

Session 200
Bereshit – Genesis & Beyond
27 October 2024

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

Jeremy

Hey everybody, can you hear me? Yay! It's the new technology and I'm still figuring it out. But everyone can hear me? Thumbs up? Excellent, ok, awesome, I'm really thrilled about that. Let me just leave the meeting with my chat group here and now I'm officially on the new camera. Shana tovah, have a beautiful new year. The holidays on the Farm, they were like a time-warp. It was three weeks in another dimension. A few days before Sukkot, I saw the ballistic missiles shot from Iran, exploding all over my head. And I will never forget the feeling, sleeping in my sukkah, with bamboo and palm branches, looking through them up at the stars and thinking, "My family was in a bomb shelter," meaning we were hiding from ballistic missiles, and now we're just sleeping under the sukkah, celebrating the feast of happiness. And it was something that only God could orchestrate that. It was the most marvelous of all holidays, sleeping in the sukkah almost every night. It was just something that I will never, ever forget.

And Sukkot is the holiday for all nations. There are 70 sacrifices in the Temple, for the 70 nations of the world. Of course, the Messianic prophecy in the book of Zechariah that the righteous among the nations that live through the final war, they'll all come up to Jerusalem to celebrate Sukkot with us. And then the last day of Sukkot is a separate holiday called Shemini Atzeret, the 8th day of Sukkot is a separate holiday. And at that point, the nations leave the Temple and just the Jewish people and the righteous that decide to attach themselves to Israel, they stay and celebrate the 8th Day of Sukkot together with God alone in the Temple.

And I was very nervous about this last day of Sukkot this year. Almost anxious thinking about what's going to happen, how am I ever going to be able to commemorate Simchat Torah...I mean last year it was October 7th. So coming up to the 8th day of Sukkot this year, it was just...there was really nothing that I would be able to do to really do it justice. And I knew that. And so, God orchestrated what couldn't have been better. But I'll tell you all about that in just a little bit.

What I want to tell you, is of course, the newest update. Israel attacked Iran. It was the longest air strike in world history, 2,000 miles away is pretty much the distance between Tel Aviv and Teheran.



And if you see the pictures from the satellites, you can just see that the smoke is clearing from yesterday's miraculous air strike. We just have to thank HaShem, praise HaShem for giving our airmen the skill and success in accomplishing the impossible. Iran now is totally exposed and that's not all.

Satellite pictures show, like you just saw, that Iran's missile production will probably take two years to repair. The Wall Street Journal reported that Iran had four S300 Air Defense batteries, considered the most advanced systems in Iran's air defense network...all four, Russian supplied, all of them were destroyed. All radar defenses surrounding Teheran were destroyed. Twelve different ballistic fuel mixing centers were destroyed, weapons research center, maybe their nuclear research center were destroyed. I mean, if Iran couldn't have been hit much worse, this was hinted to them, we can hit you anytime, anyplace, watch out.

And the operation was actually called Operation Days of Tshuvah. An Operation the Days of Repentance. And I don't know what to say about that, but that's the most religious name of any religious operation I've ever heard of and yet it was done in this time between Rosh Hashana, Sukkot, Yom Kippur, it's kind of a time of tshuvah. But I've just never heard a military operation taking so much pride in the Jewish tradition before. And calling the operation, "Days of Tshuvah" is just marvelous. But I think that it is clearly referring to HaShem's grace in the coming days. And it should just strengthen all of us with a lot of emunah, with a love of Torah, watching that HaShem will do for us as soon as we do. All Israel needs to do is act, and we have the God of Israel at our backs.



And I just want to share this one video with you of the Israel planes coming back from Iran. And what pride it filled Israel with. Look at these quadrans of planes. It was like...just a national celebration, starting off the new year. There's just nothing like it anywhere in the world. I mean, 80 years ago the Jews were wearing little yellow stars on our clothes from the Nazis. And now there are Jewish stars on fighter jets, flying back from attacking Iran. And it's just a marvelous time to be alive.



And I want you to know that the Friday before Shabbat, this last Friday, we had Germans come and build on the Arugot Farm. And I just snapped a few pictures, so did Ari, but here you see them and they were now completing the pergola chuppah for weddings right behind our House of Prayer. And they were working and they were efficient and they said 6:30 in the morning, they were on time.

And just now, German volunteers arrived to sleep on the Arugot Farm for this week. Members of our Fellowship and they've come almost like they do every year. They were supposed to come last year, after Sukkot, and then of course the war broke out. And so they're about one year delayed, but they are here now. But as they were building, my son Akiva, 17 years old, and he looked at them and they were building so fast and so efficiently. I mean they did so much in just one day. And Akiva looked at me, and he's like, "You know, Abba, those Germans, they used to be our enemy. That was a scary enemy. And look at them working. They're so fast, they're efficient."

I mean now we're up against the Chamas and Chezbollah, blowing up their beepers. I mean, it's like God has made it so easy for us compared to what the Jews had to live through. Just the actual terror of being hunted down by an efficient, dedicated war machine. And now, God has blessed us with incompetent enemies. And that is why last year was a year of war. But I can already see that this year is going to be a year of victory. And to me, to celebrate Shabbat with those Germans, and have my parents there, my mother of course was a guide at Yad Vashem for many years. And so much of my knowledge of the Holocaust literally comes from my mother teaching me all that she learned to become a guide at Yad Vashem. And seeing Germans celebrating Shabbat together with us, just a couple of generations ago they were our enemies. And now, we're celebrating Shabbat in Judea. And so, we can just see that's a spice cart beyond spice carts. That if our enemies can now be our friends, building with us together in Judea, it's just a matter of time until all of Judea will be free and the righteous among the nations will be celebrating Sukkot with us together.

Shabbat was like a taste of the geulah. And so, with that, I would love to kick off this Fellowship with a little bit of a prayer for the geulah, for redemption, for world peace, just that God should

bless us this year with a year as far away from October 7th as could possibly be. This year should be a year of victory.

