

Session 84
Tetzaveh – Command the People
13 February 2022

<https://www.youtube.com/watch?v=JLrLHRz36jk>

Ari

Richard, I don't know if you pronounce the K, Nelson, Shalom. Susan Glazar, Tar, Nancy, you guys are on separate screens, but I think you're in the same house. Anyways, I see my friend, Ryan. Ryan, I want you to know that we're all praying for you and your holy wife that you're right now watching this fellowship from the hospital. I understand she has pneumonia, so please, HaShem, may she be healed fully. We're not going to be able to go into all the prayers for everybody this fellowship, but just know we are definitely praying for you. And I see you there, Ryan, and our hearts are with you. And may God heal your wife fully. I had the privilege of actually having a one-on-one call with Bridget and Harold before his surgery and thank God I was able to bless him and HaShem really allowed his surgery to go well. So anyways, it's great to see all of you and we are definitely getting better over here as well, which it's been a brutal winter. You know I remember saying to Shaena when winter was just starting that I had this sort of foreboding feeling that I just wasn't up for it. It was going to be a challenging one. And you know, I make this mistake every year that I start counting winter to be over before it's over. And then it comes back with a vicious vengeance. Either way, I don't know anyone that didn't suffer in one way or another during this winter. And there is so much suffering that is still happening. And our prayers are with you for each other.

And ok, so there's a lot that I want to dive in and discuss on this fellowship. But it's not only on this parsha, I want to discuss also current events. What's happening in the world right now. What's happening on the farm, there's so much to talk about. What's happening in our lives, we can't always cover it all. I'm not sure that we're supposed to always cover it all. But just right now, I want to just talk about what's happening in the world, because I'm not a prophet, that's for sure. But I feel like we are on the brink of something cataclysmic happening, and I can't see Jeremy where he's at right now. But I'm sure that he's laughing hearing me say that because I've said that to him so many times over the last 20 plus years of our friendship. And I always tell him that even if my predictions are off by 20 years, in the scheme of history, that's nothing. It's a bleep. It's considered accurate.

So, either way, I don't think it's just me. I think a lot of us are really feeling like something is on the horizon, particularly right now. What are we looking at? Russia and the Ukraine. I didn't know whether it would be China and Taiwan first, but apparently Russia and the Ukraine. And it's clear that this definitely could lead to a World War, and I'm not saying that it will but no one is denying that it could. And it's just ridiculous enough that it may. It's consistent with the ridiculousness of so many things that are happening in our times. But if you aren't following, here's a 45 second clip to catch you up on what's going on.

(video)



The beginning of these war games has stoked fears that Moscow may imminently invade its neighbor. The joint exercises are involving tens of thousands of troops, weapon systems, other forces. They've been massing on Belarus on Ukraine's northern border. And this drill also coincides with Russian warships arriving in the Black Sea off Ukraine's

southern coast. British Prime Minister Boris Johnson says that this is the most dangerous moment in decades for Europe. NATO has also stepped-up military deployments to bolster the flank in the east. The US has sent troops to Poland and Romania.

Ari

So, that's what they're saying. Putin is saying Wednesday he's going to attack and here's a message from the US State Department and this is never a good message to hear.



If you stay, you are assuming risk with no guarantee that there will be any other opportunity to leave. And no prospect of a US military evacuation in the event of a Russian invasion.

Ari

So when they're saying, we're not going to be able to get you out, you got to get out...it's bad news. And you know I remember when the US left Afghanistan in such an irrational, horrific way, I think I said on the fellowship that it felt like the first domino to fall in a series of events that would lead to something that looks like a World War. And if this isn't the final domino, it definitely feels like one of those dominoes that are falling. And by the way, I'm just looking at you guys, is this on your radar? Is this on your mind? Or is this just me? Ok, so we're all thinking about this more or less right now.

And when we see what's happening, it really, it could feel disempowering. Like, what can we do about it? What can we do to have any effect on these global events? What are we even supposed to do with this information? There's praying of course, and that is critical. But is there anything else? Like, where should we be putting our focus? And I think that this Torah portion, really any Torah portion, every Torah portion but this Torah portion really spoke to me in answering that question. And I'm eager to dive into it with you. But before I do, first allow me to introduce the dynamic duo, and you guys know who I'm talking about. I'll start by introducing one of my greatest rebbe's, and then we'll follow up by hearing from the sidekick. So no further ado, Tehila Gimpel, Tehila you're up.

Tehila

Hey guys. So today I want to say a little something about the portion, but before I do that, I want to kind of talk about these portions in general and try to address the elephant in the room. I don't exactly know how to say this delicately, so I'll tell you a story. When we were in the States on our last speaking tour, we went out for dinner with our wonderful friends, a pastor and his wife who are doing just wonderful things bringing Torah into their community. You guys are on the fellowship so you probably know who you are. So we went out for dinner and we were talking about teaching the Torah portion and you know, just sharing different ideas. I said, "Well you know teaching the Torah portion is not easy, especially when you get to the boring portions." And the pastor nearly choked on his food. He said, "Oh my God, did you just call the Word of the Lord, boring?"

And I was so embarrassed, I'm like, "Oh my God, I didn't mean boring, why did that just come out of my mouth? I meant like deep, mystical, challenging, oey, I'm so sorry." It was a good cover-up, Tehila. And later I was so embarrassed that I actually said that about the Torah, and I felt really bad. But, you know, when we're trying to reflect on it, I realize that when I get to these portions, I do get a little bit nervous. I get a little bit challenged in my faith even. And like HaShem forgive me, but sometimes I ask myself, why does the Torah go into so many details? Like the Tabernacle is not even practically relevant in our life. Wouldn't it have been better to say, ok, well you know, build a Tabernacle, general things, and then focus all the verses on righteousness and prayer and service. Couldn't the part about how to build the Tabernacle just been like in the Oral Tradition and the Babylonian Talmud?

So you know, joking aside, it's hard to ignore that elephant in the room. You know we take this sharp turn from the most compelling story perhaps ever told, the story of a nation of slaves leaving Egypt becoming free, having revelation at Sinai, and then we go into these details. And I mean, even think about it from a PR perspective. HaShem wants people to be into the Bible. Portion after portion with the details of building the Tabernacle, is that really the right way to sell people on the Word of God?

And so, this year, for the first time, it started to kind of connect for me to this idea that we also started talking about in the portion of Mishpatim, that you can look at the Torah as a development. Think about when you know, we start the Torah, it's really just stories and they're great stories. Like there's so many commentaries of the Oral Tradition, but you don't even need it. You could just read these stories and they're so inspiring. Then you get to Exodus, the stories start to incorporate rules woven in, right? Like in Egypt, I was like, ok, you know make the Seder and make the new month and then you get to the revelation where there's rules that are like the central part of the narrative. And then you get to Mishpatim which is just rules without any story, but they're really relevant. Like how do you live with your neighbors and you know, how do you treat other people?

