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RAEBI DAVID KIMCHI

AS AN

EXEGETE.

A Thesis submitted to the Faculty of the Hebrew Union
College as part requirement for the degree of Rabbi.

By

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INTRODUCTION.

There exists, of the literature on David Kimchi a number of short articles bearing on his life and work, but all of them practically duplicating the same material. Of critical inquiries into his work, I have been able to find only a study of Kimchi as a grammarian, (s.v. Tauber in this bibliography,) and nothing whatever on his work as a lexicographer or as an exegete,- despite the fact that his writings in these branches exercised an overwhelming influence on his successors, and even on some of his predecessors, in that it made their work superfluous and caused many of them to be forgotten or left unedited. {poorly
explained

Of his commentaries the only existing English translations are those of McCaul on Zechariah and Finch on Psalms. Both of these works are concerned with a particular problem,- Finch with the anti-Christian polemics and McCaul with the question of the Messiah. As a result, these works treat only those isolated passages which bear on their particular problem, and give no extensive or complete translations upon which it is possible to study the work of Kimchi in exegesis.

Of Kimchi's lexicographical work, ~~not~~ word exists in English translation.

This Thesis, therefore, has in view the following objects:

- (1) To write a ^{fairly} ~~more~~ thorough and complete general study of Rabbi David Kimchi ~~than any version has so far been published~~
- (2) To discuss Kimchi as a lexicographer.
- (3) To study carefully Kimchi's method in exegesis.
- (4) To furnish illustrative translations of parts of Kimchi's

work in these fields.

- (5) To supply an annotated translation of an extended part of one of his commentaries. (Amos, Chapters 1-5).

It should be mentioned that already three years ago, under the inspiration of the courses in "commentaries" under professors Englander and Freehof, I began to read the works of Kimchi, cursorily; and that so far I have gone through practically all the commentaries on the minor Prophets and Jeremiah. It was also through the kindness of Professor Deutsch, of Blessed memory, who granted me permission to present Kimchi's commentaries to Genesis in lieu of one of his courses in "commentaries" that I read through this work. My study of R.D. "K" has been a work of pure joy, of which I feel I should express my thanks to these men.

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INDEX OF ABBREVIATIONS.

R.D. "K.	Rabbi David Kimchi.
K M	Kimchi, Michlol.
K S S	Kimchi, Sefer Hashorashim
K C Ho.7;7	Kimchi, Commentary to Hosea, 7;7.etc.
R B M "M	Moses Maimonides.
J E	Jewish Encyclopedia.
Gr	Graetz, H., History of the Jews.
Fü	Gesch. d. Judenthums und s. Sektan.
L	Luzzatto, - Prologomeni.
G.	Geiger, פ"ד ה"ד in Ozar Nechmad.
De R	Dizionario Storico . . . Tr. Hamberger.
Hayyuj	Judah ben David Hayyuj.
Janah	Abul- Walid . . . Jonah ibn Janah
O.B.M.	ב"ז
B.B.H	תב"ח מ תב"ח הוא

RABBI DAVID KIMCHI.

THE
KIMCHIS.

Rabbi David Kimchi was the third of an illustrious line of grammarians, exegetes, and lexicographers. He was born in Southern Spain, close to the year 1160. His father, R. Joseph Kimchi (RIK"K) was then fifty-five years old, and his brother and teacher, Moses, (RM"K) was a grown man of over thirty. The persecutions of the Almohades drove the Kimchis, along with many other distinguished Jewish scholars, out of Spain, into Provence. Here Joseph Kimchi settled, and soon after died, leaving the ten-year-old David to the care of his elder brother. This explains why RD"K, though he lived and worked practically all his life in Narbonne, yet calls himself a Spaniard. (Cf. intro. to S.S. **אמר דוד בן יסף**)

בן יסף קמחי).

JOSEPH
KIMCHI.

The father, Joseph Kimchi, was already a famous scholar. He was an exponent of the Arabian culture which was spreading over Europe, especially in Spain, and which functioned to substitute science, philosophy, and reason for the prevailing Midrashic method in the study of the Bible and the Hebrew language. It is perhaps no exaggeration to say that he was responsible for the transplanting into France of the splendid Jewish culture of Spain. The greatest tribute to his worth is the family name by which he was lovingly known in Narbonne, - "Maistre Petit", - a subtle reference to the name "Kimchi". He was a splendid Arabic scholar, and translated many works into Hebrew, including especially the **חובור הקבוצה** of Bachyah. Following Hayyuj and Janah he wrote an excellent grammar, the **ספר ירון**, the most important contribution of which was his recognition of the nature

as having
an interesting
and also he
filed previous
in other grammars
arrangement

of the Hiph'il conjugation as reflexive (J.E. 7:495) He also laid great stress on the elements of the language, which he treated according to the style of the best extant grammars of the European languages. (Fii) This methodology is of importance because David Kimchi, in his magnum Opus, the ⁵¹⁵²_h, follows his father's system, as also his manner of explaining difficult forms from Arabic and Aramaic analogies. Joseph Kimchi also wrote poetry, which was of no particular merit, and several commentaries. The latter have for the most part perished, due, sadly enough, to the greater popularity of the works of his own son.

MOSES
KIMCHI.

