

## Session 212

Shemot – The Exodus from Egypt & Israel Freeing the Hostages

19 January 2024

<https://www.youtube.com/watch?v=tZHnjgdHPC8>

Jeremy

Hello everybody. Welcome to the Land of Israel Fellowship. It is such a challenging, crazy, tumultuous, roller-coaster ride to be connected to Israel in these moments. And what a special time for our Fellowship to gather together. At these very moments, the hostages are being released and given over to the hands of the Red Cross that are being handed over to the hands of the IDF. I literally was just reading this brand new live report that Oron Shaul's photo is being removed from the hostage memorial at Ben Gurion Airport because he's finally home. And Israeli journalist Amit Segal just said that the IDF has the locations of several remaining hostages and is prepared for military operations to free them if this deal collapses. But right now Romi Gomen, Emily Damari, Daron Steinbrecher are now in the hands of IDF troops in Gaza, escorted by an elite unit after being handed over by the Red Cross. I mean, it's literally happening before our very eyes.

And the feelings are overwhelming...I haven't really slept well in the last, I would say, week. Because I was so torn up about this hostage deal. How are we releasing these terrorists? How are we bowing to the Chamas? How are we giving them any type of victory? But then seeing the hostages come home, I know that it's momentary, but right now it's revealed goodness. It's salvation. It's incredible, it's miraculous, it's beyond belief. We're so happy. A nation that loves life, that worships life, has now saved lives from the pits of hell. And just seeing them come back to their families and knowing that they'll be safe at home in Israel's hands, it's so emotional. They have lived through hell on earth. And now, they're finally coming home.

Now, the way that I would like to see it, is the world is playing checkers, but Benjamin Netanyahu is playing chess. I just don't believe that there's not a bigger scheme that's unfolding, a bigger plan that will be revealed. Because right now this deal doesn't seem good. We have to celebrate the good that hostages are being released. But when you think about the ramifications, many of the terrorists are going to be released in my neighborhood. Many of them are going to be released in Jerusalem, with blood on their hands. Are they going to go directly back to their actions of terrorism? Probably. That's what they live for, that's what they're ready to die for. Nothing has fundamentally changed with this evil.

And what I don't understand about people...what do they need Hollywood for? They want to watch horror films. The world is so horrific as it is. Just learn about the Chamas. You want drama? Watch Israel closely for about a month and you will be filled with drama. And love, and law, and ups and downs. You don't need to watch the Netflix to watch Hollywood. When you have the Jewish people in the Land of Israel, definitely, quite literally the forces of darkness and evil.

And so, the drama is unfolding as we are gathering together and so, I do see that as a spice cart. That the hour that we meet once a week in our Fellowship is the hour that the hostages are being released and may that be a blessed time. That we can celebrate together, that we can celebrate this moment of goodness being revealed and kindness and righteousness, finally coming to these innocent people that were ripped away from their homes and now they're finally returning to their homes.

And so, with that, I want to start off with a prayer. Because it can't be more timely, and what an opportunity to be alive, what an opportunity to gather together. A lot of people are watching the news on the TV, but here we are as our Fellowship gathering from around the world as the hostages are being released. And what do we want to do? We want to lift up a prayer to God together from around the world. Because, without God, Israel doesn't stand a chance. Israel shouldn't be, Israel won't be. And so, to really bring God into the picture here, to let His will reign. And I feel like the more we pray, the more we invite His Presence back to Zion, the more we invite God into the world. And so, let's unite from all these countries around the world and really give our hearts to this place and to this time.

HaShem, Master of the World, thank You for bringing our hostages home. Thank You for saving the innocent souls, taken by Chamas. A force of evil today. HaShem, reveal Yourself in this time of confusion, reveal Your justice in the world that Your will be done. May we merit to see Your return to Zion. May we merit to see the judgment of the nations who have persecuted Your good and beloved people, Israel. We are here as a Fellowship from nations around the world, a testimony to what this world could be. We gather here together every week, we celebrate together, we learn together, we rejoice together, we pray together, we struggle together through these challenging times. Today, as we learn the story of Israel's liberation from Egypt, we're watching our hostages come home from captivity. And we know that even if we can't understand it all, we know You run the world and You are guiding our steps and You are guiding Israel towards a victory. HaShem, bless us to witness Your revealed goodness in our lives and in the lives of all of Israel. Amen.

All right my friends, so it's a big day, it's a historic day, and with that, you can't deny the fact that we are literally reading the Torah portion, of all weeks that we could have landed on, the week the captives are released from captivity, is the week that we're learning about Israel's captivity from Pharaoh. And it seems as though that's a part of the process. That's a part of this struggle, that's a part of our lives. And you know, one thing that I can learn is that Moses and Pharaoh, they have a negotiation. And Pharaoh was like, "Mmmm...I don't really want to let the people go." And Moses said, "No, just let us out to pray. We're not going to leave, we're not trying to go away. But just let us go out and pray." Really exposing Pharaoh's absolute evil.

And Pharaoh said, "Ok, you can go, but just leave back the women and children." And Moses said, "No." And the negotiation went on, back and forth. And Moses said, "I'm going to take every

hostage, everyone one in captive, every man, every woman, every child, the livestock, I'm taking everything. I will leave no one behind."

And I wish that that was Israel's approach. But as we know, not all of the hostages have been released. And so, we have this timeless wisdom of the Torah, giving us guidance of how to deal with absolute evil. A Pharaoh that took new, Israelite babies and threw them into the Nile, there is no evil greater than that. And when you see these Chamas terrorists, they dress in absolute evil. They're not hiding it. They are the force of darkness in the world.

