

Session 69

Vayera: Abraham - The Starting Point. The First Stage to Reveal Your Soul

24 October 2021

<https://www.youtube.com/watch?v=Wt9z1Jh1vQc>

Jeremy

There we go, shalom everybody, shalom fellowship. I'm so happy to see you all. It's been a wild week. I don't know how to explain. There is so much that's happening. There's so much that's going on in our farm. There's so much that's going on beyond our farm. There's so much that's going on in Israel. There's so much happening around the world. My anchor, my source of my blessings for me is our weekly gatherings. It is like an anchor of light, an anchor of goodness. It gives me direction throughout my whole week. Starting off our week together with you is...it's literally changing the trajectory of my entire life in the most unbelievable ways. I couldn't have imagined. And the things that I'm going to share with you today, there are things that are quite literally going to have a direct impact on the future of Israel, on the future of the redemption as we know it. I'm not exaggerating. I'm quite serious. And everything in this fellowship has been created through prayer, guided by prayer and the technology that allows us to come together and bring us from all corners of the world live. And people retroactively, you know, it just supercharges our prayer with so much power.

And something we could only have experienced in the times of the Temple where so many people would come together from all around the world and pray together. I got an email from a member of the fellowship. And he said, that he's never able to make the live sessions. But his favorite part of the fellowship is our global prayer. And he joins in with all of his heart, every week, just a little bit later. HaShem is not confined by time or space and prayer is transcendent. Who knows how many people will be joining our prayers many years down the road? And from what countries! It's so...it's just so unbelievable because it seems that the things that are unfolding, I don't think anyone could have ever imagined. It's just beyond our own capacity. But somehow our prayers are guiding us and so I just want to take this opportunity to bring us all together and just point our hearts toward heaven, open our hearts toward HaShem and direct this prayer through his Land, through this place and bring us all together.

HaShem, thank You so much for this fellowship. Thank You for this time together, we dedicate the beginning of our week to You. To set our week straight. We take the light of our last Shabbat and we bring it into this week, delving deeper into Your Torah, sharing whatever we have with everyone that we have around us. Help us be reflections of You in this world. Help us bring Your light into this world. Now there's one person in this fellowship, a dear friend of ours. His name is Marshall. And he needs our prayers now. And so, all of us together, from all around the world are bringing Marshall everything that we have to help him through this time. And help his family through this time, and may we see miracles in our life. May we see Your

grace and Your power revealed. And may healing be brought to everyone who needs it in this fellowship. But a prayer request was sent to us from our dearest of friends. And so, as we bring this Torah from our heads into our hearts, and we try to open our lives to bring more of Your light into our lives and to bring Your light to the people around us, we're asking You now to bring Your light into the lives of the people who need it. So, please hear our prayers and know that we are here as sincere servants, waiting for Your calling, waiting for Your revelation. You tell us where to go and we will obey. Amen.

So, I want to start off this fellowship with an update. It's an update that we will not be sharing with the public. It won't be aired on any of the highlights. This is just for this closed circle right here. It's a little bit sensitive. We don't want to let the cat out of the bag. And so, we're just going to keep it within the family now. But it's so exciting, it's so interesting, I can't not tell you what's happening.

And so, a little bit of background. As you know, our mission in Israel is far beyond the borders of the Arugot Farm. Many, many years ago, Ari and I decided to articulate our mission in the world and I'm talking about 20 years ago. We're like trying to figure out what we're doing here. What have we been brought together to do? And we wanted to give our life our best shot. And sincerely and naively, I don't what to call it. We really wanted to bring Mashiach into the world. We wanted to do whatever we could to actually pave the way. And so, we asked ourselves the most important question. What needs to happen for Mashiach to come? So, we came up with four answers and those answers still amazingly, 20 years later, same answers.

So...answer number one. We have to inspire the world. That means we have to bring the Torah from Israel and make it relevant for everyone around the world. We have to inspire them and fill them with light. It has to be a mission that's beyond just the Jewish people. We need to bring what the Jewish people have held onto for so many centuries, and now inspire the world with God's Torah.

The second, is to ingather the exiles. Now all of you know that Ari and I have just constantly, unabashedly, just all the time, promoting aliyah. We've traveled around America, around Europe, South Africa, every Jew that we've ever met. That's the first question I ask them, is "When are you moving to Israel?" Just constantly, that's our mission. We've got to bring our brothers and sisters home. The people that are meant to be in this Land, that is a part of the process here. Ingather the exiles.

The third is we have to empower the Jewish people. We have to unite the Jewish people. We got to make us strong now. The exile weakened us, the exile divided us. The exile almost crushed us and now we're coming back from all over the world and now we got to give us strength and courage and power.

And so, number four, is we have to settle and inherit the Land of Israel. When you look at that like on a spectrum of time. Every generation has its mission. One generation ago it was to fight the Nazis. Then the next was to establish the State of Israel. And then there was 20 years where we were just working on ingathering the exiles from Ethiopia, and Russia, and the Ukraine, and all over the world. I mean, never has there been a country that has brought in so many refugees and exiled people back into their land more than Israel. The mission of this generation is to inherit and settle the Land. Judea is God's heritage. The world amazingly wants to take Judea away from the Jews. And our mission in this generation is to hold on to Judea and be a witness that the European Union doesn't run the world, the Biden administration doesn't run the world, but God runs the world. And His Land is Judea and he has given it to the Jewish people and the Jewish people need to inherit the Land.

And so, amazingly, you can see that we've pretty much stayed the course over our lives. And our work is only getting stronger. But I specifically want to talk now about settling the Land of Israel. Because the truth is, the Land of Israel fellowship does a pretty amazing job of inspiring the world, ingathering the exiles and empowering the Jewish people. The one thing that brings our fellowship into action is somehow we somehow brought this fellowship and we're together settling the Land, using sheep of all things. Who would have imagined? So let me tell you how this thing has unfolded.

