

## Session 27

Vayishlach – The Prophecy of Jacob and Esau in Our Time  
6 December 2020

<https://www.youtube.com/watch?v=ddrQ5EpwSJU&t=3s>

Shalom, everybody, welcome to the Land of Israel fellowship. As always, it is a delight to see all of you again this week. It's just beautiful to take this time on the first day of our week, lift it up, set it apart, align ourselves with Israel and the ultimate good in our lives. The best way to open up our week to blessing, I just can't imagine a better way to do it, than to have this Tree of Life that's branching all over the world. I see members here from New Zealand, from California, all across America and Europe, Norway, Sweden, it's just remarkable. It's just unbelievable what we're accomplishing in this unity, in this amazing Tree of Life that's rooted here in Judea, in Israel and branching around the world. What a better way to start our week. So we have a lot to do this session. We have a special treat for you, so I'm really excited to get started. Let's take a moment and ask God to Zoom in with us. Zoom in on us, just for a bit.

Hashem, here we are again. Every week, we gather. Some are live right now, some will be tuning in soon. Every week we gather. Every week this fellowship grows. New members from new countries are being called to the mountains of Kind David. Thank you for giving us the vision of how to proceed in these days. The Jewish people have returned and continue to return to the land of Israel, and now people from around the world are turning to Judea for direction to walk in Your ways and connect to your Land. We are here, Your agents, Your angels, we're here for You. Light us up so we can light up the people around us. The world needs Your light now. We need Your light now. Guide us in our lives. Bless us and our families. May the Torah we learn here today connect heaven and earth. Connect our minds to our hearts. Bring us all closer to You, closer to each other and closer to a New Jerusalem. And the whole world said, amen.

All right my friends, I want to invite Ari to kick off the fellowship today. A dose of Torah from Judea, you can't go wrong with that. We're building something throughout this whole session. And so, Ari is going to lay the foundation of this amazing castle that we're going to build today that's rooted in the Torah, rooted in the Land of Israel. Prophecy manifest, and it's just marvelous. So, we're going to begin with Ari, and we're going to take it from there. So Ari, take it away.

Ari

Shalom my friends, what we're doing here in this fellowship is not only historic, but it's prophetic and it's Biblical. In this week's Torah portion, we get a glimpse into the spiritual significance of what's happening here when we take a deeper look at the very mysterious and mystical fight between Jacob and the angel the night before his dreaded confrontation with Esav, with Esau, his brother.

Now like his grandfather, Abraham, and his grandmother, Sarah, who had their names changed from Abram and Sarai, Jacob, too had his name changed after this night long struggle, but interestingly, unlike his grandparents, who were never again called by their birth names once their names were changed, Jacob continued to be called Jacob many times after his name was changed to Israel. And compounding this question even further, it wasn't only that after wrestling the angel that Jacob was renamed Israel, but the angel said in chapter 32, your name shall no longer be called Jacob, but Israel. For you have striven with beings divine and human and have prevailed.

And in Beth El, after the situation with Shechem, in this parsha, God, Himself appears to Jacob and says it again in chapter 35, your name is Jacob, but you will no longer be called Jacob, your name will be Israel. So He named him Israel.

Shortly before his untimely death, Rabbi Jonathan Sacks, we've spoken about, he made a profound point. He explains that Abraham and Sarah had adjustments to their names and were never called by their original names again. Whereas, as we said, Jacob was given an entirely new name. Yet he continued to be called by both of his names, even by God, himself, as well as all of us. In this very day, when we say we're praying to the God of Abraham, Isaac, and Jacob. As you can imagine, there are many opinions and perspectives on this confusing reality. But Rabbi Sacks gives a powerful insight which I feel in some way transcends all the others. And I believe culminates in the fellowship that we're creating together at this very moment.

Our sages explain that fundamental in the character of Jacob was the desire to be someone else. In the beginning to be like his brother, Esav. Esau. Holding on to his heel, to buying his birthright to dressing up as him and to ultimately deceiving his father into thinking that he was indeed his brother Esav. And then he wrestles with this angel which the consensus of our sages say was not just an angel, but the guardian angel of Esau, himself. And then, he's named Israel, a name which is on so many levels the complete opposite. The antithesis of the name Jacob. Jacob means heel grabber and is associated with deception. Israel is connected to yashar which means upright, honest, or sar, which means prince. It's a name which elicits feelings of majesty and royalty and honesty and courage.

So allow me to quote Rabbi Sacks verbatim. He says, read it not as you will no longer be called Jacob, but Israel...but instead read it as, let your name no longer be Jacob, but Israel, meaning, act in a way that this is what people call you. Be a prince, be royalty, be upright, be yourself. Don't long to be someone else, meaning that this name change is meant, not as a statement, but as a request and a challenge and an invitation. You see the desire to be like others is so thoroughly ingrained into the consciousness of the descendants of Jacob. The Jewish people. I think it's because throughout history, Jews have continued to delude ourselves into thinking that we're a nation like any other. That the laws of nature applied to us. That this intergenerational hatred which mysteriously seemed to transcend reason and situation would

merely end if we ceased grasping onto our unique Jewish identity and our unique Jewish mission and allowed ourselves to assimilate and disappear.

It worked for countless other nations. Great empires and powerful peoples who have disappeared into history. If we just let go, if we adopt their names and their religion, if we adopt their values and their beliefs, then they will love us and accept us. But alas, the words of the prophets are eternal. The prophet Ezekiel said in chapter 20, you say we want to be like the nations, like the peoples of the world who serve wood and stone. But what you have in mind will never happen. That's what Yechezkel said in chapter 20, verse 32. And indeed counterintuitively, the more we've tried to assimilate and disappear, the more we failed and the greater the hatred against us grows.

Sources show that assimilation in pre-holocaust Germany was at record levels. Inter-marriage was hovering at 70 percent. Seventy percent. Jews were in the arts, the sciences, and in the highest reaches of culture and government. Jews were known to say, Germany is our Israel and Berlin is our Jerusalem. Jews believed that they had finally arrived. And then what? And then there was the worst reflexive rejection of Jews and the most violent immediacy in history. And it happened at the holocaust. Rav Chaim Volozhin, he said if Jews don't make kiddush, then the goyim will make havdalah. Now let me unpack that for a moment. What does that mean? Both kiddush and Havdalah are rituals that are connected to our holy day of the Sabbath. On Friday night, we make kiddush over the wine in which we sanctify the day and testify to God's creation of heaven and earth. So really, kiddush means to make separate, to make holy, to sanctify.

On Saturday night, as the Sabbath is ending, we make Havdalah. This word means to make a distinction. We light intertwining candle wicks, we smell spices, and we sing this beautiful ritual which marks the distinction between the holy and the mundane, between the Holy Sabbath and the rest of the week. Havdalah means to make a distinction. So what is Rabbi Chaim Volozhin saying? He's saying that if the Jewish people don't sanctify themselves, if we don't embrace our special role to be a holy nation of priests, the nations will mark that distinction for us. And their marking of that distinction will be far less glorious and holy and beautiful than if we do it. They will mark us with cattle cars and concentration camps.