And so, we should negotiate with darkness the way Moses negotiated with darkness. There is no negotiation. Everything will be the way it needs to be. But right now, we're still struggling with God not fully revealing Himself yet. Israel is still struggling to reclaim the Land of Israel. We're still in a process, allowing by the way, for everyone to join. Once God's glory is fully revealed, the game's over. Everyone is going to want to be on Israel's side then. Everyone's going to want to be our friend. Right now, when things are still unclear, it's giving everyone an opportunity to tap into Israel, to pray for Israel, to side with Israel, when it's not crystal clear. To do what's right because it's right. To stand with the good, because you see that Chamas is evil.

And I feel like that really has to do with this conflict in the world today. Between right and between left, what's really the difference? What is going on? And so, actually, Ari and I, of course you know, started a new podcast, a new show with the Israel Guys, the largest pro-Israel platform on YouTube. They happen to be dear friends of mine, the Wallers, HaYovel. They are the best. And they have of course in the last few years exploded with their media arm. And so, they invited us to host a show with them together. And now, Ari and I do a show that allows us to really go in deep to what's happening inside Israel, inside the politics, inside the real Israel. The Fellowship here, we're here to learn, we're here to pray. It's far more spiritual and there's just not enough time.

But when I am doing that show with the Israel Guys, I send it out to everyone in the Fellowship because I said you can't have the Torah without politics, you can't separate the church and state in Israel. That's like saying, "Let's go swimming in the pool and take out the water." God is everywhere in this country. Church and state, that separation can't happen inside the Land of Israel when prophecy is being fulfilled, when God's promise is coming to pass. How can you separate God from His promise in our existence in Israel? It's entirely a God thing and so that show allows us to add another dimension to the Fellowship. And so, even though we're releasing it of course to the public because we want the truth to come out to the world, we want people that were looking at our last show on Thursday, in two or three days have a hundred and thirty thousand views just on YouTube.

So Ari and my, our microphone, has gotten so much bigger now. But it's a perfect compliment to what we're doing here in the Fellowship. Because what we're doing here in the Fellowship is the inside. It's the heart. It's the soul. But now we have something to complement it. What's really

happening in Israel? What about this hostage deal? And so, if you haven't checked out our new show with the Israel Guys and HaYovel, I absolutely encourage you to check it out and just for your pleasure, I clipped out a small section about us talking about the inside of the hostage deal. Because everything we said on Thursday is still relevant today. Check this out.

(video)

Ari

The fact that Jews are in Judea after thousands of years of the exile, never before in history has such an ingathering of the exiles happened. It's all a miracle of God and God tells us clearly what to do. In the Torah, in the Bible, He says, "Do not extend your hand, do not join hands with the wicked...Chamas...the word Chamas is used. Do not make a covenant with Chamas!"

Jeremy

And so, we could shake hands with the devil, himself. Because that's what's happening here. But when Yahya Sinwar was released from the Gilead Shalit deal, he was the architect and the brains behind all of October 7<sup>th</sup>. He may not have had blood on his hands because he was sitting there behind, scheming with Iran and doing that. And what did he say? What was the scheme? The scheme was, "It worked with me. We need more hostages." And it encourages more kidnapping.

Pete Hegseth

I support Israel destroying and killing every last member of Chamas.

(end of video)

Jeremy

So there you have it. That's like a little teaser to the Israel Guys because we go deep for almost a full hour. An hour show and there's 130,000 people around the world that heard what they're never going to hear on CNN and BBC and Fox News. They're hearing the truth from Judea, from Samaria, the real Israel. And what a blessing that show has been because it's allowing the truth to go out wider and wider, farther and farther. And that's really our mission.

And so, I want to talk about, what is it about right and left. Because it transcends time. The left in England, Chamberlain, wanted to cut a deal with Hitler. And let's just give him this part of the Land and maybe we'll negotiate with Hitler. I mean, Hitler was the Chamas of today, hell bent on destroying the Jews. Run with power by a demonic spirit of death, powered by murder and hate. We are dealing with a new version of that same evil.

And then there was another side. I was like, "Are you kidding me? We can't negotiate with terrorists. There's no negotiating with terrorists." And I think that's the real question. What is it about right and left that make that distinction? Why are the left willing to negotiate with terrorists, and the right say, "Absolutely not." And people could say, "Ah, but Benjamin Netanyahu, he's a

right-wing Prime Minister in Israel.” So in my humble opinion, Prime Minister Netanyahu is a sheep in wolf’s clothing. He looks like a wolf, he looks like he’s right-wing, but on the inside, he doesn’t really have a right-wing heart.

And now I’m aiming for the heart. What makes someone want to negotiate with evil? And the answer is, “They on the left, have an inability to recognize evil. They just don’t recognize evil. They can’t. It’s like a secular person can’t ever really say, ‘That is evil, I will not make a deal with the devil,’ because they don’t believe in the devil. They don’t believe in absolute evil. Maybe, they’re a little bit self-absorbed. They just want to make some money and live a quiet life and buy a house and raise my kids. Those people over there...they can’t really want to fight for their country and for their land and for their God. I don’t want to do that. A quiet life, make money and live my life and go surfing on the beach in California.”

It’s like, “No, you are not able to see the other side because there is absolute evil in the world. And there is no dealing with absolute evil. Absolute evil needs to be erased, needs to be eliminated. It is a force that is against God and is against the good.” And that’s of course what we always say. The word “good” and the word “God,” they’re only one letter away. They sound almost identical because once you recognize the good, you’re one step away from recognizing God. And so, that inability to recognize good and evil, is an inability to really make decisions that make sense.

