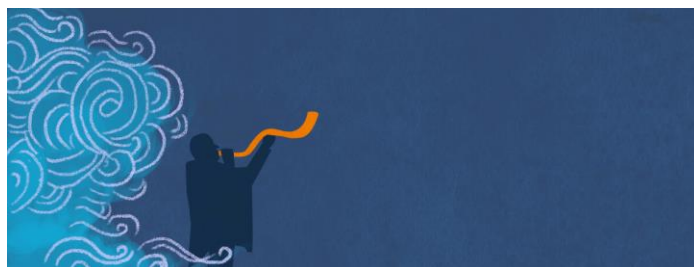
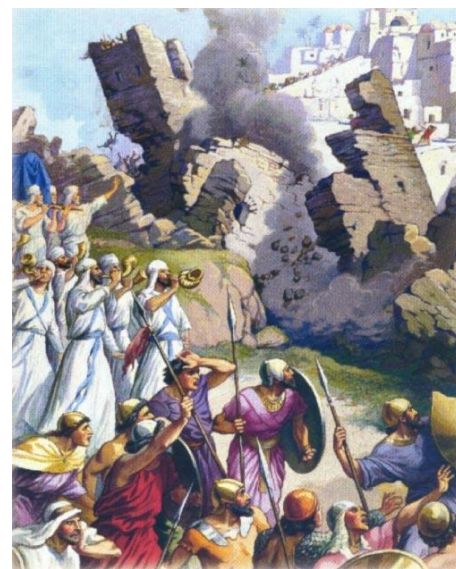




The March to Redemption
PAS Lunch and Learn – September 23, 2020/ 5 Tishre 5781

Roadmap

- 1) Blessing for Torah Learning
- 2) Introduction – What do we know about Joshua? (*Write something down on paper or in the chat box*)
- 3) Joshua 6:1-14
- 4) Historical Jericho
- 5) Joshua 6:15-17
- 6) Maimonides' Mishneh Torah, Laws of Repentance 3:4
- 7) Rabbi Jonathan Sacks on Neilah
- 8) Joshua 6:20
- 9) Mahzor Lev Shalem
- 10) Your Takeaway



Joshua 6:1-14

- 1 Now Jericho was shut up tight because of the Israelites; no one could leave or enter.
- 2 The LORD said to Joshua, “See, I will deliver Jericho and her king [and her] warriors into your hands.
- 3 Let all your troops march around the city and complete one circuit of the city. Do this six days,
- 4 with seven priests carrying seven ram’s horns preceding the Ark. On the seventh day, march around the city seven times, with the priests blowing the horns.
- 5 And when a long blast is sounded on the horn—as soon as you hear that sound of the horn—all the people shall give a mighty shout. Thereupon the city wall will collapse, and the people shall advance, every man straight ahead.”
- 6 Joshua son of Nun summoned the priests and said to them, “Take up the Ark of the Covenant, and let seven priests carrying seven ram’s horns precede the Ark of the LORD.”
- 7 And he instructed the people, “Go forward, march around the city, with the vanguard marching in front of the Ark of the LORD.”
- וַיִּרְיַח סָגֹרֶת וּמְסֻגָּרֶת מִפְּנֵי בְנֵי יִשְׂרָאֵל
אֵין יוֹצֵא וְאֵין בּוֹא: (ס)
- וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ רֵאֵה נָתַתִּי בְיָדְךָ
אֶת־יְרִיחוֹ וְאֶת־מֶלְכָּהּ גְבוּרֵי הַחַיִּל:
- וּסְבַתֶּם אֶת־הָעִיר כָּל אַנְשֵׁי הַמִּלְחָמָה
הַקִּיף אֶת־הָעִיר פַּעַם אַחַת כֹּה תַעֲשֶׂה
שֵׁשֶׁת יָמִים:
- וְשִׁבְעָה כֹהֲנִים יִשְׂאוּ שִׁבְעָה שׁוֹפְרוֹת
הַיּוֹבְלִים לִפְנֵי הָאָרוֹן וּבַיּוֹם הַשְּׁבִיעִי תִסָּבּוּ
אֶת־הָעִיר שִׁבְעַת פְּעָמִים וְהַכֹּהֲנִים יִתְקְעוּ
בַשׁוֹפְרוֹת:
- וְהָיָה בַּמָּשָׁךְ | בְּקֶרֶן הַיּוֹבֵל בְּשִׁמְעַכֶּם
[כְּשִׁמְעַכֶּם] אֶת־קוֹל הַשׁוֹפָר יִרְעוּ
כָּל־הָעָם תְּרוּעָה גְדוֹלָה וְנִפְלְאָה חוֹמַת
הָעִיר תִּחְתָּיָה וְעָלוּ הָעָם אִישׁ נֹגְדוֹ:
- וַיִּקְרָא יְהוֹשֻׁעַ בְּנִי־נֹון אֶל־הַכֹּהֲנִים וַיֹּאמֶר
אֲלֵהֶם שְׂאוּ אֶת־אָרוֹן הַבְּרִית וְשִׁבְעָה
כֹהֲנִים יִשְׂאוּ שִׁבְעָה שׁוֹפְרוֹת יוֹבְלִים לִפְנֵי
אָרוֹן יְהוָה:
- וַיֹּאמְרוּ [וַיֹּאמֶר] אֶל־הָעָם עֲבְרוּ וְסָבּוּ
אֶת־הָעִיר וְהִחְלוּץ יַעֲבֹר לִפְנֵי אָרוֹן יְהוָה:

