



GEULAS YISRAEL

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Six for Six: How the World Changed in Six Days

The actual state of Israel was established 75 years ago in 1948. However, the modern state of Israel as we know it, was launched in 1967. The six-day war was so revolutionary and so transformative, that in many ways, it was more groundbreaking than 1948. Thousands of years ago, Hashem created our natural world in six days. Fifty-six years ago, during the week before Matan Torah, He reshaped history in six quick days. Here is a list of the six major revolutions which occurred during those six days in June

Six for Six.

The Biblical Corridor

In 1948, we were graciously “permitted” to return to a carved-up parcel of our ancient Homeland. After the shock and horror of the

Holocaust, our return to Israel soothed the world’s conscience and, additionally, solved the thorny issue of unwanted and “undesirable” Jewish refugees. By contrast, in 1967, we returned to the Biblical corridor – a passage of land which cuts through the heart of Israel and the heart of Jewish history. This territory stretches from Shechem in the north, snakes its way through Jerusalem, bends toward Beit Lechem and Chevron, finally passing through Be’er Sheva in the south. Jewish history and sefer Bereishit, emerged in these lands, and our return to this passageway signaled the resurgence of our people and the reconstitution of redemptive History. Jews living in the Tanach provinces signal the acceleration of history in a manner that the important, but indefinite miracles of 1948 did not.

Emergent Superpower

Conditions in Israel between 1948 and 1967 were harsh and unforgiving as our country was riddled by food rationing,

numerous wars of attrition, and stifling diplomatic isolation. In 1948, our nascent and beloved state provided a respite from the tumultuous and tragic years of the Holocaust,



and fulfilled a centuries-long dream of resettling our Homeland. However, life continued to be arduous, and conditions were austere. The miracles of 1967, the courage of our soldiers, and, of course, the palpable Divine intervention created a swell of national pride or קומתיות which transformed the fabric of Israeli society.

Ironically, the War of Independence in 1948 is sometimes referred to as the war of *komemiyut* because, for the first time in thousands of years, Jews defended themselves from military aggression. In truth, the miraculous events of 1967 established far greater *komemiyut* than the ambiguous victory of 1948. The restoration of our national pride began in 1967 and since this watershed moment we have emerged as a military, economic, agricultural, medical, water, energy, and, of course, high-tech superpower. This little country of the Jews is certainly responsible for an outsized portion of modern human welfare. This is part of the redemptive arc and 1967 launched this era of Israeli confidence and innovation. As Artificial Intelligence and laboratory manufactured food revolutionize our world, it is likely that we will continue to lead Mankind into this unknown future.

Flocking Home

The return to Yerushalayim and the surrounding environs stoked international Jewish interest in returning home. Prior to 1967, much of the emigration to Israel consisted of “distress Aliyah”- Jews fleeing persecution from Arab countries. Between 1948 and 1967 the financial hardships in Israel were so severe that more people emigrated *from* Israel than *to* Israel. That all

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changed in 1967. The magnetizing effect of Yerushalayim as well as the slow but steady economic improvement in Israel drew the interest of Jews from across the globe. Many made aliyah and still more became more embedded in Israeli life, purchasing real estate or increasing their frequency of visits. The worldwide Jewish interest in Israel spiked after 1967. Jews in New York, London, and Paris became shareholders in our joint project of historical reconstruction.

Diplomatic Acceptance

Prior to 1967, Israel was a diplomatic pariah. Despite the broad support afforded us during the UN votes of the late 1940s, we were soon plunged into diplomatic isolation. Much of the third world was aligned with Arab interests and, also, was deeply influenced by the Communist bloc which

enjoyed spheres of influence in Europe, China, and parts of Latin America. This joint Communist and third-world bloc routinely exhibited diplomatic hostility toward israel.


Though we enjoyed broad diplomatic support in Europe and the United States, militarily, we were still isolated. The US arming of Israel began in earnest only after our military victory in 1967. During the war of 1967, we literally stood “alone” on one side of the river, facing off against an entire world; we had assumed the role of our ancient grandfather, Avraham, who had also opposed an entire world of idolatry.

As our mission is to inspire an entire world, international acceptance of Israel is a crucial element of that vision. Though full embrace of the Jews in their Homeland will only be achieved when history ends, the slow but steady diplomatic progress over the past twenty years is part of our redemptive advance.

Religious Revival


The legendary scenes of Israeli soldiers sounding the shofar while standing at the newly liberated Kotel galvanized an entire people. Witnessing Hashem’s explicit intervention in the historical process prompted a revival of religious sentiment. Over the past 50 years Israel has rightly established itself as the epicenter of worldwide Torah study. The euphoria of 1967 launched the National Religious Torah world, which, alongside the Charedi Torah world, has dramatically augmented the spread of Torah study.

1967 didn’t just stimulate Torah study and Orthodox behavior. The original culture of



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Israel and of the founders of Zionism was highly secular and even anti-religious. It is no wonder that so many Orthodox Jews were unable to endorse a redemption which was masked in such animosity to religion. Since 1967 Israel has witnessed a revival of 'traditionalism' as a large majority of non-Orthodox Israeli Jews identify as "Masorati". They may not adhere to strict halachic regulations, but they do believe deeply in Hashem and in His historical mission for His people. 1967 altered the religious landscape of Israel, both by animating Torah study and by re-landscaping the secular demographic.

Jewish Confidence Index

Over the past fifty years, Jews across the world have become more engaged in local governance, culture and society. Previously, Jews lived along the margins of society and were barred from prestigious schools, law firms and country clubs. Modern Jewish communities display more confidence and participate more extensively in local society than previous generations. Much of this confidence stems from the *komemiyut* achieved in Israel during the 1967 war. Knowing that we have constructed a strong and successful Jewish state feeds Jewish confidence across the globe.

Six days and six seismic shifts in Jewish history. We eagerly await the seventh day of history. That day will be Moshiach and will feel a lot like Shabbat, the original seventh day. ■

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