So, we have outside of the Arugot Farm, established a new farm about 15 minutes outside of the Arugot Farm, near P'nei Kedem. But, since this vineyard fiasco, so many new things have unfolded. The forces that are against the Jewish State, the forces against the Jews returning to Judea came against us to destroy five years of work, hundreds of thousands of shekels of invested money and time and labor in our vineyards. And what has come of that attack, as we've emerged somehow stronger, smarter, and with an entirely new strategy that is literally going to be a turning point in Israel's history. Nothing less than that. It's literally a game changer. What we're working on now is going to change the entire game. And so, you know, they said, "Well if they're going to uproot our vineyards..." We thought planting would do a good job of settling the Land. Well, they can just uproot plants. So, we said, you know what we need to do? We need to get sheep. We need to get sheep and we need to start patrolling on a much larger territory than just our vineyards. And look at this picture of the sheep that was just take two days ago. Can you see that?



Wow! Look at that! Is that the most beautiful thing you've ever seen in your life? In my life, I've never seen such a beautiful picture of sheep! It just looks like something prophetic. What is that picture? The sun is rising over the mountains of Jordan and the sheep are just like...I don't know who took that picture because it was just sent to me, but I mean that person deserves a Pulitzer Prize or something. That is the most beautiful picture I've ever seen in my life!

And so, we have these sheep, and they're going out and people of the fellowship have sponsored them. We have names for our sheep now. That's actually been more complicated than I expected. Trying to figure out which sheep is what name and some of them are very like outstanding, so it's very easy to name them. But some of them, they all look like sheep, I don't know. I have to figure out how to name them and a name tag and it's complicated. But we're working on that.

So, obviously we couldn't take care of sheep. Ari and I can hardly take care of ourselves. So, we all of a sudden, we had shepherdesses that literally, as far as I'm concerned, they just appeared on our farm. Now, I have to give credit to Yossi and Roni, but here's one of the examples:



That's Nechama. She's a shepherdess that lives on our farm and she's now taking care of...we have seven milk goats now and right there, she's milking one of the goats. And that's just pretty amazing. And of course, we just adore these Judean shepherdesses. It took 4,000 years to make these Jews. They're the most amazing Jews in the world. And all of a sudden, Nechama tells me she's engaged. I'm like, she's engaged. Ok, who is she engaged to? I want to meet this guy. I don't want her to go marry some guy that I don't know. She might as well be my daughter at this point.

So, I want to go meet who this guy is. So, I drive over to a place called Chavat Ma'on, the Ma'on Farm, which is in the southern hills of Hebron. And all of a sudden, I meet her fiancé, the coolest Jew that I've ever met in my life.

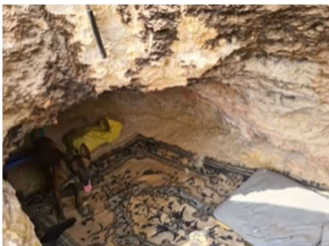


That's what he looks like. Oh...my...God! What is that? What is that? Is that...is he a Maccabee? I honestly now, that took a...that took generations and generations and generations of Torah and learning and exile and return and tshuva and going off the path and coming back on the path. And what it took to make that Jew is unbelievable. And the more I get to know him, the more I love him.

And so, I want to tell you where Nechama and Israel are going to live when they get married. Can we show a picture of their home? You won't believe this. Can we show a picture of the home? Let's put the one up with the tarp.



Yep, you see that guys? I'm not kidding, that's their home. Israel lives there. He lives in that cave. If you look at that picture closely, there's a little fire pit there to stay warm. Behind the fire pit is a guitar, there's the tarp, I guess is the living room. You want to see the bedroom? Can you get the....



Yep, there's the bedroom. That's the bedroom... the bedroom is the cave, that's it. That's where Israel lives. He lives in a cave. And I'm like, oh my goodness. I've never met a Jew that lives in a cave before. That's unbelievable. And I'm like, well, that's just fascinating.

So, now I want to tell you the history of how this came to be. I want to put up the map with the close-up up first. Can we put up the map right now. This is a map.



So this is a map of Chavat Ma'on and Ma'on. If you look up there, there's like a little settlement that's called Ma'on. And then there's a little area there that's a little bit greener. That's called the Ma'on Farm. And now, 20 years ago, you see where that red circle is? That was the original Ma'on Farm. And 20 years ago, four pioneering families went up to that exact mountain there and they tried to establish a farm on state land that was just settling the barren hills of Judea. And a tragic story happened, and one of the founders was murdered. And one of the other founders, the partner, heard him being ambushed by terrorists, went down to save his friend. He was ambushed. They took his gun, shot him, he was left for dead, woke up in the hospital and it was like, that was the end of that farm. Twenty years ago.

Now for 20 years, the Jewish people have been trying to return to that little area where it's marked in red. That was the old Chavat Ma'on. And for 20 years, left-wing organizations were demonstrating there. Arab terrorists would go up there and sabotage any type of...trying to get up there. Anytime they would build anything, they would knock it down. Anytime they would plant anything, they would uproot it. It's been a 20-year battle. And the Jewish people have not been able to go back to that little area where the red circle is. And it's been relatively devastating. It's tragic, it's sad. People gave their lives for that little mountain, and they weren't able to go back to that mountain. Until now.

Now, Nechama my shepherdess, and Israel, that Judean Maccabee live in a cave right next to that mountain. But they don't live alone. They live with a whole team of young Jews that are lit up and fired up about God. Fired up about the Land of Israel. Now let me tell you what they do. These kids literally live in tents. They live in tents and they live in caves. Can we get the big map up? The one that has the whole spectrum. Yes.