We are not only friends here in this fellowship, but in a very deep way, in a very true way, I believe we're family. So, I'll share with you something that could be misunderstood, but it's part of who I am. And it's part of my journey, so I want to share it with all of you. And we know each other's hearts, so we know we can really be open with each other without fear of misunderstanding. So I was raised in a very interesting brand of Jewish identity, one which I used to arrogantly judge, but that I've come to deeply, gratefully respect and appreciate in my older age. My father was raised from his father who was raised from his father with a very

strong sense of Jewish identity, but let's say the last hundred years of world history has been very tumultuous and difficult, particularly for the Jewish people.

And my family had been largely severed from Torah and from mitzvot, from Jewish education in general. And so, while they kept basic Jewish holidays and rituals, the Jewish education I was raised with expressed itself in two ways. One was the State of Israel, the other was that we were different, inherently different. And the highest value was to never forget that, ever. To never try to be like the goyim. Now the term goyim is very loaded. Some take offense to it, although it literally just means the nations. A goy is a nation, meaning all the other nations. But the offense people take to it, perhaps is not totally unfounded because it is sometimes said in an adversarial sort of way. Like the goyim hate us, or the goyim want to kill us. Which, if one has an expansive view of Jewish history, is somewhat understandable. And so my parents named their three Texan-born Jewish children, Ari, Miriam, and Yael.

For much of my life, I was the only Ari I knew. And I always wore a kippah, a yamaka, but it wasn't really a religious thing for us. We didn't eat kosher, nor did we really keep the Sabbath, at least not fully. My father said that I wore a kippah because I was a Jew and I was different and that I can never forget that. I remember telling him that there are times that people would sneer at me and make fun of me and I felt uncomfortable, and he said, good. Now you know what it is to be a Jew. You should never care what the goyim think.

Now there are times when, you can spot a Jew in the diaspora, and then interesting, you go to a movie theater, you go to a theme park and you see a rabbi-looking character in a beard and a suit, but wearing a baseball cap. What's that all about? It's about some Jews that want to keep the Jewish practice of always keeping our heads covered so we can remember the God's above us, but for whatever reason, they don't want to stand out as Jews. Either they're self-conscious or nervous or they're just outright afraid. So, they fulfill this practice by wearing a baseball cap. So their head is covered. In my father's eyes, when I was growing up, it was totally the opposite. He didn't really know or care about the Jewish law of keeping your head covered, but he would insist we would wear our kippah, not a baseball cap, but a kippah to ensure that we would be different. That we would be uncomfortable. That there would be no question that we are Jews.

So much of our history is about this struggle between being Jacob and being Israel. That's one of the primary themes of Hanukkah which we began celebrating on Thursday night. Hanukkah was in some ways less of a war against the Greeks and more of a war against the Hellenistic Jews who sought to embrace the Greek names and culture and values and gods. This I believe, is the reason that we see a greater division now between the Jews of Israel and American Jews than ever before. We're all Jews, it's true. But the divide between us is larger than ever. For it's not just an ocean that's separating us, but our name as well. For while they're Jews of

America, we are Jews of Israel. And by very virtue of returning to the Promised Land, of returning to our indigenous homeland, we are returning to ourselves.

The great rabbinical leader Sforno, he says, in the messianic age, your name will no longer be called Jacob. In the Messianic age, the age I believe we're in now, we will be called Israel. You see, once Jacob became Israel. Once Jacob ceased trying to be like Esau. Once he stopped trying to be like someone else. Once he made peace with his own identity and embraced his own mission, he was able to make peace with his brother Esav as well.

In one of the most beautiful scenes in the Torah, Jacob and his brother, Esau kissed each other, embraced each other, and wept on each other's necks. I've always felt, yet been attacked for saying, that I believe that one of the deepest reasons for anti-Semitism is a subconscious resentment in the hearts of the nations. That rather than being a holy nation of priests and scholars, rather than be the source of teaching and blessing that we're supposed to be, that the world so badly and subconsciously yearns for and needs, that we try to be like them and emulate them rather than blessing them. We try to be like them and for this, they hate us. I'll admit that growing up as a Jew in Texas, I was in this very struggle. When I said the word goyim, there were times it had elements of resentment and of dislike and of adversarialism. Sometimes, even of hate.

And then, I moved to Israel. I moved to Jerusalem. I moved to Judea and I began to meet non-Jews, Christians and my heart not only changed, but the hatred was replaced by love. I met Christians who love Israel, who bless the Jewish people, who thirst to yearn, who's yearning to grow, whose desire to serve the God of Israel and bless His people has profoundly inspired me and brought me closer in my love for God and my service of Hashem and my quest to be as authentic a version of myself that I can be.

Hashem, Abba, thank you for returning us, the children of Jacob back home. Thank you for calling us by Israel and allowing us to embrace the holy role of being a light unto the nations. Thank You for this fellowship. Thank You for our fellow Jews in this fellowship, but thank you Hashem for these holy non-Jews, for these holy Christians. Please Hashem, bless them. Bless them, bless them for having the courage to come here in these times and asking us to bless them. Bless them for giving us the privilege of blessing them. For Hashem, without their love, without their desire to come close to you, they would not be a part of this fellowship, which is for us, a critical part of our journey of moving beyond merely being the descendants of Jacob to being who we truly are, the children of Israel.

That meant a lot to me to say, my friends, and I'm so happy I was able to say it to all of you. So thank you, and I love you very much and we love you very much. Back to you, Jeremy.

Jeremy

Amen. Thank you, Ari, it's beautiful. It's, you know, it's authenticity. It's to be who we are. So the goal is for Jacob to really express himself in the world. That's what it seems like this ultimate goal of Israel is. And I'm reading all the time about the rise of anti-Semitism on-line and around the world. And in my opinion, it's the only medicine for the sickness of anti-Semitism is for the Jewish people to rise up, be proud, and share the light of Torah with the world. To me, it seems as though the nations hate us because deep down, they know who we should be. They know who we could be. It says it right there in the Bible. We're meant to be a light to the nations. And until we bring the light to the world, the nations will feel darkness towards us.

But in this week's parsha, there's something else that's happening. Yes, there's the foundation. Jews have got to like be strong in our identity. We have to bring it. But something else happens here. It's not just about Jacob becoming Israel. It's quite literally prophetic guidance for our generation. In this legendary encounter of Jacob and Esau. And so, when we're reading the Torah, not only as literature, but as prophecy, each one of these figures in the Bible, represent nations and ideas that will emerge from them, thousands of years later.

