

# J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Pinchas

July 18, 2025 / 22 Tammuz 5785

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Candlelighting: 8:39 pm

Waxman Torah Center · 2195 S. Green Road · University Heights, OH 44121 · (216) 691-3837 · [www.clevelandjlc.com](http://www.clevelandjlc.com)

## Friday, July 18

7:10pm Early mincha  
8:39pm Candlelighting  
8:40pm Mincha

## Shabbos, July 19

8:45am Shacharis  
*Kiddush is available for  
sponsorship*

7:30pm Pirke Avos  
8:30pm Mincha / Shalosh Seudos  
9:47pm Maariv

## Sunday, July 20

9:15am Parsha Class  
(R. Nisenbaum)  
10:00am "The 613 Mitzvos"  
(R. Stoll)

## Monday, July 21

8:00pm *Lessons of the Fathers:  
The Stages of Life*  
(R. Nisenbaum)

## Tuesday, July 22

8:00pm Tanna d'vei Eliyahu  
(R. Stoll)

## Wednesday, July 23

8:00pm Nach Still Speaks –  
MISHLEI (R. Stoll)

## Thursday, July 24

8:00pm Sefer HaChinuch: R. Stoll  
10:15pm Parsha Class  
(R. Nisenbaum)

## Torah Podcast

Listen to Rabbi Nisenbaum's  
"Torah Podcast" at Spotify, Apple  
Podcasts, iHeartRadio, and more,  
or download at  
[www.maverickpodcasting.com](http://www.maverickpodcasting.com)

## Weekday Minyanim

7:00am Shacharis (M-F)  
8:00am Shacharis (Sun)  
10:00pm Maariv (Sun-Th)

## Class Connection

**R. Nisenbaum:**  
425-436-6200 #352171  
"The Torah Podcast" weekly  
at all podcast locations

**R. Stoll:**  
Zoom: 876-619-3551  
Audio: 669-900-9128

## Parsha: Pinchas

Following the advice of Bala'am, the Midianites sent their daughters to entice the Jewish men to sin. One Midianite princess named Kozbi, even seduced a prince from the tribe of Shimon, Zimri ben Salu. He defied Moshe's warnings and flagrantly sinned with her. This created a terrible desecration of G-d's name, and G-d's anger was kindled against the nation.

When Pinchas, a grandson of Aharon the High Priest, saw what had happened, he acted zealously. He recalled a law he had learned from Moshe, that in specific instances, the law might be taken into one's hands even without a trial in court. Pinchas killed both Kozbi and Zimri. This action appeased G-d's anger. G-d rewarded Pinchas with His eternal covenant of peace.

This reward may seem out of character with Pinchas' deed, but upon a closer look, this is not so. The Torah takes pains to point out the source of Pinchas' actions, that they were not merely the violent outburst of some wild fanatic. Pinchas was a descendant, in both body and spirit, of his grandfather Ahron, the great lover and pursuer of peace. He even conferred with Moshe before acting, proving that it was not a rash decision. His motivation was one based on love and concern for the Jewish people, to pacify G-d's anger.

Not everyone could have been excused for such behavior. Only someone on the caliber of Pinchas, with his sincere motivation and impeccable character, was allowed to show such zealotry for the sake of G-d's name. G-d's reward to Pinchas of the blessing of eternal peace is proof of His satisfaction with Pinchas.

There may sometimes be a necessity for a violent reaction to different situations. However, this must not be the rule. The commentaries suggest that it was for this reason that, following this incident Joshua was chosen to succeed Moshe after his death, and not Pinchas.

Moshe took another census of the people before his death. He explained how the land would be divided among the people, a portion for each son. Although the daughters' needs were taken care of before the son's inheritance, only the sons received a portion in the Promised Land. The daughters of Zelafchad complained to Moshe that their father had not left over any sons, and they, too, wanted a portion of the land. The Talmud explains that the daughters of Zelafchad were motivated out of a love for the Promised Land, and not because they felt it was an injustice. This was also an example of zealotry for sincere purposes. G-d instructed Moshe that when a father would leave no sons, the daughters would receive his inheritance.

## Insights: Pinchas

### To Chanoch the family of Hachanochi, to Falu the family of Hapalui ... (Num 26:5)

The Midrash comments that Hashem added the letters heh and yud of His Name, before and after each family's name, as testimony that they had maintained their standards of morality and the purity of their lineage during the forty-year trek through the Wilderness. Rav Shimshon Pincus explains this through an analogy to a woman who marries and assumes her husband's last name. Whereas until now she was known as Miss Cohen, she is now known as Mrs. Friedman. Taking his name shows the wife's love, loyalty, and total dedication to her husband. In that same manner Hashem attaches His Name to the Jewish people as testimony to their love and devotion to His service. It is for that reason that a Jew is called Yehudi, a word that also contains the letters of Hashem's Name. It is like being called Mrs. Hashem, as it were, a testament to the people's identification and total dedication to Hashem.

## Did You Know?

During the Nine Days before Tisha B'Av one may not bathe for the sake of pleasure. If one is grimy or sweaty, he may wash the parts that are sweaty with lukewarm water. If that is not sufficient, one may shower in lukewarm water, preferably without soap, unless one cannot get clean without it. Regarding bathing before Shabbos there are different opinions. In our days when people tend to bathe much more frequently, common practice is to permit regular bathing in honor of Shabbos. When Tisha B'Av falls on Shabbos, the bathing should preferably be done before Friday mid-day.

**Thought for the Week: A teacher who is sick of the subject will communicate the disease to his students.** (A Candle By Day)