

Session 188
Beha'alotcha – To Live a Guided Life
23 June 2024

https://www.youtube.com/watch?v=cJdY_1gf7A

Jeremy

Shalom, everybody, welcome, welcome, welcome. Welcome to the Land of Israel Fellowship. Welcome to the Land of Israel, it's so good to see you all. And before I say anything, I just want to thank Tabitha for every week, putting together just the most touching, moving, inside Israel slide show before the show. First, it gives people a little bit more time to sign in. And each time I watch it, every once in a while, I'll be like, "Wow, that's a beautiful, Tabitha, but it's like all of these videos, she really collects them, she edits them, she puts them together. And each time, I could just watch those videos all the time. They're just so moving. Watching these like heroes of Israel propose to their loved one after coming back from Gaza and the kids coming home and the mothers. There's so much beauty in Israel right now, and somehow, those slide shows are somehow able to sort of give the glimpse that the mainstream media are never going to show that side of Israel. And here at the Land of Israel Fellowship, that literally is what we are. We are the heart of Israel, we're showing the heart of Israel. And so, I just want to thank you so much, Tabitha, for every week putting together such a beautiful thing.

And I also want to thank every single person that's here right now. I'm just going through your faces. And I'm looking at all of you. Mark and Carol, and Tom and Leigha, and Cal and Ardelle, well Cal's not there, Ardelle, but usually they are there as a couple. I'm looking through everyone's faces. Brandon, it's so good to see you again. And the Carlson's, Luci, thank you all so much for coming. And your faces are actually healing for my body, healing for my soul, you know, it's always been good, but good in a totally new way now. It's always been great to see you, but now, I feel like I'm starting anew.

And this is a new season, and it's just great to see you all in such a new way. You know, there's a very special mitzvah that's called "visiting the sick." And the ancient Judean tradition is that when you visit the sick, you actually take 1/60th of the suffering of that sick person away. So every time you're going to visit someone that's sick, visiting the hospital, you're helping them in a real way. That's what the sages of Israel say, you're literally taking away their suffering. Either you're taking it on yourself, but you're somehow alleviating it from them. Well Ari took that so seriously. He went through a whole hospital clown training. He would go to the hospital with all of these like funny noses and hair and like...the hospital clown and making all of these kids laugh and making everyone so happy. It's such a big mitzvah. And I just want you all to know today, that all of you, are also doing the mitzvah of "visiting the sick," because seeing all of your beautiful faces, reading all of your names, it makes me feel better. I can literally feel the healing and it's just so wonderful.

And so, I just want to give you all an update. The doctor said I have another two weeks and a little bit that I need to keep my broken foot totally off the ground. And so, I'm sort of hopping around on crutches, I'm really being very good about that, not to step on my foot. But it has slowed things down. And I see though that I'm getting stronger and better every day. And you should know that a lot of times, I want to complain. I really do. I'm like, "Why is this so slow? Why is this happening?" And every time that I want to complain, I have an automatic trigger in my head that goes, "Jeremy, this could have been so much worse. I mean if the rock that I fell on on my head would have been a jagged rock, I may not be here right now in this Fellowship. I may have moved onto the next world. I mean Christopher Reeves fell off a horse, the horse didn't fall off him. I fell off my horse and then the horse tumbled on me. I mean, I could be like Christopher Reeves, it could have been so much worse. And so, these are my problems, I LOVE my problems, why am I complaining about them? I want to complain, but I just know that it could have been so much worse. And coming here to this Fellowship and seeing all of you, making it so much better.

And I feel like this incident, this accident, this tragedy, I can see that I'm getting better and stronger all the time. But I'm feeling a burning desire inside me, like I'm going to do whatever I need to do to come back better, to come back stronger. I can't wait to start walking again, exercising again, I am going to come back in a new, better, bigger way. This disaster for me, it was a wake-up call, and I plan to maximize this opportunity and time of recovery to come back even better. And I'm already dreaming about this Fellowship, dreaming about our network, dreaming about the Arugot Farm, everything needs to be better, everything needs to have a bigger impact.

We are in the final course of the last days. We need to wake up and bring the light, shine it even brighter than ever before. And I hope that that's what's actually being planned. Everything is being put into place right now, and there's a lot of sharpening the ax right now. And I'm going to come back and I'm going to just cut down those trees because a lot of sharpening behind the scenes, a lot of preparation, a lot of work that can't be seen is happening. And I would love to see real impact in the world. And I pray that we will take our work together to a whole new level.

And with that introduction, I want to start the Fellowship with a prayer. Because that's really at the heart of everything. When I think about the final vision, it's like a Temple in Jerusalem, and a House of Prayer for all nations. Because I know, here on this Fellowship, the people that are live, the people that are tuning in, I bet if we all got together, we could argue about the Torah, about the Bible, there's so many opinions. There's so many ideas, so many different educations, so much to go on. The Talmud, it's like a totally Orthodox Jewish book, the entire thing is one long argument, because there's a lot of arguments in the Torah because everyone is going to have their own way.

And then comes prayer. When we pray, we can put all that arguing aside. It doesn't matter. We're all praying to God. We're all connecting to HaShem, we're all in this House of Prayer for all nations. That's why by the way, it's so funny. It's like the Torah shall come forth from Zion and the Word of God from Jerusalem. The nations will stream to Jerusalem. It doesn't say a House of Torah for all nations. It says a House of Prayer for all nations. Because prayer is what will bring the whole world together. And so, I believe and I feel and I also see with my own eyes, that this Fellowship has just enjoyed the privilege of living a future reality of prophecy already now. It's a window into the future. And so let us use that. Let us share that light with the world. Let them see all of these people from all these countries and all these languages and all these backgrounds. And we come together and we learn together and we grow together and we pray for each other. And every week Ardelle sends me prayers from so many people in this Fellowship, and it's unbelievable.

And so...that's the way I'd like to kick off the Fellowship. Right now, it's just...hey, there we are! Good to see you, Cal, it's good that you're here. So perfect timing for our prayer. And so, with that, in our own way, from around the world, come together with one heart, with one land, with one God, and give it up to him.