So, HaShem, Master of the world, King of all Kings, thank You for this Fellowship and thank You for bringing us all together in these times. We all feel like history is being written right now, giant global moves are underway. Thank You for allowing all of us to play our part as everything is coming together as You promised. Give us new strength this year, a new spirit. Bless this Fellowship with courage and with love to overcome all the obstacles and challenges ahead of us. Bless us this year to speak Your truth and share Your vision with the world. The world needs a new vision now more than ever. Bless everyone in this Fellowship, bless them, bless their families, bless their loved ones. Shine Your light into all of our lives and make Your Presence felt in all of our homes. Guide us all in our own paths and lead us all to a new and rebuilt Jerusalem. May this year be a year of victory and triumph of good over evil. Amen.

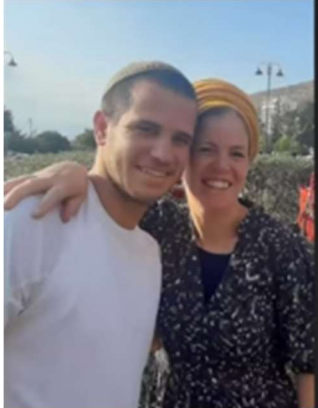
Alright my friends, and so, I want to tell you a little bit about Sukkot and Simchat Torah specifically this year. Sometimes the world is so overwhelming that the only words that can come out of our mouths are a bracha. It's like there's no words to express what we want to say, so God says, "Don't worry about it. Here's a blessing." Sometimes there are things that are just beyond words. So we have to sort of transcend through the blessing and connect to the transcendent.

And you know, it was like whatever I could say, this Simchat Torah, after last year's Simchat Torah on October 7th, nothing would cut it. No prayers...I mean, let's say we had 15 families, why not 60 families over on the Farm for Shabbat? Like there was just nothing that we could do to really do it justice. And then, HaShem orchestrated something that I had nothing to do with. Ari left the Farm, Roni wasn't on the Farm, Yossi wasn't on...I was alone on the mountain with the Vanino family. And their son, Amichai was killed on October 7th. He was one of the first soldiers called to action. He served in one of the most elite commando units in Israel called Maglan. It's in the top three units in all of Israel. And it's really a legendary unit to be in the army. It's no different than Delta Force in the United States. It's the top of the top and only the best of the best make it and stay through the training.



But you can see that his face is just...it's such a countenance. He was such a religious light of goodness. And after High School he spent three years in a Yeshiva. He was accepted to the Maglan unit. And at the end of his training he was called to action October 7th to Kfar Azza, a kibbutz in the south that was infiltrated by the Chamas who were of course murdering and raping the unarmed, innocent, peace-loving Jews there. And the Chamas were of course armed by Iran with top of the line, most sophisticated guns and weapons, jeeps, go-pro cameras. And Amichai's officer was wounded. And Amichai went under fire to evacuate his officer, put him on his shoulders,

carried his officer to safety, and in that rescue moment, he was shot and taken from this world. And in this heroic act, he left this world, leaving behind what can only be described as an epic story of Jewish heroism.



That's him, I met his mother over Shabbat. That's Amichai and his mother. You just see like the warrior poet, were right there, just a young man, 22 years old. His family came to the Farm specifically to commemorate one year of their star son's passing. I met his brothers, I met his father, I met his mother, I spent Friday night with them, I spent Shabbat morning praying with them. I gave them a whole tour of the Farm, I gave them wine Friday night, I was just totally connected with them and their family.

And for me, it was the perfect way to commemorate the disaster of October 7th. There's no way to do it, so just having one family on the Farm, just by myself, commemorating one Jewish hero who I didn't even know. Because so many people have fallen in battle and I really got to know him. I got to know his family. I don't think that I could have asked for a more meaningful way to start the year.

But with that, I want to invite on Tehila. Because she of course was right along side me, she met the family as well. And I know that she has a Torah that she wants to share, but I also wanted to give her an opportunity to sort of share our Simchat Torah this year because it will be a Sukkot and a Simchat Torah that I'll never forget. And I want to make sure that the best side of me is here to share it with you. So, Tehila, if you're here, you can now take the microphone.

Tehila, is she here?

Tehila

Hi everybody! Hi, ok, wait a second, I feel like I'm not...

Hey, so nice to see your faces, especially on such a hard day. It's nice to see your beautiful smiles. Thank you, Jeremy...

Jeremy

I don't think that people see your video. Can everyone see Tehila's video? Because I can't. Oh, no one can. We can hear your voice, but for whatever reason, the technology has not brought your face to our faces. There we go! Now I can see your beautiful face! And I saw everyone's face light up because as soon as they saw your countenance, they just were so happy to see you. There we are. Now, that's very good. Thank you.

Tehila

Ok, thank you. I just needed Ari's trusty help. So...

Ari

If you can hear us, give us a thumbs up if you can hear us.

Tehila

Yay! Wonderful. You know as I was...we had this, as Jeremy was saying, we had the Vanino family here for Shabbat on the Farm and I was just watching them pray on Friday night and they were praying with such joy and dancing and singing their little hearts out, this beautiful family, that I don't think, I didn't even tell this to you, Jeremy, but I don't think that I've cried like that since October 7th. Because it was just...just seeing the faith pouring out of these people who are just the most righteous and my heart was breaking and it's been breaking ever since Friday night, just seeing the news, one after the next. And it reminded me, when the war started, I wasn't able to speak, I was just speechless. And Jeremy kept saying to me, "You have to speak to the Fellowship members, they're waiting to hear from you." And I said, "But I can't."

And it felt like an eternity of Jeremy like pushing me everyday and I remember that the first video I made when the war started was for the Torah portion of Noach, which is our Torah portion coming up this week. And at the time, it felt like an eternity had passed since October 7th, until I was able to find my words. And I don't know if you guys remember, but I got on, sort of shaking and pale and just barely able to speak about the portion of Noach. And it seemed at the time, that was so long after the war started. And now I see that we're a year after that. I was like, "Wow, that was the very, very beginning."

