

Session 226
Emor - Israel Will Stand Alone... Victoriously
18 May 2025
<https://www.youtube.com/watch?v=F1fujeEEjll>

Jeremy

As I'm watching these slide shows, as I live in Israel, I know all the stories, but tears come to my eyes every time we watch the slide shows, kind of recapping the week in Israel before. They're so meaningful, they're so touching, there is such a spiritual, emotional roller-coaster that we go through in Israel, that once a week, taking the time and then looking at the release of the Edan Alexander, watching these kids run for their lives, little kids just learning how to live with missiles and rockets falling on them. It's just...life in Israel is so different right now. It's the strangest of all times. And I'm just so happy to see all of your faces here. I can't tell you how happy it makes me. Our Fellowship is growing and evolving.

And in some ways, I feel as though our Fellowship is being prepared for the days ahead. One day, very soon, the world will just marvel at the pioneers who first went out into the unknown and starting to build this global community that essentially is a House of Prayer for all Nations. Because the day that the House of Prayer for all Nations is going to be built in Jerusalem, is sooner than we could have ever imagined years ago. We can just feel it in the air. In Israel you can just feel something is in the air, something is coming. The winds of change are blowing. Israel has never been through such a long-lasting war. And massive movements are happening around the Middle East. Some are good, some are worrisome, but what is undeniable is that what's been up until now, will not be what's coming up in the future.

And it says several times, "Israel's destiny is to stand alone." And alone we will be victorious. And with all of you, together, we stand alone in the most unique of all ways. We stand alone not just as the Jewish people in Israel, but we stand alone with the believers in the God of Abraham, Isaac, and Jacob, the real children of God are slowly but surely all coming together. And with that, I want to start off this Fellowship with a prayer.

HaShem, Avinu Shabashamayim, Our Father in Heaven, Master of all Creation, look down upon this Fellowship with *chen* and *chesed*, with favor and compassion. We have gathered from across the world, different languages, different lands, with one heart, drawn together by Your light and Your promise to Israel. You have moved something within us, You have stirred our souls, pulled us from the four corners of the earth and planted within us a longing for Zion, a longing for truth, and a longing for You. And as we enter into this new season in Israel, a time

just pregnant with hope and challenge, we call upon You. Prepare us, strengthen us, give us courage. We know that redemption is not passive. It demands transformation, courage, and faith. We ask for emunah, to walk through this uncertainty. We ask for gevurah, to stand strong in the face of this storm. And we ask for chesed, to love one another through all of it. That the Torah we learn together, the prayers we raise together, and the unity we build together each week become like an ark, holding us, lifting us and carrying us through the rising waters of our time. Help us reflect Your light, the light of Israel into the world. Not only for our glory, but for Yours. Let our lives become vessels that prepare the world for what's coming, for the great return of Your Presence to Zion, and the fulfillment of Your promises. Bless every single member of this Fellowship. Bless their homes, bless their families, bless their journeys, bless their loved ones. May they be pillars of strength and emunah in their homes and their communities, may their light draw others closer to You. And may we all merit to witness the day when Your Name is one and Jerusalem is a praise among all nations. Amen.

All right my friends, so I want to just before we get deep into the Torah, I want to just recap what's happened since we've last met. President Donald Trump is making waves around the Middle East. He flew directly over Israel, kind of ignoring us, and went straight to Saudi Arabia, and then Qatar. He secured investment agreements for America over one trillion dollars, with Saudi Arabia, Qatar, the United Arab Emirates, including a \$600 billion dollar pledge from Saudi Arabia, a \$200 billion dollar Boeing jet deal with Qatar, and a \$200 billion dollar in commercial deals with the United Arab Emirates. Specific agreements include \$142 billion dollar defense partnership with Saudi Arabia, preparing for Iran, a \$10 billion dollar semi-conductor project with the Saudi AI company, Humane, and the UAE promised to invest \$4 billion dollars in Oklahoma in an aluminum smelter.

Now, I don't know what to say. Those numbers are so big. When Netanyahu met Trump, he gave him a present. He gave him a gold-plated beeper as a gift, a reminder to the beeper operation that wiped off Chezbollah, trying to impress Trump. Qatar gave Trump a \$400 million dollar plane. A gold-plated beeper versus a \$400 million dollar plane. That is the story right there. With the eyes of a business man, with dollars and investment opportunities, it makes sense to fly right over Israel and go directly to Qatar. Trump is a deal maker, he's not a diplomat. Israel was simply ignored this trip. Trump wasn't here for Israel, he was here in the Middle East for America, as he should be.

And in the eyes of rationality, it's in America's interest to make good with the Arab countries who align against Iran, and are interested in doing business with America. And Trump, he's not a traditional Bible-believing Christian. He's a business man, and a deal-maker, and that's exactly what he's doing. And there's an idea that Esav, who is a developer, who is red-head, who is a

fast-food loving, immediate gratification Western world represented by Donald Trump and Yishmael, the Arab world will join forces in the end of days and unite against Israel. Now I'm not saying, God-forbid, that America is siding with the jihad, against Israel, but Israel was totally left out of this trip and Trump is closing deals.

But here is my analysis of the situation. In Israel, there's an idea called the concepsia, the conception. Israel was living under this paradigm, this delusion, a concept, a way of seeing the world they imagined was true, but turned out on October 7th to be the exact opposite of the truth. They were living in a delusion that they were sure was reality. And what was the concept in delusion that Israel deluded itself into thinking and believing? After Oslo, Israel's secular elite and the security establishment of Israel and the courts and the bureaucracy that runs this country, in their hearts really believed in a two-state solution. Israel believed that Gaza was a pilot, a pilot Arab state for the future two-state solution. It was like a test-run.

