

Session 217

Mishpatim – Bringing Divine Justice to Life

23 February 2025

<https://www.youtube.com/watch?v=diuUD5TeZkE>

Jeremy

Shalom everybody, welcome to the Land of Israel Fellowship. It's so good to see all of your faces. It's so good. I know that I've missed some of you.

Ari

One second, one second.

Jeremy

Oh! Ari is here. I thought that I was going to have to step into his place, but Ari at the last minute has pulled through. But I want you all to know that we're having some technical difficulty at the Farm, that's not a big surprise. But I'm actually broadcasting from Jerusalem today. And I would love to introduce Ari, but I can tell that he's still having some technical difficulties.

But I want you to know that the highlight of my life, I don't say that easily, is to meet our Fellowship members in person. Whether it be in Israel, whether it be in Broken Arrow, Oklahoma, whether it be in Dallas at this upcoming Israel summit, whether it be in a Shabbaton in Iowa. That is the highlight of me and Tehila's life, having the opportunity, actually learning together on Zoom, virtually in the cyberspace of the global community that we are, to finally meet and see each other and hug each other and shake each other's hands. It is so beautiful.

So I just want to encourage all of you, there are two opportunities that we have now ahead of us. One is the upcoming Israel Summit. And we're going to be hosting it together with the Israel Guys and HaYovel and that's going to be in Dallas. It's going to be at the beginning of June, and so that's really coming up soon. We would love to see as many Fellowship members as we can. It will literally be our annual gathering on the other side of the ocean. And we will have special breakout sessions that are just for our Fellowship, hopefully we'll meet new Fellowship members there that don't even know about our Fellowship. But for the people that do come, that will be such an opportunity and it seems that they've chosen a pretty central location right in the heart of America, right in the heart of Texas. And so, that's opportunity number one.

And opportunity number two is that because I and Ari, but speaking on my behalf are already going to be in the United States, if there are gatherings that you think, if you can't make it to the Israel Summit, but you would want me to come to your community, want me to come and meet your Fellowship, maybe there's an opportunity for, if I'm already in the United States, to come and visit and see you there as well. So just send me a WhatsApp, send me an email and we'll try to pull it off. But there's no question that if I'm already in the United States, I want to see as many United States, Canada, and maybe Mexico, that's as far south as I go. I'm not going to go farther south than Mexico. But if there are anyone that want to meet us, of course we would absolutely love to see you.

If Ari is not back yet, then I am going to introduce the Fellowship and hopefully he'll jump on in just a little bit. But because I am impromptu leading this Fellowship today, what I want to do is I want to kick it off with a prayer.

And so, HaShem, Master of the Universe, thank You for giving me this opportunity to lead the Fellowship in prayer. Everything is so unexpected, but to You everything is planned, everything is seen, everything is known. Help us traverse through this very volatile time. Since October 7th, the world feels very turbulent. Everyone is living with a heightened level of tensity, a heightened level of anxiety. No one knows what tomorrow will bring. Strengthen our emunah. Strengthen our trust in You that we can walk through this world confidently on a very narrow bridge. Thank You for bringing this Fellowship together. Bless everyone that's here with strength and encourage, bless them, bless their families, bless their loved ones. Help us bring Your light into the world. Help us not fear terror, but rather fear You, HaShem. We're going to experience fear in our lives, if only we feared the good, if only we feared You, the whole world would be a better place. Let us be that light to shine Your truth to the ends of the world and pave a way for all of us, all of bnei Yisrael, all of the children of truth to make a way to Jerusalem and sing Your praises in a House of Prayer for all nations. Amen.

All right my friends, so I want to kick off this Fellowship with the greatest miracle so far in the world, maybe the greatest miracle since the days of the Bible.

Ari

Jeremy, I just want to let you know that I'm here. Can you hear me? I just want to let you know I'm here.

Jeremy

Well then I am happy of course to pass it off to our fearless leader. I was really just kind of going with the flow saying, "All right, Ari's not here today, I guess I'll lead the Fellowship.

Ari

No, I'm just having these insane technical difficulties, but thank God, baruch HaShem, we seem to be up and running and good to go, I think, even though I don't have a microphone, but hopefully you guys can hear me. Give me a thumbs up if you can hear me. Ok, great, thank God. All right, ok. But Jeremy, hang around. I want to hear from you. Ok? Ok, great, so all right, so before we dive in, like Jeremy, your tefillah was really right on. The Israelis are very...these are difficult and confusing times and we just are asking HaShem to use us as His vessels for light in the world. Whether we are worthy or not, that's why we are here. We want to find His light during these times and to be used to channel it and to be vessels for that light and that goodness and that compassion in the world. Please HaShem give us that strength because this really is difficult times.

You know when I get to this exact Torah portion, the portion of Mishpatim, there's a little part of me that's sad. And I'm just being honest. It's like that 7th grade part of me that loves the stories from the creation, story to Adam, Noach, Avraham, Yitzchak, Ya'acov, Moshe, Aaron, slavery, plagues, redemption, it's like so captivating. I just love, love the stories. And then, things start getting like legalistic and that 7th grader in me who is still very alive within me, you start feeling his eyes glaze over. And I try to fight this feeling and remind myself that the wisdom of every single verse of the Torah, every single word of the Torah is infinitely profound. But what can I do? It is what it is. You know I have that voice within me.

But this past Shabbat, my experience of it all as I was really swimming through the waters of this portion was different. As I was reading the portion, particularly the words of the sages, it started to comfort me, to excite me. It was giving me hope, because we need hope right now. These have been hard days in Israel. Sometimes I feel like, come on, HaShem, how much can one nation take? How much heartbreak? How much horror? How much hypocritical injustice? I can share with the people in this Fellowship.