So traditionally, Ishmael represents the Arab world. You ask almost every Arab in the world today, they identify that their patriarch, the way that we look to Jacob, they look to Ishmael. Ishmael represents the Arab world. Esav in the Judean tradition, represents Rome, Europe. It eventually represents the Catholic Christianity that influenced the Roman empire in the Western world. And that you know, just involved the West of the immediate gratification. Esav was already done. It was like what can I get right now. Eat, drink, and be merry for tomorrow, we shall die. That idea in the world represents secular, nihilist Europe and now the left-leaning United States of America.

And Jacob in the middle represents Israel. So Jacob and Esau, after 20 years of estrangement, they meet, they hug, they kiss, and they cry. Friends, that story is prophecy. It's absolutely mind-boggling that after 3,000 years, the struggle of who should possess the Land of Israel is still in full swing. Who is the inheritor of the covenant of Abraham? It's like these three great forces in the world. And prophecy tells us something unbelievable will unfold between Jews and believers in the Western world. These people that come out of the Christian, Catholic tradition. And particularly, as we enter into this new era of world history.

So, I'm going to hand this over to Tehila to take it from here. We've been learning about this all over the weekend. When I say we've been learning about this, I should say she was teaching me this all over the weekend. So I think she's best to deliver this revolutionary idea rooted completely in the Bible and in Jewish sources pointing directly to our time, and maybe directly to our fellowship, right here. So Tehila, come and bring the lights.

Tehila

Hey guys, so when we read this week's parsha, something really striking for me was reading about the meeting between Yaakov and Esav. There's something you can really feel when reading it and it's how nervous Yaakov is in anticipation of this meeting. He seems like he's really sweating it. He's preparing gifts, he's you know separating the camp and doing all this stuff and it makes sense, right? He's so uneasy, who would be uneasy? Meeting up with someone who once wanted to kill you. So that would all make sense, except for that this story is coming right after the meeting with the angel.

Yaacov went across the river on his own, he could have sent some slaves to bring some stuff from the other side. That's pretty brave. He's not nervous, and then he has a wrestling match with an angel. And he does pretty well. He was a serious match for a celestial being and he walks away with relatively minor injuries, and he gets blessed and you know, Hashem has already blessed him before. What's he so nervous about? Do you think, you know, he's actually going to get killed?

I heard an amazing explanation from Rabbanit Yemima Mizrachi, she's a wonderful Torah teacher that goes around teaching Torah to women's groups. She said that the main source of unease in anyone's life is when someone's angry with you, when you have bad relationships. And that for me really rang true. I sometimes just have this like bad feeling. I'll come home and I can't put my finger on why and I'll sit there and I'll talk with Jeremy. I'll kind of try to iron it out. I'll go through my day and I'll realize that I had some sort of encounter that was unpleasant, even if I think I was right, just that feeling that someone's walking around mad at me saying, oh, that's stupid, Tehila. I just don't feel good. And when it's a serious conflict, it's even worse.

Like when I'm at peace with Jeremy, I feel like we can conquer the world, we can literally conquer a mountain, right? But if we get in a fight, it weighs, it weighs on me. Or a conflict with a friend or a family member, I can't even sleep well. It's like I'm not open to other things. It's certainly not spiritual pursuits when my relationships aren't are in order. And so, I think it's also expressed in the entire structure of the Torah, the whole book of Bereshit, of Genesis, it's like Hashem is catching us up on like everything that happened from the creation until the exodus, right? Because the point is to get to Sinai, the Torah, right? And so you can't tell everything that's ever happened in the history of the world in a few chapters.

So Hashem is giving us the central themes, right? And if you look at the structure of the book, it's so striking. After the Garden, meaning pretty much when the world as we know it starts, outside of Paradise, what's the first story? Cain and Abel. Brothers not getting along. Brothers fighting. It's like that is the first human experience and then the entire plot of Bereshit is moved forward through conflicts between brothers. There's Yitzchak and Ishmael, they can't seem to get along. One of them has to be pushed away for the other one to flourish. Then

there's Esav and Jacob and Esav wants to kill Jacob and then they make up and then the children of Jacob are fighting.

And what's the very last story of Genesis? The very, very end of Genesis is chapter 50. Jacob's died and the brothers are so worried that Joseph's going to take revenge on them now that their father is dead. They're not sure, maybe that forgiveness was, you know, not sincere. Maybe it was just to comfort their father. So, they begged Joseph for mercy and he says, even though you intended me harm, Hashem intended it for the good. And he comforted them. And it says he spoke to their hearts, like they had a real heart connection, finally, and they realized this is sincere. We're truly brothers and we're completely at peace.

And then he prophesized that Hashem will redeem their children from Egypt. He says God will surely remember you and bring you out of this land, right? To the Land that was promised to Avraham, Isaac and Jacob. And then it segues into the story of Exodus. It's hard to miss what Hashem is saying, and you know, Jeremy's spoken a lot of times about building our ark, getting our home in order, you know, so you could face the challenges of life.

The Jewish people were not ready to be a people, you know. They're not ready for the exodus, for the covenant, until they got their home in order. It's the number one priority. So this idea of not getting along with another person as a major challenge to our well-being is here in this story and you know, it's interesting also that it's in the Hebrew language. Like, I bet you guys know, how do people in Israel greet each other? We all say, shalom. Shalom means hello and shalom means goodbye. Shalom means peace. It's like when you greet someone, you say, peace, right? But what you might not know is that when you want to ask someone in Israel and in Hebrew, how are you doing, like, hey how are you man, you say, mashlomcha, which literally doesn't mean, how are you, it means, how is your peace?

Like the Hebrew language, the language of the Torah is actually teaching us this. I think it's the only language in the world that does this. We have, you know, 35 different countries here in the fellowship, so you guys can correct me if I'm wrong, but let's say, in English, when you want to know how someone's doing, what do you say, you say, how are you? It's very "you" focused, but in Hebrew, you say, how is your peace? Meaning how are you getting along with the people around you. Are you at peace? Because Hashem knows, the Torah knows, that if you're not at peace, you're not going to be ok.

So that's a really powerful lesson here I think that we see in this story and then going a little bit deeper, I think it connects to something that's you know, that really strike me about this fellowship. Because we know the Torah doesn't only guide us in our personal lives as individuals, but the stories, the characters of the Torah are also archetypes for our collective lives. And Jeremy might have mentioned this in the past, you know traditionally emblematically, symbolically, Esav has been understood in the Jewish tradition as the Roman



world, the Western world, the world of the church and obviously, it's not talking about the exact offspring. Basically because no one knows who they are. But it's like that world of Rome and the church, they're perceived as like, you know, the Jewish people always perceive them as like our brother but a brother that's kind of scary. It's kind of a Esav-like, right? There're like threatening. But still, we have this kind of close, shared experience.