Unfortunately, Moses Kimchi was not interested in Arabic and learned none of it from his father. And before David was old enough to begin^{g 2} the study, Joseph Kimchi died, at the age of sixty-five, leaving to his eldest son a glorious library, an inspiring example, and a life-task, - to rear and teach the ten year old boy who was destined one day to eclipse not only the other members of his family, but also the host of great grammarians and exegetes who preceded him. Moses Kimchi made good use of his heritage. He wrote some fair commentaries, two of which, Proverbs and Ezra-Nehemiah, still survive in the Rabbinic Bibles, though, curiously, under the name of another, - Ibn Ezra. He also composed a grammar, which was an improvement on that of his father in a few particulars, such as the terminology and the better paradigm-word, ^{7 p 1}, but which was in general a rather inferior work. The third task he fulfilled better. The frequent references to "my brother and my teacher" in the works of David Kimchi show that Moses was a good pedagogue.

VALUE OF R.D."K. The introduction to the Michlol is not , as Graetz says, a confession, but a boast,- that he is proud to build his labors on such illustrious men as he names. (See appendix I, a translation of this preface.) He could not establish an original method, because his father had already done so. In fact, since R.D."K, nobody has done anything at all original until the new science of philology made possible an Ewald and a Gesenius. To base his work on the Peshat,- and to have it accepted in the very first Rabbinic Bible, alongside of Rashi, - is more than "preserving a faint recollection". And to usher in a period of three hundred years when not a single grammarian, Jewish or Christian, did anything but revise his Michlol is, to say the least, a sign of no little genius in his field. As against the opinion of Graetz should be stated the aphorism which is quoted by every other man who has studied the work of R.D."K. - $\text{ללא רמב"ם אין תורה}$ $\text{ללא רמב"ם אין תורה}$, - without Kimchi there could be no Torah. (cf. Aboth 3;21)

POSITION OF R.D."K. R.D."K has often been compared, in grammar, with Maimonides in philosophy. Saadayh had early tried to support the Bible by philosophy,- a work which had already been undertaken by the Arabians. The climax of this movement was RMB"M, who systematized and collected all the available material, adding to it his own marvelous genius for organization, and utilizing his broad acquaintance with sources and his phenomenal memory, to bring a sufficient weight of illustration to make his work

convincing. Kimchi, while more purely an eclectic, held much the same position. He took a universal standpoint, employing all available grammatical and exegetical knowledge of his time. He was well versed in the Targumim, and in the Rabbinic and Midrashic lore of his day. He also knew the works of his predecessors as did none of his contemporaries. Being acquainted with the Arabic science of his day, and following the Peshat which Saadyah had introduced into his exegesis, he brought to a systematic climax a great mass of chaotic and fragmentary material. And just as Maimuni, being the greatest of his line, was followed by a period of decadence, so Kimchi too, has after him only the age of the epigoni. Caspi and Benveniste at the end of the fourteenth century, as well as Profiat Duran and Elijah Levita, (who wrote the Ma'aseh Efod and the Nimukim, respectively,) in the fifteenth century, are remarkable chiefly because they added to or criticized David Kimchi.

*gives the impression that this is a separate work
written as a work of each Levita edited Radak's
Sibor with fine clarifying notes,*

*surely Levita's fame rests on former ground than his
notes to Sibor and his Sibor work*

REPLACED OTHER WORKS.

The popularity of Kimchi's work

is further attested by a rather sad

fact. He so far eclipsed his predecessors, and so far outshone his successors, that nearly all of them have been forgotten. Worse, still, most of their manuscripts have remained unedited, and are slowly disappearing. A vast number of important Arabic works were never translated, because R.D."K surpassed them in popular favor. Of his predecessors, even Janah, who was the greatest of all Medieval grammarians, has only been edited in the last half-century. After him, Profiat Duran (רפ"א דוראן) who, in 1403 completed the excellent grammar תוספתא, (in which, for example, the Niphal is explained as originally reflexive rather than passive, - a fact of which R.D."K seems not to have the slightest inkling,) suffered a like fate. A Latin translation of his book by Pagnini is still in manuscript; (DeR.) and his work itself was not printed until Friedländer and Kohn edited it in 1865; and this, despite the fact that he was so far ahead of his time that his theory of the Niphal was not known until Ewald, with all his scientific and critical apparatus re-discovered it and published it in his Kritische Grammatik of 1827!

OTHERWISE UNKNOWN AUTHORS.

The only redeeming feature bear-

on this sad loss is that Kimchi

was exceedingly scrupulous about

mentioning his authorities. Whenever one reads his works, grammatical or exegetical, one is impressed by the almost religious care which he exercises in this regard. Scarcely a page of his commentaries does not quote one of his sources by name. And since his works are so complete and so inclusive, a vast number of the authors whom he eclipsed still live in their quotations by R.D."K. This very completeness, ^{while it} caused the neglect of better but smaller works

than his, which dealt with individual problems, rather than with grammar as a whole, saved these works at least from total loss. The pages of DeRossi, Luzzatto, and Geiger, (אברהם גייגר) are filled with references to men otherwise unknown (e.g. Jacob & Eliazer in K.M 5:2 and K.S.S. נחמיה) whose works are unedited or altogether lost, but who still survive through their mention by Kimchi. In this way his works have become a veritable storehouse of information about the early grammarians and exegetes.

ORDER OF HIS WORKS.