And then you get to these portions that are like not even relevant for 99% of the people. Maybe just for priests, and even then, like how often do you actually need to build the Tabernacle?

And suddenly, it really became reminiscent for me to the process that children go through, when we raise children. And it's as if the Torah is raising us, going through those natural stages of growth. Like when we raise our children, our children need stories. You tell them fairy tales. You can't just start with abstract rules of right and wrong. You tell them stories exemplifying that, embodying that. And then as they get older, maybe you could like put in a few lessons like, "What did you learn from that story?" And then as they get even older, you can really start to just teach them concepts. They don't need a story. Just you know, a higher level. Like this is what you should do in life. This is what you shouldn't do in life, explicitly.

But then, as they get older, you kind of want them to be able to meet situations that you didn't even tell them anything about. That they're not clearly connected to anything you told them. We want our children to not need us anymore to tell them what to do, but to actually be able to see something happen in life where they can plumb and dig for their own you know, their own meaning that they're going to draw out of them. So that's how I look at these portions. I'm so inspired when I look at how much meaning the sages were able to you know, draw out of these verses. Just towers and towers of mysticism and meaning from every word, every letter. Sometimes even the decorations on the letter. Because when you read these portions, their relevance for our life and our relationship with HaShem are not obvious. But we hack away, we try to draw these things out. It's like HaShem is leading us on this growth process.

First you know, he trains us, but then He shows us how we don't need to be spoon-fed, and we can dig for our own meaning. It's not just a one-way street of HaShem telling us what to do. We're supposed to look at these terse and difficult portions as a challenge. This is our opportunity to put some elbow grease into our Torah study and say to HaShem, "Ok, look this is what I was able to pull out of the Word. You know, look at all these beautiful ideas that I'm going to draw out of every hint that you've given us."

Now, so that's the kind of attitude that I'm going to take when looking at these portions. And you know, try to actually get excited by the challenge HaShem is giving. Like saying, "I trust you guys, you're gonna be able to look at this and dig and find something really deep." It's like a level of trust and maturity that we've gotten to in our Torah study.

So now, in this week's portion, I want to talk about specifically, we see that Moshe is told to pour the oil over Aaron and anoint him. Now it's interesting because you know, this of course reminded me of Psalm 133. Now Psalm 133 always struck me as kind of funny. It says, "Behold how good and pleasant it is for brothers to dwell together, as the good oil on the head runs down upon the beard, the beard of Aaron, which runs down upon his garment, as the dew of

Hermon runs down the Mountain of Zion. For there the Lord commanded blessing, life forever.”

Now I have to be honest. It’s always seemed to me like a funny comparison. Like what do any of those comparisons have to do with each other? Like I’ve hung out with my brothers and honestly, I’ve spilled oil on Jeremy. True story. Once I had this little concoction that I made with essential oils and I was so proud of myself, I wanted to rub it on Jeremy’s face. So he was in bed and I said, “Oh, come look what I made.” And I went and I was like so clumsy, I spilled it over. The oil was dripping down his face, onto his beard. It even got into his eyes, it really hurt him. That was not fun. But in any event, it was not similar to dwelling in peace with my brothers. And neither of those feel like dew running down from the Hermon from Zion, because if you know the geography of Israel, the dew from Hermon doesn’t even run down to Zion.

But as we read the portion, it’s a little bit easier to understand. I know Jeremy’s touched on this a bit when discussing the character of Aaron. So in the portion, Moshe is commanded to pour the oil on Aaron. Now there’s so much here to this because so interesting. When we think of Aaron, we call Aaron the priest, the priestly lineage, the priestly blessing, right? But here’s the thing. Up until this portion, he was never called Aaron the Priest. We know how the story is going to develop. We read it in light of what we know is going to happen. But imagine from Moshe’s perspective. It would be reasonable for him to think that he’s going to be the priest and that his children after him would be the priest. Why not? He’s the one getting all the instructions so far. It’s just logical. And then it’s like, oh right, take the oil and you can imagine anybody but Moshe being like, uh-huh, what am I gonna do with the oil? And just like...and put it on Aaron and anoint him and nominate his children after him, too. Meaning your dream of any kind of meaningful lineage is gone as well.

And what’s so amazing, is that it’s just like when Aaron heard that Moshe was going to be the leader for the redemption out of Egypt, it says that he was happy in his heart. Like deep inside, not just smiling on the outside. And then Moshe turns around and ends up giving the priesthood over to Aaron. Like each of them were able to see each other’s true inner strengths. Moshe was meant to be the leader, the teacher, the law-giver, the prophet. And Aaron and his children, they were more worthy to be the priests and Moshe gets it and he’s ok with it because it’s not about them. It’s about doing HaShem’s will and they were both happy with that. They were ok with that as long as it was what HaShem wanted.

So what’s so crazy is that in this week’s portion, it’s actually the only portion in the entire Torah from the birth of Moshe that doesn’t mention Moshe’s name. It’s such a perfect embodiment of his personality, never seeking his own glory. And the same portion that he nominates Aaron, he also is not mentioned. You know many of the Oral Torah commentators actually say that the Tabernacle was commanded after the golden calf even though it appears in the Torah

before. Because in some way it was a response to seeing the people's yearning for a physical representation and wanting to channel that into holy vessels.

But it might not have even been commanded if not for the golden calf. Now if we accept that interpretation, not everybody does, what did Moshe do to stop HaShem's wrath after the golden calf? HaShem said, "I'm going to destroy Israel and make you into a nation for me." And what would you think Moshe would say, he'd say, "Great." Right? Like any person would say great, get rid of all those complainers. My family and I, we'll be the chosen people. It's a hard offer to turn down. What does he say? He says, "If you do that erase me from your book." And that is what saved Israel. He stood up as it were to HaShem and said, "I'm not going to be enticed with glory and honor. Where they go, I go. You erase them, You erase me." It's so heroic, it's so moving.

And then, if this chapter is coming right after that, it's like this symbolic actualization of that. Just embodying his willingness to give up his own glory for us. So, you know, either way, whether you think this is before or after, you can use this to really understand Psalm 133, because how pleasant it is for brothers to dwell together in harmony when there's peace and harmony, you want to know how to do that? The Psalmist is saying, look back to this special moment in the portion of Tetzaveh where Moshe's name doesn't even appear. He gives up all of his glory and honor to anoint his brother. The very same brother who was happy in his heart for Moshe's chosenness and accomplishments. They're the model for us because if you step back for a moment, this is not just a beautiful example between brothers, it's a deep turnaround in the Torah. If you follow step by step, the Torah narrative from the beginning of Genesis until now, every single story had fighting brothers. Just like, you step out of the Garden, Cain kills Abel, and it never stopped. Noah's children were fighting, all the patriarchs had a beloved brother and you know, the jealous brother. And everything is just going so badly. Joseph, there's some sort of reparation, but even in the end of the book of Genesis, you see that there's not this great love between them because the brothers are still worried that maybe after Jacob dies, Joseph is going to retaliate.

