

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Devarim / Chazon

July 17, 2026 / 3 Av 5786

Volume 31, Issue 38

Candlelighting: 8:39 pm

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

Friday, July 17

7:05pm Early Mincha / Maariv
8:39pm Candlelighting
8:40pm Mincha / Maariv

Shabbos, July 18

8:45am Shacharis
*Kiddush is sponsored by
Drs. Michael and Brenda
Altose*

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

Sunday, July 19

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

Monday, July 20

~~8:00pm~~ *R. Nisenbaum's Monday
shiur resumes
August 10th*

Tuesday, July 21

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

Wednesday, July 22

7:00pm Mincha
8:53pm Fast Begins
9:15pm Maariv & Eicha

Thursday, July 23 Tisha B'Av

8:00am Shacharis
9:00am Kinnos (until 1:00pm)
1:33pm Midday
8:20pm Mincha (w/ Tallis / Tefillin)
9:20pm Maariv
9:43pm Fast Ends (50 min)

Torah Podcast

Listen to Rabbi Nisenbaum's
"Torah Podcast" at Spotify, Apple
Podcasts, iHeartRadio, and more,
or download at
www.clevelandjlc.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: Devarim

The Book of Devarim is known as *Mishneh Torah*, the Repetition of the Torah. It contains Moshe's ethical will to the Jewish nation as well as a discussion of the mitzvahs not mentioned in the first four books of the Torah. Ramban sees the Book of Devarim as the book intended for the nation

entering the Promised Land. Moshe thus reiterated the severity of serving idolatry, for example, many times, because he foresaw that

this would be a challenge for the people in the land.

Moshe learned from Jacob to postpone his major admonition of the people until shortly before his death. He felt that his words would then be taken more seriously. Moshe began his words by gathering the entire nation together. He wanted to ensure that no person be able to claim that he would have challenged Moshe's words of rebuke had he been there. Moshe thus spoke to everyone, allowing them to respond to his chastisements-- yet not one person did so.

He was also careful to be considerate even while rebuking the nation. When he reminded them of the history of the past forty years, he only made veiled references to their sins. One must be careful not to embarrass any individual when rebuking him.

Moshe reviewed the nation's past sins in order that the people understand what it was that caused them. This is the only way they would be equipped to rectify their misdeeds. As an example, Moshe mentioned that part of the sin of the spies was the way the people had approached him. They

clamored around him, rudely demanding that he send spies. This lack of orderliness in itself was improper, even if the request had been appropriate. This, then, was the root cause

of the sin, and had to be recognized before they could repent for the actual sin of sending the spies and the resulting complaints how they didn't want to enter the land.

In a similar vein, the Shabbos before Tisha B'Av is called Shabbos Chazon because the Haftara from Isaiah begins with the words "Chazon Yeshaya," the vision of Isaiah. It discusses Isaiah's prophecy about the upcoming destruction of the Temple. Isaiah already envisioned a destroyed Jerusalem over a hundred years before the destruction. Although the destruction may have occurred at a later date, the eyes of the prophet already discerned the roots and seeds of the destruction much earlier.

Monday Shiur on Break

R. Nisenbaum's Monday 8pm
shiurim will resume August 10th

Insights: Devarim

on the other side of the Jordan, in the desert, Lavan and Chatzeiros... and Di Zahav (Deut 1:1) Rashi points out that these names are not found anywhere in the Torah, but

they were hints alluding to various sins the people had committed in the wilderness. Moshe was sensitive to the people's feelings, and he did not mention the sins explicitly to avoid embarrassing them. Sensitivity has always been the hallmark of our great leaders. Rav Mottel Weinberg, the Montreal Rosh yeshiva, was once officiating at a wedding. When it came time for the groom to place the ring on the bride's finger, he realized that the ring was not in his pocket. Everybody under the chuppah began searching around for the missing ring. Without giving a second thought, Rav Mottel quickly turned off the microphone. He explained that it was an embarrassing moment for the families, and he didn't want to add to the shame by having all the guests hear the confusion.

Did You Know?

On Tisha B'Av it is prohibited to wear leather shoes, as a sign of our mourning the Temple. All leather shoes are prohibited, regardless of whether the leather is on the top, bottom, inside, or outside of the shoe. Although modern sneakers may be even more comfortable than leather shoes, the Rabbis only forbade wearing leather shoes. Other articles of clothing, such as belts, may be made of leather. If one has no other shoes he may wear his shoes outdoors, although some have the custom to put pebbles in the shoes to make them uncomfortable. The shoes must be removed as soon as one enters a building. Even young children should be trained not to wear leather shoes.

Thought for the Week: Some are more fearful of a guilty conscience than of guilt.
(A Candle By Day)