Because if anyone knows the true hearts of the Jewish people, it's the people here in this Fellowship. You know our hearts, and you know my heart. And as much as I may talk a big game about what we have to do with Chamas and Iran and the other genocidal, jihadist terrorists that we face...all of this talk about war and violence, it's not who we really are. You know when we're talking about wiping out Chamas, as much as I truly believe that's what we need to do, it is not the deepest desire of any one of us. It's not our natural predisposition. We're rachmanim, b'nei rachmanim, compassionate, the children of compassion. When we have to put on a sword and a shield, when we have to put a bullet in the chamber and put on our vests, which I have to do every single day, it's not because we want to. Our deepest prayer is that HaShem should open their eyes and the eyes of all of humanity to the truth that we're all

brothers and sisters and we live together in love and peace. That's our deepest desire, it's not war in any capacity and all of you know that. All of us know that, right? But we have to, we have to put on the uniform, take out the gun, the actual real weapon, put on the vest.

You know when we do that, it's simply the modern manifestation of "our voice is the voice of Jacob, but our hands are the hands of Esau." Right? That was Isaac's prophecy. Esau's hair on Jacob's arms, it was just skin deep. It didn't change who Jacob was at the core. We're a nation that loves peace and we love life and we're being forced to fight like lions because we happen to be immersed in a region with the sickest, most depraved genocidal murderers in the world, on our borders, in our midst. And their singular life mission is to murder every single last one of us in the most horrific way imaginable. You know murder and genocide is their gross national product. Their only export in the world is death. Give them anything and they'll figure out a way to kill with it.

And at our core, we want nothing more than peace. And to have these two extremes contrasted, intertwined in such a way, well it just feels like it must be orchestrated from above. And it's orchestrated I think to bring out from within us the lion warriors that we must be for reasons that I don't fully understand, but we must be these lion warriors that have the capacity both to compose psalms and to sing praises and as well to go into battle head on. That's what we're destined to be in this world and that's what it's bringing out from within us. But it's just so painful. And when you're in the midst of your greatest pain and chaos, it's just so difficult to see clearly. Give me a thumbs up if you're still with me, cause I'm a little bit disconnected. Ok, good.

You know, like when you're in the midst of all the craziness and then the psychosis and the chaos of life, it's difficult to have the clarity at all. And I think it's by design. I remember Jeremy said that his son, Akiva, taught him. He said, "Dad, I was taking a test and I realized during the test the teacher doesn't talk at all. That's when you get the silent treatment, during the test." And sometimes during the test it's hardest to have any clarity. You just need to move forward in faith, knowing that HaShem has a plan.

And just as the entire country is dealing with the renewed continuation of the trauma that started on October 7th, with the whole Bibas family? I mean who are we kidding. It started way before that, right? It started thousands of years ago. But right now, we're suffering uniquely from it and it feels very excruciating in ways. I mean you're all following it, I don't need to tell you. You're more than following it, you're in it, you're in it with us. I know that. I'm watching you during these Fellowships. I see the tears in your eyes, I read your messages, I know how broken you are with us. I mean we've all been praying for the Bibas family, who were brutally

abducted from their home on October 7th. Here's a video of the abduction that the terrorist filmed and broadcasted to the world with great pride.

(video)



I mean, like they filmed every horrific, torturous, allah-praise, terror, murder, rape, they filmed it all, they were so proud of it. And just to watch it, it's so heart-breaking, devastating, it's terrifying. That's what terror is about. The unimaginable horror in Shiri's heart when she and her beautiful babies were abducted by Gaza. I mean just think about it. They're pulled out among the carnage and death and rape and torture, and she's going into Gaza with her children. I mean, we've all been praying, we've been praying against all odds that despite Chamas's cruel psychological games, that she and her children are still alive. I mean, just look at their faces.



Look at these faces. And then finally, last week, Yarden, Shiri's husband, loving father of Kefir and Ariel, is released in the prisoner exchange, not knowing what happened to his children. And the whole country was praying with him that they would have survived, and that they'd be released.

And after all the thanks and gratitude and appeals for unity, here's what he said. He said this:

"Unfortunately, my family hasn't returned to me. They're still there. My light is still there, and as long as they are, everything is dark here. You brought me back – help me bring back the light to my life."
-Yarden Bibas upon his release

I mean, that would speak at all of our hearts. Every man of Israel, this was our wife and our children. You know, Shaena actually sent me a screen shot of the pacifier of little Ariel.



You see that in his mouth?



That's the same binky, or binky as Shiloh calls it, that my own Shiloh uses to comfort himself. I mean, if there's any way to jar me out of my bubble of love and compassion, this is it. Just the thought of my wife and children being accosted and abducted into the depths of hell is literally more than I can bear.

More than anyone can bear. We were all with Yarden in prayer and in hope, the whole country. And every Israel lover from around the world. Every normal human being with any semblance of a heart around the world was with him. You know, we were all holding our breath in the hope against hope that these monsters would have been able to demonstrate any semblance of self-control and restrain themselves from murdering these sweet, innocent angels with their bare hands.

But alas, they couldn't. At first they sent the badly decomposed bodies of these sweet little children along with another body that they claimed was the body of their mother, Shiri, but horrifyingly it wasn't. I mean my wife, my wife Shaena is in tears. Everyone was and just the terrorizing after terrorizing and the human mind can't fathom the depths of sickness and depravity of these people.

And then, only due to the credible threats from the Trump administration that appears to be demonstrating more righteous indignation than our own government here in Israel. Only after Trump threatened them with total annihilation, they released her body. Just to see that she suffered the same brutal death at the bare hands of these murderous terrorists as the babies did.

And just as we're reeling from all of this, we find out that we're just on the verge of another catastrophe with an untold amount of bombs being placed on busses set to go off during rush hour in central Israel. And I believe Jeremy is going to go into this, Tehila made a video, I don't know what the status is, I'm not up to date. But you need to hear, she shared this insight with me and only Tehila can bring it all together. Jeremy, I'm so eager to hear both of them and how they're contributing. But you know we were saved by nothing short of an outright miracle of God. A miracle of God saved us. It's hard too even process what we're going through.

But as I said, with all of this happening, I found the portion that we just read to be somewhat of a comfort in ways that I don't think I would have expected. And I definitely would have ever

experienced before. But before I go into all of it, can I introduce you, Jeremy? Is the video ready? Are you ready for the inspiring teaching?

