

Session 161

Israel at War – The Separation Process Has Begun

26 November 2023

<https://www.youtube.com/watch?v=Uf40llcHb4>

Jeremy

Shalom friends, this is Jeremy Gimpel, can you all hear me? Excellent, excellent, excellent. It's lovely to see you all. I love seeing all of your faces of course. This is a really special time, so this Fellowship is going to be relatively unique. For those of you that are already like caught up on our YouTube channel and caught up on our WhatsApp groups, you see I've been putting out a lot of short videos as things are happening, kind of hit with a moment of inspiration to see things in a specific way. I've been sending out a lot of short videos. But sometimes there are thoughts and ideas that you need time to really unpack. And so, today, that's what I'm going to do. So Ari happens to not be feeling very well today. And Tehila is busy with everything. So actually today, in amazing timing, in a real providence, I have this time with us together.

And what I want to do, is from the beginning, go all the way down, I believe to the depths of the spiritual reality of this war. And so, I haven't yet articulated this, I tried my best to start, but I'm hoping that as I talk now, the words will manifest themselves and this idea will come across as best as I can. But there's so much that's happening in Israel. So much mixed emotions – highs and lows and the hostages that are coming home now, and the ceasefire. It's a cocktail of emotions that sort of hit you all at the same time. Until now, it's been sort of a wave of high and then a terrible low. And then you're back up again and then low again. And now, it's just a fusion of disappointment that we've stopped winning the war and called for a ceasefire. But relief that our children are finally out of the pits of hell and tunnels under the ground held by Hamas terrorists and they've come home. And I don't know if you've followed the news or been able to see some of them. But those of you that haven't, this is just a short video of a nine-year-old boy that was locked away in the dungeons of hell. And this is just a short clip of him reuniting with his family. It's like the most unbelievable thing.

(video)



So I can't even imagine the emotions that are going on there. It's like beyond. But what I've come to realize, and I think that everyone is realizing this, is that this war is a very spiritual war. And we're up against the very spiritual enemy. And we'll get into that in just a little bit. But you know, it's hard for us to really wrap our minds around the fact that their religious worship is to behead children, to rape and to murder, as they're chanting their god is great, their god is great. I mean we would blow a shofar. They would take an ax to an innocent civilian. That's their act of worship. And so that's a very dangerous enemy. And what do we have then? We have then

to fight it on its level, on a spiritual level.

And there was a Tehillim group, a group of women mostly that say the Psalms every day. Their group reads the entire book of Psalms every day. They each take a specific chapter and then by the end of every day, they finish the book of Psalms together. And they asked me to make them a video because they had seen some of my short videos that I've been releasing. And the truth is, I'm just so busy to make a video for one group in five towns that's making Tehillim. I don't know what to do with that. And then in the same week I was sent a picture. And it was obvious to me that the message needed to be delivered. And so, before we pray together, I want you to see this video that I made just on Friday. And it's about the power of prayer.

(video)

Shalom, this is Jeremy Gimpel from the Arugot Farm. This is a video for all of the people around the world that are saying Tehillim for the people of Israel during this war. The Arugot Farm is situated in the southern mountains, right outside Bethlehem in what's called the mountains of Ziff. And according to the midrash, that's the place where King David would go out with his sheep and where most of the book of Psalms were written. David was just alone out in the wilderness. And that's where he hid from Saul after he killed Goliath.

And so, the people that are saying Tehillim now, are quite literally, in my opinion, saving the people of Israel. And I was asked to make this video by one of these Psalm group leaders. And at the same week, I saw this picture from Gaza where a soldier was literally saved by the book of Tehillim. It was carried right on him and the bullet stopped like a bullet proof vest from hitting him and it was wedged inside the book of Tehillim. And I found that to be so significant because King David was a warrior of Israel, but he was also the composer of Psalms. And to every physical reality in the world, there is a spiritual counterpart. And just as the soldiers of Israel are going out and fighting for Israel in this physical world, we have people around the world that are fighting for us in the spiritual world. And I think that the Tehillim represents that. To see what stopped that bullet. Was it the physical book of Psalms? Or was it the spiritual Tehillim, the tefillot, prayers that people around the world are praying for their protection. So to me, that was just a sign showing me that your Tehillim is what is protecting those soldiers.

And so, thank you for your prayers, thank you for your chizuk. These guns, that's not what's going to win the war. It's not going to come through just force or just power, but through the spirit of HaShem. So thank you all, for all of your prayers that are protecting us here in Israel.
(end of video)

Yeah, so what I want to do with that, is we have a once in a lifetime opportunity, maybe once in a lifetime, I don't know exactly the language. But we have the most unique opportunity with this Fellowship. Where there are right now, hundreds of people from all over the world that are together on behalf of Israel, united with Israel, from the United States, South America, to Europe, Africa, Asia, it's just such a remarkable testimony of what could be in the world. And to use that opportunity now, to bring us all together in prayer. Because Israel needs prayer now,

and this war will be won through prayer. It will be won not through the IDF, it will only be won with HaShem revealing Himself in the world and through miracles. Because Israel right now, I mean think about it. We are surrounded by a billion people that want to throw us into the sea. Let's just call it what it is. We are a tiny country the size of New Jersey. We have enemies on the west in Gaza, we have enemies on the east in Judea and Samaria and Jordan, we have enemies in Chezbollah in the north, and we have Qatar that's even farther away in Iran, and Iran is farther away, and they're all just waiting to wipe us out. Now honestly, does that makes sense that we're going to win? To think that we are strong enough, smart enough, big enough...no we are not. The only reason Israel exists is because it is God's will that it exists.

