

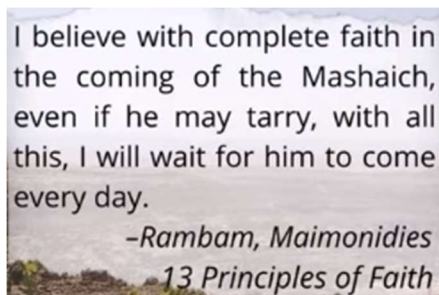
## Session 48

Nasso – Israel Under Fire! What's Coming Next?

23 May 2021

<https://www.youtube.com/watch?v=U43WjrYDpUk>

Here we are. Shalom fellowship, mazel tov, happy anniversary! It's been one full year and I know that people like, wait a minute, there's supposed to be a song in the beginning and there's people that are still signing in. And I feel horrible for you, but I wanted to give an introduction to this song because I'm dedicating this song to our one-year anniversary together, to this fellowship. It's been one full year since we started our fellowship together. And looking back now, it's been quite a year. I feel like this is the year that everything changed. The world is not the same anymore. Something looks different, everything is different. It's like somehow, that something shook the heavens and the earth has been transformed and we're still watching the heavens and the earth being transformed and participating in this transformation. And because it's our one-year anniversary, I just wanted to recognize the occasion and I wanted to share a song with you that I haven't released to the public yet, but in some ways, it touches on the heart of this fellowship. It's a Messianic song, the words were composed by the Rambam, Maimonides, in the very beginning of the 1200's when he articulated his 13 Principles of Faith. Can we get them up on the screen really quick?



And so that's one of the core principles of any Bible believer in the world. We're waiting for Mashiach. And every day, we're going to hope for Him. And so, in Israel, right now, it's like the Arab Jewish conflict, it just looks like a dead end. It's like, how are we ever going to fix this thing? It's like the Israeli-Palestinian, Jewish, Islamic problem, it's like, it's a conflict I was born into. It runs so deep. It's not a modern conflict. It has no modern solution, and I think we need to face that hard truth. There is no solution right now. The problem can't be solved. It can only be transcended. And we need new eyes, we need Mashiach eyes to see reality in a new way. This Jewish Christian Muslim Arab Israeli-Palestinian paradigm. It's like, we're not seeing things with the right eyes. Those labels are so shallow. We need to go deeper in this generation. We need to like update the software.

I mean, there's a vision of a united Jerusalem. A House of Prayer for all Nations. There's a way that is beyond religion and beyond nationality. And Mashiach as a leader who's going to arise

and show us what is right before our eyes and we're going to transcend this conflict. He could show up on the scene today. You could get a WhatsApp right now. It would go so viral, it could, it will happen so fast. It can happen so fast. It will happen so fast.

And this fellowship, you know, it was born in the height of the global pandemic. The first time that I know that the entire world was united with some specific cause. The first global unity. And you know people felt like it was a time to come together. When we were all being isolated. And people felt the fellowship, it was like a time to connect to Israel in a totally different way. In a totally different level. And when Israel's borders were closed, it was time to finally draw closer to Israel in a more personal way. And people felt it was time to take their Torah study to a new level. People felt like it was time to prepare.

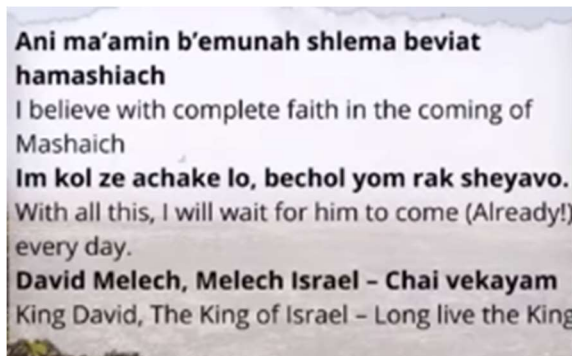
But it's wondrous in my mind. It's like reading the chats here. It's like Mexico and Canada and Africa and Europe and Germany and just like all over the world. Like how did this fellowship come together with hundreds of families from 40 countries all around the world? Like what brought us together, what is that? Obviously, it's some sort of move of God. It's like He moved all of our spirits and out of billions of people, He connected all of us. It's like billions of people on the planet and a new fellowship was created from scattered people all over the world. Some sort of unifying force bringing His people together. Somehow we were like in tune and we wanted to align ourselves with the vision of the prophets of Israel. Ten men from the nations would come and connect to the heart of Judea. That nations would join themselves to God and seek to learn His ways and walk in His path. We would somehow move beyond the religious boundaries, the man made denominations and come together with Hashem as our Father and Jerusalem as our capital.

And I think what brought us together was hope. It's like with all the chaos, and all the evil and all the sickness and the corruption of the world. It's like we never lost hope and please God, we will never lose hope. It's like, it might look bad and it might look like a dead end, but when we don't have a way, Hashem has a way. Hashem can make a way, every time. At any moment in our lives, we can be saved. I mean, we can be given Mashiach eyes at any moment. And then all of a sudden, we see a path when there was no path before. It's like, we have hope that it's all for the good. Because this universe is unfolding toward order. Humanity is becoming more prosperous. With all the problems. And there are problems. Israel is returning home. There are voices within the Arab world that are standing against the Hamas right now. That's never happened before. Something is shifting here. It's like Jerusalem is being built. A king is on His way, and we will never give up, never despair, we will never...we're just going to hope until the very end.

And so, this song is dedicated to our fellowship, to our one-year anniversary together. It touches on a place where not everyone in this fellowship agrees. But at the same time, on the deepest level, it touches a place where we all pray from, from that place of hope. And in our

differences, we express a new unity in the world. And in our prayers together, we express a new love in the world. And we don't have to have all the answers. And in our own way, we're starting to transcend. And so, I hope you enjoy it. It's a song that I wrote when I felt like I needed hope and just to know that Hashem can give us Mashiach eyes at any moment. And so, this is my way of celebrating our one-year anniversary together. So if we could put the song and the words on the screen. Thank you.

(song) <https://www.youtube.com/watch?v=SHjhBbmvmIQ>



Ok, I love that. That's the best one-year anniversary song ever. It's like, why don't we take the thing that divides so many people and let's get together. Let's sing about that. Let's pray for that. Let's want that. Let's hope for that. That's what we need now. It's like, long live the King. You think you're going to destroy the spirit of King David? That's just never going to happen. So it's like we can just really rejoice in the Jewish people's return to Judea because we are the witness. Our hope is not lost. The hope of 2,000 years, I mean, that's like the National Anthem of Israel is so deep. The hope of 2,000 years to be a free people in our Land. The spirit of King David is alive and well in the mountains of Judea.

