

Session 102  
Chukat – The Simple Art of Faith  
3 July 2022  
<https://www.youtube.com/watch?v=2Ez1QD8t8D0>

Ari

Shalom, Shalom! Good to see you everybody, even though you all just disappeared from my screen. There you are! Good to see all of you. I'm really, really grateful that we're here together again. It seems like it was a lot more than a week. I'm very grateful for the feedback that you sent me for the last Fellowship and there was a lot of it. It was really widely varied. But one thing that brought it all together...surprise, surprise, it was the love. Really, even though we're disagreeing with various elements, whether it was the content itself, which was I think surprisingly controversial. Or the structure of the Fellowship, anything else, I thank you for that. I'm grateful for the agreements and even more so for the disagreements, and the blessings. Thank you for the blessings and the prayers and the prayer requests and the constructive criticism and for everything else. But we'll get to all of that soon.

First, I thought I would start by making some announcements. And why not start with the most exciting? So as you know, we were working on putting together a Fellowship Retreat this coming Sukkot. And while we were unable to make that happen just yet in the way that we envisioned or anticipated, we are very excited to announce that we will, God-willing, be hosting our very first Fellowship Gathering at the Arugot Farm, immediately following Sukkot, the Feast of Tabernacles holiday where many of you were coming to Israel anyways. When the nations come and flock to Israel. So many of you, Jews, and non-Jews, you have your trips planned. You're coming here to Israel and so we're going to be doing that. It will be from morning till night and bizrat HaShem, it will be epic, it will be unforgettable. We're still putting together the itinerary, but you know my father would always say when he dragged me to the grocery store on some menial errand or whatever he said, "It really doesn't matter what we're doing, what matters is that we're together." And he was right and so am I.

And so, if you can be in Israel then, details will be forthcoming. But for now, just block off October 18<sup>th</sup>, 2022. That is the 23<sup>rd</sup> of Tishrei, 5783 for those of you that are over your Hebrew calendars. We'll be sending out a Google form soon with pre-registrations and there's a chance that we can do an overnight. There is a chance, but that remains to be seen. But this is very exciting. You know, barring another pandemic, God-forbid, or the borders closing for some other reason, this is happening. I mean, I love scrolling through your faces. I've just been doing that for the past 10, 15 minutes. I do it before every fellowship, and I just love seeing you interact with each other, seeing you cooking breakfast, or knitting, or Lori was cooking Mark breakfast. Were you cooking Mark breakfast or were you doing laundry? I don't know. Naomi is praying beautifully and fervently and in an inspiring way. Suzy LaCruz and a very cute person who is right next to her, they are in front of waves crashing at the beach. Whatever it is, it's

just fun to see all of you. You have to see Suzy right now. That is just deliciousness. Are you guys seeing this? Anyways, it's making me miss Dvash. So you know, there's a lot of screens also that are shut off, which I get, but we're going to be together, here at the Farm, no screens, no devices, just us. Phones off, the hills of Judea, the holiness of Israel, the golden eagles. Three out of eight in the Middle East are right here. And now we have every single day, I gotta tell you, every day I go through our olive groves and there are iyalot, these ibex, these beautiful deer that just...everytime I see them, I think of the verse – As an ibex, a deer thirsts and yearns for streams of water, we yearn for You, HaShem. And it's just so beautiful. And we'll all be here together in the hills of Judea in Israel. It will be great. So, I don't know if you can hear right now, there have been crazy Air Force things happening where helicopters are flying UNDER the Farm, meaning we're right on the Arugot Valley and these helicopters, Apache's, well I think they're Apache's, flying through the valley, under the Farm. It's a crazy thing. So...anyways, excited about that. So, for the time being, if you can be there, please consider just locking that into your calendar with an indelible marker.

So, the last thing I wanted to discuss before we launch in is the questions. I really enjoyed the Fellowship Connections that we pulled off last week. There was some feedback, that while it was great, I think everybody really loved it, some people felt like taking questions in the middle of the Fellowship sort of interrupted the flow. If you thought that, raise your hand, if you were there last week. Yeah, a lot of people felt like that. And I hear that. So for...I really get that. So, we want to do the connection. It's deeply meaningful and it's awesome. But I think we should aim to try to add the Fellowship Connection to the end of the Fellowship. Now this week in specific, we need to be done by 7 p.m. So here's what I think we should do just this week. If you have a question or a comment, anything. It doesn't need to be based on the content that we discuss in this specific Fellowship. It could be a life question, relationships, Torah, anything. I can't guarantee that I have the answers, but we can definitely try. We can definitely connect. I think there's beauty to the questions and the comments even without anything said on my part. But anyways, if you have anything you want to share, then just raise your hand at any point and just keep it up and Tabitha will see it there and she'll know it's there and when the time comes, we can turn to you. However, many we can do now.

So, let's go. There's really a lot to discuss in this Fellowship. And I'm trying to stick more directly in an orderly way to the text itself, which I think is a good thing. Meaning I want to try to make it where we go through the text together. And lately, it's been so up to the last minute, that I don't even know if I have time to make slides. So if we could always have our Tanakh, our Bibles with us, and ready. Then we could just go through the parsha together and that would be a beautiful thing. And then the ones we select, we could sort of read together.

And we've a lot this week. Right? This week there's the mysterious idea of the red heifer. How does that work? Why does that work? This is one of the commandments that even King Solomon, the wisest of all men couldn't figure out. So there's that. And there's also Aaron's

death and there's also Miriam's death. And that was a big trauma for the nation. You know there was more complaining, with two sets of complaints. It led to Moshe and Aaron making some sort of mistake which we're gonna try to get to the bottom of and figure out. And the fact that we have to figure it out says something because the punishment was devastating and it's not even clear exactly what the sin was. So, but you know what was the punishment? They weren't allowed to enter the Land of Israel. They were forbidden entry to the Promised Land which was their life's mission. There better be a big sting to cause that in my opinion.

But anyways, then there was the confusing, violent plague that came afterwards. Or the poisonous snakes were ravaging the Israelite camp. And the plague was only stopped by Moses, right? Crafting a bronze snake for the Israelites to gaze at and then be healed. And by the way, I've always thought, it's always been confusing to me that the most egregious, terrible sin is idolatry. And here Moses was ordered to craft a snake that would cause people to be healed when they looked at it. It certainly seems like it's putting a stumbling block in front of the blind, if you ask me. But God's intelligence is far beyond mine. So I'm just sharing my questions.

Anyways, history plays out that it actually was a problem. But we'll get to that soon. I don't want to ruin the story. So we have a lot of great stuff to discuss and I hope we get to it all. But first let me introduce my beloved friend. It feels like he's been gone for so long, and he is so sorely missed. I miss him! Shalom, what's-your-face! It's so good to see you.

Jeremy

It's good to see you, too. Thank you for that wonderful introduction. We're in Pennsylvania now, and so far the trip has been an adventure every day. We never know what's going to happen. We're in Pennsylvania now and I just wanted to show you what Tehila does when we first arrive at a new place. And she walks around and just tries to find a little treasure. And if you see where I am, I don't know if you can see it, but there's a beautiful little creek, just somewhere in the middle of nowhere in Pennsylvania. And this became our Synagogue. This is where we daven in the morning. We take our kids out here on Shabbat. And you know, I'm a big fan of Calvin and Hobbs, that's like the comic book with the little boy, has a toy tiger. And the toy tiger when no one's looking, but becomes alive. And there's one Calvin and Hobbs where Calvin is digging in the ground and Hobbs is like, "What are you doing?" He's like, "Well, I found a weird looking rock and two worms." Hobbs is like, "Already? Wow! There's treasure everywhere!"