And so, bringing Him into this conversation, bringing His Presence into this war, recognizing the truth is what this war is all about. Just nothing has changed. Just like the salvation from Egypt was that Pharaoh and the world know that God runs the world, the whole world...no one is paying any attention to the Ukraine war. The Ukraine/Russia war, that's still happening. No headline there anymore. Everyone is watching the war in Israel. Because soon, HaShem's Name will be one. And Israel will change the world. And how will that happen? By us bringing His Presence into the world, throughout the world, with us praying.

And so, with that, let's take this opportunity to bring our hearts together, to bring our minds together, to bring our words together through this Land, and lift it up to God in our worship.

HaShem, Master of the World, our Father in Heaven, look down on your children, look down on us and guard us, protect us, bless us. Give us the strength and the courage we need now. Thank You for bringing some of our hostages home. Thank You for guarding our children and saving them from the mouths of the monsters from the pits of hell. HaShem, give us strength to win this war. Not only for the hostages, but for all of the good people in the world. Reveal Yourself in this world. Vanquish the evil and bring Your light into the world. We need Your light in this dark times now, more than ever. Hear our prayers and watch the actions of our faith. Wage this war for us, empower us to do what we need to do and to become who we need to become as we battle for Your Kingdom.

HaShem, look down at this Fellowship, hundreds of people from all over the world are here for Your people, for Your Land, for Your capital Jerusalem, and for Your Name's sake. All we want is for Your Name to be lifted above all Names, for the world to recognize the truth and the love that You have for this world. HaShem, shine Your light into our lives and make the light that You shine from Zion, banish all the darkness in the world. Bless every member of this Fellowship. Give them strength as they unite with us, as they join us to bring Your light into the world. Give us what we need to accomplish Your will. May Your will be done through us in these times and may we take our place in this unfolding story that You are the author of. HaShem, thank You for every day that You give us on this planet. It's a gift and we recognize it. Thank You for all of our loved ones that are healthy in our lives. Thank You for the strength, thank You for the help,

thank You for all of the gifts that You've given us, thank You for creation, and may we bring this creation to the next stage in its history. HaShem, send us Mashiach now, send us Mashiach now, and lead us to victory. Amen.

Ok, my friends, and so here's what I want to do today. I hope it's successful. My short videos, they are so short, they are so sweet. This one is going to go deep. And I'm going to try to go as deep as I possibly can. As much as my mind allows me to. And I'm going to try to share that today, to really go to the heart of what this war is about. Because if we don't know what this war is about, then how are we ever going to win? So we need to penetrate the core of it and you know, it's not a surprise, but Tehila and I are very big fans of Jordan Peterson. And it's not only because of the many brilliant things that he says, but in some ways he's taught me how to think about things in a new way. And so, I want to give credit where credit is due because the way that I'm approaching this war has to do with the teaching that I learned from Jordan Peterson. So what I want to do now is just share this very short clip because that will sort of be the key that will unlock the rest of this Fellowship.

Jordan Peterson



If you delve deeply enough into the battle between two idea sets, and you keep going down, as you go down to more and more fundamental layers, you approach the religious. Because the religious is by definition the most... and I'm offering a definition here, is that the religious is the most fundamental. And so I think that when you're looking at something like the culture war that's going on, you can see it as a battle between ideas. But then when you trace the ideas back, you see it's a battle between narratives. And when you trace the narratives back, you see it's a battle between fundamental narratives, and as you approach the most fundamental narratives, you're treading on religious grounds.

Jeremy

Ok. So, that's the opening, meaning there's a war of ideas that's going on. But then you can go down, and you can go down, and you can rip that layer away and rip that layer away and the more you go down, the more you tread on religious grounds. Because the war in Israel is the deepest and the most ancient war in the world. And if we don't penetrate to the root cause of the war, then we'll never be able to emerge victorious or enter into an era of peace.

So, let me give you an example. Most of the noise online, they have arguments that go back and forth and almost all of the time, they don't address the deeper layers of the war. For example, the slanders of Israel will be like, "The war in Israel is because of the Israeli occupation of Gaza." And then the Hasbara, Hagenah Israel expert will be like, "Well there hasn't been an Israeli presence in Gaza since 2005, there is no occupation at all. In fact, Israel gave over the

Gaza Strip to the people of Gaza in an act of peace and gave them an opportunity to build themselves an independent self-governing country in Gaza.”