Israel will disengage from Gaza. Israel and the world will invest billions of dollars to build up Gaza, develop and help Gaza progress, and eventually, they'll come around and they'll join Israel as neighbors in the neighborhood and everything will just go back to normal. Israel thought the Chamas leadership were corrupt, they knew the Chamas leadership were corrupt, but they couldn't recognize their evil. They knew they were taking billions of dollars and funneling it into their own bank accounts. They thought, ok, they're corrupt, they're greedy, they're taking money, they thought that was it. Secular Israel believed the Chamas abandoned their ideology for comfort and riches.

I say secular Israel because religious Israel knows that even if you make a lot of money, you don't go around breaking Shabbat, you have integrity, you have values, you have what you believe in. You have God in your life. Religious Jews understand the Chamas intuitively much more than secular Jews. The fake world view that Israel's secular leadership held...keep the money flowing into Gaza, keep the Chamas quiet and eventually the Gazans will be quiet and eventually they'll just come around. Israel had no idea, they didn't conceive that the Gazan leadership was not only corrupt, but they remained deeply ideological and religiously committed to death and war with Israel. The money went to enrich themselves and then the rest of the money went to building the most elaborate tunnel network in world history to destroy Israel and kidnap Jews. The Gazans never even considered joining Israel as neighbors. And their efforts either went to making themselves rich or to destroying Israel. Every map in Gaza, in every home and in every school shows all of Israel as a part of an Arab caliphate, not as a two-state solution where the Jews have one state and the Arabs have another state. They just wanted the annihilation of Israel.

And Israel lived in this concepsia, in this concept that they deluded themselves.

And I'll tell you what I see right now. President Trump is falling into the exact same concept, that Israel fell into before October 7th. After meeting with Saudi Arabia, he met with Qatar, who is a known sponsor of the Chamas. The Chamas leadership, outside of Gaza, were headquartered in Qatar. Al Jazeera, the news outlet that was set up among the Chamas, a terrorist during October 7th, they're headquartered in Qatar. All of the college protests in America, those same colleges were funding ideologically by Qatar. They're not businessmen alone, they have a real ideology that's not about to change. And Trump is making deals with them like they're business associates.

But the concept that they are driven by business alone is just a mistake. And Trump is going to wake up to that mistake sooner or later. But it's not just Qatar. Trump met with the new head of Syria, Julani. Trump lifted American sanctions from Syria and called the new leader strong and attractive. He lifted sanctions from Syria before receiving anything in return. And I just want you to watch. Here's a short interview with the new head of Syria, Julani, a former fighter and commander in Al Qaeda. Check this out.



Interviewer

What did you think and feel on 9/11 at the time?

Julani

Anyone who lived in the Islamic or Arab world at the time who tells you he wasn't happy about it would be lying.

Jeremy

Did you guys hear that? I just clipped it out so you would just understand the essence of the interview. He celebrated 9/11 and he said that every Muslim that's a real Muslim, in their heart of hearts, of course they celebrated 9/11. He's just revealing what's really in his heart. And so, lifting sanctions, from a man who fought...and a commander for Al Qaeda, celebrated 9/11, he celebrated October 7th, he's not going to change his conviction.

Trump is a business man so he's looking at everyone in the Middle East like they're businessmen, too. But just like Israel thought the Chamas leadership were only interested in money and comfort, Trump is making the same mistake with the heads of these jihadist movements. And why is Trump making this mistake? It's the same answer as to why did Israel make the mistake regarding the Chamas. Israel's left-wing, secular military security

establishment saw in the Chamas what they have inside themselves. They projected themselves on the Chamas. The secular elites in Israel, they left the ideology of Zionism and Judaism a long time ago. And now, they're looking for cushy jobs and honor and power. And they assumed the Chamas was just like them. Trump, he wrote the art of the deal. He's making a deal and he's assuming Qatar and the former commander of Al Qaeda want to do business, too. He's going to discover the person who celebrated 9/11 and October 7th, is the same person today. And he was motivated with a mission when he came to power in Syria. And that his religious ideology hasn't changed.

And that's why the voices of religious people that can understand religious ideology, have to be voiced or else they'll be not such religious people dealing with a different mindset, a different world view. And right now, there's really only one answer for Israel. And it better come quickly and grow and Israel better start acting like the nation it was chosen to be.

I've never seen this before, but this week I saw two non-Jews who I very much respect, talk about prophecy in the Bible, and assume that it's the truth of what is supposed to happen in the world. It was spoken in the latest Jordan Peterson podcast with Douglas Murray. I cut out the clip because I wanted to share it with you. It's really mind-blowing. I would encourage you to watch the whole interview, but the very end of the interview is really mind-blowing. I mean, when you see what's in the heart of good people, it's just waiting to come out. Everyone in their hearts is waiting for prophecy to unfold and waiting for Israel to finally step up as a leader in the world. Check this out.

Video (<https://www.youtube.com/watch?v=lyNHvGEJrpY>)



Douglas Murray

I was talking the other day with a friend, a biblical scholar, and he said, "You know that famous quote on the walls of the UN, the quote from Isaiah, 'And He shall judge among the nations and shall rebuke many people, and they'll shall beat their swords into plowshares and their spears into pruning hooks.

