

YOUTUBE TRANSCRIPT – RABBI GLICK & JIM STALEY - PASSOVER

0:00

(dramatic music) - Hello everyone, Jim Staley here,

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Passion for Truth Ministries, and for everybody out there in PFT land that follows this ministry and loves the front of the book,

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boy, do I have a surprise for you, and this is going to be my privilege in honor to interview one of the most famous

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rabbis and modern history and that is Rabbi Yehuda Glick. And so guys, really on the other

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side of this dial, put your hands together, this guy is amazing. I met him at one of the Jerusalem prayer breakfasts in Houston and he has so much to share with you today. We're

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going to be talking about Israel news. We're going to be talking about Passover since we're just a couple of days from Passover. We're going to be talking about whatever God wants

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just to talk about between a pastor and a rabbi. It sounds like a good joke to me, but we're going to make it reality.

1:03

Rabbi, Yehuda Glick, say hi to our audience out there. - Shalom, hello, hi there.

1:11

- Yes, from Jerusalem. - I'm like, "Yahuda Glick, I'm talking to you from Jerusalem." - Live from Jerusalem.

1:16

- So for some of you-- - You bet I'm alive. - For, yes, and we're going to talk about that too. For some of you that don't know who Rabbi Yehuda Glick is,

Who is Rabbi Glick

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let me just kind of give you a background of where he comes from. In 1996, he began working in the Ministry of Immigration Absorption.

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He filled several positions, including spokesman for minister, Yuli Edelstein, director of

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the public diplomacy department in the ministry. He was director of the Jewish identity unit and director of the Ascalon and South Israel region. He became the executive director of

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the Temple Institute from 2005 to 2009, which is a state funded organization about building

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the third temple on the Temple Mount. Some of you are super interested in that because the Old Testament talks about the end times where that's going to happen. He founded the Temple Mount

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Heritage Foundation in 2009. And let's see what else. It was the Libyans initiative for Jewish

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freedom on the Temple Mount. He has a passion for Jews being able to have the right in their own

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land and their own Temple Mount to actually pray on the Temple Mount. Unbelievable from a Christian's perspective that a Jew is not allowed to pray on the Temple Mount in their own land.

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It's hard to believe, but he believes the same thing. He actually was a member of the Knesset

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under the Likud Party May 2016 till April of 2019. So Mr. Glick, Rabbi Glick has connections

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all the way around the country of Israel. He was also awarded in 2015. I don't hopefully I say this

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right the masco it's prize for Zionism for being active for human rights and religious freedom

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on Jerusalem's temple mount and then also in 2014 this guy was shot how many times were you shot

3:03

not too many just four bullets in the center of my body just four bullets in the center of his

3:09

body everybody he survived an assassination attempt and we are so glad that he is here

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rabbi talk to us tell us what's going on in your life it's amazing that we get to uh... to talk to

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you all the way from jerusalem in the middle of Passover I'm so grateful that you took an hour out of your time so shalom everybody it's really uh... my pleasure to be able to speak to uh... to you

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and uh... you spoke about my activity for a Jewish prayer in temple mount but actually what I'm

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totally devoted for allowing all people to pray in temple mount and because we really want to make

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it into a house of prayer for all nations. We're here to fulfill our obligation. The

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assignments that Hashem has put upon us, the assignments include the return of the Jewish

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people back home, establishing a Jewish state, but no less turning this place as a source

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of blessing for all nations, turning the Temple Mount to a house of prayer for all nations.

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That's an assignment that I believe we are all called for and especially in these days. We are it's a calling for all of us to

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I would say to Cooperate and partner in order that the Temple Mount should be holy again and should become and serve it as

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The Bible promises as a house of prayer for all nations. Amen. Amen

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When I'm talking to you right now in the office of the Shalom Jerusalem Foundation

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The Shalom Jerusalem Foundation is devoted to the call of the global Zionist movement.

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What is that? Many people say it. Talk to us about that. Many people talk about the Christian Zionism, where those are Christians who are supporting

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the Zionist movement. The Zionist movement, as you all know, is the movement that was established in the end of the 19th century.

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That was the call of the return to the Jewish people back to Israel, which 50 years later became the establishment of the State of Israel.

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But that was a national Jewish movement and that was a movement of calling the Jews to come back home.

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But those of you who are familiar with the Bible, the best seller the last 2000 years,

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those of you who are familiar with that wonderful book know that the purpose of the return of the Jewish people back home is not for the sake of the Jewish people, it's for the sake

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of the world, it's to raise the banner of Hashem for all nations.

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And today, when I talk about global Zionist movement, I'm not talking about a movement that's going to support the Jewish Zionist movement, which is a very important movement

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of the return of the Jewish people back home, but a call for all nations to partner in the

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real Zionist movement. Because Zion is the name of the Bible, of the Temple Mount.

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Zion, my holy mountain, as the Bible says.

6:03

So the call, the call is for all nations to chip in and let's make Zion a house of prayer for all nations.

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So when I talk about the global Zionist movement, I'm talking about a movement that puts Zion,

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the Temple now on a way on top, and it's devoted to actually turning the Temple now

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into a house of prayer for all nations. And this is not a Jewish group of Zionist movements, the global Zionist movements and a universal call.

Gods original intent

6:31

- Wow. And that's amazing rabbi because the way that I read the Bible, God's original intent was

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not to just have relationship with one small group of people. He loves all mankind.