And then come Aaron and Moshe. They're able to fix that and only then does the redemption of Israel come. They're truly willing to give up their own honor for the greater actualization of HaShem's will in the world. And both of them in our memory ironically end up having the greatest honor. And that is like the dew of Hermon flowing down to the Mountain of Zion. Why? When I try to imagine that, what does that mean – dew coming down from Hermon? To me, when I close my eyes, it looks like the tribes of Israel, the northern tribes re-accepting Jerusalem as their capital. And you know, David as their king and flowing like dew from the north to the festivals in Jerusalem. That's the image that comes to my mind. Like the ten tribes split and made their own temple. They didn't want to accept the lineage as David as their true king. And the reparation of that, it's a future described in the Psalm of this unification following the example of Moshe pouring that oil, recognizing the priesthood of his brother and his

lineage. That's the beautiful lesson to draw out of this story and the vision for the future of a true reparation and love between brothers and sisters and all the tribes of Israel being able to come together in the future Temple and accepting the descendant of David as the true leader. So with that, I wish you guys all a beautiful and inspired week. Bye everyone.

Ari

Wow, Tehila, you're getting a standing ovation. Mark and Lori are definitely giving you a lot of applause. I see a lot of that there and well deserved. Rivka in the background, all the way back there, she's clapping too. Anyways, that is beautiful. I love that you know. That was very honest, the boring portions. You know, you just said what a lot of us think. And I really need to reflect on what you illuminated there. That was really, really beautiful. And so now, I'll let your sidekick, my dearest friend, Jeremy Gimpel. Good to hear from you, Jeremy. Good to see you.

Jeremy

Hey, it's really good to see you, Ari. I was a little bit nervous because I didn't know where you were at like 5:30, 5:45. I didn't know if like the electricity went out in the farm. I didn't know what was going on. I'm really happy that we're together. We're broadcasting, Baruch HaShem.

Alright, what I want to do, is I really want to build off of what Tehila started with because we were talking about that most of Shabbat. And I don't want to call it the boring parts, even though there's something to that, but just the technical parts meaning it's so technical. It's like four Torah portions of just a lot of technical details, a lot of doing and a lot of going and a lot of like things that need to be built and the measurements and where they're going to be built and how they're going to be built and what is all of that about?

But before I answer that question, I think that we have to just zoom out one second because there are a lot of things that are happening in the world. And I believe that the Torah portion is always going to be speaking to us about everything. What's happening to us in our personal lives, miraculously that's able to happen...that here I am, living on a mountain in Judea and then I'm looking at the pictures of you here in the fellowship and there's people from South Africa and from Europe and from all across the United States and somehow I know that the Torah portion is able to speak to each person individually in their own lives and at the same time, address things that are happening on an international scale.

And so, you started off the fellowship talking about what's happening with Russia and the Ukraine. And I want to kind of put like my focus on something a little bit more inspiring that's happening at the same time. And in the last few years, I don't remember a time that I've been so inspired by a mass movement of people. I'm talking about the truckers in Canada. I am just so inspired by these individuals. I don't know what to do with myself. I'm just so grateful that they exist. I'm so happy that they're doing what they're doing. It is like an amazing peaceful protest, speaking truth to power, demonstrating the power of the people, it's just marvelous.

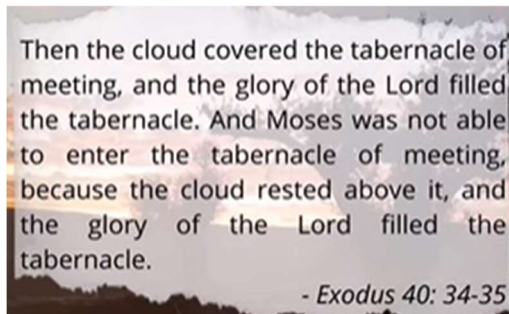
Like these simple people that are just truckers. And they are quite literally inspiring people all over the world. And I can't get over the fact that as I, you know, I follow as much news as I can in the shortest amount of time as possible. But I really think it's important to keep our eyes focused on Zion, but then know what's happening all around Zion. And you know, these are peaceful protesters, there's been no violence of any kind that I'm aware of, and it's getting condemned by all of the mass mainstream media, and even the White House. And then just, I don't know, months ago, there were protests that swept across the United States during the pandemic where stores and buildings and neighborhoods were burned and looted, and destroyed, and they were being praised and supported by the mainstream media and by the leaders in the White House that are now in power. And I'm like, "huh! What is going on here? That is insane!" And at the same time, like we've experienced this quite a bit in Israel. Where you'll watch the mainstream media, look at the Taliban, the Hezbollah, and Chamas, and they'll dare to say, "It's those Jews living in Judea, (what they call the settlers) are the cause of the unrest in the Middle East. And if only those Jewish settlers would leave Judea, those Jews, there would be peace that would reign in the Middle East."

And it's just like condemning the settlers and siding with the Chamas, condemning the peaceful truckers while standing with protesters who just burned down entire cities and destroying the livelihoods of hundreds of people. Like just the lies are too glaring to not see them if your head is somewhat screwed on straight.

And so, what is our response? Because you know, I can't stop Putin from doing whatever Putin is going to do and I can't stop Biden to do or tell him what to do. Like those international occurrences are happening. They're just out of our control. But what we can see is that whatever is being broadcast in the mainstream media seems to be just laced with falsehoods. Laced with...it's almost like the way that they are envisioning the whole world is so off that everything that comes out of their mouth is skewed.

And so, what do we have now? We have these Torah portions that are so exacting, they're so down to the detail, because there is a truth in the world down to the littlest detail. There's no grey area. Amazingly, in 2022, we can reconstruct the exact Tabernacle to the detail of the loops on the wooden beams, exactly to the t. From a script that was written almost four thousand years ago, because there was no gray area. There was just a truth. And so what do we do then? What can we do? Well I think Ari's right and the answer is, we have to build our ark. We have to prepare ourselves for anything. I don't think that there's going to be a world war. I think that the world likes to kind of get us all excited because that helps their ratings on the news. But you don't know. Ari might be right. A broken clock is right twice a day. And he's just going to keep on at it, keep on at it. Eventually he's going to be right. I don't know if he's going to be right this Wednesday. But either way, what we should do is prepare. I think that's a really, really good thing to do. And the Torah is telling us, this is how you prepare. Get down to the details and stick to the truth. And so, what does that mean? You look at the details of

the Tabernacle, and it's like overwhelming and it's almost purposefully boring. That's what it looks like. It's purposefully boring. And you're like, man, you know I want a little bit of inspiration here. I want revelation. I want to be inspired. I want God's Spirit to dwell within me. And all I'm saying, at the place that God's Spirit is literally supposed to dwell and represent our hearts, it's like very, very boring. But look what happens at the very, very end of the book of Exodus. It's literally the last verses that close the book. Let's put them on the screen and we'll read them together. Here's what it says:



That's how the whole book ends. After chapter after chapter after chapter of details and details and truth and exacting truth, it ends with the cloud of God descending upon the Tabernacle and entering in. And that's guidance for us because the Tabernacle is an external manifestation of what is supposed to be represented inside us.