Nations shall not lift up sword against nation, neither shall they learn war anymore.'" Now that's magnificent sentiment of course. Who wouldn't want to follow it? But the thing that I just realized is, look at what comes before it. "Let us go up to the mountain of the Lord, to the House of the God of Jacob, and He will teach us of His ways, and we will walk in His paths. For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem."

Jordan Peterson

Right, that's called a precondition, Douglas.

Douglas

You don't get the idea of a war being no more or peace breaking out among nations UNLESS the word goes out from Jerusalem. You can have one, but you can't have it without the other.

Jordan

That's right. (end of video)

Jeremy

That's right. The precondition of world peace is that the Torah go forth from Zion and the word of God from Jerusalem. Look at these marvelous minds. They're not bible-thumping, believing, religious...but that's what's coming out of them. They're seeing the truth of the Bible, the proof of the truth of Messianic prophecy, of how we are going to enter into this new stage, is entirely dependent upon Israel actually bringing the truth to the world. That was the last part and really the summation of their podcast conversation together. It just climaxed with biblical prophecy and both of them saying, "Listen, we're just waiting for Israel. We're waiting for Israel to bring world peace because only it will come when the Torah goes forth from Zion and the Word of God from Jerusalem." Everyone knows, everyone is waiting for Israel to finally step into its role and be a light unto the nations.

And I was just thinking about the Fellowship, that's exactly what we're doing together here. We come here every Sunday and broadcast the Torah in a language that anyone from any nation, any background can understand. And there are people here from Germany and Holland and America and South America and Australia and New Zealand. The whole world is here in a nutshell. And every week, we're connecting the world events and learning together and seeing how God's plan is unfolding for all of humanity. The Torah from Zion and the Word of God from Jerusalem. We're like the pioneers of exactly what needs to happen in this stage in prophecy.

And that's what we are all about. Exemplifying for the world to see. Israel cannot compare or compete with Qatari or Arabian money. A gold-plated beeper versus a brand new 747 plane worth \$400 million dollars. It's like that's what the competition looks like. It's like Israel can't compete. But we can compete with being the chosen people to spread the truth of morality and godliness in the world.

And with that, I want to invite a godly friend of mine, to share some Torah with us, because this Friday was one of the most beautiful events I've been to. Because you know, hard times will come. Happy times, smachot, when there's just like a family celebration, you got to make

those. But this Friday was really beautiful, and I would love to invite Ari to not only share some Torah, but really share some beauty with all of you. So check this out.

Ari

Shalom my friends, can you hear me? Give me a thumbs up. Oh...good to see, good to see you. Yeah, it was fun, it was fun, it was really, really special. And you know, this week, we read Parashat Emor, which is filled with laws and boundaries and sanctity and the standards for the Cohanim, the priests, the appointed times of HaShem, the Moedim, and the call to live lives of holiness.

But this past Friday, right before we read the Torah portion was Lag B'Omer, the 33rd day of the Omer. We could do a whole Fellowship just about that. But one of the things that happens on this special day in Israel is that when three-year-olds, they traditionally get their first haircut on that day. Because as you know, we don't cut our hair, we don't shave, nothing between the beginning of the Omer after Passover, and the 33rd day of the Omer. So there's a lot of saved up, so if you turn three, pretty much during that time, you wait until Lag B'Omer. And it's called an upsherin, or chalaka. Who here has been to an upsherin or chalaka? Not a lot of hands going up. Well, I hope we can change that. I've got Mordecai Shimshon coming up, my little baby boy, a couple of years from now, you should all come and join. Please God, it will be in the courtyard of the Holy Temple.

But anyways, so Shiloh turned three last week on the 25th day of the Omer. And so this was his day and so Friday we gathered by our Synagogue on the top of the mountain at the Farm in the Judean frontier in these rolling hills of Judea where King David composed the Psalms of Israel, so many of them. And it was just something that felt sort of small, but also cosmic. It was Shiloh's upsherin.

And unbelievably, or believably, it was really connected so strongly to this week's Torah portion. And you know, it's not ancient or abstract, it's alive and it's right here, it's in our children. But geographical circumstances, you weren't all able to be there with us, so I wanted to share this speech that I gave at his upsherin and a few pictures also so you can sort of see what it was.

Video

Ari



Ok, for those of you who have been on our journey with us, you know that baruch HaShem, we have been blessed to have so many smachot, just above and beyond, we've had two brit milas, we had a shalom bayit, birthdays, every day. Every day is just a simcha beyond imagination. And for those of you who've been there, you know I tend to wax poetic, to do a spiritual deep dive to just talk and talk and talk...but I was telling Shaena last night, I don't know if it's the first time in my life I feel like I just reached a breaking point. You know, that I have...there are no words that can possibly do justice to how happy I am and how grateful I am. My heart is

bursting forth beyond expression.

I was actually...I had this primal urge, visceral primal urge to go to Yerushalyim and to go to the Beit HaMikdash, and to just offer a zevach todah (Thanksgiving offering) to HaShem. That's all that could possibly express it, is a zevach todah to HaShem. But we're not there yet, we're not there yet. There's still an abomination of uncircumcised Philistines on the Har Habayit, we're not there yet. But they are not all...I ChatGPT'd it, Eugene, they're not. Anyways, so we're not there yet, but if you go to Shiloh Netzach and he's playing with magnet tiles, he's building something, you say, "What are you building?" He will tell you the Beit HaMikdash. I'm building the Beit HaMikdash. That is what Shiloh Netzach, his essence is about geulah, it's about bringing the Beit HaMikdash.