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He wants to have a house that everybody can come to. His invitation is inclusive, not exclusive.

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Definitely God created all mankind in his image and he wanted all of us to be part and be blessed by his blessing.

7:10

And when God chooses upon Abraham, he says to Abraham, "I want you to serve as a source of blessing for all nations."

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So, but by no means can we refer to the blessing of Hashem to the Jewish people as just something

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that belongs to the Jewish people. It's a call for all nations to actually partner and raise the banner of Hashem.

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The Jewish people are actually referred to as a kingdom of priests, but a kingdom of priests

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to serve for all nations. Amen, you know, I've always actually used the term Captains of the team, you know that that that it's just the captains, but there's a large team out there that needs to be assembled

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And Jerusalem is the is the is the playing field for that for that team

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Rabbi talk about What's

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I'm sorry go ahead. No, no, I'm just saying that The whole concept of Hashem choosing Abraham so that he should serve as a source of blessing for all the nations.

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And that has to be fulfilled by the return of the Jewish people back home.

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But it's now, it's our mission to make sure that we put an essence into that call.

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Wow. What can Christians do? Like, how do you wake up Christians to realize the significance of Jerusalem and the significance of this really growing partnership between pastors and rabbis and Jews and Christians on a larger scale?

What can Christians do

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Like, what is the ultimate vision and goal? If you had a magic wand and you could have it happen today, what would that look like?

9:05

Well, it's a very good question. I think that's really a wonderful question because many many Christians ask me, "What can we do?"

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And I think it's a total change in mindset and I'll fling to what I'm talking about.

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You know, how did the people of Israel keep Jerusalem in our hearts for 2,000 years?

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The concept was just, it's not just a morph, I would say, not just an artificial topic.

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It's something that was actually physical things. We directed our prayers toward Jerusalem We mentioned Jerusalem in our prayers free time today, but not only that we put Jerusalem on our hearts

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We put the piece every single Jewish house had a picture of Jerusalem in the living room We had when a person got married. We broke a glass remembering Jerusalem when we

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Every year and Passover we would conclude next year in Jerusalem. So the same thing today, I believe

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we have to Try and that's that's really what my goal is to try to now do that to the non-Jewish world

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To people to direct their prayers to Zion We have we have like a pin that I'm wearing here that says Zion house a prayer for all nations and you can actually put a pin of

10:19

Zion on your heart you can put a picture of Zion in your living room you can come to Israel and go up to the Zion

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You can call your government to Do a loud prayer for all nations on temple now?

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You should call you should demand that you want to be able to go to temple now with a Bible in your hand

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It's unbelievable. You can carry a Bible all over the country. You can come to Israel tour Israel and walk in the footsteps of the stories of the Bible

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But when you get to the Holy place, you're not allowed to carry a Bible there and these are things that we have to change You cannot we can't do it by ourselves and we need we need the support of our of our friends from all nations

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And these are things that can be done. I can tell you right now that I don't know but in

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the 18th of May we will be celebrating what's called Jerusalem Day and that is the day

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that the that Jerusalem was reunited in the 1967 war.

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We will be marking 56 years for that this year and

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Our goal is really to have people on that day all around the world Well, we're having a pin on them saying the same Zion calling out for Zion praying for Zion

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We're right now organizing a We'll have teams going out to the mountain of course on that day, but we want to have people all around the world

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Organizing gatherings praying and calling for Zion on that day

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So these are things that I believe that we can do. I believe that towards the Rosh Hashanah, the day of trumpeting, we can have a blow,

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as Joel says, blow the shofar on Zion. We can have a call to really blow the shofar and direct our prayers towards Zion, because

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actually Zion, as I said, the mountain of Hashem is supposed to be the palace of Hashem,

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it's supposed to be the kingdom of Hashem. It repeats in the Bible that we have the temple noun as the kingdom of Hashem.

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The Zion should be a kingdom of Hashem. Hashem chooses Zion in Psalm 132.

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He desires it. It's the place where we say Isaiah 52 verse 7.

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That's where they say, "On Zion, let's say on Zion, your God is the king."

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the Herald comes and raises the voice of the return of Shalom.

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We have so many places, and I say a five where it said that Hashem, this divine presence rests

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on Zion. I mean, of course, the book of Ovadia which talks about the Kingdom of Hashem on Zion and

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And so many other places where the Bible talks and mentions the call to turn Zion into God's kingdom, God's palace.

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And we can't just sit around and hope it's going to wait and happen. That was the mistake of the Jewish people in the 2000 years.

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We were waiting for some kind of magic carpet or magic eagle's wings to take us back.

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But Hashem says, "No, it's your mission. You do it, I'll help you out." but we can't sit around and wait and hope it's gonna happen.

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And that is the basic concept of this whole idea of the fulfillment of the prophecies of the prophets.

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Didn't come tell us news. This is what's gonna happen in another thousand years. They come to tell us, guys,

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this is your mission to make it happen. - That's so good, Rabbi. You know, I wanna remind our audience,

The New Covenant

14:03

our Christian audience, those that are watching this, that are Christians that we believe in the new covenant, right?

14:10

But that new covenant comes from Jeremiah 31, 31, where God says, "I'm going to make a new covenant." And where does he say who he's going to make it with?

14:19

He says, "With the house of Israel and with the house of Judah, there is no house of Gentiles that are part of this."

14:26

You are grafted in like the Egyptians when they left the first Exodus.

