

פרק כ"ד – חברית בשכם

Epilogue 2: Chapter 24 – The Brit in Shechem - Who is Yehoshua Talking to?

שאמר יעקב לבניו בשכםesiaro את אלהי הנכר אשר בתוככם :

Joshua assembled them at Shechem and not at Shiloh, even though the Ark was there:

Perhaps by Divine command, so that they would make the covenant at Shechem, for there Abraham our forefather first paused when he entered the land, as it is written: “*And Abram passed through the land until the place of Shechem*”.

Additionally, because a great miracle occurred there for Jacob our forefather, so that they would remember it and cleave to God alone. Additionally, because the first portion of inheritance that Jacob had in the Land of Israel was in Shechem, where he purchased a parcel of land from the sons of Hamor, the father of Shechem. And there Joshua said to them, “*Remove the foreign gods that are in your midst*,” just as Jacob said to his sons in Shechem, “*Remove the foreign gods that are among you*.”

4. רד"ק יהושע כד:כו

(כו) תחת אלה... ובמדרשי כי היא אלה שטמן תחתיה יעקב אלהי הנכר כמו שכותבו ויטמן אותם יעקב תחת אלה אשר עם שכם...

אשר במקdash ה' - הבית שהיה שם הארון בשכם קראו

מקדש לקדושת הארון שהיה שם לשעה :

“Under the oak” – ...And in the Midrash [it is said] that **this is the oak under which Jacob buried the foreign gods**, as it is written: “*And Jacob hid them under the oak that is by Shechem*” (Genesis 35:4).

“Which is in the Sanctuary of the LORD” — the house in which the Ark was located at Shechem was called a *Sanctuary* because of the sanctity of the Ark that was there temporarily.

1. **רד"ק יהושע כד:א**
ויאסוף יעקב לבניו – **בעט** אחרת, כי הנה כתוב למעלה: ויקרא יהושע לכל ישראל (יהושע כ"ג:ב'), אלא **אסף** אותם **פעם** אחרות והוכחים פעם ושתים כדי שיהיו נזירים לשמרם התורה.

“And Joshua assembled” — an additional time. For it was already written earlier, “*And Joshua called all Israel*” (Joshua 23:2). Rather, he assembled them again and rebuked them once and twice, so that they would be careful to observe the Torah.

2. רד"ק שם

ויתיצבו לפני האלים - נראה **שהביאו** ארון האלים **שם** כדי **לכՐות** הברית **לפני** הארון **כמו** שאמר ויכתוב יהושע בספר תורה אליהם. נראה כי שם היה הארון שבו ספר

“And they stood before God” — it seems that the Ark of God was brought there, in order to make the covenant before the Ark, as it says, “*And Joshua wrote [these words] in the Book of the Torah of God*.” It seems, therefore, that the Ark containing the Torah scroll was there.

3. רד"ק שם

ואספס יהושע **שם** ולא שילה שהייה הארון שם: אויל על פי הדבר עשה זה שיכרתו הברית בשכם כי בז

ונתעכְב אברם אבינו תחולת שכנס נס לארץ כמו שכתוב ויעבור אברם בארץ עד מקום שם ווועד כי שם נעשה נס גודל ליעקב אבינו ושיזכרו אותו וידבקו בהי לבדו

ועוד כי תחולת הנחלת אשר היה ליעקב בארץ ישראל בשכם היה שקנה חלקת השדה מיד בני חמור אבי שכם ושם אמר להם יהושעesiaro אלהי הנכר אשר בקרבתם כמו

5. יהושע כד (יהושע בשכם)

(כה) ועתה הסירו את אלהי היבר אל ה' אלהי בקרבתם ומטו את לבבכם אל ה' אלהי יישראל:

(כו) ויקתב יהושע את מדברים האלה בספר תורה אלהים ויקח אבן גדולה ויקימח שם **תחת האלה אשר במקדש ה'**:

(23) Now therefore put away the strange gods which are among you, and incline your heart to Hashem, the God of Israel.”... (26) And Joshua wrote these words in the book of the law of God; and he took a great stone and set it up there under the oak that was by the sanctuary of Hashem.

