

Session 224

Tazria/Metzora – Fires Around Jerusalem – The New Faith of Israel

4 May 2024

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

Jeremy

Shalom everybody, welcome to the Land of Israel Fellowship. It's wonderful to see you, welcome to all of the new members who are joining us for the first time today. We're thrilled to have you with us here live and grateful for all of you that are tuning in later. I'm just so happy to be together, connected again, from around the world, to the heartland of Israel. It feels like rays of light that our Fellowship shines from Israel to countries all over the world. All of us are on a journey from slavery to liberation to revelation, very soon Shavuot, all the way to redemption.

And this last week in Israel was just a roller coaster ride for me. We celebrated Yom HaZikaron, Israel's Memorial Day. And then like we do every year, we went directly into Israel's Independence Day. And that's always like a jarring experience. It's like going from such a sad and raw day into such a happy day of gratitude and celebration. It's like one goes right into the other.

But celebrating Yom HaZikaron, Israel's Memorial Day, was one of the heaviest Memorial Days that I can remember. Reading stories and watching video after video of all the heroes of Israel that we've lost in this war. I mean over 1,200 people were killed on October 7<sup>th</sup>. The IDF has lost more than 850 soldiers since the beginning of the war. How do you commemorate so many lost souls in such a short amount of time? There isn't enough time, there isn't enough space in our hearts. I just never had a Memorial Day like it.

I think it was the hardest part, knowing that we're still in the middle of this war. And the war doesn't look like it's even close to being finished. Just now the Houthis were able to shoot a missile, penetrate through Israel, through the Iron Dome, land right next to Ben Gurion Airport, and now dozens of flights and airlines are cancelling their flights to Israel. And so, we're just in the middle of this process and no one really knows how long it's going to last, what it's going to be.

It just became public news that this week Israel is calling up tens of thousands of new IDF reservists. And that's a sign that Israel is about to take the fighting up to the next level. But here's the truth about this war. There are some government officials that are saying, "Israel will win the war within seven months." But until they define what victory is, their words promising

Israel will win mean very little. They could declare victory tomorrow and say, “We’ve leveled half of Gaza. We gave the Chamas a devastating blow and Israel will be secure in the near future.” They could declare that same thing in seven months from now, and it would just be as meaningless. Victory will only be achieved when Israel reclaims her God-given homeland that we’re being attacked from, declares sovereignty over that Land, and settles that Land, and rebuilds it, and it becomes an integral part of Israel. That will be victory. Anything less is not victory. And so, until the government speaks those words and acts accordingly, their declarations don’t mean anything.

Also, by the way, when I say new IDF reservists are being called up, I want you to understand, they’re not new. All of them have been called up for months already during this war. Not long ago, the war disrupted their lives, their jobs, their families, their marriages. Finally, they were getting back into the rhythm of regular life and now, an emergency call up. Tens of thousands of young men are being called up again on an emergency recruitment.

And really with that breaking news, I wanted to start this Fellowship with a prayer. And it’s such an opportunity because there are people from Holland and Germany and the United Kingdom, all across North America, Central America, we have people in Israel. The whole world is represented somehow by this Fellowship. So when we come together with one time, with one heart, with one prayer, I feel like it’s like a prayer unlike any other prayer in the world today. And so, with that opportunity...

HaShem, Master of the World, please shine Your light on Israel. Bless the men that are being called up to the army once again. Give them and their families the strength and courage to persevere once again. The war is the longest war that I can remember in my lifetime, and Israel is being pushed to the limits. Our Fellowship has come together as we do every week, may our Torah study and our prayers be a shield of protection over them. We come here united together, committed. We want to live a committed life. HaShem give us the strength to fight against the tides of this world that weaken our resolve. Help us live committed lives – committed to our wives, committed to our husbands, committed to our children, our families, committed to our friends, committed to Israel and committed to You. Bless everyone in this Fellowship. Bless them, bless their families, bless their loved ones. Help us all grow into who You created us to be and may we play our part and help Israel transform into the nation You chose them to be. Amen

All right, let’s go deep inside now. Israel, the people and the Land are named after our father, Jacob. And Jacob is the only person in the Bible who receives a new name, Israel, but is still referred to by his first name, Jacob. So in essence, Israel has two names, two essential parts

that make one whole. And I learned that in the Zohar, in the mystical writings, the name Jacob represents the spiritual, religious side of Israel. And the name Israel represents the physical, national side of Israel. And now the modern state of Israel is in a struggle between these two names, between these two identities, that are the people of Israel in the Land of Israel.

And in 1948 when Israel won her independence, Israel the nation prevailed. And Jacob become lost in the ghetto. And where was that ghetto? It was literally here in the Land of Israel. The religious retreated into their yeshivas, into their synagogues, and Israel was guided almost entirely by the secular, physical, national side of the nation. The spiritual, religious side of Jacob was sidelined, or at least put on hold.

In 1967, in the Six-Day War, both Jacob and Israel were merged into one. All of a sudden, Jerusalem was restored. Biblical Israel, our heartland, Judea, Samaria, Gaza, the Golan Heights, were all returned to us. The world stood in awe at biblical prophecy coming to life and the obvious Hand of God that delivered such a miraculous victory against multiple armies in six days. Look how long Israel is at war now with little Gaza. We won Gaza in a matter of hours during the Six-Day War.

And before the holocaust, before the establishment of Israel, there's a story with Herzl, the founder of modern, political Zionism. He met with the pope, he asked the pope to support the idea that the Jewish people should return to the Land of Israel. The pope told Herzl, he could help the Jews that were in need of food or shelter. He can also tell Catholics to stop persecuting the Jews. But to support the Jewish return to the Land of Israel goes against everything that he and the Catholic church believe in, and he simply cannot support the Jewish return to Israel. The Six-Day War and our return to Jerusalem against all odds was the birth of biblical Zionism. It was a devastating blow to replacement theology, to the Catholic Church theology, and in some ways, it was really the beginning of the decline of the Catholic church as we know it.

Both religious Zionism, the settler movement in Israel, and Christian Zionism among the nations were born in the Six-Day War. People that were awake and believed in the living God of Israel couldn't just write that off that everything that had happened to Israel was just by chance. And today, that's the dividing line. Who is reading the Bible, not as an ancient book on a shelf, but reads the Bible as the living Word of the living God of Israel. And even today, that is exactly what will separate those that align their destiny with Israel and those that stand against Israel. It's not really a Republican thing, it's not really a Democrat thing, it's not right or left, it's a God thing. And it's a faith thing.

