

NEWSBYTES

October 6, 2021

No. 1038

Since 2001

A ministry of Calvary Chapel of Appleton

“Let us be alert to the season in which we are living. It is the season of the Blessed Hope, calling for us to cut our ties with the world and build ourselves on this One who will soon appear. He is our hope—a Blessed Hope enabling us to rise above our times and fix our gaze upon Him.” Tozer

AI Researchers Are “Creating God”, Warns Former Google Exec

Jannat Un Nisa

In a recent interview with The Times, Mo Gawdat, the former Chief Executive Officer of Google’s moonshot group, which was then known as Google X, gave a warning. “The singularity is approaching,” he stated. It is also a huge threat to humanity, according to Gawdat.

Furthermore, he outlines technology that is easily comparable to Skynet from “The Terminator,” an extraordinarily powerful AI that may bring the apocalypse to Earth.

Gawdat reached this unsettling moment of realization while working with Google X AI developers on robot arms capable of recognizing and picking up a little ball. He said that after gradual development, one arm seized the ball and raised it to the researchers in a boastful manner.

“And I suddenly realized this is really scary,” Gawdat said. “It completely froze me.”

“The reality is,” he added, “we’re creating God.”



issues can be addressed by control and legislation.

In the IT industry, there are many AI sceptics. Elon Musk, for instance, has repeatedly cautioned the world about the dangers of artificial intelligence eventually dominating humanity. That kind of hypothetical perspective, on the other hand, washes over the real-time hazards and drawbacks of the AI already created. Facial recognition and predictive police algorithms, in particular, have caused significant harm in vulnerable groups. Numerous algorithms continue to spread and codify institutional racism on a global scale. These



The author of the ZDNet article “Every Country Must Decide Own Definition of Acceptable AI Use” highlighted the importance of discussions to find a middle ground between commercial potential and ethical AI use so that such guidelines are practical and easily implemented.

Returning to Musk’s warning, it’s all about assuring that such scenarios are considered before constructing systems like Skynet’s predecessor. Second, technology must have the required fail-safes (for example, a killswitch) that can be activated in such a case.

Numerous companies are focused on bringing down rogue technologies. SkySafe, for instance, is a San Diego-based company devoted specifically to preventing drones from becoming rogue. However, the majority of firms using malicious AI technologies significantly outweighs these types of companies.

This is an interesting perspective on the ground over there:

How and Where to Start a Holy War Between Jews and a Billion Muslims

A highly influential leader of politically conservative, religiously centrist Orthodoxy in America just made an idiotic declaration on the Temple Mount/Al Aqsa compound which could lead to catastrophe

Eric H. Yoffie

Sep. 9, 2021

I hardly knew whether to laugh or cry when I read Rabbi Meir Soloveichik’s most recent article in Commentary magazine. Either way, it is a deeply disturbing piece of writing, and indicative of ominous trends that may be taking hold in America’s centrist Orthodox community.

Entitled "The Real Truth About the Temple Mount," Soloveichik’s article calls for "freedom of worship" on the site for Jews, who, according to longstanding agreements with Muslim authorities, are permitted to visit the Mount but *not* to pray there.

Soloveichik specifically endorses the "surreptitious" steps taken by Israeli politicians and police to circumvent government policies concerning the Mount — policies that have been upheld by governments of both right and left since 1967, and affirmed by Israel’s High Court of Justice.

Let us be clear about what is happening here: A leading representative of mainstream American Orthodoxy is calling on Israeli officials to undermine longstanding agreements between Jordan and the State of Israel, and between Israel and Muslim religious authorities, and is encouraging Jews, at least indirectly, to disregard binding commitments made by their government and to begin praying openly at the Temple Mount.

This is idiotic and potentially catastrophic. It would greatly weaken the Kingdom of Jordan, one of Israel’s most important Arab allies and the party ultimately responsible for administering the Mount.

It would open the door to incitement against Israel by extremist elements throughout the Muslim world.

It would strengthen the hands of Iran and Hamas in their struggle against Israel.

It would generate violence on the Mount and elsewhere in the region and would trigger furious protests from moderate Sunni states that have been drawing closer to Israel.

