

## נביא Final Review Sheet

### Test #1

1) a) Why does the נביא, at the beginning of ספר יהושע, repeat the name משה so many times? b) Bring a support from the story of רחב.

A1) a) To show that ספר יהושע is connected to the תורה and משה's mission.

b) We see from רחב's story with the red string which is similar and connected to the story of the blood on the doorposts in מצרים that ספר יהושע is connected to the תורה.

2) How is the concept of "The תורה speaks in human language" relevant to understanding the place of ספר יהושע in תנ"ך?

A2) Ways the concept of "The תורה speaks in human language" is relevant to understanding the place of ספר יהושע in תנ"ך:

- חמשי חומשי תורה ספר יהושע is an addendum to.
- ספר יהושע teaches משה's mission in completing ספר יהושע.

We have 3 textual supports to this:

1. In the first paragraph of ספר יהושע, the name משה is written 6 times. So we see that there is a big connection with ספר יהושע to משה (his mission).
2. & 3. At the beginning of the ספר, the פסוק says, "ויהי":
  - a. The "ו" is a "ו ההיפוך", so it switches the tense of the word, and changes the definition to "And it will be", not "And it was".
  - b. Or "ו" means "and", so it is a continuation to חמשי חומשי תורה.
    - i. רד"ק/ר' ישמעאל - The "ו" is a "ו ההיפוך" and it switches the tense to "And it will be". The פסוק didn't write it in the past tense because of the literary style.
    - ii. רש"י/ר' עקיבא - There is no style in the תורה, every word has meaning, so here, it means "and".

3) If it wasn't for the sin of the עגל הזהב (Golden Calf), how many books of תנ"ך would we have?

A3) If not for the עגל הזהב, we would only have needed the חמשה חומשי תורה and ספר יהושע because we were on the level to understand each commandment and word in the תורה without needing the rest of תנ"ך because everything that has already happened and will happen is hidden in the תורה.

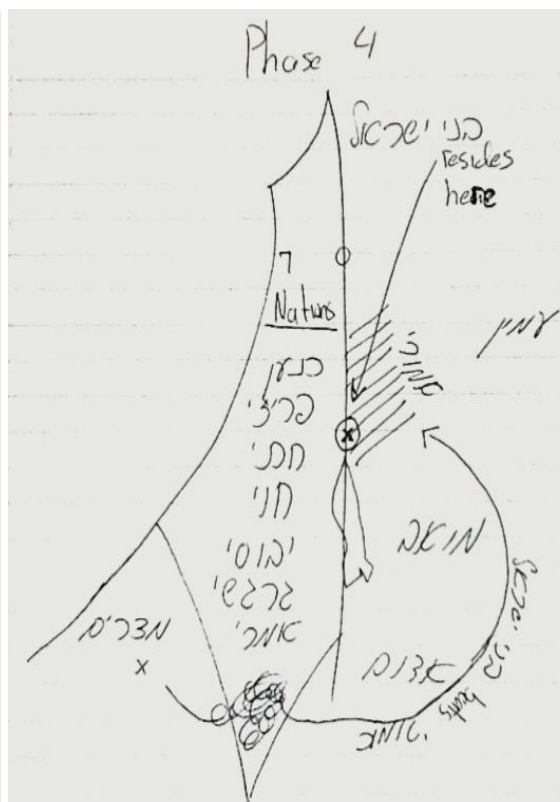
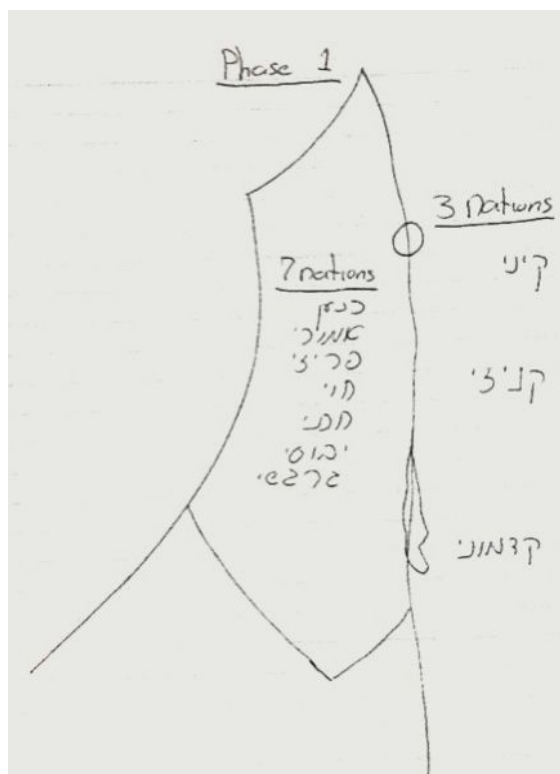
4) a) Which 7 כנעני nations were on the western side of the Jordan River? b) What is the military history of the land on the eastern side of the Jordan River?

