

Session 211

Vayechi – The Tents of Judah

12 January 2025

<https://www.youtube.com/watch?v=SWz6MMqIKAk>

Ari

Shalom my friends, can you hear me? Give me a thumbs up if you can hear me. You can?! Ok, this is a new system. I don't know if you can see me better. Does the camera look better than usual? I certainly hope so because I put a lot into this thing, trying to figure out...Jeremy and I are not technologically savvy. I mean, I'm far more technologically savvy than Jeremy is, but he's like the average grandfather when it comes to technology. But I'm very happy that you can see me, that makes me happy. And now I can see all of you. That's great. Anyways, you're going to just have to expect for the next couple of months that I'm going to be a little bit frazzled. It's just a lot, like I come in from guard duty or a patrol and then I come straight on and I'm trying to figure things out and it's a little much. But you guys are the most supportive group of friends and even family in the whole world. So I thank you for that.

It's a week, it's been a crazy week and I feel like we're in special times. Does it feel to you like time is moving faster? Cause it certainly does to me. Shaena and I were just talking about it ourselves. How it feels like time is moving faster, which is only natural because the older you get, the faster the passage of time gets, also. I mean, definitionally being that you experience the speed of the passage of time, your experience is only relative to the amount of time that you've been on this earth. Now I'm only sharing this idea with you because it's my own personal theory of relativity that I came up with on some guard duty 20 years ago, so I'm sort of excited about it because I'm not like Tehila Gimpel that has like a thousand different scientific theorems. This is like my thing.

But what I'm trying to say is like if you're five years old and some says, "I'll see you next year," that's the equivalent of saying, "I'll see you in a million years," forever, because it's such a high percentage of your life that you've experienced. But when you're 50 years old and someone says, "See you next year," you say, "Ok, great, see you then," right? Because a year is only 2% of your life. So the experience of the passage of time is much faster.

But the increased velocity of the passage of time that I'm talking about, it seems much more than that right now. Shaena was just saying that one of our beloved friends and rabbis, Rabbi Judah Mashel, I don't know if you've heard of him. He was just saying that the world is nine centimeters dilated in the coming of Mashiach. We talk about Mashiach like a birth, like birth pangs. Well the world is nine centimeters dilated. We're right there, in redemption, that we are literally as on the cusp of redemption as you can get.

And the prophet Isaiah famously says in chapter 60, in its time I will hasten it. It just feels like time is moving faster. That the momentum of history is moving faster. Really may be in my head, or maybe it's not. Do any of you feel that as well? Do any of you feel like time is moving faster? Raise your hand if you feel like time is moving faster. Ok. Enough of you, so at least I'm like not crazy and totally alone in this world. I just need to shut off my phone because I'm getting calls, but I need to keep it on in case the army calls me. Anyways, so there's so much more I want to share with you, so much more I want to talk to you about, but before we do, I want to start with a prayer because this is a time where we need prayers.

HaShem, thank You so much for bringing us together in this Fellowship today. Israel is going through so much, the whole world is going through so much. We in this Fellowship are going through so much. Thank You for getting us through it and sustaining us until this very moment. Please HaShem, continue to give us strength to use in the challenges that You present us with in our lives to come closer to You and fortify our trust in You. Please bless us here in Israel, bless all of us wherever we are in the world, bless us and bless our families with life and health and happiness and strength and trust. Bless us in our lives and bless us in the mission of this Fellowship to come together as one unit to do Your will HaShem and to cleave to You with a full heart. Amen.

Ok, so before we dive in, I want to introduce Jeremy who is waiting very patiently. Jeremy, did you join the army? It looks like you're in your uniform. Are you in with me?

Jeremy



I'm just kind of jealous of you, so I'm wearing my army fleece, even though I'm not really in the army. And I love the fact that you're wearing an army uniform and I'm wearing what I wish was an army uniform, and we're sort of representing together in our own way, as best as we can at least.

Ari

Well, thank you, Jeremy, I appreciate that.

Jeremy

But I do want you to know, that watching you pray...and then eventually I closed my eyes, and then I opened my eyes with kind of like, as my Spirit sort of moves. And watching you pray and lead this Fellowship with your army of King David uniform on is beyond meaningful for me. Like to be lead in prayer by a soldier of Israel in the truest sense really is a marvelous opportunity, that I don't have an opportunity to do. And I'm sure that people around the world in this Fellowship don't have an opportunity to do, but you are right now serving in the IDF, in the IDF uniform on the Army of God. And you're leading us in prayer, and that's just something that I

want to recognize because I don't remember the last time we did this on the Fellowship and that really means a lot to me.

And I have a lot to say, actually. What I wanted to say is that we ventured on a new journey this last week and I want to talk about that in a little bit. And I realized that the journey is truly a war for the truth. Because there's a lot of lies out there but there's just a war of lies against truths. The war is a war that there IS a truth. It's a war ON the truth. That you have your truth and she has her truth and what's the truth anyway? And the best lies look very real. That's literally what counterfeit means. Like a counterfeit dollar isn't a good counterfeit, it's not a good lie unless it really looks like a dollar. And so the best lies really hijack what it is to be true, and they are lying.

And the greatest example which I think all of us can relate with, is the Catholic church, where they present the Jews at their most famous church in the world as a snake with blind eyes and a demonic force, and that is the children of Israel, while they are representing themselves as worshipping the God of Israel. And that's obviously a lie.

And another lie that's very similar to that is jihadist Islam, where they would say that Allah is the God of Israel, is the God of Abraham. And how could the God of Abraham demand to kill the children of Abraham? It's obviously a lie, it's obviously a counterfeit and that jihadist, demonic force is a force of evil in the world. And it's important for us to really combat, not just the lie, but articulate the truth because the war in Israel...if you call it the Israel/Palestinian conflict, that's a lie. It's also incorrect to say it's an Israeli/Arab conflict. It's not even true to say it's a Jewish/Muslim conflict. It's something else.

Someone sent me this short video this morning and I want to share with you because it's so beautiful. I don't necessarily believe in it, but it is a wonderful representation of what Israel is in its heart. And it will actually help us define the enemy because here you see a not-Jewish Arab woman that's not Jewish at all and she's representing Israel now because she is Israeli. But check this out from the modern state of Israel.



How is Israel an apartheid state? If I am in this show, and singing in Hebrew and in Arabic. And all of the people give me a huge, huge hug.

I am Valarie Chamati, I am 25 years old, I am a Christian/Arab Israeli from Jaffa.

Interviewer - You are right now on the biggest television show in Israel, the equivalent to like American Idol, the rising star that determines Israel's representative to the Eurovision Song contest and you are adored by Israelis. Why do you want to represent Israel?

Valarie

I am Israeli, as every Israeli citizen here. And also, I want to show Euro which people are here in Israel. There are not only Jewish people here. Many, many nations and religions...I don't know if they know that we live here together. Online, it's the minority of the people that makes it look like everyone hates everyone and the majority of people are silent and they just want peace and we love each other and we respect each other.

Jeremy

I just wanted to show you that video because it's not so simple here to just put...it's the Arabs against the Jews, it's the Muslims against...no, there's a lot of colors here in Israel... And that woman, I didn't even know who she was until this morning and I still can't even say her name because I already forgot it, but she's on the most famous Israeli television show right now. And she's a Christian/Arab that lives in Jaffa.

