

1:12-18 Yehoshua and Reuven, Gad and Menasheh

1. Menasheh?

- Bamidbar 32:1, 32:33
- Ramban to Bamidbar 32:33
- Netziv to Devarim 3:16, based on Shoftim 5:14
- Rabbi Bentzion Firer, מדי שבת בשבתו

2. The לפני stipulation Bamidbar 32:17, 32:21, 32:27

3. Talmud, Sanhedrin 49a

כתיב כל איש אשר ימרה את פיו ולא ישמע את דבריך לכל אשר תצוונו יומת. יכול אפילו לדברי תורה? תלמוד לומר, רק חזק ואמץ. Yehoshua 1:18 says, "Anyone who rebels against your speech, and does not heed your words in any command you issue, will be put to death." Even if it is against Torah? The verse continues to teach, "Only be strong and courageous."

4. Abarbanel, pg. 19

אבל עם כל העזר האלקי ועם כל שמיעת העם וכבישותם יצטרך עוד עזר שלישי והוא ממך, שתהיה חזק ואמץ כמנהיג הגון, ואם אדם יעבור פיו שתענישנו מיד, כי (כמו שאמרו רז"ל, קדושין פ"א לב): מלך שמחל על כבודו אין כבודו מחול, לכבוד המלכות וצורך העם. But with all of the Divine assistance and all of the nation's loyalty and conquest, a third support will be required, and this will be from you: to be strong and courageous like a proper leader. Should someone transgress your word, you must punish him immediately; as Kiddushin 32b says, "If a king forgives his honour, his honour is not forgiven," for the honour of the throne and the sake of the nation.

5. Malbim's chronology

- Sending spies
- Addressing Gad/Reuven (1:12-1:18)
- Gd addresses Yehoshua (1:1-9)
- "Prepare to cross!" (1:10-1:11)

6. Central Points from Perek 1

- The servant becomes the master
- Yehoshua's task is to continue Moshe's work
- The message for the nation: Yehoshua is backed by Gd in this role
- Yehoshua's concern in addressing Reuven/Gad/Menasheh
- In the end, it's about the nation, not its leaders

7. Abarbanel to Yehoshua, pg. 15

שהארץ לא נתנה אליו בייחוד כי אם "להם לבני ישראל" ... ר"ל ולא למשה בפרט. ואמר "להם לבני ישראל" בשתי הודעות לומר שגם לדור הזה לא היה מחוייב לתת אותה אם לא יהיה זכאי, כי אם לבני ישראל, יהיה הדור שיהיה.

The land was not given to him, specifically, but "to them, to the Children of Israel"... not to Moshe individually. And it said "to them, to the Children of Israel" with two declarations, to say that He was not obligated to give the land to this generation if they would not be worthy, but to the Children of Israel, whatever generation it would be.

8. Abarbanel to Yehoshua, pg. 15

כל מקום אשר תדרוך כף רגלכם וגו' הזהירם שלא יתעצלו בכבוש הארץ, כי כל המקום אשר ילכו שמה יהיה נתון אליהם, ואם לא ילכו שמה ולא ישימו כוונתם לכבוש לא יזכו אליה.

"Wherever your feet walk" – He warned them not to be lazy about conquering the land, for [only] wherever they would walk would be given to them. If they would not go there, and make its conquest their goal, they would not acquire it.

Perek 2

9. Outline

2:1	Mission of the Spies
2:2-7	Rachav saves the spies
2:8-14	Rachav negotiates
2:15-21	Round 2 of negotiations
2:22-24	The Spies return home

10. Questions to consider

- Why does Yehoshua send spies?
- Who is Rachav, and why does she save the spies?
- Why do these spies succeed in coming back with a positive message?
- Are the Jews obligated to honour the agreement made with Rachav?
- What does this story teach us about Yehoshua?