And so, Tehila is able to just find treasures everywhere. And so, we're in the middle of Pennsylvania and just like this beautiful creek that I just...thousands of people are driving by, no one is really paying attention to it. But if there was a creek like this in Israel, this would be historic. This would be King David's something, this would be some sort of prophet had drunk

from this creek. And like, there's just so many natural, beautiful things in this country that, if you don't dig in the ground and look for some worms, you might miss it.

And I've been thinking a lot about – what are we doing here? And I don't exactly know. That's the honest truth. I mean, I booked these tickets months ago. Thank God because everything is so expensive now. Thank goodness we booked our rental car and the tickets way, way, way back when. We would never be able to afford this right now. My only answer is that I had an inner intuition, I had a gut feeling that we were called to go out into the nations, most of our Fellowship members, although there are members from 50 countries, the vast majority of them are in North America. And I said, "You know, it feels like our work in the Fellowship is of the most important work that we're doing in our lives. That somehow the work that we're doing in this Fellowship is manifesting itself on the Arugot Farm. It's like the Arugot Farm is some sort of physical manifestation of a spiritual move that's happening. And I want to meet those people. I want to create stronger bonds.

And as soon as we landed in Newark Airport, literally like within hours, members of the Fellowship come out to meet us! And people that were just screens and people on Zoom became human beings that we now have a relationship with. And the more relationships that we're building, it feels like we're weaving a tapestry into the walls of the Tabernacle, spiritually. But I don't know exactly how to explain other than we can live by this guidance, we can live by an inner calling, an inner intuition to really trust that, to live by that, I think is one of the fundamental claims of the Bible. Abraham didn't hear a voice in his ear. He heard a calling in his heart. And Joshua, the same.

You know, we're right now, although this has been sort of interrupted by this tour, but I've been focusing a lot of my studies around the book of Joshua because that's what I'd like to be learning together with in the Fellowship. And in the first chapter, one blessing repeats itself over and over again. Chazak v'ematz – strength and courage. If you want to enter into your Promised Land, if you want to conquer your demons, if you want to conquer the Land and inherit the Promise, you're going to need two things. And he's blessed, over and over with strength and with courage. And, I'm just now kind of getting into the American vibration, the American energy, the American culture. And what can I tell you, but everything that mainstream America is promoting now, is cowardness to weakness. It's the opposite. It's like the students here have safe spaces and they get warned of triggers. You might be triggered if you hear this idea and it might scare you and it might offend you. I mean they are raising a generation of people that are weak and that are cowards. They can't even listen to an idea that might challenge them. Never mind do something courageous that challenges them in their lives. Just hearing controversial ideas, they need to have trigger warnings and safe spaces where they can hide from being courageous. Where they don't need to be strong and they don't need to be courageous.

And you think about that and what a counter movement to the blessings of the Bible. And you know it's 4<sup>th</sup> of July weekend here in America. And somehow we find ourselves in Philadelphia which is like where America was founded. I can't help but feel like that's a spice-cart. We didn't plan that, it just sort of unfolded. And in the middle of Philadelphia, Tehila saw that there is a beautiful museum called, "The Faith and Liberty Museum." And it's run by I think the Biblical Association of America and it talks about the founding fathers of America and how the entire establishment, the entire move of America was based on faith and that faith is what granted liberty. And just the inter-relationship between the Bible and America and liberty and emunah, and it was just...and it was free. So forget about it. If you give Tehila a free museum on the 4<sup>th</sup> of July, we're going to be there. So that's what we did and my kids just loved it, we loved it, it was so interesting.

But the beginning move of America was a faith-based movement, literally based on faith, courage and strength. Just like the document that Joshua gave over to the people of Israel. And the war within America now, which really is a war on civilization as we know it, because Israel...I mean America is Israel's greatest achievement. That's the way I see it. America was founded by the gift of the Bible, the Bible is the gift Israel and HaShem brought to the world, and America is this manifestation of what happens if you give people faith, if you give people liberty, you give people freedom...look at what happened. The greatest civilization to ever exist in the world was an experiment of people that lived by faith, with strength and with courage.

And as I'm on the move here, and pretty much every night or every other night, we're at a new location. We're going from one place to the next place, and it's in that move that we're kind of discovering something about ourselves, something about our family. It's hard to explain because I can't articulate it yet. But in the move, it's like if you want to see if something is strong, so you test it. You push it to its limits, you challenge it. And even you push it a little beyond its limits to really see how strong that thing is, and in the move, whether it be a physical move or even a spiritual move, like a logical move, in the movement beyond where we are and the movement outside of where our comforts...the move outside of our zone, all of a sudden you discover where you are.

And imagine the move of United States of America was escaping Europe, which really is...I mean we'll have to get into this a little bit deeper. Europe, Rome, is the galut of Edom. It's the final exile. And it's the strongest of all the exiles. I mean, Rome is what destroyed the Temple. The European Union is what is continuously right now trying to destroy Israel. And it is the European secular left-Edom movement that is sort of corrupting the Biblical foundations of the United States. And they're trying to like squish that liberty because you know, without faith, really liberty is far-off. All of a sudden there's a tower of Babel where everyone needs to speak the same language. And if you tweet something that's politically incorrect, that tower of Babel will throw you into the furnace. And that's amazing to know that one of the symbols of the European Union is the Tower of Babel. And like, how did that even happen? This elite group

that's removed from the people, that wants one language, one government, one rule. The tower of Babel is that representation.

And there's no question that the secular leftist movement in America is like a European branch that is the anti-biblical movement. And what is the best way to rule over people? Well if you make weak cowards, that's a real good way to rule over people. You don't give people strength and courage because they might just stand up for themselves. Make people weak, make people fearful, make people just follow the rules, whatever the rules are. And sometimes the rules can't make any sense. And that's when you really know you have them. When truth becomes lies and lies become truths and you have to follow the lies as if they're truths, that's actually one of the signs that we're entering into the end of days.

And it's amazing because the end of June here in the United States was a month that they celebrate sort of alternative, sexual realities. And the Bible's pretty clear on sort of just keep it natural, keep it in the family. Just try to stay aligned with the natural course of things. And in America, they're celebrating the opposite. It just...ten years ago, I don't think anyone saw this coming, that you would be a bigot if you thought that a boy could be a girl, that a girl could be a boy. And all of the confusion that is there. But right now, that is the law of this land. If you were in mainstream United States of America, you better preach that lies are truth, and if you don't, they'll scare you into that.

And so, what a message coming from the Land of Israel right now. It's not just faith and liberty, but strength and courage. And within the move, we have to be able to be in motion. In motion...some of us were in motion when we moved to the Farm. Tehila and I gave it all up, sold our home, sold most of our possessions, and then we moved into the Farm. And in that move, I discovered who Tehila was. We were married for 15 years, I had no idea who I was married to. I had no idea of the strength and courage of that woman. And in the move I discovered that when we are pushed to our limits, pushed beyond our limits and I cracked. And she didn't. It's like a new level of admiration, a new level of love was born cause only when we're in movement can we really discover who we are. Only in movement is strength and courage really tested.

