

## Session 234

Pinchas – Holy Courage Will Bring Redemption

20 July 2025

<https://www.youtube.com/watch?v=rtFXAoV1wzE>

Ari

Shalom everybody, shalom, shalom. Give me a thumbs up, we are on. Ok, I am sitting here in our studio in the hills of Judea. Jeremy is right here with me, and it is just very good to see all of you, so good. And in that spirit, I want to begin this Fellowship by opening our hearts in prayer. We open in prayer, we end in prayer, and in some ways, I would like think that the entire Fellowship is in some way a prayer. Anyways, so thanks to Ardelle's very faithful dedication in gathering our beautiful prayer requests, we're reminded of, I think one of the most powerful and beautiful gift that this Fellowship offers us, the chance to rise above our own personal struggles and our own personal longings and yearnings by stepping into each other's shoes and carrying one another's burdens as if they were our own burdens. And to me, that's one of the most sacred and moving aspects of this Fellowship. That's one of the most beautiful things about the Fellowship. It's about prayer.

And in this week's portion, we witness a beautiful example of the transformative power of prayer in the bold and dramatic act of Pinchas, taking a spear to defend the honor of HaShem. And the action is so dramatic that it often takes center stage. But what's frequently overlooked is the inner world that made such an act even possible. The Midrash reveals that Pinchas's zeal was not born of anger or arrogance, but of a broken heart, a lev nishbar, a broken heart and deep devotion. And his courage was not merely physical, it was rooted in spiritual clarity. And that kind of clarity doesn't appear out of nowhere. It's the fruit of an intimate connection with HaShem, a connection forged in the quiet, sacred depths of prayer.

So Rashi hints at this by comparing Pinchas to Aharon the High Priest, Aaron the High Priest who the Torah calls an ohev shalom, a man that loves peace. How could a man of peace perform such a violent act unless it was preceded by prayer? Something like, "HaShem, guide me, let my hands be Yours, let this not be about me, let this be about Your will." Something like that, right? True prayer doesn't always look like words. Sometimes it looks like action that flows from a purified heart.

As a matter of fact in chapter 25, verse 11 we read that HaShem says:

פינחס בן-אלעזר... השיב את-חמתי... בקנאו את-קנאתי בתוכם  
Pinchas... turned back My wrath... by  
expressing My vengeance among them.

-Numbers 25:11

And so the sages point out a hidden word play in HaShem's phrase, "by expressing my zeal," that it



links with the word

vayipalel, meaning, "he prayed," which King David brings up in Psalm chapter 106. Here's the verse:

ויעמד פינחס ויפלל, ותעצר המגפה

Then Pinchas stood up and prayed  
(vayipallel), and the plague was stopped.

-Psalms 106:30

So while this verse is recounting the events from Parashat Pinchas, it's being told from the spiritual perspective of King David in Psalms. Right? That verse is from Psalms.

So while the Torah itself emphasizes

Pinchas's zealous action, the Psalms add an essential dimension. That his action was not just physical, it was a form of prayer.

The word vayipalel doesn't just mean to pray, but it also shares the root word with palul, judgement and intercession. Pinchas didn't just fight, he stood between life and death, interceding on behalf of the people like a priest before the altar. You know we often imagine prayer as passive, soft words that are whispered or mumbled in the synagogue. But the Torah tells us that real prayer is powerful enough to stop a plague, to shift a decree, and to save a nation. And so this gives us a deeper insight, that Pinchas's courage wasn't fueled by rage as we said, but by a broken-hearted prayer, to save am Yisrael. The spear in his hand was guided by the tefillah, by the prayer in his heart. And so, with that in mind, I want to start our Fellowship with a prayer.

HaShem, thank You for being close to us, always. Close through healing and heartbreak, through reunions and through longing. Please give us strength and awareness to connect with You, HaShem, through our ups and through our downs, our blessings and that which we perceive as lacking. We thank You for miracles already unfolding, for restored connections, for safe travels, and for signs of healing, and we ask even more. For full health, for reconciliation, for peace in our families, and peace in the Land. For those walking through illness or uncertainty, please HaShem, give strength. For those waiting and hoping, please HaShem, give clarity and courage. And for those stepping into new missions, please HaShem, open doors and pour out Your blessings. Please HaShem, help us hold onto faith like Pinchas, with gentleness, courage, strength, and a heart burning for You. HaShem, we find ourselves in days of narrow straits where we begin to feel the grief and the sadness of the destruction of Your home, the downfall of Your holy sanctuary. HaShem, please help us to rectify the errors that led to that destruction and transform these days from sorrow to joy, from grief to happiness, and may we see full redemption soon. Amen.

Ok, now there is so much that I want to explore together in our Fellowship today. But before we launch in, I want to introduce, Jeremy and give him the opportunity to share his heart with you. I don't know exactly what he's going to say, but I can tell you that our families had lunch together and I really learn from Jeremy. He makes sure, he makes it a point that his Sabbath table is filled with Torah. Sometimes I just like to over-focus on trying to make people joyful and laugh. But Jeremy really brings the Torah and I've really been learning that a lot from you, Jeremy. So here you are.