Jeremy

Everything is ready. I'm going to introduce Tehila's video, and then I will share what I have to share, right after her video. Because now that you shared those things about the Bibas babies, I really think it's more true to go directly to Tehila. But what I want to say, honestly, is you know the Bibas babies and what happened to them, you know just a few months ago, the WOKE, progressive, college campus elite in the United States were out parading and cheering for the Chamas, cheering for the Chamas after seeing what they did to baby hostages, where they were killed, the doctors say with someone's bare hands. It's just so horrible.

And what's remarkable about that is it is constantly forcing us to come to grips. Israel's war is not like any other war. You know Russia and the Ukraine, it's a territorial dispute about this border or that border. It's not about wealth like the Conquistador's would go into other people's countries and fund their economies by pillaging others. The Vikings and all of the wars of the past, Israel's war is a fight against evil. There is no other war like that anywhere in the world. We are at war with nothing less than Amalek. These terrorists should be called Amalek. This terror it sounds so generic, it doesn't actually place them in the category of absolute evil. Because that's what they are.

And once our fear of terror is replaced with a fear of God, we will want to remove the evil from our midst. And that's actually what the Torah points to. You see the reason why we say the word, Torah, and we don't say the word, Bible, is because Bible means book. And Torah is actually a verb that is teaching. It is a living word of God. It is speaking to us right now. The prophecy of the Torah isn't that it speaks about the future. The prophecy about the Torah is that every year it's speaking to us right now. It is a living word.

And with that, I want to introduce Tehila. And you know that within a week, Tehila is launching a new women's community for this Fellowship called Women of Valor. And Tehila has been inspiring and leading us for so long. And so many people were asking for a women's community. It's now on its way, marching up toward a 100 people. And members of our Fellowship, at the beginning, it was a little bit confused. If you're a member of our Fellowship on any tier, it's only \$10 now for our Fellowship members now. Not 30 like everyone else is paying. And so that is a gift to all of our Fellowship members.

And Tehila is really taking her year up a level. She's getting more and more involved with our Fellowship. She's going to take a leadership role. Because the sages of Israel and the prophets

of Israel say it is because of righteous women that Israel was saved and it is righteous women that will save us in the end of days. And so Tehila said, "I know the most righteous women in the world. They happen to be members of our Fellowship, so what we need is a women's fellowship. So it's going to be called Women of Valor, and the first session is going to be Biblical Heroines, Unveiled. Going through the whole Hebrew Bible and teaching what the women heroes of the Bible can teach us women today about what it is to be a heroic woman.

And so, with that, I want to introduce to you to the most righteous and the most brilliant woman that I've ever met, that is of course my wife, Tehila Gimpel. Check this out.

Tehila

Hi everyone. So I'm sure that if you're watching this you also saw the videos of the Bibas family being returned in coffins and the shocking horrifying display of music and dancing around the coffins of these murdered babies. Like just when you thought that our enemies couldn't reach a deeper depth of depravity. You know when I was watching these videos, what struck me was my visceral feeling that every part of me was shouting, "Get your disgusting, defiled, unworthy, gross hands off of the holiest of holies. I couldn't escape this feeling. I was flooded by this feeling like, "How are they actually not dropping dead just from approaching the holy, innocent babies who died for being Jews, which by default is to die on the sanctification of God's Name?"

And the imagery that immediately came to my mind was from the first book of Samuel, in Shamuel Aleph when the holy ark of the covenant was taken into captivity by the Philistines. And the High Priest, Eli, is so shocked that he falls over and dies from hearing that news. And it struck me so much that that was the image that came to me because in this week's Torah portion, this week's upcoming Torah portion, the week that we're going to be burying these bodies of these pure souls, it's actually the first time that we're introduced to the ark of the covenant.

And what's crazy is that the Hebrew word for coffin and the word for ark are the same word, aron. And in fact, the first time that word is used in the Bible, is in reference to the coffin of Joseph. Only the second time that that word is used is in the commandment in our portion to build the ark of the covenant that would be inside the Holy of Holies holding the tablets and the broken tablets.

And you know when I saw our disgusting enemies holding these aronot, these coffins, I thought of the Ark in the hands of these Philistines, which actually made sense because the words are identical. And I often feel that everything that happens to us in Israel is in some way or another living or reliving the Bible. And I thought back to that story. Can you imagine seeing the ark of

the covenant actually be carried away by these impure Philistines? You know and the Philistines actually lived on the southern coastal area that includes what we now call the Gaza Strip and the adjacent areas around there. And I couldn't escape this image because on the ark, we're told in this week's Torah portion, that the ark was adorned with two cherubs. The sages teach us that they had the faces of little babies. And the actual verse says in chapter 25 in Exodus, in Shemot, in verse 20, the cherubs must have their wings spread aloft, so their wings shield the cover and they must face one another. The faces of the cherubs be inclined toward the cover.

That's how it says it in English, but in Hebrew if you look at it, it says, these are two baby "brothers" in the literal Hebrew, facing each other. Two little baby brothers, facing each other made of pure gold. If you can imagine the ark being taken, you see what it would have looked like. It would have looked like two golden, cherubic, baby brothers facing one another. And the Torah goes on to teach us that when the ark would travel, it would be covered with a cloth. And the iconic picture etched in every one of our memories of these two cherubic boys, huddled facing together in the arms of their terrified mother, wrapped in this cloth. I mean it's just etched in my mind from the night of October 7th when we started to understand what was going on. I'm never going to forget that.

So we no longer have an Ark of a Covenant. But they took our holy of holies, our little cherubic babies of golden hair. And what is remarkable is that when the Philistines took our Ark, so much destruction came upon them in their Gaza Strip that after just a few months, they not only returned the ark voluntarily, but brought gifts to atone for taking the ark. The disgusting terrorists have brought infinitely more destruction on themselves in the very same places that God brought down destruction and punishment in the time of Samuel. But not only did they not repent, they're actually recalcitrant, cheerfully playing music and dancing around like this is some sort of an accomplishment. And it never ceases to shock and amaze me that not one person in Gaza has ever stopped to voluntarily return any hostage. I mean the amount of people...we know that many of the hostages were living with entire families, meaning families and tribes knew exactly where the hostages were and where they are. Huge monetary rewards have been offered for information. No one thought to help?

