

"AL HAPEREK"

A Renewed Meeting with Tanach

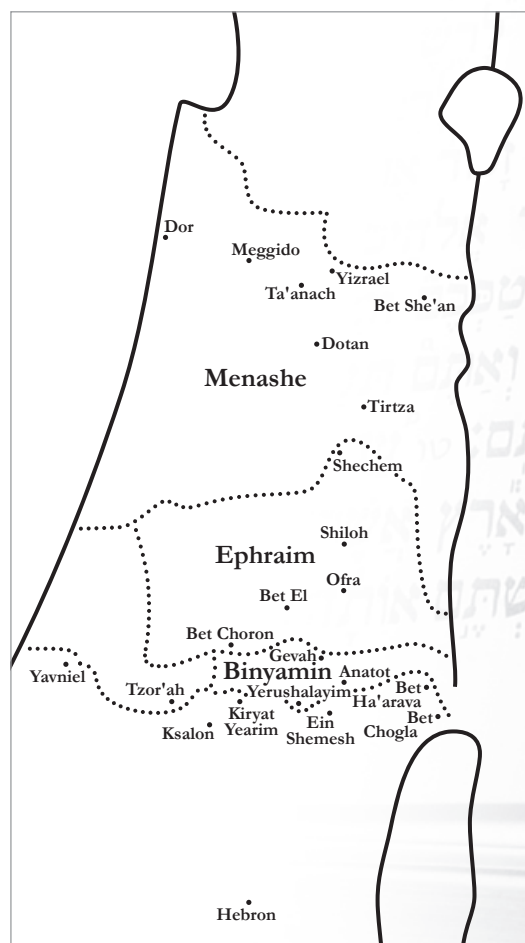
Yehoshua Perakim 17-18

In these perakim, Yehoshua continues to apportion the remaining land. Facing him are the claims of B'nei Yosef and the need to rebuke the tribes for faltering in their individual conquests.

General Overview < "וַיִּקְרְאוּ בְּסֵפֶר בְּתוֹרַת הָאֱלֹהִים"

Perek 17

- ❶ Perakim 16 and 17 describe the inheritance of B'nei Yosef, Ephraim (16:5-10) and Menashe (17:1-13). Follow the borders of the territory of B'nei Yosef and mark where the territory is divided between the tribes. How does the order of the lists express the fulfillment of Yaakov's blessing for the sons of Yosef (see Bereshit 48:8-20)?
- ❷ Use the map to compare the size of B'nei Yosef's land to that of Binyamin. What are the problems B'nei Yosef worry about facing in the conquest of their land? How is their claim fundamentally different from the request of the daughters of Zelophehad (who were also decedents of B'nei Yosef)?



מִתַּן מַתָּן

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Perek 18

- 3 In perek 13:7-8, Yehoshua divides the Land for nine and a half tribes. Our chapter tells of an additional division for seven tribes. See Yehoshua 14:6-14; 17:14-18; and 18:3-4. How can we interpret this repetition? What characterizes the tribes that were successful in settling their inheritance? What prevented the other tribes from doing so?

See the comments of Abarbanel below (on 18:3). How does he understand the underlying reality of this perek?

"And because seven tribes still had not claimed their allotments, Yehoshua said to them: "How long will you be slack about going and inheriting the Land..." He should have told them to come and divide up the Land, but he realized that the nation was pushing off inheriting and didn't want their allotments because they didn't want each tribe to have to fight against the nations inhabiting each individual portion. And so in order to help each other and so that each would not have to take this burden upon himself, they pushed off inheriting the Land. Therefore Yehoshua was furious at them and explained the reason for their behavior as: "How long will you be slack about going and inheriting the Land" because they pushed off the inheritance to avoid having to fight."

- 4 Follow the borders of the tribe of Binyamin. Pay attention to the cities that delineate the territory's southern border. In what additional list do these cities appear?

In-depth Study < "מִפְּנֵי וְשׁוֹם שְׂכָל"

- 5 See 18:28 and 15:63 and the Braitah quoted below. What spiritual nuance does the Gemara uncover from the conflicting texts?

Masechtot Ketanot, Masechet Avot D'rebbi Natan Nuscha 1, perek 35:

One source says, "but in the place which the Lord shall choose in one of thy tribes, there you will offer your burnt-offerings, and there you will do all that I command you" (Devarim 12:14). And one source says, "But to the place which the Lord your God shall choose out of all your tribes to put His name there, even unto His habitation shall you seek, and there you will come" (Devarim 12:5). "In one of your tribes"--this is Yebuda and Binyamin. "All your tribes"--this is Yerushalayim, that all Israel shares. What was the part of Yebudah?--the Temple Mount, its courtyards and chambers. And what was the part of Binyamin?--the hall and the gallery and the Holy of Holies. And the head of the column went in and out, returning back, and upon it the altar was built. Binyamin was worthy of hosting the Holy Presence, as it says, "Between his shoulders he shall dwell" (Devarim 33:12).

Appendix < "וַיְבִינוּ בְּמִקְרָא"

"And they [the daughters of Zelophehad] came near before Eleazar the priest, and before Yehoshua the son of Nun, and before the princes, saying: 'The Lord commanded Moshe to give us an inheritance among our brothers.' Therefore according to the commandment of the Lord he gave them an inheritance among the brothers of their father" (Yehoshua 17:4)

"Send for yourselves [literally: to you] men . . ." (Bamidbar 13:2). That is, it specifies men. And these were those men who hated the Land and said "Let us appoint a leader, and we will return to Mitzrayim" (Bamidbar 14:4). But the women loved the Land [as demonstrated by daughters of Zelophehad] and were not included among them that denounced it. But "to you" means "in your opinion." You suppose that they, being princes, love the land, so send these men according to your opinion. But in my [God's] opinion, it would be preferable that you send women, as I have said" (Kli Yakar, Bamidbar 13:1).

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