Just the other day, I took Shiloh and I went to breakfast at Lechem Talmid in Kfar Zion. And it was the most transcendent moment of my life. Sitting down at breakfast with my little boy, we weren't talking about anything of consequence. Big truck...big trucks...you like big trucks? What kind of big truck? I like this big truck. And it was just the greatest moment of my life. And you're looking at a Jew right now that has tasted real geulah, really, literally I have tasted and experienced geulah in my life. And Shiloh Netzach is a big part of it. When I see a smile on the face, on the face of Dvash or Shiloh saying Shema or Mordecai Shimshon runs up and gives me a hug or I get to be with my wife, Shaena, I have a life of geulah.

And so, there's so many people to thank. I want to thank my father who's in shamayim, but he's with us right now, and I wish he was here with us in person. My mother, my sisters, my family, they've been with us, they've been with me on my journey, seeing all of the face-plants and all of the pain, all of the pain, but it's all been for this geulah. Because what's the difference between yeshua and geulah? Yeshua is like, "HaShem, help us," and HaShem helps us. Geulah is when we're able to look back and see all of the pain and all of the tears, why they were all necessary to bring us to this moment. And that's what I'm experiencing, it's true geulah.

And another person I wanted to thank, it's like there's so many to thank, but who comes to mind? Rav Judah Mashel, that's the truth. I wanted to thank Rav Judah because I haven't shared this with anyone before, I don't think even Shaena, it's good that she's not listening. But the day of our wedding, right before the wedding, I was scared, like really, really scared. And those that know my journey, there's reason to be scared. Ok, I was very scared. But Rav Judah pulled me over and I shared with him my fears. I was like, "I don't know if I can unscare," and he really talked me down. Something about the meraglim, I don't know, I don't remember what you said, but it was beautiful. And clearly, it really took the fear out of my heart. And he prevented me from making what would have been the worst decision of my life, which has been filled with bad decisions. But the worst decision of my life would have been not to marry Shaena. Because she is the best decision of my life. And she is the source of my happiness and my joy. And she's brought me Dvash and Shiloh and Mordecai Shimshon and just love and simcha every day. Every day, I couldn't be any happier.

And then the next day is the sum total of all the happiness of my life, including that day. I'm not exaggerating. Like you can ask her, she's already like, "Oh, it's Ari just crying again, he's crying again." That's like me.



Anyways, I want to bless my boy Shiloh Netzach, I want to bless him that...we're giving him into HaShem's service now. He's in HaShem's service now. And his legs should run towards mitzvot, his hands should do chesed, his peyot, beautiful peyot, bizrat HaShem would tie him to eretz Yisrael, to am Yisrael, to Torat eretz Yisrael.

(Aaronic blessing over Shiloh Netzach)

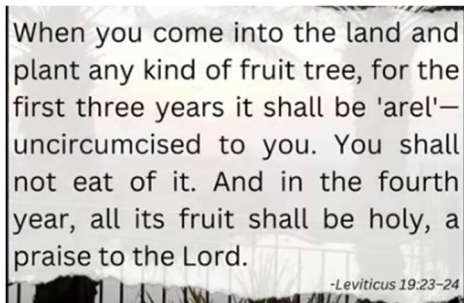


(end of video)

Ari

Ok, that was my first time seeing that speech, that was something to watch that. I included some of the pictures afterwards, just to let you know sort of what happens in this min chag of the upsherin in this sort of ritual that we do. They bring all of the Hebrew letters before the little boy and put honey on each and every single one of them. And so he doesn't OD on sugar, he just takes the honey from the aleph, the first letter. Honey from the mem which is the middle letter, honey from the taf, which is the last letter, which spells emet, truth. And so, the letters of the Torah, the words of the Torah should always be sweet in his mouth. And then everybody comes and gets to take a little snip, cut a little piece of his hair off, and then we went to an actual barber, and I showed you that picture at the end of what he looked like. I can't get over looking at him, Shaena and I are both looking at him and we just can't believe it. He's like just a little delicious, little Judean boy.

And you know on last week's Fellowship, someone, I don't remember who, it may have been Luci, she asked about the first three years of the tree's life. Well, this week's Torah portion speaks exactly to that and really connects it to my little boy's Shiloh the upsherin, it's in Leviticus 19. It speaks of the tree and it says:

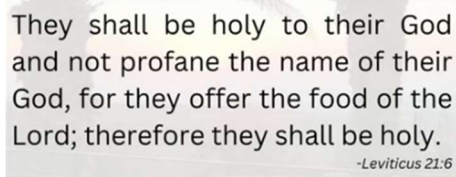


When you come into the land and plant any kind of fruit tree, for the first three years it shall be 'arel'—uncircumcised to you. You shall not eat of it. And in the fourth year, all its fruit shall be holy, a praise to the Lord.

-Leviticus 19:23-24

So our sages teach that this doesn't just refer to trees. It refers to our children. For three years a child is wild and beautiful and just sort of free and taking in the world like roots drinking from water. But on his third birthday, the shaping begins. Not to tame him or to restrict him, but to begin sort of navigating him. Elevating the fruit, to transform the wilderness into holiness. That's what an upsherin is, it's not just a haircut, but a moment when we declare, "This child was ready to begin giving back." He's beginning his life of service to HaShem.