And what's so strange is that, do you guys know how long Noach was actually on the ark? He was actually, according to the Torah, in the ark for an entire year. So it's actually like, from the time that I've had to study Noach and try to see what his message was for this situation that we're in, until coming back to study Noach, he's been in the ark for the entire year, and we've been in the ark, we've been in this ark for an entire year. And so now I'm revisiting this portion and seeing as we're still in this unbelievably long and difficult period in history, what can Noach continue to teach us? Clearly, we haven't completed the lesson.

And so in coming back to revisit this week's coming portion, there was a question that sort of came up for me, which is, why did HaShem need an ark to save Noach? Have you guys ever thought about that? It's not like the most obvious way for him to be saved. HaShem could very easily have made a little region that didn't get flooded or made a little mountain that didn't get flooded...you hang out here with all the animals. Have a little eco system. It's not like the world was super-duper populated. For ten generations since Adam. I think that we could manage to find a place to tuck Noach away, right? I mean, if we're already making so many miracles, did Noach really need a boat? What is the boat doing here?

And what's also interesting about the boat is that there's so many instructions about making it. Like if HaShem is telling Noach to make a boat, so make a boat! It should say, "HaShem told him to make a boat and then he made a boat." Why do we need to know the measurements and what it's made out of? Like why does how big the boat is even matter? What is that coming to tell us? You know there's only two buildings in the Torah, only two structures in the Torah that there are precise instructions for how to build. It's the boat, it's Noah's ark, and the Tabernacle. The Tabernacle seems really important. Like we need to know how to put it back together generation after generation, it's to be rebuilt and dismantled and then brought to Shiloh and we're going to need to make sure have this structure standing up properly for hundreds of years.

But the ark? Why do we even have to know about the measurements of the ark? It's not like we're planning on building another ark. HaShem promised not to make another flood, anyway. Are we going to start rebuilding arks all over the place? Why do the instructions matter? HaShem doesn't waste words.

And then I found a really interesting midrash. And the midrash is very intuitive because it speaks to just what we would know to be true. It says, "The ark seems too small." It seems too small, doesn't it? It seems very small. In the measurements it doesn't make sense that there be so many people and animals together and all of the food that they're going to need for an entire year in those measurements. So what are those measurements coming to tell us? Because what's going to happen to us when we imagine this ark and we're like remembering Noach and his ark?

This was not like a pleasure cruise. This was not a Caribbean cruise with like nice meals. This boat was really hard. Well if Noach was righteous, why is HaShem putting him in these cramped, horrible situations and horrible conditions? The Midrash says that Noach actually didn't sleep, the Midrash goes into that level of detail saying he and his children were not able to sleep because they had to spend so much time tending to the animals and feeding the animals. It's like a Midrash, but it's like obvious, right? Like if you're on a boat with so many animals stuck together in like a small space, in these cramped conditions, you're going to be working all the time. If he's so righteous, why is HaShem giving him such a terrible ride?

Couldn't he have had like a nice cruise? So maybe the ark was not just there to save Noach, but it was there to guide him.

What do you do when you look outside and there's just tragedy everywhere? What do you do? He's looking outside, and even though he knows there's a reason that HaShem is doing everything, he's watching, even if the people aren't watching, he's watching at least innocent animals be swept away. He's watching little babies drowning outside. What do you do when there's pain and suffering that you can't understand? So HaShem told him, you build an ark. You voluntarily put yourself into a place where you're going to have to be kind...and Jeremy, you're not going to like this. This is an on-going argument between us, you're going to have to be kind until it hurts. You're going to have to be kind until you're not sleeping at night, until you're actually feeling enough pain to feel like you're paying back some of the debt of your very existence, maybe. You guys know what I mean? Like, he's having to voluntarily put himself on a boat where all he's going to have to do all day is not sleep and not rest and just be kind.

And maybe Noach, after this year, that he's in the tevah, he's in the ark, and we have this year that we're in a similar position to him, watching a flood come over the world that we don't even really understand or don't even begin to understand. Maybe those measurements and that ark is there to teach us that the only way to survive when there's a flood like that is to build our own ark. And what is the ark? It's not just to save ourselves. That ark is to create a bubble where our entire life is really just dedicated to kindness. Kindness until it hurts a little bit. Until it hurts a little bit.

And you know, Israel is such a holy nation. Jeremy's been hacking away at me to talk to our accountant to get my tax documents. And, "Tehila, did you do it? Tehila, did you do it?" And so, finally today I talked to my accountant. You would think that talking to your accountant would be like a super, dry experience, right? Like when you guys talk to your accountant, if you have an accountant, it's like, "Hello, numbers, send me an Xcel sheet," right? Like some sort of nerdy conversation.

I called my accountant, said, "Hi, how are you?" And he said, "Well, as good as anyone can be in days like this." And I was about to start asking for the tax papers and he said, "You know, there's only one thing for us to do." This is my accountant, guys, he's not like my rabbi. He goes, "There's only one thing to do, just do MORE, do MORE. If this is what we're suffering so much and like these boys, these husbands, these men are dying in the war, these righteous people, righteous families are still being torn apart, it means that every single person has not gone to the maximum."

That was what my accountant said to me. You want tax advice? You get Torah in Israel. And I said, "You know what? You're right. I'm going to share this on the Fellowship today, that I think

that all we do is just be Noach. Just say like, 'Ok, if this is still going on, it's still so hard, I have to be better, a lot more, a lot more. Until I actually feel that I'm maxing out on better.'"

That's the only thing that we can do because that's what Noach did. That's what Noach did in the ark. He maxed out on as good as he could be to every single creature that he could reach and touch. He sacrificed everything, his rest, his comfort to just be kind all day long." And I said to my accountant, "Well, how do you do that?" This is how my accountant answered me. He said, "If you pray every single day that HaShem open your eyes to see the opportunities to be good, I promise you, you'll see the opportunities. Because if you live that way...sometimes you feel like, I'm doing the best I can, I've done my best."