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Remember Moshe came before God and said, "God, we've got a problem here." the Egyptians, some of them are coming with us. And God says, "Look, I'm going to have one law

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for the native born and for the sojourner. Just have them circumcised, keep my commandments, one people, one nation, one continent, one constitution, I should say, under me." And the

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reason why this is so important for our Christian audience is this is all about Israel. The whole

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new covenant is actually about Israel. Even I want to remind our audience that the Apostle Paul says

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that you were once far off, but you're now brought near to the covenants of promise and part of the commonwealth of Israel. We are brothers with them. This is why this is so important,

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why this conversation is so important. This is not about the Jewish people trying to get Jerusalem

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to be important. It already is important in the mind of God. And lastly, I want to remind everybody

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that when the Messiah comes back, according to the prophets, He's coming back there. He's not coming back to Texas as much as we would love him to come to Texas. He's coming to Jerusalem.

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And so this is really important conversation. Okay, but I want to say that throughout the history

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we read about it and we read about it, but today we actually it's an obligation for us to do it.

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Today we are actually it's a call. It's a call because the time is here. The time has come.

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And I think that after the people of Israel have come back home, established their They're an independent state.

16:01

Now is also the time for us to direct. Just like there's no such thing as tourism without tourists.

16:08

And there's no such thing as journalism without journalists. There's no such thing as Zionism without Zion. So, okay, we were concentrating on building our state.

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We were concentrating on uniting our capital. But it's a capital not only for the people of Israel. It's a capital for all the believers of the Bible in the world.

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It's the capital of faith in Hashem around the world and that I think is the most important

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call we have right now for our friends, the Christians or all Gentiles in the world.

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The call is now, let's join forces. Let's join forces and make this into a raising of the banner of Hashem in the world.

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And this is the call. This is the call. And I'm calling you really to partner with what we're doing because what we're doing is that it's a universal call and

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When I speak today at this church or tomorrow another church and I spoke today with a group from from Indonesia or

17:04

I spoke last week to a group from Germany. This is the call the call is let's let's combine forces

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Let's cooperate and let's make this happen and I need you all we need you all we need you all and Hashem is waiting for us to do it

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- Amen. And you know, what better way to bring awareness to believers, Christians around the world

Passover

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and Bible believers really around the world than uniting under a single banner called Passover?

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I mean, Passover is the uniting banner for the Jew and for the Christian because for the Jewish people,

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the story of the Passover is the story of their life. It's the story of their journey from the very beginning

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For Christians, the Passover is the beginning story of the heritage of where we came from, from the Exodus,

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to the story of what we believe Yeshua Jesus did for us on the cross and the resurrection.

18:00

So if there's one single feast day that seems a holiday that we should be uniting under,

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this is it. Rabbi, talk about Passover and how this relates to everything we're talking about.

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- Okay, so listen, instead of me talking, we can let the book talk. So anybody who has a book, we can open it on Exodus 12.

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Exodus 12 is the description of the first Passover.

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And I invite you all to open the book and let's all dive in and see what the Torah is telling us.

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And we'll see what the story is all about. So I'm in Exodus 12, I'm reading in my translation, but you can all follow up.

18:48

Hashem says to Moses and to Aaron and the land of Egypt, this month shall be the head of the month, so it shall be the first of the month of the year.

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We're talking about right now, a new nation is being established, it's having its own

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calendar and it has an obligation. We're talking about now that people are still in Egypt, they're still in Egypt.

19:07

But the coming, the wonderful breaking news that is happening.

Breaking News

19:17

Speak to the entire community saying on the 10th of this month, let each one take a lamb

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for each parental home, a lamb for each household. But if the household is too small, then he and his neighbor who nearest to the house

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should take one according to the number of the people. Each one according to one's ability and you should have a perfect male lamb, etc. etc.

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But what we're saying, let's just concentrate on what we said till now. Every household, every family, the word that again and again appears here is the bite,

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the house. Every single house. It's a story about the house.

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And the people of Israel leave Egypt as not as many, many singles, but as many, many families.

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And from now on, the Torah is telling us you want to stay as a nation, you're going to have to stay as families.

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And the eating of the Passover offering will be as a family.

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And you're going to eat it in the house. And you're not going to take it out of the house. Because it's building the concept of raising Hashem's divine presence in the house, in

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the family. And the story is that before they go out of Egypt, and this is a very important moment,

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Hashem said, you can go out in Egypt on the 15th. But on the 10th, already you take that sheep.

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Why? Because the concept of freedom, the concept of liberty, Hashem cannot, you can't force

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somebody to be a free person. He has to make a change in his mind, in his state of mind.

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So Hashem says, "Now you guys, you do something. Take a lamb, make sure it's ready, because I want you to take action.

21:00

You're going to have to start taking your responsibility from now on. You're going to become a nation. You can't wait for my miracles.

21:07

You have to take your responsibility in your hands. So the whole story here runs around and talks around about putting the blood on the walls

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and on the doorposts, but it's around the house. The house itself becomes like a temple.

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The house itself, with all those are in it, one family, it becomes like a temple that the

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But people are actually doing and taking their action and announcing that they are free people.

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You recall that the lamb in Egypt was an idol and they weren't allowed to sacrifice lambs.

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So come the people, come all the said guys, you want to prove that you are a free people. You're going to take the lamb and you're going to put the, not the hide in your house.