And it's not by chance that this week's portion refers to the Cohanim, the priests who represent the pinnacle of human sanctity. It says:



They shall be holy to their God and not profane the name of their God, for they offer the food of the Lord; therefore they shall be holy.

-Leviticus 21:6

Just as the Cohanim are set apart for service, we were setting Shiloh apart. Again, not separating him from life, but infusing life with meaning. Making the ordinary holy.

And we leave the peyot, the sidelocks uncut, just as the Torah commands:

Do not round off the corners of your head, and do not destroy the edge of your beard.

-Leviticus 19:27

Why do we keep the peyot, the sidelocks? I mean if you're like me, we have it right here, there's a bone right here we don't ever cut beneath that, but many Jews, especially when they're young, little boys like

Shiloh, but many their whole lives, they just let the edges grow wild. Right? So why do we do that? Why do we let the edges grow wild while we shave the rest? Because as my father would always say, "We're not here to blend in, we're not here to blend in."

The Sefer HaChinok, the Book of Education where it goes through the different commandments of the Torah and explains that this commandment came to separate us from the ways of the idolatrous nations. In ancient times, pagan priests would shave the sides of their head in a display of conformity and submission to their gods. And so we do the opposite, we let the edges grow as a declaration that we are different. We are a nation with a mission, and the holy Kli Haker, he adds that the peyot framed the head, the place of thought. We're commanded to leave these edges unshorn, to symbolize that even our thinking is not to be completely tamed by the world. There must always be room for the radical holiness and freeness of thought that is demanded to be a Jew. In a world that demands that we conform, the peyot reminds us of something else. That we stand apart, we stand for something. And at three years old, that message has begun, please God, to take root in Shiloh.

And this week's Parshah, Emor, just gives us a roadmap to holiness. The laws of the Cohanim, the calendar of God's appointed times, the call to sanctity itself. It's a portion that says:

You shall sanctify him [the Kohen], for he offers the food of your God; he shall be holy to you.

-Leviticus 21:8

Just think about what this means, we just said it before. He offers the fruit, he shall be holy to you. This isn't just about priests, we're an am Cohanim, we're a nation of priests, it's about all of us. About raising children who know that they are bearers of

holiness, and sending a message with every strand of hair that we leave untouched, that we are not here to fit in. We are here to light up the darkness.

Rav Kook once wrote that the greatest sin of the Jews is forgetting who he is. And so, today, that's what we're doing. When we left those peyot, we carved memory into Shiloh's appearance. His little peyot are not fashion, they are nissim, they're like flags, they're fringes of the tallit, testifying to something eternal, that we are the sons of Avraham. We carry the fire of Sinai, and we were not made to be small and to blend in. The parsha tells us:

Speak to the children of Israel and say to them: These are the appointed festivals of the Lord, holy convocations which you shall proclaim in their season.

-Leviticus 23:2

And it's in the context of sacred times that we placed Shiloh's upsherin. His third birthday became his first entrance into sacred time. And now he begins to say the Shema and to wear tzit tzit, and to experience mitzvot, not just as things are happening around him, but within him. And so, the parsha, it lays before us the blueprint for a life of holiness. For a holy people, a holy time, and holy boundaries.

And we found ourselves living that Torah in real time, Shiloh's upsherin. It wasn't just a celebration, it was a declaration that holiness is not a relic of the past or the domain of just the priest, it's alive in our homes, in our children, and in the messy beauty of the growing curls and the peyot on the sides of Shiloh's head as he whispers the Shema. So this week, the Torah stepped out of the scroll and into our lives reminding us that the call to sanctity begins when we're young and it begins right now. And as we cut his hair, we planted something deeper – the roots of his identity and his mission and of belonging. As Shiloh took his first steps into a world of mitzvot, he carried with him not just the joy of childhood, but really the beginning of destiny.

And so, may we all merit to raise children and to become people whose lives are a sanctification of the Name of HaShem in the world. Amen, my friends, thank you. And I mean it when I say that you have to come to Mordecai Shimshon's upsherin. It's an official invitation to all of you. Back to you, Jeremy.

Jeremy

Yeah, thank you so much, Ari. I just love the fact that, we didn't share that on anyone's social media, or on Facebook, but with our Fellowship. If they can't be there in person, then we get to share every Sunday and let them be a part of a very private, kind of personal experience. Because all of you are like an extended family to us. And so, it really was so marvelous, especially because Ari's been waiting his whole life to have kids, and then all of a sudden...one, two, three, and now everything is just so joyous and so wonderful. It's just every simcha is really just filled with so much happiness.

And so, I think what makes this upsherin, this halaka so beautiful was that it really was holy and I think that that's the answer. You know, I've been watching a lot of debates about Israel from the new WOKE right. They're like the anti-Israel within the conservative right-wing. And I'm just wondering what they're saying. And I think that all of us, the answer to them, is when you shift the conversation to the holy. Shift the conversation to the theological. We have to start

talking about God, we have to start talking about the Bible, we have to start talking about good and evil because then the WOKE right will really just disintegrate. This is just so deep.

Israel is contending with nothing less than the forces of evil. The Chamas and the Gazan's culture that was fostered by the Chamas's leadership for about 20 years has become a society that worships death. October 7th wasn't a war for territory or natural resources or trying to expand, like every other war in the world's history. It was a war against the Jewish people.

And there was one recording that I heard of a Gazan boy who broke into Israel on October 7th, called his parents, with so much excitement and happiness and pride. He says, "Mom, dad, I killed 10 Jews with my own hands," filled with pride, "Do you want to see the video?" And just like absolute evil.