The order in which Kimchi produced his works is interesting. He first wrote the ספר חסדאי a book in two parts. Section I is devoted to grammar, and section two is a lexicon of Biblical Hebrew. These halves were published separately, and the name ספר חסדאי soon came to be applied to the grammatical portion, while the dictionary was known as the ספר דקדוק or "Book of Roots". He then wrote his commentary on Chronicles. This fact brings up the one and only detail that R.D."K" gives us of his personal life. It seems that the life of the exiles at Narbonne was not particularly easy. David Kimchi had to eke out a living by teaching Talmud to young students. (cf L §43) It was at the "request" of one of his pupils that he gave his explanation and clarification of the last book of Hagiographa. This was soon followed by his other commentaries on the ספר שופטים, then on the ספר דברים (earlier and later prophets). Last, he wrote on the Pentateuch. It was at this time that the Maimonidean controversy arose, and Kimchi took an active part. This fact leads to a consideration of several problems, which will be considered later. This unusual order, - taking the Torah

was scientific and philosophical, and took special note of the classes in which words could be included. R.D."K took a middle course, which may account for his popularity with the Jewish students of his own and succeeding generations; in other words, his eclecticism was so broad that he included not only all the newer Arabian school, but the older type of European grammarians as well. For example, he revived the use of the term פירפך, which really connotes the minute examination of the Bible text in the orthodox manner of the older Jewish scholars. He follows distinctly the inductive method. He cites a number of forms from different parts of the Bible, arranges them in a table, and then derives from them the general rule. When odd forms appear, he does not recognize them as exceptions, but attempts, by explaining them from analogies in the cognate languages, to include them in the regular categories. It is interesting to note that the most important movement in the pedagogy Hebrew grammar in modern times, was the revival, by Harper, of this inductive method. The paramount "teachable-ness" of this system must also have been a great factor in achieving popularity for the בית.

DIVISIONS OF
THE GRAMMAR.

THIS work is divided into three parts,-
 פירפך , the grammar of sub-
 stantives; פירפך , the
 grammar of verbs; and פירפך , the grammar of parti-
 cles. The root-idea is found in the substantive, where it is,
 as it were, quiescent. Hence the formation of the language begins,
 historically, with the substantive. Then, when the root idea is
 mentioned, and distinctions are made, and side-ideas joined, the
 verb originates. But it happens that the verb is the most regular
 and best developed of the three parts of speech, so it is treated

He uses 510 in first part and 470 in
2nd part. Lamber mistaken in this, he
says K uses 510 (alone)

first in order. (cf. K.M. Note at end of the introduction) This is a radical departure from all previous methods, and has been followed by practically all modern grammarians, - surely a glorious tribute to R.D."K's genius for teaching. The paradigm is קָם , after Moses Kimchi. (K.M. 24^א) ^(אולי יצאנו מן ה'ק' שם) $\text{קָם} - \text{וְעָלָה אֲבִינָה לָךְ הַשְׁבַּע!} \text{ (אולי שם)}$ קָם ^(אולי יצאנו מן ה'ק' שם). The relative importance of the treatment of the various parts may be shown by a mere count of the pages. Verbs have 92; substantives 40; and all the "particles", (adverbs, conjunctions, prepositions and personal pronouns) only 5! There is no section devoted to syntax, but general notes are scattered throughout the book.

THE VERB.

An interesting detail of his arrangement of the verb — forms in his figurative use of the "Breast-plate of the Priest". There are eight conjugations: Qal, (K.M. 2) Niph'al (21-b) Piel and Pu'al (22-b) Hiph'il and Haph'al (23) Pol'el (23-6) and Hithp'al (23-6). The Pol'el is a touching example of filial piety; for the elder Kimchi has it in his ספר זכרון. R.D."K recognizes that it is found only in the ל' verbs $\text{(ל' יצאנו מן ה'ק' שם)}$ yet he does not list it among the weak forms! (K.M. 167) These eight conjugations correspond to the ~~eight~~ rows of stones on the breast-plate. The thirty-two forms in the Qal conjugation are the ~~thirty-two~~ stones, themselves. The object suffixes which are added to the base-forms are the settings for the jewels; and the weak roots correspond to the "square-stones" or אבני גלגל .

TENSES.

In his treatment of the tenses, also R.D."K shows originality, but it is not as fortunate as usual. Janah, on whom he depended most, knew the perfect and the imperfect.

But Kimchi, who was well acquainted with the French of Provence, (which he often quotes as 3"52) was tempted to find in Hebrew the three Indo-European tenses, - past, present and future. The result is that strange admixture of Semitic and European grammar which still, - thanks to Kimchi, - persists in the so-called "Modern Hebrew"; - the use of the "perfect" for the past, the "participle" for the present, and the "imperfect" for the future.

THE SUBSTANTIVE.

In the section on substantives, Kimchi also presents a novel idea, - the paradigms of the nouns. The Arabian grammarians who preceded him had the splendid example of the Arabic verb with its perfect morphology, which they extended to their treatment of the Hebrew verb. But the inflection of nouns being much more irregular, and much less extensive, was not dignified by a formal paradigm. Kimchi saw the pedagogical possibilities of such a method, and was the first of the Hebrew grammarians to give ~~the~~ good and complete paradigms of the noun. He notices also the existence of quadriliterals and quinquiliterals, - but it is plain from his treatment that he simply does not understand them at all.

THE VOWELS.

Perhaps the most important of Kimchi's contributions to Hebrew grammar is his theory of the vowels, which he worked out on the basis of the studies of his father and his brother. He notices two distinct classes, - the long and the short, - as did the Arab grammarians, - but he finds also five distinct vowel-sounds, each of which has a long and a short representative. There are;-

<u>Long</u>	<u>Short.</u>	(the older nomenclature is also retained,
I-class אֵ (Hireq)	א (Hireq)	
U-class או (Sureq)	ו (Qubbuz)	<div style="display: inline-block; vertical-align: middle;"> אֶ Qamez Qaton, אִ Pathah Qaton אֲ Pathah Sadol. </div>
O-class יו (Holem)	י (Qamez Hatuf)	
E-class יֵ (Cere)	י (Seghol)	
A-class אֶ (Qamez Sadol)	א (Pathach)	

The long vowels are called "Mothers" (אִמּוֹת) and the short "daughters" (בָּנוֹת). The importance of this classification is that it clears up the study of the vowel-changes, and puts them on a logical rather than an empirical basis.