So then the slanderous attackers of Israel will say, “This war is Israel’s fault because since Israel disengaged from Gaza, Gaza has become an open-air prison and you’ve locked the people of Gaza in this prison.” Which is of course, also is a lie. And the Hagenah, the Hasbara, Israel experts, Israel advocates will say, “That’s not true. Gaza is built on a beautiful coast-line. It has a border on two countries – Egypt and Israel. And like any country, it has border control and monitors of people that go into Israel and out of Israel. And the massacre on October 7th only proves why Israel needed that border to protect herself from the Jihadist murderer rapists and kidnappers. An open-air prison, that’s a lie. Israel and the rest of the world invested billions of dollars. More money was given to Gaza than Germany after WWII in the Marshall Plan. And instead of choosing to live as peaceful neighbors and build schools and build an economy, their leaders stole billions of dollars to their own pockets and they built terror tunnels, bought missiles and guns and invested all of their resources with the ultimate goal of killing Jews. And so the poverty and the dysfunctionality of Gazan society is solely because the Gazan people and their leadership elected and supported the Chamas and that’s just what it is.”

So those arguments, let’s go a little bit deeper. So the haters of Israel are saying, “The state of Israel shouldn’t be there at all.” And they’ll chant, “From the river to the sea, Palestine will be free.” They’ll say, “We have to decolonize Israel.” And so, that’s another level. It’s not really about the Gaza thing. What they’re saying is that Israel shouldn’t be there at all. Ok. So then it’s not only about the 1967 borders, it’s not about an open-air prison. The war against the Jew is justified because Israel has no right to exist as a Jewish State in the Land of Israel at all. Ok, so that’s another layer down.

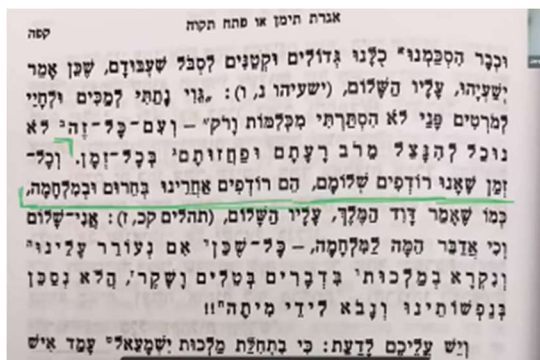
And then, the people that side with Israel will obviously cite the opposite on that next layer. The people of Israel successfully rebuilding their ancient homeland, is anything but unnatural. The Jewish return to the Land of Israel is the most successful decolonization in human history. It’s like Germans are from Germany, Mexicans are from Mexico, Chinese are from China, there is nothing more natural and morally right than Jews living in and rebuilding Judea. So calling Jews colonizers in the same capital where King David reigned 3,000 years ago is not just wrong, it’s the anti-truth, it’s the opposite of the truth. But as we’re going to go deeper and deeper, you’re going to see to other side, the haters of Israel, truth doesn’t matter. We’re going to get to that in just a little bit. And also, blaming Arab violence on the existence of the Jewish State, as if the State of Israel is what caused this war, also not true.

Let’s go on down even deeper to this level of argument. All you would have to do, because look at the Jews who were attacked by Arabs in the Land of Israel, long before 1948 when the modern State of Israel wasn’t even declared yet. There was no independent state. The British

ruled this Land and yet still between the years of 1925 and 1935, over 300 Jews were murdered by Arabs before the modern State of Israel.

So, what does this have to do with Gaza and the 1967 war and even the 1948 wars? Muslims were persecuting Jews in the Land of Israel before the State of Israel existed. So maybe the anti-Israel side would say, "That's the fault of the Jews. The Arabs in the Land already felt that the Jews were coming back to establish a 3rd commonwealth and that provoked the Arabs to violence." So...to blame Arab Muslim violence onto the Jewish aspirations to return to the Land of Israel is also ridiculous. Because if you know a little bit of Jewish history, Muslims have been persecuting Jews ever since Jews rejected Mohammed. They refused to convert to Islam. It didn't matter where Jews lived. It didn't matter where they wanted to live. They were Jews and they were hated and they were a target.

And so, this is an excerpt from a very famous letter written by Maimonides. I think we mentioned this before, the Rambam. So the Jewish community from Yemen, more than 800 years ago, it's known as Iggerot Teiman. The letter was written by the Rambam to encourage the Jews who were so demoralized and down-trodden, in total despair because of the murder, the persecution, and the horrible Arab Muslim oppression their community endured living as a Jewish minority in Yemen.



And you see where the green line is, I'm just going to translate it directly into English, but this is what it says:

With all this, we will not be able to be saved in their abundant evil and violence at all times. And all of the time that we pursue peace with them, they pursue us with cruelty and war.