Because King Solomon says, “The beginning of wisdom is the fear of God.” The beginning of wisdom...that’s why when people are making decisions that literally they deny all logic, they don’t make any sense. Biden would leave billions of dollars of military equipment in the hands of the Taliban, like what kind of decision is that? The beginning of wisdom is the fear of God. If you don’t have the ability to say, “That’s good and that’s evil,” you don’t have God in your life. And once you’re actually able to recognize good and evil, you’re one step closer to recognizing that there’s order to this world. And it’s not just narratives, it’s not just opinion. It’s not just, “Oh, well he thinks he’s good and he thinks HE’s good.” And well, Hitler thought that he was good and I don’t care what Hitler thought. Hitler was evil.

And if you can’t recognize absolute evil when you look at the Chamas and see what they did to the peace and music festival, to the women there. You don’t recognize that that’s just evil, there is no dealing with evil. Evil just needs to be obliterated, removed from the world so God’s Presence can finally reign. But we are one step closer and it’s remarkable that every time evil arises in the world, it attacks the Jews. It strengthens my faith. Someone wrote, “Is that biblical?” That is the most biblical thing that I’ve ever heard. God’s chosen people, when evil arises in the world, it attacks Israel first. Call it Amalek, call it Hitler. In the 1930’s and 40’s, Hitler rose to power and began systematically annihilating the Jewish people. It got to Pearl Harbor. Because when evil rises in the world, it wants to dominate. It started with the Jews. The Chamas, the Jihad, the Houthis in Yemen. Can you imagine, their flag, which is of course funded by Iran which is of course connected

to the Chamas, which is of course connected to Chezbollah, that axis of evil. Their flag says, "Death to America, death to Israel, curse the Jews."

Is there another people alive in the world today that has a people that's dedicated to killing them and saying, "Curse the Jews?" It's like, the people of El Salvador, the people in Guatemala. If all the people in Guatemala have a flag that saying, "Curse be the El Salvadorians." It's like Israel is a magnet that attracts evil. And so, as soon as Israel is being attacked, whether it be the Nazis, or by jihad, the good people of the world need to wake up and say, "Oh my goodness, if Israel is being attacked first, I'm going to be attacked second. First the Saturday people, then the Sunday people." That's the chant that they sing in Iran on their way with their ballistic missiles.

So we have to know that it's not really Palestinians against the Israelis. There is no such thing as Palestinians. That's a made-up word. It's not really Jew against Arab because there are so many Arabs that are loving to live with Jews in Israel. Abu Dhabi in Dubai and Morocco, the Abraham Accords, it proved that the war isn't against Jews and Arabs. The war today is between good and jihad. This force that has taken religion and manipulated it and empowered by this demonic, evil religion of jihad. They are going to attack everything good in the world. And if you don't look like them, you don't behave like them, you don't submit to them, they're going after you.

And Israel, has been strategically placed in the darkest region in the world. Israel isn't located in the Bahamas. Israel isn't located in Canada. Israel is surrounded by jihad. In the south we have Gaza. In the north we have the Chezbollah and Lebanon, we're attacked from Iran, the Houthis in Yemen, we are surrounded by the darkness of this world because ultimately, we're meant to bring a light. But we are so close to bringing that light if we can overcome this last obstacle of this last war in the Land of Israel and liberate this Land from jihad and establish sovereignty in the Land that God promised to Abraham, Isaac, and Jacob, the world will enter in to a new era of peace and prosperity.

So Israel, really was placed here in order to save the world. We are on the front lines against jihad. Not only because jihad's on its way to America and on its way to England, and on its way to Europe. Much deeper than that. We are here, literally to bring a light to save the world. And so, with that, I want to introduce you to the light of my life, who is the savior of my life. And that of course is Tehila Gimpel. She produced a beautiful video this morning, just for the Fellowship. And it will give you a biblical perspective on everything that's happening now. And she ties in the exact verses from the prophets that we're reading these Shabbats with the Torah portion of the week to quite literally illuminate a path forward with regard to this hostage deal. So, please welcome Tehila Gimpel.

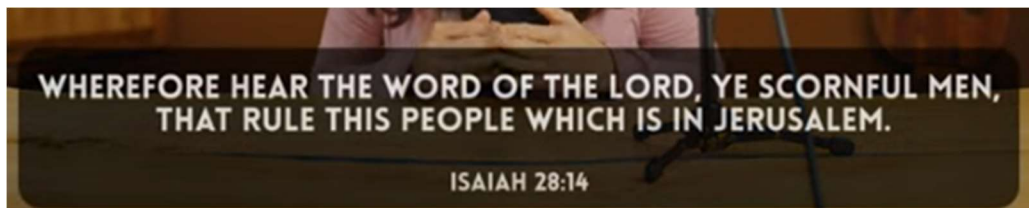
Tehila

Hi everybody. So, you know, we're going through a hard time here in Israel. It's not a simple time. It's a little bit hard to breathe. On the one hand, every sister and brother that comes home is a

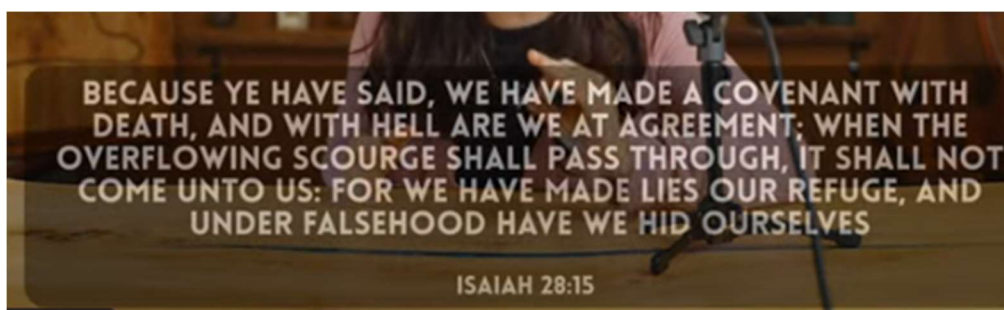
miracle. It's a relief, it's only God. But nearly 2,000 cold-blooded killers are about to be put on the street. You know, our dear friends are getting phone calls that their husband's killers, their son's killers, their mother's killers are being let out. My children looked at me this morning and I had no way to promise them that they are even the tiniest bit safer than they were on October 6<sup>th</sup>. On the contrary, it feels like they're even less safe.

