

Session 158

Vayera, Israel at War – What's Next?

5 November 2023

<https://www.youtube.com/watch?v=mGLseZXI01M>

Ari

Shalom everybody. It is good to see all of you. These Fellowships are really among the most consequential that we have ever had. You know every time we have a Fellowship, I find myself wondering on some level whether it's going to be our last Fellowship, at least in this form. It's not clear what's in store for me personally, for Jeremy, for our Farm, for the entire world. I know that that might sound melodramatic and crazy, but at the same time...we all know it really doesn't. We all know it really doesn't because you know I've retired from this business of predictions. You people that have been with us on this Fellowship, my brothers and sisters that go deep back in this Fellowship know the last Passover, the Passover before that, I'm running around the Farm, blowing the shofar, waiting for Mashiach, and I'm like ok. I'm out of that business. But I do, I do believe that we have graduated from the days leading up to Mashiach, and we are now in the days of the Mashiach. And only HaShem knows what will happen and how it will all play out.

Just this past Friday afternoon around 3 p.m., much of Israel was eagerly waiting for this super-anticipated speech by Nasrallah. Were you guys following this? Do you know what I'm talking about? Nasrallah, the leader of Chezbollah? So I told Shaena to be ready, to bring the kids into the bomb shelter and I would stand outside, ready for battle, ready for anything. I mean, what speech is he giving? He made an entire promotional video about this speech that he would be giving. So what is it he's going to be giving if not to announce war? And so that's what I thought it was going to be.

And I thought...every war, every time that there is any sort of massive conflagration, there's these think-tanks that do war games. And if a nuclear weapon goes off anywhere in the world, within a number of minutes to an hour, tens of nuclear weapons go off all over the world at the very least. In every scenario. And so I told her that yes, you know, it could happen. And Shabbat was coming in very early. I think it came in at 4:30. And I was supposed to bathe Dvash at 3:00, but I said, no 3:15 I'm going to bathe her so I'm not stuck with her in the bathtub when WWII breaks out. It's just another small example of the crazy reality that we're in, that I'm delaying bath time by 15 minutes in case thousands of missiles start flying into Israel and a nuclear holocaust breaks out. It's so crazy that I'm saying these words and that they're not crazy! At least I don't think they're crazy. Do you think that they're crazy?

Jeremy

It could have happened.

Ari

It could have happened. And so there I was on the balcony, saying the Psalms and spiritually preparing myself for any eventuality. And then the reports came in. And he pretty much threw Chamas under the bus and said that the war was their independent initiative and that his war with Israel would be later on many different fronts at the time of his choosing. Meaning at the time of Iran's choosing. And so I put Dvash in the bathtub and Shaena and I just laughed and said, "Well I guess we can have Shabbat together, so let's see how that goes."

Jeremy

My initial instinct was, maybe he's just trying to take us off our guard. Everyone felt very relieved by that. I just thought that maybe he's lying. Maybe he's just trying to take our guard down...

Ari

And then he's going to do it.

Jeremy

Maybe next week.

Ari

Next week or then. I don't know. Anyways, but you know I just walked away and said to myself that I guess we have more of a journey ahead of us as a nation before the Great Day that we all know is coming. Because as a nation, we're definitely on a journey. A journey of waking up, a journey of coming to. A journey of coming to terms with the fact that we are indeed as the evil prophet, Bilaam proclaimed –

A people that shall dwell
alone, and shall not be
reckoned among the nations.
-Number 9:23

We're on a journey of faith and trust in HaShem, of self-discovery, and of realizing that really on a national level, we are alone. And I'll tell you what I mean by this journey of self-discovery. You know as we've been dispersed among the nations, there's been much light that we've brought to the world.

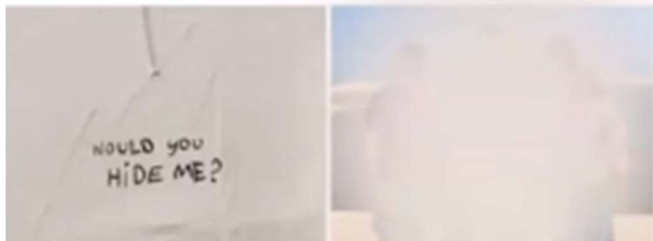
And also light that we've taken from the world in our journeys, in our exiles, in the diaspora.

But also, we've been influenced, in some good ways I'm sure, but also in a lot of negative ways as well. We've adopted foreign values and infused them into our essences so much that we've started identifying with them. We've started considering them to be our own values and thinking that's who we are. And so, now there's this process of refinement where we're being disabused of our illusions and our disillusion and our foreign values and coming to terms with what it is to actually be a Jew in a real way. Because these foreign values and the people that identify and are attached to them are rejecting us and leaving us.

And so my heart breaks for my friends and family in America that are quickly coming to this realization that they are not welcome there. I have conversations like this every single day. And they're just...they're realizing that they're not loved and accepted as they thought. But yes, Jews are a minority, but that doesn't count, it doesn't count. We're not considered to be in the family of intersectional minority victims. No, no, no. We stand alone. And so, here's just one example of the hundreds of posts that I've seen and conversations that I've had that are all like expressing the same thing.

