judaism: the Jewish origin of the Son of God and his attribution to King David, a member of the tribe of Judah; his life among the Jews; his first followers and disciples were Jews; events in his life are connected to Jewish holidays and are celebrated concurrently with them, and so on. It defines itself as the heir of Judaism, complementing and expanding it to make it a religion not only for the Jewish people but for the whole world.

Christianity continues the religion of the priests of the Temple in Jerusalem, and one of the clearest signs of this is the holiness of John the Baptist, who was the eldest son of a high priest in the Temple and therefore a priest himself. But in its complementary and expansive

form, it has moved far away from Judaism. In order to adapt itself to the Gentiles, it omits important Jewish principles. One of the most sacred commandments in Judaism, if not the most sacred, is the blood covenant (circumcision), which does not exist in Christianity. The Kosher Laws, which are extremely important in Judaism, do not exist at all in Christianity. Judaism, for its part, omitted many rituals that were practiced in the Temple, which Christianity is careful to preserve. Judaism maintains many customs that are intended to commemorate the Temple and its rituals, but these are only symbolic and their performance differs from that of the original rituals. After the destruction of the Temple and the decline of the status of the priests, the rabbis took their place as the religious leaders and forbade all rituals performed by the priests in the Temple. In Judaism, there is no longer any offering of sacrifices on altars or the pouring of wine and the burning of incense.

According to Christianity, Jesus is both a man and a god, and as such he serves as a medium for believers to commune with God. Between Jesus and God there is another being – the Holy Spirit. Christianity presents the central object of faith as a trinity: the Father, the Son and the Holy Spirit. For this reason, some consider it polytheism – a plurality of idols – something that is completely contrary to Jewish faith. Christianity is rich in objects of worship represented in plastic art, which is in complete contrast to the accepted interpretation of the prohibition “You shall not make for yourself a carved image, or any likeness of” that the Jewish religion strictly adheres to. The growth of Christianity began in the late Hellenistic period and includes many Hellenistic characteristics. Even if it were not based on myths from Judaism but had come from a different source, under a different name and with different myths, its form of worship would not be different from what it is today. Circumcision and the Kosher Laws, the observance of

which is obligatory for every observant Jew, are completely abolished in Christianity.

In the first verses of the Quran, in the opening chapter, both the Jews and the Christians are mentioned in allusion. The Jews are mentioned as those with whom God is angry and the Christians as those who have gone astray (verse 7: "[Allah] guide us to the path which You have blessed, not that of those who deserve anger, nor that of those who go astray").

Muhammad's Islam is even more strict about circumcision than Judaism (among Muslims, female circumcision can also be found). Although Muhammad's Islam disavows its connection to Judaism, it is impossible to ignore many similarities: in its strict adherence to the Kosher Laws and the commandments of the Torah, it is very close to Judaism. Islam completely ignores all the rituals practiced in the Temple; Judaism omitted them and instead holds

symbolic rituals only for the purpose of preserving them in memory.

Although Jesus is mentioned in Muhammad's Islam for good, there he is not in the status of a god as in Christianity, but rather a prophet sent by God. Believers do not need him as a mediator for communion with God, and in fact they do not need such a mediator at all. Muslim prayers, like Jewish prayers, are addressed directly to God without the mediation of priests. Islam despises Christianity, which presents the central object of faith as plural. Like the declaration that a devout Jew utters several times a day, "Hear, O Israel, the Lord our God, the Lord is one," so, too, does Islam emphasize the unity of God. The Jewish prohibition, "Thou shalt not make unto thee any graven image, or any likeness of," was expanded by Muhammad's Islam to a blanket ban on plastic art of any kind.

But more than all of the above, the most striking characteristic of Judaism's closeness to Islam and its

distance from Christianity is the fact that Judaism and Islam are both religions that claim to intervene in the running of the state, while Christianity separates religion and state.