No matter how bad terrorism ever got in Israel, there were always countless peace initiatives and peace organizations. And we can say, "Ok, they're naïve." But even victims of terror continually tried to believe in peace. The elderly gentlemen, Oded Lifshitz whose body was returned in the same round a few days ago, he would drive sick Gazans to Israeli hospitals. How was there not one Gazan peace activist? In the singular, one?! Ok, not a peace activist, but one person that even if they don't mind the terrorism, and they don't mind the killing...but maybe

not the babies they could say to themselves. Maybe babies, that's one step too far. I could just pass a note to one of the Israelis.

You know, every enemy that has ever appeared in Jewish history, there's always been some good person that emerged from them. Someone who despite the moral corruption and decrepitness of their society stepped forward and said, "Hmmm, no." From the very beginning, the Egyptians had the daughter of Pharaoh save the baby, save baby Moses against her father's decree. The Midianites, bitter enemies, but there was Jethro. The Canaanites, our horrible enemies, but they made a Rechav. The Moabites, they gave us a Ruth. The Ammonites, even David said that the king of Ammon was kind to him. The Chittites, they made an Oriah who fought in David's army, the Philistines made an Achish who saved David. Should I go on? I could go on all day. The Armenians? They had Achan who recognized HaShem, the Assyrians had an entire city of Nineveh. I could do this all day.

There is notably however, one nation that never seemed, at least in any biblical story to have even one redeeming, righteous person. I don't need to tell you who they are, obviously. Because they were the ones who went after a nation, just released from slavery who had never done anything to bother them, just wandering in the wilderness recovering from their Holocaust in Egypt, and decided to go after the weak stragglers in the back, the elderly and the babies. They didn't have one guy, one guy who said, "You know what? Why don't we just attack the strong men? Why not just avoid attacking the old people and the babies in the back? We can be better than this."

Where are the Gazan Schindler's? You say, Chamas? They would threaten them, they would hurt them? Is Chamas scarier than the Nazis? Because under the Nazis there were 28,000 recognized, known righteous Gentiles. So tell me more about how hard it is for there to be even just one. You know Naomi Shemer famously once said that the Arabs like their murder hot, moist, and humid. And if ever they had their way with us, we will miss the Nazi gas chambers.

The Nazis made gas chambers, not just because of efficiency, they had to do it. Because too many soldiers were losing their minds because of the atrocities. They were becoming alcoholics, not able to function, having nervous breakdowns from killing people face to face. Our enemies don't have that problem. We've now found out that our enemies who have no lack of guns and ammunition, when given the opportunity, prefer, actively prefer to kill tiny babies with their bare hands. When you look to Nazis as beacons of morality, you know that you're facing something irredeemable.

You know the Torah tells us that the angels can take form of human beings when they appear in this world. Cherubs appeared on our earth and they were here for a short time and now they're gone. And now they've been brought back to us for eternal rest. But you know the cherubs in our Torah portion are said to be the meeting point. Through the cherubs, the space between the cherubs is where we hear HaShem's voice manifest in this physical world. It is through that space that we can hear HaShem's voice. His Presence is actually felt in the earth. And it's our job to hear the message that HaShem is sending to us.

You know when the cherubs appear for the first time in the Torah, they are the protectors of the Garden of Eden, protecting the Tree of Life. Because Adam and Eve had sinned, and they had sinned so deeply that there was no turning back, they couldn't go back into the Garden. There are angels that symbolize exile, you just can't roll some things back. There are sins that can't be turned back. And when I try to listen to what does HaShem want from us? What does HaShem want from me in my life as the right thing? Sometimes I think, "Do I know, maybe I'm imagining, maybe it's my own will."

The cherubs in the Temple, they left no room for doubt. When HaShem spoke through the cherubs in the Temple, you knew you were hearing communication from HaShem in this world. Does anyone actually have any doubt as to what we're called to do after seeing the cherubs of our times returning to us? Is it possible to wonder anymore? Maybe we should try another way, find the moderates, find the peace lovers? Could the voice emanating from the cherubs of our times scream any louder that it's time for them to go, every single last one, that there's no redemption.

And at the same time, the cherubs, they symbolize HaShem's love for us, His relationship with us, His ongoing protection of us. And in that very same day that our murdered hostages were returned to us, we had one of the greatest miracles possibly in the history of Israel. Most of the details haven't been released, but we know that a multi-location mass casualty attack was miraculously foiled on Thursday night, saving hundreds if not thousands of lives. The attacks were not stopped by intelligence agencies or the police or the army, but in miraculous and unbelievable ways, leaving no room but to recognize that this could only be from HaShem. As a reminder to us that in our hardest times, HaShem is still with us and showing us His rachamim, His compassion and giving us the opportunity to listen to His voice and to do what we know is the right thing before it's too late.

And so, may HaShem continue to send His angels to protect us and save us and may He give us the ears and mostly the heart to hear and understand and to do the right thing. Bye, everybody.

Jeremy

Wow, Tehila, thank you so much, that was just so beautiful how you bring the Torah to life and how you just point out so obviously. A Israel war is not like any other war. It's not a territorial dispute in the Ukraine and it's not about money, it's not about economics. Israel is at war with evil, itself. And as soon as we start fearing HaShem more than we fear the world, more than we fear the terror, just fearing the right, the good, the moral, the just, justice will prevail. And that's the process that we're going through.

And what happened, is that in such a confusing time with so much pain and so much bargaining, just to be confronted with the people cheering and dancing and singing around the dead babies that they murdered, it's so evil. And as that happened, we experienced the greatest miracle so far in this war. Maybe the greatest miracle since biblical times. I don't know if you've heard about it, so much of the news...because the terror attack didn't happen, it doesn't make the news. That's a real problem with security efforts, because when the security works, it's not really news. It's like, "Ok, there was no news today."