Jeremy

Hey, shalom everybody, great to see you. So nice to see everyone. I want you to know, this is a very unique time. It is just days before the 9<sup>th</sup> of Av, and the 9<sup>th</sup> of Av this year falls on a Shabbat. And that Sunday, we are going to host a very special Fellowship gathering, where we're going to delve into Eicha, we're going to invite people that are beyond the Fellowship to participate, to enjoy, to see what it's like to be a part of our Fellowship. Because we feel like a House of Prayer for all nations that was destroyed can really only be rebuilt by reaching out to all nations of the world. And so, we want to prepare you that this coming Tisha B'av will be something extra special. I don't think that we've ever done a special Tisha B'av for our Fellowship. And it's like the closer we are arriving to that Great Day, the more we have to sort of step out of our comfort zone and encounter what HaShem needs us to encounter.

And the truth is, we see it in the Torah portions of the week. As the Israelites draw near to the Land of Israel, the challenges intensify. The journey becomes not just physically challenging, but spiritually challenging. And the Torah portion shows us that the closer we come to fulfilling our destiny, the more resistance we encounter, and the closer we are to inheriting the Land of Israel, the more intense that resistance.

And right now we are at the cusp of inheriting the promise, inheriting the Land of Israel. And after witnessing that God would not allow Israel to be cursed, but instead He turned every curse into a blessing, the enemies of Israel shifted their strategy. They realized they couldn't defeat Israel militarily, they looked to destroy us spiritually, through moral corruption, idolatry, sexual immorality. It was like a October 7<sup>th</sup> of spiritual chaos that they unleashed onto Israel. And in the midst of all of this, Zimri, the prince of Shimon brazenly leads an act of public immorality at the very entrance of the Tabernacle. And all of Israel watches in shock.

And then Pinchas rises up, he doesn't wait for consensus, he doesn't seek approval, he sees what needs to be done and he acts. That moment, it's not just about zealotry, it's teaching what we need to do as we enter into the Land of Israel. We have to take radical responsibility. And it's like after receiving the 10 Commandments, there was no clear instruction to act as

Pinchas did, on the contrary. It says pretty clearly, “Thou shall not murder.” What he did was anything but obvious. But he saw that no one else was moving, so he stepped forward. He said, “This is happening on my watch.” And not with words, but with courageous deeds, he stepped forward and he changed history.

And that really echoes the story of David. When no one dared face Goliath, David stood up and said, “How could this uncircumcised Philistine mock the living God of Israel?” He understood that if no one else would, he must. And at that moment, David became the father of Mashiach. And Pinchas was given the eternal priesthood, a covenant of peace. I mean the theme is unfolding right now in our days. Right as we were watching this history unfold, recently, I’m sure you’ve seen in the news, the Druze community in Syria is facing horrific massacres and attacks by jihadist forces that are somehow connected to the Syrian leadership.

And at first Israel didn’t look away. Israel actually intervened, not for political gain, but because it was the right thing to do. And Israel assumed responsibility, not just for Jews, but for another people beyond our own political borders. That’s never happened before. Israel has always attacked, and then reacting within our borders, just trying to survive. And now, Israel started taking responsibility of nations that are outside of our political borders, but amazingly they are inside the biblical borders of Israel.

And so, after the Israel Air Force struck at these Jihadist forces that were coming after the Druze, Israel sent humanitarian aid to the Druze in need. And when I saw this video, it brought like pride and a little bit of tears to my eyes because Israel is starting to take radical responsibility for its own biblical borders. Check this video out, it’s so beautiful.



All of those boxes are humanitarian aid that was given to Sweida that was just ravaged by these jihadists. They had no idea what devastation they were going to come under and all of a sudden, Israel is rising up to the occasion, not just defending their lives, but continuously taking responsibility for them. The only one to rise up right now as the

world is being totally silent is Israel.



And Israel is operating within the logo of the Land of Israel network, fighting for justice for the Druze, saving their lives while the whole world is silent. It's like the bloodlust of these jihadists, it's nothing less than the evil of ISIS. It's like we have ISIS all around Israel, strategically Israel was placed in what seems to be like in the darkest most evil region in the world.

I don't want to go into all of the details of what I've read of the massacres that are happening, but I'll just give you one example. The jihadists went into a hospital and killed everyone inside – the nurses, the doctors, the patients, the people that were in bed, the women, the children, and the

world, which would not saying, "Israel is committing a genocide in Gaza, Israel is committing a genocide in Gaza," which of course is totally untrue. They're actually watching an actual genocide and totally ignoring it. The only one to rise up and do something about it is Israel.

And now, a map is circulating throughout Arab media. You can see this image actually starting to resemble the logo of the Land of Israel Network. The biblical borders of the Promised Land are slowly being restored because Israel is actually taking responsibility for the people that are within our own borders.

And as we approach the fulfillment of our biblical destiny, the trials are intensifying. But the calling is becoming clear. To inherit the Land fully, Israel has to embrace radical responsibility. Until now, Israel has been the generation that left Egypt, very passive, very reactive, we're brought out of Egypt, we're given man, but the generation who enters into the Promise, will be a generation that's proactive, will be a generation like Pinchas. And a generation that's proactive, it has to be proactive, not only for its own safety and security, but truly in taking responsibility for the nations around us. Not just for our own survival, but for righteousness, for justice, for truth throughout the region. And it is to walk in the ways of the High Priest and the King of Israel, King David. That is the task of our generation and that's how the redemption is going to unfold.