So, I stumbled on the most amazing prophetic source of Naftali Zvi Yehuda Berlin. He's known as the Netziv. He was one of the greatest 19<sup>th</sup> century Torah philosopher Torah scholars in eastern Europe. And he looks at chapter 33, verse 4 and he notices something really interesting. There are all these words about Esav, right? Being really active in reaching out to Yaakov. It says he ran, he hugs, he falls on his neck, he kisses him and then it says they both cried, right? Like Jacob had done a lot of actions, but they were all kind of cold and calculated. You know, they were like setting up the camp, and giving the gifts, and praying, but there's no emotion toward Esav. But then, when Esav reaches out to him, it's very one-sided, right? He's doing all the emotional kind of contact, they don't really connect. Because when there's fear, it's really hard for you to open your heart, right? It took a lot of actions on Esav's part to open up Yaakov's heart.

But then, in the end, it works. They cry together. And the Netziv brings amazing prophetic vision for the future. If I hadn't read it with my own eyes, I wouldn't believe it because he's writing this 150 years ago, way before any of the amazing processes and awakenings that we've all been seeing in our recent times. He says, and I'm going to try to translate from Hebrew really carefully to not miss it. He says that this is to teach that Yaakov was awakened in love for Esav, so that it will be in future generations that when the children of Esav come with a pure spirit to recognize the children of Jacob in their place, the children of Jacob, too, will awaken and recognize the place of Esav, and say, you are my brother.

It's like amazing, that blew my mind when I read that, because it's like the Biblical blueprint had it all here. A lot of our non-Jewish friends come and say, you know, like we're really reaching out to Jewish people and sometimes, like it's met with a little bit of fear, a little bit of suspicion. Are you trying to change me? Are you trying to missionize me? But then, the Netziv is teaching us that when somebody comes with a pure heart, when people come with a pure heart, it doesn't always feel like it's being met with like this simultaneous sign of love. But sometimes it takes a little while, you know. And I really feel that here in our fellowship, it's like maybe a first step towards bringing that prophetic vision alive, right? Like you know people coming together and reaching out.

And in a sense, crying together. You know, when Jacob's crying, it's not like he's crying because he's sad, right? He's been through so many sad things in his life and he doesn't cry. He's crying out of this place of emotion. Like, oh, my gosh, we're brothers. I can't believe it's taken us so long to remember that. So, I really found that inspiring for what we're doing here in this

fellowship, kind of crying out together like, my gosh, I can't believe we've forgotten for so long that we're brothers. But now, we can come together and learn Torah. Now that we're, you know, taking first steps with pure hearts to try to iron out this relationship. We can come and you know, try to be brothers and sisters again. So, that really spoke to me on a personal and collective level. I hope to you guys, too. Wishing you guys a great week. Bye.

Jeremy

Thank you, Tehila, thank you so much. That's like, what else can we say? You know, believers coming together, brothers and sisters, spiritual family. That is the vision. It's like, could this actually be happening in our lifetime? To me, it's not even a matter of will it happen, but it's like when the world will see that it's already happening. A brotherhood of man under the fatherhood of God. We're actually like seeing it, we're witnessing it, we're participating in it. It's like these prophetic ideas spoken hundreds of years ago, written thousands of years ago, it's like, well, they're just ideas.

But the claim of the Bible is that words created reality. Ideas create reality. There's no other way to understand it. I've gotten so many requests now to really bring this into the real world. And people want to know more about the Arugot farm because that is the physical reality of this fellowship. A place in the Land of Israel where believers can come together and experience the mountains of King David, to pray together in the place that David brought those prayers into the world.

And so, awhile back, a member of our fellowship, sent a professional film crew to the Arugot Farm and made a film about the vision of the Arugot Farm. The dream that God had planted in our hearts and in our minds. And so this film was created by Texans for Israel, directed by the talented David Kiern, and I don't think there's a better short film to share with our fellowship about brothers and sisters coming together and building this dream in the mountains of Judea. So, first I want to thank Mike Eisley again who's here live with us, now. And Texans for Israel for all that you've done and bringing the Arugot Farm, this ability to really share it now with the world. It is the physical heart of this fellowship and I think that everyone in this fellowship will absolutely love this video. It's the closest thing that we can do to teleport you on a trip to the Land of Israel, to the mountains of King David. I think you will absolutely love this video. And we'll bring it all together here now, so enjoy this short clip.

Video (<https://www.youtube.com/watch?v=5UbXsB1kfo>)

I'm Ari, this is Jeremy. I was born in Texas, fourth generation. I came here to Israel about eighteen years ago, about half my life. It was supposed to be for only a few months, but almost immediately I fell in love and realized this is where I would be for the rest of my life. I met Jeremy and together we've dedicated our lives to sharing the truth and the beauty of Israel with the world, calling the Jewish people back home, in-gathering the exiles, empowering the

Jewish people here in the Land of Israel, helping return us to our identity, as who we are as Jews. And to reach out with an arm of love and mercy and friendship to the nations of the world. That's what we've been doing all these years, that's what brought us to this place and that's our mission until this very day.

(Jeremy)

So we are in the heart of Judea. Twenty minutes that way is Chevron. About twenty-five minutes that way is Jerusalem and about fifteen minutes that way is Bethlehem. And so, we're literally in the heart of Biblical Israel. Now why is this place called the West Bank and not Judea? If you look on every map in the world, you'll see Judean Mountains, Judean desert. In the Bible, it's called Judea. Every book in history, this place, it's called, Judea. Why does the world call it the West Bank? Because it's very easy to say, settlers occupying the West Bank. Evacuate now. But really what they're saying, is Jews, get out of Judea. And so our purpose in being here is first and foremost, the Jewish return to Judea. Because why are Jews called Jews? We're not called Jews because of the tribe of Judah. Mordecai, the first man in the Bible, called the Jew, was from the tribe of Benjamin. He was called the Jew because he was from this place. Japanese are called Japanese because they are from Japan. Chinese are called Chinese because they're from China. Jews are called Jews because we're from Judea.

(Ari)

That's right, there's nothing more natural than a Jew in Judea. This place is not only important for spiritual reasons, but also for strategic reasons. There's a story of George W. Bush in a helicopter with Ariel Sharon. And he says, without Judea and Samaria, Sharon says to Bush, Israel is just nine miles wide. Bush says, nine miles wide? We've got driveways longer than that in Texas. It's impossible to defend a country that's nine miles wide. If you ask pastors, imams, rabbis, everybody is agreeing that we're in Messianic times and the Book of Zachariah talks about that there will be an earthquake. The Mount of Olives and Mount Zion will rip apart and from the foundation stone, there will be living waters that flow directly from Jerusalem, through Nachal Arugot which is right here, all the way to the Dead Sea, bringing it back to life, which will of course make this beachfront property. But the point is, that the miracles that were foretold thousands of years ago are coming true before our very eyes and through our very hands.

(Jeremy)

What we're building in this farm, in these headquarters, is a window into the Messianic era. God gave us a vision written down by the prophets of Israel. Black ink on white paper. And that vision was passed down from generation to generation. And what we know, is that we are living in the times that those prophecies are now beginning to pass. That there will be Jews living in Judea, that the righteous among the nations will come celebrate with us, live alongside us during the holidays. And now, we're building that vision in a real way, manifesting that dream and reality.