And so, the world is confusing, and so, it's very important that we learn how to articulate what this war is really about. And so, what is this war really about? It's actually a war of good against jihad. That's what the war in Israel is right now. There are forces of good in the world, and there is a version of Islam this jihadic Islam that is an absolute enemy, a Nazi-like enemy, an October 7th like enemy, the Houthi's of Iran, the Nasrallahs of Hezbollah in Lebanon, and they want to kill every Jew, they want to kill every Christian, they want to take away your freedom, they are modern day evil in the world.

So it's really good vs evil, vs Islam. And like I've said this so many times, the word good and the word God are almost the same word. Because once you recognize good and evil, you're one step closer to recognizing God. Because really without God, what is good and what is evil? It's just different opinions, it's just different narratives. And it's like, no...there's a Bible, there's a truth, there's morality, there's good. And right now, the force against good in Israel. And it wants to kill the Druze, and it wants to kill the Christian Arabs, and it wants to kill the Jews, is Jihad. And it wants to kill everyone in this Fellowship. You can believe that. Even the Muslims in this Fellowship. The fact that you're associated with this Fellowship means that you have a death threat over your head.

And so, because we represent the good and God as the ultimate good, it got me thinking a lot about good. And this last Thursday, we had a small encounter with the good. Because I love these guys, they've been good for so long. And it's not about theology and it's not about a religion. They're just good. And so, Ari and I, this last Thursday, launched a new podcast with The Israel Guys, which is the largest...or one of the largest Pro-Israel platforms on social media. And they've been friends of ours for 20 years and we've always worked behind the scenes together. We've built the Arugot Farm together, we've done so many things together. And now, for the first time, we're teaching together, we're broadcasting together, and they have what Ari and I do not have. They have the technical savvy, slick production thing down to a tee. For the

first time Ari and I aren't struggling with our microphones and making our cameras work. They have an entire team of people that are making Israel look good.

And the Israel Guys, it was one of the greatest pieces of art that I've ever made, I think that Ari's ever made. It was just a marvelous sanctification of God's Name. And if you haven't seen it from this Fellowship yet, you should absolutely check it out on The Israel Guy's YouTube channel and on our podcast feed. But just to give you a snippet of the energy and what it looked like, check out this introduction they made for that show:



Ari

Part of it is to understand who your enemy is and what their love language is. What does it mean for them to lose? And one of the primary things it means for them to lose is to lose territory.



Jeremy

This Purim is going to be epic. I think that there is going to be some sort of showdown with Iran and Israel, right around the Purim. I'm not going to say it's going to happen, but I'm saying it would be amazing if that showdown happened and everything was flipped upside down on Iran's head this Purim.

Ari

There's an awakening happening, but it's painful to wake up. It's painful, and it's scary, and we're waking up from a coma, a 2,000 year coma right now.

Jeremy

And no imagination could have come up with these Chamas terrorists, terror tunnels deep underground, and nothing comes close to the scenarios that Israel actually had to live through and somehow successfully achieve the unbelievable.

Ari

And then, right when you get impressed, you're like, "Wow, months they were working on this," then you find out that ten years ago Israel was buying these pagers and selling them to Chezbollah," we could talk about that. (end of video)

Jeremy

Well, I'll just let you know that that was the best Thursday that I've had in a very long time. The show already has, I don't know, over 15, close to 20 or more thousands of views, just on YouTube. Just one platform, like a light coming out of Zion and we're from Judea and the Arugot Farm and HaYovel and the Israel Guys are based in Samaria. It's like Samaria and Judea coming together to shine a marvelous light. Obviously, they're Christians, obviously we're Jews, and I remember in the comments, people are a little bit confused. "Wait a minute, have they converted to Judaism? Have these guys converted to Christianity?" It's like, "No, that's the whole point. That we can be a brotherhood of man, under the fatherhood of God." Because it has nothing to do with religion.

And that's actually what I wanted to talk to you about. Because I happen to be on the Judean Diet. And that has nothing to do with religion. I am now finishing up my 8th day and what my diet is, I'm not going to share with you because I'm going to share on the support group this Wednesday because I need support. And so, Wednesday, I'm going to share with our community, I think there's over 100 people that are outside of the Fellowship, inside the Fellowship, that are just kind of like...we're like struggling along with Ari as he's leading this way.

But what's so beautiful about the diet for me at least, is that it has nothing to do with keeping Kosher. It has nothing to do with religion, it has nothing to do with theology. It's just serving God, through food. Through the food that we eat and the healthy lifestyle that we choose or that we're striving to become healthy. We're trying to build a temple for our soul, which our body, that's what it is. And so, we're building the temple of our lives and we're just serving God in a way that has literally nothing to do with religion. Because religion right now, as we're in, as Ari said, the birth pangs of Mashiach, like the baby is on its way out, we can already see the head, we hear the footsteps of Mashiach walking through the Land. Religion just needs to take a second seat and God needs to become center stage now. If we all live a God-centered life, religion truly doesn't matter.

And that's what I want to just share with you. What struck my heart this last week was watching this apocalyptic reality in Los Angeles. Because I'm watching it from Israel, and I want you to know that Justin Trudeau in Canada has resigned and Los Angeles, it was almost like Canada and Los Angeles were the two headquarters of this WOKE, godless, weird energy that was supporting the jihad, obviously a force of not good in the world. And I was watching LA and it looked like Sodom and Gomorrah. It looked like something from another planet. It looked like something like the prophecies that you can't even imagine. If you see that God's warning has something to do with this, check out these images:



And it looks like something out of a movie. It looks like something that I've never seen before. And then people are sending me different WhatsApp's saying the homes of all of the different Hollywood stars like Mel Gibson and all of these famous Hollywood people. And I don't know any of these Hollywood people, I don't know who's good and who's bad. But I know that Hollywood as an institution, as a force in the world, is the exact opposite. Entertainment or force or time that can be spent in front of the screen as this Fellowship. It is the opposite energy. They are trying to distract you, they're trying to confuse you, they're trying to lie to you, they're spinning the reality in one way.

My brother was just telling me that his children saw a new...either it's a movie or it's a play. I couldn't really put it all together, called "Wicked." Where the wicked witch of the west from the Wizard of Oz, is now the hero of the story. And you start really identifying with the wicked witch of the west. And you understand her problems and you really start to identify with evil because that evil, wicked witch of the west wanted to kill a little girl for no reason, with red shoes and her dog. Whatever childhood trauma that the wicked witch of the west or whatever they tried to paint in that crazy Hollywood movie, you can't at all justify her killing the little girl from the Wizard of Oz and that little dog, Toto.

It's just an attempt to confuse and counterfeit that there is no truth, that there is no good, that there is no God, that there is no evil. It's just how we see things. And it's just another form of idolatry where you have your god and she has her god and I have my truth and you have your truth because there is no truth.

And so, working with the Israel Guys and kind of trying to give people a paradigm of holiness, where you see the world and you realize, "Wow, the WOKE headquarters of the world, and Justin Trudeau leaving Canada, all of it is coming to an end now. And soon the President of the United States who represents the real believers in America, who represents freedom in America, is about to take power. And if you don't see that there is a shift that's happening throughout the world, that's not only in politics, but in nature, something is going on that simply can't be denied. And even if it looks hard and it looks struggling, this is for the good of America and it's for the good of Los Angeles.