This is an ongoing argument between me and Jeremy. Jeremy will say, "But I did my best." And I'll always say, "No you didn't. Because your best could have been better." That's what my grandmother taught me, your best could always be better. Jeremy will always say, "But I did my best, I tried to clean up the house."

"Your best could have been better, Jeremy." And all of our bests could have been better. And that is what Noach is teaching us, that our best can be better, and that is what my accountant is teaching us, that our best can be better. And so what I prayed this, what I'm praying for this season, and maybe you guys will join me in praying for that, is just for HaShem to open up my eyes to every opportunity that I can to be better. Cause however hard it is, it's not going to be as hard as it is for the people making the ultimate sacrifice right now. So just, maybe every person can accept upon themselves to open their eyes to something really hard to do right now in the merit of our soldiers. Maybe that will save some suffering over here in Israel and bring more blessing that am Yisrael, that the nation of Israel needs right now. So, with that, let's just like all team up and be a little bit...make our best better, right Jeremy?

Jeremy

Exactly, thank you so much. And the truth is, I've told the Fellowship, maybe I didn't, I fell off a horse, it's hard for me to remember. But there was one time where I was like, "Tehila, I'm trying my best," and she's like, "Your best could have been better." And I'm like, "You know what, kids? If I die, I want it to be written on my tombstone...I tried my best." And then Tehila, without missing a beat, "Kids, and I want to be buried right next to him and on my tombstone, I want it to be written...your best could have been better." And it will be an eternal joke that my children and my children's children will be able to come and see our graves and see I could have done better. And so, that is marvelous. Tehila, thank you so much.

And I wanted you to know, this has been the most...I feel like, how much more meaning can I exist with in Israel? There's so much going on. The war, the soldiers, the Fellowship, I just...I feel like I have a meaning overload. But there's one verse from the book of Psalms that has accompanied me throughout the entire holiday season. It's a Psalm that I've mentioned so

many times because it's one of my favorite Psalms in the book. And when I was celebrating in a little hut with nothing more than bamboo and palm branches over my head, I couldn't stop thinking about King David writing in these very mountains, Psalm 23:

The Lord is my Shepherd, I shall not lack. Prepare for me a table, a feast before my enemies.

And here I am, in the mountains of King David. And I'm literally eating feasts and sleeping and celebrating in the most unprotected hut, preparing a feast before my enemies. It was just the entire holiday season of like all of Israel was just preparing to feast in the face of all of our enemies.

But I want to share with you what made me the happiest this season. It was watching Israel absolutely crush our enemies. Not just our enemies physically, but actually watching the spirit of evil be crushed. And so, I made this short video for the Fellowship because from Al Qaeda to the modern day neo-Nazis in America, you can see that evil is imploding. And my job is to just point out the movement because there are so many things that are out there, you have notice it. Watch this:




Hey friends, we're starting a new year and I just got this report published by Barons saying Al Qaeda is calling on Chamas, urging them to release the Jewish hostages in Gaza. Al Qaeda.



The architects of 9/11 are calling on the architects of October 7th to release the Jewish hostages. Like the evil is calling out the evil, it's like too much to believe. But then I started to notice that it looks like evil is actually crumbling before our very eyes.



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Follow

I can only pray for a death as heroic as Yahya Sinwar.

Brave, defiant in the face of evil and dedicated to his lifes purpose.

.. There are anti-Semites and Jew-haters, Israel haters, that are coming out praising Yahya Sinwar, saying things like, "I wish that I could die the death of Yahya Sinwar. If only I could have designed the plans to break into a love, peace and music festival and rape all of the women there and kidnap children and kill innocent people. If only I could die the death of Yahya Sinwar." While another guy says, "In an act of defiance, Yahya threw a stick at the Israeli drone that took him out."

And even the spawn of Hitler, himself, one of the biggest anti-Semites in the world, had to admit that the evil haters of Israel are losing. This was one of the things that made me happiest over Sukkot. Check this video out:



(video) He was busted today, he's like, "Yahya Sinwar, with his arm decapitated, his head caved in, covered in dust, in a final act of defiance, threw a piece of wood at a drone. The Zionists will call it pathetic, the world will think it was awesome." It's like, yeah, I don't know, it's kind of sad, I don't know about you guys, but like if Israel runs your (?) like that, like, "We're in your phones, today we blew up all your phones." And then they're like, "Beep, beep, hey, beep, beep, your head blew up, you're driving in your car, then your head blew up cause we run your...and then, the next day, everybody's like, "Dammit, dammit, Israel really, man, we can't trust...honey, throw out the toaster, throw out the TV. They really got us. What time's his funeral?" And then you pick up the radio and then the radio explodes. And then they're like,

“Ha! Got him again! Got you again!” And then, it comes out, they planted the radios ten years ago, they were spying on them for ten years and then they blew them up.

And then the next day, they killed all their leadership, killed their leader, then killed the successor to the leader, then killed the successor to the successor to the leader, then killed the successor to the successor to the successor to the leader. Then did 10,000 air strikes, then invaded. I would just stop with like that...at that point, you just kind of have to admit, maybe you were not equipped for the fight. I think at that point you need to take the out and at a certain point, kind of just become like a sore loser. You know, they're like the axis of resistance, Israel will die a billion missiles, we're all going to go. And then they're all dead, they're all dead, they're all underground, everyone's dead and then their leaders like this...and they're like...yes! Yes, we're winning this! And you thought we were finished? And you thought we were finished? You blow up all our houses, we'll throw planks of wood. Like, bro...

Jeremy

Well, you can't make it up. Evil is crumbling. Al Qaeda is calling out Chamas, Jew haters laughing at other Jew haters, just saying, “Listen, the Jews are going to win.” And you know why? Because the God of Israel is with the people of Israel. Last year was the year of war, but this year is going to be a year of victory. (end of Jeremy's video)

Alright, so first of all, I just loved that video because that last guy, he hates the Jews so much, but he couldn't help but just be like, listen, I don't think you are up for the task. And he's like recognizing the power of the God of Israel through the Jewish people. And you know, I have so many nephews now that are combat soldiers in the army. And my nephews are really funny. And they're telling me all of the jokes that are running around with the soldiers in the army. And they kind of make on like a Chamas accent. And they're like, “You are now number two against the resistance of Israel.” He's like, “No, no. I'm not number two. I'm number eight, remember, I'm number eight.” Like no one wants to be number two now because Israel keeps on taking out their leadership. And it's just so funny that evil is crumbling before our very eyes, if we only have the eyes to see it.