(Ari)

The prophet Isaiah said, for my house is a House of Prayer for all nations. And we're starting to understand as we return home, that we have a responsibility for the nations of the world and that the Temple that we've been praying for, is not just a Jewish Temple, it's a Temple for all of the nations to come together and worship the One God of Israel, the One God of the world. And that's what all of us, all of humanity is arriving at that point. And this place will have something to do with that shifting consciousness, bringing us to that awareness of God.

(Jeremy)

So now, we arrive at the heart of the property. Now very soon, this will have two floors. There'll be 18 suit, studio-like apartments. In the middle of the top floor will be our educational center where lectures, prayers, workshops, meditation sessions are held. Now imagine what it would be like for people to come here for one solid week. To be disconnected from the rest of the world in the mountains of Judea. To learn the prophets where the prophets prophesied, to learn the book of Psalms. We're literally in the place where David wrote many of them. Just straight ahead, you can actually see Masada from here. And Masada is the most visited tourist attraction in Israel. And people go to see what was 2,000 years ago. But these walls here are built a meter thick. They'll be here 2,000 years from now. This is more than a building, this truly is a monument. And to learn Torah here to pray here, to come together here for a week, for two weeks in the seminars that the Land of Israel network will be hosting, will transform the world.

(Ari)

This will be a place of healing. Not just healing for the Jewish people, but healing for the nations of the world. Sometimes I feel like that is what the world needs. We've been through so much, we just need to let out one big cry. This will be a place to come together with love and forgiveness and to connect in an all new way to the God of Israel.

(Jeremy)

The most prophesied event in the Hebrew Bible is the in-gathering of the exiles. And now, we can see from the four corners of the world, the Jewish people have returned to our ancient homeland. The first settlement, the first new Jewish city was made in Tel Aviv, right on the coastline, and since then, the Jewish people have been returning more and more into our Biblical land. Where we are right now, is the furthest most outpost of pioneering Jewish settlement in Judea. Literally the cutting edge of the Jewish return to the Land of Israel. And as a message to the nations that come and learn here, right across this mountain ridge are the mountains of Moab. Now imagine, Ruth is the archetype figure of the nations that came into Israel, right next to Bethlehem and joined Israel. And now, looking at Moab, inviting the nations to come and learn Torah with us here in the Land of Israel. It's as if the Bible has come to life.

(Waller brothers)

I just got to say, for Caleb and I, we're ecstatic to be here on the farm and just see the beginnings of something really amazing. We're just grateful for rabbis like yourself that have taken it upon yourselves to even think about the nations, I guess. And really, Caleb and I as Christian's position is just in complete awe that you would even allow us to sit on your porch that we could be here and have anything to do with the really, the redemption that's happening in the Land of Israel. And you guys starting this and us coming and saying, wow, how can we help?

(Ari)

You think you know awe, we're the ones in awe. Okay, because I gotta tell you, what's been so great about our friendship is that it's gone back so long. What you guys have done is quite a miraculous testimony to our times. Right? Coming from Tennessee, it was just you volunteering, who were these guys? And now thousands of people from all over the world. As great as you guys are, it's hard not to see God's providence and abundance blessing you.

(Jeremy)

If you guys were both Jews and would be sitting here and that would be nice, I mean, we need some good-looking Jews on our team. But there's something even better that you guys are from the nations. Right over there, on a clear day, you can see the mountains of Moab. And who was from Moab? Ruth. Ruth, she was like the exemplary of the nations. The Moabites are the ones that were considered spiritually, the most distant from the nation of Israel. And it was Ruth that made this journey, literally from right over there, right past the Dead Sea, into these mountains to Boaz's fields, which is Bethlehem, which is right here. Right? And so the fact that we're here in this place, opening the gates up to people from around the world that want to come here and learn Torah and celebrate Shabbat with us and work the Land with us. To somehow figure out their place in this unfolding story, it is destiny unfolding.

(Ari)

And you guys are helping us and the Jewish people understand our place. Because for thousands of years right, we're in Europe and in Arab countries and literally we're just like don't kill us, leave us alone, that's the best-case scenario and now we're back in the Land and we're realizing we have a responsibility to the world. On some level I know this could sound controversial, but I think a lot of the anti-Semitism in the world is a deep, subconscious resentment against the Jewish people for not actually speaking up, for not actually sharing our message of godliness with the world. We're an "am kohanim," we're a nation of priests, we're not supposed to just be accountants and lawyers. We're supposed to be sharing our love for God with the world and bringing them to this place for them to pursue God because this is where God lives and it's not just our understanding of God. Right? Those who are seeking to understand God, this is where they come to.

(Waller's)

Many from the nations, thousands, it's going to be millions and Lord willing, billions are going to begin to see that light, and I think one of the biggest impacts, just from the top, somebody comes here to Israel, they automatically see you and your holiness in keeping Shabbat, is such a beautiful thing. I can remember the first time I came to Israel. I went to a Jewish family, gathered around a Shabbat table. Every family member was present, honoring to their father, honoring to their mother. And I just thought, whoa, man, we could do that. And we've taken Shabbat and we've learned more about Shabbat through you, as the Jewish people, and it's been a huge blessing. And I think every family I've ever heard of in the nations, that even said, wow, there's holiness in the Shabbat. To set aside the day just to honor God. And to study and to pray. And to just to be a set apart day has had an amazing impact not only in their personal life, their families, their business, just there's a blessing that comes in walking in this gift that you've given to the world if they would accept it. And there's going to be a place where people can come from every nation, around the globe and sit here and maybe have a Shabbat with you guys.

(Jeremy)

What's awesome about Shabbat, is that it's like literally in the Ten Commandments. It's like right there, it's undeniable. It's like, wow, I love the Ten Commandments. That brings us together as well. And I think that once Shabbat, the door is open there, then the Torah is a blessing, all the Torah is good, Hashem gave it to us as a blessing, as a guide in our life. The world, we believe is on a trajectory of tshuva, on a trajectory of return. We're all on our way back to Eden. But what is it returning to? If you go back to like the beginnings of Christianity, there were no cathedrals, the beginnings were here in this Land. The beginnings had to do with the Torah, the beginnings had to do with the Jewish people, the beginnings were in Judea. So, to actually get root in who you are, it's actually a return to the Torah. The nations will only find their identity with God if it's rooted in the Torah. And I think the Jews, that finally they have a purpose now. To actually say, like well, how is the Torah relevant for the nations? How do we now bridge this gap? The nations believe, like the Torah, that's been done away with. Shabbat? We do Sunday. We do this other holiday.

(Ari)

And you think you're going through an identity crisis? We as the Jewish people, we've spent thousands of years thinking we're a religion. We're just another religion. We're not a religion. We're a nation, we're a family. And that's such a fundamental shift. When you think about the manifestations of what that means. It changes absolutely everything.

