

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Shemos
December 24, 2021 / 20 Teves 5782
Volume 27, Issue 13
Candlelighting: 4:43 pm

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

Friday, December 24

7:00am Shacharis
4:43pm Candlelighting
4:45pm Mincha / Maariv
8:00pm "Stories of Tzadikim"
2362 Milton

Shabbos, December 25

8:45am Shacharis
Kiddush is sponsored by the Shyken family with Hakaras HaTov and for Kol HaNa'arin
4:05pm Laws of Shabbos
4:35pm Mincha / Shalosh Seudos / Maariv
Shalosh Seudos is sponsored by Dr. and Mrs. Yitzchak Kletter

Sunday, December 26

8:00am Shacharis
9:15am **Parsha Class**
(R. Nisenbaum)
10:00am "The 613 Mitzvos"
(R. Stoll)

Monday, December 27

7:00am Shacharis
8:00pm **Questions & Answers**
(R. Nisenbaum)

Tuesday, December 28

7:00am Shacharis
8:00pm **Avos D'Rav Nosson**
(R. Stoll)

Wednesday, December 29

7:00am Shacharis
8:00pm **Nach Still Speaks**
(R. Stoll)

Thursday, December 30

8:00am Shacharis
8:00pm **The 12 Jewish Months**
(R. Stoll)
in person, Zoom & audio
10:15pm **Parsha Class**
(R. Nisenbaum)

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.

NEWSLETTER SPONSOR

This issue is sponsored by Dr. and Mrs. Yitzchak Kletter on the occasion of the fifteenth yearzeit of his father Dov Beryl (Fishel) ben Yaakov, 22 Teves, and the second yearzeit of her mother Channah Reizel bas Chaim Mair 22 Teves.

Insights: Shemos

... Moshe grew up and went out to see his brothers' suffering (Exodus 2:11) A student came to Rav Yitzchak Hutner for advice regarding a personal problem. The Rav Hutner thought for a while, and then said, "I'm sorry I can't give you an answer yet." The student waited a bit, and finally Rav Hutner told him he was ready to suggest something, but he first explained, "You see, the Torah says that we must love our neighbor like ourselves. That means that one must deal with another person's problem as if it were his own and figure out how he would deal with such a situation himself. Now that you have shared your problem with me, I am ready to help alleviate your burden—but it takes time for me to feel the problem as if it were my own."

Did You Know?

It is prohibited to strike another person. One is permitted to hit in self-defense, but only at the time he is in danger. Once the danger has passed, it is forbidden, not only because of the prohibition against harming another person, but also because one may not take revenge. It is permissible for a parent to spank a child if the intention is solely to discipline the child, but that is often quite difficult. A parent must never spank when he or she is overcome by anger. If the parent lashes out at a child for any other reason besides discipline, the prohibition against striking applies. In general, spanking should only be resorted to sparingly, in order that it not lose its effectiveness.

Thought for the Week: We are alive to be thankful. (A Candle By Day)

New Book

R. Nisenbaum's new book of essays and anecdotes will soon be published. If anyone is interested in sponsorship, please contact him.

Class Connection

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Audio: 669-900-9128

Mazel Tov

Rabbi & Mrs. Moshe Stoll upon the birth of a grandson