And what it's telling us is, just for me on a personal level. It's been two weeks since I had Covid. And you know, a friend of ours, a little small group from Texas made it to Israel. And I walked with them down to a cave right outside our property and by the time I got back up to the mountain, I was winded. I needed to lie down, like I'm still not back to my full strength. And so I wake up in the morning and I'm like, man, I just, I want to be inspired, I want to be motivated. I want to go out and run. I want to go out and jump into cold water. I want to go back to myself. I want to be good again. And I'm just waiting for that moment of inspiration. And I'm waiting for that desire to be able to like overcome myself.

And here I'm reading the rules of the Tabernacle. And it's saying, "No, no, Jeremy, you're reading it wrong. You can't wait for the inspiration to come. You can't wait for God's Presence to dwell within your heart. On the contrary. What you need to do is get very exact and follow the details. Act and act and build and build and you act and then the inspiration is going to come. Don't wait for the inspiration to come and then to build. Don't wait for that moment that's...ah...now I'm gonna do it. No, get up and start working. If you start working, the inspiration will come. If you act, then the clouds of glory will rest upon you and enter into your heart. Don't wait for the clouds of glory to rest upon you and enter into your heart in order for you to start building up the boring parts. No, no, no. It's the exact opposite. It's through the meticulous actions that might be boring, that might be uninspired because they're uninspired, that's what you have to do. Do, and then the cloud will come."

And so, what do we need to do now with so much...it's like so unclear what's going on in the world. What are we going to do? We need to act, start building our ark. Slowly, but surely. Build it first in our own minds, in our own hearts, then build it with our loved ones around us, with our wives and our husbands, then with our children, then with our close friends and our

fellowship around us. And then slowly but surely, don't wait to be inspired to give your wife a hug. Don't wait to be inspired to give your husband a hug. Go and do now what needs to be done and only then the cloud will come and rest upon you. And I think that's what we need to do now. With all of the insanity around us, what can we control? We can control the small details that are right around our own lives and build our own lives strong. Don't wait for the inspiration because through the building and the small acts of kindness, through the small acts of discipline, that's when the inspiration will come.

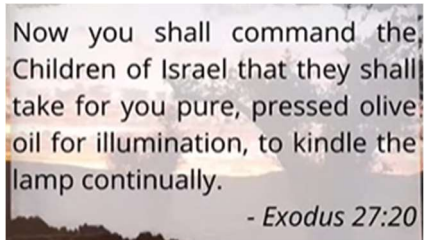
And so, I hope we all take strength from that as all of the chaos around the world now, we can control what's right now inside in our immediate environment. And that is, one step at a time, one piece of wood at a time, one loop at a time. And then hopefully, God's Presence will rest on us and enter us and inspire us and give us the strength that we need to persevere through whatever life throws at us.

Ari

Amen. That was beautiful, Jeremy, and I must testify to the truth of what Jeremy said. He's always been the one in our partnership...each of us brings something good to the table. You know, we bring some stuff. But he's always been the one to push us forward in action. You know we'd probably still be printing up business cards if it was up to me, if you remember what business cards were back in the day. But also, you know what you said about the truckers, it's true. You know, I've been following that very closely. The truckers are very impressive. My brother-in-law's from Canada. He's a little bit more liberal left than me. And I told him how proud I am of them, and I've been praying for them to have strength. That this may be one of the last stands they have for freedom. They have momentum, like don't lose it.

There are countries I have to admit that have really disappointed me. You know, like I always thought of Australia as like...throw a shrimp on the bobby and Crocodile Dundee and you think that's a knife, this is a knife. And you know sweet, freedom-loving people. And they've just taken this craziness the furthest. They're setting up some sort of like internment, detention camps, it's crazy. And Canada, whose got the rap of being like pacifist, that's the stereotype, well they have been courageously standing up. And you know my father always said this joke, that really isn't that funny, but I'm gonna say it again because I sort of have to because it's about Canada. And he said that Canada was the original chosen land. But Moses had a lisp. So he wanted to say we must leave Egypt and go to Ca Ca Ca and the people said, "Canaan?" And he said, "No, Canada," but it was too late and they already started going to Canaan, and that's why my father told me that the ultra-orthodox wear shtreimels, you know these fur hats in the summer because it was supposed to be Canada. So I see some of you are laughing because you're just good people and you're friends and you want to encourage me and I thank you for that.

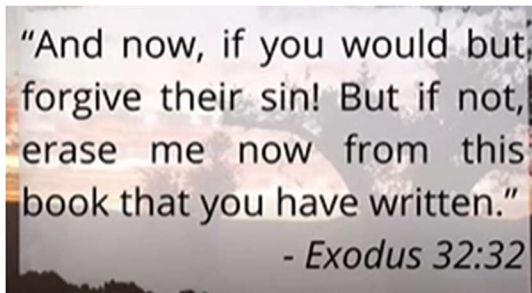
Anyways, so I posed the question about what we are going to do, you know in the face of such potentially devastating global events that are unfolding. And I know Jeremy thinks I'm wrong and I hope I am, but you know to answer that question, let's like open up the parsha. It's just like the rich holy pages of this week's Torah portion. So last week, we just discussed the construction of the Mishkan, the Tabernacle, which we described as the mobile beit hamikdash, right? The mobile Temple in the desert. So let's open up to the first verse, right? And hopefully we'll have enough time to even get to the second verse because that doesn't always happen. Okay, so the first verse:



Now you shall command the Children of Israel that they shall take for you pure, pressed olive oil for illumination, to kindle the lamp continually.
- Exodus 27:20

So the first word is v'atah (וְאַתָּה), which means "and you." Because it opens the Torah portion differently than others, right? I'm not sure, but I wouldn't be surprised if the most commonly repeated words in the entire Torah, take a second and think, if you had to guess...what are the most commonly repeated words in the entire Torah? I should have looked it up, looked up the stats, but I think it would be "and HaShem spoke to Moses saying." Right? That's like all over the place. Many parshas start that way.

But this Torah portion starts with v'atah, "and you." And the entire portion, this entire portion is the only portion since Moshe enters the picture in which his name isn't mentioned. And you know, we could spend the entire fellowship just talking about that, but we won't do that. So let's just touch for a second, for a moment, with a quick review because we did discuss this last year, but it's just such a precious idea. Tehila touched on it also, so after the sin of the upcoming golden calf, God threatened to wipe out the Jewish people and to start again with Moshe. And Moshe's response echoes throughout history. And to this very day, it sets a very high bar for the role of a leader of Israel. I mean, when you look at the leaders we have today in Israel, you can't even say in the same sentence. You can't even call them leaders. So what does Moshe say? So in response to God's anger and threats of national destruction, Moshe says,



"And now, if you would but forgive their sin! But if not, erase me now from this book that you have written."
- Exodus 32:32

Tehila spoke about that earlier. And we spoke about it numerous times before. The words in Hebrew, "erase me" in Hebrew are:



You see it on the top. Macheni, which means “erase me.” And if you take those letters and you rearrange them, you remember what we get? That’s right. Mei Noach, the “waters of Noach.”

