

Session 92  
Metzora – The Great Shabbat  
10 April 2022

[https://www.youtube.com/watch?v=WZsJucvL\\_b4](https://www.youtube.com/watch?v=WZsJucvL_b4)

Ari



Shalom, shalom! It is good to be with all of you. Can you see me? I am on a new system. My computer had a thing. Ok, good. You see this shepherdess behind me? Real picture, it happened at the farm, but it's not really happening right now, right behind me. But it is good to see all of you, all of your beautiful faces and your smiles and your love. I really, really need to see you right now. It's good to see you, because I'm in a little bit of a crazy place, that's the truth. It's hard for me to put my finger on it, but there's just so much happening. So much happening, I could write entire novels about just one of the subjects that is playing out in my life, at the Farm, in the world. And there's so much to cover – the Torah portion, the Haftarah, Passover, the Counting of the Omer. It's just there's so much. So there's a saying in Hebrew: tafasta meruba, lo tafasta – If you try to catch everything, you end up catching nothing. Meaning that if someone tosses you five eggs and if you want any of them, you better try to catch only one.

So that's what I'm going to try to do a little bit in this fellowship. And knowing all of you as I do, you know there are plenty of resources online where you can seek some of the primary information, the Chabad and Aish, different websites. But I'm going to try to dig really deep and share my heart and my own spiritual workings that is happening during these days. As confused and as convoluted as they may seem, I don't know, I'm being showered with blessings so much, but my head is not in the most settled place, as I said. But we'll get into that another time. I should pay you all for being my therapists. Sometimes it actually feels that way during our communications.

But anyways, before I even try to go into anything, let me introduce Jeremy, who when I've been in pressure situations with him, like in the army and war, he's got blood of steel. I don't know if that's what they say. But he's able to really keep it together and he's keeping things together at the farm in a beautiful way. So, I'm eager to introduce him so he can share his own words of inspiration regarding the times we're in. So, Jeremy, you are up.

Jeremy



Wow! Can you hear me? Is it working? Ok. Blood of steel! It's been an amazing trip today. You know, we've taken a vacation before vacation. Because vacation on the Farm on Pesach is not a vacation. It's the high season of the Farm. The whole world comes to the Arugot Farm, that's what it feels like on Passover. And so Tehila and I just took the kids and right behind me, you can see the Sea of Galilee, we come here for just two days. We try to get away. And Ari and I, we feel like

we're in the middle of such a massive move now, that I needed to get away from the Farm in order to see the Farm, see my life, see our mission, see everything that we're doing from the outside. I literally just stepped out of the car after a three-hour drive. And here I am at the Sea of Galilee. And when I first got out of the car and I saw this spectacular view behind me, you know we're celebrating the holiday of Passover and 40 years they were in the desert. And imagine what they saw. They walked into the Land of Israel and they saw this! That's what they got a chance to see, like the blessing beyond measure of having such a water source in the heart of their Land.

And so there's something so holy about this area. Tiberius is one of the four holy cities of Israel. And just kind of connecting to such a lush, green, beautiful place where we're at the edge of the desert...just something else. But I want to talk to you about what's on my heart and what I've been studying about Passover. And then, hopefully bring it all together.

Pesach, the word itself is usually translated as Passover. But in fact, it could be read as two separate words, at least phonetically. Pe – Sach. Pe means mouth. Pe – Sach ...means to speak. And then you have the Haggadah. Haggadah is the little liturgy that we read throughout the Passover Seder. And that's also about speaking. La'hagid means "to tell, to speak." And the entire mitzvah of the day and the reason why we have the celebration of Passover is to tell all of the story. To give it over to the next generation, to tell over the story of our people and to make sure that we realize, feel, and know that we are the next chapter in that beautiful story that happened so many centuries ago. And that we're continuing to tell the story that my father told me and that his father told him and that his father told him and that his mother told her daughter and all the way back. There's just no other tradition like it. It's not so much about faith as much as it is about continuing on the God-given mission that our family was given. Our family was given a mission, the children of Israel, and that mission ultimately was to spread to the world.

But Pesach, "to speak," Pe – Sach – mouth to speak, and the Haggadah. Well I was learning this beautiful Torah and it said that the idea of Passover is to redeem our speech. That's one of the spiritual workings that we have to do. It's not just about the geulah, the full redemption. But specifically, the way to full redemption is through redeeming our speech. And I was trying to figure out, where did that come from, that idea? And Tehila said you know, she thinks it come from when Pharaoh was telling Moses, "You know, just go out. Go out and worship your gods. Leave the women and the children here. I want you do to that."

He didn't really want us to do that. And even when Moses said, "You know we're going to go out and just for a few days." He didn't really mean that either. And a lot of times in life, we say one thing, but really don't mean what we say. It's like sometimes I'm maybe frustrated at a worker, frustrated at my wife, frustrated at my kids, and I'm saying one thing that I'm upset about, but really there's something underlying that I'm not really speaking of. And to redeem

our speech is to actually go to the heart of it all. What do you really want to say, what's really on our hearts that needs to come out? What's really on our hearts that needs to come out to HaShem? What's really on our hearts that needs to come out to our loved ones?

And you know, today Ari and I, we're going to launch this campaign to build the Arugot Farm. And I've been working and thinking...what is it that I want to say? Because this isn't just an opportunity for us to rally our people together and bring people together to build. But this is really a time to redeem our speech. We finally have a platform and we're going to be spreading these ideas. What do we want to say? What's on my heart? And this is what I've come to. Yes, the Arugot Farm is the most strategic farm in Gush Etzion. It's the flagship farm, it's the one that's settling the Land of Israel and it's sent out branches that are really a support to new farms that are being established. We're more than just an idea, we're a movement that's making an impact in the Land that will change things for future generations. Really what happens in Judea and Samaria in our generation will affect Israel for who knows how many generations to come.

Our generation's work is so important within the unfolding story. We are the generation whose mission is to settle the Land. But the truth is, that's only one layer. There is something a little bit deeper, but I'm almost scared to say it, of what the Arugot Farm is. But I feel like, if there's ever been a time, it's now. And Moses, you know, we talk about redeeming his speech, he was the one that had a stutter. And maybe he had a stutter because it wasn't easy for him to deal with the lies and trickeries of Pharaoh. And ultimately, he gave the greatest speech in human history. The book of Deuteronomy is Moses's speech that you read for months at a time. He became the greatest orator. He became the greatest speaker. And so, if there is a time to sort of draw on Moses's leadership, the one who represents *netzach*, which *menatzeach* means not only victory, but it also means "to conduct." To sort of lead the orchestra and bring the harmonies into play so all of us play a certain role, play a certain note within the symphony of our movement.