And we need to speak in the language of good and evil. And in order to do that, let's just go all the way back right now and take a deep dive into the book of Genesis, the foundational story of the entire Torah. Adam was brought into the Garden, he and Eve are told, "You can really do whatever you want. You're free EXCEPT one thing. Do not break the one most primary, foundational rule. Do not eat of the Tree of Knowledge of Good and Evil."

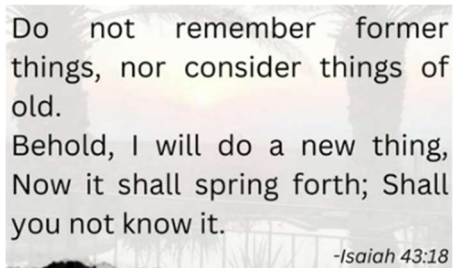
And I think a good way to understand that, is do not disrupt the moral code and fabric of reality of creation. There is an objective – good and evil. And it's not for you to judge internally. It's as if you can influence it, you can shape it, you can decide what is good, what is evil. Eating from the tree is another way of saying that you want the power, the knowledge and the ability to decide what's right and what's wrong. What is good, what is evil. Don't eat of that fruit. That's objective truth, outside of Adam and Eve. Keep it outside.

And that's why the forces of evil attack the Jewish people as they're returning to the Land of Israel. Amalek is the first nation to attack Israel after leaving Egypt, and on their way because Israel's return to Israel is a restoration of the Garden. And once again, putting evil and good in their proper places. And eventually, in the Land, good has to overcome the evil. And that's really the only way to understand the depths of October 7th. Absolute violence and evil against the most defenseless and peace-loving people in the country. The massacre was recorded with Go-Pro cameras and broadcast with pride and joy to the world. It was a celebration of death and violence and evil. And it was an assault on the very existence of a moral order.

Because they came in the name of their god. That's evil's greatest victory, to convince the world there is no objective evil, there's no objective god. They have their god, they have their god, they have their good, their good is their evil. It's just how you see it. You have the power to

know and decide the truth about good and evil. It's all about how you feel. You might be born a boy, but if you feel like a girl, you're a girl. There is no truth, there is nothing objective about anything in the world. That's why the WOKE left and the Chamas march together against Israel. Because it's really the same root, evil.

And if Israel is the Land of our destiny, obviously, good has to overcome evil. We must rid evil from the Land and build a society that's so beautiful and so worthy that God, Himself will choose to restore His Presence and dwell among us here in Jerusalem. But for that, we're going to have to go to war with evil, itself. And that is going to take a lot of faith. And it's going to take a new kind of faith. Isaiah 43, verse 18 says it beautifully:



Do not remember former things, nor consider things of old.
Behold, I will do a new thing,
Now it shall spring forth; Shall you not know it.

-Isaiah 43:18

To me, it feels like something new is happening in Israel. This generation, our generation that's growing up in Israel now, I haven't really seen war. Israel has lived in relative calm since the Yom Kippur war in 1973. And even the Yom Kippur war, it only lasted for the month of October. This war in Gaza, Lebanon, Syria, the Houthis, Iran, it's a really a different end. And Israel is responding, we are being molded into a new nation. Whether we like it or not. And we're being forced to dig down deep and rediscover new wellsprings of faith and motivation to keep us fighting.

Remarkably, Israel's birthright this last year was the same as the previous year. It's like a nation that chooses life... in Europe, they have to set up all these tax incentives to try to convince people to have babies. But in 2002, 2003, 2004, 2005, Israel is still having babies because Israel is commanded to choose life. And we are just a nation that worships life and our enemies worship death. That's the real battle right now.

And faith in Hebrew is emunah. And it's three Hebrew words that together make up the concept of Hebrew faith. And of course, we've spoken about this before.



אמונה (Emunah)
Faith
אימן (emun)
Practice
נאמן (ne'eman)
Loyalty

So emunah, Hebrew faith is best understood as "faith practiced with loyalty." That's the essence of Hebrew faith. And we've spoken about this during the Fellowship. And I go on a deep dive into this in my newest course, "Waking Up the Ancient Judean Way to Live with Biblical Faith." You know, so many people in the Western world, they've cut themselves off from Hebrew faith. They've cut themselves off from biblical faith. And I released this new course around Israel's newest holiday, Israel's Independence Day because now more than ever, Israel

and those who want to align themselves with Israel need to recalibrate their faith and take it to the next level. And what is the next level of faith? It's the ancient way. The way our fathers and mothers, Abraham, Isaac, and Jacob; Sarah, Rivkah, Rachel, and Leah; the prophets of Israel. They had faith in a way before modern religions were born. And the course that's now on thelandofisrael.com is a path to reconnect to the ancient ways of faith in modern times. So if you want to sign up and join the many people who already signed up, you can register for that course already right now and you can find it at thelandofisrael.com. As a member of the Fellowship and a member of the Yeshiva, or a founder member, you get all kinds of discounts and benefits. So just be in touch with Tabitha about that, but you can find out about that course right now.