Well, it's hard to believe we started this a year ago. And especially because it's just been one of the craziest years that I remember in my life. It's just been such a year. So mazel tov, fellowship. I'm just looking forward and looking up. I'm thrilled, just excited, curious what this new year is going to bring. But the thought that keeps coming to mind over and over again. It's like this year, you've all been preparing. Preparing for what's to come. It's like, I don't know why, but that thought keeps on coming into my mind. And I think it's a really useful thought.

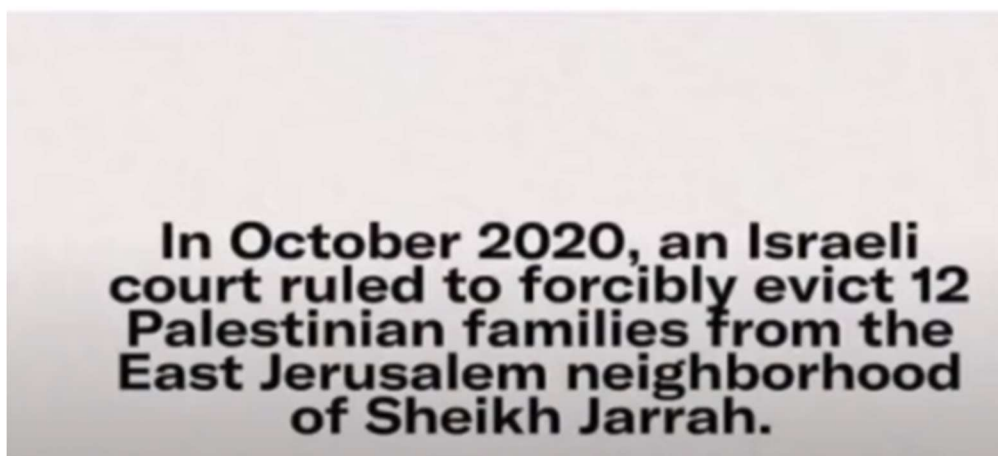
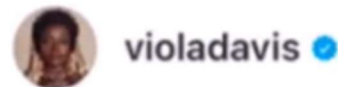
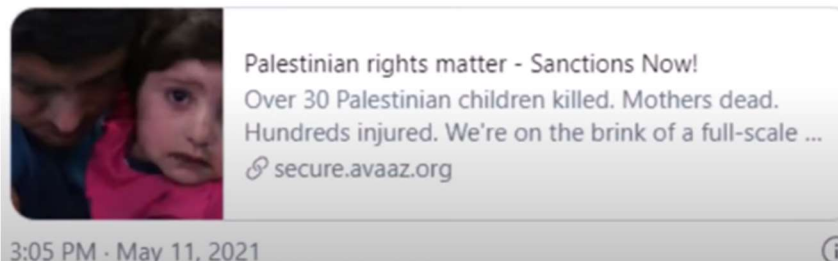
Things don't look like they're becoming more stable around the world. They look like they're coming apart at the seams in some ways. And a lot of masks and structures that we've relied on and hoped for. I mean when the dam breaks and the flood comes, it is very good to be prepared. And so we've been preparing now and we're ready for this year and we're just going to keep on marching forward. And with that introduction, I want to invite Rabbi Ari Abramowitz to share his Torah from the week. So I know that it's connected to prophecy and

obviously connected to all that's going on right now. So Ari, I'm really looking forward to hearing what you have to share with us this week. So take it over.

Ari

Shalom my friends, it's happening very fast. Hatred of Israel and make no mistake about it, hatred of the Jews is back with a passion. For a while, it was relatively dormant, in the margins and on the fringes. But now, it is back with a vengeance. Over Shavuot, my nieces were telling me how hard it's been for them and their friends. That so many of their move stars and celebrities that they follow and admire are turning against Israel.

1500 Palestinians face expulsion in [#Jerusalem](#). 200 protesters have been injured. 9 children have been killed. Sanctions on South Africa helped free its black people - it's time for sanctions on Israel to free Palestinians. Join the call. [#SheikhJarrah](#)



And they can't understand it, because they are living the truth over here. They're been running to shelters in the middle of the night. They see from the inside what's really happening and they know what these celebrities are saying is not only wrong, but it's morally bankrupt and they can't understand why. And so, my nieces turned to me over the holiday table and they asked me. So Uncle Ari, why does everyone hate us so much?

You see we spend so much time and energy in what's called hazbarah, Israel advocacy. Defending Israel against these ludicrous, ridiculous, and infuriating accusations. Apartheid state, disproportionate force, occupation, etc. We spend so much time defending ourselves that we don't take a moment and stop and ask why? There hasn't been a more dramatic contrast of good versus evil since the allies versus the Nazis in World War II. We're seeing Hamas, one of the most ruthless, genocidal, terrorist armies on earth versus the IDF, the most moral army the world has ever seen and it's not particularly close. And unbelievably, the world is siding overwhelmingly with the Hamas jihadists. It's as if a spirit of complete insanity, a spirit of outrageous moral blindness is sweeping throughout the world, leaving the Jewish people standing alone.

Why, in a conflict that is so clearly good versus evil, why is so much of the world siding with the evil? Why is this happening, why do they hate us so much? My sweet beloved nieces were sitting there across the table from me with their innocent eyes asking the same question the Jewish children have been asking generation after generation. They simply wanted to understand why.

So, as you know, on Shavuot, Jews have a custom of staying up all night and studying Torah in celebration of the greatest gift in all of human history – God giving us the Torah on Mount Sinai. And as I sat with my parents studying, we came to what I believe is the answer, or at least an answer to the question. The Talmud, in Shabbat 89, it cites the source of Jew hatred. And the answer they give is the Torah, itself. Why was the Torah given on a mountain called Sinai, ask the sages? Because the great sinah...the tremendous hatred aimed at the Jew emanates from Sinai.

To understand this, you have to understand the Hebrew:



The word Sinai, the Rabbis explain, it's nearly identical to the words sinah, meaning hatred.



The root of the hatred against us was the gift we were given at Sinai, the Torah. The world hates us because we were given the Torah. Now this answer didn't satisfy my nieces and I think it unsettled them even more. Some gift. The gift that keeps on giving. The gift that makes the world hate us. How is that a gift at all? And the more that I reflected on it, the more I realized that, yes, on one level the world may hate us because we bear a message that they don't want to hear. That there's an absolute truth. That there is a God in the world and the idols that they've created in their own image, the idols that they cleave to are empty vanities and worthless falsehoods. That there is a living God that demands kindness and compassion, generosity and truth. And God has expectations of them that they don't want to fulfill. Expectations that may conflict with their base lusts and desires to dominate through power and strength.