And so, how can I redeem my speech? What do I really believe? What would I really want to share if I had the courage to say it? And so, this is what I believe. I believe that HaShem sent Ari and I to the Arugot Farm, in order to create a window into the Messianic Era. That's what it is. It's an opportunity in our generation to fully bring down the vision of the prophets into the material world. What would it look like if the Jewish people returned to the Land of Israel, returned to the mountains of Judea, established a headquarters in the mountains of King David? How would we live? How would we raise our family? What would it look like to have a place that was open to the righteous among the nations that want to come to the Land, and learn Torah, to receive the Torah from Zion and the Word of God from Jerusalem, to watch the desert blossom like a rose, to watch the barren mountains flourish again, to create the vision the prophets had, just a window...just one mountain, just one farm? Could we make a window into what it would look like if Mashiach was already here right now?

And we may not completely redeem the entire world, but what if that one window was enough inspiration, just one candle that could light up a whole room. What if that one vision of what it would look like when believers come together to do the impossible, that stand up against nation states that have tried to destroy us, that stand up against sometimes Israel's own secular government that have tried to destroy our vision. And with just absolute faith and dedication, we rally believers together and say this is a mission that we can accomplish together. That we could actually create a window, a mirror, an insight, a peek into the Messianic era in our lifetime. That's what I want to dedicate my life to. That's what I want to bring people to taste. That's what happens already at the Arugot Farm. People don't even know what they're experiencing, but tears start to come out of their eyes because they've touched something that's ineffable. You can't really speak it yet.

But as we continue to build it, it continues to be revealed. But what are we revealing? We're revealing the vision of the prophets, we're revealing prophecy that's actually manifesting. When we talk about the Bible coming to life, it's saying that it's not just the Bible coming to life. It's God's Presence actually animating our lives, animating the ground, bringing the souls that need to come and be touched, to King David's Mountain. King David, he is the father of the Messianic line. It's not a coincidence that our Farm is stationed in his headquarters, in his mountains where he taught the entire world how to pray. Because the Temple, it's not a House of Torah for all nations. It's a House of Prayer for all nations. And the King that taught us all how to pray. It's in those mountains that those prayers came into the world.

And so, for us to actually build a window into the Messianic Era and allow anyone who wants to participate, no matter what their backgrounds, no matter what their beliefs, no matter where they're from, whatever their religion is, whatever their ethnicity is, it is to rebuild the fallen Sukkah of David. It is exactly what it is. And we build it together. And then who knows where that might take us. Where we're trying to just fix the world on one mountain, to really fix it right. But perhaps if we start with one mountain at the edge of the desert, maybe that will actually change the entire world. Maybe that is the root. As everyone's striking at the branches of all the problems of the world. What if we actually bring the light that the prophets promised us. And we say, "We don't want to wait for the light to come. But we're going to try to draw the light down into the world and build it, manifest it, believe it into action. To take our emunah, to take our belief and bring it into action. To bring it in to action."

And that faith in action would manifest a vision that was given to us. That's directing the entire world, whether they know it or not. But somehow the Jewish people have returned to the Land of Israel, the Hebrew language has been revived and the mountains of Judea are flourishing. And so, could we possibly build it? I think that that's the offer that's now on the table for anyone that wants to be a part of it with us. And you know, I'm looking at myself here on Zoom. And I'm wearing a baseball hat. And the A here is for Arugot, it's not for Atlanta. And so, Ari and I, we're not mystics and sages and important politicians and leaders. We just try to

do good. We try to align ourselves with the will of God. We're just Jews living in Judea. But maybe just from that simple place of just Jews wanting to live in Judea and manifest our mandate to be a life unto the nations, could we actually do the impossible? Could we manifest a miracle? Could we bring a window into the Messianic Era that may just pave the way for the Messianic Era itself? It just takes enough courage to dream it. But then to work towards it, to believe that that's a dream that we could accomplish in our lifetime. What would we rather do in our life then go for the absolute gold? To go for the ultimate.

And so, that's what's on my heart. It's not so much about Israel's strategic needs and not so much about developing a new place. It's really about fulfilling the dream of 4,000 years where God told Abraham, "You've got to get to this Land. And from there you'll be a blessing to all families of the earth. You're going to need to build a kingdom." And so, in the headquarters of the king, that's where it started. Let's start building it. That's the dream. And so, that's what's on my heart and hopefully I've redeemed my speech because there's so many reasons to support the Arugot Farm and to support the movement to settle the Land of Israel. But when I really think about what I really want to say, it's so much more than just settling the Land. It really is, in our own small way, by fixing this mountain. By bringing that light, it's really trying to redeem the world.

And so, may we be blessed in the holiday of redemption – Chag ha'geulah. And we should bring it, that we should work towards it, that we should have enough courage to jump into the seas. And so, this is an amazing video that was prepared almost for this time for us by the Christian Broadcasting Network. And I don't think that Ari and I could have done a better job ourselves. But they came out and they wanted to see what we were doing. And we said, "Well, we're really trying to bring the Bible to life." And so, if this is an opportunity to share what the purpose and the mission and the light of the Arugot Farm is, then I would encourage everyone to share this short video with all of their friends and family. If not to support the Arugot Farm, wake them up to the prophecy that is unfolding in the Land of Israel in biblical destiny that's quite literally manifesting before our eyes. So, here's the video Ari and I made and I'm sure you're going to love it.

Video <https://www.youtube.com/watch?v=bcanxJ8LorU>

Chris Mitchell

On these hills, not far from Jerusalem, lies the Arugot Farm. For six years, its founders have built a complex on land where previously there was nothing but barren hills. Located in Judea, its founders see the place as the Bible coming to life. CBN News met with two of its founders, Ari Abramowitz and Jeremy Gimpel.

Tell us where we are.

Jeremy



the heart of the Land of Judea.

We're in the heart of the Land of Judea. Bethlehem is about 15 that way, right over there. As those buildings kiss the sky, that's Jerusalem. Forty-five minutes directly this way is Hebron. And if you triangulate that, Bethlehem, Jerusalem, and Hebron and you bring it right here, we are in

Chris Mitchel

Gimpel talks about the connection to King David.

Jeremy

And as a young boy, David would take his sheep out and pasture his sheep in these Lands and according to the Jewish tradition, most of the Book of Psalms was written here in these mountains before David became King. So in his time of trouble, where did he run to? To the place that he knew best. He knew where the caves were, he knew where the water holes were, he knew how to live here, he knew how to survive here. These are historic, holy mountains.