Now these kids have five small flocks of sheep, and they walk from the bottom of that...do you see where? We couldn't do that little red circle. In 20 years, we couldn't conquer that red circle. This little team of Maccabees now walks freely from the bottom of those yellow lines, all the way up to the top of those yellow lines. They are just constantly moving. They go from one cave to the other cave to the next cave to the next tent. They'll camp out there for three days, their sheep will graze over there. Then they move over there. Then the left-wing organizations will do a demonstration saying, "You can't be on this mountain." They're like, "No problem, move over to the next mountain." Then they go to the next mountain. And as they've done this for the last year, they've literally cleared the way. And from there until there, is now Jewish Land

where children can now walk through the mountains freely because they are living in the mountains. They're not trying to build something or plant something. They've planted themselves in the mountain. They have become literally one with the Land. They are in the Land and the Land is in them and because they're there now, no one can go there. They have literally conquered the Land of Israel with their own bodies, with their own lives, and with a little stick and a tent and a tarp. They love the Land of Israel so much, it's like a passion that I've never seen before. And I just couldn't believe that. Twenty years the Jews are trying to build and it gets destroyed and they try to plant and it's uprooted. And then these guys say, I just need a few sheep. And with their sheep, they're just walking up and down the Land of Israel.

And I said, "Well I just...I don't want Nechama to go live in a cave. That is just too scary for me. I would never let Eden go live in a cave. I need to understand what that is." So on Tu B'Shvat, which is in two months from now, me and Akiva, my second oldest son, are going to go on a trek from Chavat Ma'on, and I'm going to understand all of those mountains and those caves and their water holes, and we're going to live in the mountains for one to two weeks. And we're actually going to walk from Chavat Ma'on all the way to the Arugot Farm. Because if you saw the Land, it's actually the same mountain range. It's just south of us. So, these kids, they know the Land so well that they literally go from one natural water hole to natural water hole so they can feed their sheep and give their sheep and give themselves water. They literally know how to survive in the same mountains that King David survived. That's how he did it! It's like, what! These kids exist. They're like 20 years old. They're the most brave people I've ever met. And I said, "Listen, I'm sorry. I just do not allow Nechama to live in a cave until I live in a cave. I want to make sure that that's safe. I want to understand what's being..." It sounds so imaginary to me, it sounds so fantastic to me, it sounds so like out of this world. I don't even know how to relate to such a thing, that I need to go out and live in those caves and walk that Land to make sure that I allow Nechama, who I just love so much, to go out and go be in a cave with a Maccabee. I just...I don't know what that is, that's just unbelievable.

And so, I wanted to say, I was like, "Listen guys, I mean you're doing this all on your own." Like how do they live? How do they like pay for their bills? And I guess they don't really have bills to pay. They just live in caves. Like there's no electric bill in a cave. Like there's no mortgage to pay, there's living in a cave. Like, what?

And he's like, "Well you know, every once in a while, you know, I work with my hands and I go out and do some construction work in Ma'on and come back and you know, I got enough money for the next month and then I'm just out. I just want to be with my sheep in the mountains. That's really what I want. I just want to be in the Land."

And I was like, "Well, how can I help you? I want to help you. I want to help you and Nechama. Just tell me, I have people around the world that are going to absolutely love you. I want to know what do you need?"

He's like, "Well, it's really not just me. We have five of us, we all work in coordination with each other. That's how we're able to control such a large swath of Land. What we've done in one year, all of Ma'on hasn't been able to do in 20 years, not even close."

And so, I'm like, "I want to help. I want to help you. What do I need to do? Tell me what you need."

And like, "You know what would be the most revolutionary thing? It would allow us to go beyond the water holes because right now, we have to stay close to the water holes because our sheep need to drink. But if we could get a tractor and we could get a tanker of water, we could go all over Judea."

Can we put up a picture of the tractor, please?



He sent me a picture of this tractor. And I was like, that's...you just want a tractor? I'm going to get you a tractor. I don't know how, but I'm going to find a way to get you guys a tractor. You guys can share it. Just if one needs to go out deeper into the desert, you take it, then you bring it back. They're five teams that all work together anyway. And I was thinking, wow, they're like Maccabees.

This is like giving them an elephant. If we give them a tractor, I've given them an elephant to win the war. And it's like, I don't know, it's like if modern language, I've given them a tank. I've given them a tank to go out to battle. And they're like, "Oh my gosh, if we had a tractor, we could put all of our tents on the tractor and we could put all our equipment and we could..."

It was like so beyond their comprehension that they could even have a tractor. Because how would they ever get like \$25,000 to buy a used tractor? That is so beyond what their capacity to do is because they're just living in caves with sheep, guarding our Land of Israel. Literally like the most elite commando soldiers, guarding our Land. And they're like, how could we even...that was like not in the cards for them. And so, I'm putting it out there right now. I'm going to do whatever I can to help them get a tractor. And I'm putting it out to this fellowship. If you would like to support that effort, we will go conquer the Land of Israel and get them an elephant. We're going to get them a tank. But what's so beautiful, it's not a tank, it's for their sheep. They just need to water their...the sheep are the guardians of Judea.

Now imagine what a revolution this is. Imagine, if this idea spreads. And it spreads without the world knowing it. That's why this can't go public yet. But imagine if we had not five shepherds and teams of shepherds, but we had 50. We had 50 young men and women that were ready to go out and live in tents with their own sheep in the mountains. And they were ready to go all the way from the top of Samaria, all the way down to the bottom of Judea. We would quite literally secure the future of the Land of Israel for future generations. It's like they can't uproot us because we'll just move to the next mountaintop over. They can't knock us down because we'll just take the tent, fold it up, put it on our backpack, put it on the tractor and move over to the next mountain. These guys are unstoppable. They're unstoppable.

Now, I need more information and that's why I'm going out into the mountains for about a week or two. I'll do my best to try to document it because it's going to be such an insane experience that I just don't know what it's like. Living in the mountains of Judea and caves with these Maccabees. But I'll try to explain as much as I can as what's going on, but what I do know right now is that they need a tractor and a water tanker, and I think that there is no cause more worthy. If your heart is set on settling the Land of Israel, on guarding the Land of Israel, as far as I can tell right now in everything that's going on in all of the country, there's literally nothing more strategic that could be done than setting this example of mobile sheep farms that roam all across the mountains.