THE PARTICLES.

The particles are words or letters which have no complete ideas in themselves. They can never form the subject or the predicate of a sentence. They merely add a finer distinction to the substantive or verb with which they are coupled; or they may decide the nature of the sentence, - whether interrogative, explanatory, suppositional, etc., or they may indicate the relationship between substantives, verbs, and clauses; and they sometimes take the place of the case-endings which are missing in Hebrew. The classic example is cited:

וַיִּשְׁלַח רְעֹובֶן אֶת שִׁמְעוֹן הַרֹגֶל וְהָרֹג וְהָרֹג וְהָרֹג Reuben Simeon slew, - which is ambiguous, - וְהָרֹג וְהָרֹג וְהָרֹג וְהָרֹג "But when you say וְהָרֹג וְהָרֹג וְהָרֹג וְהָרֹג

the particle וְהָרֹג denotes the object, and it is evident that Simeon is the one who was killed" (K.M. 187 b. intro, to grammar of Particles). This particle, then, which is not the name of anything or act, yet serves to determine the nature of the sentence, to link the parts, to add to the idea of Simeon, and to function as a case-ending. Such particles include the personal pronouns; the preposi-

tions מ"ל; the object-suffixes; the prepositions such as 'תב, יב and יב (on which R.D."K makes the excellent remark that the final "yodh" is "added") ; the interjections like ו and ו; the interrogatives ו, ו and ו; the temporals ו; and many others. But the discussion is so desultory that it is impossible to find any useful information on the state of the grammatical knowledge of his day from this section. For instance ו is not noticed; nor is even so important a word as ו!

INFLUENCE OF THE GRAMMAR. The paramount importance of the ספר is its clearness, its brevity, and its excellent system, which made it so eminently acceptable as a text-book. Elijah Levita, who followed Kimchi, and added notes and criticisms to his work, was also clever enough to retain his admirable clarity and organization. For this reason the Christian grammarians, who owed no allegiance to the older and more orthodox works, accepted these two with avidity, and, almost without exception, based their work on Kimchi and Levita. Their deference to these two men was so great that Kimchi's errors were also perpetuated, - with the result that the science of Hebrew grammar was unfortunately retarded.

THE LEXICON. In the Lexicon, or "Book of Roots" (ספר השורשים) which formed originally a second part to the ספר, R.D."K is much more independent. It is true that much of the material resembles that in Janah, but criticisms on that score are manifestly unfair, ^{since} ~~still~~ much of it is common knowledge, and leaves no room for novel treatment. The spirit of Kimchi's work is utterly different from that of Janah, for

he emphasizes the derivation of words, and makes much of the grammatical principles by which words achieve their form,- for example the relations of substantive to their verb bases. There is evidence of more method in the working-out of forms,- especially in the matter of gender, the use of preformatives, the relation of roots, and many other points which are fundamental in the scientific dictionaries of today. Synopses of words are given, and the various forms in which a word occurs are tabulated. Hapax Legomena, which can not be explained from the Hebrew, are clarified by the Arabic, though, as R.D."K. knew no Arabic himself, we usually find his explanation coupled with a reference to his source. Failing this, recourse is had to the Targums, Mishnah, Talmud, the Neo-Hebrew of the Medieval Poets, and even the contemporary French. For example, s.v. אֵל he says, $\text{אֵל} \text{לְעֵלָּה} \text{כִּי} \text{הָיָה} \text{בְּשֵׁן} \text{הַקֶּדֶשׁ}$ exactly as it is in the Holy Tongue, so we pronounce it in the vernacular. (i.e. $\text{אֵל} = \bar{\text{O}}$, the French "aut" which, oddly enough, has the same meaning!) Another interesting reference is s.v. אֵלֹהִים "My lord, my father, O.B.M., wrote that it says אֵלֹהִים as a diminutive and this is the way of the Hebrews,- to add letters, in order to form the diminutive, as אֵלֹהִים , אֵלֹהִים ". To which R.D."K. himself adds, "and this is also the way of the vernacular, (French) - ~~and~~ that they add on letters to form a diminutive." Under אֵלֹהִים he quotes two French parallels,- אֵלֹהִים - Paludo, which does not exist any more in French, but is represented in the adjective "paludeep", (pertaining to a palus, or swamp) and אֵלֹהִים Estagne, modern French étang. The claim that he also used Spanish as the אֵלֹהִים has been refuted. In connection with his grammatical explanations, he often gives rules and hints for Talmudic and Aramaic grammar, also.

METHODOLOGY.

In order to illustrate the method of the

Sefer Hashorashim, a short passage is quoted.

The stem ףל has been selected as being fairly representative of many points. An examination of this one illustration, will show amply the character of Kimchi's lexicography. (See Appendix II) No less than 21 different forms of this none too frequent root are given, every one in a complete quotation.