We woke up to see Israeli flags being folded and soldiers leaving viper's nests of Gaza to the cheers and the jeers of terrorists. And knowing that this is just going to bring more death. It's just so hard to understand. Everyone is looking at each other like, "What? Is this real? Is this happening? Wasn't the sacrifice of hundreds of our best boys so that we could defeat Chamas, not surrender?" It's hard to find encouragement on a day like this, but what choice do we have? What choice do we have but to try to look to the Torah to find something to be a source of strength for our faith in HaShem, for our emunah.

You know leading up to this current deal, a lot of people were pointing out and circulating the verses, famous verses from Isaiah 28. Now I rarely use the King James translation, because it's not a Jewish translation, but I actually think here that it's the closest to the Hebrew. I was very frustrated when I was reading some of the translations. So I'm going to read this to you. In verse 14 it says:



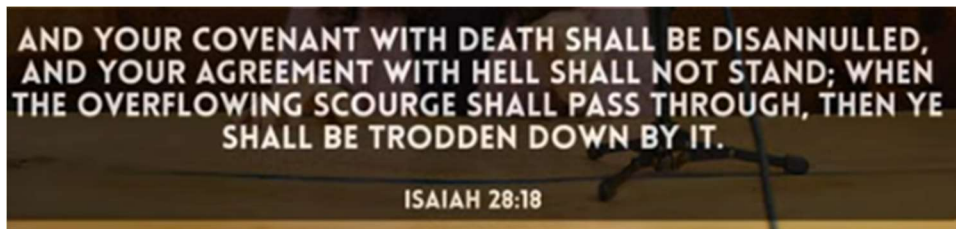
So, there's like a cry to the leaders that are just not people of faith in Jerusalem. And it says in verse 15:



So Yeshayahu the prophet gives a warning of what is to come. It says literally like clowns as leaders in Jerusalem. And they are going to actually think they can make a treaty with death, itself. And make a contract with hell. Could there be anything more closely describing what is happening to us now? Where our leaders are making a deal with death itself? An agreement with hell? We are

making an agreement with people, could there be any better way to describe them? Are there people in the history of the world that have more glorified and idealized death, not only of others, but of themselves? I mean, we don't know what was threatened behind closed doors by our ally or what pressures were being placed. But whatever they were, our leaders somehow believed that if they just make this deal with death, itself, they're going to somehow be able to avoid whatever slug that was threatening them, whatever destruction that is to come. But of course, it's just simply doomed to fail.

It says in verse 18:



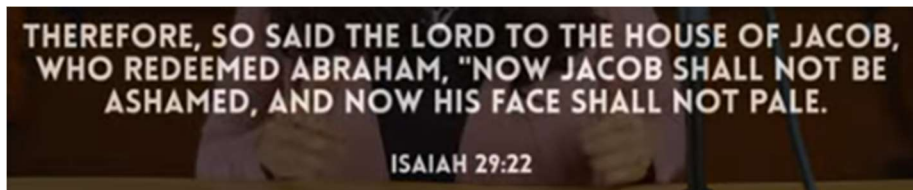
Like this agreement will not possibly hold. And the people that thought that they were going to be able to take refuge in it, they're going to be trodden down. You think you're going to escape...you're going to make a deal? It doesn't work. It's interesting to see the language here because the words themselves are of something overflowing, washing over like water, or washing over something. Reminding us of the original name that Chamas, themselves gave to this war. The Al Aksa Flood. Because the prophet here is describing that there will be a flood and it's going to wash over us from Zion, but it's also going to be a sifting process against those who really believed that they could put their faith in some kind of covenant that they would make with death.

And then the chapter goes on and finishes by telling us that just as the farmer works with great precision to extract the good from the bad, HaShem is always acting in ways that are mysterious to us. We just are not going to be able to understand the precise work and the process that HaShem is doing to us.

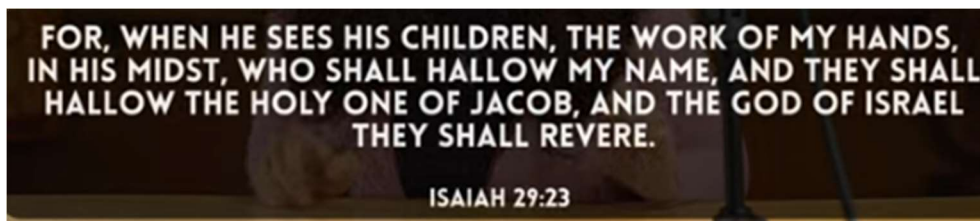
Now that just seems like such a message for our time. And what's kind of crazy is that this was actually almost our Haftarah over this very Shabbat. Now we know that every week we read a prophecy from the book of the prophets and these selections were set down in the tradition, hundreds, even thousands of years ago to pertain to that week. So this week, Ashkenazi Jews actually read Isaiah 27 and the first half of Isaiah 28. And our verse is in verse 14 about the covenant of death. Now wouldn't it be cool if I could come and tell you, "Look how HaShem planned everything out for us right here in the right time." But actually we read precisely up until verse 13. We stop exactly this week right before the verse talking about the warning against making a covenant with death, which of course means that you want to read it and cause it's right up to where you read, right after where you read. And so the page is right there.