And with that, I want to bless us all that we take radical responsibility, not only for our lives, but for the lives of the people that we're connected to around us. And Israel, too, will rise up like a lion and defend those in need and may we shine a light in this dark, evil region where murder is a game and death is worshipped, that we should bring a light of life, a light of love, and truly take responsibility for the world. And that's what this gathering on the 9<sup>th</sup> of Av, on next Sunday is going to produce, bizrat HaShem will bring people from all around the world together to not

only mourn the destruction of Jerusalem and the Temple, but to plant seeds for the rebuilding of Jerusalem and a new House of Prayer for all Nations. All right my friends, shalom.

Ari

Hey everybody, ok, believe it or not, Jeremy and I did not coordinate that. I did not know what he was going to say, and I think it really comes together beautifully because that's really what I want to explore with you on this Fellowship. And I do mean explore, meaning I'm not coming at this with perfectly clear conviction. I'm still sort of weaving it together and I'd love to hear from you and hopefully we'll have time at the end for a Connection and to hear your thoughts and to connect in that way, I would love that.

You know, at the heart of this Fellowship it's a shared longing. We want to see the Hand of the Living God of Israel at work in our lives. We want to see it, we want it to be through us. We're not here to study abstract theology or engage in intellectual exercises, quite the opposite. I was just actually thinking, I was reading an article about the real difference between Orthodox Judaism in America and the Torat Eretz Yisrael, the Torah of the Land of Israel, in that it was being discussed among the rabbis, according to Jewish Law whether in public Jews in America need to wear a kippa, a head covering. Should they be wearing it, or not wearing it? Because there's so much anti-Semitism and hatred, maybe it's dangerous. Should they or shouldn't they? They were talking, is it incumbent, is it mandatory, is it optional?

And I'm reading this, I'm like, "Do you not see that God is sending a message that it's time to come home and we're lost in the intricacies of the Jewish law of whether we need to wear it or not?" We're not here for that. It's quite the opposite. We're here to pour out our hearts before HaShem, we're here to plead for His favor, for clarity to know how we can serve Him. What's really happening in the world, we're crying out for understanding. Not just about our personal journeys, but that too. But about the unfolding events in the world around us. And our lives, just to understand everything that's happening. Without God's help, we're not going to understand anything.

And one of the primary ways that we seek that clarity is by humbly immersing ourselves in His Word, in the Torah. Trusting that through it, HaShem will open our eyes and grant us insight into the deeper truths that are shaping our reality. So I want to begin by sharing two different news stories that scrolled through my feed, I guess like all the others. I'm just scrolling, looking at what's happening. I have certain groups on WhatsApp, the news has just sent. But these stories sort of stayed with me, and I kept going back to them and I wasn't able to shake them, and I was thinking about them. And on the surface, they may seem unrelated. But something

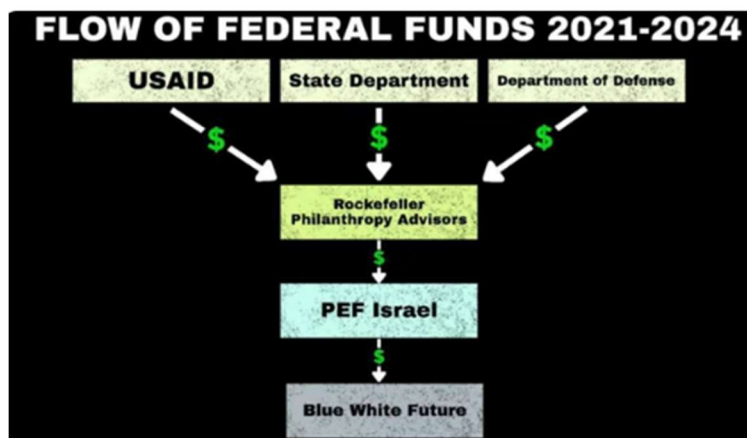
in my spirit kept making me feel that on a deeper, biblical, spiritual level that they are profoundly connected.

So I felt compelled to view them through that lens, through the prism of the Torah portion of the week, of Parashat Pinchas, and letting the Parsha illuminate the headlines, and in turn, the headlines awakened new depths in the Parsha. It's like a symbiotic relationship. I'm really interested to hear if you guys have that experience, also, as you're reading through the Torah portion. If what's happening in your lives, in the world, starts to connect the dots. Sometimes it's really loud and dramatic. I remember, I think last year, two years ago, Korach, in that Torah portion is when a hole in the parking lot of Shaare Zedek hospital just busted through and all of these cars just fell into it, as Korach did. Sometimes it's dramatic, sometimes it takes a little bit more discerning. But these stories, I'm interested to hear your thoughts.

