An Anonymous Karaite Commentary of the Fourteenth Century on the Book of Deuteronomy: Comments on Chapter Thirty-Two Edited from a Manuscript in the Sulzberger Collection of the Jewish Theological Seminary Library with Translation and Introduction

Alan Tichenor

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An Anonymous Karaite Commentary of the Fourteenth Century on the Book of Deuteronomy: Comments on Chapter Thirty-Two Edited from a Manuscript in the Sulzberger Collection of the Jewish Theological Seminary Library with Translation and Introduction

Abstract
The advent of the First Crusade (1099) conveniently marks the exhaustion of the stream of Karaite literary effort which had flowed forth for a considerable period. The flourishing age of the tenth and eleventh centuries had witnessed a brilliant succession of grammarians, lexicographers, exegetes, legal authorities and apologists, who had graced the Karaite camp in the drawn battle with Rabbinism. Especially influential in this verbal warfare was the school at Jerusalem associated with the name of Abu Ya'qub Joseph ben Nuh and carried on by his students, Abu'l-Faraj Harun, the famous “grammarian of Jerusalem”, and Abu Ya'qub al-Basir, the philosophical genius of the Karaites. The pupil of al-Basir, Abu'l-Faraj Furqan Ibn Assd (Jeshua ben Judah), succeeded his teacher as the attraction of this intellectual center and influenced Jewish thought as far away as Spain.

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AN ANONYMOUS KARAITE COMMENTARY OF THE FOURTEENTH CENTURY

ON THE BOOK OF DEUTERONOMY

COMMENTS ON CHAPTER THIRTY-TWO EDITED FROM A MANUSCRIPT

IN THE SULZBERGER COLLECTION OF THE JEWISH THEOLOGICAL SEMINARY LIBRARY WITH TRANSLATION AND INTRODUCTION

BY

ALAN TICHENOR

A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY IN THE DROP-SIE COLLEGE FOR HEBREW AND COGNATE LEARNING.
APPROVAL

This dissertation entitled,

AN ANONYMOUS KARAITE COMMENTARY

Dedicated to all separatists,
of the Fourteenth Century

on the

BOOK OF DEUTERONOMY

for the check they have put on

by

Alan Tichenor

Candidate for the degree of

Doctor of Philosophy

has been read and approved by

Solomon Z. Skora

Joseph Reiser

Solomon Zadoff

Date May 6, 1948
Dedicated to all separatists, sectaries, puritans and minorities for the check they have put on human society, without presuming to know whether the good accomplished has in every case outweighed the evil their strife has engendered.
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FOREWORD

This study would have been impossible had it not been for a number of considerations beyond my control. The financial assistance afforded for several years by a Fellowship in the Department of Cognate Languages at the Dropsie College for Hebrew and Cognate Learning has been a boon with incalculable benefits for my research. Unfortunately, in this mundane world, scholarly interest alone cannot produce works of scholarship.

In the face of various problems that arose during my course of study, the considerateness and kindly encouragement of Doctor Abraham A. Neuman, President of the College, were a constant stimulus to me personally.

The interest and instruction of all my professors have been indispensable. To Professor Solomon L. Skoss, of course, is due my deepest appreciation for his thoughtful guidance and endur-
ing patience in the preparation of this thesis. My future labors cannot but be advanced by my contact with his thorough methods of investigation. I am especially grateful to Professor Israel Efros for advice on Arabic philosophical terminology, and to Professor Joseph Reider for his assistance in securing photostats.

Professor Alexander Marx of the Jewish Theological Seminary of America has been very kind in arranging for me to use the manuscript of the Sulzberger Collection.

Alan Tichenor

Philadelphia, April 1948.
INTRODUCTION

The Period. The advent of the First Crusade (1099) conveniently marks the exhaustion of the stream of Karaite literary effort which had flowed forth for a considerable period. The flourishing age of the tenth and eleventh centuries had witnessed a brilliant succession of grammarians, lexicographers, exegetes, legal authorities and apologists, who had graced the Karaite camp in the drawn battle with Rabbinism. Especially influential in this verbal warfare was the school at Jerusalem associated with the name of Abu Ya'qub Joseph ben Nuh, and carried on by his students, Abu'l-Faraj Harun, the famous "grammarian of Jerusalem", and Abu Ya'qub al-Baṣir, the philosophical genius of the Karaites. The pupil of al-Baṣir, Abu'l-Faraj Furqan Ibn Asad (Joshua ben Judah), suc-
ceeded his teacher as the attraction of this intellectual center and influenced Jewish thought as far away as Spain. 4

Following this creative era in which most of the literature was written in Arabic, there was a transfer of the sphere of Karaite influence to Europe so that Poznański calls the ensuing period (12th-16th Centuries) the Byzantio-Turkish. It was a time largely devoted to the translation of Arabic works into Hebrew in order to preserve the impressive defense that had been built up over the years against "that man" (Saadiah) as the leader of the Rabbanites.

The fourteenth century which is the temporal setting for the present codex falls thus within this period of decline. The work partakes of the character of its age in being a compilation of the opinions of the illustrious teachers of the glorious days that were gone. In fact the significance of this commentary lies not so
much in the original contribution of its anonymous au-

thor as in the preservation of portions of earlier com-

mentaries wholly or partially lost. However the fact

must not be altogether overlooked that here is a four-
teenth century exposition on a portion of the Penta-
teuch, that is akin to the earlier exegetical works that
it so often quotes, and yet is quite unique in its own
day. But the most that can be said is that it is like
"one born out of due time". If it represents an effort
at renaissance, it is at best a straggling effort like
the contemporary works of the "Karaite Maimonides",
Aaron ben Elijah (Aaron the Younger), whose ד"א ט"א, מ"א ל"א, and ע"כ ע"כ are very signifi-
cant but stand alone in his period.

References to this Commentary. This work has been known
for more than fifty years from a manuscript in the Brit-
ish museum which is probably a copy of the present codex,
as will be indicated. As early as 1896 Samuel Poznański
published the colophon and gave a description of it in an important article on Abul-l-Faraj Harun and his Mushtamil, and the following year he mentioned it as an additional Karaite work that cites al-Qirqisâni's Kitâb al-Anwâr by name. In 1899, Vol. I of the Catalogue of Hebrew and Samaritan Manuscripts in the British Museum, by G. Margoliouth, appeared, containing a full description of the manuscript in the Museum's collection. Steinschneider incorporated the foregoing references in the notice he gives this work in his Die Arabische Literatur der Juden (1902) where he describes it as a compilation of "explanations to the more difficult passages (אודא) of the Pentateuch excerpted (or selected יזט) from the statements (לפ) of Kirgisani, abu Ali (Jefet), abu'1-Sari (Sahl), abu'1 Faradj Harun, abu'1 Faradj Furkan (Jeschua), the Jerusalemite (ידנפכ) and other scholars." Again in 1908 Poznański had occasion to refer to this commen-
tary several times in his valuable survey, The Karaite Literary Opponents of Saadiah Gaon, and to demonstrate its importance in his subsequent study on Abu'l-Faraj Harun where he cites the latter's comments taken from the British Museum Manuscript. Thus to Poznański must go the credit for pointing out the significance of the present commentary and for making the greatest use of it in his writings.

Colophon. The colophon at the end reads as follows:

...
"The end of what I intended mentioning of pertinent remarks on the meanings of the Torah (may He magnify it and make it glorious!). It contains abstracts of the opinions of Al-Kirkisani, the Teacher Abu Ali, Shaikh Abu Surri, Shaikh Abu'l-Faraj Harun, Shaikh Abu'l-Faraj Furkan and (?) Al-Makdisi, and other scholars (may God be pleased with all of them). It was completed in the first decade of the month Nisan in the year 1663 according to the Era of Contracts and the end of Muharram in the year 752 according to the "little horn". Amen forever and ever! Blessed be He who "giveth power to the faint; and to him that hath no might He increaseth strength" (Isa. 40:29),

Date. The date of the manuscript is given above as the
first ten days of the month Nisan in the year 1663 
(דַּעַטֶּלֶת) according to the Era of Contracts 
(Seleucid Chronology) and the end of Muharram in the 
year 752 (יוֹכֶד: י = 700) according to the Hejira 
(the "little horn" refers to Mohammed). The manuscript 
in the British Museum has a note in the Margin בְּשָׁנָה י' 
נָהַרָה לְאוֹלָחֵב. "And it is the year 5113 to 
the creation" which corresponds to 1353 C. E. Margol- 
louth gives the date as 1352, but Poznański more cor- 
rectly as 1351, for, as he says, Muharram 752 = March 
1351. The last day of Muharram (752) and the first of 
Nisan (5111) fall on March 29, in the year 1351. Perhaps 
נָחַפְפִי should be read instead of נָחַפְפִי. 
Place of Composition. The fact that this commentary 
was written in Arabic shows that it did not have its 
origin on the soil of Europe whether in the Byzantine 
milieu of Aaron the Younger or elseewhere. It sprang 
from a Karaite community in Mohammedan surroundings
where Arabic was still the vernacular. In derisively referring to Mohammed as מַרְאֵל וּרְאָא and using מִלֶּךְ as a designation for the Koran, the author follows a practice of long standing with Karaite writers. Also the abrupt transition from Arabic to Hebrew in criticising the religious practices of Islam gives evidence of the minority status of the author’s community and the ever-present fear of persecution. Both of these devices—one for calumny, the other for protection—make sense only in a setting where Islam wielded the sword.

Egypt quite likely provides the desired locale. Cairo succeeded Jerusalem as an important center where the Karaites have continued to the present day. From the thirteenth to the fifteenth centuries, such scholars as Japheth al-Barkamani, Israel ha-Ma’arabi, Japheth ben Sagir and Samuel ben Moses al-Maghribi flourished in Alexandria or Cairo and all wrote at least part of their
works in Arabic. David ibn al-Hiti, whose important Chronicle mentions practically all of the authors utilized in this commentary, may well have flourished in Egypt. In just such a Karaite community as Cairo where Arabic continued to be the spoken language would the masters' works be preserved and copied and hence be easily accessible for such a compilation as the present work professes to be.

**Value.** From the subscription the author's intention is clear: to compile a commentary on at least a portion of the Torah drawn largely from the works of the famous scholars of Karaism's Golden Age. Only some of the most frequently quoted authors are specifically mentioned by name in the colophon. In the text of the commentary itself, beside all the quotations by author, many interpretations are introduced by a non-committal (translated as "another opinion is"), so that one might
be tempted to dismiss the author as a mere compiler.

It is true that he did not hew the path of an original interpreter in the modern sense, but was for the most part satisfied to act the role of an eclectic, choosing what appealed to his judgment from other authors. However this fact does not lessen the value of his work.

He establishes himself as a careful scholar controlling an extensive exegetical literature of a former day.

This is all the more remarkable since he lived in a period which was singularly arid as regards Biblical literature, judging from the remains. He did not have the stimulus of competition both within and without the Karaite camp, which surrounded his notable predecessors.

It is quite clear that he was a serious student of the Scriptures who was aware of the problems of the text and who sought to come to grips with them in order to satisfy at least his own mind.

That he bolsters his comments by references to
the earlier writers shows his appreciation of solid contributions in the past. This commentary then is a valuable exegetical work in itself and doubly so since it preserves a great deal of material from other important commentaries not yet recovered.

Author. In seeking to identify the author, one is faced with immediate difficulties. There is nothing on which to base even a conjecture. The manuscript is defective at the beginning, so there is no title page. Nor do the colophon or text add any information as to the author's name. Just as uncertain is the external evidence from the fourteenth century. Israel ha-Ma'arabi was an active Karaite writer in this century but flourished at the beginning rather than the middle, and his specialties were legal and theological rather than exegetical. He wrote no commentaries on books of the Bible that are known; the nearest thing to such is an exposition of the Ten
Commandments (ד'ברות עשרת הימים). Harkavy mentions a commentator, Samuel ibn Mansûr, whom he assigns with question to the fourteenth century. Fragments of his commentary on the Prophets were found among the second Firkowitsch collection. But if Harkavy's dubious suggestion is the only basis for distinguishing him from the earlier Samuel ben Asher ben Mansûr (Abu al-Tayyib al-Jabali), who was a contemporary of Abu'l-Faraj Harun according to Ibn al-Hîtî, it is foolhardy to suggest Samuel ibn Mansûr as even a possible author of the present commentary. If he is the same as the former, he did not live in the fourteenth century; if he is to be distinguished from him, it has still to be proved that he lived in a time corresponding to this work. And with such fruitless speculations, even the possibilities are exhausted. For the present, the author must remain anonymous.
The Method of Exegesis. This commentary follows the same pattern as earlier Karaite expositions. The rationalism that broke the authority of Midrash and enthroned Peshat to rule over the text of the Scriptures is in evidence here. The author is interested in lexical and grammatical explanations for the most part. Thus a concern for the literal meaning is the foremost characteristic of his exegesis. However, this does not keep him from finding an implied meaning when theological considerations call for it. In 32:2 the rain and dew refer to the present and future lives; and in V.32 the fruit of the field, being for present use, refers to misfortunes now, and the wine from the vine, being for later use, points to punishment in the life to come. In V.11 there is the comparison of Divine Providence with the eagle’s concern for its young. Not satisfied with stressing the single tertium comparationis, the author indulges in allegorizing the details. The stir-
ring up of the nest refers either to Moses' communicating God's Message to Israel in Egyptian bondage or to the blowing of the trumpet on the march. Hovering over the young indicates the cloud of God given for shade. Bearing them on pinions has reference to the crossing of the sea, and Moses and Aaron correspond to the two wings! But this type of interpretation is the exception rather than the rule. The bulk of the commentary is of a very sober character.

Much space is given to points of grammar and lexicography. Difficult forms are at once assessed; only rarely is a thorny verse by-passed. He indicates metathesis (vv.2,34), questions of pause (v.28) and accent (v.36) and the distinction between transitive and intransitive (v.10). In v. 23 is derived from the root "sweep away", rather than from "gather", although not with the usual sense of pouring out evils upon a disobedient people to the
point of exhausting the former, but with the thought of putting an end to the evils rather than to the people. The author refutes because does not elsewhere occur in a verbal form and because the suffix on this supposed verbal form is not verbal (口) but nominal (ノ). In v. 36, in discussing יתיצרא, he follows the view of the famous grammarian, Abu'l-Faraj Harun, to the effect that is a construct noun not a feminine preterite. One wonders how the comparative evidence from the Arabic feminine preterite in "t" carried so little weight in the argument, it must be remembered that the Karaites held Hebrew to be the original language of man, so that Arabic would have to explain its feminine in "t" from the supposedly more an-
cient Hebrew form rather than vice versa. The author elsewhere shows his knowledge of grammatical works in quoting from the לְמִשְׁכָּל of Isaac ben Eliezer ha-
Levi, a Spanish grammarian of the fourteenth century.
He cites his authority in explaining the puzzling form

in 33:16 as a composite verb both preterite and future.

Following the sound principle that the Scriptures are their own best interpreter, the author con-
stantly marshalls parallel texts to illustrate his mean-
ing and to prove his point. This device shows that he had an intimate knowledge of the Bible, a prerequisite for any commentator. Since he sometimes adopts meanings not employed by modern translations, there will occa-
sionally be found phrases left untranslated in the fol-
lowing text. Generally, the translation of the Hebrew has been taken from The Holy Scriptures, the version published by the Jewish Publication Society of America.

The rationalism of the author shows itself
further by several considerations. His treatment of the in v.17 is in point. He quotes with approval Abu Sa'id (Levi ben Yefet) who identifies the demons with jinn and "ifrit" and then dismisses them as chimerical. They exist only in the imagination of man.

Another matter is the softening of anthropomorphisms by metaphorical explanations. This is very clearly illustrated in v. 20. The "face" of God is taken in the sense of His mercy. "I will see what their end shall be" is illustrated by the figure of a parent speaking to his child.

The rationalistic tendency is not carried to the point of crowding out a vigorous supernaturalism. Both characteristics pervade the work in a happy harmony. The literalistic attitude toward the interpretation of the text also causes the author to take the didactic content of the Scriptures seriously. He thus argues on behalf of the resurrection of the body and
inveighs against its doubters (cf. vv.39,50).

Of a similar character is the great interest in eschatology. This no doubt is partly accounted for by the nature of the song Ha'azinu, but it is to be noted that the author makes the most of his opportunity. On vv.40-43 he goes into great detail on the nature of the יַעֲשֹׂרַת מִצְרָאִים and quotes copiously from the prophets for illustration. There is a virtual outline of the end-times in this passage. The vengeance of God on all the nations gives way to a specific treatment of Gog (in v.42) who will head up the nations in an assault on Jerusalem. God's wrath will be unleashed in a terrible fashion to destroy Gog and to deliver His people by a glorious victory. Three principles for the future are set forth in v.43 according to this interpreter: the peoples of the world will enter the religion of Israel and be subject to the latter with a pilgrimage to the Temple for prayer and obedience to Mes-
siah; the cleansing of the "Holy Land" from all idols and idolaters; and the expiation of His people by making an end of their sins and defilements.

In a typical Karaite manner the author indulges in polemics. He is not as severe as Salmon ben Yeruham or Sahl ben Ma'aliah, but still the apologetic note is not lacking. He barely makes himself eligible as a "literary opponent of Saadiah Gaon" by a single criticism of that eminent Rabbanite. It concerns his interpretation of דָּבָר יְהִי in 17:9 as referring to the pure and impure blood of a menstruous woman, following the Talmud. The author says that "this indicates the corruption of their (the Rabbanites) ideas and the total absence of their intelligence... Is there a more abominable tradition than this?" 31

There is a lengthy argument against the Rabbanites on 33:4. 32 It attacks the validity of the oral law and is finished off by referring anyone interested
in gaining more information to the views of Shaikh Abu Jūṣuf al-Ḵirkisānī in his Kitāb al-Anwār, of Abu’l-Faraj Furḳan ībn Asad in his work called ٩٨٥, of Ibn al-Barrāmānī in his reply to the Rabbanites, of al-Tustari, and of others of the "Maskilim." ٣٣

The author gives vent to his polemical spirit in another direction, one in which he might well join the Rabbanites. That is in the attack on the ٩٨٥. Under the Biblical names ٩٨٥ and ٩٨٥ he assails Christians and Mohammedans respectively. That he gives so much space to these charges and woes is again largely due to the subject matter of Ha’azīnu and especially to its lending itself to an eschatological construction. The author is especially severe against the Mohammedans, a fact which no doubt indicates that his lot was cast in their midst; yet the Christians are not far behind in sharing the obloquy. Criticisms are found in vv. 21,28,29,32,34,35,37,38,42,43.
Authorities Quoted or Referred to: There are fourteen different authors quoted or referred to in this commentary. Some are mentioned only for sake of rebuttal, like Saadia and Rabbi Jehudah; some, only to bolster an argument already given, like Barqamani and Tustari. In the colophon, the five names specifically mentioned are arranged apparently according to chronological succession. The intent is certainly not to indicate the degree of importance for this work, for, discounting the marginal quotations of R. Elijah as a later collation, Abu'l-Faraj Furkan clearly holds the most prominent place, if based on the frequency of quotation. The judgment of Poznański that "Jefet (ben'Ali) seems to have been used the most" must thus be revised.

The verses of the text on which authorities are cited are indicated for each author to show the distribution of his quotations and his relative
importance. Although G. Margoliouth, in describing the Ms. in the British Museum, gives a list of quotations according to author, it is impossible to make an exact check of each quotation since the pagination of the two Ms.s is different and he does not indicate the verses on which authors are quoted.

1. **Al-Kırkısăni.** Abu Yusuf Yaküb Al-Kırkısăni lived in the first half of the tenth century and hailed from Kirkisiya on the Euphrates (Greco-Roman Circesium, ancient Carchemish) or Karkasan in Mesopotamia. He was a contemporary of Saadiah Gaon. Nothing is known about his life but he must have been a keen observer and probably travelled in order to gain the wide knowledge of peoples, places and customs that is displayed in his works. He comes as close as anyone among the Karaites as a type of the true scholar. His writings are objective and lack the caustic sting of some of his own group.
His magnum opus was a two-fold exposition of the Pentateuch with the colorful titles Book of Lights and Watchtowers (on the legal parts) 937 CE, and Book of Gardens and Parks (on the non-legal parts).

938 CE. Happily the former has now been edited by L. Nemoy and is a veritable encyclopedia. He also wrote some minor works in the form of a treatise on the Unity of God and a commentary on Job.

He is quoted on the following verses:
5:10; 6:4; 8:1f; 18:11; 24:19; 25:2; 26:5; 27:3 (2), 12; 28:69; 29:1; 33:3, 4, 5, 21, 24. Most of them are probably from his Book of Gardens and Parks.

Kirkisāni's remarks on 6:4 fill out a number of lacunae in an important passage in Nemoy's edition of Kitāb-Āl-Anwār Wal-Marāqib (III, p. 569, L8ff.) so are given here in full.
לא הוזכר על ידנו בעד האמת וสาולוドイツ
ולא נشكر על חסונם ולא מצא לו בקשות
ולא הוזכרו ממנו ו_hyperlink
ולא נشكر להם על חסונם ולא מצא לו בקשות
"Al-Kirkisānī (may his soul rest in paradise) said,

‘Hear, O Israel, the Lord our God is one Lord.’ This is a discussion about unity, what it is and what has been said about the Unity of the Creator who is Glorious and Powerful, (and) about what these indicate, and an interpretation of the narrative. First we shall discuss the Unity of God and the meaning of the statement in the Book, The Lord is one. Scholars say that the word ‘one’ occurs in six ways; 1) One in continuity, like the continuous soul which is not compounded and made of parts like the body; 2) One in form, like the soul and body which are one in form; 3) One in genus, like man and ox in the animal kingdom; 4) One in number, like Khalid and Zayd, each one of whom is one in number; 5) One in species, like man, which is applied to Khalid and Zayd; 6) One in comparableness, (lit. as you say, there is no likeness to it) One, and no second to it in its definition. Some scholars say that God is one in continuity, i.e., not composed in essence in any way.
Another view is that He is one in essence and action, i.e., there is no one like Him in His essence nor similar to Him in His action, and both statements are correct. Another view is that God may be said to be one in number, not as though He partakes of quantity, but that He is the first, so the creation is not like Him but is second in the sense that it is after Him. He is Most Ancient and there is no third (existence) beside the Most Ancient who does not perish, and beside the creature which was not then came into being.

Another view is that He is one in number, for He is the first (and) only one, so that He is in Himself self-sufficient of the existence of a second, but the second is not self-sufficient of the existence of the first. One is an absolute term without a correlative and the second is a correlative term which has reference to the first. The same statement goes for what follows it, the third, fourth, and
the rest of the numbers. For this reason it is said that God is one in number. Another opinion is that God is one in that He has no beginning nor end and every other one has a beginning and end. Another view is that God is one in that He is uncaused and every other one is caused. So this is what has been said about the Unity of God and the sense of 'one', and this is the meaning of the statement of the Book, 'The Lord is one.'

2. Salmon ben Yeruham. This famous warrior of the Karaite Camp was also a contemporary of Saadiah. The facts about his life are not known. He had an active literary career as the author of polemical works, especially against Saadiah, and of commentaries on numerous books of the Bible, of which some have been questioned, and undoubtedly others have been lost. He was generally vituperative against the Rabbanites and has been criticized for his obscurantism in denouncing the study of secular subjects.
His works have only been quoted twice:
22:23 (margin); 28:68.

3. Abu 'Ali. This is the prince of Karaite exegetes, Yefet ben 'Ali ha-Levi, known by his Arabic name, Abu 'Ali al-Hasan ibn 'Ali al-Lawi al-Basri. He flourished in Jerusalem in the second half of the tenth century. He prepared commentaries on practically the whole Bible as well as a very literal Arabic translation of the Scriptures. Presumably his comments in this work are taken from his interpretation of the Pentateuch.

   He is quoted on **77.** 2:17; 6:4; 7:12; 21:15; 22:23; 23:3; 25:4, 12 (with Abu Surri); 29:5, 15, 17; 32:50.

4. Abu Surri. This author is Sahl ben Mašliaḥ who rivals Salmon ben Yeruham as a Karaite propagandist and a bitter denouncer of the Rabbanites. He lived at Jerusalem in the second half of the tenth century, like Yefet ben 'Ali. He took missionary jaunts on behalf of his cause and engaged in polemics to exhibit his convictions.
His writings are mostly in keeping with these activities. However Harkavy reports a part of a commentary on Deuteronomy from which his views must have been quoted here.

The passages are: 7:9; 17:9; 18:15 (with Abu Sa'id); 21: 14, 15; 22:12, 23, 28; 23:12; 24:1; 25:1, 4 (with Abū Sa'īd), 12 (with Abu 'Alī); 26:3 (with Abū Sa'īd); 32:7 (3).

5Al-Raís. He is David ben Boaz ha-Nasi, who is assigned to the last quarter of the tenth century. He is in the fifth generation of descent from Anan, the founder of the Karaites. He wrote a very important treatise on the fundamental principles of the Pentateuch (Kitāb al-Usūl) and also was quite active as a commentator. Of his commentary on the Pentateuch, at least Leviticus and the latter half of Deuteronomy have been preserved in the State Library in Leningrad. He also commented on Ecclesiastes.

6. Abu Sa'id. Levi ben Yefet is the distinguished son of Yefet ben Ali. He lived in Jerusalem at the end of the tenth century and during the first half of the eleventh century. His Book of Precepts wielded a great influence among later Karaites. He may have abridged the Agron of David ben Abraham al-Fasî. He is known to have written a number of commentaries, on Genesis, Joshua, Judges, probably the Psalms, and others. This work indicates that he also wrote on Deuteronomy. His quotations appear on the following verses: 18:15 (with Abu Surri); 20:22; 22:23; 23:3, 12 (with Abu Surri); 24:1(2); 25:2 (2), 4 (with Abu Surri), 12: 26:3 (with Abu Surri); 29: 18, 19; 30:4,11; 32:17.

7. Abu'l-Faraj Harun ibn al-Faraj flourished in Jerusalem in the first half of the eleventh century. He was a student of Abu Ya'qûb Joseph ben Nuḥ and later became a famous teacher himself. He was a foremost
authority on grammar and became famous even among Rabbanites as the "Grammarian from Jerusalem." His great work is Al-Mushtamil but he composed other grammatical works and prepared a commentary on the Bible based on the work of his teacher, Joseph ben Nuḥ. It is undoubtedly from this last work that his comments here are taken.

The verses where Abu'1-Faraj Ḥarun is cited are: 8:3; 12:21; 15:12 (with Furqan); 23:12; 24:6 (M); 25:12; 30:5; 32: 36, 50.

8. Abu'1-Faraj Furqan ibn Asad (Jeshua ben Judah) was the last of the famous Jerusalem school. He lived into the latter half of the eleventh century. He was a student of Abu Yahya al-Beṣir and like him became prominent as a philosopher. He wrote a number of philosophical and legal works. For the present commentary, his commentary on the Pentateuch is of greatest
importance as quotations from him probably came from that source. His commentary was issued in two recensions, the longer dating from 1050, and the shorter, from 1054. The present work makes extensive use of Furqan's commentary though it is impossible to determine which recension was employed.


9. Al Dustari. Sahl ben Fadl Al-Tustari (Jasher ben Hesed) is thought to be a contemporary of Abu'l-Faraj Furqan, and so flourished in the middle of the eleventh century. He was born in Tustar in Persia as his name indicates, but nothing is known of his life. He was a philosophical and polemical author. He is only referred to in a general way on 33:4 so it is not known to which of his works the author had reference.
10. **Al-Barqamānī** Yefet, called Ibn abi-l-Hasan al-Barqamānī, was a Karaite author and physician in Alexandria. He is assigned to the middle of the thirteenth century. He wrote a medical treatise, but for the present purpose his polemical work against the Rabbanites is the important thing. It is called יִדְוָאִי and is quite violent. The present author has this work in mind in his reference on 33:4.

11. **Isaac ben Eliezer ha-Levi** was a Spanish grammarian in the fourteenth century who composed two grammatical works נִמְסָא and יַדְרֶכִּית. It is to the former that reference is made on 33:16. These works are said to have been written for a Babylonian scholar named Aaron ben Abraham. They appear to have had wide circulation.

12. **Rabbi Elijah.** Two Karaite authors might conceivably qualify under this cognomen. The earlier is Rabbi Ḥ Elon ben Abraham of the twelfth century, author of...
But he is not known to have written a commentary on the Pentateuch. A much more likely identification of Rabbi Elijah is with the sixteenth century author, Elijah ben Judah Tishbi, known as Elijah Rabbenu. He wrote in 1579 at Constantinople a work called Pe'er, i.e. Perush Elijah Rabbanu, a super-commentary on Aaron ben Joseph's Ha-Mibhar. If this latter identification is correct, it establishes the terminus a quo for the present Ms. to be the sixteenth century. Although all of R. Elijah's remarks are given in the margin, they are in the same hand as the text itself, so were added by the same person. The quotations from R. Elijah appear on vv. 1:44; 2:9, 21; 3:4; 5:6; 7:1; 12:5; 14:6, 8, 22; 15:19; 16:19; 20:20; 21:58; 23:2; 24:1, 5; 26:1; 27:12; 29:4, 11, 17, 19, 24; 30:1, 6, 11; 31:27; 32:2; 33:2, 8, 23. All of them are found in the margin.
13. Al-Fayyumi. Saadia Gaon (d. 942) and his followers suffer only one specific attack in this commentary, on 17:8. But even this one reference is eloquent testimony to the influence of the great leader of the Rabbanites, who lived over four hundred years before this commentary was composed.

14. Rabbi Jehudah ha-Cohen Barzillai Joseph Nin Yehosef is cited by reference to his commentary on Sefer Yetzirah. He was a Spanish Talmudist of the end of the eleventh and beginning of the twelfth century. He is referred to only once in a marginal note on 6:4.

15. Al-Maqdisi (or Al-Muqaddisi). This title, given separately in the colophon, has caused considerable discussion. The strange fact is that no one is quoted by this title in the commentary and the individuals known to be called by this title are in the one case already named in the colophon (Harun) or in the other case not quoted in the commentary (Ali ben Suleiman). The suggestion of
Poznański that Tobia ben Moses, the famous translator of Karaite Arabic Works, was possibly meant, is of no help as he is not quoted in the commentary at all. The later suggestion of Poznański is much more likely, to the effect that \( \text{ם} \text{י} \text{ב} \text{נ} \) should be read as \( \text{ם} \text{י} \text{ב} \text{נ} \). The title would then be applied to Abu'l-Faraj Furqan rather than be understood as a separate author. The error could easily be due to a copyist.

The Manuscript. This study is based on one manuscript from the Sulzberger Collection in the library of the Jewish Theological Seminary of America, New York. The Ms. is written in square script on paper 5 1/4" xy 6 7/8" and consists of 151 folio leaves with 23 to 25 lines to a page. It is in fair condition with some leaves considerably damaged by worms. At the beginning, several folios are undoubtedly missing, as the comments begin at 1:17. There is thus no way
of telling whether the comments are restricted to Deuteronomy or originally covered the whole Pentateuch.

G. Margoliouth describes Ms. OR. 2498 in the British Museum as follows:

"Paper, about 7 1/2 in. by 5, consisting of 161 leaves, with 21 lines to a page. Foll. 2-160 are numbered with Hebrew letters 1 (א) - 159 (ך) Rabbinic character. Nineteenth Century.

"An Arabic Commentary on Deuteronomy, compiled and abridged from the works of Abū Yusuf Ya'kūb al-Ḳirḳisānī, al-Muallim Abu 'Ali, al-Shaikh Abu's-Sari, al-Shaikh Abu'l-Faraj Hārūn, Abu'l-Faraj Furqān, al-Muḥaddasī (or, perhaps more correctly, Maḳdisi) and others, by an anonymous author; imperfect at the beginning.

"Title, fol. la:- מלת יבש ו 190 קדש." 63

This Ms. would appear to be a copy of the Sulzberger Ms. The former is a nineteenth century copy; the latter is much earlier. Both begin defectively at verse 17 of chapter 1. In the older work all the comments of R. Elijah appear
on the margin, while the B M Ms. has these comments on the margin only through folio 9a and from then on they are incorporated in the text (called הָעֲרָכַה "marginal gloss"). Either the B M Ms. is copied from the Sulzberger Ms. or they both were taken from an earlier Ms. defective in the same way.
V. 1. Give ear, ye heavens, and I will speak: and let the earth hear the words of my mouth.

Know that the song of Ha'azinu is a poem arranged about the affairs of Israel because our Lord has chosen us. It says, "Remember the days of old" (v. 7), "When the Most High gave to the nations their inheritance" (v. 8), "For the portion of the Lord is His people" (v. 9). Then secondly, it concerns His grace upon us, as it says, "He found him in a desert land" (v. 10). Thirdly, it deals with our insolence and sin, as it says, "But Jeshurun waxed fat, and kicked" (v. 15). Fourthly, it treats of our punishment, as it says, "And the Lord saw, and spurned" (v. 19). Fifthly, it speaks of the punishment of our enemies, as it says, "For their vine is of the vine of Sodom" (v. 32). Sixthly, it deals with our relief from His terrible doing; "That I, even I, am He, and there is no God with me" (v. 39).
unto the end of the song.

It begins by addressing heaven and earth, for the Exalted One had assigned the two of them to be witnesses of what He would say, so He commands them to hear that of which they are to be witnesses. This saying is a metaphor, and the meaning of the witness of heaven and earth against them is that if they disobey, the heaven will refuse its rain and the earth withhold its vegetation, so that in whatever place they may disobey they shall not be free from the witness of both or of one of them to the end that they will therefore refrain.

The Exalted One has caused many witnesses to testify against them. One of them is this song, as it says, "That this song may be a witness for Me against the children of Israel" (31:19). Another wrote, is the law which Moses (upon him be peace) as it says, "Take this book of the law, and put it by the side of the ark of the covenant of the Lord your
God, that it may be there for a witness against thee." (31:26). Another is heaven and earth, as it says, "I call heaven and earth to witness against you (this day)" (4:26). Another is the stone which Joshua placed in the holy place of the Lord, as it says, "Behold, this stone shall be a witness against us" (Jos. 24:27). Another is the prophets, as it says, "Yet the Lord forewarned Israel, and Judah, by the hand of every prophet, and of every seer" (II Kings 17:13). He also made them witness against themselves, as it says, "Ye are witnesses against yourselves" (Jos. 24:22). Further, the Exalted One made Himself a witness against them, as it says, "The Lord is witness against you" (I Sam. 12:5); and it says, "And I will be a swift witness" (Mal. 3:5). And everyone of these witnesses gives evidence in a certain manner.
V. 2. Shall drop. It will pour down abundantly (as appears) from "Yea, his heavens drop down dew" (Deut. 33:28). "Rabbi Elijah said, He mentioned four things: 'rain', 'dew', 'small rain', 'showers', for this song is built on four things: the first is the good which God did to Israel from ἡ ἀληθινή (V.6) to ἀληθινή υπάρξει (V.14); and the second is from ἀληθινή τήν ἑσπερίαν (V.16) to ἀληθινή τήν ἑσπερίαν (V.19) for they requited him evil for good; and the third, for he did not requite them according to their works, and the fourth from ἡ ἀληθινή (V.36) to the end, for he takes vengeance on their enemies. 'Like rain' is the early rain in Marcheshwan and "showers" is the latter rain in Nisan. 'Like small rain is a kind of rain or..............................'dew.................................

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Another opinion is that the 'rain' is in winter, 'the dew', in summer. 'Like fine rain' is when the seed is scattered
and it is the small rain in the days of Marcheshvan and Kislev to make them grow. And the showers are the heavy rain in "the days of Adar." Know that (ירוח) is like (ירוח) in "The pastures of the wilderness do drop", (Psa. 65:13), for the meaning of both is the same. They are like yields and dew and like 'מעשים and 'מעשים. My doctrine means "my taking" because speech is taken from the Almighty and does not come by itself. My speech. It has the sense of "my saying". "My doctrine" and "my speech", refer to the song. He compares this song with two things, rain and dew, which are beneficial to the seeds. Thus when it is read and interpreted according to its implied meaning, the metaphors refer to the present and future lives. As the small rain upon the tender grass. The meaning is like a fine and gentle rain
or like scattered drops upon fresh herbage; for it
is the fine rain that penetrates the earth. And as
the showers. Like the sustained rain. Another view
is, like drops, that is the big drops of rain.

V. 3. For I will proclaim the name of the
Lord; ascribe ye greatness unto our God refers to
heaven and earth so that it says, Hearken for I shall
surely proclaim to these people "the name of the Lord."
Another view is that it refers to "shall drop as the
rain" and that means that he compares his discourse
with dew and rain, for he says that what I invoke in
the name of the Lord, is like dew and rain. So give
greatness to our God. Regarding the (Red) sea it says,
"Sing ye to the Lord, for he is highly exalted" (Ex.
15:21). And Deborah said, "Bless ye the Lord" (Ju.
5:29). And in this song it says, "Ascribe ye great-
ness unto our God", yet it does not explain what they should say but each in the manner he wishes, as it says, "And when all the people saw it, they shouted" (Lev. 9:24). It says, To our God, for verily all the people were obedient. It says, "For I will proclaim the name of the Lord; then it says, To our God, since the Exalted One is worshipped by this name; for verily His name is called upon us, as it says, "And all the peoples of the earth shall see that the name of the Lord is called upon thee", etc. (Deut. 28:10).

V. 4. The Rock, His work is perfect.

This verse is (a continuation of ) "Ascribe ye greatness". So it instructs them to say it and informs them that God, the Blessed and Exalted, is stronger than every strong one. And this verse
is divided into two parts; one of them is the
creation and it is the Rock, and the second is
the.............."For everything which He created
in the six days of the creation was perfect and
defect
without imperfection"...........according to His
works and He is a God of truth and without iniquity.
Perfect is an epithet of his work, that it is
perfect and sound from any stricture or imperfection.
For all His ways are justice means all his actions,
like the saying, "The Lord made me at the beginning
of His way" (Prov. 8:22) and like "He is the be-
ginning of the ways of God" (Job 40:19). Another
interpretation is all His ways of acting, like "For
the ways of the Lord are right" (Hos. 14:10) and
like "That they may keep the way of the Lord"
(Gen. 18:19) and like "Show me Thy ways, O Lord"
(Psa. 25:4). For the doings of the Mighty and
Powerful One are just and His commands and prohibi-
tions are just because He is wise, self sufficient;
nothing emanates from Him that has in it any form of turpitude, as it says, "And how small a whisper is heard of Him", (Job. 26:14). For the Mighty and Powerful One brings to life and causes death, makes rich and causes poverty and other aspects of managing the world; all of them are perfect, for verily He is "great in counsel" (Jer. 32:19), "a God of knowledge" (I. Sam. 2:3). A God of faithfulness, for no deed of His servants escapes Him, since it is not possible for him to be forgetful, and He will not cast off His goodness to them, as it says, "God shall bring every work (concerning every hidden thing) into the judgment" (Eccl. 12:14).