And so, with that, I would love to introduce the guys who has the eyes to see everything. He usually sees everything exactly the way it should be. And that is Ari. But Ari, before I introduce you, I want to give two shout-outs to this Fellowship. First of all, because I'm always amazed that there are people from Africa and Germany and Holland and Holland and United Kingdom, but Usack, from Australia, it must be three in the morning, just now signed on and I want to thank him for completing the circle of this entire global movement for the Fellowship. And I also want to thank Tana Lee for keeping her video on. Because I'm not sure if she's riding a bus, or if she's driving a truck, but it looks very cool. And I just love that you've added such a beautiful flavor to this Fellowship by showing that even if you're driving a truck or a bus or whatever you're driving, you can still tune in. And so, of course, I love seeing all of your faces –

Tom and Penny, Stephanie, I see all of you guys. Especially when Tehila and Ari are talking, I love scrolling down and looking at all of your beautiful faces. Audrey in Canada, I just love all of you guys. But Tana Lee, you get a special shout out today because no one is driving a truck, you're the only one. And Usack, you're probably the earliest riser in the group, all the way from Brisbane, Australia, so thank you for joining us. Ari, take it away.

Ari

Ok, I'm now unmuted. Ok, great, you can hear me. Thank you for that, Jeremy, I'm just exhausted watching this Fellowship, itself. Just the Fellowship, just Tehila, just you. The grief, the sadness, the poignancy, the heroism, the joy, the laughter, that was funny. And that's like a Jew hater. I never saw that video. It's like I remember there was a rabbi, a pulpit rabbi, like a professional in America, the rabbis of the synagogues are more professional. And the life of a rabbi goes from a funeral to a wedding to a bar mitzvah to a brit milah, to a circumcision. That's what I feel like we're at now, as a nation. It's just so exhausting.

And you know I feel like I've had a streak of hi-jacking your Fellowships, Jeremy, and you're always gracious about it and you're always really great. But I'm going to try to make this a little bit shorter than I wanted to so as not to hi-jack your Fellowship. Because there's just so much to talk about. So much has happened. On the one hand, like you said, we've been bombarded by so much devastation, so many of our precious beloved soldiers.



I just got this one – my mother's neighbor from her building...I don't know if you can see this couple, they were surrogate parents to for like seven kids. They like adopted, they have four kids and he died. It's like the sweetest of the sweet...I don't know if you know this, Jeremy, but Avichai from our unit, his daughter got married two months ago, and one of the soldiers who was just killed was her husband that she just married two months ago. So, you know, it's just so devastating. And you know whether you personally know them or not, they are all our sons, they're all our daughters, they're all us. I see myself. When I see these young orphans, I see my children, I see myself lying in that grave, I deserve to be, I should be. You know, if these holy, holy, holy soldiers are, I am now in touch with the army in different capacities about what I can do. Because on the one hand they need us out on the mountain. On the other hand, there has to be more that we can do. But, you know, anyways, there's just no words, there's a lot of sadness.

But at the same time, as all of this is happening, the nation of Israel has been celebrating the holiday of our joy, Sukkot, the Feast of Tabernacles. In our prayers themselves, we thank HaShem for this holiday of our happiness, Tzman Simchat, Pentecost, Shavuot is Tzman Natan Toratenu. Pesach is the holiday of our freedom. Sukkot is the holiday of our joy! Happiness. This is all happening on the holiday of our happiness, and it's just emotionally exhausting, and sometimes it really feels like we are all alone in the world. In the world.

But if there's any holiday that we are to realize that we are not alone, it's the holiday of Sukkot, right? There were many people in this Fellowship that I know, do not identify as being OF the nation of Israel, who built their own sukkot or tabernacles. Some of you even sent me beautiful pictures of your sukkot from all around the world. There's no judgment here, there's no expectations obviously. But how many of you, just by a show of hands, built a sukkot of some sort, a tabernacle of some sort? You can raise your hand physically, I see a lot of hands there, some good hands up. That's a lot. Also, you can do the little emoji hand. There's a lot of you. How many of you celebrated the festival of Sukkot in any other way? Marked it in some other way? Wow, wow.

You know, I always love seeing the faces of Jerusalem Jews during the annual march of Sukkot. Because for years now I felt like I was the only one in on the secret that there are like god-fearing Christians around the world who love Israel. And I always just want the Jews to see that and when the nations converge on Jerusalem and parade through the city and they throw candy and give blessings, so many Jews, on some level myself included, I still can't believe my eyes. When I see the myriads of people from the nations of the world celebrating Sukkot in Jerusalem. It's one thing to read about it in the prophets. But it's another thing to see with your own eyes.

And that, by the way, is part of the way the prophets, like Jeremy said like Zechariah have told us. Like Sukkot would begin to look like in the time of redemption, when the nations of the world would be making annual pilgrimages to Jerusalem during this feast. This is the international holiday. After all, it's a fundamental Jewish belief that each of the 70 bowls offered in the Temple on Sukkot, like Jeremy said, represented a different nation in the world on whose behalf Israel was offering this sacrifice. It's like, it's just such a sharp contrast between us and like the global jihad that just wants to murder everyone and we're just praying for the opportunity to build the Temple to offer sacrifices on behalf of all the nations of the world, including those nations that right now are persecuting us and inflicting horrible massacres upon us. And it's our dream to offer sacrifices on their behalf.