And so...but now that we're in the farm it's like, ok...we're laying down roots here, at least for the time being. But now, we have to be in constant movement in change to be alive. Everything that is alive is in change. Everything alive is growing. And for us to be aligned with that movement, we have to be moving and growing all the time. And so that move is why the patriarchs, Abraham, Isaac, Jacob, they're in constant movement all of the time. All of the Bible is in movement. Joshua is conquering the Land. And the one time Israel is not in movement, that's actually when we're called slaves in Egypt. When we are locked in our ways, locked in our place. We are not in movement, that's when we're called slaves. That's when we become weak. That's when others rule over us.

And so right now, as we sort of approach these times, because times are changing. The United States of America today is not the United States before Corona. Because I saw the United States before Corona. And there was food on the shelves in Walmart. Right now, we went to Walmart and we couldn't find cutlery. Plastic spoons and forks. Like the shelves were empty. Walmart to me was always the expression of the endless abundance of the United States. And all of a sudden, you go to Walmart and the shelves are kind of empty. Like, what's going on here? Now for the people living in the United States, it's like a frog in boiling water. The waters are getting warmer and warmer and the frogs don't notice, but eventually they reach a boiling point and the frog will pass out. But because I've been removed from the United States for so long, when I came here and the prices are so expensive now. Gas is almost as expensive as it is in Israel.

And something is changing. And that change is happening to everyone. And the last prophecy, or one of the last prophecies in the book of Malachi, which is one of the last prophets of the Hebrew Bible. It says that the sun is going to rise. And for the wicked, that sun is going to burn them. But for the righteous, that sun is going to heal them, to be warm for them. Now change is going to happen in these days. Big changes. But if we are used to change, and we're used to moving, and we're used to that flow, when the sun changes, it's ok. Because we're always looking for the change. And that sun will be healing for those that are ready to grow. But those that are locked in their own slavery, that don't want to move, that don't want to be challenged, well...then weakness and cowardness kind of reigns.

And so, right now, there is a real culture war. There is a Bible on one hand and there is literally just a movement that has no rationale to it. There's no theology to it, there's no logic to it because a lot of their opinions contradict each other. It's just an anti-God, an anti-Bible movement, that they are defined by whatever is the progress away from the Bible. Like whatever roots, root-values were rooted here, we're just going to take the other road because "why not?" Because that's what we are. We're just the anti-movement. And so within that, they're going to need a lot of strength and a lot of courage. Because it seems as though the righteous among the nations, they're just ten. There's just going to be small pockets of the righteous among the nations. Where the mainstream goes along with Edom. And then those that love the Bible, that love Israel, are going to somehow be pulled out. And how marvelous it is to like meet them now in person on this trip. It seems as though...it feels like we're doing something so beautiful, so historic, so aligned with prophecy, that we're literally gathering little sparks, gems and jewels from across the United States now.

I can't help but feel that Jeremiah the prophet whom I'm named after, spent a lot of his time outside of the Land of Israel, looking for the lost tribes of Israel, preaching to the nations, going out into the world, traveling. Just as he did, we are now. Just instead of kind of calling for the destruction, I think it's time to call for the redemption now. So as things change, know that the sun is going to rise and a lot of people may feel burnt by it. But if we align ourselves with the

destiny of Israel, that sun is going to be healing. And if we align ourselves, constantly moving, constantly challenging ourselves, looking for the growth that when we're called to grow, that's already in our natural movement and it will be healing for us.

And so, I want to invite Tehila on as well. She's in a different location because we sort of had to divide and conquer as we're watching for our children. So I want to bless you from this beautiful creek in Pennsylvania. And our next stop is western Pennsylvania. We haven't publicized where we're speaking online, but if you guys want to know where we're going to be at, just sent us messages privately. And I'll let you know for sure. Just kind of for security reasons in my own head, we haven't like pushed it out publicly yet. But if anyone wants to know where we are, we would love to see you. We would love to meet you. Eventually, we're going to make Shabbat in Iowa. And our next Shabbat is going to be in Colorado. So, if you guys want to find us there, we would love, love, love to see you. And so, I hope Tehila made her way on to this Zoom call. And if she is, then here she is.

Tehila

Hey guys. Hey everyone. So we are pleased to be on our Gimpel family tour of the USA, and Jeremy forgot to mention that I wasn't looking for treasure in that creek. I was looking for a place to do a ritual immersion of the pots we bought so that we could make kosher food. At every place we go, I make him look for a creek so that he can climb down and risk his life to dunk our pots. And then I always tell him he didn't do it good enough. I send him back to do it again. So...yes, for those of you asking on the chat what we're doing in the creek, that is what we are doing.

So we've had the chance to meet some of you and we can't wait to keep on meeting more. And we are in Philadelphia and you know, in anticipation of Eden's bat mitzvah, I'm learning with her the Tractate of Berachot from the Talmud, from the Babylonian Talmud. And we were studying on Shabbat afternoon and came across this really interesting passage. It said that Rabbi Yochanan who was a Talmudic sage in the Aramaic period, shortly following the Bar Kokhba rebellion and the exile. And he says something that Eden did not like. He says, "One must not fill their mouth with laughter in this world because it says in Psalm 126 that then our mouths will be filled with laughter and our tongues with songs of praise." Meaning only then in the future.

And Eden said, "What?! I want to have laughter now. I don't like that." But I said, "You need to imagine. We're talking about the generations following the destruction. Imagine someone being happy and joyful and filled with laughter. How can you be happy and in a state of joy when you see the Jewish people in all their suffering? Let's say your business is doing well, your family is doing well. Can you be fully rejoicing, ignoring all of our suffering?"



And so on this passage, Rabbi Avraham Yitzchak haCohen Kook says, “Laughter in its fullness, in its unbridled joy, indicates that you’ve achieved your life goal in its entirety. And a person needs to understand that their life mission is not complete until the collective life mission of Israel and humanity as laid out in the Bible is complete. When the earth is filled with the knowledge of HaShem.” So this goal, if it’s in your mind, if it’s deeply embedded in the heart of every person, you can’t really be in complete joy for your personal whatever, until the collective goal has been achieved. Now what’s so interesting here is that Rabbi Yochanan in the Talmud isn’t saying that laughter and joy are bad. Like there are some religions that say you have to be stern and serious, don’t be too happy. He’s saying that laughter and joy is the goal, but it’s a future oriented goal and not a present oriented goal. Meaning that the joy is not just whatever fleeting pleasure I have in this moment, but I’m thinking about a larger collective biblical vision that’s gonna bring us real joy.

Now what’s so interesting is that this isn’t the only place where there’s a distinction made between present laughter and future laughter. Does this ring a bell for any of you guys? Where does this distinction appear in the Bible between laughing now and laughing in the future? I think the first place that we see it is in Genesis 21. Let’s go back there. You know, Sarah has her son, Isaac, and Hagar has Ishmael, and in verse 9, it says, “Sarah saw the son of Hagar, the Egyptian, whom she had borne to Abraham making merry.” In Hebrew it says, mitzchek, meaning making laughter, having laughter...just doing fun things, being a comedian. And she goes, “That’s it!” She says to Abraham, “Drive out this handmaiden and her son. For the son of this handmaid shall not inherit with my son, Isaac.”

