

Peres Personified

By: Joseph Ehrlich

In this story Shimon Peres serves a purpose that escapes him in real life.

If our forefathers whom we cherish could appear before us today, what would they think and what would they say?

They immediately would see a people very well fed, with lots of leisure time, living what could only be attested to as a life of wealth, where they travel and buy every imaginable convenience. They would say to themselves that G-d has answered their prayers to Him, and they would bend their knees and hang their heads in homage to He who has so favored their descendants.

They would then see that those whom benefited from their plight and prayers have absolutely little to no appreciation themselves for what they have and who provided it for them. They would see a culture highlighting drugs, sex and violence, and one clearly disparaging G-d's central presence and role in everyday life. While our forefathers prayed for everything seen today, they forgot obviously to include prayers to assure that the future generations, if so blessed, would appreciate and understand the basis for their blessings.

What would then further shock them, in addition to the regression to the hedonism and paganism which had been the historical road to destruction for their own forefathers, would be that there exists a leadership in G-d's premier gift, the Land of Israel, which is obsessed with providing a future framework to move the Jewish people away from rather than to G-d.

They would see Israel filled with Jews who didn't believe in G-d at all (how could such a thing happen, they would ask?), and among the Jews who believe in G-d, would include those who were openly and publicly willing to defame and defile G-d Name and Gift by foolishly offering to return it to secure a peace which would have assured Israel's assimilation as a nation among nations.

They would see a generation who think themselves smart and advanced, with an array of technological accomplishments; but one obviously stupid to the extreme in failing to see the simple lessons of history. Fools, they would shout, looking at the current generation seeing many of them sitting and studying Torah and Jewish teachings: didn't you make the connection between Jerusalem and the future fate of the Jewish people!

Not being able to take it any more, they would stretch out and bring before them one of the current leaders, Shimon Peres. They are intrigued in how a man who could lose five elections was effectively running Israel in the very opposite manner it should be run.

Peres, not knowing exactly where he was, seeing himself in what looked like a clouded room, asks them, who they are.

"We are representatives of your forefathers," the leader of the group who identified himself as Ephraim, said to Shimon Peres. Peres immediately asks them what is going on, thinking this is some sick trick being played by his enemies.

Ephraim replies, "We are not your enemies Shimon but your forefathers. We only want to ask you questions because we cannot fathom what is going on in Eretz Yisroel."

Peres sensing some possible danger in how these people got to him, with all his heavy security around his home, cooperated.

"Ask what you wish," he spewed forth with his usual diplomatic tone.

"Why are you so willing to give back Jerusalem and parts of Israel, part and parcel of G-d's gift as provided by Torah to the Jewish people?"

"G-d wants peace," Peres immediately retorts. "G-d is interested in life not land. I understood this immediately, but Satan operates against me for years with fools undermining at every turn everything I do for the Jewish people."

Ephraim retorts, "Are the Jewish people fools because they have made you a bitter and angry man because they consistently fail to elect you to the high office you seek, or are they fools because they share like we do a different opinion."

"A different opinion," chirps Peres.

"Are you telling us you are not bitter that they consistently don't vote you into the office you obsessively seek?"

"No, I am not bitter about it." Peres says in a less than convincing manner to the forefathers.

"So why were you so happy when Rabin was shot? Now, don't lie to us Shimon, we know that this was your chance to get shoed right into the top spot you always wanted."

"Can you believe my bad luck," Peres says, "I had the highest ratings and pushed for the vote and those stupid Arabs who couldn't have a better friend in Israel than me, failed to stop Hamas from planting bombs which undermined me."

"Maybe G-d wasn't so happy about seeing an Israeli leader gunned down?"

"What has it got to do with me," Peres shouts, sensing some form of trap. "You can see for yourself who sits in jail for the crime."

"What we see Shimon is a man having nothing to do with it. We see that the Israeli public is learning that the man didn't even have gunpowder residue on his hands, that he couldn't have committed the deed, and that there is a lot of evidence pointing to your own involvement."