And I'll tell you how I know that. Because that's what's in this week's Torah portion. Because this week's Torah portion is the very end of the book of Genesis. It's the end of the saga of the family of Israel. And I think that it's in many ways the reason why the Torah was given. The book of Genesis was to teach us the foundation of family. Meaning, before we were a religion, before we received the law, we had God and we had family. And you know what everyone in this Fellowship has? Before you even know what religion you're a part of? You have God and you have your family. We are the book of Genesis.

And that's why the book of Genesis was given to us. Because that's the foundation. Everything else that's on top of Genesis is the exteriors to the essentials, to the heart of the Torah that is God and that is family. We can learn so much because it's beyond the Halacha, it's beyond the Torah, it's beyond the Law, it's the stories that we need to understand from God's eye's view.

And when you look at the story of Yosef and Yehuda, I was with my friend, Zev, one of the heads of the city of David. In the City of David, today in Jerusalem, right before this Fellowship, and we learned this together, meaning he taught this to me. And he said Rebbe Nachman talks about the story of Yosef and Yehuda, how they both kind of come to their own. Where Yehuda becomes the Messianic leader that's going to give birth to Kings. And Joseph becomes Joseph the righteous, almost like a patriarch where his kids are the actual tribes of Israel, elevated to be who Joseph was, who ultimately Joseph will be. And it all happened in this amazing saga.

And Rebbe Nachman says, "Imagine that it hadn't been this way. That Joseph maybe wouldn't have shared his prophecy that he received in his dreams, and maybe he would have, but he wouldn't have been so annoying. And the brothers wouldn't have done what they did. Everyone sort of did their thing and everything sort of stayed on an even keel. Then you know what would have happened? Nothing would have happened then. Joseph would not have become Joseph and Judah, Yehuda, would not have become Judah. They had to go through the struggles and the ups and the downs and the drama and the pain and the betrayal and the suffering and the tests in order that Israel become who we are today.

And that's true to all of us. All of us...you know I'm so connected to our Fellowship through prayer. And I know so many people write to me and they write to Tehila and I'm sure they write to Ari. And they say just knowing that they have Ari, Jeremy, and Tehila in the mountains of King David, reading their prayers, opening their hearts for them, that alone gives them so much comfort. And knowing that everyone is going through hard times. I don't know anyone, that when you really get to know them, their life story is not an epic novel of drama of highs and the lows and pain and sadness and joy and salvation. And sometimes they're on the floor crying and sometimes they're on the floor dancing. Because that is the beauty of life. Life is so real.

And I want to say something against one of my mentors. And my mentor, of course, is Dr. Jordan Peterson. I love that man. I've learned more about Christianity because I listen to Dr. Jordan Peterson from all of the Christians that I know in the world, just because he teaches in such an interesting way, he just happens to throw in verses and ideas from the New Testament. I happened to learn so much about Christianity. But there are Judeo/Christian values for a reason. Because there really are different takes on the Bible. And Jordan's take is not the take that I want the world to see.

And that is, he will say in what I think is the greatest book that he's ever written, 12 Rules For Life, which took him his whole life until then to really articulate and write, where he brings in

the Torah and he brings in the Bible and he teaches so much depth. But one of the fundamental rules that he has there in the beginning, opening of the rules is that “Life is suffering.” And then people went, “Wow, life is suffering. I have so many hardships. I have just a horrible...life IS suffering. And now, I’ll read Jordan Peterson, how I can get through the suffering by adopting responsibility and I’ll make my life so meaningful that it will overcome the suffering.”

So I want to come out against that teaching. I don’t know where it comes from. Maybe it comes from Christianity, maybe not. I’ve never read the New Testament, I’ve never learned it, so I have nothing to say as far as Christianity is concerned. But I’m just telling you, that idea is not Jewish. Because the first sentence that we say when we wake up in the morning...Oh, Jordan Peterson is Catholic, ok, that makes a lot of sense now. It’s like a Greek idea, a tragic idea, because Greeks love writing tragedies.

Well let me tell you that when we wake up in the morning, the first sentence we say is, “Modeh ani lefanecha, God thank You for another day.” Because every day is a gift, every day is a blessing. Life isn’t suffering, life is a gift. Yes, life has a lot of suffering, life has a tremendous amount of pain. But Rebbe Nachman, through the story of Joseph and Yehuda teaches that the suffering in this world is a tool that God uses to mold us into the people He created us to be. It’s not that life is suffering. Life is a gift and suffering and pain and challenges is a tool. Don’t get confused with the tool and with the gift. Because life is a gift.

And that’s why Ari is protecting all of us. He’s protecting the gift of life, he’s protecting the gift of his children. He’s protecting the gift of Israel, he’s protecting the gift of this Fellowship. Because life is a gift, life is a blessing, and whatever hardships we have, to have emunah is to know that everything that happens to us, happens for us, and is happening in order to create us in to greater and better people.

And so, with that, I know that LA is going through a hard time. But even LA needs a fixing. And maybe this raking of the vessels will allow a new light to shine in, cause a broken heart is an open heart. And so, sometimes as things break and shatter, it allows for new things to grow. And so, I bless Los Angeles to emerge from this tragedy renewed, with a new vision for the future, with a new president of their country. And all of us, the burning things, things that burn down in our lives and the things that are broken, let us have faith and emunah that everything that is happening is happening for us in order to bring us closer to each other, in order to bring us closer to God, and hopefully in order to bring us closer to Mashiach that could come any day now. Alright my friends, love you all and it’s wonderful to see you. I’m going to pass it back to the soldier of Israel, Ari now. Shalom.

Ari

Thank you, Jeremy, thank you, thank you. Can you guys hear me now? Give me a thumbs up if you can hear me with the new mike. Ok, is it better than before?

Jeremy

It is much better than before.

Ari

Ok, good, good, good. Perfect. Jeremy, that was very powerful. I had not seen those videos from Los Angeles. That was like a dystopian, it's like out of a movie. And that it hit people who I think, on some level, may perceive themselves to be above nature itself. They're so protected and elite. There's something about it. You know I saw a lot of people on line. Some were saying, "You deserve it," you should never really say that anyone deserves something like that. But people were feeling conflicted about the way they were standing on Israel. Anyways, the world is definitely shaking.

And so, I want to talk about that. I remember when I was in the army for my initial mandatory service. I was in Golani, Jeremy was in Givati, we were in two different infantry units. And I was in Golan from 1999, I started in August of 1999, went through 2000. It was so all-encompassing. You know when you're in the army, for everybody that's in the army, there's simply nothing else in your life at the time. So every two to three weeks we would get out for Shabbat. And when we did, we would each go to our homes. Or in my case, as a lone soldier, I would go to the Levine family home in Ma'ale Adummim, as they adopted me when I was in the army.

And I would go there and we would sit around the Shabbat table and despite my greatest efforts, I was just all that time in the army. I don't want to talk about the army at all, but what did I talk about? The army. There was nothing else to talk about. It was the totality of my lived experience. And that's how it feels right now again. Everything changes in the army. I mean it's not as extreme as it was when I would have, let's say 14 or 21 days stretches in or around Gaza or Lebanon. After all, I'm really blessed to be serving here in Judea, close to my home, spending a lot of time with my family, or some time with my family. But it still is all consuming.