And Israel has the responsibility to bring faith and God and the Bible back into the conversation. There's too much politics and not enough godliness. That's really the purpose and the mission of Israel. All this attention and no one is learning about HaShem. No one is learning about His truth. And in some ways, that's what all of this is about. The world is just waiting for the Torah to go forth from Israel and the word of God from Jerusalem. The world is waiting to hear the living Word of God from Jerusalem. And until we do that, this war will never end. It may end in Gaza, but it will open up on a different front. Until Israel realizes that we are a part of a Messianic movement to reform, reshape, rebuild the entire world, our job is not done.

And so, to me Yom Ha'Atzmaut and Yom HaZikaron, that's what came to me. And you know, when we're preparing for the transition of Yom Ha'Atzmaut into Yom HaZikaron, we see reports that six forest fires were blazing all around Jerusalem. Communities were evacuated. When I saw videos online, I couldn't believe it. The major highways to Jerusalem were all closed. Check this video out.



For the first time ever, Israel's National Independence Day ceremony was cancelled. The winds were so strong and the fires were spreading at such a speed, other countries had to come to our aid – Italy, Croatia, Cyprus, several other countries sent fire-fighting airplanes to help Israel contain the forest fires.

And there was no national celebration for Israel's Independence Day. It's one of the most viewed things in all of Israel, all year round. The country missed it. Imagine America missing the Super Bowl. That's kind of what it's like when you miss Israel's National ceremony. Israel just waits for that ceremony all year. And I feel like I really needed a strong Independence Day to balance the heaviness of Memorial Day, but it seemed like the jihadist found a way to attack Jerusalem and get away with it and ruin the holiday.

But then the morning of Yom Ha'Atzmaut, a Yeshiva came to pray the morning prayers on the Farm. It's one of the most celebratory prayers of the year. And I really needed a prayerful celebration. And I caught just a few moments on camera to share with you. Because it's impossible to imagine the range of emotions Israel's experiences on those two days without seeing it. But this was the morning right after Yom HaZikaron, the first real celebration of Israel's Independence Day, thanking God for the miracle of 1948.



At that moment, I had an insight into the transformation Israel is going through. And maybe it's the transformation all of us need to go through as we approach the days of Mashiach and the final redemption. But I will go deeper into that new dimension of emunah soon.

First, I want to invite Tehila to share some Torah wisdom with us, connect us to last week and this week and where we are. And I'll tell you more about her soon, but just so you know, the longer that I know her, the more that I admire her. That is the truth. And so, with that, we have an opportunity now to learn from one of the greatest teachers that I know. Here's Tehila.

Tehila

What an introduction. Hi guys! So fun to see everybody, hey! So, we're in this special time of Iyar, and we're counting the omer, and we've talked many years in the past about the omer, so I'm not going to go into the omer so much right now. I want to talk about these special days that we have in the month of Iyar. The 5<sup>th</sup> of Iyar is Yom Ha'Azmaut, our Independence Day. Today, actually cool enough, the 6<sup>th</sup> Day of Iyar, is the day of the Balfour Declaration, declaring the Jewish people could make a Land in Israel. And we have the reunification of Jerusalem and of all of Judea and Samaria in the Six-Day War on the 28<sup>th</sup> of the month.

Now it's such a happy month, but this year the celebrations, as Jeremy said, are a little bit harder. The war feels never-ending and today, two more incredible heroes died in a booby-trapped tunnel when they were trying to clear it out. And then, they announced that they were calling up reserves again for like the 6<sup>th</sup> or 7<sup>th</sup> time this last year and a half. And that little bit of joy that we were hoping to kind of grasp onto and celebrate on Independence Day was cancelled because of the fires. And I said to Jeremy this morning, "I don't have anything to say. Like I'm not feeling inspired, so how can I say something that will be of any encouragement to others? How can I lift anyone up if I'm struggling so much myself?"

I guess that's really the times when the rubber hits the road, when it's like game time because inspiration isn't something that just happens...sometimes it just happens, but more often than not, maybe it doesn't just happen, it's actually our job to try to not just wait for spice carts, but to seek them out. And so, for that I have to thank you guys because knowing that this Fellowship was coming up, I had to say to myself, "I need to lift up my own spirit." And by diving into the meaning of this time, it actually really lifted me up. So I want to share a few things.

If you guys are anything like me, and you're looking at all of the hardship that we've been through in recent times, at least for me, sometimes I get these moments where I know there are so many miracles, and I know that HaShem has helped us and even today we had this massive miracle of just so narrowly dodging a missile onto Ben Gurion Airport. And if somebody would have told us two years ago that there would be no more Nasrallah, no more Syria, no more of any of the heads of Chamas, people would look at you like you're a lunatic. But at the same time, even though we're so grateful, sometimes in Israel I feel like we're drowning. And sometimes I'll have these moments and I'll wake up at three A.M. and I wonder, "Am I a lunatic? Like did the Jewish people actually think that we could defeat countless enemies around us and be a free people in our Land? Like I could have raised my children in a comfy, safe-gated community in the U.S. Am I a lunatic that I thought that I should bring my children out to a hill-top in Judea and try to settle the Land that my forefathers somehow lived on 3,000 years ago?" Ok, sometimes I'll wake up in the middle of the night and I'll be like, "All right. I'm a lunatic, I'm an official, stamped lunatic on the head."

There's that doubt. I try to take encouragement, but there's those doubts that creep in. And so, to encourage me, and to encourage you, I want to share something that I found out that I think is so incredibly mind-blowing that at least for me, it was a huge encouragement and I think it will be for you, too. Ok, I want to show you guys one of the most famous, important, central books of Jewish Law, the Shulchan Aruch. This is the most comprehensive compilation of Jewish Law written by Rabbi Joseph Karo in the 1500's, like 1558.



This is actually a picture of the first copy, just so you guys can get sense, the first copy that was printed. Rabbi Joseph Karo who compiled all of the Jewish Law into this one great book, he was a mystic and wrote mystical works about his encounters with angels and just like the most deep secrets of Jewish mysticism. But this particular book was strictly law. And he barely goes into anything that's like, whoowhoo, you know like secrets of the Torah, mystical, he has other books for that. But, there's this really interesting passage in the Laws of Passover.