So Shaena showed me this. It was one of her friends. She wrote:

I had always lived in my safe Jewish Bubble. Well, my friends, the bubble has burst. I do a quick check each time my son leaves the house to make sure he has a hat with him to cover his kippah. I've taken off my car magnets that were once displayed proudly from my children's school and camp. I make sure my girls don't look too modest with their black leggings and skirt before going to the mall. I'm find that I'm hiding all signs of my Jewish identity. But I ask, #wouldyouhideme ?



If you knew Jews in New Jersey and New York, they have all the camps and all the Jewish schools and all the Jewish things on their cars. Nope, she took them off.

Think about that. She's saying, "Would you hide me?" And it's not melodrama, she's not crazy, she's actually asking that from a real place. And a lot of Jews are really wondering. They look around at their non-Jewish friends that are silent in the face of the genocide that our people has just faced and they say, "If and when it comes to it, who would actually hide me?" And that's a rude

awakening.

And part of this journey here in Israel is a different type of refinement, of values and of attributes. And these core, Torah Jewish attributes that are being clarified for us are not just values sort of like the normative, fluffy sense of the word, values. But they're called midot. We've spoken about this before. Midot. Which doesn't only mean attributes, but it means amounts or measures. Because each attribute needs to be expressed in its proper balance, in its proper measure.

Compassion for example, right? It's definitely a biblical value, a Jewish value. Kindness, forgiveness, Jewish values. But so is strength and justice. God is a God of vengeance, right? The Torah tells us. Moses refused to die before he saw the vengeance of God against Midian. But you know, it's also forbidden, the Torah tells us to take revenge against our fellow. So what is it? Can we take revenge? Or can't we take revenge? Should we have compassion? Or should we not have compassion? When do we apply which value to what degree, to what amount, to what measure. You see if we all agree that our purpose in this world is to cleave to HaShem, to

cleave to God, to walk with HaShem through this world, to be close to HaShem, so then what does that mean?

Because as you know, it's my thing, it's my mantra, the Torah tells us...Ain ode milvado. I find that on this journey when I'm getting all wound up and a little bit nervous, maybe a wave of fear, I just start singing those words – Ain ode milvado. And I sing that to myself and it helps just massage in the truth that behind all of this, that HaShem is really behind all of it, running the show. So ain ode milvado, there's nothing other than HaShem. Well if that's true, that the whole world is godliness, all of existence is God's undifferentiated unity, and everything else is an illusion, well then what does it mean to be close to HaShem or far from HaShem if we're completely and totally enveloped and immersed in HaShem's unified oneness. And there's nothing but HaShem.

So our sages teach us that in the spiritual realm, you're close to something if you're similar to it. And you're far from something if you're different from it. So our quest for the Torah understanding of the true balance of these attributes is nothing short of our mission in this world. When we talk about, you know Jeremy has these different Fellowships about aligning ourselves with HaShem, aligning our attributes with HaShem's attributes. That alignment, what is it saying? That our will is His will. His balance of attributes, we adopt that and we live that and we embody that and we manifest that. His will is our will to such a degree that He will use us as individuals and as a nation as vehicles to reveal Himself to the world and to all of mankind.

And so, why am I saying this? Because while there's great unity, growing stronger each day within the nation of Israel, there is also now vehement debates about who we are and what we are to do as a nation. And I know because I'm getting into these debates, and every now and then Jeremy barges violently into my home in the middle of a war and just vents about the latest person that he's having this debate with. A good friend of ours that he's debating about, these real serious questions, difficult questions that we're facing. But fortunately we have a long tradition of being about to fiercely debate without having that unnecessarily affect our underlying love for each other.

So, you know I told him that my debate with this specific friend, every other sentence I said, "You know I love you so much, but...I love you, I love you." And we're constantly reminding each other because the stakes are high and the emotions are high and we're really getting into it. One of the great debates is about what we're supposed to do in Gaza right now. Because as you know, I believe that we should be sending in bunker buster bombs from the first moment of this war. Sending in bunker buster bombs to Chamas headquarters. And it doesn't matter what they've built them under...schools, hospitals, whatever. In my opinion, any innocents that die, their blood is on Chamas' hands for cynically capitalizing on our compassionate hearts and love for humanity. By headquartering their missiles that they're firing on our cities and the monsters that burned and beheaded our babies under their schools and hospitals and population centers.

That's on them. I'm not holding any punches my friends, I'm just sharing my heart with you and I hope that's ok. And so while I believe that we should devastate Chamas wherever they are, there are also those that believe the exact opposite. That we should leave Chamas alone. Let them live, let them regroup and rearm and prepare for another genocidal attack on the innocent, pure children of Israel.

And so, last week I showed you a clip of these Jewish college kids that were doing a sit-in in Congress, advocating and arguing exactly for that. And I was so upset by this that I actually made this video for them that I plan on releasing after the Fellowship. Here's a sneak peak:

(video)

Ari

This is a message to the Jewish college students who organized a sit-in protest calling for a cease-fire with Chamas as you see right here.