Chris

The UN and many countries consider the mountains where David wrote the Psalms, occupied territory and see the Jews who live there in a place they call the West Bank, as an obstacle to peace.

Ari

And why do they call it the West Bank? Because it's much easier to say, "Let's get the settlers out of the West Bank, then let's remove the Jews from Judea." Right? The reason Jews are called Jews is because we're from Judea. This is our indigenous Land. The first Jew that was called a Jew is Mordechai, the Jew. But he was from the tribe of Benjamin. So why was he called a Jew? Because he was exiled from Judea. So this is the most natural, holistic place for a Jew to actually grow and thrive, right here in Judea.

Chris

Local leaders ask these farmers to settle the Land to create a tourist attraction and a strategic buffer. It's become much more.

Ari

When I came out here, after just a few weeks, all of the strategy and the military, none of that mattered at all. So for me, I think for Jeremy, too, when we came out here, it's like...this is what it is to be a Jew. Maybe not for every Jew, but for us out here, this is just the place where it's like, oh, this is just the most natural thing that could ever possibly happen.

Jeremy

Both Ari and I felt called to come here and then pave this road and open the place up where the Psalms were written. I mean, imagine that. King David taught every Catholic in the world, every Christian in the world, every Jew in the world. When someone is sick, they open up the book of Psalms. And he taught us all how to pray to God. And those prayers entered the world here. So this place is meant to be a center for prayer and worship and song and music and art and Torah that's open to everyone from every background.

Chris

One common perception about this Land is that Jews and Arabs can't coexist. That's not the case here.

Ari

Now if you go to our Bedouin village near us, an Arab village over there and you say to them, "What do you think of these Jews here?" They always say, "They are beloved friends of ours. They are a blessing to us and they're a blessing." I know that they would say that because they've come here and they said that they would stand with us.

Chris

Ok, Jeremy, Ari, where are we now?

Jeremy

So this is the top of the mountain. And according to Jewish law, on the top of a mountain, you need to build a structure that's dedicated to the God Most High. And so this is our House of Prayer and it's taken us seven years to build.



Ari

I consider this place the diamond in the crown of everything we've done. Possibly the diamond in the crown of Judea. Right? The soul of our place is really right here.

Jeremy

What's so beautiful is that you know, we are surrounded by many different types of people, but the mattresses that you see here and the pillows in our House of Prayer was donated to us by the Muslim Arab village right down here. They so much appreciated us coming here because when we came here, we repaved the roads that lead to their village as well. Police officers are now patrolling down the roads making sure people are driving safer. We've been a blessing of this place.

Ari

One of the most important elements of this place is as we were talking about before, the words of the prophets, that when we return to the Land, God will remove from us a heart of stone and put within us a heart of flesh. And circumcise our hearts.

Chris

In addition to the House of Prayer, the farm includes several homes, a Retreat Center in the making, hundreds of trees and a vineyard. They also host an online Bible study called the Land of Israel Fellowship. Throughout the building, the book of Amos serves as their blueprint.

Chris

Jeremy, Ari, we're here on a hillside, but you see this as prophecy coming to life, is that right?

Ari

Yeah, I mean, this is prophecy coming to life. There's a village over there called Ma'ale Amos. This is undoubtedly, irrefutably, the very Land in which the prophet Amos had his prophecy, right? He was actually a cowboy, right? And so his prophecy was in these mountains. And the last three verses of his prophecy, he says, "I'll return the exiles of my people and they will rebuild desolate cities and they will plant vineyards and drink their wine and they will plant gardens and eat their fruit. And I will plant them upon their Land and they'll never be uprooted again. And so here we have vineyards right in the very Land in which he prophesies.

Jeremy

Amos was in these mountains here and he had this vision that there would be rebuilt cities and vineyards and fruit trees. And then I wonder...I mean, this building that's being built here and this vineyard that's planted here...was this exactly what he saw? But we built it with the inspired words. He guided us to plant that.

Ari

Chapter 8 of the book of Amos, I think summarizes our whole mission here. If you want to know what is our business plan? The book of Amos – There will be a hunger in the Land and the hunger will not be for bread and the thirst will not be for water, but to hear the words of HaShem. The Retreat Center and the House of Prayer – everything we're doing is to satisfy this hunger that isn't for bread and the thirst is not for water, but to hear the Words of God. And the Words of God are echoing from the mountains of Judea to the entire world.

Chris

Chris Mitchell, CBN News, the Arugot Farm, Judea (end of video)



Jeremy

Ok, first of all, I'm so thrilled that that video exists in the world. Because when that was made, Ari and I were just being interviewed and sharing about our place. It's almost as if it was in perfect timing right when we needed to share the mission and the vision and the dream of this place, a professional film crew and a professional interviewer comes to teach us, to guide us on the way of how to make a beautiful documentary that shares really the biblical heart of our place. But, more than that. It's just an amazing tool now. The more that time has passed since our last week together, I just feel a burning in my heart now, more than usual to really share. To share about Israel, to realign people's focus. People are just so distracted. The world is very distracted, whether it's a war in the Ukraine, or Corona, or vaccines, or the world has a way of just constantly distracting our attention.

And the reason why Jews pray three times a day and we align our vision with Jerusalem. If we're in the west, we face east. If we're in Australia, we face the west. If we're in Europe, we face the south. It's like three times a day, it's like wait a minute...where's my focus again? Oh...back to Jerusalem. Where's my focus? Oh...back to building the kingdom. That's our mission here. Do not forget it. We have a God-given mission to be a light, to light up the world. And the light that we all need to kindle, we have to like fan the flames, the fire is in the mountains of Israel. The fire will ultimately be in the courtyards of Jerusalem. And so, I'm just excited that we have this amazing tool that people should be able to share with their friends and family and teach them about the prophecy and the destiny that's unfolding in the mountains of King David.

Ari

Jeremy, thank you. Let's put you on mute there because there's some wind noise, but very, very inspiring. So first of all, that video makes me miss my beard. I feel like I've lost a touch of Divine favor ever since it came off, as weird as that may sound. But Jeremy, enjoy Tiveria, enjoy Tiberias. It's the holy city in Israel that is represented by the element of water. There's four cities in Israel that have the four elements. There's Tiberias which is water, and Tzfat which is air, Jerusalem which is fire, and Hebron which is earth. (lost audio)

Jeremy

Ok, I don't know what happened to Ari just there right now. But, hopefully he'll come back. But in the meantime, I'm going to take it from here. And so, until he comes back, I'm just going to keep on sharing.

Ari

I'm back

Jeremy

Oh, you are back! Ok.