(Waller brothers)

When Israel was destroyed two thousand years ago, the blessing of God left the Land of Israel and went to the nations. When Israel was re-established in 1948, the blessing of God left the nations and came back to the Land of Israel. And the only way the nations can receive that

blessing is by standing alongside with the Jewish people and then God will allow that blessing to go forth from the Land of Israel to their nation. Genesis 12. That the people of the world can participate in the blessing of God, is by standing for the Land and for the people that God has chosen to be here.

(Jeremy)

That can actually be signed, sealed and delivered. I have never met a person that has come to Israel that didn't say that was just a huge blessing in my life. Never met a single person. Thousands of people come here. Every single person that walks this Land, it's just an immediate reality. It's a promise in the Torah that you will be blessed. If you stand alongside Israel, you get the blessings of Israel. It's just the reality.

(Waller brothers)

So much from the rest of the world are so connected to the economic blessing. But you know, the real blessing in the world today that I think most people don't even realize is even achievable or even thought? I'm sitting right here at this table. It's like peace. It's peace. It's like when you're walking through the streets of Jerusalem. There's peace. And I think that is the true blessing of God, the true blessing of God is being able to think, to dream, and to be the person and confident in the person that He has created you to be. And that is something the whole world is in crisis about.

(Jeremy)

The whole world is on anti-anxiety medication, anti-depression medication and you come here and there's just serenity, peace and joy. It's true.

(Ari)

It was in these hills that the prophet Amos had his nevu'a, his prophecy. He said, and I will return the exiles of My nation, Israel. And they will plant vineyards and drink their wine and they will plant gardens and eat their fruit. As we were planting these gardens, as we're planting these trees, I had this feeling that perhaps it was the very actions that are happening through our hands that the prophet Amos saw. And I actually stopped and waved and said, shalom, Amos. Hello to the prophet, Amos, maybe it was us that he was looking at, at that moment. Because it's just the honor and the privilege of sticking our hands in this earth. Because in the end of the day, this is what we're made of. The Jewish people are made of this Land. The sages say that Moses wanted to enter the Land of Israel. He wanted so badly to eat the fruits and the grains of the land of Israel. Why? Because we're made of this earth. And when we eat the fruits and the grains, our physical bodies become the Land of Israel, and we're able to connect to God like we never were able to for two thousand years during the exile.

(Jeremy)

If you look on the maps, it says that this is the desert of Judea. But if you look down, this isn't desert Land, this is earth. This can be planted, this can be cultivated. But for 2,000 years, all that was here was just rocks and thorns. Because in the 36<sup>th</sup> chapter of Ezekiel, Ezekiel is commanded to prophesy to the mountains of Israel and he says, trees, give forth your branches and give forth your fruit, for your children, Israel, for they're soon to come. In the Jewish tradition, there is no surer sign of the coming of Mashiach then when the mountains of Israel start bearing fruit again. And here we are, planting fig trees and planting our vineyards, just as the prophets of Israel promised, here in these barren hills of Judea that are now coming back to life.

Just a year ago, there was nothing in these fields, and now there's over a thousand olive trees and over 2,000 fruit trees. Every week is something new at the farm. This week we have over 10 Germans that have come here that wake up early in the morning and they've been out in the fields, pruning our olive trees. And now, people from all over the world are coming to this place where Amos spoke, to learn Torah together with us, to work the Land together with us. To celebrate Shabbat together with us. And here we see just 70 years ago, these people were our greatest enemy. And now, they've come to stand shoulder to shoulder with us. It is the beginning of redemption. Imagine what these fields will look like in twenty years from now. We will have built the Garden of Eden together with the righteous among the nations and with the help of God.

(Ari)

When King Solomon said, there's nothing new under the sun, for the first time in my life, I really wonder whether he was right. As these Germans, children and grandchildren of Nazis are coming here to the Land of Israel. Just yesterday morning something happened that was so unbelievable to me. It took me the whole day just to internalize it. One of our workers said, well, what we need is the men to go and build the synagogue, and the women to prune the olive trees. It was difficult for me to say the words from my mouth. I couldn't tell why, but I said, men, you go to build the synagogue, women, you go in this direction for the olive trees. And here I was, a Jew, saying to the children and grandchildren of Nazis, who put men in one line and women in the other. And here I am doing the same thing, but in Judea, and they were rejoicing. What is happening here, this is an unfolding experience. A revelation of what redemption will be like, just a little taste, we're able to experience in our times.

(Jeremy)

To me, one of the most exciting things that's happening in the world today is that there is a hunger in the non-Jewish world to learn Torah. All over the world now, non-Jews are starting to keep Shabbat. I mean in Japan, in North America and South America, people want to reconnect to the Torah. And Maimonides, the Rambam said, that of course, the Torah is good. It was given by God, ultimately the whole world is going to want to keep the Torah because they're all going to want to be blessed by the goodness of the Torah. And to see now, this shift



in the world that Art Scroll, which is like the largest Jewish publication, their biggest clients now are non-Jews. That's happening, that the more Bibles are being sold to non-Jews than they are to Jews, it's unprecedented. And so, the fact that there is no Jewish institution in the Land of Israel that's open to teaching non-Jews Torah, and the fact that this place will be a place for the nations to come and learn Torah, to learn about Shabbat, to learn about Sukkot, to learn about what it is to be a man that lives by the Word of God. What does that mean for the nations? There's such a hunger for it in the world and now there's a place that will house them. And is that not our mandate? To bring those values and that Torah to the world, to be a light to the nations.

(Ari)

Right. And the reason we say Torah and not Bible, because Bible in Latin means book, whereas Torah means teaching. It's a living guide.

(Jeremy)

Here's the question. A non-Jew comes to this place for a week-long seminar. What do you think they walk away with?

(Ari)

Questions. They walk away with questions and with inspiration and with excitement and with the number of a travel agent to book their next flight to Israel as soon as possible, to come back to this place. They're connected with the people and the Land and the God of Israel in a new way that they couldn't imagine and they'll take that fire and bring it with them to the rest of the world, wherever they go.

(Jeremy)

Yes, I think that once you really start to learn Torah, so not only do you have more questions, and you become more curious, but it's almost like it whets your appetite. And you just want more, to realize that it is infinite in its wisdom, that there is so much more to delve into. To really lust after learning more about Hashem's ways in the world.