(singing)



And the reason it cuts so deep is because by calling for a ceasefire, whether you realize it or not, you're endangering and sacrificing the lives of Israeli soldiers. People who love you and would die for you in order to protect the lives of the very genocidal, jihadi terrorists who hate you and would kill you, because they would. Right now you're useful to them so they'll smile and whatever. But when the time comes, don't think you'll be spared. Because it won't matter whether you marched with them or against them, you're a Jew and you don't deserve to live. And don't take my word for it, just listen to them!



"Gas the Jews, gas the Jews..."

Ari

That's not gas the Zionists, not gas the settlers, gas the Jews. I know it's hard to wrap your mind around because at the end of the day, I'm sure you're good people and you have good hearts, but we haven't seen this degree of evil since

Auschwitz and Treblinka. And even then, even during those dark years leading up to the Holocaust, there were Jews that were falling into the same suicidal trap you're falling into right now. Look it up for yourselves. They were called the Association of German National Jews. And they came out in support of Hitler. And they were passionately opposed to Zionists who they considered to be a threat to Jewish integration and carriers of a quote, racist ideology serving

British imperial purposes. Right? Sound familiar. Their founder was a guy named Max Naumann and he issued a press release explaining that quote:

"We have always held the well-being of the German people and the fatherland, to which we feel inextricably linked, above our own well-being. Thus we GREETED the results of January 1933, even though it has brought hardship for us personally."

*-Max Naumann,
Founder of Association of German National Jews*

They greeted the results! And you know the end of the story. They of course ended up in the same concentration camps, in the same gas chambers as every other Jew. Listen, these are confusing times. Not only for you, but for all of us. But we're an ancient people. Let's not get lost in the moment. As Jews, we need to realize that we're not right-wing,

conservative Republicans, and we're not left-wing liberal Democrats. We are Jews. You're Jews! And whether you believe in God or not, you're the children of the living God of Israel who has been protecting us and sustaining us against all odds. So please, I beg of you, their mission is to kill every single one of us, every single one of you, to put out all the lights! We are not co-religionists. We are family. And when your family is in danger, you put aside the differences and the disagreements and the ideologies and we stand together. And it doesn't matter if the entire world is against us...and they will be, we will be victorious in the end. And when we are, you're not going to want to look back and feel the shame of standing against your brothers and sisters who love you no matter what. So just, please consider what I'm saying because it's coming from here (heart). I am saying it with nothing but love. So stay strong, stay safe, come home! Am Yisrael Chai. (end of video)

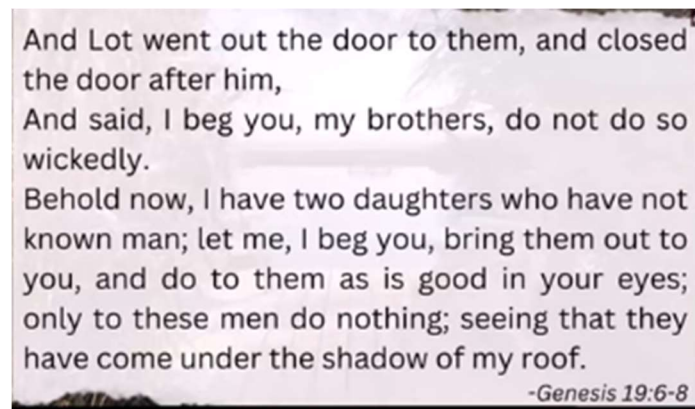
Ari

So that's my message, I'm planning after the Fellowship to send it out to everybody, to all the colleges, to college students that I know. And if you know any Jewish college students, send that out. I'm going to blast it out on our Fellowship, on the Arugot Farm WhatsApp. If you're not a member of that, Tabitha, you can put it there. You can join our WhatsApp group and you can blast that out. I want college kids to see that.

You know, I'm not filled with anger at them. Or hatred, or resentment. Only love. The type of love you feel...honestly like a mentally ill, delusional brother who hates you despite the fact that you love them and care for them more than anyone else. How can I expect them to be, you know, smelted in this kiln of LGBTQ transgender Wokeism from morning until night from their professors that they're paying to teach them this stuff, and expect them to have even a semblance of understanding of their own Jewish identity. And plus, it's not like they had Michael Abramowitz as a father that taught them that there's virtue and value in just being different and standing different. They're never taught that. So all they want to do is be loved and accepted. It's like they don't even have a chance. How can you hate them or be angry with them? There's so much room for compassion there. And they sing of compassion.

But as I read through our Torah portion, I see example after example of how HaShem deals with evil. Because this portion contains within it one of the greatest paradigmatic examples of an evil society. Right? Sodom and Gomorrah. We see the depravity of this city. And not only of this city, but of Lot, himself, whose values too have become so twisted and distorted by virtue of the fact that he's living there. He's immersed in there. He's dwelling among them.

So what happens? The people of Sodom see that he has guests, and they converge on his home to...I'm sorry, I'm just going to say it...to gang rape and murder them. And so Lot learned his compassion and his hospitality from Abraham, but even that had become twisted and distorted when he offered them this unimaginable and horrifying deal. What does it say?



And Lot went out the door to them, and closed the door after him,
And said, I beg you, my brothers, do not do so wickedly.
Behold now, I have two daughters who have not known man; let me, I beg you, bring them out to you, and do to them as is good in your eyes; only to these men do nothing; seeing that they have come under the shadow of my roof.
-Genesis 19:6-8

I've always shuddered at that. He's offered them his own daughters. He's offered them his own daughters to rape to death. How sick is that? I mean these people were so evil that even when they were struck by blindness, they're still grasping. There's like no getting to these people. You know, he offers his daughters to them. Clearly he's got the wrong balance of attributes there.