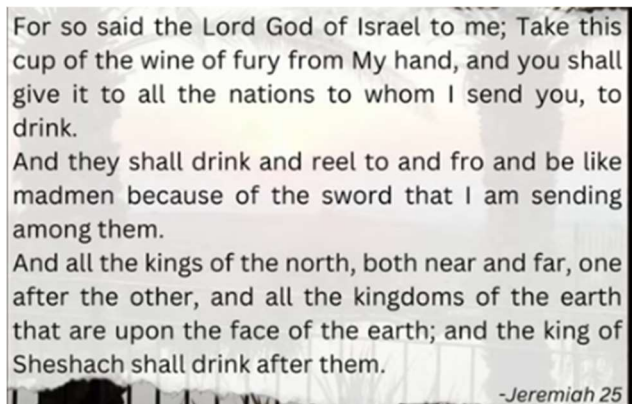


Now, bear in mind, I'm not going to make you read all of that, I just want you to see that it's written in the actual original Hebrew, so you believe me that what I'm going to tell you is actually written in this book. Bear in mind, this was written 500 years ago.

Now, in order to understand what it says there, you need a little bit of background. The Hebrew letters, stick with me, I know this seems off topic, but it's not off topic, you guys are going to understand in a second. The Hebrew letters, as you know, correspond to numbers. So like the first letter is one, and the second letter is two, aleph is one, bet is two and so on and so forth. But what people don't also know is that those numbers are kind of like a secret code. Like you can find a numerical value of a word and sometimes that's really, really meaningful.

But what people are less aware of is that there is another code. It's called the atbash code. It goes all the way back to the times of the prophets. The prophets and the sages would sometimes hide messages within the Hebrew letters using this code. The idea of the code is that the first letter of the Hebrew alphabet corresponds to the last letter of the alphabet. The second letter corresponds to the second to the last letter, the third letter to the third to the last letter and so on and so forth. So you can switch out the letter and have its corresponding mirror letter. And that can actually have hidden messages. You could literally see this going all the way back to cryptic prophecies of the prophets.

Just for an example, this is an unrelated example. In Jeremiah 25, the prophet is talking about this cup of the wine of fury that the nations are going to drink and they're going to reel and be like mad men because of the sword that I'm sending among them. And then, in verse 26, it says:



For so said the Lord God of Israel to me; Take this cup of the wine of fury from My hand, and you shall give it to all the nations to whom I send you, to drink. And they shall drink and reel to and fro and be like madmen because of the sword that I am sending among them. And all the kings of the north, both near and far, one after the other, and all the kingdoms of the earth that are upon the face of the earth; and the king of Sheshach shall drink after them. -Jeremiah 25

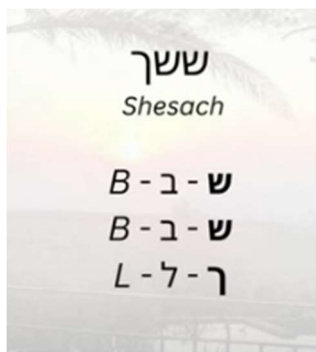
And they're like, "Wait a minute. I understood it until now, who the heck is Shishak? That's not even a place." And in all the translations, this is a Jewish translation, but I checked in the King James and no one actually knows what this is.

So, now you can imagine, just like people would be wise to be cautious and not mock

Donald Trump on social media. If you were a spiritual leader of a small country in Mesopotamia, you might want to be subtle when talking about when naming a king of a superpower.

But when you look at the word, Shishak, and you know this code, this atbash code where you switch the first letter for the last letter, the second letter for the second to the last letter and so on, it actually makes perfect sense.



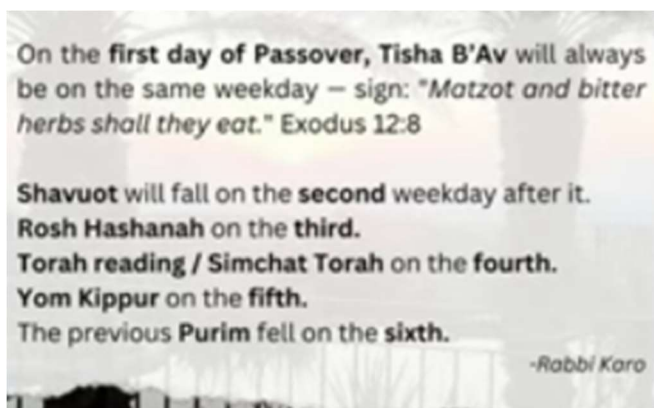


Because the letter shin, that's the second to the last letter, is paralleled to the second letter, bet. That's like the letter b. And so you have that twice. And the kuf, is paralleled to the lamed. So that's like an l. It literally says there, "The king of Babel." But you can't just go out and start messing with the king of Babel in certain political consolations, so it's like hidden there in the words. And there's a lot of other examples in the words of the prophets and in the Talmud, where words can be hidden using this code.

Ok, now background on the code. It was a code, it's a real thing, it was known to the prophets, known to the sages. Now we're going to go back to our 500-year-old Shulchan Aruch in the laws of Passover. So Rabbi Joseph Karo in the Shulchan Aruch shares this really cool code about the days of Passover. He says:

"Every day of Passover corresponds to a holiday starting with the letter, like the opposite letter of that day."

I know that sounded like it didn't make sense, but just like think about it for a second. So like, day one, would be like the first letter of the alphabet. It's paralleled according to the code, would be the last letter of the alphabet. Ok? And now the second letter, the second day, would be paralleled to the letter bet, the second letter of the alphabet, that would be paralleled to the second to the last letter. These details aren't that important to you. What's important is that this code unbelievably, he shows in this code, that each day of Passover, corresponds to another holiday starting with the same letter as that day's letter in the code.



Ok, so let's just read it in the words and it will make more sense to you. The first day of Passover, so that would be like Aleph, the first letter of the Hebrew alphabet, is paralleled to Tisha B'Av, because Tisha B'Av starts with tav, the last letter of the alphabet. So the first day would correspond to the last letter, that would be Tisha B'av.

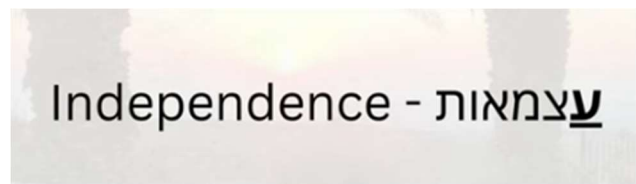
Now what happens, what does that mean? He says, and I couldn't believe this, I actually checked this out on my google calendar. That means that the first day of Passover, whatever day of the week it comes out, Tisha B'Av will actually always be on that same day. So, for



example if the first day of Passover comes out on a Tuesday, every year, Tisha B'Av, the 9<sup>th</sup> day of Av, is going to come out on a Tuesday. However you cut it up, it's always going to come out on the same day.