I mean, in our day and age, time is just moving so fast. Jeremy and I, we're in the world of media, and content. And the recommended times for videos are...they just keep getting less and less. Facebook reels, YouTube shorts, two minutes maximum they say, and then you just lose people. They don't have the attention span. Even here, out here on the tip of the Judean frontier, time is just moving fast. Not as fast as other places in the country and in the world, but time is still of the essence.

And then, you join the Israeli army. And you have a four hour guardshift, and eight hour patrol. And all of a sudden, time is just moving slower. Just a couple of nights ago, I was on a late night patrol with a guy named Meir. And we had four hours to talk. Four hours to get to know each other. When does that even happen? When does that even happen in the normal world? When does the opportunity present itself, other than in the army? Normal people in the prime of their lives, when you have so many things pulling you in a thousand different directions, you

just don't have four hours to sit with anyone, even your wife, your kids. Definitely not a complete stranger. It's a unique situation and it's beautiful. Because I got to learn everything about Meir. I'm sure it's not everything, but it was a lot! And like everybody that I merit guarding and patrolling with, I just emerged from those four hours, just loving him.

You know so early on in our patrol, Meir told me that he is chiloni, that he is secular, that he is not religious. I mean he made it very clear, to the degree that on the guard spread sheet that lists the shifts and who's guarding when, he went through every Friday and signed himself up for the shift that covers erev Shabbat, Friday night. Nobody wants to do that shift because that is the apex of family time. That is the most sacred time of the week when the families and the most together mode, not being pulled in any other direction, no body wants to be patrolling then. And so, he said that he would sign up happily because not only is he not religious, but he's also single, so he doesn't even have a family yet. By the way, he's a great catch, this guy, if you know any good, young, Jewish girls that are looking for a husband, this guy is just prime, prime. He actually owns, I think two or three ice cream branches of the ice cream company named Golda. Did you know that, Jeremy? Have you ever been to Golda?

Jeremy

Tehila doesn't let me go to Golda because that would not be healthy.

Ari

That doesn't mean that you don't sneak into Golda.

Jeremy

I also am on the Judean Diet.

Ari

Alright, alright, anyways, he owns these branches of Golda which makes him very popular. And so, people all call him Meir Golda, which is funny because there was a Golda Meir, who was a Prime Minister of Israel. But anyways, you know, he doesn't have a family that he's going back to. But even if he did, he explained again, he isn't religious, so it doesn't matter. But as I got to know Meir during those four hours, I could tell you that Meir is VERY religious. He may not be very observant at this time in his life, but he is very religious. At least if you ask me, in my own understanding of what it means to be truly and authentically religious.

During those four hours Meir told me at least a brief synopsis of the story of his life. He was raised in an ultra-Orthodox home and community and that around the age of 12, 13, he decided that it wasn't for him. He didn't want the Ultra-Orthodox lifestyle, at least not that brand, of that school, and that community and that life that he was in. I said, "How did you know anything else?" He said, "Once he met his cousins and his cousins were not like that and he immediately wanted that." I mean, he was raised in a particularly extreme area and an extreme

community. His parents were understandably shaken by his deviation from their expectations of him.

And then Meir told me that when his parents asked one of the rabbis at his school what they should do regarding their 13 year old son who was going off the derek, meaning straying from the path, that's what it's called, the rabbi said that they shouldn't even give him food anymore. That they shouldn't even give him food anymore. That giving him food would be seen as being complicit with this rebellion, and would give license to the younger children and younger siblings to follow his lead. I could not believe my ears. I had never heard anything like that before. I mean if you ask me, not only is this evil and sick counsel, but this rabbi should have his ordination revoked.

Either way, I'm not sure whether his parents went that far, but whatever happened, at the young age of 13, Meir ran away from home. And he was really on his own from the age of 13. And so, when I asked him about whether he's in touch with his parents now, he said that he is indeed in touch with them, and he has forgiven them, and that he has as good a relationship as is possible for him to have with them. And that he works really, really hard on honoring them to the greatest that he can. And I said, "You forgave them? Was that hard to do?" And he said that it really wasn't. He said that it was crystal clear to beyond the shadow of a doubt, that everything that he went through is exactly what HaShem wanted him to go through to make him stronger. That's what he said. He said that nothing happens by an accident, that everything he went through was from HaShem and was for the best.

I mean, who does that sound like most recently from our Torah portions? That's right, Joseph, the Viceroy of Egypt, the righteous Joseph, the man of faith upon whose lips the Name of HaShem was always mentioned. It was the same thing with...

Jeremy

Ari, can I just stop here for just one minute because I know you're about to go into a whole devar Torah, I want our Fellowship to realize, because I don't know this man you're speaking about because I'm not in the army with you.

Ari

I think you do know Meir, but go ahead.

Jeremy

Really? But he was defined as a chiloni, secular person. And I just want everyone in the Fellowship to realize that when people read statistics about Israel...how many secular Israelis are there, how many religious are there...secular Israelis that believe God does everything for them in order to make them stronger, that no where is there coincidence because God runs the world. That doesn't sound very secular to me. They may call themselves secular because they

don't look religious, but in the heart of every Israeli I believe there is a spark of a believer. And it's important that when we read the news, we really know the true heart of Israel. Because the heart of Israel are a bunch of believers.

Ari

So that's definitely true, that's true. That's part of where I'm going with this. I mean, secular Meir, right? Who spent hours inspiring ME! Who spent four hours strengthening my faith in HaShem. He spoke about his yearning for Mashiach and his faith that redemption is at hand. Secular, right? Chiloni, Meir, my rabbi. He's a rabbi. Why is he my rabbi? Many of you, I can say are my rabbis. Someone who truly teaches me and inspires me, brings me closer to HaShem is my rabbi. And I call on Rav Meir, that's what I call him. I'm like Trump, "I call him Rav Meir," that's what I call him, that's what he is. Rav Meir.

When I offered him the Mashiach Temple patch, guess what he did? Guess what he did? That's right. He said, "I've been looking for one of these." He ripped his old patch right off and proudly affixed the Temple to his shoulder. That is what Meir is fighting for. That's what Israel is fighting for. And that was only one of my guardships.

Now I'm being purposefully ambiguous here for security reasons, but one of the stops on the patrol that we were on was a guard booth that was being manned by female soldiers who were primarily manning the security cameras...or I guess it wouldn't be manning, it would be womaning the security cameras. I don't know. Anyways, they were running the security cameras that so many of you helped purchase. I won't get into the details, but it's an excellent security system and it has changed the lives of hundreds of people...man, woman, many, many children here in Judea. And so the security system, it's always best to have women soldiers manning the cameras. There's no debate about it. It's been proven. Women have the patience, the focus, the attention to detail, the concentration, whatever it is, the men just don't have.

Just Thursday, within seconds of spotting a suspicious people walking in the alley under my house, I was sent this picture by those very girls that were surveying the screens and the security system:



You guys made that happen. I mean, it really changes the entire security reality here. And only after October 7th, was that even...it just changed everything. Anyways, these girls are so valuable and such a contribution to the army. Now I personally am against mixed units. I think it's a distraction to the soldiers, and it presents an entire world of problems. But I do think that there is room in the army for all-female units as there are certain critical tasks that females excel at, that the army would be a lesser place without them. It just needs to be done right. It needs to be done with modesty and with Jewish values.

