

Session 173

Terumah – The Spiritual Dimension of War

18 February 2024

<https://www.youtube.com/watch?v=6PyauW1R6oY>

Jeremy

Hey everybody, shalom, welcome to the Land of Israel Fellowship. Looking at all the different chats and from all the different places and I was just saying, I'm just so happy that we have a representative from the Fellowship in Cocholala. Cocholala I know, and then from Scottish border in the United Kingdom and Germany and Switzerland and Sweden and Africa and just...this Fellowship is something that is so beautiful. And now, for the first time, we've never done this before, but we'll be having sort of a Fellowship Connection and a new conversation. Introducing a new character to the Fellowship.

I was approached by Rabbi Manis Friedman and he's just finished writing a book about war. About the Jewish idea of war, about the Jewish way of waging war, the moral realities of the war in Gaza. And he said, "Jeremy, I would just love to have a conversation." And I said, "Well, I think that's what's on everyone's heart right now, so I think the best thing to do would be to come on right after the Fellowship and we'll have a conversation and people will be able to meet you and I'll be able to ask you questions and Ari, we'll just have a conversation." And I'm kind of excited to see how it's going to unfold because we've never done it before. So here goes to new beginnings. But if it goes well, I would love to...there's so many people that we would love to introduce to this Fellowship. There's just so many great leaders that are out there. The mainstream media, they're never going to point to them, but there are real sages and real wise people that exist in the world today, that sort of hold their wisdom down from the Torah, and bringing them on, that's really going to be exciting.

Anyway, it's lovely to see everyone. I love to see all of your faces. It's another week, and like every week, just coming here is such an anchor of truth, an anchor of goodness in my life. It's a highlight of my week, every week. And I wanted to sort of share with you this news story that popped up on my feed that will never make it into the American or the international news.



But you know, I have this patch here, which says, "Our faces are towards Jerusalem." And that's a picture of the Temple. And Ari has a patch on his shoulder that says Mashiach on it. Ari, do you still have that patch on you?" There it is.



And so, a complaint was sent to the army and if you could just put up the title that was on the screen there. And it says, "The Mashiach Patch." The organization is saying here that they are filing a complaint to the senior officers of the IDF saying the army is allowing the soldiers to act with a Messianic vision and as if they are fighting a religious war. And that was the complaint. And two things about that really struck me. First, there is more and more talk of Mashiach now in Israeli society than I have ever seen before in Israel's history. And more than that, the people are complaining that Jews are fighting a war with God by their side, that they're fighting for their belief in their God-given right to the Land of Israel. And I think that most Israelis are reading that mainstream news article and they're like, "Yeah...what else do you want them to be fighting for, if not with God on their side and for their God-given right for the Land of Israel? And with hopes of Mashiach and hopes of world peace? What else are they fighting for?"

And like, even though these kind of fringe people, they always have the microphone, and they're the ones who get the headlines in the newspapers, I think more and more Israelis are like, "They have a patch that says Mashiach on it? I want a patch like that!" And now it's just becoming more and more of a conversation and you just can't help but like, something is going on here because everyone realizes...

Ari

By the way, I just want to say, Jeremy, there's not one soldier, actually no...there is one soldier. I'm talking like so many soldiers...everybody that I give the patch to, rips off their old patch, puts it on, loves it, wants to be a part of it. A number of you, by the way, have reached out to us and said that you want to help sponsor or subsidize these patches. I know it sounds silly or trite. Like what, patches, what are we in kindergarten? But when you have a patch on a military uniform, those who have been in the military know what that means. It's like a serious thing. It's usually your unit which you're fighting for – whether it's your country or unit or whatever. So to be fighting with a machine-gun and a vest and going into Gaza, into Chezbollah in the north, head on, it's a big deal. So, if you want to sponsor or subsidize these things, Jeremy how could we do that? Should they just like send...

Jeremy

Just make a donation on line? And you could just write in the title, that's what I want to do. For patches.

Alright, anyway, well I think what's happening is a really interesting process, that's really what I want to start with. You know secular Zionism, really the movement that built the state of Israel, was a Messianic utopian movement, even though it was godless. It was something that was a new vision for the future of Israel, bringing us out of the exile. And the problem with secular

Zionism, is that it turned out to be unable to deliver the goods. It wasn't able or isn't able to really deliver the promise. And now, there's this alternative, that's just waiting there, patiently, like we say every day when we say the 13 Principles of Jewish faith, "And even though it may tarry, we will wait for Mashiach to come every day." And the people of Israel at large are just waiting and anticipating and praying for Mashiach. And now that secular Zionism in some ways has run its course, it's like just waiting for Messianic Zionism to really replace it, because there is no other alternative.

And so, it may be delayed, it may take time, but slowly but surely, we're seeing that the desire for a real change in Israel, for a real future in Israel. You know, it's sad, it's ironic, it's confusing, but it seems as though war is the precursor for progress in Israel. A lot of times, Israel gets stuck in her ways...I mean we had like five election cycles where we just could not get out of our stuck ways. And even when we finally won the elections, there were protests in the streets and the government couldn't really do anything. We were like stuck.

And it was as if we're reading a page out of the book of Judges. The Philistines rise up and attack the weak stragglers and the people that are at like a music festival. And it like knocked sense into us. That's what happened. And, the sad reality is that war is this process that expedites this movement forward. And it constantly, consistently is the force that sets Israel back on track. And I think that's really the essence of this war. With all the pain and all of the death, and the hostages and just all of the absolute insanity, it really is to believe that this isn't only happening to us, but it really is happening for us. That this is some sort of process that Israel just has to go through.

And you know, I heard the story from a dear friend of mine who is a tour guide in Israel. And he doesn't really do big busses. His expertise is taking very influential people, small groups, VIP's, he takes them all around Israel. He's very knowledgeable, he's very charismatic, he's really fun to hang out with and it makes sense that people would want to experience Israel with him as their guide. And anyway, he told me this story that just a couple of weeks ago, two brothers came to Israel. And they didn't want any press. They wanted to stay below the radar, but they are multi-billionaires. They're not Jewish, and they're not particularly religious, either. Meaning they're not like church-going, Bible-studied people. They're just Americans, good, patriotic Americans that wanted to come to Israel. Why did they want to come to Israel?