Ari

Do you have something to say? Say it. Maybe there's a reason that it happened. I don't know why. This is a new thing. But go ahead, say what you were going to say.

Jeremy

I just wanted to say that the people of Israel needed to be a people. It wasn't enough to be Abraham. And in the last 2,000 years, the biblical tradition in both Christianity and Judaism, they put a huge emphasis on the individual redemption, on our personal connection with God. On our personal salvation. It happened to both Jews and Christians alike where the focus, what could Israel do? Israel was scattered across the world. Some in Morocco, some in America, some in Australia. So it became about our own personal service of God and for Christians, it became their personal salvation. But the message of Passover, Pesach, is that no, no. Don't forget, there is a national and international mission. It is a global mission and it will be accomplished with a movement, a people.

And I'm just looking now at the fellowship as I can, and there's a global movement here. Somehow, pulled to the mountain of King David, and we're not doing it alone. It's really inspiring and I'm just, I'm excited to see what is going to happen as our fellowship is mobilized as an actual movement, trying to do something in the world. Not just an idea or a Bible study. Not just an online seminar. No, no, no. We are a movement that's actually moving in the world now, building and creating, changing things. And that's like a secret. We can't have it just as one person. Abraham couldn't do it alone. But a people, a fellowship absolutely can. So, I just wanted to say that. It's really exciting for me to see our fellowship turning into something larger than just a fellowship of study. But it's a fellowship that's moving now in the world. And moving and changing.

Ari, everyone is saying that you froze again! If you froze again, then I'm going to keep on talking because you're frozen. And I don't know what to say about that. Ari froze again. So, here we are. Moses had three times that he speaks to the people of Israel. And you know, speaking wasn't his strong suit. He had a stutter, he was heavy of speech, whatever that means. And so, in the three opportunities that he speaks to them, each time you can see it, I wish that I had the verses in front of me, but three times he says, "Tell your children what's happened. One day you're going to arrive in the Land of Israel and you're going to sit down and you're going to tell your children the wonders that you saw in Egypt. One day you're going to tell your children because they're going to ask you, 'What is this Passover celebration that we've seen here?'"

And over and over again, it's like tell your children, tell your children, tell your children. Speak it, teach it, spread it. And so, what is the message? Moses could have said so many things. One day you're going to make it into the Land of Israel and tell your children. And so I want you

to know that that's the most, that's the ultimate. The ultimate is not that we're going to break the bondages of slavery, but ultimately that we are going to, through our children, through our families, we're going to change the world.

And it's unbelievable what's happening in the world today, the absolute destruction of the family unit. What's happening with Disney. They're trying to indoctrinate our children with all different types of new ways of being in the world. And as Moses is saying, "no, no, no, the redemption is going to be through family. It's going to be through sitting around the Passover Table and you're going to tell the story to your children. The redemption of the world is actually going to happen through each family fixing themselves, passing it on to their children. And their children passing it on to their children. That the cornerstone of our freedom, the cornerstone of our redemption, it's all going to happen through our families."

And so as we prepare for Passover now, my kids are scrubbing the floors and even Chen, she's only four, she's like scrubbing the cabinets and all of our kids are getting involved, cleaning for Passover, getting it ready, getting the house ready. My older kids are already kind of preparing the Torahs that they want to share at the Passover Seder. And what that command allows us to do, it's all just embodied knowledge. It's allowing us to build those memories with our children. Allowing us to experience those times of preparing for the holiday together. And then seeing our family, not just detached, floating in the wind, but the next generation that has the entire past behind us and that's now passing it on to the next generation. That's really the mission of our people now. It's like we've taken the entire past and we've made it to the mountains of Israel in our lifetime. We've seen the ingathering of the exiles, we've taken all of our past and now it's time to pass it on to the next generation that's here to come.

And so, Moses told us 3,000 plus years ago, a day is going to come where you're going to make it into the Land of Israel and you're going to speak of the wonders of what it was in Egypt. And who would have imagined that 3,000 plus years later, we've made it back to the Land of Israel, and we're speaking of the wonders of the pyramids in Egypt, and the wonders of the 2,000-year exile, and the wondrous return in our generation. What a lucky, fortunate people we are to be alive in this generation. To be able to witness the absolute revolution. And finally, the final redemption. It's like, could we born at a better time? Like the climax of human existence. So here we are now...preparing...as we march forward into the next generation, it's like bringing all of the past with us. And so, I hope Ari comes back soon, but I just bless all of you.

Ari

I'm back, Jeremy, I'm back. I hope I stay back, but can you hear me?

Jeremy

I do.

Ari

Ok, good. Ok, first of all, thank you very much for stepping up like that. I really hope our connection stays, it's tricky what's going on here. I've never had this happen before, but thank you for your patience everybody, and thank you Jeremy for sharing your heart like that because I really feel like you spoke to a very deep place in my soul because I also believe that what we're doing out here is really connected to the coming of Mashiach. And people that I tell that to, I can tell that they think I'm crazy. Most of them until they actually come out here. And then they start maybe feeling it, seeing it, understanding it in a way that they can't really put words to. But Mashiach is real and raw and sometimes it makes sense, and sometimes it doesn't. But it isn't linear.

You know I think there's a reason that a wealthy individual didn't swoop in to complete the building. That could have very easily happened. There's a lot of opportunities here that someone would want a name...that this would be part of their legacy. But I really think it had to be done by everybody. That everybody would have an opportunity to be a part. Like the building of the Tabernacle, or the Temple. (audio lost) And the timing of that video. You know I'm really happy that you shared that, too. Because you know this campaign before we jump into the fellowship...because first of all, at the Farm...we're not surprised, because since the beginning of this fellowship, you have been the greatest and most powerful source of love and support imaginable. I mean, it feels so good to know that even if this is a choppy, convoluted, hodgepodge fellowship that doesn't make any sense, still you're going to love us and support us because it's not even about what we're saying. It's who we all are, it's the fact that we're together and our souls are intertwined.

So, anyways, I also think regarding this campaign, I think we've spent enough time together that you guys have a pretty good idea about who we are. And you know that in so many ways, we really don't know what we're doing. And so, not only have you been committing to reach out to your family, and friends, and co-workers, as ambassadors, sharing the message and spreading the truth about Judea and Israel. But some of you have already started sending us guidance and advice about how we can best implement this campaign and do our part in making it successful. So please keep that coming in. We want to hear from you and we need to hear from you. And as many of you have requested, in the days to come we're going to try and send out inspiring content to all of you to forward to your friends and your family – articles, videos, whatever. And we will also write up templated messages for you to consider sending as well. Of course you don't need to use them, but many of you, I'm sure, will want (audio lost)...to do what we can to make this as easy for you as possible. Anyways, so please reach out to us with your ideas, your suggestions about what we can do to generate as much inspiration and support as we can to really complete the construction, finish the building and reach the finish line. So that we can really get started. So that we can really get started out here. As beautiful as it is, I feel like we all feel it hasn't even started yet.