HaShem, Master of all things, we are here today, Your Fellowship because we want to bring a new light into the world. On October 7th, we encountered evil manifest in the world, hatred, terrorism, please HaShem, give us the strength to battle the evil, encounter it with radical love, love of each other, love of God, love of this Land. We need radical love to counter the absolute hatred and terror that we experienced. We come here every week to align ourselves with You. To walk in Your ways, and grow. Every week people tune in here from all around the world and even more people tune in afterwards. May our Fellowship's message spread like fire. HaShem, fill us with a new light. This Fellowship is a light. Give us enough love and courage to represent You in the world. With so much darkness all around us, help us grow together and spread this light to the ends of the earth. May we see a new Jerusalem soon, a House of Prayer for all nations. Amen.

Alright my friends, so here we go. This accident has changed my life in such a profound way. I mean, from the outside, I look totally different. Instead of like zipping around from place to place, I'm sore. I literally, over all my body really, like my shoulder, my back, my neck, my crutches, my foot, I just kind of like existing now in a very different way than I was. And I have these crutches now to hobble around, and everything is just a lot slower now. But I believe that it's changing everything. I'll be able to put my foot down on the ground in 2 ½ weeks from now. And then we are going to take this thing to a whole new level. And what I noticed, though, is that I'm changing on the inside. I mean aside from just like the basic things like, "Oh, I need to shower now." Well there went two hours of my life, trying to get into the shower, hopping on one foot, trying not to slip because I'll break the other foot. Like everything is very slow.

And waking up before the sunrise...I used to dedicate an hour to my physical being, making sure that I was healthy and strong. And now, I sleep as much as my body needs because that's what the doctor told me to do. I can't exercise, even if I wanted to. But aside from the outside, on the inside, I'm really changing, I can tell. It's almost like I was growing, not in the wrong direction, but clearly I needed to be aware of different things. And it's like I'm now experiencing the world in a new way, I'm seeing the world in a new way, I'm interacting in the world in a new way.

And one of the things that I'm really growing to appreciate is my best friend, Ari. Ari Abramowitz, he is such a good friend. Aside from being the first person to respond, and when he heard Eden yelling, immediately, bullet in the chamber, running to encounter what he thought that he was going to see terrorists on the Farm and Eden my daughter...he didn't know what to expect. Aside from that heroic act that a best friend can do. Even now, afterwards, it's like usually Ari and I, we split the hosting on the Farm, half and half. But now, I can't really walk around the Farm and give people the experience that they deserve. But imagine, people have come all the way to Israel, they've now made it to the deepest Jewish creation in Judea. They deserve to get the full Arugot Farm experience. And I can't walk around on crutches around our Farm. There's rocks and all this stuff, I just can't do it.

And so, Ari right now is shouldering so much. He doubled the amount of hosting and tours and he's giving so much light now to so many people. He's just shouldering so much of the load, it's really unbelievable. He's like carrying the boat, and this accident has really enhanced my appreciation of who was already my best friend, but I didn't know him in this scenario. I've learned he's a best friend, even when you're thrown off a horse and the horse tumbles on you and breaks your leg. Even then, Ari is such a good friend. And so, with that introduction, I want to introduce you to Ari Abramowitz.

Ari

Thank you, Jeremy, I appreciate that a lot. But you should know, behind the scenes, when there's some sort of overflowing "I love Ari" thing, there is something going on behind the scenes. And I think Jeremy's needling me a little bit because I've been giving him a lot of grief like whenever he's like, "Oh, my foot is turning purple, when I put it down I'm turning purple, I think I'm losing connection." I'm like, "Whah, whah, whah," you know because I cried so much when this whole thing happened to him. And I feel like I have to overcorrect in the other way. And so, Jeremy, anyways, thank you, you're my best friend, that's great.

And by the way, I appreciate you introducing me now because for some reason, my laptop isn't charging and I have like 27% left. So if anybody out there understands laptops, send me a message on my WhatsApp afterwards, tell me what to do because it's not charging. But anyways, I think I have enough time to finish the message I want to share with you today. Because you know, today was actually a pretty big day for us. We had a very special man come

out to the Farm today. Pastor Larry Huch is the pronunciation, I called him Pastor Larry. I didn't know that he was like really an international personality. Real lover of Israel and the Jewish people. I can't believe that I haven't met him before. But it was really inspiring to see the love and the passion for Israel and he made it very clear he doesn't want to convert us, he doesn't want to evangelize, he just wants to bless. It was really...we were with him all day. And that was uplifting for me to see someone of that magnitude in the world, with that sort of leadership, and to see that he's putting his entire heart into Israel. I don't know, have any of you heard of him before? I see some hands up. He's a special man.

Anyways, so we told him a little bit about the Fellowship, we told him about all of you. And I'll tell you, I feel like every week that goes by, something in my heart grows more intense, like there's more urgency to these messages. I know like at a certain time, you're just like maxed out, but this is just where I'm living. And I feel like there's a greater and greater responsibility hanging upon every word that we say. Because I honestly never know if the unfolding events in the world will even allow for us to have a Fellowship next week. I didn't get her permission, but one of the greatest thinkers and teachers and journalists in Israel today, was supposed to be going on a vacation with her family. And she says she's just distraught at the idea of leaving right now during such tumultuous times in Israel's history. Like short term, like these weeks, she's leaving for two weeks. And she's really struggling with whether she can bring herself to go.

And you know, I totally understand where she's coming from. And I feel like that at the moment, primarily because of what's going on up in the north, what's playing out in the north right now. The north is on fire, I don't know if you've seen videos or pictures, but it's on fire and the Jews in the north are living in perpetual fear. You have to understand, when Chezbollah is called a terrorist group, that's a lie. They're not a terrorist group. They have the fourth largest missile armory in the world...in the world! That means that there's only three standing armies in the world that have more missiles than Chezbollah. They're not a rag-tag group of terrorists. They are a standing, formidable army whose entire existence is predicated upon the destruction of the State of Israel and the murder of every last Jew. Like Chamas, like the Islamic Jihad, like the entire Jihadic Middle East that is just surrounding Israel and waiting to pounce and just devastate and eviscerate man, woman and child.