So what does that allude to, right? What’s the connection there? Well the sages compared Moshe to Noah, to Noach, who really didn’t pray for the world. He didn’t warn the world, he didn’t plead for them to change their ways, he just built an ark and let the world be destroyed. And Abraham, so they say that he prayed for the righteous of Sedom, right? For the righteous of Sodom, but remember he said, should the wicked be destroyed with the righteous? Right? He didn’t pray for the wicked in and of themselves. At least not throughout.

But Moshe, well Moshe was willing to have his name and his life’s mission erased for the wicked people along with the good people, right? He loved the good people along with the wicked. He loved everyone. And that’s the reason he was the vehicle which brought us to Torah. That’s the reason that he’s known by everyone as Moshe Rabbenu, right? Moshe our Rebbe, right? Not our Rabbi, but our Rebbe, right? There’s a difference between a rav who you go to for like halacha for Jewish law and a rebbe that you go to for life guidance and just to get a little bit of love. So Moshe was our Rebbe. He loved the Jewish people. Moshe’s connection to the Jewish people was greater and deeper than his connection to Torat Moshe, to the Torah itself.

And I have to admit that before having Dvash, I couldn’t really wrap my mind fully around the idea of the type of unconditional love that Moshe had for the nation, particularly a nation that all too often seemed ungrateful and full of chutzpah and often lacking the faith that one would expect of a nation that saw the sea part and the ten plagues. You’d expect for them to have a lot of faith. But their lack of faith and the rebelliousness, none of that mattered to Moshe. His love for them transcended any possible condition. And that by the way may be the message to us, a message to us right now as we’re viewing the world and just you know, to relate to this over abundance of lies and evil that we see in the world right now. That it’s easy to love these truckers and to stand with them.

By the way, I don’t even know if we’re all on the same page on that front. Just to me, it’s hard to imagine that we’re not, but either way, if you’re not and I’m missing something, I want to hear from you. But regardless, you know there’s the darker forces, it’s easy not to love them. And perhaps we need to make sure that our lover for humanity remains intact. Like Moshe’s. But anyways, Moshe still uttered those words and there’s an idea that even if the conditions were not fulfilled, the words of the tzadikim, the words of the righteous never return empty. And so, while it wasn’t the entire Torah that Moshe’s name was deleted from, was erased from it was this portion. So instead of starting with those all too common words of “And HaShem

spoke to Moshe saying," it starts with the words, "v'atah," right? And you. And that's a big word, you know, "and you." It's a bigger word than just his name, "and you." Because we don't have names our entire life until we're circumcised, we don't have a name. Does that mean we're not a person? No. The essence of who we are does transcend the label and the title of our names. So our sages explain that his not being the Torah portion would not be viewed as a punishment, but in some way as a reward for Moshe's extreme humility. Because Moshe's essence fills the portion more than any other portion. And why is that? Because like we said, a name is limiting, right? There's an ego attached to it. By definition, it has limitations. And this is why we've discussed in this fellowship that the righteous are more alive after they die and leave the world than when they were living and breathing within it. Because when the righteous die then all that light that they brought is released, right? And in that way, death is in some way a liberation from the limitations and the constraints that being in this world imposes.

And so, what we see here is a manifestation of Moshe that is far loftier and more transcendent than that which could just be you know encapsulated by his name, right? So it says, "v'atah," and you. And so, because of his love for the nation of Israel and the fierceness of it and the unwavering element of it, the great commentator Rashi, he teaches, "Moshe is Israel and Israel is Moshe." That within the soul of every Jew is a spark of the all-encompassing soul of Moshe Rabbenu.

Which brings us to an alternative reading of the first verse, right? We're still on the first verse. An alternative reading by the Lubavitcher Rebbe. He says, "v'atah," he says, "now you." So HaShem is speaking to the very essence of Moshe. And even possibly by the way to the Moshe within each of us, right? And then the next word is what? V'atah tetzaveh." Now that is often defined as like tetzaveh from mitzvah, which is command. But we've discussed numerous times in this fellowship that the essence of a mitzvah, a commandment, is the word tzavta which means "to connect." Because much more accurate than defining a mitzvah as a commandment is to define it as an action which connects us. Which connects us to HaShem.

So let's look back at the verse, the Rebbe is reading it, "And you connect to every Jew," or even "and you connect every Jew to each other," right? It's so beautiful. It's just a different reading. In some ways, it's a more literal reading, but saying and connect every Jew to each other and you connect to every Jew. And that's why his name wasn't mentioned. Because the national soul of Moshe Rabbenu was larger than his name. It couldn't be fully expressed in his name. It was so much greater than that. So our connection to Moshe Rabbenu not only connects us to his essence, but also connect us to each other in some way. And so, I've really loved studying the teaching of the Lubavitcher Rebbe, as you know. I talk about him nearly every fellowship, because these teachings specifically with him, do not remain abstract or intellectual. They really like, they provide a commentary on his entire life, and the mission and the actions of Chabad.

You know, if you go to most secular blocks of Tel Aviv, if you God forbid, walk by a gay pride parade which I'm ashamed to say that we have here in Israel. What do you see there at the gay pride parade? Chabad. Just check out this picture:



That's a picture of a Chabad putting on tefillin on one of the activists in the gay pride parade, right? With a table open, putting tefillin on them. I've talked to Jeremy about this a lot. Like Chabad is the elite strike squad of the Jewish people. And I felt in my heart that I'm a least in part Chabad. That I was born into a non-Chabad body, but in my soul is Chabad. They introduced my parents to each other. I've spoken at their events here in Jerusalem and in Judea around the world. I just love Chabad. Really, they are just known as the most authentic and uncompromising, yet at the same time, open and loving and accepting and non-judgmental group within Judaism today exactly because of teaching like this one that they've internalized into their souls. Now I'm looking at you guys. If you've gone to a Chabad, wherever you're from raise your hand. Ok. Many, many, many of you have. It's something I highly recommend because they are also, they also have open doors and open hearts for non-Jews as well.

So anyways, they've internalized this and they just accept every Jew, no matter how they appear. So the second word, *tetzaveh*, and you shall connect, so that's how the Rebbe reads it. And I think that we all feel that yearning for connection within our souls, that connection to each other that's perhaps really what this is all about. What the whole game is about. You know, I've encountered numerous people in my life and I'm thinking of a number of them right now who have made arguments and challenges that the accepted practices that Jews follow aren't right. They'll argue that you should be able to eat chicken and meat or that some *gadalia* or some other fast day or holiday should fall on a certain day and that we're all doing it wrong. And I used to get into these arguments and these debates. And I've come to the realization that even if those things that they're saying were all true, which I don't believe they are. But even if they were, I would rather be wrong amongst my people than to be right and to stand alone. It's that simple.