And so, saying in 1967, 1948, uhmmm...this is 800 years ago. Muslims outside of the Land of Israel were persecuting Jews. And so, what do we do here? Just as they have persecuted every minority that has ever had the misfortune of dwelling in their midst, the Muslims persecuted the Jews. And today, nothing has changed. The murderous hate, the jealous, the venomous religious anger towards the Jew, it's routed deep into the religious fabric of this war. And so to any honest observer, it's clear that this has nothing to do with Gaza, nothing to do with politics, this is a religious war.

We will go on now to a deeper level. Let's keep going. The Jews were the first people that are mentioned in the Koran who rejected Mohammed. And there are many quotes in the Koran that can be understood to be really anti-Jewish. And the fact that the Jews live right now, in the heart of the Muslim world, have built the most successful, thriving, free, attractive country in

the region, surrounded by defunct failing, uneducated, poverty-stricken Muslim countries is such an embarrassment for Islam that they hate the existence of the State of Israel. It's like an existential hate, it's like a living contradiction to their entire world view. How can Islam be the ultimate truth, if all the blessings and prophecies are being fulfilled through the Jews in Israel and not through the Muslims around them in the Middle East?

So many people, tend to chalk this up as a religious war between two or three religions. "Well, it must be Islam vs the Jews and the Christians. But if we delve a little bit deeper, we're going to see something. It transcends that. It goes deeper than religion. And so let's go now to the next level. Because when we go deeper, the roots of this war, they're deeper than titles or man-made organizations or denominations or affiliations. It really runs all the way down to what religion really means. And what do I mean by that? You know there are layers that we need to uncover and as you can see though, there are Muslim people and even Muslim countries like Dubai, the United Emirate, Bahrain, and Saudi Arabia that have condemned Hamas and their heinous acts and have actually stood alongside Israel in this conflict from the first day after October 7th. So that needs to like...there's like question marks there. Wait a minute, it's not just Jews against Muslims, it's too simple to just chalk it up like that.

So what is it? So thinkers like Sam Harris say it's important to define the enemy here. It's not that the terror government of Gaza called Hamas is the enemy. It's the religious ideology of Jihad. The war in his mind is between Western civilization and Islamic Jihad. So Hamas, Hezbollah, ISIS, Boko Haram, they've all taken a particular version of Islam and that's the enemy. But in my opinion, it's a more exact coherent articulation of the war in Israel, and it explains why Dubai and Saudi Arabia despise the Hamas, and that they're not jihadist countries, and in their minds, the savage barbarians of Hamas are seen as a perversion and an embarrassment to Islam. But that articulation and that distinction, it's not enough. We're not at war with Hamas, we're not even at war with Islam, but we're at war with the Jihadist ideology, like it's an idea. And that's an important distinction. But that's not the deepest level of the conflict. Because they're layers. And the deeper and deeper we go, then religious interpretations of texts and ideologies and theologies, we can go deeper than that.

And so, I want to take time and really unpack this, to go beyond religion. I mean, we're going to go all the way down to Abraham, where there was no religion. Who is a part of the covenant of Abraham? What was he bringing them into? It wasn't to a religion. Abraham didn't have a religion.

And the next part, is the bizarre allies in this war. Because it's brought the transgender, LGBTQ movement and extremist Muslims together. It's brought environmentalists like Greta Thunberg and the most prestigious universities together. And the KKK together? How did all of those people become united in this? Because the outer layers as we said, they don't fit. But what I'm

saying is that when you go deeper and deeper down, deeper and deeper down, actually down to their core, all of those movements are actually one.

And so I want to get to the core of it. What could possibly bring those weird bedfellows together? What is the unifying force behind these seemingly disjointed, unrelated, they're like even opposing movements. You know, when Queers for Palestine march together shouting, "From the river to the sea..." I mean, that transcends the political movement of gay rights, that they claim to champion. It transcends religion because the Koran absolutely forbids homosexuality. So when a gay man is caught in Gaza, they're going to throw him off the road or drag him behind a car while alive, ensuring that that gay man died a slow, gruesome, excruciatingly, painful death.

So we have to ask...how are these two forces together? What's brought them together? And how can we say then, that this battle is between Jihad and Western civilization, when the environmental activists, the university academics and the LGBTQ movement claim to be the most progressive part of Western civilization? So, they're not at war with each other at all. They're marching together against Israel. And when it comes to Israel, all of these movements are allies.

And so, look at this picture that was from British Columbia, the university.



You see what it says there? It says here, "Trans liberation cannot happen without Palestinian liberation." Like, on one hand, I saw all of the comments when it was first laid out, saying that doesn't make any sense. If Chamas were victorious and the Islamic Jihad were liberated and free to do whatever they desired, they would first rid all of Israel of any LGBTQ people and then they would expand their reign of intolerance to the rest of the world and find all of those people in Canada and kill them too. And every comment I saw on Twitter said pretty much the same thing. It was like, "Ahh...these people are so stupid, universities are teaching intersectionalities, stupidity to their students. Queers for Palestine, that's like saying, chickens for KFC. I mean that's just ridiculous. How could they be so dumb?"

