

10:1-7 War on Givon! (continued)

1. Don Isaac Abarbanel, pg. 51

להגיד שמלך ירושלים חשב... שכבר פשעו יושבי גבעון בזה ארבעה פשעים גדולים: האחת שבהיות שלכד יהושע יריחו והעי ומלכיהם... היה ראוי לכל יושבי הארץ שיצטערו עליו וישתדלו לנקום נקמתו... השנית חשב איך... יושבי גבעון מרדו במלכם ואותו השליכו אחרי גומ, והלכו להשלים עם יהושע? וזה קשר גדול ליושבי הארץ שמבלי דעת מלכם ישלימו עם אויביו שזה מרד גדול. ולכן חשב אולי יעשו גם כן אנשי ירושלים כדבר הרע הזה... והשלישית חשב שאנשי המלחמה, וכל שכן עם נשיהם וטפם מקניהם וצאנם, לא יוכלו לילך בשדה זמן רב, אם לא יהיה להם ערים לשבת, ושיהושע לא היה יכול לישב ביריחו ובעי כי החרימם, ולכן לא היה מתמיד המלחמה אם לא השלימו יושבי גבעון, ועתה יהיו בקרבם ויתנו להם מזונות ויהיה זה סבת התמדת המלחמה... והרביעית חשב שגבעון עשה נבלה בהשלים עם ישראל להיותה עיר גדולה מהעי ואנשיה גבורים ועם כל זה לא עצרו כח להלחם והלכו להשלים...

This is to state that the king of Jerusalem thought... that the residents of Givon had committed four great sins with this:

1. Since Yehoshua had conquered Yericho, Ai and their kings... all of the land's inhabitants should have been pained by this, and should have avenged them...
2. He thought: How could... the residents of Givon rebel against their king, casting him behind themselves, going to make peace with Yehoshua? This was a major coup, residents of a land making piece with their enemy without their king's knowledge; this was great rebellion. And he was therefore concerned that perhaps the people of Jerusalem might also commit such a terrible act.
3. He thought that warriors, and certainly their wives, children, cattle and sheep, could not remain in the field for a long period, without cities in which to dwell. Yehoshua could not settle in Yericho and Ai, having destroyed (*consecrated*?) them. Therefore, the war would not have endured, had the residents of Givon not made peace. Now the Jews would be in their midst, and Givon would give them food, and this would cause the war to continue...
4. He thought that Givon had committed a shameful act in making peace with Israel, for she was larger than Ai, and her people were warriors, and yet they had not mustered strength to fight, and they had gone to make peace...

2. Ralbag to 10:6

שלחו אנשי גבעון ליהושע שיעזרם כי ראוי לאדון שיציל עבדיו מיד הנלחמים עליהם. וידמה ששאל יהושע את פי ד' על זה.

The people of Givon sent to Yehoshua to help them; it is appropriate for a master to save his servants from those who battle against them. And presumably, Yehoshua asked Divine counsel regarding this.

Tzedek and Yerushalayim

3. Midrash, Bereishit Rabbah 43:6

המקום הזה מצדיק את יושביו - מלכי צדק, אדוני צדק. צדק נקראת ירושלים שנאמר (ישעיה א) צדק ילין בה...

This place makes its residents just – *Malki Tzedek, Adoni Tzedek*. Jerusalem is called *tzedek*, as in Yeshayah 1:21, "Righteousness would reside in her."

4. Yeshayah 1:26; Yirmiyahu 33:14-16; Yeshayah 1:21; Yirmiyahu 5:1; Devarim 17:9

5. Talmud, Shabbat 10a

כל דיין שדן דין אמת לאמיתו אפילו שעה אחת מעלה עליו הכתוב כאילו נעשה שותף להקב"ה במעשה בראשית

A judge who judges truthfully, even for a moment, is viewed by Scripture as a partner of Gd in creation.

6. Talmud, Sanhedrin 7a

כל דיין שדן דין אמת לאמיתו משרה שכינה בישראל שנאמר...

A judge who judges truthfully causes the *Shechinah* to be manifest in Israel, as it is written...

