Navi Illustrated

TORAH GRAPHIC NOVEL SERIES

DETROIT STREET PRODUCTIONS (DSP)

SHOFTIM CHAPTERS 1-10

שופטים פרק א – י



"BRINGS THE STORIES OF NAVI TO LIFE FOR A NEW GENERATION..."
RABBI YAAKOV BENDER,
ROSH YESHIVA, YESHIVA DARCHEI TORAH

GUIDRY
MERMELSTEIN

FOR AGES 10 AND ABOVE

Praise and Bracha for the Navi Illustrated Team (listed In alphabetical order)

"I like the idea and it is acceptable to draw pictures of our Holy Patriarchs… However when you illustrate Avraham Avinu and Moshe Rabbeinu make them not discernible."
- Rabbi Yisrael Belsky ZT"L

"Brings the stories of Navi to life for a new generation of children."
- Rabbi Yaakov Bender, Rosh Yeshiva, Yeshiva Darchei Torah

"My children thoroughly enjoyed the graphic novel (and so did I)."
- Dr. Alyssa Berlin, PsyD, Clinical Psychologist

"This is a really wonderful project and I wish you much Bracha and Hatzlacha."
- HaRav Dr. Yitzchak Breitowitz, Rav of Kehillos Ohr Somayach

"An excellent resource to open up the stories and lessons of Nach to both young and old."
- Rabbi Avraham Czapnik, Director, Jewish Learning Exchange

"A new and innovative way to teach Navi."
- Rabbi Shlomo Einhorn, Dean, Yeshivat Yavneh

"The Navi Illustrated is reviving the learning of Navi in our generation."
- HaRav HaGaon Reb Shimon Galai Shlit"a

"After showing facial illustrations of the Holy Avos (Forefathers) to Kvod HaRav Eliyashiv, ZT'L, he stated to me, there is no prohibition to illustrate like that."
- Rav Yoni Gerstein, Author, Illustrator, Cartoonist

"A posuk by posuk narrative… wonderful introduction to Navi for both young and old."
- Rabbi Pinchos Gruman ZT"L, Musmach of Rav Aharon Kotler Zt"l, and Rav Moshe Feinstein ZT"l

"It brings Tanach to life and makes it unforgettable."
- Rabbi Yaacov Haber, Mora D'Asra Kehillas Shivtei Yeshurun

"Since this project is supported by our great Torah Educators worldwide, I wish this project much Hatzlacha."
- Rabbi Shmuel Kamenetsky, Rosh Yeshiva, Talmudical Yeshiva of Philadelphia

"I commend the developers of this program for a quality presentation and encourage them to continue to see it to completion."
- Rabbi Zev Leff, Rosh Yeshiva, Yeshiva Gedola Matitiyahu

"I wish to bless Rav Shlomo Mermelstein on his unique and wonderful initiative of endearing the study of Navi to Bnei Yisrael. Your precise illustrations based on Midrashim and Chazal reflect how extremely deep and unique you have labored…"
- **Rabbi Shlomo Levi**, Rosh Yeshiva, Member of Rabbinical Chamber, Rishon L'Tzion, Israel

"It is my hope that the outstanding strength and power infused into this project will drastically increase people learning the Holy Navi."
- **Rabbi Yitzchok M. Weinberg**, Tolna Rebbe

"This Navi Illustrated team has done a great service to Klal Yisrael with this innovative and glorious concept of the graphic depiction of Navi - based on Chazal."
- **Rabbi Shmuel Moeller**

"This is a beautiful project; this will encourage the learning of Navi, and that is so very important."
- **Rabbi Avigdor Nebenzahl**, Rosh Yeshiva, Netiv Aryeh

"Excellent presentation… makes the story come alive… I would recommend this for my grandchildren."
- **Rabbi Dovid Thaler**, Menahel, Yeshiva Ohr Elchonon Chabad

"It is evident from the details included in this work that the author researched the classic Meforshim in order to illuminate the drawings and to ensure they are consistent with our Mesorah."
- **Rabbi Benzion Twerski**, Rav, Congregation Beth Jehudah

"This is a very needed and important project and I wish you all the hatzlacha in the world."
- **Rabbi Berel Wein**, Historian, Author, Rabbi

"Stories packed with Midrashim… it even has sources in the back…"
- **Rabbi Baruch Zheutlin**, Rebbe, Ashar Hebrew Day School

Yitzchok M. Weinberg
RABBI OF TOLNA

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מטאלנא

רחוב דוד הזן 10
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Dear Friends,

I have seen samples of the "Nach Illustrated" manuscript. Although the format resembles "comics" and could be misconstrued to trivialize the Kisvei HaKodesh, I feel that this project is acceptable and praiseworthy.

It would seem that learning and mastering the Tanach, the very basis of all Torah, would be an understood neccessity for every Jew. Surely a ben Torah or Talmid Chacham could not be considered such if he was ignorant of the very foundation of all learning. However, as a reaction to the Haskalah who used the learning of Tanach to the exclusion of Torah She Ba'al Peh, and distorted how it should be learned to further their agenda to obliterate Torah and Yiras Shomayim from Klal Yisrael, the learning of Tanach was de-emphasized in the yeshiva world. This echoed the dictate of Chazal when the early minim (heretics) declared that the only relevant part of Torah was the Aseres Hadibros (Ten Commandments). Chazal took the Ten Commandments out of the daily service in order to de-emphasize its centrality, lest one be misled by the minim.

Boruch Hashem, this aspect of Haskalah for the most part has passed from the world, substituted by other "ism's" and false philosophies which seek to obliterate true Yiddishkeit in other ways but surely not by emphasizing or distorting Tanach. Hence, the basic learning and knowledge of Tanach is something every Jew should acquire. Since this learning has been neglected for so long by the masses, any program that encourages making Tanach a part of one's learning and facilitates one's mastery of it is a welcome and important development.

Since illustrations raise one's interest and awareness, and this project does not only express the works of Tanach in pictures but, enhances it with Midrashim that help elucidate the text, I feel it can be used as a companion and tool to engender an interest in learning Tanach not only for children but even for adults.

I strongly feel however that this work not be presented as a substitute for learning the text of Nach itself, but rather a companion to learning the actual text..I also suggest that it not be referred to as "comics" but rather as "Nach illustrated" so as not to trivialize Kisvei Hakodesh and reduce it to the genre of comics.

I commend the developers of this program for a quality presentation and encourage them to continue to see it to completion.

Sincerely,
With Torah blessings

Rabbi Zev Leff

הרבנות הראשית המועצה הדתית ראשון לציון

רחוב דרור 7 ראשון לציון

בס"ד י' בכסלו תשפ"ב

הרב שלמה לוי

ראש הישיבה חבר לשכת הרבנות

ראשון לציון

המלצה מכתב ברכה

בשבח והודיה לד' יתברך ברצוני לברך את מכובדי היקר והחשוב איש רב פעלים לתורה ולתעודה הרב שלמה מרמלשטיין הי"ו על היוזמה המיוחדת ונפלאה לקרב את לימודי הנביא לצעירי הצאן אשריך.

התמונות המדויקות לפי מדרשי חז"ל מלמדות על העבודה המעמיקה והמיוחדת, הפירושים המובאים בתוך הדברים, מעידים על לימוד מעמיק בספר יהושע שעליו נאמר בדברי חז"ל (נדרים כב) : "אמר רב אדא ברבי חנינא אלמלא לא חטאו ישראל לא ניתן להם אלא חמשה חומשי תורה וספר יהושע בלבד, שערכה של ארץ ישראל הוא".

המברכו מעומק ליבי ומברכו להפיץ את אור התורה

שלמה לוי .

שלמה לוי

הרבנות הראשית
* הרב שלמה לוי *
חבר לשכה ורב שכונה
ראשון-לציון

Navi Illustrated

Shoftim 1-10

שופטים פרק א - י

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INTRODUCTION

In the grand tapestry of Jewish history, each book of Torah, Neviim, and Ketuvim (Tanach) weaves a unique narrative thread illuminating profound truths that resonate across generations. The Book of Judges (Shoftim) occupies a pivotal space within this narrative, inviting readers to ponder timeless questions of responsibility, covenant, and identity.

As we journey through the pages of Tanach, we encounter promises made and promises kept. The hand of Hashem is evident throughout the journey from the Divine "covenant" with Avraham to the fulfillment of that "covenant" in the Land's inheritance by Yisrael. The Book of Yehoshua illustrates a testament to this Divine faithfulness, as Hashem delivers on the sacred pledge made to our forefathers.

Yet, the transition from the era of centralized leadership under figures like Moshe Rabbeinu and Yehoshua marks a significant shift. In the absence of a single leader, each tribe is tasked with navigating its own path, anticipating the anointing of the long-awaited King of Yisrael.

Enter the Book of Shoftim, poised to challenge us with profound questions about our responsibilities as inheritors of the Land.

> **Shoftim Chapter 2:1-2**
> 1. And the angel of Hashem went up from Gilgal to Bochim and said: "I took you out of Egypt, and have brought you unto the land which I swore to your fathers; and I said: I will never break My covenant with you; 2. And you shall not make a covenant with the inhabitants of this land; you shall break down their altars; but you have not listened to My voice; what is this that you have done?…"

Three critical points emerge from this passage:
1. Hashem kept his pledge of delivering Yisrael to the promised Land.
2. Hashem will never break his covenant (Brit) with Yisrael.
3. Yisrael should never make a covenant (Brit) with the inhabitants of the Land.

The first two points are fortunate for us because they signify that Hashem is committed to Yisrael in no uncertain terms. However, the third point, never making covenants with the nations of the Land, will undoubtedly lead to very unfortunate and unpleasant consequences. Many believe that the book of Shoftim is about stories (so to speak) of the different Judges (Shoftim) that will emerge throughout this period of time. Yisrael will do evil in the eyes of Hashem. Hashem will collectively administer retribution to the people of Yisrael, often employing various gentile leaders as instruments of His judgment. Hashem will then dispatch and raise up a deliverer to liberate Yisrael from oppression.

While acknowledging the validity of previous assertions, it is crucial to recognize that this Book (Sefer) holds the potential to address profound challenges of the 21st century. These challenges not only pertain to isolated situations of the time but also resonate on a national, political, and deeply personal levels within our current multifaceted lives.

> **Shoftim Chapter 3:1,2**
> 1. Now these are the nations which the Lord left through whom to test Yisrael, all those that had not known all the wars of Canaan. 2. Only that the generations of Yisrael might know, to teach them war, at least those who knew nothing of it beforehand.
>
> **Rashi:**
> He allowed them to remain just for this alone, to explain to future generations of the children of Yisrael what sin causes. For now, they are **required to study warfare**.

How remarkable, when entering the Land, if we make covenants with the inhabitants, it will predictably lead us to sin, which will inevitably lead us to study warfare. In his profound commentary on warfare, Rabbeinu Bechaya's introduction to Parshat Shelach offers invaluable insights into the Divine-human dynamic in times of conflict.

> **Mishlei 21:31**
> [Though] A horse is prepared for a day of battle; the victory is through Hashem.

Rabbeinu Bechaya explains Shlomo HaMelech's warning to employ all-natural means at one's disposal before turning to G-d for assistance.

> **Tehillim 147:3,10 and 33:17**
> 147:3. Who heals the brokenhearted and binds up their wounds. 147:10. He (Hashem) does not desire the might of the horse, nor does He take pleasure in the legs of man. 33:17. A horse is a false hope for victory, and with his power, he will not escape.

The words of Tehillim give absolutely no validity to human intervention. Nevertheless, Rabbeinu Bechaya utilizes the above verses in Mishlei and Tehillim to demonstrate that miracles do not occur effortlessly; rather, they arise only after every conceivable human effort has been exhausted. Humanity, he argues, possesses inherent capabilities to tackle most challenges through natural means. In the realm of warfare and similar endeavors, where uncertainties are virtually inevitable, reliance on Hashem's assistance becomes indispensable. That is to say, for Hashem to intercede and secure victory, it becomes imperative for Yisrael to equip itself with the most advanced weaponry available as well as devise the most effective strategies.

Breisheet Rabbah Lech Lecha 42:8
R' Azaria in the name of Rebbe Yehuda in the name of R' Simone said… When Avraham was commanded by The Holy One, Blessed Be He, to circumcise himself… Eshkol, (one of Avraham's friends), said "why should you go and make yourself **distinguishable** among your enemies…?"

The Medrash highlights that Avraham's distinctiveness does not stem from the concealed act of Circumcision but rather from the covenant (Brit) with Hashem. This covenant, by definition, sets Yisrael apart from the world's nations. It's the covenant that inherently renders you distinct and recognizable among all nations.

Bamidbar 23:9
9. …(Yisrael) It is a nation that will dwell alone and will not be reckoned among the nations.

The prophetic declaration in Bamidbar underscores Yisrael's destined demarcation from the nations, a calling that imposes both isolation and Divine protection.

Yechezkal 20:32-37
32. But what enters your mind shall not come about, what you say, let us be like the nations, like the families of the lands, to serve wood and stone. 33. As I live, says Hashem G-d, surely with a strong hand, an outstretched arm, and poured out fury, will I reign over you… 37. I will make you pass under the shepherd's staff (I will count you), and I will bring you into the bond of the covenant.

Radak:
"Hashem says My eyes are constantly upon you for both good and bad. If you wish to leave My service, I will not allow it. Even if you are in exile for a long time, you will not cease from being My people…"

Yechezkal's words serve as a poignant reminder that whenever we feel tempted to emulate the ways of the nations around us, Hashem intervenes to pull us back into the covenant He established with us. The evil inclination designs an imaginary longing to conform, to be embraced by the broader culture. Who among us has not felt the pull to blend in? Yet, as the prophet emphasizes, Hashem does not permit us to forsake our distinct identity. We inexorably draw ourselves back to the covenant, to our unique calling as the chosen people.

Shoftim conveys to us that despite being entrusted with the promised Land, Yisrael failed to fully heed the command to expel the Gentiles dwelling there. Instead, they justified allowing the foreigners to remain, citing political expediency and financial interests. These covenants and compromises led to rampant assimilation and, ultimately, idolatry. Remarkably, this pattern persisted throughout the era of the Shoftim, with the nation only awakening to their folly when persecution ensued.

Recent history has tried another avenue to be like the world's nations. With the origins of the State of Yisrael, the idea that once we are a "normal" independent nation, Jews will be accepted.

> **Ben Gurion's Letter To His Son, Excerpt, October 5, 1937:**
> …The greater the Jewish strength in the country, the more the Arabs will realize that it is neither beneficial nor possible for them to withstand us. On the contrary, it will be possible for the Arabs to benefit enormously from the Jews, not only materially but politically as well.
>
> I do not dream of war, nor do I like it. But I still believe, more than I did before the emergence of the possibility of a Jewish state, that once we are numerous and powerful in the country, the Arabs will realize that it is better for them to become our allies.

How wrong he was! He obviously did not learn from the lessons Yisrael already realized during the Shoftim period. Tragically, current events made clear how different we truly are. The horrific, heart-breaking event of the Shemini Atzeret Massacre on October 7, 2023, and its aftermath is a testament to how the nations view Yisrael. The staggering shock of unearthing the profound, visceral hatred towards Yisrael is utterly bewildering! The very shock of discovering that the people you work with loathe you, that the Ivy League that one once thought of as enlightened, is actually part of the darkest blot on human civilization.

> **Sukkah 55b:**
> Rabbi Elazar said: These seventy bulls that are sacrificed as additional offerings over the seven days of Sukkot, to what do they correspond? They correspond to the seventy nations of the world and are brought to atone for their sins and to hasten world peace. Why is a single bull sacrificed on the Eighth Day of Assembly (i.e., Shemini Atzeres)? Because it corresponds to the singular nation, Yisrael. The Gemara cites a parable about a king of flesh and blood who said to his servants: Prepare me a great feast that will last for several days. When the feast concluded, on the last day, he said to his beloved friend: Prepare me a small feast so that I can derive pleasure from you alone.

> **Bamidbar Rabbah Pinchas 21 An Enhancement of the Above Medrash:**
> You will find that during the Festival of Succot, Yisrael would offer seventy bulls for the seventy nations. Yisrael said in front of the Holy One, Blessed Be He, "See, we are offering seventy bulls for the seventy nations. Therefore, they should love us. It is not enough that they do not love us, but they also hate us, as stated, "In return for my love they denounce me." (Tehillim 109:4). Therefore, the Holy One, Blessed Be He, said to them, "Now you are to offer [sacrifices] for yourselves,…

To think, during the entire week of Succot, we pray on their behalf; yet, they not only fail to appreciate what we have accomplished for them, but they harbor hatred toward us for it. They could not even give us one day of peace. On October 7, 2023, they soured our festival into a horrific massacre. They turned our Shemini Atzeret Holiday into a Shemini Atzeret War.

As horrible as it may be, the undeniable truth persists: Yisrael, much like during the period of the Judges, finds itself in a state of perpetual war. Clearly, while Yisrael fervently desires peace, when thrust into the crucible of war, it is crucial to understand that you are not merely a combatant but an elite defender of Yisrael, dedicated to upholding the oneness of Hashem.

> **Rambam Hilchot Melachim 7:15**
> Once a soldier enters the throes of battle, he should rely on the Hope of Yisrael and their Savior in times of need. He should realize that he is fighting for the sake of the oneness of the Name of G-d. Therefore, he should place his soul in His hand and not show fright or fear. He should not worry about his wife or children. On the contrary, he should wipe their memory from his heart, removing all thoughts from his mind except the war. Anyone who begins to feel anxious and worried during battle to the point where he frightens himself violates a negative commandment, as it is written : "Do not be faint-hearted. Do not be afraid. Do not panic and do not break ranks before them." (Dev. 20:3)
>
> Furthermore, he is responsible for the blood of the entire Jewish nation. If he is not valiant and does not wage war with all his heart and soul, it is considered as if he shed the blood of the entire people, as states: "Let him go home, lest he demoralize the hearts of his brethren like his own." (*ibid.* 20:8) Similarly, the prophetic tradition explicitly states: "Cursed be he who does the work of G-d deceitfully. Cursed be he who withholds his sword from blood" (Yirmeyahu 48:10). In contrast, anyone who fights with his entire heart, without fear, to sanctify the Name of Hashem alone, can be assured that he will find no harm, nor will bad overtake him. He will be granted a proper family in Yisrael and gather merit for himself and his children forever. He will also merit eternal life in the World to Come…

Imagine, one who fights wholeheartedly for the nation of Yisrael while sanctifying the Name of Hashem can be assured a life of immeasurable blessing and merit eternal life in the World to Come.

This was merely a glimpse into the rich world of Sefer Shoftim. Join us for an in-depth exploration as we delve into the first ten chapters of this profound book. With the help of Hashem, this journey will be educational, inspiring, and engaging. Remember, being a part of Yisrael means being a part of the greatest story on earth.