In short, on the grounds that the principle of "freedom of worship" entitles Jews to pray there — a point to which I shall return — Rabbi Soloveichik is prepared to call for steps that may lead not only to confrontation between Arabs and Israelis but to holy war between Jews and more than a billion Muslims.



It was precisely to avoid such a possibility that Moshe Dayan, in June 1967, negotiated the current agreement with Muslim leaders. The Mount, called Haram a-Sharif (the Noble Sanctuary) by Muslims, is Islam's third holiest site, and a place of enormous sensitivity to Muslims everywhere.

Israeli defense minister Moshe Dayan in 1969

Credit: AP

Dayan wanted to minimize post-war frictions with the Muslim world, and therefore arrived at an arrangement with Muslim authorities that gave the Jordanian Muslim *Waqf* control over the compound under overall Israeli supervision. It stipulated that prayer on the Mount would be reserved for Muslims only, while Jews would be allowed to visit — but *not* to pray there.

Rabbi Soloveichik calls Dayan's decision a mistake and an "indignity," and slyly implies that the Orthodox world was horrified by it. But this is a distortion bordering on a lie.

Might Dayan have negotiated a deal that provided more flexibility for Jews wanting to pray on the Mount? Possibly, although it seems very unlikely.

But two things are clear today. First, whatever might have been before is not an option now; the rules set by Dayan have since been sanctified by the Muslim world, and any attempt to change them would lead to catastrophe and war.

And second, Dayan had no reason to think that the Orthodox world opposed him at the time, because it didn't. Both before and after the 1967 war, the leading Orthodox rabbis, including both the Ashkenazi and Sephardi Chief Rabbis, ruled that Jews should not enter the Temple Mount area out of concern for ritual impurity, and Orthodox voices, with very few exceptions, raised no objection to Dayan's agreement.

In fact, for about 40 years following the Six Day War, there was a halakhic consensus and a united Orthodox front on this matter: Jews were not to ascend to the Mount. This was virtually the universal position of the Haredi world and the view of the great majority of the Religious Zionist community in



Israel. A small minority pushed the issue of a Jewish presence there, but those who did were mostly weirdos and crackpots.

Orthodox Jewish devotees of the movement to reinstate Temple rites at the 'Passover sacrifice' simulation just outside the walls of the Temple Mount compound

Credit: Emil Salman

In the last decade, however, the halakhic consensus has begun to shatter. Under pressure from the more extreme nationalist elements in the Religious Zionist camp, halakhic considerations were swept aside by political calculations.



More and more Religious Zionist rabbis, and even some Haredi ones, began to make the case for overturning the agreements reached by Dayan. The truly crazy ones argued for building a Third Temple there, but most argued for permitting Jews, as a first step at least, to worship at the Mount regularly and openly.

Orthodox Jews at the Temple Mount earlier this year Credit: AP

This development is profoundly distressing, given its potential implications for Israel's security. So too is the recent, inexplicable willingness of Israeli police to look the other way as Jewish prayer becomes more frequent on the Mount.

Nonetheless, it is important to note that most of the Israeli Orthodox rabbinate, including the Chief Rabbinate, still accepts the prohibition on ascending the Mount articulated by Rabbi Isaac Halevi Herzog (the first Ashkenazi Chief Rabbi of Israel, and grandfather of Israel's president), Rabbi Tzvi Yehuda Kook, Rabbi Ovadiah Yosef, and virtually every one of the most honored names in Israel's Orthodox rabbinic pantheon.

So why are the views of Rabbi Meir Soloveichik of any consequence? Consider the following:

First, Rabbi Soloveichik has become the primary public voice of centrist Orthodoxy. Learned, invariably conservative, and politically active (he gave the invocation at the 2012 Republican National Convention, and addressed the Trump White House Hanukkah party in 2017), Soloveichik serves Manhattan's storied Spanish and Portuguese Synagogue while also teaching at Yeshiva University. He also carries the name of American Orthodoxy's best known and most respected rabbinic dynasty.

When he speaks, in other words, people listen, and what he says matters.

Second, American centrist Orthodoxy is known for its deference to Israel's Chief Rabbinate, even when, on issues such as conversion, the Chief Rabbis have taken positions not entirely supportive of the American Orthodox rabbinate. Given that Israel's Chief Rabbis oppose Jewish prayer on the Mount, it

is not a surprise that until now, American Orthodoxy has followed their lead, carefully avoiding an assertive public position on what is a sensitive and politically explosive matter.