But I think that these queers know that Islamic Jihad is against homosexuality. And yet still, they're hanging huge banners that are saying, "Trans liberation cannot happen without a Palestinian liberation." Maybe the trans don't understand even what they're saying, maybe they do. If there's anything that we've learned from October 7th, it's to believe people when they say what they believe and who they are. And I think on a deeper level, they are articulating a profound truth. That trans liberation cannot happen without the destruction of Israel.

And let's go deeper. When you go to the deepest level of ideas and fundamental narratives of this war, you discover how similar jihadists and the environmentalists and the transgenders are. And in many ways, they feed off each other and they're rooted in the same fundamental, root narratives about the world. And then, we can see that that sign is more true than meets the eye. So if you delve deeper into these two idea sets and you go deeper and deeper down, you're going approach something that transcends religion, it's beyond religion. And the more you go down, it's almost like a babushka doll. Are you guys familiar with the Russian doll...or the babushka doll? You take like one head of a doll off, and there's a smaller doll. And you take that head of the small, and there's a smaller one. And you keep on going and you keep on going and layers and...so this about Gaza, oh no, this is about the 67 war, oh this is about the State of Israel, oh, this is about Islam. This is about jihad. Whoah, we're going deeper and deeper. And all of a sudden, when you get to the littlest doll, the core babushka doll, the more you peel away, the closer you get to the core, then we start getting to something that's like the paradigmatic, like the axioms on which everything else is built. The existential grounds, the prism through which we see religion. It's like how we actually interact with the entire world, cause it's so fundamental, it's so core to who we are. And in that core, all those movements are united. So, what is that core? And that's what I want to discuss today.

So now, let's go to the...I don't really know what to call it, other than the core babushka doll, but that doesn't sound very intelligent, like the axiomatic root narrative of this war, maybe that's like a more intelligent way to say it. But first, we need to articulate them, and then I want to expose like this truth that I think we really need to grapple with because what's most important to understand is that we live out our most fundamental narratives. Like what you tell yourself about the war, and how you see the war, that doesn't just stay detached in some philosophical idea, your world view, it becomes what you do in the world. Your identity emerges from your world view. And without bringing the most basic premise of your world-view to surface, we can't really understand anything about the sides of this war.

And so, that's what I want to do. I want to go to the heart of it – the Jewish side and the other side. The Progressives, the Left, the transgender, the Chamas, the inside of the inside of the inside. How we get to that? And as we unpack, it's just uncanny. But the ideological, political, social, the deepest level, they're very similar. And so, it's not a coincidence that Hitler and the Nazi party, the National Socialist Party were allied with the Jihad in Israel. That they found the Arabic translated Mein Kampf in Gaza, that's not a coincidence. They're all rooted in the same core.

And so, let's go down to the very beginning, like what is the DNA there? What's the heart of it? What is the most base prism that colors everything? And so, if we're going to go that deep and we're going to talk in religious terms, then it's like we're going to go all the way back to the Garden of Eden, we're going to go back to Abraham, and what was the transformation that took place for the people who joined Abraham and Sarah? They weren't just joining a religion, there

was no religion. And so, what makes Dubai, Bahrain, and apparently the leader of the next generation in Saudi Arabia different from the Islamic regimes around us that are so hell-bent on jihad?

And so, I think that the only way to answer such a deep question, is we have to go to Hebrew. Because Hebrew, it can go to like one word. And then we'll articulate that word maybe in a lot of words. But if we're going all way down to the core, core, core being, it needs to be a Hebrew word because everything is really defined by Hebrew. And then what we'll do, is we're going to unpack those words. Because the translation for the Hebrew word that I'm about to use are wrong. They're not wrong, they're just incomplete. And so let's, if I were to say, like pull both of these sides into core, the essence of the war. The Hebrew words are tumah and taharah. Tumah and taharah. Usually tumah is translated as impurity and taharah is translated as purity.

But what do those words even mean? Pure? Pure what? Pure gold, like we gotta really go into this now. And so the ideas of tumah and taharah in some ways have really been lost or maybe irrelevant in our modern lives because those ideas and concepts are really only relevant for the Temple in Jerusalem. And there are laws and a huge corpus of Jewish writings over thousands of years that deal with tumah and taharah, but because we don't have a Temple anymore, we just don't have it. So right now, we translate it as pure and impure, but those words don't really explain it.

And...let's go deeper. What are these words? So when you learn the laws of tumah and taharah, they revolve not around purity, but around death. Tumah is death, like a death force. And taharah is a life force. And so, the primary source of impurity in the world of tumah in the world, is a human dead body. If you come in contact with a dead body, you become tameh, you become impure. And until today, even though there's no Temple, priests today, Cohanim today are forbidden to enter into cemeteries. You know one of my rabbis, Rabbi Shlomo Katz is a priest. He doesn't go to any of the funerals in the cemetery because he's a priest. So even until today, Cohanim, don't go into cemeteries. They can only go into a cemetery for the burial of their closest family relatives. Because you cannot go into the Temple when you are tameh, when you've encountered death. When you've come in contact with death, you are tameh. When you are filled with light, you are tahor. So instead of pure and impure, which are sort of inaccurate words, the more accurate thing to say...tahor is a life force, tameh is a force of death.

