

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Shemos
January 9, 2026 / 20 Teves 5786
Volume 31, Issue 19
Candlelighting: 4:57 pm

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

Friday, January 9

4:57pm Candlelighting
5:00pm Mincha
8:30pm **Parsha Shiur**
@ R. Nisenbaum

Shabbos, January 10

8:45am Shacharis
Kiddush is available for sponsorship
4:50pm Mincha / Shalosh Seudos
6:05pm Maariv

Sunday, January 11

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

Monday, January 12

8:00pm Q & A (R. Nisenbaum)

Tuesday, January 13

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

Wednesday, January 14

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

Thursday, January 15

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: Shemos

When Jacob and his sons first came to Egypt they were respected as the family of the viceroy, Joseph. That quickly changed after Joseph and his brothers died. A new Pharaoh rose to power who did not want to remember Joseph's great accomplishments. He saw the proliferation of the Jewish people throughout Egypt as a threat and was concerned they would try to overthrow the government. The Jewish exile now began in earnest.

Pharaoh enacted various decrees against the Jewish people. He enticed them to help build new cities for the country. Gradually the people's freedom was severely limited, and they became enslaved to Pharaoh. The Egyptians began to oppress the Jews with backbreaking labor. Pharaoh also ordered the Hebrew midwives to abort the Jewish male fetuses shortly before birth. When they refused to follow his orders, he decreed that every male infant be killed. Despite these evil decrees, and actually, as the Rabbis explain, *because* of these decrees, the people continued to multiply and populate the land.

In this setting, a baby boy was born to a couple from the tribe of Levi. The man's name was Amram and his wife's name was Yocheved. The child's mother was afraid the Egyptian authorities would find him, so she put him in a lined basket and set it in the reeds by the river. Pharaoh's daughter, Bisyah, came to bathe in the

river. She saw the child and took pity on him and brought him to the king's palace. The child's sister who had been standing nearby offered to bring a Jewish nursemaid to nurse the child. Bisyah agreed and the

child's own mother was brought to help raise the child. Bisyah called the child's name Moshe because he was drawn (*mishisihu*) from the water. Out of respect for Bisyah, this would be the name by which he would be known for all times.

As Moshe grew older, he empathized with his brothers' pain. He saved a Jewish slave from his taskmaster's beatings by killing the taskmaster, and as a result he had to flee Egypt for his own life. He settled in Midian where he married the daughter of Yisro, a former adviser to

Pharaoh and a deeply religious man who had dedicated his life to seeking out G-d. He would later convert to Judaism.

When Moshe was eighty years old, G-d appeared to him in a burning bush and instructed him to lead the Jewish nation out of slavery. Moshe did not feel himself worthy of this task. He argued that he was not an orator; He was also concerned that the people would not believe him. G-d insisted that Moshe go, and that his brother Ahron would assist him. Although the exodus would not happen for another year, the process leading to it was now ready to begin.

Insights: Shemos

She (Pharaoh's daughter) sent forth her maid servant and she took it... (Ex 2:5)

The Midrash explains that the kindness done for the deceased is a kindness of truth, since there is no expectation of reciprocity.

A young father passed away, leaving behind a five-year-old son. The little boy was too embarrassed to say the *kaddish* in the shul. An uncle brought the young child to the Steipler Gaon, so he could speak with the boy.

"My son," the Steipler said to him, "your father is now in a world of truth. If someone were to offer him all the silver and gold in the world, he would have no use for it. The only thing of value to him now is to hear you *kaddish*. That would give him more pleasure than anything else." The following morning the boy eagerly recited the *kaddish*.

Did You Know?

It is prohibited to strike another individual. One who transgresses this is disqualified from giving testimony in the Jewish court. Even raising one's hand to strike another person is also prohibited and disqualifies a person. One who is being harmed by another may strike back in self-defense, but he may not apply any more force than necessary. If, however, he can protect himself in a different manner, he must do so, or else he is liable. The same applies if one sees a person striking another: he may strike the assailant only if there is no alternative to protecting the victim.

Thought for the Week: Our conviction in the rightness of a thing is often mistaken for the rightness of the thing itself. (A Candle By Day)