7. Rabbi Yizchak Levi, Jerusalem: City of Justice, <http://vbm-torah.org/yyerush/yyeru66-yl.htm>

## 8. Talmud, Berachot 54b

"אבני אלגביש" מאי אבני אלגביש? תנא: אבנים שעמדו על גב איש וירדו על גב איש. עמדו על גב איש זה משה, דכתיב, "והאיש משה ענו מאד", וכתיב "ויחדלו הקלות והברד ומטר לא נתך ארצה". ירדו על גב איש זה יהושע, דכתיב, "קח לך את יהושע בן נון איש אשר רוח בו", וכתיב, "ויהי בנוסם מפני בני ישראל הם במורד בית חורן וד' השליך עליהם אבנים גדולות".

"The stones of Elgabish" – What are the stones of Elgabish? We have learned: The stones that stood due to an *ish* (*al gav ish*) and descended due to an *ish*.

- 'Stood due to an *ish*' – This is Moshe, as it is written, "And the *ish*, Moshe, was very humble," and Shemot 9:33 says, "And the sounds and hail stopped, and the rain did not strike the land."
- 'Descended due to an *ish*' – This is Yehoshua, as it is written, "Take to yourself Yehoshua, son of Nun, an *ish* with spirit in him," and it is written, "And it was, when they fled before the Children of Israel, on the descent of Beit Choron, and Gd cast upon them great stones."

## 9. Radak to Yehoshua 10:12

המלחמה היתה בערב שבת ונתיירא יהושע שלא יחללו ישראל את השבת ופשט ידיו למעלה שיעמוד השמש ביום הששי כשיעור יום שבת והירח כשיעור ליל שבת ומצאי שבת והם שלשים ושש שעות:

The war was on Friday, and Yehoshua was afraid lest Israel violate Shabbat. He extended his hands above, for the Sun to halt on Friday for the length of a Shabbat day, and the Moon for the length of Friday night and Saturday night. This was a period of 36 hours.

## 10. Talmud, Avodah Zarah 25a

א"ר יהושע בן לוי: עשרים וארבעה שעי, אזיל שית וקם שית, אזיל שית וקם שית, כולה מלתא כיום תמים; ר' אלעזר אמר: שלשים ושית, אזיל שית וקם תריסר, אזיל שית וקם תריסר, עמידתו כיום תמים; רבי שמואל בר נחמני אמר: ארבעים ושמונה, אזיל שית וקם תריסר, אזיל שית וקם עשרים וארבעה, שנאמר: ולא אץ לבוא כיום תמים, מכלל דמעיקרא לאו כיום תמים הוה. א"ד: בתוספתא פליגי, ר' יהושע בן לוי אמר: עשרים וארבעה, אזיל שית וקם תריסר, אזיל שית וקם תריסר, עמידתו כיום תמים; ר"א אמר: שלשים ושש, אזיל שית וקם תריסר, אזיל שית וקם עשרים וארבעה, ולא אץ לבוא כיום תמים; ר' שמואל בר נחמני אמר: ארבעים ושמונה, אזיל שית וקם עשרים וארבעה, אזיל שית וקם כ"ד, מקיש עמידתו [בחצי השמים] לביאתו, מה ביאתו כיום תמים, אף עמידתו כיום תמים.

ויעמוד השמש בחצי השמים ולא אץ לבוא כיום תמים		
The Sun <i>stood</i> in the middle of the heavens, and it <i>did not hasten to set</i> for a full day		
R' Yehoshua ben Levi - 24	R' Elazar - 36	R' Shemuel bar Nachmeni - 48
6-6-6-6	6-12-6-12	6-12-6-24
"like a full day"	Its standing was a full day	It did not <u>set</u> for a full day
6-12-6-12	6-12-6-24	6-24-6-24
Its standing was a full day	It did not <u>set</u> for a full day	Equating the two halts

## 11. Abarbanel pp. 55-56

ולא התפלל אלא שיתמיד אור היום עד היותם בעמק אילון, וזהו "וירח בעמק אילון", רוצה לומר: וירח ידום עד היות ישראל בעמק באותו גבול מאילון. ולפי זה לא יתחייב מלשון הכתוב שיהיה זה סמוך לשקיעת החמה...

He only prayed that the daylight continue until they would be in Emek Ayalon, and this is the meaning of, "And the Moon in Emek Ayalon", meaning: The Moon should halt until Israel would be in the valley, in the area of Ayalon. With this, the text need not be understood to say that this was close to sunset...