- 8 When Joshua had instructed the people, the seven priests carrying seven ram's horns advanced before the LORD, blowing their horns; and the Ark of the LORD's Covenant followed them.
- 9 The vanguard marched in front of the priests who were blowing the horns, and the rear guard marched behind the Ark, with the horns sounding all the time.
- 10 But Joshua's orders to the rest of the people were, "Do not shout, do not let your voices be heard, and do not let a sound issue from your lips until the moment that I command you, 'Shout!' Then you shall shout."
- 11 So he had the Ark of the LORD go around the city and complete one circuit; then they returned to camp and spent the night in camp.
- 12 Joshua rose early the next day; and the priests took up the Ark of the LORD,
- 13 while the seven priests bearing the seven ram's horns marched in front of the Ark of the LORD, blowing the horns as they marched. The vanguard marched in front of them, and the rear guard marched behind the Ark of the LORD, with the horns sounding all the time.
- 14 And so they marched around the city once on the second day and returned to the camp. They did this six days.
- וַיְהִי כַאֲמַר יְהוֹשֻׁעַ אֶל-הָעָם וּשְׁבַעַת
הַכֹּהֲנִים נֹשְׂאִים שִׁבְעָה שׁוֹפְרוֹת הַיְזָבְלִים
לִפְנֵי יְהוָה עָבְרוּ וַתִּקְעוּ בַשׁוֹפְרוֹת וְאָרוֹן
בְּרִית יְהוָה הָלַךְ אַחֲרֵיהֶם:
- וְהַחֲלוּץ הָלַךְ לִפְנֵי הַכֹּהֲנִים תִּקְעוּ [תִּקְעִי]
הַשׁוֹפְרוֹת וְהַמְּאַסֵּף הָלַךְ אַחֲרֵי הָאָרוֹן
הַלֹּדֶךְ וַתִּקְעוּ בַשׁוֹפְרוֹת:
- וְאֶת-הָעָם צִוָּה יְהוֹשֻׁעַ לֵאמֹר לֹא תִרְעוּ
וְלֹא-תִשְׁמִיעוּ אֶת-קוֹלְכֶם וְלֹא-יֵצֵא מִפִּיכֶם
דָּבָר עַד יוֹם אֲמַרְי אֲלֵיכֶם הִרְיֵעוּ
וְהִרְיַעְתֶּם:
- וַיִּסַּב אָרוֹן-יְהוָה אֶת-הָעִיר הַקָּדָשׁ פַּעַם אַחַת
וַיָּבֹאוּ הַמַּחֲנֶה וַיֵּלִינוּ בַּמַּחֲנֶה: (פ)
- וַיִּשְׁכַּם יְהוֹשֻׁעַ בַּבֹּקֶר וַיִּשְׂאוּ הַכֹּהֲנִים
אֶת-אָרוֹן יְהוָה:
- וּשְׁבַעַת הַכֹּהֲנִים נֹשְׂאִים שִׁבְעָה שׁוֹפְרוֹת
הַיְזָבְלִים לִפְנֵי אָרוֹן יְהוָה הֹלְכִים הָלֹדֶךְ
וַתִּקְעוּ בַשׁוֹפְרוֹת וְהַחֲלוּץ הָלַךְ לִפְנֵיהֶם
וְהַמְּאַסֵּף הָלַךְ אַחֲרֵי אָרוֹן יְהוָה הוֹלֵךְ
[הָלֹדֶךְ] וַתִּקְעוּ בַשׁוֹפְרוֹת:
- וַיִּסַּבּוּ אֶת-הָעִיר בַּיּוֹם הַשֵּׁנִי פַעַם אַחַת
וַיָּשׁוּבוּ הַמַּחֲנֶה כֹּה עָשׂוּ שֵׁשֶׁת יָמִים:



Jericho was the first city Israel conquered in Canaan, the promised land. After the Israelites marched around the city for seven days, its walls fell as the priests blew their horns and the Israelites shouted at Joshua's command (Josh 6:1-27).

Ancient Jericho

Toward the end of the Bronze Age

Archaeological excavations reveal that Jericho was violently destroyed sometime toward the end of the Bronze Age. The walls seem to have been thrown down by sudden force, as if by an earthquake. Charred wood shows that what was left of the city was burned. Excavators have also found food supplies buried in the destroyed city, which shows it was not captured by siege.



GRAPHIC BY KARBEL MULTIMEDIA, COPYRIGHT 2011 LOGOS BIBLE SOFTWARE

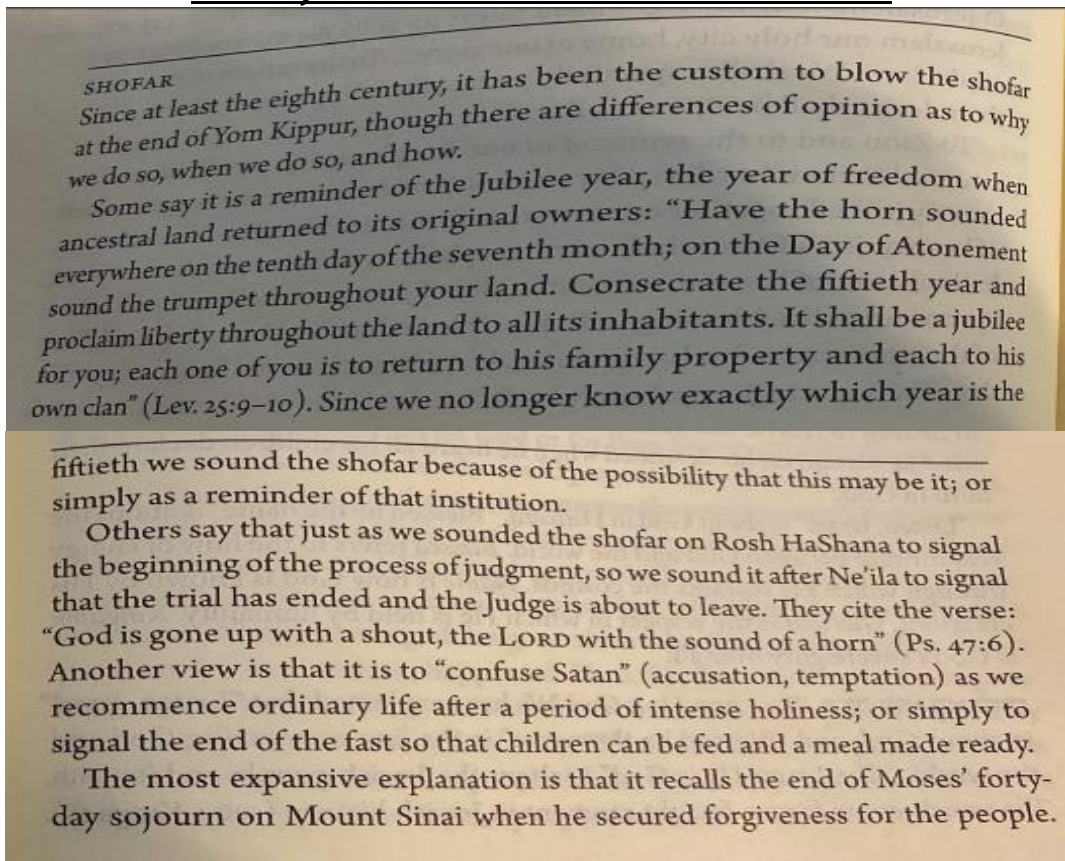
Joshua 6:15-17

- 15 **וַיְהִי | בַּיּוֹם הַשְּׁבִיעִי וַיִּשְׁלְמוּ כְּעֹלֹת הַשָּׁחַר וַיִּסְבוּ אֶת־הָעִיר כַּמִּשְׁפָּט הַזֶּה שִׁבְעַת פְּעָמִים רַק בַּיּוֹם הַהוּא סָבְבוּ אֶת־הָעִיר שִׁבְעַת פְּעָמִים:** 15 On the seventh day, they rose at daybreak and marched around the city, in the same manner, seven times; that was the only day that they marched around the city seven times.