And so the sages even say that as a punishment for that, attribute for attribute, it would be him that would end up lying with his own daughters. And the angels escort Lot and his wife and his daughters. And we later learn, by the way, that it was really not necessarily that they deserved it, but for Abraham's sake that the angels were saving them. And the angels took them into the mountains, warning them, as all of you know, warning them, don't look back. Don't look back. Tehila has various teachings on this, a beautiful teaching. There's a lot of various teachings on this.

But one that really spoke to me concerning the time that we're in is that the sages say that why were they told to not look back? So they would not have compassion upon the residents of Sodom. They shouldn't send an energy of compassion through their gaze to that city which did not deserve compassion. Compassion would not be the right attribute to be broadcasting there.

So then we learn about the destruction itself. Chapter 19, verse 24:

Then Hashem rained upon Sodom and upon Gomorrah brimstone and fire from Hashem out of heaven.

-Genesis 19:24

So it says, “Hashem twice.” So to understand what I’m about to say, you really need to just know the original Hebrew. Because as we’ve learned before, God has different names that are used in different places and situations where the manifestation is most appropriately expressed. And so you would think that in

this verse, the name Elokim would be used as that is the aspect of strict judgment. Because here, Sodom is being judged. So you would think it would say, “Then Elohim rained upon Sodom and upon Gomorrah brimstone and fire from Elohim came out of the heaven. But that’s not what it says. You’d think it was, they’re being judged here. But Elohim is not the name that’s used.

The name that’s used is the Tetragrammaton, the name of HaShem – Yud and hey and vav and hey, the name that expresses God’s mercy. Because the Sforno teaches us that when that level of depravity is destroyed from the earth, it’s an act of compassion on them. So sick and twisted and evil were these people, that it would be better for them, an act of compassion upon them, not to exist. Because one should not have compassion upon pure evil. And this is a lesson that is very hard for the nation of Israel because we are called bnei rachmanim, compassionate ones, the children of compassionate ones. So compassionate as a nation, we’re so compassion as a nation that the sages actually teach us that if you meet a Jew that is lacking compassion, you should investigate their Jewish lineage.

Nonetheless, we’re facing such evil right now, that we need to overcome that impulse. So perhaps not overcome the impulse, but to direct it, to channel the compassion to where it belongs. To the victims of their evil, Nazi, Jihadi, pogroms, to the babies that have been burned, to the families that have been wiped out, to the 240 hostages still suffering unimaginably under Chamas’ viciousness. Our compassion should be directed towards them, not on the people that overwhelmingly voted in Chamas. Not the mothers who raised these monsters, not on a society that celebrated in the streets and even raided and devastated the villages that had just gone through these massacres, to rob them, to steal from them, to take whatever survivors they would kidnap and bring with them. A lot of these kidnapping victims are probably not even under Chamas’ auspices. Just random Gazans that took advantage of the scenario. And that’s where we’re supposed to be putting our compassion? No thank you. That’s not the right way to do it. And that’s what a lot of these debates are about.

And I think one thing that helped unite the Knesset, behind this Gaza operation to the degree that it has so far, was the playing of the unredacted, unedited, Go-Pro videos from the terrorists. You know, Knesset members collapsed to the ground, broke down in uncontrollable weeping, needed therapy afterwards. No one was able to sit through it unmoved. So I’m not going to sit here and monopolize this entire Fellowship. I’m going to turn it over to Jeremy. But I will say that I too, sing the song that they were singing. I yearn for the same words that my leftist brothers and sisters who so tragically used that verse, that verse in Isaiah chapter two to

call for compassion to the greatest evil that we've possibly ever seen. What were they singing? You remember what they were singing? They were singing:

It shall come to pass that nation shall no longer lift up sword against nations, nor shall they learn war anymore.
-Isaiah 2:4

But let's read those verses just in a little bit greater context here. Start at the beginning of chapter two of the book of Isaiah:

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.
And it shall come to pass in the last days, that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it.
And many people shall go and say, Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for from Zion shall go forth Torah, and the word of the Lord from Jerusalem.
And he shall judge among the nations, and shall decide for many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, nor shall they learn war any more.
-Isaiah 2:1-4

So I am sure that those days are going to come. Those days will come and I believe that it will be soon that there will no longer be war. I think about it all the time. When I walk through my house and I see the sandbags in the defensive positions and I imagine people coming from around the world to see our homes and the sandbags in the shooting

positions and children are asking their parents, "For what? Who would want to hurt the children of HaShem? Who would want to hurt anyone? We're all the children of HaShem."

That day will come, but only when we eradicate evil from the world and shine a light of truth and godliness and Torah to the world. When the nation of Israel rises from the dust and shines a light of HaShem's truth to the world, as hard as that may be and only then, then will we be really able to beat our swords into plowshares. Thank you my friends, Jeremy I'm sorry for over-monopolizing my time here, but you go ahead.