Anyways that's Chezbollah. And they're slowly testing the waters, that's what I feel like they're doing. They're testing the waters by unleashing an ever growing barrage of fire and explosions and drones and lazer-guided missiles which are terrorizing and traumatizing hundreds of thousands of people, displacing hundreds of thousands of people, killing many of them. And the uncomfortable truth is that Israel simply does not have the ability to intercept these missiles. We don't. They are firing from Lebanon, which is literally our northern border. There's no countries between us. They are on our border, and they are simply too close and the missiles can fly too low and there are just too many of them. And when this war escalates to

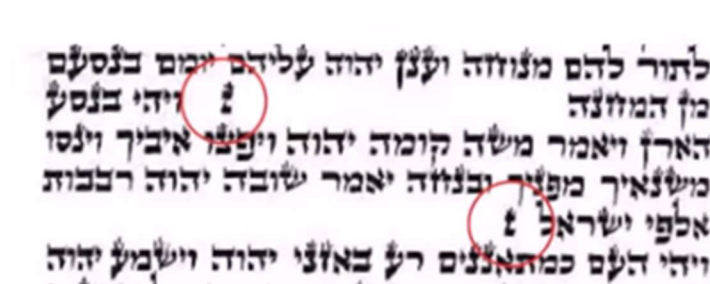
full force, which can happen like that, the entire Middle East, the entire world is going to change, and we're going to see an escalation that may be absolutely unimaginable.

Which brings me to an interesting piece of this week's Torah portion, which is really quite a portion and there's so much to talk about, but for my message right now, I want to focus on a piece of this portion that's quite mysterious and it's often overlooked. And it's the portion of the two inverted nuns. Nun, you know the 14th letter of the aleph bet, with the numerical equivalence of 50, that's the letter nun. I'll show it to you in a second. These nuns in our Torah portion aren't just regular nuns. They're upside down and inverted around two specific verses. It's sort of like a parenthesis made up of inverted nuns. And these are the verses that the nuns are around:

Whenever the ark set out, Moshe said, "Rise up, Hashem! May your enemies be scattered; may your foes flee before you." Whenever it came to rest, he said, "Return, Hashem, to the countless thousands of Israel."

-Numbers 10:35 - 36

So the myriads of Israel. Those are the verses that are in those inverted nuns.



This is what it looks like in the Torah scroll, itself. You can see it right there. And you know, to ensure the fidelity, this is like a normal Chumash or Tanakh that we have today. It shows it in the text, itself. It's not only in the Torah but in the text itself you can see that.

Now the simple, conventional understanding in these nuns that signify that these verses are out of place. That chronologically they should have been earlier, that it should have been 50 verses before. But the sages of Israel actually teach a fascinating truth here. They teach that these verses aren't only signifying a different episode in the Torah, but they're actually bookending an entire book of the Torah. They're signifying an entire nother book of the Torah which is two verses. And that's a whole book. Meaning the Chidah, Rav Chaim Azulai teaches that the book hidden in these two verses is not yet written. The words, "Whenever the ark set out, whenever the ark travelled," it actually refers to all of the travels and all of the journeys of the nation of Israel throughout the exile, throughout Jewish history, throughout our painful treks and relocations, all that we've been through that's really aptly labelled us the "wandering Jews," thrown from place to place. It's only in the final days, during the times of redemption, that

Moses' prophecy, that Moshe's prophecy in that very verse, "May our enemies be scattered," which right now it seems like that's the opposite of what we have to expect...that our enemies will be scattered, when we have never been so keenly aware of our vulnerability. Yet we know in our hearts that we're on the verge of the fulfillment of that verse, "May our enemies be scattered."

And when that verse IS fulfilled, only then will the full book of our travels be revealed. Which will contain the stories of the travels and the journeys of the nation of Israel, including our own journeys right now that we're going through. Including the journey of this Fellowship. You know, I've always felt like what's happening here in this Fellowship is being closely watched by the Creator of Heaven and Earth. I've shared this with you before, but I just feel it in my bones. I feel like there is an orchestration here...what's it called when God is looking very closely upon us? His eyes are upon us. And I believe that He has eyes on each and every one of us individually and also us as a group in this Fellowship.

And you know, every time I get to verses 16 and 17 in chapter 3 of Malachi, I have the same feeling with those I have with the inverted nuns. Let's look inside:

Then those who feared the Lord spoke to one another; and the Lord listened, and heard it, and a book of remembrance was written before him for those who feared the Lord, and who took heed of his name. And they shall be mine, says the Lord of hosts, on that day which I appoint as my particular day; and I will spare them, like a man spares his own son who serves him. -Malachi 3:16-17

And I think that we, by being here every single week and putting our hearts into this Fellowship, we are really saying to HaShem, "Hineni," we are here. We are Your children that serve You, that love You. Tell us what to do, we're showing up every single week here." Because both of these verses, the verses from Malachi, as well as the inverted nuns from our portion communicate the same thing. That there is an on-going story

being written right now. And I believe that the day will come when the story, from within the two nuns in our portion, will be revealed. The story of the travels of the nation of Israel from the first redemption to the final redemption will finally be revealed in all of its detail and all of its glory.

But we'll have to wait because ultimately that book can't be revealed because it's still be written right now at this very moment. I believe it's the last words that are being written. But as hard as it may be to believe, it's literally in our hands, it's up to us to determine the final words in the final chapter of that hidden book that is being written right now of the final redemption. It's huge it's like biblical what is on our shoulders. So Pastor Larry just said to me today that this moment is the most exciting moment to be alive in world history. And I think he was talking about exactly this. Because the prophets tell us that the north will be set ablaze. That's happening right now and I believe unfortunately it's going to happen even more. That the

nations will converge upon Israel and we'll stand alone. That there will be a righteous remnant from among the nations that will stand with Israel, despite the great costs to many, even the cost of their lives. That will be.

But what we don't know is exactly who that righteous remnant will be. What that support will look like. How their love and their friendship will manifest itself. How will it feel? What form will it take? That's all up to us. I really believe that all of the days between October 7th and the final redemption are days of refinement and unparalleled opportunity for each and every one of us to write our own chapter, to write our own verses in the unfolding book of the final redemption. And I feel very honored and grateful that I get to share in this historic and redemptive journey in these chapters and these verses with each and every one of you. I love you all very much. Thank you for being here and back to you, Jeremy.

Jeremy

Thank you, Ari. That's really awesome. You just brought up that prophecy from Malachi, and I can't help but feel the same. And I want you to know that what makes my heart joyful, is I'm looking at Ed and Julie, and they're not only live, and they're not only with their video on, but they're in the car. And they're just like...they're really working to make this Fellowship happen. And it's just a joy because all of us come together, talk amongst each other, taking notes, books are being written, and in our Fellowship there are real leaders. Not just leaders in their own individual personal personalities, but they're leaders in their own Fellowships, in their own homes.