You know the first story, however scandalous it may be, affirms what many of us here in Israel have long sensed, deep in our bones, that foreign powers have been actively working to undermine the will of the Israeli people through covert and treacherous interference. It may sound like political gobbledygook, but it's not. There are foreign powers, and not just any foreign powers by the way. Our best friends, the United States of America, and as you know, I am not a hater. A lot of people just love to pile on America and say they're bad. I don't feel that way at all. I pray for the welfare of America, for the blessing of America. I feel like America has been a unique blessing for the nation of Israel, for the Jewish people, and I pray that they are able to stay that course. And many things are making me think that they are and they will.

I just heard that Margorie Taylor Greene just tried to cut \$500 million dollars from Israel's defense budget and the Iron Dome, and I think like only four Democrats and two Republicans in the entire Congress voted with her. So that's good to hear and it makes me optimistic. Even though I personally would like to see that happen, I would like to see all funds cut to Israel and we stand on our own two feet. But I still think from America's perspective, they should want to help and bless and support and it will be a blessing for them.

But our best friends, the United States...so here's the story. A U.S. House Panel, meaning the Congress reveals that America has funneled nearly one billion dollars to support anti-Netanyahu protests in Israel. And you know there's like intersectionality here, there's like anti-Netanyahu protests come with a whole world of other values that come with them. And a financial trail shows that money moving from the U.S. government agencies, through intermediaries such as the Rockefeller Brother Fund, and PEF, Israel Endowment Funds, to the Blue White Future, a non-profit that's linked to protest activity and promoting the two-state agenda.



Here's a little chart just to show the interconnection of all these things and where these funds are flowing through. But the point is that these foreign efforts created a dangerous rift in Israeli society as they were intended to. They were intended to amplify defiance, and to insight unrest, and to weaken our collective resilience as a people.

And even more disturbing, the same channels used to support these non-profits were also found to be funding organizations with ties to Chamas and global anti-Israel campaigns. The very hands claiming to support democracy were simultaneously empowering those who seek Israel's destruction. You can't make this up. It's so infuriating. In what was once dismissed as conspiracy theory, is now confirmed. And irrefutable. It's confirmed by official documents. This was a coordinated and well-funded foreign attempt to undermine Israel from within. It's a fact, it's not speculation.

They say that hind sight is 20/20 and looking back now it's painfully clear to me. The deliberate fracturing of our national unity wasn't just political sabotage. It was a calculated move that critically weakened us in Israel as a people and left us exposed and vulnerable. And that vulnerability paved the wave for the horrors of October 7<sup>th</sup>. There were documented messages. In late 2024, there were documents that revealed that Chamas cited Israeli political, domestic unrest, including the protests over the Judicial overhaul that America was funding, that it was a big motivating factor for why they attacked when they did. They felt that they were compelled to act during a moment of vulnerability, noting that quote, "Domestic, political unrest in Israel in the wake of the judicial overhaul is the perfect opportunity that compelled them to move toward a strategic battle." That it compelled them to attack.

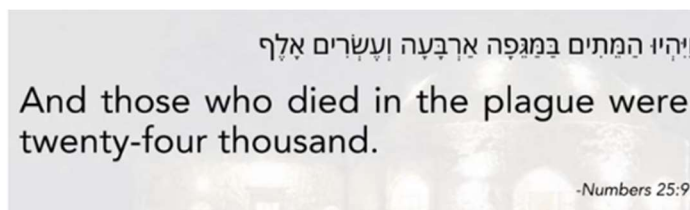
Mohammed Deif, remember him? He's the head of Chamas's military ring emphasized that Israel's internal discord, the division between us, the internal strife in Israeli society caused by the protests against judicial reform is what encouraged him and Chamas to go ahead with the attack. So it's not just me connecting things. This is very clear.

And you know, as I scrolled through the news, moving through one story to the next, this particular one just, it caught my eye. At first I paused, briefly, and then I continued on. But I couldn't shake it. Something about it kept pulling me back again and again. It felt like it was



foundational, as if it held a deeper truth that was waiting to be uncovered. So I sat with it for a moment, I was reflecting on it, not just with my mind, but through the lens of the Torah portion and was searching for the connection that my soul sensed was there. And then...when I set aside all of the commentaries, the explanations, and I simply looked at the simple reading of the Torah, reading the plain, unadorned text, it became strikingly clear to me. It became clear to me that what the nation of Israel endured nearly 3,500 years ago at the hands of the wicked King Balak and the corrupt prophet, Bilam, is exactly what we are facing today. Our Torah portion is not just ancient history, it's a prophetic lens through which we can understand the spiritual battle that's unfolding in our own time.

Just as then, Bilam understood that Israel could not be conquered by military might. That was clear. No weapon could overpower the God of Israel. The same God who had just toppled the mightiest empire on earth. And Bilam knew that they couldn't be cursed for HaShem had declared they are blessed. So he devised a darker and a more insidious strategy. If Israel could not be destroyed from without, he would try to corrupt them from within. He sought to sever their connection to the Torah, just like Jeremy said. So to undermine their sacred identity. And so, he unleashed a campaign of spiritual sabotage, sending Midianite women to seduce the men of Israel into lust and sin and idolatry. And tragically, the sinister plan succeeded and 24,000 Israelites died in the plague that followed.



Twenty-four thousand, you know as devastating as October 7<sup>th</sup> was, 20 times the number of Jews died in the plague of Bilam and the Midianite women.