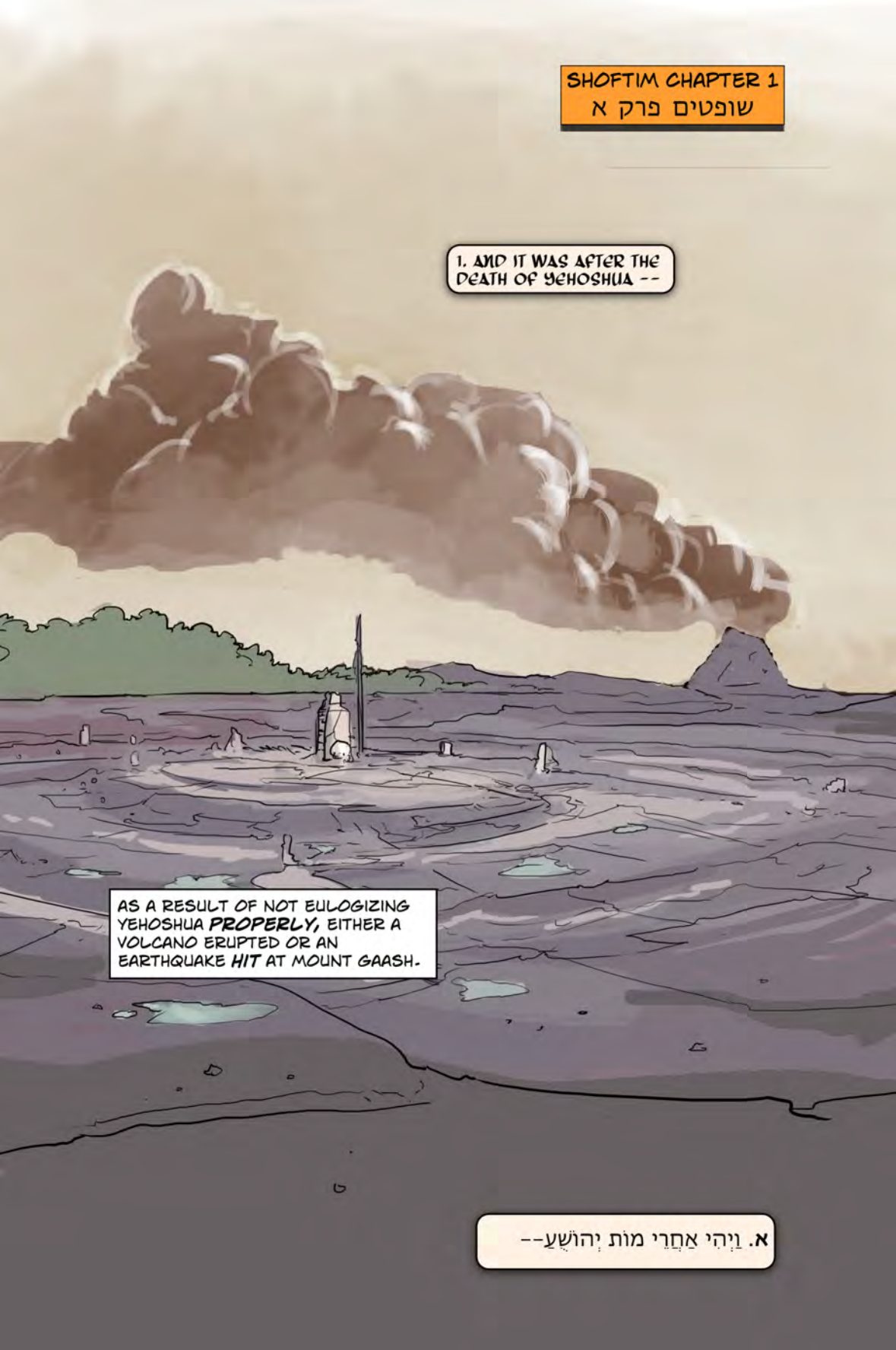
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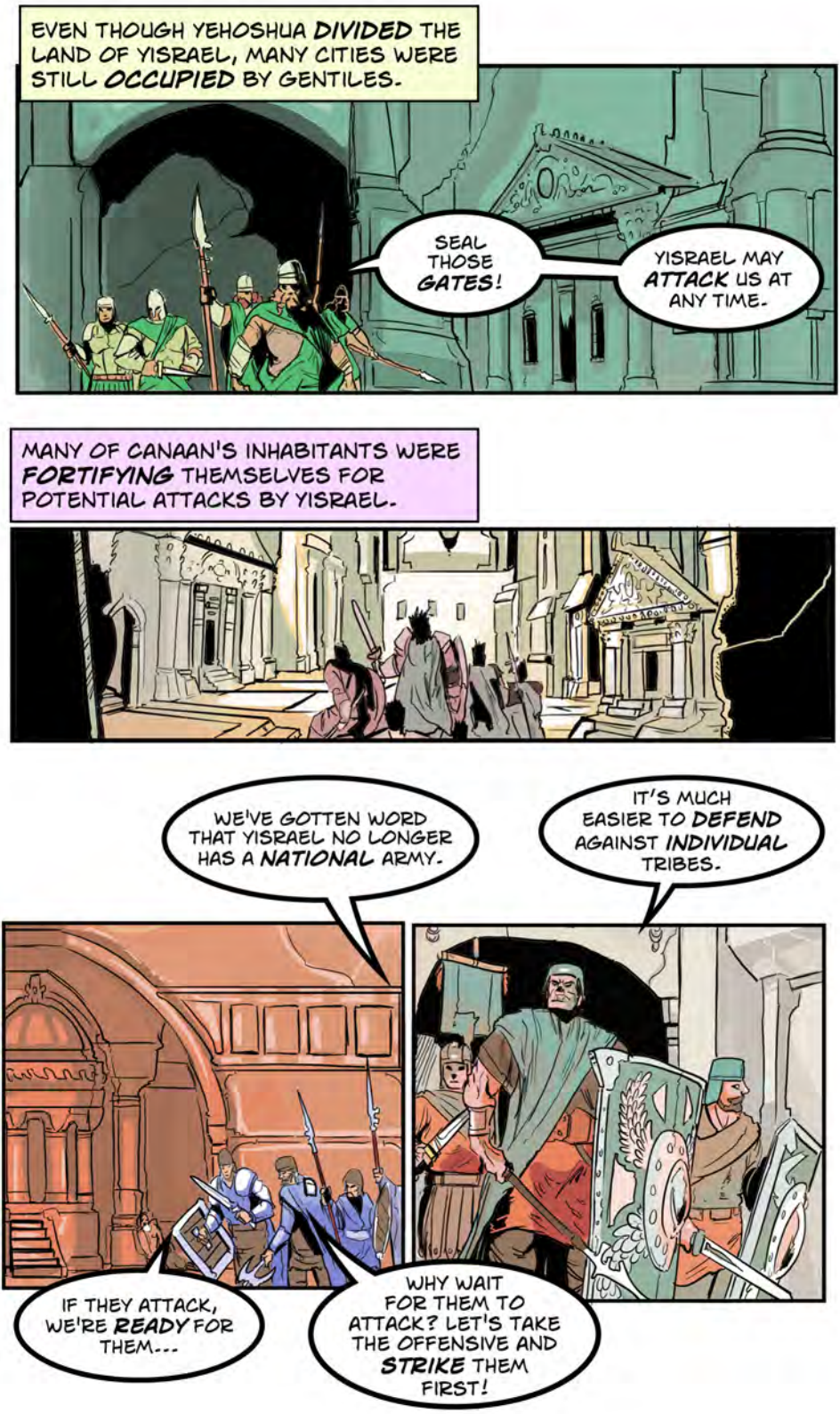
Shoftim Chart

HEBREW CALENDAR	NAME	YEARS REIGNED		TRIBE	CALENDAR (BCE)
2378-2417	עתניאל בן קנז	40	Othniel	Yehuda	1382-1343
2418-2497	אהוד בן גרא	80	Ehud	Binyamin	1342-1263
2497-2497	שמגר בן ענת	1	Shamgar	Shimon	1263-1263
2498-2537	דבורה הנביאה	40	Devorah	Naphtali	1262-1223
2538-2577	גדעון (ירובעל)	40	Gideon	Menashe	1222-1183
2578-2580	אבימלך בן גדעון	3	Avimelech	Menashe	1182-1180
2581-2603	תולע בן פואה	23	Tola	Yissascher	1179-1157
2604-2625	יאיר הגלעדי	22	Yair	Gad/Reuven	1156-1135
2626-2631	יפתח הגלעדי	6	Yiftach	Gad/Reuven	1134-1129
2632-2638	אבצן מבית לחם	7	Ivtzan	Yehuda/Asher	1128-1122
2639-2648	אילון הזבולוני	10	Elon	Zevulun	1121-1112
2649-2656	עבדון בן הלל	8	Avdon	Ephraim	1111-1104
2657-2676	שמשון	20	Shimshon	Dan	1103-1084

טבלה מבני ציון


Shoftim 1-10
שופטים פרק א - י
North
Beit Anat
(North)
Kedesh
Achziv
Akko
ELON
Charoshet Hagoyim
Kinneret
Geshure
Bashan
Ashtarot
Edrei
YAIR
Megiddo
Dor
TOLA
Taanach
Beit Shean
Gilead
Salcha
Yarden
GIDEON
AVIMELECH
Yaabok
YIFTACH
AVDON
SHAMGAR
DEVORAH
EHUD
Ashdod
Akron
Ashkelon
Yerushalayim
Bezek
Cheshbon
Beit Hayesimot
Ammon
IVTZAN (BOAZ)
SHIMSHON
Chevron
Aroer ?
Sichon
OTHNIEL
Dvir (Kiryat Sefer)
Arnon
Araba Sea / Dead Sea
Tzfat Chorma
Beer Sheva


SHOFTIM CHAPTER 1
שופטים פרק א
1. AND IT WAS AFTER THE DEATH OF YEHOSHUA --
AS A RESULT OF NOT EULOGIZING YEHOSHUA PROPERLY, EITHER A VOLCANO ERUPTED OR AN EARTHQUAKE HIT AT MOUNT GAASH.
א. וַיְהִי אַחֲרֵי מוֹת יְהוֹשֻׁעַ--


EVEN THOUGH YEHOSHUA DIVIDED THE LAND OF YISRAEL, MANY CITIES WERE STILL OCCUPIED BY GENTILES.
SEAL THOSE GATES!
YISRAEL MAY ATTACK US AT ANY TIME.
MANY OF CANAAN'S INHABITANTS WERE FORTIFYING THEMSELVES FOR POTENTIAL ATTACKS BY YISRAEL.
WE'VE GOTTEN WORD THAT YISRAEL NO LONGER HAS A NATIONAL ARMY.
IT'S MUCH EASIER TO DEFEND AGAINST INDIVIDUAL TRIBES.
IF THEY ATTACK, WE'RE READY FOR THEM---
WHY WAIT FOR THEM TO ATTACK? LET'S TAKE THE OFFENSIVE AND STRIKE THEM FIRST!


MEANWHILE IN THE TERRITORY OF YEHUDA...
KAPOW!!!
BECAUSE WE FAILED TO DESTROY OUR ENEMIES COMPLETELY...
...WE'RE BEING ATTACKED FROM ALL SIDES.
WHAT ARE WE GOING TO DO, NOW THAT YEHOSHUA IS DEAD?
THE SEVEN NATIONS WERE ALWAYS GIVEN THREE OPTIONS FROM YISRAEL:
1. PEACE WITH THE CONDITION OF ACCEPTING THE 7 MITZVAHS OF NOACH.
2. LEAVE THE LAND, OR
3. BE COMPLETELY DESTROYED.


DID YOU LEAVE PEAH? YOU KNOW THE POOR REALLY RELY ON THE CORNERS OF OUR FIELDS NOT TO BE HARVESTED.
HOW ABOUT LEKET? WHEN THE MEN GATHER THE GRAIN, IT IS IMPERATIVE THAT ANY STALKS THAT FALL TO THE GROUND MUST BE LEFT FOR THE POOR.
YES
ABSOLUTELY!
LASTLY, SHICHECHA. I WANT TO MAKE SURE THAT ANY SHEAVES OF GRAIN WHICH WERE FORGOTTEN IN THE FIELDS BE LEFT ALONE FOR THE POOR.
YES SIR,-- WE DID EVERYTHING!
WE WERE SO BUSY PICKING FRUIT...
...WE DIDN'T EVEN GIVE YEHOSHUA A DECENT EULOGY!
THE ERUPTION AT MOUNT GAASH MADE THAT CLEAR.
WE MUST GO TO SHILO AND ASK HASHEM THROUGH THE URIM V'TUMIM WHAT WE SHOULD DO.


LATER IN SHILO...
YOU DO REALIZE DURING YEHOSHUA'S LEADERSHIP, THE URIM V'TUMIM WAS NOT USED TO ASK QUESTIONS ABOUT GOING TO BATTLE!
WE UNDERSTAND, BUT WE ARE DESPERATE...
...IF WE SEND THE WRONG TRIBE TO WAR...
...AND THEY LOSE...
YISRAEL WILL BECOME COMPLETELY DISHEARTENED.
IN ADDITION, IMAGINE WHAT THE OTHER NATIONS WOULD SAY!
THEY MAY EVEN JOIN FORCES AND DESTROY US COMPLETELY!



אברהם יצחק יעקב ראובן	שמעון	לוי
יהודה	יששכר	זבולן
דן	נפתלי	גד
אשר	יוסף	בנימין שבטי ישרון

יהודה

YEHUDA

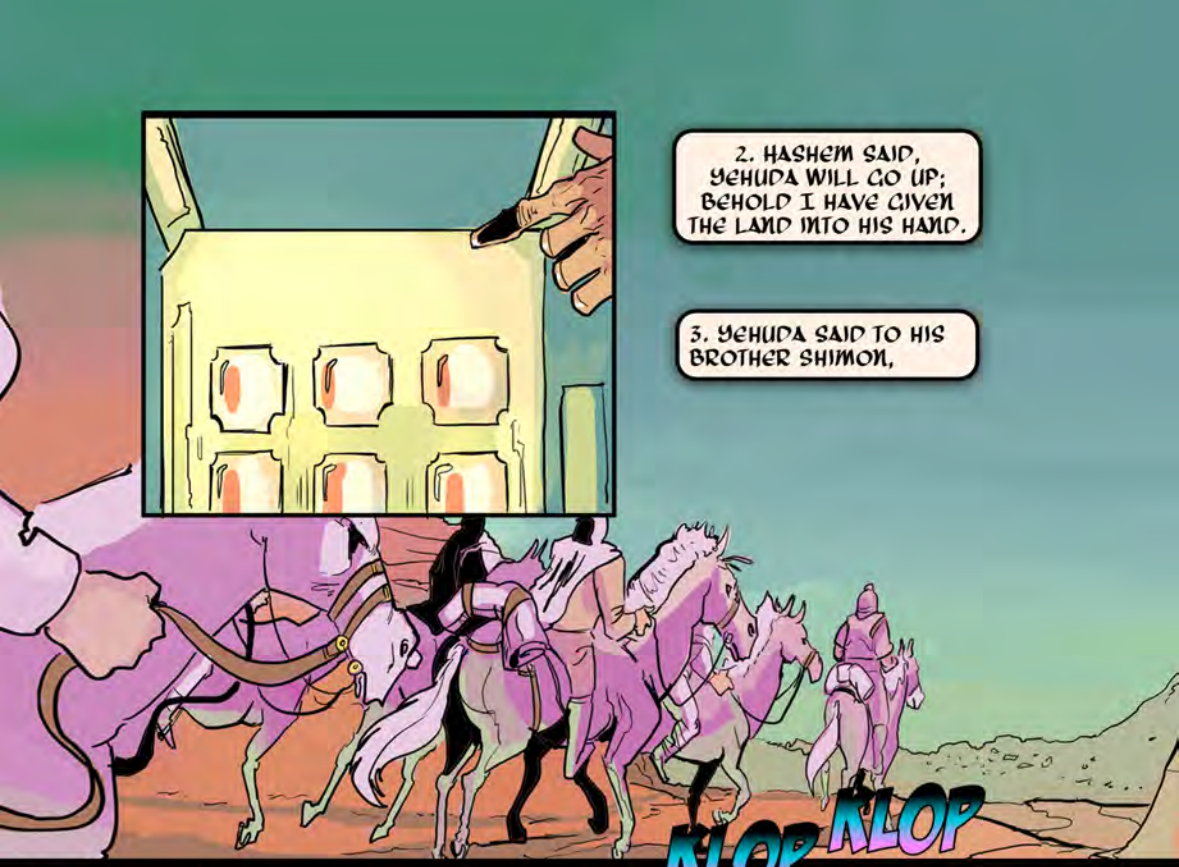
אברהם יצחק יעקב ראובן	שמעון	לוי
יהודה	יששכר	זבולן
דן	נפתלי	גד
אשר	יוסף	בנימין שבטי ישרון

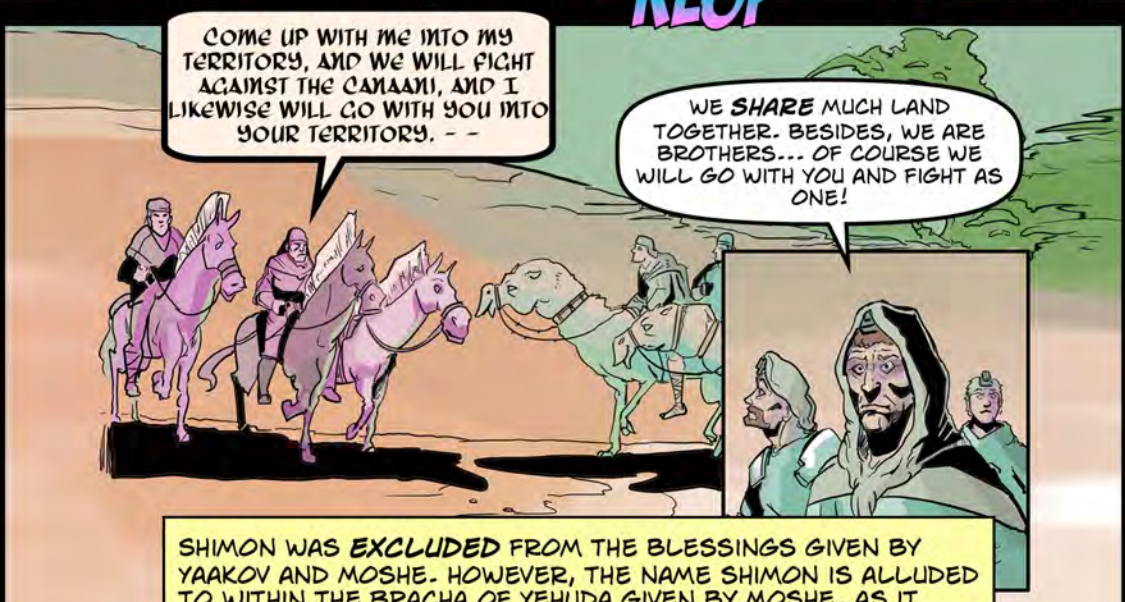
י ע כ ה

GO UP



--וַיִּשְׁאֲלוּ בְּנֵי יִשְׂרָאֵל בַּה'
לֵאמֹר מִי יַעֲלֶה לָנוּ אֶל
הַכְּנַעֲנִי בַּתְּחִלָּה לְהִלָּחֶם בּוֹ.





SHIMON WAS ***EXCLUDED*** FROM THE BLESSINGS GIVEN BY YAAKOV AND MOSHE. HOWEVER, THE NAME SHIMON IS ALLUDED TO WITHIN THE BRACHA OF YEHUDA GIVEN BY MOSHE. AS IT STATES 'MAY THIS (ALSO BE) FOR YEHUDA, ... HASHEM LISTEN TO YEHUDA'S VOICE AND BRING HIM TO HIS PEOPLE...' (DEVARIM 33:7) THE WORD שמע (LISTEN) IS THE ROOT OF שמעון. THIS ALLOWED SHIMON TO RECEIVE THEIR PORTION OF LAND FROM WITHIN THE BOUNDARIES OF YEHUDA.