- 16 **וַיְהִי בַּפֶּעַם הַשְּׁבִיעִית תָּקְעוּ הַכֹּהֲנִים בַּשּׁוֹפְרוֹת וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם הֲרִיעוּ כִּי־נָתַן יְהוָה לָכֶם אֶת־הָעִיר:** 16 On the seventh round, as the priests blew the horns, Joshua commanded the people, "Shout! For the LORD has given you the city.
- 17 **וְהָיְתָה הָעִיר תָּרֵם הִיא וְכָל־אֲשֶׁר־בָּהּ לַיהוָה רַק רַחֵב הַזּוֹנָה תִּחְיֶה הִיא וְכָל־אֲשֶׁר אִתָּהּ בְּבֵית כִּי הִחְבְּאָתָּהּ אֶת־הַמְּלָאכִים אֲשֶׁר שְׁלַחְנוּ:** 17 The city and everything in it are to be proscribed for the LORD; only Rahab the harlot is to be spared, and all who are with her in the house, because she hid the messengers we sent.

Maimonides' Mishneh Torah, Laws of Repentance 3:4

Notwithstanding that the blowing of the ram's horn on Rosh Hashanah is a Scriptural statute, its blast is symbolic, as if saying: "Awake, you sleepers from your sleep. Arouse you slumberers from your slumber and ponder your deeds; remember your Creator and return to God in repentance. Do not be like those who miss the truth in pursuit of shadows and waste their years seeking vanity. Look well to your souls and consider your deeds; turn away from your wrong ways and improper thoughts."