And I found this to be really interesting. They wanted to know if the war in Israel was a political war, was it about territory, or was this actually a war of good and evil? They wanted to come to Israel and investigate that for themselves. Because if this is a war of good and evil, it's just a matter of time until that evil arrives at their door. That's what these seemingly not such religious people were saying. So they came to Israel and after spending two weeks here, they decided it is a war of good versus evil here. There's no doubt. They donated a hundred million dollars to Israel to help us in the war effort and in the recovery efforts.

And then, I hear about this mass shooting in the biggest church in America. I don't know if you heard about this, but there was some crazy shooter, there was a headline in the article about it, that came right into the biggest church, I remember that church from so many years ago because it's in Houston, Texas, because Ari was from Houston. And I remember Ari saying, "Hey dude, you see that church over there? That's where the Houston Rockets used to play basketball." And I'm like, "This church took over the Houston Rockets' stadium? That's the most unbelievable thing I'd ever heard."

And when you look at the news article, can we put it up?

≡ abcNEWS
'Free Palestine' written on gun in shooting at Lakewood Church, but motive a mystery: Sources

I think ABC was the clip. So what does it say? "Free Palestine written on gun in shooting at Lakewood Church, but motive a mystery."

I'm like, ok, the motive is the mystery there, the woman wrote Free Palestine on her gun, and they're trying to figure out what's the motive here? Maybe it was a hard childhood, maybe there was some sort of internal struggle for her identity. And they're like, "No, guys, guess what." And here's like from what I understand. Lakewood Church is not a pro-Israel church. It's the biggest church in America, but I've never heard a message about Israel ever come out of that big fancy, very famous church.

Free Palestine is the new code word for jihad. And jihad is a war that is aimed at world domination. And they say, "First the Saturday people and then the Sunday people." These perceptive brothers that said, "If this is a war of good and evil, it's just a matter of time until they come into our communities." And here they come, the same week or just a few days later, I see this like seemingly neutral place of worship that's done nothing wrong really to anyone. And in comes the Free Palestine code word for jihad and they're at their front door knocking. And that's really what people need to understand. That Israel is on the front lines of the war against evil, and we are the defensive line for the rest of the world. There is no other way to understand this.

And so I saw this clip yesterday by a man that I really respect. I had the opportunity of meeting him in Israel last time he was here. His name is Colonel Richard Kemp. He is a war veteran, a war hero, you have to hear what he says about Gaza.

<https://www.youtube.com/watch?v=hd9jU2YOXjs>



News anchor

There are apparently four battalions for mass terrorist cells still inside Raffa. Should we turn this around and not in any way justify, but explain to people that they hide within these civilian communities? And that's what militarily makes this such a difficult and horrific process to go through. Would that be fair?

Colonel Kemp

Yes, it's absolutely fair. And they're not just hiding within the civilian population. Chamas' tactics and the strategy in fact, is based on trying to force Israel to kill as many of their civilians as they can. They're not just using them as human shields, they're actually using them as human sacrifices. They want Israel to kill their civilians because they want the world to condemn Israel and actually, they want the world to stop Israel from doing what it has to do. And you can see how that works. It's been working very well in the last few days as the build-up to an attack on Raffa unfolds. (end of video)

Jeremy

Now what I want you to notice, the way that he articulated it was so brilliant. They're not using them as human shields. They're using them as human sacrifices. Now I really want to stop and like pause for a second. Because in some ways, Israel has brought us all the way back to biblical times. In the ancient Middle East, there was a lust for child sacrifice. And it was the initial war that Abraham was fighting against. It was the ultimate expression of evil. How could you take an innocent child and burn them to your god? What kind of evil god, what kind of evil religion, that is just pure evil.

And here we are again, looking evil right in the eye. They're not using them as human shields, they see it as a virtue when they die. They are going straight to their god and as they die they scream, their god is great. And so when we realize that we're really in the midst of a spiritual battle of the highest order that's brought us all the way back to child sacrifice in biblical times, then we realize that we have to fight this war in the spiritual realm. That's the only solution to this battle. It's not going to be won on the battle field alone, it will be won in our minds and in our hearts and with prayer.

And then, just last week, the President of Argentina comes to Israel and I made this short video that I wasn't able to share with the Fellowship, but to me it was the ultimate spice cart. The perfect expression of the power of prayer. And I want you all to see this.

Jeremy (https://www.youtube.com/watch?v=LPHMLXZf_zw)

Shalom, friends, Jeremy Gimpel from the Arugot Farm. Last night in the most bold rescue operation in the war to date, the IDF was able to rescue two hostages from the heart of Raffa in

the middle of a war zone in an urban area. How were they able to do it? The details are not yet publicized. But with tunnels and booby-traps and a war zone all around them, somehow miraculously the IDF was able to do the impossible.

What I want to do right now is, I want to tell you the back-story of what happened right before this amazing rescue operation, connect the dots and tell you something that the media will never share. Right before the rescue operation, the newly elected President of Argentina, made his first trip to Israel. And for those of you that don't know, this is the most pro-Israel, pro-Jewish, international leader that we have ever seen before. He says that he wants to convert to Judaism when he completes his presidency. He says he's a student of the Rebbe, of the Lubavitcher Rebbe. He says he loves Israel, loves the Bible, believes in God and when he came to Israel, it was like a media fanfare.



He goes to the Western Wall and he's crying in the most heart-felt prayer we've ever seen any international leader EVER pray like that. A lot of international leaders come and they'll put a little note in the wall. You see him crying for his people, crying for Israel, everywhere he goes, people are singing and dancing. And we're looking at this charismatic leader and no one really knows what to do with it. Then, in the evening, he goes to Yad V'Shem, which of course represents the greatest disaster in Jewish history. And he gives a Bible teaching on prophecy of the building of the Third Temple in Jerusalem and the timeless tale of hope of Rabbi Akiva.