A4) a) חת, כנען (צידון), פריזי, יבוס, גרגשי, אמורי, חוי, חתי

b) Originally, there were 7 כנעני nations living inside Israel and there were 3 כנעני nations that were living outside of Israel

- חת, כנען (צידון), פריזי, יבוס, גרגשי, אמורי, חוי.
- The 3 nations that lived on the outside were: קיני, קניזי, and קדמוני
- Then, קדמוני, קיני, קניזי and אדום came and took the land that belonged to the קניזי and settled there.
- Then, מואב came and conquered the land from עמון and מואב (who had conquered their land from the קניזי and קדמוני, קיני), who then left and moved to another country.
- Then, we, the Jews, came and conquered the land from the אמורי

See Diagrams Below:



- 2

A5) a) רש"י - The children of שם were aboriginal in ארץ ישראל, then כנען stole it  
 רמב"ם - The land was given to כנען for safekeeping because כנען is a slave to שם.  
 b) They came from שם, not חם.

- 6) a) What was one of משה's main messages to the Jews prior to his death?  
 b) Years later, who repeated this very same message before his own death as well?  
 c) List 4 examples to support משה's message:  
 d) What does the success of the Jews depend on?

A6) a) ה' is the one who fights our wars.  
 b) יהושע.  
 c) The צירעה (poison-secreting insect), מצרים, the story of גידון and the 300 men, יריחו  
 d) The success of the Jews depends on their relationship with ה'.