"If you want to murder me then do it already. I am not speaking further to you. I don't know who you are. Either murder me or release me," Peres says, trying to pass on the subject, refusing to be lead where he didn't want to go in the conversation.

"Shimon, Shimon, you don't realize who you are talking to here, do you? You don't think we could see what happened at the hospital. How desperate things were. Two shots in the back

and then one shot from the front. What type of country is the Land of Israel when its press doesn't make hay of such a fact? And there you were in the hospital, with him all alone, as you dared admit on that PBS television interview, kissing him on the forehead, after chasing everyone else out from the room."

Peres stood there silently refusing to respond.

The forefathers went on a different road. "So why Shimon no peace between you and the Arabs. Isn't this a sign that you are not the man to bring peace even under your own agenda? Isn't it time after all these years to see if Eretz Yisroel can live without Shimon Peres, perhaps one of your friends will be better at bringing the peace than you, perhaps you are the obstacle to peace, even the one defined by you yourself?"

Peres got red in the face. "If I cannot bring peace, no one else can!"

Ephraim says "I don't know about that Shimon, but we can help you bring the peace to Israel. Would you care to take some fatherly advice, no pun intended?"

"I am always willing to listen," Peres answers with his usual accented flare, highlighting when necessary the tolerance of those seeing themselves among the elite.

"Do you believe the Jews were freed from Egypt by G-d?"

"Yes."

"Do you believe there was a holy First Temple where G-d's presence hung over Jerusalem?"

"Yes."

"Did the Jewish people come to the Land of Israel at that time and build a holy temple for G-d with G-d's help?"

"Yes,"

"Was not Israel considered a holy nation and people at that time earning the respect of foreign nations?"

"Yes, that is what I want for Israel," Peres chirps in, in part lying.

"Yes," Ephraim says, "You want Israel to be an emerald among nations, Shimon, but wasn't Israel a religious nation?"

"It was a nation of peace..."

"Because G-d blessed the Nation, isn't that so Shimon?"

"Yes, I suppose so," Shimon chirped back.

"And while a Nation of peace we had no enemies."

“Exactly!” exclaimed Peres.

“But then Israel had a host of enemies,” Ephraim said. “The Assyrians committed the greatest Holocaust, destroying ten of the twelve tribes. These ten tribes were themselves an embodiment of peace. They lived with ideal synergy with their neighbors, all who loved them to such a degree they sent their sons and daughters to marry the sons and daughters of Israel, resulting in high levels of assimilation.”

Peres stood silently.

“G-d by then completed his role for Israel. He granted them the land, the blessing, peace and tranquility, and then stood by while the Assyrians swooped down and destroyed ten of the twelve tribes of Israel. Can you give me a reason Shimon why G-d stood by silently when this Holocaust, the greatest in all of Jewish history, took place sending the largest numbers, percentage wise, of Jews to their death?”

Ephraim thought he heard Peres say, “No.”

“Because the Jewish people were worshiping the idols of those they enjoyed assimilating with. They took a blessed environment from G-d, then turned their back on G-d, and by doing so defamed Him and their covenant.”

Peres still stood silently.

“If G-d intervened for the ten tribes against the Assyrians, what would the message be?”

Peres seemed anxious to answer, “That G-d was with the Jewish people.” Ephraim noted the first sign of some resentment by Peres against G-d.

Ephraim then was anxious to clarify it for Peres: “G-d could never intervene here for the ten tribes because if He did so, he would be encouraging a course of conduct which would only further defame and defile His Name and gift to the Jewish people. If He intervened for them, the Jewish people then would further convolute the horrible precedent set by King Solomon, that assimilation with Israel’s neighbors is countenanced and supported by G-d, which it never was and never will be!”

Peres focused on the reference to King Solomon. “What has King Solomon to do with the destruction of the ten tribes?” he asked.

King Solomon one of the most noted figures in Jewish history, known for his wisdom, was someone who Peres particularly admired.