But the news was so overwhelming because there were 15 bombs that were set to explode at 9 a.m. during rush hour. And miraculously, a woman noticed a bag at night time. And the bus driver immediately pulled over, got everyone off the bus and once everyone was off the bus, the bus exploded. And then 15 other bombs were found and neutralized and no one was killed. At the same time, five suicide bombers were set to detonate bombs on the light rail. And there are military sensors on all the detail because it was so obviously a coordinated event. As the Bibas babies are coming, they were going to do another attack and then that attack, with 15, 20 places that all of the efforts of Israel would be focused around saving those hundreds, maybe thousands of people, there was another attack planned, going into the big cities of Israel. Maybe another October 7th. But instead of Gaza, in Judea and Samaria, but within the Land of Israel.

And how did this not happen? It wasn't the Iron Dome technology, it wasn't the Mossad, it wasn't the IDF, it was God, Himself that somehow prevented all of those bombs going off. There is no other way to explain it, no other way because the security agencies didn't know. No one was ready for it. And all of the Jewish people were saved. Thousands.

And so, as the cherubs are the place where HaShem speaks to us in a dynamic relationship, inside the ark is our eternal covenant with God. On top of the ark is where God speaks to us. And so, may we recognize that God is speaking to us, even in our depths and in our pain. He's right here with us and He is guiding us to victory and waking us up. That those who love HaShem, hate evil and are commanded to rid the world of evil and banish the darkness. We are

called the children of Israel, which means the children of truth. And they are the children of darkness, the children of lies. And we need to be a light to banish the darkness. And so, with that, I bless us all to bring HaShem's light into our lives and banish the darkness forever, amen.

Ari

Amen. Wow, thank you Jeremy and thank you, Tehila. I'm a Tanakh guy. Thinking about that visual is exactly...Tehila really put words to what I think is in so many of our hearts. Like get your hands off of those aron, off of those coffins that have the holy of holies in them, the two little cherubs being held and carried by just evil incarnate.

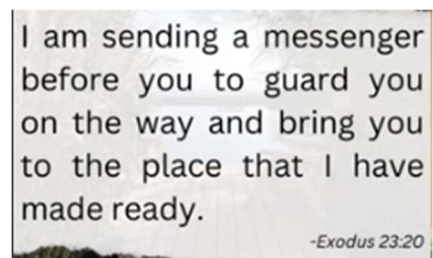
Jeremy

One thing that she didn't mention is that the cherubs were of course, gold. And the Bibas babies both in the light, had the red, golden hair. It was so glaring, it was so strange, I have just never seen that before. And so, the fact that Tehila was awakened to this imagery of the cherubs and being introduced to us on the week that they're being brought back to us is just the Living Word of God speaking to us and the Torah right now.

Ari

Yeah, so true. You know, it's actually the Torah portion is divided up into seven parts. And so on the Sabbath, where we divide it up and then a different person goes up and blesses the Torah seven different times, and that also helps us because during the week it gives us seven pieces of the Torah portion of that week that we can study a piece of it each day. And we believe of course that everything has meaning, infinite levels of meaning and so the piece of that day corresponds and there's a message to us of that day.

And my friend Yachiel Stein pointed out that the portion that we read on that day in which the bombs were discovered. We read that HaShem tells us that when we enter the Land:



do not lose faith."

He pointed out that literally, as we were saved from attacks on the way, on the road, God is telling us that He will protect us from attacks on the road, on the way. I mean it's unbelievable. In so many ways, HaShem is telling us, "I know this is painful, I know you're suffering, but I'm suffering with you, and I'm protecting you. Do not lose faith, my children,

I really think that is what HaShem is telling us right now, but why? Why is this happening? For what? We know that everything that HaShem does is for our good. And is for our growth, even

if we can't begin to fathom it. And we're not always supposed to fathom it while we're in it of course. And although His way are not our ways, and we won't ever be able to fully understand it all until we're looking back at it from Messianic times in the future, but I still believe that we're supposed to seek to understand why. With humility, with humble hearts. Begging HaShem to give us an insight and a little bit of understanding. We've spoken about this idea before on the Fellowship.

So looking to our Torah portion, Rabbi Tradberg points out the following idea.

So the last portion, ends with the Ten Commandments, this magnificent spectacle of law being given directly from God. And then this portion begins:

“And these are the ordinances that you shall place before them. If you buy a Jewish bondsman...”
-Exodus 21:1

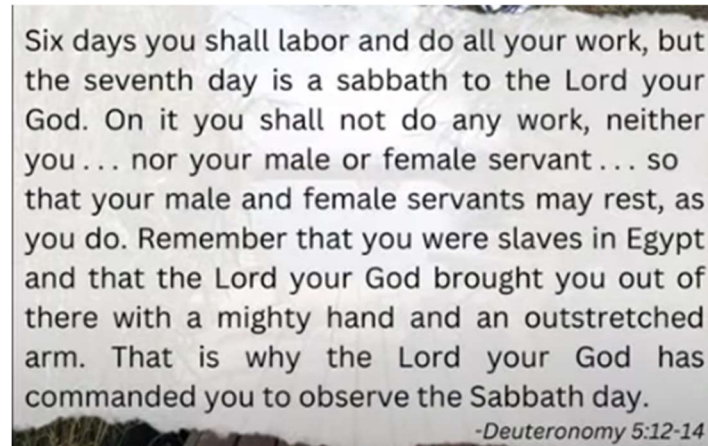
But it's a continuation of the Ten Commandments. And it goes on to teach 51 commandments in 81 verses. And then what happens? Then we go back to the story narrative about the impending entry into the Land of Israel. We're right back to the story.

So Rav Tradberg teaches that these 51 commandments explicating the elements of civil law, the civil law in the Land of Israel. When we arrive in the Land, this is how it's going to look. It's not an interruption in the story, like I've always experienced it. It's a completion of the story line, from slavery into the Land of Israel. Meaning these laws are a fundamental part of the journey because as he explains it, it's not only a journey into a new Land, but it's a journey into a new life. A Jewish nation run by Divine laws that dictate not only our relationship to God, but our relationship to our fellow man. And this nation that will take form in the Land of Israel is in such stark contrast to the evils of Egypt that we had just left.