Mutual contribution possible

Survival and progress

The main name of the game in nature is survival. Survival operates in several ways, some of which are understood and some less so. Destruction, like construction, is an important tool in the survival process. Body cells die and make way for new cells, but the body as a whole remains fresh. People die and make way for younger ones, but the family or tribe or nation continues to exist. The character of a people is destroyed and its place is taken by a character that holds a more successful religion, but the nation itself continues to

exist. Religions fall and in their place better and more sophisticated religions rise. The destruction of individuals and their reconstruction are important for the survival of the overall structure. The destruction and construction of communities are important for the survival of humanity. War and peace are not opposites but complement each other.

A human entity needs space. There is a limit to the number of different entities that can exist simultaneously within a limited space. One way to survive, when space becomes too small to contain everyone, is to eliminate others. Individuals fight each other. Families fight each other. Tribes fight each other and even nations fight each other, thinning out the population until the space becomes spacious enough for the remaining individuals to live comfortably.

Another way is cooperation. Human beings at different levels learn to live with each other, making efficient use of the common space available to all. They

share resources, learn from each other, help each other, and survive together until overcrowding makes further growth impossible, and only then are they forced to choose the path of war.

The various methods of survival that exist are some combination of these two paths: sacrifice and retribution, destruction and construction, war and peace.

Among the factors that may encourage cooperation there are a common enemy or a common friend. When war is expected and operational activity is required, people sacrifice their lives for the sake of their descendants, family members, tribe, and nation. The tendency to self-sacrifice for the sake of the survival of the whole is not unique to humans. It is also widespread in nature as a product of continuous evolution and natural selection since the beginning of life on earth. The phenomenon of sacrifice for the sake of others can be understood from a genetic perspective. One of the factors that activate the individual's judgment is the

hereditary material that they carry, which is common to the entire species. Although the individual is lost, in its death it bequeaths life to the entire society. Its hereditary material continues to live.

The second factor, cooperation for the sake of a common friend, is less common. It requires a higher level of organization and sophistication than the first factor. It sanctifies wisdom and the value of human life, every human being, since in every human being lies wisdom that may benefit a society as a whole. Its concern is construction and it works well only under conditions of peace, because wars mainly sow destruction. Its achievements may be incomparably higher than those of the first factor, but the tendency to make wars is stronger in nature than the tendency to make peace. It is easy to destroy, in a matter of seconds and on a low budget, buildings that took many years and huge capital to build.

The Bible describes a long-standing relationship between the houses of the priests and the courts of the rulers. A comparison between the people of the Kingdom of Israel and that of the Kingdom of Judah shows that the people in which cooperation between the rulers and the priests took place survived, even if the religious principles they upheld at certain times were less exalted than those of the other people; in other words: a corrupt government maintains a strong kingdom. This ability to cooperate can be credited to the priests of Jerusalem for generations. Whether through pagan work in the temple in ancient times before the principles of the Israelite religion were adopted or through the enrichment of the general thinking ability in later ages, the people among whom the priests worked managed to survive. The people changed, the regimes changed, the inhabited lands changed, the beliefs changed, and even the religion changed beyond recognition – from complete paganism to extreme

learning. But the priestly families hardly changed. They remained constant and continued to constitute the hereditary nucleus of the Jewish people.

There are religions that claim to bring eternal peace, but none of them bring peace to the world that lasts indefinitely. Humanity is constantly at war with itself, because wars bring renewal and growth. During humanity's war with itself, it consumes the resources provided by the planet on which it resides. Leaders who lead their peoples into wars are focused on the imminent victory and ignore the damage caused during the war, the price of which will be paid by future generations. Accelerated natural reproduction is a guarantee of the victory of one faction of humanity over another, but the excessively high rate of human population growth causes irreversible damage to the Earth and threatens to make it an uninhabitable place. Humanity must reduce its size in order to survive without destroying the planet that was intended for it. However, no human

group will dare to reduce its own population as long as it is threatened by other human groups; And world peace is incompatible with human nature, which knows no other path than that which leads to war. When humanity threatens to destroy itself, there is no escape from defining it as sick. In order to be cured, it must adapt itself to a different way of life. Every individual must adapt himself to the new way of life. This is not a matter for individual countries but for all human beings wherever they may be. The world needs a new religion that will unite all humanity for the sake of its own preservation, and worthy priests are needed to administer it.