It's literally like the Torah portion of the week. What did Abraham do when he came to the Land of Israel? He went to Shechem, then he went to Alon Moreh, then he went down to Be'er Sheva. Then he went up to Beit El and Ai. He's literally just walking all across the Land. And the Torah says every place that your feet step will be yours. Nothing has changed. Once these kids' feet were actually on the mountain with sheep, the Land cleared away. If it was a tree...that's not their feet. Feet can't be uprooted. Feet can't be destroyed. Feet can just continue to walk, just like Abraham. And I just think that if the Zionist movement sees the example that this fellowship is going to set, I think mobile farms with sheep will pop up all over the Land. It's literally going to be a turning point. We will be unstoppable because you can't stop feet! We'll just pack up and move over to the next mountain. We get an order from the administrative Land authority. You gotta move over, you can't be there. Fine. No problem, pack up the sheep, move over to the next mountain. Until they get the three month order the next three months. But in the meantime, we're moving back and forth and we're just conquering the Land of Israel. Not with guns, now with power, but with sheep, says the Lord! (laughter) But sheep, it's like unbelievable, like what is that? It's just incredible.

So, I don't know how this is going to unfold because what are the chances that my shepherdess that came to my farm would be a fiancé of the coolest Jew that I've ever met in my entire life, that happens to be the leader of this small team of five flocks of sheep that are run by about 15 to 20 other young guys. It's like, what are the chances? I was just busy like in the Arugot Farm, bringing people, teaching them Torah. All of a sudden, I've like felt like a hack to the system.

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That...never, I just never would have dawned on anyone. It's just too out of the box. It's too out of the box, so it has to be something that is a he'ara, it's a revelation. And that's what we're going to talk about today. We're going to talk about the revelation, that's exactly what we're talking about.

And so let's move on now from that update. Now this can already go public, we're just going to learn Torah together, like law abiding fellowship members. We're not trying to overthrow anything. We're just learning Torah. We're not conquering, we're just learning Torah. We're not...we're just good disciples of the Bible. And so, here we go. Abraham, our father, he is not only our father, but he is the father of all believers. The Bible says that that what's going to be. He's the father of many nations. Av hamon amim. The most influential person in human history by far. There's no one that's had the impact that Abraham has had. He's impacted all of Christianity, all of Islam, all of Judaism, all of Western civilization. Abraham is the father of many nations as was promised. And what's amazing is he only has a dozen chapters or so about him in the whole Torah. He never built a kingdom, he never made himself a king. He never ruled over a mighty army like Alexander the Great. He never built any lasting monuments. He had an idea.

His path and the spiritual legacy he left us changed the world forever. He was the first person to dedicate his life to spreading godliness in the world. He said, that's my job. I have no other job. I am here to spread the light and no one had ever done that before. He was the first and of course many have followed since or at least tried to aspire to follow since. But Abraham's life can be divided into two parts. Lech lecha, literally last week's Torah portion is like one section of his life, and then from this Torah portion on Vayera is part two. And so, there's a reason why the Torah portions are divided in that way. But the traditional division of his life is before and after the covenant.

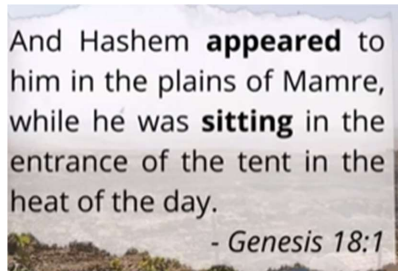
The end of last week's Torah portion, Abraham fulfills the command to enter into the covenant of circumcision. He circumcises himself, and at that moment the Lubavitcher Rebbe explains his physical body became a receptacle for divinity through the covenant of circumcision. Now, I want to try to unpack what that means. The covenant, the idea of covenant is so fundamental in the Torah. It's like you've made a marriage with something. You've made a covenant, a pact, you're bound, you are committed, it's like the last week's Torah portion, Avraham does something where there's really no turning back from that. And when you think about it, when you commit to anything, everything changes. All of reality unfolds in a new way based on the fact that you've made that commitment. That's really important if you really think about it. When you commit to anything, everything changes.

Now, let's say for example, my accountant, his name is David. And he is just the holiest accountant. You know, he deals with our finances and tax issues for our nonprofit organization. He only comes into the office at 11 a.m. He has workers that come in at eight or nine. But he

has made a commitment that he learns Torah until 11 a.m. every morning. You can offer him a million-dollar deal and he is not going to come into the office until he's done with his learning. And that's why he's our accountant. Because he is so inspiring. It's just like, what?! I mean, imagine what that means. I mean there's some people that just like fumble out of bed, and bump into things and go into the office, and then one thing after the other...they just kind of like let the day unfold. Reality is entirely dictating their world. But a commitment pushes back. And it communicates to reality that there's a higher power involved here. And even if I get this phone call for that urgent thing that is arising...no, no, no. I'm committed to spending the first 10, 15 minutes of my day in prayer. The whole world can go up in flames, the ringer can go off, I can get WhatsApp notifications, all of that stuff can happen. I'm going to spend time in solitude and I'm going to pray.

Now once I've pushed off that email, well then everything has changed at that point. My whole day is now unfolding differently because I've committed to that 15 minutes of prayer. Something there that's happened has changed the way the whole day is going to unfold and it's going to change every single day because that commitment maintains its integrity. Now think about that. A commitment is like a...Abraham's circumcision. That was his covenant. That was his, "I'm all in moment." It's like, because... I mean imagine walking from one place to the other. Okay, that's powerful Abraham. You left your home and you walked. But you could always walk back. You can always change your mind. Taking a knife to you and your children was the ultimate expression. It was the ultimate statement. This is for real. I am in covenant with you. I am fully committed. I'm trying to spread this message and this light in the world. And God, this is going to be quite an obstacle for people to join this movement. I'm going to have to tell them they have to do this to themselves and to their children? Only then, but that's a...God! That's really making my mission hard!