Like I'm just right now looking at Ken and Stephanie from Pennsylvania. I know that they're leaders in their communities. And here they are listening to this Fellowship, and I believe that what we're about to delve into, I'm hoping that people in this Fellowship will take it to their loved ones, take it to their Fellowships, take notes, share the message. And so the impact that we're having is not just here, it's actually the ripple effects are all around the world. And that's all it takes, is a critical mass. All it takes is David's mighty men. It just takes a small group of dedicated, committed people to quite literally change the world. And I'm committed, that this coming year, we are absolutely going to shoot for the stars. That's my goal.

And so with that, I want to open up with this new series, that has been on my heart, that has almost been haunting me, but I just feel like right now, there's really no way around it, so I'm just now going to sort of reveal or express what's been on my heart. Because now my heart is overflowing. And I want to explain something. I was going to put out a book right after the holidays. And it was a book about prayer called, "Waking Up – The Ancient Judean Way to Start Your Day." I put it into a pamphlet, but I really made it into a full book. It was translated into multiple languages. And then what was after the holidays? After October 7th, so that book has just been put to the side, but it took me a long time to write that book because I started sharing ideas from that book here on this Fellowship. And then, I would receive responses and that

book grew. It took shape, I added ideas, I refined ideas. I took out some ideas because of this Fellowship. And then, when the book will finally come to the world, it's not just Jeremy putting out the book. It really comes from us.

And so, this is my first time really expressing these ideas in the world. And so, I have a feeling they won't all be refined, but even more than that, I want to hear from you as much feedback as possible. What you like, what you didn't like, new ideas, great ideas, and then hopefully together, this will be something that I believe is going to connect every believer around the world. Because we're really trying to aim at the heart here.

And you know, I'm looking at my life and I can't feel that my accident, it's just parallel to the tragedy that Israel is going through now. And I would love to experience my life as somehow connected to the nation of Israel, but right here it's just undeniable. Like I experienced a tragedy, I almost died, I almost had a horrible thing, it could have so much worse. October 7th and this war, also could have been so much worse. But that's not to take-away October 7th or to take-away of the tragedy of this war. But, right now, if we recover properly, Israel can come back even stronger.

Olive trees, when their branches are trimmed, on the outside, it looks like it's losing limbs, it's being injured. But the tree grows its roots even deeper. And so, right now, I believe we also need to grow our roots deeper. In other words, when you change at the root, what does that mean for us, personally? It means we're changing the lens paradigm of how we see the world. And when you change your lens paradigm, everything changes. Meaning if you put on blue-tinted glasses, everything becomes a shade of blue. And so too, if we change our lens paradigm to a lens paradigm of holiness, everything will be seen through a God-tinted view. And that changes everything. Everything changes. And in many ways, in every cloud, you can find a silver-lining. In every scenario, you can reveal the hidden blessing because you're looking for it.

And so, imagine, if Israel, as a nation, were to see this war, to see this country, to see the future, to see everything through a lens paradigm of holiness. Through emunah slemah, through pure, complete faith and trust in HaShem. Everything would change, and in many ways, that really is the primary task of Mashiach. To lead all of Israel to a lens paradigm of holiness and teach all of Israel to start changing the way each person experiences the world.

You think about Isaiah chapter 11, a Messianic vision, it says:

The earth shall be full of the knowledge of Hashem As the waters cover the sea.

-Isaiah 11

That's not just poetic niceties. The Messianic era is a shift of consciousness. The entire world is going to have a new knowledge. It's a new way of seeing things. And I hope that today we're going to start to create a language

and learning a Torah that will take us closer to that final destination.

And so, with that, what I want to do, is introduce this series is called – To Live a Guided Life. And I would say, it's wrapped up in this picture.



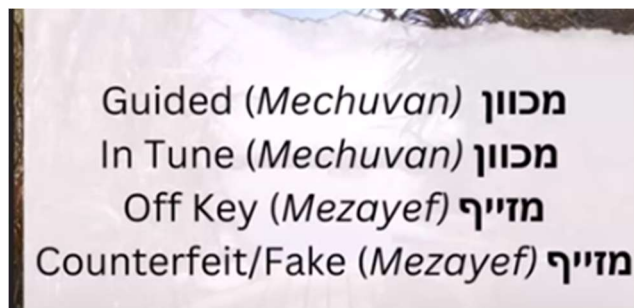
There's like a fork in the road. And everyone is walking in one direction, and then there's one guy, or one girl, that's walking...ah, that's the picture. There you go. That's what this series really is. It's not for the masses. This is for the few people that are really searching for God, and that one path there is leading them to Jerusalem, to Mashiach, to the Temple, that's the one. It's not meant for like the whole world. This is meant for people that are real truth seekers and so know that you're going to be walking on a path a little bit different than main-stream Germany, Harald and Brigitte wherever you are, or Iowa, or wherever you may be. If you walk this path, it is to walk a little bit alone.

And so, now, let's start digging down to the roots. Or in other words, let's really aim for the heart. But to do that, we have to look at all of the Bible and all of Jewish history and ask the question, "What's at the heart of it all?" Abraham, he didn't have a religion. Isaac and Jacob, they didn't have a Torah. All of the children of Jacob, all of bnei Yisrael, before they had a Torah, they had something. They are our fathers and mothers, then comes Moses, Moshe. He gives us the Torah, gives us guidelines. Do this, don't do that. Here are times, here's Shabbat. There was a Temple. The Temple, that had animals and sacrifices and wine. And then to Western civilization, Jesus emerged in the 2nd Temple period. He brought the biblical ethos to the nations. Then the Temple was destroyed and the Gemara came. The Talmud, the sages of Israel did their best to preserve, package up the Jewish way of life with a Temple in a Land and prepare the nation for a long exile to ensure that the people of Israel would stay connected to the Torah and we would survive. And one day make it back to the Land of Israel.

And then, there's exile Judaism. It's like 2,000 years, some were legalistic approaches, some were spiritual approaches, Letaim, Chassidim, Chassidut, 2,000 years, what's going on? And here we are today, 2024, and now, we have rabbis on YouTube shorts. Tell me, what is the connection between all of those people? We have Abraham, Moses, the Temple, and YouTube short rabbis. What is that? I mean what are the connections between all of that Judaism that's there, all of that Torah that's there, what is that? Meaning if we can answer, what's going on here? The connection, the spiritual thread that brings all of these different forms of the heart of the religion together. Because Abraham didn't have a religion. He only had a heart.