And so, yeah that video from Chris Mitchell, do you guys know Chris Mitchell? Have you heard of CBN? So I think that that's a great place for us to start. Tomorrow we'll send out the link to you and you can share that with people because I think it provides a context to some people that don't have any idea about the farm, about Judea, about Israel, about the times we're in. So it gives a little bit of a background.

And also, recently we were featured in the premiere, religious, Zionist magazine of the world, Mizrachi Magazine. Can you see this? Or is the background precluding me from showing this to you. Nope, you don't see it. Ok, whatever. Hopefully, we'll send you the link. And I also want to be able to send you the magazines, too. They gave us a bunch of the magazines. They gave us a four-page spread of the Farm, they were so moved when they came out here. And perfect for Passover, we titled it, "Redemption on the Judean Frontier." So we're going to send that to you soon. And it's just cool, you know, to have CBN, Christian media, and then the religious Zionist media and showing that this really transcends the boxes and all that stuff.

But anyways, so let's dive in. This past Shabbat was called Shabbat HaGadol, the Great Shabbat. And Shabbat HaGadol is always the Shabbat right before Passover. Whenever Passover falls out during the week, Shabbat HaGadol is the Shabbat right before that. Now there are many reasons that are given as to why Shabbat HaGadol is called that, but for me there's one primary reason. It's called Shabbat HaGadol, the Great Shabbat, because it's the Shabbat before the great redemption. The greatest revelation, not only of the truth of HaShem's creation of the world, and not only of His constant involvement in every moment. He didn't just create the world and step away. But also of His covenant with the nation of Israel as His chosen people. And just as we discussed on Rosh Hashanah, the genetic code for the coming year is laid out on Rosh Hashanah, right, the Jewish new year in the Torah. But to a lesser, but very real degree, every single Shabbat, the genetic code of the upcoming week is laid out.

And this week, Shabbat contains within it the seeds of redemption. And so, let's talk about that for a moment even though I'm acutely aware we're already running short on time. Let's talk about redemption. So the Hebrew word for redemption is geula. We've talked about this before. It's one letter difference than which word? Gola, exile. There's one letter difference.



And what's the difference between the two? The letter aleph, which stands for aluf, right? The commander, the singular one, the One, HaShem, that's the difference between exile and redemption. It's whether we have the eyes in everything. That's why it's written that way. Please tell me you guys can hear me. Ok.

So, we've said this before. Redemption is not only being free or liberated from whatever's been enslaving us or constraining us. But redemption is the understanding that without the very persecution and slavery, we were suffering from, the joy and liberation of redemption would have been impossible. Not only because of the contrast that's between the two, but also because of the journey itself. And I'll tell you what I mean.

But before that, we're approaching what I believe is the final great redemption that we've been praying for. And I know I've said I'm going to stop saying that we're approaching the final (audio lost) I have to be honest, to be true and I feel it in my bones. We're right there. You know, in my life at the farm, we're literally built into the very sources of torment...that there are stories and stories that I want to share with you because they kept popping into mind as I was thinking about this. The freshest one is of course the story of our vineyard. I think many of you know it, but some of you may not have heard it all put together in retrospect. But it feels like it was months ago, but the civil administration saw to uproot our vineyard. The decree seemed to come from nowhere. And all of you just jumped into action and showered us with prayer and encouragement and together we tried all that we could, but nothing seemed (audio lost) ... our vibrant vineyards would be uprooted in the most enraging (audio lost)...But at the very last moment, you remember this? It became clear that the heavens had been stormed by our prayers and that the decree had definitely been delayed. We had a stay of execution. But the forces were already being mobilized to uproot it. But they were stopped. And as we were licking our wounds, we realized that what we needed to do in order to strengthen our position here, was to build up our flock. Because by taking the sheep out to pasture and patrolling the whole area, but it also creates another barrier for the civil administration in a future attempt to uproot and to destroy.

And then, many of you stepped in and said, "I'm in, I'm going to sponsor a sheep." And our flock grew. And as it did, our strength out here grew. And then the request from the Judean youth to tend to our sheep as shepherds and shepherdesses started flowing in. And before we knew it, we had a team of young, beautiful Judean youth bringing a whole new energy of life and vitality the Farm of making cheeses, and wool and setting up workshops and hosting groups. Their arrival at the Farm really ushered in an entirely new level of beauty and depth

and redemptive energy. And what sparked all of that light? All that light? The decree of darkness to uproot our vineyards. And this is how it is. Our greatest redemption always blossoms from the seeds that have been planted in the midst of our greatest darkness. And recognizing and internalizing that truth is part of the work that we have leading up to Passover.

And so the sages tell us that it was on this Shabbat that the Israelites took their sheep, which would be their korban Pesach, their Pascal lamb, the sacrifice for their family, and they tied it to their bedpost. Because they were supposed to bring it into their homes and they couldn't have it running around. Now this of course enraged the Egyptians because this lamb was one of the primary gods of the Egyptians. And so they asked the Israelites why they were doing this. And the Israelite's responded that HaShem commanded them to sacrifice the lamb as the pascal offering. And being that they were plagued, they literally do nothing to stop it. So, you know, this was part of the preparation that the Israelites were doing leading up to that great day, right? They were already celebrating while they were still technically under Egyptian rule. While they had not yet been freed. Far from being free. But they were already immersed in preparing for the exodus.

And so, in truth, by being so immersed in it, they were really redeemed already. Perhaps the events of the world hadn't caught up with the reality of their souls, but in truth, they were redeemed already. And not only were they redeemed, but through their faith, they were hastening the redemption itself. Right? By praising HaShem, not only for the redemption that they believed would happen, but by praising HaShem for the redemption that they KNEW would happen, that is how they were bringing redemption. You know today when we sit at our seder tables as generations of Jews have done uninterrupted since the exodus itself. Grandparents to grandchildren, those grandchildren become grandparents to their grandchildren a nonstop chain. When we look back at the exodus, the offering of the Passover sacrifice isn't only the central ingredient around which the seder revolves, but it's also the part that's in the light. Because that Passover sacrifice was our light up until that point, right?

