

### 3:1-6 Which nations were left?

#### 1. Rashi to 3:2

למען דעת ולהתבונן דורות בני ישראל הבאים מה החטא גורם, כי עתה הם זקוקים ללמדם מלחמה:

So that future Israelite generations will know and understand the effect of sin, for now they must teach them war.

#### 2. Rabbi Avraham Yitzchak haKohen Kook, Orot, On War (Naor translation)

Chapter 4: Were it not for the sin of the Golden Calf, the inhabitants of the Land of Israel would have been reconciled with the People of Israel, for the Name of Gd called upon them would have aroused awe. No war would have been necessary, and the influence would have proceeded peacefully as in the Days of the Messiah. Only sin intervened and the matter has been delayed thousands of years...

Chapter 8: The spiritual fabric that in its present state could not prevent, despite all its glorious wisdom, wholesale slaughter and such fearful world-destruction, has proven itself invalid from its very inception... Therefore, the entire contemporary civilization is doomed and on its ruins will be established a world order of truth and Gd-consciousness.

### 3:7-11 – Kushan Rishatayim of Aram and Otniel ben Kenaz

#### 3. Talmud Yerushalmi, Nazir 9:1

ולמה נקרא שמו כושן רשעתיים? שעשה שתי רשעיות: אחת שחילל את השבועה, ואחת ששיעבד בישראל שמונה שנה.

Why was he called *Kushan Rishatayim*? He performed two evils: He desecrated the oath, and he enslaved Israel for eight years.

#### 4. Talmud, Sanhedrin 105a

בעור שבא על בעיר. כושן רשעתיים דעבד שתי רשעיות בישראל: אחת בימי יעקב ואחת בימי שפוט השופטים. ומה שמו? לבן הארמי שמו.

*Be'or* because he lived with his donkey. *Kushan Rishatayim* because he performed two evils to Israel: in the days of Yaakov and in the days of the judges. And what is his name? Lavan the Aramean.

#### 5. Malbim to 3:10

רוח ד'. א] רוח משפט וגבורה לשפוט את ישראל ולהשיבם אל דרכי ד'. ב] וע"י ששבו אל משפטי ד' אמת, יצא למלחמה וד' עזרו.

"The spirit of Gd" – 1) Spirit of justice and strength to judge Israel and return them to the path of Gd. 2) Because they truly returned to Gd's laws, he went to war and Gd helped him.

#### 6. Midrash, Shemot Rabbah 3:2

מהו "כי ידעתי את מכאוביו"? יודע אני כמה עתידים להכאיבני במדבר... ואעפ"כ איני נמנע מלגאלם. א"ר שמואל בר נחמן הדבר הזה שפט עתניאל בן קנז לפני הקב"ה. אמר לפניו: רבון העולם! כך הבטחת את משה, בין עושין רצונך בין לא עושין רצונך אתה גואלם, שנאמר (שופטים ג) "ותהי עליו רוח ד' וישפוט את ישראל"...

What is "For I know his pain"? I know how much they will pain Me in the wilderness... and yet I will not refrain from redeeming them.

Rabbi Shmuel bar Nachman said: Otniel ben Kenaz passed judgment on this matter before Gd. He said before Gd: Master of the Universe, You promised Moses that whether the Jews would do Your will or not, You would redeem them! This is the meaning of the verse, "And the spirit of Gd was upon him, and he judged Israel."...

#### 7. Rambam, Moreh haNevuchim 1:45

The first prophetic level is for Divine aid to accompany a person, moving and energizing him to a great positive deed, like saving an important group from evildoers, or saving a great, important person, or benefiting a large number of people. He will find something moving him to action; this is called "the spirit of Gd." Regarding one who is accompanied by this, the text will say, "the spirit of Gd was powerful upon him," or "the spirit of Gd clothed him," or "the spirit of Gd rested upon him," or "Gd was with him," and similar expressions. This was the level of all of the Jewish judges, regarding whom the Torah said in general that Gd established judges for them, and Gd was with the judge and He rescued them. This is also the level of all of the distinguished counselors of Israel...

And know that a force like this never left Moshe Rabbeinu from the time he reached maturity. This was what motivated him to kill the Egyptian and to halt the wicked one of the two fighters. The power of this force in him was such that after panicking, fleeing and arriving in Midian, a frightened stranger, when he saw a hint of corruption he could not keep himself from eliminating it. He could not bear it! As it says, "And Moshe arose and he saved them."...