You know, so it's hard this year and particular to have this very real international dimension of Sukkot in mind while it feels like so much of the world is against us. I wasn't going to make the march this year, but I heard that there were far fewer people. Not that they didn't want to be there, probably more people wanted to be there than ever, but you know, because of the war, it's just hard to get here right now. So many people's tickets are being cancelled, but we really could have used a big march this year out of all the years because we're still reeling from one of the greatest, most horrific massacre in at least modern history. And we are suffering, not only from the massacres, but from the insane international condemnation accusing us of the very crime that was just so viciously perpetrated against us. This would have been a good year for a big march, but I guess it just wasn't supposed to be.

But for the Abramowitz family, we were able to take a family day trip and get away from the Farm which we rarely get to do. And we went to the city of Shiloh, in Samaria. The last time we were there, Shaena was 9 months pregnant with our son, Shiloh. And we prayed for him there and now he's like 2 ½ and he's like so delicious. And we brought him and Dvash and Mordecai Shimshon to Shiloh. It's of course, that's best known for the first home of the Tabernacle in the Holy Land. We went up to harvest some grapes and make grape juice with the kids and we harvested olives, too. It was really, really beautiful. But soon after arriving in those vineyards of Shiloh, we were approached by a very sweet man who recognized me immediately. It happens every now and then. It doesn't happen as often as it does to Jeremy, but it happens to me. And he said, "Oh my goodness, you're Ari Abramowitz," and he follows the network and his name is Larry. And he was just so wonderful. He accompanied us throughout the entire experience and took pictures and videos of us harvesting.

Here are just a few of the pics during our time in Shiloh. I didn't have time to really sift them, so I hope they're good.



That's Shiloh in Shiloh, crushing the grapes.



And that's them picking grapes.



She made a time lapse of us crushing the grapes and getting the grape juice.



Anyways, you know, Larry told us that he's a Noachide, which we've talked about before. But for those of you who may not remember, a Noachide is pretty much someone who believes fully and completely in the Torah and in Judaism, exactly like a Jew does, but they do not feel compelled for whatever reason, to convert or to become a Jew for whatever reason. They want to be of the nations, but they want to be the righteous of the nations, which of

course, we as Jews very much respect that. And these people, Noachides, they keep the seven laws of Noach, which I would be happy to dive into at a different time.

But anyways, it turns out that Larry's full-time mission is to lovingly tend to the five red heifers that are currently being kept under quite tight security conditions in Shiloh proper. And he invited our family to have a VIP close encounter with these five red heifers which of course we were so excited about. I personally have never actually seen a red heifer, a kosher real red heifer in person. But I just want to explain why it's so exciting. Because you have to understand, the entire red heifer development is unbelievably historic. If it weren't for the rapid momentum of redemptive, world-shaking developments taking place, the red heifer would be getting much more press than it is. They actually got quite a bit of press when Chamas made a video where the commanders were clearly stating that the import of these red heifers was part of their motivation to launch the war. But I'm sure you guys remember that whole piece right there, that that was really what it was all about. It wasn't about the two state solution or the occupation. They were like, "They're building the Temple! They're building the Temple!" That's what it was about for them.

Anyways, so it's just such a big deal for so many different reasons. Throughout my childhood, there was an occasional rumor that they found one red heifer. I remember when I was 15, people were saying that one had just been discovered at a farm in Haifa. And it turned out not to be true for whatever reason. And I remember being skeptical as a young kid whether it would ever happen. Whether it was even possible that we would ever find a perfectly kosher red heifer. The conditions just seemed too impossible. And now, now we have five red heifers, actually maybe I think three of them are kosher at this point. There is some who recently become invalid for reasons you'll hear Larry say. But all together there's a total of five of them here in the Holy Land. It definitely feels redemptive.



Here's a couple of pictures of my kids with the red heifers, and the name charts. Of course, they had names that were connected to redemption, like Geulah. But anyways, here it is.

Larry

Segulah has warts, so she's invalid, and she has too much white hair. But these three still qualify now.

So anyways, that was, you know, surreal.

Jeremy

My favorite picture, Ari, was the selfie with you and the red heifers. I never thought I would see a selfie of you and red heifers. That was historic.

Ari

Historic perhaps, perhaps. You know, but the truth is that so many people are coming up with like that you don't actually need the Temple in order to sacrifice, to slaughter the red heifers and to get the purifying, like maybe we have to do that first. There's just so much talk about it and all it and all of these guys are crowding around and discussing it. Guys with tattoos and no kippas that are talking about the purification waters of the red heifer. I mean it's just like so Israel. But it was surreal.

And Sukkot was no exception. There was something uniquely transcendent and redemptive about Sukkot. And also, challenging. Because I find that every year, there are things or at least a thing, that happens on Sukkot which threatens to really significantly detract from my simcha, from my happiness. And this year was no different. Jeremy knows exactly what I'm talking about. I don't want to go into the details. It was painful and unpleasant enough, but there were some real assaults on my happiness and my peace of mind on Sukkot. But I always tried to use those obstacles as platforms to strengthen my happiness, to earn it, to earn my happiness. To allow the truth of Sukkot, that we're just in these huts in this world, passing through, fleetingly. What are we holding onto so tight? To really use those little traumas to push that truth from my head into my heart. And to transform the obstacles themselves into happiness.

And I'm grateful to say that I had a good Sukkot. A good amount of success in my own personal war against the darkness on Sukkot. Even as all of these soldiers were dying, I knew that none of them would have wanted anyone to be brought down and sad and depressed on Sukkot. So it felt like often I was just fortifying my happiness for them.

Which leads us to the final day which was Simchat Torah. And as all of you know, Simchat Torah this year marked one Judaic year since the massacre of October 7th. Many people in Hebrew don't even refer to the war as happening on October 7th. They call it, the War of Simchat Torah. And of course, everyone was feeling conflicted and torn about how to properly celebrate Simchat Torah. Can we really dance with all of our hearts on the anniversary of the greatest devastation and heartbreak of our lifetimes? Can we really reach the apex of our happiness on the darkest and saddest day in modern Jewish history? And I think that the nation collectively determined that we must. Everyone that I asked, echoed the same sentiment in different words, in different ways, which is just such a natural Jewish sentiment. Which is that we must dance with all of our hearts when faced with darkness, we have no choice but to bring light. That's what we were created to do as a nation. Because one year ago on Simchat Torah, Chamas succeeded in murdering our bodies, but if we allow them to get us down and depressed, if we allow them to keep us from serving HaShem with joy and dancing, well then,

we are handing them another victory on a silver platter. We're handing them a spiritual victory. And as my wife, Shaena said as we were approaching Simchat Torah, that this year we are not only dancing for the victims of last year's massacre, we're not only dancing for those who are still captive, we're also dancing FOR them, meaning in their stead. They can't dance, but we are dancing for us and we're dancing for them. And we will dance with more passion and love and vigor and joy than ever for them.