And that's why it begins with the laws of slavery, to contrast the behavior in the Land of Israel to the slavery of Egypt. Slavery in Israel, while it's not ideal, is so different from the slavery of Egypt that it should really have a different name all together. I mean when you really learn the laws of what it is to be a slave in the Land of Israel, it's better than most job conditions in the United States today. But anyways, here's what Rabbi Sacks explains it like this. He says:

“What is being done with these laws. First a fundamental change is taking place in the nature of slavery. No longer is it a permanent status. It's a temporary condition. A Hebrew slave goes free after seven years. He or she knows this. Liberty awaits the slave, not at the whim of the master, but by Divine command. When you know that within a fixed time, you're going to be free, you may be a slave in body, but in your own mind, you're a free human being that has

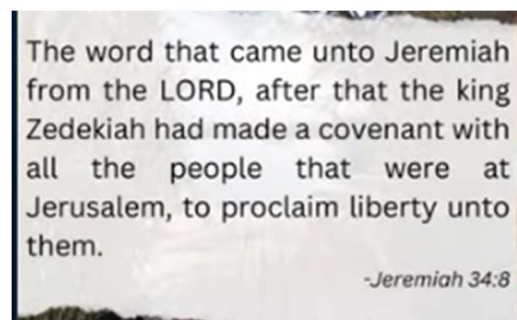
temporarily lost their liberty. That in itself is revolutionary. This alone, though, was not enough. Six years are a long time, hence the institution of Shabbat so that one day in seven, a slave could breathe free air. No one could command him to work, Deuteronomy, chapter 5.”



Let's take this a step further. You know the Ramban explains, why the book of Exodus is called, Sefer ha'geulah, the book of redemption, even though only the first 12 of its 40 chapters recount the exodus from Egypt. Redemption he explains is not just freedom FROM slavery, or freedom from anything for that matter. Redemption is self-realization, actualizing our potential and

fulfilling our mission in the world. Only after receiving the Torah at Sinai, building the Mishkan, the Tabernacle, within which God's Presence would dwell. And only once the nation of Israel becomes a priestly people and a holy nation, only then would we be truly redeemed.

And so begins the seemingly impossible task of trying to understand why this is happening to us. And so, I want to try to share with you and to articulate. I'm not as articulate as Tehila, obviously, but I want to try to share with you what HaShem has put on my heart that's still coming together. And so, to do so, I'll start with the Haftarah of the week, the words of Jeremiah the prophet in chapters 33 and chapter 34. Here's the very first verse of the Haftarah:



The word that Rav (?) points out here, it's a key word to understanding the whole thing, everything we're talking about. The key word to the entire portion of the Haftarah and arguably the Torah, it's the last word in the very first verse. And it's a word that perhaps has the deepest and most foundational theme that we're going to encounter. And the word is, dror,

liberty. She quotes the sages who teach that the word dror comes from the word, dor, from the word dwell. Dor is someone that really chooses where to dwell. It's not just that they're not enslaved, but someone who is truly home. That is in the highest level of belonging. That sort of liberty, that is the ultimate sense of belonging and where you're supposed to be. The word is dror.

A name she points out that alludes to the dror bird. There's a bird called the dror, which she defines as a swallow, which only flourishes and thrives when it's free. The swallow, this is a true thing, the swallow the sages teach, it's a bird that must be free because if it's not, it refuses to eat and it just slowly dies. Just completely loses its will to live.

She quotes chapter 26 of the book of Proverbs, which refers to this bird, the dror, it says in the book of proverbs, as the swallow flies. And Rashi teaches, "Dror refers to what is so unique about the dror bird," that as opposed to other birds that abandon their birth place and fly to wherever they fly to and never return, the dror is different. Despite migrating vast distances, 6,000 miles, it can migrate. The swallow returns to the exact same place, the same barn and the same partner to which it was born. It never forgets where it's from and it never stops yearning to return. That's the dror bird.

Anyways, in the Haftarah, the prophet Jeremiah teaches us that the nation of Israel was punished because at the end of the 6th year, there were people who had released their slaves, only to pursue them and cruelly re-enslave them. I mean, you can just tell again that the Bible, the Torah, is not written by Jews because it just paints us in the worst light ever. But it's just true. We have our ups and we have our downs. And this re-enslaving of the slaves, it so infuriated God. Because rather than to provide their freed slaves with blessings and assistance, not only to be freed from slavery, but to actually achieve true dror, true liberty and restore them to the live in which they really belong. Rather than doing that, they did the opposite and they re-enslaved them.

And why did this kindle the wrath of God so much? Because like oppressing the widow and the orphan, re-enslaving an Israelite bondsman, was a testimony that these transgressors believed that at the end of the day, they believed that "might makes right." Survival of the fittest. That they could re-enslave these recently freed bondsmen because who is going to stop them? Who is going to stop them? They may have mumbled words about God being King in their prayers that morning, but their actions showed an entirely different story.

And so Rabbi Sacks teaches about why this is so abhorrent in the eyes of HaShem. He explains that:

The foreigner, the widow and the orphan have no power – they are alone, with no one to champion their cause. Do not prey on their lack of power. I, says G-d, am the Champion of those who have no power. They may have no person to turn to. But they always have Me. You, with power, who take advantage of those without; you will have Me to reckon with.

-Rabbi Sacks on Mishpatim

That's how Rabbi Sacks brings together the message of God on this subject. Because in the end of day, HaShem is the God of Israel. And when the people of Israel become so inflated and arrogant to believe that they are God, well there is no room for two gods in the Land. And the people will be expelled.

I believe that is the greatest theme from the prophets of Israel, arguably from the entire Bible. Violation of the Sabbath or violating of the laws of kosher, that's something that can be tolerated and remedied and forgiven. Really you never ever read that God says, "Because you did not separate your milk and meat dishes, I am exiling you from the Land." Never, never. The laws between man and God, those infractions seem to be something that HaShem is more than willing to forgive. But persecuting the widow and the orphan, exploiting the helpless and the powerless, that is loathsome and detestable in the eyes of HaShem. And very often, those that do this exploitation and this persecution are those that are the strictest about the laws between God and man. The strictest about them. Because they're falling so short when it comes to what really matters. And that is just absolutely intolerable in the eyes of HaShem as the prophet Jeremiah says.