Anyways, we stopped in the booth to check to see that everything was ok and review the security system, set up with them. And we met this sweet girl named Shira. She was very proud of the fact that she spoke fluent English which she picked up when her family lived in the United States for a few years. And she too said that she was secular and that she was so excited to be meeting and connection with such religious and ideological people as settlers in Judea. That up until then she'd always just heard about on the news, but rarely encountered in day-to-day life. And you can imagine, the news paints a very, very radically different and unrealistic and false picture of settlers to the country than is the truth. It's actually the antithesis, the opposite of what the reality is.

And she was just so, so sweet and so motivated to do her job well. And before leaving the guard booth, I invited her, almost reflexively, for Shabbat dinner. And at this point, I don't even need to ask Shaena about certain things, I already know what she would say in almost any situation in inviting these soldier girls from around the country that wouldn't have a Shabbat dinner otherwise. Oh my goodness, there's no question, no matter what the situation. Anyways, Shira gladly accepted on behalf of her and three of her friends that would not be on the shift that hour on Friday night. And I wasn't going to be on the shift thanks to my dear friend, Rav Meir, who took the shift for me.

And so what happened on Friday night, on erev Shabbat, is what I want to share with you. Because what happened on Friday night is what happens on every Friday night. And what has happened in Jewish homes, every Friday night for thousands of years. But what people don't know is what happens on erev Shabbat in a Jewish home on Friday night is not only one of the deepest and most beautiful secrets that the nation of Israel have, but the seeds for so much of the beauty of these beautiful Shabbat secrets were planted in this week's Torah portion.

Because Shabbat, of course, how does Shabbat begin? Raise your hand if you've had a Shabbat experience, like an authentic Shabbat experience. Wow, a lot of you, wow, that's a lot of you. That's very impressive. So it begins with the Kabbalat Shabbat, the greeting service in the Beit Knesset, in the synagogue where we greet the Sabbath queen as a community. And I think that everybody agrees that Kabbalat Shabbat service is the most beautiful service of all of the services in the entire week. Particularly when Rabbi Jeremy Gimpel is running the show.

And when the community finishes the singing and dancing of the service, we go home for our Shabbat evening feast. And when we walk through the doors of our home, the chaos of the hours leading up to Shabbat, is starkly contrasted by the peace and the serenity and the warmth and the smells of the home when we return from synagogue. In my mind, I liken it to the chaos of the pre-Messianic moments in the world, to the bliss and the joy and the serenity of the times of redemption. Immediately following, there's going to be one moment and boom! Just everything changes, at least that's what I believe. Of course, it doesn't always go this way, that it's chaotic and then you walk into a peaceful home. A lot of people struggle with that. But I

can say with confidence that this is definitely the general aspiration that everyone has for their Shabbat family experience in the evening of Shabbat.

Anyways, the family gathers around the table and they begin to sing Shalom Alecheim (hear it sung on YouTube - <https://www.youtube.com/watch?v=913jZFL1bdE>), right? (Ari sings) Where they greet the Sabbath angels into the home, and to their table. Then the entire family, ideally led by the husband, sings the beautiful Eshet Chayil (hear it sung on YouTube - <https://www.youtube.com/watch?v=2q-0KcCQ-vU>), the woman of valor song, taken from the 31st chapter of Mishlei, of Proverbs, to his wife. I make sure to really stare Shaena down and I just sing (Ari sings). I know I don't have the greatest voice, but it's from my heart. And so I think to her, it's beautiful. And then when it says...V'at alit...and then I look down at Shiloh and Dvash looking at me, looking at Shaena with so much love, and I know that this is just the way that this is supposed to go.

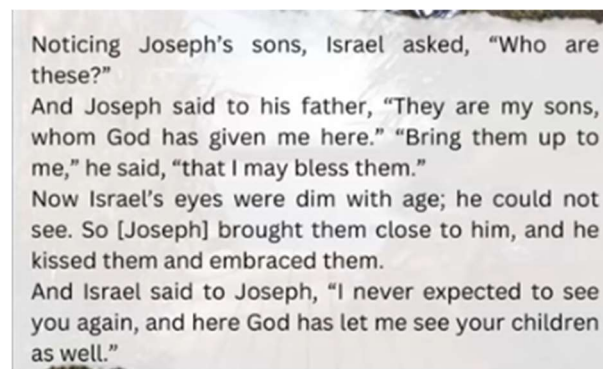
And so Eshet Chayil is followed by the ritual of the blessing of the children, which may be my most favorite, precious moment in the entire week. I was raised with my father blessing us in age order. First my sister, Miriam, then me, then my younger sister, Yael. He would place both of his hands upon my head, just as his father did to him and his father did to his father before him. And after blessing us, the game where he would try to kiss us and we would try to stop him, that began. My sister, Miriam, would take her fork and her spoon and just spin it around on her cheeks to try to stop and he was able to, of course, circumvent because in the end we didn't really want to stop him from kissing us. We loved when he kissed us and blessed us. And I'm getting emotional just thinking about it. And so, I do in my home.

And I start by asking, "Who gets the first bracha? Who gets the first blessing?" To which Dvash shouts, "Me, me, me, I do." And I put my hands on Dvash's head and I close my eyes and with all of my heart...I don't think there's any blessing, any prayer that I have more focused intention on during the entire week than the words of the blessing for my children. And so, I bless her with the blessing for the girls. Right? Based on the same blessing with which I bless you every week, but with a different sort of preface. (Ari says Hebrew blessing) That's how I bless Dvash. "May you be like Sarah, Rebecca, Rachel and Leah. May God bless you and guard you. May God show you favor and be gracious to you. May God show you kindness and grant you peace." So, I'm blessing my daughter to be like our mothers, right? Sarah, Rebecca, Rachel, and Leah, very lofty models to give them to aspire to, but who better?

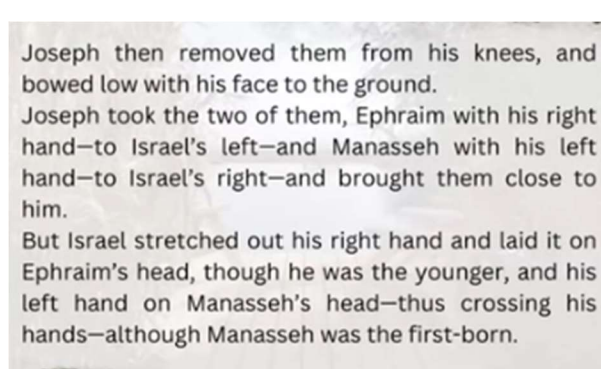
And then I say, "Who gets the second bracha?" Looking around the table as if desperately trying to figure out who's going to get the second bracha. And Shiloh's throwing his arms in the air, "Me, me, me, me, me." And then I put my hands on his head, close my eyes, with all of my heart, I bless him. Now you'd think that the blessing would be, "May you be like Abraham, Isaac, and Jacob." But no, that is not what it is. I close my eyes and I bless him. (Ari gives Hebrew blessing) I say, "May you be like Ephraim and Manasseh. May God bless you and guard you.

May God show you favor and be gracious to you. May God show you kindness and grant you peace.” And then of course, I bless my little one year old boy, Mordecai Shimshon. Often he’s asleep, so I go to the door of his room and I hold my hands to the door of his room and focus my blessing through the door, onto to him, so as not to wake him up. And I give him the same blessing that I gave Shiloh, the blessing for the boys, that he should be like Ephraim and Manasseh.

