There are 2 kinds of wars that men fight and have fought since the dawn of history. The first kind is carried out with a sword, and often with land and airplane weapons, that has as its aim the conquest of land and the spilling of blood. That is called war and is conducted by generals, chiefs, and soldiers.

This is the sort of war that all peoples have fought, some willingly and some with reluctance. Jews have often been particularly fond of this sort of war. It was a military operation which tended to be taken over and for all and was not chosen.}

This is a second kind of war, which is alive always and is always the war against the war. It is a war in which men have lived their spirit, and this is not in a battlefield, but in the heart of men. No army can stop this war, which is the permanent war of ideas. It is a war for ideas, for the battlefield is in minds, the weapons of this war are minds, and the battlefields are minds, the soldiers are ideas, the battles are minds, and the front lines are learned journals, the H.Q.-schools, academies, symposiums, and other places where ideas are exchanged. The battle is not on the battlefield, but in the terrain — all territory the capital, the great cities, and the small places and other spots. The fighting of this war is not measured in numbers, but in the power of ideas, bravery in the loyalty to an idea, and bravery in the originality of thought. This is the sort of war when ideas, not armed, often have overthrown armed enemies, when they have won wars, and have marched in peace with rivals in a grand war with a view of an unlimited intellectual victory.
A) This spiritual or intellectual war is now raging under an ever-increasing intensity, and has been raging in the modern world for over a century. To date, Jews have sustained a relentless and unceasing attack against their fundamental beliefs and ideals. Their defection has met with unrelenting hostility, often in a ruthless and systematic manner. The new, militarized Jewish forces have begun to assert themselves by using the same modern weapons and techniques that have been used by the attackers. This has brought Jewish scholars in recent years to recognize the need to harness Jewish science for the common good.

B) It is partly due to these fascinating battles in the modern world that the Jewish community remains largely unknown to the Jewish layman. Especially the intelligent, as opposed to the layman, would know of these battles, in which his leaders are joined and the outcome which will unveil the destiny of the people and its children's children.

C) I say that any intelligent Jew should not be satisfied to know what is happening in the academic Jewish world because of reasons. First, because it is an intriguing and fascinating field which can captivate the mind. Second, because the fighting is not on the surface. Second, because the fighting is not on the surface. Third, because the fighting is not on the surface. And finally, because all through his history, the Jew has been engaged in this peculiar skirmishes, in the 11th century.
A) The first such battle is, indeed, referred to as a battle in today's Sivara, where we again meet with our saga's profound observation that the biography of an ancestor is the pattern for the history of his children.

B) Jacob, as we have today, sent a peace-offering delegation to Esau, his brother, to the symbol of the anti-Semitic world, in an attempt to pacify him. Failing that, to join him in physical battle, in a tribal war. While wrestling in the common meeting with his own inner self, the potential of a dangerous meeting with the inner darkness. Jacob crosses the River Yabok (Pass), a three rivers in broiling, crossing the River Yabok. Jacob, in his dream, in the middle of the night, had by himself. Suddenly, in the middle of the night, caught between two lands, Jacob engaged in a mortal wrestle with an unknown opponent. This wrestle, when the sun rose at the morning, Jacob won. What was the struggle? Who was the opponent? Jacob? Our Rabbi identifies the struggle as Jacob wrestling with the angel of God. The angel called Jacob: "This was not a fight of Jew vs. anti-Semite. This was not a fight of Jew vs. anti-Semitism. This was not a fight. This was a fight of Jacob vs. angel guardian. The angel guardian, a spiritual wrestling, an intellectual grappling, a spiritual wrestling. Jacob is a spiritual wrestling, a spiritual wrestling. Jacob is a spiritual wrestling.
A) To attempt to give a summary of all these attacks on the defenses of Torah by S. Sanders — or by friendly non-Jewish scholars — would take much too long. It is an education in itself. Let me therefore restrict myself to just a few chosen examples.

B) The outstanding examples of the practical effect of the interpretation of a biblical episode involve the Exodus. For instance, about 2000 years ago, a charge was leveled against the Torah which seems absolutely incredible — even current to modern ears. The charge was that the Jews from Egypt, the second child of Israel, were expelled by Pharaoh. They were a bundle of lepers. Just such calamities, you say, never occurred.