Jeremy

Ok, great, thank you, Ari. Ok. Alright friends, it's really nice to see all of you. It's so good to be gathering here, the Fellowship for me is just an absolute anchor. It's a life-line. It's almost like Shabbat and the Fellowship are what give me strength to be for the rest of the week. And so, it's just beautiful to see all of your faces.

I have a lot of ideas that I want to share. But the first is an image that I saw. And you know, there are three dimensions to this war. And most people are watching one, some are watching two, few people are watching all three dimensions. But there are three levels that this war is

being fought on right now. The first one is the physical war, is Israel winning, are the Hamas terrorists dying? Are we advancing, what's going on in the physical war?

The second war that's happening is that there is an internal war within the people of Israel right now. Ideologies, beliefs, they're right, left, secular, religious, there's a whole upheaval that's happening inside Israel. That's number 2.

And number 3 is not the physical war, but the spiritual war. And there is a revolution that's happening in Israel now. And you know, I'm putting out videos all the time now, particularly in-between these two Fellowships, on WhatsApp and on YouTube, trying my very best to give people insight into the spiritual war that Israel is, in my opinion, winning. When you're getting stronger and stronger and you know, I believe, in some ways that's what this war is really all about. And this picture for me just made me smile.



The reason why we're going to win this war. The soldier on the left has this big duffel bag on his back as he's aiming his M-16. And then, the picture right next to him, you see what's in that duffel bag. It's a Sefer Torah. It's a Torah scroll. And I think that that is the secret and that is why we are going to win this war.

And so, I have one more video that I want to show you. And I am a big lover of animals. I love horses and dogs and cats and we live on a Farm because our family just wanted to be responsible and take care of animals. And aside from all of the atrocious things that happened to the Jewish people on October 7th, the Hamas terrorists just indiscriminately just killed all of these dogs. And then Saturday night I opened up my feed and I saw Israel payback, as one of our army dogs, it goes inside the tunnel and catches one of the terrorists. And that just made me so happy, it was such a cool video, I wanted to share that with you. Can we show that video?

(video)



Well that's just a feel-good video for me. Our Israeli dogs, just taking out that terrorist in the tunnel.

Alright, you know we had over Shabbat a dear friend of ours and he was a volunteer on the Farm for more than a year he lived on the Farm. And he came to us for Shabbat and he came up to me and I almost started to cry. He said, "Jeremy, thank-you." And I'm like, "You're always welcome on our Farm. You don't need to say, 'thank-you.'" He's like, "No, thank you for BEING here." And I'm like, "What are you talking about?" And he's like, "You know I always knew that the Arugot Farm was important. But you have put you and your family literally on the front lines. Only now do I really understand how important Judea and Samaria and this Land is. You decided to put your family on the front lines and I just wanted to say thank you. I don't think enough people just thank you for that."

And that just touched my heart. And I'm just so happy that the world is waking up to how important eretz Yisrael is. You know the Gaza Strip is at the very bottom, small corner, on the coast. Judea and Samaria are the mountains overlooking all of Israel. Leaving Israel with sometimes borders that are nine miles wide. I mean, without Judea and Samaria, if the Chamas terrorists or the Fatah terrorists or the Chezbollah terrorists, whoever, were to just invade Israel, I don't think we'd be able to survive. And finally there's like an awakening. People understand now.

And another beautiful thing is that the Farm has finally become a refuge. A family from the north has come and is now living in one of our guest houses. And it's just so wonderful that our Farm is serving as a place of refuge, just as the soldiers, mighty men of King David found refuge in our mountains and the Maccabees found refuge in our mountains. Now we have the merit of hosting families that are escaping...I thought they were coming from the south, but it ended up they came from the north when rockets started falling on them. And so we had a beautiful Shabbat and talk about the diversity. The man had a furry...you know one of those shtreimels, a furry hat that's almost like a half meter tall, in our synagogue, just the unbelievable colors that were happening for our Friday night service were really remarkable. Just a display of absolute love and unity. And that was really beautiful.

And you know, I guess one of the thoughts that I've had is I was just shocked how much hate there is in the world for the Jewish people. I just...I guess I've always known it...I knew that there was a Holocaust, and the world that didn't really fight for us. I know that there's anti-Semitism, but just watching people go around and rip off posters of the kidnapped children. You know there's like lost dogs. They're not ripping off the posters of lost dogs. Imagine all the things that these people could have done. They could have gone to the movie, they could have gone to the mall...you know what I'm going to do? I'm going to walk around and I'm going to rip off the pictures of those little toddlers and those children. Those Jewish children that are kidnapped...I'm going to rip off those pictures. I don't want anyone to support children that are kidnapped. Like what sort of demonic spirit...who are these hateful, horrible people? Who are they? What are they? I just didn't know.

And you know, you look at these protests that are just supporting the Chamas and supporting just the genocide of the Jews and gas the Jews. Not one of these pro-Palestinian, pro-Chamas protests are ever calling for a two-state solution, two states for two people. It's like, from the river to the sea, from the Mediterranean Sea to the Jordan River, wipe out the Jews, exterminate the Jews, delete Israel. It's like, wow, there's so much hate against us. Wow!