Now, the second day of Passover, that's the second letter of the alphabet, corresponds to the second to last letter which is Shin. Shavuot will always fall out on the same day as the second day of Passover. Same goes for Rosh Hashanah, the r sound, the reish sound, is the third to last letter, so the third day, whatever the third day of Passover is, if it's a Wednesday, Rosh Hashanah that year will come out on Wednesday. And he keeps going on to explain that. He says the 4<sup>th</sup> day corresponds to Simchat Torah. The 5<sup>th</sup> day corresponds to Yom Kippur, and the 6<sup>th</sup> day corresponds to Purim. And you can check this on your calendars, it's really, really cool. And the 5<sup>th</sup> day of Passover, whatever day of the week it comes out will always be the same day that Yom Kippur is going to fall out. It's really crazy.

And now, he just finishes there. Now, that's odd, isn't it? How many days are in Passover? There are seven days of course in Passover, but he goes, the first day, the second day, the third day, the fourth day, fifth day, sixth day...end of the chapter. And you're just like, what? Wait. What about the 7<sup>th</sup> day? Because the 7<sup>th</sup> day should correspond with the 7<sup>th</sup> from last letter, which is ayin, and there should be a holiday that comes out parallel to whatever day the 7<sup>th</sup> day comes out. Like why would he just stop there? That's so weird and it's bothered people literally for 500 years. For 500 years people are like...what about the 7<sup>th</sup> day? And like there are only six that are listed. So for 500 years people are trying to figure this out. What should the 7<sup>th</sup> day be?



Now look at this. We have a new holiday called Independence Day. And what letter does it start with? Ayin. Atzmaut. The 7<sup>th</sup> from last letter. So here we go, you can check your calendars, this is unbelievable. The 5<sup>th</sup>

day of Iyar, Israel's Independence Day that also starts with Ayin, will always come out on the same day of the week as the 7<sup>th</sup> day of Passover. It's the reflection of the 7<sup>th</sup> day of Passover. And the reason that it wasn't included in this 500-year-old book was because they just didn't know yet. He didn't know yet. It's like this day was just planted waiting to be discovered. And this is literally...he wrote this down 500 years ago. But this is a mystical tradition being passed down...he's just carrying these traditions. He's just conveying them.

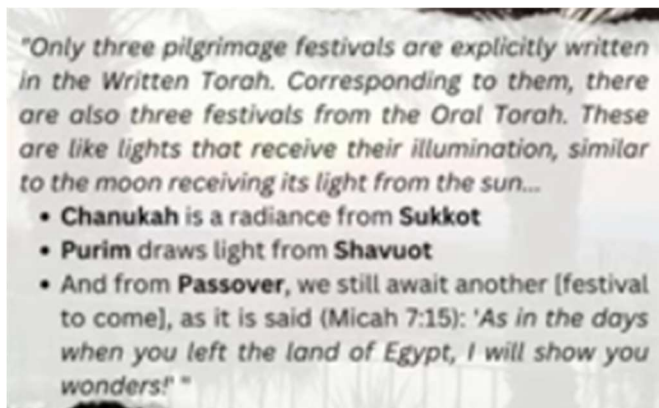
See that means for hundreds and hundreds of years we have this tradition that there's going to be this day, it's going to start with the letter ayin, just like Independence, and it is going to come

out on the same day every year as the 7<sup>th</sup> day of Passover, and here we are, actually living out, seeing this day come to pass.

And what's even cooler is that it wasn't even a Jew that decided to set Independence Day on this 5<sup>th</sup> day of Iyar. It was like a British securocrat, it was a British officer that decided that the 14<sup>th</sup> day of May was going to be the end of the British Mandate and that fell out on the 5<sup>th</sup> of Iyar. If a Jew would have set that up, you could say, "Well maybe he read the Shulchan Aruch and he was like really clever with like calendar synchronizing and he did it on purpose. But this British guy didn't even know that the Shulchan Aruch had like foreseen this 7<sup>th</sup> holiday. Is that cool?

So you guys are like, ok, one hint, one sloppy letter weird thing, ok. Now I want to show you guys something else. There is famous Chasidic work called Sefat Emet from the year 1887 from the Chasidic Master Rabbi, Yehudah Aryeh Leib Alter from Ger. And he writes like this:

He says:



We know that there's Passover, Sukkot and Shavuot. Corresponding to them there are three festivals in the Oral Torah, meaning there are three festivals that are manmade. So then he goes on to say that Chanukah gets its radiation from Sukkot because we know that on Sukkot in the Temple there would be the water libation ceremony, like cleansing and purifying the Temple. And then on Chanukah, the

Maccabees cleansed and purified the Temple. So this manmade holiday of Chanukah gets its energy...it's like the moon reflecting the light of the sun of Sukkot.

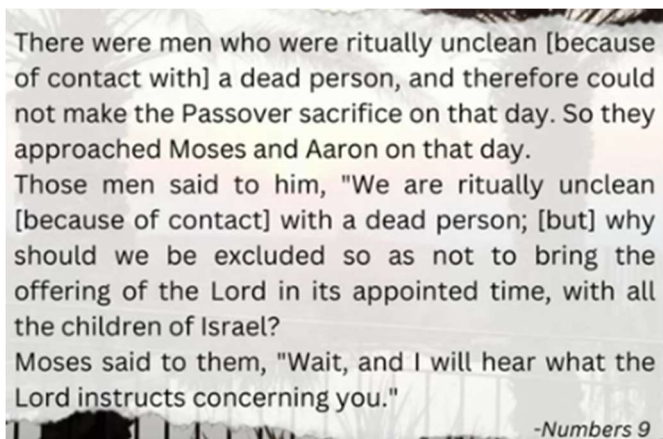
And then he says, Purim draws its light from Shavuot. Because on Shavuot we receive the Torah. And what does it say in the end of the book of Esther? That the Jewish people voluntarily accepted upon themselves all of these laws. Because you know, on Shavuot, there was this grand revelation, it's like, "It's nice to accept the Torah when God is completely revealing Himself to you. Of course, it's sort of a no-brainer to accept upon yourselves the Torah. But on Purim, HaShem hid His Face and yet still, the people accepted upon themselves the yoke of heaven." And so, Purim draws its light from Shavuot.

And then you're like, ok, what's the third? But we know that there are only two manmade, mandated holidays. Holidays that weren't commanded by God but were created by people in recognition of different miracles, it's Chanukah and Purim. What else is there? You're sort of on the edge of your seat. And then he says, "What about Passover?" And now imagine, he's writing this in the 1800's. He goes, "We still await one more festival to come cause as it is said in Micah, "As in the days when you left the land of Egypt, I will show you wonders!"