Well that’s a little ironic. Did you not name him, Isaac, which is Yitzchak, which means, “He will laugh?” What is the better way to get someone to laugh then to put them with a brother that makes people laugh? But she gets it. She says, “Ishmael is mitzchek, he’s making laughter in the present tense. My son is named Yitzchak, which means, ‘he will laugh in the future.’ I don’t want this guy to inherit with my son.”

The Torah is maybe setting up this paradigmatic difference, that Sarah’s identifying between the biblical world view and the non-biblical world view. The non-biblical world view is just eat, drink, and be merry. There’s no purpose in life, there’s no gold. This is what you have. Have fun while you can. Try to squeeze out as much merriment and enjoyment. And Sarah is saying, “No, no, no, no, he’s not going to inherit with Yitzchak.” The biblical world view is the future tense. Not to focus on maximizing your enjoyment right now, but to make sacrifices and to work hard now for a vision of the ultimate future joy. I don’t want Yitzchak right now to be overwhelmed by this culture of just enjoying the moment. I want him to be around people that will facilitate him becoming Yitzchak, the person who will rejoice, who focuses on rejoicing when he achieves his future goal.

And we can see this...Jeremy and I can see this as we're traveling throughout the exile. We see there's this cultural war going on between those who just say, "Enjoy yourselves now. Why bother having children? Why bother getting married? Those things are hard, versus those who say, 'I'm going to sow now so that I can reap joyfully in the future. I will build and I will work and I will do things so that the future will be beautiful.'"

And now what really astonished me was the continuation, the end of this Talmudic passage. The Talmud says, "Ok, Rabbi Yochanan, so you're not allowed to fill your mouth with laughter now because the verse in Psalm 126 says that one day you will fill your mouth with laughter. But when does that finish? Like when does that expire? Or when can we actually be joyful? I thought the answer would be maybe when Mashiach comes, or maybe when everyone keeps Torah, or when the Temple is rebuilt, there's tons of possibilities. But the Talmud says, "No. The answer is right there is in the verse. When our mouths will be filled with laughter and our tongues with songs of praise." What's the end of the verse? "Then they will say among the nations, 'the Lord has done great things with them.'" The Talmud says that is when the rule will be suspended and we can be in true joy. The benchmark is when the nations say, "The Lord has done great things with Israel."

And I thought this was so beautiful because we can see the beginning of this as we're traveling right before our eyes and we're meeting people from all over the country saying to us, "HaShem has done great things for you. How can we attach ourselves to Israel? How can we be part of this?" And you know sometimes people will say to us, "Well, aren't there enough Jews who need to learn Torah? Why are you including the nations in the Fellowship?" And I think the answer is in this very Talmudic passage. It says that the mark to know when Israel is fulfilling their goal, is when the nations recognize it. And this gives us Jews and Gentiles alike something to work together for, to make us worthy to live in a world, to act in such a way so that the nations will say, "HaShem has dealt greatly with you." And it gives a goal to the nations to understand that they have an important role in achieving this biblical vision by encouraging Israel and reminding us where we need to be focused and where we need to be oriented. And so, may we all merit to rejoice together and fill our mouths with laughter in Jerusalem. Bye guys! Looking forward to meeting you!

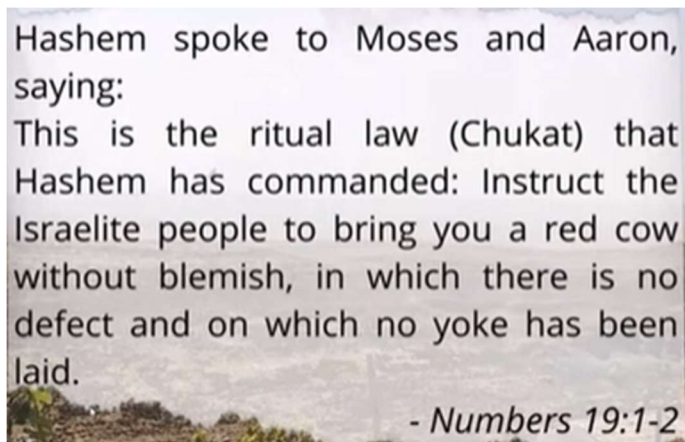
Ari

Wow, Tehila! That was beautiful, that was great. Jeremy, I hope you're still there, too! Because I'm about to lace into you a little bit. Anyways, you guys are great. Just hearing your voices uplifted me, but I just want to say, Jeremy, we have creeks in Israel. Beautiful creeks in Israel. Our creeks put Pennsylvania creeks to shame. Did the Naaman immerse himself in the Pennsylvania Creek to cure his leprosy, Jeremy? Did the creek in Pennsylvania part ways when Israel entered the Land? I'm not saying you shouldn't notice beautiful things in America. But to say that it would be epic, more than Israel! Repent, Jeremiah, son of Amno, jump in the creek

and immerse yourself. I'm just trying to put you on the spot, I'm just kidding. Sort of, not really.

Anyways, but really, it is just so good to see you both. It's fascinating to hear what you have to say. Because you know, sometimes people look at Israel from the outside and things that you know in Israel look like terror and bombings and conflict. And when you're here, it couldn't be more different. You feel calm, and secure, but to hear your description of America, it sounds like what it looks like from the outside, is happening on the inside. Oy. I'm sorry that it's so rough there. But I guess it's an important thing for you to see and for you to bring a lot of light there. HaShem should really protect that country. HaShem should protect and defend and heal America. If there's a country that deserves healing, I think it's America. I never thought about the motivation in intentionally making people weak. It sounds like so self-destructive and suicidal for a country to do that. But it seems like that's what's happening. Although, by the way, Roe vs. Wade, Jeremy...because it was overturned. That really gave me hope that maybe America's soul was coming back and the fight is not over. I guess as you said, there's still movement, there's still room for growth. Yeah, Jeremy? Give me a thumbs up. Anyways, alright so let's start at the beginning. Oy va voi, we don't even have much time left, we haven't even jumped into the Torah portion yet. Please, Tabitha, if we could go a little bit over-time. If people have to leave, they'll leave, but it's ok.

Anyways, let's start at the beginning:



So that's the beginning. So we've discussed this in Fellowships before, but we'll briefly review it right now, right? There are three different types of commandments that are in the Torah. There's mishpatim, there's edot, and there's chukim. Mishpatim, which a lot of people translate as like laws, righteous laws, are like rational. They're the rules, right? Which they say man would have been able to arrive at even if they

weren't divinely revealed. Like murder and stealing and stuff like that. Although looking at America right now, I have my doubts about whether man would have arrived at those truths on their own. Also, just considering what the pagan child-sacrificing world looked like before the giving of the Torah. But I guess what they're saying is in theory, mankind has the mental faculties with which they could or would have been able to arrive at those truths. Perhaps what they would have actually done is another question.

And then, there are edot. Edot can be rationally explained, but really only post-facto. Meaning that without them having been taught in the Torah, there's no chance that mankind could have arrived at the truths of the edot. It's like, we can see them and see the wisdom in them, but we couldn't have gotten to them by ourselves. A lot of times they commemorate things, like Shabbat, or tefillin, or the phylacteries.