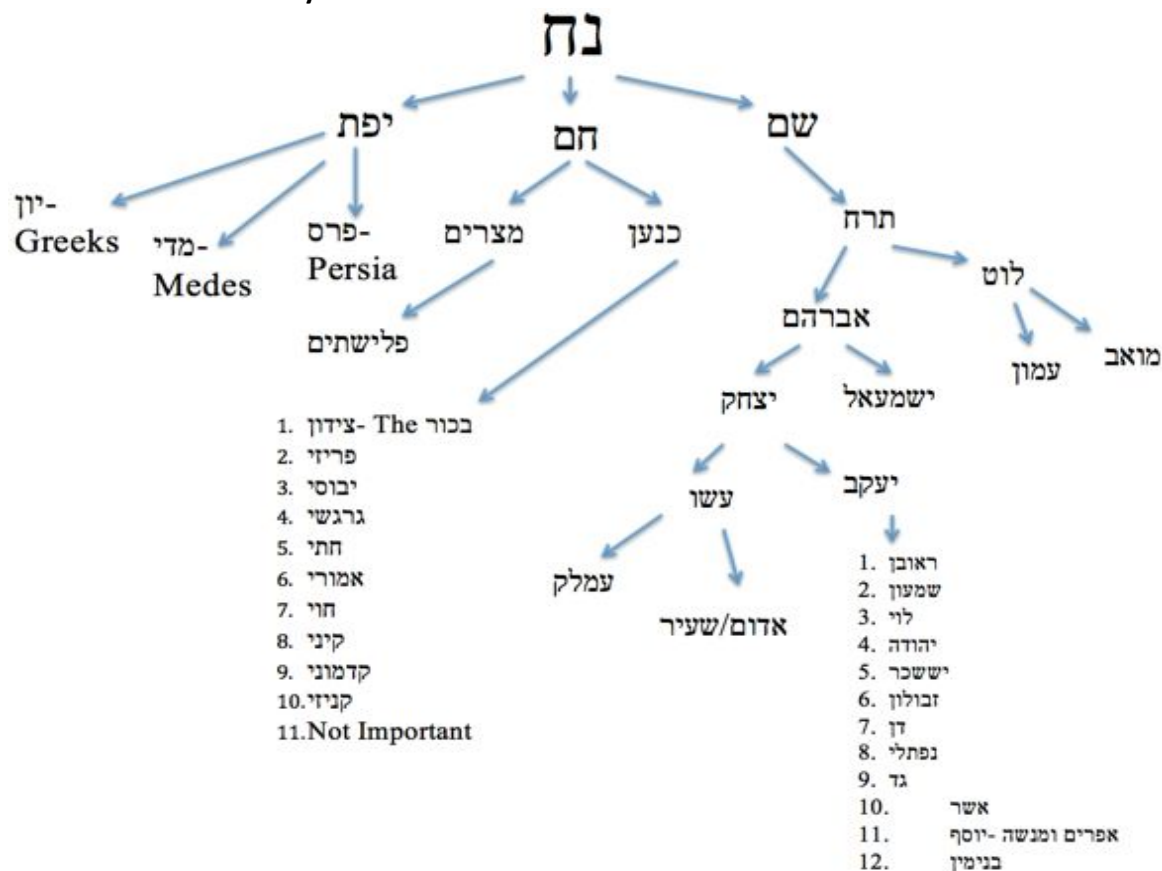
### Extra Credit: Definitions

**aboriginal**- native to a specific place e.g. The Native Americans are **aboriginal** to America.

**sundry**- of various kinds e.g. The recipe calls for lettuce and a **sundry** of vegetables.

**figurative**- metaphorical; not literal e.g. The תורה speaks **figuratively** to teach certain attributes that Jews should have.

### Extra Credit: נח Family Tree



**1) a) Hashem fights our wars. Bring support for this statement from the battles of יריחו and עי. b) If only Achan sinned by taking the consecrated spoils, why was all of Bnei Yisrael punished?**

A1) a) We blew our שופרים and the walls came tumbling down and we won the battle in יריחו.

עי took from the consecrated spoils that were supposed to go to the משכן and therefore ה' was upset and we lost the battle in עי.

b) We are all mutually responsible for each other.

**2) a) Briefly describe the story of the גבעונים. b) Why was the גבעונים' ruse necessary according to the רמב"ן (all 3 answers)? c) Why didn't יהושע simply revoke the peace treaty between Israel and the גבעונים, since it was made under false pretenses?**

A2) a) יהושע sent them 3 letters as follows:

1) Those who want to leave, leave now.

2) Those who want to make peace, make peace (and be subservient to us).

3) Those who want to fight, bring it on.

The גבעונים lied and said they were foreigners so we made a peace treaty with them.

b) 1) They would be taxed less

2) They didn't receive the letters

3) They had planned on waging war but after they saw what happened in יריחו, they changed their minds

c) He didn't want to make a חילול ה'.

**3) a) Why did Copernicus' theory greatly disturb the Catholic church? b) Why did Rabbi Landau (the Noda B'Yehuda) reject Copernicus' theory (2 reasons)? c) Was the רלב"ג troubled by Copernicus' theory? Explain.**

A3) a) The Bible states that the sun stopped orbiting around the earth (geocentrism) but Copernicus believed that the earth moved around the sun (heliocentrism).

b) 1) If we take this figuratively, then maybe we should take קריאת ים סוף figuratively too... "it's a slippery slope".

2) If the universe was created for us, then we should be the center of it.

c) No, he held that we could learn it figuratively and that we should have a swift military win even before the sunset.

**4) Rabbi David Zvi Hoffman once said, "There are also other ways to reconcile the Scriptural account with the conclusions of science, even if it cannot be done while maintaining a literal interpretation of the verses. One should recall that even in the halachic sections of תורה, we have received traditions that sometimes the literal meaning of the verses that should be set aside - how much more so that it is permissible to do so with the account of Creation..."**

**a) Which scientific theory is Rav Hoffman trying to reconcile with the תורה?**

**b) R' D.Z. Hoffman says, "There are also other ways to reconcile the Scriptural account with the conclusions of science, even if it cannot be done while maintaining a literal interpretation of the verses." What "other ways" is he referring to?**