21:52

You're going to put the blood on your doorpost so that everybody will see that you're announcing we are free people. We are a free people. And then your house will be like a tabernacle,

22:02

will be like an altar, so that the divine presence will rest in your house, in the

22:09

familyhood. And this is the whole concept till it's very day when we celebrate Passover. Passover is a very much family-oriented holiday. When families get together and we sit together

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and we've seen together and most important we tell the story and we pass the torch from generation to generation

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and that's the way we do it. With not, not, and not, and not without big announcement in the street every single house the father

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the mother passed the torch on to the children and to the next generation. The concept of familyhood is so powerful

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and that's the basic of the entire tradition of passing for the heritage of the Torah the next generation it goes around the concept of

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of the Of the very basic things of the very basic things first of all starts with the family hood with the house

23:02

With the understanding the concept of freedom But it doesn't begin it that's only the very beginning because we're talking about a covenant

23:08

between God and his people between God and the people and between God and a new nation and the covenant with with the new nation

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has very very strict laws. I'm just going to skip on to verse 18.

23:24

In the first month, on the 14th day in the evening, you should eat unleavened cakes. Matzah until the 21st day.

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And for seven days, bread should not be found in your houses. For whoever eats the eating, that soul should be cut off in the community.

23:39

Now the concept is sort of an education process on how we're going to learn to eat. to eat. We're going to understand that our eating process is something that we have to

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control. It's just like these are basic things. You're becoming a new nation. The covenant

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with Hashem goes with the family, with the home, and with the way you eat. The way you

24:02

eat. And you're getting yourself already, you're getting yourself already to worship

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Hashem to devote your whole life, your whole life to Hashem.

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The way you eat, the way you serve, the way you run your family, this is the beginning

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of the covenant with the new nation. And it's interesting that throughout the Bible we see several different descriptions

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about the story of the Exodus from Egypt. What happens exactly there?

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I could just think of just a few of them like the book of Ezekiel. In Ezekiel 16, the story of God taking a little baby who was just born and cleaning her and

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washing her. And like the people of Israel in Egypt are like a baby that was neglected and here Hashem

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bathes her and washes her and raises her and dresses her like a queen. That's what's happening according to one aspect in Ezekiel.

25:04

Jeremiah continues the same thing that Hashem remembers when he takes us out of Egypt.

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We are like a bride, we are like an engagement party, we are coming out with him.

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At the same time we see other descriptions, for instance in the book of Joshua, Rachelv

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she tells the two spies, "I heard what happened in Egypt, were you defeated the other gods?"

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So we see that the taking us out of Egypt represents the strength of God Hashem over

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all other kings. One another motive that appears again and again in the Torah is that the taking us out

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of Egypt reminds us how to behave to others.

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You were Hashem repeated again and again, you were slaves in Egypt, you know what the

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life of a slave is. You have to be nice to your servants, you have to be nice to your, you have to get even

26:02

the very concept of Shabbat in the, in the Tronomy is described as a sort of a, a caring

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for your worker, giving, giving him time to rest, giving time for your animal to rest.

26:18

Just like, because when you were in Egypt, they didn't refer to you that way. So there are many different perspectives of how to look at the story of the exile in Egypt

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and the coming out of Egypt. Whether it's a covenant with Hashem, whether it's Hashem taking us out of clothing us and

26:38

dressing us like a prince, whether it's teaching us lessons of how to behave to others.

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The whole Bible puts together so many important messages that the very beginning of our connection

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And our relationship to Hashem begins here. When Hashem, if the book of Genesis talks about families,

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the book of Exodus is talking about a nation, and the nation that the whole nation has Hashem in its center.

Freedom Starts With Blood

27:03

- That's so beautiful. You know, one of the, Rabbi, one of the things that it stands out to me
27:09
when you read that out of Exodus 12 is that everything started, freedom started
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with someone else, something else losing its life. It started with blood, right? Bible says that the
life is in the blood. The freedom starts with the blood, but it wasn't the blood
27:25
of the Lamb that brought them freedom. I love what you said. It was them actually doing
something
27:31
with the blood that brought them freedom. They could just take it in their house. In fact, they
took the responsibility. They took action because the whole concept of the Bible
27:41
repeats it again and again, that we don't wait for miracles. Yes, Hsien does miracles for us here
27:48
there, but the content is ours, we have to make it happen. We have to plant faith and
27:57
Hashem in our hearts. From the very first chosen Abraham who went through many, many
28:04
challenges, he had to take action. He had to host guests, he had to go out and try to save
28:11
his cousin, he had to do so many things to prove that he's worthy of the faith, until
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of course he had to leave his family and move to a new country, to a nonprofit country,
28:24
and then he had to take his son and bring him to Mamariah. And so many things, so many
challenges that he had to do, because the whole concept of
28:34
the Torah, the Bible is take action. Don't wait for it to happen. Don't wait for God to do it.
28:40
I love that. I love that. If I spoke about before, the whole contest was like stop waiting.
28:47
Stop waiting. Yes. Eventually it's going to happen, but you have to do it. If you don't do it, it's
not going to happen by itself.
What You Can Eat What You Cant Eat
28:54
That's so good. You know, one of the things that dawns on me when I look at Passover is the
whole thing
29:01
is really a strange conversation about eating.
29:06
It really is. It's about what you can eat, what you can't eat. And then we start Passover season
with, you can't have anything that's 11, has 11 in it.
29:14
And then you end the Passover season with a Shavuot, where it's now put the 11 in and
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we got full things of bread. It almost feels like a schizophrenic God that can't make up his mind of what you can eat,

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what you can't eat. But then it dawned on me, I was actually praying one day, going to God, this doesn't make any

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sense. I want to see if this, I want to bounce this off a rabbi, a deep studied rabbi. think about this concept because in the New Testament, you know, Jesus Yeshua says that

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Levin represents sin, okay? It puffs you up, right? So Levin can represent the puffing up of sin.