6. בראשית לה (יעקב בשכם)
(א) ויאמר אלהים אל יעקב קום עליה בית אל ושב שם ועשה שם מזבח לאל הגראה אליך בברך מפניך עשו אחיך: (ב) ויאמר יעקב אל ביתנו ואל כל אשר עמו הסרו את אלהי היבר אשר בתקב"ט והפטחו והחליפו שלטתיכם: (ג) ונקיימה וועליה בית אל ועשה שם מזבח לאל הענוה אתי ביום צרתי ויהי עמדי בזך אשר הילכת: (ד) ונתנו אל יעקב את כל אלהי היבר אשר בזך ואת הצעמים אשר באזיניהם ויטמן אתם יעקב תחת אלה אשר עם שכם:

And God said to Ya'akov, Arise, go up to Bet-el, and dwell there: and make there an altar to God, Who appeared to thee when thou didst flee from the face of 'Esav thy brother. Then Ya'akov said to his household, and to all that were with him, Put away the strange gods that are among you, and make yourselves clean, and change your garments: and let us arise, and go up to Bet-el; and I will make there an altar to God, Who answers me in the day of my distress, and was with me in the way on which I went. And they gave to Ya'akov all the strange gods which were in their hand, and all their earrings which were in their ears; and Ya'akov hid them under the oak which was by Shechem.

“Then Joshua built” — according to the plain meaning, he did this after the war with Ai, and in accordance with the sequence of the chapters.

10. ירושלמי סוטה פ"ז זר כא עמוד ג/ח"ג
דרבי ישמעאל אמר. כל ביאות שגאמרו בתורה לאחר ארבע עשרה שנה נאמרו. שבע שכיבשו ושבו שחיליקו. ודקותה לא אמרו ברכות וקללות אלא לאחר ארבע עשרה שנה.
התיב רבי חנניא קומי רבי מנא. והכתיב והיה בעברכם אמר רירדו פקימו את האבניהם אלה.
אמר ליה. אבכים הקימו אותו מז. ברכות וקללות לאחר ארבע עשרה שנה נאמרו.

For Rabbi Ismael said, any “comings” which were said in the Torah refer to after fourteen years, seven during which they conquered and seven during which they distributed. Therefore, blessings and curses were recited only after fourteen years. Rabbi Hanania objected before

7. רלב"ג יהושע כד:א
ועוד זכר אח"ז שכבר אסף יהושע כל שבטי ישראל שכמה...
“And he further mentioned afterward that Joshua **had already assembled** all the tribes of Israel to Shechem ...”

8. רשי'י יהושע ח:ל (וכו רד"ק וועוד הרבה)
או יבנה וגוי - פרשה זו בתוכה מוקדם ומואוחר, שמיום שעברו את הירדן עשה כן.

Then [Yehoshua] built. This *parasha* is not in chronological order, [for Yehoshua built the altar] on the day they crossed the Jordan river.

9. מלבי'ם יהושע ח:ל
או יבנה – כפי הפשט עשה מעשה זאת אחר מלחתה העי, וכפי סדר הכתובים.

his legs above the ankles, and he fell to the ground. His spear dropped from his hand, and Judah leapt and cut off his head.

While Judah was removing his armor, **nine companions** of the king came upon him. The first to arrive Judah struck on the head with a stone, and his shield fell from his hand; Judah took it and stood to face the remaining eight.

Levi, his brother, arrived and stood with him, hurled a stone, and killed **Elon, king of Gaash**. Judah killed the remaining eight, and **Jacob** their father approached and killed **Ziruri, king of Shiloh**. None of them could stand against the sons of Jacob; they no longer had the heart to fight, only to flee. The sons of Jacob pursued them, and **Judah alone killed one thousand men that day before sunset**. The rest of Jacob's sons left Tel Shechem, where they had been stationed, and pursued them into the hill country until they reached the city courtyard. Before the city courtyard they fought a battle even fiercer than the one in the Valley of Shechem. Jacob shot arrows and killed **Pirathon, king of Hazer, Pasusi, king of Sartan, Laban, king of Aram, and Shever, king of Mahanayim**. Judah was first to scale the wall of Hazer. Four mighty warriors fought him before **Naphtali** reached him, climbing after him. Before Naphtali ascended, Judah killed those four warriors. Naphtali leapt up after him. Judah stood on the right side of the wall and Naphtali on the left, and they began killing among them. The rest of Jacob's sons jumped up and followed, broke the city that day, captured Hazer, killed all its warriors, spared no one, and took all the captives.

On the **second day** they went to **Sartan**, where they faced a fierce battle. It was a high city on a lofty mound, crushing all who approached it. There was no place to engage near the wall, for the rampart was strong and exceedingly high. That day they conquered it, ascended the wall—Judah first from the east, Gad from the west, Simeon and Levi from the north, Reuben and Dan from the south. Naphtali and Issachar came forward and set fire to the gate bolts. They fought fiercely on the wall until more of their comrades joined them. Judah captured the tower, ascended to its top, and killed two hundred men on its roof before the people of the city fled. They captured and killed all the nations there, spared no one because they were fierce and hardened warriors, took all the captives, and returned.