Meaning he says there's going to be one more holiday that's going to be a manmade holiday that's going to be drawing its light, drawing its energy from that core power of Passover. And so they asked, "Ok, so if this is a time when we're fighting for Israel's Independence, and that's like the moon reflecting the light of Passover, why are all of our special days of this miraculous return of our people to the Land, why are they all concentrated in Iyar?" Because it seems to be like there is this foreshadowing in all of our mystical sources. And I only brought two, but there are more about this redemptive strength that's going to be brought into the world in the future, that's going to be reflective of the spirit of Passover. Why is this all concentrated in the month of Iyar?

Now, it's really strange because there aren't actually any big miracles or biblical festivals in Iyar. Like if every time has its imprint, its special strength that comes into that month, Iyar at first look doesn't even seem that special, biblically. And I was trying to think, ok, in the Bible, how do we understand what is this special energy of the month of Iyar. And I said, "Wait, it's not true that there's nothing in the month of Iyar. Something actually did happen in this month. And it's in Numbers, chapter 9.

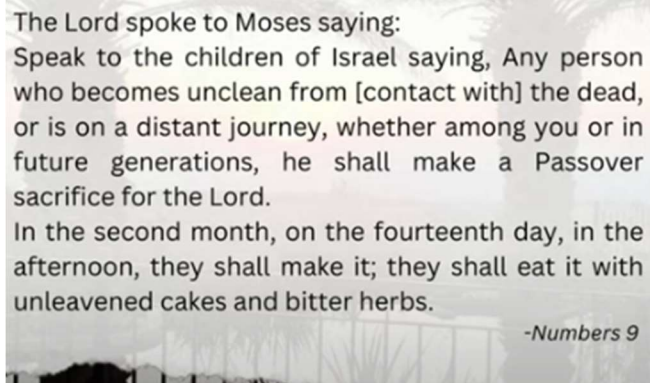
What happens in the second year of the desert is:



There were men who were ritually unclean [because of contact with] a dead person, and therefore could not make the Passover sacrifice on that day. So they approached Moses and Aaron on that day. Those men said to him, "We are ritually unclean [because of contact] with a dead person; [but] why should we be excluded so as not to bring the offering of the Lord in its appointed time, with all the children of Israel? Moses said to them, "Wait, and I will hear what the Lord instructs concerning you."

-Numbers 9

He didn't know what the answer was.



The Lord spoke to Moses saying:  
Speak to the children of Israel saying, Any person who becomes unclean from [contact with] the dead, or is on a distant journey, whether among you or in future generations, he shall make a Passover sacrifice for the Lord.  
In the second month, on the fourteenth day, in the afternoon, they shall make it; they shall eat it with unleavened cakes and bitter herbs.  
-Numbers 9

What is the 2<sup>nd</sup> month biblically? That's Iyar. That's the month that we're in right now. So what do you have here? You have in this month people who were ritually unclean. If they were ritually unclean, they're actually just, they're like free. They're not bound to do the commandments of Passover. They could have just skipped all of that and said, "Ok,

I'll do it next year." HaShem made the rule. He said ritually impure people can't take part in the sacrifice. It's God's will. They were sort of like exiled from the Passover sacrifice. They could say to themselves, "Ok, better luck next year. We just have to accept our fate."

But they were like, no. We are going to fight to be part of this redemption experience. We're not just giving that up. What happens if they don't push back? Theoretically, if they didn't push back, there just wouldn't have been this commandment of second Passover. We don't have any hint in the Torah that like HaShem was like about to say it and they kind of cut Him off at the pass. This is something that HaShem gave this opportunity, He gave them the opportunity as a response to their desire, to their action that they took. If not for them, there wouldn't be a second Passover.

So now, think about this. The 5<sup>th</sup> day of Iyar is Independence Day. That was the first day when the Independence War broke out. We declared our independence and we were attacked by seven countries. The Six-Day War ended on the 28<sup>th</sup> day of Iyar, meaning it started on the 23<sup>rd</sup> day. When is second Passover? Second Passover is on the 14<sup>th</sup>, precisely halfway between these two days. Nine days after the Independence War started and nine days before the Six-Day War started. It's as if right in like the heart, in between like these two incredible miraculous days, there's this strength that was planted right in the middle of the month, right on the 14<sup>th</sup> day of the month. Like I imagined it like sending its rays out onto these days to put strength out to us. Because what is Zionism if not the light of second Passover?

Because like just like the Maccabees on Chanukah, just like the Jews in Shushan, God didn't hand them a miracle on a silver platter. It wasn't the splitting of the sea or the revelation at Sinai. We had to fight. And that's what HaShem demands of us as He waits for us to wake ourselves up. And so, just like I realized this morning when I was trying to think of what we would talk about. That no one is going to inspire me, I have to say to HaShem, "I want to feel Your closeness. I demand to feel Your Presence. I'm not going to give up. I'm not going to put away all of these books until I feel connection and closeness to You, HaShem. The Jews in

second Passover said, “We’re not willing to give up our redemptive experience. We will be redeemed. We will have a Passover sacrifice just like our brothers.” They fought for that privilege. They left Egypt. These are raggedy slaves. And they are like, “No. We are going to fight a spiritual battle even if we have to go up against God’s Word, Himself. We have to go up to Moses and say, ‘We are not willing to have one more moment of exile from God’s Presence.’”

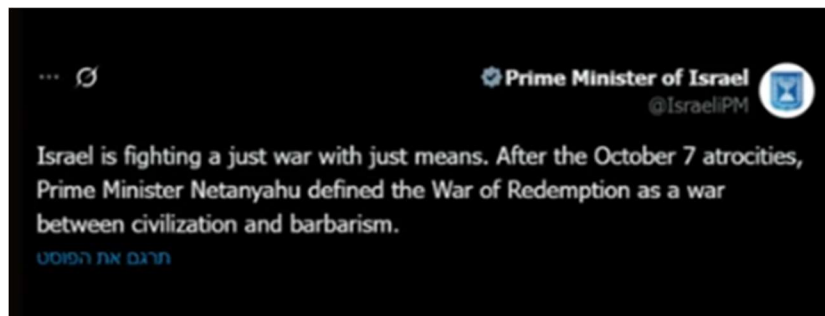
So too, the Zionist spirit says, “We aren’t willing to be exiled from HaShem’s beloved Land anymore. We’re just not. 2,000 years. We’re done. We’re going to fight till the end to be redeemed.” And I think it’s so deep that this day corresponds in our mystical tradition to the 7<sup>th</sup> day of Passover. That our Independence Day corresponds to the 7<sup>th</sup> day of Passover. Because the 7<sup>th</sup> day of Passover was the crossing of the sea. It was the splitting of the sea. Now on the one hand, it’s an amazing miracle. You’re free from the Egyptians. But on the other hand, it is so far from being the end of the challenges.