I have an uncle that's like a Karaite, you know. That totally reject everything from the sages, from the rabbis, and he stands alone. And I just keep saying, like, "Ok, you can do that, but what are you trying to prove?" We're amongst our nation. If this is when the nation as a whole observes this fast day, then I want to observe it then too. In my mind it actually summons the memory of the Shunamite woman. Were any of you thinking about this? Who provides lodging and shelter for the prophet Elisha? And when he asks her what he can do for her, can he speak to the king? What does she respond? "Amongst my people, I dwell." That's it. She just dwells amongst her people, she doesn't want to stand out, she doesn't want attention, she's just amongst her people.

And that's part of the humility of Moshe Rabbenu. And by the way, I think at the foundation, that's what this fellowship is really all about. It's about b'tzavta, the desire to connect. Because I've seen that among many of my Christian friends. And we have a number, a lot of Christians in this fellowship...or people that identify or identified as Christians. You know, amongst many of my friends that I would consider the righteous of the nations, however they identify, that this is their deepest desire, really to connect. I see that when they come to Israel on tours that they don't want to just go to the sites and the tourist destinations, that doesn't satisfy them anymore. Whether or not it's conscious or subconscious, it doesn't matter. I've come to believe that what they're yearning for more than anything else is tetzaveh, is the connection.

And beyond the beautiful ideas that we share here together. Because we have nice ideas that we share. I don't think it's really about those ideas. It's not about the head, the intellectual, I think it's about the heart. The connection's in the heart. The deepest yearning and purpose of this fellowship is to connect. Which by the way, reminds me, do not log off at the end of this fellowship because God-willing, the Fellowship Connection is on. And we've been very excited about that. I spoke with Jeremy about that today. It's been so long since our last session. So that's when that connection will be happening.

Ok, so let's finish the verse as the Rebbe read it. "Now you shall connect to the children of Israel that they shall take for you pure pressed olive oil for illumination to kindle the lamp continually."

So which lamp are we talking about? Let's look at the word, to kindle – la'haalot. That's what the word is. And it's translated as "to kindle" but really the word comes from "aliyah," which means "to raise up." To raise the sparks, that our mission is to bring light from darkness, to raise everything we encounter in this physical world, to actualize its spiritual potential. That was Moshe Rabbenu's mission with every single last member of the nation of Israel that he so deeply loved, that was the Rebbe's purpose, that's really our purpose. To elevate this world by revealing the godliness within everything. And it only starts with the Jewish people. But really, it's true for all of humanity, that's the final mission. That's the final purpose. To raise every last human being to be a true manifestation of the spark of godliness that they represent in their deepest recesses of their soul and of their essence.

And what in this verse, that we're reading is being elevated? What is being kindled? The olive oil. Now we discussed this on Hanukkah. That olive oil is an analogy for the Jewish people that when we are under the greatest stress and pressure, and we're crushed to our core, that is what produces the most refined oil which shines that beautiful and steady and serene light, right? Compare the burning of a log which crackles and noise and pops to the quiet serenity of an olive oil. It's more refined than the coarse physicality of a log. And so it's that olive oil that's why olive oil is what's going to be used to anoint the Mashiach. And that is the Messiah. And

that's why that oil is going to be used to shine that light of redemption to the world, that oil, the thoroughly crushed oil, that's what brings the most light.

Ok, so this first verse, let's go back to its simplest meaning and then we're going to get on to the second verse. I think we're going to make it. We're going to do it in this fellowship, past the first verse. So it says:

A screenshot of a text overlay on a landscape background. The text reads: "Now you shall command the Children of Israel that they shall take for you pure, pressed olive oil for illumination, to kindle the lamp continually. - Exodus 27:20". The background shows a sunset or sunrise over a body of water with hills in the distance.

So the verse is describing the ner tamid. The flame that burned continuously in the Tabernacle and later in the Temple. Really like around the clock at all times. That's why it was called, you know, in the menorah, it was the center, the center length. That's what it was in the menorah. And that's why it's called tamid, because it's always, right? It's always, it burns in perpetuity. And in any synagogue, you go into today, you see a ner tamid or you should, right? It's usually right above the ark where the Torahs are. You see a ner tamid to remind us of the ner tamid from the Temples in Jerusalem that were and the Temple in Jerusalem, please God, may it be soon that will be.

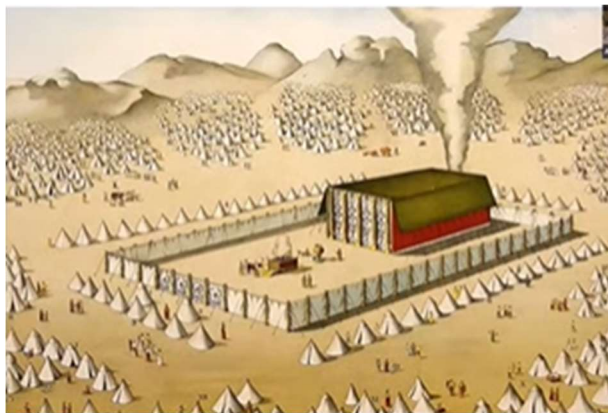
So the portion then goes into detailed description of the clothing that the kohanim, that the priest would wear. And then the inauguration ritual, and then the tamid offering which Jeremy spoke about last year, right? The famous verse...and the first lamb should be offered in the morning and the second one in the afternoon. And this is one of Jeremy's real teachings that he's very good at, that it's about consistency. That's about pushing it always, it's not about the one-time shot of inspiration, it's about that consistency. That's the important thing. So we learn about that.

And then we learn about the altars. And I've told you, I used to be really disappointed, like Tehila said, when we got to these portions. You know, the stories were over and now we were learning this detailed minutia of the clothing and the construction of the Tabernacles which I felt had zero relevance to our lives today. There were times that maybe I would skim through it and there are probably times that I would skip it all together earlier on if I were to be honest, it's just true. Yet as I mature in my relationship with the Torah, which is again why we don't stop reading the Torah in grade school. I have friends that literally tell me that to this day. "Yeah, I went to a Jewish day school. I read it, I know it." Well, that's just such a tragedy. We don't stop reading it then. Because you know, in my own evolving relationship, it's become clear that there is nothing in the Torah which lacks the most meaningful and penetrating relevance for our lives even now. And while perhaps at one point I would, you know, brace myself if I heard someone say that and say, "Ok, all right, the Tabernacle, lay it on me. I'm ready for the abstract, acrobatic symbolism of the Tabernacle, in some desperate attempt to make it relevant to me." And that's what I used to think. But I can tell you that you know, something true really has shifted within me. And I really credit our interactions with each

other, your questions, and your presence and this fellowship to a lot of that. And that's it's really shifted within me in my journey because I found myself as glued to these verses and as deeply immersed in them as when I was reading the portion of Joseph and his brothers. And I think it's become...and sometimes even more because I feel like I've ignored it so much my whole life that there's entire treasures to be discovered.