(Javier Milei) There's a prophecy about the destruction that says that a fox will break into the Holiest of Holies. There is another prophecy that says that the same place will be rebuilt. Now that I see with my own eyes the first prophecy come true, I laugh, enjoy and full of hope as the second prophecy will surely come true.

Jeremy

And, that night, two hostages were rescued. Do you know where those two hostages were from? That's right. They were from Argentina. More than that, there's an ancient text in the Talmud, Tractate Sanhedrin, Page 98B, that talks about this. What will be the name of the man who heralds in the era of the coming of Mashiach? What will be his name?

And so there are many opinions. One opinion says, "His name will be Shiloh." One opinion says, "His name will be Chanina," one says that his name will be Menachem, the one who brings comfort. The last opinion, and I'll put it up on the screen here.

It says:



And that's obviously, the most peculiar of all names. But when you look at the Aramaic and the Hebrew, his name is Chavirah, which means white. That's not really a name, and so the interpretation was, "Oh, it must be the white skin of a leper, so his name will be leper."

But what is the name of the President of Argentina? If we look at the Hebrew letters, Chavire, Chavirah, Chaviar, it's hard to not see that there is an absolute ancient parallel because the mans name is Javier Milei. And he is from the house of the Rebbe, he says he is a student of the Lubavitcher Rebbe.

And I tell you this because I want you to see the Yad Hashem. I want you to see the hand of God that's unfolding in Israel. And this public display of the most sincere prayer at the Western Wall, at the place closest to the place that will one day be a House of Prayer for all nations. On the night that this President gave a teaching on the Bible about the prophecies of the building of that Third Temple that will be a House of Prayer for all the nations, that night, two hostages were miraculously rescued from the country that he represents...that's unbelievable.

And what does it mean that his name, Javier will be the one that heralds the coming of Mashiach? It's to show us that God answers our prayers. That He is watching over Israel. He chose the people of Israel and he gave them the Land of Israel. And now people around the world can open their eyes and they can choose. An attack on the people of Israel in the Land of Israel is a direct attack on the God of Israel. So you can side with rapists and murderers and toddler kidnapers. We saw manifest evil on October 7th. You can stand against the good or you can stand with the people of God. Those are your options. And we're now being given another light to show us the way. And so, with that amazing news, that two hostages were miraculously saved, I hope you have a beautiful day. (end of video)

Jeremy

You know I can't stop thinking about that. That he just went to the Kotel and poured his heart out on behalf of his people. And then that night, the two Argentinian hostages were saved. It was like a global theater that everyone could watch and see the hand of God. And I was like, "Gosh, can't we just all come together and pray as one people?" Imagine if all of Israel said, "We have a new peace process. We have a new peace deal. We're actually all just going to go to Jerusalem and we're going to call out to God. It can't hurt, can we try it? Let's just throw the dice. Like even if I don't necessarily believe, let's just give it up to God and see what God can do."

And so, although I can't control all of Israel, we have our Fellowship together. And so I want to at least use this opportunity to bring us together in prayer and use this opportunity where people from all over the United Kingdom and the United States and Africa and Asia and Europe. It's just such a wonderful opportunity to in some ways have a House of Prayer for all nations, like a window into what could be in the future for us to somehow represent that now. I know that that will be remembered l'tovah (for good). And so, before we start the Fellowship, I wanted to bring our hearts together.

HaShem, Master of the World. Thank You for today, thank You for all the gifts You've given us. This time is our korban to You. We take this time and we dedicate it to You, it's the first day of our week and may it set the rest of our week in motion. May this time align us with who You created us to be. We'll be learning about the Mishkan and how Israel was able to create a sacred place for You to dwell among them. HaShem, that's all we want, for You to dwell within us, for Your Presence to be restored in Yerushalyim. HaShem, may each one of us take the steps that we need to take to build the Mishkan of our lives and draw closer to You. HaShem, bless the members of this Fellowship who are here with us today. Bless everyone who will be listening to this in the future. We invite You into our lives, we invite You into our hearts. May the Torah that we learn today enter into our hearts and may it affect our lives in a real way. HaShem, bless us, bless our families, bless all of our loved ones, bless us with the strength to lift up all of the people around us as we continue to draw closer and closer to You. Closer and closer to Israel. HaShem, shine Your light and guide our steps all the way to a new and rebuilt Jerusalem. Amen.

Alright friends, so with that, I want to invite Ari to kind of kick off the Torah part of this Fellowship. I missed him over Shabbat, and so I'm really curious to hear what he has to say. Ari, it's really good to see you. And the microphone is yours.

Ari

It's good to see you, too, Jeremy, and that was a really beautiful lead-up to what I want to share. And as I'm reading through the comments and looking through your pictures and having sort of my moment with all of you. I just saw Tar wrote, "How fast can HaShem work? You know one of the worst countries in the world is being turned around with the election of one man." And I'm reading that and I'm like, it's very true what Tar said, however, I would just combine those two. HaShem is working by turning around one of the worst countries in the world through the elections of one man. Meaning, let's just remember, let's just remember Tar, let's remember all of us, something that I'm reminding myself of constantly all of the time. That everything we see that we say, "Oh, this couldn't be it. This is standing in the way of redemption." It's actually that very thing that's propelling redemption forwards.

And so, on that note, I really want to thank all of you for all that you've been sharing with us. Not just the strength and the encouragement. I thank you for that all of the time, but it also

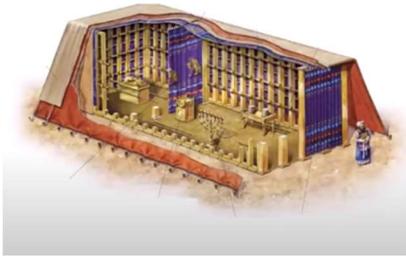
makes me, and I think Jeremy also, more self-aware. You know, a number of you have pointed out that after the last Fellowship, a number of Fellowships already in a row we're consistently talking about redemption. Redemption of the individual, redemption of the State of Israel. What then redemption means for all of mankind. We may not intellectually understand how all the dots connect, but I think we all recognize that we are on the cusp of redemption. Intellectually we may not get it, but emotionally, spiritually, intuitively, I think we can all feel that we are in the times of redemption. Now what the world needs to go through before then? That's a question that remains to be answered. But we are in the times of redemption right now. There's no question about it. It's almost like saying, "You know when you're a hammer? Everything is a nail." You know for me, everywhere I look, everything I see, naturally gets channeled through this redemption mindset.