Now let's take a second here and go back to the days leading up to October 7<sup>th</sup>. I don't know, is it hard for you guys to even remember that? Is it hard for you guys to even go there in your minds? For me it's like really hard to remember it. As crazy as the world was back then, Corona, I remember Corona was just so nuts, it was so crazy, that felt like the innocence of youth, like child's play. It felt like a totally different world compared to the world after that dark and fateful day of October 7<sup>th</sup>.

So let's try to go back. Many of you may remember that before October 7<sup>th</sup>, the nation of Israel stood on the cusp of historic breakthroughs, political breakthroughs, legislative, national. The people had elected what was arguably the most right-wing government in Israel's history with a clear mandate to make sweeping changes. And one of the central goals was to restore balance to the government by reining in an activist Supreme Court that had over time assumed

unchecked power in a way that no Supreme Court in any country had ever had. Under the court's doctrine of reasonableness...do you guys remember this? The Justices, the Supreme Court Justices, none of them were elected by the people by the way, could unilaterally strike down any law passed by the Knesset, the Knesset, the reflection of the people. They could just strike down just any law passed by the Knesset simply because they deemed it unreasonable. Think about that. A democratically, elected government could for instance vote to declare sovereignty over Judea and Samaria, the biblical heartland of Israel, a no-brainer if you ask me, and many of the people here in Israel. And the court could just overturn it, without mandate, without accountability, and without offering more than a vague appeal to their own sense of reasonableness. It was an assault, not only on democracy, but on the very essence of national self-determination. It was just so unempowering. Everybody just felt so helpless. And it was and it still is, absurd.

That's why the people of Israel rose up and elected Knesset members who ran on a platform of restoring the government of Israel to the hands of the nation of Israel, wresting it away from unelected, unaccountable, leftist elites in the judiciary. I know this sounds very political, but it's impossible in Israel to extricate what's happening politically and on a state level from the Torah portion, on the spiritual level. It's all interconnected. To really understand what's happening in the heart of Israel, you need to be able to see it from all the different prisms.

And so, we were about to do that, the nation chose leaders with Jewish pride, rooted in identity and a deep yearning to restore true, authentic, god-centered, Jewish character to the State of Israel. And just as this vision was beginning to gain real momentum, just as we started to see the first tangible steps towards these holy aspirations, suddenly we were blindsided. Massive, well-funded movements and initiatives seemed to erupt overnight tearing at the fabric of our society, pitting brother against brother with a level of intensity and hostility that felt unnatural, it felt orchestrated. It was as if a spiritual sabotage had been unleashed on us just as we began to arise.

And now in hindsight, it's become painfully clear. We were Bilamed, we were Bilamed! Just as Bilam sought to weaken Israel from within by targeting its spiritual core, foreign powers exploited our internal divisions to amplify them exponentially and so chaos and so descent. The U.S. administration funneled a billion dollars, nearly a billion dollars primarily through the State Department and intermediaries like The New Israel Fund and U.S. Aid into Israeli non-profits. We've been talking about this for years, how this should be illegal. You shouldn't be able to subvert a country by funding non-profits that otherwise would not be representative of the people at all and just pumping money from foreign government.

But many of these organizations were openly lined with the far left and deeply hostile to the values and policies of the democratically elected government. It wasn't aid, it was a strategic diversion, no different than that which we faced three and a half millennia ago. Right? These funds were not mere humanitarian or development aide. They were strategically weaponized and targeted to undermine the State of Israel from within. A significant portion was funneled into legal warfare. We've discussed this with you in the past. It's called lawfare. Cause we've faced it here on the Farm where we're just sued and sued and sued and we have to just to meet our legal expenses, they just bankrupt you that way, just by lawfare, not warfare, but lawfare, against Israeli policies.

There's media manipulation, narrative control, political mobilization, and protest orchestration. They were delegitimizing the IDF and the Jewish communities in Judea and Samaria. And even there were covert operations to sway Israeli elections. It wasn't a charity, it was a campaign to weaken the foundations of Israel's sovereignty, identity and unity. And it has now been proven that it's not a conspiracy theory, it's a fact.

So let's put this in perspective. Israel is a nation of just over 6,000,000 Jews and injecting merely a billion dollars into efforts designed to psychologically divide us and tear at our national fabric. That's not just foreign interference; it's a massive coordinated campaign to engineer internal chaos. And in a country this size, that amount of money goes a very long way and its impact has been devastating and we're still feeling it literally today, literally today as these groups are protesting in downtown Tel Aviv today.

One of the most visible movements funded either directly or through aligned infrastructure is called the Kaplan Force. Do you remember this? We've spoken about them before. The Kablanistim. It's a coalition of activists opposing Judicial Reform and more broadly, the elected right-wing government. The Kablanistim leveraged international funding, professional grade media campaigns, and legal advocacy to stage weekly protests which blocked major highways, clashed with the police, called for civil disobedience, really not even civil disobedience, much worse than that. There non-profits aligned with the Kaplan movement include, a lot of you know this because you are on the in of what's happening in Israel, Breaking the Silence, B'tzalem, Yeshdin, all of which receive or have received foreign funding including from the U.S. and European sources. And they framed these protests as grass-roots, but they were so clearly now we see, orchestrated and sustained with paid organizers, legal teams and media outreach arms. By the way, a lot of this is happening around the world, a lot of this is happening in America in different ways, too.