And then there's the chukim, the statutes, right? Chukim, which is what we're about to talk about right now. And those baffle the mind, they just defy logic, they transcend rationality. And we can try to attribute meaning and symbolism to them, but at the core, we simply don't understand. And the most famous example of chukot is the commandment of the red heifer. Now without getting into all the details, the ashes of the red heifer were mixed with the cedar branch, and a crimson thread and then mixed into the waters of the Shiloach River, which flows from under the Temple Mount in Yerushalayim. You know I'll admit, it sounds a little bit like witchcraft, if we're going to be honest. But this special mixture has the unique ability to purify someone who's been contaminated with tumah, with impurity. The highest level of impurity, which is a dead body. One becomes tamah, impure, either by touching a dead body or even being under the same roof as a dead body.

Now while all of this sounds really mysterious to us, apparently the part that was the most confusing was that the person that administered this ritual, himself become impure. That part was the greatest puzzle. Although to me the way that I always thought of it, it was a balance like a conservation of matter, that as long as we're in the Post-Garden-of-Eden world, there needs to be some impurity. At least until Mashiach comes and it can be completely banished. And actually, if he who receives the mixture sprinkled upon him becomes pure, that impurity has to go somewhere to some degree. But that idea is probably worth nothing. It's just the way that I've always sort of thought about it.

And by the way, although the Rebbe does not attempt to explain the reason or logic of the statute of the red heifer, the Lubavitcher Rebbe, Rav Schneerson, he did share a beautiful insight as to why this most incomprehensible commandment is connected to remedying the impurity of death. Now keep in mind, he shared this idea on the one month mark, it's called the Shloshim, after his own wife's death. So death was very much on his mind. They didn't have children and they had a very powerful, beautiful bond. And so, the way the Rebbe explained it, that it made sense because death is the most incomprehensible ordeal any living creature endures. I mean by endures I don't mean the person that's enduring, I mean like second-hand. Those of us around it. Those of us who are left behind.

And by the way, just last week, our beloved friend here in the Fellowship, Tom Culp lost his wife, Marilyn. And Tom, I want you to know that we share in your pain and we pray for your consolation. And may you be comforted by what we share here as well as the knowledge that nothing is by coincidence. And her soul departed on this Torah portion where so many of the

holiest and loftiest souls left the world to be reunited with their Creator. And one of the things that we say to the family of the deceased when they're sitting shiva, we say, "May the Place comfort you." And we've shared this before, but why is it that we call Hashem – one of His Names is Hamakom, the Place. And this is the time that we use that. When we're comforting a mourner. And the reason is to remind the mourner that feels so disconnected from the person that they love. That within HaShem's unity, your soul and her soul, we're all still here together. She's very much with us. It just manifests in a very different way.

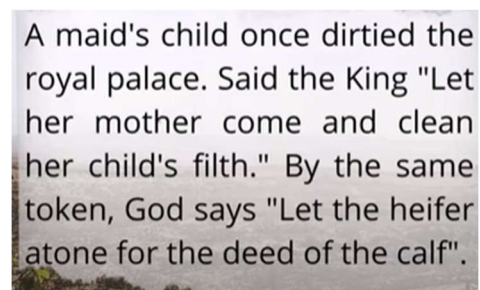
But anyways, I've unfortunately been around my fair share of death as well. Just this last week, a very dear friend of mine named Shmuel Solomon passed away suddenly. He was 68, but he was in great shape. Vibrant, he was a passionate advocate for Israel, activist for Israel. And he and his wife, Meryl were people of tremendous chesed, loving kindness. My wife Shaena and I were really the fortunate recipients in various forms of their chesed, which I don't think they'd be comfortable with me sharing all of the details because people like them don't brag or want to be thanked publicly. But it had to do with their particular gift at healing. There were times where each of us needed healing and they really stepped up to the plate in unbelievable ways.

Anyways, so Shmuel woke up this past Wednesday morning, prayed his morning prayers, and right after breakfast just had a massive heart-attack and just fell, just died. And Jewish practice is that you bury the body as quickly as possible. Now the reason that I understand for this is that the period immediately following the death and before the burial can be a very confusing and disorienting time for the deceased, himself. Right? Their soul is hovering over the body and looking down and doesn't really understand what's happening. Now the sages teach that the more one identifies with their body, I think we just discussed this, maybe it wasn't with the fellowship...the more one identifies with their body, and their possessions, the more jarring the experience of death is. And after all, if you are your body, then what's happening? Who is the you that your soul is looking down at? But if you're aware that you are your soul and your body was your garment for the soul, if you weren't attached to your physical possessions, at least to the degree that you actually were identifying with them. And making it more difficult to leave this world behind, then death is a smooth and even liberating and releasing experience. And even though Shmuel just finished building a beautiful house in Jerusalem, just finished it a couple months ago after years of building it, I'm sure that it was a smooth experience for him, he was such a righteous man. So that was a very difficult thing.

But those of us who are left behind, well it is very difficult and I actually merited to lift up his body on the stretcher. They speak, the family speaks, and then we lift up his body and his friends and family carry it. He's wrapped in a tallit, in the prayer shawl. And along with other men, I carried him to his final resting place and we lowered him into the earth. And in Israel, there's no coffins, which makes it even more jarring. I feel like the coffin is sort of a barrier between seeing the actual body itself and so there's none of that in Israel. And then each of us, you know the wish is to shovel the earth on top of him. And this entire past week, just the

visual of his body lying in the crevice of the earth was just so raw. And in my mind, it was just so visceral and so real. Seeing his loving wife, Meryl standing right above him and looking down at her beloved Shmuel's body lying there covered with earth. She was just having breakfast with him a few hours ago and now he was being buried forever. I know it's not forever, but it sure feels like that at the time. It's just incomprehensible. The mind really can't understand it. We try to, but we can't.

And I think the reason I'm going into this, I'm picturing Jeremy being like, "Ari, it was so dark, it was so dark." It doesn't need to be dark, right? The sages of Israel, Rebbe Nachman for example says that every day he would visualize looking down from above at his own funeral and preparing for that. Because the more we really are prepared and know that this whole thing is a fleeting dream, the more we can really be present in it. And use it as the unbelievable vehicle it is to do loving kindness to other people and to come close to God. Anyways, Rabbi Jacobson quotes the Rebbe's attempt again, not to share the logic of all of this, because we can't. But to share a dimension of understanding it. So the Rebbe teaches that there were two times that man was in such an exalted, spiritual state that death didn't apply. It wasn't necessary, didn't apply. The first we all know was before the sin in the Garden of Eden. We were eternal, man was meant to live forever. The other the sages say, was immediately after the Torah was given at Sinai. But then, they built the golden calf and lost that lofty, spiritual state. There's actually a lot of dimensions, of parallels between the golden calf and eating of the apple in the Garden. But anyways, the Midrash shares this analogy. And we've shared about the Midrash. Different of you have different perspectives of what the Midrash is. But it's sort of like the insider back story, if you want to receive it in that way. So here's the Midrash's analogy:

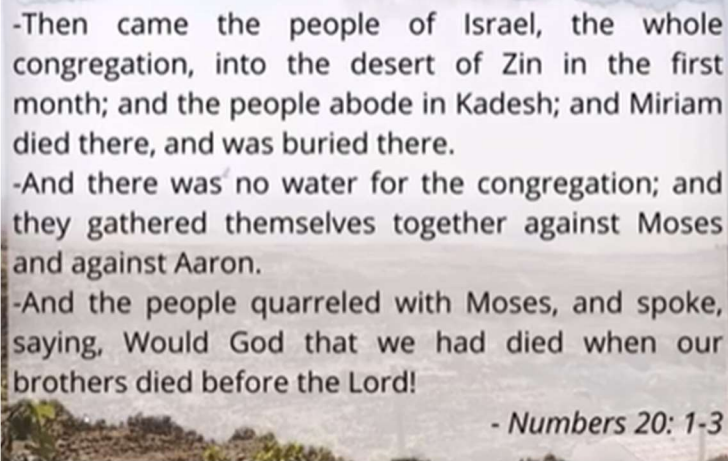


A maid's child once dirtied the royal palace. Said the King "Let her mother come and clean her child's filth." By the same token, God says "Let the heifer atone for the deed of the calf".