Rabbi Jonathan Sacks on Shofar at Neilah



Joshua 6:20

<p>וַיִּרַע הָעָם וַיִּתְקְעוּ בַשִּׁפְרוֹת וַיְהִי כַשְּׁמַע הָעָם אֶת־קוֹל הַשּׁוֹפָר וַיִּרְעוּ הָעָם תְּרוּעָה גְּדוֹלָה וַתִּפֹּל הַחוֹמָה תַּחֲתָיָהּ וַיַּעַל הָעָם הָעִירָה אִישׁ נֹגֵדוֹ וַיִּלְכְּדוּ אֶת־הָעִיר:</p>	<p>20 So the people shouted when the horns were sounded. When the people heard the sound of the horns, the people raised a mighty shout and the wall collapsed. The people rushed into the city, every man straight in front of him, and they captured the city.</p>
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Mahzor Lev Shalem: Neilah

Meditation

For 25 hours we have prayed from our hearts and minds on this Day of Atonement. Now that evening approaches and the long fast draws to a close, tens of thousands of words must have been spoken and sung. And yet somehow we still feel that we have not penetrated to the heart of the matter; there are further unspoken feelings buried in us and interior courts in God's palace which we have not yet entered. Therefore, we must muster the remaining physical and spiritual forces left under our command, and make one last desperate effort to descend into the human depths and to climb to the divine heights. But words have earlier proved futile. We cry out the Sh'ma—we repeat "Praised be the name of the One whose glorious sovereignty is forever and ever" three times—and we stammer, each time at a higher, and, as it were, more urgent pitch seven times the Hebrew words: "Adonai is God." No longer is it the meaning of the words but rather their rhythm, the scream of the soul that squeezes through them, the hammering of their insistent repetition, in which we place our hope. And, as if even this last resort had failed, finally we abandon the human voice and verbal expression altogether. We reach for the shofar and blow one long, piercing shriek: *T'ki'ah g'dolah*. This surely must rend the heavens!

—STEVEN S. SCHWARZCHILD (adapted)

CONCLUSION

Leader and then Congregation:

Hear, O Israel, ADONAI is our God, ADONAI alone.

Sh'ma yisra'el Adonai eloheinu Adonai ehad.

Recited three times:

Praised be the name of the One whose glorious sovereignty is forever and ever.

Barukh shem k'vod malkhuto l'olam va-ed.

Recited seven times:

ADONAI is God.

Adonai hu ha-Elohim.

T'ki-ah g'dolah

Next year in Jerusalem!

La-shanah ha-ba-ah bi-rushalayim!

סיום התפילה

Leader, then Congregation (once):

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

Recited three times:

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד.

Recited seven times:

יְהוָה הוּא הָאֱלֹהִים.

תְּקִיעַה גְּדוּלָה

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

Two different customs were developed by European Jewry: one tradition recites these verses before the final Kaddish (found on the previous page), and the other after the Kaddish.

HEAR שְׁמַע. How can this day be brought to an appropriate conclusion? Originally, the five services constituted the whole of the Yom Kippur experience. But just as Kol Nidrei emerged to raise the curtain on the day in the most powerful way possible, the recitation of the Sh'ma developed to bring down the curtain in a rousing

finale. The final gesture of Yom Kippur consists of a confession of faith and the sounding of the shofar.

(adapted from Reuven Hammer)

ADONAI יהוה. This affirmation comes from the story of Elijah's confrontation with the prophets of Ba'al at Mount Carmel. When the people are convinced that Adonai is indeed the only God, they shout, "Adonai is God!" (1 Kings 18:39). The sacredness of the number seven is well known.

SHOFAR. Some congregations recite Arvit (beginning on page 444) before the Sh'ma and the blowing of the shofar. According to Abudarham (Spain, 14th century), the blowing of the shofar at the end of the Yom Kippur services echoes the ancient practice of blowing the shofar to proclaim the beginning of the fiftieth year—the Jubilee—the time of freedom (Leviticus 25:9–10). Since we no longer know the cycle of the Jubilee year, this year may be the year in which we are to proclaim freedom to all. After the long blast of the shofar we proclaim, "Next year in Jerusalem"—signifying the hope for a return to a city that has symbolized hope and freedom for generations of Jews. (adapted from Reuven Hammer)

Gmar Hatimah Tovah!

May your inscription be for only good things!

Recommended Article: "The Walls of Jericho: How Accurate Was The Biblical Account?" <https://www.ancient-origins.net/ancient-places-asia/walls-jericho-0012893>