But on a deeper level, perhaps they hate us because we so badly want them to love us. Because we so deeply yearn for them to accept us. And our mission in the world is not to be loved, but rather to love. It is not to be accepted, but rather to teach. It is to bear a message. It is to teach a truth. That Torah was not a gift for the Jewish people to keep to ourselves, but rather to share and to teach. We were tasked to be a light unto the nations, to teach the Torah from Zion and the Word of God from Jerusalem. The Torah is a mission. It's a responsibility. And perhaps on some level, the world's hatred stems from a deep subconscious resentment that we are not fulfilling our mission and bringing the message of God to the world.

Recently Jonathan Pollard, the heroic spy who saved countless Jewish lives by sharing critical information with Israel that America had vowed to share and did not. He recently shared this story that happened in prison. Listen to this testimony.



One of the most important principles I learned in prison believe it or not, was a simple one. It was to fear no one but Hashem. No one. And it came about in a very interesting way. There was a Nazi General that showed up on the compound, a white supremacist, a general, a brutal murderer. And he asked to see me outside my dorm. And he had 20 or 30 people with him.

Each one a murderer. And I said, ok. And my friends were trying to persuade me not to go outside because they were afraid I wouldn't be coming back in. But something told me, no. Go. So, I took the knife out of my pocket and put it down and walked outside. And of course, one of his guards patted me down to see if I were armed, and he laughed and he looked at this Nazi general with a big swastika on his forehead and said, the Jew isn't even armed. He's a real coward.

And I started laughing and I said, no, I'm not a coward. I just am not afraid of you, that's all. So the general looked at me and said, I've got 30 or 40 men with me now and hundreds in this prison. Who do you have? And I looked straight up with my finger. And I said, I have the biggest General of them all, with the largest army you could ever imagine.

So he looked at me, and he said, so, and I said, so, I fear no one but God. And I don't know where it came from. It just came out of my mouth. So, he extended his hand, a bloody hand. I shook it because he was acknowledging the fact that there was a power bigger than himself. And I had no problem from him or his men for the next 20 years. (end of Jonathan Pollard's testimony)

Ari

Only when our very lives are a testimony to our faith in God and the truth that He entrusted us to teach to the world...only then will the world respect us. But we can only fulfill this mission on a national level, on a global level, when we are united together as a nation in our Land. And that's what we're seeing happening before our eyes. The spirit of hatred is bubbling over. And the masks are coming off. Jews around the world are being viciously attacked and assaulted. Not Israelis and not Zionists – Jews. And to me, the message is clear. It's time to come home. God is calling His nation home. And it doesn't matter how many social media posts declaring solidarity with Israel are posted. It doesn't matter how many blue dots are posted. It doesn't matter how many insightful articles are posted. Nothing will extinguish this hatred because the time has come. The time to come home.

Unfortunately, we as Jews were a stiff-necked people. We're stubborn. And I fear that the Jews of the exile are so deeply implanted that it will take things getting much worse before they hear the message. Hopefully, it won't be too late. And this is why part of our message here in this fellowship is to inspire their return.

The prophet Jeremiah said in chapter 16, therefore the days come, says the Lord, that it shall no longer be said as the Lord lives who brought the people of Israel out of the land of Egypt, but as the Lord lives who brought the people of Israel from the lands of the north and from the lands of where He had driven them. And I will bring them back to their Land that I gave to their forefathers. Behold, I will send for them fishers, says the Lord. And they will catch them. And

afterwards, I will send for them many hunters. And they shall hunt them from every mountain, from every hill and from the holes and the rocks.

For many years, Jeremy and I have been broadcasting a message of beauty and joy and vitality of life in Israel to inspire people to return to the Land of Israel through positivity and desire. For so long we've been the fishers. But now, I believe it's clear that Hashem is sending the hunters. And it's my prayer that the Jewish people have been through enough. That we will see the writing on the wall before it's too late. And I believe that sharing that truth with the Jews of the exile is our calling and our responsibility. And I believe that it's a mission that we in this fellowship, that we can fulfill together.

But for now, allow me to end this message with a prayer, that just as Hashem is sending a spirit of hatred among the nations of the world, that He send a spirit of love and courage to His first-born Israel, that it's time to come home and finally fulfill our mission and responsibility. A responsibility to the entire world. To be His witnesses and broadcast the Torah from Zion. And the Word of God from Jerusalem. Amen.

Ok, friends, these days are historic and of Biblical consequence. And we need to stay connected, strongly in our bonds of brotherhood and friendship. Not only to weather this storm together, but to rise to the occasion and be sources of light and truth that the world needs now more than ever. Love and blessings from Judea my friends. Shalom. Back to you Jeremy.

Jeremy

Ari, thank you. That was just really spectacular. You know, I've been following the story of Jonathan Pollard since I can remember. And you know, we protested for Jonathan Pollard, trying to bring him back. And you know, I never really knew what was his character. Who was this guy? This guy's thrown in prison for 20 years. And then listening to that story of him standing with the Nazi with the swastika on his forehead saying, I fear no one but God. Dude, that's a Jew. That's amazing. That's like, kind of like, I don't know, he's like not a very like cool looking guy. He's like, glasses, a little bit overweight. He's like, I fear no one but God. The Nazi general is like, whoa. That's amazing. Oh, I love that story and gosh, we should be given a lot more courage like that. I love that blessing at the end. Amen to that.

And you know, we have to train ourselves to look toward the Bible, to look toward prophecy. To understand our reality in Israel today. It's key. You cannot understand what's happening in Israel without understanding the Bible. It's not like what's unfolding in Israel is just another conflict that happens to be in the Middle East. It's not. When 250,000 Syrians were killed and more than a million were displaced in the wars just a couple years ago, the world was relatively silent. But a skirmish between Israel and the Hamas and the Gaza Strip – riots erupt in England. Demonstrations across Europe. Jews are being attacked in LA and New York and Dallas. Dallas



Texas! Who heard of such a thing? It's like, you can separate church and state in the United States. But you can't separate faith and state in Israel. What happens in Israel will determine the fate and the faith of billions of people all across the world. Every Christian, every Catholic, every Jew, every Muslim, every atheist have stake in what happens in this Promised Land. Israel is a living witness that God runs the world and in some mysterious way that we can't understand, somehow the Bible has proven true to the last prophecy. It's like they want to deny it, they want to celebrate Israel's failure, but what can you do? Israel is unstoppable.

And so, with that, I want to bring Tehila onto the fellowship, celebrating our year together to share some of the most amazing Torah that I've ever learned from her. Just the origins of Mashiach, the origins of King David. You know our fellowship started the day after Shavuot and Shavuot is King David's birthday. And on Shavuot we learn the story of Ruth. And Ruth is the roots of Mashiach, like somehow that unity of the nations that joined Israel, that's what gave birth to the Messianic lineage. That's what gave birth to King David. You want to understand the process that we're all in? Ruth is the core of the process.