And I think it's because I've come to realize that in the Torah symbolism is more than just symbolism. Right? It's very real. It's more than just symbolism. It's different levels of reality and different levels of understanding. It's like fractals. It's like patterns that you can cut and break them apart and you find further fractals and further patterns within. It's a never-ending process of zooming in and zooming out and seeing one ultimate truth. I don't know if that made any sense, but it came out of my mouth so it made sense to me. But I think if when I rewatch this, I'm not going to understand it.

But either way, let's talk about the Mishkan itself. There're so many different pictures of the Mishkan that I found. Here's one that I found that I wasn't super excited with, but you see the Mishkan:



if you're looking at it, right here is where the ark is.

I like it also because you know, the tents of the tribes were around it. Should have picked a different picture. Either way, if you're looking at the Mishkan from an aerial view, you know Rabbi Fohrman actually talks about this. I couldn't find a graphic demonstration of it, but the aron, the ark is the forehead, right? It's the brain, which of course makes sense because it contains the tablets in it from Mount Sinai. That's the intellectual piece. So,

And you know the menorah and the showbread, both things that which are meant to be seen, they're the eyes. You know, one two right next to each other, under the forehead, under the brain, they're the eyes which makes sense because those were things that were meant to be seen. And under that is the incense altar. And that's the nose which I mean clearly makes sense as well because we small incense. And the outside altar, the largest altar that the sacrifices were offered upon, that is the mouth with which God, so to say, consumes the sacrifices that we offer Him.

I've always felt like, what is a sacrifice? Particularly the ones that we would divide and the kohen would eat from it and then we would eat from it and some of it would be burned. That we're actually sharing a meal with God, eating with God at the table, sharing a meal with Him

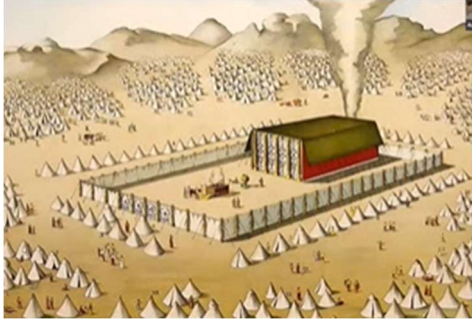
on us! I mean, we're able to treat God to a meal and He accepts it. It's so mind-blowing, it's difficult to understand. Anyway, so the incense altar, that's the nose and the mouth is the sacrifices altar. Each of these things corresponds to that function which the elements serve within the Tabernacle.

Ok, so what I'm trying to say, that the Rebbe really helped me understand, is that the Tabernacle from our portion, right, that we're studying now, both the last one and this one was both a physical construction which, yes, did defy the laws of natural space, because especially when it came to the Holy of Holies, there were 20 ammod on each side and it didn't actually exist within the physical space, but nonetheless, it was there. And it was primarily in the physical world. But that physical structure is also a manifestation of the Tabernacle within our souls. Right? A Tabernacle that is no less real and true than the physical Tabernacle, right?

Let's remember this in last week's Torah portion when God told us that we should build Him a Tabernacle, right? And they will build for Me a Tabernacle and I will dwell within them. Meaning God would dwell within each one of us. That there's some sort of Tabernacle within us. All right. So. Get ready. Because here's what the Rebbe explained. And this spoke to me very deeply. He spoke of the distinction between the two different altars within the Tabernacle and how those altars you know, parallel the altars within our own soul. So the first thing he pointed out clearly is you know, it's one of Chabad's core philosophies. Is that there's nothing that can render these altars ritually unclean or impure, right? At the core, they were wood. Wood does not receive ritual impurity. And therefore, the soul of a Jew, no matter how low we go, no matter how low any of us goes, our soul is always connected to God and there's nothing that can defile or destroy that deepest part of our souls. No matter how low we go, how low we stoop, we are never lost to the dark side. There's always hope and it was the Rebbe's mission and Chabad's mission and you see it happening today around the world that he and his disciples scoured the ends of the earth to find those souls and to polish them and to raise them up.

And while the physical Tabernacle/Temple can be destroyed, the Tabernacle/Temple within us, I'll just say Tabernacle for now because that's what we're talking about. The Tabernacle within us cannot be destroyed. And the service within our own souls, the Rebbe explained are really parallel, the service in the Tabernacle in every single respect.

Ok, so just as in the Tabernacle, there was the inner altar which was within the sanctuary itself and an outer altar which was larger and in the courtyard of the sanctuary, we have two altars within us. So let's look at the Tabernacle again. Oey, it's so distant and so far, it's hard to make sense of it.



But you can see there are two altars. And as the Rebbe explains, the altar represents... what is the altar and the mizbeach? What does it represent? Our efforts to approach God, to approach the Divine, to come close to HaShem, to offer something, anything to the Creator of the Universe that definitionally has everything. And so these are the two altars within each and every one of us that we have within our souls. So in the Tabernacle, the

outer altar, the bigger one, the more public one was where the animal sacrifices were offered, right? And it got intense there. There was blood and flesh and meat and you would cut off the tail and the head and the fats, it was intense, right? And that is the altar within ourselves where we sacrifice the animal within us.

And so, let's just talk about that for one second. I know we're running short on time, but this is really important particularly in this generation that we're living in. Because there have been many friends that have turned to me with their challenges that echo my own, challenges of the body. You know, certain appetites and desires and lust and whatever. And we all have a physical body. We all have that bodily spirit within us. It's called the nefesh, it attaches to the physical body. And if we claim that we haven't experienced some sort of bodily desire that was probably not permitted, we'd be lying. And remember, we're not Catholic priests here who like reject the physical body and its desires. That rarely turns out well, that never turns out well. We simply harness them, we control them so that they can manifest themselves in a holy way, in a sanctified context. And not where they control us and are satisfied in a debased and animalistic and ungodly way, God forbid.

And so my experience is that when I do have a forbidden craving or desire, I try to bring that desire onto the altar within my heart. I visualize it. I try to feel it within. And I try to sacrifice it there. And that unfulfilled desire, that sort of yearning, that thing, that is the sacrifice to HaShem. And that is what I think a real sacrifice is, at least on some level. What is the sacrifice? It's when something matters to you, right? Something that is difficult for you. Something that you want. And instead of using your own selfish, self-satisfying purposes, instead you offer it to HaShem. And that pain that we feel by not succumbing to that desire, at least in my heart and in my experience, that pain is the fire itself which HaShem consumes the sacrifice and elevates it and accepts it.

And this message is so important, particularly today in our times, specifically. You know, in the West, when giving into every and any desire is considered a virtue and often the more depraved the desire, the more virtuous it's considered. To the degree where teachers and schools are actually encouraging young kids in school to be transgender. It's just so sick and so crazy. And this is truly the antithesis of Torah values. The Torah is given to guide us. Not only

in how to truly enjoy the pleasures of this world, but how to elevate them and harness them as tools that we could use to come closer to HaShem.