You know it actually felt eerily similar to the explosion of the transgender movement in America. One moment, most people, including myself hadn't even heard the term, then suddenly it became the defining, moral, litmus test of an entire culture with pronouns and this and that. Overnight it was everywhere. Nobody knew what was going on. I didn't know what was going on. That's exactly how the Kablanistim movement felt here in Israel. Almost out of nowhere, a powerful highly coordinated campaign emerged, relentlessly working to fracture national unity. It was a strategic, deliberate, sustained, psychological, socialist assault on the soul of the nation of Israel.

And it unfolded in a lot of insidious ways. Their religious, traditional and nationalist Israelis were suddenly branded as extremists. People that were never extremists, the salt of the earth. Loved by the nation, now they were extremists, not for any act of violence or lawlessness, but simply for holding fast to Jewish identity, to values, to Jewish pride. There was what felt like an orchestrated push to encourage IDF reservists to refuse service. If the Democratically elected government moved towards judicial reform. I don't know if you remember, they were convincing Air Force pilots, "Refuse service, don't fly, don't fly." How could Chamas not attack? Of course they're going to attack if all of the reservists are being told not to serve if there was judicial reform.

For the first time in modern Israeli history, the idea that the National Defense should be conditional on political agreement, it was just a new low, that's what it felt like. At the same time, settlers and religious Zionists were smeared in the public discourse as threats to democracy. We weren't portrayed as the devoted, builders of Israel, but as obstacles to progress, obstacles to peace. And perhaps most disturbingly, Israel's internal debates were exported to the international arena. Foreign governments, global institutions were invited to weigh in and pressure, even threaten sanctions. There were Israelis in this country, the whole movements of these Kablanistim were pushing foreign governments to sanction Israel. All based on this manipulated narrative that Israel was teetering on the edge of authoritarian collapse by changing the Supreme Court in ways that were even more mild than it should have been changed.

But in truth, the real democratic crisis was not within the government, but in the efforts to undermine it. And our democratic election and the will of the people was being subverted, not with tanks or weapons, but with shame, slander, physiological warfare, and foreign interference in a billion dollars. And the goal was to weaken or replace right-wing nationalists, god-fearing leadership that does not align with the globalists, progressive policies, especially concerning the peace process concessions concerning settlement growth and military deterrence.

Which unbelievably was the exact same mission, the very same ideology that Bilam sought to inject into the Israelite camp. That's what we're contending with today. His mission wasn't merely to corrupt behavior. It was to distort identity, to redefine holiness, to sever the people of Israel from our divine calling. And just as there was a faction of the Israelite camp who welcomed his philosophy and embraced it with open arms, so too today there exists a nearly identical subset within Israeli society, much smaller than it seems. But a subset in Israeli society who have internalized and now actively promote the very ideology that Bilam and in our day, leaders like Obama and Biden championed.

Because this wasn't just about appealing to base desires or moral weakness. It was something far deeper that was at work and is at work right now. It's an ideological and spiritual seduction, one that seeks to replace covenant with confusion, that seeks to replace holiness with hedonism and divine destiny with globalist universalism. And then, just like today, the real danger didn't come from external enemies, it came from within. From the hearts and the minds that were already softened to the seduction. From those among us who had already begun to forget who we are.

Now let's dive in a little deeper here so we can see how uncannily unbelievable the parallels are. Rav Policov, he points out that at the end of Parashat Balak, a deeply troubling scene unfolds. Zimri, a leader from the tribe of Shimon, publicly brings a Midianite princess into the camp and challenges Moshe. He says, "If this relationship is forbidden, why was it permitted for you, Moshe, to marry a Midianite woman?" And now, ok, this accusation was I guess superficially it was cover, but it was entirely baseless. Zipporah, Moshe's wife had converted and joined am Yisrael in faith and in destiny. We saw that, we saw that in the story of the circumcision, we saw that in her god-fearing essence. She was true.

But the damage was done. Zimri's public defiance, coupled with the widespread moral collapse caused by the Moabite seduction led to a devastating plague from HaShem that struck the entire nation. It was only when Pinchas rose up and took bold, zealous action avenging the honor of HaShem and halting the spiritual decay, that the plague ceased. HaShem then awarded him the brit shalom, a covenant of peace and eternal priesthood.

Now the Rav points out that this story raises a few very good questions. Why was the entire nation punished for the sins of just a few? Why would Midian send a princess to act as a harlot? What was Zimri's logic in publicly challenging Moshe? And what exactly did Pinchas do that warranted an eternal covenant of peace?

So the great David Lavanon, he was a great rav in Israel, he was a dian, he shared an insight that cut to the heart of the matter. He pointed out that this episode was not simply a moral failure around sexuality and seduction, it was an existential crisis for the nation of Israel. The Torah later reveals in Bemidbar, chapter 31 that this entire scheme was devised by Bilam. Let's look inside:

Moses said to them, "You have spared every female! Yet they are the very ones who, at the bidding of Balaam, induced the Israelites to trespass against the Lord in the matter of Peor, so that the Lord's community was struck by the plague.