Who is a worthy priest? Is a certain sequence of alleles found on the male sex chromosome (i.e., the inheritance of the priesthood from father to son) the sole determinant? Or perhaps a worthy priest is anyone who has the good and advancement of humanity as their top priority – even beyond their own personal benefit – and

has the talent to lead people to advance it? A good incentive for priestly families is to ensure their survival. Priests are widespread throughout the world, integrating with humanity, leading the world forward and advancing with it. Their essence, whether it is carried in the information found on a single chromosome or in the ancient legacy they carry in their consciousness, is passed down accurately from generation to generation. Thus, their role in human society today is the same as it was thousands of years ago.

In the minds of people close to religion, the Creator of the world is sometimes perceived as the Purchaser of the world, but there is room to make a distinction between the two concepts. The very fact that wars frequently break out among the human race indicates general phenomena in nature and can be linked to the creation of the world. However, they do not indicate that wars are the right and proper thing. God, the Purchaser of the world, unlike God, the Creator of the world, works

for progress in which, among other things, the human race will cease to fight with itself. This is what the priests or prophets were referring to when they wrote, for example, *"The wolf will dwell with the lamb, and the leopard with the kid... They will not harm or destroy... For the earth will be full of wisdom"* (Isaiah, Chapter 11, verses 6-9) or *"They will beat their swords into plowshares and their spears into pruning hooks - nation will not lift up sword against nation, nor will they learn war anymore"* (Isaiah, Chapter 2, verse 4).

The distinction between the Creator of the world and the Purchaser of the world is ancient. Even Marduk, the great god, did not create the world but built it from building materials found for him. The Bible also makes this distinction. The current understanding of many words and the way in which the biblical text is punctuated today do not necessarily reflect the intention of the ancient writers.

The verse "In the beginning God created the heaven and the earth" can be understood in the Hebrew language as "In the beginning God WAS created between Heaven and Earth". Therefore, without major changes in the text, it is easy to see that the first two verses of the Book of Genesis begin the story of the world with the existence of wisdom [Heaven, spirit] and matter [Earth] against each other (reminiscent of Yin, Yang, and Chi in Chinese philosophy): In the beginning [in Genesis] God [was created] against [the] heavens and against the earth, and the earth was the two elements [Tahu and Bahu (again the Chinese yin and yang)].

Man also does not claim to be the one who created the world. However, since man intervenes to an increasing extent in the course of the world's affairs, it seems that he is in fact trying to buy it and manage it. As such, he plays the role of God who directs the products of creation for good or evil.

The priests guide the people. Although they are endowed with some intellectual virtues, the priests are like all humans and are expected to make mistakes. But alongside the mistakes, one can also find lessons. A priest worthy of his position learns from his mistakes and the mistakes of his predecessors and applies the lessons. This is how wisdom is gathered and stored from generation to generation, in new databases as is in ancient libraries, and first and foremost in the consciousness carried in the minds of humans – the universal human thinking.

The survival of thinking ability and the study of history has a high added value. It helps to advance humanity towards solving fundamental questions and towards mastery of the universe – towards what man in previous generations attributed only to the gods. History teaches that often the thinking ability of one individual makes it possible to provide useful tools for all of humanity. The ability to recognize the benefit of a

random discovery or an innovation that arises in the mind of a genius inventor may be useful in advancing future situations. But these are not always correctly evaluated by humanity, and for this reason humanity does not fully utilize them and sometimes even rejects and dismisses them completely, while damaging their thinkers – and from history we can draw examples of people who were burned at the stake because they dared to think differently from the religious leaders.

The Parable of the Honeybee

A bee has a stinger, and when necessary it makes painful and even deadly use of it. But in doing so it dies. Bees toil, fertilize nature and produce sweet honey that makes people rejoice, but the thanks they receive are a dose of intoxicating smoke from the beekeepers, who rob them of the honey, because they make no effort to

go another way. But despite their ungrateful fate, they will continue to fertilize nature and, by the way, produce honey, because this is their special talent, this is how they are made and for this they are destined. And as long as they produce honey and as long as there are people who enjoy it, they receive a certain protection until it is gone and they are intoxicated. The lonely bee toils hard and then is intoxicated; but as long as there are those who enjoy its goodness, its race has a good chance of continuing to exist.

