

Miracles (continued)

1. Rambam, Guide of the Perplexed 2:35

והיו [מופתי משה] ג"כ לעיני כל ישראל הנמשכים אחריו שנאמר לעיני כל ישראל, וזה דבר לא נמצא לנביא לפניו, וכבר קדמה הגדתו הצודקת שלא יהיו לזולתו. ולא יטעך מה שבא מעמידת אור השמש ליהושע השעות ההם ויאמר לעיני ישראל, כי לא יאמר לעיני כל ישראל כמו שבא במשה. וכן באליהו בהר הכרמל בפני אנשים מועטים.

And [Moshe's signs] were also before all Israel, who followed him, as Devarim 34:12 says, "Before the eyes of all Israel." This did not exist for any prophet before him, and he accurately foretold that it would not happen for anyone else in the future. And do not be fooled by the halting of the light of the Sun for Yehoshua for those hours, where it said "before the eyes of Israel," for it did not say "before the eyes of all Israel" as it did for Moshe. And so Eliyahu on Mount Carmel was before a small number of people.

2. 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.

3. 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.

4. Abarbanel, pg. 54

They believe that [the Active Intellect] 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"...

10:15-21 Follow-up Victories

5. Radak to Yehoshua 10:21

למעלה אמר "וישב יהושע וכל ישראל עמו אל המחנה הגלגלה." תחלה אחרי כלות המלחמה שבו הגלגלה, וכאשר אמר ליהושע כי המלכים נחבאים במקדה בא לו למקדה עד קצה המחנה, וצוה מה שאומר שצוה. ואחר שזנבו אותם, שבו מקדה וצוה להמית את המלכים:

Above [10:15] it said, "And Yehoshua and all of his nation, Israel, returned to the camp, to Gilgal!" First, after the end of the war, they returned to Gilgal. Then, when Yehoshua was told that the kings were hiding in the cave in Macada, he came to Macada, to the edge of the camp, and instructed as the text says he did. After attacking their flank, they returned to Macada and he instructed them to kill the kings.

6. Malbim to Yehoshua 10:15

אז לא מצאו המלכים תוך ההרוגים, וחשבו שנמלטו אל עריהם ושם יאספו חיל שנית ויצטרכו ללכת אל עריהם ולכן חשב יהושע לשוב לגלגל ולחדש המלחמה שנית אחר שינוחו מעט. וכבר בארתי באילת השחר (כלל יו"ד) שיש פעלים שמורים על שחשב הפועל לעשות הפעולה אף על פי שלא עשאה:

At that point they did not find the kings among the casualties, and they thought the kings had fled to their cities, where they would gather a second wave of forces, and the Jews would then need to go to their cities. Therefore, Yehoshua thought to return to Gilgal and renew the war, after they would rest a bit. I have already explained in *Ayelet haShachar* that there are verbs which indicate a plan to perform an action, even where one does not end up carrying it out.

7. Metzudat David to Yehoshua 10:43

וישב יהושע - היא ההשבה עצמה האמורה למעלה

"And Yehoshua returned" – This is the return which was mentioned above.

10:22-27 Disposing of the five kings

8. Ralbag to Yehoshua 10:24

למען ייראו הנשארם מלהלחם בישראל, ולזאת הסבה תלם על חמשה עצים והושיבום במערה ושמם אבנים גדולות על פי המערה. עם שזה היה מזכיר לישראל ענין המופת שנעשה בזאת המלחמה.

So that those who remained would be afraid to battle Israel, and for this reason he suspended them on five trees, and placed them in a cave and placed large stones at the entrance to the cave. Also, this would remind Israel of the miracles performed in this battle.

10:28-43 Further wars, and a return to Gilgal

9. Gezer http://www.antiquities.org.il/article_eng.aspx?sec_id=17&sub_subj_id=485

10. Malbim to 10:37

הנה לקמן (פרק יד) מבואר שכלב לכד את חברון בחמישית [כלו' שנה ה'] לכניסתם לארץ! וכן מ"ש אח"כ שיהושע לכד את דבירה סותר מ"ש (שופטים א:יג) שעתניאל בן קנז לכדה!

וצ"ל שיהושע לכד את עיר חברון, וכלב כבש מגרשי העיר וחצריה, כי מבואר שם שרק שדה העיר וחצריה נתנו לכלב, וחברון עצמה היתה עיר הלויים כמבואר לקמן (סי' כא), וכן צ"ל בדביר.

וגם י"ל שהסיפור שנזכר לקמן סימן י"ד מקומו כאן... ונתיחס ליהושע כי נעשה תחת ידו ופקודתו... וסמך על מה שיבואר אח"ז בענין הנחלות תוכן הכבוש איך היה.

In Chapter 14 it is explained that Kalev conquered Chevron in the fifth year after their entry into the land! And when it says later that Yehoshua conquered Dver, this contradicts Shoftim 1:13, that Otniel ben Kenaz conquered it!

One must say that Yehoshua conquered the city of Chevron, and Kalev conquered the outskirts of the city and its villages. It is explained there (Yehoshua 21:12) that only the fields of the city and its villages were given to Kalev, and Chevron itself became a city of the Leviyim, as is explained there. And the same must be said for Dver.

Alternatively, one could say that the story mentioned later in Chapter 14 belongs here... And the conquest is associated with Yehoshua because it was performed under his hand, and at his instruction... And [the text here] depended on what would be explained later regarding the lots, in terms of how the conquest happened.