So, Tehila and I have been learning Ruth together since Shavuot and when I say we've been learning together, it's more like she's been teaching me. And sharing some of the most amazing original deep insights into Ruth that I've ever heard. And how this ancient Biblical story relates so deeply to us today. It's like, we've just been talking about the story of Ruth since Shavuot and every day, it's like another layer, and another layer, and another layer is revealed. And so, I hope you have your journals ready. Sit back and relax for one of the best Messianic Torahs on the roots of King David. Just get ready. It's so special and powerful and I just know you're going to love this. So Tehila.

Tehila

Hey guys. So we just passed Shavuot and I wanted to share a little something that came up for me when I was studying the book of Ruth this year. And here I want to give a little shout out to our friend and fellowship member, Colleen and her group of amazing women throughout Africa who kindly invited me to speak on the day, on the second day of Shavuot, to speak about Ruth over Zoom. And that actually pushed me to really delve into the book this year and give it some extra thought and study.

So even though Shavuot is behind us, I feel like the message is forward-facing. At least for me, it's been giving me a lot of strength for this particular time. So, I'd like to share that with all of you. So, it's no secret that the whole world is going through a rough time. And in Israel in particular, like we were just starting to feel like a little bit of the covid was letting up and the strangle was kind of lifting and then we had the disaster in Meron. And just as we're trying to process that and pull ourselves out of that horrible thing, that horrible loss, we started being attacked on all fronts from within and from without. Gaza, Iran, shooting from the north and

probably the worst of all, you know, attacks from within with, you know, violence and murderous riots.

So, it's not hard to fall into a state of despair in these kinds of situation. And we've been really struggling with that, you know, creeping in, of hopelessness and sadness and you know, giving up. And we need to constantly be vigilant in not allowing ourselves to fall into those emotions. And I think that the book of Ruth really addresses that. The theme of the book that really like popped out at me this year is this underlying and repeating question, who are you? Who are you going to be in the face of challenges and pain and suffering? In a way the characters of the book are all going through these processes of discovering how to be in the world. How to be someone in the world. Like this underlying question of like, we're here with billions of people. How can you make your life mean anything? It's like, I'm just one out of a bajillion anonymous people. I don't really matter, right? How can you make yourself someone? So these questions of identity and who you can be are scattered throughout the book. And this year they just jumped out at me.

So the story starts with Naomi. I'm going to be a little hard on Naomi here, so forgive me, Naomi. But I don't think it's escapable in like the actual text of the story itself. So she suffers. No one doubts that she's suffering. I mean, she has real suffering that in some ways has the aspect of unavoidable tragedy, right? Her husband dies and her sons get sick and die. But not all of it was necessarily unavoidable, right? Like they did make this decision to leave Israel, even though there was a famine. There were people that stayed and they seemed to have been like a relatively well-off family. They were landowners. So they decided to leave and it's not clear that that wasn't the trigger for all of the tragedies that befall them.

But then, she loses everything and she comes back to Judah with nothing. And here comes up the first question of, who are you? I want to argue that there are two fundamental ways of being when it comes to facing challenges and tragedy. One is to fall into despair. This feeling of bitterness, helplessness, you know, nihilism. Or to pick yourself up, try to help other people and try to be grateful for whatever it is you have. Those are really the only two options.

So, Naomi comes back to Judah, what does she say? All the women come out and they're like, oh my gosh, and she says, guys don't call me Naomi. Because you know in Hebrew, Naomi comes from the word na'im. Na'im means pleasant. Naomi is like, my pleasantness. She's like, I don't have any pleasantness anymore. Call me, Mara. Mara means bitter because the Almighty has dealt with me very bitterly. I went full and I came back empty, right? The Lord has brought me back home empty. Why are you calling me Naomi, seeing the Lord has testified against me? And the Almighty has afflicted me. She doesn't say anything about, well, maybe I had a little part in that. Just raising her fist to the sky and saying, I hate reality. Reality is so bad. God has done this to me. I'm empty. I have nothing left. God is so bitter, so I'm going to be bitter.

And it's interesting that she uses this less common name for Hashem. Kel Shaddai, which is the symbolic name of Hashem. Literally, it's like related to the word, breast. It's like the Name of Hashem that symbolizes nursing and nurturing us. So, she's like, hey, Hashem, You were supposed to be giving me stuff, You were supposed to be nurturing me. No fair, I want to quit this game. Now the most remarkable thing is not just talk. What struck me this year is so strange. When I read the Megillah that I never noticed before, is like how weird is it that Naomi doesn't go to gather sheaves with Ruth? Like when Boaz sees Ruth for the first time, he orders all of his servants, no one should harass her. He tells them, you know, be careful don't bother this young woman, meaning immediately, why does he have to say that? Because immediately he recognizes that she's like the prime victim for unsavory guys to be bothering and degrading her, right? And he prevents that.

Why did she even have to be in that situation to begin with? You know what would have really prevented that? Naomi showing up. An older respected member of the community that everyone knows. No one would mess with her daughter-in-law. But she doesn't even go out to get her own food. It's like, if you can't help others, isn't it your very minimal responsibility to at least help yourself? Like, don't be a burden on others? That's something at least to not be a burden on others.

So, I shared this idea on Shavuot in the town next to our farm where I was invited to teach and all the ladies pounced on me and they said I was being too hard on Naomi because she's an old woman and how can she be expected to go out and gather, you know, sheaves from the ground, right? But I'm standing tough on this point because, yeah, she's old, but a few days ago she walked all the way from Moab to Judah. She can make it to the field next door. I'm not saying that she has to bend down and pick stuff up, but at least like some moral support for Ruth. She could stand next to Ruth while Ruth does the heavy lifting. That would be something. Ruth doesn't complain. She even brings food for herself and Naomi. Like when Boaz gives her all this extra food, she leaves leftovers and brings some back to Naomi.

So, Naomi is like this model of this hopelessness and bitterness. She's so angry and so bitter she won't even help herself. So that's the beginning of the book. That's one way of being in the world. Ok, try that on for size. Then you have the middle of the book, the middle of the book is all about, ok, that was one way, what's the other way? What's Ruth's way? Because Ruth has clearly come to Judah with a mission. She's decided to make a name and a memory for her deceased husband and she is not going to let down. And she's chosen kindness over hopelessness. She's decided to do something, to be proactive, to give.

And it's so interesting because three times throughout the middle of the book there's this question that repeats itself of who is Ruth? The first time is in the field with Boaz. Boaz doesn't say, hey, misses, who are you? He says to his servants, to whom is this maiden, meaning, he sees her as a first impression, as not even a person unto herself, but as a handmaiden belonging

to someone else. Because what defines a slave as opposed to a real person? A slave doesn't have goals because they belong to someone else. They're an instrument for fulfilling someone else's goals, someone else's aspiration. You know they're like, hey move this, put that there they don't set their own mission. They're not in control of who they'll be. Their entire identity is belonging to someone else. So that's the first impression that Boaz has.