ב. וַיֹּאמֶר ה' יְהוּדָה יַעֲלֶה הִנֵּה נָתַתִּי אֶת הָאָרֶץ בְּיָדוֹ. ג. וַיֹּאמֶר יְהוּדָה לְשִׁמְעוֹן אָחִיו עֲלֵה אִתִּי בגורָלִי וְנִלָּחֲמָה בַּכְּנַעֲנִי וְהָלַכְתִּי גַם אֲנִי אִתְּךָ בְּגוֹרָלֶךָ--

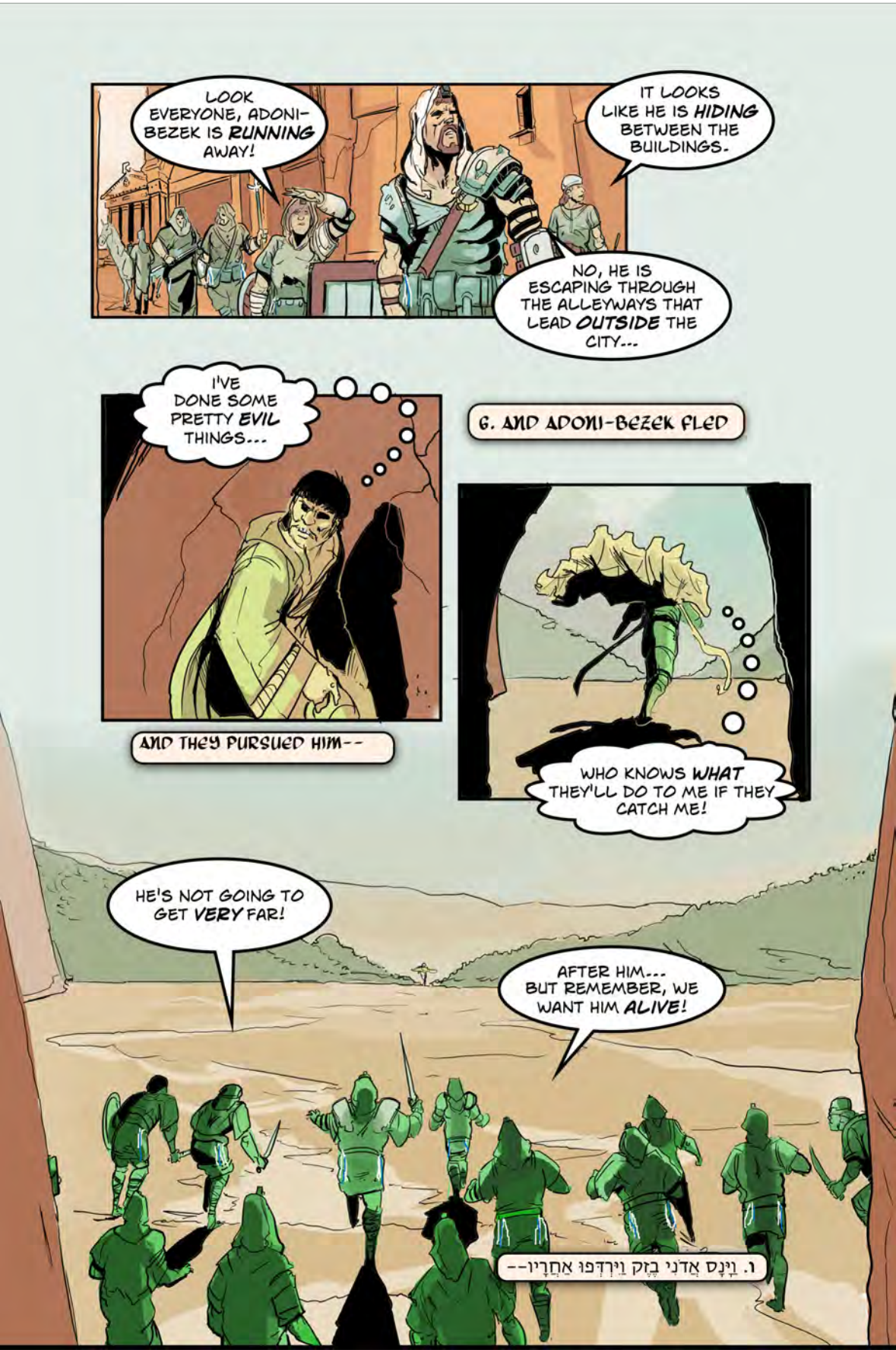


--וַיֵּלֶךְ אִתּוֹ שִׁמְעוֹן. **ד** וַיַּעַל יְהוּדָה וַיִּתֵּן יְהוָה אֶת הַכְּנַעֲנִי וְהַפְּרִזִּי בְּיָדָם--

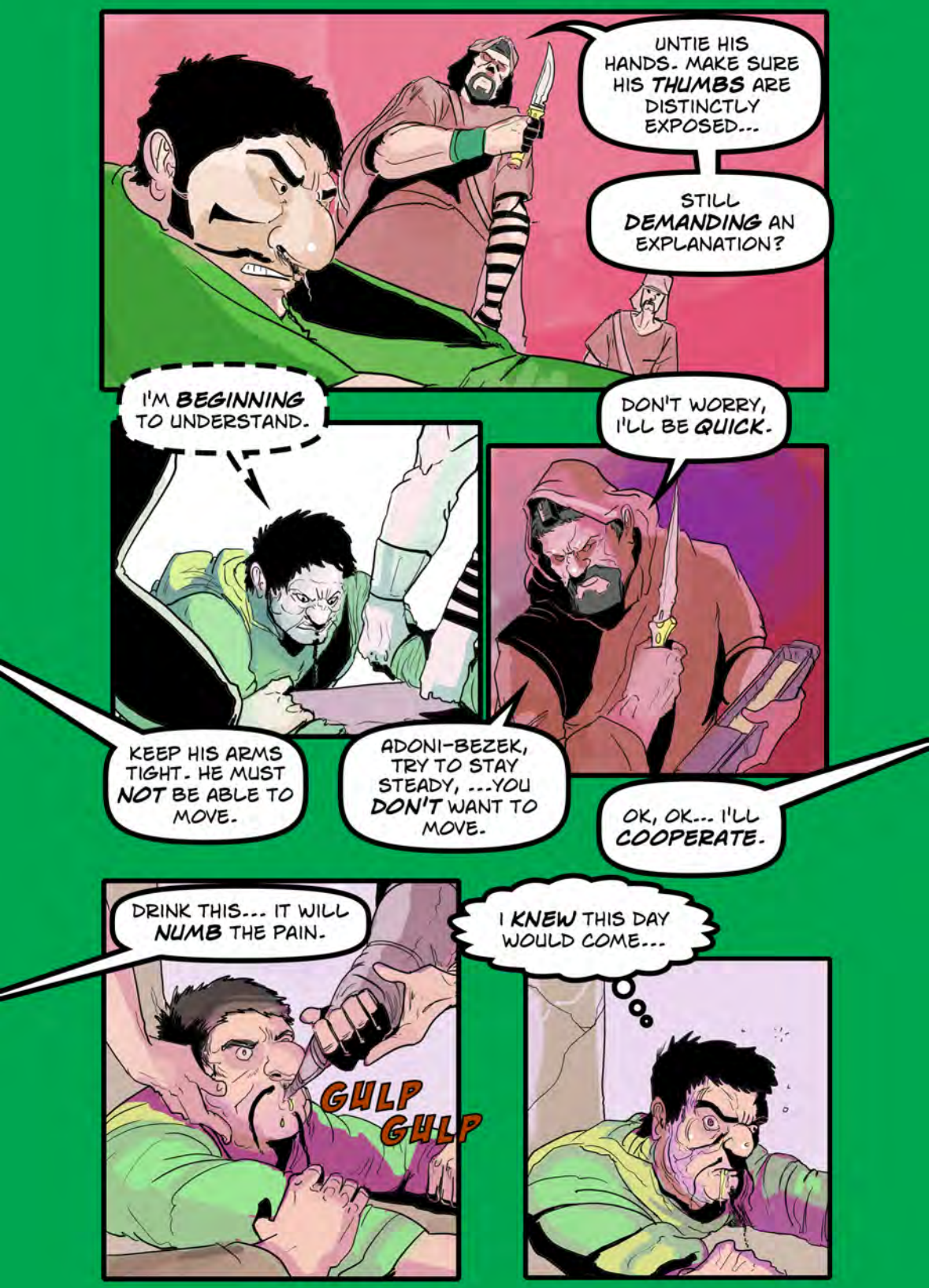

--AND THEY KILLED TEN THOUSAND MEN IN BEZEK.
STAY SHARP AND ALERT...
WE STILL HAVE TO FIGHT THE TROOPS OF ADONI-BEZEK!
5. AND THEY FOUND ADONI-BEZEK IN BEZEK.--
YOUR ROYAL HIGHNESS, WE WILL DEFEND YOU TO THE DEATH.
HE'S BEING BLOCKED BY HIS IMPERIAL GUARDS...
LET'S FINISH THIS!
GETTING WORSE BY THE MINUTE...
--וַיַּכּוּם בְּבֶזֶק עֲשֶׂרֶת אֲלָפִים אִישׁ.
ה. וַיִּמְצְאוּ אֶת אֲדֹנִי בֶזֶק בְּבֶזֶק--


AND THEY FOUGHT WITH HIM
CLANG
YOU ARE A WORTHY OPPONENT.
WE HAVE HASHEM ON OUR SIDE.
THIS LAND DOES NOT TOLERATE IDOL WORSHIP...
AIN OD MILVADO.
AND THEY KILLED THE CANNANI AND PERIZZI.
THIS IS THE LAST OF THEM.
SPREAD OUT AND FIND ADONI-BEZEK.
--וַיִּלָּחֲמוּ בּוֹ וַיַּכּוּ אֶת הַכְּנַעֲנִי וְאֶת הַפְּרִזִּי.


North
Yam Hagadol
(Mediterranean Sea)
Tzidon
Chelba
Tzur
Achziv
Akko
ASHER
אשר
NAFTALI
נפתלי
ZEVULUN
זבולון
Kinneret
Beit Anat
Beit Shemesh (North)
HarTabor
Givat Hamoreh
Beit Hashita
Beit Shean
Megiddo
Dor
Yezreel
Ein Harod
MENASHE
מנשה
Avel Mechulah
Tzreiratah
Har Gilead
Succot
Penuel
Shechem
Ophra
Shilo
EPHRAIM
אפרים
DAN
דן
GAD
גד
Yogbeha
Beit El
BINYAMIN
בנימין
Ashdod
Yerushalayim
ירושלים
Akron
Ashkelon
Bezek
REUVEN
ראובן
Azza
Chevron
יהודה
YEHUDA
Dead Sea
Dvir (Kiryat Sefer)
Tzfat Chorma
Beer Sheva
SHIMON
שמעון
About 65km To Karkor
BEZEK, WHERE YEHUDA & SHIMON, FOUGHT AND KILLED, 10,000 CANAANI & PERIZZI SOLDIERS.


LOOK EVERYONE, ADONI-BEZEK IS RUNNING AWAY!
IT LOOKS LIKE HE IS HIDING BETWEEN THE BUILDINGS.
NO, HE IS ESCAPING THROUGH THE ALLEYWAYS THAT LEAD OUTSIDE THE CITY...
I'VE DONE SOME PRETTY EVIL THINGS...
AND THEY PURSUED HIM--
6. AND ADONI-BEZEK FLED
WHO KNOWS WHAT THEY'LL DO TO ME IF THEY CATCH ME!
HE'S NOT GOING TO GET VERY FAR!
AFTER HIM... BUT REMEMBER, WE WANT HIM ALIVE!
ו. וַיָּנָס אֲדֹנִי בֶזֶק וַיִּרְדְּפוּ אַחֲרָיו--


GOING SOMEWHERE...?
--AND THEY CAUGHT HIM--
YOU GOT ME... NOW WHAT?
WHAT IS THE MEANING OF THIS! WHY ARE YOU TYING ME UP?
I DEMAND AN EXPLANATION!
WE WILL EXPLAIN...
...IN DUE TIME.
--וַיֹּאחֲזוּ אֹתוֹ--

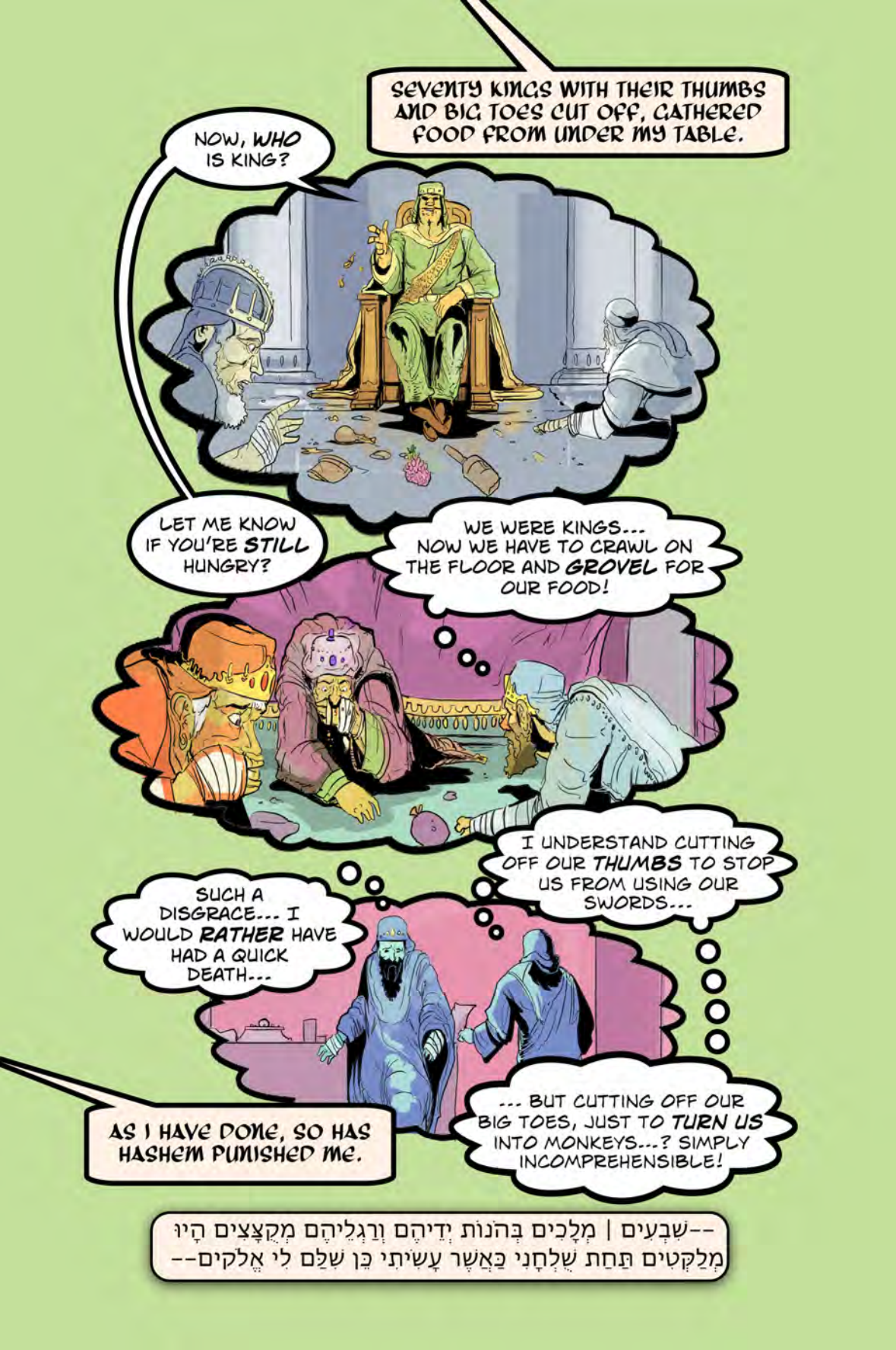

UNTIE HIS HANDS. MAKE SURE HIS THUMBS ARE DISTINCTLY EXPOSED...
STILL DEMANDING AN EXPLANATION?
I'M BEGINNING TO UNDERSTAND.
DON'T WORRY, I'LL BE QUICK.
KEEP HIS ARMS TIGHT. HE MUST NOT BE ABLE TO MOVE.
ADONI-BEZEK, TRY TO STAY STEADY, ...YOU DON'T WANT TO MOVE.
OK, OK... I'LL COOPERATE.
DRINK THIS... IT WILL NUMB THE PAIN.
GULP GULP
I KNEW THIS DAY WOULD COME...

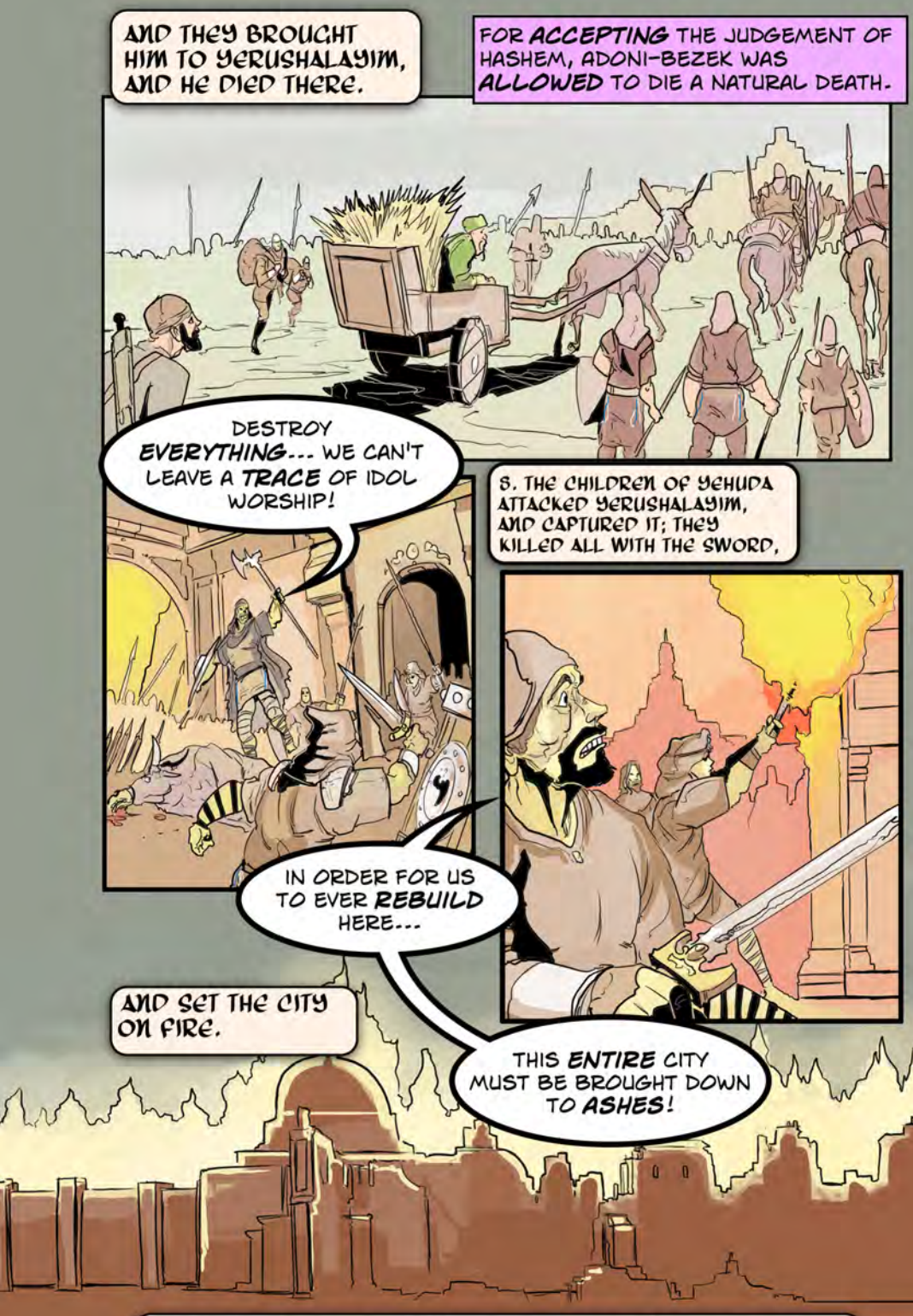

WHAT'S HAPPENING TO ME, I'M STARTING TO FEEL VERY STRANGE? EVERYTHING IS TURNING INTO A BLUR.
BITE
DOWN
ON
THIS

--וַיְקַצְּצוּ אֶת
בְּהֹנוֹת יָדָיו וְרַגְלָיו.