So what's at the heart there. How did he live? And why is he our spiritual father? I mean, he had to have had something there. And that something was passed on throughout the generations that's alive and well, even today. What is at the heart of it all? If we can answer that question, we may actually be able to have a breakthrough. And I believe there could be many answers to this question. But the answer we're going to address today is the name of this series. And the heart of it all is that we can live a guided life.

And there are fundamentally two ways to live life. You're either living a guided life, you're open in a relationship with our Creator. Or you're just blowing in the wind, like a feather, not really knowing where you're going, what you're doing, you just got to make it up along the way.



Now, the word guided in Hebrew is a beautiful word. You say mechuvan, but the word mechuvan literally has two meanings. One, it means I'm being guided, I'm being guided from above. I'm being guided by my parents, I'm being guided by my teachers, I'm being mechuvan. I'm being guided.

But the same word is mechuvan, means to be in tune. Like when you tune a guitar, it's mechuvan now, you're in tune. It's beautiful that it's the same word. And what happens when you're not in tune? You are mezayef. You are off key. And the other word for mezayef is brilliantly counterfeit or fake. So...you can either live in harmony with life, feel guided, connected, or you can be a counterfeit. You're not really yourself, you're kind of off-key, you're not really in harmony here. And those are the two options the Hebrew is teaching us.

So, here's what it looks like to be guided. You feel HaShem's Presence in your life. And you are constantly aware that there is a calling. It's a calling from the outside, circumstance...hey, there's someone sick that I know. That's a calling to you, if you're open to it. Hey there's something out there, it's like the world speaks to you. But then there's a guidance that comes from the inside. And we have to open that as well.

Now, what does it mean to be mezayef? You're living out of tune, you're focusing on the wrong things. Making choices at best from what comes from your head and your intellect. At worst, it comes from your body and basic survival instincts and lusts. I mean that is absolutely out of tune of who you were created to be in the world. And living out of tune means that you are going to be a counterfeit, you're going to be a fake because it's not really you. You're not living out who you really are. You're living a life that's not a full expression of who you could be.

And I found this out very deeply, very experientially, when I was working on my sleep. And I was working on my book called, Waking Up. And I was trying to develop a new habit to wake up

before the sunrise. I wanted to wake up the way the prophets of Israel and the patriarchs and matriarchs woke up. And in fact there's guidance in Jewish law, it's the first of all halachas, to actually wake up before the sunrise. And so, I'm like alright, I'm going to enter into that prophetic order. I moved out to the Farm, I'm restoring my life back to the way it used to be. And so, this is a little excerpt that I'm going to read from my book, "Waking Up" because it's explaining this exact point. And it says:

Every morning I have two voices that pop into my head. The first voice says, "It's too early. I have more time to sleep. Stay in bed. I'm tired." But there's a quieter voice that says, "Come on, I want to wake up, I want to make this day great. I want to be a good father, I want to be a good husband." Who are these voices in me? They both speak on behalf of me. They both speak in the first person. I am tired. I want to get up. Who is the real me? Everyone can experience this in their own life if they wake up early in the morning. Now some people, they can experience it almost anytime. "Well, I really want to eat this non-Kosher food. Oh, should I eat a pig today?" It's like they can experience it in a lot of ways. But every morning, we can really experience it, and you can just actually feel the voices acting inside you.

And so, in the mystical tradition, articulated by Baal HaTanya the founder of the Chabad movement, he says there are two forces within man. One is a godly spirit, and the other is an animal spirit. One is connected to our body and one is connected to our soul. Every morning we start off our day answering a question, "Who is in charge of my life? Whose guiding my ship? My body or my soul? My body is constantly calling me to physicality, to sleep, to comfort, to food. My soul is simultaneously calling me to truth, to enlightenment, to love." So when I wake up in the morning, start off your day strong. Start off getting yourself tuned in. And tuning in.

And so, by choosing to wake up powerfully, you empower the higher self that's within you to start your day with your soul in the driver's seat. And so, that's exactly what it means to live in truth or to live a counterfeit. Because you are a soul. There's a famous quote. I wish I could say who said this quote, but I've heard it so many times, I don't know who the originator of the quote is. And it says, "We are not physical beings having a spiritual experience, but we are spiritual beings having a physical experience." That's a really deep sentence there. We are spiritual beings, that's who we really are. And so, let's live that out. Living a guided life, making sure that you live, you are being true to yourself, and not mezuyaf, not a fake. Not with your body or anything else that's not truly you. That is the greatest revelation of the Torah. It's arguably the greatest and most profound prophecy insight and wisdom the Torah offers. Exodus, chapter 25, verse 8:

And let them make Me a sanctuary, that I may dwell among them.

-Exodus 25:8

Now we've said this whole verse, and the whole world has said this verse so many times, let them make me a sanctuary that I may dwell among them. I don't want to say that it's dangerous for things to become clichéd...oh, I've heard that verse before. No, it's like, wait a

minute. That I may dwell among them? That God dwells among us, inside us? You need to understand and appreciate, that is an absolute revelation. It's a revolution. No other religion ever made that claim. I mean, even right now, if you go to the East – Buddhists, Hindus, New Age, whatever, in a conversation, if they ask you, "Well, where does your God exist?" And you say, "God dwells within me." That is such a mind-blowing concept that only the Torah could have brought that into the world because it's changing our understanding of God. God is not many gods out there, no! There's one God, He is one with everything, and He's one with us. He's inside us, He dwells in us, and we can actually tap into that inside us. The God, the Creator of heaven and earth dwells inside us, that is just the...it's so beautiful.

It's, you know, it would be a shame to let us be calloused to the depth and the significance of the meaning of that verse in the Bible. And a wonderful analogy taught to me by Rabbi David Aaron of the Old City. He says, "What does it mean that God dwells among us? What does that mean, He's inside us?" And he says like this, "If God is the sun, then all of us are rays of light. Those rays of light are not disconnected from the sun, they're just expressions of that sun. And in each one of us, there's a ray of light, a spark, a soul, that is quite literally a part of HaShem, Himself in the world. And that is what will guide us. That's what we need to bring to the forefront, that's what we need to tap into."