And so now, let's go back to the base covenant that God tells Israel as we enter into the Land of Israel. This is Deuteronomy, chapter 30, verse 19. And here's what He says. Can we put it up on the screen? Do we have that slide? Deuteronomy chapter 30, verse 19:

I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and curse; therefore choose life, that both you and your descendants may live.

-Deuteronomy 30:19

And so, it's like, I've set it before you. Life and death, blessing and curse, good and evil, it's all right here. Those are the two sides of this war. Now, there's an ancient prophecy and I never really know what to do with it because it's not in our Bible. But miraculously, there was a prophecy that was saved in the caves about 20 minutes outside the Arugot Farm, the Dead Sea

Scrolls. And so no one really knows, were they prophets? Were they false prophets? But I take it as providence that those scriptures were saved for such a time.

And in their prophecy, they say at the end of days there will be war between Bnei Ha'or, and between Bnei Ha'Choshek. The people of light and the people of darkness. And I think that they were touching on exactly this thought. That on the inside of the inside, there are people that are tahor, filled with light and life. And there's people that are filled with darkness that are actually filled with death. What does that mean, to be filled with death? So let's go deeper into this word.

Imagine what it means. To enter into the Temple, you have to be tahor. The Temple represents heaven on earth. You want to enter into heaven? You want to go to be in God's Presence? You have to be filled with a life-force. How do jihadists enter into their after-life? Through death, killing, and dying themselves in battle. That's how they enter into their heaven. Our heaven is like, you got to stay away from death. If you come in contact with death, you need a red heifer, you need many days, you need a whole thing to cleanse yourself from the force that you've encountered with death, and only with the life-force can you enter into our heaven. There's is the exact opposite battle.

But it's not just that, what does that mean that they worship death? That they worship that...something else is going on here. It's like the sacred act, the worship of death, it's like, it's hard for us to understand because like I blow a shofar, and if I'm really good I'll blow it really nicely. I'll shake a lulav and an etrog and I'll buy a beautiful yellow citrus fruit for my holiday. And here it's like they behead children and murder innocent people in the most grotesque way and they chant allah akbar, allah is the greatest. People don't understand that – murder, rape, torture, that's their religious service? That's their form of worship? They worship their god by killing others? By dying themselves? And the more gruesome the act, the better the service? It's like so far from what we are used to, for something that we can wrap our minds around. It's like so evil, it's like Amalek evil. We don't know what to do with that.


And so, what do we do? So we have to go a little bit deeper. When we say like, "Ok, we're going to kill all of the Chamas. That's not really a deterrent. Like we talk about human shields and how immoral that is. But if you get into their minds, they think they're doing those children

and those civilians a favor by sending them to the after-life. Because this world in their mind, this is a world of death. This world is bad. This world is fallen.

And there we get to another doctrine that Jewish people never accepted. This world is problematic, this world is broken, it's not a fallen world, it's not a world where you're in sin. No, that's why the Catholic church has really taken that doctrine and they've never sided with Israel. They never wanted to bring life into the world. They don't have children. Their priests are against being a life-force in the world. This world isn't worth living for, this world is worthless compared to the next world.

And so now, we can really get to something here. What is the deepest question that's separating the lovers of Israel and the haters of Israel? It's the most basic question about existence. If we believe God is one, not that He's one out of many gods, that He's the greatest. No. He is one. He's one with everything. Ain Ode Milvado. There's nothing other than Him. He is the existence and He's the Creator of existence. So the fundamental question we need to ask ourselves, is existence good? Or is existence bad? And when you get to the core here, you'll see something marvelous. Do we have a benevolent world here? Is the world good? Can there be progress? Is the world moving toward redemption? Is life good? Or is it a malevolent world where this world is hopeless? This world is on track for climate disaster. This world is over-populated. Don't bring kids into this world. Why bring kids into this tragic disaster, called existence? And if you exist here, it's better to get out. Better to get out.

And you know, it's interesting, just a week ago, Elon Musk, the richest man in the world, one of the most brilliant men in the world. It's hard to not like him now that he's coming to Israel to go visit the kibbutzim. He's landing in Israel tomorrow. And all the big money in the world, have really sort of turned their back on Israel, he's allowed free speech, he's targeted all of the lies against Israel, and he's coming to Israel tomorrow to go visit the kibbutzim and see with his own eyes what the Chamas did to the Jewish people in Israel. And he just posted this tweet a couple of weeks ago. And I found it to be really timely. And this is what he said:



The screenshot shows a tweet from Elon Musk (@elonmusk) posted on October 31, 2023, at 7:00 PM. The tweet text reads: "The real battle is between the extinctionists and the humanists. Once you see it, you can't unsee it." The tweet has 52.6M views. The user's profile picture is a black circle with a white 'X', and there is a 'Follow' button next to the name. The text of the tweet is partially obscured by a vertical line on the right side.