Meaning the golden calf. Ok, so take it or leave it, but the bottom line for me is that there are certain things in this world that are so extreme that they just don't make sense to our rational minds. Like death. And so, a chok, that's what a chok is. A statute, a decree of this nature is the same. The only real response to a chok, to death, is just to humbly submit to HaShem's will and to His wisdom

and to trust in His loving kindness. And also, by the way, and also just to be liberated from the need to always understand. Wherein times mankind, I think to a large degree just worships our own intellectual understanding. Science, science, science, science, science. And we all know reliable the science is and how objective the science is. We've seen that over the past few years. But either way, it's an opportunity to release the need to understand. And that is freeing and liberating too.

Ok, so let's move on. The rest of chapter 19 discusses the details of the red heifer and the purification process. Now let's turn to chapter 20, verses 1 through 3:



-Then came the people of Israel, the whole congregation, into the desert of Zin in the first month; and the people abode in Kadesh; and Miriam died there, and was buried there.

-And there was no water for the congregation; and they gathered themselves together against Moses and against Aaron.

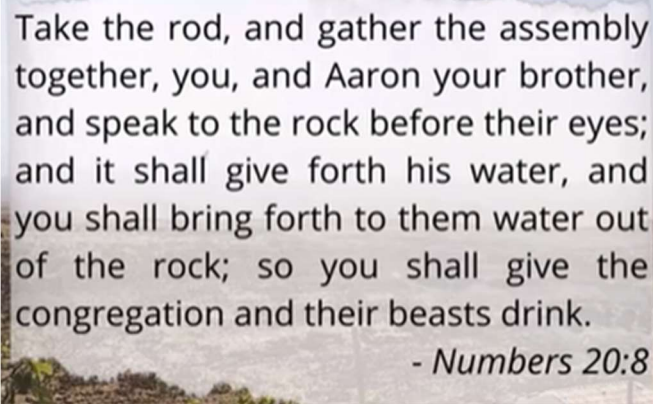
-And the people quarreled with Moses, and spoke, saying, Would God that we had died when our brothers died before the Lord!

- Numbers 20: 1-3

Meaning that they wished that they were dead. That they died before. So I don't know if you had the same thought when reading this, but I was like, it was just such an impulsive, like a natural thought. "Oh no, not again. Are you complaining again? You're complaining again?" You know when are they going to learn that it's just not a good idea? But whenever I have that thought I try to work at reserving judgment. They

were just a different reality that it's impossible to understand. Plus if you've ever truly felt true thirst, like real thirst, like you're dying thirst...they were dying, that's what it was.

And by the way, we learn from the immediate lack of water, following Miriam's death, that it was in her merit that the nation had the miraculous well of water all of these years. After all, that was her name – Miriam, Mar yam, it means "bitter waters." And by the way, we actually don't see HaShem enraged this time with their complaints. There were differences between these complaints and the past ones. They weren't complaining about luxuries like meat or quail. Water is just like a need. And they weren't saying that they wanted to go back to Egypt. They were simply saying that they could have taken a better route that had water. At least that's what the sages say was the gist of their complaint. And it's understandable. And so it goes straight into the next verse. And so HaShem tells Moshe and Aaron, Numbers 20, verse 8:



Take the rod, and gather the assembly together, you, and Aaron your brother, and speak to the rock before their eyes; and it shall give forth his water, and you shall bring forth to them water out of the rock; so you shall give the congregation and their beasts drink.

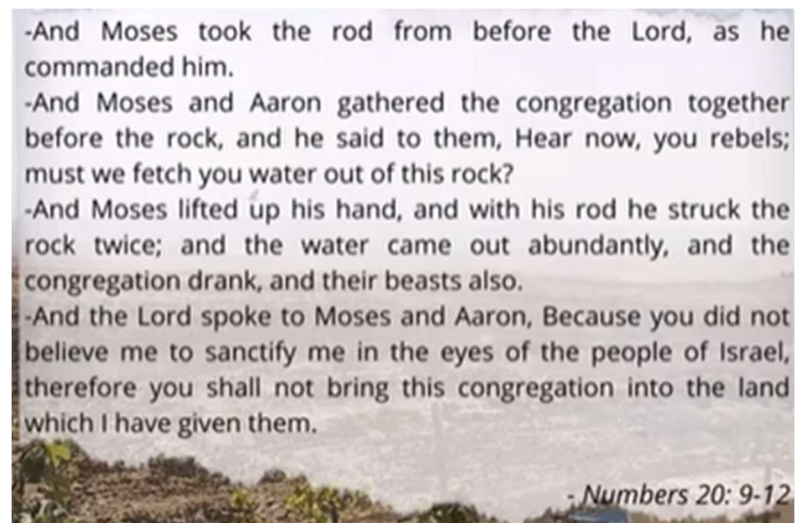
- Numbers 20:8

So this is an important verse. Because first of all, it's a little bit confusing. If he has to speak to the rock this time, why does it say take the rod, as the very first verse of the portion indicates? And I'm asking that question that I actually don't really know the answer. I don't know. Maybe someone if you can find it, I'll look for it more. But that's a good question. Why does it say, "Take the rod" and then he

used the rod to strike the rock and he's punished for that. Nonetheless, it's very clear. HaShem wanted Moshe to speak to the rock. And by the way, the sages teach that it's this rock that was the rock that provided water for Hagar to sustain her when her and Yishmael were in the desert. It's the very same rock that Moshe hit 40 years before when he was told to hit the rock. And the same rock from which water had been flowing like a well throughout their desert



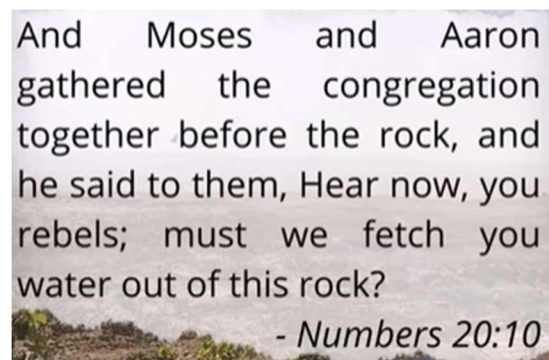
journey until the moment Miriam died. And all Moshe had to do was talk to it. But what happens? Let's look, Numbers 20, verses 9-12. Let's look inside:



-And Moses took the rod from before the Lord, as he commanded him.  
-And Moses and Aaron gathered the congregation together before the rock, and he said to them, Hear now, you rebels; must we fetch you water out of this rock?  
-And Moses lifted up his hand, and with his rod he struck the rock twice; and the water came out abundantly, and the congregation drank, and their beasts also.  
-And the Lord spoke to Moses and Aaron, Because you did not believe me to sanctify me in the eyes of the people of Israel, therefore you shall not bring this congregation into the land which I have given them.  
- Numbers 20: 9-12