Three general meanings are assigned: (1) to fly; (2) to be dark; (3) to be faint or thirsty. In the entire article of over four hundred words, NOT A SINGLE WORD is found which is not in the BIBLE, with the possible exception of פלו , which, however, may be excused on the strength of the related root פל which is Biblical. On the other hand, he uses several words which occur only two or three times, and one, פלל , which occurs only once in the sense of "broad place." (Gm. 32:17) He uses פלל instead of the Rabbinic - פל . In other words Kimchi writes a PURELY classic Hebrew, and even uses words so rare as to demonstrate that he has a singular command of the language. He makes a beautiful pun on his stem, פלו פלו פלו פלו to relieve the gravity of his exposition. He quotes Rabbi Judah twice; his father once; and the Massorah, as פלו instead of merely "the Massorah", showing that he knew and used both schools. He gives two valuable cross-references. He explains his words on an etymological basis, showing how the verb and the substantive are formed from the stem. There are a dozen grammatical references and explanations, - rare in any previous dictionary; He quotes many examples; first; then draws his definition from these; and failing this, explains it from both Targum Onkelos and Targum

Yerushalmi. He shows the relation of the vowel-changes to the meaning. He mentions the double-feminine and cites two examples. He uses history and exegesis to enforce his interpretation. He criticizes and refutes an erroneous view. He refers twice to the Talmud. There is an explanation of the form of an anomalous construct. He shows his knowledge of the vernacular French by drawing an analogy which has no meaning except in that language, - "Etes-vous fatigüe?" And above all, he brings in the most astounding bit of geography and natural history that one can imagine of a writer of his day, - the fact of the six-months' night which obtains north of the arctic circle. It is almost unbelievable that a Jew in Southern France should ever have heard of such a thing. But it is overwhelming to realize that he quotes as readily believable the fact that the moon and stars do not take the regular places in this extraordinary land of the six months' darkness. He probably refers to the fact that in the extreme north, where the ^{deviation} ~~derivation~~ of the compass is very considerable, the North Star no longer lies in the line of the needle. Compare this with the fact that no less a geographer and navigator than Christopher Columbus three hundred years later (Kimchi wrote the Sepher Hashorashim in 1190, when he was thirty years old), had a mutiny aboard the Santa Maria, because he could not understand or explain this phenomenon to his sailors!

EXEGESIS. It is perhaps as an exegete that R.D."K is best known to the Jewish laymen and to the Christian scholars. The characteristics of his exegetes are treated in part two of this paper. His influence, however, should be noted here. It is a well known fact that of all the

Jewish commentators, it was R.D."K who most strongly influenced the authorized version of the English Bible. It has been said that his influence can be recognized on almost every page of the King James Version. The reasons for this are probably that Rashi, who was the greatest of the commentators, was too thoroughly imbued with the Jewish spirit, and was too much an exponent of the Derash to suit the temperament of the Christian scholars who engaged in this great work; Ibn Ezra, on the other hand, was too involved to be ~~of much use~~ ^{readily acceptable; and}; It is also probably true that R.D."K's Hebrew style, approaching, as it did, more closely than any of the others, to the pure classic Hebrew of the Bible, was more easily understood by the Christian scholars who were not as well acquainted with the Rabbinic Hebrew.

THE COMMENTARY TO GENESIS. There exists, of R.D."K's commentaries, only the books of Chronicles, Psalms, ~~Exodus and Deuteronomy~~, the earlier and later prophets, and Genesis. The order in which he wrote these has already been mentioned. The only real problem is concerned if whether or not he wrote commentaries to the other books of the Torah. The consensus of opinion today is that he never wrote these works, rather than that he wrote them and that they were lost. If R.D."K had taken the Biblical books in their order, it might be possible that his commentaries on Exodus to Deuteronomy, had perished. But we know that he engaged on the Pentateuch as the last of his works. If a reasonable explanation can be given, why he should never have finished his task, the problem would be solved.

As bearing on this controversy should be mentioned the statement of Ibn Yachya, in Schalsheleth Hakabbalah, p.54. DeRossi quotes ^{this, and} also four other works, all of which mention having seen an unedited manuscript of the complete Pentateuch. This manuscript is mentioned as existing in the Oxford library, but none of the present catalogues ~~list it,~~ ^{list it,} Steinschneider, in the Cat. Bodl. mentions a "Perush Al HaTorah" to which he adds "(sic!)" ^{same} The present editions of the commentary to Genesis bear the/equivocal title! There seems now to exist no doubt that these references are incorrect, and that the puzzle may be solved by a consideration of the part which Kimchi took in the Maimonidean controversy. Another point which has not been mentioned, but which would seem to bear on this question and to strengthen the negative hypothesis is the consideration of the time required by R.D."K to complete his commentaries. We know that he finished his "Lexicon" in 1190, and began immediately on the commentary to Chronicles. We know also that he did not finish the commentaries to the Hagiographa and commence his work on the Prophets till after 1204, since he often mentions the More Nebucham in this latter work; but the More could not have been accessible to him until he had seen the Hebrew translation of Ibn Tibbon which appeared in that year. If it took R.D."K fourteen years to complete his work on the Hagiographa, it is not unreasonable to assume that it would take him twice as long to finish the Prophets and commence the Pentateuch.

It was precisely in 1232 that such an interruption occurred. In this year Solomon of Montpelier succeeded with the aid of two of his pupils in putting the ban on all who would read the Moreh; and the Tosafists immediately rallied to their aid. The congregation of Narbonne, in turn, put a ban on the Obscurantists who

attacked the Moreh. Rabbi David Kimchi, already an old man, of over seventy, had by this time become one of the most famous scholars in Narbonne; and since he was by nature inclined to the scientific and philosophic point of view, and ~~was~~ therefore, a staunch adherent of Maimuni, he could not avoid being embroiled in the controversy. He was commissioned to use his influence and authority in getting the Rabbis of Montpellier to remove their ban, and to write letters against the anti-Maimonideans. Especially, he was to undertake the long journey from Narbonne to Toledo, and to try, by his personal appeal, to persuade R. Joseph Alfachar to excommunicate the three men who had started the feud.