“Did you know Shimon that King Solomon lived under a Divine Decree limiting the number of wives he could take as King of Israel?”

“Now that you mention it, I think I faintly remember the fact that he had some 1000 wives.”

“But,” Ephraim continues, “ He could not have anywhere so many. The Sanhedrin of that time, the one which the Torah said must be listened to, defined the limitation imposed by the Torah to a very generous eighteen wives.”

‘I have trouble living with just one,’ Peres contributed, seeking to lighten the mood a little.

The forefathers disregarded his comment. Ephraim continued, “Solomon, after being granted his wish to G-d for wisdom, intertwined his ego with the blessing he received to conclude that his wisdom and discipline would allow him to escape the Divine Decree, for he would not become a victim, in his regal opinion, to the interpreted concern of the Torah.”

Peres saw what was coming.

“But he did ultimately succumb due to his love for many of his wives to idol worship. They enticed him to the beauty of their ways and beliefs. How could those he loved so much represent anything but something he should look into?”

Peres replied: “So he didn’t have the discipline. We all fail G-d as people. So what. Look at the rich legacy he left for Jewish history.”

The forefathers could not believe that Peres could stand before them so blind and ignorant.

Ephraim said to Peres, “The legacy King Solomon left was first, the destruction of the ten of the twelve tribes of Israel and second, the opening of the doors to Christianity and Islam.”

“One moment!” exclaimed Peres. “Are you telling me that it wasn’t the assimilation and idol worship of the northern tribes that caused their destruction, but King Solomon?”

Ephraim responds: “**What we are telling you is that a King is responsible on the highest level for the consequence of his decisions. By taking on a 1000 wives he did more than fail himself, he sent a message to the northern tribes that if the King of Israel could take on foreign wives forbidden by G-d, then who are they to seriously inquire about the legitimacy of their own desires and then decisions to do the same?**”

Peres always carrying a dislike for the Orthodox, asked: “What about the Sanhedrin? What did they have to say about all this?”

The forefathers told Peres, that the Sanhedrin sat on their hands with tape over their mouths not wishing to challenge the King of Israel. This decision also was a major facet in changing history, in that **they were obliged to stand with courage and conviction to protect G-d’s decrees over any fear they may have carried toward fueling anger of a King whom impacted their daily lives.** Lavished otherwise, enjoying a fine life and lifestyle, the decision was not to rock the boat, and thus Jewish history from that point on, swept dirty laundry under the rug, which it continues to do today, failing to learn properly from history. Recently the world saw Orthodox Jews sitting on their hands with tape over their mouths when Barak begged Arafat to take back Jerusalem and the West Bank.

This of course put Peres immediately on the defensive. “What has the Jewish failing of thousands of years ago have to do with us today? Do you see anyone here worshipping idols in Israel today?”

“Idolatry takes many forms,” Ephraim responds. “The thrust of idolatry is turning one’s back to G-d, after G-d provides him with blessings and many gifts. This is the sign of the ingrate. It also defames G-d to the other peoples of the world who recognize that He established Himself through the Jewish people. Thus often when G-d acts to protect the Jewish people, it is to offset the dishonor to this historical reality if He does not do so. Otherwise, the consequence of idolatry, behavior, which defames and defiles G-d’s Name, is understanding that the Assyrians were followed thereafter by the Babylonians, and then the Romans, the last enemy before the Jews were exiled from Israel. Now, after Israel is back in Jewish hands, Shimon, for the second time, meaning that the dire interpretations of Ki Savo are now operative, Israel is surrounded by the Arab nations and the PLO. Do you think the Arab nations are our enemies?”

“I am at the forefront of saying that Arafat is my peace partner not my enemy,” Peres offers.

“However, Shimon, whereas the Arabs and PLO can be your peace partner the reality from history is that they are your enemy by your own hand!”

“What does that mean?” Peres asks.