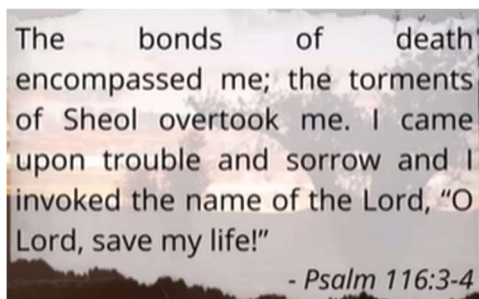
In this week's Haftarah, that's what HaShem says to us. The real light is generated, that's where the magic happens, that's where we take our initiative to return to HaShem. So we spoke about this in the last fellowship, about the real faith with the plagues. There was nothing that the children of Israel needed to do in order to be exempt and shielded and protected from the plagues. They were passive. They just sat there really and the plagues happened. But in the 10<sup>th</sup> plague, the children of Israel needed to take a very powerful and definitive action that made its mark in Jewish history. And those Jews didn't...if they didn't take that action, what would have happened to them? They would have faced their death just like the newborn of Egypt. Those Jews feared HaShem and put the blood of the lamb, the god of the Egyptians on their doorposts. The blood of the korban Pesach.

And so now think about it. For hundreds of years, these Jews were physically, spiritually and emotionally subjugated and enslaved to their Egyptian overlords. And now in this one night, they needed to take the god of the Egyptians, slaughter it, put its blood on their doorposts and roast it whole outside their homes. They needed to roast it whole, right? In full view of the Egyptians. Now at that moment, there was no one standing on the fence. As Elijah said, remember Elijah said to the Jewish people who were worshipping Ba'al? He said, "How long will you be on both sides of the fence? You can't worship Ba'al and the God of Israel." So it was at that moment that the Jewish people needed to decide, not with words, but with action whether they're casting their lot with the Egyptians or with the God of Israel. For if they sacrificed that lamb and put its blood on their doorpost and the redemption that Moses promised didn't happen? Well, I think we know exactly what their fate would have been.

And that's why the Jews needed to take action. Because the purpose of the plagues was not only for the idols of the Egyptians to be slaughtered and sacrificed before their eyes, but for the Jews themselves to sacrifice their idols and their fears as well. The idol of the fear, that is what fear is, it really is an idol. We will not fear because You're with me. So if we do have fear, it means that we're afraid of something other than HaShem. So that fear permeated and infused their lives for hundreds of years. And when they sacrificed that deepest most visceral idol, well the light of redemption could burst forth and they could be reborn as a nation, chosen by HaShem to bring light to the world. And that is what Pesach is really about, it's about redemption.

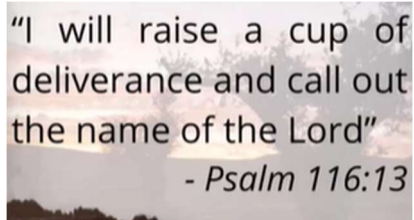
And that's the opportunity for us leading up to Passover. Really the opportunity on Passover itself. It's the idea of the sacrifice. Of living as a free nation, even before the redemption takes place. Think about Miriam, Moses's sister and the women of Israel. They brought their tambourines with them when they left Egypt. Even though they had no idea how the redemption would play out. The most important thing is that they knew that it would play out.

Now Rabbeinu Yonah, he's a famous sage of Israel, he demonstrates this truth from a verse in Tehillim, in Psalms, chapter 116:



So King David is in a situation of trouble and of sorrow and so he cries out to HaShem. But not only does he cry out to HaShem, but now let's look later on in that same Psalm in verse 13:



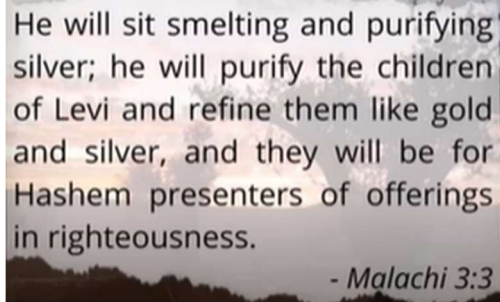


It was in the very act of praising HaShem, during the difficult time, that brought about the salvation. So it's during these times of darkness, that we have the greatest opportunity to do our part by bringing about the redemption.

So particularly when you don't have the eyes to see how light could possibly come out of this darkness, it's then that we have the greatest opportunity to serve HaShem. And that's why the spirit of prophecy was removed from Jacob when he was blessing his sons and wanting to tell them the end of days. Because we're not supposed to know when the end of days will come. And we're not supposed to know exactly "how" it will come. Because the darkness we find ourselves in leading up to that great day needs to be real for us. We need to authentically not know how in the world light could come from such a seemingly hopeless situation in which all truly seems to be lost.

It feels really that way in Israel. You know, the terror that is plaguing us who is going to end this? And what is it going to come down to? The Prime Minister says that everyone who has a gun needs to carry it in the streets to be able to protect ourselves. Like that's what it's coming to? We have to just be vigilante? We have no other recourse to protect ourselves? And right as this is happening, the government is falling apart? And why is it falling apart? Because of chametz, because of leavened bread in the hospitals. It's actually Pesach itself that is causing the government to fall apart in such a confusing way, but that's another sign to us that HaShem is with us. Because it's during those times in our lives, the authentic darkness, that we build ourselves. That we build our faith. It's then that we have the opportunity to really achieve something real and eternal. It's only from within that darkness and it's that light that becomes a part of us. It's that light which lasts forever, that we acquire during that darkness. I really hope I'm articulating this in a way that makes any sense. I'm really trying my best here.

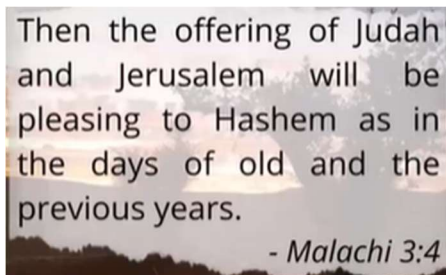
So, you know, let me just take a moment here, take a step back from all of this and I want to speak about the portion of the prophets that we read this last Shabbat. Because it's a portion that I believe really contains within it some of the greatest secrets of redemption. And by the way, I made a mistake in that email I shared with you the wrong Haftarah. It's the Haftarah for Shabbat HaGadol in the book of Malachi, chapter 3, verses 4-24. So if you have an opportunity, open your Bibles. It starts off talking about redemption:



He will sit smelting and purifying silver; he will purify the children of Levi and refine them like gold and silver, and they will be for Hashem presenters of offerings in righteousness.  
- Malachi 3:3

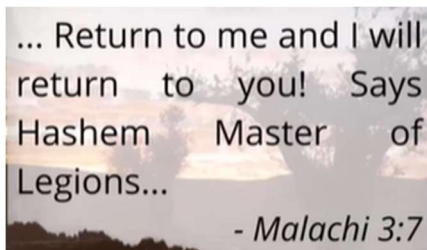
Meaning that all this painful refinement that we'll see happening, will be with a goal in mind, the building of the Temple and the return of our intimate relationship with HaShem that comes with it. It's about the Cohanim and the Levites. And just as the children of Israel was refined through our suffering in Egypt, in the times of the final redemption, our times today, we'll be experiencing refinement as well.