- - AND THEY CUT OFF HIS
THUMBS AND BIG TOES - -


I SEE THAT YOUR PUNISHMENTS ARE DONE MEASURE FOR MEASURE.
--- ALLOW ME TO EXPLAIN.
AS YOU KNOW, I WAS RULER OVER BEZEK.
YET I WAS NEVER ACCEPTED AS KING.
FOR THIS... I TOOK MY VENGEANCE ON THE KINGS I CAPTURED.
BY CUTTING OFF THEIR THUMBS AND BIG TOES, I TURNED EACH OF THEM INTO SCROUNGING MONKEYS.
PEOPLE THOUGHT I MAIMED THE KINGS SO THEY WOULD NEVER BE able TO REBEL.
NOT SO... I DID IT TO BE CRUEL, AND MAKE MYSELF FEEL LIKE A KING.
7. AND ADONI-BEZEK SAID--
ז. וַיֹּאמֶר אֲדֹנִי בֶזֶק--


SEVENTY KINGS WITH THEIR THUMBS AND BIG TOES CUT OFF, GATHERED FOOD FROM UNDER MY TABLE.
NOW, WHO IS KING?
LET ME KNOW IF YOU'RE STILL HUNGRY?
WE WERE KINGS... NOW WE HAVE TO CRAWL ON THE FLOOR AND GROVEL FOR OUR FOOD!
I UNDERSTAND CUTTING OFF OUR THUMBS TO STOP US FROM USING OUR SWORDS...
SUCH A DISGRACE... I WOULD RATHER HAVE HAD A QUICK DEATH...
... BUT CUTTING OFF OUR BIG TOES, JUST TO TURN US INTO MONKEYS...? SIMPLY INCOMPREHENSIBLE!
AS I HAVE DONE, SO HAS HASHEM PUNISHED ME.
--שִׁבְעִים | מְלָכִים בְּהֹנוֹת יְדֵיהֶם וְרַגְלֵיהֶם מְקֻצָּצִים הָיוּ מְלַקְּטִים תַּחַת שֻׁלְחָנִי כַּאֲשֶׁר עָשִׂיתִי כֵּן שִׁלַּם לִי אֱלֹקִים--



-- וַיְבִיאֻהוּ יְרוּשָׁלַ͏ִם וַיָּמָת שָׁם. **ח.** וַיִּלָּחֲמוּ בְנֵי יְהוּדָה בִּירוּשָׁלַ͏ִם וַיִּלְכְּדוּ אוֹתָהּ וַיַּכּוּהָ לְפִי חָרֶב וְאֶת הָעִיר שִׁלְּחוּ בָאֵשׁ.



ט. וְאַחַר יָרְדוּ בְּנֵי יְהוּדָה לְהִלָּחֵם
בַּכְּנַעֲנִי יוֹשֵׁב הָהָר וְהַנֶּגֶב וְהַשְּׁפֵלָה.


10. AND YEHUDA WENT TO THE CANAANI WHO LIVED IN CHEVRON. THE NAME OF CHEVRON WAS FORMERLY KIRYAT ARBA.
CHEVRON WAS NAMED KIRYAT ARBA AFTER THE FOUR GIANTS WHO ONCE LIVED THERE; ACHIMAN, SHESHAI, TALMI AND THEIR FATHER. ALSO THE FOUR COUPLES THAT WERE BURIED THERE: ADAM & CHAVA, AVRAHAM & SARAH, YITZCHAK & RIVKAH, YAAKOV AND LEAH.
PUNY YISRAEL!
BOY IS THIS GONNA HURT...
HOW DOES HE FIT THROUGH THE DOOR?
WHAT DO THEY FEED THESE PEOPLE?
KRAK
ARGHHH...
י. וַיֵּלֶךְ יְהוּדָה אֶל הַכְּנַעֲנִי הַיּוֹשֵׁב בְּחֶבְרוֹן
וְשֵׁם חֶבְרוֹן לְפָנִים קִרְיַת אַרְבַּע--


AND THEY KILLED
WHO IS LIKE YOU HASHEM...
SHESHAI,
TIMBERRR...
MY TOE!!!
THE BIGGER THEY ARE...
... THE HARDER THEY FALL!
ACHIMAN,
NO, WAIT! I'M A GOOD GUY... I'VE ALWAYS BEEN MISUNDERSTOOD!
AND TALMAI.
DON'T WORRY... IF IT'S ANY CONSOLATION, YOUR NAMES WILL ALWAYS BE REMEMBERED.
EVERYONE WILL ALWAYS REMEMBER THESE GIANTS BECAUSE THE TORAH STATES CHEVRON WAS FORMERLY KIRYAT ARBA, NAMED AFTER THESE FOUR GIANTS THAT LIVED THERE.
--וַיכּוּ אֶת שֵׁשַׁי וְאֶת אֲחִימַן וְאֶת תַּלְמָי.

11. AND FROM THERE THEY WENT AGAINST THE INHABITANTS OF DVIR. AND THE NAME OF DVIR WAS FORMERLY KIRYAT SEFER.



12. AND KALEV SAID,

I WILL GIVE MY DAUGHTER ACHSA IN MARRIAGE TO THE MAN WHO ATTACKS AND CONQUERS KIRYAT SEFER.

DVIR IS A *VERY* STRONG CITY...

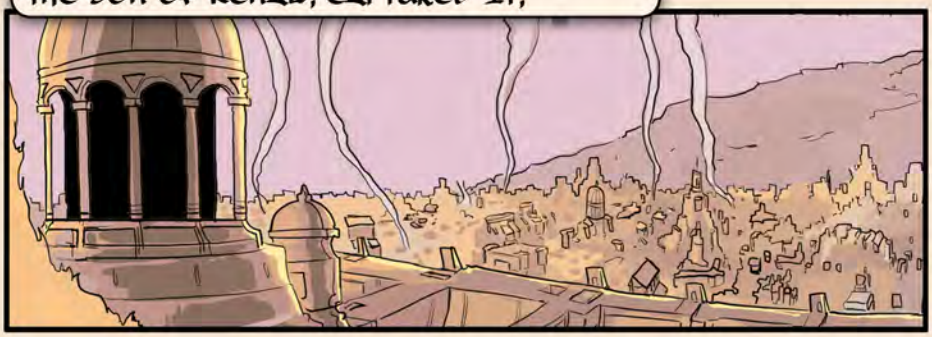
HE WILL HAVE TO BE A *GREAT* TZADDIK

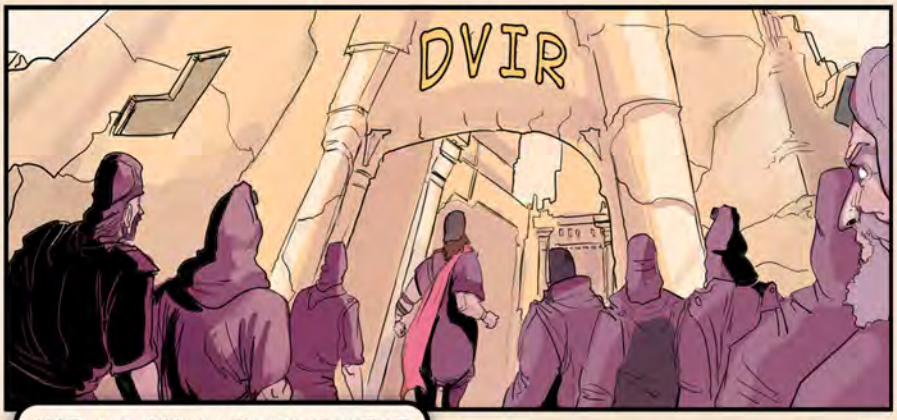
NO WONDER KALEV IS *OFFERING* HIS DAUGHTER... HE KNOWS KIRYAT SEFER CAN ONLY BE CAPTURED BY *SOMEONE* WITH PHYSICAL, MENTAL AND SPIRITUAL STRENGTH.

KLANG

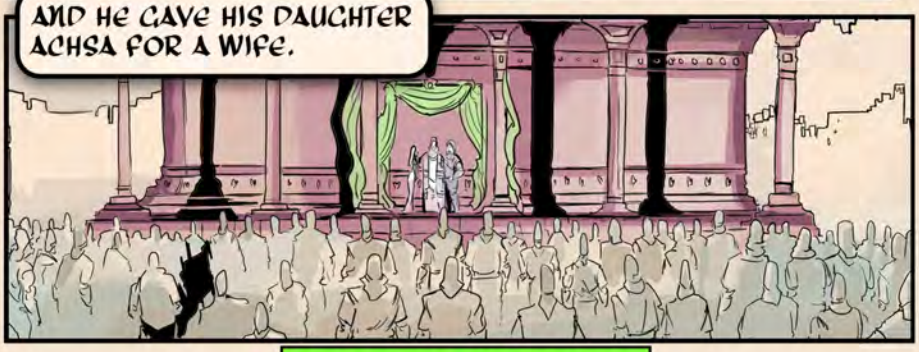
יא. וַיֵּלֶךְ מִשָּׁם אֶל יוֹשְׁבֵי דְּבִיר וְשֵׁם דְּבִיר לְפָנִים קִרְיַת סֵפֶר. **יב**. וַיֹּאמֶר כָּלֵב אֲשֶׁר יַכֶּה אֶת קִרְיַת סֵפֶר וּלְכָדָהּ וְנָתַתִּי לוֹ אֶת עַכְסָה בִתִּי לְאִשָּׁה.

13. HIS YOUNGER HALF-BROTHER OTNIEL, THE SON OF KENAZ, CAPTURED IT,





AND HE GAVE HIS DAUGHTER ACHSA FOR A WIFE.



KALEV WAS ***FORTUNATE.***

FOUR PEOPLE MADE CONDITIONAL PROPOSITIONS WITH HASHEM - ELIEZER, KALEV, SHAUL, AND YIFTACH. THE FIRST THREE WERE ***ANSWERED*** JOYOUSLY (THE OUTCOME COULD EASILY HAVE BEEN SOMEONE WHO WAS UNFIT FOR MARRIAGE.) YIFTACH HOWEVER, WAS ANSWERED ***TRAGICALLY,*** REGARDING HIS DAUGHTER.

יג. וַיִּלְכְּדָהּ עָתְנִיאֵל בֶּן קְנַז אֲחִי כָלֵב הַקָּטֹן
מִמֶּנּוּ וַיִּתֶּן לוֹ אֶת עַכְסָה בִתּוֹ לְאִשָּׁה.


North
Yam Hagadol
(Mediterranean Sea)
Tzidon
Chelba
Tzur
Achziv
Akko
ASHER
NAFTALI
ZEVULUN
זבולון
Kinneret
Beit Anat
Beit Shemesh (North)
HarTabor
Givat Hamoreh
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Megiddo
Dor
Yezreel
Beit Shean
Ein Harod
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Tzreiratah
Har Gilead
Succot
Penuel
Shechem
Ophra
Shilo
EPHRAIM
אפרים
DAN
GAD
Yogbeha
Beit El
BINYAMIN
Ashdod
Akron
Yerushalayim
ירושלים
Bezek
REUVEN
ראובן
SHFELAH (LOWLANDS/ VALLEY) REGION
Azza
Chevron
יהודה
YEHUDA
CHEVRON (KIRYAT ARBA)
Dead Sea
Dvir (Kiryat Sefer)
Tzfat Chorma
About 65km To Karkor
DVIR
MOUNTAIN AREA OF YEHUDA
שמעון
SHIMON
Beer Sheva
NEGEV (SOUTHERN REGION)


OTHNIEL BEN KENAZ WAS NOT ONLY A GREAT WARRIOR, BUT A SPIRITUAL GIANT.
AFTER THE DEATH OF MOSHE, YISRAEL FORGOT 300 "HALACHOT" LAWS.
OTHNIEL, WE NEED YOU TO RECOVER THOSE LOST HALACHOT.
IT'S JUST TOO COMPLICATED.
MOSHE RABBEINU IS GONE! HOW ARE WE TO FIGURE THIS OUT?


I NEED HELP...
BUT YOU SEE THE PROBLEM!
THANK YOU.. THAT'S GOOD, I CAN USE THAT.
YES... YES... I THINK I'VE GOT IT

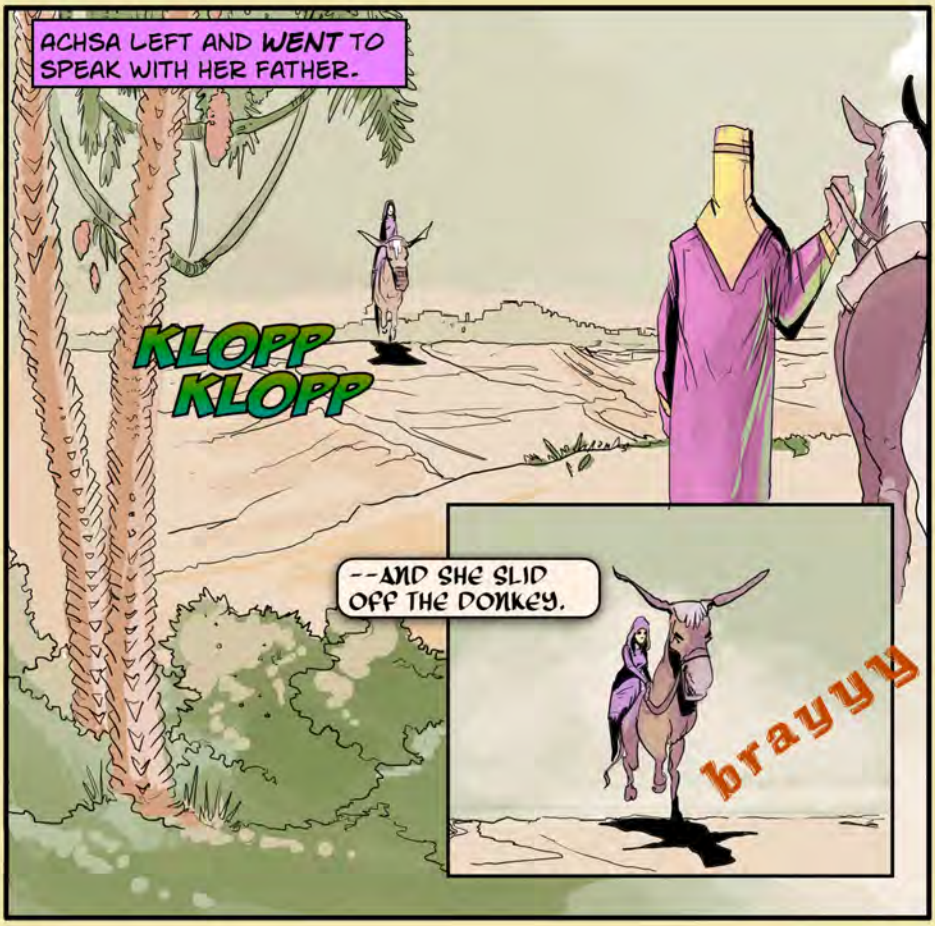
SOMETIME LATER...

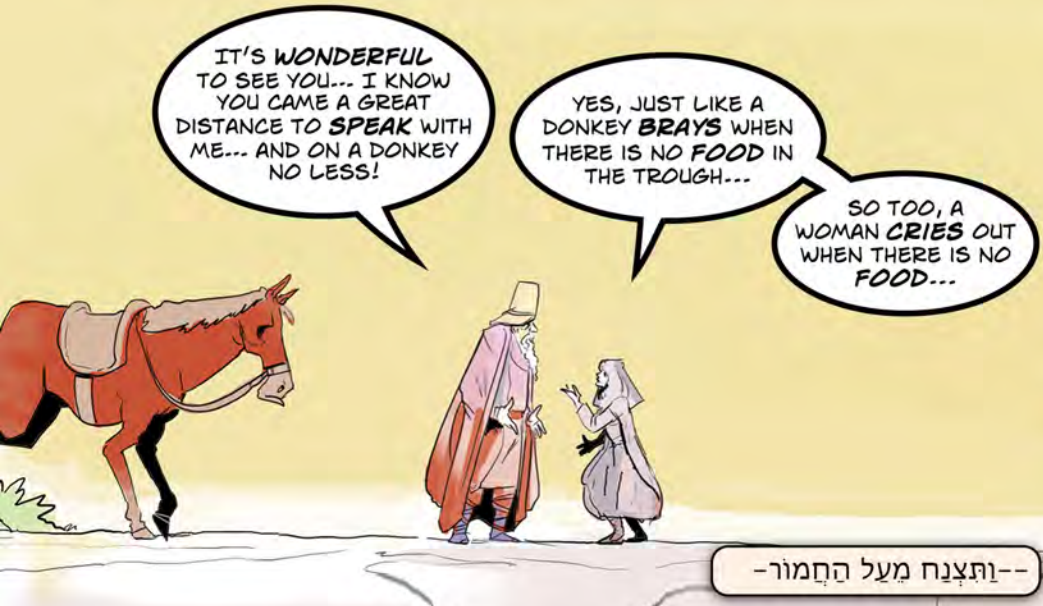


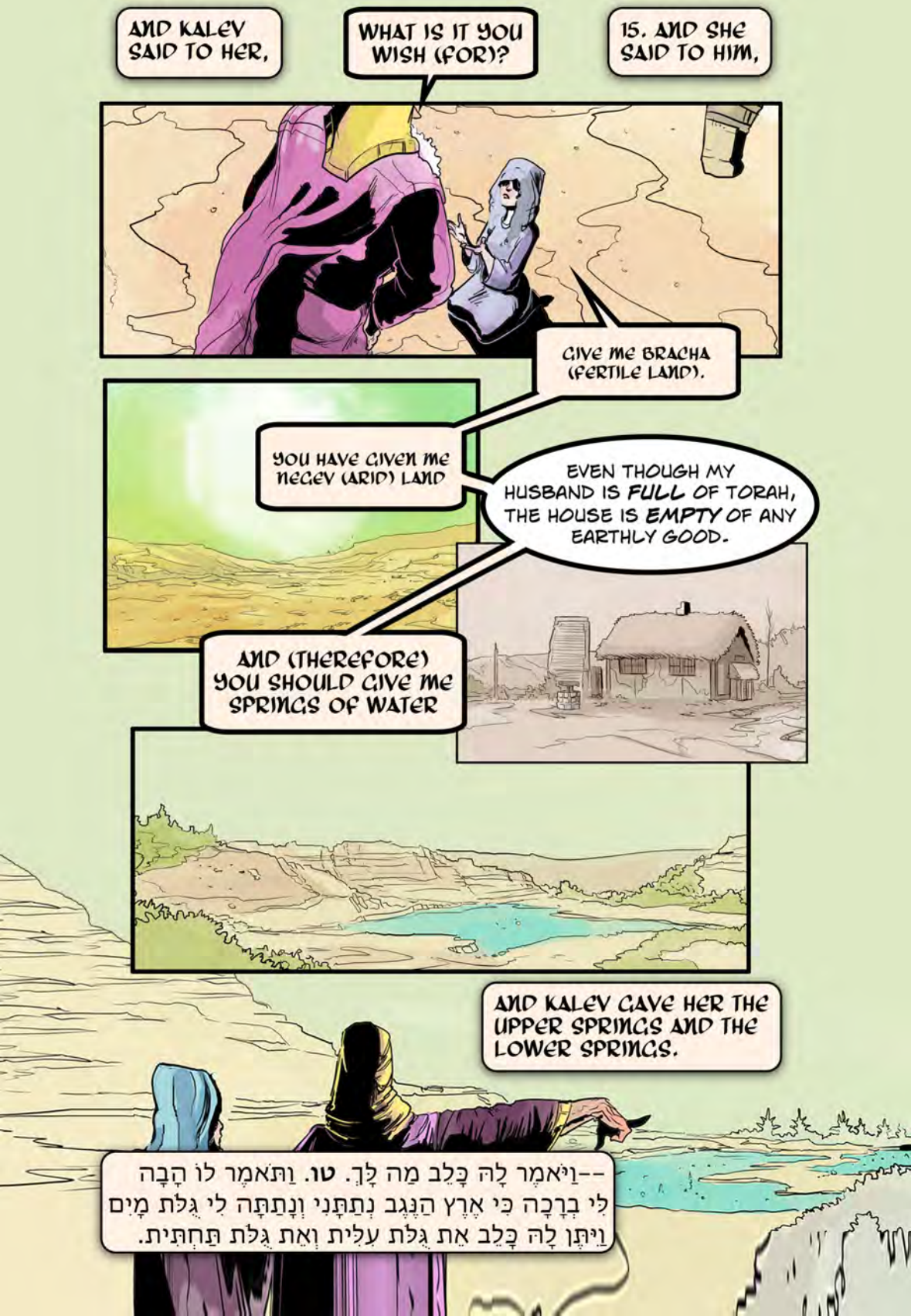
14. WHEN SHE (ASCHA) CAME TO (OTHNIEL), SHE PERSUADED HIM TO (ALLOW HER TO) ASK HER FATHER FOR A FIELD.--