**c) Does Rav Nathan Slifkin agree or disagree with Rav Hoffman?**

A4) a) Evolution

b) Figuratively

c) Agrees

**5) The tribes of Israel lacked a sense of unity during the period of the שופטים. Bring 3 episodes that proves this statement. Please make sure to explain how each episode explains this statement.**

A5) 1) יהודה-שמעון's pact- They made a pact to help get rid of the כנענים but the other tribes weren't included in this. If they had been completely united, then there wouldn't have been a need for a pact.  
2) דבורה rebukes דן and ראובן for not coming to aid the שבטים. If they had been completely united, then דן and ראובן should have immediately come to help.  
3) מנשה-אפרים have a civil war because of jealousy. If they were fully united, then they never would've had a civil war

## Part 2: Long Answers

### The 2 Long Answer Questions-

**Long Answer #1: יהושע followed משה's example when he made a חרום on the spoils of the city of יריחו. If יהושע was just following משה's precedent, why did ה' blame him when בני ישראל violated the חרום? Please support your answer from the story of משה hitting the rock and the story of פורים.**

1) משה made a חרום in the desert because ה' told him to. If one man stole from it, only he was punished. יהושע decided to copy משה, even though he wasn't told to. In the desert, they were all punished because there was a sense of unity (ערבות).  
2) The first time משה hit the rock was because it was an enslaved nation used to slavery and harsh words. The second time it was a new, free generation, so he should have spoken to it calmly.  
3) יעקב bowed down to עשו to "flatter" and appease him. מרדכי didn't bow down to המן because he had an idol on him and because המן was assimilating against them and מרדכי needed to stop it.  
(Times change, leaders change, strategies change.)

**Long Answer #2: In what way is עם ישראל similar to the United States of America? Please make sure to include the following points in your discussion: (1) ה's blessing to אברהם אבינו, "Be fruitful and multiply; a nation and a community of nations shall come into being from you...", (2) flags, (3) the problem of disunity in Sefer Shoftim, (4) the role of a king, (5) Shay's Rebellion, (6) President Washington's farewell address, and (7) The American Civil War**

1) "Community of Nations", as well as one major nation. Are we a confederation or federation?  
2) USA each state has it's own flag as well as a major flag  
Israel each שבט has it's own flag as well as the ארון as a major flag  
3) We had 7 instances of disunity in Israel. There are also instances of disunity in the USA (like the civil war, shay's rebellion)  
4) Is the role of a king to lead every state/שבט as one, or should it be general/נשיא  
5) Shay's Rebellion - parallel to דבורה rebuking ראובן and דן - showed they can't be a confederation anymore  
6) Washington was scared that the federation would become a confederation, he emphasized that the loyalty to the USA is greater than to each state  
7) Civil War - showed that we don't have unity, we couldn't be separate, we needed a federation. Just like in Israel by מנשה and אפרים's civil war showed we needed one nation

End of the day: We are both federations

## Test #3

### Part 1: עבודה זרה

**1) What is polytheism?**

A1) The belief in many gods

**2) What is monotheism?**

A2) The belief in one god.

**3) According to the רמב"ם, how did the worship of false gods develop?**

A3) Originally man knew that god was their creator, but during אדם's generation, they erred and thought they could serve nature to please hashem (just like a king wants his servants to be honored). Gradually, false prophets told people that that was what they must do to please god (to give money) and they focused on nature rather than the creator of nature. (The foreign worship of hashem leads to the worship of foreign gods.)

**4) There are 2 types of עבודה זרה. Describe them.**

A4) 1) Foreign worship of 'ה e.g. עגל הזהב

2) The worship of foreign gods e.g. believing in the sun, moon, and stars as deities

**5) According to the רמב"ן, the עגל הזהב is an example of which type of עבודה זרה? Explain.**

A5) Foreign worship of god- The עגל הזהב knew and understood that משה was their liaison between them and 'ה, but when he didn't return from the mountain after the 40th day, they became skeptical of his return and wanted to eschew משה with something concrete (the עגל הזהב) as a new liaison to god.

**6) Which type of עבודה זרה is prohibited to the Non-Jews?**

A6) Some say that עבודה זרה is completely forbidden, some say they are allowed to have a mediator between them and God (Jesus).