## 12. Abarbanel pp. 57-58

וראה השמש יורד להכנס תחת הארץ בנכחיות גבעון והתחילה הלבנה להראות עולה מן הארץ בעמק אילון... והנה התפלל על הירח כדי שלא תתבלבל התנועה השמימית כלה. ויען "אי אפשר לשני מלכים להשתמש בכתר אחד" כמו שאחז"ל חולין ס., היה בלתי אפשר שתעלה הירח בהיות השמש עומד...

והנה לא זכר הירח בפסוק "ויעמוד השמש" לפי שלא בא כי אם להגיד שהיה השמש ממעל לאופק ולא נשקע תחתיו... ועוד כי מאחר שהיה היתה מתיחסת אליו בתנועתה, הנה מה שנ' בשמש מהפסק התנועה ידענו שהיה ג"כ בירח.

And he saw the Sun descending to set below the land in the area of Givon, and the Moon beginning to become visible, ascending from the land in Emek Ayalon... And he prayed for the Moon lest the entire movement of the heavens be confused. Because of "It is not possible for two kings to use one crown", as the Sages said (Chullin 60a), the Moon could not ascend while the Sun stood still...

It did not mention the Moon in the verse of "And the Sun stood", because that verse came only to say that the Sun was above the horizon and it did not set below... Further, since the Moon was linked with the Sun in its movement, saying that the Sun stopped moving informs us that the same was true for the Moon.

### 13. Talmud, Avodah Zarah 25a

מאי ספר הישר? א"ר חייא בר אבא א"ר יוחנן: זה ספר אברהם יצחק ויעקב שנקראו ישרים, שנא': תמות נפשי מות ישרים. והיכא רמיזא? וזרעו יהיה מלא הגוים, אימתי יהיה מלא הגוים? בשעה שעמדה לו חמה ליהושע...  
כתיב (שמואל ב א:יח), "ויאמר ללמד בני יהודה קשת, הנה כתובה על ספר הישר" - מאי ספר הישר? א"ר חייא בר אבא א"ר יוחנן: זה ספר אברהם יצחק ויעקב שנקראו ישרים, דכתיב בהו... ר"א אומר: זה ספר משנה תורה, ואמאי קרו ליה ספר הישר? דכתיב: "ועשית הישר והטוב בעיני ד'". ... ר' שמואל בר נחמני אמר: זה ספר שופטים, ואמאי קרו ליה ספר הישר? דכתיב: "בימים ההם אין מלך בישראל איש הישר בעיניו יעשה..."

What is *Sefer haYashar*? Rabbi Chiyya bar Abba cited Rabbi Yochanan: This is the book of Avraham, Yitzchak and Yaakov, who are called righteous [*yesharim*], as in Bamidbar 23:10, "May my death be that of the righteous [*yesharim*]." And where [in that book] is this [miracle] hinted? Bereishit 48:19, "And [Ephraim's] seed will fill the nations." When would he fill the nations? When the Sun stood for Yehoshua...

Shemuel II 1:18 says, "And [King David] said to teach the Judeans the bow; this is recorded in *Sefer haYashar*" – What is *Sefer haYashar*?

- Rabbi Chiyya bar Abba cited Rabbi Yochanan: This is the book of Avraham, Yitzchak and Yaakov, who are called righteous [*yesharim*], as in....
- Rabbi Eliezer said: This is *Mishneh Torah* [Devarim]. Why is it called *Sefer haYashar*? Devarim 6:18 says, "You shall perform that which is righteous [*yashar*] and good."...
- Rabbi Shemuel bar Nachmeni said: This is Shoftim. Why is it called *Sefer haYashar*? Shoftim 17:6 says, "In those days there was no king in Israel; one would do that which was righteous [*yashar*] in his eyes."...

### 14. Abarbanel, pg. נה

ואחשוב אני שיחזור לנקמה שזכר שישראל בעצמו יקום מאויביו, ואמר שאותה נקמה היתה נעשית על ידם ובכח אותו הנס השמימי הנה משה רבינו בספר התורה – שהוא הספר הישר – יעד עליה, כי ראה אותו בנבואתו, וזכותו אם כן סייע לה הנס, כמו שזכרתי. ויהיה זה בפרשת "וזאת הברכה" באמרו "אין כא-ל ישורון, רוכב שמים בעזרך ובגאווותו שחקים... ויגרש מפניך אויב ויאמר השמד..."