(Ari)

Right. Hashem's ways in the world and Hashem's unity, that Hashem, God, is one and when we're able to share this consciousness that is what brings Mashiach. When we realize that we're all God's children, not in our heads, but in our hearts, then what a sword beat into a plowshare. We're all a family, and all of humanity is what I'm talking about. We're all one family. And we each have our skills and our gifts that God has given our nation and our people. That if we contributed to the good of all mankind, it's just happiness and love and goodness. And that's what I think this place is about, that's what the return of the Jews to the Land is, that's what the Temple is about. For my House is a House of Prayer for all nations. All nations will come. Right now, there's this Arab-Israeli conflict. I mean, I believe that when the time

comes, when we are serving our purpose and being a light unto the nations, our cousins, the Arabs, they're going to want to be coming with us and helping us build the Temple. It's just as much for them. If they knew the joy and the happiness that would be awaiting them. I used to be like, oh, this is my Land. Israel is my Land. And while it's true that God did give the Land to us, even more true for me is that I belong to this Land. And that's a little bit different, because that leaves room for others to belong to it as well. What the Land belongs to me, we belong to it. And so, if there are those that love the God of Israel and want to live at peace with us, as family, then I say, come and join us here in Israel. Come and be here and come for the high holidays. Come with us to the Temple and worship there together. I know it sounds very grand and so far off, but I believe it's right within our grasp and right within our times.

(Jeremy)

This place is really the jewel of the whole headquarters. It's an ancient cave that we know that King David as running away from Saul hid in caves all over this region. And we look up at the black on top of the ceiling. Archaeologists came here and they said that this black dates back, two thousand years, it's actually ancient fire. Fire from the times of Bar Kokhba and Rabbi Akiva and their final revolt against the Romans. And so for 2,000 years, this cave was empty since that revolt. And now, two millennia later we're back in this cave once again. Reading the Psalms that David wrote in these caves. And being here is sort of like walking back in time and somehow being transported into the future.

(Ari)

I'll tell you what this place in specific has done in my heart. King David, when he wrote the Psalms. We read the Psalms and we know that he was in direct conversation with God, so I've always known that when I pray, God can hear me. But that knowledge was brought from my head into my heart in this place. And now I feel it. I feel that God can hear me. I feel that just as king David poured out his heart to the living God of Israel, that same God is just as alive now as He was then and He's hearing our prayers now, just as He did the prayers of King David, Abraham, Isaac, and Jacob, in exactly this place. Reviving us in a way that I could never even have imagined possible.

(Jeremy)

You know, the last time the Jewish people were in this cave, we were fighting for our freedom and our rights to be in this Land. And now, 2,000 years later, we've returned to the same, very same cave, as the European Union and the United Nations are passing resolutions to take Judea, what they would call the West Bank, away from the Jews. And here we are once again, fighting for our freedom. But this time, we're going to win.

Ezekiel says that as the Jews leave the Land of Israel, the Divine Presence leaves with Israel. And now, as the exiles are being in-gathered, you can really sense it in the Land, that God's Presence is being restored to the Land of Israel. And right now, we know that the center stage

is the Temple Mount. And once the Jews return to the Land, that holiness is to spread all around the world. The sages of Israel say that the Temple Mount will be expanded to Jerusalem. The holiness of all of Jerusalem will be expanded to all of Israel. And the holiness of all of Israel will be expanded all around the world and ultimately the knowledge of God will cover the world like water covers the sea. And, how do you see us in that process?

(Ari)

Well, so, every morning, here in Israel, the kohanim, the priests...who are the priests? They are the descendants of Aaron, Moses's brother Aaron. So his descendants are kohanim. They're priests and they bless us with the Kohanic blessing. And when I travel around the world, I like to bless those who come out to hear what we have to say and to have a little taste of Israel. I like to give them the same blessing. But I'm not a descendant of Aaron. How do I know that? Because those that are descended from Aaron know because their fathers were and their fathers' fathers were and it was passed down all the way. So I was not a descendant of Aaron. But why do I say that blessing? Because just as the priests in the Temple were served a function of being intermediaries, in some capacity between Israel and God, we are an am kohanim and a goy kadosh, as the Torah says. A nation of Priests, a holy nation. We are to the world what the kohanim, the priests are to us. Some people... you think you're better because we're Jews? No, we're not any better. We're just different. We have a certain function that we've been chosen for. If anything, it's a responsibility. And without the rest of the world, who would we be? We are here in order to be able to serve that function.

(Jeremy)

So, if that's true, the priests in the Temple were there to bless the nation, to teach the nation. And here now, the Jewish people as a priestly nation are actually stepping in the role of blessing the nations and teaching Torah to the nations.

Outside of Israel, the Torah and the prophets are black letters on white paper. But here in this place, the Torah is coming to life. And it's now inviting us to participate and partner with God in creating these miracles. As the redemption is unfolding.

(Ari)

So we want to invite you, all of you. Jews from throughout the Land of Israel from around the world. Non-Jews from among the nations. Come here, experience for yourselves the majesty, the miracles, the truth of this place. Come out to the Land of Israel headquarters where you can experience firsthand a sneak peek into redemption.

(end of video)

So many people asked us to bring more information, bring us back to the Land, help us connect to the Land. And I just thought, that video, the cinematography, the conversations, it's just

beautiful. And so, thank you Texans for Israel for creating that video. And you know, it's all a process. Those trees look so small then. And now, we just gathered our first olives to make olive oil after three years. And the trees are finally giving fruit. You know, it's all a process.

And so, Jacob, the father of Israel, grows into the man of truth. He wasn't born a man of truth. I don't think anyone here is born a person of truth. He grew in to being an ish emet, a man of truth. And it's like, you become one throughout your life. Now the idea of Jacob, which is the idea of Israel, which is the foundational role model for every believer is to really be committed to the process. And the Arugot Farm, this fellowship, it's all a process. As we build it, we are being built. And as we grow, it grows and as it grows, we grow.

Jacob, through his name, his name we're going to talk about this. Consistency. Through that, he becomes Israel. It's dedication, devotion and commitment that transforms him. Commitment is something that's almost lost in this generation. The next generation, like the one that's just under me now. It's like they've been influenced by Esav and that immediate gratification. They want the fast food and the fast fixes of the West. They don't want to get married. They don't want to really build a career. They hop from job to job.

The Bible is teaching us that the path to greatness in life, the path to blessing is through commitment, to be straight with God. To be straight with yourself as a human, which is the meaning of the word, Israel, yashar El, to be straight with God, that is the definition of character. And I think that the best way to describe that, is to be committed to doing what you said you were going to do, after the mood and inspiration has passed when you said it. It's like without commitment, you can never really be fully expressed in it. If you've made a commitment and if you hit a rough spot on the way, not if, WHEN you hit a rough spot on the way, your thoughts are, how can I overcome, how can I persevere, how can I solve the problem, and you will emerge greater and stronger than you were in the beginning.

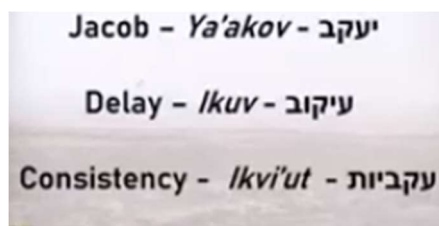
The commitment is like the fuel, the food that nourishes your being to expand and express itself in the world to overcome any obstacles. When you haven't made a commitment and you hit a rough spot in your mission, in your relationship, in your career and whatever, your first question is, how the heck can I get out of this deal? And if you could be, and who you could be, what you could have become, what you could have accomplished, it never manifests itself. And you know, sometimes, I go to sleep at night and I think to myself. You know, I don't want to die and never know what would have happened if I really would have committed myself. I have one life to live here, so I'm going to commit to whatever matters to me.

