

# NACH NUGGETS

## Sefer Yehoshua Perek 1:1 through Perek 2:11

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Vol. 1

Welcome everyone to our first installment of Nach Nuggets. Each week we will try to highlight one or more places where our learning over the last week is referenced in other sources.

This week we covered Sefer Yehoshua Perek 1 and Perek 2 Pesukim 1 - 11.

The very first posek in Sefer Yehoshua is referenced in Meseches Kiddushin daf 38a as part of the calculation in figuring out the date Moshe Rabbeinu died:

בשבעה באדר מת משה ובשבעה באדר נולד מנין שבשבעה באדר מת שנאמר (דברים לד, ה) וימת שם משה עבד ה' וכתוב (דברים לד, ח) ויבכו בני ישראל את משה בערבות מואב שלשים יום וכתוב (יהושע א, א) ויהי אחרי מות משה עבד ה' וכתוב (יהושע א, ב) משה עבדי מת ועתה קום עבור וכתוב (יהושע א, יא) עברו בקרב המחנה וצוו את העם לאמר הכינו לכם צידה כי בעוד שלשת ימים תעברו את הירדן וכתוב (יהושע ד, יט) והעם עלו מן הירדן בעשור לחדש הראשון צא מהן שלשים ושלושה ימים למפרע הא למדת שבשבעה באדר מת משה

The calculation goes like this: If they crossed the Jordan on the 10th of Nissan and they cried for 30 days after Moshe died plus another 3 days of preparing their food, that makes 33 days from the death of Moshe Rabbeinu. 33 days before 10 Nissan is 7 Adar.

Thus this pasuk in Yehoshua is a crucial piece in determining what is possibly the most famous of all *Yahrtzeits*.

The next time our perek is mentioned is in Meseches Berachos daf 32b:

תנו רבנן ארבעה צריכין חזוק ואלו הן תורה ומעשים טובים תפלה ודרך ארץ תורה ומעשים טובים מנין שנאמר רק חזק ואמץ מאד לשמר ולעשות ככל התורה חזק בתורה ואמץ במעשים טובים

The Gemarah mentions 4 things that require *chizuk* or strengthening, i.e constant renewal of ones efforts in order to succeed. One of these is the study of Torah. This is learned from the seeming double language of our pasuk. However, the Gemarah explains, it is not an extra word, rather, the reason for the double language is to teach us that Torah study needs constant strengthening.

Our pasuk is teaching us an important lesson. We must learn Torah and constantly strengthen and improve our learning of the Holy Torah in order to prosper and be successful.

Perhaps the most famous pasuk from this weeks learning is the pasuk of

### **לא-ימוש ספר התורה הזה מפּיך והגית בו יומם ולילה**

This pasuk is mentioned quite a few times in Talmud Bavli. We'll discuss one of these cases. The Gemarah in Meseches Berachos daf 35b states:

תנו רבנן ואספת דגנך מה תלמוד לומר לפי שנאמר **לא ימוש ספר התורה הזה מפּיך** יכול דברים ככתבן תלמוד לומר ואספת דגנך הנהג בהן מנהג דרך ארץ - דברי רבי ישמעאל

The Gemarah questions: An earlier pasuk in the Torah tells us that we must gather our grain. What is this pasuk teaching us? It seems obvious that we have to gather grain in order to sustain ourselves. The Gemarah answers: Since there is another pasuk of **לא-ימוש ספר התורה הזה מפּיך והגית בו יומם ולילה** I would think that this is to be taken literally; one must spend his days and nights immersed exclusively in Torah study. Therefore the Torah says **ואספת דגנך** - gather your grain. Meaning we must set aside time not only for Torah study, but also for work to earn a livelihood. (As Rashi in Avos points out - if one will rely on others for livelihood he will eventually abandon his Torah learning altogether. Thus, engaging in a livelihood is not at all precluded by the pasuk of **לא-ימוש ספר התורה הזה מפּיך והגית בו יומם ולילה**. On the contrary! This pasuk obligates one to do what is necessary to ensure his continued study!) This is how Rabbi Yishmael explains the pesukim.

Rabbi Shimon Bar Yochai questions this logic as follows: Can it really be that a man will engage in all agricultural labors -- plowing, sowing, reaping, threshing and winnowing, each in its time? When will he have time for Torah?! Rather he explains the pesukim as follows:

אלא בזמן שישראל עושין רצונו של מקום מלאכתן נעשית על ידי אחרים שנאמר ועמדו זרים ורעו צאנכם וגו' ובזמן שאין ישראל עושין רצונו של מקום מלאכתן נעשית על ידי עצמן....

