

# J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Mattos-Massei / Mev HaChodesh  
July 10, 2026 / 25 Tamuz 5786  
Volume 31, Issue 37  
Candlelighting: 8:43 pm

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

## Friday, July 10

7:10pm Early Mincha / Maariv  
8:43pm Candlelighting  
8:45pm Mincha / Maariv

## Shabbos, July 11

8:45am Shacharis  
*Kiddush is available for sponsorship*  
7:35pm Pirke Avos  
8:35pm Mincha / Shalosh Seudos  
9:51pm Maariv

## Sunday, July 12

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

## Monday, July 13

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

## Tuesday, July 14

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

## Wednesday, July 15

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

## Thursday, July 16

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: Mattos-Massei

Moshe was given his final tasks to fulfill before his passing. He was ordered to do battle with the Midianites, punishing them for having enticed the Jewish people to sin. The spoils that were taken were divided among the soldiers and the Levites. Although the Levites did not fight in the wars, they were considered "partners" with the people in their spiritual responsibilities and were treated as such.

The tribes of Reuven and Gad requested the trans-Jordanian side of Israel as their inheritance. They had much livestock and they felt that the lush pasture of this part of the land was preferable. Moshe sharply rebuked the tribes for wanting to separate themselves from their brothers. He accused them of failing to appreciate the Promised Land, similar to their fathers who had left Egypt and died in the desert for the very same reason.

Reuven and Gad promised they would not forsake their brothers, and that they would help fight to conquer the land. Based on this condition, Moshe allowed them to inhabit the trans-Jordanian cities.

Moshe was also ordered to designate cities of refuge where an accidental murderer could flee

from the family of his victim. These included the forty-two cities of the Levites, an additional three cities in the mainland, and three cities on the trans-Jordanian side. The murderer would reside in one of these cities, until the death of the *Kohen Gadol*, the High Priest. The Talmud explains what the

*Kohen Gadol* had to do with the murder, because had the leader of the generation been on a proper spiritual level, occurrences such as accidental murders would not

have happened. Although the death was not caused through malice or intent, with proper caution it could have been prevented. This absence of caution shows a lack of appreciation for the true value of human life. The leadership must take responsibility for the nation's shortcomings and failures.

The Talmud explains that the two-and-a-half tribes in the trans-Jordanian side of Israel had the same number of cities as the nine-and-a-half tribes in the mainland, because there were more murders committed on that side of the Jordan. Although only accidental murderers fled to the cities of refuge, in a society where murder is commonplace, people become callous towards human life, and they are more prone to accidents and mishaps.

## Monday Shiur on Break

R. Nisenbaum's Monday 8pm shiurim will resume August 10<sup>th</sup>

## Insights: Mattos-Massei

**Avenge the Children of Israel from the Midianites. (Num 31:2)** Rav Menachem Ziemba, one of the Torah leaders in the Warsaw Ghetto, was asked about the propriety of staging an uprising against the Nazis. He said, "Generally the Torah prohibits taking revenge. By Midian, however, they were instructed to take revenge. What is the difference? When a person takes revenge against someone who wronged him, he feels a sense of satisfaction. That feeling does not come from a good place and is thus prohibited. When the nation takes revenge against an injustice committed towards G-d and His People, that comes as a prayer to G-d to avenge His Name. That is a mitzvah!"

## Did You Know?

During the Nine Days preceding Tisha B'Av all joy should be curtailed. The custom is to refrain from eating meat or fowl products, as well as wine and grape juice. On Shabbos, or at a mitzvah occasion such as a circumcision or a siyum celebration made upon completing a volume of the Talmud, the participants may eat meat. At the conclusion of Shabbos, for the Havdalah service, either beer should be drunk instead of wine, or else the wine or grape juice should be given to a 6-8 year old child to drink, an age where the child understands the need to recite a blessing, yet not old enough to appreciate the mourning of Jerusalem. If neither is available, one may drink the wine himself.

**Thought for the Week:** Often it is the observation rather than the impression that is false. (*A Candle By Day*)