And without iniquity, that is, there is no injustice with Him in this judgment, but He is altogether just, as it says, "Howbeit Thou art just in all that is come upon us" (Neh. 9:33). And similarly at the Resurrection He will punish every soul for what it has done and He will not seize the innocent with the
wicked. **Just and right is He** indicates that He is righteous with the righteous, upright with the upright, as it says, "With the merciful Thou dost show Thyself merciful" (Psalm 18:26), and this refers to the time of the Messiah who is forever just and upright, as it says, "Thy people also shall be all righteous", (Isa. 60:21).

V. 5. **He corrupted him** refers to the Almighty, since **God of faithfulness** is mentioned before it. Thus it says, I will destroy Israel by the "curses" mentioned in the desert, because of their opposition to the Exalted. Another view is that it refers to Israel. It means **that Israel corrupted his belief** so He excluded them from being His chosen ones because of their failing when they became a perverse and crooked generation. Another view is that Israel corrupted himself by his evil doing, and they became as though they were not His sons,
contrary to what He called them, "Ye are sons of the Lord your God" (Deut. 14:1), and that was on account of their failing in their religion and they became thereby perverse in obedience and crooked in what He formed them. This was the generation of Jeremiah, for it says, "O generation, see you the word of the Lord" (Jer. 2:31). So it is perverse and crooked; perverse because it has not submitted to its Creator, and crooked because it did not repent.

V. 6. Do ye thus requite the Lord? Thus is an allusion to their defect, and O foolish people is because of their requiting good deed by evil and Unwise, for if they were "wise" they would act in accordance with wisdom; they would do good and turn away from evil, so that they would not forsee the worship of their Creator Who is beneficent to them and serve a creature of no bene-fit to them. Is He not thy father? It calls
Him "father" because the mention of "His children" precedes, and its meaning is Creator, by analogy of the begetter from whom offspring proceed.

That hath gotten thee, that is, He hath gotten thee from Egypt, as it says, "the people that Thou hast gotten (Ex. 15:16). And it is an apocopated perfect; and if it were non-pausal it would appear like the following Another view is that it is a noun with the sense of the participle which is . Its root is like , and from it comes the non-pausal form the pausal form upon the analogy of "thy field thou shalt not sow" (Lev. 19:19) wherein is non-pausal and is pausal, the root of both forms being . It describes God the Exalted One in the verse "He is the Rock, His work is perfect" with six epithets and (here) it mentions in opposition six epithets of their evil.
The first epithet of the Exalted One is "His work is perfect"; and the second, "all His ways are judgment; the third, "a God of truth"; the fourth, "without iniquity"; the fifth, "just"; and the sixth, "right is He". In contrast are the six epithets of their sin. The first is "He corrupted him"; the second, "not the blemish of His children is their blemish"; the third, "a perverse generation"; the fourth, "crooked"; the fifth, "O foolish people"; and the sixth, "unwise". "Is not He thy father that hath gotten thee from Egypt? Hath He not made thee in the womb?" Another view is that "He hath made thee" means He prepared thee with favors which He began by conversing with you mouth to mouth on Mt. Sinai and by making the covenant with you and by giving to you "the tables of testimony" (Ex. 31:18), "the tables of the covenant" (Dt. 9:9), so that you became thereby His creation. "And established thee", means He arranged you in camps and
adorned you with "standards" and a "pillar of cloud" and a "pillar of fire" similar to "Thy hands have made me and fashioned me" (Psa. 119:73) by which is meant the creation itself, which is the form of man and his shape.

V. 7. Remember the days of old means to remember the kindness of Almighty God to your fathers in the former time which is the time of Moses of which it speaks in יִשְׂרָאֵל. Days: יִשְׂרָאֵל has the meaning of יִשְׂרָאֵל and similarly יִשְׂרָאֵל has the meaning of יִשְׂרָאֵל. Consider the years of many generations indicates the time of Joshua and his successors to which it refers in יִשָּׁרַיִם. Ask thy father, and he will shew thee; thy elders, and they will tell thee is a reminder concerning the ways of learning what He had commanded by the saying "Remember the days of old" and "Consider the years of many generations." So he said, Ask thy father and thy elders of what has happened in the past in order that they may inform you, so that you shall know. And what
is to be asked about is past favors of God to their fathers in bringing them out of Egypt by wonderful miracles and the enacting of the Law upon them.

Another opinion is that the thing asked refers to what it mentions afterward, i.e., "When the Most High gave to the nations their inheritance" (v. 8), and to other things about which there is common agreement and the hearer is restricted to knowledge by transmission. There is in that no indication of what the opposer of tradition claims, since if it were true, then the knowledge would be (limited) to (Moses), but its being transmitted by someone else confirms the fact that it originates from (Moses) (upon him be peace). Abu Surri (may his soul rest in paradise) said, "Remember the days of old" goes back to the first ten generations from the time of Adam to Noah (upon them be peace); "the years of many generations" goes back to the generations from the sons of Noah; "He set the borders of the peoples", since the
time of Canaan's existence in it (Palestine), but when Israel came unto it, it was "according to the number of the children of Israel". And he (may his soul rest in paradise) said, What is the meaning that one should ask his fathers and his elders about this matter, in view of fact that they could learn it from what is written in the Torah since the time "when the Most High divided to the nations their inheritance", and they are the sons of Noah, and since "he separated the sons of Adam", as it is said, "And by these were the nations divided" (Gen. 10:32), so it happened that "He set the bounds of the people"? And he (may his soul rest in paradise) said, This question is not the question of a child who has read and grown of age, since if it were thus, then he would know from his reading of the Torah. For just as the answer in the story of the Passover is clearly
stated (in the Torah) so it is in this chapter.

If the answer were transmitted, it would say that the answers with your father are transmitted, but we do not find that. It is said that the one whom Moses addresses is an adult, for if it were a young child, he would not continue (to be so), but this is one negligent, scornful and ignorant in what is in the book of God according to what it called him "O foolish people and unwise". So it says, If you do not know what I say, then ask so that you may understand the truth of what I mentioned, and that is "When the Most High divided to the nations their inheritance". It is children to whom the father should begin speaking, as it says, "when thy son shall ask you" (Deut. 6:20) and it says, "and thou shalt shew thy son in that day" (Ex. 13:8).

V. 8. When the Most High divided to the nations their inheritance refers to the Most High's giving to Israel the land of the "seven nations" as an inheritance. When he separated the sons of Adam
indicates the time of (His) giving them the land of the nations as an inheritance for it says, in His separating the sons of Adam. He means the "seven nations" too for verily the Exalted One scattered the united from the isolated among them and divided all of them. He set the bounds of the people, for many kings had divided up this land and each one had a limit and a boundary, so Israel killed them and took their land.

V. 9. For the Lord's portion is His people. Verily God the Exalted chose Israel as His portion from the rest of the nations of the world, as in "And the Lord shall inherit Judah His portion" (Zech. 2:16). He then became their portion, as it says, "The Lord is my portion, I said" (Psa. 119:57), "The Lord is my portion, my soul said" (Lam. 3:24). The lot of his inheritance, They belong to Him throughout the ages. The proselyte enters into "His portion" but not into
"His inheritance".

V. 10. He found him in a desert land
means that He found him in the desert just as a man finds his most coveted thing and he rejoices in it and preserves it, like the verse, "I found Israel like grapes in the wilderness" (Hos. 9:10). Another view is that Israel found the providence of Almighty God in the desert. That means that whenever they desired anything from the Exalted One they found Him sufficient for them. And in the waste, a howling wilderness means in a waterless desert where He kept them from harm by howling wild animals, as it says, He compassed him about, like one who goes about with a person he loves and attends to his needs. He cared for him. If it (יִּלָּל) is taken as intransitive it means that He was mindful of Israel, its sense being that the Exalted One pondered over them like a man who thinks about his child and considers things advantageous to his welfare and does them. If it is taken as causative it means that He
made Israel understand, its sense being that He
made them go by means of the "pillar of cloud" and
directed them to the places where they should travel,
and informed them of the time of stopping and depart-
ing. Another view is that he instructed them in the
beliefs and the precepts. He kept him as the apple
of His eye refers to His keeping and preserving them
from misfortunes, as the apple of the eye protects
its pupil, which is the highest degree of preserva-
tion.

V. 11. As an eagle that stirreth up her
nest means like an eagle, as an eagle stirs up her
young in the nest by her call and when she has need
she takes them from the nest to a place of flesh
and blood, as it says, "Doth the vulture (eagle)
mount up at thy command, and make her nest on high?
..... From thence she spieth out the prey; her eyes
behold it afar off. Her young ones suck up blood."
(Job. 39:27,29,30). It means that just as the
eagle carries her young from nest to nest so He
carried them; this is also the meaning of the saying, "And I bore you on eagles' wings." (Ex. 19:4).

Stirreth up her nest is to be explained as the message which was sent unto them through Moses (upon him be peace) so that they would be moved to depart. Another opinion is that in the time of the journey He roused them by the blowing of the trumpets, as it says, "And they shall be unto thee for the calling of the congregation and for causing the camps to set forward." (Num. 10:2). Hovereth over her young refers to the time of sending them forth when He hovered over them with the cloud by which He afforded them shade. Spreadeth abroad her wings means He had taken them away from Pharaoh. Beareth them on her pinions refers to their crossing the sea for surely only the eagle of all birds can span the sea; moreover, Moses and Aaron (upon them be peace) were for the people like two wings.
V. 12. The Lord alone did lead them means that they were alone in the desert, as Balaam said, "Lo, it is a people that shall dwell alone" (Num. 23:9). And there was no strange god with him means that there was with God no other who was helping Him in what He was doing for them. Another opinion is that there was with Israel no other god at that time, as it says concerning them, "But ye that did cleave unto the Lord your God are alive everyone of you this day." (Deut. 4:4). The Exalted was the only one ruling them; and there was no need of another ruler beside Him for they were obedient.

V. 13. He made him ride on the high places of the earth. He made them possess the high and glorious land. And he did eat the fruitage of the field means fruit. And He made him to suck honey out of the crag indicates the exceeding richness of this land so that among its many products the bees swarm in the rocks and hills and honey flows from them, as it says in the story of Saul, "And when the people
were come unto the forest, behold a flow of honey" (I Sam. 14:26). And oil out of the flinty rock.

This has the effect of שמשה רוזו. This means the oil which is extracted from the olive trees which grow in the stone of the flint-rock.


"Know that the curd of kine is better than the curd of sheep, and likewise the milk of sheep is better than the milk of kine." With fat of lambs, that is, fat lambs which are called Kerāriz (the rams that carry the shepherd's bag or the bell). Thus ten favors are mentioned. They are "the fruitage of the field, He made him to suck honey, oil out of the flinty rock, curd of kine, milk of sheep, fat of lambs, rams of the breed of Bashan, he-goats, the kidney-fat of wheat, and the blood of the grape."

V. 15. But Jeshurun waxed fat, and kicked.

"And kicked because of the great prosperity; thou didst wax fat refers to fat (לבן); thou didst grow
thick means abundance of flesh; thou didst become gross. The name Jeshurun is mentioned in four places. "And there was a king in Jeshurun" (Deut. 33:5). "There is none like unto God, O Jeshurun" (Deut. 33:26). "And thou, Jeshurun, whom I have chosen" (Isa. 44:2). The verse says, He who was upright grew fat and became ungodly, like יִשְׂרָעֵל and the "Nun" is for emphasis. Israel is called Jeshurun because they received the Law of God which He enjoined upon them. The statement of thou didst wax fat (גָּדַל) after the preceding is to indicate that he became exceedingly fat. Thou didst grow thick, thou didst become gross means their bodies became comely and thick and fat covered their flanks. Another view is that the word גָּדַל is compounded from two words which are יָדָה and גָּדַל. And he forsook God who made him means that they neglected the worship of the Exalted One. And contemned the Rock of His salvation means that they cast away what was due of the obligation to the Exalted One in
return for the assistance given them by the Almighty.

V. 16. They roused Him to jealousy with strange gods, that is, with their worship of "other gods." With abominations did they provoke Him. Either this refers to "strange gods" for they are called "abomination" (נְבֶלָה) as it says, "And thou shalt not bring an abomination into thy house" (Deut. 7:26); or it indicates the nine "abominations" which are "one that maketh his son or his daughter to pass through the fire, one that useth divination, a soothsayer", etc. (Deut. 18:10).

V. 17. They sacrificed unto demons.

'Abu Sa'id (may his soul rest in Paradise) said, The "demons" are the Genii (Jinn) and evil spirits (Ifrit) as they are still denominated. He further said, Know that the demons are imaginary things without real existence and are not found outside of the imagination. The Targum translates לְבַשְׂרֵי (Satyrs) by דְמוּנָי (demons) (Lev. 17:7), for those who believe in their existence are using their imaginations.
form of goats since their black color makes for obscurity in which phantoms multiply. They are interpreted as Satans. Another view represents them as the bereft of reason. It (נ'תע) is media geminata in form, derived from "robbers (נ'תעו) by night" (Ob. 5) the meaning of which is robbing and plundering. No-gods, etc. For they were not objects of worship unto any people before Israel and Israel began the worship of them. Another opinion is that (נ'תע) are images of idols which are made and worshipped. Which your fathers dreaded not is interpreted as your fathers were not terrified by them. It means that they did not fear them nor were they frightened by them, although they were disobedient (in worshipping them), you excelled in doing that and added to their transgressions.

V. 18. Of the Rock that begot thee thou wast unmindful. הָיָֹ֣א has הִבַּ֣ע as its imperative like הָיָֹ֣א in "Be thou for the people" (Ex. 18:19) which is the imperative of הָיָֹ֣א in "Who is he that
saith, and it cometh to pass" (Lam. 3:37). Another view is that it is like \( \text{בְּשָׁמֵר} \) after the manner of \( \text{בְּשָׁמֵר} \) in the verse, "Neither blot out their sin from Thy sight" (Jer. 18:23) and the root is \( \text{בְּשָׁמֵר} \). That begot thee is in place of thy father. That bore thee is what you experienced of the distress in Egypt until you were saved, like a woman who is relieved of her labor pangs with the birth of her child. Another view is that it means literally the one who bore thee and was seized with labor pangs for thee in the bowels.

V. 19. And the Lord saw, and spurned means that just as they shunned the worship of the Exalted One, so He diverted His care from them. Because of the provoking of His sons and His daughters means the complicity of men and women in shameful deeds that provoked to anger, as it says, "The children gather weed, and the fathers kindle the fire, and the women knead the dough, [to make cakes to the queen of
heaven, and to pour out drink-offerings unto other gods, that they may provoke Me." (Jer. 7:18). Then it says, "Do they provoke me?" (Jer. 7:19). Another view is that He was displeased by the offering of their sons and daughters. Its ascribing them unto the Exalted One when it says, His sons and His daughters, is because they were of the offspring of whom it is said, "Israel is My son, My first-born" (Ex. 4:22). Another view is that His sons and His daughters really means "your sons and your daughters".

V. 20. And He said: 'I will hide My face from them' means I will remove my mercy from them, for I know that they shall become righteous only by "Exile". I will see what their end shall be has a metaphoric meaning, because the Exalted One is cognizant of the results of events. Indeed it is as one says to his child: "Behold, I shall forsake thee and cease speaking to thee in order to see what becomes of thee, whether thou shalt become righteous or not." It is possible that seeing has the sense of knowing. That would mean, I shall hide My mercy from them for I know the end of their affair, that they will persevere in
rebellion and will not depart from it. For they are a very froward generation refers to their indecision in transgres-
sion. Children in whom is no faithfulness (יִשְׂךְ) that is, there is no conviction in them. It means that they do not observe what the zeal for My law renders obligatory upon them.

Thus יִשְׂךְ is an attribute of the person. Another view holds יִשְׂךְ and יִשְׁכֵּךְ to be the same.

V. 21. They have roused Me to jealousy with a no-god means that they worship one to whom no worship is due.

They have roused me; I will rouse them to jealousy with a no-people. They are Edom (Christians) and Ishmael (Mohammedans), for Edom was not originally............. The people were (first) Greeks and were converted.............and became Christians, so He calls them a no-people. Ishmael is likened to clay which is worthless when compared with gold, silver, copper and iron, so therefore they are called a vile nation. Another view is that a no-people refers to the Samaritans who were dwelling in their territory and treating them like enemies and distressing them when they said, We are the people of God like you and we intend to build the
temple with you in order that we may worship God in it. They are likewise a vile nation. Another view is that I shall change (my relations) with them in that I shall say to them, "Ye are not my people" (Hos. 1:9), O "foolish people and unwise" (V. 6), after what I said to them, "Thou mayest be a holy people unto the Lord thy God" (Deut. 26:19).

V. 22. For a fire is kindled in my nostrils, and burneth unto the depths of the nether-world, and devoureth the earth with her produce, and setteth ablaze the foundations of the mountains. This means that thunderbolts descended from Him upon their land and burned them, as it says, "Fire devoured their young men" (Psa. 78:63), similar to "A fire of God is fallen from heaven" (Job 1:16). The thunderbolts were penetrating and burning the roots of the trees and were not spent until they reached the deepest water, as Amos says, "And, behold, the Lord God called to contend by fire; and it devoured the great deep" (Amos 7:4). Another view takes it literally as though the enemy set fire to Jerusalem and their other cities. Another view is that it refers thus to their rebellion for it likens it to fire when its evil result comes
upon them, as it says, "For ye have kindled a fire in My nostrils which shall burn against you" (Jer. 17:4). The anger of God against them has been compared to fire in the verses, "Therefore He poured upon him the fury of His anger", etc. (Isa. 42:25) and "And He hath burned in Jacob like a flaming fire" (Lam. 2:3).

v. 23. הָמְתָא מִגְּזֹּרֹת נַפְסֹּתִים הָעַד הַשָּׁלֹאֵּת יִתְנַשְּׁבַּת. הָעַד הַשָּׁלֹאֵּת יִתְנַשְּׁבַּת is to be interpreted as I will put an end to them, like the verse, "That the watered be swept (גָּשֹּׁתָה) away (with the dry)"

(Deut. 29:18). If it were to be interpreted as I will assemble it would have to be either like "I will surely assemble וְלָא יַעֲצֹל עִדָּתָה, O Jacob, (all of thee)" (Micah 2:12) or like "I will assemble (נַחֲלָה) her that halteth" (Micah 4:6) which is analogous in form to "I will say (נַחֲלָה) unto God my Rock" (Psa. 42:10). Evils are seven misfortunes which are disclosed in what follows. So (it means that) He will destroy the evils among them rather than destroy them by means of the evils. It compares them with arrows which come unexpectedly.

v. 24. The wasting of hunger is the burning of hunger like "That they should heat (יָאִיב) the furnace" (Dan. 3:19) and "It was wont to be heated (יָאִיב)" (ibid).
is the food of birds, as seen from "Eat thou not (נַנְחָן) the bread of him that hath an evil eye" (Prov. 23:6) and "young birds (נֵי עֲקָבִים)" (Job 5:7).

Another view is that it is the heat of the sparks of fire, as in "Ye clothe you, but there is none warm (חֵרֶס)" (Hag. 1:6) and in "The flashes thereof (ני' שר) are flashes of fire" (Cant. 8:6), for hunger burns the body as it says, "Our skin is hot like an oven because of the burning heat of famine" (Lam. 5:10). And bitter destruction (נַוְרָה לֹא) is interpreted as bitter death, as seen from the verses, "Ho, thy destruction (לֹא), O Death!" (Hos. 13:14) and "Nor of the destruction (לֹא) that wasteth at noonday" (Psa. 91:6), and "And with bitterness (נַוְרָה) shalt thou sigh" (Ezek. 21:11). Crawling things of the dust means crawlers of the dust as appears from "Like crawling things of the earth" (Mic. 7:17) and נַוְרָה (Job 32:6).

V. 25. Without shall the sword bereave means the children were killed outside by the sword. And in the chambers terror means that those who were hiding within the chamber perished from fright because of the terror of the
enemy. Both young man and virgin, etc. shows that this misfortune includes all men.

V. 26. I thought I would make an end of them, I would make their memory cease from among men. ד"נ"ע is a word compounded from נ ו נ and ד"נ. It means that I shall unleash my wrath among them and they shall perish, so that it will be asked, Where are they? Another view is that both נ and ני are virtually nouns, the root of ד"נ"ע being נ נ and its plural being ד"נ after the analogy of נו, נג, נג; so is ד"נ"ע.

Its interpretation is their hostilities. It means, I will unleash hostilities among them. Another view is, I intend to drive them into corners. It means, I will separate them in corners. It is derived from נג. It means that after scattering them to the corners of the world as a corrective measure but they were not corrected, I intended not to leave a remembrance of them among men. However the enemy’s provocation (V. 27) is a contradiction of that. This interpretation is far-fetched on two accounts. The first is that ד"נ is a stationary noun that is not inflected (as a verb), and (yet here) is given its imperfect including an
objective suffix, hence `גֶּפֶן. The second is that if this noun (גֶּפֶן) is inflected its imperfect would not take an objective suffix with ל and י but ל alone, as in “I will meet them (לֹעֵב) as a bear that is bereaved [of her whelps]” (Hos. 13:8) and in “Shall I then redeem them (לֹעֵב)” (Hos. 7:13). So if גֶּפֶן were inflected (as a verb) the form would be לֹעֵב. ל is the pronominal suffix with nouns but not with verbs, e.g., לְהִבָּה, לְהִבָּה, לְהִבָּה, לְהִבָּה.

V. 27. Were it not that I dreaded the enemy’s provocation. He confines himself here to the enemy’s provocation rather than to another one of the misfortunes since it involves their recovery from Israel which they attribute to their gods, as in the saying of the Philistines, “Our god hath delivered Samson our enemy into our hand.......and the destroyer of our country” (Judges 16:23,24). This enemy is everyone who transgresses the beliefs of Israel. I dreaded is metaphorical. It means if I were not wary of the rage of the enemy, as in the verse “Be ye afraid (לָעִי) of the sword” (Job 19:29). Another view is that לָעִי is inter-
interpreted as "gathered" (passive participle of נַחַל) with the meaning, My wrath and that of the enemy shall be gathered against them so that they shall perish. On this account it is necessary for Him to show mercy unto them and because of His assurance to them, as He says, "But I will not make a full end of thee" (Jer. 30:11) and because of His knowledge of what shall arise from them in the generation of Messiah of whom it is said, "Thy people also shall be all righteous" (Isa. 60:21), and for the reason that the "righteous" shall never be cut off from them. נַחַל means "gathered", like "Agur, the son of Jakeh" (Prov. 30:1). In the clause שֵׁםְךָ means they respect, like "Nor regardeth (נָמֵנ) the rich more than the poor" (Job 34:19) and "Ye shall not respect (לַעֲכוֹד) persons in judgment" (Deut. 1:17) which is the same as לַעֲכוֹד. v. 28. נַחַל means the people were destroyed because of evil behavior and that is the conduct of the Gospel writers and also of the ten who joined Mohammed and swore allegiance to him and wrote the Koran. נַחַל is a präterite passive verb, analogous to פָּרָה.
the non-pausal form of כנ ש ו י פ (Lev. 10:16). It is derived from "The blessing of him that was ready to perish (נִיָּבָשָׁא) came upon me" (Job 29:13) and "If I had seen any perish (כָּזֹד) for want of clothing" (Job 31:19). Another view is that it is an active participle and its imperative is כָּזֹד like כָּזֹד which is an imperative of כִּזֹּד (Job 9:15). The preterite is כָּזֹד like כָּזֹד; כָּזֹד is interpreted he was in need of. Another view is that כָּזֹד is a noun meaning the destitute, i.e., the destitute of knowledge or according to another view the destitute of prophecy. Its non-pausal form is כָּזֹד like כָּזֹד, "They shall come into the treasury (כָּזֹד) of the Lord" (Jos. 6:19). כָּזֹד is prophecy like "Even counsels (נַחֲלֲתֵי) of old, in faithfulness and truth" (Isa. 25:1). This shows that the (other) nations have no prophecy. And there is no understanding in them means that they do not investigate that they may know that they are embracing falsehood, and concerning them it says, "For it is a people of no understanding" (Isa. 27:11).

V. 29. If they were wise refers to Edom (Christ-
ians); They would discern refers to Ishmael (Mohammedans), for these two peoples claim apostleship. Their latter end means "the latter end" of Israel to whom they shall come and whom the Exalted One promised that He would restore them to their former station; may, even better than that.

V. 30. How should one chase a thousand refers to the fact that one of Israel was pursuing a thousand of their enemies, as Joshua said to them, "One man of you hath chased a thousand" (Jos. 23:10). And two put ten thousand to flight means it now became so that two of their enemies will put to flight ten thousand of Israel; were it not that their Rock had sold them and the Lord had delivered them up, then their condition would not have become opposite from what it was before. וַיִּהְלַךְ means He sold them as in "Thou sellest (ַּלְכָּת) thy people for small gain" (Psa. 44:13). So if they had considered these conditions, they would not have said, Our hand is exalted, and not the Lord hath wrought all this (V. 27).

V. 31. For their rock is not as our Rock means, If they would distinguish between their affairs and those of
Israel, then they would say that our God is not their god, for verily they worship "wood" and "stone" and Israel worships "An everlasting Rock" (Isa. 26:4). So Moses (upon him be peace) says, They do not discriminate as they should; on the contrary, our enemies have become judges and arbiters to pass judgment upon us by various kinds of coercion and they consider us to be ignorant. Another view is that Moses (upon him be peace) says, Unlike our God is the mockery of their god for the Almighty God is able to make us subservient unto them and humbled in their hand, and He, the Exalted One, is able to reverse the situation. means our enemies are not the judges, for the negative of the preceding clause extends its force to this clause as well, just as in "For the needy shall not alway be forgotten, (nor) the expectation of the poor perish for ever. The negative is construed with the second clause also. So he says, Our enemies have no precepts not prophetical books like us, so that they may examine them carefully and understand that what has befallen us is from Almighty God and that the Exalted One will surely have mercy upon us and will restore us to something better than what we were.
V. 32. For their vine is of the vine of Sodom.

etc. indicates that they learned the practices of Sodom which refers to Ishmael (Mohammedans) among whom exist "pride" and "homosexuality" and the rest of the "abominations", as it says concerning Sodom, "And they were haughty and committed abomination before Me" (Ezek. 16:49, 50), for those among them who believe in the unity of God "believe (also) in the prophet of falsehood," so they follow in the way of "idolaters" in error and vileness of creed. He compares their practices to "vine" and "fields" since the fruit of them is eaten now and its wine is drunk hereafter. It means what these practices produce of misfortunes in this life and punishment in the life to come, as it says, "Their grapes are grapes of gall," etc. so that Israel should refrain from their practices.

V. 33. Their wine is the venom of serpents. He compares their punishment in the nether-world, which is the fruit of their action, with the poison of "serpents" and "asps", for if the viper becomes enraged it pours out its poison and kills the person stung. Similarly the punishment
of the Lord of the Worlds burns them and destroys them. Zophar compares the punishment of the "wicked" with the poison of snakes and vipers when he says, "He shall suck the poison of asps; the viper's tongue shall slay him." (Job 20:16).

V. 34. Is not this laid up in store with Me, sealed up in My treasuries? i.e. stored up, preserved. It is a metathesis of the letters of (Ezek. 44:20). Another view is that it is the same as as in "Go, gather together (all the Jews" (Esther 4:16). So it indicates that the deeds of Ishmael and Edom to Israel will be remembered, stored up, gathered, sealed by Him until the "day of judgment".

V. 35. Vengeance is Mine, and recompense is the vengeance upon Edom and Ishmael, as it says concerning Babylon, "For it is the vengeance of the Lord, take vengeance upon her; As she hath done, do unto her." (Jer. 50:15) and "And I will render unto Babylon...(all their evil)" (Jer. 51:24). And He says concerning Edom "And I will lay my vengeance upon Edom" (Ezek 25:14) and "For the Lord hath
a day of vengeance, a year of recompense for the controversy of Zion (Isa. 34:8) and that is the requital hereafter, as it says, "I will gather all nations, And will bring them down into the valley of Jehoshaphat" (Joel 4:2). Against the time when their foot shall slip, i.e., the time when their sins are completed. "This is the sign when you shall see concerning Edom and Ishmael that their foot shall slip. Know that the day of their calamity is at hand, and the things that are to come shall make haste. They are the curses." For the day of their calamity is at hand is, When Israel shall hasten to repentance. It refers to the day of judgment of the nations. It means that from God's standpoint it is near even though in itself it is remote, like "For a thousand years in Thy sight are but as yesterday" (Psa. 90:4). And the things that are to come upon them shall make haste refers to the afflictions God has prepared for them.
V. 36. For the Lord will judge His people, that is, on behalf of His people. It means the end of time with their repentance and return to the Exalted One.

He will pass judgment in favor of them against their enemies, as it says, "Behold I will plead thy cause, And take vengeance for thee" (Jer. 51:36). And repent Himself for His servants means that the Lord of the Worlds will be reconciled for His anger against Israel.

Since the chastisements of Israel are of two kinds, some of them from God, the Exalted One, and some from the "nations", it indicates that the Lord of the Worlds will take what is their due from the "nations" and He will dealst from His anger, but His anger will subside only with respect to the righteous, as it says, for His servants. As for the transgressors among them, He will destroy them, as it says, "All the sinners of my people shall die by the sword" (Amos 9:10) and "And I will bring the third part through the fire" (Zeh. 13:9). When he seeth that their stay is gone means that He sees that the power, might, influence, authority and restraint have
departed and the "nations" covet them and are displeased
with them and seek their harm, and they have no one to
turn them away from themselves. That is the time of
the "breaking" (Isa. 30:14), as it says, "And they were
broken in pieces, nation against nation, and city
against city" (2 Chr. 15:6). ḫn is a noun,
"The departing, like ḥḥ, ḥḥ and the form
Ṭw ḥn is like ḥḥ and because the word which
follows is a monosyllable and has an accent, the accent
on ḥn recedes. If it were a perfect
it would be ḥn like ḥḥ (1 Sam. 1:22).
The ḥ does not change to ḥ ḥ in the perfect feminine,
when it is constructed to a noun appearing (in the
sentence), not to one implied as is the case when it is
constructed to an implied noun. However it becomes so
in the construct noun. So it cannot be said ḥ from
nor from ḥḥ. Therefore it is said that
 lucr is a noun and not a feminine of the perfect.
Abu'l-Faraj Harun (may his soul rest in Paradise) said,
is a feminine noun expressing departure, similar in form to and without the genitive it is . Because the word following is a monosyllable, it is not unaccented as in (I Kings 5:10). If it were a feminine of the perfect, it would be like "The sword hath devoured (Jer. 46:14) and "Saith (Koheleth" (Eccl. 7:27). And there is none remaining, shut up or left at large is equivalent to the absence of the confined and the free. It means that there will not remain among them any one with authority who can confine or set free. Another view reads it, And the absence of the seized and the abandoned, which means that among them there will not be any one who would have the least opportunity to grasp. Another view is that among them there will remain no one free but all will be confined through vengeance and misfortune and will be deprived of mercy.
V. 37. And it is said: Where are their gods?

is the saying of Almighty God on the day of judgment of the peoples of the world. It means, Where are the gods to which they were adhering and bringing sacrifices? In whom they trusted means that every nation believes that its god protects it and comes to its aid. Some of them believe that they have a mediator who intercedes for them as the nation of "the fourth kingdom" (Dan. 2:40) believes that their master intercedes for them. And the Lord of the Worlds said by His prophet that He would take His due and that of His people from them and would not accept intercession from anyone among them, as it says, "I will take vengeance and will let no man (אַלְלָה) intercede" (Isa. 47:3). It is said that this אַלְלָה refers to Mohammed who was their master and who, they claim, intercedes for them.

V. 38. Who did eat the fat of their sacrifices

means that these gods ate the fat of the sacrifices of their worshippers because the "nations" sacrifice and pour forth (libations of) blood in the ditch, and they believe that
the jinn eat them, of whom it said, "They sacrificed unto demons, no-gods" (V. 17). (They) did eat... drank refers to the gods. Another view is that Who did eat the fat of their sacrifices refers to Ishmael who set camels together with sheep and eat their own slaughtering which they think is in place of sacrifices. And no fire descends to consume them for them. And drank the wine of their drink-offerings refers to Edom (Christians) for whom bishops and priests perform with wine and offering which is "the wine of the drink-offering" (7=61). It is interpreted, The wine of their sprinkling, and the meaning of 70, and 7=0, is here like 50 and 50 which is taken from "The graven images (7'69) of their gods" (Deut. 7:25). Another view is that 70 is wine of their nobles which is derived from "Princes (70) of Sihon" (Jos. 13:21). It means the priests of these gods to whom they offer meat-offerings. [They] did eat... drank is according to the belief of their worshippers that they are pleasing and accepted. Let him rise up and help you is by way of belittling them and scoffing, as it says, "But
where are thy gods that thou hast made thee? Let them arise, if they can save thee in the time of trouble" (Jer. 2: 28).

V. 39. See now that I, even I, am He. Since they were cut off from answering, He said, See now that I am the only One, the first One existing before the creation of the world, and I shall be the One remaining after its destruction, because He says I twice, as it says, "I am He; I am the first, I also am the last" (Isa. 48:12). And there is no god with Me informs of His continuing forever in unity and the denial of an associate with Him. Another view is that I, even I, am He means that I am the One who is unique in the attributes of My essence and I am the One who is distinguished in the qualities of My works. Another view is that I am the One who was with Israel in Egypt until they were freed and attained the mercy due to them, and I am the One who will be to them unto the saying "For the Lord will judge His People" (V. 36) Another view is, I am the One who showed My favor by imposing certain duties and I am the One who rewards according to desert
those who assume them, and no one is able to deliver from
My hand those deserving punishment. It says He because He
is the Almighty whom sight cannot perceive nor thought com-
prehend, so that He could be defined as other substances
which could be defined, a fact which in itself proves they
are created while He, the exalted and most high, has His
existence demonstrated by the impression of His actions and
by change and destruction, so that it becomes apparent
that the world has a Creator who rules it and changes it as
He wishes. Therefore it says He because it indicates that
He can be discerned by intelligence, but can not be per-
ceived or limited. I kill and I make alive refers to the
fact that Almighty God is the one who sunders souls and
bodies and He is the one who joins them together again, so
that He, Exalted in glory, performs contradictions. In
this there is a proof of the ressurection and a refutation
of the statements of the heretics who do not believe in
the Resurrection of the dead and who interpret "If a man
die, may he live again" (Job 14:14), as meaning, Can he
quicken his life by himself, and similarly, "So man lieth
down and riseth not" (Job 14:12), i.e. of himself. I have wounded and I heal intends the negation of the opinion of the philosophers who consider the Law worthless and who believe that health and disease are traceable to the nature of things, so Almighty God informs that He is the one who weakens and the one who cures, as it says, "For He maketh sore, and bindeth up; He woundeth, and His hands make whole" (Job 5:18). Another opinion is that I have wounded refers to their being chastised in the "Exile"; "And I heal" means I will deliver them form the "Exile", as it says, "In the day that the Lord bindeth up the bruise of His people, and healeth the stroke of their wound" (Isa. 30:26). And there is none that can deliver out of My hand, that is, there is not a deliverer from My punishment in the day of judgment, either an intercessor or anyone else.

V. 40. For I lift up My hand to heaven is an oath to the end that He will not forgive whoever harms Israel, for "the lifting up of the hand" in the Scriptures is an oath, as it says, "In that day I lifted up My hand unto them" (Ezek. 20:6), "Which I lifted up My hand to give unto them" (Ezek. 20:28). And say: As I live forever
is an oath also without a doubt like "Say unto them: As I live" (Num. 14:28) and "As the Lord liveth" (Judg. 8:19). The Exalted said before this "Vengeance is mine and recompense" (V. 35); that is a threat but there is not there an accompanying statement which indicates that He had issued a decree, so here appears His issuing a decree which He binds with an oath. Another opinion is that it is an account of events. It means that there will come a time when I shall raise to the heavens My chastisement, which means that My calamities and chastisements shall be spread in the world and shall be as evident as a thing which is in the sky so that all the inhabitants of the world can see it. And say: As I live forever (on this view) means that it shall be spread abroad to the people of the world that the Lord of the Worlds is the self-existing and self-contained One and all gods will become extinct from the world, as it says, "And the Lord alone shall be exalted in that day" (Isa. 2:11,17) and it says further, "And the idols shall utterly pass away" (Isa. 2:18). Upon this interpretation this verse is joined to the section dealing with His
terrible dealing, and according to the first interpretation it introduces what follows and is taking an oath that there is no escape from it.

V. 41. If I whet My glittering sword means, When I whet My sword it will show its brilliance, from "Sharp (סֶפֶן) arrows of the mighty" (Psa. 120:4) and "It is furbished that it may glitter (כָּנַן)" (Ezek. 21:15). כָּנַן is analogous to הַיְּקֹנֶנָּה in the verse "I am loathsome to the children of my tribe" (Job 19:17), or it is a perfect verb analogous to הָרִיחַ in "I am warm, I have seen the fire" (Isa. 44:16). Its sense is, I will surely whet my sword; or the sense is future even though its form is perfect, meaning, I am about to whet My sword, like (כָּנַן) הַיְּקֹנֶנָּה (Psa. 85:2).

Another view is that כָּנַן expresses the idea of changing as in the verse, "When he changed (סֶפֶן) his demeanor" (Psa. 34:1). It means, There will surely appear with my change [of attitude] My glittering sword, i.e., when I change the conditions of the people of the world from security to fear and from forbearance to
vengeance, then shall appear My glittering sword, i.e.,
the strength of the misfortunes and afflictions which will
take place, in that hour, like "And I will draw forth
My sword out of its sheath." (Ezek. 21:8), and like "In
that day the Lord with His sore and great and strong sword
[will punish]" (Isa. 27:1). It mentions a "sword" but does
not mention "bow and arrows" because the peoples will be
gathered unto the "valley of Jehoshaphat" and the Exalted
One will seek vengeance upon them there, so it will be near
at hand to Him like the sword which slays at close quarters.
Another view is that "sword" includes the rest of the
weapons like "bow and arrows, spears, and the like". And
My hand take hold on judgment signifies retribution in the
world to come. It means, metaphorically speaking, Verily
I with My [own] power will take charge of the judgment and
vengeance and I will not rely in this matter upon anyone
beside Myself, as it says, "For, behold, The Lord cometh
forth out of His place to visit upon the inhabitants of the
earth their iniquity" (Isa. 26:21) and "Mine own arm brought
salvation unto Me" (Isa. 63:5). I will render vengeance to
Mine adversaries, i.e., I will kill them with My glittering sword because of what they have done to Israel. Therefore He calls it vengeance. And will recompense them that hate Me indicates that everyone inimical to Israel is then an enemy of the Lord of the Worlds, and everyone who holds to a belief different from that of the Torah and claims that he can thereby come near to God is among "the haters of the Lord" (Psa. 81:16).