So last week's Fellowship, we talked about the fundamental shift in posture that's happening in Israel leading up to the revelation of Mashiach, of which I think...mark my words, I get nothing out of this, other than putting myself out there, but it's got to be within the year. I think it's going to be around Pesach. But I know...we go far back, we go far back. And I say it every year, I'm not going to say that. But this is it. This is it. We could talk about that later.

But I think the reason I'm saying it is because from the outside you may not see it, the shift does not seem to be, you know, taking place in the government of Israel. The external trappings that the world is viewing Israel, you don't see what's actually happening in the country, itself. You don't see it reflected in the policies of the government or the IDF. But the nation itself is going through a process of throwing off this oppressive yoke of psychological subjugation to foreign powers. And it's like a self-imposed subservience to the nations of the world that we've really had since the foundation of the State, and possibly going back even thousands of years.

So in last week's Fellowship, we drew the parallel between the transition from King Saul to King David and the transition between the King Saul of the current Israeli government led by the well-meaning Benjamin Netanyahu to the King David of the future Israeli government, which will led by King David, himself, by Mashiach, himself. By the descendants of King David. And the difference between the two leaders, both on personal and national levels can be embodied in one quality. And you know where I'm going with this. What is the singular most foundational quality which will usher in redemption? That's right. Taking responsibility. Stop blaming, stop pointing the finger, stop being a victim. The leader of Israel will usher in the times of redemption by taking responsibility. Not just for the role we're playing, let's say, in the poisoning of the relationship we have with America, but by taking responsibility for America, itself. For the whole world.

So in this week's Torah portion, we encounter the central topic to the Jewish mission in the world. It's the Mishkan, the Tabernacle.



Here's a picture of the Tabernacle, sort of a cross section of it. We'll learn about it later in the Fellowship. But the verse that broaches this holy subject is in the very beginning of the portion, just eight verses in, where HaShem instructs the nation through Moshe:

And let them make me a sanctuary; that I may dwell within them.

-Exodus 25:8

So the Torah goes into detail on the construction of the Mishkan, of the Tabernacle. And what is the Mishkan, what is essentially the Tabernacle? It's a microcosm of the Temple, itself. Without oversimplifying it, it's basically the portable Temple. It's the portable Temple which the nation uses through their journey through the desert until they enter the Land, when they can finally build a permanent structure of the Beit HaMikdash. Of the holy Temple.

So the reason that the introduction of the idea of the Temple is so central, so pivotal, so absolutely fundamental and foundational to the story of the Jewish people as our mission in the world is because it's this idea that transitions us from being an insular people who are on our very own exclusive journey with HaShem, to being a nation entrusted with a mission of being a light of holiness and godliness to the entire world. It's the whole difference between light and darkness, good and bad, it's the difference between up and down. It changes us from being like this to being like that. And it's this very concept of the Temple which imbues us with that mission.

Now there are many facets to the very construct to the Temple, to its design, which conveys this central mission of the Temple. And if it was my Fellowship, I think I would make it all about going into each and every one of those things. But none of the design can be more summarized by the mission of the Temple, itself, then the dimensions of the windows of the sanctuary itself. You see in a normal house, in a private dwelling, the openings for the windows, on the outside, they were narrower than the openings on the inside were. Right? It's like on the outside like this, and on the inside...on the outside they would be narrow slits, opened up to a wide window on the inside.

And the reasons for this is so the light could be channeled from the outside to maximally illuminate the inside, which is precisely the conventional mission of a window. To bring in light from the outside of the house to the inside of the house, which particularly during the vast majority of pre-electric history, was very important. You want a house with light in it. You want as much light inside as possible. You want to bring in light from the outside and bring it into the inside.

But not so with the Temple. The windows of the Temple were 20 cubits high and consisted of long, narrow openings in the wall. But as opposed to those long narrow windows being on the outside of the room, like every other building would have, the Holy Temple was totally unique. It was not like any other building in the world. The narrow slits were on the inside of the room, which expanded to the outside, which the outside windows were very wide in the Temple because the Temple was not meant to be receiving light, but giving light. The mission of the Temple, the mission of the Temple windows was to shine the Divine, godly light from within the Temple, outward. The mission of the Temple was to illuminate the world with the knowledge of God as the prophet Isaiah says, like water covers the sea. The Temple was not built to receive light from the world, but to give it.

And so too, same thing with the nation of Israel. The nation of Israel, we are the windows of the Temple. The Divine light does not shine from within us, meaning we're not the source of that light. But we are the vessels through which that light shines. It shines through us. And I really, really believe the only thing which is holding up the redemption, is for the nation of Israel to awaken from our national coma and realize who we are. To remember the mission for which we were created. To realize that we are not meant to be a nation like all the other nations, but we are uniquely entrusted with the mission of blessing the world. Of shining a light upon the world, of taking responsibility for the nations of the world. That is the essence of the process that we're seeing playing out before our eyes right now.

And I believe that we're going to continue seeing increasing levels of betrayal, like those that we see America and the West are doing against Israel right now. Countries are piling on with this insane, unjust, psychotic, sanctions that they're putting on us. You know, America we thought was a benevolent ally! And we're going to see more of these allies, like America, in increasing levels of unreasonable and unwavering betrayal. And those that hate us, their desire for genocide, their thirst is just growing and growing and growing and our international isolation will only increase and increase until we finally realize that our fundamental posture to the world has been wrong all along. And that it is our fault that we are not here to be loved by the world, we are here to love the world. And the ultimate expression of love is to care for the other. To take responsibility for them. Right?