-Numbers 31:15-16

It was not just physical seduction, but ideological warfare. Bilam who had earlier been compelled by God to bless Israel, described them as a nation that dwells alone, not reckoned among the nations. Right? He realized that he couldn't curse them, so he sought to

destroy them from within by tearing down that uniqueness. His strategy was diabolical in its brilliance. If you can cause am Yisrael to question their distinct identity, if they cease to see themselves as separate, as holy, as bound uniquely to HaShem, then you unravel the foundation of their covenant.

That's why a princess was sent. It wasn't just about temptation, it was about ideology, it was making it regal and royal. Zimri's confrontation with Moshe wasn't personal, it was a challenge to the entire framework of Jewish identity. Why should we be different? Why shouldn't we be like all the other nations? The sin of immorality was inseparable from the sin of idolatry because both involved surrendering the exclusivity of our relationship with HaShem. Both idolatry and the immorality, they both were surrendering the exclusivity of our relationship with HaShem.

Pinchas saw through it all. In his act of zealotry, he wasn't merely reacting to an isolated transgression. He was preserving the soul of the nation. His actions proclaimed loudly and clearly, "This is not who we are." And for that reason, he was granted the covenant of peace. Because his act restored the peace between am Yisrael, between the nation of Israel and HaShem.

And today, the echo of that struggle remains. There are voices within and without who argue that the Jewish state should be like all other states, a liberal democracy, a nation among nations. That is precisely the vision of the leftist, globalist Kablanistim. Their deepest aspiration is for Israel to become just another nation, indistinguishable, unexceptional, they long for Israel to be warmly embraced by the European Union, to be a model member of the United Nations, to earn applause from the very nations that have never truly understood or accepted our

purpose or even our existence. They so badly crave international approval more than they even think of justice or divine truth or divine alignment. That's not even in their minds.

Zimri's act wasn't just about lust, it was a public, ideological challenge to the concept of Jewish distinction. When he brought the Midianite princess into the camp, he was essentially saying, "Why are we so obsessed with separateness? Why can't we just love who we want to love? Marry who we want to marry, be like everyone else? Who are you to come in with objective standards of loyalty or truth? Even Moshe is married to a Midianite." That's what he said, so cynical.

This wasn't just a challenge to Moshe's authority, it was a challenge to the divine command that Israel must be a nation set apart, a holy nation, a people with its own standards of morality, its own covenant with God and its own destiny. The Kablanistim say the same thing in modern language as they said then. "We want equality, liberalism, pluralism, a state for all of its citizens, not a Jewish state. Let's erase the Jewish exceptionalism and become like any other Western democracy."

And that by the way is exactly why they fought tooth and nail against judicial reform. Because the Supreme Court is their final stronghold, it's all they're holding onto, it's all they have left. The last unelected bastion of power, through which they can impose their will on the country. They see what's happening. The soul of the nation is awakening, returning to its roots, returning to God and that terrifies them. So they cling to this last lover of unaccountable control to ensure that despite the will of the majority of the country, the practical reality of Israel remains shaped by their minority, by their assimilationist ideology. They reject the very idea that the Jewish people have a unique spiritual mission in the State of Israel, is an unfolding, prophetic, divine process...that's silly, simple-minded, gobbledygook to them.

Zimri's rebellion was spiritual, a rejection of kiddusha, a rejection of holiness in favor of blending with the surrounding nations. The Kablanistim do the same thing. They attempted to reduce the meaning of Israel from a Kingdom of priests and a holy nation to just another country with good tech and universal values. And that's why the Torah says, "Zimri's sin was tied to idolatry." Because abandoning our unique spiritual role for universal acceptance is ultimately a form of worshipping another God. The god of being like everyone else, as my father used to say. The most dangerous attacks on Israel are not external bombs or rockets, they are internal confusions, sown by external influences very often. Confusions which result from us being turned against each other. When traditional Jewish values are replaced with foreign ideologies. And when fear of international opinion replaces fear of heaven. Replaces our fear of HaShem.

This is Bilam's war in our time, not fought with swords, but with narratives and grants and ideologies. And so Pinchas rose up not to stop an immoral act, but to defend the identity of Israel. And likewise today, the struggle isn't political or cultural, it's a battle for our soul. And if Israel forgets its purpose as the nation of HaShem, it loses the very reason for its existence, which brings me to the next story I wanted to talk to you about, the devastating story about the Druze in Syria.

There were so many videos that I was going to bring up, but I just remember there was a time during the Russian war with Ukraine that we showed certain videos, and I know that there are people in this Fellowship that have very sensitive spirits and I love you for that. And so, I didn't want to play them, these videos. But part of me wanted to, to show the depth of the evil that we're facing. Because over the past two days, these Islamist, jihadist, militant affiliated with Abu Mohammad al-Julani, the leader of Syria, they've launched this brutal, unprovoked assault on Druze civilians in southern Syria, particularly in the Sweida region, as Jeremy said.