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Is it possible that the story of Passover is the story of mankind that our bread, which was supposed

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to be mature and complete, right? Not lacking anything to mean. It got polluted with our pride.

30:02

And so God says, look, it's time to start over. If real freedom is going to happen, and it's going to happen through the blood of the Lamb,

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then you're going to have to remove pride from your life. But 50 days later, I want you to grow, not from pride,

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but from confidence in relationship with me. And that real courage, real boldness, real confidence

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is the other side of the coin of pride, which is that holy confidence in God, where then our dependence is 100% on him

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and we become like the two witnesses, You know, the two houses of Israel, the real mature bread that we're meant to be that's presented before him on Shabu-Wud.

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That's kind of how I've been seeing this. I can strongly connected that and I'll try to explain to you how I see.

30:45

I wasn't planning to talk in Shabu-Wud, but if you ask, I'll give you a little bit of a way that I see the whole concept of the 11 bread on Shabu-Wud.

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You know that from the very beginning of the offerings in the book of Leviticus, Leviticus 2, 31:00

It says, Leviticus 2 verse 11, it says that you're not allowed to bring any offering that includes 11.

31:11

And it specifically says you're not allowed to. But then, when you turn the few pages further, you see that there is an offering that you're obligated to bring 11.

31:27

And that is a very special offering. If you open in Leviticus 7 verse 11, it talks about the peace offering.

The Offering

31:44

And then it says, "If you bring a thanks offering, then you must bring four different kinds of breads.

31:53

Three of them are unleavened, but one of them is leavened. So we are obligated to bring leaven bread.

32:01

So how can it be that in Leviticus 2, it says you're not allowed to bring leaven,

32:06

you're not allowed to bring leaven bread. And then in Leviticus 7, it says you have to.

32:13

And the answer, I believe, is something very, very, very important.

32:19

And I think it's a very basic concept, and that'll also tell us the difference between Passover and Shavuot.

32:29

Passover is the beginning of the process. The beginning of the process.

32:36

Now, our goal is to reach the final step.

32:41

Our goal is to reach the final step, but you can't skip stairs.

32:46

You can't skip... the process is a process. You can't right away jump to the end.

32:53

You have to go through a process. Shavuot is the end of a process of 49 days.

33:00

We begin in Passover when we bring the first of our grain that we cut.

33:10

On Shavuot, we already bring the bread. Now those seven weeks that we're counting from one to our, we're actually getting ourselves prepared.

33:18

Now Hashem says at the beginning when you start off, you bring an offering to Hashem,

33:24

you don't jump in and bring, as you said, the pride. You don't come in and say, listen to what I have. No, no, no, man, you're beginning.

33:31

You're coming to Hashem, you're bringing an offering as a simple person. You don't go ahead and right away bring the leaven.

33:38

When can you bring the leaven when you're bringing a thanks offering? A thanks offering, if I, let's say,

33:47

open for a second to Psalm 107, which is the ultimate Psalm that talks about thanks.

33:59

It's very interesting. It brings four different stories of four different people who thank God.

34:05

I'm talking about Psalm 107, and each one of them goes through a process.

34:13

It talks about the hungry person. hungry or he's sick, he's sitting in darkness and then he calls out to Hashem.

34:22

Hashem helps him and then Hashem redeems him and then finally he thanks Hashem.

34:29

So there are four steps. It's the suffering, it's the yelling out to Hashem,

34:34

it's the being saved, redeemed and finally the thanks. You can't jump to

34:41

the thanks that rolled away from the beginning. I say the four loaves of bread that we bring with the Thanksgiving offering are those four. The first three

34:49

are the first three steps. Finally the fourth one. And that is the same thing if you ask me, if I take me back to the book of Genesis, in the Garden of Eden

35:00

we were supposed to eventually eat from the Tree of Knowledge, but we were

35:05

supposed to wait. First eat from the Tree of Life, first get ready, be prepared.

35:10

Just like a child cannot get married at the age of three. Do we say that it's not good to get married? No, it's important to get married.

35:21

But you have to do things at a certain point. A child cannot learn everything he wants to know. It's a process.

35:28

The bringing of the leavened bread, when can you bring leavened bread? When you went through the process and now you understand that you worked hard to get this leavened bread.

35:38

And now you can bring it. So Shavuot represents just like the Thanksgiving. It's the end of the process.

35:45

At the end of the process, after you got yourself all prepared, then you know how to evaluate the leavened bread.

35:53

Then you can bring the leavened bread. When you're beginning, when you're first coming. So if you go and eat leavened bread at the, right after you left Egypt when the redemption just began,

36:05

You think, "Oh, everything's over." No, no, no. Man, there are challenges on the way. There's still a long way to go. We're not at Mount Sinai yet. We're not at the land of Israel yet.