C) Another case: A Christian accounts for the most colossal framing in history. This is the Christian affirmation of the Old Testament, called "first man". According to this story, the Jewish Bible, a person called "first man"); this person, according to this story, was the origin of all humanity. The story is about a person named Adam, who is known as a rebel. In the Christian interpretation, Adam was considered a rebel. In the other view, a savior, who is known as a prophet, is Adam. Consequently, the story becomes a religious story, to the number, to the love, for the rightness of his message to the world, and then forgetting that the commandment to love one's neighbor as one's self, this spiritual self continues to join us in the self-righteous descendant of Abraham, is 16 centuries old.
horrably intermix, the Christian 

intertwined. And to whom, too often as last 

Israel undertook religious raids vs the Arabs. 

in order to defend its borders. The US 

invasion forces, in the interest of Israel.

In order to protect its interests, the US military

took it out from the sanctuaries.

State Dept, analyzed the Israeli attack.

as found in this:

"Barbaric" and "Irreconcilable" eye for an eye.

As found in the "Barbaric" and "Irreconcilable" eye for an eye.

From the Sun, publication to the NY Times, way down to the

local leftist press, the Biblical justification.

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local leftist press, the Biblical justification.)

Explain the devastating Christian action.

And explain the devastating Christian action.

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That an original [or as called: H'gan B. criticism was basically anti-Semites, & tried to dismiss Torah as the amalgamation of a variety of oral legends & priestly documents. After Exo had robbed the Jew of this world, the former saint [Evan in the disguise of a saint or a wise old fool, tried to rob him of the world to come, his spiritual pride. Thank God in recent years the pendulum has begun to swing. Not only way of using the same techniques, J. scholars have not only defended the integrity of Torah.

In a similar manner, many J. scholars have tried to dismiss the Jewish achievement) post-Biblical ages. Thus, the Bar Kokhba (the lucky) first came into the Jewish world, secondly, the Sadducees and the Sanhedrin. They are first communauté for Sadducees. And sanhedrin is not the name of some people, but the name of the Sanhedrin, he is a traveller body worn in centuries before, being after it in the Temple was restored. In the second century, he even distinguished between the kohen and the prince. Has not the fact that he has rejected the name they have rejected their own name. No Sanhedrin was a travelling body worn in centuries before that. Thus again is an example. The main stream of Jacob.

F) His scholarly work, F&I in his scholarly work.

F) There are many facts in this war. The attack is heavy. The artillery concentrated, but the defense, according to the Sanhedrin.
I. What can happen about the attack, the effects which mean in later begin to filter down to the masses and determine the implications. In turn, the state and parties turn to the world large.

A) First, you must yourselves study your. There is no getting away from the idea of responsibility for the country's future. Tough is not the issue, special light - having a sense of that.

B) Teach children from earliest youth. If so true, we need not be Jacob's well studied at 12/17. No, one has not been a true student, would never have been able to regain the 26th of 1916.

C) American Jews must begin to revitalize their values. New attitude to scholarship, new respect - really old respect. In schools of all kinds, greater attention. Demand more scholarship from children. Administrators demand greater ability. "still maintain."

D) Determined that their charitable contributions will recognize

E) Penciled in place when Jews gather to dance. In entertainment

to lose weight.

II. A) Today no news as all through our history, we remain essentially alone in the struggle with 1939. 

B) But ultimately the result of this historic struggle must follow the pattern of Jacob's wrestling: "And it is 1939 (trans.) - the spirit of Elaine, when appears in the quiet. A "Will evacuate at the first ray of warm sunlight, at the dawn. Truths which will dispel the darkness of enlightenment."

The dawn when the all the world will recognize the truth: The Torch of Moses.

[Signature]
c) And in response to that request of Esau to declare a cease-fire in the war of idols, Israel will answer as did Jacob of old: “Israel is the Lord’s!” (Gen 32:18) we will have received a blessing from the struggle, for the challenge to Israel will have elicited a powerful response of defense, a response which will make Israel go back to their sources, studying and living their glorious past.

d) Perhaps (32:10-13, 111), perhaps physically we shall always bear the scars of our wounds, the loss of so many dear precious ones of our people. But spiritually we will have emerged untouched, unscathed, unchanged, and in the midst of our uncomplaining hearts and unimpaired stamina, we will rise again in the Triumph of Torah, the voice of God will again issue to the people from His heavenly abode, saying: “Israel is God’s!” (Num 10:35-36) No longer shall our name be Jacob — a follower in defense, but Israel — a spiritual conqueror, whose champion God who has volunteered to fight in the world of mankind and declare the dominion of His holiness.