

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Shoftim
August 29, 2025 / 5 Elul 5785
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Candlelighting: 7:47 pm

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

Friday, August 29

7:47pm Candlelighting
7:50pm Mincha

Shabbos, August 30

8:45am Shachari
Kiddush is available for sponsorship
6:40pm Pirke Avos
7:40pm Mincha / Shalosh Seudos
8:53pm Maariv

Sunday, August 31

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

Monday, September 1 Labor Day

8:00am Shacharis & Breakfast & Shiur – "The Paradox of Rosh Hashana"

8:00pm *Mainonides Laws of Repentance (part 2)*
(R. Nisenbaum)

Tuesday, September 2

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

Wednesday, September 3

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

Thursday, September 4

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

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: Shoftim

The Torah introduces certain laws which are exclusively applicable to the leaders. Because these individuals were granted special authority, they needed special guidelines to prevent them from misusing their positions and becoming arrogant.

The judges, for example, were severely warned against taking any form of bribery, even to render an honest ruling. They were also obligated to follow the majority ruling of the court. If a judge or Torah scholar, regardless of his level of scholarship, defies and rules against a decision of the court, he is liable to be put to death. This uncharacteristically severe punishment was necessary to prevent the undermining of the court's authority by other great leaders. This would ensure that the court remain a central authoritative body, whose decisions would be binding upon the entire nation.

The king was also subject to special obligations and prohibitions. In contrast to many of the other monarchs of the ancient world, the Jewish king was not allowed to indulge in physical or material excesses, such as a large harem of women, or an excess of money or horses. The Torah warns that these excesses would inevitably lead the king's heart astray.

The king was also required to write his own copy of the Torah that would be carried on his person at all times. The constant review of this Torah would, hopefully, inspire his reverence for G-d and prevent him from becoming haughty.

The Kohanim were also guided by a unique set of laws. They did not receive their own inheritance in the Land, because they had to be available to devote themselves to the service of G-d. Their livelihood

would be taken care of by the other tribes, who would give them the priestly gifts. Their dependence on other people would also prevent their feeling arrogant.

The prophet's responsibilities are also discussed. The prophet was a person of exalted character and scholarship, who was able to receive certain communication from G-d. Accordingly, he too was held to a higher standard. If the prophet would suppress his Divine prophecy he would be guilty of a severe offense. If a person prophesies something that he did not receive from G-d or in the name of another

god, it is considered an even worse offense, and he is punished by death.

No public leader in the Torah is above the law. Each position has its own set of rules specifically tailored to its own unique challenges.

Legal Holiday Breakfast / Shiur

Shacharis 8am Monday followed by breakfast and a shiur
"The Paradox of Rosh Hashana"

Mazel Tov

to the Firestone family upon the engagement of Abby

Condolences

to Rabbi Avrohom Cohen upon the loss of his father

"But I Thought"

R. Nisenbaum's updated and expanded book is now available for purchase.

Insights: Shoftim

He should give to the kohen the foreleg, the cheek and the stomach ... (Dev18:3)

When the Malbim, Rav Meir Leibush, became the rabbi of Bucharest, he told the community: "The Torah obligates the people to bring the kohen three gifts; the foreleg, cheek, and stomach of any animal that they slaughtered. In our times, the Rav takes the place of the kohen. I would thus like to ask this community for three gifts as well—the arm, meaning that every man don tefillin, the cheek, meaning that the men not shave with a razor, and the stomach, meaning that everyone adhere strictly to the laws of kosher."

Did You Know?

The shofar is sounded at several places throughout the Rosh Hashana services. One should listen carefully to each sound, concentrating on the fulfillment of the mitzvah. One should not interrupt at all until the last blast is sounded at the end of the services. If one interrupted before the first sound of the shofar, he must recite the blessings over again. During the first set of blasts, if one spoke in the middle, he should hear that set of blasts over again. Even after the first set of thirty blasts one may only interrupt for something relevant to the prayers and not for extraneous matters, however, if he did speak, he need not hear them over again. If one missed the sounding of the shofar, he need only hear thirty blasts.

Thought for the Week: Students should be taught that it is far more important to take note than to take notes (A Candle By Day)