“If the peace agenda you pursue moves the Jewish people away from G-d then the Arabs and the PLO will prove to be your enemy, as were the Assyrians, Babylonians, and Romans. If you devise a peace agenda which moves the Jewish people to G-d, then the Arabs and the PLO will prove to be your partners to a genuine and long lasting peace and you will have learned what you were supposed to learn from the Diaspora.”

“Now, having said that, Shimon, let me ask you a very important question which forges the issue we are discussing. When Barak went before the world and told the world that El-AL, Israel’s national airline, would commence flying on the Sabbath, did you agree with what he was saying?”

“Yes.”

“When Barak went before the world and told them that the government of the State of Israel was now encouraging businesses to remain open for business on the Sabbath, did you agree with what Barak was saying?”

“Yes.”

“Well, Shimon, now based on what we are here discussing, do you still want to agree with it.”

Peres replies saying, “The State of Israel was founded on the principle that the Jewish people wanted to be recognized as a nation among nations. We wanted to be a Jewish State that was seen and treated as every other state. This was the aspiration of the Jewish people who founded the state, and I was among those very people and thus can attest to it first hand.”

“Perhaps in Uganda,” Ephraim responds somewhat sardonically.

When those behind the State of Israel were first looking for a state, they were offered the territory subsequently known as Uganda in Africa. However, while many wished to pursue the Jewish state in Uganda, **the miracle of seeing it develop inside Eretz Yisroel supported what Ephraim continued saying to Peres:**

“The miracle however was that via events in 1948 and 1967, the Jewish people were given back Eretz Yisroel. This was by G-d’s intervention as promised by Torah. Now, today, those in Eretz Yisroel are the most highly educated population of Jews in all of history. The purpose of the Diaspora was to acknowledge and integrate what we have been telling you, into the life and lifestyle of the Jewish people, which would render G-d central and supreme in Eretz Yisroel. However, after being given back the land, you and your cohorts continued to see yourselves as the dynamic behind the State, refusing to recognize and acknowledge G-d, and this same stubbornness and blindness is the very one which disallows your recognition that your agenda for peace, one that moves the Jewish people away from G-d, is one which is void abinitio.”

“We live among other nations,” Peres responds. “We have only one friend, the United States. We have to listen and pay homage to the U.S. agenda for peace. I am but a figurehead in pursuing the U.S. agenda for world peace.”

Ephraim sees Peres admitting to his true role and then points out the error of his way in the most favorable manner Ephraim can muster: “Just as the Sanhedrin paid homage to their King over their G-d.”

Peres thinks he has a good answer to that position. “G-d blessed Solomon. He was the approved King of Israel, the descendant of David. Perhaps the Sanhedrin integrated this into their decision not to challenge the King’s decision.”

Ephraim sees where Peres is going and interjects, “Just as you perceive the U.S. the supreme sole superpower who vanquished Communism as the King to whom you pay homage.”

“Yes,” says Peres.

“We trust then Shimon that you will now learn that the consequence of the Sanhedrin’s failings point to your own. **The only road to making the Arabs and the PLO your peace partner is by carving out a peace agenda that enhances G-d’s presence in the daily lives of those in Israel.** G-d does not endorse Israel being a nation among nations but a nation that shows the world that G-d is central and supreme in the daily lives of the Jewish people. Then just as in the past, when the Jewish people had no enemies, there would be no enemies, not by the hand of the United States, but by the hand of G-d.”

Peres is standing and frowning.

“What you and others connective to the State of Israel are reluctant to acknowledge is that G-d, not man, controls the future and fate of Israel. What confuses you and many others is that a future for life not death is in your hands, not G-d’s. You have made the future a battle

between satisfying your ego, as a priority over acknowledging your primary competitor in such regard: G-d. There are many ways for an ambitious man like yourself, who is willing to go beyond the pale in serving yourself, as you did with Rabin, and in standing blind to the suffering and deaths the result of your poor decisions, to pay homage to yourself, to satisfy your unbridled ego. However, as it regards the Jewish people in the land of Israel, you have suffered the same consequence President Clinton suffered when he thought the deck was stacked in his favor: defeat. He thought that by controlling Barak and having him offer Arafat the moon, that the U.S. peace plan would control and be accepted. **There can never be such a peace that countenances a future of a secularized and thus assimilated Eretz Yisroel. G-d would first take back the land of Israel than permit an abomination to His Name.** That is why in a battle between Israel and the Arab people, including the PLO, ultimately Israel, despite its acclaimed military, would not prevail.”