I think that [the mention of *Sefer haYashar*] refers back to the vengeance it had mentioned, for Israel to avenge itself upon its foes. And it said that this revenge was performed by them via that celestial miracle which Moshe Rabbeinu had foretold in the Torah – which is *Sefer haYashar*. If so, then his merit aided in the miracle, as I have mentioned. The foretelling is in *V'Zot haBerachah*, Devarim 33:26-29: There is none like Gd, Yeshurun, who rides the heavens to aid you, and in His might the skies... And He chased from before you the enemy, and He said, 'Destroy'...

### 15. Malbim to 10:14

עת ראה יהושע כי ד' נלחם להם באמורי, רצה שימלא ד' את הברית שכרת עם משה אשר נכתב בספר הישר [נגד כל עמך אעשה נפלאות] (שמות לד:י), לעשות להם נס גלוי ומפורסם

When Yehoshua saw that Gd had fought the Emori for them, he wanted Gd to fulfill His covenant with Moshe, as recorded in *Sefer haYashar* [Shemot 34:10 - "before your entire nation I will perform wonders"], to perform an open, public miracle for them.

### 16. Ralbag to 10:13

והנה ספר הישר אחשוב שהיה נקרא כך ואבד עם הגלות.

I think there was a book called *Sefer haYashar*, and it was lost with exile.

#### 17. Radak to 10:14

ואף על פי שהיה שוב השמש אחורנית לחזקיהו, האות ההוא היה לאות ולמופת, ונתנו ד' בעבור שיאמין חזקיהו שיחיה מחליו, והוא כאחד מן המופתים שנעשו על ידי משה. אבל דרך תפלה, שיתפלל אדם על שנוי הטבע ונעתר הבורא לאותה תפלה, אם לא יהיה לתת בו אות ומופת לא היה ולא יהיה. וזהו שאמר "לשמוע בקול איש כי ד' נלחם לישראל."

And even though the Sun moved backward for Chizkiyahu [Yeshayah 38:8], that sign was as a sign and symbol; Gd gave it in order for Chizkiyahu to believe that he would outlive his illness. This was like the signs performed via Moshe. But via prayer, such that one would pray for an alteration of nature and the Creator would respond to that prayer – and not do it as a sign and symbol – never happened and never will happen. And this is the meaning of, "To listen to the voice of Man, for Gd has fought for Israel."

#### 18. Malbim to 10:14

לא היה כמוהו. א] במי שסבב את הנס, כי כל הנסים נעשו או ע"י רצון ד', או אם נעשו ע"י נביא הוצרך לתפלה ובקשה, לא שיעשה הנביא הנס דרך גזרה כמו שעשה יהושע שגזר על השמש והירח וידומו... ב] בתכלית שבעבורו נעשה הנס, שבכ"מ שנעשה הנס ע"י רצון ד' היה לפעמים להגדיל שמו הגדול, ולפעמים להגדיל מעלת ישראל, אבל בכ"מ שבא הנס ע"י תפלת הנביא היה או לכבוד ד', או להציל את ישראל מני צר, אבל לא שאל הנביא אות ופלא מעולם שיהיה תכליתו רק להודיע שד' נלחם לישראל...

There was none like it: 1) In terms of who caused the miracle, for all miracles are performed either at Divine will, or if they are performed via a prophet then a prayer and request are required. The prophet does not perform the miracle as a decree, as Yehoshua decreed upon the Sun and Moon and they halted. 2) In terms of the purpose for which the miracle is performed. Where the miracle is performed via Divine desire, sometimes it is to exalt His great Name, and sometimes it is to exalt the stature of Israel. But wherever the miracle comes at a prophet's prayer, it is either to honour Gd or to save Israel from an enemy. A prophet never requested a sign and wonder with the sole purpose of informing [onlookers] that Gd fights for Israel...

#### 19. Abarbanel, pg. נט

"כי ד' נלחם בישראל" - לא יורה זה מעלת יהושע, כי לא נעשה הנס בעבורו, כי אם להיות הקל נלחם לישראל, ובעבורם העמיד השמש... "For Gd fights for Israel" – This does not indicate Yehoshua's stature, for the miracle was not performed on his behalf, but rather it was that Gd would fight for Israel, and for them He halted the Sun...

#### 20. Mishnah Taanit 3:8

שלח לו שמעון בן שטח אלמלא חוני אתה גוזרני עליך נידוי אבל מה אעשה לך שאתה מתחטא לפני המקום ועושה לך רצונך כבן שהוא מתחטא על אביו ועושה לו רצונו

Shimon ben Shetach sent to him: If you were not Choni, I would excommunicate you! But what can I do for you, for you sin before Gd and He does your will, like a son who sins against his father and yet the father performs his will.