The redemption from Egypt is not the end of the fight. It’s the beginning of the fight. Because after that we have the physical challenges of Amalek, and the Midianites, the Amorites. And we have spiritual challenges and temptations of the calf, the spies, the Midianite women. I mean, you name it. And all this is eventually going to culminate in needing to go into the Land. God could have given us any Land. He could have given us Uganda after Egypt. I mean, for heaven’s sake, we were slaves. Couldn’t we just get a nice empty piece of Land? Like the world was hardly populated. God Himself could certainly find an empty land to give His chosen people. Instead, He sends us to a place that we’re going to have to fight for.

Israel’s Independence Day isn’t just like technically date, letter coding related to the day of the splitting of the sea. It’s actually the spiritual echo of that day. Because redemption isn’t a moment in time. It is a long process. It is something that you fight for. It is something that you’re not just redeemed, but you have to actually enter into a partnership with HaShem. And it’s going to be painful and it’s going to be hard. When we came out of Egypt, 40 years in the desert, we go into Israel. Sometimes there are miracles. Miracles just like we had today in the airport. Sometimes there’s going to be times that you go to Jericho and the walls just fall. And sometimes you lose like in the city of Ai because you’re not spiritually up to the task.

And just like then, so now, in the final redemption, our independence, our splitting of the sea is not the end. It is not the completion. It is the opening cry, like the opening call of that war, calling for us to have the same courage that our forefathers were called to have after they left Egypt. And it’s a process that we don’t know why it’s so hard and we don’t know why it has to be the way it is. But knowing that it is imprinted on the DNA of how redemption works in God’s

will and in God's plan is I think in and of itself something that is of comfort, at least to me. And then, just to finish off, I saw the most interesting thing today.



The Prime Minister just posted this. And I thought, wow, War of Redemption. You know since the beginning of this war, it sort of had an ongoing like identity crisis. Some people called it the War of October 7<sup>th</sup>. Some people called it the War of Simchat Torah. The official army name was the War of Iron Swords or something generic like that. And then I read this, and I was like, “Wow, yes. Did the Prime Minister just call this war the War of Redemption?” Our Prime Minister is not known to be like a very religiously observant man. He doesn't often speak in religious terms. I don't know if he believes in redemption at all in the way that we think about redemption like Mashiach and the Temple.

But you know the sages teach us that when God gives individuals, God gives us as individuals free will. But the hearts of kings, the hearts of leaders are in the hands of God. Just like Pharaoh's heart was in the Hand of God. And so as a representative of the collective consciousness, the collective yearning, the collective soul of Israel, it's like our leader can't help but express this truth that this is not a war of the 7<sup>th</sup> of October and it's not a war of golden iron swords. This is a war for nothing less than the redemption.

And you know, we're not fighting for economic security so we can make more high-tech companies or that we can have a little bit less terrorism. Those are all nice. Those are all important. But our sons and our daughters, our brothers and our sisters, they didn't die for that. We can't settle for anything less than redemption. So with that, I pray that this war indeed fulfills the name that was given to it by Prime Minister of Israel as the War of Redemption, and may we see it speedily in our days. Bye, guys.

Jeremy

Wow, wow, I don't know what to say about how the 7<sup>th</sup> day of Passover corresponds with Israel's Independence Day every year is of course marvelous. And she will be hosting the Women of Valor one hour after this Fellowship. You don't want to miss it. It's your chance to

learn, to interact, to ask questions, to meet up directly with Tehila. She's been preparing for this Women of Valor session a lot. And like always, I'm sure it's going to be brilliant.

And so, now I want to move on to my next partner, and that is Ari Abramowitz. For years, he's introduced me as his commander in the IDF. But recently, as I see him on patrols around the Farm in uniform, he's the commander, and I really couldn't be prouder of him. And because of his military service and life's pressures, he wasn't able to make it here live. But just before the Fellowship, he sent this recording to share with all of you. And so, I know that he wants you to see it, so check this out.

Ari

Shalom my friends. In October of last year, I got a call from my friends in an organization called Regavim. They're a great organization on the front lines in the battle of ideas, sharing the truth of the global war, the jihadist war against the Jews of Judea. They're on the front lines legislatively. I really respected them and I still do. They asked me to agree to do an interview with a very famous documentarian from the BBC. That's right, the BBC, which to put it mildly, is well known for being super anti-Israel and less than ethical in their editing practices. I remember years ago learning this firsthand when I saw how they edited Jeremy in an interview they did with him. But Regavim asked me to do it. And while I didn't understand the scope and the magnitude of the project at the time, or even the reputation of the documentarian, a guy named Louis Theroux, I just said, "Yes," and did the interview which spanned over two days. I had him out here twice.

As a matter of fact, just days after doing the second interview where I had him out to the farm and sat in my home, I received this message from at least ten different people warning anyone who read it, not to interview with this Israel-hating propagandist named Louis Theroux.



That he would take your words out of context, slice you and dice you, and use you for his own nefarious purposes. And you have to understand, in my world people do all sorts of interviews with all sorts of adversarial media outlets – Al Jazeera, RT, CNN, Vice, whatever. But I never received a warning like that about anyone. This guy must be really bad news. I found out a week after the damage was done.

But either way, you know, the truth is that despite the great dangers involved, I think I would have done it anyways. And here's why. Because one way or another, this guy is going to get his interview. His documentary will happen. Many of the heroic, self-sacrificing Jews on the Judean frontier don't even



have WhatsApp on their phones because they don't believe in having smartphones, which in and of itself makes them heroes in my mind. And so these people, simple, holy, honest, who know little of the evil propaganda of people like Louis Theroux will do the interview anyways. And so, my thinking is that while there definitely would be great danger and risk to me personally in being edited to look like a crazy, wild-eyed extremist, with anything that would indicate otherwise, surgically excised with absolute precision...while I know that could happen, the chance that at the same time I would be able to articulate a truth and contribute ideas that the world needs to hear. If there's a chance that I could possibly reflect well on the Jews of Judea and the God of Israel, even if that may mean falling on the sword myself personally, well, that's a risk that I'm willing to take every single day. And I'm glad that I did because in my opinion that's exactly what happened.