The parent that lets their child to descend to an unchecked world of addiction and depravity, I've seen it before. And they don't intervene. They just let their child do what they want. Because they have this fear that they'll lose their child. That their child isn't going to love them anymore. That their child won't want to be friends with them anymore. That's not a loving parent. A loving parent intervenes, puts their foot down, runs the risk of being resented or hated by their child, but that's a price that they're willing to pay. Because they love their child, that's their role, that's their responsibility as a parent.

Now I'm not saying we're the parents of the world. Maybe we're more like the older brother. We're the firstborn, maybe that's a better analogy. But you see the underlying message that I'm sharing here. We're seeing the nation of Israel, not the government of Israel, or the deep-state of Israel, but the nation of Israel coming to the realization that we're not a nation like any other. No matter how hard we try, we'll never be just another member of the international community. You know, as a matter of fact, the harder we try, the more hatred and resentment they have for us.

And so my friends, I want to end by blessing us, that we're each able to take responsibility in our own unique ways. And play our own unique roles in this redemption that's unfolding right now in the world. No one can know what our own unique personal role in bringing Mashiach. The truth is in our own hearts. So may we merit to have the eyes to see our role and the courage to fulfill it. Amen my friends. Back to you, Jeremy.

Jeremy

Amen. I really love that. I want to share one more insight into what's happening in Israel. Because we are being transformed. There's just no other way to explain it. Like the nation has been traumatized, but that trauma has kind of like re-oriented us. And I saw this clip that was delivered in Israel's parliament, in the Knesset, by a very popular member of Knesset. And I had it translated into English because in some ways, once this change is in Israel, like what Ari said, everything is going to change. But now you can see, it's coming to surface. So I really want you to see what's happening. The mainstream media, they're never going to report on this. You can't actually see the transformational process that's unfolding. That's why I feel like this Fellowship is so important. Because we're sort of giving you the story behind the story, the real story of Israel. So check this out. This went absolutely viral, all over Israel last week.

(video) (https://www.youtube.com/watch?v=nhAZQqeA_KU) (Turn on subtitles to listen to in English)

Knesset Minister Galit Distal



The secular education system has stolen from me my identity. And not only did it rob me from my identity, what's happening now is a thousand times worse. When I finished twelve years of education, I was a complete ignoramus about who I am, where I have come from, where am I heading? What is the collective? Why am I even here? I am completely ignorant, completely. Today the situation is far worse, a thousand times worse. I'm reading the details from the majority of Israeli teachers who claim that there is not enough education or identity with Judaism in our schools. And the majority of the parents claim the same. I sit here and I'm saying with deep pain, only at a late age have I learned that Judaism, is not just to pray to God that rain should come and fall. And Judaism is not just if you bring chametz to a hospital over Pesach. And Judaism is not about if we drive on Shabbat or if there's

no public transportation on Shabbat. Judaism is a dynamite, it's a dynamite of metaphysical, spirituality, logic.

In North Korea, they brought into the education, Talmud. Talmud is a training room for logic. Why was it taken away from me? Why didn't I know until my later age? Judaism tells us that we are not physical creatures, that we are having a spiritual experience, but we are spiritual creatures that are currently here in this world experiencing a physical experience. It has philosophy, it has spirituality, it has science. Medium has preceded science. Science today is approaching Judaism. What we are talking about here is a treasure of wisdom, a jewel, a diamond. And do you know why we need to enforce this diamond? Because people don't know what's there. They just don't know. We have a generation after a generation raised here that are ignorant. And have a significance, not only intelligently or spirituality, this identity.

Pay attention. What's happening in Gaza, pay attention what's happening in Chamas. They have strength that's unlimited. They are proud of their death, they are proud of their poverty. They are proud about the suffering that they endure because they have Allah. For us, they have uprooted our roots from beneath our feet. Here they sit and tell me that learning Judaism is what? That being Israeli and Judaism is together?

Hebrew, Israeli movie theater, Versta Malbim, the Ramchal, the Aria, Kodesh. Do you know what kind of worlds there are? I was so thirsty for knowledge after twelve years of barren study. Nothing. Philosophy of religion. Philosophy of the east. It's nothing in comparison, dust versus a diamond that we sit upon and bury. And our children have no idea what it is to be a Jew. They have absolutely no idea.

I'm learning today and I'm saying, "God, if I only knew all of this at a younger age. It is immunity, it is identity, it's roots, it is the strength to fight." I see our soldiers today with their tzit tzit, who are secular, with Torah books, who are secular. With their yamaka and tefillin. They're secular, I see it and I see how much their souls are thirsty for it, yearning for it.

I want to say that Israel needs to restart. To start over its educational curriculum. Judaism is not the other or myself or the progressive approach to the Mishnah or to the Tanakh. Judaism is an eternal truth. We're sitting on an eternal truth. We are sitting on a diamond and it's time we emphasize this diamond. This wisdom, this spirituality, it has in it humanity that has the basis of universal rebuke. Today we brought it to the world and people don't know. We have Israelis here growing up thinking that their identity is that they love pizza. (end of video)

Jeremy

That's how she ended it. Israelis today think that their identity is eating pizza. And she just made such a call for a total revolution in the Israeli educational system. And it went viral! All over Israel. And so, everyone in Israel is saying, it's like the anti-Semitism, the Jew hatred that

made people ask like, it's really important for these haters that I'm Jewish. It's not even important for me that I'm Jewish. Why am I Jewish? What does it mean to be Jewish? And that is now like bubbling up to our consciousness.

There is an awakening that's happening. There is no other way to explain it. Whether it's patches about Mashiach or demands to reform the educational system. Like something is stirring in the Jewish soul and this war is what's brought it out. And so, when we talk about education being at the heart of it, the Torah really being the water, the water for our thirsty souls that can really allow this tree to grow, I want to now go into some of the Torah. So I spent most of my Shabbat learning with Tehila as we always do. And she just had such beautiful ideas. And so I'm going to let her kick it off. And then I'm going to add another layer on top of what she taught me. So, for your viewing pleasure, here is Tehila.