Kimchi departed on the arduous trip but got only as far as Avila. There he was taken sick and had to resort to correspondence to complete his task. In his "already weakening hand" (F) he wrote a short letter to Alfachar which he sent by the hand of his nephew, Joseph. He was astonished to receive a harsh reply, which denoted that the fanatical Alfachar was to be reckoned among the opponents of the Moreh. The correspondence is outlined by Fürst and shows an interesting contrast between the calm, dispassionate tone of Kimchi and the bigoted, insulting letters which were sent him in reply. Kimchi tried in vain to convince Alfachar by arguments and appeals. He soon found that there was no possibility of winning him over and abandoned the task.

Graetz says that hard times stopped the controversy. What is more likely is that the awful tragedy of the burning of the Moreh in 1232 frightened its perpetrators as much as dismayed the Maimonideans. Of importance to us is the fact that we never hear of our Kimchi after this date. Old, sick, and despondent, a witness to the heart-breaking ^{loss} now to his beloved philosophy and rationalism, - it is not difficult to guess why his name never after appears on the pages of history.

SOURCES. In one phase of the study of R.D."K, the material is most plentiful and dependable. This is the determination of the sources from which he drew his information. As has been stated before, R.D."K was scrupulously careful to name every authority; and he does this so regularly and so frequently that the only difficulty which arises is the identification of those authors whose works have since perished, and to whose identity the only remaining clue is the quotation in Kimchi. Geiger, in his article, פ"י תולדות ה"ה ה"ה 1918 II-173 has undertaken to list most of these. But it is a comparatively easy task to read Kimchi's writings and determine his sources without the aid of Geiger's work. An example of such a list ~~was~~^{is} given in the part II, ~~in the section~~^{in the section} devoted to R.D."K's exegesis.

SAADYAH. In spirit R.D."K follows Saadyah more closely than any other of his predecessors. This may be due to the fact that Saadyah was the first important exponent of the שו"ע and that he brought to bear in all his works the philosophic and scientific point of view, which fitted well with R.D."K's temperment. Saadyah's first works were his dictionary, the "Agron", and a grammar, the Kutub al-Lujjah; Kimchi's earliest efforts produced the Michlol and the Sefer Hashorashim. Saadyah was a stanch Rabbanite; so was Kimchi. In Hebrew style, Kimchi approaches Saadyah most closely, - a point which seems nowhere to be mentioned; for they both affect a simplicity and purity of Hebrew which strongly resembles the classic beauty of the finest parts of the Bible; itself, and they both prefer Biblical words to the larger but less graceful vocabulary of Neo Hebraic.

On the other hand, those of Saadyah's works which were written in Arabic were inaccessible to Kimchi and seemed never to be quoted except at second hand as, for example, his *Tafsir al-Sab'ina Lafzah*, on the hapax legomena, which ~~he~~ got through Dunash ibn Labrat. The same is true of the commentary to *Sefer Yezirah* and his Anti-Karaite works. "For his information on the *Sefer Yezirah* he had recourse principally to the commentary of the philosopher Isaac Israeli" (Geiger).

THE KIMCHIS. Obviously R.D."K depends most on his father, Joseph Kimchi, and his brother, Moses. Quotations from the exegetical works of the eldest Kimchi have been noted in the present study of Amos. The *Sefer Zikkaron*, referred to often in the *Michlol* (p. ²⁹¹29a), shows David's grammatical dependence on the same source. The *Sefer Hagalui* is quoted six times in R.D."K's lexicon, for example, s.v. $\square\psi\eta$, where he says: "And my lord, my father, O.B.M., has written in the *Sefer Hagalui* concerning this stem ($\square\psi\eta\psi\eta$) that the "י" is an affix, etc. The other works of his father, even the *Responsa*, in which R.D."K was only slightly interested, are frequently referred to. So also the brother, Joseph. In the commentary to Hosea 11:3, he is called $\square\psi\eta$ $\square\psi\eta$ $\square\psi\eta$ my brother and my teacher, R. Moses.

EARLIER GRAMMARIANS. Of the grammarians upon whom R.D."K depended, Janah, Chayyuj, Labrat, Seruq and Gikatilla, and a certain Jacob b. Eliezer are the most frequently quoted. This last is scarcely known.

except for reference in the Michlol and the lexicon. He is mentioned as an honored grammarian by R.D."K, and his book, *ספר הלל* or *ספר הלל* is often mentioned. Another of his works, the *Sefer Hashalem*, is listed in the lexicon s.v. *הלל*, - where Kimchi says; *ההוא רבי יעקב בן הלל* "כתב בספר השלם וכו'" Geiger suggests that this man might be the grammarian-poet, Jacob b. Eliezer, who was a contemporary of R.D."K, but he is not certain as he can find no direct clue to his identity in the works of R.D."K. There is no doubt, however, that ^{this man, whom Geiger suggests,} ~~he~~ wrote the *Sefer Hashalem*, although the book itself has disappeared. ~~(Sefer Hashalem)~~ It seems possible that Geiger missed this one quotation out of a dozen, but there can be little doubt that this reference identifies the man. The fact that he specialized on the vowel system and that one of R.D."K's principal contributions was the study of the vowel changes would also tend to confirm this hypothesis.