Ok, so now hidden within these verses is the reason that Moshe and Aaron could not enter the Land of Israel. And there are volumes written about these verses that are just trying to make sense of it all. And we don't have the time to even scratch the surface on this. But let's just talk for a moment. With your permission, I'd like to share just a couple that speak to me and I know we're running out of

time here. But within verse 10 there are two potential insights. Now let's read inside again:



And Moses and Aaron gathered the congregation together before the rock, and he said to them, Hear now, you rebels; must we fetch you water out of this rock?  
- Numbers 20:10

So the first insight that was shared with me many years ago by a man named Eli Yosef, and it touched me so deeply that I've carried it in my heart ever since. And he said the reason Moshe didn't enter the Land was because he called the nation, "rebels." But it seemed like there was truth to that. It seems like sort of an accurate description, maybe not at this moment, but overall. So anyways, this past Friday, leading up to Shabbat, Dvash was all

over baby Shiloh. And despite our warnings to calm down, she got carried away and she gave him a little hit on the head and he started to cry. Now did I pick her up and say, "Bad girl, you're a bad girl?" Never...even to say those words hurts my heart right now. Even just talking about Dvash makes me want to run upstairs and get her and show her to you because I miss her so much. But we're not going to talk about her! This isn't about Dvash. We're not going to talk about Dvash right now. But if anything, I said to her something like, "Dvash, it's a bad thing to hit Shiloh and you're such a sweet, good girl. That's not what good girls do and you're a good girl!"

But for that moment, Moshe Rabbeinu, in his anger, which by the way is the reason Maimonides gives as to why he was not able to enter the Land, because he got angry. Which severely compromised his judgment and his thinking as it does to all of us. Anyways, in his anger, he was confused and he confused the behavior of the nation with their essence. He didn't say they were acting rebellious. He said they were rebels. Now after what he had been



through with them, I could understand. I don't think any of us would have made it that long without bursting out in rage and calling them rebels. You know maybe some of you would have, I really think so, but I'm pretty sure that I wouldn't. But nevertheless, the righteous are judged on an entirely different level than we are. And so for Moses, this was a grievous sin because the righteous have such a great responsibility. And he's building their self-identity, and he needs to always remember, the nation of Israel are all righteous, even though it doesn't seem like that to the naked eye.

Another reason given can be found in the latter part of the verse, right? Moshe said: Shall WE bring forth water from this rock. He said, "Shall WE, not shall HaShem," and so he missed a critical opportunity to sanctify God's Name by giving Him credit. And instead he said, "we" implying him and Aaron and it's obvious he didn't mean that, but that's what he said, right? He said, "we" and he didn't say "HaShem."

But the reason that actually most speaks to me, I can't find a source for, but I refuse to believe that this hasn't been discussed and that it's my original idea. I don't think so. But either way, the thought that I had that just puts my heart at peace about this is about the nature of hitting versus speaking. So hitting the rock seems like...I know I'm not describing this perfectly, I need to chew on this more, but it seems like ritual. You know what I mean by that? Like, it reminds me of like the mixture of the red heifer, of the ingredients of a sacrifice, it has that same feeling of instructions to pacify a deity with a series of ingredients or actions which we really don't understand. But when we speak, right? When we speak, it's from our hearts. If Moshe had spoken to the rock as commanded, it would have been a very important sanctification of God's Name and that it shows that HaShem listens to our speech. It demonstrates that He's attentive to our words, which is what the Land of Israel is all about. This is the Land of prayer. And yes, we are immersed here in this worldly things and agriculture and government and wars and armies, but ultimately great success or abject failure comes down to prayer. And this was the time for the nation to learn that. And Moshe didn't demonstrate to them that Israel is the Land of prayer. Also demonstrated that perhaps Moshe wasn't really ready to enter the Land. I could be wrong about that, I don't know, but at the very least, the spirit of this idea really spoke to me. I don't know, does it make sense to you guys? For me...anyways, let's go on.

The nation, on the way to the Land, they go on and they appeal to Edom. I'm actually trying to plough through the portion even though we're running out of time. But I really want to just get through it and not just get lost on the first verse and then the Fellowship ends. So the nation is on the way to the Land, they appeal to Edom to let them pass through their land. And you know, they offered to pay for any resources they consume. And it's cool to hear Edom because I remember that when these Germans came to the Farm to volunteer, many of them children and grandchildren of Nazis. And I said, "Who are you descended from? Who do you believe you are descended from?" They said, "Edom." Right? That's who they said, Esau. But so, ok, Israel wants to go through their Land, they offer to pay for any resources they consume, even

resources they already have. They offered to buy, just so the Edomites could profit. Because as you remember, they were commanded not to battle or harass the Edomites. And so they make this appeal. And they really attempted to touch a nerve, like an emotional spot there.

Numbers chapter 20, verse 14:

And Moses sent messengers from Kadesh to the king of Edom, Thus said your brother Israel, You know all the adversity that has befallen us.

- Numbers 20:14

And they go on to talk about Egypt, etc. And so Moshe intentionally, he said “Your brother, your brother, Israel,” with the intention of summoning positive emotions by reminding them of the brotherhood of Esav, their ancestor, and Jacob, the ancestor of the Israelites. Reminding them that they are family, that they don’t need to be enemies. But the Edomites don’t have any sort of sentimental nostalgia about that at all. And they unequivocally refused and approached the Israelites who turn away. And this by the way, summoned the same emotions I feel today when Israel’s kindness, or even just a lack of aggression is mistaken for weakness. Because I’m sure Edom felt strong and victorious and threw a big party and powerful. But really, Israel could have easily defeated them. They were just honoring HaShem’s commandment not to engage the Edomites.

Ok, so let’s go on. We’re doing this thing, we’re doing it! So Moshe takes Aaron and Elazar up to the mountain. He puts Aaron’s holy vestments on his son Elazar before Aaron’s eyes and he lays Aaron down and he straightens his arms as the sages say. He closes his eyes and his mouth and Aaron leaves this world with a Divine kiss. And then Moshe comes down the mountain with Elazar and the nation sees that they’re alone and they learn of Aaron’s death and they weep. And they weep for thirty days. They actually mourn Aaron more deeply and with greater grief and heart ache than Moshe or even Miriam.

And the sages say that while they lost the water when Miriam passed away, who knows what they lost when Aaron passed away? The clouds of glory. That’s what they lost. That’s what they lost when Aaron left the world. And why? Because Aaron’s greatest defining quality was his love for each and every person. And his very essence was the desire for all of Israel to love each other. Just like parents. What do you want your children to do? You want them to love each other. And he was the greatest of all peace-makers. You know the story, that he would go to the husband and say your wife wants to make up and she loves you. And then he would go to the wife and say your husband wants to make up and he loves you. And his love for all of Israel, the wealthy and the poor, the influential and the powerful, the exact same as the powerless and the impoverished. He just loved everybody. Indiscriminately. Everybody in the nation the same. Sort of like a cloud covers the Land, it covers the people, that was the way his love covered the nation. And so, when he died, the clouds dissipated with him. And then, yes again, again, the people complained bitterly. Is it ok if we go on a little bit more? I just have a little bit more here. Yes? So this time God was angered. Let’s go to chapter 21, verses 6 through 9:

-And the Lord sent venomous serpents among the people, and they bit the people; and many people of Israel died.  
 -Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against you; pray to the Lord, that he take away the serpents from us. And Moses prayed for the people.  
 -And the Lord said to Moses, Make a venomous serpent, and set it upon a pole; and it shall come to pass, that everyone who is bitten, when he looks upon it, shall live.  
 -And Moses made a serpent of bronze, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he looked at the serpent of bronze, he lived.  
 -Numbers 21:6-9

Ok, now there is so much to unpack here, we simply don't have the time. For example, could the snake have to do with the snake in the Garden of Eden? Does it take us back there? Why would the very object of their punishment, that implemented the punishment, the snake, also be used as the cure? The statue that Moshe crafted was a snake. That was the cure and the

punishment was from the snake. To this day, this image of the symbol of medicine and healing is the snake.