And I noticed that a lot of people on the conservative side in the United States are saying, "Listen, America should just get out of this war. We don't need to be putting in our troops, our money, this is Israel's problem. Let Israel do its own thing." And what they don't understand is that Israel is just the front-lines. They're on their way to you. Look at the protests in Washington D.C. now as they're scaling the fence of your White House. As they're defaming the National Monuments of America. You think you can just ignore the evil and let Israel deal with the evil, and you don't want to get involved. Pearl Harbor in 2023, it's just right around the corner. And the same is true for Germany, and the same is true for Norway. They're coming after all of you.

And so there's a chance now, the forces that are still good in this world, to come together and to align ourselves with the good because it's good. That's what this war is really all about. For Israel, we have to know that we're going to stand alone. But for the people of the world, it's just an opportunity for them now. The line is being drawn in the sand, and there will be two groups. Most of the nations are going to turn against Israel. And the righteous among the nations are going to stand with the good because it's good, no matter what.

And it's happening. And the first domino has fallen. It seems quite clear now. I mean you think about the prophecies of the Bible. All of them are unbelievable. Israel will somehow miraculously turn to the Land of Israel. The Hebrew language will miraculously be revived. And ingathering of the exiles. And Ezekiel says, "They'll sit in security and prosperity for many years and in the Land. And then, the nations are going to come together and a world war is going to break out on top of the Land of Israel." You're watching with your own eyes and you're thinking, "Well, that's pretty accurate. Every other prophecy has come to pass. What...this one is not going to come to pass? Open our eyes and recognize that we are literally in historic times and what that does for us, is it forces us to deal with the ultimate questions. And that's really what I wanted to talk about.

You know Judaism, the Torah, is the answer to the ultimate questions about life. But there are so many distractions and we forget about the ultimate questions. And the more distracted we are, and the more entertained that we are, and the more we're at the mall, and watching the ball game, we forget to ask the ultimate questions of existence, the ultimate questions about life. We forget to teach our children to ask the ultimate questions. And then religion seems irrelevant. It seems like...oh, there's these rituals, and there's these holidays, and they have a Santa Claus and we light these menorahs, and they have their religion. No, but if you don't ask

the ultimate questions about life, then religion, the Torah, is really not relevant. But war? World war? Chaos? Now we got to ask the ultimate questions about life. Now we really need to ask, "What is all of this about? What really matters?"

And the hidden writings of Judaism state that when war enters into the world, it awakens the power of Mashiach. And I think one of the reasons for that is that it forces us to ask the ultimate questions about life. And I think about them, and you know, I've had the tremendous opportunity to get to know so many people on a real deep level. Especially when people are asking me to pray for them. And I get updates and I have relationships and I'm just blessed to have so many beautiful relationships here in this Fellowship. You realize that once you scratch the surface, everyone's life is an epic novel of drama, of ups and downs, and love, and pain, and fear, and just everyone's life is the most unbelievable novel. Everyone.

And you know, reality changes in my life all the time. I've encountered so many different realities. And in every time that something changes, I have a way that I deal. And I ask myself, "Well a new reality has appeared, it's a new opportunity. What is my win here? What is the game that I'm playing now and what is my win?"

Because reality is constantly changing. There's almost no constant in this world. The only constant is that everything is always changing. So when a flood comes and it's a new reality, war has broken out in Israel, so you have to breathe and be like, "Ok, what's my win here? In this new reality, how can I best serve HaShem in this new circumstance?" And so, it didn't take me long for me and my answer. And I think that that is a good question that everyone should ask themselves. But for me, it was like, ok, very obviously, I have my IDF uniform on, I have my M-16 by my side, my job right now is to physically guard the Jewish people in my area. On my Farm, in the villages around me, to command the force with integrity, with professionalism, to guard and to protect the Jews that are in eretz Yisrael in Judea. That's number 1.

Number 2 – to guard and spiritually protect every believer around the world. Every Jew, to give them strength, to give them courage, to strengthen their faith, to build their resolve. Because that's what we need now. We need to strengthen our faith and we need to tap into the wellsprings of power that is within us when we unlock that faith. And so, this Fellowship, putting out videos, putting out teachings, giving people light. I mean, last week, my combined videos have almost a half a million views on YouTube. I don't even know what to say about that. That is so many people. And in seven days? Just in one week? It's like light that is coming out and giving people strength. I'm like, "Ok, well I think that that's good advice for everyone. What is the reality that's presenting itself to you now? And what is your win? How can you serve Israel? How can you serve God in the highest and best way possible?"

And another question that I've been getting a lot. Jeremy, what are you doing with your kids? I mean you are on the front-lines in Judea, meaning, if a war happens, they're hitting the Arugot

Farm first. I get it, and your kids are there and your wife is there. How are you dealing with that?

And so Tehila told me to tell you a funny story. So, every day I'm getting more and more prepared. Because what else can I do other than prepare? So, I'm getting more tactical gear, I'm getting more ammunition, I'm getting more and more prepared with time. More and more things are coming to me from America that I've ordered. People are supporting us, we're getting cameras put up now, thank God by donations that were given to help around the communities around us and around our Farm. We're just every day getting stronger and safer and better and more prepared. Every day.