Peres was mentally tiring and desperate to respond. “Are you saying we should separate from the United States?” he asked.

Ephraim looked at Peres lamely and said: “What would you say if world events proved that the United States would, in substance over form, abandon Israel?”

“Never,” replied Peres.

“Then you must understand Shimon why you are not with the competency to continue on as you do,” Ephraim conveyed to him, “and that it is perhaps time before it too late, which it soon will be, if it is not already, for another to take on moving Israel to genuine peace.”

Peres reflected on his primary fear that he would be recorded in history as a failure, over any concern of the damage he occasioned by his wrongful decisions to date: “What better course can I consider taking?” he asked the forefathers.

“By your standing up and telling the Jewish people that you erred and misunderstood and that G-d is central and supreme in Israel and by begging His forgiveness and showing a willingness to make a peace which moves the people of the Mid-East to G-d, that G-d will intervene and help secure a true and genuine peace.”

“They will think me a fool and mad,” retorted Peres.

Ephraim answered, “Will there come a day Shimon that you will understand that your role in history will ultimately be by your courage to admit wrong and to point to the true road to peace?”

“The United States and its allies in Europe will assassinate me,” Peres replied.

“Not until you get the point across Shimon,” Ephraim said, “and perhaps by then you might see whether G-d is willing to protect you once you are in true service to Eretz Yisroel and G-d.”

Peres was more concerned about engendering anger in the U.S. and French leaderships. “I will have to think about it.”

Ephraim thought it was time to point out something to Peres. “Perhaps you should rethink the damage King Solomon did, and what his fate after life proved to be. Shimon, you have damaged Israel beyond comprehension, allowed the wrong road, which not only impacted Israel but jeopardized the future for all Americans.”

This made Peres recall how did he get here and he again questioned to whom he was speaking: “Who are you, is this all some test, a game?” Peres was now thinking he was in the hands of a U.S. mind control operation, testing whether he was going to abandon his pledge to remain loyal to the U.S. peace plan and agenda, a pledge that brought him the Nobel Peace Prize with Rabin and Arafat.

Ephraim knew he was conveying possibly more than Peres could absorb at one time, but he was there to save Peres from a fate of eternal damnation. What Peres did not know is that there was a debate in the Heavenly Tribunal concerning the degree of his punishment for his decisions and deeds. All decisions and deeds of men are reckoned with, however, when a man assumes a leadership position, just as King Solomon, his decisions can change history to a negative rather than a positive course. Shimon Peres’ willingness to sell his soul to receive the covert support of the U.S. and its allies in his quest for the leadership of Israel resulted in consequences that now threatened the entire world.

Ephraim thus explained to him, “Peres, listen carefully, we are here to help you, saving you from a fate we are sure you want to avoid. When you took Israel on the wrong course, one that could not result in peace, one that encouraged a government allowing the people to move away from G-d, you compromised the future. During that period America became a country endorsing paganistic and hedonistic principles, where Americans, for the first time in history, stood silently by as their children were exposed to television programming imbued with sex and violence, desensitizing themselves and their children to the qualities connecting earlier generations to G-d.”

“America,” Ephraim continued, “grew and prospered when it connected itself to religious tenets. Now having moved away from them, the next war which confronts it will result in ultimate defeat not victory.”

“Why is that?” Peres sarcastically asks.

“For the very same reason G-d did not intervene for Israel in prior battles.”

“When was that?” Peres asks.