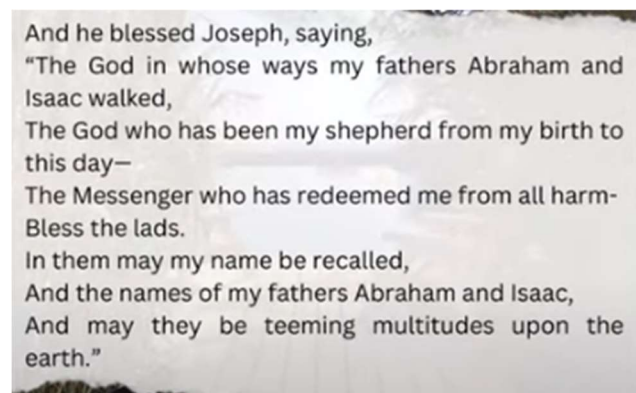
Now the question is, why we don’t bless our boys to be like Abraham, Isaac, and Jacob? Or why not any of the other tribes? Out of all the tribes, out of all the characters in Jewish history, it’s not Abraham, Isaac, Jacob. It’s not Moshe, not Moses, Aaron, David, Solomon, none of the people we invited to the sukkah. It’s Ephraim and Manasseh. Why? Well the answer is in our week’s Torah portion. So let’s look inside. I’m zooming out a little bit here. Let’s start with chapter 48, verse 8:



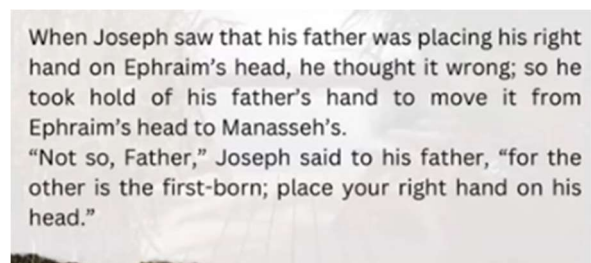
Noticing Joseph’s sons, Israel asked, “Who are these?”
And Joseph said to his father, “They are my sons, whom God has given me here.” “Bring them up to me,” he said, “that I may bless them.”
Now Israel’s eyes were dim with age; he could not see. So [Joseph] brought them close to him, and he kissed them and embraced them.
And Israel said to Joseph, “I never expected to see you again, and here God has let me see your children as well.”



Joseph then removed them from his knees, and bowed low with his face to the ground.
Joseph took the two of them, Ephraim with his right hand—to Israel’s left—and Manasseh with his left hand—to Israel’s right—and brought them close to him.
But Israel stretched out his right hand and laid it on Ephraim’s head, though he was the younger, and his left hand on Manasseh’s head—thus crossing his hands—although Manasseh was the first-born.



And he blessed Joseph, saying,
“The God in whose ways my fathers Abraham and Isaac walked,
The God who has been my shepherd from my birth to this day—
The Messenger who has redeemed me from all harm—
Bless the lads.
In them may my name be recalled,
And the names of my fathers Abraham and Isaac,
And may they be teeming multitudes upon the earth.”



When Joseph saw that his father was placing his right hand on Ephraim’s head, he thought it wrong; so he took hold of his father’s hand to move it from Ephraim’s head to Manasseh’s.
“Not so, Father,” Joseph said to his father, “for the other is the first-born; place your right hand on his head.”

But his father objected, saying, "I know, my son, I know. He too shall become a people, and he too shall be great. Yet his younger brother shall be greater than he, and his offspring shall be plentiful enough for nations."

So he blessed them that day, saying, "By you shall Israel invoke blessings, saying: God make you like Ephraim and Manasseh." Thus he put Ephraim before Manasseh.

-Genesis 48:8-20

So we see that this is not just a mere custom. This is a very clear directive given from the mouth of Jacob to all generations saying, "By you shall Israel invoke blessings, saying, 'May you be like Ephraim and Manasseh.'"

Again, why? What was so special about Ephraim and Manasseh that Jewish boys will be blessed by their fathers to be like them

from before the slavery of Egypt until the times of redemption?

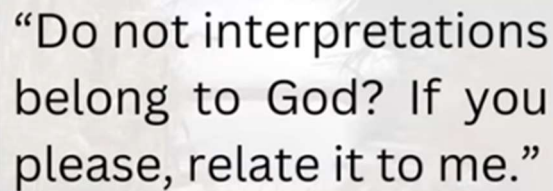
Well there are many reasons given, but I want to focus on one that was shared by Rebbetzin Ozarowski. She shares what almost all of the sages teach, what I was raised learning. That what's so special about Ephraim and Manasseh is that they didn't fight, that there was no jealousy. Why was Yosef so disturbed by Jacob putting his right hand on Ephraim's head, although logically he should have put on the head of the elder Manasseh? Why was he so disturbed that he actually corrected his father, Jacob, grabbed his hand and said, "Not so, father, for the other one is the first born. Place your right hand on HIS head."

Well I think he felt so passionately, not only because of his own personal baggage of having suffered immeasurably due to the blight of sibling rivalry and jealousy. But it was almost like a multi-generational epigenetic type of trauma. Not only between him and his brothers, but between his father, Jacob, and his uncle Esau. And his grandfather Isaac, and his great uncle, Yishmael. But even before that, Cain and Abel. It seemed that intense sibling rivalry was more the rule than the exception. It seems that immediately upon being thrust out of the Garden, the horribly dark and destructive plague of sibling rivalry and jealousy just plagued families and plagued all of mankind.

But now, now something was different. When Ephraim is placed before Manasseh, his older brother, Manasseh does not protest. He is not angry or upset. He doesn't feel slighted even. He accepts it with a full heart of equanimity. And why? What made him so different than all the slighted, older brothers before him? Well, Rebbetzin Ozarowski points out what I think many of us know deep down. What made Manasseh different? The answer is that he was Yosef's son, he was Joseph's son. He was raised in Joseph's home and we all know that the values that you truly internalize the most and the deepest are not what you learn in school, not even what your parents teach you. The values that penetrate the deepest into your very essence...again, it's not based on what your parents teach you. It's based on who your parents are. What they model, who they are. Not what they say.

Now this is, of course, this isn't a sealed fate. There are plenty of examples which go in both directions. But it is an excellent indicator beyond any other of what values penetrate deepest

into your very essence. And who was Yosef? Yosef was the paradigm of faith. I don't think there's anyone in the Torah who verbalizes and expresses their faith in HaShem in more consistently and in more adverse of circumstances than Yosef did. Maybe they did, but they weren't quoted in the actual text like Yosef was. When Yosef was thrown into prison and the butler and the baker have dreams and they request his interpretation, what does he say?

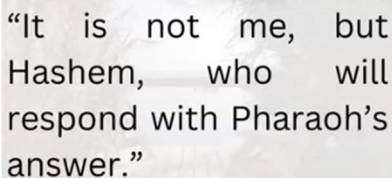


“Do not interpretations belong to God? If you please, relate it to me.”