V. 42. I will make Mine arrows drunk with blood and My sword shall devour flesh. The sword is for those close at hand and the arrows for those who are at a distance. It means that God will manifest His calamities on Edom and Ishmael who join in the war of Gog with the rest of the nations as it says, "The tents of Edom and the Ishmaelities" (Psa. 83:7). It means that He has finished speaking of all the "nations" and begins to speak about Gog for (various) reasons. One of them is in order to show that in the end of time, after Israel is restored to their land, Gog will rise up against them and will seek their destruction from the world. Therefore this verse is applied solely to Gog.
The second is that God will bring down His calamities on Gog in different ways, numbering seventeen Ezekiel (upon him be peace) mentions eight: "shaking" (38:19), "everyman's sword...against his brother" (38:21), "pestilence, blood, fire and brimstone, as overflowing shower, great hailstones" (38-22); and Zechariah (upon him be peace) mentions nine: "bewilderment, madness, blindness, heavy clouds and thick" (14:6), "their flesh shall consume away and their eyes shall consume away in their sockets, their tongues shall consume away in their mouths" (14:12), "and his hand shall rise up against the hand of his neighbor" (14:13), for verily it says, "In that day, saith the Lord, I will smite every horse with bewilderment, and his rider with madness" and it says "and I will smite every horse of the peoples with blindness." (Zech. 12:4). So He will destroy the army of Gog arriving in the land of Israel and those remaining in their lands, as it says, "And I will send a fire on Magog, and on them that dwell safely in the isles; and they shall know that I am the Lord" (Ezek. 39:6). The third reason is that as a consequence of what happened
to Gog, the nations of the world will abandon their beliefs and enter into the religion of Israel. As for the sword, it is the revenge of the Lord of the Worlds which will come upon the army which will remain in Jerusalem, and they are the kings, chiefs, nobles, every hero, and every tyrant whom He will strike with the three chastisements—"their flesh shall consume away and their eyes shall consume away in their sockets, and their tongues shall consume away in their mouths". These chastisements are the "sign" of which He said, "And I will work a sign among them". (Isa. 66:19).

_I will make Mine arrows drunk with blood_ refers to the misfortunes which He will bring on the army of Gog which escaped from the terrible earthquakes and thunders, as it says, "But He shall rebuke them, and they shall flee afar off, and shall be chased as the chaff of the mountains" (Isa. 17:13). And whoever will go down to the sea to escape, God shall send upon them an east wind so that it will break their ships, as it says, "With the east wind Thou breakest the ships of Tarshish." (Psa. 48:8), and He shall also send fire on their lands so it will burn
them and whoever is in them shall perish, as it says, "And I will send a fire on Magog" (Ezek. 39:6). It is the time of the "consumption, even determined" (Isa. 10:23). All of these are termed "arrows", because they work from a distance. With the blood of the slain and the captives is an explanation of I will make mine arrows drunk with blood and it indicates that this blood is the blood of those lying on the ground and of those taken captive of the enemy, as it says, "And they shall take them captive, whose captives they were" (Isa. 14:2). Another opinion is that it means that I will make Mine arrows drunk with blood, and My sword shall devour flesh on account of the blood of the slain and the captives which refers to those of Israel whom Gog will slay in that hour, as it says, "And they shall look unto Me because they have thrust him through; and they shall mourn for him, as one mourneth for his only son" (Zech. 12:10), and it says "And half of the city shall go forth into captivity" (Zech. 14:2). This opinion is more likely, and the Lord of the Worlds will give them power over Jerusalem and they will do these things
which He mentions, that is, "And thy city shall be taken, and their houses rifled, and the women ravished" (Zech. 14:2). There are two interpretations to that. One is that the "dwellers of Jerusalem" will be purified, for there will remain among them defiled ones, so He will cleanse them of those people who are concealing evil among them; the second is that everything which He does to the army of Gog will be according to desert, for God does not punish and make retribution only on the basis of His knowledge, but after the deeds of men become evident.

The verse ויהי והוה has two plausible interpretations. One of them is that from the very beginning when the enemy have plundered Israel, destroying their dwellings and violating their women and taking some of them captive, the Lord of the Worlds will not show forbearance upon them, except the most frightened among them. The Exalted One will sound His voice from the Temple, as it says, "Hark! an uproar from the city, Hark! it cometh from the temple, Hark! the Lord rendereth recompense to His enemies" (Isa. 66:6). And this is the discourse the Exalted One
shall utter when they are put to flight, "Let be and know that I am God; I will be exalted among the nations" (Psa. 46:11) and also "Thou will He speak unto them in His wrath, and affright them in His sore displeasure" (Psa. 2:5). And it says, "The Lord will go forth as a mighty man, He will stir up jealousy like a man of war; He will cry, yea, He will shout aloud, He will prove Himself mighty against His enemies. I have long time held My peace, I have been still, and refrained Myself; now will I cry like a travelling women, gasping and panting at once. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and will dry up the pools." And I will bring the blind by a way [that they know not]." (Isa. 42:13 - 16). So the armies of Gog will be frightened by that voice, followed by the "shaking" and the rest of the afflictions, as Ezekiel (upon him be peace) says, "Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field...shall shake at my presence, and the mountains shall be thrown down, and the steep
places shall fall...And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will cause to rain upon him, and upon his bands, and upon the many peoples that are with him, and overflowing shower, and great hailstones, fire, and brimstone. Thus will I magnify Myself and sanctify Myself," (Ezek. 38:19 - 23).

And He says, "And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the peoples that are with thee..... And I will send a fire on Magog, and on them that dwell safely in the isles; and they shall know that I am the Lord. And My holy name [will I make known]" (ibid. 39: 3,4,6,7).

And Zechariah (upon him be peace) says, "Behold, a day of the Lord cometh, when thy spoil shall be divided in the midst of thee. For I will gather all nations [against Jerusalem to battle]" (Zech. 14:1), and he says, "Then shall the Lord go forth, and fight against (those) nations, as when He fighteth in the day of battle. And His feet
shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall be cleft in the midst thereof toward the east and toward the west; so that there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azel; yes, ye shall flee,"..."And it shall come to pass in that day, that there shall not be light, but heavy clouds and thick; and there shall be one day which shall be known as the Lord's, not day and not night; but it shall come to pass, that at evening time there shall be light. And it shall come to pass in that day, that living waters shall go out from Jerusalem: half of them toward the eastern sea," (ibid. 14: 3-8). And he further says, "And this shall be the plague wherewith the Lord will smite all the peoples that have warred against Jerusalem: their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their sockets, and their tongue shall consume away in their mouth. And it
shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one of the hand of his neighbor, and his hand shall rise up against the hand of his neighbor" (ibid. 14:12,13). And he says, "And so shall be the plague of the horse, of the mule, of the camel, and of the ass and of all the beasts that shall be in those camps, as this plague" (Zech.14:15). And the second interpretation of מֶרֶשֶׁנְיָה is that from the first that Gog will advance against Israel, the assaults will come upon Gog, that is, the calamities mentioned shall fall upon them.

V. 43. **Sing aloud, O ye nations, of His people.** It is imperative in form, and is the report about the nations and tribes who will enter the religion of Israel. It means that they will announce and resound with joy and delight at the sovereignty of Israel who are the people of God, when the fugitives of Gog will pass by and inform of what the Lord of the Worlds does with His people, as it says, "And they shall declare My glory among the nations" (Isa. 66:19). At that time the people of the world will be afraid of the
Lord of the Worlds, as it says, "So shall they fear the name of the Lord from the west" (Isa. 59:19) and they shall enter the religion (of Israel), as it says, "For then will I turn to the peoples a pure language" (Zeph. 3:9). For He doth avenge the blood of His servants indicates that the "nations" will rejoice when they hear of God's vengeance on Israel's enemies who exiled them and killed them, that is, Assyria, Nebuchadnezzar, and the kingdoms of Ishmael and Edom, for verily the retribution upon them is very severe.

And doth render vengeance to His adversaries refers to the rest of the enemies who humiliated Israel and opposed them and wronged them and did what was not allowed. Another view is that For He doth avenge the blood of His servants refers to Gog and And doth render vengeance to His adversaries refers to the rest of the people of the world. And doth make expiation for the land of His people has virtually the sense of "for His land and for His people." So the expiation of the "land" is by rendering it cleansed of churches and idols and the monuments of unbelievers and that "of Israel" is by
the forgiveness of their sins, as it says, "The iniquity of Israel shall be sought for, and there shall be none, and the sins of Judah, [and they shall not be found]" (Jer. 50:20). So it mentions in this "song" all the conditions of the people [of Israel] from their beginning to their end.

Another view concerning And doth make expiation for the land of His people is that "His people will purify their land", for verily the bones of Gog shall remain on the face of the land, as it says, "And the house of Israel shall be burning them" (Ezek. 39:12). So it mentions in these verses three principles for the "future", which include all the promises. One of them is "Sing aloud, O ye nations, of His people"; the second, "And doth make expiation for the land"; the third, "His people." "Sing aloud" is the entrance of the people of the world into the religion [of Israel] and their being under the power of Israel, as it says, "And the sons of them that afflicted thee shall come bending unto thee, and [all they that despised thee] shall bow down"
(Isa. 60:14) and "And kings shall be thy foster-fathers" (Isa. 49:23), and it says, "For that nation and kingdom that will not serve thee shall perish" (Isa. 60:12), and it says, "Thus saith the Lord: the labour of Egypt, and the merchandise of Ethiopia...[shall come over unto thee]" (Isa. 45:14). And this shall not be except with the coming of the victory of Israel and their conquest and sovereignty and heavenly glory more excellent than at any time in the past. Under this is included the pilgrimage of peoples unto the Temple for prayer and for rendering of obedience to Messiah, as it says, "To worship the King, the Lord of hosts, and to keep the feast of Tabernacles" (Zech. 14:16).

And doth make expiation for the land is good tidings for the "Holy Land" with the extinction of possessors of "idols" from it, which they defiled by "idols" and "uncleanness" and "abominations", for it says, "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come unto thee the uncircumcised and the unclean" (Isa. 52:1).
His people refers to the expiation of the people by ending their sins and defilements, as it says, "And I will sprinkle clean water upon you and ye shall be clean" (Ezek. 36:25). And it says, "Who is a God like unto Thee, that pardoneth the iniquity, and passeth by the transgression.... He will again have compassion upon us" (Mic. 7:18,19). And it says [further], "I have blotted out, as a thick cloud, thy transgressions" (Isa. 44:22). When He makes expiation for the land and the people, they will deserve a flow of favors and an abundance of bounties, as announced by what it says, "And the Lord will make thee overabundant for good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land" (Deut. 28:11), and it says, "And He will do thee good, and multiply thee above thy fathers" (Deut. 30:5). So these words are principles for the "future", which the prophets have extensively interpreted. May God show them to us "quickly and soon."

V. 44. And Moses came and spoke all the words.

This coming is from the "tent of meeting" unto which he had
gone together with Joshua, as it says, "And Moses and Joshua went, and presented themselves in the tent of meeting" (Deut. 31:14). It indicates that his reading of the "song" unto them was after his coming from the "tent of meeting." And it says in the beginning, "And Moses spake in the ears of all the assembly of Israel" (Deut. 31:30) and here it says, "In the ears of the people"; the meaning is close, and he repeats it in order to make evident from the two statements what is not evident from just one of them. He and Hoshea the son of Nun and it says in Ezra, "Joshua (יְשַׁוֵּה) the son of Nun" (Neh. 8:17). One view is that his father called him יְשַׁוֵּה" and then changed it to יְשַׁוֵה and the master prophet changed it to יְשַׁוֵהי.

V. 46. He said unto them: "Set your heart unto all the words... means the "words of the Law." Another view is that he meant by that what preceded of "commandments" and "blessings". Wherewith I testify against you this day means the calling of heaven and earth to witness and the "song of Ha'azinu".

V. 47. For it is no vain thing for you means that
this discourse should not be of no purpose to you, for indeed
it is your life, as it says, Because it is your life which
means the life of the future world. This is the last word
that Moses (upon him be peace) spoke to Israel. Then he as-
cended "Mount Nebo" and died there. And the Lord spoke unto
Moses that selfsame day which is the day in which he recit-
ed unto them the "song" and the "blessing", and he said unto
them after that, "Set your heart."

V. 49. Get thee up into this mountain of Abarim,
unto Mount Nebo. There had occurred earlier the command to
him (upon him be peace) similar to that at the time of his
intercession, that is after (3:23-25), as it says,
"Get thee up into the top of Pisgah and lift up thine eyes"
(3:27). So He informed him that there was for him no way
into that [land], as it says, "Thou shalt not go over this
Jordan" (Deut. 31:2). He commended him concerning the as-
cent there without specifying the time; here He indicates to
him (that it is) in this day. It is called "mountain of Abar-im" because it was "beyond the Jordan eastward" (Deut. 4:49),
and there is reference to it in "And cry from Abarim" (Jer. 22:20), and until this day is "beyond the Jordan eastward" called \(\text{الجيزة} (\text{Al-jizat})\) in the language of the Arabs. As for "mount Nebo", it adjoins the city called "Nebo", as it says, "And Nebo, and Baal-meon" (Num. 32:38), similar to "Mt. Zion". That is over against Jericho means that it overlooks the plain of Jericho nearby. For a possession means that I will enable you to see the "land of Israel" which shall be their "possession".

V. 50. And die in the mount whither thou goest up.

The form of "And die ( \(\text{Nid} \)) in the mount" is imperative, but death is not something that one is commanded to do, but perhaps the imperative is directed to the preparatory matters which "death" follows upon, like lying down and what follows the same course; or it is an infinitive similar (in form) to the imperative, like "to die ( \(\text{Nid} \)) there" (Num. 20:4).

It means, "Thou shalt surely die" in the mountain. And be gathered unto thy people. Abu 'l-Faraj Harun (may his soul rest in paradise) says it means the gathering of his soul
with the souls of his righteous ancestors, and similarly every-
thing that this expression speaks concerning him. By life is
not meant the spirit, for life is an accident, upon which
[the term] gathering could not be applied. As for the spirit,
it is a kind of air, and it cannot be moved to be gathered
with something else; but that is how the language employs it.
Its purport is his getting to the dead who are his "people",
just as the living are a people to him when alive. Abu'Ali
(may his soul rest in paradise) said, *And be gathered unto
thy people* is an expression that the Hebrew uses, so I shall
say by way of approximation that its meaning is the gathering
of the souls of the righteous with each other, each one with
its equals, and similarly the souls of the "wicked" will be
gathered with each other, not that they are to be rewarded or
punished when they are not in the body. But the bodies of
men are buried in different places and their souls are ga-
thered in one place treasured with God, as it says, "And dust
returneth to the earth as it was, and the spirit returneth
unto God who gave it" (Eccl. 12:7), until the "day of judg-
ment". The Exalted One will then compose their bodies and return their souls unto them and at that time He will re-
ward those deserving reward and punish those deserving pun-
ishment, as it says, "And many of them that sleep, in the
dust of the earth shall awake, some to everlasting life,
(and some to reproaches and everlasting abhorrence)"(Daniel
12:2). In the expression "And he expired and died and was
gathered [unto his people]" (Gen. 25:17) the words are dif-
ferent but their meanings are close. As Aaron thy brother
died means, As thy brother passed away and did not enter the
"land of Canaan", so you will pass away and will not enter the
land.

V. 51. Because ye trespassed against Me. He men-
tions four expressions of his offences: "Ye believed...not"
(Num. 20:12); "Because ye rebelled against My word" (Num. 20:
24); "Ye trespassed against Me"(Deut. 32:57); and "Ye sanc-
tified Me not" (ibid.). They all have the same reference,
that is to the statement, "And speak ye unto the rock" (Num.
20:8). His holding the staff was a test for him, for had he
not held the staff in his hand, he would have surely remembered what was said to him, "And speak ye", but he struck the rock and did not address it, so he transgressed on the statement, "And speak ye", inadvertently, not purposely. And it was incumbent on Aaron when he saw that he intended to strike the rock to remind him and say to him, Do not strike but speak. So, because of his bewilderment, he was also to blame. "Because ye believed not in Me" (Num. 20:12). Its meaning is, verily if ye had spoken to the rock, the water would have gone out from the rock in different ways, once by striking, as it did in Horeb, and once by speaking, so there would have been in that a great faith on the part of Israel. Another view is, Ye were not firm, from the verse, "And thy house and thy kingdom shall be made sure ( )" (IISam.7:16). This latter is preferable to the other. As for "Because ye rebelled against My word" (Num. 20:24), it means that God said to both of them, "And speak ye", and they did not do that. As for Ye trespassed against Me, scholars differ on its meaning. Some of
them say that "trespass" (ךְִ֫הָּדִּל) applies to things which are "holy" (קדש), when the disobedience was committed by its doer, and it is inferred from "If any one commit a trespass, and sin through error, in the holy things of the Lord," etc. (Lev. 5:15) and similarly from "If she... have done trespass (ךְִ֫הָּדִּל) against her husband" etc. (Num. 5:27). For the foundation of marriage rests on "cleanness and holiness". He said, "Ye trespassed" and not "Ye sinned" since the expression "trespass" (ךְִ֫הָּדִּל) applies to matters of "holiness" (קדש) and the command which He intended surely implies in it to a great extent the sanctification of the Name" (קדש שם), so therefore He said "Ye trespassed" (ךְִ֫הָּדִּל). The term "trespass" (ךְִ֫הָּדִּל) is employed in the case of "erring" (לָּאָ֣ים) and "acting presumptuously" (לָּאָ֣ים); the present instance deals with "erring" without a doubt. So why is not a sacrifice incumbent upon him? The answer is that sacrifices are obligatory in cases of permanent ordinances; as for the ordinances necessitated on special occasions, the judgment then
is what Almighty God ordains, like the judgment on Iddo the seer, "Thy carcass shall not come unto the sepulchre of thy fathers" (I Kings 13:22). Iddo was the one who prophesied against Jeroboam, son of Nebat, and the "lying prophet" avverted him and the "lion" devoured him. The statement that "trespass" (נָּעַד) refers exclusively to matters of "holiness" is disproved by what it says, "If any one sin, and commit a trespass (נָּעַד נָעַד) against the Lord" (Lev. 5:21), and it mentions a "deposit" (גֵּפֶן), "robbery" (חֲסָדָה), "oppression" (דָּמֶה) and "finding what was lost" (נֶדֶנֶפֶן נֶדֶנֶפֶן), and these do not fall under the classification of "holiness". Another view is that the term "trespass" (נָּעַד) is employed in cases of heinous crimes, so He says here, Because ye trespassed, (נָּעַד) in order to indicate that this negligence which both of them committed was an important matter with God. If at that time they had both done what He said unto them, it would have increased the faith of the Israelites in the Lord of the Worlds and they would have "sanctified the Name of the
Lord". When they did not do that, there was no "sanctification of the Name of the Lord" as was fitting, and it would have been a striking sign, that is, the going out of water from the flinty rock by speaking [to it]. And as for Ye sanctified Me not, it means that if they had both addressed the rock and water had gone out without striking, the Israelites would have uttered "song and praise" and there would have been in that a "sanctification of the Name of the Lord", so when they did not do that, "the Israelites did not believe in the signs of the Lord and did not sanctify Him by uttering song and praise." In the midst of the children of Israel means that everyone was present, as it says, "And Moses and Aaron gathered the assembly together [before the rock]" (Num. 20:10), and in Rephidim he struck the rock in the presence of the elders only, as it says, "And Moses did so in the sight of the elders of Israel" (Ex. 17:6). Know that when such an unmindfulness happened to masters like these and they were rebuked about it in a number of places,
how much more likely that many instances of disobedience would result from them. The reports of the prophets were registered for us in order that we should take warning from them and be upbraided by them and be on guard that we should not commit any blunder or error so that we may be rebuked by Him about it and be punished, as it says, "For God shall bring every work into the judgment." (Eccl. 12:14) and it says, "And declareth to man what is his thought" (Amos 4:13).

V. 52. For...safar off is because the place is in the border of Moab far from the land. But thou shalt not go thither is an affirmation, that is, that in any circumstance there is no way for thee to enter it. So he (upon him be peace) passed away with this regret and similarly his brother. But he was delighted by seeing it. Yet they both had generous compensation and reward for that, and from here we know that this world is an abode of toil and an abode of trial and the........ is in the abode of hereafter which is pleasure without distress, of everlasting bliss which does
not terminate, and is not like the present world which does come to nought. But no one dies without detestation and regret. Surely one should consider what happened to Isaac (upon him be peace), and Jacob (upon him be peace) and Ahijah the Shilonite (I Kings 11:29; 15:29) and others of the prophets and obedient kings, and what happened to each one of them in this abode of trouble and sufferings and diseases, and yet not one of them passed away without grief and regret.

This is the greatest indication of the fact that reward is in the future world, as Solomon says, "I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work (Eccl. 3:17). So the Exalted One will reward the righteous with good and the wicked with misfortune, as it says, "Say ye of the righteous, that it shall be well with him; for thy shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him; for the work of his hands shall be done to him."

(Isa. 3:10,11). "Great in counsel, and mighty in work; whose eyes are open upon all the ways of the sons of men, to give every one according to the fruit of his doings"(Jer.32:19).
Notes.

1. See Poznański's article on "Karaites" in Hasting's *Encyclopaedia of Religion and Ethics*, Vol. VII, p. 667. This is probably the best survey of the whole subject.


6. הָנָּה הָנָּה or הָנָּה הָנָּה. This was a favorite method of the Karaites to refer to Saadiah. While it is obviously used in derision, the very device only adds another indication of the fame of the Gaon.


8. Poznański, "Aus Qirqisans's 'Kitab al-anwar wa'l-maraqib'." in *Semitic Studies in Memory of Rev. Dr. Alexander Kohut*, p. 436, note 3. Or. 2478 should read Or. 2498.


11. P. 78 38, also note 1. Cf. also pp. 32, 54, note 1., 75 34.


13. הָיָה אֱלֹהֵי יִשְׂרָאֵל

14. The colophon clearly has לֶדֶק here but the more correct form לְדֶק in the other names. From Margoliouth's transcription of the colophon of the BM Ms. it would appear that לֶדֶק is used in all the names in that copy. Cf. Skoss, ibid. p. 91, note on 11.4 and 5.

15. הָעַזְּבִּים

16. יִתְנַה

17. אֵלֶּה גַּזְרֵי הָעָלָם

18. According to the scheme of counting in which the five final letters are used to continue the hundreds, א = 500; ב = 600; ג = 700, etc. Cf. Jewish Encyclopedia, IX, p. 348.


22. Spain would be a possibility, since one of Abu'l-Faraj Furqan's students from Castile, al-Taras, returned there and attracted a considerable following. However, the Spanish Karaites suffered persecution by Rabbinist intervention at the Castilian court, so by the fourteenth century probably few remained. Cf. Hastings, Encyclopaedia of Religion and Ethics, Vol. VII, p.668.


24. This is generally a characteristic of Mediaeval commentaries.

25. It is possible that Israel ha-Ma'arabi is quoted in this commentary if Poznański's judgment is correct. Cf. Karaite Literary Opponents of Saadiah Gaon p. 78, note 1. In that case, he would be ruled out as author, even if it could be proved he lived long enough to satisfy the date.


27. Such a verse is 5a which is exceedingly difficult to interpret.


29. Gog also figures in Christian eschatology. He is only mentioned once in the New Testament (Rev. 20:8) but this reference must be viewed against the background of Ezek. 38. "In Rev. XX.8 sq. Ὁ Γώγ and Ὁ Μαγωγ are used collectively to designate the nations that at the close of the millennial
reign, instigated by Satan, will break forth from the four quarters of the earth against the Messiah's Kingdom, but will be destroyed by fire from heaven." Thayer, Greek-English Lexicon of the New Testament, p. 123.

30. The schematization of the end-times given in this passage is reminiscent of the outlines of Christian Premillennarians. They look for the entrance of Israel into the Christian religion, with the acceptance of Jesus as Messiah, lay great stress on the "Holy Land" and expect the rebuilding of the Temple at Jerusalem.


32. See Poznański's remarks on this verse in Semitic Studies in Memory of Rev. Dr. Alexander Kohut, p. 436, note 3.

33. This is the standard title among Karaites to refer to their scholars. Cf. Ibn-al Hitī's Chronicle, J.Q.R, IX, p. 443, note 6.


36. See note 9, above.


40. This passage is clearly based on Aristotle’s discussion of the "one". cf. Aristotle, The Metaphysics, I, in Loeb Classical Library, (translated by Tredennick), Bk. V, Chap. VI, p. 227-235. It came to Al-Kirkīṣānī probably through the medium of Al-Farabi who was an older contemporary of his. Cf. Hirschfeld, ibid., p. 7f.


42. This passage is quoted from his commentary on Lamentations. It appears in Feuerstein, Der Commentar des Karäers Salmon Ben Jerucham Zuden Klageliedern, p.xxix. 1. 17 ff.

43. See Skoss’, exhaustive article on this author in Encyclopaedia Judaica.


45. Harkavy, ibid, p. 157.

46. Poznański, ibid, pp. 18 ff.

47. Harkavy, ibid.
48. See Skoss' article on him in Encyclopaedia Judaica.


52. See Poznański, *ibid.*, p. 75.

53. See the article on him in *Jewish Encyclopedia*.

54. See his article in *J. E.*

55. See his article in *J. E.*


57. See his notice in *J. E.*


60. Skoss, *ibid.*, pp. 33, 34.


62. Zur jüdisch - arabischen Literatur, p. 79.

64. So Rashi as additional to the enduring character of the these witnesses.


66. So Rashi.


68. So Saadiah.

69. So David ben Abraham, Skoss, ibid., II, p. 338, l. 29f.

70. So Rashi; David ben Abraham, Skoss, ibid., II, p. 587, l. 14f (הָאֶבֶּשְׁתָּא לָבֶּשְׁתָּא). Saadiah has "drizzle" (ים יד).  

71. Rashi emphasizes strength but tempered with judgment.

72. One would expect the "Creator" (הָאֶבֶּשְׁתָּא לָבֶּשְׁתָּא) for הָאֶבֶּשְׁתָּא as Saadiah has, and the second division as the "creation" (לָבֶּשְׁתָּא לָבֶּשְׁתָּא).

73. So Saadiah (לָבֶּשְׁתָּא).

74. J. P. S. version: "Is corruption His?"

75. So Rashi.

76. רֹאֶשׁ אֶבֶן דָּא; David ben Abraham, ibid., II, p. 491, l. 57, רֹאֶשׁ אֶבֶן דָּא; Saadiah, רֹאֶשׁ אֶבֶן דָּא.

77. So R. Solomon b. Meir.

79. J. P. S. version: "No; His children's is the blemish."

80. Rashi: "The generation of Enosh over whom He caused the waters of the ocean to flow and the generations of the flood whom He drowned by the flood."

81. David ben Abraham, *ibid.*, II, p. 226, l.35: "He gave them sufficient provision in the desert."

82. Rashi: "A land of drought and desolation, a place of screeching monsters and ostriches"; David ben Abraham, *ibid.*, II, p. 53, li.7ff.: "The howling wilderness means the whistling of the desert, as we observed in remote deserts a savage whistling from a distance."

83. So Rashi.


85. Cf. Saadiah.

86. Rashi refers this verse to Eretz Israel.

87. Rashi especially mentions the olives of Giscala.

88. The text reads, הַיְּבִימָה, "whom the Lord has chosen."

89. Cf. Ibn Ezra.

91. So Saadiah.

92. Rashi: "With which even the heathen nations were not familiar. Indeed, if a heathen saw them he would say, 'This is a Jewish idol'."

93. Rashi; Ibn Ezra.


97. So Saadiah (יהוֹם).

98. Saadiah has לָעַיִם סָגַנְו.

99. So Rashi as an alternate interpretation.


101. Ibn Ezra takes this form from יִבְּשֶׁכֶכ with the sense "I will exhaust all the evils on them." Rashi takes it from וְזֶה and even the form וְזֶה in Deut. 29:18. Similarly Saadiah with his translation יִבְּשֶׁכֶכ.

102. Authorized Version, "They shall be burnt with hunger."

103. David ben Abraham, ibid., I, p. 7, l. 142; Ibn Ezra.
104. So Ibn Ezra.

105. So David ben Abraham, *ibid.*, II, p. 159, l. 30f.


110. יְהָנָא must be read יְהָנָא "rage." For a discussion of the confusion of יְהָנָא and יְהָנָא, see Skoss, *The Arabic Commentary of Ali ben Suleiman the Karaite in the Book of Genesis*, p. 79f.

111. David ben Abraham, *ibid.*, I, p. 32, l. 60f.

112. Authorized Version.

113. יָלֵק in Judeo-Arabic means "to pursue!"

114. Saadiah has יְהָנָא יְהָנָא יְהָנָא; cf. David ben Abraham, I, 160, l. 117f.


116. So David ben Abraham, *ibid.*, II, p. 110, l. 21f.; p. 120, l. 89f.


118. So Saadiah.

120. See Poznanski, R. E. J., LVI, p. 218.


122. So Rashi.

123. Cf. Yefet ben Ali on Daniel, op. cit., p. 17ff. The fourth kingdom is Rome but the Arabs succeeded them and are partners with them in it.

124. So Rashi.

125. So Rashi.

126. Rashi: "So it shall have a flash"; David ben Abraham, ibid. I, p. 277, l. 209f.: "It will not rust or change."

127. Cf. Gersonides on this verse.

128. So Rashi.

129. Rashi takes it in the sense that the heathen nations will be chargeable for all evil against Israel from the very first breach on.

130. So Ibn Ezra.


132. Authorized Version.

133. Similarly Rashi.
שֵׁרָה

סֵר או הָלֵה הָרבֵי

ָלַבְּךָ עַל חֲנִינָה וַיִּזָּהוּ כְּרָפָה
הארץ אבדה על כל ממשה שראה
הארץ הודו על כל המשה שראה
ולא ידעрав על כל משיה שאמר
ולא ידערא על כל משיה שאמר
כנא צדק הוא הגדול והвелиי
וליאו בק"י מצא קץ בברךມים
וליאו בברך קץ בברך מים
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במה nhiêu ויביאו המזווגות את העולם להרחקה זו ממנה על כלים הפועלים בכל מקום ובעיר וברובם. מזרחה או מערבה, קרה הים והארץ, הזרם ובעברה ומורתו ותירוף. לא נשקו אין מותר עזינו פיון משפאים דאהים ואינו חשוףلاحשון איה הרוזה כפל הקים ולא חסם עליון. שבר נהיל כבית כנסת מכלardo וסֶלֶשֶׁר כְּלָנוּת הַדָּהָה כְּלָנוּת הַדָּהָה בשתייה ההגדולה סעד בפני יסחא שנאתה אלוהה אצל, כבתה ושער הנה סבח קרח והיֵה הרצות מחסום ואינו מזד זustrו בראים-זרי והיככי אחריך והיה-שם. בעתו equipo, בכנל זה מכל חמה והיא הזמנה. זכרו אונاقة,ลบנאות והסנהאזה והאלהים, על כל הוא וכלו וחיה. וסֶלֶשֶׁר כל פרידה, בכמה זה וראמה, אמא חזרה,igmatic 1136.
לאחר החזרת מבקרי דיסקouple בו לודד
האם ההזעה wewnętrznונית.Business לקח
מהלך הלשון העברית ביק רכיב כ-5
בישארת ריכוזה היה ביד כ-2-3
כון זהות ולאשהה על כל
הנפשות כחק עזר mátוסבכון
ואשםטעות לעול ולאים בא
אזים בכוכב וקחק והכיין ל
machir וכס الجنسון
ולשאהדכון על וכל מהבורה
כנה כל 10 שמות לרפואה 50
כולל יאמר וכר ודיברי
מспор 55 שעריםسمع הביסו כו
השינה הגדולה בונה על דיברים
שה__.'/השוב바 לא ושבה כי לא
זלא הלכה והלא לדשתה זמה
והבמל כנטיעוהו עד וינא
שהם 19 רעה הנאה שובת במגא
ככ כל 900陈列 חסינה
והם כל כידון מים ואל כו
הרואה וצריין בזבוב אסוגנה

ולהם מהראויין<(השלוחות) יונש שניה וה챔ים

והם לוחמו ואביאו כל הארץ

ובא אחר התמונות והאלאשות ואינו

אﺳמך פגאנו ענאלים בציוו עַז

על, יַגְלוּ והשקה והשָנַה לְךָ מִזְאַג

ועריך כמשר ויהלן נִנֶּגֶר מִחְשָּׁב

ובשין טֶקֶק אֶלֶּה בַּשׁ הַיָּק

ולני, והха לא שהוא בו וגו מִזְאַג וַאֲלֵמָּא

וַאֲלֵמָא וַאֲלֵמָּא לוֹ עַלְשָׁם אַלְשָׁם וַאֲלֵמָּא

ופ, ואלכית לְךָ שָׁלָה זוֹ מִזְאַג

ראֶה ואֶלכית וַאֲלֵמָּא בְּרָכוֹ בִּי אֶל

לַאֲלֵמָּא לְךָ וַאֲלֵמָּא לְךָ וַאֲלֵמָּא

לַאֲלֵמָּא לְךָ וַאֲלֵמָּא לְךָ וַאֲלֵמָּא

בְּרָכוֹ בִּי אֶל, אָלֵמָּא לְךָ וַאֲלֵמָּא לְךָ וַאֲלֵמָּא

וַאֲלֵמָּא לְךָ וַאֲלֵמָּא לְךָ וַאֲלֵמָּא

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לְךָ וַאֲלֵמָּא לְךָ וַאֲלֵמָּא לְךָ וַאֲלֵמָּא

לְךָ וַאֲלֵמָּא לְךָ וַאֲלֵמָּא לְךָ וַאֲלֵמָּא

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לְךָ וַאֲלֵמָּא לְךָ וַאֲלֵמָּa
קרבה ותארכו בבתים ומשומ針
כשמירם עב', ד' שמי וכספו
ןא מתכשטים ויירדו כלים, ויהי הופר
יכול镊лементי אeidכ כשם של א' אגרים
וכדיבי משל חרב ובויל כלקלוך
ויהי אנככם ונכבדו אלו כוצא.

114a v. 3.

[content in Hebrew]
לאחרים הוזדו מבית, בלע addict
ולמים לא השongoose מחברת
כ-67 שנה אחרון כ-67 נוכחות שמשלב
הכותרת המשנה של ה-67 שנה, בה

הבר הנדס

והם המאבקים

ולא רק הקים והザー וירטואלי,

אם להברה وبשלות ימי בנוחיה

בז' ז' עתקת

אלאconc
כככדוגמה

משטח גם כככאנטנה ממק

והי

כככית נוספים דרכו של

לאחר

למי כולל דרכו

ולא

אקרית והנגה

 догורתי לעון

לב אניกระแים ו DWC והנגה הנפגש
כונה הזהות א健康产业 והשם הוגן כינוי תחומי
שנ海底/on זה אנג'י הצ峋ון והם ידועים
הבש נשעון בון פcroft לא אחר כי
יתמות ייענות וקדימה וצף שלך ועצבתי
ולאמה וכמה היא והיתחנה בודק
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כון 15 תםirates
ו.5.
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לאחר עשר Bắcי שבבי, בשאר באלפבית אחד, לא היתה לה דעהａה שלא בחינה תמנון בהscss, שלא בה שאמר основном בי owl, שסומן בבר לא שלו בברת משפרת, שלא ברת משפרת שלא בברת משפרת.
מאת שבעvasion הביצורים והสภาות היחידה
בכירים בממשלה במקרא, היו מעוררים,
והם ביקשו להניע את הפרק בדרכי
נacionalistes חזותיות יותר.

ודיבר עם ינון ומניחים מבט
בין Transmit מסר ככזה, כי
כcherche את לנה ולהקצות
פנימיות על יד בלתי-
נמוכנות.

וזה היה ulaşם במצבי
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ורוּתֶיך וּאֱלַהֶיךָ וּפֹּדֶךָ,
הָנַחֶםִי עַל וָעָלָם עַיּוֹן וָאָמַרְתֶּם וּלְאֵלֵהֶם עַל וָאָמַרְתֶּם וּלְאֵלֵהֶם
שָׁכָּה הָאָלָה שְׁבַע קְנֵי מַרְאֵהֶם.
הָזָּה בָּשְׁלָבוּ הָכֵל לְזָה אָלֹם לָעָלָם.
עָלֵי הָזָה תְּקֻטֵתוֹ הָלְאַם דִּמְעֵי דְּפָנֵי הָזָה עַל עָלָם.
אֶבֶּזֶּה הָאָלָה הַלְוָא לְבַכֵּךְ בַּכְּאָמַרְתֶּם שְׁפָתֶיךָ.
עַלֵּיהֶם לְהַזָּה הָרְצִוָו הָלְאַם סֵלָה תְּנִיחַ בִּי בַּכָּל הָמָּן וּלְבַכְּאָמַרְתֶּם שְׁפָתֶיךָ.
וּזְכֹר תִּכְּנֶנָּה צְמָא מַהְרָאֲם וַעֲנַשׁ פָּנֵי הָזָה מִבֵּית שָׁלֶמֶשׁ שָׁפָה שְׁפָתֶיךָ.
וּזְכֹר תִּכְּנֶנָּה צְמָא מַהְרָאֲם וַעֲנַשׁ פָּנֵי הָזָה מִבֵּית שָׁלֶמֶשׁ שָׁפָה שְׁפָתֶיךָ.
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וּזְכֹר תִּכְּנֶנָּה צְמָא מַהְרָאֲם וַעֲנַשׁ פָּנֵי Håshem שָׁפָה שְׁפָתֶיךָ.
וּזְכֹר תִּכְּנֶנָּה צְמָא מַהְרָאֲם וַעֲנַשׁ פָּנֵי הָזָה מִבֵּית Shalem שָׁפָה שְׁפָתֶיךָ.
וּזְכֹר תִּכְּנֶנָּה צְמָא מַהְרָאֲם וַעֲנַשׁ Pánui שָׁפָה שְׁפָתֶיךָ.
לכן, אם הוא מפחד מ😎, הוא רוצה להתאים את עצמו אל אחרים, ולהיותكومוד. אם הוא מפחד מ😎, הוא רוצה להתאים את עצמו אל אחרים, ולהיותקומוד. }

ייתכן שהוא יכולarser ולהיות הקדים, אם יראהח噴スーパーキューブיהכד, hãy להיות הקדים, אם יראהח噴スーパーキューブיהכד, hãy להיות הקדים, אם יראהח噴スーパー.
Only fair grief is as a pain in the heart.

For the broken hearted and the sickened soul,

It is the burden we bear,

And the deeper and longer we cry,

The lighter and easier it is to bear.

For the broken hearted and the sickened soul,

It is the burden we bear,

And the deeper and longer we cry,

The lighter and easier it is to bear.