The priests have great power, for good or evil. The priests work to cultivate the temple and its treasures for the people, and they are exposed to the greedy eyes of the rulers around them. The priests do not engage in liberal professions because the love of the people is supposed to nourish and provide for them well. The only protection the priests have is the admiration they receive from the people. They know how to use intrigue, but their power in creating peace is greater than their power

in making war, and they do not take up arms themselves. Therefore, if the admiration of the people ceases, the protection expires. The people love the temple and donate to it, the temple grows and develops, and the treasures are tempting. The priests are prevented from protecting themselves by force of arms and are sometimes forced to remove the treasures from the temple and keep them in other places. Sometimes they divide the temple treasures among themselves and take them to keep in their homes, but not to get rich but to protect what is holy and precious to the people. A priest's wife or daughter will not wear makeup or apply eyeliner, because dandy appearance can be in their detriment.

Man, as an individual, has a short life. People die and new people are born. A human life lasts a fleeting moment, but during it a person carries a tradition that began long before he was born, is passed down from generation to generation, and survives long after he has

passed away from the world. Taking part in the transmission of a tradition, which lives and survives and develops over a much longer period of time than the life of an ordinary human being, may give the participant a feeling of immortalizing himself. In the tradition of the Jewish people, there is a reference to the concept of "Repairing the World." People (mainly Jews) who engage in this practice usually call the Jewish people "the chosen people" and claim to present them as possessing a concentrated measure of wisdom and that their destiny is to benefit all of humanity. Therefore, the individual who seeks to immortalize himself, by belonging to the Jewish people, belongs to a people that make the entire human race better. The priests in their different periods take part in the exaltation of the Jewish people and their adaptation to the title of "the chosen people" and the mission of "repairing the world."

Today, the status of priests in Judaism is not what it used to be, but they have not disappeared from the

world. Descendants of priests live among humanity to this day. Many of them have assimilated into the Jewish people and influenced them. The Jews work hard and beautify their places of residence, and then the peoples around them come and murder them in order to inherit them. The Jews are peace-loving in relation to many of the peoples among whom they live, and this is their weak point. Although they also know how to wield weapons, this is not what they were designed for. They improve their environment and contribute greatly to its development, but they are the first to be harmed by a riotous crowd that sees wealth and covets it for itself for free. The Jews are condemned to the crematorium, not because of some sin they have committed, but because humanity's way of thanking its benefactors is violence, as it knows no other way.

Respect for Priests, Respect for the Individual, and Respect between Peoples

A priest, like any person in a position of influence, faces temptations that his power places before him and that may corrupt his path. The Levitical religion, which preaches equality among men, opposes granting power to the temple priests and does not grant them honor. However, this idea of equality, however noble, misses the purpose for which it was created and may do more harm than good. The taking of honor from the priests does not stop there but continues to people in general. People, instead of living for themselves, devote their lives to some lofty ideas in which the individual is not considered or respected. Honor between individuals is essential glue for the strength of society, and in its absence the whole society is liable to disintegrate and weaken. This invites the development of regimes that cling to some glorified idea such as nationalism or

socialism. The experience of the last few decades shows that these ideas do not last long, and the regimes that cling to them collapse in favor of spiritual ideas. Communism and fascism are a kind of religion (anti-religion) that sanctifies an idea and completely abolishes individual human dignity. The religion of Islam, like communism, also gives great importance to socialism, but at its core there is a spiritual idea that preserves it in the long term. The spiritual idea at the core of Islam is the holiness of God, to whom infinite honor is bestowed. But in the absence of a priestly institution, human dignity is abolished in Islam. This can be seen, for example, in the punishments inflicted on sinners which, in addition to being humiliating and public, include severe physical injuries such as flogging, amputation of limbs, and even cruel executions. Religions that are based on a priestly institution, such as Christianity, preserve human dignity (after all, man is "created in the image of God") but do not delve much into social issues. In Western countries,