But suddenly, Rabbi Soloveichik declares, in bold and unequivocal language, that Israel's current approach to the question of the Mount is "preposterous," and that Jewish prayer on the Mount is essential, even if it must be done in a "discrete" manner to bypass settled policy of the Israeli government.

Perhaps Rabbi Soloveichik is a lone voice, speaking only for himself. I sincerely hope so.

But what all of this suggests, of course, is that non-Haredi American Orthodoxy may be moving in the direction of something truly momentous and disastrous: The embrace of a position that, if implemented, would light a match in what is arguably the most combustible plot of land in the entire world, turning Israel's national conflict into an all-out religious war.

And finally, what of the argument that "freedom of worship" must be applied to the Temple compound, giving Jews the right to pray there?

This is not a frivolous point. Freedom of worship is exceedingly important and must be respected whenever possible. But it is not an absolute right.

In this instance, the state of Israel has made a solemn commitment regarding the Mount to neighboring states and to the leaders of a great religious community. That commitment must be honored. Failure to do so will not only jeopardize Israel's good name but will deal a grievous blow to Israel's security and hand a victory to Israel's enemies.

And the humorous part of this whole affair is that if the American Orthodox community cares the least little bit about "freedom of worship" in Israel, it is news to me.

For 30 years, Reform and Conservative Jews have been demanding freedom of worship at the Western Wall — and I mean at the Wall *itself*, and not at Robinson's Arch, which has been put forward as a substitute.

Unlike with the Temple Mount, providing a few hours a week for non-Orthodox Jews to pray at the Western Wall does not require undermining allies or compromising Israel's fundamental security needs. It only requires a modicum of good will and respect for other Jews. If Rabbi Soloveichik is really committed to freedom of worship, perhaps he might consider beginning there.

Maybe Today!

By Dennis Huebshman

Oct 3

One of my favorite cartoon strips shows a puppy at a Humane Society sitting at his cage door with a smile on his face (and yes, dogs do smile). Four of the five frames have the same scene with the caption "Maybe Today" under each one. Then, the fifth frame shows the puppy on the front seat of an automobile with a paper beside him with the heading, "Adopted." The caption of that frame is, "Yes, Today!" and the puppy is totally ecstatic with anticipation of going to a new home. No matter what, all true believers should be comforted that one day we will be taken from this sin-filled world to be in our forever home that will be prepared by Jesus Himself (John 14:1-3). [Scripture ESV; all emphasis mine]

Being an impatient person myself, that puppy is an inspiration as to just how I should behave right now. Having studied the Father's word over the years that He has provided for us, even a novice such as myself can see that we are the generation that will hear our Savior call out for His flock to meet Him in the air. There have always been some signs that tell us God has not forgotten about us. But when signs of the end of this age are described by Jesus, Paul and others, every one of them is here and at the same time right now.

As a reminder of what Jesus said we should be doing today, Luke 21:28, "Now when these things begin to take place, straighten up and raise your heads, because your redemption is drawing near." We don't know the Father's timing, as it is totally up to Him, but when it's written in His word that we are getting close, then we are at the very door.

Think of Noah building an Ark for an event that had never before taken place on this earth, and that was rain. Genesis 6-8 tells what took place and why God took the action that He did. Genesis 5 tells us Noah was 500 years old when his sons were born, and he was 600 when the flood came all over the earth. After the flood, Noah lived to be 950.

Initially, humans were created to live forever in the Garden of Eden, but because of sin (Genesis 3), death entered the world. With all the wickedness that took place before the flood, Genesis 6:3 states, "Then the Lord said, 'My Spirit shall not abide in man forever for he is flesh; his days shall be 120 years.'" After the flood, the humans that populated the earth had shorter and shorter life spans as time passed.

A prayer of Moses in Psalm 90:10 states, "The years of our life are seventy, or even by reason of strength eighty; yet their span is but toil and trouble; they are soon gone and we fly away." (Note, some translations state three score and ten, which is the same as 70.)