While he edited out all the words which would expose the deeper truth of the hearts of love beating within my chest and the chests of the Jews of Judea. A love and beauty that he couldn't possibly have allowed out, he did include things which in his eyes may have made me seem crazy and extremist, but in my eyes are simple truths that the world needed to hear. Here are my parts extracted from the documentary. And obviously, I can't include the entire documentary here. And the propaganda is so advanced that I don't think I'd even want to without sort of going through with you and showing what he's doing. Maybe you should watch the whole thing, I don't know. But you'll never get that hour back, I'll tell you that much. Either way, here are my parts.

(various excerpts, a little disconnected)

Theroux

Do you want to show where we are right now, because I think we're quite deep inside what is called the Palestinian Territories.

Ari

What you call the Palestinian Territories, I call it the heart of Judea. If you say the Palestinian Territories, you're essentially already saying that this right here is going to be a jihadist Palestinian state right in the heart of Israel. Not only in the heart of Israel, we're talking about...

Theroux

Why did you call it jihadist? Why couldn't it just be a Palestinian city and state?

Ari

Ok, to understand the Arab way of thinking that they understand, there's a war. They win the war if they get territory. They lose the war if they lose territory.

Theroux

You could flip that and say, well that's what in a sense what you're doing.

Ari

That's what I aspire to do. That's what I aspire to do.

---

Theroux

We're going to Arugot Farm. Thank you. Are you Ari?

Ari

I am!

Theroux

There you are.

Ari

How are you doing? Good to meet you. Welcome, welcome.

Theroux

Nice to meet you. Louie, Louie.

Ari

Louis, Louie, ok, I don't know.

Theroux

Either one, I don't mind too much.

Ari

Welcome to Judea.

Theroux

How are you doing? You've come armed. We're so friendly.

Ari

I know how it looks. I know, it's not true.

---

Ari

So this is our synagogue, and I remember when I first came here, I wanted to build my house here. And then I learned according to Jewish law you build the synagogue on the highest place, which makes sense. My home was going to be lording over the synagogue? That wouldn't be right. These are the Torah scrolls.

Theroux

Is it weird to have your guns on in here?

Ari

No, my gun is here to protect the nation of Israel from those that seek to harm us.

Theroux

But during a service, would you typically wear them?

Ari

Yes.

Theroux

Isn't that dangerous?

Ari

It is until it's not. Thank God, never had any issues of infiltrations here. And I think it's because they know that we're ready for it.

Theroux

How old were you when you came to Israel? When you moved here?

Ari

I think I was 16. I came here after High School to study Torah. It was supposed to be a few months. It's called the GAP year program. When you breathe the air, when you taste, when you feel mission and passion and life, you can't go back.

---

Ari

This is where I choose to come and pray with the Creator of Heaven and Earth. I think this is the most beautiful place in the world. Right here.

Theroux

Where is the nearest Palestinian town?

Ari

I'm so uncomfortable using the word Palestinian. Because I don't think that it exists.

Theroux

You don't think that they really exist?

Ari

I don't think that they exist as a real nation with a real claim to this Land.

Theroux

What are they then?

Ari

They are Arabs.

Theroux

With a connection to this Land?

Ari

Yes, they have a connection to it. It's nowhere near the depth and...I mean we were in this Land, planting vineyards before Mohammed was in the 3<sup>rd</sup> grade.

Theroux

Is that a settlement there?

Ari

That is a Jewish settlement called Bnei Kedem, which means facing the east. Face to the east.

Theroux

Would that be considered legal under Israeli law?

Ari

I don't know

Theroux

You don't really care.

Ari

I don't care at all. At all, I don't care at all.

Theroux

Why don't you care?

Ari

This Land here in the heart of Judea, there are some things that transcend the whims of legislation. And this is one of those things.

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Theroux

It was true that some settlers I met support that the deportation of Palestinians who won't submit to Jewish authority. One of them was Ari, the Texan, born and raised in Houston, now residing deep inside the occupied West Bank.

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Ari

Good to see you

Theroux

Good to see you. How are you?

Ari

A little under the weather.

Theroux

I'm sorry to hear that. Thank you for having us back.

---

Theroux

Hoping to understand a little better, I've returned to see him again.

---

Ari

Ok, we're ready for the coffee. I really hope I didn't...

Theroux

I never know if you wear those guns just for effect.

Ari

I don't know what effect I'm looking for. Do I want to look more militant? No, I'm not wearing them just for effect. You want to sit down?

Theroux

We've talked a lot about how you see the importance of Jewish presence in what was termed the biblical Land of Israel. Are you saying that you see Israel as playing a role for modeling in a new kind of nationalism? Is that right?

Ari

I think all of what's happening in the world right now is leading us as a nation to open our eyes to who we are. We are the tip of the spear, fighting the battles of America and defending the entire Western world. And not just the Western world, anyone who wants any semblance of liberty and freedom in their lives.

Theroux

Nevertheless, there are millions of people, up and down the area, Arabs, Muslims, who aren't living free. They're enclosed without the same rights, without national self-determination, and in many respects, feeling besieged. And I just wonder, do you see that?

Ari

I don't have tremendous compassion for a society that has an unquenchable, genocidal, theological blood-lust. It's like a death cult.

Theroux

You see it as a danger with that characterization of Palestinians, you define them as eliminationists and hateful and genocidal.

Ari

Yes, I used the words, death-cult, also.

Theroux

Death-cult. But that permits you to almost create a mirror image of that. You say, "If they wouldn't do that to us, then we need to do that to them."

Ari

I think that when you're living amongst people who have perpetually proven, not only by word, but by deed that they want your blood spilt in the streets, that they want to murder your children, that they want to slay all of you, kill all of you in the most horrific, genocidal way, that all of the polls showed after October 7<sup>th</sup> that these people who you continuously call the Palestinian people, that I reject the very premise that they are actually a real nation, for a lot of reasons.

Theroux

But the millions of people who have nothing to do with October 7<sup>th</sup>, who actually just would like to live free, full lives.

Ari

If that's really what they wanted, they would have had it a long time ago. They want to wipe Israel off the map. They want every last Jew dead.

Theroux

So what's the answer?

Ari

The answer is for us to declare sovereignty over all of Judea and Samaria. And all of the Land of Israel. And Gaza. And to settle Gaza and all of Judea and Samaria with Jews in the Land of Israel.

Theroux

Did the question annoy you?

