

# "AL HAPEREK"

## A Renewed Meeting with Tanach

### Yehoshua Perakim 1-2

Perakim 1 and 2 of Yehoshua mark the beginning of a momentous transition for Am Yisrael. After the death of Moshe, Yehoshua becomes the new leader, the nation must adapt to life in the Land of Israel, and the people must evolve from their miraculous existence in the desert to a mundane one steeped in human conquest and agriculture. Throughout our learning, we will analyze the different aspects of this transition by comparing it to related events from Chumash.

**"וַיִּקְרָאוּ בַסֵּפֶר בְּתוֹרַת הָאֱלֹהִים" < בקיאות**

Use the following questions to guide your study:

#### Perek 1

- ❶ See Shemot 33:11, Bamidbar 27:12-23, and Devarim 34:9. From these pesukim, what is the nature of Moshe and Yehoshua's relationship? How could that relationship impact Yehoshua's future role as leader of the Jewish people?
- ❷ Repeated phrases and names can help identify the overall focus and message of a perek. How many times are the names of Moshe and Yehoshua repeated? What is the relationship between the repetitions? What challenge is Yehoshua facing at the start of his leadership?
- ❸ See Devarim 11:23-25 and 31:1-8. What challenges will the People of Israel face upon their entrance into the Land of Israel?
- ❹ See Bamidbar 32. In this perek, Moshe comes to an agreement with the two and a half tribes who want to settle in territory east of the Jordan River. How does the perek in Bamidbar elucidate your understanding of Yehoshua's speech in 1:12-18?

## Perek 2

- 1 See Yehoshua 1:11, 2:1 and 2:22. What difficulty arises from the pesukim? See Rashi's explanation in his commentary on 2:1. Can you think of another solution?
- 2 Compare and contrast the story of the spies sent by Yehoshua in this perek with the story of the spies in Bamidbar 13. On the basis of your comparison, how can you explain the drastically different outcomes of each mission?
- 3 Whom does Rachav quote in her monologue in pesukim 9-10? What is unique about this quote? Based on her declaration, what can you infer about the way the non-Jewish residents of Israel viewed the Jewish nation and their God?

### "מִפְּרֹשֵׁי וְשׂוֹם שְׂכָל" < עיון

- 1 See Bamidbar 14:1-9. How are these pesukim connected to Yehoshua 2? Can you identify an element of tikkun (correction) in Yehoshua 2 for the events in Bamidbar 14?
- 2 There is a debate regarding the placement and status of the book of Yehoshua. According to one approach, Yehoshua is a direct continuation of Chumash while the other views it as the beginning of Nevi'im (prophets). Can you think of proofs for each side of the debate? (Some elements to consider: level of prophecy, style of leadership, the Land of Israel, mitzvot.)

### "וַיֵּבְיֵנוּ בְּמִקְרָא" < הרחבה

"and she dwelt in the wall" (2:15) "ובחומה היא יושבת"

Can a person live inside a wall? Generally we think of a wall as a structure made of wood or stone whose function is to protect and prevent military penetration into a city. If so, how did Rachav live in one?

In ancient times walls were built not as one thick structure, but from two layers comprised of an inner and outer wall. In the space between the two walls, dividing barriers were built which separated the hollow space into sections. In times of peace, the hollow spaces served as storage houses and homes. During times of war, however, the areas were filled with earth to fortify the two outer walls of the structure. Apparently, Rachav was still residing between the two layers of the city's wall at the time Yehoshua sent spies to Jericho, before the Jewish people embarked on their conquests.

## ”וַיְבִינּוּ בַּמִּקְרָא” < הרחבה - המשך

מתי מדבר האחרונים/ ח”נ ביאליק  
”משה מת יהושע מכניס”

...ועל-פסגת נבו מול השמש הבא,  
נורא הוד כפני מלאך הקרב,  
יעמד יהושע בן-נון יתן קול  
על-ראש צבאו העצום ורב.

קולו יצא כחץ, מלא עצמה, עזו,  
דברו יבער כלפיד, כאש;  
גם-המדבר הנורא, המדבר הריק,  
עונה אחריו: ”ישדאל! קום רשו”

ומלמטה ככפיר, עם עלומים ודרור,  
מחנה כבד כחול שפת הים,  
הקשב יקשיב בדממת קדש לקול  
המתפוצץ על-ראשי העם.

וכבר תקעו בחצצרות למסע, וכבר  
רד מפסגת נבו גם-השור -  
ומדוע לא-?סע ישראל? על-מה  
נצב דומם כפוף-ראש מול ההר?

את-מה יצר עזב לו במדבר הזה?  
מה-משוטטות עיניו בגיא?  
למה דומם תבכינה, תטפנה? את-מי  
תבקשנה על ראש הר-נבו?

הן מבקשות את-משה, את-משה המת!  
וכאיש אקד כל פנות העם  
כרעו פתאם מול רוח איש האלהים,  
אל-מול רעם הנאמן, הרם.

\*את השיר המלא תוכלו לקרוא כאן <http://benyehuda.org/bialik/bia021.html>

מתן ורות

מכון תורני לנשים ע"ש שרה בת יצחק יעקב רעננערט  
The Sadie Rennert Women's Institute for Torah Studies

התכנית למקרא ופרשנות

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