Tehila

Hi guys, so you know in these portions last Shabbat and this coming Shabbat, we received the commandments of the Tabernacle. And then later in the portions of Vayakel and Pekudei, they're kind of the sister pair we see the actual enactment of what was commanded. And so naturally, this idea of having a Tabernacle, a focal point of holiness in our lives, brings up a lot of questions. And one of them is how do we properly orient ourselves in life now because the end goal of the Tabernacle is that HaShem dwell in our midst? But without a Tabernacle or a Temple, how do we draw from these portions and learn how to live a life of holiness and godliness through our actions in our lives without that actual structure?

And the idea I want to share actually struck me from hearing an interview by a professor named Brandon Warmke who is a professor of philosophy and wrote a book called, "Why it's Ok to Mind Your Own Business." The main thrust of this idea being that in our generation, the ethical weight has been put on doing that which is great and grand. If you listen to any High School or College commencement speech, the main thing is always going to be, do something great, make a name for yourselves, save the world, save the whales, save the planet. And he's arguing that that kind of endeavor may give us the feeling of morality, but without any actual weight, it's really just sizzle, no steak. If you feel you're saving the world by telling everyone else not to drive their cars, but in reality you've done nothing that's really difficult and of moral gravity, then what have you done? The idea being that you know, fixing something grand is going to make me in some way better, rather than understanding that the real work comes from working from within and then spreading out, perhaps little by little.

I'm not saying we don't need big dreamers in the world. But that's not really for most people. And I found that really powerful, especially for those of us, theoretically perhaps may be surrounded by some people who think big and have huge dreams and plans and projects, and want to save Israel. And you, for example, might just be a person trying to get their laundry room in order and like trying to help a kid who's struggling with her letters and maybe just

trying to get your own mind in order. And you can sometimes feel like, where do I fit into all of this? My world is small, I don't have grand plans to fix the world. Do my little efforts, my daily struggles even matter?

And so this Professor's words really resonated with me. Because he was saying it's the heart and soul of what he calls morality, what we here might call goodness, godliness, holiness. But the idea is that it is to start from within with humility and actually from that, from our inner work, we can actually affect more good in the world than actually wasting our mental energy on trying to think of how the entire world needs to become better and things that we really have very little influence on.

Once I internalized that idea, it really came alive for me in these Torah portions. Because interestingly, Moshe asks in the parsha of Terumah for donations, that each person can bring whatever they want. And it specifies that you can bring more, you can bring less, but bring whatever you want. And this is a national project with room for huge donations and little donations. What's interesting is that you can give whatever your heart wants to this big project. You can't really read Terumah without jumping to chapter 35. Because in chapter 35, we hear that actually everyone became completely taken by this grand project, and would bring so much that in 36:6 we hear:

וַיִּצַו מֹשֶׁה וַיַּעֲבִירוּ קוֹל בְּמַחֲנֵה לֵאמֹר אִישׁ וְאִשָּׁה
אַל-יַעֲשׂוּ-עוֹד מְלֶאכֶה לְתִרְוַמַת הַקֹּדֶשׁ וַיִּכְלָא הָעָם מִהִבְיֹא:
So Moses commanded, and they announced in the camp, saying: "Let no man or woman do any more work for the offering for the Holy." So the people stopped bringing.

Moshe actually has to stop them from donating. The word here in English is that they stopped bringing. That's not the word in Hebrew. The word in Hebrew is actually a very unusual word for stopping. It says va'yekale. Kela in Hebrew actually means a prison. Meaning they've imprisoned themselves from bringing. It's not just stopping bringing, it's like imprisoning

themselves. That's a weird word.

What does it mean to imprison yourself? Let's think about what a prison is. A prison is like an enclosed place. So you want to go out there and make the Tabernacle. Everyone wants to make the Tabernacle. And have your efforts go to the holiest thing that there is. But wait. You have all these strengths...it's not needed anymore in the holy. It's too much. You have your world where your efforts can actually make a bigger difference. So it's not like Moshe's saying bring nothing to the grand story, but your primary efforts actually need to be imprisoned in the area where you have true control and influence.

Why did Moshe want them to stop? Because it got to a place where they felt like, "Wow, I doing so much? I'm doing so good, my gifts are so large." And he said, "This is a terrible danger in

having this belief that you can actually single-handedly yourself bring about the completion of HaShem's will in the world. And you think, "I'm going to build the House of God."

And that's interesting because parallel to bringing these gifts, they were commanded to bring half a shekel of silver. Now a half a shekel is interesting because there were so many gifts, why do you even need a half shekel? But there's something really illuminating about realizing that you're not bringing even a whole shekel. Every person brings a half shekel. You are not able to complete things. You bring to the world something, but you're not going to complete it.

And in chapter 38, interestingly when we get the tally of everything that built the Temple, it turns out that the half shekels built more in the Temple than just the heart-felt donations. And what's super interesting, also is the sink. It says about the copper sink that the priests used to clean themselves, what it was made out of. It actually says in chapter 38 that they were made out of mirrors. You could just know that they're made out of copper. What does it matter what they were originally? They were melted into a sink. It's like it's there also to tell you that the fundamental work of the priests preparing themselves for the highest level of work starts from something made out of a mirror. Like you're looking back at yourself, you can't really do something grand in the service of others until you've really looked inwards and you've fixed yourself.

And that reminded me of an amazing passage in a book of Rebbe Natan, Abot De-Rabbi Natan (Fathers of Rabbi Natan), something akin to the book of Pirkei Avot, Ethics of the Fathers, something like an explication of that. And anyway, in chapter 11, Rabbi Yehudah ben Beteira says, "What should you do when you have nothing to do?" Now that's a fabulous question, right. Like it's hard for us to even imagine this was asked like almost 2,000 years ago when people had to wash their clothes in the river, draw river from the well. Like could you ever really be bored and have nothing to do? That sounds like a question that would be asking in 2024, right? Like in a generation where people are so comfortable that they have to watch Netflix and YouTube cause you don't have anything to do.