“Rabbi Akiva supported the Bar-Kokhba rebellion. You know about it?” Ephraim asks Peres.

Peres says he knows about it. After the destruction of the second temple in Jerusalem, the Romans, representing the evil of the time, persecuted the Jews and people of other lands without mercy. In desperation, Rabbi Akiva proclaimed the Jewish General Bar-Kokhba the Moshiach, which gave him the necessary support to wage war against Rome. After initial victories against Roman legions, Rome amassed a vast army that swept through Israel killing over half the Jewish population, sending large numbers into slavery, and casting all others throughout the world into what is known today as the beginning of the Jewish Diaspora.

Peres declares, "Rabbi Akiva is another great figure in Jewish history. He is known for his love for G-d in his willingness to give his life for G-d at the hands of the Roman terrorists."

"However, Shimon," Ephraim retorts, "the dynamic missed, highly applicable to today, is that the Jewish effort against the Romans can be seen as a classic case of good vs. evil. However, was it really a contest between good or evil, or should we ask whether G-d saw it the same way."

"I have no idea about what you saying," Peres offers in his confusion.

"We are saying," Ephraim, the spokesman, continues "that what man sees or deems as evil is not evil to G-d. Evil has a place and role in daily life, in world history."

Peres catches his breath. This is new territory for him.

"If G-d supports his wards, the Jewish people, and would help them, why wouldn't He help them in a war against the Romans?" Ephraim asks Peres.

"The Rabbis have said," offers Peres, "that this is the beginning of the Diaspora and thus Rabbi Akiva was just a player in something already carved by G-d for history and the Jewish people.

"Not exactly," replies Ephraim. "The Jewish people failed G-d by defaming his Name and thus we have an extended period of G-d giving signs where the Jewish people, if they were willing, like you, to look carefully at a mirror rather than elsewhere, they might determine that the solution to the current situation of the day rests within not without."

Peres was waiting for clarification.

"The Sanhedrin should have confronted King Solomon. If they did so, he would have complied with the Divine Decree. Seeing that the Sanhedrin was unwilling to stand up to the issue, this ratified his self-serving perception as true and correct. Thus his failing, the failing of the Sanhedrin, and the passing of the precedent to the northern tribes, resulted in their total evisceration.

"Rabbi Akiva, the scholar he was, knew that the enemy was not the Romans. He knew the true enemy that had to be confronted. However, these were the very people who showered him with praise and acclaim. Instead of pointing to the problem as resting within, he pointed, as does Israel today to the Arabs, to the Romans, and thus to wage war against the perceived enemy to resolve the issue. However, he not only was wrong, and not only was Israel defeated totally, but the death and destruction was pervasive and rampant.

"This suggests that if G-d intervened, he would have endorsed as He would today, by intervening for Israel, the furtherance of your wrongful agenda which would take the Jewish people even further away from G-d. Thus, there is no doubt by anyone accepting the reality of history that the Jewish people ultimately face a resounding defeat in any war with the Arab nations and the PLO regardless of Israel's known military prowess."

“The U.S. will not let this happen,” Peres says.

“The U.S. will let this happen because G-d is not intervening and U.S. interests puts the Jewish State and the Jewish people where they have always been when they fail G-d, on the back burner. The U.S. is committed to U.S. interests first and foremost, and when the dust settles, the reality is that they have much to fear from the Islamic nations and the backstop at this point of history is allowing a Palestinian State and making it clear that Israel no longer holds the status it held in past decades to the U.S.”

“I can’t believe it,” shouts Peres.

“Do you understand Shimon that the U.S. and its allies winning WWII was because of G-d’s intervention?”

“No,” Peres answers.