None of these [examples of those who experienced *ruach hakodesh*] was moved to state anything. The purpose of this force is to awaken the strengthened person to a specific action. And it is not for any action that might be at hand, but to help the oppressed, a great person or a community, or to prevent an event that would lead to that [oppression].

#### 8. Ralbag to 3:18

בחר אהוד היות בסכנה לו לבדו לא לנושאי המנחה יחד עם שכבר יתכן ההמלט בקלות יותר כשהיה יחיד ולא היה צריך להשתדל כי אם למלט עצמו, עם שבשובו הורה שלא בא אלא על דבר המנחה, ולזה הראה עצמו ששכח הדבר שהיה לו לדבר עמו...

Ehud chose to be in danger alone, and not with the gift-bearers, 1) because flight could be easier as an individual, and he would only need to flee on his own, and 2) in returning [to the palace] he would demonstrate that he had come primarily to bring the gift, presenting himself as having forgotten the message he needed to present...

#### 9. Talmud, Sanhedrin 60a

עומדין מנלן? אמר ר' יצחק בר אמי דאמר קרא "ואהוד בא אליו והוא ישב בעלית המקרה אשר לו לבדו, ויאמר אהוד דבר אלקים לי אליך ויקם מעל הכסא." והלא דברים קל וחומר - ומה עגלון מלך מואב שהוא נכרי ולא ידע אלא בכינוי עמד, ישראל ושם המפורש עאכ"ו!

How do we know that the court stands [when hearing testimony regarding a curse which invoked Gd's Name]?

Rabbi Yitzchak bar Ami stated: For the verse says, "And Ehud came to Eglon, and he was sitting in his private cooling loft. And Ehud said, 'I have the word of Gd for you,' and he rose from his chair." By logical argument: Eglon, king of Moav, a non-Jew, who knew only a sub-name of Gd, stood. When a Jew hears the explicit Name, how much more so!

#### 10. Midrash, Ruth Rabbah 2:9

ר' ביבי בשם ר' ראובן אמר: רות וערפה בנותיו של עגלון היו... וכתוב (שם) "ואהוד בא אליו וגו' ויאמר אהוד דבר אלקים לי אליך ויקם מעל הכסא." אמר לו הקב"ה: אתה עמדת מכסאך לכבודי, חייך הריני מעמיד ממך בן יושב על כסא ד'.

Rabbi Bibi said, citing Rabbi Reuven: Ruth and Orpah were the daughters of Eglon... It is written: "[And Ehud said] 'I have a word of Gd for you,' and Eglon rose from his chair." Gd said to Eglon: You rose from your chair in My honor, I swear by your life that I will make one of your sons sit on the throne of Gd.

#### 11. Malbim to 3:25-26

יש הבדל בין מתמהמה, בושש, אחר, התמהמה הוא הפך החש, שהוא בלתי ממהר וזריז רק מתעכב. והבושש הוא אם מתעכב יותר מן הראוי. והמאחר הוא המאחר זמן קבוע.... והנה תחלה המתינו עד התמהמהם, כי חשבו שמסיד את רגליו ודרך להתמהמה ולהתעכב, אבל אח"כ שהחלו עד בושש יותר משיעור הראוי ואז פתחו במפתח. אבל [אהוד] נמלט כבר "עד התמהמהם", שהוא שיעור שיתמהמהו כשיעור הראוי, ולא חשב שיתבוששו יותר משיעור הראוי, ומהר להמלט בעוד שיתמהמהו כשיעור הראוי:

There is a difference between *mitmahmeiah*, *bosheish* and *eichar*.

- *Mitmahmeiah* is the opposite of haste; not hurrying and energetic, but delaying;
- *Bosheish* is to take longer than is appropriate;
- *Me'acheir* is to be later than an appointed time.

At first they waited, delaying, for they thought he was using the washroom, and it is normal for that to cause delay. But then, when it began to take longer than the appropriate time, they opened with a key.

But Ehud fled already as "they delayed", the length of time for delay for the appropriate time [of waiting]. He did not think they would take longer than the appropriate time, and he rushed to flee while they would delay for the appropriate time.

#### The Philistines and Shamgar ben Anat

#### 12. Josephus, Antiquities of the Jews V 4:3 (Whiston translation)

After him Shamgar, the son of Anath, was elected for their governour; but died in the first year of his government.