On the **third day** they went to **Tapuach** in the morning. While gathering the captives, the people of Shiloh came to fight them. They armed themselves, went out against them, and killed them all before midday. They entered Shiloh after the women, gave them no chance to resist, captured the city that day, and brought out all the captives to their comrades left in Tapuach, along with the spoil of Tapuach.

On the **fourth day** they passed opposite the camp of **Shever**. The men there came out to rescue the captives, descended into the valley, but Jacob's sons gathered, pursued them, and killed them before they could climb back up. That day the men of Shever also came out throwing stones; they captured them, killed all the warriors, rescued all the captives, and joined them to those already with them.

On the **fifth day** they went to **Gaash**, for they heard that a great Amorite force had assembled there. Gaash was a strong city, one of the royal cities of the Amorites. They fought it until midday and could not capture it because it had **three walls**, one inside another. They taunted and harassed them. At that moment Judah's wrath flared, the spirit of a mighty warrior entered him, and he leapt with all his strength and was first upon the wall. There Judah nearly died; had Jacob his father not been there, he would have been killed. Jacob drew his bow and killed to the right and left—stones hurled from one side, warriors pressing from the other—until they sought to cast Judah down from the wall. When **Dan** ascended, they drove them back somewhat; **Naphtali** followed third. Simeon and Levi captured the western side, and the five of them pressed on relentlessly, killing many until a **stream of blood flowed like a torrent**. They captured the city at sunset, killed all the warriors that day, took the captives, and rested outside the city from exhaustion.

On the **sixth day** all the Amorites gathered and came without weapons, bowing down and begging for peace. Jacob made peace with them. They gave gifts and tribute for all their lands, returned all the captives, and sent back to Jacob's sons all the flocks they had taken, two for one. Jacob turned toward **Timnah**, Judah toward **Arbel**, and from then on they remained at peace with the Amorites.

**בַּיּוֹם שֶׁשִׁי נִתְקַבֵּצוּ כָל הָאָמָרִים וְבָאוּ אֲצָלִים בְּלֹא כָּל מִלְחָמָה וְהַיּוֹ מִשְׁתְּחִיכִים לָהֶם וּבְקַשׁו מִהָּם שִׁיעַשׂ שָׁלוֹם וְאֵז עָשָׂו עֲמָרָם שָׁלוֹם וְגַתְנוּ לָהֶם מִתְנָה וְלֹכֶל אָרֶץ חֶרְרִיחַ, וְאֵז עָשָׂה יַעֲקֹב עֲמָרָם שָׁלוֹם וְשַׁלְחוּ לְבִנֵּי יַעֲקֹב כָּל הַצָּאוֹן עַשְׁבּוּ מִהָּם שְׁנָנִים בְּאֶחָד, וְגַתְנוּ לָהֶם מִסְׁרָה וְחַזְיוֹרָה לָהֶם כָּל הַשְׁבִּי, וְנַתָּה יַעֲקֹב לְתִמְנָה וַיְהִי
לְאַרְבָּא וּמִשְׁמָשׁ וְהַלְאָה עַמְדוּ בְשָׁלוֹם מִן הָאָמָרִים ...**

THE COMING OF THE ISRAELITES



Philistine warrior



*Fortress of "The Canaan"
Egyptian name for Gaza*

THE COMING OF THE ISRAELITES

THE EXODUS

Legend:

- DAN** Israelite Tribe
- Major battle**
- Limit of Israelite control, 12th cent. B.C.**
- Philistine city**
- 0 10 20 30 40 miles**
- 0 20 35 40 60 km**
- 0 50**

The map illustrates the Exodus route from Egypt to Canaan. It shows the Nile River flowing through Egypt, with major cities like RamesSES (Zoan), Migdol, Etham, Succoth, Pithom, and On marked. The route leads through the Wilderness of Paran, with Mt. Sinai and Mt. Horeb marked. The 'Way of the Land of the Philistines' is shown as a red line leading to the Mediterranean Sea, with stops at Gaza and Arad. The route then turns inland through the Wilderness of Paran, passing through Hazeroth, Rephidim, and Mt. Sinai. The route continues through the Wilderness of Shur and the land of Midian, leading to Elath (Ezion-geber) and Di-zahab. The map also shows the Egyptian border forts and the alternative routes taken by the Israelites.