Another otherwise unknown grammarian is Ben-Yehudah - Hanazir. R.D."K quotes him indirectly from Saruk and Janah, but seems to accept him as an authority on phonology. Under the stem *הנזיר* there is mentioned another, *הנזיר שם* with no other clue than this, to say the least, ambiguous name. ^{It cannot be Rashī, as he is always quoted as "רש"י.} In fact the works of R.D."K are a veritable gold mine of suggestive hints for any one interested in resurrecting the forgotten but not ^{yet} gone grammarians of the twelfth and thirteenth centuries.

ASAPH HAROFÉ &
ELDAD HADANI.

Another interesting personage is Asaph ha-Rofe⁴ (also called Asaph he-Hakam and Asaph ben Berechiah ha- Yarkoni, the astronomer). He wrote an extraordinary scientific work, the contents of which vary remarkably in the different extant manuscripts, but deal

largely with physiology, hygiene, anatomy and astronomy. Equally remarkable is Eldad ha-Dani. Already quoted by Ibn Shaprut, R.D."K, like every one else of his day, accepted not only his travels, but his etymologies also. Kimchi says that Janah wrote in the name of Judah ben Gores that Eldad had said *פֶּה לִי וְיִשְׁמַע בְּעֵינַי*. If Kimchi intended this as a subtle joke, he succeeded gloriously, for with the Jewish Marco Polo, *מֵרֶגֶל אֲשֶׁר מֵרֶגֶל* was a business.

MASSORAH.PHILOSOPHY. Of the more serious works, Kimchi was a keen student of the Massorah. He often compares the two schools. Two references to the Massorah are noted in the present commentary on Amos. In Philosophy, R.D."K knew well the works of Saadyah, Bachyah, Isaac Israeli, and Maimoni. He must have been familiar with the *מִשְׁנֵה הַרְבֵּי הַמִּשְׁנָה* through the Hebrew translation of his father. As for Israeli - - he mentions the *Perush* to the *Sefer Yezirah*, and it was at his request that Abraham ben Hasdai rewrote Israeli's *Sefer Hayesodoth* in Hebrew. The works of Maimonides especially attracted him in his later years, when he took a most active part in the Maimonidean controversy. The *Sefer Yezirah* also attracted him, though he was more concerned with the letters, their groupings, and their phonology than he was with the cosmogony of this book.

TALMUD.GAONIM. There is also evidence that R.D."K was more than ordinarily familiar with the Talmud. Not only did he gain his livelihood by teaching it, but his frequent quotations from both Yerusalemi and Babli attest to his profound familiarity with the Talmudic literature. He is equally at home in the Gaonic literature, as his frequent references to

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Amram, Saadyah, Hai, and Sheriyah indicate.

OTHER SOURCES.

Of the commentators, Kimchi most often quotes ibn Ezra, and most often refutes Rashi. The exegetical works of Saadyah are, however, foreign to him, having been written in Arabic. Besides these, Geiger mentions, - Ibn Gabirol and Jehuda Halevi among the poets, Nathan ben Jechiel of Rome, whose Aruch is quoted, ^{and} Ibn Tibbon, whose translation of the works of Maimonides won the support of R. D. "K in the great controversy. *Finch's translation of certain Psalms shows also Abth de R. Nathan, (4 3016) mdrach, 210 7610 4770, Tanhuma, Pirke de R. Eliezer, (419:5) and the Guspri.*

CONCLUSION.

With such a wealth of authority behind him; and with such a genius for absorbing and evaluating it, and arranging it in comprehensible order; and with such a happy faculty of presenting it in a clear and acceptable fashion; and with the acclaim of Jewish and Christian scholars from his day to our own, to attest to his value and authority, - the charge that Kimchi copied his work from others loses all meaning. It is not only unfair, but, in its connotation, untrue. Instead of calling him, as Graetz does, a mere eclectic, he should be considered from an altogether different point of view, - one, by the way, which has never been expressed, - as the GREATEST CRITIC of his century.

Appendix 1.

Introduction to the Michlol.

GREAT PEACE HAVE THEY WHO LOVE THY TORAH;

FOR THEM THERE IS NO STUMBLING.

*who put
the spirit
in him (man)*

SAYS DAVID BEN JOSEPH BEN KIMCHI THE ^{SPHARAD} SHEPARD:

who

BLESSED and exalted be "The Name" within Whom is the spirit of
man and in whose heart are knowledge and insight to
search and to know the understanding spirit. -

To tread his paths

And to grasp His ways:

(I understand it)

To make level His highway.

To walk in the road of right.

And in the correct course.

To dream of the pleasantness of God and to seek His house,-

For He has chosen Israel from all the peoples

And the Hebrew language from all the tongues.

And in this language was the revelation to His people on a certain

And He spoke to them the Ten words

mountain;

And He gave command through His prophet to teach them commandments

And righteous ordinances,

and statutes

So that they were instructed in their youth

In the Hebrew language of their Father.

ancestors of Hebrews

But since the day our ancestors were exiled in a land not their own

Among "those nations"

So that they learned their tongue and forgot the Holy language to
the extent that their children and grandchildren attained proficiency
until this very day in speaking a strange language and a foreign
speech,- each his particular language in the particular land,

Corresponding to the various places of their exile

In Kedar and Edom

And among every nationality.

There remained to us nothing

Except what was left to us of the Holy writings,-

Twenty four books and a few phrases in the words of the Mishnah.

Therefore, we find it necessary to study carefully what little remains to us of the language, in order to ^{use it idiomatically &} arrange it logically so that it be not altogether lost, and that people do not say about it things which are not precisely correct.

IN THIS CONNECTION there have preceded us and instructed us concerning this matter, and shown us its paths, those sages who have gone before us. The greatest of the teachers and grammarians, - the wise Rabbi Judah ^{of Fory} Pesi, called Hayyuj, - found it already in his day distorted in people's mouths and garbled on their tongues.