יד. וַיְהִי בְּבוֹאָהּ וַתְּסִיתֵהוּ לִשְׁאוֹל מֵאֵת אָבִיהָ הַשָּׂדֶה--

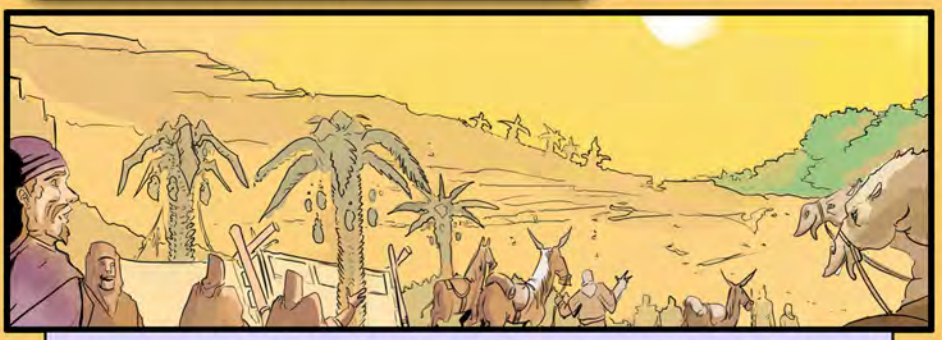

ACHSA LEFT AND WENT TO SPEAK WITH HER FATHER.
KLOPP KLOPP
--AND SHE SLID OFF THE DONKEY.
brayyy


IT'S WONDERFUL TO SEE YOU... I KNOW YOU CAME A GREAT DISTANCE TO SPEAK WITH ME... AND ON A DONKEY NO LESS!
YES, JUST LIKE A DONKEY BRAYS WHEN THERE IS NO FOOD IN THE TROUGH...
SO TOO, A WOMAN CRIES OUT WHEN THERE IS NO FOOD...
--וַתִּצְנַח מֵעַל הַחֲמוֹר-


AND KALEV SAID TO HER,
WHAT IS IT YOU WISH (FOR)?
15. AND SHE SAID TO HIM,
GIVE ME BRACHA (FERTILE LAND).
YOU HAVE GIVEN ME NEGEV (ARID) LAND
EVEN THOUGH MY HUSBAND IS FULL OF TORAH, THE HOUSE IS EMPTY OF ANY EARTHLY GOOD.
AND (THEREFORE) YOU SHOULD GIVE ME SPRINGS OF WATER
AND KALEV GAVE HER THE UPPER SPRINGS AND THE LOWER SPRINGS.
--וַיֹּאמֶר לָהּ כָּלֵב מַה לָּךְ. **טו** וַתֹּאמֶר לוֹ הָבָה
לִי בְרָכָה כִּי אֶרֶץ הַנֶּגֶב נְתַתָּנִי וְנָתַתָּה לִי גֻּלֹת מָיִם
וַיִּתֶּן לָהּ כָּלֵב אֵת גֻּלֹת עִלִּית וְאֵת גֻּלֹת תַּחְתִּית.

16. AND THE CHILDREN OF KENI (YITHRO), THE FATHER-IN-LAW OF MOSHE, WENT UP FROM THE CITY OF DATE PALMS (YERICHO), WITH THE CHILDREN OF YEHUDA INTO THE DESERT OF YEHUDA, WHICH IS SOUTH OF ARAD.





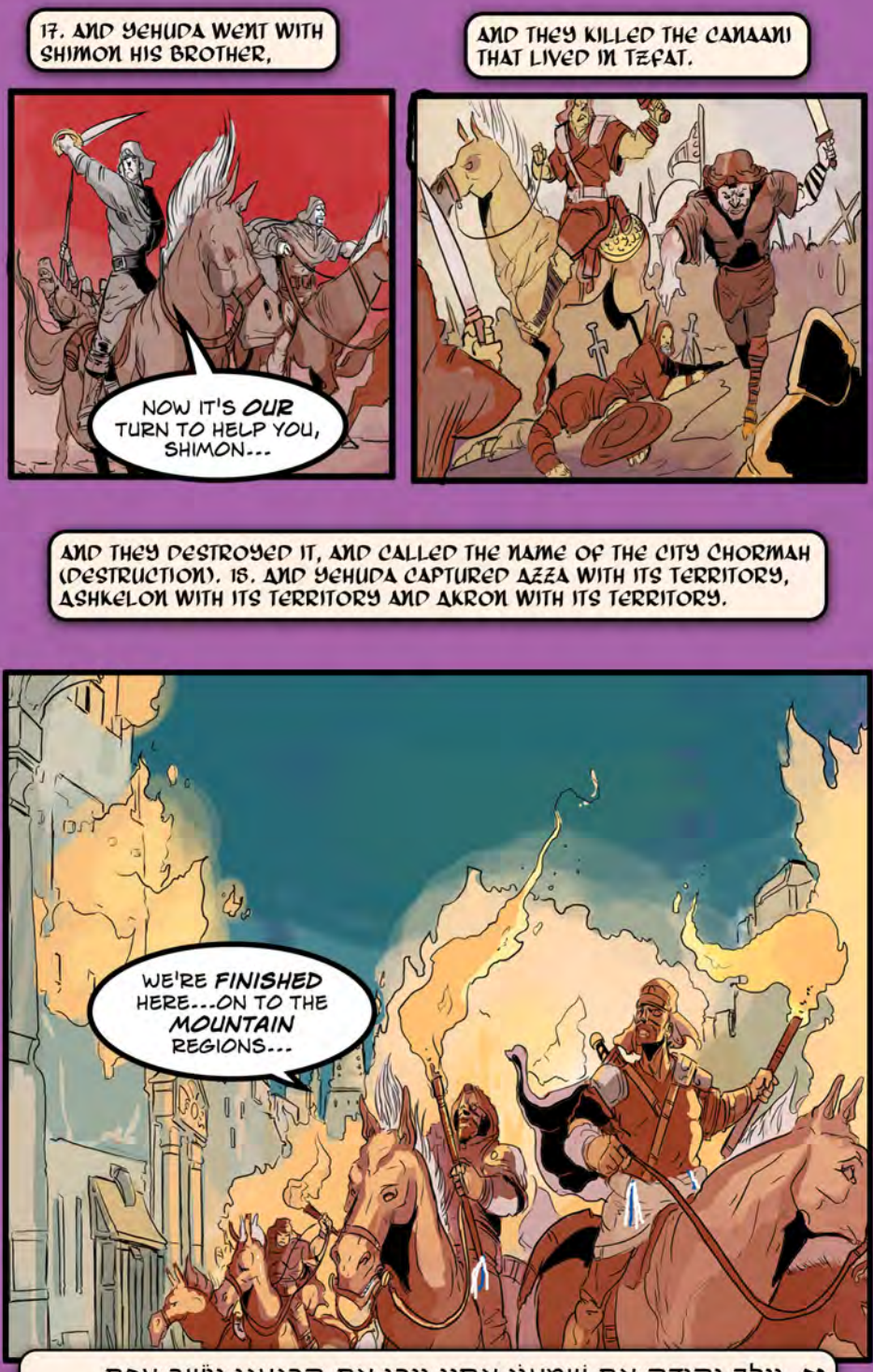
INITIALLY, YITHRO'S **DESCENDANTS** WERE **GIVEN** THE LAND OF YERICHO. THEY WOULD BE **ALLOWED** TO LIVE THERE ONLY UNTIL THE TIME OF THE **BUILDING** OF THE BEIT HAMIKDASH.



THOSE FROM YISRAEL WHO WOULD EVENTUALLY BE DISPLACED (440 YEARS AFTER ENTERING THE LAND) FROM THE 500 SQUARE-AMAHS (WHICH WOULD LATER BE **KNOWN** AS THE HAR HABAYIT WHERE THE BEIT HAMIKDASH WOULD STAND IN YERUSHALAYIM) WOULD BE GIVEN THIS LAND OF YERICHO AS **COMPENSATION**.

"THE CHILDREN OF KENI (YITHRO)" THE VERSE IS REFERRING TO **TORAH SCHOLARS** WHO DECIDED TO LEAVE YERICHO AND **JOIN** OTHNIEL BEN KENAZ IN THE DESERT OF YEHUDA TO STUDY TORAH.

טז. וּבְנֵי קֵינִי חֹתֵן מֹשֶׁה עָלוּ מֵעִיר הַתְּמָרִים אֶת בְּנֵי יְהוּדָה מִדְבַּר יְהוּדָה אֲשֶׁר בַּנֶּגֶב עֲרַד וַיֵּלֶךְ וַיֵּשֶׁב אֶת הָעָם.



יז. וַיֵּלֶךְ יְהוּדָה אֶת שִׁמְעוֹן אָחִיו וַיַּכּוּ אֶת הַכְּנַעֲנִי יוֹשֵׁב צְפַת
וַיַּחֲרִימוּ אוֹתָהּ וַיִּקְרָא אֶת שֵׁם הָעִיר חָרְמָה. **יח.** וַיִּלְכֹּד יְהוּדָה אֶת
עַזָּה וְאֶת גְּבוּלָהּ וְאֶת אַשְׁקְלוֹן וְאֶת גְּבוּלָהּ וְאֶת עֶקְרוֹן וְאֶת גְּבוּלָהּ.

19. AND HASHEM WAS WITH YEHUDA, AND THEY DROVE OUT THE INHABITANTS OF THE MOUNTAINS.

BUT THE INHABITANTS OF THE VALLEY COULD NOT BE DRIVEN OUT, BECAUSE THEY HAD IRON CHARIOTS.

IRON CHARIOTS WERE ***EXTREME*** AND POWERFUL WAR MACHINES. HOWEVER, THEY WERE ONLY EFFECTIVE ON ***FLAT*** LAND.

YOUR ***ORDERS*** SIR?

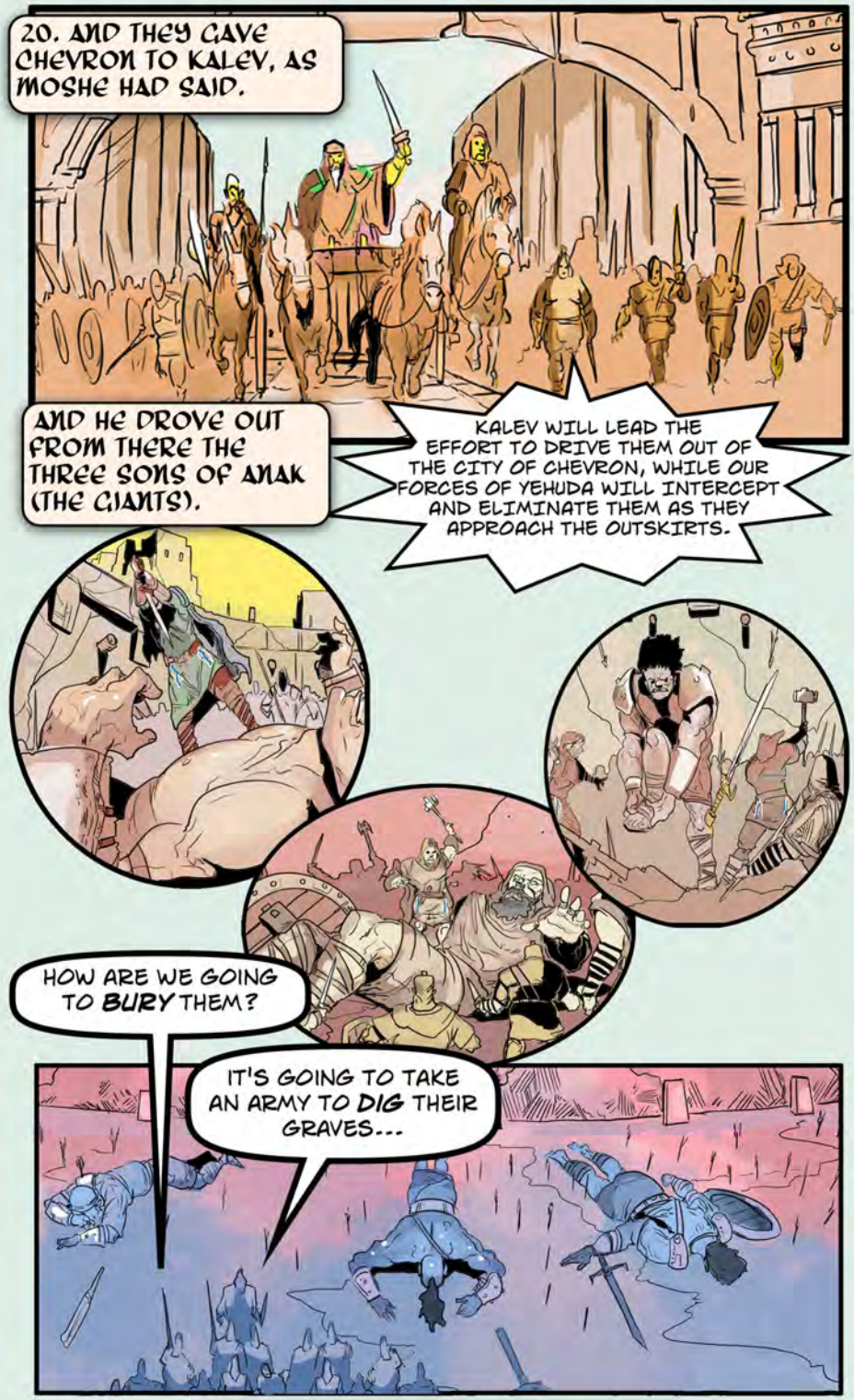
COMMAND THE TROOPS TO HOLD OFF THE ***ATTACK*** ON THE VALLEY REGION. THE ENEMY HAS ***TOO*** MANY CHARIOTS AND ARE WAY TOO POWERFUL.

WE CAN DO VERY ***WELL*** UP HERE IN THE MOUNTAINOUS TERRAIN WHERE THE ***LAND*** IS EXTREMELY FERTILE.

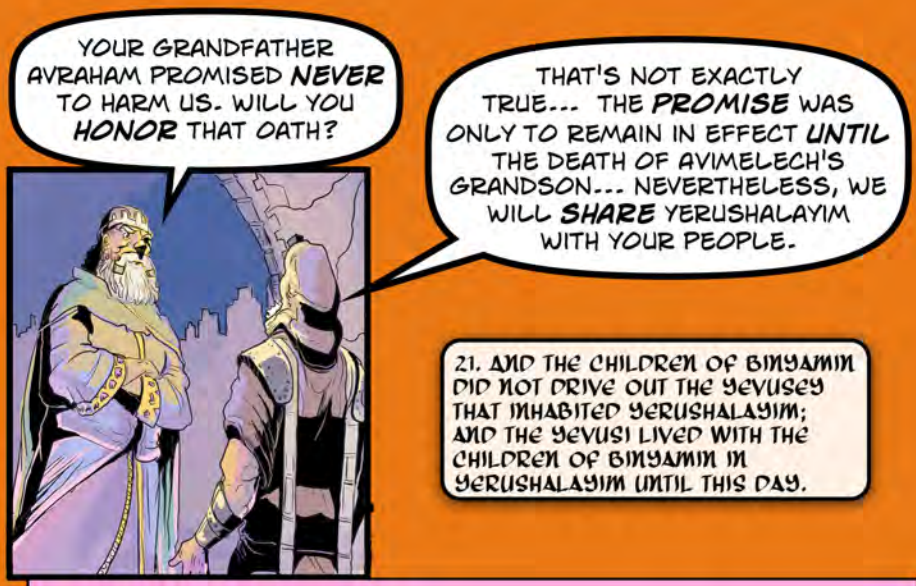
BESIDES... THE PEOPLE ARE ***TIRED*** OF WAR.

יט. וַיְהִי ה' אֶת יְהוּדָה וַיּוֹרֶשׁ אֶת הָהָר כִּי לֹא לְהוֹרִישׁ אֶת יֹשְׁבֵי הָעֵמֶק כִּי רֶכֶב בַּרְזֶל לָהֶם.

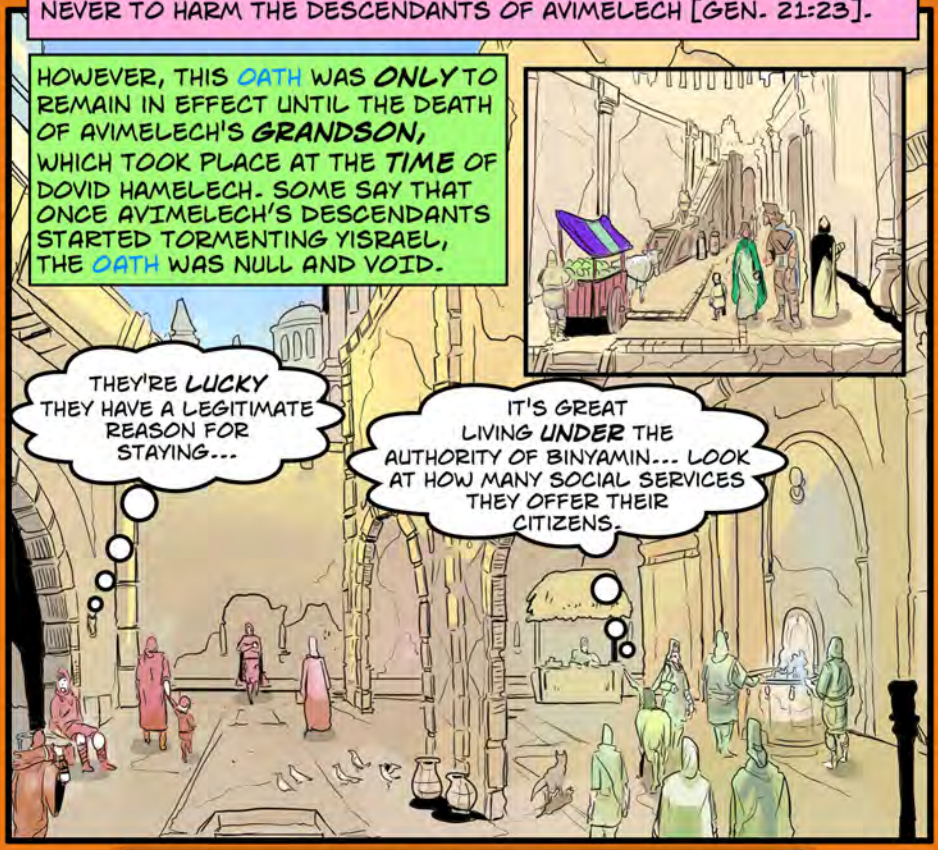

North
Yam Hagadol
(Mediterranean Sea)
Tzidon
Chelba
Tzur
Achziv
Akko
ASHER
NAFTALI
ZEVULUN
זבולון
Kinneret
Beit Anat
Beit Shemesh (North)
HarTabor
Givat Hamoreh
Beit Hashita
Beit Shean
Megiddo
Dor
Yezreel
Ein Harod
YISASCHAR
MENASHE
מנשה
Avel Mechulah
Tzreiratah
Har Gilead
Succot
Penuel
Shechem
Ophra
Shilo
EPHRAIM
אפרים
DAN
GAD
Yogbeha
Beit El
BINYAMIN
בנימין
Yerushalayim
ירושלים
Bezek
Ashdod
Akron
Ashkelon
Azza
Chevron
יהודה
YEHUDA
REUVEN
ראובן
Dead Sea
Dvir (Kiryat Sefer)
Tzfat Chorma
Beer Sheva
SHIMON
שמעון
About 65km To Karkor
TERRITORIES THAT YEHUDA CAPTURED: AZZA, ASHKELON, & AKRON
VALLEY REGION: NOT CAPTURED
TZFAT CHORMA
MOUNTAIN REGION: CAPTURED
NEGEV (SOUTHERN REGION)