And then there's this marvelous verse. So Boaz says, well you know, I've heard you've done all this kindness. Come, you know, you can eat here, you can collect here, and he's very, very, you know, very friendly to her. And very nice to her. And she says, let me find favor in thy sight, my Lord, for thou hast comforted me and now has spoken to the heart of thy maiden, though I be not as one of thy handmaidens. So, she's grateful for his kindness, despite her suffering. The humiliation of having to gather with all the poor people, she's grateful.

But then the end of the verse, the way it's translated, it sounds very similar to the way that the classic interpreters of the Bible have interpreted this verse, and she's trying to say I'm not worthy to be one of your handmaidens. But that's not actually what the simple meaning of the words are in Hebrew. In Hebrew it says, I will not be like one of your handmaidens. The actual meaning of the word that you can't see in the translation is that she's saying, thank you, I appreciate it, but don't confuse me for someone who's about to be a handmaiden. I appreciate everything you've done for me, don't look at me as if I belong to someone else. I've faced my suffering and I've set a goal. I've set a mission. I'm the opposite of a handmaiden.

And then, we get to the scene at the threshing floor where Naomi has sent Ruth on this kind of sketchy, unbiblical mission, right? And here, Boaz says to her, right? So he comes to his bed and he discovers there's a girl there. And what does he say, He says, who are you? Now both of them are really showing courage, because he could have just preferred to not know. A random girl, showed up in his bed, don't ask too many questions. She could have just stuck to Naomi's plan and said, oh, you know, don't mind me, I'm just some handmaiden and continue to try to seduce him. But she stands up and says, I am Ruth. You need to do the right thing. You need to redeem me. You need to redeem the name of my deceased husband. So she's gone from the image of this handmaiden who belongs to someone else, to this person who can stand up for herself and say, I am Ruth. This is me and this is what I demand. This is what I know must be done to make this situation right.

And then, there's a third time, where we're asked, who is Ruth? The third time is when she comes back to Naomi. And Naomi says, who are you, my daughter? Now this is really funny because it's clearly trying to draw our attention to the deeper meaning of this question. Because Naomi doesn't really need to know who she is. She says, who are you, my daughter? It's like how many daughters does she have lying around Judah, right? She knows who it is because she says, my daughter. But she says, who are you, my daughter, it's like trying to draw our attention back. That the story is trying to figure out who Ruth is going to be. And then

Ruth answers, but doesn't really answer. She gives her the sheaves that she had gotten from Boaz to give to Naomi. She doesn't even say, oh hey, it's me, Ruth. She has already transcended her personal identity as a name and I am Ruth. And she's like fully identifying herself with her giving and with her kindness, what she does for others in the world. She's like, oh, you want to know who I am? Take this. These sheaves that I've kindly collected for you, that I've brought for you. That I'm giving, that that I'm taking responsibility for, that's who I really am.

By the end of the story, when someone says, who are you? She doesn't need words anymore because she can answer in actions. This is what I'm doing, this is what I'm being. And now, what's even cooler is that Ruth doesn't just transform herself in the story, she serves as a model that transforms everyone around her. Like if the book started with Naomi being this model of hopelessness and negativity. She meets her neighbors and changes her name to bitterness. She says, call me Mara, ladies. You know she says to all of her former girlfriends, call me bitterness because look how Hashem has been bitter to me and I'm just going to be bitter now.

But look how the book finishes. The book finishes with meeting the women again. And it says, and then the women said unto Naomi, blessed be the Lord who has not left, who has not left thee on this day without a near kinsman. And let his name be famous in Israel. So she meets the neighbors again and they say, nope, you thought you were Mara, you thought Hashem left you. But we see He didn't. Look how she's transformed. From this woman who was so bitter she wasn't even willing to take care of herself and pick up a few sheaves.

She takes full responsibility for this baby. The verse in the end says, Naomi took the child and laid it in her bosom and became a nurse unto it. How perfect. Do you remember the name that she used when she was so angry at Hashem? Kel Shaddai. The Name that refers to Hashem as nursing us? She transforms from a person who's expecting God to nurse her and angry when she doesn't get what she thinks she deserves to finishing off the book as someone who's willing to take responsibility and nurture others. She takes responsibility for this baby and takes it as a nurse. It's just such a perfect ending. And even the name given to the baby is Oved. What does Oved mean? Oved means to work. Like we are here in this world to do things, to work. This recognition of this lesson of standing up and taking responsibility instead of retreating into the helplessness and the hopelessness that you can fall into when things are going horribly.

And it's not only Naomi who transforms. Boaz transforms too under Ruth's influence. Do you remember the first time when he met her what does he say? He says, the Lord should pay back thy work. Be thy reward complete from the Lord, the God of Israel under whose wings thou art come to take refuge. He says, you have come to take refuge under Hashem's wings, He should

bless you. He blesses her, I see you've suffered, I see your kindness, I sure hope Hashem blesses you.

What happens at the threshing floor? She uses the exact same words that he used and turns them around on him. She says to him, in English it translates as you should spread your skirt on me, which is kind of possible, but the word in Hebrew is the exact same word he used to bless her, but about God. She says to him, he had said to her, you came to find refuge under Hashem's wings. She says, I want to find refuge under your wings. She says the exact same term for wings when she refers to Boaz. She said, everything you said about Hashem, Boaz, you need to do.

And here he transforms as well. He suddenly says, of course, I'm blessing you that Hashem should...I should take responsibility. So we have these three characters of Ruth and two other characters under her good example that all develop their identity as people who take responsibility in the face of adversity and we remember them forever. They all took upon themselves to rebuild this broken family. To rebuild a name for someone else, sacrificing of themselves to give to others and we remember them forever. We name our children...how many children in Israel are named Naomi, Ruth, Boaz?

But then all of that is you know, so beautiful and then, there's one character in the book who doesn't get it. He really doesn't get it. There's one character in the book who doesn't have a name. And he's the character who appears at the end. If you remember, Boaz said, there's one kinsman who's closer than me, let's go find him and ask him if he wants to redeem Ruth. Now in the translation, he's just called the kinsman. But you English readers are really missing out on the point. This guy's name is not just the kinsman. In Hebrew he's called *palony almoni*. Which actually means like anonymous, anonymous. Like, when I'm a lawyer and I have a case that the court says we're not allowed to publicize the name, let's say because it has a minor. We call the case, let's say, state versus plony. Right? In the book, he's actually called anonymous, anonymous guy.