So, that very verse that seems so relevant to our week, essentially was chopped out of this week's prophecy. It seems like it happened right in the middle of the sentence. Now maybe you could say, "Well, you know they ran out of time, they didn't want the Haftarah to be too long, people want to go home for their afternoon nap." But they didn't just chop out the verses that seem so powerful to us in this very week. They actually replaced them with different verses. The Haftarah skips loudly, noticeably, over verses that are in the middle of Isaiah's speech and jumps to the end of the next chapter, to chapter 29 and says:



So the part that we read from the prophecies jumps to the future, jumps ahead and says, "You might be feeling all of this shame and feel so pale, but HaShem is going to take that away," and now listen to this verse:

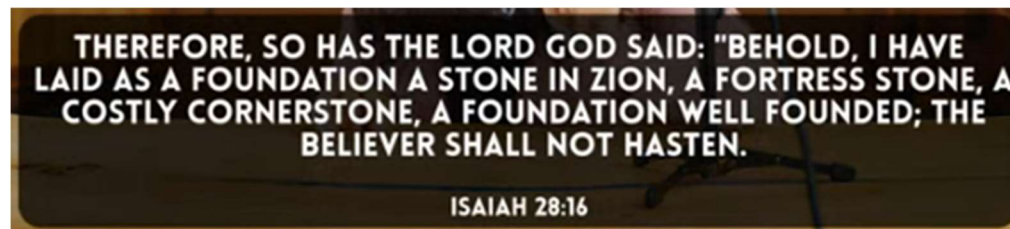


Meaning, we're told that there will be a time that we feel so much pain, we feel pale, we feel stricken, and that's definitely how I feel. And then, we're going to see children, the handiwork of HaShem, return to our midst. There will be some kind of sanctification of HaShem that comes through. We don't know how, and we don't know how this is going to come about, we don't know how this makes sense, but somehow, this is going to be seeing HaShem's children return to our midst, is somehow going to awaken us to have a sanctification of HaShem's Name, to have a recognition of HaShem.

So the Haftarah is doing something really fascinating to us psychologically. It's calling us to do what I think we need to actually be doing emotionally at a time like this. Because we're drawn to despair and shame, and the Haftarah, the tradition tells us, "Ok, skip over that part, because you're already feeling the shame. You don't need to read about feeling the shame. Skip over that part and jump to the part that you're going to replace that emotion with faith, with emunah to understand that HaShem is molding us and working on us. We have to be able to hold those two emotions at the same time. It's like the Haftarah is drawing us to look at...you see the warning, you peek at the warning, you're not completely blind to the warning. You know, you know it internally, you don't even really need to read it in the prophets that you can't make a deal with death. But, we

have to fight our hardest not to allow that to be. And at the same time, not to allow ourselves when we see things that are happening that we don't understand, not to allow ourselves to just fall into that pale, despairing shame. But to remember that just like the farmer smashing the wheat and the wheat doesn't understand that it's being refined. It just feels like it's being ground up and threshed and not understanding what's happening to it, that's how we need to be. By understanding that somehow, the return of our children home will ultimately lead to recognition of HaShem.

We have to hold those two emotions at the same time, knowing that this is impossible, something that will ultimately fail, but also knowing that this is somehow part of HaShem's plan. That HaShem has a plan to wipe away our shame through this very thing. And I want to just remember the verse that HaShem holds up as an alternative to the contract with death. Because in verse 16 when HaShem says, "Be careful of this contract with death," HaShem also gives us an alternative. He says:

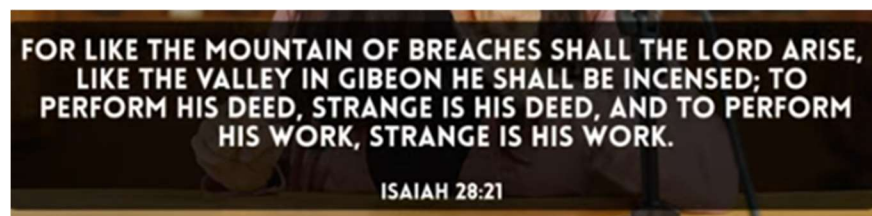


Meaning, through this very costly, painful way, HaShem is laying down a cornerstone.

And I will make justice the line, righteousness the plummet and hail shall sweep away the shelter of lies and water shall flood away the hiding places.

Meaning through this very painful process, HaShem is, in a way that we can't see, laying down the cornerstone of something that will be eternal, something that will be maintained. HaShem is planning His cornerstone. And the verse finishes by saying, "Believers shall not hasten," meaning if you're truly a believer in HaShem, you'll understand that this process is going to take time. Somehow HaShem is building an edifice that will endure as in Zion, based on justice and righteous. Somehow this process of a deal, the deal with the devil essentially, it won't be maintained, but HaShem is building something for us.

Now, I want to just finish by saying in verse 21, the prophet concludes by saying:



Could there be anything more fitting? We're promised that HaShem's way in this time is going to seem so strange that we're not going to be able to

understand it. And I was reminded of that verse when I was just talking to my friend, Michael, who is actually filming me at this moment. And he said, "You know, if the deal was a bad deal, but a reasonable deal...like 33 hostages for 200 cold-blooded killers, it would be horrible, but we'd be like back and forth. 'Oh, well, maybe, yes, no.' In Israel right now, even people on the other side of the political divide, who are holding up signs, just last week saying, 'Deal at all costs, make a deal at all costs,' they're like, 'Ok, we didn't mean a deal that bad.' No one seems to even understand any logic in this. It's so strange, but it's so strange that when something is that strange, it can really only be from HaShem. Because you literally cannot find any possible human logic in it. And without logic, what choice will we ultimately have but to turn to HaShem."