And so we see this in the very next verse, verse 4:



Then the offering of Judah and Jerusalem will be pleasing to Hashem as in the days of old and the previous years.  
- Malachi 3:4

Now, just reading those words comforts me. But then let's go on. HaShem calls for our return, to take the first step forward in faith. That we should make the first leap towards Him. From within the place of darkness and confusion and then He's going to do the rest. Chapter 3, verse 7:

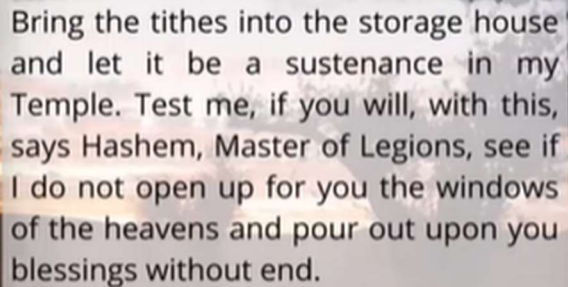


... Return to me and I will return to you! Says Hashem Master of Legions...  
- Malachi 3:7

He wants us to take that first step forward. He wants us to return to Him and repent. Even gives us an example of what we should repent for. For stealing from Him. And if we ask how we've been stealing from Him, He has an answer. By withholding our tithes and our terumah offerings. We haven't been giving the tzedakah that we owe.

Now, the English word for tzedakah is charity. But really that's not an accurate definition because the word tzedakah comes from tzedek, which means justice. Meaning that our tithes, the tithes, the ten percent of our (audio lost)....giving that is not exactly...because it doesn't really belong to us. We're entrusted with the honor of distributing it as our hearts lead us where it needs to go to most. Everything that we give over ten percent, that's charity. But anyways, let's continue.

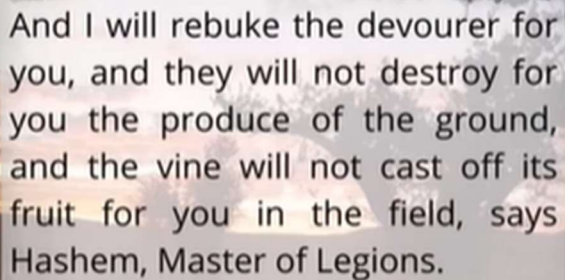
Unbelievably, HaShem goes on to say that we should test Him on this:



Bring the tithes into the storage house and let it be a sustenance in my Temple. Test me, if you will, with this, says Hashem, Master of Legions, see if I do not open up for you the windows of the heavens and pour out upon you blessings without end.

- Malachi 3:10

Blessings without end. And so we're asked to test, which is part of what we're doing right now in this campaign. And then I went on to read the next verse, which I've read many times before in my life but never with the same eyes that I read it now:



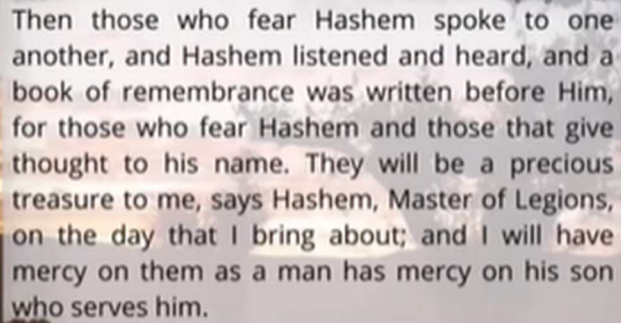
And I will rebuke the devourer for you, and they will not destroy for you the produce of the ground, and the vine will not cast off its fruit for you in the field, says Hashem, Master of Legions.

- Malachi 3:11

And what does that make you think of? Exactly what I was just talking about, right? About them wanting to uproot our vineyards at the farm? That's exactly what spoke to me. It's like a confirmation of what's happening now is exactly what's supposed to be happening now. Now Malachi spoke about the cynicism that would be plaguing the world. That people would ask what benefit serving HaShem provides for them.

Keeping the commandments and constraining themselves and having the yoke of the commandments upon them because evil people around the world would be thriving and prospering. Theft and evil and exploitation and war and genocide. You know, it seems like a world of survival of the fittest. And there's no price to pay for persecuting the poor and inflicting pain on the helpless and the weak. And not only isn't there punishment, people will say, but there's benefit to it. Those that are doing it are thriving and there's no question when we look around the world, that seems to be the case. And that's what people are saying.

But not everybody. Right? Not everybody. And this is where in my mind, our fellowship really comes in. The prophet Malachi says that in the days leading up to redemption, there would be a group of people he calls yireh HaShem, those who fear HaShem, or even better translated, yireh HaShem, those who SEE HaShem. Let's look inside, verse 16:

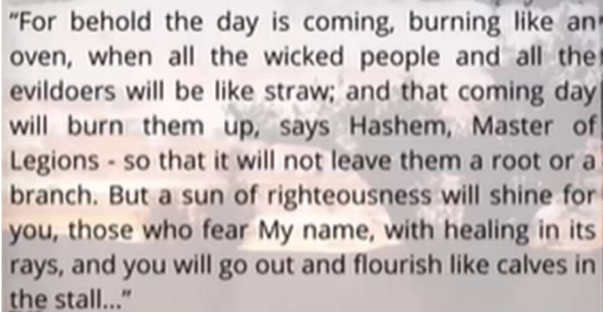


Then those who fear Hashem spoke to one another, and Hashem listened and heard, and a book of remembrance was written before Him, for those who fear Hashem and those that give thought to his name. They will be a precious treasure to me, says Hashem, Master of Legions, on the day that I bring about; and I will have mercy on them as a man has mercy on his son who serves him.

- Malachi 3:16

I mean, if we were to write a brochure about the fellowship, what better description could there be than those who fear HaShem coming together and giving thought to His Name. That's what we aspire to do, that's what this whole Fellowship is about. Now notice, it doesn't give a religion here, or group of people, those boxes aren't necessary. It's those who fear His Name, those who see Him in the world.