And so now, we have to go even deeper. Now, we've defined our aim. Our aim is to live a guided life. But what that means is we're open, we're open and we're reflective to receiving direction. It means that we see ourselves like a Tabernacle, like a Temple, where HaShem's able to give guidance and speak through the cherubim in the innermost chambers of our hearts. I mean, what did Abraham have? He didn't have a religion. He didn't have a Temple, he had a relationship. He had prayer, he had an ability to listen, communicate and then act. And I don't think that Abraham heard God in his ear. It was an inner calling that he lived by.

And the Torah, then, was given to us by Moses to aide and facilitate the goal. You want to live a guided life? You want to live a life guided by HaShem? The Torah gave us the tools, the boundaries. God gave us the guidelines. You can't really say, "I want to live a life guided by God and then break the Ten Commandments." Well, God gave you the guidance right here in the Ten Commandments, and you're like, "Oh, the Ten Commandments, I don't want to do those." Then you don't want to live a guided life. You cannot separate being connected to God, living a guided life, from the Torah. Because the Torah, itself, the Ten Commandments were given to

the world so that they would be able to live a guided life. And if they're not tapped into spirituality, then at least they can open up spirituality and find it out themselves.

But, as famously discussed by the sage, the Mashiloach, the Torah is just the beginning of making a decision. There are often so many options with contradicting Torah laws. It's like, "Well I'm in doubt. Is this kosher? That's a question. Should I throw it away? Wait a minute, but there's baal shachit. You're not allowed to waste food." So now, what do I do? Are you more stringent on kosher or are you more stringent on not wasting food? I imagine the answer all depends on the person, it depends on the circumstance of that person. But it's not like the Torah can offer any answer. The Torah is just the beginning. It's like the guidelines. It's not like, "Oh, I want to do Shabbat on Monday." Well, I'm sorry. You can't really do Shabbat on Monday because it's defined in the Torah as the 7th day.

And so, there are also times, in the Bible, it shows us that you need to even break the laws of the Torah, sometimes. Sometimes. There are times when you have to do God's will and you need to break the Torah. Queen Esther marrying a non-Jewish king is a great example of that. Achashverosh, she's this nice modest Jewish girl, raised by Mordecai the prophet, and she's got to go marry a Gentile king! That's not according to the Torah. She was doing what God's will was in her life. So Queen Esther wasn't necessarily following the Halacha of the Torah, she was following HaShem.

But even more than that, it's so much deeper than just living within the context of the Torah. Every important decision you make in life, who are you going to marry, are you going to have children, where are you going to work, where are you going to live, how do you make any decision in life? Are you going to be tuned in? Are you going to be mezayef? Are you going to be out of tune? Are you going to be guided? I think if everyone is honest, every important decision in life, every single one comes from a gut instinct. Whether they be religious people or not religious people. It's not like, "Oh, I found this woman, well let me have an analysis here. Here's plusses and minuses." And they do some sort of Algebra equation to get married? No! It's an inner intuition that you're having to go with your gut.

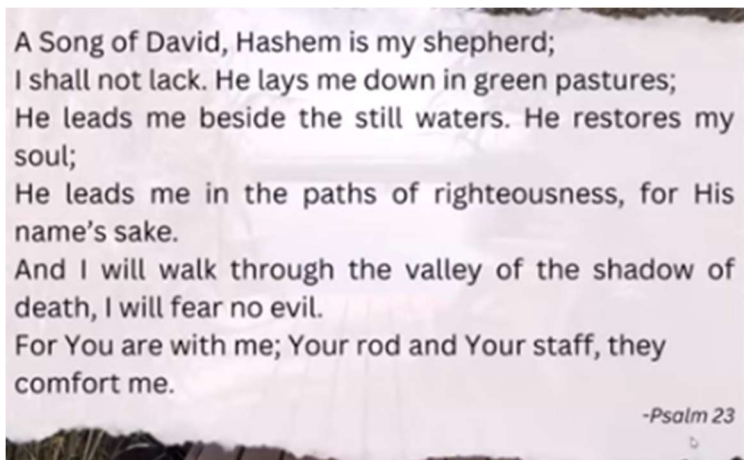
And so, the question is, "While you're going with an intuition, let's make sure that that intuition is tuned in. Let's make sure that that intuition is mechuvan. What does tuned in mean? It means to be guided. And so, Abraham Joshua Heschel once had an amazing quote. And he reads like this:

"It is customary to blame secular science and anti-religious philosophy for the eclipse of religion in modern society. It would be more honest to blame religion for its own defeats. Religion declined not because it was refuted, but because it became irrelevant, dull, oppressive, insipid. When faith is completely replaced by creed, worship by discipline, love by habit. When the crisis of today is ignored because of the splendor of the past, when faith becomes an heirloom

rather than a living fountain, when religion speaks only in the name of authority, rather in the voice of compassion, its message becomes meaningless.”

And so, what I want to claim today, is that religion...and it doesn't matter if it's orthodox Jewish religion or Christian religion...all religion is suffering now. Because it needs to be a living fountain. It needs to be a living faith. And what then we could say is...I imagine some people are asking me, “Hey, wait a minute, wait a minute. Why don't you just say, ‘Oh, Jeremy. You need to live in a relationship with God? Ok, well, why are you coining this new term to live a guided life? Just say what I'm used to hearing. Live in a relationship with God. It's not religion, it's relationship. That will make people so much more comfortable.’”

And my answer is that that is not precise enough. Living a guided life is more precise. Our aim, as humans, as believers, if we're talking about aim, then, I mean, if we're talking about a paradigm shift, our aim needs to be as close to the target as possible. I mean we're trying to grow and change. The lens paradigm, how we see the world, that means the closer you are to the lens paradigm, the more important the aim is. I mean, think about a golf ball. If you're just a few degrees off, by the time that golf ball reaches the end of the greens, it's way off the course. Think about a plane flying from New York to Washington State. Just a few degrees off. I mean that plane can land up in Hawaii. Well, that's what happens. At the very beginning, if you get the degrees off to the lens paradigm, the closer you are to the beginning, the more precise you need to be. Why is living a life more directive, more precise than living in a relationship? And the answer is given by King David. In Psalm 23, King David says it like this:

A photograph of a white sign with black text, set against a background of green grass and trees. The text on the sign is a translation of Psalm 23. In the bottom right corner of the sign, it says "-Psalm 23".