The extinctionists and the humanists. And so he doesn't have the language to articulate tavor and tamei. But what he is saying here is there is that there are people that want the human race to be extinct. They hate existing, they hate life, and they want it to stop. They want to vaccinate the people in Africa to make sure they can't have children. And they want to stop us from using cars because of some climate disaster and tragedy that's going to unfold. And everything is doom and everything is gloom. And there's no hope for this world.

And then there is what he calls the humanists, are what Hebrew would call the life-force, *tahor*. And they say that there is no hope. What is Israel's national anthem? *HaTikvah* – the hope. And so now, we're really starting to get down to something. What's the outcome of believing that this existence is bad and it's better that human not be created to begin with? What happens is that if existence is bad, you're filled with resentment, cause why was I born here? Why do I have to be here? I have victimhood. Victimhood and resentment. You look at all of the enemies of Israel...filled with resentment. Look at their marches. They are marching and they're burning things and they're ripping flags off of American flagpoles and desecrating all of the American symbols and they're marching in London, just the resentment and they're the victims. The victims, who is victimizing them? They've all left their Muslim countries to free countries, how are they still the victims? On the deepest level, they are victims. They are victims for being in this world. Because they hate this world. They hate existence. And if you hate existence, you hate God because He is existence. He is one with this existence. This is the gift that He gave us and we can choose to make our life a living hell, or we can choose to grow God's Kingdom on earth.

And that's what this war is really all about. And once, instead of like resentment and victimhood, you see the joy of being alive, gratitude for the gift of life. If you see this world as horrible, as a disaster, climate crisis that's just waiting to happen, then what is truth anyway? It's absurd. So they all say, "Israel is doing genocide in Gaza," which is obviously not true because we see the humanitarian corridors and Israeli soldiers dying. If we wanted to do genocide, we would have done it on October 8th and just ended it and squashed them. So they're lying and as they're lying and saying Israel is doing genocide, they're chanting from the river to the sea, Palestine will be free – calling for the genocide of Jews in Israel. And so they're calling us the genocidal killers while they're actually calling for genocide. So what is truth really if existence is disgusting and this whole world is horrible...then what? The truth is now of value?

And then we can really start to understand them. Why is trans liberation only possible with the liberation of Palestine? Because what is the trans movement really saying? I want to make up my own truth. I want to say something that is factually not true and that's what matters. I want lies to reign. I want to say that if a boy is a girl, it is what I say. The lie reigns, not the truth, not the facts, not the reality. And anyone that knows just a little bit of Israel's history knows that Palestine is a made-up term. There was no Palestinian leaders before 1948, there was no Palestinian currency before 1948, the father of the Palestinian movement, his name was Yasser Arafat. He was born in Egypt, that's not really Palestinian if you were born in Egypt. The whole thing is a fabrication. It's all a lie.

And what they're saying is, "Yes, we can only be liberated once lies reign on earth. Once Palestine's liberated. Those Jews, the torch-bearers of truth, the living testimony of the God of Israel, as long as they are proclaiming the truth from Zion, then truth reigns and not lies. And

the only way for lies to reign, is for Israel to be destroyed. And so, tumah is death, is decay, crisis in chaos. Let's bring on more chaos. And taharah is life, growth, progress, and you know you say, "But listen, everyone dies in the end." No, no, no. Jews don't say that. We say there will be a resurrection after death. We believe there is no death. We are just the anti-death to the death. We're going to believe in life no matter what. We are the force of life because we represent the force that brought life into this world.

And so, here's the most important idea. We act out the narratives that we believe. We live out our most fundamental narrative. And so, when Dubai, what did they do? They built the highest tower in the world, the Burj Khalifa, because they rejected that claim of the jihad, that the best way to live in this world is to kill and to die. And now, they're building the tallest building in the world. What did Hamas do? They dug tunnels underground in the pits of hell. They're just living out their own narratives. Where Elon Musk is trying to reach the heavens, the Hamas are digging tunnels toward hell. You can't lie there just acting out what they're claiming out to believe. If you think a victim, your life will be filled with you being the victim.

And so all of us are acting out these fundamental narratives. And what was Abraham doing? He was saying, "Come into the light, leave the darkness. Instead of seeing everything through the eyes of death and chaos and decay and crisis and hopelessness, come into the light and know that there is hope. And know that the Giver of Life, only gave us this as a gift."

And so now, a separation process is happening. Back to like the cores of the Garden of Eden. When we ate from the Tree of the Knowledge of Good and Evil, good and evil was intertwined. It used to be separated. It became intertwined and it actually entered into us. Where all of us are mixed with good and evil. And as we approach now, it's been separated out. It's much deeper than nationalities, it's much deeper than religion, it's taking us all the way down to the essence of creation itself, taking us all the way back to the Garden of Eden.