And so, ironically, it appeared that there wasn't going to be a minion at the Farm for Simchat Torah. Jeremy spoke about this last Shabbat, but I want to speak about Simchat Torah. Which was strange, because I can't remember the last Shabbat or holiday that we didn't have a prayer service at the Farm. And to not have one on Simchat Torah, seemed tragic. But you know, like I'm just trying to put my hands up for everything and Jeremy said, "Fine, it's ok, we will go and we'll walk with our families to the nearby village of Ibei HaNachal who we love over there and we'll celebrate with them and they're very special people." And we went there at night and I mean it looked like it was an armory. There was, I don't know how many rifles, guns, and there was just all these guys that got out of the army just for that day and came to dance with their families and their children. It was really special.

But when we were walking home, we saw that apparently there had been a miscommunication, that there was a prayer service. A very unique prayer service that was dancing in our House of Prayer. Maybe 11 or 12 people, nearly half of which appeared to be mentally disabled in wheelchairs. And the others appeared to be their care-takers. And it turned out that they were a last second group staying at the Farm and they warmly and hopefully invited us to join them the next day so they wouldn't just have a quorum of ten, but we'd be able to...and of course, like if that is an opportunity, Jeremy and I both said, "Of course, we're going to do that, no question."

And prayers were called to begin at 9 a.m. And 9 a.m. came and no one was there. Ok, that happens, fine. 9:30, nobody there, 10:00, nobody there. Keep in mind, this is a year since Simchat Torah. I have all these expectations and visions in my mind of how I'm going to dance and what this is going to be. And then 10:30, nobody there, nobody there. And I was getting increasingly upset. But then that spiritual immune system kicked in and said, "No, no, I'm not going to let that happen. This too is from HaShem. Gam zu latovah, this is for the good. Ain ode milvado, there's nothing other than HaShem."

And a spirit came over me, giving me the strength to just dispense of the expectations and feelings of anger and embrace what was. And so, I just went into the House of Prayer and grabbed the Torah and started dancing and singing with all of my heart and all of my soul on the top of my lungs as I danced around the House of Prayer, all alone. I was just alone. There were people outside, Shaena was outside with the kids, talking to neighbors and they all just like... "What is Ari doing, dancing with such fervor, all alone?" And my kids came in and they started a

little bit, and then a few other people showed up and danced. And within the next hour or so, they all came. And more than that, we all danced for hours with these holy, mentally disabled Jews. And you could tell that the physical realm, they were disconnected from. And the spiritual realm, they were hyper-connected to. And they were just smiling and with joy and prayers and blessings and they just, the sweet holy people that were taking care of them, we were all dancing together. And more people came, many more. I don't even know where they came from! And it was like a Chassidic story. And we danced until nearly 3:00. I really believe it was the most exalted Simchat Torah that I've ever had.

I was even honored to bless the Torah for what is known as the children's blessing. When the children all congregate under the prayer shawl and then there's one person that comes up and blesses the Torah and the children are all around them and they all say "Amen," and it's so exciting for them. I got to be that guy! And I think Jeremy made that happen, I'm not sure. But if you did, Jeremy, that was very kind and if not, you could have tried to make that happen. I would have appreciated that, but anyways, you know when we read the Torah on Simchat Torah, we finish the last verses of Devarim, Deuteronomy. And then we begin Bereshit, Genesis immediately thereafter. So there's not one moment without our being immersed in the Torah. And I always felt like a little cheated because that means that Genesis, which is arguably the most powerful and mystical of all portions, we don't even get an entire week to study it. But that is Simchat Torah. And that's the nation of Israel and we celebrate it and dance like never before. And the truth is, I have more that I want to share with you that happened, but I'm just taking up Jeremy's entire Fellowship. And so, Jeremy, unless you really want me to go on, I can save it for next week, my Fellowship. You go on, you're running out of time.

Jeremy

Yeah, you have it next week, that's what your job is. Alright, well I do actually have a beautiful Torah teaching that I did want to share. Is that ok? Excellent. Alright, so here's what I wanted to say. Tabitha, if you can please put up the slide of Mashiach and Masiach.

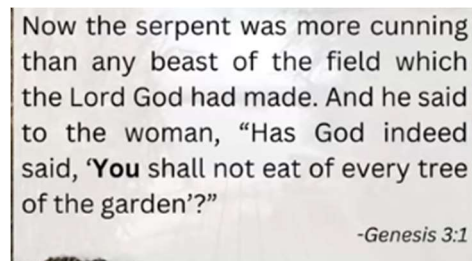


I've always wondered why the word Messiah is the same word as the word communicate. In Hebrew, it's literally written as the same word. And it's like, I guess the Messiah is going to be the great communicator because His name, Mashiach is the same word as masiach which means to speak or to communicate. And what I realized this week is that the whole world has a break down in communication. But seriously, I've been learning the Torah portion of Genesis for my whole life. The people of Israel have been studying the story of Genesis for I don't know, 5,000 years.

And I learned it this week with my brother. I have a weekly gathering with my brother where we learn some Torah together and he's a very intelligent guy. He was a vice president in Black

Rock, he's an academic, very intelligent. And he enlightened me to a new way of reading the story, Adam and Eve. And he asked me a very simple question. And he told me this story that he gave over to his class to all of his academic nerdy friends, and no one really had the answer. And the question was very simple. Everyone knows that in the story of Genesis, Eve is talking to the snake. The snake convinces Eve to eat of the apple, and the question everyone needs to ask is...where is Adam during that entire story. I mean, is he naming the animals? That's one idea. Maybe he's working the land, that's another idea. Ari, have you heard any ideas of where was Adam when Eve was talking to the snake and that whole drama happened? I can't hear you, but I can tell by your perplexed face that that's a good question.