And God is saying, "Your mission is secondary to your commitment. The commitment is what matters. The covenant is what matters. If you are in covenant and commitment to me, that's the example you need to set for every believer. What happens, how many people join your movement and how many mitzvahs you do and how many pages of Gemara you learn, that's irrelevant. Are you living a committed life? That's all that matters. That's what covenant means. And so, think about this for a second. You can hear the calling before you're committed. You can obey your conscience, you can trust your intuition, you can start walking in that light. You can start walking down the path that you feel God is leading you on. Only then, when you're on that path, can you experience Vayera. Can you experience and then God appeared to him. It's a different thing. First, he's being called and all of a sudden, after that commitment, he receives a revelation. It's a different thing. And so, just look at what the Torah shows us here.

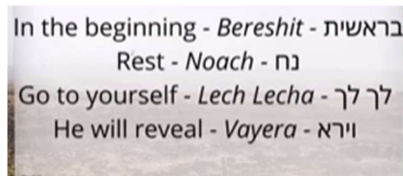


First Abraham is called, lech lecha. Go. And God spoke to Abraham and says, "Walk." And now look in Genesis chapter 18. Look what it says... And Hashem appeared, or HaShem revealed Himself or HaShem enlightened Himself to Abraham to him in the plains of Mamre, while he was sitting in the entrance of the tent in the heat of the day.

So look at this. There are two modes of being. And there are two modes of revelation here. You have a calling, you have a gut instinct, you have an intuition, start to walk. Just go. But on that path, you need to sit. It says, God appeared to him while he was sitting. He's not walking anymore. He's not the lech lecha Abraham anymore. He is now the sitting Abraham. On the walk, he had to sit, he had to wait. Look at this, it's like you know, I have some dear friends in the fellowship. And they know that they need to pick up and leave. They need to leave their house, they need to leave their community, but they don't know where to go. And they're wandering around, they're traveling around, they're looking, they're seeking. I mean, all of us are really doing that all of the time. I just told Tehila, "Tehila, we might have to leave the Arugot Farm, we might have to move to a cave." (laughter) She did not take that lightly. She did not like that one. She's like, "What?! We're moving again?" I'm like, "I don't know. I gotta go out to the mountains. I'll be there for about a week. I'll let you know when I come back."

But we're all looking, we're all searching, we're all on the path, we're just trying to be guided. We just...we don't know. But on that path, while we're looking, while we're seeking, we have to have a time where we sit, where we stop, where we go inside and we wait. We just wait.

And so, I want to share this ancient code with you. It's an ancient code encoded in the Torah portions. It's a map, a guide for revelation. It's encoded in the names of the Torah portion, so anyone that never followed the Torah portions, I mean, literally, all of the church for all its history and I don't know all of the reformed movement that changed the Torah portions because of their own ideological, leftist realities, they missed this beautiful code that is the code or the map or the keys to revelation. And so, if you look at the names of the first Torah portions, it's not just names, but it's actually instructions.

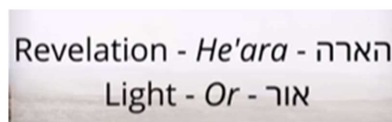


So look what it says. Bereshit – in the beginning. Noach – rest, stop walking, stop moving. Just sit, just like Abraham was sitting. In the beginning, Noach, rest. Lech lecha – go to yourself. Now, instead of praying out to God, I want this, I beg You for that, I need healing, I need money, I need family, I need

whatever. It's like, no. In the beginning, rest, go to yourself, go inside, go inside...Vayera. And it will be revealed and He will reveal Himself. That is the code.

In our world today, I think I read, 99 point something percent of people never stop. They're always on their phone, they're always at work, they're always watching TV, they're always listening to a radio, they're always doing something, they're always doing something. And it's telling us Bereshit, if you want to just start toward revelation, Noach, rest. Go to yourself, Vayera, and you will receive His revelation. You have to stop. Abraham was on the walk. He's walking, he's traveling, he's going, he's moving, and then all of a sudden, vayeshev. He's sitting there, he's just sitting there and then God reveals Himself to him. We have to have time in our day where we're just sitting. We're just alone. We're just quiet.

It's like, it's two modes – hearing and walking, sitting and revealing. Most of the time, we're in the dark. When Abraham was walking, he didn't even know where he was going in the beginning. God didn't tell him where to go and he didn't show him where to go. And God doesn't show us where to go either. We're just walking, trying to figure it out. We don't know why anything is happening. We don't know how things are going to unfold. We believe it's all for the good, but we can't always see that. We just keep walking in the dark and then light strikes. Revelation. That light will strike more often when you stop, you think, you plan, you reflect. That's what the word in Hebrew literally means. Vayera is always translated as "and God appeared" to Abraham. But no, Hebrew, the word he'ara, revelation, enlightenment, can we put that slide up on the screen?



Revelation, he'ara, comes from the word "or," it's the same root which means light. So what it's telling is like, yeah, you're walking, you're in the dark. We're humans, we're limited, we just don't know. The little

bit that we do know is not even enough to get us to the next mountaintop. We're walking in the dark. But then he'ara, we're lit up for a moment, we can then see the next mountaintop. And now we know the direction. Maybe we don't know what home to move into, hey, but we know what city we want to move into. We know what neighborhood we want to go to, we know what synagogue we want to attend, we know what community we want to associate with. We don't exactly know who we're going to be our friends there yet, but at least we know the next step. It's like, we're in the dark, we're walking, we're walking, we're walking. But you need time to reflect and then he'ara, or, light. It'll light up for a moment. And then the light's going to go and you'll be back in the dark again.

I mean the midrash says that God came to visit Abraham on the third day after his circumcision. For three days Abraham did this insane act of obedience and for three days he was left alone. Can you imagine that? In the dark, in the most crazy pain a man can imagine. Women have childbirth. Respect. Man, a grown-up man? Circumcision? Whoa. That's very intense. For

three days Abraham had no idea. Was that good? Was that right? God, where are You? For three days, he was just alone in the dark. Vayera. Finally, God lit up. It's ok, I'm with you. It's ok. He gave him light to show him the way. He was in the dark, but now he could see that he was on the path. Thank God, and that's how it is for all of us all of the time. For us to see the next mountain on our faith journey, we have to sit, just like Abraham sat. We need to dedicate time to silence, to prayer, to hitbodadut, to being alone with ourselves, alone with God. That is when we will see the light. That's when we experience vayera.