A Song of David, Hashem is my shepherd;
I shall not lack. He lays me down in green pastures;
He leads me beside the still waters. He restores my
soul;
He leads me in the paths of righteousness, for His
name's sake.
And I will walk through the valley of the shadow of
death, I will fear no evil.
For You are with me; Your rod and Your staff, they
comfort me.
-Psalm 23

Now imagine what King David is doing here. King David wrote Psalm 23 right around the Arugot Farm, in the mountains of Zif when he was just a boy, shepherding his sheep. And he's out there alone, connecting to himself, and connecting to God. And in this Psalm, he's conveying to us, “Oh, I am a sheep. God is my Shepherd. It's like these sheep, they don't even see me, but I'm guiding

them to the water hole right around the edge here. Oh, I don't always see God in my life, but I know that God is guiding me to where I need to go.”

And I want you to think that sheep on our Farm right now. We have sheep and they guard over 5,000 dunams of state Land. And they are there for strategic reasons. And they're there for political reasons. And they are there as a part of settling the Land. And they are there fertilizing the desert Land through their, you know, their fertilizer. And they're helping the trees grow, and

they're doing so many things. The sheep have no idea why they're there. They have no idea. Why the shepherd is shepherding them. They can't fathom that there's a political conflict between secular Europe, the Biden administration, these people, so called Palestinians that are trying to steal our Land and they're put there in order to guard the Land. They have no idea...they are just sheep.

And King David is saying, "Oh, the Lord is my Shepherd." He can't understand the Shepherd. I'm not even trying to understand the Shepherd. The proper way to look at God, to judge God, is with humility. Knowing that the distance between man and God is analogous to a man and his sheep. All a sheep can do is follow. That's it. A sheep cannot understand. And when we say the goal of life is to live in a relationship with God, it's like wait a minute. Well, let's focus on a relationship. I need to understand God, I need to...I mean, I'm sent endless videos of people arguing on behalf of the Bible, arguing on behalf of God, trying to prove God's existence, arguing His ways and trying to understand God. Anyways, it's a very modern approach to God. And it's understandable. Humanity has made so many tremendous strides in technology, they've made progress in science. But it comes with this new hubris and arrogance that is totally unjustified and unwanted.

Pride is one of the greatest internal sins that humans can experience. In contrast, humility is one of the greatest attributes. It's really one of the attributes of our soul. But today, society is making pride parades. They're celebrating pride as if it's something that needs to be paraded through the streets, as if it's something we need to be proud about. And so I'm saying from the get-go. You live in a relationship with God, of course. But with humility. It's not like a husband and wife, it's not like a friend to another friend. It's like a sheep to a shepherd. You cannot understand God. Don't try. It's like questions about time, questions about logic. He created time, He created the framework of logic, He's not bound by His creation. So us trying to put God into our little boxes. He's beyond our finite minds and we're not even coming close to understanding. So when we encourage people to live in a relationship, it's not really precise. People need to be encouraged to live a guided life.

And here is just a beautiful clip about our absolute inability to understand or judge God. It's by Jordan Peterson. It's really short, he just articulated it so well. And of course, he brings Job from the Bible, so I love that. So check this out:

Jordan Peterson



God makes Himself manifest in Job and reminds him that God was there when the foundations of the earth were laid. And when leviathan was defeated. And that Job is in no position to render judgment on God. And that's really the crucial issue you see, because one of the things you do if you construe yourself as a victim, you say the world is against you and maybe you even go deeper and you say, "Well, there's so much suffering in the world, it must be a malevolent place. I cannot possibly believe in a God that was good, who rules a world as steeped in sin and sorrow as this one." While the reminder that God sends Job in the book of Job is that you are not in a position to judge God. Far more than simply not in a position to become the judge of being itself.

Jeremy

And that is just the truth. God is all of being itself, all of reality and beyond. Who are we to judge that and see that and look at that and try to understand that? It's like ancient man was so much more open to being humble, saying, "Oh, God is so much beyond me." But today, we want to have a relationship with God. I mean, here's the analogy that I can give you. Imagine a newborn baby. And imagine that baby's mother. Now, I mean, that baby may love its mother, but that baby has no idea what love is yet. I mean, the stress, and the anxiety, and the love, and the care that that mother has for that baby. The baby's mind and life experience is just not really developed enough. He doesn't even have words, the baby, to really appreciate the mother's love.

Ok. So maybe we can feel or sense something. We feel love. So maybe we can extrapolate that feeling and magnify it to infinity. And at that point, is it even the word love? I mean, it's something so beyond love. I guess it's in that direction. Modern people want to understand it all. Ancient, biblical people were 100% comfortable knowing that HaShem is way beyond our comprehension. That's actually what Isaiah was saying in his prophecy, in his closest relationship with God. In his prophecy, the ultimate revelation, he experienced a closeness to HaShem that only Isaiah could. And he gave us his deepest wisdom.

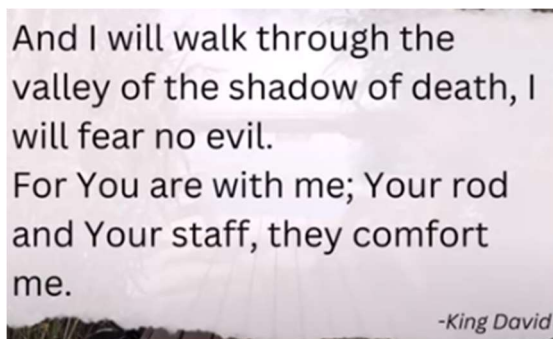
Chapter 55, verse, 8 and 9:

"For My thoughts are not your thoughts, Nor are your ways My ways," says Hashem.
-Isaiah 55:8-9

I am way beyond man. And so, I don't want our life's paradigm to be searching for a relationship. I want us to be encouraged to aim at what we can really achieve. And we can absolutely live a guided life. And what's beautiful about living a guided life...I'm

living a guided life. I'm experiencing something that can't be argued away. It's not like someone can come up to me and try to argue these verses from the Bible and verse this and bring in this science approach and this.... Hey, I am living a guided life. I know it, I see it around me. I'm focusing on what King David taught me. How can I follow my Shepherd? I realize, to

God, I'm no smarter than the sheep. All I can do is hear the soft whistle of my Shepherd and walk after Him.



And I will walk through the
valley of the shadow of death, I
will fear no evil.
For You are with me; Your rod
and Your staff, they comfort
me.
-King David

And that's why the ends of the verse here... "and I will walk through the valley of the shadow of death, I'll fear no evil, for You are with me. Your rod and Your staff, they comfort me." He's talking about a shepherd. A shepherd has a rod, like a walking stick, and then he has a staff. That staff is usually used to hit the sheep.