And I know so many people, in their 20's and in their 30's. And they've never committed to anything. They've never really committed to any cause in their life fully, not in school, not in marriage, not in their career. Their whole lives, they've had like one foot in and one foot out. They've never really fully engaged, they've never fully invested themselves, they've never lived

committed through the highs and lows, struggled and prevailed. And if you've never done that, you've never fully lived.

And there's two stages in that commitment. The first is to throw yourself into the mission you know that you've been called to. That's when you know you put the ring on the finger. You stand under the chuppah. You're all in now. That's when you decide to make aliyah. I think in our lifetime, it's the greatest human achievement as a believer to take that plunge and make it into Israel. There's just no other way to accomplish that in a believer's lifetime. You're really following the footsteps of Abraham. You put it all on the line and then walk in faith into the unknown. But that's really only stage one.

Stage two, after taking the plunge, making that life choice, having the child, making that stand in life, that's what gets you the ticket to the ball. But now, where the life of a believer begins, and perhaps it's like the last lesson that Jacob gives us as he becomes Israel. Look at what Jacob's name is. His name is Yaakov, which is Jacob.



We spoke yesterday before that, it is the opposite of Esav, which means done. It literally means delay, where Esav wants it immediately right now, Jacob means ikuv, means delay. But even more than that, Jacob comes from the word ikvi'ut, which means consistency. And it's wow, you think about that now. It's like the consistency of Jacob. Seven years and another seven years. And just keep at it. One stone at a time. The blessing of transformation into Israel happened through consistency. And in the transformation from Jacob into Israel, we're all being taught, you'll never be the person you can be. The person that you can be is locked behind commitment.

You know we can get by, 30% or 40%, but we were created with the potential of 100%. Now giving yourself over totally to a cause, it's not always possible. It's like it's hard to do that all the time, but it doesn't always mean, the pedal to the metal until you work yourself towards exhaustion. But what it does mean, is that every single day, the Torah teaches us that the power of Israel is revealed not in bursts of inspiration, but in taking moments of inspiration and then channeling them into committed consistency. Every day, every morning, waking up, realigning yourself. Every morning, being committed to your wife, being committed to your career. It's like, every morning, that's how you build it.

You know, there's a story of a builder. And he worked every day in his craft. He had built over a hundred homes in his lifetime and he was getting old and he was thinking about retiring and his employer asked him to build one more house before he left. It was his last commission. And the builder took the job and although his heart wasn't really in it, it was his last job. So he cut some corners, he didn't use the best materials, he didn't oversee the craftsman properly and didn't notice a lot of mistakes that they had made. And he would have noticed it had he shown the interest that he had shown in previous years. And at the end of the project, he hands over the keys to his employers and he's not feeling great about the job. But he's retiring now. And the employer takes the keys and then hands it right back to him. And the employer says to the builder, here, the house is yours. This is my farewell gift to you.

It's like, oh, if he only knew he was building his own house. If we only knew that we were building our own house. All of the time, we thought that we were doing something for God. We were doing something for something else, we were doing something for some other purpose, for some other life, for some other entity, something else outside of us. All throughout our lives, committed to the Torah is the deep understanding that we're building our own lives, we're building our own homes. The sanctuaries of our soul. And as we lay one brick at a time, we're building our lives, we're building ourselves, we're becoming whole.

And that's exactly what happens to Jacob when he returns to the Land of Israel. Look at Genesis chapter 33. Jacob arrives whole, in Hebrew it says he arrives shalem..

**Jacob arrived whole (שלם - Shalem) at the city of Shechem which is in the land of Canaan... He set up an altar there and proclaimed, "God, the God of Israel".**  
- Genesis 33

It's like, after it all, the whole saga, he arrives shalem. He arrives whole. He arrives the man he was meant to be. Shalem means whole. It's the root of the word, shalom, peace. It's the root of the name of our capital Jerusalem, Yerushalyim, shalem. It's the same word. And so, Jacob vows before he leaves the Land of Israel, oh, if God, if you're with me, You will become my God. I'm not just going to believe in you. I'm going to live with You. You're going to be mine. I'm going to be in a personal relationship with You. You will be mine and I will be Yours. And now he arrives at the same place Abraham arrived when he first came to the Land of Israel, at Shechem.

And Jacob proclaims, You are the God of Israel, you are my God. And the day that all believers is coming, the day when all believers will be united in prayer through building ourselves is coming. Because this Torah, it's not for a religion. And it's not for a people. It is a message for the world. It is the destiny of Jerusalem, to be a House of Prayer for all nations. And in that day, we won't all be the same religion. We'll all be living in a relationship with the Creator of the universe. We will all be living a guided life and working to develop that ability. And the more upright our lives, the better our spiritual reception and our spiritual antennas will be, living committed and consistently aligning ourselves with the ultimate good. Our path will be straightened for us. Because as we strive to know Him in all our ways, He will straighten our paths, and it's that path that unites all believers. It's the Torah, the living Word, the living guidance, the living relationship, that breaks through all of the barriers, breaks through all of the religions.

And what's amazing, is that now we're building this amazing manifestation, this reality in the Arugot Farm, but our fellowship is one of the first expressions that can actually be seen with our own eyes of this new unity in the Land of Israel, centered around the Torah, centered around a living relationship with the God of Israel. Every week we gather together, following in Jacob's footsteps. Every week, it's consistent, it's happening. Every week, more and more believers from more and more countries are joining us. More Jews, more non-Jews. In our lives, we are actually transforming ourselves to becoming Israel.

That's the blessing of the Land. As it is being restored, we are being restored and the Arugot Farm, our center in the mountains of King David is being built, just one stone at a time, one tree at a time, it's just consistently every day...another rock another tree, and in some ways, it's like our fellowship. It's like one member at a time. One family at a time. It's just like slowly, consistently gathering, consistently praying, consistently growing together. It's like, in some ways, one in the same. We're like seeing something so marvelous, that's happening, that's manifesting outside of us, that's manifesting inside of us. It's like just beyond all logic, it's beyond all reason, it's just prophecy, miracles manifest.

And so, the gates are closed now and like international travel is not really allowed in Israel right now. But we are building our center and getting ready for when you return to the Land of Israel. Hopefully our doors will be open and so, may Hashem bless every single one of you with Hashem's blessing, constant, consistent in your life. May your eyes be open to the spice carts that He sends you. May He straighten your path and guide your steps. Thank you for blessing us in Judea and building together with us in the Land of Israel. And so, in the name of all of Israel, I bless you.

Aaronic blessing,

Shalom, my friends.