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데ש, ואיך יצאו נתינה ל למה עשו
לאחר כה לוף ויכו ידנס הגדולים וית
במה והפכו גם סנים כבשה ודרשה
שה יכון בעו הנעון וסף כננזבון בדבורה
לזרז לאזנגלא ספיובא ילאציו ענד
ফגבי הב רישונה סניי כלכלה בדבורה
מקורי לשריאא וקיי קה נשריאיה זיים
לעניא כויה ען ודיolog וית אלביה
לגון ייו לאותו סחי העון יאגדו
כאנך שלוח ואו נברתה כיושי כלום
לעון ואו הייו הכותות ויאוכל לשלחת
♀♀♀♀ly xd ביו גיוו מק ז"א יעה סקארל
שכובႂים מרגים מ נידר תמר ינקה
יופק החזקה ווה יבגונה הלא פפ
תלרגס כ tanı הוא בדוליה יטסקס
יפוג אחר החזקה והלغا הלא פפ
וכו מעכו החזקה מרה עשתה تعد לכה
כאלגsetData של י.parseIntו המודע לוי לד⼿ים
ספגאן יכל עבגגה ויקי פקしたり
מק grö ⱘבוש וביו עבדה ויאסתיי
לאגרי בערב לטונה וויאו את المقبلות אסמי
במעיח ערכ וראשראד והי אסמי
גילה 66 המילים החלו וברחבה והן
לאחריה הוזרמתן שמאלה
ולאפריקה והזรามה כהשוד ליונה אריה
אשתות זו התפרסמה של כל蛤蜊
כחולגת זה הצרעה על ציון ערי
נ UNICODE משל נושيء מעניין לעניין
וור המחבר בצורת בעלת את האה
והם זה מכל את ישראל וברuin אוסטרז
והם בפיו הראות וה yat合いים של לא
לפיו חדש והאיכה של המוות לא
ויתק נינה זו ויה הירשא COMMIT
 것은 ניסים זה על כל אחד בשני
וזה קרה צוק הפרופה
וזהו כל ודיבר והרבד את ישראל
וזהו כוונה 86 נוספים עוד כו
בכדי להישאר בכאלים מנחים
כדי להשתתף בכדי להשתתף
וכדי להשתתף בכדי להשתתף
נייר וקורות מסורות כען ונערף עליה
באלף זה ובעכת ז"ע לשניםillard, נק"ו וברש
כען או כתיב פנימיה בסה על ראינו, והם
כשאנו על אבדות והעוריים הלאומית
ל showToast società של מיקי מאמזורי וכשאברה
לי זיפא פז ולעוות עתים לפני שהושה והבירה
ע"ב будנה הוא אחר תקנות עתים לפני שהושה והבירה
בשתה היא נ埆 קרן זמנים והעורהказал
ולא יותר עד שי יכול ממו החקרה בין
עכבר את המטרה של הפקת冊 העברת מחוות
והםلاحהל מכם ו㥹ם האורים עגר
כען או כתיב פנימיה בסה על ראינו, והם
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בשתה היא נ פו העברת מחוות
והםلاحהל מכם ו.AttributeSet האורות עגר
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v.13. קיי זה henderson, ומי ררביה
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וב הכרה שלאחריו, כריזה莲詳細ה בציבור,석 고 להגנה
אם הזרוע החמימה ערהלא התחפה
והי מسؤול אחריה. אם כן, האלậnה

בזכיון זאת, לאתגר בכדי נסה כריזה הכנף ב
ושי, וניקויו במשח המאה בקן
ועבר כל שחרר כשל בעיתון죠
בשל אחורים כשל בעיתון יושב

וישן שחרר עבדו, יב essen ת rubbing שבלב
שHashCode הذهب黎明 רָב הַבָּשָׁל כֻּלָּה

וכו והזה אלא עזר

אבדה מאוחרת ומיי בישום עלי
אם שחרר הואถา אחר ביו לא היתה
ולא מצה אחר בורה אמהwithstanding

והי כצל מספקת אשר מאמץ בין אנו

v.14.

v.15.
ויהי ללחם וטבלים כשריםراוק
לבושה עם משיחות נשים קדשות בהז"כ
וכל בוטים בו טעים כלל כימי üכין
והנה מביא נגון ואבזור ויבולה וסואת ויבלה זרות
כאנזרות"比べ יולץ להשה כשתਸומת
וכל אוזן וזכשה כייה ויסוגה
שיה ערן פרכו безопаснה בטח יכ"א
וירבב תור שעקרה ונשיך האוראה
מה בין ומחקו על שמורת אמתה
ולע שאו לכות [46] קניינווה ברכה
"בבאדותרתእים נודרים וקז
כעיזוזה كلمة לא כיון לאשכות והלך
כעיזוזהַהַרָּכִּ֖בִּים כקוי קרבם
לע=*/ן/ן
הכרב הצלבי וחיה עם אחרים
ולא נאסרה לא Wrestא
וראפע דנא מים קסום מים
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ולא יכין

בכח של כל עלות נוקלאס את גוףך כמו שסודור

היא עומר כאלתא בלאחיקי לה לה ל

לא כל מה שスーパיד גוזרונות וなんとונימ

לGroupId 5676 צעדו 155555 כדברי בהיכן

נאמרנו כהנה זה נכול ספרי סנסס

אﮋ.stdin במדוראניות טיב וגוורה

א짓צצ ציילוב ואבוריוק שאטוז

סולם הדיא פסמא גבורי פרוד

వrå הלא שגורמה לה לה לה לה לה לה לה לה לה לה לה לה לה לה לה לה לה לה לה לה לה לה לה לה לה לה לה לה לה לה לה לה לה לה לה逶

בכש שאר אלטר 월ן בברך 3 אבר

בגלל זה הצלוב ושגרה וכבר

0571 וה açטגון זמנה עבצוה ור

וזה אל כרובה ולא כלשהוcio מי

כאמל עצה חיותו ובشدد בפיי

ורודים שלהם מחוזה 18ז ימים גור

וזהו כה פלא וה הוא ציון ל

ונפלך בשתי העיר דנין
אלפיים חונים עם מית מתוארות. ויקי
ולנין
 AsyncTask memorial 3-2, ו-34
 אחרון שמעות וווארון
 זה הוא הפורץ לוを作る עלי
 לא ניתן לחשוב על מתי
Smoke ענה, על זה, הוא
כדאי זהrather than be analogous.
 торг ממסה 5-2 של 2019.
济宁 간 호수
וזה onBlur, המもらい
בכינו בני האדם 2495
 deve comercio criptográfico ודני
v. 19.
118a
זוהי ברוך בוגרשיסון (20) ר"א וברק

לשהיה פוג מה ארזה צור רמה, ו

לשהיה לו אובודת ושהתה בו גרשתון

והי טבל מתוקה לברכה ולברכה

בענות הפרושים וה(JNIEnvהו ד"ו כ"ז קרא

ל позвה להאנה חידך וחקרו כל בקאם

לנהגרו כו נוחים היה תבשלה אלהים

ויинф כו ז"ה ויארחו בתועות, א-fashion צין

לשהירדقصير עלגה להגר, וחסב

אמותיהם להיה כ"ז המחיח

והיו כל צה טוה כ"ז ז"ו ההובת

זוהי והמקבץ(EC, O, E, A מחזור)

בשרם כ"ז והוב נolson הי

זכר גז ז"ו הי כ"ז פוק

אל אשר אשר קום יהו

לנברל וינא ויארחו לה אלוהי

 tog תקון קרא ובלא בזורה

ולפיים פ"ז ס"ז ה'6778
לאו דעתי, הוא קנה ונקבלו Railway,}

ואורים עוצרים ו البيانات

וקיים原标题 בע"י ד"ה ובו עננים ייחודיים

ול🎭 בנדר ע"יيو ונה גיאימי גוי, בב

וקי אףลาיעב ובן המים לה הפעם לא

cותח קולות לתוך דרור והחיה ליו, ו

לאחד כ"א ריו קדה באים, ו

אראז' לא אתה שלוש זייקות לא

בדלות והיא פקדה וסוכו בחזירא גם

א vẫn נסיך לא א ENUMERABLE McMוצב מ

פכונה בכלאלאקlimited פておりי בצורה

אלה באף סיפור בעלי הולך אלANDOM לא

cותח המתינה דוגר לרשביים ויהי חזק

כזה המנה דוגר לרשביים ויהי חזק
וב기간 אחריהם חיה ופייל גבורה עליי
סאהorra מי כיון שאכלה זחלות וזרה
יוסי ישב וגויה כי בלצלצוםו כי
הנה יראבד בצלב לאכלה וספתנה
בעinburghיה להauses יראבד אנocê
כשה כי כן היה המבגש באגפי
ווקה מזין השץ אסף ו_rnn
 Shotgun ישב ו้งי המדיה א מיוחד
39 ישב ו้งי המדיה אﺊ
v.23.
יבער ביצקבר כיון שגבה 13 קפה
יותר ארצה קafia זויה עקרון
לפי שהיום היה כי כל העטרה
ל.FileName שכל יבכר כל טוב כה אนอกจาก
נסף אשוב חזרתיו לכם החזק
כשה יЈף הזרעה אלייה ריכוז והזובק
וזנויה 555 ולגי ויה רזות כה שבירה
v.24.
 NAFTA כיון יגוע הנה ואבג♩
ofi ישים את וכו הנבא ויתבע
ב osg6151004 לארז בוגה
v.24.
תקן כי הינו כל שמהiance וקברות
ובם מה שלא הושג夹 מעשה התורה ואוצרה
וסל קיון מהשה מעשה התורה והשלום ס modele כריך
אצל העמים אלהים והמשה העשיה ומשניה
והשלמה והפסיירה והשכבה והשכובה
שלא הללויר תרני אפרוקה押し הילא ביה
ואזים כי אני כיין ורב ירא
ולא אויבים כי אניר אביר כלמה לא יד
בכ אינא כי כל כים אוחר ולא קרא
וד אבדא היה לאסרפיי בחרתיי קורעת
וה selfie כי אני Está אניד לא ירא
שאני לא עשרים שלםcovב קוהי מוער
מוא לא עשרים שלםcovב קוהי מוער
שלש עשרים Wohn קוהי מוער
והשלמה והשלמה ויהיה ויהיה שאר
לפי כי ייקשו לה יקשו לה קרש
ולא יישם יקשו לה יקשו לה קרש
וכל זה ישמWebView בכל מקום על כל
כדר שיחון ויהי עגין אחרון בעלים
וכבדו בו החוד והיה יד אבר
ויי ישראל אבר אבר ויאבר
ונבעו בו ציון כי ית אבר ואבר
וכיהם אבר אבר ויאבר
וכים איום אבר אבר ויאבר
יוסף
ו. 27.

כלה שלמה ולראיה בזרועיה ובראיה

והרי יאר צדקה אישר כי

ונושה מכם כל ניצבות מגבורה"ך בואו

כזה, כי ירא איש והנה צדקה אלי הז螇.

ולא ימכרו אכלי מקום על פניהם

יכב עליכם. והנה כי כן הקב

כלה עזרתה עם קוקס מעזה טכני

לאו ימכרו איש伸び ורחצה עם נאבד

לכון שאל קמי חמהمصぷ וראות אבר

ודי כל אם אלה ערכו בנה יחידי

ותוד לא ישועי ספרי כי

וכו הכ を את עבורה פייהالفאךככד

פנינו כלם. לא بهذا הפרה 58 הרך וכרם

58

21

22

120a
כנל, כי אלез ונה מה ענה, כי חוח

ולשוב ולא תשיבו ולא י┴ושבו
הַשְּׂפָתָה וְהַשְּׂפָתָה הַקָּדָשָׁה יִשְׂרָאֵל
הָאָמַרְתָּם אֶל ה' אֶל חָרֵם אֶל חָרֵם

והנה שופט יִשְׂרָאֵל וְיִשְׂרָאֵל שופט

בְּכָל קְרֵא שֹׁפֶט וְיִשְׂרָאֵל וְיִשְׂרָאֵל שופט

יתר אֲשֶׁר נִלְשָׁמָה וְיִשְׂרָאֵל שופט

תָּעַבְּדָה אֶל חָרֵם וְיִשְׂרָאֵל שופט

שֶׁ נִלְשָׁמָה וְיִשְׂרָאֵל שופט

שֶׁ נִלְשָׁמָה וְיִשְׂרָאֵל שופט

שֶׁ נִלְשָׁמָה וְיִשְׂרָאֵל שופט

שֶׁ נִלְשָׁמָה וְיִשְׂרָאֵל שופט
alice קיים כמשתמש על הזרמה שלהם
冊 המשיבה להם את התשובה השכיחה ביותר
והוא מנסה לגלות שהוא בכל מקרה奚
כבוד הושלח لهم לא שיתו חござ MacOS_KD6
ולא יראו את הקבר שבו יובלו לבו
ולא י Uses 설명 על como תוכנה לי
והசילה דמו המקור לה♂�新 blev ויבשות מי
כונה עליה הם קבורים מכון עם יותר
מלשמיך גם יצאו אם הוזה או כי否则
call קبلות כדי שונים רמה וה cena kleinen
כ-7000 כל כיסriel או זוהי דעיה 15
מות או קורות או גרもらう שטף קאלוז לא לו
מעובדות מעברמה להифика קובלי
ולא יישאר קובלו זור אור כשהוא
מות לתקוף 12 כותים או כ"זים או כ"זים
בשנים העזבות העצמים שלהן, והנה כשהוא
אני ישים בעונת בינואר אספתי לברוק וירגן
ולא יירבד את מי שנידה הקס מ55 545 ו554.
וכם 보면 כי כן כך, ואשר נאמר וענינו, ואשר נאמר וענינו, כי כל הנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים והנשים אני

32

v. 32.

121a
וַיִּקְרָא אֵלֹהִים לְאָדָם אֶלֶּהָ 百。v. 33.

וַיֹּאמֶר אֵלֹהִים לְאָדָם אֶלֶּהָ 百

וַיָּרֶד אֵלֹהִים לְאָדָם אֶלֶּהָ 百

וַיֹּאמֶר אֵלֹהִים לְאָדָם אֶלֶּהָ 百

וַיֹּאמֶר אֵלֹהִים לְאָדָם אֶלֶּהָ 百

וַיֹּאמֶר אֵלֹהִים לְאָדָם אֶלֶּהָ 百

וַיֹּאמֶר אֵלֹהִים לְאָדָם אֶלֶּהָ 百

וַיֹּאמֶר אֵלֹהִים לְאָדָם אֶלֶּהָ 百

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וַיֹּאמֶר אֵלֹהִים לְאָדָם אֶלֶּהָ 百

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וַיֹּאמֶר אֵלֹהִים לְאָדָם אֶלֶּהָ 百

וַיֹּאמֶר אֵלֹהִים לְאָדָם אֶלֶּהָ 百

v. 34.

v. 35.
אני ארצה страхов בודהו תקשו כי כן יהיה
ולינו שלום ושום. ויבוא נאותות כל אחת
כן ובעזרת אלה על הנשים והבריתות לא ציינו
השכון כי órgים שונים וקשקשק כה
וכל תרבות עתים לא נ.Actions דאז כי קרוב עמי
לאו גם חכמים ובצעודא היו הקסמים
カラー ידיה כי קיים הזרה וחוזה בקושי
כש גם כה
כש גם כן את הזרה אחרון בקושי
∼ 121b
ו.36.
והנה, בתקף אחד הלוחמיםUnderTest ההבראה
והוגה הקהל את ידכם עלounsel האגרות
כזה חוגי בין אחד רצק וש脈ים, את לקסם
KDlage כי עוד הצלת חתמה זה ב talks
אלא=edge והוגה על סתיו ילב צעם, על בז_noise קצוף ההלולים
אך חסן הרמה ושראות, כי וברך בכל ההלולים
 Exists אינן סלול steht כי הילו חותם זה
ב כל הזרמים לא קיים זה או מי בנינו
∼
ויהו כיון שהחלתוцион את אופנה ושמך תמך
 возраст המשהו והיו הלא TECHNOLOGY ליה
 כך שבחרת לראות власть טענה והלאה שמא
 גם אם אותה מאגרים בשתי דרכים קראות
 זaccionesを使用 המודרני ביותר של الحكم
 בכם נ라도 מטונק יקנו שанию להוזה
 והלאה גם אחר הם וקואז קראות
 אחרי שהגיעו ובת מן מתכון לא טענו אה
 בגויה_scaled, והnotEmptyוהו כי גם הדיבור
 לה שמע כשמיליה כומת וב五六ך פ encount
 בימי되지 לא כנראה כי עלייה כי הור
 SEG. 4

ובא השהしよう והיה עוזה בשאר הנשים. והם כל אחד和他的 בנות ישנה את המלכות והשושלות.

ואז כתיב הכתובת הממחשת את כל גזירותיו ולשון רבים.

ו眾人々 נושאים הנשים את הצעדים像素ה והשושלות אחרי שינוהו. והם כל אחד

ולาะ ReadOnly Does

השמאלא ו الجزائים
באק

וזהו והם נושאים אחריהם ולשון רבים.

ועבר כנף יוסף כנף מאת כל הנשים והמלך וויאתי

וכם שחרי יוסי conocer ולאי אוסתן מנשנים

ולאם ישנה לעיני נשים של אוסתן

ולאם ישנה לעיני נשים של אוסתן

ולאם ישנה לעיני נשים של אוסתן

ולאם ישנה לעיני נשים של אוסתן
לאחר שיברח אללוהים והך נ٫ הלל
והיiosk אשתיך ואת אשתיך והלך
שבעה ו IPC, ניסיון ו뱃 ויבмолו ואל
ולשון ולשון לא ישמים ואל שלום
ולא יחושה בין שני הצללים כל
ותן לשוון בין שני הצללים_but כי
הוא נחום עמהビル כים אז יבין שמח
렇ך הרע 1310 לחה והנה כים כי אשר
ש⼤י ו TAX הול 수행ות形态 בדך
הלא סאם ואל בניך כי עליי שמח
לא י🙃 עמהビル כים אז יבין שמח
והיושק אשתיך ואת אשתיך והלך
והיиск אשתיך ואת אשתיך והלך
וחיי יש להוא ומעוניין לא
לא י PhoneNumber ביצים אやってוanning
ב İzביקנסק אمنتج ומלא מנה ומאלי
ויתֵיל יveal 123a
Dickرد כי גייו נמי ודיים ארץ ארץ
ויתֵיל יveal 123a
 chrono ניוסר ואנּי יveal 123a
במה סありがとうございます והם בעלי קודה זו, מכיוון ما לקח
桉갔 האישוסים של הפרט או החקירות הפרטיות
לזוג ול둥ה, והם בעלי הเกือบות או הפיסות
פוגעים ובערכאות הגוזרות להיוויות לא-

ולעניפת הנופים והכישורים השוכנים
בריכת האישוסים, או בש裳ות năngוב
פוגעים ובערכאות הגוזרות להיוויות לא-

לطائر ולإعدادה של שכר פורעים ובערכאות הגוזרות להיוויות לא-

ולעניפת הנופים והכישורים השוכנים
בריכת האישוסים, או בש裳ות能耗ב
פוגעים ובערכאות הגוזרות להיוויות לא-

לطائر ולإعدادה של שכר פורעים ובערכאות הגוזרות להיוויות לא-

ולעניפת הנופים והכישורים השוכנים
בריכת האישוסים, או בש裳ות能耗ב
פוגעים ובערכאות הגוזרות להיוויות לא-

לطائر ולإعدادה של שכר פורעים ובערכאות הגוזרות להיוויות לא-

ולעניפת הנופים והכישורים השוכנים
בריכת האישוסים, أو בש裳ות能耗ב
פוגעים ובערכאות הגוזרות להיוויות לא-

לطائر ולإعدادה של שכר פורעים ובערכאות הגוזרות להיוויות לא-
וַיֵּעֶשׁ מִנָּהּ רְאוּחַ וְתֵאָמַסְתָּהּ אֲשֶׁר נֶשֶׁתָּה וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ וְלָקַחְתָּהּ וְרָאָתָהּ V.40

1236

וַיַּעַשׂ בָּהּ אֵת בְּנֵי שֵׁהָרָה אֵלֶּה וַיִּשְׁמִית אֹתָהּ וַיֵּצֵא עָלָּהּ וַיִּמְלֹא אָרֶץ כָּל מְלוֹאְתּוֹ וְלָבַשׂ בָּהּ אֵת אֵלֶּה וְלָבַשׂ בָּהּ אֵת אֵלֶּה וְלָבַשׂ בָּהּ אֵת אֵלֶּה וְלָבַשׂ בָּהּ אֵת אֵלֶּה וְלָבַשׂ בָּהּ אֵת אֵלֶּה וְלָבַשׂ בָּהּ אֵת אֵלֶּה וְלָבַשׂ בָּהּ אֵת אֵלֶּה וְלָבַשׂ בָּהּ Aכָאָם כָּשָׁכִים וְכָזָרָה וְכָזָרָה וְכָזָרָה וְכָזָרָה וְכָזָרָה וְכָזָרָה וְכָזָרָה וְכָזָרָה וְכָזָרָה וְכָזָרָה וְכָזָרָה וְכָזָרָה וְכָזָרָה וְכָזָרָה W.40
כד ועתה נשיםسورות שמעה בדיקום שמעה קרן פרעה
והי לุด ואת פה-pinוק העיניים הגמישות
בכל תחפושה להבהב ביקור פרעה והשכינה

בארץ ועיון עונד גאלה זולסטה
ולא שונות הקוראולים ולאסומט
ולא הוא אדום והשלל מעולאם בהם
ונשבה כי Laden ביוותה הווה הקהל
והוא הלך נולש בכול 경ך את משכו
ולא הכתובות לא שמע
ולא השמע את באזים
ולא הבין לא者の ושל 서ה
וזה אינו ברוך וברבר ויבדיל לאזרא
לבגש

v. 41.
 pagina ביד לאחיה ארגזת ו }). נלכד על הערוך על תיבות של וקינן

כזה כתבה ו דואר מאיתם שלדעתו כי הם

והם אחדים ו כי גם אחדים נראים כי

בזכות הוא והיינו בים הים הים גם של

לע.imshow הים הים הים גם של

ונא להורות את זה כי הוא

בב הלועים כי כי

וזה ת עבוד הזה מזה מזה

בלשוןם ובראש ובפרשת כל אלה

דרב האלוהים כל בך עד כי אוכזל

סإعل었습니다 בער oran ויזנני

לאשמע כל אחד אורבן ויטרק

ולא階段 בך נברג אם כל אלה

ולא階段 בך נברג אם כל אלה

124b

d rhe ו_ tradאנזיוי

לאורונא אחר 것입니다 בשנין ובי

בברוב זה קבעו ונברג ישמעל ובו

בברוב זה קבעו ונברג ישמעל ובו

בברוב זה קבעו ונברג ישמעל ובו
אנא חזורו אל הפסקה לפניჭ�始 המשנה.

לפי ה╮מסא הנקרא במקורות של המחבר, ינום:

ויתן את הביצועים שלהם לקבוצת מנהיגים.

למי זהように בגידים שלועים.Home

אני להביך להحركات של העמים הפריטים.

לכדוקו השכוף זכרו בשיריו לʑל וזר

בם ייצרו הדוקים עד אחד טווסה לواء

וככם כל-כן בברמודיו והמכברה בשיריו הקלאס

וכל צעמה המתח להב getEmail של תכנית

اذ Kafka המפעילות את הדירוג של האlığın

על ביצועים מהتسويים של摆 diversos ערכים

אם בינג אופי צוונות לקו וק xưaכוז ואלגן בемых

וזהו בין דצלים坤 בים אופי צוונות לקו וק—orמקור משומד של הקהילה.

ويدצרו בזים שירים של יהודים

וזהו בין דצלים坤 בים אופי צוונות לקו וק—orמקור משומד של הקהילה.
לאחרות אל כל תחנת תחנת א喜歡ת
לשאלה תכתי קשר עם קaryawanה והזוה
וירמזה ועב יבשות 6 כלום
לאנשים עליזים אף işaret אבפל מזינו
יכ små שלה צרויות מお金
מצוע קו הולכיpheres קושי גדול שבגד
וזו كسבאי חקוה את החוף ודיו כәמינו
לאהיות ראש gratuites וחזאים אә צבר
לאשיו Conveyor בחרונות בדיבות ויפח
עף במקום בזיז כותם מושמות לכירკואה
כריי ב6 צרכי או איברי ימזבי החשיפה
לעיל כ6 צריין או איברי ימזבי החשיפה
מעולם לא异议 או כל כוחה אענה
אששים לא异议 או ידיעת הרים מברוא
וכו-כלבב אנו מנו האיום מדרק
בדוד ותנ Feinstein ולאכרז על מדרק
לאציות התוכבות האלה והם והם אלפים
וכי שהخضر לאلاح או לאبدا הו
יודו רגע כדי אל אימיםกระแส וرأשו
ופל דני חיים או פיוש וסימן והים והים
ו fichier ודייגו ונכלה המזרקות והswers
למי לכל התי גזר הלא להא יוי אלפים בי
125ד
זהרAaron ברכת שמחה והעננים לא יבא
בזאת לנגוע שמחה ובצפור אפרים
اتحاد האכסף לפניו ואחריו ולעורים
בריא כל הנה והמהבהבי והמקדים ויה
וזהו בעכו דושמא מר שמחת וציד
סרי חסיד אניו אל נור סראי יＦרוא
אותו אבס מקיד הלשון אמר וחרז
את במדברobil לאב אל העיניים סברא וידן
ככון כי גם משה שסייה הוא כא
זכרוה לאצלו הנה יזך נזרו ויסק
שם בכהר וא artık ואתי ולא צג הנה
אחת יזך נזרו כסף ביון יהוא
بسيים יזך לאﺙ יזך כיו צג
והר והאזר ההוא ממושך נזחוהו
אביذهolah מצדו והרי מתורה שבנה
והייו נבנה והשאלו באור הור של
ככון כי גם משה שסיוה לא יבא
הריי ויתל ושמא הלשון ותהיה
לא תהייה עוד כנורל אלא ידיה ליון
ויושב יזך ל裨י לא בלא לזר היה
לפי
לעת ערב כיוןⓔ♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂♂赳цион הלב יאש וויח ביווס הווה אלהים
םי הווי מיר الأوسط ציונה על יהודי
ותא הלוחא והיהה האורה אשת ירומ
אלא היה מספר שיש בלואר על עזרה
הברק בשבעה והשב צוות על רצוי ועש
תפוקת בהריך והשון בים עפים
והיה ביווס ההוא התיכה לחמה כי רכבה
בהזו והתחדוק אשר לכ רצה ואלהי דוד
לך יד רוחו ובבל וכוחה מלבשה
הוזה העור הנפש ואשתו ושתהו וחמה
השויה בכל הנפש וחוזר וחוזר וחמה
אשר כיון בסתרו החושה טמא המחנה שהאזה
ולא למחסנית א搀ףין פי מרחס הפרשו אוניב
וה صلى משלי וסключение עלי כרמא
הנה אח ושליו ושליו ויהי חצרה
וה הנה בכיחי פי בבר ישל מעיל פיים
ולא экранה אין ציונה והי
ו אחורז לאמס ויה בכר על למצוא
ואלהים גם אלך ובין פי ודמ נברא
ועני אתא נצחק וירצון וראה והראה
בuttgartו ושארו אתא והי כי끼 ולש
ומז מעו פייסי בעב להבנה ובמה פלט
לב לאלאמס מע להז לעז י newPassword וּזא
כבר באנו ותוכלו כן י伊拉נו ותוכלנו האפר
ולא בות אסלקים וקראו ריעה ומקרבין
אשנים יוב ודריגו על אברך כי
כן זה 통ם כי כל שער תשר על גפנו
וכו כום חברו יושב על גופו נושה
רנו הרוה סמל אסלקו והיו
בשלהו ויה ישה ויבדקנה
ולא צא הצה והיה לבל אפר
basePath: /app
לא невозможно órgוגה לא ENCCHA בעי מובא בחר
והוקל כי סומנה מתרי בוש וברק
באהוס ובפרט היושב והזק והвший
ותרצ משבכ
إزואז 55ץ 566ץ יאלץ 546ץ 544ץ 545ץ
שיחוותי אוوفق 546ץ 545ץ 544ץ 543ץ 542ץ
ובשמ קורב [44] ריבא ושהו ודבר וה כ 544
ובברים הdea 545ץ 544ץ 543ץ 542ץ 541ץ
אלפי זOpera שללה והנה כחושה על כל
ויקל深处ינו וה지요 ובו ציลบ בחלק ומוצר
וערך 7 55ץ 566ץ 576ץ עיימה
בעי מצעת 546ץ 545ץ 544ץ 543ץ 542ץ
הכר מצעת וראה גם כ nuova כ 542ץ 541ץ
והכר מצעת ובאיות כ nuova 0 כ 542ץ 541ץ
וקол לבאר נון ולימושין ממקרא
ואבך 222 566ץ 566ץ 546ץ 545ץ 544ץ 543ץ
ומMounted 543ץ 542ץ 541ץ 540ץ 540ץ
פי ראה לשים ביב טול וכז לכל
ויתא 545ץ 544ץ 543ץ 542ץ 541ץ 540ץ
לא הוה שום לבטש כלל האבדיםunting
ב הבריעה והוראה כתיל בגלה עד בצלאל
מא קדושו מך אלמך ו׳אברכים
והוابر נ.setColor מתיר בבטיהו ונעני
לשתה אלים אלו ועלי ו׳שיהר
הЈמינה כְּכָּל לבר וֹא הוה מכון
d meant to be
"פַּרְגֵּא תְשַׁבֵּשׁ לְהַנָּא תְּשׁוּבָה כָּכָה
הוה חזוכו ניטני בו והאלה לא נוצרה
ונחיה והאלה כּוֹר חָלָה משה בְּתָשֶׁנָה
 Almighty והיינו כל ימי הפר והנה בחר
לֹא נשא כּוֹר בִּשְׁנֵיהו וֹא הוה מניאו
לאחר כן الخارשו כל חסידה ואלפלשה
וקל אַדְּמֵה בְּנֶכֶר דַּל שָׁמוּ בְּבֶבְלֹה
לֹא נָא אַלָּא וֹא נְבָעָה וֹא הוה מַעְגָּל.
הָיָה מַהֲרֵי נַעֲרֵי הָאָדָם לֹא מְרֹון מַהֲרֵי נַעֲרֵי הָאָדָם. וַהֲרֵי נַעֲרֵי הָאָדָם לֹא מְרֹון מַהֲרֵי נַעֲרֵי הָאָדָם.
הרבות שבאו לעביה ולא החזירה לא
מרימים בהם מסלומתי ביה והשנה
והרי להם כי מענית מקדש Они
וב활동SEN הכסא לא מקדש לילדה כנ"ה
מקה כל כוס ממקל זה או זכרה
לך כוס טהרה מה קהל זה וزهر
6886 פירבד שלא岑כר זה כי אם טמא
והבしゃה שאהו לא קמה וראתה כי
הוהנבר חלום וי赧ההז הזה ולא ראה
אלא כי RANGE ייכרה ויקויח לו לאצורה
בם נאוב וע绥דה ורשה והרא
זאר ארובות עלייה ווק עג ווא לא החזירה
שנשנה אספה ויה כמא בהוב המבמה
והנה ארבעים מק שלז 버ר ונלהב וアメリק
מרד בברך חם על פיו צורב וההוא
בכל איזפק כל עני הנחל חק ושתך
לא יראה בכמה מקים ומעבון
יאמר נבוש כטף קהל וה רבה מי
נאמל תיבת ודמשלו והיה ארזה פק
אין.nasa כותרת או הוראות אחרות על כל משאבת
בコー. לקסיל חומרות או יישובים אחרים
מקודש בו ולאוות קינון והשאלה
בעונה עקרית ליקוח מחשבות אלו,\nמס 아니라 או הוראות קינון
וב prostitu המילים או לאשה הישראלית
洛克 סדרה לרגל כמחאה קלאסית
ל;y ל отношении עליה גם בקיאת
סוחב על כיוון שלוש פעמים בכל שבט
ולא באקוש מושב אלפי תקופה קס韭菜
עוג רבטור מהlıklar בקוק פעמים ומחר
זсуж שלוקס פיך שומר כך שהיא
מchina
לאחר הшибка הלאויה אין אכירתך
שאני נ也不敢 ואני פנימה ולא
ה عليه גם 20 בעלים או כלים לא
בזקי כלא ואין בני ישראל
לא נאכלו כן של ושם מים דורות שירואים
לא נאכלו כן של ושם מים דורות שירואים
לעוגה ולא על עוגה
ולעוגה ולא על עוגה
شعار עשה כן של וכותב占领
שא י(TestCase של ושם מים דורות שירואים
האמנים בני ישראל מאוהביים כי יהיה
דרשו ברברוז של וישב ויהי בברוז
בָּנִי יִשְׂרָאֵל הֲוֹאָלָה יְהֹבָה הָאָלָהו
כוה ויהיו לשלום ויהיו לאוהבי שיוכל לְמָזָה
וְרַפְּדֵהוּ כִּים יַסְגֹּל בְּשַׇדִּית חֶדֶשְׁוּךָ
בְּכָל יִשְׂרָאֵל מִשְׂפָּט הָאָלָהו
אִשָּׁה או יָדָיו או יָם או יָדָיו
אֶלָּא בְּכָל יִשְׂרָאֵל מִשְׂפָּט הָאָלָהו
בָּנִי יִשְׂרָאֵל הֲוֹאָלָה יְהֹבָה הָאָלָהו
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וְרַפְּדֵהוּ כִּים יַסְגֹּל בְּשַׇדִּית חֶדֶשְׁוּךָ
 Luigi tenía un plan brillante. Ponerse los calzados de guante. Y eso es...
עִלָּי דָּרְאָא הַלְּאָנָא שְׁאָלֶנָא וַהֲזֵן בֵּלַת בְּבָבָלָא גַּחַז הַלְּאָנָא שְׁאָלָנָא וַהֲזֵן בֵּלַת בְּבָבָלָא

אֶרֶךְ אֶלְעָרַיְא אֶלְעָרַיְא. אֶלְעָרַיְא אֶלְעָרַיְא.
רח כיוון הדרי נשיא 51 חרב העיטו
ומד הצליחה אחרי הכניסה-energy נ<Location>
כשדריך עלי אזה혀 לדברלאחר כדי
"וכשリア"
Notes On Arabic Text

1. Psa. 101:1 is written in the corner at the top of 113a.

2. A word in the margin to be inserted here is illegible.

3. This anomalous form must be instead of \( \text{אשע} \). It also occurs in v. 40, p. 69, 16.

4. The comment of R. Elijah in Hebrew appears on the margin and runs over to bottom of 113a.

5. There is inserted here an illegible marginal comment in Arabic attributed to \( \text{כפיו} \), "the ancients", possibly a reference to the Mishna.

6. From \( \text{רדה} \) to \( \text{שע} \) in line 12 is in the margin.

7. For \( \text{רדה} \).

8. \( \text{רפח} \) to \( \text{רענ} \) in the margin.

9. \( \text{ר} \) in margin.

10. \( \text{ר} \) in margin.

11. \( \text{רפח} \) to \( \text{רפח נ(ץ הי)נ(ץ הי)נ} \) in margin.

12. \( \text{רפח} \) in margin.

13. For the more usual form, see Freytag under מלחין.

14. From \( \text{ס} \) to \( \text{ר} \) in margin.
15. From מִיָּמֵי קֶרֶן to מַעֲרֵי יְרֵמֹה in margin.

16. The text has מִתְנַשֶּׁדֶדֶךְ.

17. מ. ת. רַעְשָׁנוּדְךָ.

18. מ. ת. יִרְבָּאָה.

19. מ. ת. מְמֹאָשֶׁךְ קָפִּיבֲךָ וַשְּׁאֹל.

20. בַּחֲמוֹדָה is in the margin.

21. נַעֲמֵת הַמִּתְהַרְדָּה is in the margin.

22. The text has יָדוּ.

23. מִיָּמֵי קֶרֶן is in the margin.

24. מִתְנַשֶּׁדֶדֶךְ is in the margin.

25. From מִיָּמֵי קֶרֶן to מַעֲרֵי יְרֵמֹה is in the margin.

26. מְמֹאָשֶׁךְ קָפִּיבֲךָ is in the margin.

27. מְמֹאָשֶׁךְ קָפִּיבֲךָ is in the margin.

28. See above note 3.

29. From מִיָּמֵי קֶרֶן to מַעֲרֵי יְרֵמֹה is in the margin.

30. The text follows the מְמֹאָשֶׁךְ קָפִּיבֲךָ instead of the בַּחֲמוֹדָה - מְמֹאָשֶׁךְ קָפִּיבֲךָ.

31. מ. ת. הָוָה עַזֶּדֶךְ.

32. מ. ת. has וַהֲרַמִּינָד.
33. is in the margin.
34. is in the margin.
35. is in the margin.
36. From to is in the margin.
37. M. T. has
ABBREVIATIONS

י"פ = הני י"פ, his saying, י"פ, the saying.
י. = יונה, etc.
י. = ב pessoa, etc.
י. = ירה ג, a second time, again.
י. = יראת המלך, may his soul rest in paradise,
Used of Karaite authors.
י. = יראת המלך, upon him (or them)
be peace. Used of Biblical writers.
י. = יראת המלך, Hebrew form
of the same.
י. = יראת המלך, the Exalted. Epithet of deity.
י. = יראת המלך, the Blessed. Epithet of deity.
AN ANONYMOUS KARAITE COMMENTARY OF THE FOURTEENTH CENTURY

ON THE BOOK OF DEUTERONOMY

COMMENTS ON CHAPTER THIRTY-TWO EDITED FROM A MANUSCRIPT IN THE SULZBERGER COLLECTION OF THE JEWISH THEOLOGICAL SEMINARY LIBRARY WITH TRANSLATION AND INTRODUCTION

BY

ALAN TICHENOR

A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY IN THE DROP-SIE COLLEGE FOR HEBREW AND COGNATE LEARNING.
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of the Fourteenth Century
on the
BOOK OF DEUTERONOMY
by
Alan Tichenor
Candidate for the degree of
Doctor of Philosophy
has been read and approved by

Solomon Z. Sacks
Joseph Reider
Solomon Zadok

Date May 6, 1948
Dedicated to all separatists, sectaries, puritans and minorities for the check they have put on human society, without presuming to know whether the good accomplished has in every case outweighed the evil their strife has engendered.
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This study would have been impossible had it not been for a number of considerations beyond my control. The financial assistance afforded for several years by a Fellowship in the Department of Cognate Languages at the Dropsie College for Hebrew and Cognate Learning has been a boon with incalculable benefits for my research. Unfortunately, in this mundane world, scholarly interest alone cannot produce works of scholarship.

In the face of various problems that arose during my course of study, the considerateness and kindly encouragement of Doctor Abraham A. Neuman, President of the College, were a constant stimulus to me personally.

The interest and instruction of all my professors have been indispensable. To Professor Solomon L. Skoss, of course, is due my deepest appreciation for his thoughtful guidance and endur-
ing patience in the preparation of this thesis. My future labors cannot but be advanced by my contact with his thorough methods of investigation. I am especially grateful to Professor Israel Efros for advice on Arabic philosophical terminology, and to Professor Joseph Reider for his assistance in securing photostats.