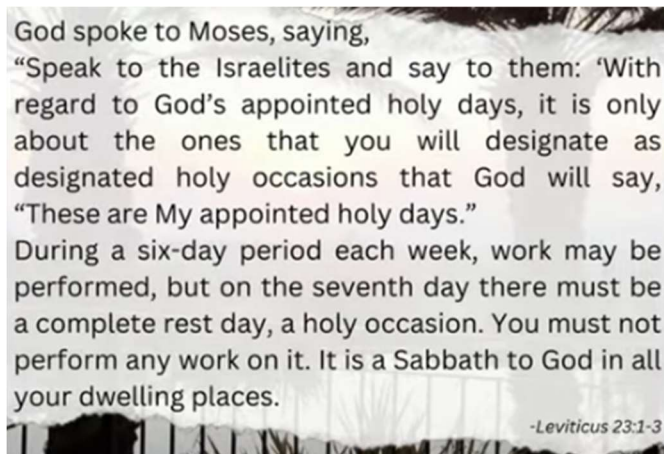
But for this day's Fellowship, I want you to know, we're going to go even deeper into emunah, but I don't even talk about the course, cause it's something that I'm still revealing in my own life. I want to talk about emunah in a different way, in a new way. And one of the root words of faith is ne'eman, is loyalty. And I used to think that loyalty was achieved when my immediate desires and impulses, and my lower self desired something, having faith is acting with loyalty and consistency and choosing my higher self. To be faithful is to have loyalty in our actions when we're pulled by our instincts and lusts.

And that's true, but over the last year, since my horse accident, I have experienced something totally different. I understand emunah with loyalty in a totally different way. And over the holidays, it really became clear. Right now, Israel is experiencing arguably the hardest time since our independence, since 1948. In everyone's heart, they hold this question, "If we're on our way to redemption, why is the road so long? Why is it so hard? Why is it so exhausting? How many more wars? How many more hardships? Another round of reserve duty? Another missile from Yemen headed next to Ben Gurion? Now all the flights to Israel are cancelled except for El Al?"

And the same question can be asked about our own lives. How is it so hard? Another challenge? Another obstacle? Another strike? Why does life have to be so hard? It's hard to see the Hand of God in the midst of war or in the middle of any trauma. But on one hand, you can look at Israel and see that Lebanon and the Chezbollah are dismantled, Assad's army in Syria is gone. And if you would have told me a few years ago that Lebanon and Syria, greater enemies than Gaza, would just be dismantled and gone, people would have laughed. Syria and Lebanon were considered much more dangerous than the Chamas in Gaza.

So, it's possible to see God's Hand in the miracles of Israel right now, but the day-to-day battle, it's hard to see the Hand of God. So a lot of times our personal lives, reflect truths that are

happening on a national level. And the Torah portion this week speaks directly to us. This week's Torah portion, Emor, talks about the holidays, the feasts of the Bible, all five of them. The three pilgrimage feasts – Passover, Shavuot, and Sukkot. Rosh Hashanah and Yom Kippur. But before those feasts, it speaks about the most important feast of all – Shabbat. Check out Leviticus 23, verses 1 and 3:



tune in to the authentic Shabbat experience.

The opening, the first feast that's mentioned is the first holiday of all of creation. It's the time, the most opportune time to meet with HaShem. It's in the 10 Commandments for a reason. The problem, is that it's hard to experience the soul of Shabbat by yourself, if you've never experienced within the tradition of Israel. And the Jewish people, we don't broadcast on Shabbat. So, you can't even

And you know, Jewish people, we don't have many big monuments around the world, but we are architects in time. We know how to make moments really count. If it's a haircut for a three-year-old, or if it's the 7th day of the week, how to bring holiness into time and create a space that not only do we keep Shabbat, but Shabbat really keeps us. It's the reason before all the biblical feasts are mentioned, Shabbat comes first. Shabbat is the source of all blessings. And father and mother of all biblical feasts.

And you have a chance every week to tap into that blessing and power. And in some ways, keeping Shabbat, guarding the day, making it special, making it holy in your life is the primary expression of emunah, of faith, that you can have. It's honoring the 10 Commandments. And it's one of the only of the 10 Commandments that you can outwardly do. Commit to yourself, publicly display your commitment to the Torah.

And with that, Ari and I are coming to Texas special for our Fellowship to host a Shabbaton. Fridy night, we'll be all gathering in Granbury, near Dallas, to celebrate Shabbat together, to bring the spirit of Judea, to bring the spirit of Shabbat from Israel and share it with everyone that wants to tap into that blessing. It'll be a night filled with Torah and prayer and good food and good times. It'll be a chance that we can actually share the spirit of Shabbat and hopefully impact your future Shabbats for the rest of your life. So, please reach out to Tabitha for any details. I know the location we rented only has room for about a hundred people, and I know

that people have been signing up. So, don't wait because I don't want anyone that wants to come to miss out.

And what is the essence of Shabbat? It's really a taste of Mashiach before Mashiach arrives. It's a time that we turn off our phones and live life like everything is taken care of. We turn off our phones because there's no reason to work, there's no reason to pursue, there's no reason to do. There's just reason to be. To be with your family, to be with your loved ones. Like a return to the Garden of Eden where everything is prepared for us. You bring that energy of Mashiach into your week and it will change your week. And you know that when you bring that at the end of your week, waiting for Shabbat, that Shabbat will change your life.

And so, Ari and I are leaving Israel a few days earlier to share an authentic Shabbat experience with all of our beloved Fellowship and we would love for you to come. It's right before the Israel Summit. So, obviously we'll have time to talk, to answer questions, and just to fellowship with each other. But this is a personal invitation because I think we're less than a month away.