which are mostly Christian, there is a separation of religion and state ("Render to Caesar what is Caesar's, and to God what is God's," Mark 12:17). Within the framework of this separation, religious institutions provide a response to the spiritual needs of people seeking closeness to God, while state institutions handle the laws and procedures between man and man. The separation between religion and state, in which believers and citizens lovingly accept the two separate authorities, creates stable regimes. Judaism presents a paradoxical fusion between the religion of Levi and the religion of the temples - within which both the spiritual needs of man and his social needs are met; however, in contrast to Islam, which lacks priests, in Judaism the priests are given respect, and thus human dignity is preserved to a greater extent.

The Levites, being prophets, were considered rebellious and agitators, and for this reason they were often persecuted in the kingdoms that held temples. The

Bible provides ample evidence of their persecution within the Kingdom of Israel and narrowing their steps within the Kingdom of Judah. The impossible hybridization between the two houses of priesthood, embodied in Judaism, places its believers in the middle between the two camps that hate each other. The history of the Jewish people – which took shape after the fusion of the Levitical religion with the religion of the Temple in Jerusalem during the reign of King Hezekiah – is full of persecution both from peoples who held temple religions and from socialist regimes. Just as communist regimes today deter freedom-seekers, in ancient times the Levites posed a threat to the rulers of the great kingdoms. The most prominent successor of the Levitical religion is Islam, according to the Messenger Muhammad, which is characterized, among other things, by regimes that deny and oppress human freedom and dignity; and the world today has become a witness to the growing friction between Christian

countries and Islamic countries, and between Islamic countries and other Islamic countries.

The concentration of Jews in the world's intellectual elite is an intriguing phenomenon that attracts a lot of attention. For example, Jews make up over a fifth of the Nobel Prize laureates in science, while the relative proportion of Jews in the world's population does not exceed one in five hundred. The Jewish state, Israel, although one of the smallest in the world, ranks third in technological entrepreneurship. This phenomenon is very puzzling and mysterious, and many seek its cause in the holy scriptures of the Jewish religion. But the cause is apparently the opposite: it is not Judaism that creates high intelligence, but rather people of high intelligence who seek spiritual faith for themselves find in Judaism a suitable religion. This is because, as a paradoxical fusion between two schools of thought that are so different from each other, it constitutes a worthy intellectual challenge, and because the slogan

"Repairing the World" engraved on its flag seems worthy of them. And yet, and perhaps precisely because of this, in every generation, enemies rise up against the Jews to destroy them – like the man sawing off the branch on which he sits. The forces that steer the world are beyond our understanding and do not obey our will. The world develops and progresses through constant destruction and construction. Destruction and terror are considered by many to be the product of evil, but they are just as essential to the world as restoration and peace. Religions that do not honor priests do indeed encourage destruction and ruin, but these too contribute to the advancement of humanity.

There is a time for everything,

and a season for every activity under the heavens:

a time to be born

and a time to die

a time to plant

and a time to uproot

a time to kill

and a time to heal

<i>a time to tear down</i>	<i>and a time to build</i>
<i>a time to weep</i>	<i>and a time to laugh</i>
<i>a time to mourn</i>	<i>and a time to dance</i>
<i>a time to scatter stones</i>	<i>and a time to gather them</i>
<i>a time to embrace</i>	<i>and a time to refrain from</i> <i>embracing</i>
<i>a time to search</i>	<i>and a time to give up</i>
<i>a time to keep</i>	<i>and a time to throw away</i>
<i>a time to tear</i>	<i>and a time to mend</i>
<i>a time to be silent</i>	<i>and a time to speak</i>
<i>a time to love</i>	<i>and a time to hate</i>
<i>a time for war</i>	<i>and a time for peace</i>

Ecclesiastes

Therefore, even if Judaism is indeed an Islamic sect, this fact does not in itself provide a guarantee of peace between Jews and other Muslims. The opposite is more likely. Wars will continue to be waged and the

world will continue to develop through destruction and reconstruction. But are there, despite this assertion, areas in which there can be mutual contribution between Judaism and the other Islamic sects?