Rather, when Bnei Yisroel do Hashems will, work will be done for them and when Bnei Yisroel dont do Hashems will, they will have to do the work themselves.

The Gemarah ends off by telling us:

אמר אב"י הרבה עשו כרבי ישמעאל ועלתה בידן כרבי שמעון בן יוחי ולא עלתה בידן

Many Talmidim followed R. Yishmael and succeeded; many tried to follow R. Shimon and did not succeed. Meaning the approach to *only* learn Torah is not for the masses.

The final Gemarah that we'll explore this week is a Gemarah in Sanhedrin 49a.

As many pieces in this mesechta are, this is a lengthy Gemarah and so we won't go into the whole piece. The Gemarah is discussing a story wherein Yoav is brought to Sanhedrin and has multiple charges brought up against him. We will focus on the part of the Gemarah that retells the following: The Sanhedrin asked Yoav why he killed Amasah. (Yoav - as we will see later in our journey through Nach - was Dovid Hamelechs general. Amasah commanded Avshaloms army when Avshalom led a revolt against Dovid Hamelech. Subsequently, Dovid pardoned Amasah and asked him to gather troops to put down the insurrection of Sheva ben Bichri. Yoav, however, viewed Amasah as a rival for his own position of commander of Dovid's army, and he killed him.) In his defense, Yoav answered that he felt Amasah was a *מורד במלכות* - a rebel to the crown! As proof of this he tells the story brought down in Sefer Shmuel. Dovid Hamelech asked Amasah to gather the people in three days time. However Amasah took his time and did *not* gather them within three days. Yoav considered this an act of disloyalty to the king and used this as an excuse for killing Amasah. To this the Sanhedrin replied to him:

עמשה אכין ורקין דרש

Amasa was not guilty of rebelling against the king because he interpreted the words *akh* and *rak* in a restrictive manner, and in that way he limited the king's authority. The Gemarah explains:

אשכחינהו דפתיח להו במסכתא אמר כתיב (יהושע א, יח) כל איש אשר ימרה את פיך ולא ישמע את דבריך לכל אשר תצוו יומת יכול אפילו לדברי תורה תלמוד לומר רק חזק ואמץ

Amasa found the men of Judah starting to study a new tractate. He said to himself: It is written: "Any man who rebels against your commandment, and will not listen to your words in all that you command him, he shall be put to death" (Incidentally Rashi points out that this pasuk is the source of the law that a king has a right to execute a traitor to the crown), indicating that the king of Israel has unlimited power. Based on these words alone, one might have thought that the king must be obeyed even when that would lead to abstention from the study of the words of Torah. Therefore, that same verse states: "Only [*rak*] be strong and of a good courage." The word "*rak*" is a restrictive term that serves to limit the king's authority in a situation where obeying his command will minimize the study of Torah. Consequently, Amasa was justified when he did not muster the men of Judah at the appointed time, and therefore Yoav had no right to kill him.

We mentioned 4 different topics this week.

- 1) The death of Moshe Rabbeinu
- 2) We must constantly strengthen ourselves in our learning of the Torah
- 3) We must strike a balance and not *only* learn Torah but also earn a livelihood
- 4) Not even a king can get in the way of the learning of the Torah.

Perhaps we can tie these thoughts together as follows:

The beginning of Nach takes place right after the death of Moshe Rabbeinu. The greatest leader the nation has ever known. Sefer Yehoshua begins by Hashem telling Yehoshua that he will be a great leader as well. Yes, Moshe died but after the 30 days of mourning it's time for everyone to gather their stuff and move on. Yehoshua was the one who was destined to lead the nation into Eretz Yisroel. But only if it's done properly. By constantly working to strengthen ourselves in Torah. After all, we can never forget what Moshe did for us by bringing us to Har Sinai and delivering the Torah. We must keep this going. At the same time, it will take work to cultivate the land. It won't be easy. We will have to work for what we want. And even after we accomplish conquering and settling the land and establishing a kingdom of our own, the kingdom will not be greater than the Torah, and nothing even a king can say can distract us from that fact.

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Haftoros mentioned in this weeks learning:

- 1) The haftorah for Parshas Vzot Habracha. Ashkenazim Perek 1:1 - 18. Sephardim Perek 1:1-9 The Navi begins where the Torah left off
- 2) The haftorah for Parshas Shelach. Perek 2:1 - 24. We will delve into this haftorah and its connection to the the parsha next week IYH