And then Malachi speaks of the great day that is coming. Because while redemption is a process and Mashiach is a process it will culminate in one day. At least that's what I've come to understand. Now let's look inside, verses 19-20:



"For behold the day is coming, burning like an oven, when all the wicked people and all the evildoers will be like straw; and that coming day will burn them up, says Hashem, Master of Legions - so that it will not leave them a root or a branch. But a sun of righteousness will shine for you, those who fear My name, with healing in its rays, and you will go out and flourish like calves in the stall..."

- Malachi 3:19-20

Now, this really seems to confirm all the mystical things that we've been studying in the last fellowships leading up to this. That the light of redemption is the same. It's one light. That when HaShem reveals the light of His truth, and His Unity and His Kingship to the world, well those who are evil, those who have spent their lives believing that they are god, they will be burned up and devoured like

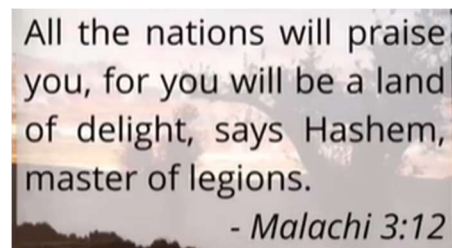
straw. But those who live their lives as a testimony to God in the world. Not just through the words in their mouths, but internalized in their hearts and through their actions, well they will be warmed and healed by that same light that will burn the evil. They'll be healed and strengthened by that very same light.

And so, what determines the difference between the two? The answer is what we do now. That's the difference. Where do we place our faith during these times of darkness that we find ourselves in right now? Are our actions a loyal reflection of that faith? Or are they not? Right now in this point in world history, this is when we have the opportunity to build ourselves up. And this is also when we unfortunately have the opportunity to tear ourselves down. And so this feels like it's our final opportunity. And our greatest opportunity to shine the light of redemption to the world. Because while it's true that there's tremendous darkness in the world, we all feel the light of redemption starting to shine more than ever. And it's shining into the world through the Land of Israel. Through the hills of Judea. Every day it seems that another verse is coming to life, another prophecy is taking shape. And the redemption we're seeing unfold isn't just a redemption of the nation of Israel returning to our Land. But of the nations of the world returning to God through us, right? There's a healing that's happening in

our relationship with the nations. The fear that we've had for so many millennia is being replaced by love and by blessings.

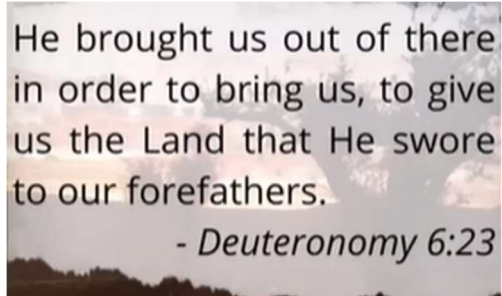
So for so long throughout Corona, the physical gates were shut and so we shared the Torah of Israel through this Fellowship. That's how the Fellowship was born. And as the gates of Israel were closed to those at least coming from outside, from other countries, we had Jews from throughout the Land flocking to our mountain. Inexplicably. We never even knew how they heard about us. But they were coming. And every step on this mountain, like Jeremy said, was one more step in transforming their hearts of stone into hearts of flesh. But now the gates are starting to open again. And the nations are yearning to flock in and experience the light emanating from Judea.

Just a few days ago, a German group came and many of them had never been to Judea and within a few minutes of course they were in tears. And we shared together and we sang and we embraced and we healed. And before they departed, I blessed them with the prayer of Aaron, the Cohen. Aaron the priest. So the same blessing that I love to bless all of you with, which I'll do at the end of this fellowship. But, you know, we were collecting ourselves from this very real experience of HaShem's Presence filling the House of Prayer. And one German man raised his hand and with tears in his eyes, you know, I looked at him and all he could bring himself to say was, "What a great nation you are." What a great nation you are, I'll never forget those words and the way he said those, so deep within him. And I really didn't even respond, I didn't know what to say. Because those are not only his words, but the words from this very Haftarah portion, from Malachi. That will be happening in this week talking about the redemption that's taking place. Verse 12:



And while many nations are turning against Israel, there is this remnant from each and every nation that are praising us and supporting us. I think that there's representations from everyone here in this fellowship. And really the redemption can only come from Zion. The healing light can only emanate from Judea. Because as we remember from the book of Exodus, why is it called the book of redemption, even though only the first 12 of the 40 chapters are about actual redemption from slavery in Egypt? And the reason that's given is because it's not just...redemption is not just about not being slaves. Redemption is about fulfilling our potential of being a nation of priests who bring light and blessing and healing to the world. And the Torah teaches us very clearly that the only place we can reach that level of fulfillment and actualization is in the Land of Israel. Right? Chapter 6 in the book of Deuteronomy:





He brought us out of there  
in order to bring us, to give  
us the Land that He swore  
to our forefathers.

- Deuteronomy 6:23

The entire reason for the entire exodus, the holiday of Passover, the whole reason for the exodus from Egypt was so that we inherit the Land of Israel. And the way to inherit the Land is to build it and to beautify it and to dwell within it, which is why we are really moving forward with all of our strength to finally finish the building phase on these mountains so that we can, with HaShem's help really start shining a light unlike

anything that the world has ever seen.

So, friends, I'm sorry I've gone over here and I feel like I'm all over the place. But allow me just to ask HaShem, to turn to HaShem on behalf of all of us together. I want to bless all of you.

HaShem, Abba, please bless our holy sisters and brothers in this fellowship. Bless them with an uplifting and a transformative Passover. Bless each of them with their own redemptions and bless all of them that they should merit to be a part of hastening and bringing Your final redemption to the world. Let that redemption come through them as well. We know, HaShem that the great day that you spoke of, the moment of the prophet of Malachi, that that great day is coming. Please, HaShem, let our beloved friends in the fellowship be warmed by the light of Your revelation. Please let them be healed by Your light. Please see their love for Israel and their support for us as blood on their doorposts. As casting their lot with the nation of Israel. And as judgment, HaShem is reigning down on the world, as You're judging all of mankind, judge them and their families favorably. So many of them are stuck physically in the exile. But their hearts are here in the Land. They support Israel and Judea with all of their hearts and all of their souls and all of their might and all of their possessions. Bless them for that, HaShem. Because they are yireh HaShem. They see you and they fear you. They're more than just friends to the nation of Israel. They're our family. Let them be redeemed with us for the day of redemption is coming, may it be soon.