#### Ralbag vs. Abarbanel

#### 21. Ralbag to 10:12

There are many doubts regarding this portion, and it is appropriate to examine them.

1. If the Sun had halted its appropriate movement, that miracle would have been infinitely more marvelous than the miracles performed by Moshe! Moshe's miracles involved an alteration of existing nature among the lower entities. This use of the more honoured entities, changing their tasks, would be much greater than affecting the lower entities' orders. There is lack of order in the lower entities already, as does not require explanation for anyone who has examined these deep subjects...

If this indeed were to be so, that would contradict the Torah's statement that "No prophet ever arose in Israel like Moshe, for all of the signs and miracles which Moshe performed before the eyes of all of Israel!"

If we will say that Moshe already performed such a miracle, and it was not mentioned in the Torah, our doubts would still remain, for Yehoshua would still have performed a miracle the equal of Moshe's miracles.

Further, it would have been inappropriate for the Torah to omit mention of such a miracle [performed by Moshe]! We see that the Torah's intent is to publicize miracles, for these events bring people to trust Gd, as the Torah says regarding the miracles Gd performed against Pharaoh, "That you may tell this in the ears of your children...and you shall know that I am Gd!"

2. Further, the simple translation of these words does not appear to say that the sun and moon halted their movement. We see this clearly from the statement, "They did not hasten to set," which does not indicate that they halted. It only suggests that they did not hurry in their motion.

Similarly, it says "Sun, be silent in Givon; Moon, in the valley of Ayalon." It does not say, "Sun be silent, and Moon," but rather it gives them a wide space. Clearly, saying they did not leave this large place does not mean that they halted entirely, for it is possible to move within a broad space. To present a comparable case: One who tells someone not to leave his land is not saying that he shouldn't move! This is clear to anyone who has examined the natural orders.

Further, it says, "There was never any day like that, neither before nor after, for Gd to listen to the voice of a human being, for Gd fought for the Jews." This shows that the miracle involved the war itself. If the miracle were the halting of the sun, that wouldn't have had any impact on the war.

3. Further, it is clear from the Torah that Gd only performs miracles for a need, or to inculcate proper beliefs in people, and here we find no mention of any impact this miracle had, whether serving a need or inculcating belief.

4. Further, it has already been explained in the Book of the Wars of Gd (*authored by Ralbag*) that no prophet can create a miracle in these higher entities, meaning the celestial catalysts.

Rather, it is clear that this was not the miracle... Rather, Yehoshua's statement to Gd was that the battle against their enemies should be completed before the Sun would leave Givon and the Moon would leave the valley of Ayalon. The verse was brief in describing this.

This may be seen from the verse's comment, "And the Sun was silent, and the Moon stood, until the nation had gained retribution upon its enemies." This means that the Sun was silent in Givon and the Moon in the valley of Ayalon until this was completed. This was marvelous; not only did Yehoshua specify that the Jews should successfully gain retribution upon their enemies, but he also specified that the victory should occur in a very brief period.

This is what was meant when the verse said, "There was never any day like that, neither before nor after, for Gd to listen to the voice of a human being, for Gd fought for the Jews." This was what allowed the Jews to complete their victory in this brief time, for the hand of Gd will never be insufficient. Gd listened to Yehoshua's voice in that Gd had never promised that they would complete the victory in this short span, and Gd listened to his voice.

22. Aristotle's "Active Intellect" – <http://plato.stanford.edu/entries/aristotle-psychology/active-mind.html>

23. Ralbag, Book of the Wars of Gd VI 2:12

ונאמר עוד שאי אפשר שיתחדש מופת בגרמים השמימיים, וזה כי כבר התבאר שהשכל הפועל הוא הפועל באלו הנפלאות, כמו שקדם, ולא יתכן שיהיה השכל הפועל פועל בגרמים השמימיים, כי הוא עלול מהם. ועוד...

We will also say that no miracle can be created among the celestial catalysts. It has already been explained that the Active Intellect is what generates these wonders, as we have said, and the Active Intellect cannot affect the celestial catalysts, since it is caused by them. Further...