And there's reports of relentless shelling of civilian villages, brutal invasions of their territory, deliberate efforts to destabilize their entire autonomy and economy. These attacks serve no legitimate military objective. The Druze aren't combatants, they're a minority that are just striving to simply safeguard their heritage and their land and their way of life. And what's unfolding is nothing short of a targeted campaign of terror. I've seen the footage, I just saw a video right now that was sent to me. Where they took these Druze in their beautiful home, they took them to the balcony and had them jump off and right as they're jumping off, they just shot them in the back, you see the whole thing. And they of course are just laughing and having the time of their lives. You know I see it, these videos should haunt the conscience of the world. Elderly men, women, children, unarmed, defenseless, are being hunted down, humiliated, and executed in unspeakable ways.

Here's just one of a thousand videos. This is, I felt like, this we could watch this, we could handle this to see just the beginning of what's happening.



I mean, the purpose is to humiliate them, humiliate them. It's a horrific desecration of humanity, unfolding in real time and it demands moral clarity and outrage. And yet, the world remains silent, not a word. Because when there's an opportunity to use any situation as a cudgel against State of Israel, truth doesn't matter, human lives don't matter, suffering of innocence is ignored if it could be weaponized against us.



Israel's intervention to protect our loyal Druze brothers, our allies, our fellow citizens, isn't being recognized for what it truly is, an act of moral courage. It's so clearly that. Instead, unbelievably, it's twisted into yet another excuse to vilify us. What should be a moment of praise is distorted into a platform for condemnation. It's as clear as day.

Jolani's jihadist forces are just as much of the spirit of Amalek as Chamas and Chezbollah and the Ayatollahs. And just as Jolani's forces are attacking the innocent and the vulnerable without cause, Amalek did the same thing. The Druze who have historically had good relations with the Jews from Yitro, right? Jethro, we spoke about on the Israel guys recently, from Jethro in the Torah to modern Druze IDF soldiers. I know personally Druze, they were in the army with me. Good people, proud people. They're being targeted for their refusal to submit to Islamic, vicious, jihadism and to bend knee.

Amalek attacks holiness. Amalek attacks without reason. And Amalek attacks the edges. Not just the army, not the powerful, but the outskirts, the children, the elderly, the weak, the stragglers. And when we see Jolani's forces trying to erase the Druze, we are witnessing the spirit of Amalek at work. And it's a reminder that the commandment to remember Amalek is not just about the past. It's about standing with those who are attacked by evil today. The situation that we're facing regarding the Druze cuts to our very core. Are we a nation like all others that's concerned first and foremost with ourselves and our own narrow, self-interests and how we're perceived by the world? Or are we a nation that is rising like a lion? A nation that takes responsibility for the weak and the defenseless, a nation that takes responsibility for humanity, a nation that is ushering the redemption for all of mankind, a nation of leadership. Which one are we?

Which brings us back to the very beginning of the Fellowship. To the heart of Pinchas. His act of courage wasn't born from rage, but from clarity and from prayer, from a soul so deeply connected to HaShem that he could discern between what was personal and what was Divine. Between what was politically convenient and what was spiritually imperative. And in that moment, guided by prayer, not ego, he became a vessel for redemption. And so can we. We live in days of confusion, manipulation, distortion, when falsehood often dresses up as morality, and truth is branded as extremism. But it's precisely in such times that the calling of Israel becomes clearest. We are not a nation like all others. We are a nation that dwells alone. Not because we are isolated, but because we are chosen. We're chosen for a purpose, we're chosen to bring light, we're chosen to carry a standard of truth that refuses to bend to the idols of the age.

So what is our task? Our task is to pray like Pinchas, to act like Pinchas, but to love like Aharon, to love like Aaron. Our task is to see through the schemes of Bilam, whether they come cloaked in seductive ideologies, and globalist agendas, or in billion-dollar attempts to fracture our unity from within. And when Amalek rises again in the form of Jolani or Chamas or the nations around us seeking to wipe us off the face of the earth, we must arise as well. Not only with weapons of war, but with weapons of faith and of truth, and of unshakable faith and trust in God and identity.

This is the moment of decision for all of us. Will we be like Zimri seeking to blend in and erase the boundaries of holiness? Or will we be like Pinchas, standing in the gap, lifting our voices and reclaiming the soul of our people? We can't be distracted, we can't be divided. We need to be united in prayer and in purpose and in our unwavering loyalty to HaShem because this war like the one in the times of Bilam will not be won by might or power or weapons. It will be won through emunah, through tshuva, through repentance and through a people who are remembering who we are.

So my friends, may HaShem bless us with courage, with wisdom, and with a holy fire that burns away the fog of exile and confusion. And may we see the full redemption speedily in our days. Shavua tov, my friends, and may your week and all of our weeks be filled with strength and clarity and deep unshakable peace. And with that, allow me to bless all of you with the blessing of Aaron the High Priest. And as I explain every week, I personally, I'm not a descendant of Aaron. But the nation of Israel as a whole is a mamleket Cohanim v'goy kadosh, as the Torah tells us. A kingdom of priests and a holy nation. And in that spirit, it's my great honor to bless you with the blessing of Aaron, the High Priest.

Aaronic blessing (Hebrew)

May HaShem bless you and guard you. May HaShem shine His Face upon you and be gracious to you. May Hashem lift up His Face toward you and grant you peace. Amen.