36:14

There's a journey ahead of us. So before you get to the end of the journey, don't think everything's

36:20

over. But on the other hand, I would say, don't say, "Okay, if the journey's not over, we're not going to celebrate it all." No, no, no, no, no. Celebrate the beginning also. But don't think
36:31

the beginning is already the end. And that's a very big secret of life. Very often, there are some people who say, "Listen, how can you celebrate that things are so terrible?"
36:42

"No, no, we're celebrating the good things." But do we think that it's all over? Is it all finished?
36:47

No, there's a long way to go. So on the one hand, yes, celebrate Passover. Celebrate the beginning.

36:55

But understand that it's a beginning. And don't think that it's already the end. Understand that you're now beginning a process. At the end of the process, go ahead. Bring your

37:04

leavened bread. But when you begin, Marashti, be humble. Be humble. Stand in front of God
37:12

and understand where you are. Thank Hashem. Pray to Hashem. Understand that you have a long way to go.

37:20

And that's exactly what I talked about before. Yes, the Zionist movement began and it was a
37:25

wonderful thing. The establishment of the state of Israel is a wonderful thing. We're going to be We celebrate our independence in a few weeks.

37:33

But those of you who think that's all over know that's only the beginning of the process.

37:38

Now is the time to call the nations, to join in and will together raise that banner of

37:45

Hashem and then we'll be able to eat leaven bread. Then we'll be able to eat, then we'll be able to celebrate Thanksgiving and Shavuot

37:53

on the mountain of Hashem. This is our call. This is the call that we're actually calling all nations to join us because we have a long way.

38:01

The process is still in the beginning. It's so true. You know, and I really kind of see the whole process of Israel moving out of Egypt and God

38:11

establishing these incredible Moa Deem, right? These feast days as anniversaries to tell the story of your history, but also to tell you

38:22

where you're at and then ultimately tell you where you're going to be. And so I really, I'm a big proponent of teaching Christians.

38:31

The value of these feast days are so rich in heritage. They're all Bible.

38:37

There's no, hey, you know, don't worry about the Easter eggs. You know, that's not real or Santa Claus.

38:43

Like, no, this is all Bible and it's all about us and it's all about our journey. So we just talked about Passover going from the concept

38:51

of the process of a person that's fully liberated to just like a baby that just got liberated

38:56

the blood of the lamb and then now they have to do something and what do they have to do?

That's the Feast of Unleavened Bread. You got to get leaven out of your house. God just doesn't come

39:05

into your life and make you like you may be brand new from the perspective of like you're not in

39:11

Egypt anymore, but you're still the same person. Like you still struggle with the different things, right? So now this 40 year process, would you agree? What is the time that it's time to get the

39:22

Egypt out of you and then go to first fruits where you give you for the first time in your life,

39:29

you give an offering to God, you recognize He's God of your life and then you count every single day

39:35

your life. You take up your cross if you will in Christian language and that brings you to

39:40

Shabbat-Wilk where now you're mature. You become something that you have to offer God and so I

39:46

see the first four spring feast days of the Lord really all about that. Like you said, the beginning

39:52

journey of an individual coming out of freedom and into relationship with God. And then the fall

39:58

feast days are a whole other sector of that all revolve around, well, I believe the second coming

40:05

of the Messiah or the Messiah coming for His people that are supposed to be this mature bride

40:10

that's ready for him and the feast days or that template that God made for us. I want to connect to what you said before about the actually Shavuot as being the holiday of the

40:20

Bikurim or the first fruit. Actually, when the person brings his first fruits, he is obligated

40:27

to recite a few sentences. And if you open the Deuteronomy 26, you see what he talks about.

40:34

He reminds, he says, "I'm here bringing the fruits. I don't forget the story." The story began

40:40

long ago. When my father, Abraham, Jacob, went down to Egypt and when we were there

40:47

and the Egyptians gave us a hard life and then Hashem took us out of there in
40:54

great miracles. So when I eat my first fruits and bring them to God, I'm not just concentrating on
myself and my fruits and enjoying of my

41:05

fruits of actually remembering there's a story here and then the whole first fruits

41:12

becomes so much more significant. It's not something my private issue. It's part of a story. It's
part of a great godly story. And so Shavuot, which is actually the holiday

41:22

where we start bringing the first fruit, where we can actually say the thanking and then we can
bring the bread, we can also connect to the idea that we don't forget. We don't forget

41:33

at this whole thing is part of a process. We don't forget where we started from and we know to
take it for granted,

41:39

we don't take it for granted. We know how to thank and to express our thanks and to understand
that it didn't come from nowhere

41:47

and that the fruit that I have from my land in Israel is just like the manna in the desert that came
from God.

41:55

Even though I worked and I sweated till the fruit grew,

42:01

but it's a present from Hashem. And if we remember that at all times,

42:07

the only way to get there is from the very beginning, you prepare yourself and you understand

42:13

that you're on a process. It's a process. You can't skip and it's step by step.

42:20

You're gonna have to fall down once in a while and you pick yourself up and get up and go
ahead and overcome challenges.

42:27

And then you can understand and you can appreciate the first fruits because if you jump right
right right there the first step

42:36

you then you won't really you don't really then your thanks is something not not not not sincere

42:42

not genuine not fully sincere rabbi you know one of the thoughts that i had about bread because
Bread

42:47

it seems like there's two things in the bible that god talks about constantly bread and wells things
that revolve around a well right so many things revolve around a well and bread which is

42:57

what bread and water right so when you look at the wilderness they had this bread from heaven
this

43:03

this manna constantly and I know my Christian audience you know that's like the epitome that the manna from heaven but really one day I was praying and the Lord said no no no no no no

43:12

that's for immature people that's for babies I never meant it for manna to fall from heaven

43:18

I meant for you to partner with me and and so when we move across into the gill gal and cross

43:23

the Jordan River, right? What does he say? Now is the time of the cutting of the bread.