Ari

Annoy me? I hear it so often. And it feels like it's being addressed again and again and again, even if the entire world is pointing accusing fingers and gnashing their teeth in rage and anger. We know the righteousness and truth of our cause, even if we stand alone. That's what it means to be a Hebrew, that's what it means to be a Jew. If we know the truth of our cause, that's all we need.

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Theroux

For Ari it is clear that nothing is greater than the Word of God. And that Word has led him to believe that it is the Divine right of the Jewish people to settle and rule this Land.



Theroux

See you later.

Ari

God should bless and protect you. Amen.

---

Theroux

The Bible was as he saw it, a Land deed to the West Bank.

(end of excerpts)

Ari

Friends, as we know, there's no such thing as a coincidence. And I don't believe that it's a coincidence that the documentary was released during the Torah portion of Tazria/Metzora. Because this double portion dives deep into the mysterious affliction of Tzar'rat which is often misunderstood as the physical disease of leprosy, but really is a physical manifestation of the spiritual consequence of lashon harah, of evil speech. The Torah tells us that when someone speaks lashon harah, they're not just punished with leprosy. They're exiled from the camp. They lose their place within the community. Why? Because slander isn't just a personal sin. It's a national wound. It tears at the fabric of unity. It infects us with suspicion and distrust and false narratives.

But here's the striking part. This spiritual affliction isn't about the person being slandered. It's not their skin that turns white. It's the slanderer's skin that's affected. The punishment isn't physical retribution. It's revelation. The rot on the inside becomes visible on the outside. Having been on the inside and knowing what I said during those three plus hours together, I know the degree of deception and dishonesty in his piece. With my own eyes, I witnessed his intention of demonizing and villainizing the settlers while championing and lionizing the so-called Palestinian...all peace activists in the documentary.

Louie didn't throw stones, he used a camera. But the effect was the same. He projected fear instead of faith, division instead of depth, cynicism instead of context, hatred instead of love. This week's parsha reminds us that slander is not always loud. Sometimes it wears a smile. Sometimes it hides behind a polished British accent and a clever edit. But HaShem sees through the façade. And in the end, emet, truth rises. Let us not be discouraged when we're misrepresented. Let us not grow bitter when the world misjudges Zionists and settlers or

believers. Let the Cohen that is examining the skin, right? Like him, we too must patiently reveal what is pure and what is not. As the prophet Isaiah said in chapter 54:

No weapon formed against you shall succeed, And every tongue that rises against you in judgement - you shall defeat. Such is the heritage of God's servants, Such their triumph through Me —declares God.

-Isaiah 54:17

My friends, may we never be afraid to speak truth from Zion, even when the world distorts our words. May we stand tall, not with arrogance, but with rooted humility, knowing that the Land of Israel is calling her children home. Not to be silent, but to shine.

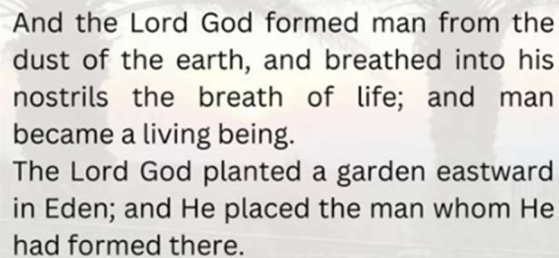
For me, the whole thing was worth it for those last words Louie spoke about me after we said goodbye. For while he may have meant them for evil, in my heart there's simply no greater compliment than saying, "For Ari, it is clear that nothing is greater than the Word of God." While he meant it for evil, the truth is that he has given me what to live up to. Because that indeed is my greatest aspiration. I bless myself and all of us that we should all live up to those words. My friends, a day of great redemption is coming, a day of revelation when the whole world will know the truth. But until that day comes, I bless us that we should be living, breathing vessels of that truth. And even if the whole world is against us, we can have strength in our hearts and peace in our souls, knowing that we walk in the shadow of the God of Israel, speaking words of light and truth to all.

Jeremy

Wow, Ari that was excellent. That was absolutely beautiful. And you know the people there, they call Israel our homeland. In Hebrew, homeland is moledit. It's the place where you were born. But in truth, the nation of Israel wasn't born in the Land of Israel. It was born at the Exodus of Egypt at the Red Sea. When we left Egypt and we were called to fulfill our mission by entering in to the Promised Land.

And in that way, Israel shouldn't be called our homeland, it should be called our destiny Land and the Land where we can fulfill our mission. And if God's kingdom, the Land of Israel, represents the Garden of Eden on earth, I think it's beautiful that Adam wasn't created in the Garden of Eden, either. He was created outside of the Garden and then placed in the Garden.

Genesis chapter 2, verses 7 and 8:



And the Lord God formed man from the dust of the earth, and breathed into his nostrils the breath of life; and man became a living being.  
The Lord God planted a garden eastward in Eden; and He placed the man whom He had formed there.

-Genesis 2:7-8

And so, that's what we're trying to do in the Land of Israel. Against all odds, we are trying to restore the Garden of Eden in the world to create a place so beautiful, a society so good where God will choose to restore His Presence in this Land will dwell among us again. That is our blessing and that can only be done with emunah.

And so, I don't have enough time to go into my insights into emunah. We're going to have to wait until next week. But I have released a new course on the Land of Israel network at [thelandofisrael.com](http://thelandofisrael.com) called the Ancient Judean Way to Live with Biblical Faith. Because Abraham didn't have a religion, neither did Isaac. The prophets of Israel inside the times of the Temple, it wasn't the Judaism that we know today. And all of Western religions were created after the destruction of the Temple.

And now, as we're coming closer to that great day, we have to go all the way back to what it is to live with biblical faith. So, you can of course check that out on [thelandofisrael.com](http://thelandofisrael.com). And thank you all for those that have already registered. I want to bless you from this place. That as we are still at war, we are so grateful for another Independence Day and able to see God's Hand everywhere in this Land. From saving Ben Gurion airport from a massive missile, from knocking down our enemies in Syria, in Lebanon, in the Chezbollah. We can see that God is at work. But may He give us the strength and the courage to continue this journey toward redemption to fulfill our mission in our destiny Land. May you be blessed from this place.

Aaronic blessing (Hebrew)

May God bless you and protect you. May God illuminate His light upon you and be gracious to you. May God lift His light and countenance upon you and grace you with shalom.

Thank you, my friends. I will see you again next week and we will definitely be in touch. All your emails and all your WhatsApp's are always welcome. And I hope that we're able to continue the conversation with my new course, the Ancient Judean Way to Live with Biblical Faith.