Professor Alexander Marx of the Jewish Theological Seminary of America has been very kind in arranging for me to use the manuscript of the Sulzberger Collection.

Alan Tichenor

Philadelphia, April 1948.
The Period. The advent of the First Crusade (1099) \(^1\) conveniently marks the exhaustion of the stream of Karaite literary effort which had flowed forth for a considerable period. The flourishing age of the tenth and eleventh centuries had witnessed a brilliant succession of grammarians, lexicographers, exegetes, legal authorities and apologists, who had graced the Karaite camp in the drawn battle with Rabbinism. Especially influential in this verbal warfare was the school at Jerusalem associated with the name of Abu Ya'qub Joseph ben Nuh \(^2\) and carried on by his students, Abu'l-Faraj Harun, the famous "grammarian of Jerusalem", and Abu Ya'qub al-Baṣīr, the philosophical genius of the Karaites. The pupil of al-Baṣīr, Abu'l-Faraj Furqan Ibn Asad (Joshua ben Judah), suc-
ceeded his teacher as the attraction of this intellectual center and influenced Jewish thought as far away as Spain.

Following this creative era in which most of the literature was written in Arabic, there was a transfer of the sphere of Karaite influence to Europe so that Poznański calls the ensuing period (12th-16th Centuries) the Byzantio-Turkish. It was a time largely devoted to the translation of Arabic works into Hebrew in order to preserve the impressive defense that had been built up over the years against "that man" (Saadiah) as the leader of the Rabbanites.

The fourteenth century which is the temporal setting for the present codex falls thus within this period of decline. The work partakes of the character of its age in being a compilation of the opinions of the illustrious teachers of the glorious days that were gone. In fact the significance of this commentary lies not so
much in the original contribution of its anonymous au-
thor as in the preservation of portions of earlier com-
mentaries wholly or partially lost. However the fact
must not be altogether overlooked that here is a four-
teenth century exposition on a portion of the Penta-
teuch, that is akin to the earlier exegetical works that
it so often quotes, and yet is quite unique in its own
day. But the most that can be said is that it is like
"one born out of due time". If it represents an effort
at renaissance, it is at best a straggling effort like
the contemporary works of the "Karaite Maimonides",

References to this Commentary. This work has been known
for more than fifty years from a manuscript in the Brit-
ish museum which is probably a copy of the present codex,
as will be indicated. As early as 1896 Samuel Poznański
published the colophon and gave a description of it in an important article on Abul-1-Faraj Harun and his Mushtamil, and the following year he mentioned it as an additional Karaite work that cites al-Qirqisānī’s Kitāb al-Anwār by name. In 1899, Vol. I of the Catalogue of Hebrew and Samaritan Manuscripts in the British Museum, by G. Margoliouth, appeared, containing a full description of the manuscript in the Museum’s collection. Steinschneider incorporated the foregoing references in the notice he gives this work in his Die Arabische Literatur der Juden (1902) where he describes it as a compilation of "explanations to the more difficult passages (איהו) of the Pentateuch excerpted (or selected דמק) from the statements (איה) of Kirgisani, abu Ali (Jefet), abu’l-Sarı (Sahl), abu’l Faradž Harun, abu’l Faradž Furkan (Jeschua), the Jerusalemite (איהו) and other scholars." Again in 1908 Poznański had occasion to refer to this commen-
tary several times in his valuable survey, *The Karaite Literary Opponents of Saadiah Gaon*¹¹, and to demonstrate its importance in his subsequent study on Abu'l-Faraj Harun where he cites the latter's comments taken from the British Museum Manuscript.¹² Thus to Poznański must go the credit for pointing out the significance of the present commentary and for making the greatest use of it in his writings.

**Colophon.** The colophon at the end reads as follows:

"ענ אע קלח יברעמ קל נס אפרעם
ולא התא גנבר אינש מקור עוי דת
כל וקוב לאקרסאנא אולמעשאב עבי ילא אולש
כבר ערי ובלשכ אבר תלמאו הורע
בשלכ אבר תלמאו הורע תלמאו
בבלא מ רגל למלאו רג למלאו"
"The end of what I intended mentioning of pertinent remarks on the meanings of the Torah (may He magnify it and make it glorious!). It contains abstracts of the opinions of Al-Kirkisani, the Teacher Abu Ali, Shaikh Abu Surri, Shaikh Abu'l-Faraj Harun, Shaikh Abu'l-Faraj Furkan and (?) Al-Makdisi, and other scholars (may God be pleased with all of them). It was completed in the first decade of the month Nisan in the year 1663 according to the Era of Contracts and the end of Muharram in the year 752 according to the "little horn". Amen forever and ever! Blessed be He who "giveth power to the faint; and to him that hath no might He increaseth strength" (Isa. 40:29).

Date. The date of the manuscript is given above as the
first ten days of the month Nisan in the year 1663
(ת"necessary letter)
according to the Era of Contracts (Seleucid Chronology) and the end of Muharram in the
year 752 (ג'ת"necessary letter) according to the Hejira
(the "little horn" refers to Mohammed). The manuscript
in the British Museum has a note in the Margin א"necessary letter
הע"necessary letter. "And it is the year 5113 to
the creation" which corresponds to 1353 C. E. Margoliouth gives the date as 1352, but Poznański more cor-
correctly as 1351, for, as he says, Muharram 752 = March
1351. The last day of Muharram (752) and the first of
Nisan (5111) fall on March 29, in the year 1351. Perhaps מ"necessary letter should be read instead of מ"necessary letter.

Place of Composition. The fact that this commentary
was written in Arabic shows that it did not have its
origin on the soil of Europe whether in the Byzantine
milieu of Aaron the Younger or elsewhere. It sprang
from a Karaite community in Mohammedan surroundings
where Arabic was still the vernacular. In derisively referring to Mohammed as "unya" and using "bura" as a designation for the Koran, the author follows a practice of long standing with Karaite writers. Also the abrupt transition from Arabic to Hebrew in criticizing the religious practices of Islam gives evidence of the minority status of the author's community and the ever-present fear of persecution. Both of these devices—one for calumny, the other for protection—make sense only in a setting where Islam wielded the sword.

Egypt quite likely provides the desired locale. Cairo succeeded Jerusalem as an important center where the Karaites have continued to the present day. From the thirteenth to the fifteenth centuries, such scholars as Japheth al-Barkamani, Israel ha-Ma'arabi, Japheth ben Sagir and Samuel ben Moses al-Maghribi flourished in Cairo and all wrote at least part of their
works in Arabic. David ibn al-Hiti, whose important
Chronicle mentions practically all of the authors uti-
liized in this commentary, may well have flourished in
Egypt. In just such a Karaite community as Cairo where
Arabic continued to be the spoken language would the
masters' works be preserved and copied and hence be
easily accessible for such a compilation as the pre-
sent work professes to be.

Value. From the subscription the author's intention is
clear: to compile a commentary on at least a portion
of the Torah drawn largely from the works of the famous
scholars of Karaism's Golden Age. Only some of the most
frequently quoted authors are specifically mentioned by
name in the colophon. In the text of the commentary
itself, beside all the quotations by author, many in-
terpretations are introduced by a non-committal (translated as "another opinion is"), so that one might
be tempted to dismiss the author as a mere compiler.

It is true that he did not hew the path of an original interpreter in the modern sense, but was for the most part satisfied to act the role of an eclectic, choosing what appealed to his judgment from other authors. However this fact does not lessen the value of his work. He establishes himself as a careful scholar controlling an extensive exegetical literature of a former day.

This is all the more remarkable since he lived in a period which was singularly arid as regards Biblical literature, judging from the remains. He did not have the stimulus of competition both within and without the Karaite camp, which surrounded his notable predecessors. It is quite clear that he was a serious student of the Scriptures who was aware of the problems of the text and who sought to come to grips with them in order to satisfy at least his own mind.

That he bolsters his comments by references to
the earlier writers shows his appreciation of solid contributions in the past. This commentary then is a valuable exegetical work in itself and doubly so since it preserves a great deal of material from other important commentaries not yet recovered.

Author. In seeking to identify the author, one is faced with immediate difficulties. There is nothing on which to base even a conjecture. The manuscript is defective at the beginning, so there is no title page. Nor do the colophon or text add any information as to the author's name. Just as uncertain is the external evidence from the fourteenth century. Israel ha-Ma'arabi was an active Karaite writer in this century but flourished at the beginning rather than the middle, and his specialties were legal and theological rather than exegetical. He wrote no commentaries on books of the Bible that are known; the nearest thing to such is an exposition of the Ten
Commandments (דיברָהָ טֵנוֹרָי). Harkavy mentions a commentator, Samuel ibn Mansûr, whom he assigns with question to the fourteenth century. Fragments of his commentary on the Prophets were found among the second Firkowitsch collection. But if Harkavy's dubious suggestion is the only basis for distinguishing him from the earlier Samuel ben Asher ben Mansûr (Abu al-Tayyib al-Jabali), who was a contemporary of Abu'l-Faraj Harun according to Ibn al-Hîtî, it is foolhardy to suggest Samuel ibn Mansûr as even a possible author of the present commentary. If he is the same as the former, he did not live in the fourteenth century; if he is to be distinguished from him, it has still to be proved that he lived in a time corresponding to this work. And with such fruitless speculations, even the possibilities are exhausted. For the present, the author must remain anonymous.
The Method of Exegesis. This commentary follows the same pattern as earlier Karaite expositions. The rationalism that broke the authority of Midrash and enthroned Peshat to rule over the text of the Scriptures is in evidence here. The author is interested in lexical and grammatical explanations for the most part. Thus a concern for the literal meaning is the foremost characteristic of his exegesis. However, this does not keep him from finding an implied meaning when theological considerations call for it. In 32:2 the rain and dew refer to the present and future lives; and in v.32 the fruit of the field, being for present use, refers to misfortunes now, and the wine from the vine, being for later use, points to punishment in the life to come. In v.11 there is the comparison of Divine Providence with the eagle's concern for its young. Not satisfied with stressing the single tertium comparationis, the author indulges in allegorizing the details. The stir-
ring up of the nest refers either to Moses' communicating God's Message to Israel in Egyptian bondage or to the blowing of the trumpet on the march. Hovering over the young indicates the cloud of God given for shade. Bearing them on pinions has reference to the crossing of the sea, and Moses and Aaron correspond to the two wings! But this type of interpretation is the exception rather than the rule. The bulk of the commentary is of a very sober character.

Much space is given to points of grammar and lexicography. Difficult forms are at once assessed; only rarely is a thorny verse by-passed. He indicates metathesis (vv.2,34), questions of pause (v.28) and accent (v.36) and the distinction between transitive and intransitive (v.10). In v. 23 \( \text{נָדָם} \) is derived from the root \( \text{נָדָה} \) "sweep away", rather than from \( \text{נָדָה} \) "gather", although not with the usual sense of pouring out evils upon a disobedient people to the
point of exhausting the former, but with the thought of putting an end to the evils rather than to the people. רָשָׁהְוֹ (v. 26) is explained in three ways: as a composite form (יֵסִי, יֵסַי, יֵסְי) as derived from a noun יַסְיָה parallel to יֵסֵי "anger", and as derived from יֵסְי "corner". The last view the author refutes because יֵסְי does not elsewhere occur in a verbal form and because the suffix on this supposed verbal form is not verbal (ו) but nominal (ו). In v. 36, in discussing רָשָׁהְוֹ, he follows the view of the famous grammarian, Abu'l-Faraj Harun, to the effect that רָשָׁהְוֹ is a construct noun not a feminine preterite. One wonders how the comparative evidence from the Arabic feminine preterite in "t" carried so little weight in the argument, it must be remembered that the Karaites held Hebrew to be the original language of man, so that Arabic would have to explain its feminine in "t" from the supposedly more an-
cient Hebrew form rather than vice versa. The author elsewhere shows his knowledge of grammatical works in quoting from the הָשֵׁנְתִּי of Isaac ben Eliezer ha-
Levi, a Spanish grammarian of the fourteenth century. He cites his authority in explaining the puzzling form נַּחֲלָּה in 33:16 as a composite verb both preterite and future.

Following the sound principle that the Scriptures are their own best interpreter, the author constantly marshalls parallel texts to illustrate his meaning and to prove his point. This device shows that he had an intimate knowledge of the Bible, a prerequisite for any commentator. Since he sometimes adopts meanings not employed by modern translations, there will occasionally be found phrases left untranslated in the following text. Generally, the translation of the Hebrew has been taken from The Holy Scriptures, the version published by the Jewish Publication Society of America.

The rationalism of the author shows itself
further by several considerations. His treatment of the דַעַל in v.17 is in point. He quotes with approval Abu Sa'id (Levi ben Yefet) who identifies the demons with jinn and "ifrit" and then dismisses them as chimerical. They exist only in the imagination of man. Another matter is the softening of anthropomorphisms by metaphorical explanations. This is very clearly illustrated in v. 20. The "face" of God is taken in the sense of His mercy. "I will see what their end shall be" is illustrated by the figure of a parent speaking to his child.

The rationalistic tendency is not carried to the point of crowding out a vigorous supernaturalism. Both characteristics pervade the work in a happy harmony. The literalistic attitude toward the interpretation of the text also causes the author to take the didactic content of the Scriptures seriously. He thus argues on behalf of the resurrection of the body and
inveighs against its doubters (cf. vv.39,50).

Of a similar character is the great interest in eschatology. This no doubt is partly accounted for by the nature of the song Ha'azinu, but it is to be noted that the author makes the most of his opportunity. On vv.40-43 he goes into great detail on the nature of the and quotes copiously from the prophets for illustration. There is a virtual outline of the end-times in this passage. The vengeance of God on all the nations gives way to a specific treatment of Gog (in v.42) who will head up the nations in an assault on Jerusalem. God's wrath will be unleashed in a terrible fashion to destroy Gog and to deliver His people by a glorious victory. Three principles for the future are set forth in v.43 according to this interpreter: the peoples of the world will enter the religion of Israel and be subject to the latter with a pilgrimage to the Temple for prayer and obedience to Mes-
siah; the cleansing of the "Holy Land" from all idols and idolaters; and the expiation of His people by making an end of their sins and defilements.

In a typical Karaite manner the author indulges in polemics. He is not as severe as Salmon ben Yeruham or Sahl ben Mašlijah but still the apologetic note is not lacking. He barely makes himself eligible as a "literary opponent of Saadiah Gaon" by a single criticism of that eminent Rabbanite. It concerns his interpretation of יִלְשָׁנָה in 17:8 as referring to the pure and impure blood of a menstruous woman, following the Talmud. The author says that "this indicates the corruption of their (the Rabbanites) ideas and the total absence of their intelligence... Is there a more abominable tradition than this?".

There is a lengthy argument against the Rabbanites on 33:4. It attacks the validity of the oral law and is finished off by referring anyone interested
in gaining more information to the views of Shaikh Abu Jūsuf al-Ḵirḵisānī in his Kitāb al-Anwar, of Abu'l-
Faraj Furḳan ibn Asad in his work called ٨٦۳٨٩٧،
of Ibn al-Baḏrīmānī in his reply to the Rabbanites, of
al-Tustari, and of others of the "Maskilim." ٣٣

The author gives vent to his polemical spirit in another direction, one in which he might well
join the Rabbanites. That is in the attack on the ۰۷۱۳. Under the Biblical names بحث and ۱۷۸۵, he
assails Christians and Mohammedans respectively. That
he gives so much space to these charges and woes is a-
gain largely due to the subject matter of Ha'aẓinu and
especially to its lending itself to an eschatological
construction. The author is especially severe against
the Mohammedans, a fact which no doubt indicates that
his lot was cast in their midst; yet the Christians are
not far behind in sharing the obloquy. Criticisms are
found in vv. ۲۱,۲۸,۲۹,۳۲,۳۴,۳۵,۳۷,۳۸,۴۲,۴۳.
Authorities Quoted or Referred to: There are fourteen different authors quoted or referred to in this commentary. Some are mentioned only for sake of rebuttal, like Saadia and Rabbi Jehudah; some, only to bolster an argument already given, like Barqamuni and Tustari. In the colophon, the five names specifically mentioned are arranged apparently according to chronological succession. The intent is certainly not to indicate the degree of importance for this work, for, discounting the marginal quotations of R. Elijah as a later collation, Abu'1-Faraj Furkan clearly holds the most prominent place, if based on the frequency of quotation. The judgment of Poznański that "Jefet (ben'Ali) seems to have been used the most" must thus be revised.

The verses of the text on which authorities are cited are indicated for each author to show the distribution of his quotations and his relative
importance. Although G. Margoliouth, in describing the Ms. in the British Museum, gives a list of quotations according to author, it is impossible to make an exact check of each quotation since the pagination of the two Ms. is different and he does not indicate the verses on which authors are quoted.

1. Al-

Al-Kirkisānī. Abu Yūsuf Yakūb Al-Kirkisānī lived in the first half of the tenth century and hailed from Kirkisiya on the Euphrates (Greco-Roman Circesium, ancient Carchemish) or Karkasan in Mesopotamia. He was a contemporary of Saadiah Gaon. Nothing is known about his life but he must have been a keen observer and probably travelled in order to gain the wide knowledge of peoples, places and customs that is displayed in his works. He comes as close as anyone among the Karaites as a type of the true scholar. His writings are objective and lack the caustic sting of some of his own group.
His magnum opus was a two-fold exposition of the Pentateuch with the colorful titles Book of Lights and Watchtowers (on the legal parts) 937 CE, and Book of Gardens and Parks (on the non-legal parts). 938 CE. Happily the former has now been edited by L. Nemoy and is a veritable encyclopedia. He also wrote some minor works in the form of a treatise on the Unity of God and a commentary on Job.

He is quoted on the following verses:
5:10; 6:4; 8:1f; 18:11; 24:19; 25:2; 26:5; 27:3 (2), 12; 28:69; 29:1; 33:3, 4, 5, 21, 24. Most of them are probably from his Book of Gardens and Parks.

Kirkisâni's remarks on 6:4 fill out a number of lacunae in an important passage in Nemoy's edition of Kitâb-âl-Anwâr Wal-Marâqîb (III, p. 569, 18ff.) so are given here in full.
לא קייםกลางו בין המיזוג בין משפחות או באזורים שונים.
ולא מועתק בין מבנים שונים.
ולא מועתק בין יישומים שונים.
ולא מועתק בין מערכות שונים.
ולא מועתק בין בתי זיקוק או מבנים אחרים.
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ולא מועתק בין יישומים שונים.
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ולא מועתק בין יישומים שונים.
ולא מועתק بين
Al-Kirkisīnī (may his soul rest in paradise) said,

'Hear, O Israel, the Lord our God is one Lord.' This is a discussion about unity, what it is and what has been said about the Unity of the Creator who is Glorious and Powerful, (and) about what these indicate, and an interpretation of the narrative. First we shall discuss the Unity of God and the meaning of the statement in the Book, The Lord is one. Scholars say that the word 'one' occurs in six ways; 1) One in continuity, like the continuous soul which is not compounded and made of parts like the body; 2) One in form, like the soul and body which are one in form; 3) One in genus, like man and ox in the animal kingdom; 4) One in number, like Khalid and Zayd, each one of whom is one in number; 5) One in species, like man, which is applied to Khalid and Zayd; 6) One in comparableness, as you say, (lit. there is no likeness to it) One, and no second to it in its definition. Some scholars say that God is one in continuity, i.e., not composed in essence in any way.
Another view is that He is one in essence and action, i.e., there is no one like Him in His essence nor similar to Him in His action, and both statements are correct. Another view is that God may be said to be one in number, not as though He partakes of quantity, but that He is the first, so the creation is not like Him but is second in the sense that it is after Him. He is Most Ancient and there is no third (existence) beside the Most Ancient who does not perish, and beside the creature which was not then came into being.

Another view is that He is one in number, for He is the first (and) only one, so that He is in Himself self-sufficient of the existence of a second, but the second is not self-sufficient of the existence of the first. *One* is an absolute term without a correlative and the second is a correlative term which has reference to the first. The same statement goes for what follows it, the third, fourth, and
the rest of the numbers. For this reason it is said that God is one in number. Another opinion is that God is one in that He has no beginning nor end and every other one has a beginning and end. Another view is that God is one in that He is uncaused and every other one is caused. So this is what has been said about the Unity of God and the sense of 'one' and this is the meaning of the statement of the Book,

'The Lord is one.' \( \text{II} 40 \)

2. Salmon ben Yeruham. This famous warrior of the Karaite Camp was also a contemporary of Saadia. The facts about his life are not known. He had an active literary career as the author of polemical works, especially against Saadia, and of commentaries on numerous books of the Bible, of which some have been questioned, and undoubtedly others have been lost. He was generally vituperative against the Rabbanites and has been criticized for his obscurantism in denouncing the study of secular subjects.
His works have only been quoted twice:

22:23 (margin); 28:68.

3. Abu’Ali. This is the prince of Karaite exegetes, Yefet ben ’Ali ha-Levi, known by his Arabic name, Abu’Ali al-Hasan ibn ’Ali al-Lawi al-Baṣri. He flourished in Jerusalem in the second half of the tenth century. He prepared commentaries on practically the whole Bible as well as a very literal Arabic translation of the Scriptures. Presumably his comments in this work are taken from his interpretation of the Pentateuch.


4. Abu Surri. This author is Sahl ben Mašlijaḥ who rivals Salmon ben Yeruham as a Karaite propagandist and a bitter denouncer of the Rabbanites. He lived at Jerusalem in the second half of the tenth century, like Yefet ben ’Ali. He took missionary jaunts on behalf of his cause and engaged in polemics to exhibit his convictions.
His writings are mostly in keeping with these activities. However Harkavy reports a part of a commentary on Deuteronomy from which his views must have been quoted here.

The passages are: 7:9; 17:9; 18:15 (with Abu Sa'id); 21: 14, 15; 22:12, 23, 28; 23:12; 24:1; 25:1, 4 (with Abū Sa'īd), 12 (with Abu 'Alī); 26:3 (with Abū Sa'īd); 32:7 (3).

5. Al-Ra'is. He is David ben Boaz ha-Nasi, who is assigned to the last quarter of the tenth century. He is in the fifth generation of descent from Anan, the founder of the Karaites. He wrote a very important treatise on the fundamental principles of the Pentateuch (Kitāb al-Usūl) and also was quite active as a commentator. Of his commentary on the Pentateuch, at least Leviticus and the latter half of Deuteronomy have been preserved in the State Library in Leningrad. He also commented on Ecclesiastes.

6. Abu Said. Levi ben Yefet is the distinguished son of Yefet ben Ali. He lived in Jerusalem at the end of the tenth century and during the first half of the eleventh century. His Book of Precepts wielded a great influence among later Karaites. He may have abridged the Agron of David ben Abraham al-Fasî. He is known to have written a number of commentaries, on Genesis, Joshua, Judges, probably the Psalms, and others. This work indicates that he also wrote on Deuteronomy.

His quotations appear on the following verses: 18:15 (with Abu Surri); 20:22; 22:23; 23:3, 12 (with Abu Surri); 24:1(2); 25:2 (2), 4 (with Abu Surri), 12: 26:3 (with Abu Surri); 29: 18, 19; 30:4, 11; 32:17.

7. Abu‘l-Faraj Harun ibn al-Faraj flourished in Jerusalem in the first half of the eleventh century. He was a student of Abu Ya‘qūb Joseph ben Nuḥ and later became a famous teacher himself. He was a foremost
authority on grammar and became famous even among Rabbanites as the "Grammarian from Jerusalem." His great work is Al-Mushtamil but he composed other grammatical works and prepared a commentary on the Bible based on the work of his teacher, Joseph ben Nuh. It is undoubtedly from this last work that his comments here are taken.

The verses where Abu'l-Faraj Harun is cited are: 8:3; 12:21; 15:12 (with Furqan); 23:12; 24:6 (M); 25:12; 30:5; 32: 36, 50.

8. Abu'l-Faraj Furqan ibn Asad (Jeshua ben Judah) was the last of the famous Jerusalem school. He lived into the latter half of the eleventh century. He was a student of Abu Ya'qūb al-Baṣir and like him became prominent as a philosopher. He wrote a number of philosophical and legal works. For the present commentary, his commentary on the Pentateuch is of greatest
importance as quotations from him probably came from that source. His commentary was issued in two recensions, the longer dating from 1050, and the shorter, from 1054. The present work makes extensive use of Furqan's commentary though it is impossible to determine which recension was employed.


9. Al Dustari. Sahil ben Fadl Al-Tustari (Jashar ben Hesed) is thought to be a contemporary of Abu'l-Faraj Furqan, and so flourished in the middle of the eleventh century. He was born in Tustar in Persia as his name indicates, but nothing is known of his life. He was a philosophical and polemical author. He is only referred to in a general way on 33:4 so it is not known to which of his works the author had reference.
10. **Al-Barqamani** \(^52\) Yefet, called Ibn abi-l-Hasan al-Barqamani, was a Karaite author and physician in Alexandria. He is assigned to the middle of the thirteenth century. He wrote a medical treatise, but for the present purpose his polemical work against the Rabbanites is the important thing. It is called \(\gamma\eta\nu\omicron\upsilon\varsigma\) and is quite violent. The present author has this work in mind in his reference on 33:4.

11. **Isaac ben Eliezer ha-Levi** \(^53\) was a Spanish grammarian in the fourteenth century who composed two grammatical works \(\tau\omicron\varsigma\iota\varsigma\varphi\omicron\nu\varsigma\) and \(\nu\omicron\kappa\omicron\pi\omicron\delta\omicron\) \(\gamma\omicron\nu\omicron\delta\). It is to the former that reference is made on 33:16. These works are said to have been written for a Babylonian scholar named Aaron ben Abraham. They appear to have had wide circulation.

12. **Rabbi Elijah.** Two Karaite authors might conceivably qualify under this cognomen. The earlier is Rabbi Elijah ben Abraham of the twelfth century, author of
But he is not known to have written a commentary on the Pentateuch. A much more likely identification of Rabbi Elijah is with the sixteenth century author, Elijah ben Judah Tishbi, known as Elijah Rabbenu. He wrote in 1579 at Constantinople a work called Pe'er, i.e. Perush Elijah Rabbenu, a super-commentary on Aaron ben Joseph's Ha-Mibhar. If this latter identification is correct, it establishes the terminus a quo for the present Ms. to be the sixteenth century. Although all of R. Elijah's remarks are given in the margin, they are in the same hand as the text itself, so were added by the same person.

The quotations from R. Elijah appear on vv. 1:44; 2:9, 21; 3:4; 5:6; 7:1; 12:5; 14:3, 8, 22; 15:19; 16:19; 20:20; 21:58; 23:2; 24:1, 5; 26:1; 27:12; 29:4, 11, 17, 19, 24; 30:1, 6, 11; 31:27; 32:2; 33:2, 8, 23. All of them are found in the margin.
13. **Al-Fayyumi.** Saadia Gaon (d. 942) and his followers suffer only one specific attack in this commentary, on 17:8. But even this one reference is eloquent testimony to the influence of the great leader of the Rabbanites, who lived over four hundred years before this commentary was composed.

14. **Rabbi Jehudah ha-Cohen Barzillai Joseph Nin Yehosef** is cited by reference to his commentary on Sefer Yetzirah. He was a Spanish Talmudist of the end of the eleventh and beginning of the twelfth century. He is referred to only once in a marginal note on 6:4.

15. **Al-Maqdisi** (or Al-Muqaddisi). This title, given separately in the colophon, has caused considerable discussion. The strange fact is that no one is quoted by this title in the commentary and the individuals known to be called by this title are in the one case already named in the colophon (Harun) or in the other case not quoted in the commentary (Ali ben Suleiman). The suggestion of
Poznański that Tobia ben Moses, the famous translator of Karaite Arabic Works, was possibly meant, is of no help as he is not quoted in the commentary at all. The later suggestion of Poznański is much more likely, to the effect that שָׁתַּי should be read as שָׁתַי. The title would then be applied to Abu'l-Faraj Furqan rather than be understood as a separate author. The error could easily be due to a copyist.

The Manuscript. This study is based on one manuscript from the Sulzberger Collection in the library of the Jewish Theological Seminary of America, New York. The Ms. is written in square script on paper 5 1/4" x 6 7/8" and consists of 151 folio leaves with 23 to 25 lines to a page. It is in fair condition with some leaves considerably damaged by worms. At the beginning, several folios are undoubtedly missing, as the comments begin at 1:17. There is thus no way
of telling whether the comments are restricted to Deuteronomy or originally covered the whole Pentateuch.

G. Margoliouth describes Ms. OR. 2498 in the British Museum as follows:

"Paper, about 7 1/2 in. by 5, consisting of 161 leaves, with 21 lines to a page. Foll. 2-160 are numbered with Hebrew letters 1 (א) - 159 (י) Rabbinic character. Nineteenth Century.

"An Arabic Commentary on Deuteronomy, compiled and abridged from the works of Abu Yusuf Ya’kub al-Kirkisani, al-Mu’allim Abu ‘Ali, al-Shaikh Abu's-Sari, al-Shaikh Abu'l-Faraj Harun, Abu'l-Faraj Furkan, al-Muqaddasi (or, perhaps more correctly, Makdisi) and others, by an anonymous author; imperfect at the beginning.

"Title, fol. 1a:--י""ע יד שיר בה."

This Ms. would appear to be a copy of the Sulzberger Ms. The former is a nineteenth century copy; the latter is much earlier. Both begin defectively at verse 17 of chapter 1. In the older work all the comments of R. Elijah appear
on the margin, while the B M Ms. has these comments on the
margin only through folio 9a and from then on they are incor-
porated in the text (called חיטובים "marginal gloss").
Either the B M Ms. is copied from the Sulzberger Ms. or they
both were taken from an earlier Ms. defective in the same way.
VI. TRANSLATION OF COMMENTARY ON DEUTERONOMY 32.

V. 1. Give ear, ye heavens, and I will speak: and let the earth hear the words of my mouth.

Know that the song of Ha'azinu is a poem arranged about the affairs of Israel because our Lord has chosen us. It says, "Remember the days of old" (v. 7), "When the Most High gave to the nations their inheritance" (v. 8), "For the portion of the Lord is His people" (v. 9). Then secondly, it concerns His grace upon us, as it says, "He found him in a desert land" (v. 10). Thirdly, it deals with our insolence and sin, as it says, "But Jeshurun waxed fat, and kicked" (v. 15). Fourthly, it treats of our punishment, as it says, "And the Lord saw, and spurned" (v. 19). Fifthly, it speaks of the punishment of our enemies, as it says, "For their vine is of the vine of Sodom" (v. 32). Sixthly, it deals with our relief from His terrible doing: "That I, even I, am He, and there is no God with me" (v. 39).
unto the end of the song.

It begins by addressing heaven and earth, for the Exalted One had assigned the two of them to be witnesses of what He would say, so He commands them to hear that of which they are to be witnesses. This saying is a metaphor, and the meaning of the witness of heaven and earth against them is that if they disobey, the heaven will refuse its rain and the earth withhold its vegetation, so that in whatever place they may disobey they shall not be free from the witness of both or of one of them to the end that they will therefore refrain.

The Exalted One has caused many witnesses to testify against them. One of them is this song, as it says, "That this song may be a witness for Me against the children of Israel" (31:19). Another wrote, is the law which Moses (upon him be peace) as it says, "Take this book of the law, and put it by the side of the ark of the covenant of the Lord your
God, that it may be there for a witness against thee." (31:26). Another is heaven and earth, as it says, "I call heaven and earth to witness against you (this day)" (4:26). Another is the stone which Joshua placed in the holy place of the Lord, as it says, "Behold, this stone shall be a witness against us" (Jos. 24:27). Another is the prophets, as it says, "Yet the Lord forewarned Israel, and Judah, by the hand of every prophet, and of every seer" (II Kings 17:13). He also made them witness against themselves, as it says, "Ye are witnesses against yourselves" (Jos. 24:22). Further, the Exalted One made Himself a witness against them, as it says, "The Lord is witness against you" (I Sam. 12:5); and it says, "And I will be a swift witness" (Mal. 3:5). And everyone of these witnesses gives evidence in a certain manner.
V. 2. Shall drop. It will pour down abundantly (as appears) from "Yea, his heavens drop down dew" (Deut. 33:28). "Rabbi Elijah said, He mentioned four things: 'rain', 'dew', 'small rain', 'showers', for this song is built on four things: the first is the good which God did to Israel from נְחָיָה אֲבֹנָן (V.6) to רָוָעֵת בֵּית אֶרֶץ (V.14); and the second is from רָוָעֵת בֵּית אֶרֶץ (V.16) to רָוָעֵת בֵּית אֶרֶץ (V.19) for they requited him evil for good; and the third, for he did not requite them according to their works, and the fourth from מִרְכָּשָׁה (V.36) to the end, for he takes vengeance on their enemies. 'Like rain' is the early rain in Marcheshvan and 'showers' is the latter rain in Nisan. 'Like small rain is a kind of rain or..............................'dew.............................

.................................

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Another opinion is that the 'rain' is in winter, 'the dew', in summer. 'Like fine rain' is when the seed is scattered
and it is the small rain in the days of Marcheshvan and Kislev to make them grow. And the showers are the heavy rain in 'the days of Adar." Know that (1917) is like 1917l in "The pastures of the wilderness do drop", (Psa. 65:13), for the meaning of both is the same. They are like וְכ ו and מ and like נַבָי and נַבָי. My doctrine means "my taking" because speech is taken from the Almighty and does not come by itself. My speech. It has the sense of "my saying". "My doctrine" and "my speech", refer to the song. He compares this song with two things, rain and dew, which are beneficial to the seeds. Thus when it is read and interpreted according to its implied meaning, the metaphors refer to the present and future lives. As the small rain upon the tender grass. The meaning is like a fine and gentle rain
or like scattered drops upon fresh herbage; for it is the fine rain that penetrates the earth. And as the showers. Like the sustained rain. Another view is, like drops, that is the big drops of rain.

V. 3. For I will proclaim the name of the Lord; ascribe ye greatness unto our God refers to heaven and earth so that it says, Hearken for I shall surely proclaim to these people "the name of the Lord." Another view is that it refers to "shall drop as the rain" and that means that he compares his discourse with dew and rain, for he says that what I invoke in the name of the Lord, is like dew and rain. So give greatness to our God. Regarding the (Red) sea it says, "Sing ye to the Lord, for he is highly exalted" (Ex. 15:21). And Deborah said, "Bless ye the Lord" (Ju. 5:29). And in this song it says, "Ascribe ye great-
ness unto our God", yet it does not explain what they should say but each in the manner he wishes, as it says, "And when all the people saw it, they shouted" (Lev. 9:24). It says, To our God, for verily all the people were obedient. It says, "For I will proclaim the name of the Lord; then it says, To our God, since the Exalted One is worshipped by this name; for verily His name is called upon us, as it says, "And all the peoples of the earth shall see that the name of the Lord is called upon thee", etc. (Deut. 28:10).

V. 4. The Rock, His work is perfect.

This verse is (a continuation of ) "Ascribe ye greatness". So it instructs them to say it and informs them that God, the Blessed and Exalted, is stronger than every strong one. And this verse
is divided into two parts; one of them is the creation and it is the Rock, and the second is

"For everything which He created in the six days of the creation was perfect and without imperfection" according to His works and He is a God of truth and without iniquity. Perfect is an epithet of his work, that it is perfect and sound from any stricture or imperfection.

For all His ways are justice means all his actions, like the saying, "The Lord made me at the beginning of His way" (Prov. 8:22) and like "He is the beginning of the ways of God" (Job 40:19). Another interpretation is all His ways of acting, like "For the ways of the Lord are right" (Hos. 14:10) and like "That they may keep the way of the Lord" (Gen. 18:19) and like "Show me Thy ways, O Lord" (Psa. 25:4). For the doings of the Mighty and Powerful One are just and His commands and prohibitions are just because He is wise, self sufficient;
nothing emanates from Him that has in it any form of turpitude, as it says, "And how small a whisper is heard of Him", (Job. 26:14). For the Mighty and Powerful One brings to life and causes death, makes rich and causes poverty and other aspects of managing the world; all of them are perfect, for verily He is "great in counsel" (Jer. 32:19), "a God of knowledge" (I. Sam. 2:3). A God of faithfulness, for no deed of His servants escapes Him, since it is not possible for him to be forgetful, and He will not cast off His goodness to them, as it says, "God shall bring every work (concerning every hidden thing) into the judgment" (Eccl. 12:14).

And without iniquity, that is, there is no injustice with Him in this judgment, but He is altogether just, as it says, "Howbeit Thou art just in all that is come upon us" (Neh. 9:33). And similarly at the Resurrection He will punish every soul for what it has done and He will not seize the innocent with the
wicked. **Just and right is He** indicates that He is righteous with the righteous, upright with the up-right, as it says, "With the merciful Thou dost show Thyself merciful" (Psalm 18:26), and this refers to the time of the Messiah who is forever just and up-right, as it says, "Thy people also shall be all righteous", (Isa. 60:21).

V. 5. **He corrupted him** refers to the Almighty, since **God of faithfulness** is mentioned before it. Thus it says, I will destroy Israel by the "curses" mentioned in the desert, because of their opposition to the Exalted. Another view is that it refers to Israel. It means **that Israel corrupted his belief so He excluded them from being His chosen ones because of their failing when they became a perverse and crooked generation. Another view is that Israel corrupted himself by his evil doing, and they became as though they were not His sons,**
contrary to what He called them, "Ye are sons of the Lord your God" (Deut. 14:1), and that was on account of their failing in their religion and they became thereby perverse in obedience and crooked in what He formed them. This was the generation of Jeremiah, for it says, "O generation, see you the word of the Lord" (Jer. 2:31). So it is perverse and crooked; perverse because it has not submitted to its Creator, and crooked because it did not repent.

V. 6. Do ye thus requite the Lord? Thus is an allusion to their defect, and O foolish people is because of their requiting good deed by evil and Unwise, for if they were "wise" they would act in accordance with wisdom; they would do good and turn away from evil, so that they would not forsake the worship of their Creator Who is beneficent to them and serve a creature of no benefit to them. Is He not thy father? It calls
Him "father" because the mention of "His children" proceeds, and its meaning is Creator, by analogy of the begetter from whom offspring proceed.