43:30

Now is the time that you can make it and I make it with you. Talk to us a little bit about Yom Bikarim, the barley harvest and what the ancient priests did on that opening,

43:41

mourning. What did that look like? How did they celebrate that? The cutting, the she- talk to us a little bit about that. Yeah, that's the story that begins the very first

43:51

first barley which they bring, actually the same day that you mentioned before, the same

43:58

day where they started eating the grain of the new land in the book of Joshua, was that

44:03

same day of the month of the first month.

44:09

And what they do is you brought the raw material of the grain, you brought the actual grain.

44:16

If we said that at Shavuot we bring the bread, we also, we begin, we bring the grain itself,

44:22

the raw material. We bring the raw material and you sift it and you prepare flour out of it.

44:28

But you bring the very, very first barley grain. As a matter of fact barley grain is usually at the time symbolized not human food but

44:39

actually animal food. So you bring the very, very first animal food, basic, basic, basic barley, and you bring

44:49

it the raw material. And at the description in the temple, they sifted it, very, very soft, a little bit,

44:58

13 different levels of sifting. But the concept was you're bringing the raw material, this is where it started from.

45:06

And then from that day on, 50 days until you cut the wheat, and then you bring the human

45:11

food which is bread. And this pretty much connects in the series that I just gave on

45:18

YouTube about Passover. I connected the whole eating of bread from the very first time from the Garden of Eden where we learned that the sweating towards our eating bread is part

45:31

of the sin of eating, but it's also part of our enslavement. And the whole idea of
45:37
enslavement begins when Hashem first put us in the Garden of Eden, he told me, "I want
45:43
you to preserve it and I want you to work it." But what was the work we were supposed to do?
We were just supposed to eat the bread and eat the fruits of the tree and connect
45:54
to Hashem. And not being disturbed by different feelings of temptation and lust. And that
46:03
That was where we missed out and then in order to recognize and to appreciate what we have,
46:10
Hashem said, "Okay, so now you're going to have to start working and sweating to reach your
bread." And in a way, when we begin Passover, in the second day, we bring the grain, we're
understanding
46:21
that now we're starting a new life. We're starting, like actually we're going back to Garden of
Eden before the sin.
46:31
We're going back to the very beginning and we're starting a new relationship with Hashem.
46:38
That is the holiday of freedom. Freedom means understanding and taking your whole life in your
hands and your whole temptation
46:49
in your hands. You are the one who decides that whatever you do will be serving and devoting
your life
46:57
to Hashem. So I think that really this is a very, very special concept, understanding that freedom
47:08
means you are the difference between man and animal. Because before the sin, by the way, with
beginning in chapter one, man was supposed to eat from
47:18
trees and the animals were supposed to eat from the ground. And afterwards, when Hashem
cursed the ground, man started eating from the grass of the ground.
47:28
Because in general, the way animals walk on four and the food is close to themselves on
47:35
the ground, where man stands up on two and is supposed to eat from the tree. But what happened
was, Shem said, "Okay, you have to get on to your knees and roll up your
47:48
sleeves and start working hard for it and sweat for it." So I think that this is a way of appreciating
freedom.
47:58
And understanding that we have the difference between man and animal is the fact that we
48:04
have a control over our temptations and we can prepare and we can make planning and then
48:12

we can take our destiny in our hand. And I think that could be a very important message towards the upcoming Passover.

Lust

48:21

For sure, you know, one of the things I loved about your six-part series on Passover is

48:28

you mentioned this word that you don't really hear rabbis talk about very often, but it's

48:34

a four-letter word called lust. And I loved how you connected that to the Passover season.

48:41

I've never heard anybody talk about lust during Passover, right? That's kind of a taboo topic, but that's what it is.

48:49

You know, I'll tell you something very interesting, you know, and Passover, in one of the customs to do besides the eating in the matzah and celebrating the Seder,

49:01

we recite the book of Song of Songs, which is really a love story.

49:09

A love story between Hashem and mankind. And it's the whole idea of sanctifying the concept of love,

49:21

sanctifying the concept of courting. Yes, and the man and the woman, the lover,

49:29

are chasing each other and trying to express their love together.

49:35

And that's the whole concept of the book of Song of Songs. And that, in a way, our scholars teach us

49:42

that's what Passover is all about. Hashem opened the door and he says, "Come on guys, come in, come on. I want us to embrace, I want us to become one. I want us to..." So that whole idea

49:57

is about, is a creation of Hashem, but it's in our hands to guide it in the right way.

Selfish Lust

50:04

And it got corrupted in the garden. I mean the whole thing of looking at the tree of knowledge of good and evil and taking from that was an act of lust. It was an act of selfishness.

50:12

And Passover is a beautiful time for us to connect 11 to that lust and get rid of the

50:20

lust, like focus on it. Get rid of the lust in your life because it's causing you to not

50:26

be mature and offer that great offering on Shabuot of the mature person in God. And I

50:33

really like that. Now we're just not celebrating Passover. We have something to do, focusing

50:40

on the inside and get rid of that selfish lust. But as I said, in Jewish tradition, lust is not a dirty word.