You know, so many of were so excited, well now we have a friend in the leadership of America and now everything will be ok. Yes, maybe we haven't done tshuva, maybe we haven't done all the right things, but it's ok, we don't need to. Because we have a friend in the White House. We have a friend, we can rely on him. But every time the Jewish people think that they can rely on someone else, that is when HaShem comes in and says, "No, the only one you can rely on is me."

And so, we have this deal that seems to being forced on us by tremendous pressure by the one we were told is going to be the one who is going to make everything ok and we can calm down now and now we have a friend. No. This is how HaShem's Name is sanctified. HaShem is saying, "You will be making this shameful deal, but ultimately my Name will be sanctified." How? Perhaps by us realizing through this same lesson that we get again and again that we only can rely on HaShem and indeed in our Haftarah, we're taught that somehow HaShem in His strange ways will lead us to that lesson and that understanding. So let's just daven, let's pray together that HaShem protect our hostages and lead us to really truly, with all of our hearts, see how this was ultimately a stone in the wall that will become a fortress of righteous in Yerushalyim, in Jerusalem. Hopefully, soon in our times. Bye guys.

Jeremy

All right. So there you have it. And what you have there is Tehila. And she's just being honest, she's saying this deal is so bad on the outside, so strange, and yet she found comfort in the Tanakh itself. In the Torah portions, in the Haftarah that we were reading that when we see our children come home, that will be a sign that HaShem's glory will be revealed. And God's ways will be strange beyond measure. And so, here we are, trying to understand this strange deal and at the same time, watching his children come home. As we're reading those verses, while it's happening, we can't help but see that God must be running things, if we have the eyes to see it.

And so, I just read this news right before the Fellowship, where one of the top negotiators for Trump, came to Israel and said he's going to spend some time in Gaza. And he said that he's mulling over the idea of:



Maybe they'll go to Indonesia, maybe they'll go somewhere else, and this is just from a few hours ago. And for me, that was a light of hope that maybe this hostage deal, and I don't know what, there must be a bigger thing that's unfolding. And if only we could take those Gazans and send them off to Indonesia, that we don't ever have to have evil in the Land of Israel again, maybe that would bring us some comfort.

But with that, I have a man who brings everyone comfort. He's now a defender of Israel, a warrior in the IDF and I know that he has a word of Torah in uniform, ready for us. So I want to introduce to you my brother in arms who is the protector of

Israel. He's going to have a job up for him, now that we're releasing terrorists into the streets of Judea. And so, Ari, are you here with us?

Ari

I am here with you, Jeremy. Yes, I got to hear everything that you shared, and Tehila, and listen, these are hard times for everybody right now, and you're sharing your experience and your response. Tehila is sharing hers. And I'm just here to share mine, and it's different than what both of you were saying. Ultimately, at the foundation, it's very similar. We all are agreeing that this is about bringing us back to HaShem and focusing on HaShem. But you know, hearing Tehila saying that things are so absurd and outrageous that this must be the Hand of HaShem. Yes, of course it's the Hand of HaShem, but I feel like when I look at Jewish history, especially recent Jewish history, the double-standards and hypocrisies, and contradictions that are thrown our way by the world is so absurd and ridiculous that if we react in a pragmatic, practical, smart way, in such an absurd scenario, it ends up looking ridiculous, like this. Meaning this isn't the first time we've faced such absurdity.

I hear conflicting reports about domestically how this deal is being received with Chamas. I personally don't know anyone, anyone that supports this deal. It's not even a deal. Definitely nobody feels great about it. Some people say, like Jeremy said, "BB is playing chess and everyone else is playing checkers." It doesn't speak to me. I just believe that when God is with you, you don't need to play chess. You just act in faith and follow His will. Tzedek, Tzedek, tirdot. Justice, justice, you shall pursue. Is this justice? This is the opposite of justice. This is not the light that should be shining out of Israel. The desecration of God's Name that this has brought and is bringing is overwhelming. And seeing these evil murderers celebrate in the streets as Jews are despondent, it's just such a desecration.

And you know, I understand Jeremy what you're saying about being happy in the moment and seeing these hostages returned and coming home. And I'm happy for them and for their families.

But I can't help but to see the hundreds or thousands of men, women, and children and babies that will be murdered as a result of this. We already saw this. We saw this happen. Sinwar was released in exactly this deal that led to October 7<sup>th</sup>. I wanted to believe that we had graduated, that we had evolved, that we had learned, that we wouldn't do this again. I just can't help but hear the warnings of the Torah and the warnings of the prophets in my ears and just knowing that as great a chess player as Netanyahu may be, none of that matters. If HaShem says that blessing will not come from this, then blessing will not come from this.

And I've said this before and it's just true. It's a false binary. People that are saying, "What, so you don't want to bring the hostages out?" It's not true. We could do it. This is one way to do it. If we just take Hamas leadership, out of Israeli's prison and broadcast their humiliating executions to all of Gaza, and send them a message that this is going to happen to all of them, and then we're coming into Gaza to do this to you. And at the same time, Israel will be declaring sovereignty over Gaza. Because that is the nightmare of their lives to lose that territory. Israel declaring sovereignty.

But why don't we do that? Because we have other fears. Fears that clearly transcend the fears that we have of the recidivism of these terrorists and the encouragement of it, which is "What will the world say? What will the world say?" I'm just sick over it, I'm really sick over this whole thing. And so is my wife, Shaena. It's having a physiological effect on me and I know it probably shouldn't and it's a lack of faith. I'm just being honest. I mean, just yesterday, we found out that our beloved friend, Miriam Fuld, Ari's wife, yes the Ari Fuld that was stabbed in the back and murdered just 6 years ago at the local grocery store here in Judea. Well Miriam got a call that Ari's murderer is being released as part of the deal. How many families have received this call?