Now why does anonymous, anonymous guy say he doesn't want to redeem Ruth? He gives a good explanation. He says, wait a minute, because you know, if you take someone in a levirate marriage, and you have children with them, their lineage, their name goes after the deceased husband and not after your own name. And he says, oh, I would love to help, but I'm worried about my inheritance. I want my inheritance to have my name. And then what Hashem does, is just a great sense of humor because what happens? He has no name. He doesn't only have no name, this guy who didn't want to redeem Ruth because he was afraid he wouldn't have a name, it's not only that he is nameless in the book, the name that's given to him remains the symbol of namelessness throughout all the rest of history. Like even in modern Hebrew, his name means anonymous guy.

So, it's like against the models of Ruth and Boaz and Naomi who transform themselves into people who sacrifice of themselves to make a name for others, specifically the guy who's just worried about creating a name, I want to be someone in the world. He wants to make a name. He's the guy who is forever nameless. So, I bless us, you know, all to be able to find strength to draw strength from Ruth and Naomi and Boaz. And you know, bring throughout our life, bring to full expression who we are as giving people who take responsibility in the world. Bye guys.

Jeremy

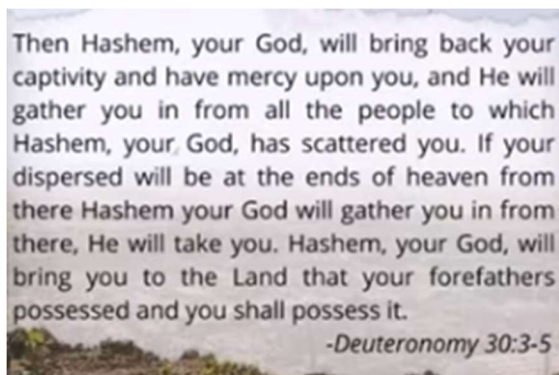
Wow, Tehila, it's so good. It's just brilliant. I know no one I've listened to thousands of hours and nothing it's just so good. The idea that struck me so powerfully is that Naomi, her name means pleasant. Na'im, pleasant, good, sweet. And she becomes Mara and bitter in her tragedy. And she becomes bitter in her reality, bitter with God and it's Ruth's love and compassion and responsibility that restores Naomi to her true self as she takes responsibility for the baby her true nature comes back. It's like Ruth's kindness. How do you say cruel in English? Ruth-less. It's like someone without Ruth, you don't have Ruth with you, you're ruthless, you're a cruel guy. It's like seeped all the way in to the English language.

And you know, if you give up, if you despair, you're not going to be able to see what's just often right in front of your own eyes. It's the power of hope that gives us the eyes to see what Hashem wants you to see. When things get tough, and they will get tough, we can either get bitter or we can get better. Those are the two options. And the obstacle is there for our good. It's in there in order for us to become better, to become stronger, to become more in tune with our purpose.

You know, we talk about Ruth taking responsibility. The word we've said this before, it says it all. Response ability. We have an ability to respond. Life is calling on us. What are we going to do now? The situation is, and it is. You like it, you don't like it, that's what is. And during these last riots, Ari and I had to both go to the head of security in the area that works with the IDF, and they gave us each M16's to protect ourselves. Was I happy about that? I mean, I chose to live on the edge of the Judean frontier and until an army personnel would arrive to help me, it would just be too late. I mean was I happy that there are random riots erupting around Israel? No. It's like, what can I do? Well, I can respond by doing whatever I can to protect myself. And there is a risk that a mob of Arab rioters would just storm our farm and harm our families. So, we needed to respond. It's like, don't deny reality. Just be honest with yourself. Be strong and protect yourself. I can't control if rioters are going to come or not. All I can do is control my response and act responsibly.

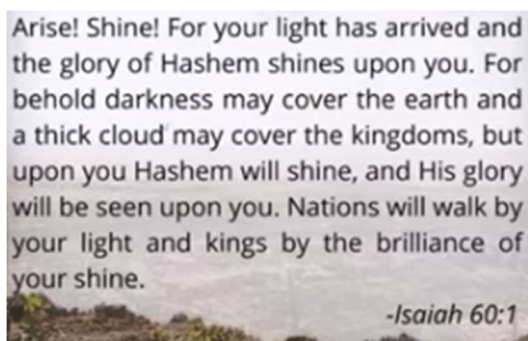
And so, I believe the hardships that Israel are going through right now, they're here to teach this lesson to every believer. Because it could be very soon the whole world is going to get shaken. And everyone's going to go through what could be perceived as a hard time. But Israel was given an amazing gift. It's like something was unknown in the ancient world. Unseen in

the modern world outside of Israel, we were given prophecy. Prophecy of the future. It wasn't only there to tell us how things are going to unfold. There's something much deeper here. It's like the Torah from the beginning gives us this bird's eye view of all of history. You can call it prophecy, but it's teaching us how to look at the world. You need to have the view of history and destiny before you can really go at it. It's like you need the map of time to really understand where you are and where you're going. That's true with children, especially teenagers. You know, we need time and perspective sometimes. For Israel, we see this from the very beginning. The Israelites leave Egypt and before they even make it to Israel, they're told already about the very end of times. Look at Deuteronomy chapter 30:3-5:



At the very beginning of Israel becoming a nation, Moses in his final speech takes us to the very end of Israel's history. No people today live in the context of human history like Israel. No people alive today are living the destiny laid out for them in the prophecies of the Bible. When you really think about it, it's like astounding. And then believers are attaching themselves to Israel, attaching themselves to the destiny of the Bible. No people on the planet were scattered to the ends of the heavens, across the globe, except for the Jews. And only one nation was ever brought back home from every country from where it was sent on an international scale. Israel is like calling out to the world from every country. Watch what's happening here. We've come home from everywhere. It's like, watch the process and align with His move.

And Isaiah the prophet says that the redemption will come into the world like a sunrise. And I've been thinking a lot about that recently. Isaiah chapter 60 at the very beginning. It says:





It's like on these verses, the sages of Israel say, watch the sunrise to learn about the redemption. You want to know how Mashiach is going to come? Watch the sunrise. It will be dark. Maybe really dark. Maybe even darkest before dawn. But then, slowly the sun rises over the horizon. It comes up really slowly. But before the sun breaks above the horizon, the sky changes drastically. I mean, you can hardly see the difference in changing as it's happening, but the whole sky changes. It's like a process that's really long and it's seemingly unchanging for a while, but then a time goes by and lo and behold, it's just slowly changing. It's like from black it turns into purple and slowly but surely it becomes more and more bright. But you can't really see the change as it's happening. The change is happening because every five minutes the sky is a different color. But before the sun comes up, it's almost impossible to see a dynamic change.