That hath gotten thee, that is, He hath gotten thee from Egypt, as it says, "the people that Thou hast gotten (Ex. 15:16). And it is an apocopated perfect; and if it were non-pausal it would appear like the following

Another view is that it is a noun with the sense of the participle which is . Its root is and from it comes the non-pausal form the pausal form upon the analogy of "thy field thou shalt not sow" (Lev. 19:19) wherein is non-pausal and is pausal, the root of both forms being . It describes God the Exalted One in the verse "He is the Rock, His work is perfect" with six epithets and (here) it mentions in opposition six epithets of their evil.
The first epithet of the Exalted One is "His work is perfect"; and the second, "all His ways are judgment; the third, "a God of truth"; the fourth, "without iniquity"; the fifth, "just"; and the sixth, "right is He". In contrast are the six epithets of their sin. The first is "He corrupted him"; the second, "not the blemish of His children is their blemish"; the third, "a perverse generation"; the fourth, "crooked"; the fifth, "O foolish people"; and the sixth, "unwise". "Is not He thy father that hath gotten thee from Egypt? Hath He not made thee in the womb?" Another view is that "He hath made thee" means He prepared thee with favors which He began by conversing with you mouth to mouth on Mt. Sinai and by making the covenant with you and by giving to you "the tables of testimony" (Ex. 31:18), "the tables of the covenant" (Dt. 9:9), so that you became thereby His creation. "And established thee" means He arranged you in camps and
adorned you with "standards" and a "pillar of cloud" and a "pillar of fire" similar to "Thy hands have made me and fashioned me." (Psa. 119:73) by which is meant the creation itself, which is the form of man and his shape.

V. 7. Remember the days of old means to remember the kindness of Almighty God to your fathers in the former time which is the time of Moses of which it speaks in 7p, 7y. Days: 7117 has the meaning of 7p and similarly 7117 has the meaning of 7117. Consider the years of many generations indicates the time of Joshua and his successors to which it refers in 7p, 7117. Ask thy father, and he will shew thee; thy elders, and they will tell thee is a reminder concerning the ways of learning what He had commanded by the saying "Remember the days of old" and "Consider the years of many generations." So he said, Ask thy father and thy elders of what has happened in the past in order that they may inform you, so that you shall know. And what
is to be asked about is past favors of God to their fathers in bringing them out of Egypt by wonderful miracles and the enacting of the Law upon them.

Another opinion is that the thing asked refers to what it mentions afterward, i.e., "When the Most High gave to the nations their inheritance" (v.8), and to other things about which there is common agreement and the hearer is restricted to knowledge by transmission. There is in that no indication of what the opposer of tradition claims, since if it were true, then the knowledge would be (limited) to (Moses), but its being transmitted by someone else confirms the fact that it originates from (Moses) (upon him be peace). Abu Surri (may his soul rest in paradise) said, "Remember the days of old" goes back to the first ten generations from the time of Adam to Noah (upon them be peace); "the years of many generations" goes back to the generations from the sons of Noah; "He set the borders of the peoples", since the
time of Canaan's existence in it (Palestine), but when Israel came unto it, it was "according to the number of the children of Israel". And he (may his soul rest in paradise) said, What is the meaning that one should ask his fathers and his elders about this matter, in view of fact that they could learn it from what is written in the Torah since the time "when the Most High divided to the nations their inheritance", and they are the sons of Noah, and since "he separated the sons of Adam", as it is said, "And by these were the nations divided" (Gen. 10:32), so it happened that "He set the bounds of the people"? And he (may his soul rest in paradise) said, This question is not the question of a child who has read and grown of age, since if it were thus, then he would know from his reading of the Torah. For just as the answer in the story of the Passover is clearly
stated (in the Torah) so it is in this chapter. If the answer were transmitted, it would say that the answers with your father are transmitted, but we do not find that. It is said that the one whom Moses addresses is an adult, for if it were a young child, he would not continue (to be so), but this is one negligent, scornful and ignorant in what is in the book of God according to what it called him "O foolish people and unwise". So it says, If you do not know what I say, then ask so that you may understand the truth of what I mentioned, and that is "When the Most High divided to the nations their inheritance". It is children to whom the father should begin speaking, as it says, "when thy son shall ask you" (Deut. 6:20) and it says, "and thou shalt shew thy son in that day" (Ex. 13:8).

V. 8. When the Most High divided to the nations their inheritance refers to the Most High's giving to Israel the land of the "seven nations" as an inheritance. When he separated the sons of Adam
indicates the time of (His) giving them the land of the nations as an inheritance for it says, in His separating the sons of Adam. He means the "seven nations" too for verily the Exalted One scattered the united from the isolated among them and divided all of them. He set the bounds of the people, for many kings had divided up this land and each one had a limit and a boundary, so Israel killed them and took their land.

V. 9. For the Lord's portion is His people. Verily God the Exalted chose Israel as His portion from the rest of the nations of the world, as in "And the Lord shall inherit Judah His portion" (Zech. 2:16). He then became their portion, as it says, "The Lord is my portion, I said" (Psa. 119:57), "The Lord is my portion, my soul said" (Lam. 3:24). The lot of his inheritance, They belong to Him throughout the ages. The proselyte enters into "His portion" but not into
"His inheritance".

V. 10. He found him in a desert land

means that He found him in the desert just as a man
finds his most coveted thing and he rejoices in it
and preserves it, like the verse, "I found Israel
like grapes in the wilderness" (Hos. 9:10). Another
view is that Israel found the providence of Almighty
God in the desert. That means that whenever they
desired anything from the Exalted One they found

81 Him sufficient for them. And in the waste, a howling

82 wilderness means in a waterless desert where He kept
them from harm by howling wild animals, as it says,
He compassed him about, like one who goes about with
a person he loves and attends to his needs. He
cared for him. If it (יָרֵץ) is taken as
intransitive it means that He was mindful of Israel,
its sense being that the Exalted One pondered over
them like a man who thinks about his child and con-
siders things advantageous to his welfare and does

them. If it is taken as causative it means that He
made Israel understand, its sense being that He made them go by means of the "pillar of cloud" and directed them to the places where they should travel, and informed them of the time of stopping and departing. Another view is that he instructed them in the beliefs and the precepts. He kept him as the apple of His eye refers to His keeping and preserving them from misfortunes, as the apple of the eye protects its pupil, which is the highest degree of preservation.

V. 11. As an eagle that stirreth up her nest means like an eagle, as an eagle stirreth up her young in the nest by her call and when she has need she takes them from the nest to a place of flesh and blood, as it says, "Doth the vulture (eagle) mount up at thy command, and make her nest on high? ..... From thence she spieth out the prey; her eyes behold it afar off. Her young ones suck up blood."

(Job. 39:27,29,30). It means that just as the eagle carries her young from nest to nest so He
carried them; this is also the meaning of the saying, "And I bore you on eagles' wings." (Ex. 19:4).

Stirreth up her nest is to be explained as the message which was sent unto them through Moses (upon him be peace) so that they would be moved to depart. Another opinion is that in the time of the journey He roused them by the blowing of the trumpets, as it says, "And they shall be unto thee for the calling of the congregation and for causing the camps to set forward." (Num. 10:2). Hovereth over her young refers to the time of sending them forth when He hovered over them with the cloud by which He afforded them shade. Spreadeth abroad her wings means He had taken them away from Pharaoh. Beareth them on her pinions refers to their crossing the sea for surely only the eagle of all birds can span the sea; moreover, Moses and Aaron (upon them be peace) were for the people like two wings.
V. 12. The Lord alone did lead them means that they were alone in the desert, as Balaam said, "Lo, it is a people that shall dwell alone" (Num. 23:9). And there was no strange god with him means that there was with God no other who was helping Him in what He was doing for them. Another opinion is that there was with Israel no other god at that time, as it says concerning them, "But ye that did cleave unto the Lord your God are alive everyone of you this day." (Deut. 4:4). The Exalted was the only one ruling them; and there was no need of another ruler beside Him for they were obedient.

V. 13. He made him ride on the high places of the earth. He made them possess the high and glorious land. And he did eat the fruitage of the field means fruit. And He made him to suck honey out of the crag indicates the exceeding richness of this land so that among its many products the bees swarm in the rocks and hills and honey flows from them, as it says in the story of Saul, "And when the people
were come unto the forest, behold a flow of honey" (I Sam. 14:26). And oil out of the flinty rock. 

This has the effect of שמן דרומ. This means the oil which is extracted from the olive trees which grow in the stone of the flint-rock.

V. 14. Curd of kine and milk of sheep. "Know that the curd of kine is better than the curd of sheep, and likewise the milk of sheep is better than the milk of kine." With fat of lambs, that is, fat lambs which are called Karariz (the rams that carry the shepherd's bag or the bell). Thus ten favors are mentioned. They are "the fruitage of the field, He made him to suck honey, oil out of the flinty rock, curd of kine, milk of sheep, fat of lambs, rams of the breed of Bashan, he-goats, the kidney-fat of wheat, and the blood of the grape."

V. 15. But Jeshurun waxed fat, and kicked. "And kicked because of the great prosperity; thou didst wax fat refers to fat (ירה); thou didst grow
thick means abundance of flesh; thou didst become gross.

The name Jeshurun is mentioned in four places. "And there was a king in Jeshurun" (Deut. 33:5). "There is none like unto God, 0 Jeshurun" (Deut. 33:26). "And thou, Jeshurun, whom I have chosen" (Isa. 44:2). The verse says, He who was upright grew fat and became ungodly, like יְהֹוָה and the "Nun" is for emphasis. Israel is called Jeshurun because they received the Law of God which He enjoined upon them. The statement of thou didst wax fat (גָּדֵל) after the preceding is to indicate that he became exceedingly fat. Thou didst grow thick, thou didst become gross means their bodies became comely and thick and fat covered their flanks. Another view is that the word גְּדֵל is compounded from two words which are יְהֹוָה and גָּד. And he forsook God who made him means that they neglected the worship of the Exalted One. And contemned the Rock of His salvation means that they cast away what was due of the obligation to the Exalted One in
return for the assistance given them by the Almighty.

V. 16. They roused Him to jealousy with strange gods, that is, with their worship of "other gods." With abominations did they provoke Him. Either this refers to "strange gods" for they are called "abomination" (נְאָרָה as it says, "And thou shalt not bring an abomination into thy house" (Deut. 7:26); or it indicates the nine "abominations" which are "one that maketh his son or his daughter to pass through the fire, one that useth divination, a soothsayer", etc. (Deut. 18:10).

V. 17. They sacrificed unto demons. 'Abu Sa'id (may his soul rest in Paradise) said, The "demons" are the Genii (Jinn) and evil spirits (Ifrit) as they are still denominated. He further said, know that the demons are imaginary things without real existence and are not found outside of the imagination. The Targum translates (Satyrs) by (demons) (Lev. 17:7), for those who believe in their existence are using their imagination.
form of goats since their black color makes for obscurity in which phantoms multiply. They are interpreted as Satans. Another view represents them as the bereft of reason. It (וע"ע) is media geminata in form, derived from "robbers (וע"ע) by night" (Ob. 5) the meaning of which is robbing and plundering. No-gods, etc. For they were not objects of worship unto any people before Israel and Israel began the worship of them. Another opinion is that (וע"ע) are images of idols which are made and worshipped. Which your fathers dreaded not is interpreted as your fathers were not terrified by them. It means that they did not fear them nor were they frightened by them, although they were disobedient (in worshipping them); you excelled in doing that and added to their transgressions.

V. 18. Of the Rock that begot thee thou wast unmindful..has as its imperative like in "Be thou for the people" (Ex. 18:19) which is the imperative of in "Who is he that
saith, and it cometh to pass" (Lam. 3:27). Another view is that it is like ἐβάλετον after the manner of ἐπιμείνασα in the verse, "Neither blot out their sin from Thy sight" (Jer. 13:23) and the root is ἐγένος. That begot thee is in place of thy father. That bore thee is what you experienced of the distress in Egypt until you were saved, like a woman who is relieved of her labor pangs with the birth of her child. Another view is that it means literally the one who bore thee and was seized with labor pangs for thee in the bowels.

V. 19. And the Lord saw, and spurned means that just as they shunned the worship of the Exalted One, so He diverted His care from them. Because of the provoking of His sons and His daughters means the complicity of men and women in shameful deeds that provoked to anger, as it says, "The children gather weed, and the fathers kindle the fire, and the women knead the dough, [to make cakes to the queen of
heaven, and to pour out drink-offerings unto other gods, that they may provoke Me." (Jer. 7:18). Then it says, "Do they provoke me?" (Jer. 7:19). Another view is that He was displeased by the offering of their sons and daughters. Its ascribing them unto the Exalted One when it says, **His sons and His daughters**, is because they were of the offspring of whom it is said, "Israel is My son, My first-born" (Ex. 4:22). Another view is that **His sons and His daughters** really means "your sons and your daughters".

V. 20. And He said: 'I will hide My face from them' means I will remove my mercy from them, for I know that they shall become righteous only by "Exile". I will see what their end shall be has a metaphoric meaning, because the Exalted One is cognizant of the results of events. Indeed it is as one says to his child: "Behold, I shall forsake thee and cease speaking to thee in order to see what becomes of thee, whether thou shalt become righteous or not." It is possible that seeing has the sense of knowing. That would mean, I shall hide My mercy from them for I know the end of their affair, that they will persevere in
rebellion and will not depart from it. For they are a very froward generation refers to their indecision in transgression. Children in whom is no faithfulness (יִּהְיֶה身邊) that is, there is no conviction in them. It means that they do not observe what the zeal for My law renders obligatory upon them. Thus יִּהְיֶה is an attribute of the person. Another view holds יִּהְיֶה and יִּהָיְהוּ to be the same.

V. 21. They have roused Me to jealousy with a no-god means that they worship one to whom no worship is due. They have roused me; I will rouse them to jealousy with a no-people. They are Edom (Christians) and Ishmael (Mohamstedans), for Edom was not originally............ The people were (first) Greeks and were converted.............. and became Christians, so He calls them a no-people. Ishmael is likened to clay which is worthless when compared with gold, silver, copper and iron, so therefore they are called a vile nation. Another view is that a no-people refers to the Samaritans who were dwelling in their territory and treating them like enemies and distressing them when they said, We are the people of God like you and we intend to build the
temple with you in order that we may worship God in it. They are likewise a vile nation. Another view is that I shall change (my relations) with them in that I shall say to them, "Ye are not my people" (Hos. 1:9), 0"foolish people and unwise" (V. 6), after what I said to them, "Thou mayest be a holy people unto the Lord thy God" (Deut. 26:19).

V. 22. For a fire is kindled in my nostrils, and burneth unto the depths of the nether-world, and devoureth the earth with her produce, and setteth ablaze the foundations of the mountains]. This means that thunderbolts descended from Him upon their land and burned them, as it says, "Fire devoured their young men" (Psa. 78:63), similar to "A fire of God is fallen from heaven" (Job 1:16). The thunderbolts were penetrating and burning the roots of the trees and were not spent until they reached the deepest water, as Amos says, "And, behold, the Lord God called to contend by fire; and it devoured the great deep" (Amos 7:4). Another view takes it literally as though the enemy set fire to Jerusalem and their other cities. Another view is that it refers thus to their rebellion for it likens it to fire when its evil result comes
upon them, as it says, "For ye have kindled a fire in My nostrils which shall burn against you" (Jer. 17:4). The anger of God against them has been compared to fire in the verses, "Therefore He poured upon him the fury of His anger", etc. (Isa. 42:25) and "And He hath burned in Jacob like a flaming fire" (Lam. 2:3).

v. 23. מִזְבַּחְתֵּבַּה נֵצֶר נֶאֶשׁ Nɛs ɛ is to be interpreted as I will put an end to them, like the verse, "That the watered be swept ( וָיָגָה) away (with the dry)" (Deut. 29:18). If it were to be interpreted as I will assemble it would have to be either like "I will surely assemble בָּלֶא ( q 4 4 ), O Jacob, all of thee" (Micah 2:12) or like "I will assemble ( נֵצֶר) her that halteth" (Micah 4:6) which is analogous in form to "I will say ( נֵצֶר) unto God my Rock" (Psa. 42:10). Evils are seven misfortunes which are disclosed in what follows. So (it means that) He will destroy the evils among them rather than destroy them by means of the evils. It compares them with arrows which come unexpectedly.

v. 24. The wasting of hunger is the burning of hunger like "That they should heat ( אֵשׁ בַּע) the furnace" (Dan. 3:19) and "It was wont to be heated ( נֵצֶר בַּע)" (ibid).
is the food of birds, as seen from "Eat thou not (תַּם 56) the bread of him that hath an evil
eye" (Prov. 23:6) and "young birds (תַּם 'לָבֵי)" (Job 5:7).

Another view is that it is the heat of the sparks of fire, as in "Ye clothe you, but there is none warm (תַּם)" (Hag. 1:6) and in "The flashes thereof (תַּם תֵּשֵׁר) are flashes of fire" (Cant. 8:6), for hunger burns the body as it says, "Our skin is hot like an oven because of the burning heat of famine" (Lam. 5:10). And bitter destruction (תַּם תֹּמ) is interpreted as bitter death, as seen from the verses, "Ho, thy destruction (תַּם), O Death!" (Hos. 13:14) and "Nor of the destruction (תֹּמ תֹּמ) that wasteth at noonday" (Psa. 91:6), and "And with bitterness (תַּם תֹּמ) shalt thou sigh" (Ezek. 21:11). Crawling things of the dust means crawlers of the dust as appears from "Like crawling things of the earth" (Mic. 7:17) and קַרְצָא שָׂרֵשׁ (Job 32:6).

V. 25. Without shall the sword bereave means the children were killed outside by the sword. And in the chamber terror means that those who were hiding within the chamber perished from fright because of the terror of the
enemy. Both young man and virgin, etc. shows that this misfortune includes all men.

V. 26. I thought I would make an end of them, I would make their memory cease from among men. אֱלֹהַי is a word compounded from אָלֶה and יָד. It means that I shall unleash my wrath among them and they shall perish, so that it will be asked, Where are they? Another view is that both אָלֶה and הָאֲלֹהַי are virtually nouns, the root of בֵּית אֱלֹהַי being מַעֲלֵה and its plural being בֵּית אֱלֹהַי after the analogy of בֵּיתוֹ, בֵּיתוֹ, בֵּיתוֹ; so is בֵּית אֱלֹהַי.

Its interpretation is their hostilities. It means, I will unleash hostilities among them. Another view is, I intend to drive them into corners. It means, I will separate them in corners. It is derived from אֶלֶף. It means that after scattering them to the corners of the world as a corrective measure but they were not corrected, I intended not to leave a remembrance of them among men. However the enemy's provocation (V.27) is a contradiction of that. This interpretation is far-fetched on two accounts. The first is that אֶלֶף is a stationary noun that is not inflected (as a verb), and (yet here) is given its imperfect including an
objective suffix, hence דָּנָם. The second is that if this noun ( צָאָה ) is inflected its imperfect would not take an objective suffix with נ and ד but ד alone, as in "I will meet them ( דָּנָים ) as a bear that is bereaved of her whelps" (Hos. 13:8) and in "Shall I then redeem them ( דָּנָים )" (Hos. 7:13). So if צָאָה were inflected (as a verb) the form would be דָּנָם. דָּנָה is the pronominal suffix with nouns but not with verbs, e.g., דָּנָּב, דָּנָּךְ, דָּנָּא, דָּנָּבַּא, דָּנָּבָּא.

V. 27. Were it not that I dreaded the enemy's provocation. He confines himself here to the enemy's provocation rather than to another one of the misfortunes since it involves their recovery from Israel which they attribute to their gods, as in the saying of the Philistines, "Our god hath delivered Samson our enemy into our hand.......and the destroyer of our country" (Judges 16:23,24). This enemy is everyone who transgresses the beliefs of Israel. I dreaded is metaphorical. It means if I were not wary of the rage of the enemy, as in the verse "Be ye afraid ( דָּנָּא ) of the sword" (Job 19:29). Another view is that דָּנָּא is inter-
interpreted as "gathered" (passive participle of נִגְדָּן) with the meaning, My wrath and that of the enemy shall be gathered against them so that they shall perish. On this account it is necessary for Him to show mercy unto them and because of His assurance to them, as He says, "But I will not make a full end of thee" (Jer. 30:11) and because of His knowledge of what shall arise from them in the generation of Messiah of whom it is said, "Thy people also shall be all righteous" (Isa. 60:21), and for the reason that the "righteous" shall never be cut off from them. נִגְדָּן means "gathered", like "Agur, the son of Jakeh" (Prov. 30:1). In the clause נִגְדָּן, means they respect, like "Nor regardeth (לִגְדָּן) the rich more than the poor" (Job 34:19) and "Ye shall not respect (יִנְגְּדוּ) persons in judgment" (Deut. 1:17) which is the same as יִנְגְּדוּ. v. 28. נִגְדָּן means the people were destroyed because of evil behavior and that is the conduct of the Gospel writers and also of the ten who joined Mohammed and swore allegiance to him and wrote the Koran. נִגְדָּן is a preterite passive verb, analogous to נִגְדָּן.
the non-pausal form of נַעֲשֵׂה נֶאֶשָׁה (Lev. 10:16). It is derived from "The blessing of him that was ready to perish (יִבְשֵׂה) came upon me" (Job 29:13) and "If I had seen any perish (יִבְשֵׂה) for want of clothing" (Job 31:19). Another view is that it is an active participle and its imperative is יִבְשַׂה like חָטַאת which is an imperative of קָטַאת (Job 9:15). The preterite is חָטַאת like יִבְשֵׂה; יִבְשַׂה is interpreted he was in need of.

Another view is that יִבְשֵׂה is a noun meaning the destitute, i.e., the destitute of knowledge or according to another view the destitute of prophecy. Its non-pausal form is יִבְשִׂה like יִבְשֵׂה, "They shall come into the treasury (יִבְשֵׂה) of the Lord" (Jos. 6:19). יִבְשֵׂה is prophecy like "Even counsels (יִבְשֵׂה) of old, in faithfulness and truth" (Isa. 25:1). This shows that the (other) nations have no prophecy. And there is no understanding in them means that they do not investigate that they may know that they are embracing falsehood, and concerning them it says, "For it is a people of no understanding" (Isa. 27:11).

V. 29. If they were wise refers to Edom (Christ-
ians); They would discern refers to Ishmael (Mohammedans), for these two peoples claim apostleship. Their latter end means "the latter end" of Israel to whom they shall come and whom the Exalted One promised that He would restore them to their former station; may, even better than that.

V. 30. How should one chase a thousand refers to the fact that one of Israel was pursuing a thousand of their enemies, as Joshua said to them, "One man of you hath chased a thousand" (Jos. 23:10). And two put ten thousand to flight means it now became so that two of their enemies will put to flight ten thousand of Israel; were it not that their Rock had sold them and the Lord had delivered them up, then their condition would not have become opposite from what it was before. דִּבְיַק means He sold them as in "Thou sellest (םָּלָּכַת) thy people for small gain" (Psa. 44:13). So if they had considered these conditions, they would not have said, Our hand is exalted, and not the Lord hath wrought all this (V. 27).

V. 31. For their rock is not as our Rock means, If they would distinguish between their affairs and those of
Israel, then they would say that our God is not their god, for verily they worship "wood" and "stone" and Israel worship "An everlasting Rock" (Isa. 26:4). So Moses (upon him be peace) says, They do not discriminate as they should; on the contrary, our enemies have become judges and arbiters to pass judgment upon us by various kinds of coercion and they consider us to be ignorant. Another view is that Moses (upon him be peace) says, Unlike our God is the mockery of their god for the Almighty God is able to make us subservient unto them and humbled in their hand, and He, the Exalted One, is able to reverse the situation means our enemies are not the judges, for the negative of the preceding clause extends its force to this clause as well, just as in "For the needy shall not alway be forgotten, nor the expectation of the poor perish for ever. " (Psa. 4:9) The negative is construed with the second clause also. So he says, Our enemies have no precepts not prophetic books like us, so that they may examine them carefully and understand that what has befallen us is from Almighty God and that the Exalted One will surely have mercy upon us and will restore us to something better than what we were.
V. 32. For their vine is of the vine of Sodom.

etc. indicates that they learned the practices of Sodom which refers to Ishmael (Mohammedans) among whom exist "pride" and "homosexuality" and the rest of the "abominations", as it says concerning Sodom, "And they were haughty and committed abomination before Me" (Ezek. 16:49, 50), for those among them who believe in the unity of God "believe (also) in the prophet of falsehood," so they follow in the way of "idolaters" in error and vileness of creed. He compares their practices to "vine" and "fields" since the fruit of them is eaten now and its wine is drunk hereafter. It means what these practices produce of misfortunes in this life and punishment in the life to come, as it says, "Their grapes are grapes of gall," etc. so that Israel should refrain from their practices.

V. 33. Their wine is the venom of serpents. He compares their punishment in the nether-world, which is the fruit of their action, with the poison of "serpents" and "asps", for if the viper becomes enraged it pours out its poison and kills the person stung. Similarly the punishment
of the Lord of the Worlds burns them and destroys them.

Zophar compares the punishment of the "wicked" with the poison of snakes and vipers when he says, "He shall suck the poison of asps; the viper's tongue shall slay him." (Job 20:16).

V. 34. Is not this laid up in store with Me, sealed up in My treasuries? DlOl i.e. stored up, preserved. It is a metathesis of the letters of DlOl (Ezek. 44:20). Another view is that it is the same as DljU as in "Go, gather together (DljU) all the Jews" (Esther 4:16). So it indicates that the deeds of Ishmael and Edom to Israel will be remembered, stored up, gathered, sealed by Him until the "day of judgment".

V. 35. Vengeance is Mine, and recompense is the vengeance upon Edom and Ishmael, as it says concerning Babylon, "For it is the vengeance of the Lord, take vengeance upon her; As she hath done, do unto her." (Jer. 50:15) and "And I will render unto Babylon....(all their evil)" (Jer. 51:24). And He says concerning Edom "And I will lay my vengeance upon Edom" (Ezek 25:14) and "For the Lord hath
a day of vengeance, a year of recompense for the controversy of Zion (Isa. 34:8) and that is the requital hereafter, as it says, "I will gather all nations, And will bring them down into the valley of Jehoshaphat" (Joel 4:2). Against the time when their foot shall slip, i.e., the time when their sins are completed. "This is the sign when you shall see concerning Edom and Ishmael that their foot shall slip. Know that the day of their calamity is at hand, and the things that are to come shall make hast. They are the curses." For the day of their calamity is at hand is, When Israel shall hasten to repentance. It refers to the day of judgment of the nations. It means that from God's standpoint it is near even though in itself it is remote, like "For a thousand years in Thy sight are but as yesterday" (Psa. 90:4). And the things that are to come upon them shall make haste refers to the afflictions God has prepared for them.
V. 36. For the Lord will judge His people, that is, on behalf of His people. It means the end of time with their repentance and return to the Exalted One. He will pass judgment in favor of them against their enemies, as it says, "Behold I will plead thy cause, And take vengeance for thee" (Jer. 51:36). And repent Himself for His servants means that the Lord of the Worlds will be reconciled for His anger against Israel. Since the chastisements of Israel are of two kinds, some of them from God, the Exalted One, and some from the "nations", it indicates that the Lord of the Worlds will take what is their due from the "nations" and He will dealst from His anger, but His anger will subside only with respect to the righteous, as it says, for His servants. As for the transgressors among them, He will destroy them, as it says, "All the sinners of my people shall die by the sword" (Amos 9:10) and "And I will bring the third part through the fire" (Zeh. 13:9). When he seeth that their stay is gone means that He sees that the power, might, influence, authority and restraint have
departed and the "nations" covet them and are displeased with them and seek their harm, and they have no one to turn them away from themselves. That is the time of the "breaking" (Isa. 30:14), as it says, "And they were broken in pieces, nation against nation, and city against city" (2 Chr. 15:6). יָתַר is a noun, "The departing, like יָתַר, יָתַר and the form יָתַר is like יָתַר and because the word which follows is a monosyllable and has an accent, the accent on יָתַר recedes. If it were a perfect נָע, it would be יָתַר נָע like יָתַר נָע (1 Sam. 1:22).

The נ does not change to נ in the perfect feminine, when it is constructed to a noun appearing (in the sentence), not to one implied as is the case when it is constructed to an implied noun. However it becomes so in the construct noun. So it cannot be said יָתַר from יָתַר nor יָתַר from יָתַר. Therefore it is said that יָתַר is a noun and not a feminine of the perfect.

Abu'l-Faraj Harun (may his soul rest in Paradise) said,
"שנה is a feminine noun expressing departure, similar in form to "ואלד, "ומדק and without the genitive it is "אשנה. Because the word following "שנה is a monosyllable, it is not unaccented as in "שנה אשנה (I Kings 5:10). If it were a feminine of the perfect, it would be "שנה like "The sword hath devoured (גֶּשֶׂה) (Jer. 46:14) and "Saith (נָהָר) Koheleth" (Eccl. 7:27). And there is none remaining, shut up or left at large is equivalent to the absence of the confined and the free. It means that there will not remain among them any one with authority who can confine or set free. Another view reads it, And the absence of the seized and the abandoned, which means that among them there will not be any one who would have the least opportunity to grasp. Another view is that among them there will remain no one free but all will be confined through vengeance and misfortune and will be deprived of mercy.
V. 37. And it is said: Where are their gods?

is the saying of Almighty God on the day of judgment of
the peoples of the world. It means, Where are the gods to
which they were adhering and bringing sacrifices? In
whom they trusted means that every nation believes that
its god protects it and comes to its aid. Some of them
believe that they have a mediator who intercedes for them
as the nation of "the fourth kingdom" (Dan. 2:40) believes
that their master intercedes for them. And the Lord of
the Worlds said by His prophet that He would take His due
and that of His people from them and would not accept in-
tercession from anyone among them, as it says, "I will
take vengeance and will let no man (ephraimachers) intercede"
(Isa. 47:3). It is said that this refers to Mo-
hammed who was their master and who, they claim, intercedes
for them.

V. 38. Who did eat the fat of their sacrifices

means that these gods ate the fat of the sacrifices of their
worshippers because the "nations" sacrifice and pour forth
(libations of) blood in the ditch, and they believe that
the jinn eat them, of whom it said, "They sacrificed unto demons, no-gods" (V. 17). (They) did eat..... drank refers to the gods. Another view is that Who did eat the fat of their sacrifices refers to Ishmael who set camels together with sheep and eat their own slaughtering which they think is in place of sacrifices. And no fire descends to consume them for them. And drank the wine of their drink-offerings refers to Edom (Christians) for whom bishops and priests perform with wine and offering which is "the wine of the drink-offering"(יֵשׁ לֶא). It is interpreted, The wine of their sprinkling, and the meaning of יֵשׁ לֶא and יֵשׁ א is here like לֶא and א which is taken from "The graven images (שֵׇׁ֑מֶה) of their gods" (Deut. 7:25). Another view is that יֵשׁ א is wine of their nobles which is derived from "Princes (נַחֲלָל) of Sihon" (Jos. 13:21). It means the priests of these gods to whom they offer meat-offerings. (They)did eat....drank is according to the belief of their worshippers that they are pleasing and accepted. Let him rise up and help you is by way of belittling them and scoffing, as it says, "But
where are thy gods that thou hast made thee? Let them arise, if they can save thee in the time of trouble"(Jer. 2: 28).

V. 39. See now that I, even I, am He. Since they were cut off from answering, He said, See now that I am the only One, the first One existing before the creation of the world, and I shall be the One remaining after its destruction, because He says I twice, as it says, "I am He; I am the first, I also am the last" (Isa. 48:12). And there is no god with Me informs of His continuing forever in unity and the denial of an associate with Him. Another view is that I, even I, am He means that I am the One who is unique in the attributes of My essence and I am the One who is distinguished in the qualities of My works. Another view is that I am the One who was with Israel in Egypt until they were freed and attained the mercy due to them, and I am the One who will be to them

.........................unto the saying "For the Lord will judge His People" (V. 36) Another view is, I am the One who showed My favor by imposing certain duties and I am the One who rewards according to desert
those who assume them, and no one is able to deliver from My hand those deserving punishment. It says He because He is the Almighty whom sight cannot perceive nor thought comprehend, so that He could be defined as other substances which could be defined, a fact which in itself proves they are created while He, the exalted and most high, has His existence demonstrated by the impression of His actions and by change and destruction, so that it becomes apparent that the world has a Creator who rules it and changes it as He wishes. Therefore it says He because it indicates that He can be discerned by intelligence, but can not be perceived or limited. I kill and I make alive refers to the fact that Almighty God is the one who sunder soul and bodies and He is the one who joins them together again, so that He, Exalted in glory, performs contradictions. In this there is a proof of the resurrection and a refutation of the statements of the heretics who do not believe in the Resurrection of the dead and who interpret "If a man die, may he live again" (Job 14:14), as meaning, Can he quicken his life by himself, and similarly, "So man lieth
down and riseth not" (Job 14:12), i.e. of himself. I have
wounded and I heal intends the negation of the opinion of
the philosophers who consider the Law worthless and who be-
lieve that health and disease are traceable to the nature
of things, so Almighty God informs that He is the one who
weakens and the one who cures, as it says, "For He maketh
sore, and bindeth up; He woundeth, and His hands make
whole" (Job 5:18). Another opinion is that I have wounded
refers to their being chastised in the "Exile"; "And I
heal" means I will deliver them from the "Exile", as it
says, "In the day that the Lord bindeth up the bruise of
His people, and healeth the stroke of their wound" (Isa.
30:26). And there is none that can deliver out of My hand,
that is, there is not a deliverer from My punishment in the
day of judgment, either an intercessor or anyone else.

V. 40. For I lift up My hand to heaven is an
oath to the end that He will not forgive whoever harms
Israel, for "the lifting up of the hand" in the Scrip-
tures is an oath, as it says, "In that day I lifted up My
hand unto them" (Ezek. 20:6), "Which I lifted up My hand to
give unto them" (Ezek. 20:28). And say; As I live forever
is an oath also without a doubt like "Say unto them: As
I live" (Num. 14:28) and "As the Lord liveth" (Judg. 8:19).
The Exalted said before this "Vengeance is mine and recom-
pense" (V. 35); that is a threat but there is not there an
accompanying statement which indicates that He had issued
a decree, so here appears His issuing a decree which He
binds with an oath. Another opinion is that it is an
account of events. It means that there will come a time
when I shall raise to the heavens My chastisement, which
means that My calamities and chastisements shall be spread
in the world and shall be as evident as a thing which is
in the sky so that all the inhabitants of the world can
see it. And say: As I live forever (on this view) means
that it shall be spread abroad to the people of the world
that the Lord of the Worlds is the self-existing and self-
contained One and all gods will become extinct from the
world, as it says, "And the Lord alone shall be exalted in
that day" (Isa. 2:11,17) and it says further, "And the idols
shall utterly pass away" (Isa. 2:18). Upon this interpre-
tation this verse is joined to the section dealing with His
terrible dealing, and according to the first interpretation it introduces what follows and is taking an oath that there is no escape from it.

V. 41. If I whet My glittering sword means, When I whet My sword it will show its brilliance, from "Sharp (בֶּן) arrows of the mighty" (Psa. 120:4) and "It is furbished that it may glitter (שָׁקַּשׁ)" (Ezek. 21:15).  

חָרָם is analogous to חָרָם in the verse "I am loathsome to the children of my tribe" (Job 19:17), or it is a perfect verb analogous to חָרָם in "I am warm, I have seen the fire" (Isa. 44:16). Its sense is, I will surely whet my sword; or the sense is future even though its form is perfect, meaning, I am about to whet My sword, like חָרָם חָרָם (Psa. 85:2). Another view is that חָרָם expresses the idea of changing as in the verse, "When he changed (חָרָם) his demeanor" (Psa. 34:1). It means, There will surely appear with my change [of attitude] My glittering sword, i.e., when I change the conditions of the people of the world from security to fear and from forbearance to
vengeance, then shall appear My glittering sword, i.e., the strength of the misfortunes and afflictions which will take place, in that hour, like "And [I] will draw forth My sword out of its sheath." (Ezek. 21:8), and like "In that day the Lord with His sore and great and strong sword [will punish]" (Isa. 27:1). It mentions a "sword" but does not mention "bow and arrows" because the peoples will be gathered unto the "valley of Jehoshaphat" and the Exalted One will seek vengeance upon them there, so it will be near at hand to Him like the sword which slays at close quarters.

Another view is that "sword" includes the rest of the weapons like "bow and arrows, spears, and the like". And My hand take hold on judgment signifies retribution in the world to come. It means, metaphorically speaking, Verily I with My [own] power will take charge of the judgment and vengeance and I will not rely in this matter upon anyone beside Myself, as it says, "For, behold, The Lord cometh forth out of His place to visit upon the inhabitants of the earth their iniquity" (Isa. 26:21) and "Mine own arm brought salvation unto Me" (Isa. 63:5). I will render vengeance to
Mine adversaries, i.e., I will kill them with My glittering sword because of what they have done to Israel. Therefore He calls it vengeance. And will recompense them that hate Me indicates that everyone inimical to Israel is then an enemy of the Lord of the Worlds, and everyone who holds to a belief different from that of the Torah and claims that he can thereby come near to God is among "the haters of the Lord" (Psa. 81:16).

V. 42. I will make Mine arrows drunk with blood and My sword shall devour flesh. The sword is for those close at hand and the arrows for those who are at a distance. It means that God will manifest His calamities on Edom and Ishmael who join in the war of Gog with the rest of the nations as it says, "The tents of Edom and the Ishmaelites" (Psa. 83:7). It means that He has finished speaking of all the "nations" and begins to speak about Gog for (various) reasons. One of them is in order to show that in the end of time, after Israel is restored to their land, Gog will rise up against them and will seek their destruction from the world. Therefore this verse is applied solely to Gog.
The second is that God will bring down His calamities on Gog in different ways, numbering seventeen. Ezekiel (upon him be peace) mentions eight: "shaking" (38:19), "everyman's sword...against his brother" (38:21), "pestilence, blood, fire and brimstone, as overflowing shower, great hailstones" (38-22); and Zechariah (upon him be peace) mentions nine: "bewilderment, madness, blindness, heavy clouds and thick" (14:6), "their flesh shall consume away and their eyes shall consume away in their sockets, their tongues shall consume away in their mouths" (14:12), "and his hand shall rise up against the hand of his neighbor" (14:13), for verily it says, "In that day, saith the Lord, I will smite every horse with bewilderment, and his rider with madness" and it says "and I will smite every horse of the peoples with blindness." (Zech. 12:4). So He will destroy the army of Gog arriving in the land of Israel and those remaining in their lands, as it says, "And I will send a fire on Magog, and on them that dwell safely in the isles; and they shall know that I am the Lord" (Ezek. 39:6). The third reason is that as a consequence of what happened
to Gog, the [nations of the world] will abandon their beliefs and enter into the religion of Israel. As for the sword, it is the revenge of the Lord of the Worlds which will come upon the army which will remain in Jerusalem, and they are the kings, chiefs, nobles, every hero, and every tyrant whom He will strike with the three chastisements—"their flesh shall consume away and their eyes shall consume away in their sockets, and their tongues shall consume away in their mouths". These chastisements are the "sign" of which He said, "And I will work a sign among them". (Isa. 66:19).

_I will make Mine arrows drunk with blood_ refers to the misfortunes which He will bring on the army of Gog which escaped from the terrible earthquakes and thunders, as it says, "But He shall rebuke them, and they shall flee afar off, and shall be chased as the chaff of the mountains" (Isa. 17:13). And whoever will go down to the sea to escape, God shall send upon them an east wind so that it will break their ships, as it says, "With the east wind Thou breakest the ships of Tarshish." (Psa. 48:8), and He shall also send fire on their lands so it will burn
them and whoever is in them shall perish, as it says, "And I will send a fire on Magog" (Ezek. 39:6). It is the time of the "consumption, even determined" (Isa. 10:23).