How can Judaism and Muhammad's Islam contribute to each other?

And Moses would say “let the judgment pierce the mountain”, but Aaron was a lover of peace and a pursuer of peace, and he would apply peace between one person and another
(Tractate Sanhedrin 6B)

A regime in which cooperation exists between its institutions builds a strong kingdom. Often, such cooperation indicates corruption. The Christian religion has learned not to interfere in the affairs of the state,

and therefore corruption within its institutions will not affect the regime. Islam is a religion of law, and in Muslim countries the religion determines the course of government. This opens the door to corruption, but Muslim law has fought government corruption relatively successfully by prescribing strict punishment for crimes. Judaism is also a religion of law, but as such it existed in vain for almost two thousand years, because the Jews did not have a state during this entire period. And now, in the few decades in which the Jewish state has existed, corruption has eaten up every good part of it.

In a significant number of Islamic countries, the pursuit of justice is absolute and cruel. They practice death by stoning, beheading, or severe torture as punishment for adultery or sexual offenses, flogging as punishment for drunkenness, amputation of limbs as punishment for theft, and other punishments that the Western world has already forgotten or never even recognized. These are extremely deterrent punishments

and have the power to protect against corruption in the countries where they are practiced. Corruption is strictly forbidden, even if it brings benefit. Benefit derived from corruption is considered corruption.

In the Jewish state, Israel, justice is often a farce. Criminals are acquitted or face reduced liability because they can afford to pay for skilled lawyers. Innocent people who cannot afford a first-rate lawyer are framed by corrupt police officers, and there is hardly a peep or a hiss, if any. On the other hand, in the State of Israel, corporal punishment is not used and there is no mention of the death penalty (except for one type of offense for which there is no one to be tried anyway – the crimes of the Nazis and their collaborators). The laws of the Torah are not applied at all in criminal law, and most of them are also bypassed in civil law. Compared to law in Islamic countries, law in the State of Israel is nothing more than a joke. But this corrupt state in particular exhibits technological, economic and military superiority

over its neighbors, whose pursuit of justice is an example to the entire world. This corrupt state declares day and night its desire to live in peace with its neighbors. But Muhammad's Islam sanctifies the war on corruption and even declares that God himself brought wars into the world in order to eradicate corruption (for example, *"If it were not for Allah checking people by means of others, the earth would have been corrupted,"* The Calf, verse 251) and cannot agree with this aspiration of State of Israel.

Truth, by definition, is one. Humans hold an image of truth in their minds, and this is called "belief." Truth is not always visible to the eye, and therefore in many cases the image that people hold in their minds does not necessarily reflect the truth correctly. Each person has their own private belief that varies from person to person. Justice is also held in the minds of many people as one and only, and like truth, it is also subject to subjective interpretation in the minds of each person.

Therefore, in the pursuit of absolute justice, those who strive for it find themselves embroiled in endless wars. Since Muhammad renewed Islam, and to this day, its followers find themselves embroiled in wars with members of other religions and among themselves.

The Jews, who despite the destruction of their temple in Jerusalem, maintained a symbolic affinity to the priests. Accordingly, they accept that justice is in the hands of heaven and is hidden from the eyes of mortals. Democratic regimes simultaneously honor ideas that contradict each other. Thus, while in the eyes of Muhammad's followers democracy may be considered a curse because of corruption, Jews easily accept democracy for granted. While the Islam of Moses and Muhammad focuses on the tireless pursuit of justice and the endless war on corruption, Judaism focuses on "Repairing the World" – the advancement of medicine, scientific breakthroughs, technological innovations, improving the economy, and so on. But in the process of

repairing the world, the individual is sometimes forgotten and a strong sense of corruption and injustice arises.

With the help of their fellow Muslims, Jews can be reminded of the importance of justice. On the other hand, Jews can teach their brothers that justice, although being a supreme value, is not absolute, because it is subject to local interpretations. Such exchange of ideas may bring a touch of comfort to our tormented world.