But my children are watching this. And they're seeing that I'm getting more gear and more gear and more clothes and more gear. And so, my little kids came up to Tehila, and they're a little bit scared, obviously. And they're like, "Ima, why does Abba have all of this new army equipment in the house?" And then Tehila said, "Oh, Abba, he just loves the drama, you know Abba, he just loves that." And they're like, "Oh, ok." They're like totally bought that. They're like, "Ok, that's great. Abba loves drama, we know that. He just loves the drama, of course. What else is there. It's just Abba and drama."

And so she wanted me to tell you that story. That worked for the first few days, but we are in war. And I have a very wide range of kids. I have one that was supposed to enroll in the army and that got deferred because of the war. He was supposed to enroll right after Sukkot and I have Chen, she's six years old. Nineteen to six, that's a lot. That's a big range. You have to speak to each person in the place where they are. And you know there was one part, my home on the Farm is positioned in a very strategic place, it's really overlooking the entrance to the Farm. And there was no question that we had to set up a sort of military post there for the soldiers that are guarding. And who is going to do that? I needed my kids to help me because I don't have enough hands. And you can just see this picture here.



My kids here are filling sand bags. So those are my kids. The one on the floor there on the right, that's my 19-year-old. And then Eden next to him, she's 13. And Noam there in the back, he's 8. Those are little kids and they're filling up sandbags to make an army post at the corner of my property in order to prepare that if the Farm is attacked that there is an army post there to guard us. And so, we can sort or joke about it in the beginning...Abba loves

drama, Abba loves shtick. But here they are filling up sandbags. And that's something that we have never had to do before.

And so, what do we do? I'll give you another example. I just got a WhatsApp today from Emunah's teacher. Emunah is my 2nd oldest daughter. She is going to be ten at Passover...11 at Passover. She's ten right now. And so, I won't read you the whole WhatsApp, but I'll try to translate it as I'm reading it and this a WhatsApp that I received from my 10-year-old's teacher:

"Shalom, dear parents. Today I spoke to the girls that tomorrow we're going to have a drill of an infiltration of terrorists. I explained to the children that a terrorist is a person who wants to hurt us. We have this exercise or this drill tomorrow and we are going to go straight into the classroom closest to us that we see and it doesn't matter if it's the 4th grade or the 7th grade. The alarm will go off and you must follow orders and I tried to explain in the most calm way possible that tomorrow there is going to be a drill of terrorist infiltration into the school. And we're going to go into the class and the teacher will lock the classroom door."

And it continues to go, and I remember being a kid, and we had a fire drill. If there's a fire in the building, you stand in a single file line, and you walk down the hallway, and you go out of the building. And here my 10-year-old daughter, tomorrow, is going to go through a drill if terrorists come into the school, what are they going to do? And so, you can't hide from that. That's happening now. They are exposed to the truth and I don't exactly know what that's going to do to their psyche, I mean there's an entire generation that is growing up now in this reality.

And so, I'll tell you our approach, and I begged Tehila. I said, "Tehila, you need to talk about this. You're going to say the smarter thing. But she wasn't able to come today because it's just beyond overwhelming as you could imagine. And I said, "I'm going to do my best, but I'm going to caveat. And I'm going to say that Tehila is probably not approving of what I'm saying, and hopefully next week, she will say the true thing of what I should be saying, but in the meantime, I'm going to tell you what I think is what she would have wanted me to say. But I'm probably going to mess it up."

Now with that disclaimer, I'm going to tell you what we've approached in our family, what's called exposure therapy. When someone is scared of something – let's say they're scared of elevators. What you do is, you walk with them, as close to the elevator as they can until they get scared and they can't do it anymore. You're like, "Ok. That was enough for today." And the next day, you walk all the way to the elevator and then they can press the button at the elevator. And then, the next day, if they can, maybe they'll just put one foot in the elevator and then take their foot out of the elevator. And then slowly, slowly, slowly, you expose them to what they're scared of and then hopefully, they'll be able to, with time and with exposure to what they're scared of, not become less scared, but they'll become more courageous. And that's been our approach.

Our children are exposed to the realities of this war. And so, there's like safe spaces in American universities. And trigger warnings because you might misgender them and like...really? That's

what you need trigger warnings for? Is you might be spoken of in a like a way that might offend your senses? Let's get a space for you to calm yourselves down. To 18 and 19-year-old college students. That's the reality in America right now. And my 10-year-old is having drills if a terrorist infiltrates their elementary school. Their girl elementary school, what they need to do. Imagine the disconnect there. The gap of reality versus the delusions that American academic college students are living in and the reality that the Jewish children have to deal with.

And so, what I've noticed is that my children are actually dealing with it remarkably well so far. Tehila and I always radiate confidence in HaShem. Confidence in our ability to protect ourselves, all of the military gear that we have, and all the preparations that we've made are there to protect us. And we have found that being just frank and honest and not trying to hide the truth, but to expose them to as much truth as we think that they can handle is allowing them to grow more courageous. And I don't know if that's good advice, I guess every family needs to do what they need to do and what they feel is right for their family. But we have taken the more frank and honest approach with as much exposure as we can to hopefully build the courage within the hearts of our children.

