

# "AL HAPEREK"

## A Renewed Meeting with Tanach

### Yehoshua Perakim 13-14

With the completion of the first wave of the conquest, Yehoshua's concerns turn to the apportioning of the Land—particularly with the inheritance of the two and a half tribes east of the Jordan river, the fulfillment of his promises to Calev, and the ongoing settlement in the countryside. These perakim close the cycles of the past and open a new section in the book of Yehoshua.

### General Overview < "וַיִּקְרְאוּ בְּסֵפֶר בְּתוֹרַת הָאֱלֹהִים"

#### Perek 13

- ❶ Perek 13 begins a new section in the book of Yehoshua. Take a look at the perakim ahead and see how and where this section ends and if you can find any unifying literary elements which support your division.
- ❷ Compare Yeshoshua 13:33 to Bamidbar 35:1-8. How is the concept of Hashem being the inheritance of the Levites expressed?
- ❸ Consider the relationship of the people and of Calev to the Land. The aspects of Calev's character that are revealed in pesukim 6-12 of our perek add an additional layer to what we know about the story of the spies. See Bamidbar 13 to help identify other attributes of Calev.



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

טל': 02-5944555 • perek.matan@gmail.com

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## Perek 14

- 4 Look carefully at the list of the tribes. What tribes are included in the total count and how is this breakdown different than what we have seen thus far?
- 5 Compare what's told in pesukim 6-15 to the version told in Yehoshua 11:21. In what order did these events occur?

### In-depth Study < "מִפְּרֶשׁ וְשׁוֹם שְׂכָל"

- 6 See Bamidbar 35:52-56 and in Rashi (below). How was the Land divided amongst the tribes, and what was used to allocate the portions?

Rashi on Bamidbar 26:54: *"A tribe with a large population was given a larger portion. Even though the portions were unequal, each having been divided according to the size of the tribe, they were accorded by lot, and the lot was determined by the Divine Spirit . . ."*

- 7 See Bamidbar 25:1,6,16-18 and 31:8. Which enemy is fighting against the Jewish people—the Moabites or the Midianites? See Yehoshua 13:21. How does this pasuk clarify the political relationship between Moab and Midian and the identity of the enemy in Bamidbar?

- 8 See Talmud Bavli Zevachim 118b (below) on how the Gemara calculates the years of the conquest of the Land. How can we fit together the symbolic meaning of the number seven with the calculation of the actual number of years?

Zevachim 118b: *"Seven years of conquest [of the Land] and seven years of division [of the Land]—how do we know this? From what Calev said: 'I was forty years old when Moshe, the servant of the L-rd, sent me from Kadesh Barnea to spy out the Land, and I brought back word as it was in my heart' (Yehoshua 14:7), and it is written: 'and now I am this day eighty-five years old.' How old was he when he crossed the Yarden? Seventy-eight years old, and he said, '[I am this day] eighty-five years old.'"*

# Appendix < "וַיְבִינּוּ בַּמִּקְרָא"

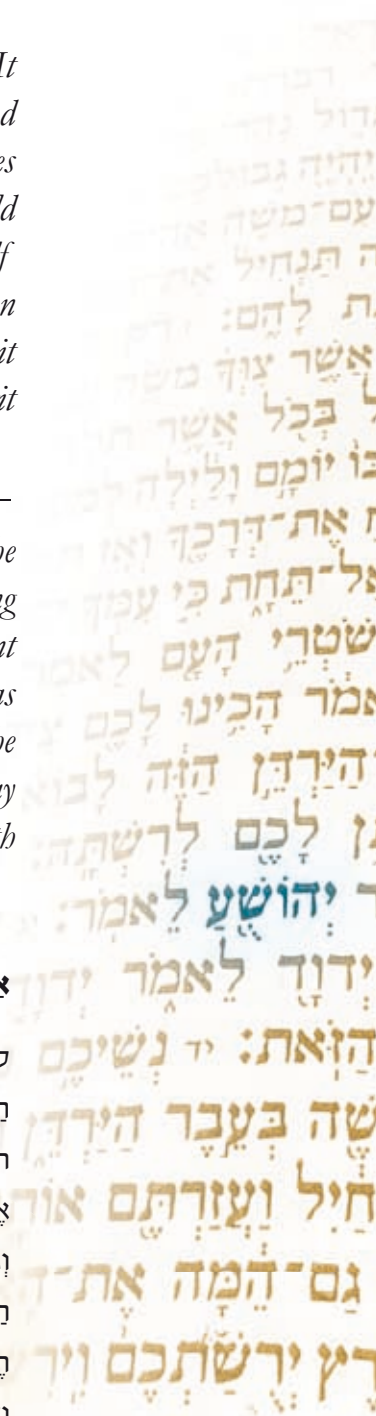
## Talmud Bavli Sotah 34b:

"And they went up into the South, and came unto Hebron' (Bamidbar 13:22). It should have read, 'and they came.' Raba says: 'It teaches us that Calev separated himself from the counsel of the spies and went and prostrated himself on the graves of the Avot, saying to them, 'My fathers, beg for mercy on my behalf, that I should be saved from the counsel of the spies.' Moshe had already asked for mercy on behalf of Yehoshua, as it is said (Bamidbar 13:16), 'And Moshe called Hoshea ben Nun Yehoshua,' [meaning] 'May G-d save you' from the counsel of the spies. And thus it is written (Bamidbar 14:24), 'And my servant Calev, because he had another spirit with him.'"

«...and Caleb the son of Jephunneh the Kenizzite said unto him: Thou knowest the thing that the Lord spoke unto Moses the man of God concerning me and concerning thee in Kadesh-barnea. Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to spy out the land; and I brought him back word as it was in my heart. Nevertheless my brethren that went up with me made the heart of the people melt; but I wholly followed the Lord my God...As yet I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now, for war, and to go out and to come in» (Yehoshua 14).

### איכה כלב?! / זלמן שז"ר

לא רבנו משה, לא הכהו אהרו,	רק כלב שגער...
לא רבנו משה, לא הכהו אהרו,	הוא שראה לפנים בחברון
רק כן מאים הוא הריב, ובכי המלינים.	את ילידי הענק, ולא זע בו לבב,
אסון בו, קלון בו, בחוץ ובפנים,	וגם בהיותו בעינים ובהיותם בעיניו
לכו קם כה נזעם, וכעס וכעס	רק חגב, רק חגב
עד השלך הס...	האמין בכל לב כי כחנו הוא רב,
עד כל עם המלינים, הנבור, המפךר	ולא נסער.
נדהם מחרדת זה הקול שגער	אך עכשו
נדהם	הוא שנהרד וצעק וזעם
ונדם.	ויהס העם...
ומאז, בכל עת בכי עושים ומדנים,	הוא גער כי זכר, שאמנם ואכן
ריב אחים במחנה והסתר הפנים	עצום וחזק הוא העם השכן,
צופה ותוהה וזועק בי הלב:	וערים לו בצורות וגדולות במאד
איכה, כלב!?	



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