It's like, ok, Israel is here. It's been here for 70 plus years. It seems like nothing is like really changing. It's like, well you know, I visited Israel in 1980. I visited in the 90's and yeah, ok, you know, what's going on here? Like there's Arab aggression then, and there's Arab aggression now, and someone would say, like, not much is happening in Israel. Same old, same old. But just because you can't see the dynamic changes, like the sunrise, Israel is becoming brighter all the time. Just look at this stat just of the population of Israel. I love this statistic.



In 1800, there were 6,000 Jews in the Land of Israel. There were always Jews in the Land of Israel. Always. In the 1800's, there were only 6,000 of us. There were 250,000 non-Jews, either Christians, Muslims, Arabs, veterans, just travelers. 250,000. Can you imagine a time in Israel where there were just, like that's like a tiny suburb of Jerusalem, 250,000. That's pretty much all the people in the Land. And then 1800's was 6,000. In the 1900's it was 60,000. In 1948, it was 600,000. In 2021, we're now way over six million.

It's like, whoa, something is clearly happening here. There's a trajectory here. The Torah is giving us a bird's eye view of history to teach us how to look at reality. And reality detached from history is definitionally distorted. You can't understand the trajectory without seeing the history. I mean in 1920, 97 percent of the workers in Tiberias suffered from malaria. The Land was just infertile. Swamps in the north, desert in the south. In the early 1920's, 14 percent of Jewish children died before their first birthday. That's how bad the reality was in the Land of Israel. Fourteen percent of our children died as infants. I mean life was so hard then.

In 1880, the average Arab life expectancy was 27 years old. I mean, that's astounding. It was just impossible to live here. Israel was uninhabitable. The average life for an Arab was 27 years old. In 1931, 86 percent of the Arabs in the Land of Israel were illiterate. Eighty six percent. Until 1948, the Arab life expectancy was only 48 years old. More than 10 years below the west. It's like today, the Arabs in the Land of Israel, have, if not the longest, one of the longest life expectancies of any Arab society in the world. And they are the most educated.

Just look at the trajectory of Israel. The sun is rising, Israel is rising up. The sun is rising for Jews and Arabs in the Land of Israel. Christians and Muslims. If we can just get beyond ourselves, we will be blessed beyond measure. And bless the entire world. I mean, it may not look glamorous now, but the stories of the Bible are never glamorous. It's never been easy. And that's one of the most important lessons of the Bible. But you need Mashiach eyes. You need a bird's eye view. You need history and context.

And so, you know, we're on the cutting edge of just human destiny. Israel is here for a purpose and a mission. It's to bring world peace. It's like nothing less than that. We've been strategically located in the darkest region in the world, surrounded by radical, tyrannical dictators, terrorists, regimes that use religion to manipulate their people. And Israel is here to save them, it's like nothing less than that. If we can crack this nut, world peace is right around the corner. We just need the right leader to show us the way now.

And in the last months, I mean, we've seen a lot of darkness. Times are not simple around the world today. It feels like things are just falling apart at the seams. And the evil of man's heart, it's like bubbling up to the surface. It's like, after the Holocaust, it was like, ok, it was like pushed down. Like the damage inflicted on the Jewish people and the world, the World War II, it's like yuck and people was just somehow submitted. And it feels like just enough time has passed now, that the hate, the resentment, the anger, it's all starting to come out again.

And people don't realize how alive the Bible is today. It's like child sacrifice is one of like some ancient primitive ritual from distant history. It's like during this last eruption, one thing kept on repeating itself. The Hamas were firing rockets indiscriminately into populated areas in Israel. They kill children, they kill innocent women and children, just like evil. If they could put us in gas chambers they would. And Israel with pinpointed technology tried to stop the rockets and targeted the Hamas terrorists and the leadership and of course tragically killed civilians, but something that people don't really understand. I want you to listen to this video of a recording between the IDF and a Hamas operative. The Hamas want their children to die. They want their civilians to die. They quite literally sacrifice their children in their twisted spirit of hate. Listen to his conversation:

Video (translated from Arabic)

IDF phone call to Gazan to evacuate building with civilians before bombing.

Gazan

I can't get all of the people out. I need at least two hours to get them out.

IDF

Listen, we are going to bomb the building.

Gazan

You want to bomb? Bomb whatever you want.

IDF

No brother, we need to do everything we can so you don't die.

Gazan

We want to die.

IDF

But you have a responsibility for children's lives.

Gazan

If the children need to die, then they'll die.

IDF

God forbid, God forbid, why do you want to die?!

Gazan

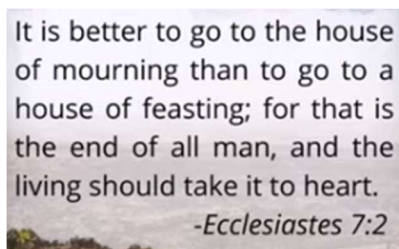
This is how we reveal your cruelty.

(end of video)

It's like the IDF is begging them to get the civilians out of the way, get the children out of the way. The Hamas wants its civilians to die. Civilians were killed because Hamas shoots their rockets from populated areas, from schools and residential buildings. So the IDF located the missiles and told the Hamas to evacuate the buildings to minimize the casualties as much as they possibly could. The most moral army in the world. But the Hamas want the death. They want their children to be killed. We're dealing with an evil of Biblical proportions.

And like ancient times, Israel is tasked with somehow bringing a light to these nations, it's like we're dealing with nothing less than child sacrifice in 2021. Who would imagine child sacrifice in 2021? It's like, welcome to the Middle East. Home of ISIS, and the Hamas. It's like times are

crazy now. And dealing with corona and the tragedy in Meron to the last two weeks of riots and war and rockets. It's like so many tragedies and death. It's like, this week's Torah portions, like the story of Samson, it's probably the most glorious death story in the Bible. We don't have many of those. But lately, it seems as though our mortality is just very present. I've been thinking though so much about mortality, about our lives, about our deaths. King Solomon in Ecclesiastes in chapter seven, verse two. King Solomon says:



It's like, why does King Solomon say that? It's like, we should go to the house of mourning, we should be thinking about death. It's a really brilliant guidance. It's like, people naturally, we don't want to think about our death. Their fear of death shapes their lives and their decisions and rather ignore it. But voluntarily contemplating your mortality, King Solomon says, is life-giving. It's what makes happening now count. It makes you appreciate everything you have today. You have your health, you have your family, you have your loved ones, your friends. Rejoice and be happy today. You have no idea what tomorrow might bring. It's almost like a cliché. What would you do if the doctor told you you only had a few months to live? It's really a powerful question and we retreat from that question. After thinking about it for a little while, well, thank God, I don't have that terminal illness.