And so, here is a new way of seeing that story because the way that we've always read it is that she was alone and then she went over to Adam and gave him to eat. But in the Hebrew, we see something really remarkable. And here's Genesis chapter 3, verse 1:

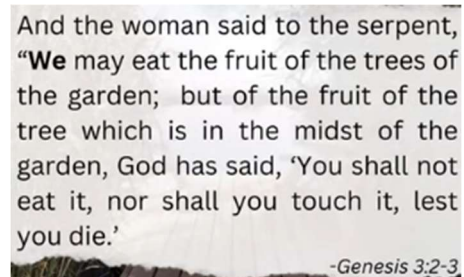


Now the serpent was more cunning than any beast of the field which the Lord God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden?'"

-Genesis 3:1

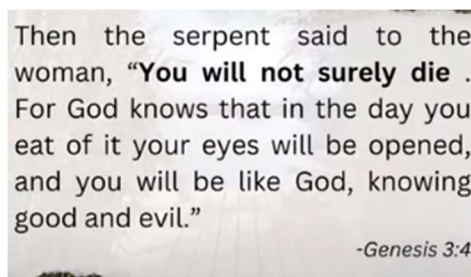
Cunning – really in Hebrew the word is really more manipulative or tricky

The word "you" in Hebrew is specifically plural.



And the woman said to the serpent, "We may eat the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.'"

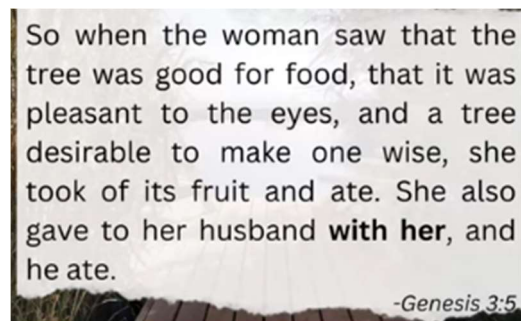
-Genesis 3:2-3



Then the serpent said to the woman, "You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

-Genesis 3:4

In Hebrew, the words "you will not surely die" is in plural. Genesis chapter 3, verses 5 and 6:



So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.

-Genesis 3:5

And so, the word with her is "imah," but if you tie all of those dots together, the snake is speaking to them in plural, she is answering in plural and she gave it to her husband who was with her, so the vision just of the simple reading of Scripture is that Adam was standing right next to Eve the entire time.

And that really opened my eyes. Because I always read the story that Adam was off doing something else and then God says, "Adam, where are you?" And Adam is hiding from God, but if you read the story that the entire time, he's actually

standing next to Eve, listening to the conversation that Eve is having with the snake. And Adam is like, “Well, I guess I’ll let this lady try this fruit. I don’t know, maybe she’s going to live. She didn’t die? Well, I guess I’ll try it, too.” Meaning Adam was just created, all of a sudden a woman, just created. Like they’re new to reality and if we understand that Adam was actually there, potentially right next to Eve the entire time, there was clearly just a breakdown in communication.

Now there’s a breakdown in communication because no one knows Hebrew in the world today. Only the Jews and now a righteous among the nations are starting to learn Hebrew in order to read the text in its original tongue. But if you read – you will not surely die, you can’t know that that’s actually spoken in plural. It is spoken to both Adam and Eve. So the breakdown of communication will almost inherently happen because the world speaks different languages, like the Tower of Babel.

But the prophecy in Zephaniah says that one day, God will make everyone speak Hebrew, a pure language. That everyone will be able to speak the same language, talk the same language. When we say Mashiach, we’ll know exactly what we’re talking about. When we say God, we’ll know exactly what we’re talking about. When we talk about Adam and Eve, we’ll know exactly what we’re talking about because there will be no different translations, we’ll all speak a pure tongue. And Mashiach, Himself, is going to teach the world a pure tongue and help us all communicate.

And when I think about this world right now, it’s like we are one bad choice from a world leader dragging us all into WWII. Maybe it’s going to be Putin, maybe it’s going to be Kamala Harris, maybe it’s going to be who knows who it’s going to be. Like it’s one bad choice and the whole world, the flood is going to come.

And as we enter into this week’s Torah portion, speaking about the flood, what are we supposed to do? And to me, these Torah portions offer us the key of everything that God expects of us. The first story is Adam and Eve, a breakdown in communication. A husband and wife, focus on your relationship with your wife. Happy wife, happy life. Shalom in the home. The next story – Kayin and Cheval. Focus on your children. Breakdown in communication with your children that caused the first real murder in the world.

And then the story of Noah. And what is the story of Noah? It’s Noah, his children and his grandchildren. It’s like your immediate, nuclear family, and their family. Focus on that because the entire world was created for just Adam and Eve. The entire world was destroyed and saved for Noah, his wife, his children, and their children. That means that the flood may come and those here may be chaotic. But all God is asking of us is to just focus on our husband, our children, and our grandchildren. Keep it within the family and build your ark. That’s all that God ever asks.

And it's amazing because there are forces within the Western world that are trying to destroy marriage, destroy our children, destroy family. And the only way to weather the storm is to actually build beautiful, strong families. That's the underlying theme of the stories of the Garden of Eden, all the way to Noah is that if we focus on ourselves and focus on our loved ones around us, we can weather any flood.

And with that, I want to bless everyone with a beautiful new year, with strength, courage, and a love of the loved ones around you. Strengthen those bonds, strengthen those relationships and hold on tight. Because this year is going to be a year of victory. Shalom everybody, have a beautiful week and I'd love to hear from you as always and hopefully very soon we'll be coming out with new Judean Book Club soon enough. So we'll just keep on pushing the Torah out from Zion throughout the week. Shalom!