And so, I have two older kids. And I wanted to talk about that as well. I have a 19-year-old and I have a 16-year-old. And with them, I took a totally different approach. They're exposed to everything; they know it all. And they have opinions about everything. They have opinions about what the military strategy should be in Gaza, and the political ramifications, I mean they are fully engaged and they know it all. And arguably, in some ways my children in some ways are more intelligent than I am, so I learn a lot from them. And so, we're just in absolute give-and-take conversation.

But when it comes to spiritual resolve, when it comes to sort of Jewish wisdom, I am still the father of the home, and they look to me for guidance. And so, what I told both of my kids, and I tell this to all of you now, is that the sages of Israel say that you need to walk around the world with two notes in your pocket. One of the notes says, "I am just dust and ashes." And what that means is, don't take this world too seriously. It's ok. This world is just a corridor for the world to come. You know we don't really talk about the world to come very much because it really defeats a lot of the blessings of the Torah that are bestowed upon you in this world if you're focused always about the next world. But in these scenarios where there's war, and there's dying, and there's terrorism, we have to talk about death. And so, with my older children I said, "I want you to know. This world is just a corridor for the next world. That's what the sages are saying. We are just dust and ashes in this world."

But the 2nd note says, "This whole world was only created just for me. This whole thing, this entire world war, everything around us, in some ways, it's just absolutely tailored just for me." So those are two total opposites, we carry them in our pockets. And we hold both of those contradictory ideas in our minds, if we can, at all times.

What does the second one mean? This whole world was created must for me. That means that the circumstances that are presented right now in my life, they are not happening to me, they're happening for me. And now my choice is, how do I become a hero? How do I make this a work of art? How do I, in this reality, that this has been created for me, how do I become the best that I can be? How do I serve Israel in the highest way possible? All of this circumstance, we have things that we can do that no one else can do. And it's all right now on our shoulders. Everything that's happening, the spotlight is on us in order that we represent now. We need to represent God in the world. We need to represent light in the world. And we are the vehicles for that.

And you look at the haters of Israel and it's all become so clear now. It's not a feminist movement, it's not a gay rights movement, it's not a transgender movement, it's not a Muslim movement. There is a movement that is against God. It is an anti-God movement. Let's just call it what it is. There are forces in the world that want to bring death, destruction, and hate God. And they'll even be in bed with each other. The LGBTQ and the Chamas terrorists that just want to kill them right as soon as they're done with the Jews, they're coming for them. But they both hate the God of Israel, and they hate that the Jews are fulfilling biblical prophecy. And they hate the fact that God chose us to reveal His light in the world. Because they don't want light, they want darkness. They don't want life, they want death.

And it's like not shocking to me that the pro-abortionists that are so for aborting babies are ripping off the pictures of babies and toddlers that have been kidnapped. It's like the same thing. It's not shocking at all. And who are we? We are here to represent the light. And so all of us have an opportunity now to take the circumstance that was created, literally tailored, just for us. And to represent HaShem in the world from the place that we're at.

And I saw that my two oldest are really stepping up to the plate, each in their own way and each in their own level. But it's time that we ask the ultimate questions. What are we living for? What are we ready to die for? Those are real big questions. And when we're busy watching Netflix and watching the ballgame, you don't really think about what you're living for and you're definitely not thinking about what are you ready to die for. But that's what this war is coming to bring out within us. To bring out within us a real acceptance of our mission in this world.

And we've seen darkness and evil unleashed. And so, we can try to ignore it, we can try to bury it, we can try to call it other names. But if we don't bring light to that darkness, the darkness will only spread. And so, I believe that this war has the potential of being the war that ends all war. This is the last one. It could be that, if we merit it.

And so, signs and wonders are soon to come. Miracles are at hand, and the stronger our faith, the more we bring God into this conversation, the more that we recognize that what's happening is all about one day...He will be one and His Name will be one. Because right now

there's a lot of theological confusion, there's a lot of religious confusion, no one knows what to make of anything. And so, God's Name is being desecrated in the world. And when Israel becomes victorious, when evil is banished from the world, He will be one and His Name will be one.

And if you read Ezekiel and those chapters, that's what all of this is about. It's that Israel needs the power and the faith to stand alone, as hundreds of thousands are marching in Washington D.C. As a hundred thousand are marching in London. As the United Nations is condemning Israel for defending itself. We need to actually manifest Abraham and say, "All of you are wrong and we are right. All of you that are standing with Chamas are evil and we are good." And when we have the power to do that, signs, wonders, and miracles are ahead. Now I don't know if Israel is right there just yet, but that's why I think the first domino has fallen. The way that I see it is that the trailer of the movie, we just finished the trailer. And now the movie is getting started. And at the end of that movie, Israel will be forced to dig deep, stand up on its own and declare Shema Yisrael, HaShem Eloheinu, HaShem Echad. That's what this is all about.

And so, my dear Fellowship, as we are living through history together...we didn't know...I sort of knew, a little bit. As soon as this Fellowship started, I knew that we were going to make history together. But I just didn't know that we would actually see it all the way through. And it looks like we are literally a spectacle and a sign and a wonder. And what better place to be than to be where we are exactly right now. So thank you all, bless you all, and I would love in this opportunity, not only as a soldier in the army of King David, not only as a farmer in the Land of Israel that keeps the Shmitta, but just as a Jew in Judea. I want to bless all of you.

Aaronic blessing (Hebrew)