And the sages are still asking, "Well what do you do when you have nothing to do?" And when it's coming from a rabbi, it's like a no-brainer. I asked this at the Shabbat table, yesterday. I said, "What would a rabbi say you could do if you have nothing to do?" And everyone called out at once, "Let's go learn Torah," right? That seems like the obvious go to answers for rabbis. But that's not what they say. Rabbi Yehuda ben Beteira says, "Find a piece of garden or field that's empty and plant it, make it flourish." That's so interesting. What is he saying? The question is, "What do you do when you have nothing to do?" What does it mean, you have nothing to do? It's like you've set yourself up properly in your life, and your life is not in a total state of disarray and chaos, and you're actually doing ok. And you wait until you've done that and then what do you do? You don't have to go out and conquer the Talmud and you don't have to conquer any

kind of social justice. You go out to the place closest to you, to like the garden next to you and you see if you can put it in order, make it a little more beautiful.

Maybe that could be parallel to stepping out to something in the community. Maybe there's a person in your community that's struggling. It's really a marvelous concept. Take something that's desolate and make it beautiful in your surroundings. And I think it's amazing and it's also really in a time when such big things are happening in Israel and so many people, including me, often feel helpless to actually know like what to do for Israel. It's interesting that the Torah, in describing this massive redemptive project of building the Tabernacle shows us our primary efforts need...even when we think that they're going to do something grand and great and amazing and famous. The Torah reminds us all of the time and starts with a now you look in the mirror. You set your home straight, you take all of those things that you want to take to the Tabernacle and bring them back into your home. Enclose them, imprison them in your home. That's really what HaShem is asking from us, or at least most of us.

And you know, this really connected for me, the vision of what it means to be waiting for Mashiach and to be waiting for redemption. Because sometimes I'll be honest, this is a little bit embarrassing, but I'll be thinking, I'm sure some of you have thought of this also, but I get a little bit nervous about Mashiach times coming. Because it seems like if everything is good, what will be my point? Like if I have any day, Jeremy will tell you, if I have any day where I'm not super busy, I will almost instantly become depressed and feel like my life is meaningless. Why? Because if I have nothing to fix, then what am I doing? Like sometimes I get a little nervous about redemption because I think to myself, like if everything is going to be going great and Mashiach has fixed everything, well what am I going to do?

And I think what this is teaching us is that even when there's the Tabernacle, the Temple, even when things are fixed on a grand scale, the real work then can actually begin. That's where we need to be oriented. Is to an inner work of fixing ourselves, fixing our surroundings, maintaining that which we've created. And if everyone did that, just imagine how marvelous the world could be if people understood, if like the outside was fixed, the political systems and the social systems were corrected we could actually focus on that which the Torah is telling us is the main thing, which is to look in the mirror, to go inwards, and from that space to spread out little by little and fix ourselves and fix our surroundings.

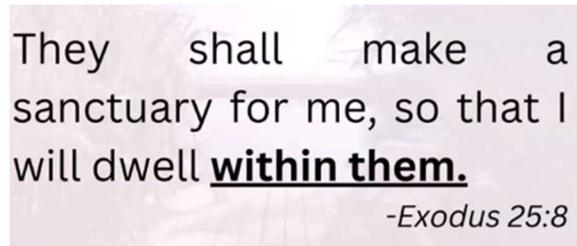
And so with that, I wish everybody a good week and I hope this gives a little bit of strength and encouragement to those of us who are working in our little spheres to try to make things better piece by piece to the best of our abilities. So, bye guys, have a great week.

Jeremy

Thank you so much, Tehila, that was absolutely beautiful. Imagine being married to that. That if she's not constantly busy fixing the world and doing chesed and doing Torah, she immediately

gets antsy and then it's my fault of course because we should be doing more, we should be doing more. It's like such a bar she sets for all of us, but baruch HaShem, she has beautiful insights.

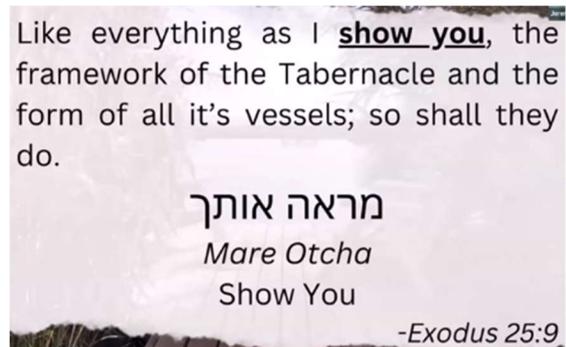
So I want to take what she says now to the next level. Where she says that all of this collective effort really boils down to our own individual service. And so, when you open up the parsha to Exodus 25, verse 8, this is how it begins:



They shall make a sanctuary for me, so that I will dwell **within them.**
-Exodus 25:8

And so of course, this is a very famous sentence. Everyone knows it. It's like, "No, don't make me a sanctuary so that I dwell within it...build me a sanctuary so I dwell within them, within the people of Israel." But what does it really mean to dwell within them?

So what I want to do, is I want to add another dimension of understanding to the Mishkan today. What I want to do, is I want to share that the Mishkan, and then the Beit HaMikdash afterwards, is in some ways, a symbolic representation of our soul. And I want to show that to you also in the verses. If you look at the very next verse, Exodus 25, verse 9, this is what it says:



Like everything as I **show you**, the framework of the Tabernacle and the form of all it's vessels; so shall they do.
מראה אותך
Mare Otcha
Show You
-Exodus 25:9

And the pasuk there says, mare otcha (מֹרְאָתָךְ) which is very peculiar Hebrew because it should have been as I show you, marei l'cha, but mare otcha literally means "as I am displaying you, Moses, I'm showing you off. I'm showing YOU."

And so an understanding of what the Tabernacle is, is actually God showing Moses to the people of Israel. He's the leader, he's the most humble of all men, he's the righteous one of that generation. He's showing Moses' soul represented by the Mishkan in its framework and through its vessels. It's actually a representation of the soul of a Tzadik. It's a representation of the righteous man in the world.