And so, Shabbat is an expression of emunah. Why is it an expression of emunah? Because if you want to, if you don't want to, if you have a deadline at work, with loyalty, we keep Shabbat. On a personal level, it's been almost exactly a year since my horse accident. I broke my leg, I broke my head, I was knocked out, I was helicoptered to the hospital. I don't even remember the accident or the helicopter ride or the emergency trauma room because I wasn't conscious. Now, every day, I'm being rebuilt from the inside out in discovering new insights into my life, into my faith, into my marriage. It's like waking up to a new life where I don't take anything for granted. I have to reassess everything because nothing really feels exactly the way it used to. Every day I have to discover myself again.

People ask me, "Jeremy, how are you doing?" And my answer is, "Every day is a gift." But for me, it's been a long road to recovery. And I think it's been one of the hardest years of my life. I've discovered so many things. I know that I have a new love and appreciation with my relationship with Tehila. That's for sure. She has been a living example of a committed wife. The greatest example of what it means to live in a covenant of marriage. It helped me understand emunah. It helped me understand my relationship with HaShem. It's not only about love. It's much more than love. It's a covenant. It's a vow. It's a commitment. In hard times, in easy times, in high times, in low times. I mean, she's the most remarkable person I know. You all know that. She's so holy, and I don't say that lightly.

But when it comes to faith, I've learned something so deep. Loyalty when faith is hard to come by. Like the war in Gaza. So many times during this horse accident recovery, I wake up a little

hazy. In the morning, I feel so far away from God, feeling so distant from HaShem. Seeing Israel embroiled in a war that has no end in sight. I can't see where the Israeli government is leading us. And every soldier that's killed is like an arrow in my heart. It causes me distress.

And in those moments of confusion and doubt, of being alone, I discovered a new dimension of emunah that I never really understood. And that is, emunah in loyalty. I realized that in some ways, that's what the Torah is all about. Emunah is a commitment. It doesn't matter what you feel. It doesn't matter what you think. There's a way to act in the world, a way to be in the world. Faith in action with loyalty. It's being committed to a life of truth and a godly life even when God is hidden from our own eyes. It's answering the call to duty like a loyal soldier. Emunah is commitment no matter what.

Loyalty doesn't just mean overcoming impulses. It means commitment to the truth of your life, always. Living a dedicated life when things are on the up when things are beautiful. But living a committed life when you don't feel it, when you have doubt, when you have fear, that loyalty, that ne'emanut, that commitment is the essence of emunah. In some ways, emunah is only fully expressed when you have moments of doubt. And in those moments, if you remain loyal, if you remain committed, you've entered in to the faith of Abraham.

And this year, I've been rattled, Israel has been rattled. In life, if you live long enough, you're going to be rattled. That's a part of the journey. You're going to be shaken to your core. A flood is going to come one way or another at some point and carry you off to the unknown. And if you're going to be married for 50 years, there are going to be times when you're not feeling the love and times are really hard. And in those hard moments, that's when marriage is built. Because like emunah, being married is a brit. Being married is a covenant. It's a commitment. A covenant can only be expressed truly in hard times.

And we've been trained in the West that if I fear, if I doubt, if I don't really believe, oh, I'm going to hell. I've lost my relationship with God. I'm lost. I don't really believe. But that's not what the Torah, that's not what the prophets of Israel teach. That feeling distant is expressed so much in the book of Psalms. Feeling alone, confused with doubts, it's all a part of the journey. And in those moments, faith is expressed with loyalty and commitment. In fact, living with loyalty and commitment in the face of doubt makes your faith truly complete.

That's what's being built within Israel now. Israel was exiled because we lacked loyalty and commitment. And now, this year, the challenges of this war, it feels like we're reclaiming our right to inherit Abraham. And so, it's been a really hard year for me. Since the accident, it's been a long road to recover – physically, mentally, spiritually. This Thursday I'm going back to

the hospital to start setting up getting the screws taken out of my leg and foot. But this whole time, this Fellowship has been such a support and anchor for me. I truly love you all so much and thank you for your friendship and your prayers and your concerns. I have no doubt that by the laws of nature, I shouldn't be in the world. Christopher Reeves, his horse wasn't galloping. His horse fell on the sand, I had a horse fall on me on rocks and thorns. I shouldn't be here. And the only reason why I credit myself with life is because I credit the power of this Fellowship that protected me so I would be able to continue to teach and continue to be together and grow our Fellowship from the Land of Israel.

And I hope that I'm able to take my pain and turn it into light that will reflect back to all of you. And as I've been recovering with my leg and my head, they're all healing. I've developed another dimension of faith – ne'emanut, loyalty and commitment. It's like my emotions, how I feel about things, that's not exactly in my control. It's just how I feel. But my commitment to God is my choice. I am loyal to the brit, to the covenant, to the relationship. And so, emunah, Hebrew faith, is only fully expressed over time when you're loyal and committed and remain faithful when you feel alone and distant from HaShem. When you don't feel it, emunah is the faith to stay faithful.

And with that, my friends, I bless this Fellowship. May you have the events in your life seen as messages from above. May you always have emunah and faithfulness and commitment and loyalty, even when you're down and out. Because you stay loyal and committed because that's what it is to have emunah. I bless you and I bless us with emunah shlemah, with complete faith. And so, don't forget to check out my course on emunah, waking up, the ancient Judean way to live with biblical faith. I've just gotten so much positive feedback, I just want to give it as a gift to all of you. And so, with that, I want to bless you from this place.

Aaronic blessing (Hebrew)

May God bless you and protect you. May God shine His light upon you and be gracious to you. May HaShem lift His face upon you and bless you with shalom.

Shalom, my friends.