The parents of Ori Ansbacher, who was brutally raped. Just hundreds, nearly 2,000 terrorists, many with the blood of innocent women and children on their hands are slated to be released, are being released. It just feels like we just snatched the feet from the jaws of victory. And not only is this deal incentivizing further October 7<sup>th</sup>'s, further kidnappings, but it's incentivizing murder of just Jews. Because they know that sooner or later, probably sooner, they will be released in exactly the same deal as this one. I mean, it is just so unbelievably immoral and unbiblical. And it just feels like our beloved soldiers, 840, who have lost their lives, have lost them to some degree at least, have lost them in vain.

So over Shabbat I had my beloved Rebbe and friend, Rav Simcha Hochbaum, he came with his wife and his son for Shabbat. And he likened the feeling in our hearts to the Torah portion where Pharaoh said:

The Jews are becoming more numerous. They could be a threat to us and join our enemies. Let us enslave them.

And enslave them is exactly what he does. With horrible brutality. Verse 12, let's look inside:

The Egyptians enslaved the Children of Israel with crushing harshness.

-Exodus 1:13

So the sages of Israel teach that the word for crushing harshness, also refers to the fact that much of the slave labor was demonstrably in vain. By design, it was in vain by design, meaning it was intended, not only to break them physically, but crush them emotionally. It was said that much of the cities that they were building, Pithom and

Ramses, were built on quicksand, meaning that as they were building them, they would be sinking. That the Israelites couldn't even have something to point to show from their devastating labor.

Now whether that's literally true or not, the deeper point is very clear. Rav Simcha shared that it reminded him of a man that he met, we have discussed this story, Jeremy. But I didn't know that Rav Simcha actually met this man, who was imprisoned in a labor camp in the Siberian Gulag during WWII. And for years he was in his cell grinding this laver back and forth in a millstone that was on the other side of the wall. And he thought he was making olive oil or grain or something. And then, when he was liberated and released, he went to the other side of the wall and saw there was nothing there. He had spent all of those years grinding nothing. And it broke him. And he said that he had consoled himself all those years with the belief that he was at the very least accomplishing something productive. And when he saw that it was all for nothing, he just couldn't take it.

And that's what this deal feels like for so many of us. That the unimaginable loss of the lives of the heroic, faithful soldiers of Israel, that all of our trauma and our sacrifice, that it was all for nothing. And so, as I sat in prayer over Shabbat, reflecting how this portion was able to really encapsulate the feeling of hopelessness and futility that so many of us in the Land feel about this horrible deal with Chamas, there was like a flash, a wave of comforting inspiration at the same time. Because the Torah portion gives us hope and perspective that we need to remember during painful and demoralizing times like we're in right now.

So let's zoom out for a little bit. Let's zoom out. How did the book of Genesis end? It ended with the longest continuous narrative in the entire Torah. The story of Joseph. And in short, what happened to Joseph? He was sold into slavery by his brothers and into the depths of slavery. And then he rose in rank and prestige in Potiphar's home just to be falsely accused of rape and thrown into the prisons and dungeons again. To the depths of the dungeons from which he would ascend AGAIN, within the prison. And then in the blink of an eye, he was elevated to the second most powerful person in the world. Right? Horrible descent, hopeful rise, devastating fall, mind-blowing ascent...it makes your head spin, right?

And then we begin the story of Moshe, of Moses. The Jewish infants are being murdered by the Egyptians in the Nile and in a desperate attempt to save his life, Moshe is cast down into the Nile, in a wicker basket from which he was miraculously rescued and raised up by Pharaoh's daughter. And he grows up as Egyptian nobility. With no reason for anyone to believe that he would have any connection to his nation or his faith, that he never knew for a day in his life. But he does.



And from the heights of the palace, he witnessed the Egyptian brutality against his brethren and he feels their pain in ways that he, himself probably didn't understand, causing him to kill the Egyptian, fall from his position of great prestige and flee for his life to Midian as a wanted man. And then, of course he experienced this historic revelation at the burning bush, where HaShem empowers him to redeem the nation of Israel. And you know, he wasn't feeling worthy for it, he wasn't up for the task, but nonetheless, he and Aaron his brother, Aaron, go before Pharaoh and demand that he let the nation of Israel leave Egypt to worship HaShem. And Pharaoh lets them go and they live happily ever after. Right? No, obviously not. Enraged, Pharaoh castigates the Israelites to return to their back-breaking labors, but this time:

...Straw will not be given to you but you must provide the quota of bricks.

-Exodus 5:18

Things get significantly worse, unbearably worse. And the nation of Israel blames Moshe and angrily accuses him of placing a sword in Pharaoh's hand to murder them with. Those are their words. Moshe is demoralized and despondent. And he says to HaShem:

My Lord, Why have you done evil to this people? Why have you sent me? From the time I came to Pharaoh to speak in your name he did evil to this people, but you did not rescue your people.

-Exodus 5:22

Think about it. Yet another, another heart-breaking descent. I can imagine that at that moment, Moshe felt the way that I do, the way that most of do right now, just broken and despondent and just not understanding. Like, really? After all this? This is where we are, this is what's happening? But in the very last verse of the portion, HaShem responds to Moshe. Now open your hearts, my

friends, because I really believe that these words HaShem used were not just responding to Moshe in his times, He's responding to us in our times. The last verse of the portion, chapter 6, verse 1:

Hashem said to Moshe, "Now you will see what I shall do to Pharaoh, for through a strong hand he will send them out, and with a strong hand he will drive them from his land.