-Genesis 40:8

Now keep in mind that these were very high ranking Egyptian officials. Should they have desired, they could have put Joseph to death for uttering the very thought that there was a God other than Pharaoh. But they were in desperate circumstances and they didn't. They just wanted

the interpretation. And of course, once it was true, they were like, “The Hand of the Almighty is on this man.” But he became infinitely bolder just two years later when he was standing before Pharaoh, himself. And Pharaoh, himself asked Joseph to interpret his dreams and Joseph responded:

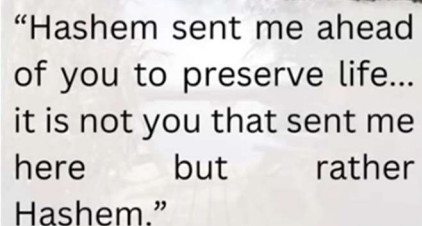


“It is not me, but Hashem, who will respond with Pharaoh's answer.”

-Genesis 41:16

I mean, the faith it would take to utter these words to Pharaoh, himself. In front of Pharaoh's entire court, unimaginable. But for Joseph, I imagine, it didn't even take faith at all. It was just who he was, it was just as natural as breathing. And the most remarkable, is that when Joseph is finally reunited with his brothers and he reveals himself to them, he sees their faces

and their fear and he responds:



“Hashem sent me ahead of you to preserve life... it is not you that sent me here but rather Hashem.”

-Genesis 45:5

It's one thing to know that HaShem interprets dreams. It's another level to infuse the truth of God's absolute control and sovereignty so deeply into your very essence that you know that the source of the behavior of your brothers...other people, that the source of years of torment and suffering and pain, due to his brothers, to know that that too is the will of HaShem. No less than He who interprets dreams. That is

who Yosef was.

And it was that influence that Manasseh and Ephraim were raised with every day of their lives. They were raised by a father that saw HaShem's guiding Hand in everything, including their very names. Ephraim, what does Ephraim mean? HaShem has made me fruitful. And Manasseh, HaShem has made me forget. Everything was about HaShem. And so when he was confronted with his own challenge of having his little brother Ephraim receive the greater blessing, despite his first-born status, Manasseh was able to reflexively recognize that this too must be HaShem's will.

The great sage known as the Shlah, Rav Yeshayahu Horowitz teaches that:

“Whatever a person acquired in childhood remains in their nature the rest of their lives.”

-The Shlah

And that is why we bless our children to be like Manasseh and Ephraim. Not only because they didn't fight, but because of WHY they didn't fight. They didn't fight because of their deep and profound trust in HaShem, a faith that they were raised with in the home of their father, Joseph, from their very youth.

And I saw this play out in my Shabbat table right in front of me with these sweet and holy chayelot. These soldier girls. We were going around the table as we do every single week when we're blessed with guests and everyone was sharing about themselves. Now keep in mind, these girls were not just any soldiers. They were here in Judea as one of the stops during their officer's course. To be an officer in the Israeli army is not an easy accomplishment. You have to be really motivated. You have to really want it.

Now these girls, two, like I said, they identified as secular. They weren't fired up by the exact same thing that fired me up, right? The fulfillment of prophecy, the ingathering of the exiles, just to give some examples. What fired them up, shockingly as we went around the table, it was the same thing for each of them. And I don't think that they themselves even knew that they had this in common until they were sitting there at the table, going around the table. Each of them shared their memories from when they were little girls, seeing their father put on his uniform. Of hearing stories of their parents. One of the girls shared about the great accomplishments of her mother from the army.

And I think that deep down, that is one of the reasons I'm so happy to have the honor to serve right now, despite my 20+ years of service in the IDF Reserves. No one would have thought twice if I didn't answer this call and join up. Because as you all know, Shaena and I married at a later age. And while Jeremy's children were raised seeing him go off every year to serve in Reserves, whether it's training or even fighting wars, my children are only becoming aware right now. And last week, when we were sitting in the living room, and reports came in on the Walkie Talkie that there was a shooting happening and everybody else would be running inside and taking cover, Dvash and Shiloh saw their Abba throw on his vest and his helmet, grab his weapon and run outside, running towards...running towards the danger. To protect.

Intuitively I know that there's no amount of tuition in the most elite Zionist, expensive Zionist private schools in America that you could pay that would have that same effect. That same impact, that same lesson, the same values, entering the hearts of your children. You just can't get that in a classroom. And that, I think, is the secret of blessing your children. You know, I remember years ago, I was on a self-help tare. And I think it was really beneficial, I remember I listened to classes by someone named Brian Tracy, where I learned some really important things

that have stayed with me until today. I also listen to a guy named Zig Ziglar. Who here has heard the name Zig Ziglar? Ok, so we're of that generation. I was asking some younger people. Nobody had heard of him. And even though it was over 20 years ago, I still remember being so touched and excited by something that Zig Ziglar taught. He taught about the Jewish secret to success. I don't know exactly if he called it that, but it was something about that. And while I couldn't find that class, I did find this today, which sort of alludes to it. Here's the piece.

Zig Ziglar

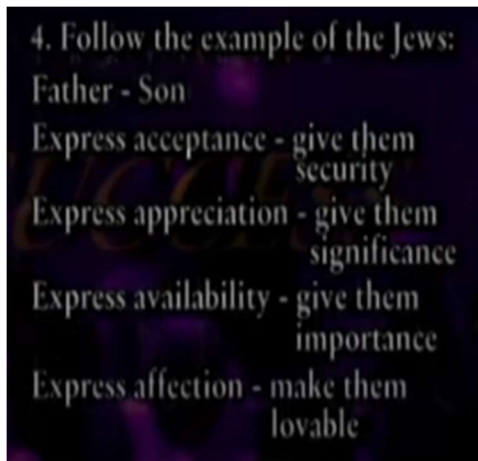


Step number 4, follow the example of the Jews. Here's an interesting fact. Bill Glass has been in 350 plus prisons. Many of them, many, many times. Bill Glass, ladies and gentlemen, has talked to thousands of men, one on one, in prisons. He said, he has never found a single person incarcerated who really loved their fathers. Not even one. And most of them hate their fathers. They take their hate out on you and me. Ninety-four percent of the people incarcerated are men. We can be in all of the jails and prisons we want to. We can hire all of the police people we want to. We can pass all the laws, hire all the judges we want to. We will never solve the crime problem until we solve the father/son problem.

That's where this is. Now here's where the Jews have really done something extraordinary. In Florida for example, there are 40,000 people incarcerated. Ninety-four percent of them are not Jews. Thirteen of them, not 13,000, thirteen out of 40,000 are Jews. In Arkansas, it's 7 out of 7,500 that are Jews. In one military study they did, 3 out of 36,000 were Jews, and 2 of them said the other one wasn't. Now, what do they do that makes such a difference? They do three things and it didn't take long. You can do the same thing. The Jewish father to his son, whether the son is 2 years old, 20 years old, or 65 years old, says, "Bless you, my son. I love you, son." Then he gives him a big old hug and a big old kiss. Makes all the difference in the world.

Now us fellows, we hug and kiss our girls, but you know, when the boys get a little older, we're hesitant to do that. I gotta tell you, when I heard Bill Glass, though my son and I have a wonderful relationship together, as close as 99 and 9/10 percent of all fathers and sons are. But when I heard Bill Glass, I started back hugging my boy and telling him how much I loved him. And a beautiful relationship became even more beautiful.