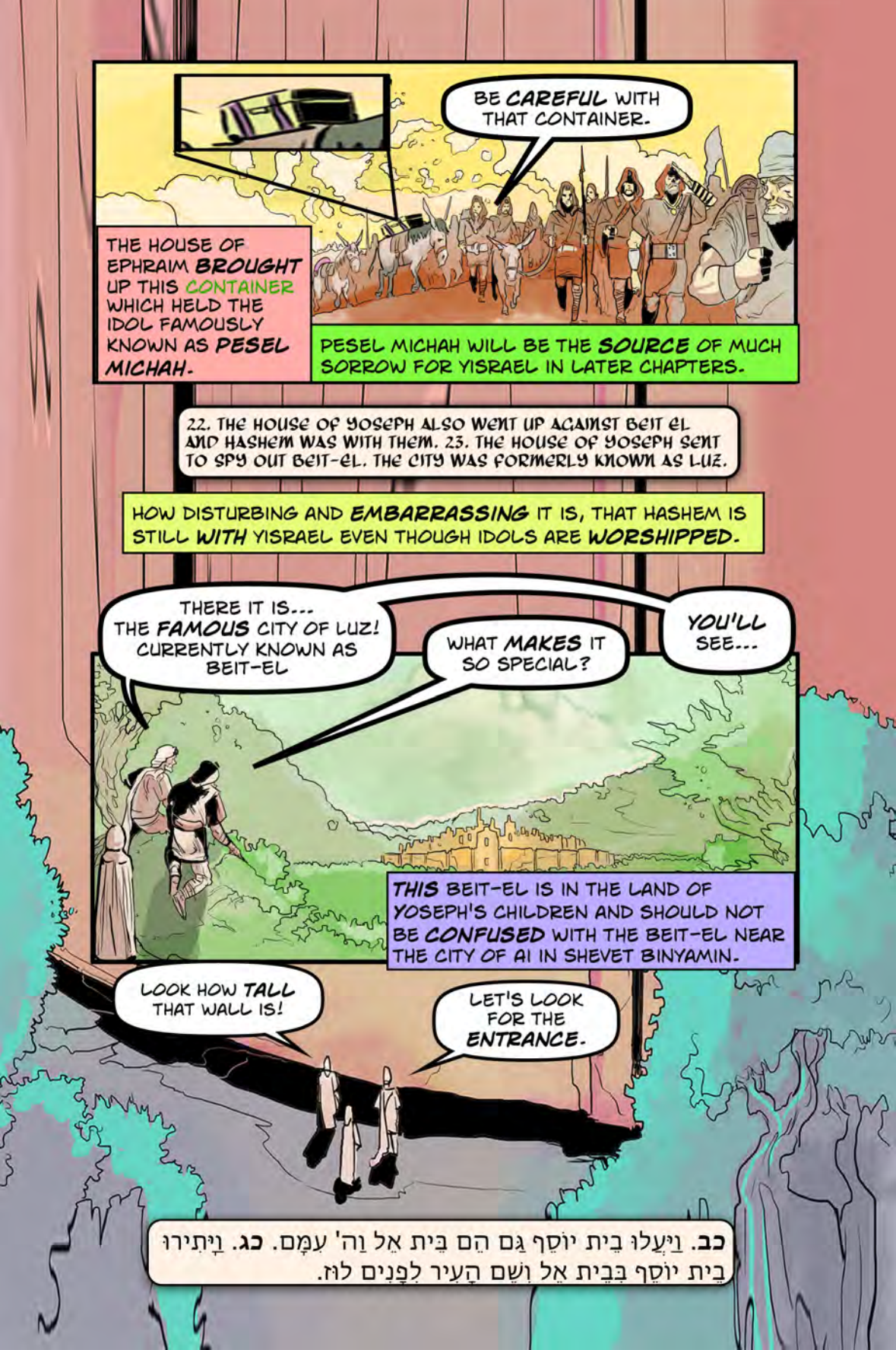
כ. וַיִּתְּנוּ לְכָלֵב אֶת חֶבְרוֹן כַּאֲשֶׁר דִּבֶּר
מֹשֶׁה וַיִּוָּרֶשׁ מִשָּׁם אֶת שְׁלֹשָׁה בְּנֵי הָעֲנָק.



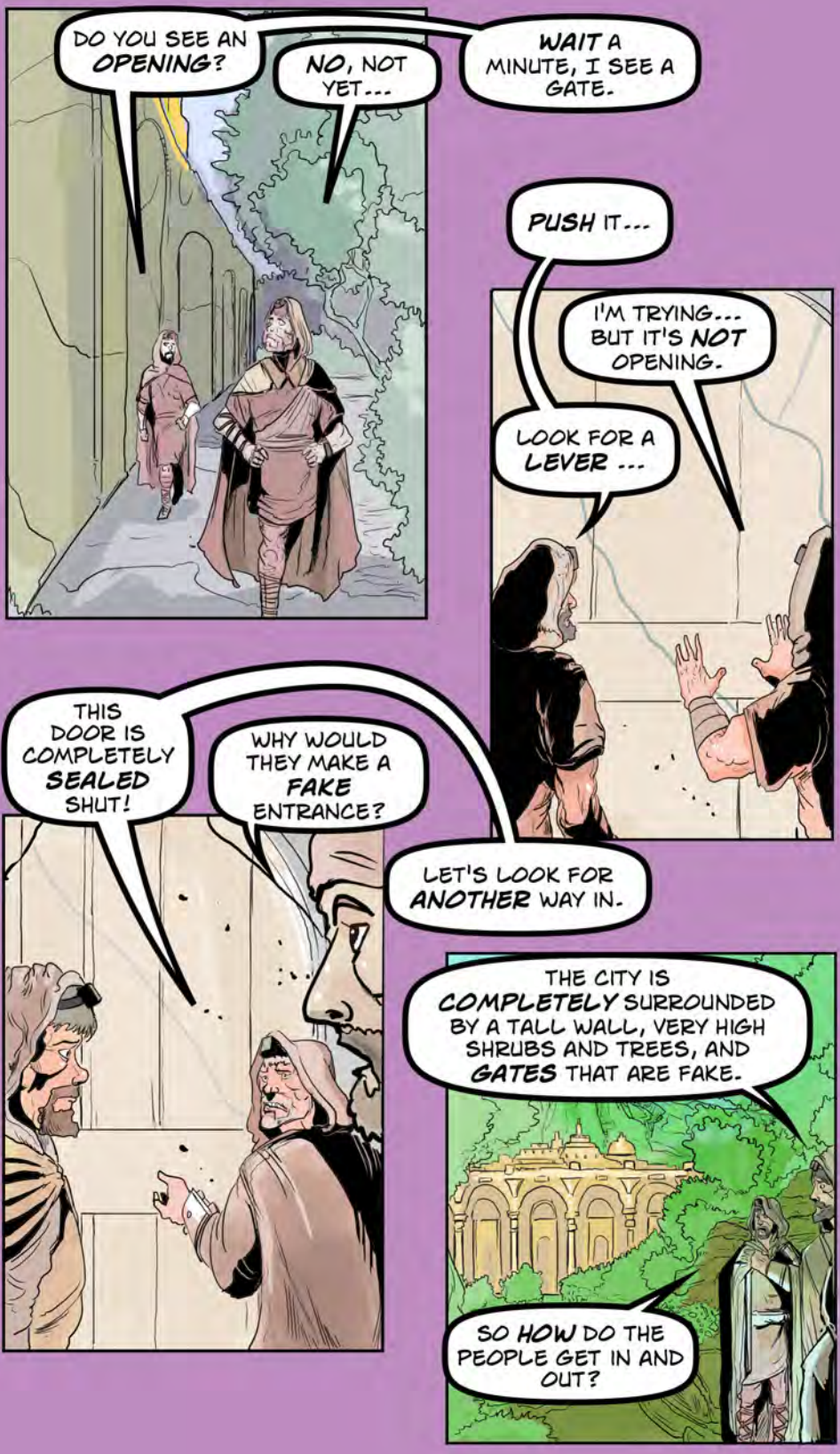
THERE WAS A **SECTION** IN YERUSHALAYIM CALLED YEVUS THAT WAS POPULATED BY THE **DESCENDANTS** OF AVIMELECH. THEY WERE NOT DRIVEN OUT BECAUSE OF AN **OATH** SWORN BY AVRAHAM AVINU NEVER TO HARM THE DESCENDANTS OF AVIMELECH [GEN. 21:23].



כא. וְאֶת הַיְבוּסִי יֹשֵׁב יְרוּשָׁלַם לֹא הוֹרִישׁוּ בְּנֵי בִנְיָמִן
וַיֵּשֶׁב הַיְבוּסִי אֶת בְּנֵי בִנְיָמִן בִּירוּשָׁלַם עַד הַיּוֹם הַזֶּה.



כב. וַיַּעֲלוּ בֵּית יוֹסֵף גַּם הֵם בֵּית אֵל וַה' עִמָּם. **כג**. וַיָּתִירוּ בֵּית יוֹסֵף בְּבֵית אֵל וְשֵׁם הָעִיר לְפָנִים לוּז.


DO YOU SEE AN OPENING?
NO, NOT YET...
WAIT A MINUTE, I SEE A GATE.
PUSH IT...
I'M TRYING... BUT IT'S NOT OPENING.
LOOK FOR A LEVER ...
THIS DOOR IS COMPLETELY SEALED SHUT!
WHY WOULD THEY MAKE A FAKE ENTRANCE?
LET'S LOOK FOR ANOTHER WAY IN.
THE CITY IS COMPLETELY SURROUNDED BY A TALL WALL, VERY HIGH SHRUBS AND TREES, AND GATES THAT ARE FAKE.
SO HOW DO THE PEOPLE GET IN AND OUT?



24. AND THE PEOPLE ON PATROL SAW A MAN COMING OUT FROM THE CITY. --

כד. וַיִּרְאוּ הַשֹּׁמְרִים אִישׁ יוֹצֵא מִן הָעִיר--


DO YOU THINK HE IS FROM THE CITY OF LUZ?
I DON'T KNOW... BUT WHEN HE REACHES THOSE BUSHES... WE GRAB HIM!
STEADY... WE DON'T WANT HIM TO START RUNNING.
HUH...!



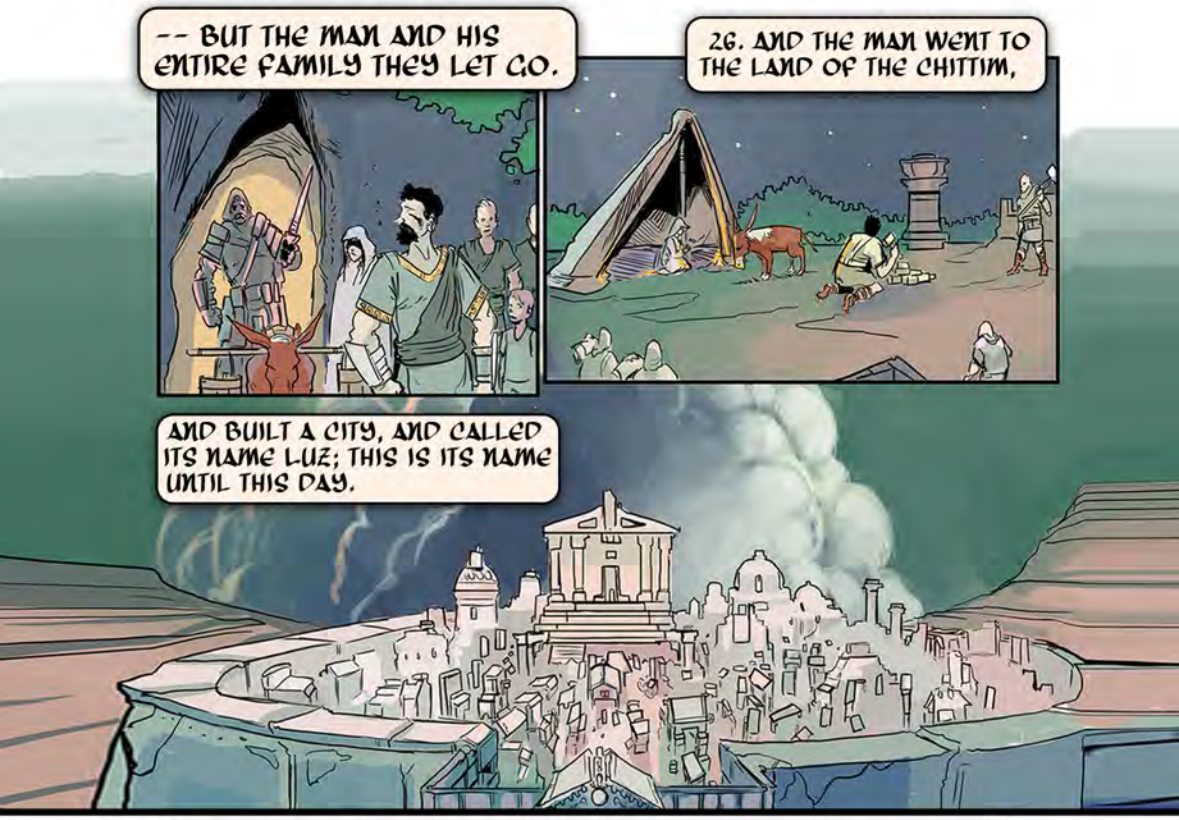
– – וַיֹּאמְרוּ לוֹ הַרְאֵנוּ נָא אֶת מְבוֹא הָעִיר וְעָשִׂינוּ עִמְּךָ חָסֶד.


OKAY... OKAY... I CAN'T TELL YOU EXACTLY WHERE THE ENTRANCE IS, BUT I CAN GIVE YOU EASY HINTS.
WHAT DO YOU HAVE IN MIND?
FINE, I SEE A ROOT FROM A CERTAIN NUT TREE.
NOW YOU ARE POINTING TO A HOLLOW TREE.


NOW HE'S CROUCHING DOWN...
AS IF HE IS CRAWLING THROUGH A CAVE.
I'M STARTING TO GET IT.
HE'S TELLING US THAT THERE IS AN OPENING IN A CERTAIN TREE...
THAT LEADS INTO A CAVE... THAT OPENS DIRECTLY TO THE CITY.
25. AND HE SHOWED THEM THE ENTRANCE TO THE CITY--
NOW, WHAT'S GOING TO HAPPEN TO ME? WHEN MY PEOPLE FIND OUT, THEY WILL KILL ME!
DON'T WORRY... IF YOU KEEP YOUR MOUTH SHUT, AND GIVE UP YOUR IDOLS... NO ONE WILL FIND OUT, AND WE WILL SAVE YOU AND YOUR FAMILY.
NOW, LET'S FIND THAT ENTRANCE BEFORE OUR LITTLE FRIEND HAS A CHANGE OF HEART AND WARNS HIS COUNTRYMEN!
כה. וַיִּרְאֵם אֶת מָבוֹא הָעִיר--


THAT TREE WAS TOUGH TO FIND.
YES, IT WAS WELL HIDDEN!
OVER THERE! I SEE THE CAVE.
THERE'S LIGHT UP AHEAD.
COULD THAT REALLY BE THE ENTRANCE?
LET'S GO AND FIND OUT.


LET'S GO BACK AND REPORT TO THE OTHERS.
HASHEM HAS GUIDED US TO THE SECRET ENTRANCE OF LUZ...
GATHER THE TROOPS...
WE ATTACK AT ONCE.
--AND THEY KILLED THE CITY WITH THEIR SWORDS - -,
BUT HOW DID THEY FIND OUT THE ENTRANCE TO OUR CITY!!?
-- וַיַּכּוּ אֶת הָעִיר לְפִי חָרֶב--



IN ***MERIT*** FOR SHOWING YISRAEL THE ENTRANCE TO HIS ***ORIGINAL*** CITY OF LUZ, HE AND HIS ***DESCENDANTS*** WERE REWARDED WITH ***FOUR*** BLESSINGS:



--וְאֶת הָאִישׁ וְאֶת כָּל מִשְׁפַּחְתּוֹ שִׁלֵּחוּ.**כו**. וַיֵּלֶךְ הָאִישׁ אֶרֶץ הַחִתִּים וַיִּבֶן עִיר וַיִּקְרָא שְׁמָהּ לוּז הוּא שְׁמָהּ עַד הַיּוֹם הַזֶּה.

2. DURING THE REIGN OF KING CHIZKIYAHU OF YEHUDA, THE ASSYRIAN KING SANCHEREV, DID NOT **RELOCATE** THE CITY OF LUZ AS HE DID WITH THE OTHER **INHABITANTS** OF THE LAND.







3. NEVUCHADNEZZAR DID NOT **DESTROY** LUZ AS HE DID THE OTHER CITIES FROM THE KINGDOM OF YEHUDA.

I AM NEVUCHADNEZZAR. I AM THE MOST **POWERFUL** KING IN THE WORLD!

I HAVE **DESTROYED** ALL OF YISRAEL...

BUT THE CITY OF LUZ, I SOMEHOW **CANNOT** CAPTURE.






4- THE ANGEL OF DEATH HAD NO PERMISSION TO ENTER THE CITY WALLS OF LUZ.
POPPA, IS THERE ANYTHING WE CAN GET FOR YOU?
I'VE HAD A WONDERFUL LIFE--- LOOK AT MY BEAUTIFUL FAMILY STANDING AROUND ME.
HE'S NOT LOOKING SO WELL---
YEAH--- IT'S CALLED OLD AGE!


ARE YOU SURE THIS IS WHAT YOU WANT?
PLEASE, JUST LET ME GO...
I AM SICK AND OLD... JUST TAKE ME OUT OF THE CITY!
WE UNDERSTAND...
I WANT TO DIE!
FINALLY, I GET MY INHERITANCE.
IMAGINE, YOU GET TO CHOOSE WHEN YOU DIE.
THIS IS WHAT HE WANTED...
THEREFORE, IF AN ELDERLY PERSON FELT IT WAS THEIR TIME TO DIE... THEY WOULD HAVE TO LEAVE THE CITY BOUNDARIES...