And so, I experience this very well as I've shepherded our sheep with my kids. There are two ways to communicate to sheep. One is you can whistle to sheep...that's the whistle that my sheep follow. And if I walk with them and I whistle, for the most part, the sheep will follow me, almost always if they're a good herd and they're trained and they go out every day, they'll follow the whistle, that thin, small voice. They'll literally follow the shepherd.

But what does this mean? The rod and the staff? So they'll follow the rod, they'll follow the shepherd and his walking stick. But every once in a while, there will be this one sheep that just decides to go off to the left. And you know, the Arugot Farm is built on a cliff. And if you go off to the left of that cliff, you will fall off a cliff and God forbid that sheep will be made into some sort of shawarma because he won't survive.

So what I do is, I don't have a staff, I have a nerf bat that I take with me. Because a nerf bat has a little bit of a sponge at the end, I don't want to hurt my sheep, but that's really the only way to communicate with sheep, because they're so simple. So I will whack the sheep with my nerf bat, and then they will go the other way. And what David is saying is, "Even if it's my Shepherd's rod, or it's His walking stick or it's His staff, I know that if I'm being struck, I'm just being guided in the right direction. He's taking me to green pastures, he's taking me to still waters. Everything that happens to me as sheep, my Shepherd is doing for me, as His sheep."

That is the difference between living a guided life and Western religion. Western religion, the modern religion it's rooted maybe in the Bible, but they've turned it into a one-time declaration. It's like, "Well, I said that I'm a believer. I said that I believe in God." What? That has nothing to do with how you're living your life right now. You could have said that 30 years ago? And now you're just living your life? It's a moment to moment way of living. Moment to moment. Emun, emunah, and ne'aman are all the same word. Emunah is faith, emun is practice and ne'aman is loyalty. So you have to be loyal, in practice to that faith, in moment to moment practice. That's what emunah is, that's what faith is.

No one cares what you said with words 30 years ago. That is so Western, I don't know, that's Western religion. The Torah is teaching us that you have to live a guided life. And you know what? Living a guided life, you're living awake. You're awake to who you are. And so you're saying, "Well, I am an antenna that's receiving messages. I wanna be awake." Sometimes though, even believers that mostly live a guided life, I myself, sometimes I can fall asleep in life. Sometimes I can get distracted. There are some times when I'm awake and there's sometimes when I am literally sleep walking through life.

And that is what the Torah is for. It's like a constant reminder, you have tzit-tzit, you have a kippah on your head, you have times, you have Shabbat, you have prayers, you have things, they're constantly bringing you back to that consciousness that we don't ever fall asleep. And you know, it's like modern people today, "Oh, I'm WOKE." You're WOKE? What does that even mean that you're WOKE? You've taken upon yourself a set of liberal, secular ideas, like a religion, no less than a religion. And now you say, "I believe in X, Y, and Z, so I'm awake, I'm WOKE now."

It's like, you could not be more asleep. You could not be more asleep than saying, "I had these set ideas that I've adopted as my truth and I'm not opening myself to exploring any other truths. That means you're WOKE? That is the opposite of being awake. That's why every morning we start off with literally waking up. It's like, I didn't know this then, but I actually wrote a book called, "Waking Up." And now, all the dots are connecting because the ancient Judaic way to start your day is literally there not to wake us up physically, it's to wake us up spiritually, psychologically, it's to put our focus where our focus needs to be.

And so, all these mitzvot, all these commandments, they're reminders, they're wake-up calls. But at the same time, you can ritually, habitually keep every mitzvah in the whole Torah. You can wear big furry hats on your head, have ear locks down to your belly button, and you can sleep walk through life because you are a part of a religion and you're doing it out of habit and it's your rituals that have just become...they put you to sleep. Because those mitzvot were given as tools, as a vehicle, as a means to an end. And what is the end? To open us up to God's guidance in our life.

Judaism, the Torah, the mitzvot, and Shabbat, they are all gifts, even to us in order that we experience that connection. That we open ourselves up to living with God's Presence in our life. They are tools given to us to help us tune in, for us to be mechavan. They are the means to the end, not an end in themselves. Once they become an end in and of themselves, they were worshipping the Torah. You're not worshipping God. It's a form of idolatry on the deepest level and we have to keep our hearts always connected to HaShem, and not make the tools that He's given us the focus. Rather He should be the focus and He should be a part of our lives. And what we can focus on absolutely is opening up and tuning in.

But imagine this. You're tuning into a radio, and you're tuning in...the old radios, kind of like this. The new radios, you search, you kind of wait for the numbers, but you're searching for a good radio station. What's the point of searching through the stations to find a good radio station, if your radio is turned off? What is the point of that? You're like find the radio, find the radio, no! We have to turn on the radio, we have to wake ourselves up and then the Torah is telling us, "Oh, this is how we tune in." You're going to give more charity, you're going to become more giving. We're doing these things in order to change us. It's literally like an antenna that's being straightened in order that the reception come down clearer. That's who we are.

And October 7th, on Simchat Torah, on the last day of the holiday, as we celebrate completing the Torah, we dance with the Torah, it was like a wake-up call to every person in the world that is connected to some way to the Torah. It was a wake-up call to us all, in saying, "Yes, the Torah is the guidance, but the goal is the guidance, not the way to the guidance.

And so, with that, I will finish our introductory class to living a guided life. I really look forward to the next one. But today, I will end with a blessing from Zion. I hope that this teaching was a blessing. I would love to hear from all of you, and together, we should not only wake up, we should help the world wake up. And we should bring this light from Zion everywhere around the world because if we create a new language, and we tell people, oh, to live a guided life, to live in a relationship with God, there are some people, they can't wrap their mind around God. So forget having a relationship with someone I can't even understand. It's like to live a guided life, well you don't need to understand, you're a sheep. God is the Shepherd, so it's Ok. Are you living a guided life? If every believer in the world was living a guided life, and that was his aim, we would all be guided to a new Jerusalem.

And with that, I would love to bless you from Jerusalem, and one day, please God, from the courtyard of a 3rd Temple...

Aaronic blessing (Hebrew)

Shalom my friends, be blessed, be blessed. I'll see you again next week. Love you all, thank you.