“Well ask those in the U.S. government living leadership positions during those days. They will tell you it was a matter of good fortune that the U.S. broke codes, developed the weaponry, all denied Germany and Japan during critical periods. If Germany and its axis won the war, the world today would look like the dust and soot around the World Trade Center when it collapsed. What the world saw that day was a microcosmic picture of how the world would have looked had the German axis won WWII. **G-d intervened for America because it was a country steeped in religious tenets and principles. However, Shimon, that is no longer true, and by now you had better understand that if it is not true, then the U.S. must reassess whether without G-d’s intervention it can feel assured of victory regardless of its superior military.**”

Peres gave out an exhausting breath of air from his lungs.

Ephraim continued: “If America wishes to prevail, if Israel wishes to survive, you and everyone else better understand very clearly that Planet Earth is the gem it is in the universe among the other eight dead planets because Planet Earth received the intervention the other eight planets did not receive. G-d has those planets circle us daily as a living testimonial as to how this planet would look but for His intervention in this world. He now gave us another testimonial regarding it, on a more personal and contemporary level via the World Trade Center buildings, how the world would look if he didn’t intervene during WWII and if he doesn’t intervene against the road we are currently on.”

“So you join with bin-Laden and other right wing religious extremists in thinking it was G-d who took down the World Trade Center towers and caused the death of thousands of innocents?”

Ephraim stood neutral to Peres’ accusation. “Shimon, **G-d represents light not darkness. Darkness is the order of the day without G-d’s intervention.** When you say what you say you remind us of those Jewish people who question G-d’s design to put us into Egypt and thereafter to hold us there in bondage for centuries of misery and despair. However, G-d is not cruel. Man is cruel. **When G-d intervenes you don’t look at His intervention as something negative but positive, because but for G-d’s intervention there would be no Jews in the world today.**”

“Please explain,” Peres queries.

“When Joseph went down to Egypt by the hands of his brothers, it was by G-d’s design. If Joseph did not go to Egypt and play the role he assumed there, no Jew, from only the 70 Jews who lived at that time, the descendants of Abraham and Sarah, would have lived. They would have all died from the famine, or if a remnant remained they would have been cast into a severe bondage beyond imagination. Thus, G-d’s intervention assured life not death, as He promised Abraham, and from the seventy, by keeping them together, as He did by His design, and keeping them from any threat of assimilation with the Egyptians, the Jews grew to a people of 600,000 and at the time of G-d’s choosing He freed them from Egypt, and gave them Eretz Yisroel.”

Shimon Peres stood and thought about what he just heard. He never made the time to reflect on such an important perspective of Jewish history.

Ephraim continued: “G-d intervened to the extent that the world could have all looked like the area around the World Trade Center, and without his intervention, 60,000 or 600,000 or even 6,000,000, all of Manhattan, could have died if the terrorist used nuclear devices in connection with the action witnessed by the world.”

Shimon Peres for the first time felt the truth of the messages he was absorbing during this discussion. He asked, “What about the future?”

Ephraim was happy Peres asked this question. ‘It is up to you and the Jewish leadership in the State of Israel. Remember when I mentioned King Solomon being responsible for Christianity and Islam. Do you have any idea at all at the connection between King Solomon and the other religions under the umbrella of monotheism, which rules Planet Earth?’

“This is the first time I ever heard anything like what you are saying. I will listen carefully to your explanation,” Peres declares.

“In Melachim 8:41, King Solomon asks G-d to hear the prayers in Jerusalem for non-Jews who come to Jerusalem to honor His Name. What Solomon had in mind, aside from his self serving writing that he wanted to bring Honor to G-d’s Name, which he would have better done by disgorging himself of nearly a thousand wives to save the northern kingdom, was returning the favor of his idolatrous wives in asking his G-d whom he knew was the true G-d, the one G-d, to open the doorway for those outside the pale of the Hebrews, who believe in Him, to hear their prayers. **And there you have it. Jerusalem as a bedrock for both Christianity and Islam, the other key points in the monotheistic trilogy of religions.**”

After Ephraim paused for a moment he continued, “Where we are today, and a lot has to do with you, Shimon, is that we are now facing a shift in the paradigm of control in Planet Earth, which will ultimately shift to the Chinese, and thereafter you will see that the harsh words of the Torah portion in Ki Savo becomes reality, where the living will envy the dead.”