So another way people sublimate the physical to come close to God is through voluntary fasting. A number of you have actually reached out to me this week about various things that are happening that you're fasting about. I know a lot of you are familiar with that. Jews actually interestingly tend to do that less, this voluntary fasting, I've seen then in Christians and non-Jews. But there's nothing against it. But maybe we just have so many fast days, we don't want to add any to it.

But anyways, there was a 4th century sage named Rav Sheshet. Rav Sheshet. And whenever he fasted, he would add the following requests during his prayers. He would say, "Master of the Universe. You know that when the Temple stood, a person who sinned would bring a sacrifice. Although only the fats and the bloods would be offered on the altar, the person would be granted atonement. Now, I have fasted and my fat and my blood have diminished. May it be Your will that the decrease in my fat and my blood should be considered as if I offered them on the altar. And my offering was accepted."

So, that's like a beautiful, a beautiful take on it, a beautiful perspective. But just at the very simplest, right? We are denying and controlling the physical body and allowing our intellect, right, the aron kodesh within our minds to be in charge. Ok, so the outer altar is where the korbanot were offered. Korban, of course, is sacrifice which means to come close. Because we were able to come close to HaShem through those sacrifices. So that was the outer altar.

But then there was the smaller, more personal altar within the sanctuary itself. And this was the altar of the incense. This altar forged a deeper bond between us and HaShem, even than the outer altar. Actually it was called the mizbeach ketoret, the altar of the ketoret. And the Rebbe points out that the word ketoret comes from the word ketter, with the tet, not a tav. With a tav it means crown, tet it means a bond. And that altar is less about the sacrifices of the flesh and more about that deeper internal work, right? Our fears, and our jealousies, our ego. That is the altar upon which we sacrifice our ego.

So, you know, when we sacrifice our ego, the things that we want for ourselves, when we sublimate them to what HaShem wants from us, which is what? What is it that HaShem wants from us? Really whatever is happening to us. Particularly that thing we're resisting the most. However painful what we are going through may be and believe me, I know the depth of pain, of the challenges that so many of you are facing right now. I know because many of you tell me right? You send me prayer requests, you share with me, you talk to me, it's a privilege which I'm so grateful for and I'm honored to be able to pray for all of you. And so as we said, what we sacrifice on that altar is our ego. We sacrifice the image that we all have about the way we

think our lives should look. And we lovingly and we wholeheartedly accept the way things are, right? Embracing the truth that HaShem knows best for us and what's good for us.

And so those sacrifices, the sacrifices of our anger of our expectation, of our selfishness, those are the most intimate and fragrant aromas for HaShem. And those usually actually, those are the ones that happen deep within our own sanctuary, deep within our private experience that we share with no one other than HaShem, Himself. And that's what the sages explain is really actually the essence of fragrance, right? Fragrance is something that benefits the soul. It's not about the yearnings of the body. So the outer altar is that which we draw close to HaShem from a body perspective and the inner altar, the mizbeach of the ketoret is where we draw close with our souls.

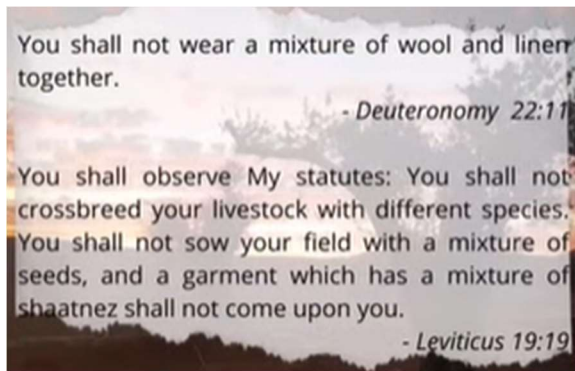
Ok, so we're running out of time, so I just want to take one more step. Jeremy give me a thumbs up if I can go three more minutes. Are you with me? Three more minutes. Give me three more minutes, ok? So there's a lot of parallels that don't end with the Mishkan or with the altars, but with the different garments that the Kohen wore during the service. And it's just infinite levels, there the tzits, right, the tzits which is the headdress that was worn all the time.



And it said the words kodesh l'HaShem, meaning Holy to HaShem, sanctified, set aside. That the head, the crown of our thinking and our intellect should always be sanctified and set aside for our service to HaShem. We really have to be very discriminating what we let in and what we focus on. And then there was the avnet, right? The sash or the belt that the Kohen wore:



You know it was actually instructed to be made from wool and linen which is a clear violation of the commandment not to wear wool and linen together. Where we see in two separate places in the Torah, right? Leviticus and Deuteronomy. It says:



We're running out of time. But it says you shall not sow your field and a garment which has a mixture of shatnez shall not come upon you. So you cannot mix wool and linen. But in the avnet, in the sash, they were both within it. They were both within that. And what is it about wool and linen? Is there anything inherently bad about either of them? So our sages say, no, right?

But Rav Lofchick actually has a beautiful teaching. It says there's nothing wrong with either of them inherently, independently. But there's something toxically forbidden about the mixture of the two of them. And he goes on to explain that perhaps the mixture is not only permitted but commanded in the garment of the High Priest because when it comes to serving a higher purpose, coming together for HaShem, even two otherwise incompatible things can join forces to sanctify a higher cause. The highest, the highest cause, to serve HaShem. And so within the garments of the High Priest, we see them both.

Anyways, I was going to go through many more of the garments and what they represent and the bells and the pomegranates and the mitzvoth, we could go on. But you know, the way I came into this fellowship, what struck me with this parsha is that it really...I felt empowered from it. It's easy to look at the world governments that are abusing their powers and to feel helpless in the face of what may very well be a World War on the horizon, Jeremy, it's true. But obsessing on all that is just a waste of time because we have a Tabernacle to service, right? And the offerings we sacrifice on this internal Tabernacle are to the God of the Most High, to the Creator of heaven and earth. And what are we going to waste our time worrying about Biden or Putin or Trudeau or whoever? They're just all pawns in in HaShem's hands.

So what's within our hands? To harness that fear and offer it up to Him. To elevate our bodies and to refine our emotions, all in service of Him. And when we do that, right? When we serve HaShem with all of our hearts and all of our souls and offer our egos up, well that is what will usher in the ultimate redemption, right? The redemption that Israel has been praying for, that the nations have been praying for, that we've all been praying for.

And that my friends, is what I will use to wind down this part of the fellowship. And I want to bless all of you, the blessing of the Kohanic prayer. And as you know, I'm not a Kohen and I'm not a High Priest, but I'm part of the nation of priests and so with that I would love to bless you before we go to the Fellowship Connection.

Aaronic blessing (Hebrew)

May HaShem bless and protect you, may HaShem make His Face shine upon you, and be gracious to you. May HaShem lift up His countenance upon you, and give you peace.

The Fellowship Connection

<https://www.youtube.com/watch?v=IV5znHojexY>