And so this process is not going to be simple and I don't think that it's going to be swift. It's a process. And how do we manage through this process? It is to strengthen the life within us. It's to strengthen our emunah, it is to strengthen our bitachon, it's to strengthen our trust in God. And in all of this darkness, if there was ever a people that could say that existence is bad, there's never been a people that's been more persecuted than Israel. And here we are, saying to everyone, a living testimony – life is good, life is a blessing. The only people that are messing things up are humans. If humans choose to walk in light, to experience this world and what it is, a gift, this world could be something that our wildest imaginations can't even imagine. Something so beautiful that we have to say, "Heaven on earth," because our words can't describe it.

So now we need to strengthen our emunah. Strengthen our bitachon, that's what will take us to the finish line. That's what's going to take us to a new Jerusalem. That's what's going to take

us to a House of Prayer for all nations. It's taharah, it's celebrating life. In all of the sadness and in all of the pain and in all of the fear and in all of the suffering, it is to celebrate life for the gift that it is.

And someone asked me, they said, "Is this something that we can choose? It seems like some people are just born in darkness. And some people are born in light." And the answer is, everyone can be saved. That's what I believe. Everyone can be saved except for Amalek. Everyone can be saved.

And so, Abraham was the beginning, bringing people into the light and now nothing has changed. It's much more than religion. It's not trying to convert someone to Christianity, or to convert someone to Judaism, it's to bring people into the light and the love of God. That's what we need to do now. And so, what is it, what is the ultimate Jewish saying? La'chaim, to life! That's what we toast. We don't toast to health, we don't toast to freedom, we don't toast to God, we don't toast to family, what do we toast? La'chaim, to life! That's our core. That's what we're saying. Life. For life is worth living. Life is beautiful, life is good, and all of these forces – the climate activists, I mean is it shocking that the people that are pro-abortions are pro the people that are killing children? Really what's the difference between killing a child inside the womb and killing a child as a human shield or killing a child in an act of resistance of the occupation? Obviously, those people that are for killing children, their inner, inner, inner core is filled with darkness and filled with tumah. It's filled with like a death force, it's like the fundamental babushka doll, is dark.

And so right now, there is a war, and many won't want to be converted. They will fight to the death for death. And they will worship their god in acts of barbarism and savagery and evil. And the only one that can vanquish them are the soldiers of light. And that's really who the IDF are and that's what we're called to do.

And you know, I find it amazing that the conservative movement in America now is being split. You know, there were people that I thought were staunch supporters of Israel, very famous people that are now saying, "We don't really support Israel anymore. We are isolationists. That's the new thing. We don't want to get involved in the Ukraine, we don't want to get involved in Israel, America first. We're going to get involved in America." And that's winning a lot of hearts now in America. Because why not? It makes sense. What they don't understand is that jihad, those people that are worshipping their god, through acts of war and killing and death and rape and torture and the more gruesome, the more perfect their worship of their god is...they're not stopping in Israel. They're coming for you.

And so if we don't unite, not based on our nationalities, but based on our values, based on what we believe what you think this world should be. People that worship death, can worship their god by creating more death, lose the right to exist on this planet according to the Torah. They

need to be removed from this planet. In fact, that's what they want. They want to die as martyrs. And I would like to fulfill their wish.

And so, America now is really at a crossroads. Are they going to stand up not for America, but to stand up for what's right. To stand up for what's true. Because if they don't the evil will reach out to them. Israel just happens to be on the front lines.

And so, HaShem should bless us to give us the light that we need, light on the inside that we don't ever fall into despair, that we don't fall into resentment, that we don't fall into hopelessness because that is literally the dark, that is tumah, but to really, really pray for taharah, to be tahor, to be pure, to be filled with light. To know that all of this ultimately will be good. The Jewish people have lived through Pharaoh, and we've lived through the Babylonians, and we've lived through the Medes, and the Persians, and the Greeks, and the Romans, and the Turkish, and we've lived through communism, and we've lived through the Nazis. We're going to live through this folks. You know why? Because life is stronger than death. And God is stronger than that.

And so soon, God's name will be one. That's what Zechariah says. On that day, HaShem will be one and His Name will be one. Because right now, some people are calling allah god. And doing acts of war and murder. And they're saying that's it. On that day, God will be one and His Name will be one. They won't be calling allah anymore. And they won't be killing on behalf of their god anymore. Because God will be one and His Name will be one. We will all be calling on the name of HaShem and celebrating life.

And so, I want to bless you all. I want to bless you all for being a blessing to us. And I really hope that it strengthens us to know what we need to strengthen within ourselves. What we need to pray for, to pray for taharah, to be tahor, to pray to be pure. What does that mean? It means to pray that HaShem should always give us an inner light of life, of hope, to know that the future is going to be bright. And then, that is what will banish the darkness.

So my dearest friends...

Aaronic blessing (Hebrew)

May HaShem bless you and guard you. May HaShem shine His light upon you. May HaShem lift His face, countenance upon you and bless you with peace.

Shalom my friends, we'll see you again next week.