Thus said God: Do what is just and right; rescue from the defrauder anyone who is robbed; do not wrong the stranger, the fatherless, and the widow; commit no lawless act, and do not shed the blood of the innocent in this place.

-Jeremiah 22:3

Or in Psalms 68:

Sing to God, chant hymns to His name; extol Him who rides the clouds; the Lord is His name. Exult in His presence— the father of orphans, the champion of widows, God, in His holy habitation.

-Psalm 68:5

I'm going to go on and mention a few more. Just a few. We could spend the whole Fellowship just talking about this. But here we go, Psalm 146:

The Lord watches over the stranger; He gives courage to the orphan and widow, but makes the path of the wicked tortuous.

-Psalm 146:9

Clearly the wicked, who oppresses that widow and the orphan, that is the person whose path will become tortures.

Or in Isaiah chapter 1:

Learn to do good. Devote yourselves to justice; Aid the wronged. Uphold the rights of the orphan; Defend the cause of the widow.

-Isaiah 1:17

Or in Zechariah, chapter 7:

Thus said God of Hosts: Execute true justice; deal loyally and compassionately with one another. Do not defraud the widow, the orphan, the stranger, and the poor; and do not plot evil against one another.— But they refused to pay heed. They presented a balky back and turned a deaf ear. They hardened their hearts like adamant against heeding the instruction and admonition that God of Hosts sent to them by divine spirit through the earlier prophets; and a terrible wrath issued from God of Hosts. Even as they were called and they would not listen, “So,” said God of Hosts, “let them call and I will not listen.” I dispersed them among all those nations that they had not known, and the land was left behind them desolate, without any who came and went. They caused a delightful land to be turned into a desolation.

-Zacharia 7:9-14

HaShem says it right there. That through our faithlessness and callousness and arrogance, we would cause a delightful Land to be turned into a desolation.

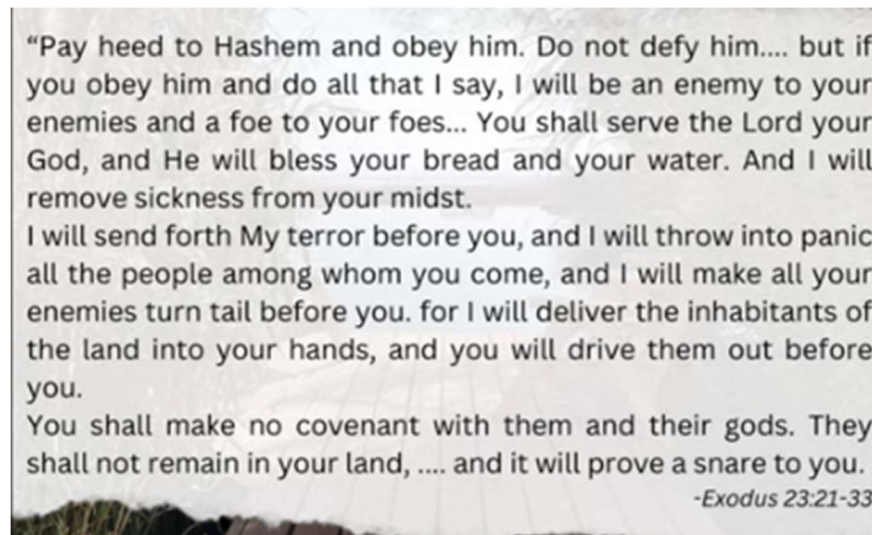
The reason I shared so many of these verses is to convey how central this idea really is and

how directly connected this arrogance and cruelty and faithlessness is to our exile from the Land and hence rectifying those very foundational flaws is going to be the key to our redemption.

And so, here we are. We're back in the Land and facing the paradigm example of our most helpless brethren, held hostage under the brutality of the most vicious evil regime in history. Not only are they without liberty, they're facing vicious, torturous suffering beyond anything which we can imagine.

In this portion, HaShem tells us what we must do. That if we put our faith in HaShem in a true way, it puts us in a much stronger and far less dependent and pathetic position than we're under if we have this illusion that we seem to carry around as a people, that we exist here at the pleasure of America or any other country. The more we put our faith in America, or even in our own defense establishment, the more wake-ups we're going to need to receive, like these bus bombs, that were foiled not by the IDF, not by the police, not by the Shabbok, the Israeli FBI, but by God, Himself! As we quoted in this week's Torah portion, when HaShem says, "I am sending a messenger before you to guard you on the way." It was HaShem's intervention that stopped this bloodbath.

Now we have to hold up our end of the deal so HaShem will destroy our enemies as we read just a few verses later in our portion. This is what He says:



I sort of brought those verses together, but that's it. That's it, trust in HaShem. No more deals, no more covenants, no more Red Cross, throw them out. All of them. It doesn't matter what the world says. No more caring what the world thinks. Why? Because HaShem is with us. It's up

to us to do what we need to do, with or without anyone else's blessing or agreement. For no other reason than it's the right thing to do and it's HaShem's will.

And if we do, then we will dwell securely in our borders. And if we don't, it doesn't matter how sophisticated the weapons from America may be, a bunch of inbred savages on hand gliders can bring the entire country to our knees. No more believing in the illusion of power dynamics. This is a tough one, not only for the nation of Israel, but for all of humanity. No more believing that we have our own independent, strength, and power. Or that anyone else, America

included, does either. That type of thinking leads to compromising on our liberty and the liberty of our brethren in captivity. It's embarrassing. 500 days? It shouldn't have been five minutes that we allowed them to be there. And if we wanted to, if we had the will and the faith in God, they would have been out in five minutes. Only in HaShem and HaShem alone can we put our faith.

You know I shared this on the Israel Guys, I don't know how many of you are following, but we have this weekly podcast with the Israel Guys. But I'll share with you here as well. Rabbi Moshe Sternbuch proclaimed to his followers, here's what he said:

(video)



He said:

"Any thought about a big army, a big air force, or the thought that 'we are very strong', nothing can come out of it."
"The only thing we have is Hashem, and the future redemption will only occur when we recognize that no one can help us except God himself."
"Today many people trust a new president in America, and think that he will help us. But you need to know that these people are hindering the coming of Mashiach."
"Only when we understand that Hashem is the only power that can help us, from the president of America we will not be saved, only then God will bring salvation."
-Rav Moshe Sternbuch

And he's not talking about the President of the United States, he's talking about those people that put their hopes and aspirations and prayers in him! Those people are hindering the coming of Mashiach.