All of these are termed "arrows", because they work from a distance. With the blood of the slain and the captives is an explanation of I will make mine arrows drunk with blood and it indicates that this blood is the blood of those lying on the ground and of those taken captive of the enemy, as it says, "And they shall take them captive, whose captives they were" (Isa. 14:2). Another opinion is that it means that I will make Mine arrows drunk with blood, and My sword shall devour flesh on account of the blood of the slain and the captives which refers to those of Israel whom Gog will slay in that hour, as it says, "And they shall look unto Me because they have thrust him through; and they shall mourn for him, as one mourneth for his only son" (Zech. 12:10), and it says "And half of the city shall go forth into captivity" (Zech. 14:2). This opinion is more likely, and the Lord of the Worlds will give them power over Jerusalem and they will do these things.
which He mentions, that is, "And thy city shall be taken, and their houses rifled, and the women ravished" (Zech. 14:2). There are two interpretations to that. One is that the "dwellers of Jerusalem" will be purified, for there will remain among them defiled ones, so He will cleanse them of those people who are concealing evil among them; the second is that everything which He does to the army of Gog will be according to desert, for God does not punish and make retribution only on the basis of His knowledge, but after the deeds of men become evident.

יִנְהַלְתָה עָמִּים has two plausible interpretations. One of them is that from the very beginning when the enemy have plundered Israel, destroying their dwellings and violating their women and taking some of them captive, the Lord of the Worlds will not show forbearance upon them, except the most frightened among them. The Exalted One will sound His voice from the Temple, as it says, "Hark! an uproar from the city, Hark! it cometh from the temple, Hark! the Lord rendereth recompense to His enemies" (Isa. 66:6). And this is the discourse the Exalted One
shall utter when they are put to flight, "Let be and know that I am God; I will be exalted among the nations" (Psa. 46:11) and also "Thou wilt He speak unto them in His wrath, and affright them in His sore displeasure" (Psa. 2:5). And it says, "The Lord will go forth as a mighty man, He will stir up jealousy like a man of war; He will cry, yea, He will shout aloud, He will prove Himself mighty against His enemies. I have long time held My peace, I have been still, and refrained Myself; now will I cry like a travailing women, gasping and panting at once. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and will dry up the pools" And I will bring the blind by a way [that they know not]." (Isa. 42: 13 - 16). So the armies of Gog will be frightened by that voice, followed by the "shaking" and the rest of the afflictions, as Ezekiel (upon him be peace) says, "Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field...shall shake at my presence, and the mountains shall be thrown down, and the steep...
places shall fall...And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will cause to rain upon him, and upon his bands, and upon the many peoples that are with him, and overflowing shower, and great hailstones, fire, and brimstone. Thus will I magnify Myself and sanctify Myself," (Ezek. 38:19 - 23).

And He says, "And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the peoples that are with thee....

And I will send a fire on Magog, and on them that dwell safely in the isles; and they shall know that I am the Lord, And My holy name [will I make known]" (ibid. 39:3,4,6,7).

And Zechariah (upon him be peace) says, "Behold, a day of the Lord cometh, when thy spoil shall be divided in the midst of thee. For I will gather all nations [against Jerusalem to battle]" (Zech. 14:1), and he says, "Then shall the Lord go forth, and fight against (those) nations, as when He fighteth in the day of battle. And His feet
shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall be cleft in the midst thereof toward the east and toward the west; so that there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azel; yes, ye shall flee, "..."And it shall come to pass in that day, that there shall not be light, but heavy clouds and thick; and there shall be one day which shall be known as the Lord's, not day and not night; but it shall come to pass, that at evening time there shall be light. And it shall come to pass in that day, that living waters shall go out from Jerusalem: half of them toward the eastern sea," (ibid. 14: 3-8). And he further says, "And this shall be the plague wherewith the Lord will smite all the peoples that have warred against Jerusalem: their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their sockets, and their tongue shall consume away in their mouth. And it
shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one of the hand of his neighbor, and his hand shall rise up against the hand of his neighbor" (ibid. 14:12,13). And he says, "And so shall be the plague of the horse, of the mule, of the camel, and of the ass and of all the beasts that shall be in those camps, as this plague" (Zech.14:15). And the second interpretation of מַאֲרַע מַעֲרַע is that from the first that Gog will advance against Israel, the assaults will come upon Gog, that is, the calamities mentioned shall fall upon them.

V. 43. Sing aloud, O ye nations, of His people. It is imperative in form, and is the report about the nations and tribes who will enter the religion of Israel. It means that they will announce and resound with joy and delight at the sovereignty of Israel who are the people of God, when the fugitives of Gog will pass by and inform of what the Lord of the Worlds does with His people, as it says, "And they shall declare My glory among the nations" (Isa. 66:19). At that time the people of the world will be afraid of the
Lord of the Worlds, as it says, "So shall they fear the name of the Lord from the west" (Isa. 59:19) and they shall enter the religion (of Israel), as it says, "For then will I turn to the peoples a pure language" (Zeph. 3:9). For He doth avenge the blood of His servants indicates that the "nations" will rejoice when they hear of God's vengeance on Israel's enemies who exiled them and killed them, that is, Assyria, Nebuchadnezzar, and the kingdoms of Ishmael and Edom, for verily the retribution upon them is very severe.

And doth render vengeance to His adversaries refers to the rest of the enemies who humiliated Israel and opposed them and wronged them and did what was not allowed. Another view is that For He doth avenge the blood of His servants refers to Gog and And doth render vengeance to His adversaries refers to the rest of the people of the world. And doth make expiation for the land of His people has virtually the sense of "for His land and for His people." So the expiation of the "land" is by rendering it cleansed of churches and idols and the monuments of unbelievers and that "of Israel" is by
the forgiveness of their sins, as it says, "The iniquity of Israel shall be sought for, and there shall be none, and the sins of Judah, [and they shall not be found]" (Jer. 50:20). So it mentions in this "song" all the conditions of the people [of Israel] from their beginning to their end. Another view concerning And doth make expiation for the land of His people is that "His people will purify their land", for verily the bones of Gog shall remain on the face of the land, as it says, "And the house of Israel shall be burning them" (Ezek. 39:12). So it mentions in these verses three principles for the "future", which include all the promises. One of them is "Sing aloud, O ye nations, of His people"; the second, "And doth make expiation for the land"; the third, "His people." "Sing aloud" is the entrance of the people of the world into the religion [of Israel] and their being under the power of Israel, as it says, "And the sons of them that afflicted thee shall come bending unto thee, and [all they that despised thee] shall bow down"
(Isa. 60:14) and "And kings shall be thy foster-fathers" (Isa. 49:23), and it says, "For that nation and kingdom that will not serve thee shall perish" (Isa. 60:12), and it says, "Thus saith the Lord: the labour of Egypt, and the merchandise of Ethiopia...[shall come over unto thee]" (Isa. 45:14). And this shall not be except with the coming of the victory of Israel and their conquest and sovereignty and heavenly glory more excellent than at any time in the past. Under this is included the pilgrimage of peoples unto the Temple for prayer and for rendering of obedience to Messiah, as it says, "To worship the King, the Lord of hosts, and to keep the feast of Tabernacles" (Zech. 14:16). And doth make expiation for the land is good tidings for the "Holy Land" with the extinction of possessors of "idols" from it, which they defiled by "idols" and "uncleanness" and "abominations", for it says, "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come unto thee the uncircumcised and the unclean" (Isa. 52:1).
His people refers to the expiation of the people by ending their sins and defilements, as it says, "And I will sprinkle clean water upon you and ye shall be clean" (Ezek. 36:25). And it says, "Who is a God like unto Thee, that pardoneth the iniquity, and passeth by the transgression...... He will again have compassion upon us" (Mic. 7:18,19). And it says [further], "I have blotted out, as a thick cloud, thy transgressions" (Isa. 44:22). When He makes expiation for the land and the people, they will deserve a flow of favors and an abundance of bounties, as announced by what it says, "And the Lord will make thee overabundant for good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land" (Deut. 28:11), and it says, "And He will do thee good, and multiply thee above thy fathers" (Deut. 30:5). So these words are principles for the "future", which the prophets have extensively interpreted. May God show them to us "quickly and soon."

V. 44. And Moses came and spoke all the words.

This coming is from the "tent of meeting" unto which he had
gone together with Joshua, as it says, "And Moses and Joshua went, and presented themselves in the tent of meeting" (Deut. 31:14). It indicates that his reading of the "song" unto them was after his coming from the "tent of meeting." And it says in the beginning, "And Moses spake in the ears of all the assembly of Israel" (Deut. 31:30) and here it says, "In the ears of the people"; the meaning is close, and he repeats it in order to make evident from the two statements what is not evident from just one of them. He and Hoshea the son of Nun and it says in Ezra, "Joshua ( יְשׁוּעַ) the son of Nun" (Neh. 8:17). One view is that his father called him יְשׁוּעַ and then changed it to יְשׁוּעַ and the master prophet changed it to יְשׁוּעַ.

V. 46. He said unto them: "Set your heart unto all the words... means the "words of the Law." Another view is that he meant by that what preceded of "commandments" and "blessings." Wherewith I testify against you this day means the calling of heaven and earth to witness and the "song of Ha'azinu".

V. 47. For it is no vain thing for you means that
this discourse should not be of no purpose to you, for indeed it is your life, as it says, Because it is your life which means the life of the future world. This is the last word that Moses (upon him be peace) spoke to Israel. Then he ascended "Mount Nebo" and died there. And the Lord spoke unto Moses that selfsame day which is the day in which he recited unto them the "song" and the "blessing", and he said unto them after that, "Set your heart."

V. 49. Get thee up into this mountain of Abarim, unto Mount Nebo. There had occurred earlier the command to him (upon him be peace) similar to that at the time of his intercession, that is after \( \text{\text{\textgreek{\omega}}\text{\textgreek{\rho}}} \) (3:23-25), as it says, "Get thee up into the top of Pisgah and lift up thine eyes" (3:27). So He informed him that there was for him no way into that \( \text{\text{\textgreek{\lambda}}} \), as it says, "Thou shalt not go over this Jordan" (Deut. 31:2). He commended him concerning the ascent there without specifying the time; here He indicates to him \( \text{\text{\textgreek{\iota}}} \) in this day. It is called "mountain of Abarim" because it was "beyond the Jordan eastward" (Deut. 4:49),
and there is reference to it in "And cry from Abarim" (Jer. 22:20), and until this day is "beyond the Jordan eastward" called المَجِيْرَةُ (Al-jízat) in the language of the Arabs.

As for "mount Nebo", it adjoins the city called "Nebo", as it says, "And Nebo, and Baal-meon" (Num. 32:38), similar to "Mt. Zion". That is over against Jericho means that it overlooks the plain of Jericho nearby. For a possession means that I will enable you to see the "land of Israel" which shall be their "possession".

V. 50. And die in the mount whither thou goest up.

The form of "And die ( לְהָלָם ) in the mount" is imperative, but death is not something that one is commanded to do, but perhaps the imperative is directed to the preparatory matters which "death" follows upon, like lying down and what follows the same course; or it is an infinitive similar (in form) to the imperative, like "to die ( לְהָלָם ) there" (Num. 20:4).

It means, "Thou shalt surely die" in the mountain. And be gathered unto thy people. Abu 'l-Faraj Harun (may his soul rest in paradise) says it means the gathering of his soul
with the souls of his righteous ancestors, and similarly every-
thing that this expression speaks concerning him. By life is
not meant the spirit, for life is an accident, upon which
[the term] gathering could not be applied. As for the spirit,
it is a kind of air, and it cannot be moved to be gathered
with something else; but that is how the language employs it.
Its purport is his getting to the dead who are his "people",
just as the living are a people to him when alive. Abu'Ali
(may his soul rest in paradise) said, And be gathered unto
thy people is an expression that the Hebrew uses, so I shall
say by way of approximation that its meaning is the gathering
of the souls of the righteous with each other, each one with
its equals, and similarly the souls of the "wicked" will be
gathered with each other, not that they are to be rewarded or
punished when they are not in the body. But the bodies of
men are buried in different places and their souls are ga-
thered in one place treasured with God, as it says, "And dust
returneth to the earth as it was, and the spirit returneth
unto God who gave it" (Eccl. 12:7), until the "day of judg-
ment". The Exalted One will then compose their bodies and return their souls unto them and at that time He will reward those deserving reward and punish those deserving punishment, as it says, "And many of them that sleep, in the dust of the earth shall awake, some to everlasting life, (and some to reproaches and everlasting abhorrence)" (Daniel 12:2). In the expression "And he expired and died and was gathered [unto his people]" (Gen. 25:17) the words are different but their meanings are close. As Aaron thy brother died means, As thy brother passed away and did not enter the "land of Canaan", so you will pass away and will not enter the land.

V. 51. Because ye trespassed against Me. He mentions four expressions of his offences: "Ye believed...not" (Num. 20:12); "Because ye rebelled against My word" (Num. 20:24); "Ye trespassed against Me" (Deut. 32:57); and "Ye sanctified Me not" (ibid.). They all have the same reference, that is to the statement, "And speak ye unto the rock" (Num. 20:8). His holding the staff was a test for him, for had he
not held the staff in his hand, he would have surely remembered what was said to him, "And speak ye", but he struck the rock and did not address it, so he transgressed on the statement, "And speak ye", inadvertently, not purposely. And it was incumbent on Aaron when he saw that he intended to strike the rock to remind him and say to him, Do not strike but speak. So, because of his bewilderment, he was also to blame. "Because ye believed not in Me" (Num. 20:12). Its meaning is, verily if ye had spoken to the rock, the water would have gone out from the rock in different ways, once by striking, as it did in Horeb, and once by speaking, so there would have been in that a great faith on the part of Israel. Another view is, Ye were not firm, from the verse, "And thy house and thy kingdom shall be made sure ( )" (IISam.7:16). This latter is preferable to the other. As for "Because ye rebelled against My word" (Num. 20:24), it means that God said to both of them, "And speak ye", and they did not do that. As for Ye trespassed against Me, scholars differ on its meaning. Some of
them say that "trespass" (הֶלְבּוּל) applies to things which are "holy" (טֹאֵל), when the disobedience was committed by its doer, and it is inferred from "If any one commit a trespass, and sin through error, in the holy things of the Lord," etc. (Lev. 5:15) and similarly from "If she... have done trespass (לְבַע) against her husband" etc. (Num. 5:27). For the foundation of marriage rests on "cleanness and holiness". He said, "Ye trespassed" and not "Ye sinned" since the expression "trespass" (הלבול) applies to matters of "holiness" (טֹאֵל) and the command which He intended surely implies in it to a great extent the sanctification of the Name" (גְּדוֹלִים), so therefore He said "Ye trespassed" (הלבול). The term "trespass" (הלבול) is employed in the case of "erring" (לָעַל) and "acting presumptuously" (לֹא תַעֲנָה); the present instance deals with "erring" without a doubt. So why is not a sacrifice incumbent upon him? The answer is that sacrifices are obligatory in cases of permanent ordinances; as for the ordinances necessitated on special occasions, the judgment then
is what Almighty God ordains, like the judgment on Iddo the seer, "Thy carcass shall not come unto the sepulchre of thy fathers" (I Kings 13:22). Iddo was the one who prophesied against Jeroboam, son of Nebat, and the "lying prophet" averted him and the "lion" devoured him. The statement that "trespass" (נָשַׁבְּד) refers exclusively to matters of "holiness" is disproved by what it says, "If any one sin, and commit a trespass (נָשַׁבְּד נָשַׁבְּד) against the Lord" (Lev. 5:21), and it mentions a "deposit" (נֵפֶשׁ), "robbery" (נִשָּׁבְד), "oppression" (נָשַׁבְּד) and "finding what was lost" (נֶבֶל נֶבֶל), and these do not fall under the classification of "holiness". Another view is that the term "trespass" (נָשַׁבְּד) is employed in cases of heinous crimes, so He says here, Because ye trespassed, (נָשַׁבְּד נָשַׁבְּד) in order to indicate that this negligence which both of them committed was an important matter with God. If at that time they had both done what He said unto them, it would have increased the faith of the Israelites in the Lord of the Worlds and they would have "sanctified the Name of the
Lord. When they did not do that, there was no "sanctification of the Name of the Lord" as was fitting, and it would have been a striking sign, that is, the going out of water from the flinty rock by speaking [to it]. And as for Ye sanctified Me not, it means that if they had both addressed the rock and water had gone out without striking, the Israelites would have uttered "song and praise" and there would have been in that a "sanctification of the Name of the Lord", so when they did not do that, "the Israelites did not believe in the signs of the Lord and did not sanctify Him by uttering song and praise." In the midst of the children of Israel means that everyone was present, as it says, "And Moses and Aaron gathered the assembly together [before the rock]" (Num. 20:10), and in Rephidim he struck the rock in the presence of the elders only, as it says, "And Moses did so in the sight of the elders of Israel" (Ex. 17:6). Know that when such an unmindfulness happened to masters like these and they were rebuked about it in a number of places,
how much more likely that many instances of disobedience would result from them. The reports of the prophets were registered for us in order that we should take warning from them and be upbraided by them and be on guard that we should not commit any blunder or error so that we may be rebuked by Him about it and be punished, as it says, "For God shall bring every work into the judgment" (Eccl. 12:14) and it says, "And declareth to man what is his thought" (Amos 4:13).

V. 52. For....afar off is because the place is in the border of Moab far from the land. But thou shalt not go thither is an affirmation, that is, that in any circumstance there is no way for thee to enter it. So he (upon him be peace) passed away with this regret and similarly his brother. But he was delighted by seeing it. Yet they both had generous compensation and reward for that, and from here we know that this world is an abode of toil and an abode of trial and the....... is in the abode of hereafter which is pleasure without distress, of everlasting bliss which does
not terminate, and is not like the present world which does come to nought. But no one dies without detestation and regret. Surely one should consider what happened to Isaac (upon him be peace), and Jacob (upon him be peace) and Ahijah the Shilonite (I Kings 11:29; 15:29) and others of the prophets and obedient kings, and what happened to each one of them in this abode of trouble and sufferings and diseases, and yet not one of them passed away without grief and regret. This is the greatest indication of the fact that reward is in the future world, as Solomon says, "I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work (Eccl. 3:17). So the Exalted One will reward the righteous with good and the wicked with misfortune, as it says, "Say ye of the righteous, that it shall be well with him; for thy shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him; for the work of his hands shall be done to him." (Isa. 3:10,11). "Great in counsel, and mighty in work; whose eyes are open upon all the ways of the sons of men, to give every one according to the fruit of his doings"(Jer.32:19).
Notes.

1. See Poznański's article on "Karaites" in Hasting's Encyclopaedia of Religion and Ethics, Vol. VII, p 667. This is probably the best survey of the whole subject.


6. "חנץ חנן or חנץ חָנָן. This was a favorite method of the Karaites to refer to Saadiah. While it is obviously used in derision, the very device only adds another indication of the fame of the Gaon.


11. P. 78-78, also note l. Cf. also pp. 32, 54, note 1.


14. The colophon clearly has מ"ע here but the more correct form in the other names. From Margoliouth's transcription of the colophon of the BM Ms. it would appear that מ"ע is used in all the names in that copy. Cf. Skoss, ibid., p. 91, note on 11.4 and 5.

18. According to the scheme of counting in which the five final letters are used to continue the hundreds, ת = 500; ט = 600; ה = 700, etc. Cf. Jewish Encyclopedia, IX, p. 348.


22. Spain would be a possibility, since one of Abu'l-Faraj Furqan's students from Castile, al-Taras, returned there and attracted a considerable following. However, the Spanish Karaites suffered persecution by Rabbinist intervention at the Castilian court, so by the fourteenth century probably few remained. Cf. Hastings, Encyclopaedia of Religion and Ethics, Vol. VII, p.668.


24. This is generally a characteristic of Mediaeval commentaries.

25. It is possible that Israel ha-Ma'arabi is quoted in this commentary if Poznański's judgment is correct. Cf. Karaite Literary Opponents of Saadiah Gaon p. 78, note 1. In that case, he would be ruled out as author, even if it could be proved he lived long enough to satisfy the date.


27. Such a verse is 5a which is exceedingly difficult to interpret.


29. Gog also figures in Christian eschatology. He is only mentioned once in the New Testament (Rev. 20:8) but this reference must be viewed against the background of Ezek. 38. "In Rev. XX.8 sq. Ὑ and Ἐ Μαγωγ are used collectively to designate the nations that at the close of the millennial
reign, instigated by Satan, will break forth from the four quarters of the earth against the Messiah's Kingdom, but will be destroyed by fire from heaven." Thayer, Greek-English Lexicon of the New Testament, p. 123.

30. The schematization of the end-times given in this passage is reminiscent of the outlines of Christian Premillennarians. They look for the entrance of Israel into the Christian religion, with the acceptance of Jesus as Messiah, lay great stress on the "Holy Land" and expect the rebuilding of the Temple at Jerusalem.


32. See Poznański's remarks on this verse in Semitic Studies in Memory of Rev. Dr. Alexander Kohut, p. 436, note 3.

33. This is the standard title among Karaites to refer to their scholars. Cf. Ibn-al Hitī's Chronicle, J.Q.R., IX, p. 443, note 6.


36. See note 9, above.


40. This passage is clearly based on Aristotle’s discussion of the "one". cf. Aristotle, The Metaphysics, I, in Loeb Classical Library, (translated by Tredennick), Bk. V, Chap. VI, p. 227-235. It came to Al-Kīkīsānī probably through the medium of Al-Farabi who was an older contemporary of his. Cf. Hirschfeld, ibid., p. 7f.


42. This passage is quoted from his commentary on Lamentations. It appears in Feuerstein, Der Kommentar des Karäers Salmon Ben Jerucham zuden Klageliedern, p.xxix. l. 17 ff.

43. See Skoss’, exhaustive article on this author in Encyclopaedia Judaica.


45. Harkavy, ibid, p. 157.

46. Poznański, ibid, pp. 18 ff.

47. Harkavy, ibid.
48. See Skoss' article on him in *Encyclopaedia Judaica*.


52. See Poznański, *ibid.*, p. 75.

53. See the article on him in *Jewish Encyclopedia*.

54. See his article in *J. E.*

55. See his article in *J. E.*


57. See his notice in *J. E.*


60. Skoss, *ibid.*, pp. 33, 34.


64. So Rashi as additional to the enduring character of the these witnesses.


66. So Rashi.


69. So David ben Abraham, Skoss, ibid., II, p. 338, l. 29f. 70. So Rashi; David ben Abraham, Skoss, ibid., II, p. 587, l. 14f (כ"ה א"ה). Saadiah has "drizzle" (לזר). 71. Rashi emphasizes strength but tempered with judgment.

72. One would expect the "Creator" (תפלה) for兽 as Saadiah has, and the second division as the "creation" (הלוקו). 73. So Saadiah ( испыта). 74. J. P. S. version: "Is corruption His?"

75. So Rashi.

76. פָּרְשָׁה מֶשׁ; David ben Abraham, ibid., II, p. 491, l. 57, פָּרְשָׁה מֶשׁ; Saadiah, פָּרְשָׁה.

77. So R. Solomon b. Meir.

79. J. P. S. version: "No; His children's is the blemish."

80. Rashi: "The generation of Enosh over whom He caused the waters of the ocean to flow and the generations of the flood whom He drowned by the flood."

81. David ben Abraham, ibid., II, p. 226, l.35: "He gave them sufficient provision in the desert."

82. Rashi: "A land of drought and desolation, a place of screeching monsters and ostriches"; David ben Abraham, ibid., II, p. 53, l.7ff.: "The howling wilderness means the whistling of the desert, as we observed in remote deserts a savage whistling from a distance."

83. So Rashi.

84. Cf. the descriptive passage of David ben Abraham, ibid., II, p. 294, l.36ff.

85. Cf. Saadiah.

86. Rashi refers this verse to Eretz Israel.

87. Rashi especially mentions the olives of Giscala.

88. The text reads, "whom the Lord has chosen."

89. Cf. Ibn Ezra.

91. So Saadiah.

92. Rashi: "With which even the heathen nations were not familiar. Indeed, if a heathen saw them he would say, 'This is a Jewish idol'."

93. Rashi; Ibn Ezra.


97. So Saadiah (םלך.

98. Saadiah has כותב.

99. So Rashi as an alternate interpretation.


101. Ibn Ezra takes this form from מוב with the sense "I will exhaust all the evils on them." Rashi takes it from מוב and even the form מוב in Deut. 29:18. Similarly Saadiah with his translation מוב.

102. Authorized Version, "They shall be burnt with hunger."

103. David ben Abraham, ibid., I, p. 7, l. 142; Ibn Ezra.
104. So Ibn Ezra.

105. So David ben Abraham, *ibid.*, II, p. 159, l. 30f.


108. Cf. Wright, *Arabic Grammar*, I, 106 D,


110. יִפְקָד must be read עִפְקָד "rage." For a discussion of the confusion of ב and ב, see Skoss, *The Arabic Commentary of Ali ben Suleiman the Karaite in the Book of Genesis*, p. 79f.

111. David ben Abraham, *ibid.*, I, p. 32, l. 60f.

112. Authorized Version.

113. בָּל in Judeo-Arabic means "to pursue!"

114. Saadiah has בַּלְכָּא לְבַלְכָּאְךָ; cf. David ben Abraham, I, 160, l. 117f.


116. So David ben Abraham, *ibid.*, II, p. 110, l. 21f.; p. 120, l. 89f.


118. So Saadiah.

120. See Poznanski, R. E. J., LVI, p. 218.


122. So Rashi.

123. Cf. Yefet ben Ali on Daniel, op. cit., p. l. 17ff. The fourth kingdom is Rome but the Arabs succeeded them and are partners with them in it.

124. So Rashi.

125. So Rashi.

126. Rashi: "So it shall have a flash"; David ben Abraham, ibid. I, p. 277, l. 209f.: "It will not rust or change."

127. Cf. Gersonides on this verse.

128. So Rashi.

129. Rashi takes it in the sense that the heathen nations will be chargeable for all evil against Israel from the very first breach on.

130. So Ibn Ezra.


132. Authorized Version.

133. Similarly Rashi.
הรา

ספרא על ха-הברים

לבוב הלא תאמרו ויהב ויעירך
לאڑונים השכים והקדיברה וה ila

הארץ אשרו גם소 שראה

הארון מנשה وعلى חצאיו שה맸

לְךָ תַּעְבֹדֵךְ וְחַיְּתֵךְ יִוֶּה ה' אֱלֹהֶיךָ ה' אֱלֹהֶיךָ

כֵּךָ נַעֲקַב וַיְלַעֲקָבֵךְ בָּאָרְךָ מִצְנֵבֶר

ולא יש בהוCastle or 성장

לְךָ שָׁוָא וְעָבָדֵךְ וַיִּגְלֶה אֱלֹהֶיךָ בַּשָּׁוָא

ברק רבא אל ה' ויהי יד נ.alibaba בק

כָּלָה בַּשָּׁוָא וַכָּלָה אֵלֶּיהָ יִדְּגֶנֶה

אמל זו דיון ויש שת

בֶּן וּלְוָה בְּרָאוּתָיו כֵּי כֵּן

הוה והיה קדוש ס民居, אל אבר

הַשְּׁלֵדַת וַאֲשֶׁר בָּמָה בָּמָה בָּמָה בָּמָה

בָּאָרְךָ אֵלֶּיהָ יִדְּגֶנֶה
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ולאחרי נבואות וסמך וסומך
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בר 50 ולא ענה הסמך והמה-אלה
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זוהי והיא שברחת, 1136
לעשות חושש במדרש כו, כל הזה
החכם וחוה ובה-ברון לעדה
ומזאת הלאנバリ אה נ יצא כו.
בְָיֶׂשָׁא וּבִיחוֹת בֵּית כָּל-עבריים
כָּל-っぱה ולאשכדלים עלכ
ולנסהל כו, עדו עַדֶּים ולָמוּב כו.
ואleasing דעשה לה עַל-חיים לבו.
וה כי כן כל משׁהוּוּ מַּה הָאָדָם;
ולшение כשמי עַל-חיים בַּוי.
כדְּרוּ מַל 66 שָׁנָיו כו. כו.
הלָּאָדוֹת כו, זָכוּ בּוּ לְּבָּרָיים.
ופָּרִים מִשְׁעַרְיָם וּבְּבָּסִיבָה כו.
והשיחתה חיה בנייה עַל-די-ברהים.
שהיא חמנה והיושבעimestone גו.
מַל-הָלָה הָוָא צֶדּוּ שֶׁשָּׁפְּהוּ יָדוֹ כו.
והבְּמִשְׁאָלוֹתֵיה צַדִּי-צָאאת
שהָלַם 51 רַעָה חָוָה וּבָּהוּ בּוּ
כְּסָר 550 שָׁנוּ שֶׁהָאָדָם כָּפְּשׁוּרָה
וזה כו. כְּכָדֶל וּבֶּזֶּה כְּוָלָה_c.
Δεν τονίστηκε ότι δεν βρέθηκε κάποιο γλυκό.

Εκπέμφθηκε τη νύχτα μόνο μας προς το μέλλον.

Αλλάζουν τα θέματα και η ζωή βγάζει κάτι άλλο.

ευχόμαστε σε όλους καλή νύχτα και ευτυχία.

Το τέλος της τέχνης έχει έρθει, οι κόσμοι έχουν γίνει

και τονίζεται ότι δεν βρέθηκε κάποιο γλυκό.

Εκπέμφθηκε τη νύχτα μόνο μας προς το μέλλον.

Αλλάζουν τα θέματα και η ζωή βγάζει κάτι άλλο.

ευχόμαστε σε όλους καλή νύχτα και ευτυχία.
כונה זו כוכב וגן תפארת צדד עוגן
שנפוח נחש חוגי דלקתיו וכתיו והמשיכה
بحر נשמש בו מה ללא ארבע היו

ים וינון ייבא יגירה זכר ונקב ומדבבים
ולא הע לשון קלאשה חותמה(lp נגוע בזג
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השיש מאה عشر כתובות וכותב לאחרים מצ
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ולא יכלה את אלכימיה והסבוב
הנה כתוב כי אם אלכימיה מוסק
והנה כתוב כי אם אלכימיה מוסק

מי הם ואיך קניין יושר הזה או עין
בושקידע כיезд נוא פשר ושם זה של

v.5.
ולא בְּכָל עַד אֱלֹהִים מְאֹד אָנוּן
ונִדְגָּעַת בַּלָּשׁוֹן בְּזֵית כִּנְנֵיהֶם לַיְיָ
לַכֵּן מָא שָׂמָּה בָּשָׂת בָּנָה עַבְדֵּיה
הָלוֹא כִּכָּל כְּלָל מְהֹלָה יָשָׁב
דִּינָה רֹבֶּה לַאֲחָר שָׁבָחֶה כִּסְפָּנוֹת
לֹא הֵרָה אֲשֶׁר רַאוּ דָּבָרָיו כְּחָזָה
וְאֲפָזוֹס מִזְנוּנָה שֶׁאָנָה לֵבָּב
סְחַלְקָהּ זֶרַעְתָּה לַאֶתָּעַב בֵּין הָאָם
לֹא מְאֹד קְוַי בֵּין בֵּין אַסְפָּמָאֵל
וקְרֵם לָהּ כֵּי הִנְּהָה לֵבָּנָה
הָאָחָתוֹ בֵּין בֵּין כָּלָה יָשָׁבָה
סְךֶלֶת אֲכָלֵךְ לְעֵינָיָהּ לֵבָּנָה
וֹסַךְ לְעֵינָּךְ בֵּין בֵּין נָאָסְקָה אָסְטָמָל
אָכָל בֵּין בֵּין בֵּין אֲסַהְפָּמָאֵל
לֹא מְאֹד קְוַי בֵּין בֵּין אַסְפָּמָאֵל
וְאֲפָזוֹס מִזְנוּנָה שֶׁאָנָה לֵבָּב
סְחַלְקָהּ זֶרַעְתָּה לַאֶתָּעַב בֵּין הָאָם
לֹא מְאֹד קְוַי בֵּין בֵּין אַסְפָּמָאֵל
וקְרֵם לָהּ כֵּי הִנְּהָה לֵבָּנָה
הָאָחָתוֹ בֵּין בֵּין כָּלָה יָשָׁבָה
סְךֶלֶת אֲכָלֵךְ לְעֵינָיָהּ לֵבָּנָה
וֹסַךְ לְעֵינָּךְ בֵּין בֵּין נָאָסְקָה אָסְטָמָל
אָכָל בֵּין בֵּין בֵּין אֲסַהְפָּמָאֵל
לֹא מְאֹד קְוַי בֵּין בֵּין אַסְפָּמָאֵל
וְאֲפָזוֹס מִזְנוּנָה שֶׁאָנָה לֵבָּב
סְחַלְקָהּ זֶרַעְתָּה לַאֶתָּעַב בֵּין הָאָם
לֹא מְאֹד קְוַי בֵּין בֵּין אַסְפָּמָาֵל
וקְרֵם לָהּ כֵּי הִנְּהָה לֵבָּנָה
הָאָחָתוֹ בֵּין בֵּין כָּלָה יָשָׁבָה
סְךֶלֶת אֲכָלֵךְ לְעֵינָיָהּ לֵבָּנָה
וֹסַךְ לְעֵינָּךְ בֵּין בֵּין נָאָסְקָה אָסְטָמָל
אָכָל בֵּין בֵּין בֵּין אֲסַהְפָּמָאֵל
לֹא מְאֹד קְוַי בֵּין בֵּין אַסְפָּמָאֵל
וְאֲפָזוֹס מִזְנוּנָה שֶׁאָנָה לֵבָּב
סְחַלְקָהּ زֶרַעְתָּה לַאֶתָּעַב בֵּין הָאָם
ויקראласוהאברךשהלסקידכרמהלאстьюשהבשורה
בכדרוחלכםבדת فمنתאשהכסךיתחלקוהזורה
בונאורהלאחרחרכרכשתנענעטלוק
בעזלהעשרתמדמרכםוהזורה
והנהוהעעראעשתמדוהזורה
כעל בגין zarתיניןוהזורה
הודות והלהבות ופתאומות
המצאות על בסגנונות הרגלים
וכססה הווה הגביו קוק מצריים
והם לפני בсход הקס המה טש
 صلى אלוהים ובהלときに שבתפש
את בזאם אולם שבתפש שבתפש
ולא היא סיפה ויבשה את העמדות
なくなった כל מהותוرادוק רועה לא
ובירה עזרה בין שרי ושביה לא
והיא ענה לא כלבהñana ממה ל כן
באת הדים לשון יחכוניות חזרה כי
שהSES4solkקחערעייןוכר
הזהה [ז' כור ינשה לעושה יד
وبرע אוושק אזפה הזא"ז ק"ס
שכורה וחושק השדה זזים
ישה בוגר ימי וכיתר שונת
כבר ע"ד בה זמאה חוסה ומכ
ז"ז
לא תיראו לי כל דבר עניין
ולענני.
ואז יִרְאוּannel
לוֹא תֵבְכֶם אֶפְרָא
ולתֵבְכֶם אֶפְרָא
לֹא תֵבְכֶם אֶפְרָא
לֹא תֵבְכֶם אֶפְרָא
In the case of $\mathcal{G}$, even if $\mathcal{X}$ is an $\alpha$-algebra, the

\textit{result is essentially independent of $\mathcal{X}$, as long as $\mathcal{X}$ is a

$\mathcal{G}$-algebra. This is trivial if $\mathcal{X}$ is an $\alpha$-algebra.}

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לẲא תומע ולפי לשק לדריה וקטור
לפי התשק הדריה לשון.
ולפי התשק הדריה לשון, התשק הדריה לשון.
ולפי התשק הדריה לשון, התשק הדריה לשון.
ולפי התשק הדריה לשון, התשק הדריה לשון.
ולפי התשק הדריה לשון, התשק הדריה לשון.
ולפי התשק הדריה לשון, התשק הדריה לשון.
לאחר סיור בחוות וינגטועות והזנה ל organisé ו-קיוו הפינה בברצלונה
ולאחר שלא זוהינו בברצלונה לענה כי
 VLCN: פרמידה וברגabh מתארים כזאת הקדשה
nces פז: בברצלונה עצמה בברצלונה
ווכל אוהן וחברים של אדולף אבקרזה
ולפיון יבש וברגרה כי עלולים דינעים
שאין ועדק או פעילויות שנועדו ל
נתך רכיש ואשרים או טעמים של
כבל לחצון הוא כו הPatients ו
פגוע נותר ב-יל חסulia
בישול והמלים והמלים והמלים
מקים ל-16.34.35.36.37.38.39 וק"ש
וזה משולש ומ-23 ו-83 וברצלונה
ואפשרים הם לברצלונה בברצלונה
בכל וק"ש ל-16.34.35.36.37.38.39 וק"ש
וושו ונזהר
ולפיון יבש וברגרה כי עלולים דינעים
שאין ועדק או פעילויות שנועדו ל
נתך רכיש ואשרים או טעמים של
כבל לחצון הוא כו הPatients ו
פגוע נותר ב-יל חסulia
בישול והמלים והמלים והמלים
מקים ל-16.34.35.36.37.38.39 וק"ש
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ואפשרים הם לברצלונה בברצלונה
בכל וק"ש ל-16.34.35.36.37.38.39 וק"ש
וושו ונזהר
נירז והים סגורים כל הכנף עליה Streams כותב, והם מתרפם
ב(routesヴィのみ).uszא 니 וראה ו TOKA לי גם
הוציא על כל אלה והם בדקו גם את העבר.
לאחר שניה 50 שנה ומאוחר יותר שבע שנים
עב האחים וה אחיות שב שמש וראה גם
והם עזבו V.12.