When I see my son today, he's a President CEO of our company, I no longer stick my hand out to shake his hand. If I see him on the golf course or in church and if he's got three or four corporate clients in his office, I no longer shake hands with my boy, wherever he is. I give him a big ole hug. That's what we need to do with our kids. We need to do that. Express appreciation for them and that gives them significance. Express availability. That gives them importance. Express affection and that makes them loveable. We need to do those things.



Ari

Now in that audio class, years ago, I remember he focused on this point even more. He said that the Jewish secret lies in the Shabbat ritual of parents blessing their children. I mean you can see how that would be totally compatible with what he is saying there. Again and again he was saying it's about parents blessing their children on the Sabbath eve.

And I think it made such an impact on me that he said this because here was a non-Jew, an outsider, pointing out a truth which I myself as a Jew never considered. And which immediately resonated as true. It made me reflect and consider the profound impact that my father's blessings had on me. It made me reflect on the truth that I was being blessed with Divine words that span all generations back to our forefather Jacob. There aren't that many customs, there aren't that many rituals or blessings that span the ages in such a way. But as Rabbi Golden points out, it's even more than that. When we bless our children, it's a moment in time in which it's just us and them as individuals. It's a moment in which we channel God's blessing through our very essence and into theirs. It's a moment in which we are able to convey to them, not only through our words, but through our actions, that not only are we blessing them, but they are a blessing to us through their very existence. That they ARE our blessings, that we cherish them beyond absolutely anything else in the world.

I remember one of the phrases my father incessantly repeated was that he loved me more than life itself. And I didn't know exactly what that meant when I was very young, but I didn't need to know because I knew it implicitly beyond a shadow of a doubt by just every bit of who my father was to me. And the blessings on Friday night were really the culmination in my week of feeling my father's love towards me.

Now in the parsha, right before Jacob gathers his sons to bless them, we read:

Then Jacob called for his sons and said "Assemble yourselves and I will tell you what will befall you in the end of days. Gather yourselves and listen oh sons of Jacob, and listen to Israel your father."

-Genesis 49:1-2

Our sages teach that, what the text is clearly indicating there, that Jacob's intention was to reveal to his sons the way redemption would unfold in the future. And it's our understanding that HaShem, all of a sudden, hid this information from him and therefore he proceeded, this is the way I always thought of it, the information was just obvious, he wasn't able to see it. And so therefore he preceded

instead, to bless his son.

But a young man from here in Judea and from Efrat, named Eliyon Friedman, he made a suggestion that I found really beautiful. He said that Ya'acov WAS conveying to his sons the way that redemption would unfold by blessing him in the way that he did. When Jacob blessed his sons by identifying and focusing on each one of their individual talents and strengths, he was revealing that redemption would blossom when each son, when each tribe would manifest their individual talents, their God-given gifts that each one of them uniquely was given from HaShem, for the greater good of the nation as a whole.

If Naphtali were blessed to be a lion, a fierceness in leadership, if Naphtali got Judah's blessing, it wouldn't have been a blessing for him. It's only a blessing when bestowed upon Judah who has that latent potential of that quality, dormant within him. But it would seem like each tribe, having the room to fully and uniquely express their special gifts that would be a great blessing for the nation of Israel.

But why was this the answer of how all of redemption would unfold for all of mankind? Right? So, I think the answer is that what happens within the nation of Israel is a microcosm of what will unfold through all of mankind. For just as the children of Israel, the Cohanim, the priests have a role in blessing the nation, we as the nation of Israel...I say this every week, we're an am Cohanim, we're a nation of priests for all of humanity. And so when the nation of Israel is able to unify and express ourselves on a national level, not by nullifying each other or forcing each other to conform to exactly the way we believe in every way, but by allowing, by having the humility to allow that which is unique about each one of the tribes, to shine forth. When Israel is able to do that, mankind as a whole will follow.

And that is the role, our sages teach of Mashiach, of the Messiah. The Messiah will be the ultimate conductor. Just like a conductor in a symphony. He will have the eyes and the wisdom to see the unique strengths of each individual nation and bless them all, to manifest those strengths and those gifts. To empower them, to harness the gifts HaShem has bestowed on each and every one of them, on to each nation for the welfare and goodness of all of mankind.

And we're approaching these times right now. I know we're going over time, but is that ok? It's really culminating with this. Please, just hang with me right now. I really want to share this with you. We're approaching these times right now. I believe we aren't...like I always say, we aren't even approaching them, we're in them. Rav Ginsberg, here we go with Rav Ginsberg again. We've introduced him into the Fellowship before and really the cutting edge Torah that he's sharing. And he's focusing on this more now than ever. He's been teaching that the last revolution necessary within the nation of Israel before Mashiach is revealed in teaching Torah to the nations. And I'm telling you, you have to be on the inside to understand how brave he is. He gets a lot of flack from this. Because these ideas are very revolutionary. But so is redemption. Redemption is actually the ultimate revolution. Because what is a revolution? When the minute hand takes one revolution around the clock, what does it do? It goes back to the very beginning. And on some level, the way I understand it, that is what redemption is. It's taking us back to the very beginning, back to the Garden.

So here is what Rav Ginsberg says. I didn't have time to actually make the slide here, so just hear me out. This is what he says:

"To bring this vision closer to reality, we propose a necessary revolution in Torah study whose time has come. Opening the gates of Torah to the nations. This would extend beyond the Seven Noachide Laws to encompass teachings that relate to all of humanity – spiritual, psychological, and ethical wisdom from the Torah's mystical dimensions. From Kabbalah and Chassidut as well. As well as practical guidance from its revealed dimensions. Many of which are rooted in the Noachide framework. This initiative would not be a call to proselytize or encourage conversion, that must come from a non-Jew's free will and desire. But rather an act of sharing the infinite wisdom and beauty of the Torah. At most, it might inspire some Torah conversion, but that would not be its primary aim. Far from diminishing the unique role of the Jewish people as a holy nation, such an initiative would highlight Israel's position as a kingdom of priests and its mission to bless and elevate all of humanity."

That's what Rav Ginsberg said. And I see it happening, I really felt this teaching of Rav Ginsberg manifest itself in our Israel Guy's piece. When Jeremy and I sat there with Luke and Josh Waller and the prayer that I recited before we started the show. And then during it, I just felt overwhelmingly HaShem's blessing, His Shekinah, His light was just through us. We felt love, it was just flowing. Tell me, if you've seen it, tell me if you felt that watching it. I don't know, it was just such a strong feeling and we all came away feeling that way. Because it was just from such a place of love.

Like we're in the times of redemption. And what will bring that redemption? The power of blessing. The power of blessing our children, the power of blessing each other, the power of blessing the entire world. And I see we're so over time, my friends, so with that, allow me to bless all of us that we should all have the power of blessing. And to exercise that holy power

myself, I bless you with the Cohanic blessing, the blessing that Aaron the High Priest gave to the nation of Israel. And the blessing that his children, the Cohanim give to the children of Israel every day. And as you know, I am not a Cohen, I am not a child of Aaron. But I am a Jew, and as the Torah tells us, we are a nation of priests. And so, with that, it is my greatest, greatest joy to bless all of you. In just a small part of the way that you are a blessing to us.

Aaronic blessing (Hebrew)

May HaShem bless you and protect you. May He shine His light and His countenance upon you and may He give you peace. Amen.

Love you, my friends, reach out, be in touch and please God, we'll see each other next week. If not in this Fellowship, in the courtyard of the holy temple. Shalom from Judea.