And so, you don't have to do it alone by the way. You can do it with your wife. You can dedicate time for soul searching and reflection and planning with your partner, with your best friend, with your chavruta, with ...I mean, you don't have to do it alone. But set time for reflection, introspection, accounting, planning. It's just a must.

So listen to what happened. This Friday, Ari and I decided to spend time dedicated to sharpening our soul. To think, to plan, what about the future of this fellowship. What is going on here, what is the next stage here? What's the next level? What are we doing here? We have this amazing thing that's happening, that's growing, it's global, it's amazing, it's Judea, it's prophetic. What is the next move? I would just pray. HaShem, show us what we're supposed to do and we're ready. We'll be more crazy, we'll do whatever you tell us. Let's go. What is the next move? And so, we try to dream into the future.

And the most amazing he'ara came to us and I want to share it with you today. Ari and I have decided to announce that we are planning the Land of Israel pilgrimage. We are inviting everyone from the fellowship from all 50 countries, the last two days of this trip to Israel are going to be the first days of the holiday of Sukkot. The first day, we're going to celebrate the feast together in Jerusalem. Who knows what might happen on that day? And the second day, we are going to host the greatest festival in the Arugot Farm. We're talking about 3,000 people in the mountains of King David from all over Israel, from all over the world. It's going to be a festival like no other. Live music, the main stage. Ari, I think, Ari might get up and actually do stand-up. He might actually get up and do that for the festival to make everyone happy. Because it's Sukkot and he's the funniest person that I've ever met. It's going to be my live debut concert. I've been wanting...like I have all this music and it's all in the studio, but I've never actually played a concert in front of an audience because I didn't feel it was time yet. How could I play, HalleluYah, without fellowship, with the world? I need them. We're supposed to do this thing together. That's going to be at the music fest. With Israeli musicians from all different backgrounds. We're already planning it. It is going to be epic, it's going to be unbelievable. And so, watch out. Sukkot 2022. I have a feeling that this whole corona thing is already going to be passe by then. That's just what it feels like. So we are making a plan, put it in your calendar because from Yom Kippur until the middle of Sukkot, we are hosting a pilgrimage around the Land of Israel. We're going to go visit the Maccabees in the caves. We're going to go see the tractor and the sheep in action. We're gong to celebrate the feast in the

holy city of Jerusalem. And then we're going to end off in the middle of Sukkot with a festival like no other. And then, for the rest of Sukkot, I mean everyone in this fellowship, almost everyone has been to Israel, let them enjoy Sukkot as they don't need to be a part of an organized tour. There needs to be like a 7 or 10 day organized thing, because there's really stuff that only Ari and I can show you and experience with you. And so, it will culminate in this festival that is literally going to be...what we wanted to call it...the End of Days Festival, but I think we're going to call it the Beginning of Days Festival. It's like we're already past the end of days, we're already fully into redemption. If we can pull this off and we get nations from all over the world to come together with thousands of Israelis and I'll get all of Israel's friends, all these Judean Maccabees to come and we're all dancing and praying together, that is just going to be what legends are made of.

And so..that's what came to us this Friday, that was our Vayera moment and we said, ok, this Sunday we have to tell the fellowship as soon as possible. Sukkot 2022 is less than a year away. People need to be able to pencil that into their calendar. They need to know that that's happening. We've never hosted a tour before, so Tabitha is going to help us because I don't know how to do that and we're going to sort of like sign people up. And it's just going to be larger than life. I mean, there's some tours that are like intimate tours where you really get to...this is just going for the gold. We want to bring all 70 nations to Jerusalem for Sukkot and it's going to be together with the Jewish people and it's going to culminate in the mountains of King David in this epic Sukkot festival like a feast of the Lord, literally. It's going to be like something that no one has ever seen before. And so, that is the most exciting thing, I mean this whole fellowship so far has just been overwhelming for me. Because I'm like, "oh my gosh, I can't wait to tell them about the Maccabees and the caves. I can't wait to tell them about the festival in Judea and the pilgrimage from around the world."

And so, with that introduction I'm going to introduce Ari Abramowitz now and he can share his perspective on this introduction. So, Ari, you may take it away now.

Ari

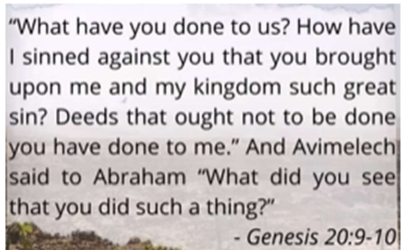
Thank you, Jeremy. Very good to hear you. It's good to hear you. Good to hear your voice, very high energy. This is exciting, things indeed are happening in Israel, around the world. Can everybody hear me? Jeremy, can you hear me? (Jeremy, "yes.") Ok, ok.

So, I want to just catch you up on a little bit of a micro thing. We're not talking about world-changing things, but really in some ways we are. Because I just finished giving a tour here at the farm. Like just now. Now this was a group of gap-year girls. You know, that just finished high school before they go to college. It's such a critical point in their lives. Jeremy and I always say that we would do anything just to be able to speak to every single one of these kids at this pivotal fork in the road in their lives. Anyways, this was a group of Chabad girls from around the world. And my friend, Moshe, who you're going to meet soon, he said they're a tough

crowd. That they're very tired. But I'm telling you, they were so lit up. There were tears in their eyes. There's something about this place. And you know, they were Chabad. It's a group of Chabad. Jeremy was talking about the Lubavitcher Rebbe. He's the founder of Chabad. He was one of the most influential Jews in world history. And the fact that he's still really alive because the sages of Israel say that the righteous are more alive after they leave this world than while they're in it. And without the rebbe, I wouldn't be in this world. My parents met in Chabad. They were introduced by a Chabad Rabbi. My father and my mother. You know, the foundational principles that the rebbe taught, Shaena reminded me of this over Shabbat, was that the Torah was not just given to the Jews that were gathered at Mount Sinai, but to all generations. That it's just as applicable today as it was then. And so, the Rebbe taught something about this week's Torah portion that is just built on something that's been percolating inside of me for years.

