

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Shemos

January 17, 2025 / 17 Teves 5785

Volume 30, Issue 12

Candlelighting: 5:06 pm

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

Friday, January 17

5:06pm Candlelighting
5:10pm Mincha
~~8:30pm Shiur @ R. Nisenbaum~~

Shabbos, January 18

8:45am Shacharis
Kiddush is available for sponsorship.
~~4:30pm Laws of Shabbos~~
5:00pm Mincha / Shalosh Seudos
6:15pm Maariv

Sunday, January 19

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

Monday, January 20

8:00pm **Wisdom of the Hebrew Language**
– R. Nisenbaum

Tuesday, January 21

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

Wednesday, January 22

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

Thursday, January 23

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

New episodes twice a week!

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.

Sponsorship Correction:
Last week's issue was sponsored on the occasion of **yahrzeit of Chana bas Shalom Zushie**

Insights: Shemos

Moshe said to Hashem, "Who am I that I should go to Pharaoh...?"... (Ex 3:11) Rav Levi Yitzchak of Berditchev asks why when Moshe was instructed to lead the Jews out of Egypt, he protested that he was not fit to go to Pharaoh, yet he did not protest when Hashem instructed him to receive the Torah on behalf of the Jews? He suggests that Moshe figured that Hashem would send the most important person to argue the Jewish People's case, and he felt he was not deserving of that. However, when he saw that Hashem wanted to give the Torah on Mount Sinai rather than on any of the other more prestigious mountains, he saw that Hashem was looking for the lowest and least worthy person-- and for that Moshe felt qualified.

Did You Know?

A person should prepare for prayer in a manner becoming of one who is speaking to the king. His clothing and body should be clean. One should use the facilities before prayer, as it is not respectful to pray before G-d when one has to relieve himself. Sometimes this may even invalidate the prayers, and they have to be repeated a second time. One should wash his hands and face too before prayers. If water is not readily available, one may rub his hands on a hard surface to clean them. It is also proper to wash out one's mouth--except on a fast day. One's clothes should also be fit for meeting royalty, thus one should not pray in pajamas or in bare feet.

Thought for the Week: Sometimes the only way we can get something out of our system is by displacement. (A Candle By Day)