

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Shoftim
September 6, 2024 / 3 Elul 5784
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Candlelighting: 7:32 pm

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

Friday, September 6

7:32pm Candlelighting
7:35pm Mincha / Maariv

Shabbos, September 7

8:45am Shacharis
*Kiddush is sponsored by
Murray & Rus Chaya
Richelson in honor of
their anniversary and
their grandson's upsherin.*

6:30pm Pirke Avos
7:25pm Mincha / Shalosh Seudos
8:39pm Maariv

Sunday, September 8

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

Monday, September 9

8:00pm Art of Forgiveness (1/4)
(R. Nisenbaum)

Tuesday, September 10

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

Wednesday, September 11

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

Thursday, September 12

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

Parshas: Shoftim

The Torah introduces certain laws which are exclusively applicable to the leaders. Because these individuals were granted special authority, they needed special guidelines to prevent them from misusing their positions and becoming arrogant.

The judges, for example, were severely warned against taking any form of bribery, even to render an honest ruling. They were also obligated to follow the majority ruling of the court. If a judge or Torah scholar, regardless of his level of scholarship, defies and rules against a decision of the court, he is liable to be put to death. This uncharacteristically severe punishment was necessary to prevent the undermining of the court's authority by other great leaders. This would ensure that the court remain a central authoritative body, whose decisions would be binding upon the entire nation.

The king was also subject to special obligations and prohibitions. In contrast to many of the other monarchs of the ancient world, the Jewish king was not allowed to indulge in physical or material excesses, such as a large harem of women, or an excess of money or horses. The Torah warns that these excesses would inevitably lead the king's heart astray.

The king was also required to write his own copy of the Torah that would be carried on his person at all times. The constant review of this Torah would, hopefully, inspire his reverence for G-d and prevent him from becoming haughty.

The Kohanim were also guided by a unique set of laws. They did not receive their own inheritance in the Land, because they had to be available to devote themselves to the service of G-d. Their livelihood would be taken care of by the other tribes, who would give them the priestly gifts. Their dependence on other

people would also prevent their feeling arrogant.

The prophet's responsibilities are also discussed. The prophet was a person of exalted character and scholarship, who was able to receive certain communication from G-d. Accordingly, he too was held to a higher standard. If the prophet would suppress his Divine prophecy he would be guilty of a severe offense. If a person prophesies something that he did not receive from G-d or in the name of another god, it is considered an even worse offense, and he is punished by death.

No public leader in the Torah is above the law. Each position has its own set of rules specifically tailored to its own unique challenges.

Sefer HaChinuch

New Continuing Series
Thursdays at 8pm (R. Stoll)

Art of Forgiveness

New 4-part series Mondays at
8pm beginning Sept 9th
(R. Nisenbaum)

Insights: Shoftim

When a corpse will be found... (Deut 21:1) During the French-Austrian War, a Jew in Pressberg was arrested on charges of feeding an enemy soldier and he was sentenced to death. The Chasam Sofer was asked to visit the prisoner and say the confessional prayer with him. The Rav prayed with the man and gave him words of encouragement. After leaving the prisoner, the Chasam Sofer petitioned the Austrian prince if they would retry the case and clarify if the Jew really knew that his customer was from the enemy. The prince angrily responded, "Rabbi! We are at war now. Hundreds of people are dying every day. Do you think I have the time and resources to retry a case for one person?" The Chasam Sofer told the prince, "In our Torah there is a discussion about when the nation goes to war. Who returns from the front lines, not to fear the enemy, and the laws of taking captives. In the middle of this discussion the Torah relates the laws of an unidentified corpse and the atonement needed for the entire city. What is this section doing there? It teaches us that even in the midst of war when people are dying on the battlefield--- never forget the value of an individual life. Innocent lives must always be protected." The prince understood and agreed to retry the case. The man was acquitted of any crime.

Did You Know?

It is customary to annul one's vows before Rosh Hashana. This only applies to vows that one is unable to fulfill, and had he realized that at the time he made the vow he would never have taken the vow. The annulment is done before a "court" of three adult men. Relatives may serve on this type of "court," except for a husband who may not serve on a court to annul his wife's vows, since a husband and wife are considered like the same person. For that reason, although one may not appoint an agent to annul his vows, a man can be an agent to annul his wife's vows. Although other Jewish courts may not convene at night, a court for annulment may also be done at night.

Thought for the Week: We do not possess rational eyes. (A Candle By Day)