Now one of the things we see about Abraham's life, both what we read in the text of the Torah itself and the stories from the Midrash and the Oral Torah that we shared in last week's fellowship is really about this clash that you see between Avraham Avinu and the world around him. And I was recently discussing some of the modern atheists and agnostics of our day and how they claim all you really need to do is be a good person. And..but, what they don't realize is that these quote, unquote obvious principles that you just need to be a good person, you don't need God for, that's in a post-Abraham world. That in today's world, we're standing on the shoulders of giants and Abraham was the greatest of all of them. And the teaching of these Biblical spiritual giants has so permeated humanity, that it's just these principles are from that Divine revelation from God, the very God whose existence they're denying.

But really, before Abraham, a city like Sedom was more the rule than the exception. Now one of these illuminating clashes between Avraham and the world around him took place in this Torah portion. Now for the second time, Avraham travels to a land in which Sarah is coveted by the king. And to protect his life, Avram says that she's not his wife, but she's his sister. And so we find in chapter 20 of this week's Torah portion that Avimelech, this king, takes Sarah and HaShem comes to him in a dream and warns him that he will die. Everybody will die and Avimelech wakes up terrified and gathers people together and tells them what happened. And here's what it says, Genesis chapter 20, this is what Avimelech says to Abraham:



"What have you done to us? How have I sinned against you that you brought upon me and my kingdom such great sin? Deeds that ought not to be done you have done to me." And Avimelech said to Abraham "What did you see that you did such a thing?"
- Genesis 20:9-10

So that was a reasonable question posed to Avraham, but here..this is how he answers. Look how he answers below. Chapter 21, verse 11:

And Abraham said
"Because I said, "There is
no fear of G-d in this place
and they will slay me
because of my wife."
- Genesis 21:11

Avraham doesn't address the, you know, all the details, and the minutia of everything that happened and the accusations against me, he simply cuts to the profound core of the issue. There's no fear of God in this place. Avraham recognized that there was A moral code in this kingdom, but it was their own moral code. In Avimelech's kingdom, adultery may be strictly forbidden. They would never do that. But

murder, well that's ok. Because in their own relativistic moral code, where there's no transcendent or authoritative God in the world, they're their own gods and their own code is their own code. So murder, yes, and adultery, no.

So where there is no fear of God, it's just obvious. Everything goes. The highest level of immorality can be codified and institutionalized like we saw in Sodom where Lot was actually violating the law by welcoming guests into his home. Such a thing was like actually legislated. It's hard to even imagine such a thing. But such a society loses all blessing and it's destined for doom. And I remember growing up I couldn't imagine such a society. But nowadays, I think you are probably thinking the same thing that I am. It doesn't feel like such a stretch to imagine such a thing.

And I believe that the same words would have emerged from Avraham's mouth when looking around at the world today. And I'm sure that I don't need to connect the dots for you. You don't need to look further than American and Western civilization as a whole to see what a society looks like that is losing its fear of HaShem. On the one hand, these unnatural psychological illnesses and Biblical sins like real evil sins, are not only frowned upon, they're not frowned upon. They're not declared vices, but they're upheld and they're declared as the highest of virtues. They're taking their vices and they're making them into virtues. The greater the moral decay, the more it's championed. It's enshrined in school curriculums and in culture and society. And if you rise up and speak against it, if you even just protect your own children from being force-fed this immoral relativistic evil, then you're the sinner, right? You're the bigot, you're the evil one. How could one not look at the moral deterioration of Western civilization and not say, "there is just no fear of God in this place." It's enough really to make your blood boil. This righteous indignation and furious anger would be natural reactions to what we see playing out before us.

And while there may be room for justifiable emotions like that, the Rebbe, the Lubavitcher Rebbe points out that made Avraham so unique and so beloved by Hashem. So the Rebbe points out four Biblical prototypes of great Biblical leaders. I'm not going to go into the whole thing, we're running out of time here. But the first one he brings up, Chanoch, right? That despite the fact that humanity was deteriorating, he walked with HaShem. But the Midrash teaches us that he was so consumed with maintaining his own righteousness and purity that he

secluded himself in a cave. And HaShem eventually just took him away. He didn't influence, he wasn't influencing, but he was too afraid of the evil of his generation. And then there was Noach, we've discussed him before. There are people that say that Noach didn't even try to warn his generation and bring them to a place of repentance. But the Zohar, that the Rebbe actually quotes, teaches that Noach did. He called out to his generation to mend their ways. But what didn't he do? He didn't pray. He didn't pray for their salvation like Moshe did and like Avraham did, meaning that he didn't really, really care, but rather he was trying to cover all his bases. Because if he really did care, he would have poured his heart out to HaShem in prayer on their behalf. And so, therefore, there was no success. A hundred and twenty years, right? Of possibility, and only he and his family entered the ark alone. Alone, right? What do the sages teach us? It's a truth. The rebbe explains, what comes from the heart goes into the heart. And if he really, really cared, his words would have touched hearts. You know, people feel it when you speak from your heart. People can tell the difference whether your desire is to change them for your own interest or for them because you really care about them.

So while we know the outcome of Avraham's audacious negotiation with the Creator of the world on behalf of Sedom, right? We know how it came out, but he didn't know. And if you think about it, he was really putting everything on the line. Everything. And what was he putting it on the line for? A city that was so thoroughly evil with sin and debauchery. It's hard to imagine. But Abraham believed that if there are even 10 righteous people in Sedom, they could be influenced by them and there was hope for them.

So, the fourth prototype, I'm not going to go into. We'll talk about that. It's really Moses. It's Moshe, we'll talk about that in the book of Exodus. But I'll tell you when we arrived at this mountain, and HaShem began blessing us with the vision and the mission of this place which is still coming into reality. We realized how much money it would take to bring this into reality. We both, we tried to raise funds. But we were keeping it afloat, but it wasn't getting anywhere near the amounts we needed to push the mission forward. And I remember thinking, "Oh, we just need these funds and once we get them, oh, we're really going to bring HaShem into the world." But then this curious phenomenon was starting to happen. And I would try to raise the funds and I'd have minimal success and then when I wasn't even trying or looking for it, HaShem would send a miraculous donation of significant size. At least for us. And it wasn't even anything that I tried to do.