In 2 Peter 3, we can get a feel for why we are seeing all the evil changes that are taking place. One thing to remember over everything else, God is not surprised by anything that is happening. 2 Peter 3:3-4, "knowing this first of all, that scoffers will come in the last days with scoffing, following their own sinful desires. They will say, 'Where is the promise of His coming? For ever since the fathers fell asleep, all things are continuing as they were from the beginning of creation.'"

This message is impressed on people's minds by Satan as one of his best lies. He would have us think we have all the time in the world to live any way we want. Other lies are, "Did God really say?"; "There are many ways to Heaven, as all religions worship the same god"; "If you feel you need Jesus in your life, call on Him later; meanwhile, enjoy life any way you please." The only problem with these lies is that we aren't guaranteed another hour, much less all the time we want. Also, to die without Jesus as our Savior is an automatic reservation at the Great White Throne without any recourse whatsoever.

Continue with 2 Peter 3:8-9; "But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slow to fulfill His promise, as some count slowness; but is patient toward you, not wishing that any should perish, but that all should reach repentance." The "perish" here is not earthly death but is "eternal death" in the lake of fire. It could be that the Father is allowing a bit more time for more souls to be able to call on Jesus and be saved (Acts 2:21; Romans 10:13), but eventually, He will send Jesus for us, and the wrath will begin.

The false prophets today are filling people's minds with feel-good, ear-tickling messages that are not biblical. What God called abominations are still not acceptable to Him, no matter what some so-called evangelical preachers are saying.

Jesus knew, even when He was on this earth, that more would turn to the worldly ways than would accept Him. Matthew 7:13-14 gives us what He said about the narrow and broad pathways and where they would lead. He knew that anyone who called out to have Him as their Savior would be persecuted, but in John 16:33, He tells us to have faith because He has overcome the world.

John 10 is a wonderful chapter that tells us how much Jesus loves all of His flock and that He would willingly sacrifice Himself so that we could be with Him forever. John 10:16 states that there will be “one flock; One Shepherd.” It’s a promise for all, not just God’s chosen, that everyone can be saved if they will receive and accept Jesus as their Savior. By the way, Christianity has not stopped any of God’s covenants with the Jewish people. His covenants with them stand forever, yet even they have to accept Jesus to be given an eternal home in Heaven.

God’s will since Calvary is that all would receive and accept the free Gift Jesus paid for so dearly on that cruel cross. We must confess and admit we are all sinners (Romans 3:23; Romans 6:23) in need of a Savior. Believe and have faith that Jesus is the only one that qualifies as our true Savior (John 14:6) and is the only way to the Father. All who truly call on Jesus will be saved (Romans 10:13).

Think of the puppy. “Maybe Today” Jesus will call for us; but even so, “Yes, Today,” we need to have Him in our hearts. Then, it won’t matter when He calls because our eternity will have already started as a precious member of His flock.

To miss the Harpazo, Rapture, or taking up to meet Jesus in the air would be a tragic mistake. One may very well survive for a while under the rule of the antichrist, but it’s very unlikely it will be for the full 7 years.

God will be working with His chosen ones, and some will be protected in a place specified by Him, which many believe will be at Petra in Jordan. However, as given in Zechariah 13:8, only about one-third of the total Jewish population will be left alive.

We’re told in Romans 11:25-27 that Israel will go through a “partial hardening” until the fullness of the Gentiles comes in. Not all Jewish people will have this hardening, as a small percentage (1%-2%) of them are Messianic, who have accepted Jesus as their true Messiah. They will go up in the Rapture with all the other true believers in the world; they will not enter the tribulation.

The ones that are left behind will be under the direct discipline of the Father, and by the end of the 7-year period, all will be Messianic. As Romans 11:26a states, “And in this way, all Israel will be saved....”

It’s getting very real as we see all the events that are taking place in the whole world today. It’s as if we’re seeing end-time Bible prophecy being fulfilled at a faster and faster pace.

We should be like the puppy and looking forward to seeing Jesus. The term “fear not” is in the Bible 365 times, so this is something the Father definitely wants for us. It’s very possible we could take our last breath before the Rapture call, but at that instant, we will be in His presence. No matter what, we are His, and John 10 states that we cannot be taken from His hands.

So, Rejoice – Maybe Today!