-Exodus 6:1

Friends, we need to remember that HaShem's ways are beyond our understanding and comprehension. Particularly while we are going through it all. Right? Rav Tarragon says it like this, I just saw this. He said:

"Why did He speak to Moshe through a bush? Logic would deny the possibility of a nation of slaves overthrowing the mightiest empire of its times. The

burning bush, defying the rules of nature, reminded Moshe not to rely solely on logic. Redemption follows a path shaped by a divine mystery, whose contours and patterns are imperceptible to human reason and prediction."

That's the point. HaShem is telling us at the end of the portion, the story is not over. That's what He's telling us, and I'm saying that, too. This story is not over, I promise you that. As Proverbs

teaches us: “The King’s heart is like a stream of water, directed by the Lord. He guides it wherever He pleases.”

Everything that is happening right now is being orchestrated from above. Things are playing out exactly the way HaShem wants them to. That doesn’t mean of course that we should take this all sitting down and be passive and not do everything in our power to do things right and follow in the ways of HaShem. Of course, we should. We need to operate as if things are in our hands, but we cannot forget that everything ultimately in the world of truth is in His Hands. We cannot forget even for a moment that HaShem is in charge here and just as HaShem told Moshe, He’s telling us, “Now you will see. Now you will see.” So we cannot lose hope, my friends. We cannot be demoralized, we must keep the faith because the story is not over, the best is yet to come. Shalom to all of you. Back to you, Jeremy.

Jeremy

Wow, thank you so much, Ari. That was absolutely beautiful. I just love that our Fellowship is so unadulteratedly honest. Like you’re not going to hear this on any other show, on any other news site, we’re just giving the truth of the Torah from Israel to the world, relating it to what’s happening. And I can’t help but see the prophetic reality of the Torah in our lives. And when we look at the Torah portion, we have Moses, who now has to sort of break out of this Egyptian role that he was playing. And you look at Exodus chapter 2, verse 12 and it speaks very much to what we’ve been talking about. This is what it says in chapter 2, verse 12:

Looking this way and that way, and he saw there was no one, and he struck the Egyptian...

-Exodus 2:12

So Moses look around and he said, “There’s no one here.” Maybe that’s to be understood like, “Ahh, there’s no one here,” but in reality, I think that he was looking around saying, “When there is no one around, I need to be that man. I need to do what’s right.”

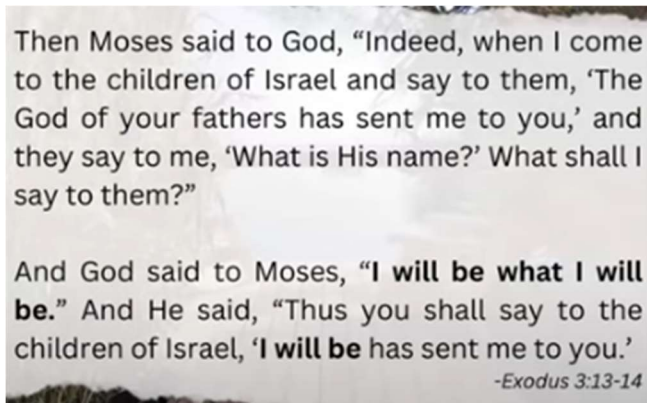
And the Midrash says that there were three ideas, or three concepts, or three opinions of how Moses kills the Egyptian that allows for our liberation. One, is that he used a shovel, a tool that was there. The second opinion was that he struck him down with his fists. And the third opinion is that he used God’s Name. And just by using God’s ineffable Name, the Egyptian died. And to me, that was a prophecy for what Israel needs to do to finally destroy Egypt and allow us for our final liberation.

First, we need a shovel. We need to rebuild the Land of Israel, we need to cultivate the Land, we need to settle the Land. Second, we need to fix, we need strength, we need to be able to destroy the Chamas, and the Jihad, and the Chezollah and Iran. We need the IDF to be powerful. But ultimately, we need the third opinion, and that’s God’s Name. Because without God’s Name, we can’t do a thing. And those three things together, imagine this Midrash was written so many



thousands of years ago. These traditions that were passed down as ideas for our generation of exactly what we need to do.

And then, God tells us His Name. And in fact, in many of the Christian translations and the English translations, they really mess it up. And so, I want to look at Exodus chapter 3, verses 13 and 14. Because when Moses is talking to God, Moses says, "Listen, I'm going to go back to the Israelites and I'm going to tell them, what shall I tell them Your Name is?"



It's usually translated as "I am what I am." But that's actually not what the Hebrew says. God doesn't say, "I am what I am." HaShem says, "I will be what I will be." And He says, "Tell them. I will be unto you." And so, God's Name isn't "I am." God's Name is, "I will be."

And so, this hostage deal, to me, from the outside, looks like every sin that we know to man. We are sacrificing the future for the present. We're like doing what we want right now because it feels good because we want it now. And we're sacrificing the future.

And so, this hostage deal, to me, from the outside, looks like every sin that we know to man. We are sacrificing the future for the present.

But Mashiach eyes always have God in the center. And God says, "I will be what I will be. I am a future tense, I am all about building a more beautiful future." When you make godly decisions, you need to make decisions with the future in mind.

And so, may we be blessed to make decisions in our own personal lives where we don't ever sacrifice the future for the present. But rather, we'll sacrifice the present for a more beautiful future. And hopefully Israel, too, will always make decisions based on the future. And may God in His strange, wondrous way, show us a path forward that will reveal His light in the world and remove this evil, once and for all. And may we all celebrate together in His Temple in Yerushalyim with peace from this Land.

And so with that, I would love to give you a blessing from this Land, on this day, and in this time.

Aaronic blessing (Hebrew)

Shalom, my friends. Be blessed from the Land of Israel. We'll see you again soon. Tune in this Thursday to our new show. I'll see you then. Bye, bye!