But that's not true. We all have a terminal illness. It's called life. We all have a death sentence decreed upon us. Our time here is limited and we have no idea for how long. That day is coming and nothing can stop it. So be ready for when that day comes. And these challenging times now, when we think about it, they can make us stronger and better if we allow it. Thinking about our mortality doesn't need to be depressing. It can be motivating and invigorating. It can get us to think about the higher things in life. Help us let go of the stupid little things that bring us down and upset us. It's like, what are we living for? How do we want to leave this world? How do we want to live in the ultimate sense of living?

And here's what I've come to over the last few weeks of prayer and meditation. And it's like the year to our fellowship, and I'm just sharing my heart and I don't know how this is going to come off, but I'm just, I'm here to share what I have to share. And this is what I've come to and I feel like it's a perspective that I'm supposed to share with you. It's like, how do I want to live? I want to build malchut Hashem in the world. I want to help build God's kingdom on earth. That's the highest I can aim and I'm going for the gold. I want to help bring world peace and spread a new transcended consciousness that will descend upon humanity in any way that I

can. And I know that bringing blessing to the mountains of Judea and blessing the world from these mountains is a key for us.

And it's like God's kingdom, whoa! I know there's some people in this fellowship, they're saying, wow, that's far out there. That seems impossible, that seems inconceivable. Well that's why Israel is here. That's what we are tasked with. Nothing less. World peace. And I'm going to try as best as I can and I might not make it. Fine. Then I'm going to die trying. But that's how I want to go. But more importantly, that's how I want to live. And I think what's amazing about our fellowship, we're over 500 families. Each person is interconnected with about a thousand people. That means our fellowship already right now stretches across the world and is two people away from half a billion people. And we're only one year in.

We haven't even begun to fight yet. And who knows if we don't lose hope and we tap into our courage and all of us decide we want to live with that highest goal in our hearts, who knows where God will take us. Who knows where that will take our families in our lives? No one knows. It takes courage to hope. It takes courage to love. It's a lot easier to be resentful. To be bitter and to give up. It's easier to do nothing than it is to do something. It's easier to lie than to tell the truth. It takes courage to pick up responsibility and make the world around you better. To serve others. You know and sometimes I just focus on really simple tasks. Clean up my study, get my room in order. It's like Jordan Peterson, 101. Focus on myself. Focus on my house. Focus on my family. Those small steps are a part of a great process. It might look like I'm reading with my 11-year-old daughter, Eden. That's just on the surface. In my own humble way, I'm building the kingdom. I'm just one soldier, but I'm going to play my part. I have a path and so do you.

Everyone knows when they're on the path. When they're on that halacha. When they're walking in the light. It's like, when they're in the flow. When they're in tshuva. When they're aligned, when they are who they could be and they're moving forward in that. It's like tomorrow, I'm coordinating a delivery of the stones for the educational center in Judea. It looks like I'm just dealing with stones and rocks. No, no, no. I'm working to build the Kingdom of God on earth.

We have three families in this fellowship that are moving out to communities and building farms in the country. They're not just building their homes. They're building their part of the kingdom. Deeply connected to Jerusalem on their side of the world. It's like, for us, it's like when Israel is under attack, the world is calling us, asking us the ultimate question, the only question. What is my response now? How can I take responsibility now? What should I do now? Ruth teaches us that this year, with her lovingkindness and her taking responsibility.

So what's our response to all this hate and violence? So many in our fellowship members went out to support Israel in Germany and Holland and rallies for Israel, waving flags and God bless

them. We have no control over the politics or the interests that are driving this conflict. What do we have control over? We have control over our lives and in our lives, it's time to step up our game. If the enemy is attacking us with hate, I think the answer then is radical love. I don't walk around with a consistent love for Israel and for believers around the world. I need to flex that muscle more. I need to go out and act in love. We're being called to do more mitzvot. To bring more light into the world around us, to spread more Torah, to give more charity, to give more of ourselves in love and in service of the world.

There's a couple in the fellowship, they made aliyah, they live in northern Israel. Their names are Yoav and Sarah. They had an idea that they're running with. And it's just spot on. Their idea was for every rocket fired on Israel, they're going to respond with a mitzvah, with some good deed, with some act of love. And they're not doing it alone. They're encouraging others to join us. So here I am now, encouraging all of us to join. Thousands of rockets means thousands of good deeds. For every rocket of hate, one extra act of love and light. The obstacle here is showing us the way. Our enemy is using hate and darkness. We're going to fight back with light and love.

The media is always trying to make both sides equally responsible. The Arabs have their radicals and the Jews have their radicals. The Arabs have Hamas and the Israelis have the settlers. As you can imagine, that is seriously offensive to me. It's like a Jew living in the mountains of Judea as being compared to an international terrorist organization. And it's like, I'm not just a settler, it's like Ari and I and Tehila and Shayna, we're super settlers. I love the Land of Israel more than any physical thing in the world. I'm happiest when I'm outside walking through the mountains of Judea, playing my guitar, sitting on the rocks King David sat on. This Land isn't separate from me, I'm a settler in the deepest sense of the word. The Land doesn't belong to me, I belong to this Land.

And most of the world have no idea what's happening here in Israel. It's like, well, the democratic party line is this, so we're that. And they have no concept of what's actually happening. I'm as radical of a settler as you're going to find in Israel. Ari, Tehila, and Shayna we're the obstacle to peace in the Middle East. Us and the Hamas, it's like, come on, just the fake news media can compare me to terrorists who want to kill people indiscriminately so they can feel like they have a fair and balanced story. Not all stories are balanced. There is no balance to Hamas and ISIS. And the more darkness the Hamas reigns on Israel, the more committed we need to bring more light and more blessing to this Land. And to the world. The more the media lies, the more we need to tell the truth.

We can either choose to get bitter or choose to get better. And I say we choose to get better. More love, more light, more blessing. The lies and the hate and the violence, nothing's going to stop Israel from bringing her light to the world. That's my response. And I think that that's the response of our fellowship. And so, I want to encourage everyone, just in the next day or two,

just one extra act of kindness, one extra act of love, like join. Bring the light from the darkness. We're going to bring light. It's amazing.

And friends, this fellowship, it's one of the most beautiful lights in the world. It's like we're a living example. People in the Land, people outside the Land. Different backgrounds, different understandings. The path we're walking down, it's like an example for the world. It's a path we've never walked before. On the way, we don't really know because we've never been here before. But after a year, we can see we're doing something in the world. We're forging something new and something beautiful. And thank you for bringing this beautiful light into the world with us. It's like together, there's so much power here. And so, thank you for inviting more people on this mission, bring in the light.

And thank you for sharing this Torah from Zion to the world. It's like, in these dark times, we just have to bring the blessing and we have to bring the light. And so may Hashem always bless you with His light, with His love and with His protection.

Aaronic blessing

Long live the King!