Peres coughs, his body and mind starting to see the pieces meshing together.

“The Islamic people are the last vestige of the people trying not to turn their backs on G-d. The primitive lifestyle many of them live keeps them away from the negative Western influences that has been transliterated to mean Western influences period. The U.S. and Israel have much to offer, however, in their recent turn against the principles and values of their own histories and forefathers, they fail to see that they moved away from the classic interpretation of representing good in any war or battle against evil. Thus G-d, as I said, cannot intervene for either the U.S. or Israel. As a result, any initial victory in any early campaign will only parallel the false interpretation made by Rabbi Akiva in the early victories over Roman legions.”

Peres is sweating a little. He asks: “Do the U.S. and Israel represent evil then?”

“Absolutely not. There is much good in both countries. HOWEVER, THERE IS ONLY ONE ISSUE AS THERE HAS ALWAYS BEEN ONE ISSUE. IS THE LEADERSHIP CREATING AN ENVIRONMENT REMOVING THE PEOPLE FROM G-D? Since I have made it clear that the answer is in the affirmative, then G-d will not intervene for the U.S. and Israel. **His doing so will result in an interpretation that the current course for both countries is countenanced by G-d when He does not at all support the current course.**”

Peres cannot resist asking the mirror side of the question: “Does that mean bin-Laden and the Arabs represent good?”

Ephraim answers: “It is not a contest between good and evil. No doubt G-d detests killings. Let it suffice for you to understand that if the U.S. and Israel cannot win, then the Islamic nations as a result prevail.”

“I cannot accept what you say,” Peres chirps, looking around for all those in the world today who would applaud his words.

“The future is not what you think is politically proper and appropriate Shimon. If you want to move it one dimension further, **there are no winners for those under the umbrella of the monotheistic religions.** Once victory is denied Israel and the U.S., then China will emerge as the supreme superpower and once they do the fate of the Islamic nations also will be compromised. So does that make you happy that all the monotheistic religions and all those under them will sink into despair together?”

“No it doesn’t,” says Peres, lying to Ephraim since hearing that there are no winners makes him feel a little better than knowing that his deeds could result in just Islam winning.

“The point,” Ephraim offers, “is that **the three monotheistic religions all existing and owing their blessings to G-d should cooperate to the degree of acknowledging G-d and making him central to the lives of all those living in their lands.** Thus, Israel primarily could lead the way to bring a peace where the Arab people and the PLO with Israel and the other Islamic nations reach a peace by all showing a willingness to move to G-d, to honor His Name, and in a snap of the fingers, there will be genuine peace. Once moving in such manner, the Islamic nations will have the leverage to cause the U.S. to look at itself, and recognize that it has gone off the road which made it a great nation and then after rethinking and reassessing it, the children of the U.S. will be freed from the onerous road they have been put on.”

“Now, Shimon,” Ephraim says, “ the phone is ringing. Answer the phone and decide. With the message we have given you, you are the person best suited to deliver G-d’s message to Israel and to the world. Will you represent G-d and bring the world to a future of life, of beauty, or, will you continue on the way you have and see, from where you are otherwise headed, that Planet Earth will join the other eight planets in this universe as a lifeless rock?”

Shimon Peres hears the phone ringing on his nightstand. It is 8:00 AM. He has slept way past the time he wished this particular morning. He answers the phone and it is the U.S. Secretary of State saying that it is an important day for the man who carries the distinction of being awarded the Noble Peace Prize.

Shimon Peres. Can you believe it? A man who history can see either as the Deliverer or the Destroyer. To be the Deliverer he must give to the world, to be the Destroyer, he will make the choice to continue to serve himself. Regardless, every man and woman who reads this must understand why Shimon Peres is the most important man in the entire world. If he continues to act as the Destroyer, each and every man owes it to the future to see him step down from office and for Israel to bring forth a leader who can act in his stead as the Deliverer.

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