And so, when you think about that, that the Tabernacle represents the framework of the human soul, the inner most dimension, the Holy of Holies, that's the place where HaShem speaks directly to you in your life. It's symbolized by two cherubs on the Ark of the Covenant. So within the Ark of course, there are the Ten Commandments and the contract of integrity of our lives. But the two cherubs, they have the faces of children on them. And what does that represent? In the inner most chambers of our being, there's an innocent place that's just literally a piece of God that can never be tainted, that's pure, that's so good. The innocence of

faith, without complicating things, without too much philosophizing or pontificating. Just sincere innocent faith, a call out to our Father.

And when I think about what prayer has become nowadays, it's like been reversed somehow in the Galut, it's been reversed in the exile. It's like we go to shul, go to synagogue and we'll sing and we'll pray, sometimes we'll dance, sometimes we may even cry. But everyone's calling out to God from the place that they're in in their lives. Sometimes it's a very happy occasion, sometimes there's a lot of pain. But it's mostly about us calling out to God.

But in the Mishkan, which is actually the representation of us in our encounter with God, our encounter with ourselves, the Tabernacle isn't so much about talking. It's about listening. It's about making the proper sacrifices in our life, trying to draw close to the source, to hear His Voice guide us in our lives. That's the essence of what the Kodesh Hakodeshim is. It's the essence really of that encounter of prayer, what it was, at least in the times of the Mishkan was erected. It wasn't so much an act of speaking, it was more an act of listening.

And so the inner most dimension of our being, this pure, sinless, like a child...this place inside us that no matter what's happened, no matter all the challenges, there's a place, our inner most chamber is actually an antenna. And it's there to receive transmissions and signals that are from beyond this natural world. And to guide us in the world. And if you know what that means, it's like, wow, that's a lot of light that we as human beings need to contain. And if you really think about it, to receive reception properly, that's going to demand a lot. So first we have sacrifices that are going to need to be made. You have to take your physical reality as we know it, the skin, the bones, the blood, the guts, and we really need to offer that up to God. We need to say, "Ok, I need to rule over my body, I need to be sure that my soul is the one that's in the driver's seat. And not my lusts or my passions or my emotions." It's like, "I need to be the one, the higher I needs to be the one that's in charge here."

And the you have the Torah that's inside that. That's like the Ten Commandments. That's like if you try to bend or break the rules of morality, you're just bending your antenna and eventually as you bend your antenna, the reception's going to become choppy and you really won't be able to listen properly in your life. And in Hebrew, mechuvan is a beautiful word because it means to be guided, but it also means to be in tune. Now if you want to be...if you're not in tune, then you're sort of like sounding off. But to be in tune, you gotta kind of like twist the guitar strings properly to make sure that you're in the right frequency. Like I get that transistor radio really tuned in to the right frequency. And really that's all that we want in life.

You know people may think that they want something else – they want money, they want power, but ultimately King David says, the King of Israel who had it all. What does he say in Psalm 27?

One thing have I ask of the Lord, that I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord, and to visit in his Temple.

-Psalm 27:4

It's like King David says, "That's all I want. I just want to live with You present in my life. That is the greatest gift that can be given to us. Just to live with HaShem as a living Presence in our life. That will guarantee that wherever we are, we're on our track toward our destiny, it doesn't mean that it's going to be easy. It doesn't mean that

we're not going to have to work at it. It just means that you'll finally, for sure, be given the koach, the emunah, the power, the insight to meet every challenge and to see with your own eyes that HaShem is somehow working through you in our lives.

And so, imagine now a society, dedicated to living a life where HaShem is working through them, guiding them. And they're living a mission-based life spreading His light, His Torah, His kindness, His justice in the world. That's the only way toward a new era for humanity is that each person individually...what happens in the Mishkan? The Cohen goes and he's serving the nation. But as he's washing his hands, what does he look like? He looks inside the sink and the sink we know is made of mirrors. So every time before he goes to serve the nation, he's looking at himself. And he needs to see that this is really a personal journey of personal responsibility and with that I'll be able to hopefully, in some ways, help the nation of Israel. In some ways, I'll be able to save Israel. But first, I need to look at myself and then bring my part within that.

So if we can take responsibility for my life, for my family, for my surroundings, then maybe I'll find if I'm done with that, find an untended to garden and I'll start to fix that. And then slowly but surely, together, collectively, we're going to bring a great light into the world. And in some ways, maybe that's what it means to make a sanctuary that HaShem will dwell within us. How will HaShem's Presence dwell among the children of Israel? It's not by just building a physical structure in the Temple. We had a Temple. Ezra and Nehemiah built a second Temple, but HaShem's Presence didn't reside there in Yerushalyim. Only when the nation comes together and lives with HaShem as the guiding force in their individual lives, then each person, living with HaShem in them, come collectively, then the Presence can finally be returned and restored into Yerushalyim for the whole world to see. And that's why it takes the terumah of each individual person, and how does it start off? Exodus 25, verse 2:

And they shall take for Me an offering, from every man whose heart moves him, you shall take for Me an offering.

-Exodus 25:2

It takes every person from their heart. THEN collectively, we can come together and really create a resting place for HaShem in the world.

And so, that's the national mission of the Tabernacle, to bring HaShem's Presence into the world, to bring a sanctuary that will be a meeting point of the infinite and the finite. And then how will that be done? Through every man whose heart moves him.

It's to ultimately connect the inner most chambers of our heart to receive that transmission and then to be moved to action, to actually trust that inner intuition and to believe that we can literally be guided by God in our lives. To trust that conscience and to trust that walk. And then, maybe, once we revamp the educational system in Israel and we reveal exactly what that member of Knesset said in the beginning, and we start bringing a little bit more Torah into this conversation. Slowly but surely we'll be able to build another layer and another layer and another layer. And ultimately, shift global consciousness. That's really the ultimate goal of Israel. It is to bring a god-consciousness to the world and we've been chosen as sort of the theater of redemption. And you can see that we are the center stage. As soon as something happens in Israel, the whole world is watching this theater, this play, this drama that's unfolding. Because God's plan is to unfold here in eretz Yisrael. There's just no way around it.

Alright, shalom everybody. See you next week.