And it was then that the most liberating revelation of my life came to me. I realized that I'm not a fundraiser. That's in HaShem's hands. I have like minimal effort towards that, but my main job is the Abrahamic job of welcoming guests. Not making a conscious or subconscious determination about whether a visitor had funds or they could help us or not. My job was to love on them on every guest and make them feel that they're the Divine angel that they are. I just need to do that. HaShem will take care of the rest. And that's when I bought my foot washing station. I would wash the feet of whoever let me do it. Here's a video, hopefully,

they're going to start playing it now of just various people. I was just washing their feet, I love doing it.



And I used to do it with brush by hand, but that would often feel awkward, scrubbing people's calluses with my toothbrush. So I bought these foot baths that you can see and I fill them with water and oil and the water vibrates. And I figured that's what Avraham Avinu would have used today. So bigger groups, it's hard to do that, but where Shaena and I are working on a solution.



But it was just so liberating because there's nothing I love to do more than that. And that's really the heart of who Avraham was. That was the reason he was the prototype of chesed, of hospitality. That's why he prayed for Sedom, because he realized that the deepest way to love HaShem is by loving our fellow human beings. That's what Maimonides says, that greeting guests into your home is no different than greeting the face of the Shechinah.

And that's why we should pray for the world right now, not curse them and not try to distance ourselves from them. Pray for them. This world is being so flooded with this authoritarian coercive evil that we need to pray for the world because this is a world that we could really look at and say, "There's no fear of God in this place."

So please, Hashem, please Hashem, as we learn about Avraham Avinu in these portions, please allow his love for all of mankind to fill our hearts and not only our hearts, but the hearts of those that are the furthest away from you. The hearts of those that are the deepest immersed in evil that's being spread around the world. Shine Your light HaShem, so that all of mankind can return to You with whole hearts. And therefore return to each other with compassion and kindness and justice and love. Amen.

Back to you, Jeremy

Jeremy

Thank you very much. I know that our time is really limited now, and I don't want to go over time, but I have to teach you this one last thing. I've been working on this for an entire year and already next week's Torah portion, I have to move over to Isaac. So now, we have to talk about Abraham. And I want to talk about Abraham in this last teaching here because this is really a part of a series that's going to be carried all the way through at least the next few months of this fellowship. And it's so vital and important.

Ok, so let's get from the beginning. Abraham was the first person to dedicate his life fully to God, the father of all nations. And we hear these like fundamental stories of Abraham where he's praying for Sodom and Amorah. He's praying for the guy who kidnapped his wife. I mean, Lot fights with him and then Lot is taken captive. And if someone was fighting with me and then he was taken captive, I would have been like, "You see? Don't mess with me. God is going to punish you if you mess with me." That's not what Abraham did though. Abraham's like, the guy fought with me, he's taken captive he like musters up his strength, gets his men together and goes out to fight to save Lot. It's like this overwhelming expression of unconditional love. And that is so fundamental.

The learning of the story of the patriarchs, I want to just for a moment talk about them on the level of sod. It's the level of the hidden sides of the Torah. The prophetic dimensions of the Torah. It's reading the Torah as an inner guide to understanding our own soul. And it's not like a symbolic representation of something psychological. It's not a historic document. It's not a midrash. It's something that is deeper than that. It's something that's actually teaching us about our own souls. And on that level of understanding, then in order for us to really reveal our soul in the world, we have to embody Abraham's light, his attributes, and his virtues in the world.

So, within the map of our Biblical heroes, Abraham, Isaac, Jacob, Moses, Aaron, Joseph...and Joseph is out of chronological order there. But that's when he comes in on the map. Joseph and then King David. Those are the biblical maps according to the mystical writings of Israel that teach us about our soul. The foundational, the first light of our soul, the foundational virtue, emotion in action, for every believer to emulate and embody, is the virtue of Abraham. And if you're missing this foundation, you're going to end up way off the path. You can keep the entire Torah's rituals and all of the stringencies of all of the laws and you've missed it entirely.

And Avraham is the embodiment of chesed. That's a Hebrew word that doesn't have a very good translation into English. Chesed. But what chesed means is love, compassion, kindness. If chesed were a movement, it would be the movement of giving and spreading. Like, if you love a movie a lot, then you're going to tell all your friends, "Oh, you gotta watch this movie I just say. It was amazing!"

So Avraham loved God so much he just wanted to tell the world about God. He was constantly spreading light and it came from a place of chesed, love and compassion and kindness. Even his enemy, he praying for Avimelech his enemy who kidnapped his wife, he's praying for Lot. He didn't need to pray for Lot. And then, he's praying for Sedom and Amarah. It's like God...when I think about ISIS and those people, I'm just like, delete. Can we just press the delete button on ISIS and those people? Avraham's like, no, the fundamental prism for every believer has to have an aspect of the foundational aspect is that of unconditional love. And in fact, in this difference, you can see the difference between the people of light and the people of darkness. You can see the people of good, people of evil. Look at the pictures of Hitler. Look at his face. There's no love and compassion there. He's being motivated by a different side. You look at the pictures of the Hamas terrorists and ISIS terrorists. There's no love and compassion there. It's like that foundational paradigm through which you see the world, do you experience the world through love? Or do you experience the world through revenge, hatred, anger, pessimism?

And that is the first mark on the map of our soul that Abraham represents for us. Soon, we're going to go through the entire map of the soul, but just so you know, the first light, the first sphere of light that emanates from our soul, the first step on that journey toward revealing our soul in the world, we always have to come from a place of love and compassion. And so love is the ultimate foundation. It's our posture towards everything. It's the beginning of the journey toward revealing our soul.

And so, may you all be blessed with the gifts of Abraham, and may you be blessed from this Land.

Aaronic blessing (Hebrew)

Shalom, my friends.