**7) Throughout תנ"ך, the Jews were involved in עבודה זרה. Explain.**

A7) They were insecure and needed to make a connection to 'ה to feel better.

**8) Describe 4 instances of עבודה זרה in נביאים or כתובים.**

A8) 1. פסל מיכה - the idol that מיכה set up. דן moved the idol into their territory.

2. בעל - Pagan God, worshipped in גידעון's town because of their worshipping. Therefore, the people of the town called גידעון by the name of "ירובעל", which meant "בעל will fight for himself".

3. At the very end of the שופטים period, שמואל tells the people who wanted to do תשובה, "Remove the idols from your midst".

4. ספר תהילים פרק עח' - Gives a history of the Jewish people, and in doing so recalls that שילה (place where the משכן was for 360 years until it was destroyed in the times of עלי and שמואל) was destroyed because of all the idol worship (during the period of the שופטים).

**Part 2: דבורה**

**9) Is a woman eligible to be a witness?**

A9) No

**10) Is a woman eligible to be a judge?**

A10) מחלוקת between תוס' and אחרים.

תוס' - Yes  
אחרים - No

**11) Can a woman be appointed king (queen)?**

A11) No

**12) Can a woman hold any public position of authority?**

A12) רמב"ם - No

ראשונים - Yes

**13) In the land of Israel (Palestine), from 1918-1925, what issue was debated?**

A13) Women's suffrage and eligibility to have political authority.

**14) What was the position of Rav Kook?**

A14) Women may not vote nor may they have any political positions.

**15) According to Rav Kook, which values were threatened by the issue?**

A15) Modesty (they would be spending too much time in the public and it wouldn't be צניעות) and family purity (women felt that if they have a political job they can ease their family situations).

**16) What was the position of Rav Uziel?**

A16) Women may vote and have political positions.

**17) According to Rav Uziel, what is the legal opinion of the רמב"ם concerning women and public leadership roles?**

A17) The prohibition only applies in the time of the סנהדרין and if the people are confident in a woman, then they may elect her for a public leadership role.

**18) To resolve the issue, can one look to דבורה and her position as a precedent (model)?**

A18) 1) דבורה was just a teacher- maybe

2) דבורה says rule of only male witnesses- yes

3) She didn't force herself to rule over the Jews, they accepted her- yes, like Golda Meir

4) Divine exception- no, only that time

R' Kook didn't say anything about דבורה, R' Uziel did

#### **Test #4**

##### **Part 1: Zionism**

**1) According to Chaim Weizmann's Zionist party a Jewish State should be created through diplomacy (the skill of negotiating and dealing with others without upsetting them).**

**2) The "Opposition" to Weizmann's party (הגנה) believed a Jewish State should be created through by force.**

**3) Until 1947, Land of Israel (Palestine) was controlled by Great Britain.**

**4) On 29 November 1947, the United Nations General Assembly voted to partition the Land of Israel**

(Palestine) into two states, a Jewish one and an Arab one.

**5) How was שמשון able to provoke and attack the פלישטים, didn't אברהם אבינו make a peace treaty with אבימלך, king of the פלישטים, affecting all future generations?**

A5) True, but the פלישטים made that treaty void by attacking and oppressing the Jewish people in שמשון's time. שמשון acted in accord with the הלכה (as codified in שולחן ערוך) that, when two parties swear to each other and one party then breaks its oath, the pact is void and the other party is no longer obligated to remain loyal to its oath.

**6) What are the "Three Oaths" that ה' adjudicated when he sent the Jewish people into exile?**

- A6) 1. The Jews will not take the Land of Israel by force.  
2. The Jews will not rebel against the nations of the world.  
3. The nations of the world will not oppress and persecute the Jews inordinately (excessively).

**7) By establishing the State of Israel the way they did, did the Jewish people violate their oaths? Explain.**

A7) On the one hand, the Jews, following the policy of Chaim Weizmann, gradually settled the Land of Israel by peaceful immigration, and only declared independence once the nations of the world (i.e. the United Nations) voted and granted them a State. On the other hand, it can be argued, that the British relinquished their rights to Palestine and gave it to the UN to decide its future due to pressure placed on them by the הגנה ("Opposition"), who, in fact, frequently attacked and "terrorized" British soldiers.