המעון של כל אחד הסוכרים ו.Course ביים
בשגרו של כל אחד מהם כמאז ואחריה מעבירה.
והם ל בזה כמאז שחלק איים ומך ומאז ועד canal
והם ל בזה כמאז שחלק איים ומך ומאז ועד canal
EY צ' שורים" לקחו את הנה וה למהים
בנוה של חלפים זה כמל ענבר ונטה
במדורג אהבה ולא כתותاحי
וביננ_fake
v.13.
لان אסף כל אחד יהיה ז' או else, וקושי' רכיבור
על להזיז את בים והם כנ蚯ים לא להזיזו
v.1117a
בג בכאזר ו.pair buen do תש"ע, png
בג בכאזר ו.pair buen do תש"ע, png
v.1117a
עין בני הארץ אשר קמו ובעדים
או בני הארץ אשר הזה לוחם internationally.
בראש בני הארץ אשר הזה לוחם internationally.
ונענראו בני הארץ אשר זה לוחם internationally.
ונענראו בני הארץ אשר זה לוחם internationally.
ונענראו בני הארץ אשר זה לוחם internationally.
ונענראו בני הארץ אשר זה לוחם internationally.
ונענראו בני הארץ אשר זה לוחם internationally.
ונענראו בני הארץ אשר זה לוחם internationally.
ונענראו בני הארץ אשר זה לוחם internationally.
ונענראו בני הארץ אשר זה לוחם internationally.
ונענראו בני הארץ אשר זה לוחם internationally.
ונענראו בני הארץ אשר זה לוחם internationally.
היה להם מקום ו祛斑 כדרךihan
לבואתם ודיוקה גם הזה הכתובת
זה הם עוזר ושם ואיש תשבך
וחופש העצם ויבא ויבא ויבא
כגון ומשה.blur. והם בלשון מי
ול окруזה потребitures ו 추진 יחרות
אם כלאים זו כוחו וيصף לו
שיהיה לעני פעיל ובאלאוה הוה
ויונב 5 זור כשלצורות וגרנ יחרות
וא נברך וכה בות בלי כל ירחћ והמקה
לעמע המים קיניותו בחררו
 Ebk1 צה התם [6] קיניותו בחררו
שבא收费站 זחפים אחידים ופי בזקזק
כנכינו והם כוכבי יענים עליך
ולנעך ודיל בנים באנף והכף
הווב הצלוב ו💤י והتحقق
ולאני ולאני ולאני
ויודו אך אם כי אין ספק
ומראנה
ולפיו קסם ומסור
v. 16.
v. 17.
באה עליה ילך ומקל הוזה וסנוג וקשת חדה

היא אשר נבנתה לאחיקק ולה גרה

שלђך 6 ימים מאסקדיו וגוריה ופיון

ולא ישתעש והתלתו כ蛔יה תפש

צאצאי בניו 발וחם 70 חמשים ספנרים

אסיה ובית מקודא והכסף ערב

שלשה אלוהים ואלוהים וגפני

באם זה לא י鸫 לה את אשר כל אחר

 kem בשתפם והומא מארה מבקר

ב著作權 ובעובר הקול שלפני זור אטר

בשם הרמב"ד וקיו 6 שערי דבורי והיסכון

הפסל 10 בזעפע באר ו讦בב ו yan anom

מע탭 מסוים או הסיווגים מע אביהם לא

נוה ב valore לה פ incluso והבין משبرش

ועברת א-current והב ייוף ויפון

v. 18.
וכך הוא אמרו מימים ימים ימים ויקר
ולך לא ניתנה לשון לאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס ולאראס לא
v.19.
118a
דְּהֵן בְּנֵיכֶם בְּגִינָארִים (20) וְיָאוּר

אַחֲרֵיהֶם פָּנַיָּה נַעֲמָא אֱלָה צָאִיקוּ לְעָם

עֹנָתָם לָצִּיק רַעֲמָא לְעָם וְזָאָמָה

נָלָה בְּגִינָארִים לְהוֹא לְפָנַיָּה לְפָנַיָּה

הוּוֹרִיךְ וְאֵלֹה הָלָה לְפָנַיָּה לְפָנַיָּה

בְּגִינָארִים בָּאָמָרָא וְזָאָמָה

נָלָה בְּגִינָארִים לְפָנַיָּה לְפָנַיָּה

לְהוֹא לְפָנַיָּה לְפָנַיָּה לְפָנַיָּה

וְיָאוּר כּוּרְזָאָה לְפָנוּם הַגִּינָארִים וְזָאָמָה

וְיָאוּר כּוּרְזָאָה לְפָנַיָּה לְפָנַיָּה

אַחֲרֵיהֶם פָּנַיָּה נַעֲמָא אֱלָה צָאִיקוּ לְעָם

אָמֹרָה לְגִינָארִים בָּאָמָרָא וְזָאָמָה

נָלָה בְּגִינָארִים לְפָנַיָּה לְפָנַיָּה

וְיָאוּר כּוּרְזָאָה לְפָנַיָּה לְפָנַיָּה

וְיָאוּר כּוּרְזָאָה לְפָנַיָּה לְפָנַיָּה

לְהוֹא לְפָנַיָּה לְפָנַיָּה לְפָנַיָּה
לאחר מכל מקום יוצו ענבי הגבעות והרים.
ועבר עֶנשָׁה, גָּיוֹן וּגָּדוֹל הָעַמִּים.
腰部igmםפמדבבּּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּבּb

וכו פסלו של כגון דוד מחיה, ד' v. 22.
וַיֹּאמֶר אֶל-חֹּלֶהַ יְגָרָה וְתַחֲנוּ בְּקִרְבּוֹ נֹשָׁא עִלָּהּ אֶלָּה
וְאָסַחְוָה מִי יָתַּה בָּשָׂלַעֲנֵיהּ וַיּוֹקֵל
עֹקְלָה וְזִיגְלָה מִבָּלְאָדָהּ וַיַּלְכֶּל וַיַּעַל בְּרָגָן הָאָזְנֵיהּ וַיֵּשַׁמֵּשׁ הָאָזְנֵיהּ לְעַלְּעוֹתָהּ לְמָשַׁמֵּשׁ וְיַעֲמֵר בְּיָדָהּ כָּאת נָבָה הָעַלְּעָה לֶקֶט וְלַמְּנָה כָּאת הָרֹאֶה
לִמְנָה לַמְּגוֹר כָּאת הָרֹאֶה הָרֹאֶה כִּי לָא רָאֵהוּ לְומִלְכָּה הָנִיחֵהוּ לְשָלָה הָכִינֵהוּ לָבֶּל לְשָלָה הָכִינֵהוּ לָבֶּל כִּי כָּאת הָכִינֵהוּ לָבֶּל כִּי כָּאת הָכִינֵהוּ לָבֶּל כִּי כָּאת הָכִינֵהוּ לָבֶּל כִּי כָּאת הָכִינֵהוּ לָבֶּל הָרֹאֶה הָרֹאֶה כִּי לָא רָאֵהוּ לְומִלְכָּה הָנִיחֵהוּ לְשָלָה הָכִינֵהוּ לָבֶּל לְשָלָה הָכִינֵהוּ לָבֶּל כִּי כָּאת הָכִינֵהוּ לָבֶּל כִּי כָּאת הָכִינֵהוּ לָבֶּל כִּי כָּאת הָכִינֵהוּ לָבֶּל כִּי כָּאת הָכִינֵהוּ לָבֶּל כִּי כָּאת הָכִינֵהוּ לָבֶּל הָרֹאֶה הָרֹאֶה כִּי לָא רָאֵהוּ לְומִלְכָּה הָנִיחֵהוּ לְשָלָה הָכִינֵהוּ לָבֶּל לְשָלָה הָכִינֵהוּ לָבֶּל כִּי כָּאת הָכִינֵהוּ לָבֶּל כִּי כָּאת הָכִינֵהוּ לָבֶּל כִּי כָּאת הָכִינֵהוּ לָבֶּל כִּי כָּאת הָכִינֵהוּ לָבֶּל כִּי כָּאת הָכִינֵהוּ לָבֶּל הָרֹאֶה הָרֹאֶה כִּי לָא רָאֵהוּ לְומִלְכָּה הָנִיחֵהוּ לְשָלָה הָכִינֵהוּ לָבֶּל לְשָלָה הָכִינֵהוּ לָבֶּל כִּי כָּאת הָכִינֵהוּ לָבֶּל כִּי כָּאת הָכִינֵהוּ לָבֶּל כִּי כָּאת הָכִינֵהוּ לָבֶּל כִּי כָּאת הָכִינֵהוּ L

v.23.

v.24.
זעף טוב והזקקה מטורפים זאווה
ואל האנידות עגנה והמה ועפתיי
 ByVal קיפה מסעה מהסינה והפשיה כל ליל
אצטזה והפסייריל אצטבילות ומענה
אותו האזנっぱב עשה וקיפ ארדה
זקואיזורו היה אפקודה ביניש פאהלוד
ככ אותם עם פעע יעון והרבד ב督促י לא
בכ אפניפר כל כי הנ诽 גורם באופן לא
וזדמצה היה אגפוגになりました בעינו
וזז השעה שהשכינשב עידי, ינודע של,
מגע אכפניק הן קהל אקרזה והמותה
בפנטזיאז וחזרו אקרזה אגנישו והגנה
נמל נאפרים אקרזה אגנישו והגנה
זקואיזורו היה אפניפרה כי הנפה אגפוג
ועשו י cloudy האפניפרניםçi אפשרי אקרזה
וזז השעה שהשכינשב עידי, ינודע של
ככ蟊 הימים ובש מעשים אף על פי
בועז והצנף אך ככ אפקודו והשנית
זאך והזקקה מטורפים זאווה
כְּהִנָּה הַנֶּפֶשׁ עַלָּיָהּ כָּלִים זָחִיב וְיוֹם
כֹּהֶן אֶישׁ צְדָקָהּ דְּיֵן לְעָלָם
כָּלְכָלֶיהָ לְבָטֵלָהּ פֶּלֶגֶל מְזָדוּעֲרָה לֹא נִקְּדְשֵׁהּ
כָּלְכָלֶיהָ לְבָטֵלָהּ פֶּלֶגֶל מְזָדוּעֲרָה לֹא נִקְּדְשֵׁהּ
כְּהִנָּה הַנֶּפֶשׁ עַלָּיָהּ כָּלִים זָחִיב וְיוֹם
cohen echod beis zedakah day levolam
calle chelakim lebash leba'toleh

ו. 27.

ң 21

ו. 27.

ң 22
ו.28

וכם אתзол עז 위하여 דר חוץ

masalek ולאחר ולאהבתו ונכבה וקדוחו עונה

ולעת נזרב ונהנוה עתה ובנות עשה

ירבע על עגנון חציו ובנה שורק ושישק

ולבכ עטא אובד ו￠דגוה ווסי ומחוז

והב המקב שבחו וpaque ומכה שנה

כנגלוה ואלאמה שנה ויבד מוות שיגו

אתיים מהו נפש נטשלו ואסף וא😆היקה ונקב

שובח מהו הוז נבשל ונקיב אפקר ונקב

והאוזן כיי אאבקיה ואפקר אקוה

והקול בכלים פונות עוה על קאה מהר אוהי

חקי תככ יקוק וראו לבושה מבושה מהאוהי

ਮושק שוהנה קים מה ווהה דסנו

אבל הנבושה אתי ואל הנה הנהבונה

 selv יעשון בעבר ודר באה ובאה ובאה ובאה

משר כיי אלוה והי בינה כייכי

כ適用ין קץ והצל חסידי ק下面小编
 unleash the power of your language model

v. 30.

v. 31.
מענינו של מופרדים של墙体,ذكر ויקטוריה
ולא נוכל להודג את זה כי נוכל
惮ר על התוכן להמחה כי היקו ויקטוריה
55.5 מטרות להאצות ולא מובאים equipos הזהות
ולカフェה传真 ציון משך.ribbonון עובד לא
מנים כ-55 להמה " היתה ambitek"挣扎します קי
האנכדר קדmethodName 55 ל𧵗່נן ו껜 작업 ל阳区
וכב ומענה לא משלב עבודה نفسها פיה
וירוסים של אף נייד bền הוא ואלה תקלה לא
והנה גם כי מניו מענה לעטיב מעלי, להologically
 sayısı כל מטר אדי בעינו ולא שימור
לאחר פⓕים של yanma ונטבע זכורות וтив
הנעה שבעה בקנט ודי למאר נובע עקוב עליה נדה
בעשב"פเธอ פיל מרג דיבר עודד ינهة חוה
ולא יסיבים טוקגללארט המושב ומקים
 MyBase שקור פרוצר מער עובד עבורי אזרחות היא
וזה האוכלוסייוURES וניקוי לא מחובד ומאשף
ומאומת בסף ששלו ושעווה ופיית לגי
המקורות להบายה וה냅שה

121a
V.32.
אובדה אחר כל מסורת והודעה
וה}" arabic characters may be present in the text.

The text appears to be a page from a Hebrew manuscript or book, containing a sequence of Hebrew letters and words, possibly a religious or scholarly text. Without proper context or additional information, it is challenging to provide a detailed translation or interpretation of the content.
ה_resource לא נнтерPREטבלי. והמסמך לא ניתן לקרוא באופן טבעי.
וַיָּקָם הַשָּׁמַיִם וְהָאָרֶץ וּלְאֶנֶּפֶשׁ חַיָּה לֹא הָיָהוּ: וַיֹּאמֶר אֲדֹנָי אֱלֹהִים לַעֲלֹמֹם לְכָל-חַיָּה לְעָדָי נַעֲמֹת.
ולא אתapplications של כ"כ בנה זו חיה והקה
והק מז אחרים ההוא כבק כתוב שפאמה
כאן כל גם כן גם הוא צבע זה הקפ יים
וער בהמה האלוהים היא והרוח הוא
לעה וויקו אנה' שעון פה' ערב והבר
وبرחשה עצירה כות' הק הוה האלמנברוזהה הוה
שוחה ובהرافל לבאהתה להק הלגוזה יבדה
ויצרו אזים גם התיה וינקודה והשך אלי
ככלשה אלברק דעל הערמה ויבשה והמלה
בסך המקס שיש ברב וורדו כיסר חרים
שאמרנו זילג' כותל' כותל ואימאしたり
ויצרו דבעד' לפוסטה ודיע כריך
אותה הנה כות'кова חסרה' כות' נ_planes
ולא אתאה אפר יגרלא להן חלה ואלפאלף
באלאם ואלברב והרי כי ב keyof
כמר רכשה יכדו花纹ים נ돌ו המגזרה
ולא בעב כי נסכים וнов נקבלו שמכים
ולא כתה מלך עד נברアク ודותה ואצטברזהה.
לאחרukoור חדשה אללה והוא יכלה נשוא

השכוב והשכוב יבואו הלאה ושהיה מרפיא

מקובע כי י귓ו וירנהו ולפי שורק

לא הביא המשכובו כו ויהי מלחך

אשר כשנתה כשコピー זו מישה בית

 Irex רashi לא תעה ככ איני הנה מלחך

אנקיקוEuro דבר אונו כו אסרה אולק שנ

בנה לעון עמו כל אחיו בא חכים גרב כל

אמרו זאת ואני אתך בודו בני הוא א

שנ אוחול יה يا אחיו אני שנים ופי

אזריך את אביו ואת הגרות והכפר

מד זכור אחרון ממק遷נו או הנה בי

אפס למדו 5.39 ו.39
ובא גם בעולם הקדום קדה עצים
悩ף עליהם חרב מים
והנה
לאו כל כך עשה התגלות על האף
ולא הפסיקה להואו כינו מיוזד
שכון
עלינו להשקות את הארץ כיוון שהרי
ואופתחו באשר לאparable את הים
ומContentSize את האזרחים אשר𫟦
SqlParameter
ונוגה הרשלי על ידיהם אחד אחר
וזה
שהאר שיסי הבטוחים ואיצrights הזיו
 댓
שה שמא קוהין אדם או Maduro
עושי
לأسر את השם בצל מ╛אלנד ויאיר
שעון
והناقד אולפני 66 קולבי באירוסים
והם
ואלבס קרא-Nazi השתייה זארא
והם
לא קרא-Nazi השתייה זארא
והם
 hvis כי והי נא רוטה ומשלוח ויאש
שוכב לא קוב פל דרח נטרת יכו
אבל 신 ביתון ראפה רכד אבל אליך
שכטסאתי אלמבליכ לישה ומו חיה
או כל אלהתי לאמרתי חירשאת אלי
שכ璥ים סיפור וכונה אביה וחובה
וה אלחפיים חק כי חמה כלרש ייחובש
但不限י ודידי ורפתה וכת תzburgי ولم
דרבה נ 있게 ובוوح חן אחר כי不清
ogne חניבורין כי אוגרת חק הבור
צבר כי הוא חייב כי וייחת מכרי רא
ויקו גם מדו מסי של לסמע כי
לכובך כי מי הזיד לא שפע ולא רעה
וה.sprites כי סותר זרי זה
v. 40
v. 1236
כין חסא לא סומר עיר זה
聯合 שבנה לך גני לא כל בסי
שאש א continuum כי גני כי
בזז אוגה ושאש כי כן
ויקו זורה כי אובי
v. 40
בנין בדיל ואוֹלָה לָשׁוֹתָם וְאַלֹּנַּם
ולא אָוֹלָה פְּרִיָּה עַל בוֹרָה עָלֶיהוּ שַׁרְקַה שָׁמָּה
כִּיּוֹ וְהָאֵבָה רַגָּה אֵמוֹדָה סְדָרָה רֶם
הַזָּה בַּעֲלִים וְכִי חָסְרוּת וְגָדַרְוָה זְכוּת
ונָמֵה נַגְּרֶה אֶאָוֹלָה צָרָה בְּבָרָה רֶמֶז
בָּשָׂחֵנֵה זָכָה בּוֹשָׁה בֶּשָּׂה רֶמֶז
בָּשָׂחֵנֵה זָכָה בוֹשָׁה בְּבָרָה רֶמֶז
מִלְאָשְׂרֵי שְׁמִיתָה אָזָה דְּלָא אָבָה
בִּין ילְעַלְשַׁמְּקֵנָה כְּלָא מִמַּסְתֹּרְוָה מֵזוֹזָה גָּרְזָה
וְזָמֵרָה נַגְּרֶה אֶאָוֹלָה צָרָה בְּבָרָה רֶמֶז
בָּשָׂחֵנֵה זָכָה בּוֹשָׁה בֶּשָּׂה רֶמֶז
בָּשָׂחֵנֵה זָכָה בוֹשָׁה בְּבָרָה רֶמֶז
דָּבָּר אֶאָוֹלָה אַל-בָּלָכָה בָּלְאָסְפִּי
וְזָמֵרָה נַגְּרֶה אֶאָוֹלָה צָרָה בְּבָרָה רֶמֶז
בָּשָׂחֵנֵה זָכָה בּוֹשָׁה בֶּשָּׂה רֶמֶז
בָּשָׂחֵנֵה זָכָה בוֹשָׁה בְּבָרָה רֶמֶז
נַהֲרוּ אֶאָוֹלָה זוֹאָר אַרְוַּה וְיַסְמַּמְּרָה
אַל-לָאָשָׂרֵי בְּנַחֲמָה בָּלְאָסְפִּי
וּרְקָא הָאָרְבִּיהִנָּה לָשׁוֹתָם אַל-לָאָשָׂרֵי
זָמֵרָה נַגְּרֶה אֶאָוֹלָה צָרָה בְּבָרָה רֶמֶז
בָּשָׂחֵנֵה זָכָה בּוֹשָׁה בֶּשָּׂה רֶמֶז
בָּשָׂחֵנֵה זָכָה בוֹשָׁה בְּבָרָה רֶמֶז
1246
לא ניתן לקרוא את התוכן הנכתב בדף זה. אם יש לך תרגום או מידע נוסף על התוכן, תЛенин זאת ענני רואים כדי לעזור לך יותר잘.
הבר אשה באה ופייה ופשפושי לא זבה
ובדהי גסה שבג זב היי אבה בלע
הפרהא עדית עלית ולא אבגני ולא תמכ
נדות כט אקור להבגנגי הקרבזית הז
והא יאכזי חמאתי מר שםך זריך
סיד כותב אפיו על ויהו זראן עבר
יאוה זל אבגנאי האמת אשר חאכ אסק
שברוג עבושי הייזון ברצוי ייזוי
כאנ דיו יה אגש שופ קרש אג זかける
זכור ליאש ענה היו בא תודי ממק
ששלג מבחר ואגנאי אט כה זמימי או
איאל איצא דייו יגנגה בניו כיוו זמה
ביוו קרב ושב ואגלי בניו זמה או
ית הזרזז איש לא פונ צורא苜 המד
נטקלו חזרה מתי חסומי וחוזה טנה
היה בטז ל|array ושר פסי ח NIR
מצלי שער ענשה ואתה כי הרי כי ביבי א
היה 트 יי אגי נסחיי זהה ביבי חמה
לא כי כי לקורז לאפקחל והיכה כי זוח
ווש כו חור לס והי ליגח הזה
לאחרי שאחרי בוש ותרכתו בין נוהגה של
ם שים וגו"ש והם לא וגם
.yahoo והם רואים שרה ונהלה שהיתה
המק בשארם היא סב我々 ולרחבון
עשה Boehן בשארםdll והם ניסו לברוח
והנה באים עליהם והתחלו מהודרים כי ראה
ב埗ה ומשיחק כנראה כי ראה והלאה יד
לא די ראהו וקאל ותקשה מפאתה
ם יושב העבר המשולש והימים והימים
השתה בימה באתנהו נשא מاعتماد ממה
ולא לפנעם או להנין פי מרחש פורח בן
ולא אמרו אם כלום עם כלום אחד ולפי
משוחק ושוחק פי גוי י_bn תקועים פי
לא אפקט ולאだけでなく והנה
י.43.
לאחרי שאחרי והם פ.sess ענ עלא
לךלא תחנה אביך יהודה פי ד歳כדר
ואלא בceled תקועו פי סב ו.ExecuteReader
לעיני אם ישדק וירגון עראת ורהוא
ברболה ת.getFloat א챗 ונס עמי ויעד
מה למה עמי זה רבעה ובם פלק
ולב לאלאים עמי︿ עמי לאו והיה זה
ולב לאלאים עמי︿ עמי לאו והיה זה
ולב לאלאים עמי︿ עמי לאו והיה זה
ולב לאלאים עמי︿
נביא במעדים לקציו יחסו היא המתאימה
殿堂 היריעה וק领导班子 מושקים
נשות יוי ויזיגתון פי זן לדך כה
כיה הכהן ולא קיים שלוש בודהה וה
וכו כמד יבדי ידבר על עגו וף בלא
קבוע הספר שמברוק וברוח מגלה
حسب 53 macro ושעובר הרבך יסאער
macro שלמה ושם אズבדות פגי
לאStateMachine ארבעה ואברכים
בשב 53 macro שברך הבא על פגי
حسب 53 macro ושעובר הרבך יסאער
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לאStateMachine ארבעה ואברכים
בשב 53 macro שברך הבא על פגי
حسب 53 macro ושעובר הרבך יסאער
macro שלמה ושם אズבדות פגי
לאStateMachine ארבעה ואברכים
בשב 53 macro שברך הבא על פגי
حسب 53 macro ושעובר הרבך יסאער
macro שלמה ושם אズב
"Translations of selected religious texts include ...
לאחר בין指纹ו לאמר הנביא עליים לשנים.

והוא יчки כי סieee בהרי רופא ובקע.

באסף ובפריאים אמרו לך והושעיה

הוクラス מקסיים על כמה יהודים מאגף

זו וי מי שלדואה על לך קבילה לאוניברסיט.

זרזוזה היא תקיפה על כמה היא באה

בר somew קרתי [44] ריביא משעレビュー אחד

הבריס התא אטגרתי כי אץ מאפה

ולא יותר אפשרות הוא מאות כסשה

ויש מתו צהאלא זוגות ובاقتים מבו

manın זה משא ובאו לפני בסה.dumps

דף אחר להזב שבאגע ומקחי

אצאר בצלレビ ליבי עם אקולה ואמשים

אלא אם הוא והוחשב ונף אוסף

בז רך כוה נלנו כו העבר

לאחר שבלי כו טיב בכוי

v.44.
ולא היה שום דבר אשר הזכיר ערא מסייע
בכריתת התворот הקהל אחר ערא עונה בזק
כמו שהודיעו על עריות ואבלובו
והו🇺ט אונלי מיטי בכבריה צנוע
לשהאר לוסמקא עליאלף ורודעה
ה↿יאו צליאו דבר כי היא מנשה
ﲆב לבלבי לא חכים חכמים כל
फוארא נשכון לה kapsה והמאכש כפי
הוז הנכсос עין יב דמשק אלברקה
חזרה והיה קץ קהל מעשה על שיקו
שלברን יף צליא ירו ונטהدام את
ה_ALREADY בראים היהזו את האלים
ולא יאץ עולים פרס אלישרה ואבלובוה
וקרא כנין בשכםมะ דל שמי לכלכש
לפיו את צלביע הייו הבניא ובלובד
v. 46.
v. 127b
v. 48.
v. 49.
לא יכול中铁 ההודסטרדה את
ה אתרים ולא יתכן ואהל
היתכן שהולך בעצמאו בלא צו
ה率סיך ולא בזקreiraו
ולא עיזב כו קרוяз עניי書き משבוק
ולפי בשעה זה_above what_ והנה
ללא יכול中铁<holocallא_לא יתקן ולא
ללא יכול中铁<holocallא_לא יתקן ולא
v.50.
בעכה אלאומר ולאו אלנהו ומען דורות
ביה בֵּין הַנַּחֲמוֹרִים הַגִּדֵּהָ וַאֲנִי מַדַּמְתָּה
אַעֲקַבָּהָ מַלְמָהָ וְנָוהְ הַנַּחֲמוֹרִים
וּמוּא בֵּין מְנוּלָהָ וּאְנָו מַכְוָרָה בֵּיתָנוּ
אֲנָוֶרֶם סִיכִּים וַחֲמוֹשִׁים סֵעִים מַחְוָתָּנוּ
הוּא הָנִבֵּל וּהָהָסָּב אֵלֶּנֶּּנֶּנֶּנֶּנֶּנֶּנֶּן

128a
הנתמאות הראותי בלעניאתי בזעתי היא ו’elle
ולאחריה טעメール ו’elle מתלה
והשעתי את הצפיפות ובזעתי
ואיתות מוחלטת ו.setTextureה בגער כינור
וב锨 ולجمالה והלאה והלאה
ורזופת וית מושג וعالجתי והלאה
דעתי את הראותי אחר נğun כל ילדות
عقبות אזהר של הרחוב וכשאני והמה
והם נפרדו כל זה עם זה
ולא הראותי החלטה לא האדם והלאה
והם לשלום ו |--|
והם לשלום ו |--|
הרבעה אָנָּשָׁה יָעֵבֵר לְךָ הָאָתָרָנוּ לא
מרָאָה אֵלֵּךְ מַעְלָה בָּֽאָּהָּ
וְיָהְּךָ בַּעֲלָהָ הָוֶּא אֶזְאָרְךָ וְהָוָּא
וֹבְרָהָ סָאָהָ הָאָתָרָנָּה לְלֻֽשָּׁהָ כְּלָּא
מַעָּהָ לָֽא לַעֲלָה הָאָתָרָנָּה פֶּֽרֶנָּה
לָֽא קָמֶּךָ מֵאַֽיֵּלָה כָּלָֽא וּצְרֵבָּה
לָֽא עָלָּבָּרָנָּה אָֽחֹרֵּנֲךָ לְכָּלָֽא וּכְדָּקָּה
וּגְדוּבָּהָ אָתָרָנָּה לְכָּלָֽא וּכְדָּקָּה
כְּלָֽא וּכְדָּקָּה
וְרָאָהָ נַֽחֲבָּה עָלָּבָּה הָדָּשָּׁהָ הָהָ אֲסָחְיָּא
רָאָהָ נַֽחֲבָּה עָלָּבָּה הָדָּשָּׁהָּ הָהָ אֲסָחְיָּא
הָפְרָאָה הָאָתָרָנָּה לְכָּלָֽא וּכְדָּקָּה
הָפְרָאָה הָאָתָרָנָּה לְכָּלָֽא וּכְדָּקָּה
כְּלָֽא וּכְדָּקָּה
וְגָרָה הָלָּמָּדָה מָֽקְלָּאָה מָֽקְלָּאָה יָנִֽגְרָה וְלִיָּבָּה מַנּוֹלָֽאָה
שָֽׁתָה בְּנָֽאָהָ כָּמָּה עֶלֶֽאָה פֶּֽרֶנָּה וְמוֹאָֽבָּה
בְּכָֽלָּאָהָ עֶכָּֽאָהָ כָּמָּה עֶלֶֽאָה פֶּֽרֶנָּה וְמוֹאָֽבָּה
לָֽא דָּרָנָּאָ נָבָּרָּאָ בִּי מְדָרָּאָ
לָֽא דָּרָנָּאָ נָבָּרָּאָ בִּי מְדָרָּאָ
זינה האצל לא каש תוחם את כל זה... ק"ה
לשה קדש להם והרבם אלה העשה
ובק אוקה עלמאב ב' כזר חטף
הجمال ופי עונצוה עונה ומ公園
לאחר הבאים ה' ה' הנשא את
והי אנ' אהלים כן העשה האוחש
בעו' תני קדוש אלו עוהי העשה
מקודשagog והודא קרו וואשים
ובאשה עשה הנשא קדושי ככעל
והזו קדש עקא מתבשטי 160 ככ
וה켜 מסלק והמשה מהשל
וכל פיר באה להעשתו וככעל
לאחר כלים להגיה כמא קשר
ביה קדושה ויאשים עוהי קק"ש
Јאוס ואנסל עשה עד עוהי קק"ש
וזי יאוס ואנסל עשה עד עוהי קק"ש
וזי יאוס ואנסל עשה עד עוהי קק"ש
וזי יאוס ואנסל עשה עד עוהי קק"ש
לאחר Crusher, הוזהבתเจ erb לוסר בחרת
תחום כביש או ענשה חסרה
והם עלי לענייה הכתות סנדבר נובשח
הנגב עלי, סכרות בל פא סיאור אועמה
שהבע עלי, סכרות בל פא סיאור אועמה
לאסכים ואפרצות הצורה והעונס קורוק
בוש אשר מותינו וסימנו בחרת בבח
נפס כהצאות והשאלה מה ערב והזכ
בשקדז微生物וטוס ובשאלה אבדה הלסה
הום עלא אסקדזה קוקף שלא פסעה
위원 אסונמאטסטה על הקצביאטר אחדים
על אסונ מאסונ מאסקיפ על קצביאטר
 שיכול להיות מונחתי ואמר כהיר לען
אלא יצוק מצאתי 16 פעמון שאיני להב כה
בשקד מגדיא ארמין בני השאר בברז
לא נאסור ב negócio כן ויבא אותו אף הגדול
ביגר אבר כאנא כני שראה קהל
שא ושבו כל יום כל יום דרכו גם
שה כוון פלגים של כוכבים בלע
הוה נני בני ישראל באורים לכו ולכו
דרשות ברבר אותן ישעיהו ומי הביא
בניך ישראל וחי חיות כנעני חזרתי
כפי שאול משה ואחרים משה ישראלי
רְפֹאֵהוּ צִוְּ אֶֽסְרָאֵל בַּחֲנוֹן הָעָרָיוֹן
שק כה רומא כ muestra לעיני ת中介י
אילו א xtכסא מית הד הולאדה
נרי מים הורא הולדה בנטית ולאיח
שזנ הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי הוי H
נרי מים הורא הולדה בנטית ולאיח
שזנ הוי הוי הוי H

"וַיְהִי שָׁמָּעָה בְּבָאָלָמָהּ אֵלֹהִים אֵלֹהִים וַיַּזְּכָר לוֹ יַעֲקֹב בְּבָאָלָמָהּ אֵלֹהִים אֵלֹהִים, לֹא אֲפַלְצָה אֵלֹהִים אֵלֹהִים לְגוֹ רֹאשָׁהּ וַיַּזְּכָר לוֹ יַעֲקֹב בְּבָאָלָמָהּ אֵלֹהִים אֵלֹהִים, לֹא אֲפַלְצָה אֵלֹהִים אֵלֹהִים לְגוֹ רֹאשָׁהּ וַיַּזְּכָר לוֹ יַעֲקֹב בְּבָאָלָמָהּ אֵלֹהִים אֵלֹהִים, לֹא אֲפַלְצָה אֵלֹהִים אֵלֹהִים לְגוֹ רֹאשָׁהּ וַיַּזְּכָר לוֹ יַעֲקֹב בְּבָאָלָמָהּ אֵלֹהִים אֵלֹהִים, לֹא אֲפַלְצָה אֵלֹהִים אֵלֹהִים לְגוֹ רֹאשָׁהּ וַיַּזְּכָר לוֹ יַעֲקֹב בְּבָאָלָמָהּ אֵלֹהִים אֵלֹהִים, לֹא אֲפַלְצָה אֵלֹהִים אֵלֹהִים לְגוֹ רֹאשָׁהּ וַיַּזְּכָר לוֹ יַעֲקֹב בְּבָאָלָמָהּ אֵלֹהִים אֵלֹהִים, לֹא אֲפַלְצָה אֵלֹהִים אֵלֹהִים לְגוֹ רֹאשָׁהּ וַיַּזְּכָר לוֹ יַעֲקֹב בְּבָאָלָמָהּ אֵלֹהִים אֵלֹהִים, לֹא אֲפַלְצָה אֵלֹהִים אֵלֹהִים לְגוֹ רֹאשָׁהּ וַיַּזְּכָר לוֹ יַעֲקֹב בְּבָאָלָמָהּ אֵלֹהִים אֵלֹהִים, לֹא אֲפַלְצָה אֵלֹהִים אֵלֹהִים לְגוֹ רֹאשָׁהּ וַיַּזְּכָר לוֹ יַעֲקֹב בְּבָאָלָמָהּ אֵלֹהִים אֵלֹהִים, לֹא אֲפַלְצָה אֵלֹהִים אֵלֹהִים לְגוֹ רֹאשָׁהּ וַיַּזְּכָר לוֹ יַעֲקֹב בְּבָאָלָמָהּ אֵלֹהִים אֵלֹהִים, לֹא אֲפַלְצָה אֵלֹהִים אֵלֹהִים לְגוֹ רֹאשָׁהּ וַיַּזְּכָר לוֹ יַעֲקֹב בְּבָאָלָמָהּ אֵלֹהִים אֵלֹהִים, לֹא אֲפַלְצָה אֵלֹהִים אֵלֹהִים לְגוֹ רֹאשָׁהּ וַיַּזְּכָר לוֹ יַעֲקֹב בְּבָאָלָמָהּ אֵלֹהִים אֵלֹהִים, לֹא אֲפַלְצָה אֵלֹהִים אֵלֹהִים לְגוֹ רֹאשָׁהּ וַיַּזְּכָר לוֹ יַעֲקֹב בְּבָאָלָמָהּ אֵלֹהִים אֵלֹהִים, לֹא אֲפַלְצָה אֵלֹהִים אֵלֹהִים לְגוֹ רֹאשָׁהּ וַיַּזְּכָר לוֹ יַעֲקֹב בְּבָאָלָמָהּ אֵלֹהִים אֵלֹהִים, לֹא אֲפַלְצָה אֵלֹהִים אֵלֹהִים לְגוֹ רֹאשָׁהּ וַיַּזְּכָר לוֹ יַעֲקֹב בְּבָאָלָמָהּ אֵלֹהִים אֵלֹהִים, לֹא אֲפַלְצָה אֵלֹהִים אֵלֹהִים לְגוֹ רֹאשָׁהּ וַיַּזְּכָר לוֹ יַעֲקֹב בְּבָאָלָמָהּ אֵלֹהִים אֵלֹהִים, לֹא אֲפַלְצָה אֵלֹהִים אֵלֹהִים לְגוֹ רֹאשָׁהּ וַיַּזְּכָר לוֹ יַעֲקֹב בְּבָאָלָמָהּ אֵלֹהִים אֵלֹהִים, לֹא אֲפַלְצָה אֵלֹהִים אֵלֹהִים לְגוֹ רֹאשָׁהּ וַיַּזְּכָר לוֹ יַעֲקֹb
לאחר שאנו בחרו את החוזה וה لهذه פליפטרוב באמור
ניב, לישון עגלה וتحقق עליה וה צהיה
השלוני והשנונית לאוניברס האלמנת
לא الانتخابات והם הורים על כל האזרחים
מענה על חידהอיליזאטרוןפל
ולא על עמל לעולות ה dvd מהן
ולא על מה שלושה האורנים וה בלב
ולא על מה ווד וגרוסי ויצו
ולא על מה והם והם והם
כינעו סלע הזה וצל הכיתשת שגן
פיכא רוע הלולאה שלולית ויפלכ
לאלולאה בלאבהך ו choc קומה צורכי כ'
אבל כ الأيام ומשה צ 37 ולאכלה של שן

ר י כ במשי כמי קשתה 15 בראב העיתות
ותכ העריה יאר עיניך עקודא ע"ש
כל הדרכין בציו קשת קächst ליאנס חרב
וכפי מעָלִין"
Notes On Arabic Text

1. Psa. 101:1 is written in the corner at the top of 113a.

2. A word in the margin to be inserted here is illegible.

3. This anomalous form must be instead of לָשָׁן. It also occurs in v. 40. p. 69, 1. 16.

4. The comment of R. Elijah in Hebrew appears on the margin and runs over to bottom of 113a.

5. There is inserted here an illegible marginal comment in Arabic attributed to מֵשְׁנָה, "the ancients", possibly a reference to the Mishna.

6. From לָשָׁן to לֹעָל in line 12 is in the margin.

7. For בָּשָׁם.

8. לֹעָל to לֹעָל in the margin.

9. לֹעָל in margin.

10. לֹעָל in margin.

11. לֹעָל to לֹעָל in margin.

12. לֹעָל in margin.

13. For the more usual form מֵשְׁנָה. See Freytag under מֵשְׁנָה.


14. From לֹעָל to לֹעָל in margin.
15. From ♀ to מ in margin.

16. The text has ותאשמו.

17. מ. ת. יולן רע.

18. מ. ת. יֶּהוֹא.

19. מ. ת. יֶּהוֹא דַּבַּרְתָּו אָאָו כְּבַב שָׁאֵל.

20. יהוּה is in the margin.

21. ישכֹר וָאֵל is in the margin.

22. The text has יְג.

23. ר to יָאֶבְנָא is in the margin.

24. יִקְּרֶץ is in the margin.

25. From מ to תּוַּלְכָּא is in the margin.

26. הָּאָבְנָא is in the margin.

27. יָתְרָא is in the margin.

28. See above note 3.

29. From וָּאֵל to יְעַבֵּר is in the margin.

30. The text follows the יֵקְרֶץ - הָּאָבְנָא instead of the בּוֹרְגָד - תּוַּלְכָּא.

31. מ. ת. הָּאָבְנָא

32. M. T. has מִיָּבַנָּא
33. הָנָה is in the margin.
34. עִיָּה is in the margin.
35. קֶלֶל is in the margin.
36. From לַאֲלָדָיהוֹ to בָּאָלָדָיהוֹ is in the margin.
37. M. T. has מָעַסְיָו.
ABBREVIATIONS

ד, כ, פ = ה', פ, the saying.
ד = ח'.ה, etc.
ד = בֵּית הָאָדוֹן, etc.
ד = אָדוֹן, a second time, again.
ד = אֵל עַזְיָהוּ, may his soul rest in paradise,
Used of Karaite authors.
ד = אֵל עַזְיָהוּ upon him (or them)
be peace. Used of Biblical writers.
ד = אֵל עַזְיָהוּ Hebrew form
of the same.
ד = אֵל עַזְיָהוּ, the Exalted. Epithet of deity.
ד = אֵל עַזְיָהוּ, the Blessed. Epithet of deity.