24. Abarbanel, pg. 56

The compilers have agreed that miracles and wonders are an essential trait among the prophetic traits, and the level of the prophet is in accord with the level of his wonders. But I have already written in my *Machazeh Sha—dai* that it is not so. Performing miracles and wonders is not an essential trait of prophecy. It is not impossible that a person prophesy and not perform any miracles. These are not what indicate the level of the prophet, because they are performed only based on the need and demand of the moment...

Our master Moshe was distinguished from other prophets by his level of prophecy, not his level of miracles. Thus it said (Devarim 34), "And no other prophet arose in Israel like Moshe, whom Gd knew, face [to face]."

25. Talmud, Avodah Zarah 25a

כשם שעמדה לו חמה ליהושע, כך עמדה לו חמה למשה ולנקדימון בן גוריון... למשה מנלן? אתיא אהל אהל, כתיב הכא: אהל תת פחדך, וכתיב התם ביהושע: אהל גדלך. ור' יוחנן אמר: אתיא תת תת, כתיב הכא: אהל תת פחדך, וכתיב ביהושע: ביום תת ד' את האמורי. ר' שמואל בר נחמני אמר, מגופיה דקרא שמעת ליה: אשר ישמעון שמעך ורגזו וחלו מפניך, אימתי רגזו וחלו מפניך? בשעה שעמדה לו חמה למשה. מיתיבי: ולא היה כיום ההוא לפניו ואחריו! איבעית אימא: שעות הוא דלא הוּו נפיש כולי האי; ואיבעית אימא: אבני ברד לא הוּו...

Just as the Sun stood for Yehoshua, so the Sun stood for Moshe and for Nakdimon ben Gurion... How do we know it happened for Moshe?

- Devarim 2:25 says, "Today I will begin [אחל] to place fear of you," and Yehoshua 3:7 says, "I will begin [אחל] to elevate you."
- Rabbi Yochanan said: Devarim 2:25 says, "Today I will begin to place [תת] fear of you," and Yehoshua 10:12 says, "On the day Gd placed [תת] the Emori."
- Rabbi Shemuel bar Nachmeni said: It's from Devarim 2:25 itself, "They will hear your news, and tremble and be afraid before you." When did they "tremble and be afraid before you"? When the Sun stood for Moshe.

But Yehoshua 10:14 says, "There was no day like that before or after!" If you want I will say that the duration was not as long. Or I could say that there were no hailstones.

#### 26. Rambam, Guide of the Perplexed 3:13

כן צריך שיאמן שהאדם כשידע עצמו ולא יטעה בו ויבין כל נמצא כפי מה שהוא, ינוח ולא יתבלבלו מחשבותיו לבקש התכלית ההיא, או לבקש תכלית למה שאין לו תכלית אלא מציאותו הנתלה ברצון האלקי, ואם תרצה אמור בחכמה האלקית:

This is what one who knows himself and does not err, and who comprehends all that exists for what it is, must believe. He should be content and not have his thoughts confused, seeking that [ultimate] purpose, or seeking the purpose of that which has no purpose other than its own existence, which is by Divine desire – or Divine wisdom, if you prefer.

#### 27. Abarbanel, pg. 54

Because He halted the Sun in the sky, they understood that the heavens belong to Gd, and are of the new [rather than eternal] creation, like everything else... And if all of the enemies and their forces were destroyed, to the point that none remained, the land would then be conquered with minimal battle... Further, it would bring great honour to Israel via the victory over these five kings.

#### 28. Abarbanel, pg. 54

They believe that it provides *tzurah*, and brings our intellect to life; they have forgotten the *tzur* who birthed them, as Yeshayah 27:16 says, "For the spirit from before Me is clothed, etc."...

They believe that it is the "bond of life", and that the reward for the souls is to cleave to it after death... and they do not believe in the words of the wise woman in Shemuel I 25:29, "The soul of my master should be bound in the bond of life, with HaShem your Gd."

They believe that it guards and supervises this world; they do not pay attention to King David's statement in Tehillim 33:6, "By the word of Gd the heavens were created... From the heavens Gd gazes and sees all humanity..."

They believe that it is what influences prophets, giving them prophecy, thereby requiring that they believe that prophecy is natural, denying the words of the prophet Yeshayah (Yeshayah 42:4-6), "I am Gd, who calls you in righteousness and grasps your hand..."

They believe it performs all miracles and the Creator does not perform them, but they have forgotten the statement of Moshe (Shemot 15:11), "Who is like You... the One who performs wonders"...