## **Part 2: Monarchy in Israel**

### **8) Monarchy, Democracy, and Theocracy.**

A8) Monarchy: A government that has a single person who is generally considered the ruler by the title and birthright.

Democracy: A Government run by the people. That means that all the people should be able to have their say in one way another in everything that affects their lives.

Theocracy: A government which claims to be immediately directed by God, and divinely blessed.

**9) Is it a מצוה to appoint a king?**

A9) This is a debate between ר' יהודה (Yes) and ר' נהוראי (No).

**10) Please read this passage from the גמרא and answer the question that follows.**

Said ר' יהודה: But is it not a command of the תורה that they should request a king, for it says: "And you shall say, I will set a king over me"! Why then were they punished in שמואל time? Because they rushed matters.

**What does it mean that they "rushed matters"? (In other words, why is that problematic?)**

A10) (1) Royalty was promised to שבט יהודה and, at that time, there was no one from יהודה who was fit to be king.

(2) The people didn't appreciate (think about and fully understand) the inherent conflict between a people governed by God (a theocracy) having a king ruling them (monarchy). In other words, they never asked themselves, Why would a people ruled by God need a king to rule them?

**11) Please read this passage from the גמרא and answer the question that follows.**

"It has been taught: ר' אליעזר says: the elders of that generation (in שמואל's time) made a proper



request, saying 'Appoint a king over us to judge us,' but the ignorant ones (עמי הארץ) among them spoiled it, saying '... And we will be like all the other nations and our king will judge us and go out before us'."

רש"י explains: "The elders requested a king to judge them and to force the transgressors to comply; but the עמי הארץ saw the king primarily as a military leader, saying - 'He will lead us out and fight our wars'."

**Why did the request for a king to serve primarily as their military leader upset שמואל and ה'?**

A11) A king may be needed to implement God's laws ("to judge"). But why would we need a king to lead us into battle? ה' fights our wars!

**12) Please read this passage from the גמרא and answer the question that follows.**

"Like all the nations that are around me":

ר' נהוראי says: They sought a king to lead them to idolatry, for it says: "...that we also may be like all the other nations, and that our king may judge us and go out before us and fight our battles."

**How would having a king help lead them to idolatry? (In other words, what does serving a king have to do with polytheism, with worshipping false gods?)**

A12) Correct. A king has nothing to do with polytheism--with that kind of עבודה זרה. But serving a king may take on the form of the other kind of עבודה זרה, namely, the foreign worship of ה' Himself. According to ר' נהוראי the people, overwhelmed with feelings of insecurity and fear because of ה' invisibility, asked for a king in order to have a concrete, tangible, visible representative of ה' through which to worship ה'. In other words, the people sought another "עגל הזהב" in the form of a king. From there, it wouldn't be a large jump for the people to completely degenerate and serve actual idols representing ה'.

### **Part 3: שאול's sins vs. דוד המלך's sin**

**13) What were שאול's two sins?**

A13) (1) Because he was moved by the anxieties and fears of the people, שאול didn't wait, as he was instructed to, for שמואל to arrive before bringing sacrifices.

(2) As commanded, שאול didn't kill all the animals of עמלק because the people expressed their wish to offer them as sacrifices. Moreover, he had pity on אגג, the king of עמלק, mainly because he feared that killing the king would undermine the awe of his kingship in the eyes of the people.

**14) What do these two sins tell us about שאול with regard to kingship? Explain.**

A14) שאול was not fit to be king. A king cannot be overly concerned and certainly not swayed by the whims and wishes of the people. Instead, he must have the courage and confidence to rule according to what he believes and knows to be right and beneficial for his nation.

**15) What was דוד's sin?**

A15) He had relations with אוריה's wife, בתשבע (note: she was technically divorced at the time). And he had אוריה killed in battle.

**16) Unlike שאול who lost his kingship, דוד got to keep his. Why?**

A16) Unlike שאול who did not readily acknowledge and confess his sin, דוד did, showing that he had remorse for having abused his power. By confessing his guilt, דוד showed that he was unlikely to abuse his power again in the future, thus indicating that he was still fit to be king.