50:51

But what you said, selfish lust is something else. We're talking about controlling the lust, using it as a tool to get close to Hashem.

50:59

Hashem wants husband and wife to be together. Hashem wants us to enjoy the food that he created in the world.

51:04

We're not supposed to eat matzah all year round. The seven days we eat the matzah, the unleavened bread, to teach us to understand and to appreciate

51:14

the wonderful donuts we eat during the year. So it's nothing wrong with eating adjoining, nothing wrong with enjoying whatever Hashem

51:21

gave us. As long as we remember that it's a present from Hashem, Hashem doesn't want us to suffer in this world, he doesn't want us to sit and fasting all day.

51:29

He wants us to live, he wants us to enjoy, he wants us to build our lives, he wants us

51:35

to compete and to achieve achievements and to enjoy the achievements that we achieve. But he wants us that that should not guide our life.

51:43

Our life should be guided by our fact, the fact that we were created in his image. And that is the concept.

51:48

And we have a mission to actually teach the world that it's our obligation not to behave

51:56

like animals that their lust immediately forces them to do whatever their senses immediately

52:04

forced them to be enslaved. We're supposed to be free people and not to be enslaved. Wow. So in a way you could say that on the first fruits of the barley harvest, the cutting of the

The Cutting of the Sheaf

52:15

sheaf, could I stretch that by metaphor and say that's the cutting of the animalistic nature from

52:20

us? We need to cut that out during Passover. Can we say that? Could be. I didn't think of that way.

52:27

I never thought of it that way, but you know what? I take it. I'm interested. I like it. I like it.

52:33

All right, all right, we're gonna do that or am I gonna give you the last word what can believers do?

52:39

Over here in the States and around the world to support What you're doing and I know for me I am all about

52:48

Awareness for Israel for for Jerusalem like this is the time that we the Bible says those who who bless Israel are blessed

52:58

Those who curse Israel are cursed and and why is that because God says I'm coming back I'm coming back. I'm coming back exactly the way I left. I'm coming back and that's where I'm coming

53:06

Given you the last word what can our audience do in a practical level my friend to support what you're doing?

53:14

I really first of all, I thank you so much for inviting me over to speak and I first of all want to invite

53:21

All those who are watching us come to Israel come to Jerusalem come to Temple Mount

53:26

I want to say that When I started ascending Temple Mount a few years ago, we had maybe a hundred Jews who were sent annually

53:36

And we managed to bring it to a point where we have 50,000 Jews annually. We had I remember just not long ago in 2014

53:44

We had a hundred and eighty thousand Gentiles on Temple Mount annually in 2019. We already had 900,000

53:52

So the numbers are growing and that's what my life is devoted to I don't I do it all voluntarily

54:00

I don't take a salary. It's all devoted to that. It's devoted to my full-time activity,

54:07

calling for people to join. Those of you who want to support what we're doing,

54:12

you're welcome to partner with us at shalomjerusalem.org. Shalomjerusalem.org is our ministry

54:20

of really calling upon the nations to connect to Zion, the global Zionist movement,

54:26

to changing the music on Temple Mount into making Temple Mount Holy again.

54:31

Some other time we'll talk about some other issues that I deal with with my wife and family ideas

54:37

and family values that are extremely important in my eyes.

54:42

But right now, as I said, we are facing right now towards our next goal is May 18th,

54:52

which we really want to announce as the World Design Day. It's like this could be Jerusalem Day. We want to, as I said, we will be very soon putting up a page that will be called globalzynism.com.

55:04

We'll be having people who will be able to get pins of Zion, we'll be able to have pictures of Zion, shirts of Zion.

55:11

And we want really to raise the concept and the awareness of the centrality of raising Hashem's name in the world.

55:23

praying towards Zion, it's calling nation to Zion. So anybody who really wants to partner with us,

55:29

we, as I said, we thank you in advance at ShalomTrustin.org. But keep tuned in and I will, I'll keep you updated

55:37

and I'm sure you'll be able to share with your audiences, whatever, how they can become part of this global Zionist

55:43

movement. - For sure. Well, something tells me this won't be our last conversation anyway.

55:49

So what an honor, what a privilege it was, Rabbi Yehuda Glick from Jerusalem.

55:55

- Happy Passover to everybody. - Yes. - Happy Passover. - Hag Simeok, Passover.

56:00

- Actually with the Torah called in the Torah, it's called (speaking in foreign language) the holiday of matzah.

56:06

(speaking in foreign language) - There you go. Happy Passover everybody.

56:11

And I pray that you're in the process of getting rid of the leaven in your life. I know it is a year long process,

56:18

but I love this time of year because it allows us to double focus on getting the sin out of our life,

56:24

getting that pride and that bad lust so that we can turn it into a Solomon,

56:30

song of Solomon lust, a positive lust, a desire for our king and our bridegroom.

56:37

All right, well, Rabbi, thank you for spending time with us. You and your wonderful wife, enjoy the rest of the day

56:44

and we'll see you next time. - Shalom, shalom from Jerusalem. Shalom, shalom. Shalom everybody. If this video has blessed you, I encourage you to watch this video and this video as well. And make sure you subscribe to our YouTube channel and turn on those notifications so you don't miss a single video that we put out here at Passion for Truth. Until then, I'm Jim Staley and I'll see you in the next video.