You see my friends, the nation of Israel, we're like the swallow. Only when we return to our Land, can we truly sing. Only when we return to our Land with dror, with liberty, with true liberty, a liberty which can only be achieved through true faith, only as God's nation in our own Land can we really sing. We read in Psalm 137:

By the rivers of Babylon, there we sat, sat and wept, as we thought of Zion. Upon the willows in the midst we hung our harps.
For there they that led us captive asked of us words of song, And our tormentors asked of us mirth: 'Sing us one of the songs of Zion.'
How can we sing a song of the LORD on foreign land?
If I forget you, O Jerusalem, let my right hand lose its cunning; Let my tongue stick to my palate if I do not remember you, if I do not raise up [remembrance of the destruction of] Jerusalem over the head of [all] my joy.
-Psalm 137:1-6

How can we sing on foreign land? We can't, and I really believe that the nation of Israel is singing in our Land. It's not just about song, obviously. Only once we're back in our Land can we really shine. That's what I mean by singing. Like sing our song, our message that needs to be shared. When we have a leadership, not just the leadership of Saul, like we have

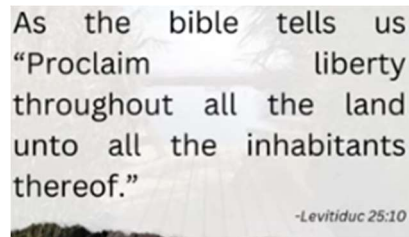
now, but the leadership that is a true reflection of the people. Only when we have the leadership of the House of David, and we build our Temple, and we establish our Sanhedrin, and have a nation run, not by the laws of man, but by the justice of HaShem, only then will we really be able to shine. Because anything short of that is a government and a leadership that rejects the Torah as it sees fit. Maybe not proactively, consciously rejecting, it's not even thinking about it.

A government that forges a covenant with death, despite the clear directive of the Torah not to do so. A government that puts its faith in foreign leaders. A government that believes in its own military and its own intelligence and its own strength and the might of its own hands. A government which however well intentioned it may be, puts its faith in every power in the world other than HaShem.

And that's why the sin of idolatry is just so intolerable and so repugnant to the Land of Israel. Idolatry can be tolerated in diaspora countries and in the corners of the world. But in God's Land, in the Land of Israel, there can only be one God. And if we start to believe our own self-serving, arrogant delusions that we're in control of anything at all, or that it's at the pleasure, mercy or whim of any other nation that we're able to be here in our Land, if we ignore the myriad of nature-defying miracles that God has performed to bring us back to perform so that as every single day as the one that just happened, well that misplaced faith leads not to belief in God, but to belief in our own might and the power of our own hands.

And when we believe in ourselves and not in God, well the inevitable consequence of that leads to persecuting and exploiting the innocent and the helpless. It leads to our refusal to do what the Torah tells us to do. To liberate and redeem our brethren that are stuck in the dark depths of captivity. It's that faithlessness that leads to the repugnant behavior between us and our fellow man, between us and God, and between us and the Land.

Leviticus, chapter 25:



True liberty can only be declared when the nation of Israel is home. Not in body, but also in spirit. True liberty can only ring throughout the Land when our hearts and our faith are exactly where they should be in the God of Israel, waiting expectantly for His redemption which is at hand.

And that, my friends, is why I found consolation in these words. Because although I may not understand all the details, I do believe that what we are experiencing is part of the journey that we need to go through in order to acquire the Land of Israel on a national level and become the nation that not only studies the Torah, but lives the Torah as it's meant to be lived as a people in our Land.

This year I was actually, I was comforted by this portion because it gave me a glimpse to what is next, after all this nightmare. It reminded me that not only is the story not over, but it hasn't yet begun. It reminded me that there are days ahead, coming soon, bizrat HaShem, God-willing, when there will be true justice in the Land. When there will be true dror, b'erezt, with true liberty and freedom that will reign throughout our Land and throughout the world. Let's not forget, the nation of Israel, we are that dror. We're that swallow bird who despite thousands of years of migration and wondering in diaspora and persecution, we have never forgotten where we're from and we've never ceased yearning to return to our source. But we'll only merit fully returning when we recognize that our strength lies not in our power, but in the unwavering promise of HaShem. And as we walk this path, from the painful lessons of the past to the hopeful teachings of our Torah looking to the future, we learn that true liberty comes through faith. Faith and action.

I bless us, my friends, that our unity and our resilience inspire us to continue to seeking justice, cherishing each step towards redemption and ultimately embracing the Divine Light that guides us home. That's my blessing to us.

All right, so I'm going to go back to my precious children in my precious home. Thank God for protecting us because right now, as Jeremy said, this attack that we just foiled, well we didn't foil it, that God foiled, it was a distraction we're learning from the attacks that were going to come from throughout Judea and Samaria on our families. And there are times where life here feels tremendously, tremendously vulnerable. And that feeling is an opportunity really to put our faith in God because we can either fear man...we're going to have fear, that's part of the experience of life, is that we're going to have fear in this world. But it's just up to us whether

it's going to be fear of man or fear of God. And so, it gives us an opportunity, every time that fear of men raises its head, it's an opportunity to grab that fear and to steer it back, direct it toward HaShem and bring us closer and closer to Him.

All right, with that I want to bless you the blessing of Aaron the High Priest, and as I say every single week, I'm not a descendent of Aaron, I'm of the tribes of Israel. But we're given a clear directive from HaShem to bless the nations of the world and to bless all of you. It's so easy because you're such a tremendous blessing to us. It's my greatest joy to bless all of you. Other nations right now, it's more of a challenge. But all of you, it's my greatest joy because we're an am kohanim v'goy kadosh, a nation of priests and a holy nation. And so with that, I want to bless all of you.

Aaronic blessing (Hebrew)

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

Shalom my friends, thank you so much, be in touch.