27. AND MENASHE DID NOT DRIVE OUT THE INHABITANTS OF BEIT-SHEAN AND ITS TOWNS, TAANACH AND ITS TOWNS, THE INHABITANTS OF DOR AND ITS TOWNS, THE INHABITANTS OF YIVLAM AND ITS TOWNS, THE INHABITANTS OF MEGIDDO AND ITS TOWNS;







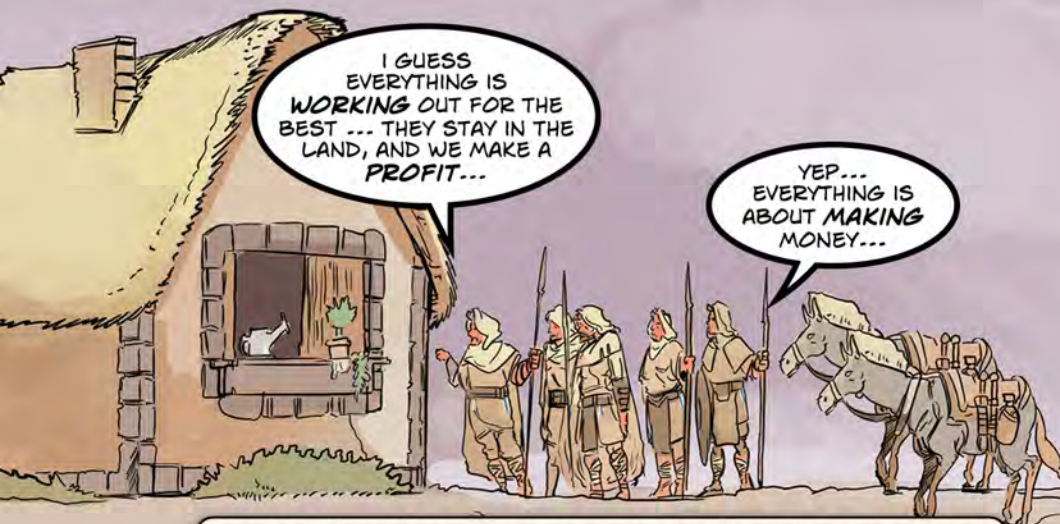
כז. וְלֹא הוֹרִישׁ מְנַשֶּׁה אֶת בֵּית שְׁאָן וְאֶת בְּנוֹתֶיהָ וְאֶת תַּעְנַךְ וְאֶת בְּנֹתֶיהָ וְאֶת יִשְׁבֵי (כתיב יִשְׁבְּ) דוֹר וְאֶת בְּנוֹתֶיהָ וְאֶת יוֹשְׁבֵי יִבְלְעָם וְאֶת בְּנֹתֶיהָ וְאֶת יוֹשְׁבֵי מְגִדּוֹ וְאֶת בְּנוֹתֶיהָ וַיּוֹאֶל הַכְּנַעֲנִי לָשֶׁבֶת בָּאָרֶץ הַזֹּאת.


North
Yam Hagadol
(Mediterranean Sea)
MENASHE DID NOT DRIVE OUT THE INHABITANTS OF:
BEIT SHEAN
TAANACH
DOR
YIVLAM &
MEGIDDO
Tzidon
Chelba
Tzur
Achziv
Akko
Beit Anat
Beit Shemesh (North)
NAFTALI
ZEVULUN
זבולון
Kinneret
HarTabor
Givat Hamoreh
Megiddo
Beit Hashita
Dor
Yezreel
Taanach
Beit Shean
Ein Harod
Yivlam
MENASHE
מנשה
Avel Mechulah
Tzreiratah
Shechem
Har Gilead
Succot
Penuel
Ophra
Shilo
EPHRAIM
אפרים
DAN
GAD
Yogbeha
Ammon
עמון
Beit El
Ashdod
BINYAMIN
בנימין
Yericho
Gilgal
Yerushalayim
ירושלים
Akron
Ashkelon
Bezek
REUVEN
ראובן
יהודה
Azza
Chevron
YEHUDA
Dead Sea
Arnon River
Dvir (Kiryat Sefer)
Moav
מואב
About 65km To Karkor
Tzfat Chorma
שמעון
Beer Sheva
SHIMON



THEY PLACED A TAX ON THE CANAANI, BUT THEY DID NOT DRIVE THEM OUT.





כח. וַיְהִי כִּי חָזַק יִשְׂרָאֵל וַיָּשֶׂם אֶת הַכְּנַעֲנִי לָמַס וְהוֹרֵישׁ לֹא הוֹרִישׁוֹ.


JUST TAKE IT AND GO!
YOU SHOULD BE THANKFUL... IT'S A CHEAP PRICE TO PAY FOR LETTING YOU STAY IN OUR COUNTRY...
I'VE GOT A BAD FEELING, ABOUT WHAT WERE DOING!
WE SHOULD BE REMOVING THEM FROM THE LAND... NOT MAKING FRIENDS AND TAKING THEIR MONEY!
WHY GO TO WAR, WHEN WE CAN JUST CHARGE THEM TAXES!
THEIR INFLUENCE AND IDOL-WORSHIP HAVE STARTED SEEPING INTO OUR HOMES.

29. AND EPHRAIM DID NOT DRIVE OUT THE CANAANI THAT LIVED IN GAZER; RATHER THE CANAANI LIVED AMONG THEM IN GAZER.

30. ZEVULUN DID NOT DRIVE OUT THE INHABITANTS OF KITRON, NOR THE INHABITANTS OF NAHALOL; AND THE CANAANI LIVED AMONG THEM AND (ZEVULUN) IMPOSED TAXES ON THEM.

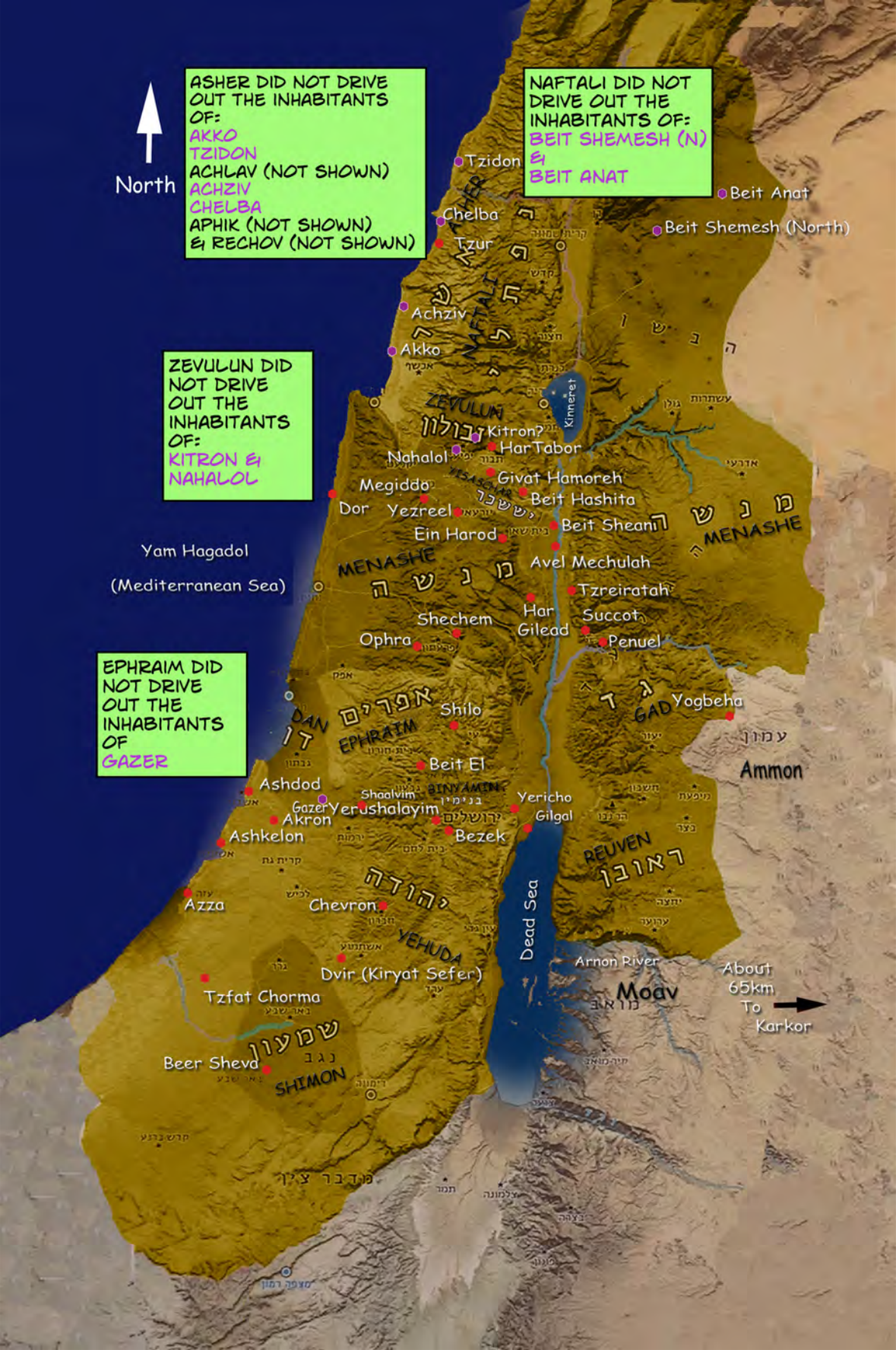
31. ASHER DID NOT DRIVE OUT THE INHABITANTS OF AKKO, NOR THE INHABITANTS OF TZIDON, NOR OF ACHLAV, NOR OF ACHZIV, NOR OF CHELBA, NOR OF APHIK, NOR OF RECHOV.

32. AND ASHER LIVED AMONG THE CANAANI, THE INHABITANTS OF THE LAND; FOR THEY DID NOT DRIVE THEM OUT.

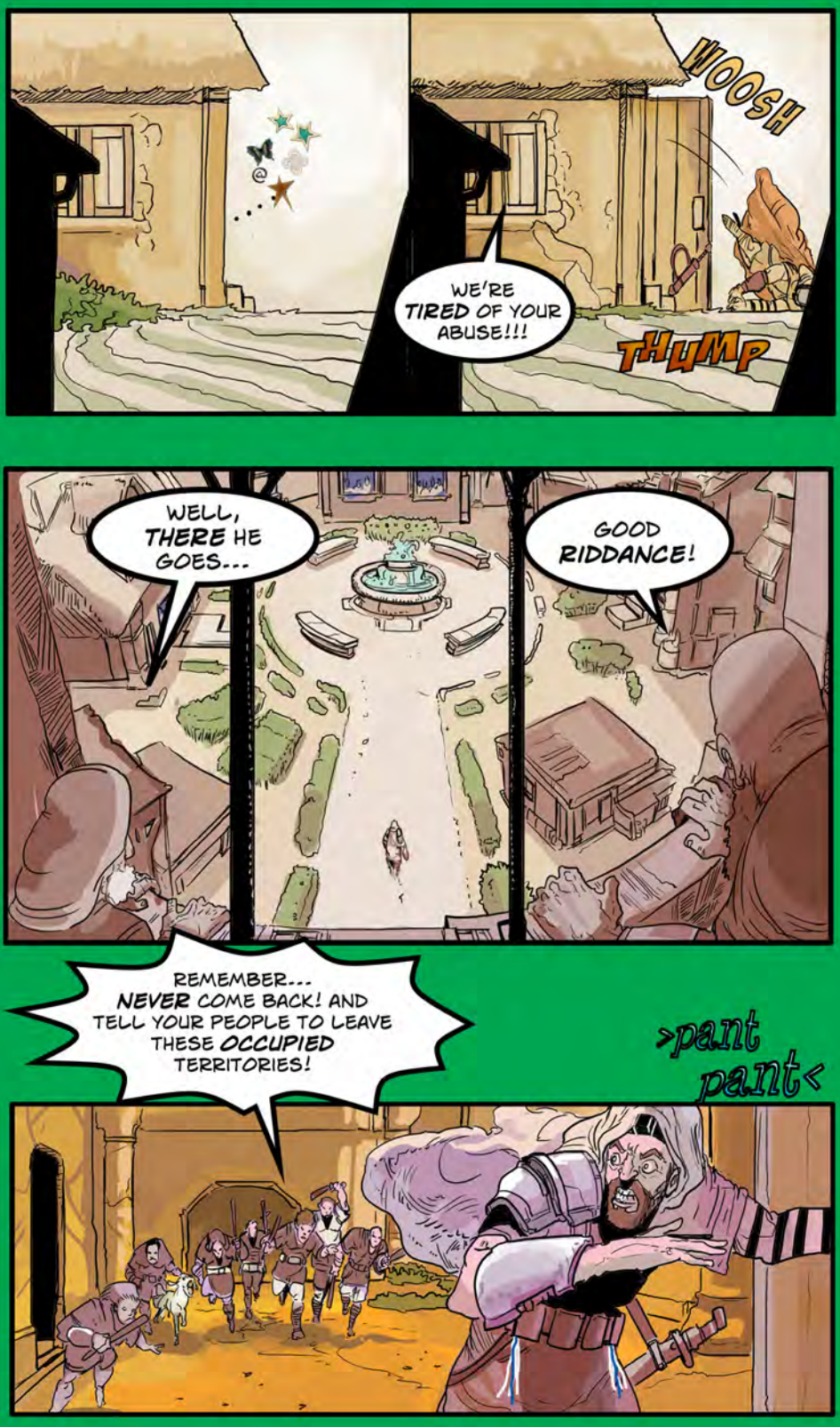
33. NAPHTALI DID NOT DRIVE OUT THE INHABITANTS OF BEIT-SHEMESH, NOR THE INHABITANTS OF BEIT-ANAT; AND HE LIVED AMONG THE CANAANI, THE INHABITANTS OF THE LAND. AND (NAPHTALI) IMPOSED TAXES ON THE INHABITANTS OF BEIT-SHEMESH AND OF BEIT-ANAT.



כט. וְאֶפְרַיִם לֹא הוֹרִישׁ אֶת הַכְּנַעֲנִי הַיּוֹשֵׁב בְּגָזֶר וַיֵּשֶׁב הַכְּנַעֲנִי בְּקִרְבּוֹ בְּגָזֶר. **ל**. זְבוּלֻן לֹא הוֹרִישׁ אֶת יוֹשְׁבֵי קִטְרוֹן וְאֶת יוֹשְׁבֵי נַהֲלֹל וַיֵּשֶׁב הַכְּנַעֲנִי בְּקִרְבּוֹ וַיִּהְיוּ לָמַס. **לא**. אָשֵׁר לֹא הוֹרִישׁ אֶת יֹשְׁבֵי עַכּוֹ וְאֶת יוֹשְׁבֵי צִידוֹן וְאֶת אַחְלָב וְאֶת אַכְזִיב וְאֶת חֶלְבָּה וְאֶת אֲפִיק וְאֶת רְחֹב. **לב**. וַיֵּשֶׁב הָאָשֵׁרִי בְּקֶרֶב הַכְּנַעֲנִי יֹשְׁבֵי הָאָרֶץ כִּי לֹא הוֹרִישׁוּ. **לג**. נַפְתָּלִי, לֹא הוֹרִישׁ אֶת יֹשְׁבֵי בֵּית שֶׁמֶשׁ וְאֶת יֹשְׁבֵי בֵּית עֲנָת וַיֵּשֶׁב בְּקֶרֶב הַכְּנַעֲנִי יֹשְׁבֵי הָאָרֶץ וְיֹשְׁבֵי בֵּית שֶׁמֶשׁ וּבֵית עֲנָת הָיוּ לָהֶם לָמַס.

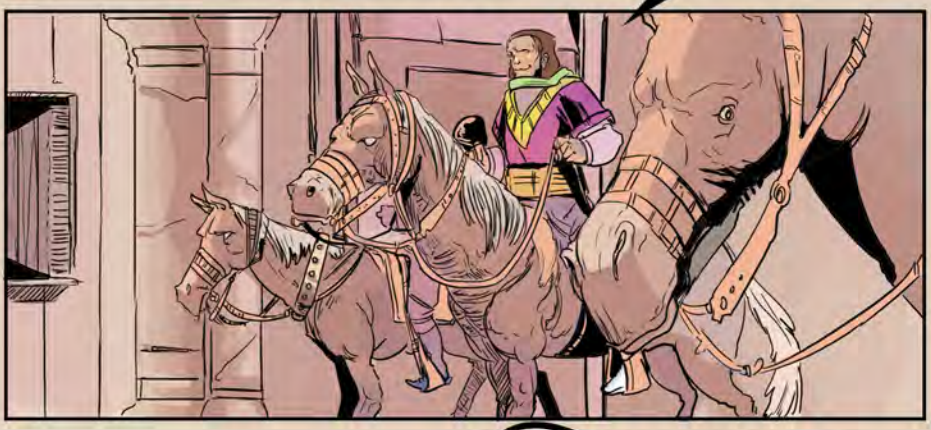

North
ASHER DID NOT DRIVE OUT THE INHABITANTS OF:
AKKO
TZIDON
ACHLAV (NOT SHOWN)
ACHZIV
CHELBA
APHIK (NOT SHOWN)
& RECHOV (NOT SHOWN)
NAFTALI DID NOT DRIVE OUT THE INHABITANTS OF:
BEIT SHEMESH (N)
&
BEIT ANAT
ZEVULUN DID NOT DRIVE OUT THE INHABITANTS OF:
KITRON & NAHALOL
EPHRAIM DID NOT DRIVE OUT THE INHABITANTS OF
GAZER
Tzidon
Beit Anat
Chelba
Beit Shemesh (North)
Tzur
Achziv
Akko
Kinneret
Kitron?
Har Tabor
Nahalol
Megiddo
Givat Hamoreh
Dor
Yezreel
Beit Hashita
Ein Harod
Beit Shean
Yam Hagadol
(Mediterranean Sea)
Avel Mechulah
Tzreiratah
Shechem
Har Gilead
Succot
Ophra
Penuel
Yogbeha
Shilo
Ammon
Beit El
Ashdod
Shaalvim
Yerushalayim
Yericho
Gazer
Akron
Gilgal
Ashkelon
Bezek
Azza
Chevron
Dead Sea
Arnon River
Moav
About 65km To Karkor
Dvir (Kiryat Sefer)
Tzfat Chorma
Beer Sheva
MENASHE
EPHRAIM
DAN
GAD
REUVEN
YEHUDA
SHIMON
BINYAMIN
ZEVULUN
NAFTALI
ASHER


KNOCK KNOCK
IS ANYBODY HOME?
I'M HERE FROM THE YISRAEL COUNTY TAX COLLECTORS...
DON'T TRY TO HIDE... I KNOW YOU'RE IN THERE!
WHOA... HEY... WAIT A MINUTE FELLAS, LE... LE... LET'S TALK ABOUT THIS.
YEAH, WE'LL TALK... WE'LL TALK AS WE START BREAKING SOME BONES!


WOOSH
WE'RE TIRED OF YOUR ABUSE!!!
THUMP
WELL, THERE HE GOES...
GOOD RIDDANCE!
REMEMBER... NEVER COME BACK! AND TELL YOUR PEOPLE TO LEAVE THESE OCCUPIED TERRITORIES!
>pant pant<

34. AND THE AMORI FORCED THE CHILDREN OF DAN UP THE MOUNTAIN; THEY WOULD NOT LET THEM COME DOWN TO THE VALLEY.

ROUND UP ***EVERY*** YISRAEL... I WANT THEM ***OUT*** BY MORNING.



GET OUT OF HERE... YOU'LL BE LIVING IN THE ***HILLS*** FROM NOW ON.



OTHER TRIBES WOULD EVENTUALLY BE PUNISHED FOR MAKING ***COVENANTS*** WITH THE INHABITANTS AND NOT COMPLETELY DRIVING THEM ***OUT*** FROM THE LAND. HOWEVER, ***DAN*** WAS PUNISHED FIRST BECAUSE OF MICHAH'S IDOL (***PESEL-MICHAH***). (SEE SHOFTIM 17 FOR EXTENSIVE EXPLANATION)

HOW DID THIS HAPPEN...? WE WERE LIVING IN HARMONY WITH THESE PEOPLE...

NOW WE HAVE TO ***POST*** SIGNS WARNING ***OUR*** PEOPLE WHICH ROADS ARE DANGEROUS TO TRAVEL ON...

לד. וַיִּלְחֲצוּ הָאֱמֹרִי
אֶת בְּנֵי דָן הָהָרָה כִּי
לֹא נְתָנוֹ לָרֶדֶת לָעֵמֶק.



IN THE UPCOMING CHAPTERS, THOSE TRIBES THAT **LISTENED** TO HASHEM AND FOUGHT THE OTHER NATIONS WERE AIDED BY HASHEM. THOSE THAT TRIED TO MAKE PEACE AND **APPEASE** THE OTHER NATIONS WERE CONSTANTLY PROVOKED AND ATTACKED.