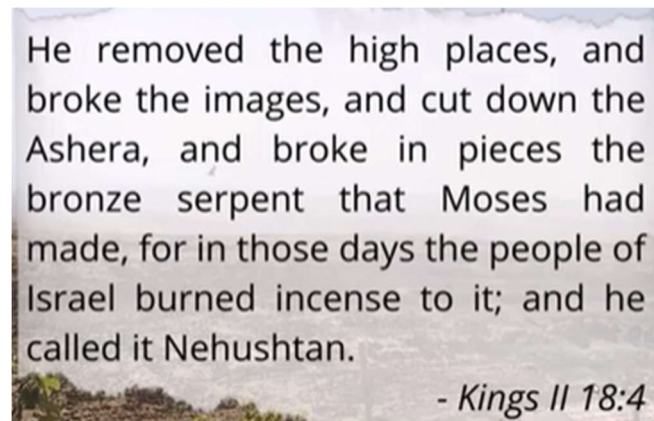
I found that this is right, you see that on the hospitals, on first aide. And so, why would Moshe make this statute of bronze, right? Which is interesting because the word bronze has the word snake within it!



Nachash is snake and nachoshet is bronze. It's literally the same word with the letter tav at the end. So again, we can't go into the depth, but these few powerful verses are all hence pointing to the secret of redemption. And by the way, if we sometimes pose a question and we don't give the answer, it's almost more valuable sometimes than a great answer, is a really great question. And so this is all pointing toward redemption. This is like secret passages here. And so, even the numerical equivalent of the word snake is the same as the word Mashiach, as the word Messiah. And you know, I won't get into the whole numerical equivalent thing. We could do that at another time, but there is definitely wisdom and meaning and dimension to that. So snake has the same numerical equivalent as Mashiach.

So from the very moment, let's think about it. Adam and Chavah, Adam and Eve are led astray by the snake and they were thrown out of the Garden of Eden. And from that very moment,

the long, arduous journey of redemption began. The minute exile was implemented, redemption already began. And I think that's why there's this image of the snake sort of eating itself, it's like a never ending twist, it's like...because the beginning and the end is the cause of the plague and the cure of the plague. What the actual cure is made of, they're all intertwined. And that's why Moses needed to make this statue, despite its danger. And by the way, it was dangerous, we discussed that. Throughout history, there were times when the Jews believed it had healing powers and they worshipped it, which actually led to its destruction by the holy king, Hezekiah, in chapter 18, verse 4 in the 2<sup>nd</sup> book of Kings, right? He says:



They called it like Nechustan, from nachash. It's the name they gave to it as if it was a god. But nonetheless, HaShem determined that at that moment, that's what they needed. Maybe we understand it, maybe we don't. But that's what He determined, that's what they needed because without that, let's say they were just healed because of Moshe's prayer, they would have probably thought they were just

naturally healed, right? Like the guy who says, "God, please give me a parking lot, please give me a parking spot, I need a parking spot." And then he finds a parking spot, he's like, "Ok, God, I don't need any help, I found one." It's like that, sort of.

But by looking up at this image of the snake that Moses crafted by gazing at it in the sky, they've remembered that their lives transcend the natural order. And that their healing comes from above. And when that truth entered their heart, well then they were healed. But this entire journey through the desert, really we have to read it like a unified whole. Because you know when you're...I don't know if you're computer people. I know Daryl probably is, you this, when you're trying out new software. Some software has the functionality, it's called like a sandbox. Where you're isolated in the system and you just learn what it's all about. It sort of takes away all the other issues that are happening around. Well the desert for the nation of Israel was a sandbox. Literally and figuratively. It was like a biosphere of sorts where they were isolated in the wilderness with HaShem in order to learn a lesson that really is already burned into our souls. We're trying to access it again and through the force of our will and our love for HaShem, to really pierce it into our hearts. And that's that there is no other power. There is nothing else. Right? Our job in this life is to learn this truth, to internalize it into our hearts.

I know I was going to talk about the whole satan thing and I'm sorry I'm not going to get to that whole thing, but it's relevant right here, right? For people who believe that satan is a power other than God and that God and satan are sort of fighting each other – good versus evil, that goes contrary to the very deepest truth which is that there is one god that is ain ode milvado.

There's nothing other than Him. So the satan, it's almost like the satan isn't the name of the angel. It's the name of the job, right? It says, where does it say? In the book of Job it says to advocate against him. What's that name of the lawyer that is hired by the state to prosecute? I forgot what that's called. Someone write it in there. Anyways, that's what the satan is. He's just one of God's angels, right? Prosecuting attorney. Right, prosecuting attorney. That's what it is. And so, there is nothing other than HaShem. And this truth, someone sent me a beautiful email really addressing that. I asked them if I could read it on the Fellowship, but I didn't get a response in time. I want to read it to you because from a Christian perspective, going on their journey, dealing with this whole satan and duality idea, what that was like for them and what that meant. Maybe next week I'll read it to you. But again, we talked last week that these little nuances are not really small nuances. They're huge. Because if we go a little bit astray through that fundamental prism through which we see the world and understand God and we allow subconsciously some other force or some other power other than God to take hold, well then it just shifts our entire relationship with HaShem in such a fundamental way. And our job in this life is to learn this truth. Ain ode milvado, to internalize it into our hearts and walk with HaShem in simple faith, in perfect trust, every moment of our lives.

And I bless us, my friends, that together we will walk this path of faith together. That we will usher in the redemption in which pain and death will be removed from the world forever. That will happen. That will happen. And knowledge of God will cover the earth as water covers the sea and there will be nothing but love and healing for all of mankind. And that's what we're all doing here in this Fellowship. And it may just be a small group of us, but Abraham was one person and God was looking at his heart and He's looking at our hearts right now.

So I want to thank you for strengthening my heart and strengthening each other's hearts. I can't tell you how often I talk about you to my friends and just say how this Fellowship and our relationship has changed my life and my relationship with God and the Torah in such a way. I'm just so grateful for that. So we're already pretty late, so let's do the questions, I feel guilty for Tabitha, for Ben. I feel guilty for them, so let's say goodbye right now. And allow me to bless you. My greatest honor, my greatest joy is blessing you with the blessing of the High Priest. And although as you know, I'm not a Priest, I'm not a descendent of Aaron, the Bible, the Torah tells us that we are a nation of priests and that is our job and our privilege to bless.

Aaronic blessing (Hebrew)

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

Shalom my friends, love you all! Be in touch, reach out to me with anything or everything. We love to hear from you. Shalom, Shalom.