לה. וַיּוֹאֶל הָאֱמֹרִי לָשֶׁבֶת בְּהַר חֶרֶס בְּאַיָּלוֹן וּבְשַׁעַלְבִים וַתִּכְבַּד יַד בֵּית יוֹסֵף וַיִּהְיוּ לָמַס. **לו**. וּגְבוּל הָאֱמֹרִי מִמַּעֲלֵה עַקְרַבִּים מֵהַסֶּלַע וָמָעְלָה.

BONUS STORY

KIRYAT ARBA, ISRAEL
2017 (5777)




I AM HAVING A VERY DIFFICULT TIME CLOSING THIS SUITCASE...YOU KNOW, YOU REALLY DON'T NEED FOUR SHABBOS DRESSES...
YES I DO! TWO FOR SHABBOS NIGHT MEAL AND TWO FOR SHABBOS DAY MEAL.
WHY DO YOU NEED DOUBLE OUTFITS?
IN CASE THEY GET DIRTY AT THE MEAL!
WHY DOES EVERYONE ALWAYS HAVE TO PACK SO MUCH STUFF? WE'RE ONLY GOING FOR TWO DAYS!!!
FINALLY! ON THE ROAD...
ARE WE THERE YET?
IMMA, I HAVE TO GO TO THE BATHROOM...
ABBA, CAN WE GO TO THE KOTEL AT NIGHT?
ABSOLUTELY...


YOU KNOW, KIDS, YOU SHOULD FEEL VERY LUCKY THAT YOU ARE ABLE TO TRAVEL ANYWHERE IN OUR OWN COUNTRY...
WHEN I WAS YOUR AGE, WE WEREN'T EVEN ALLOWED TO GO TO THE KOTEL... IT WAS CUT OFF FROM US BY THE JORDANIANS!
YOU WERE TAKING YOUR LIFE INTO YOUR OWN HANDS, IF YOU WALKED INTO THE WRONG AREA.
BUT NOW, BARUCH HASHEM, IT IS ALL CHANGED. WE ARE NOW FREE TO GO WHEREVER WE WISH IN ERETZ YISRAEL...
CHAIM, THE MAP SHOWS THERE IS A SHORTCUT TO YERUSHALAYIM UP AHEAD.
TAKE A LOOK AT THE SIGN, DEAR. WE ARE NOT ALLOWED TO TAKE THAT ROUTE...


דרך זו מובילה לשטח A
בשליטת הרשות הפלסטינאית
הכניסה לישראלים אסורה,
מסכנת את חייכם
ומהווה עבירה פלילית
هذه الطريق تؤدي الى منطقة (أ)
التابعة للسلطة الفلسطينية
الدخول للمواطنين الاسرائيليين
ممنوعة وخطرة علَى حياتهم
وتشكل مخالفة جنائية في حقهم
This Road leads To Area "A"
Under The Palestinian Authority
The Entrance For Israeli
Citizens Is Forbidden,
Dangerous To Your Lives
And Is Against The Israeli Law
AS YOU CAN SEE IT SAYS "ENTRANCE FOR ISRAELI CITIZENS (I.E. JEWS) IS FORBIDDEN"
I KNOW, DEAR, IT IS VER SAD, BUT UNFORTUNATELY THAT IS JUST THE WAY THINGS ARE...
ABBA, BUT YOU JUST SAID WE ARE FREE TO TRAVEL WHEREVER WE WISH IN ERETZ YISRAEL...
ABBA, IT'S JUST LIKE I LEARNED THIS WEEK IN THE FIRST PEREK OF SHOFTIM! YISRAEL WAS ALSO FORCED TO STAY IN THEIR OWN CITIES AND NOT ALLOWED TO ROAM THEIR OWN LAND FREELY...

SHOFTIM CHAPTERS 1-10 SOURCES

הקדמה
ספריה, חבד, ר׳א׳ כ״ץ, ר׳מ׳ וינברג

פרק א
1 רש״י; רד״ק; מצודת דוד; פרקי דרבי אליעזר כ; מצודת ציון; אברבנאל;מנחה קטנה; מעם לועז; מלבי״ם; רלב״ג
2 כלי יקר; מצודת דוד; רש״י; מלבי״ם; סוטה לז:;
תמורה; ילקוט שמעוני
3 כלי יקר; אלשי״ך; מצודת ציון; אברבנאל; מלבי״ם; מצודת דוד; רש״י; רמב״ן דברים לג:ז
4 קהילת יעקב; יומא ככ:;
מלבי״ם; מעם לועז; רש״י
5 מ״צ; רד״ק; קהילת יעקב
6 רד״ק; מצודת ציון; רלב״ג; ד״ס מלבי״ם; קהילת יעקב; מנחה קטנה; רלב״ג ;
7 רש״י; מצודת ציון; רמב״ן; מעם לועז; תרגום יונתן; ר״י קרא; ר״מ אלשי״ך; מלבי״ם; אברבנאל; כלי יקר
8 רש״י; רד״ק; מלבי״ם; מ״ל; מ״ד
9 מצודת ציון
10 מצודת ציון; רד״ק; מצודת דוד; אברבנאל
11,12,13,14,15 רלב״ג ; תמורה טז: מצודת ציון; מעם לועז; מצודת דוד; ילקוט שמעוני; רש״י; רד״ק; פורת יוסף
16 רש״י; רד״ק; מצודת ציון; מעם לועז; אברבנאל; קהילת יעקב; ילקוט שמעוני
17 דעת סופרים; מצודת ציון
19 רש״י; רד״ק; מצודת ציון; תרגום יונתן; רלב״ג; מצודת דוד
20 מצודת דוד; מצודת ציון; ר״מ אלשי״ך; כלי חמדה
21 רש״י; רד״ק; דעת סופרים; רלב״ג; כלי יקר; מכילתא שמות
22 מצודת דוד; רש״י; כלי יקר; רד״ק; תנחומא
23 רש״י; רד״ק; מצודת ציון
24 רש״י; רד״ק; מצודת ציון; רד״ק; צודת דוד; תרגום; מ״ל; מלבי״ם; מנחה קטנה; רמב״ן, שמות כג:כב; חמת הנ״ח; בראשית רבא סט; קהילת יעקב; סוטה מו:
25 מצודת דוד; רש״י; רד״ק; קהילת יעקב; סוטה מו
26 רד״ק; רש״י; סוטה מו
27 רש״י; מלבי״ם; ר״מ אלשי״ך
28 רד״ק; כלי יקר
29 מלבי״ם; מעם לועז
30 מעם לועז; כלי יקר; מגילה ו
32 מלבי״ם; ר״י קרא; מצודת דוד;
34 דעת סופרים; מצודת דוד; כלי יקר; אברבנאל;
35 מצודת דוד; רד״ק

פרק ב
1 רש״י; תרגום יונתן; מעם לועז; רד״ק; אלשי״ך; מלבי״ם
ילקוט שמעוני; תנחומא
2 מעם לועז; מצודת דוד; אלשי״ך;
3 רש״י; רד״ק; מצודת דוד; מצודת ציון; מנחה קטנה
4 מעם לועז; מצודת דוד;
5 מעם לועז; משך חכמה
6 אלשי״ך; רש״י; כלי יקר
7 רש״י; רד״ק; שבת קה:
9 רש״י; מד״ש כג, ז
10 מצודת דוד; רלב״ג
11 רד״ק;
12 אלשי״ך;
13; רד״ק;
14;מלבי״ם; רד״ק; מצודת דוד; מעם לועז; דעת סופרים
15 אלשי״ך; רד״ק; מצודת דוד;
16 מצודת דוד; רש״י
17 אלשי״ך; מצודת דוד
18 רש״י; אסתר רבא ל
19 דעת סופרים;
21 דעת סופרים; מצודת דוד
22 דעת סופרים; מלבי״ם; רש״י;ת; הרב א י ראזענבערג

פרק ג
1 רש״י; אלשי״ך;
2 רש״י; רד״ק;
3 רש״י; רד״ק; מצודת דוד; רמב״ן;
4 מצודת דוד;
5 אלשי״ך;
6 דעת סופרים; מצודת דוד;מלבי״ם; רש״י;
7 אלשי״ך; מצודת דוד; מצודת ציון; מעם לועז;
8;מדרש תהלים ט;
9 מנחה קטנה; רש״י מעם לועז; תמורה טז:
10 תרגום יונתן; רד״ק; אלשי״ך; דעת סופרים; מעם לועז; רש״י; תנחומא;
11 מצודת ציון; רש״י יא; כו; סוף דרך ארץ רבה לפי גירסא אחת;
12 מלבי״ם; אברבנאל; מצודת דוד;
13 רד״ק; אלשי״ך;
כלי יקר; בראשית רבה מא;
15 מצודת דוד; מעם לועז;
16 תנחומא; רד״ק; רש״י; מצודת דוד;
17 מצודת דוד; רש״י; רד״ק; מצודת ציון;
18 רש״י; מלבי״ם; רד״ק; מצודת דוד;
19 רש״י; תרגום יונתן;
דעת סופרים; בראשית רבה צט;
20 רש״י; תרגום יונתן; מצודת דוד; רד״ק; רלב״ג; רות רבה; תנחומא;
דעת סופרים;
21 מצודת ציון; מצודת דוד;
22 רש״י; מצודת דוד; רד״ק; מלבים
23 רש״י; רד״ק; פירוש ישן;
24 רש״י; מנחה קטנה;
25 רש״י; דעת סופרים; מצודת ציון;
26 רש״י; תרגום יונתן; רד״ק; רלב״ג מצודת ציון;
27 רש״י;
28 מצודת דוד; רש״י;
29 תרגום יונתן; רד״ק; רש״י;
31 ילקוט שמעוני שופטים ה:ו; מצודה;
33 תנחומא אחרי מות, יב;

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1 דעת סופרים;
2 זהר ח״א לב:; מלבי״ם; דעת סופרים; רש״י;
3 ; רש״י; ויקרא רבה; תנחומא
4 ילקוט שמעני; טירת כסף; ויוסף אברהם; רש״י, מגילה יד;
5 מגילה יד; רש״י; תרגום יונתן; רד״ק; מצודת דוד; כלי יקר; אליהו רבה;
מצודת דוד;דעת סופרים
7 רד״ק; רלב״ג;
8 מלבי״ם;

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9 מלבי"ם
10 רש"י; מצודת ציון;
11 אברבנאל; מלבי"ם; אלשי"ך;
12 רד"ק; מצודת דוד;
13 אברבנאל; רש"י;
14 אברבנאל; מצודת דוד;
15 ר"י קרא; רש"י; מצודת דוד;
מעם לועז; אברבנאל;
16 מצודת דוד;
17 רד"ק;
18 מנחה קטנה; מצודת דוד; רש"
י; מעם לועז;
19 רש"י; מצודת דוד; מעם לועז;
20 יפק רצון;
21 רש"י; תרגום יונתן; מצודת
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24 דעת מקרא

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1 מעם לועז; מנחה קטנה; רד"ק;
ברכות מח:; קהלת רבה
2 רד"ק; מצודת דוד
3 דעת סופרים; תרגום; מלבי"ם;
מעם לועז;
4 מעם לועז; שבת פח: חגיגה יב:
5 רש"י;
6 רש"י; מצודת דוד;
7 רש"י; מצודת דוד; מעם לועז;
מלבים;
8 מצודת דוד; רד"ק; תרגום;
9 רד"ק; רש"י;
10 רש"י; מעם לועז
11 רש"י; רד"ק; מצודת דוד;
12 רש"י; פסחים סו:;רלב"ג;
מלבי"ם;
13 מעם לועז; מלבי"ם; רש"י;
14 מלבי"ם; רש"י; במדבר רבה
ג:יב;
15 רש"י; מצודת דוד; רד"ק;
16 רש"י; מצודת דוד;
17 רש"י; מצודת דוד; רד"ק;
18 רש"י;
19 תרגום; רש"י; רד"ק; במדבר
רבה;
הרב ש ר הירש
20 רש"י; במדבר רבה ט:כד; הרב
ש ר הירש
21 רלב"ג; רש"י; פסחים קיח:
22 רש"י; מצודת דוד; רד"ק; כלי
יקר;
23 רלב"ג; רש"י; מצודת דוד;
רד"ק;
24 רלב"ג; רש"י; מצודת דוד;
רד"ק;
25 רש"י; מצודת דוד; רד"ק;
26 תרגום מצודת דוד; רד"ק;
רש"י; דעת סופרים; 27 מצודת
דוד; רד"ק;
28 מלבי"ם; תרגום; בראשית
רבה יח; תרגום; מצודת דוד;
29 מלבי"ם;
30 מלבי"ם;
31 רש"י; תנחומא בראשית ו, נח
ג, משפטים ה

פרק ו

1 שוחר טוב ; מעם לועז
2 רש"י; מצודת ציון; רש"י; ר
יוסף קרא;
3 מלבי"ם
4 רד"ק; מעם לועז; רש"י
5 דעת מקרא; רש"י; קהילת
יעקב; כלי יקר
6 תנחומה בהר ג; מעם לועז;
קה"י; לב אהרן
7 לב אהרן; אברבנאל; כלי יקר;
מנחה קטנה
8 רש"י; ד"ס ; סדר עולם;
אברבנאל; לב אהרן
9 רד"ק; לב אהרן;
אלשיך; מלבי"ם; אברבנאל
10 דעת סופרים; דעת מקרא;
מעם לועז
11 רש"י; רלב"ג; תרגום יונתן;
רד"ק; מוסר הנביאים; מדרש;
מעם לועז; אלשיך; מצודת ציון
12 רש"י; מעם לועז; רד"ק;
ברכות נד:; ברכות סג:;מוסר
הנביאים
13 רד"ק; רש"י; ילקוט שמעוני;
מלבי"ם; דעת סופרים; מדרש
תנחומא; אברבנאל
14רש"י; ר תנחומא; רד"ק;
מצודת דוד
15 דעת סופרים; רש"י; רלב"ג;
אברבנאל; ר י פדנקי; מעם לועז
16 מלבי"ם; מצודת דוד; בראשית
רבא;
17 רי"פ; מצודת דוד; מלבי"ם
18 לב אהרן; מצודת דוד; ר"ס
גאון;
19 רש"י; תרגום יונתן; דעת
מקרא; רד"ק; מצודת דוד
20 אברבנאל; מ"ד; כ"י
21 מ"ד; מ"צ
22 מלבי"ם; רש"י; מ"צ; מינחה
קטנה
23 ד"ס; יל"ש
24 רש"י; ר"י קרא; ד"ס; ת"י;
ד"מ; רד"ק
25 אלשיך; מלבי"ם; רד"ק; רש"י;
תמורה כח:; מ"ל
26 רד"ק; מ"ד; רש"י; כ"י;
27 רלב"ג; סנהדרין עד: ירושלמי
מגילה א:יב
28 רלב"ג; רד"ק; ר"ה
29 קה"י
30 מעם לועז; מנ"ק
31 רש"י; תרגום יונתן; מ"ד; ד"ס
32 מצודת דוד; מעם לועז;
מלבי"ם
33 אברבנאל; מצודת דוד; כ״י
34 תרגום יונתן; רש"י; רד"ק;
רלב"ג; אברבנאל
35 ד"ס; דעת מקרא
36 מנחה קטנה; אלשיך
37 ר"ס גאון; אברבנאל; מלבי"ם;
מעם לועז
38 רש"י; רד"ק
39 מלבי"ם
40 ר"י קרא; מלבי"ם

פרק ז

1 כלי יקר; תרגום; ר״ה כה:;
רש"י; רד"ק;
2 מהר"ל
3 אברבנאל; כ"י; לב אהרן; רש"י;
רד"ק; מצודת דוד; מצודת ציון
4 רד"ק; מצודת דוד; מצודת ציון;
מנחה קטנה; דעת סופרים; אלשיך
5 רש"י; רד"ק; מצודת דוד;
מצודת ציון; כ"י; רלב"ג; מלבי"ם;
הואיל משה
6 רש"י;מצודת דוד; לב אהרן;
אברבנאל;
7 כ"י; מצודת דוד;
8 רד"ק; מצודת דוד; מנחה קטנה
9 לב אהרן; כ"י
10 גביעי גביע הכסף לתלמיד
הגר"א
11 מצודת דוד; לב אהרן
12 רש"י; מצודת ציון; מעם לועז
13 רש"י; ויקרא רבא אמור; מעם
לועז; מלבי"ם; רד"ק; מצודת דוד;
14 מצודת ציון; מצודת דוד;
רד"ק; דעת מקרא;
15 כ"י; מצודת ציון; רד"ק; רש"י

SHOFTIM CHAPTERS 1-10 SOURCES

16 רש"י; מלבי"ם; אלשי"ך; חמת אנ"ך
17 רש"י
18 רש"י; מצודת דוד; רד"ק
19 רש"י; מלבי"ם; רד"ק; מצודת דוד
20 אור שמח; חמת אנ"ח
21 רש"י; קה"י; מלבי"ם
22 דעת סופרים; בעל הטורים; שמות כה
24 דעת סופרים; רד"ק; רש"י; כ"י; רלב"ג
25 מצודת דוד; מעם לועז; רש"י; רד"ק

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7 רש"י; רד"ק; מצודת דוד; מצודת ציון
8 מצודת דוד; מעם לועז
9 מלבי"ם
10 רש"י; מצודת דוד
11 רש"י; רד"ק; מצודת דוד; מצודת ציון; כלי יקר; מעם לועז; תרגום יונתן; רלב"ג;
12 כלי יקר; ; מעם לועז; מצודת
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16 מוסר הנביאים; רד"ק; דעת סופרים; מצודת דוד; רש"י; תרגום יונתן; מלבי"ם
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18 רד"ק; מצודת ציון; מלבי"ם; אברבנאל; רש"י
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23 ילקוט שמעוני; אברבנאל;
24 מלבי"ם; אברבנאל; תרגום יונתן
25 מעם ל;
26 רש"י; תרגום יונתן;
27 רש"י; רד"ק; רלב"ג; מ"ל; מצודת דוד; ילקוט שמעוני.
28 רש"י; רלב"ג;
29 מצודת דוד; דעס סופרים;
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35 ילקוט שמעני; רש"י; מצודת דוד

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4 אברבנאל. כלי יקר
5 אברבנאל. מעם לועז. כלי יקר. רד"ק.
6 תרגום יונתן. רש"י.
7 אברבנאל. קהילת יעקב.
8 רש"י.
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11 ילקוט שמעוני.
12 רש"י.
13 רש"י. ברכות לה.
14 ילקוט שמעוני.
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17 מעם לועז.
18 מצודת דוד. רד"ק.
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40 מצודת דוד.
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42 מעם לועז. רש"י. מצודת דוד. אברבנאל.
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44 רש"י. מצודת דוד.
45 אברבנאל. מצודת דוד. רלב"ג.
46 רש"י. מעם לועז..
48 רש"י. רד"ק. מצודת ציון.
49 דעת מקרא.
51 דעת מקרא. מצודת ציון.
53 רש"י. תרגום יונתן. ילקוט שמעוני. כלי יקר
54 רד"ק. מ"ד. מ" צ. אברבנאל. רש"י. תרגום יונתן הרב אביגדור מילר
55 ילקוט שמעוני;
57 רלב"ג ט:נג

פרק י

1 מלבי"ם. הרב אביגדור מילר. רד"ק. אברבנאל.
3 רמב"ן לב:מא;
4 רש"י. רד"ק. תרגום יונתן. מצודת דוד. מלבי"ם. אברבנאל. קהילת יעקב. רמ"ד וולי. משפצות זהב.
6 ביצה כה. רש"י. מלבי"ם. רד"ק
8 רד"ק. אברבנאל. תרגום יונתן. רש"י. דעת סופרים. מלבי"ם. מצודת דוד.
9 אברבנאל. רד"ק. מצודת ציון.
11 רלב"ג. אברבנאל. רד"ק. מצודת דוד.
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16 רש"י. רלב"ג.. מלבי"ם
17 מלבי"ם. אברבנאל. רד"ק.
18 מעם לועז. מצודת דוד.

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