So he wrote two volumes,

Gleaming like sapphires,-

^{breathes new life into many Hebrew letters and double consonants}
The Sefer Baale ha-Rifyon and the Sefer Baale ha-Kefel exemplifying the language of the scholars,

Opening ~~blinded~~ eyes

So that the tongue of the stammerers hastened to utter clear speech. After him flourished the scholar Rabbi Jonah, whose heart was filled to write many volumes, and to expatiate on Grammar and Lexicography, ^{& branches} concerning everything that ^{more than anything else} came up before him, - from whom we have learned things. And many others labored in Grammar, and each of them wrote books in his own name; so that is one intends to learn the Science of Grammar, he would need to learn all the books which the

authors wrote; and he would be obliged to study them all his life. But it is not good that one should be utterly ignorant of the Science of Grammar. On the contrary, he should study the Torah and the Commandments and the Commentaries and related matter in the words of our Rabbis of Blessed memory; and also study Grammar in a shorter form so that he has the ability to learn the paradigms correctly, and to know the addition and elision of letters; and to be careful about words ^{so as} ^{accurate in what he says} and their explanation, their spelling, and their syntax. ^{in his explanation (Scripture text) in his writings (Halakim) and in his teaching} ^{explanation his comparison}

Moreover, our Rabbis of Blessed memory have admonished us concerning this, and said "Let a man always teach his pupil the shortest way". Now the works into which a man should go to clear up most of ^{need busy himself to supply his need} his uncertainty about Grammar are the books of the scholar Rabbi Judah, together with whatever the scholar Rabbi Jonah has added to them; and to get the meanings of words, let him study the Sefer Hashorashim even though there is contained in them many ^{matter} words of which he has no need, and without which he can still study whatever he requires, and though there is in some places not sufficient material for his requirements.

HENCE GOD HAS STIMULATED my spirit and strengthened my heart to write a book in shortened form; and I have come

Like one who picks up the ears after the harvest

And like one who gleanes after the vintage.

I have gone out at their heels to gather up their words and to write a book which I have called the Sefer Michlol (Perfection) for it is my intention to include in it Grammar and Lexicography in brief form; so that it may be easier for students to learn it and to comprehend its paths, and that in it there might be arranged in order

for them everything which they may need of inflection or meaning.
I will write first the section on Grammar, and then the section on
Lexicography, in the arrangement of which (latter section) I have
trodden the path of my predecessors, who arranged the words alfabet-
ically so that a word may be explained to the investigator and found
by the seeker.

(And let me say imprimis that the Hebrew Language - like all languages
may be divided into three heads)

SUBSTANTIVES

VERBS

PARTICLES

I SHALL WRITE FIRST the section on Grammar of Verbs, even though
substantives should precede verbs, since the
vern-form is derived from the substantive. It has been said that
a substantive is like a "substance" - susceptible to "accidents",
and the verb is like the "accident". But on account of the regular-
ity of inflection of the verbs, I shall write the section of Grammar
of Verbs first, and after it the section on Grammar of Substantives,
then the section on Grammar of Particles. But in the part on
Lexicography, I shall explain all three together, in alfabetic order.

AND FROM "THE NAME" BY WHOM ACTIONS ARE ESTIMATED,

AND TO WHOM PRAISE IS BEFITTING,

LET ME ASK HELP TO BEGIN AND FINISH!

APPENDIX II.

Stem ף'י from the Sefer Hashorashim.

ף'י TO FLY.

"He shall fly away (ף'י ע') as a dream."

(Jb. 20:8). "Of the arrow that flieth (ף'י ע')

by day". (ps. 91:5) . "Then one of the

seraphim flew (ף'י ע') unto me". (Is. 6:6) The first radical takes

short games. "For it is soon cut off and we fly away" (ף'י ע')

(Ps. 90:10) The intensive stem; "And let birds fly (ף'י ע')

the earth" (Gn. 1:20). The Hithpa'el of this root:- "Their glory shall fly away (ף'י ע') like a bird." (Ho. 9:11). . . . Possibly,

also, from this root comes (ף'י ע') "caused to fly swiftly".

(Dm. 9:21) In the last case the letter " would be a prefix, (not a radical) like the " in פ'י , - which is from פ'י ; and this has already been stated, s.v. ף'י and there it is explained. . . . Rabbi

Judah (Hayyuj) quotes in this connection (ף'י ע') "Flying roll" (Zech. 5:1). And so, to be sure, the Targum does translate "a

roll flying away" (פ'י ע'). But there are some who

translate it "doubled", on the basis of the fact that the Targum

translates " פ'י ע' " (and thou shalt double it over) by the

word פ'י ע' (at Ex. 26:9)

Another meaning of this root is given in "Though it be dark,

(פ'י ע') it shall become like the dawn". (Jb. 11:17); as if

to say, if is dark now, it will soon be light; "He that maketh the

morning-darkness (פ'י ע') (Am. 5:13); A land of darkness (פ'י ע')

(Jb. 10:22): All these examples denoting that the root signifies

darkness. The last case, פ'י ע' has a double feminine-termination,

(ו and ו) as in the case of the word וְיִשְׁעֶהָ. My lord, my father, O.B.M., has written that the explanation of this stem as "darkness" refers to a place where for six months the sun does not rise, for it is not on the level part of the earth, so that the sunlight does not strike it for extended periods. And he explains the phrase וְלֹא בְּרִיב (without order) in this same verse as referring to the fact that there the moon and the stars are not in their proper order, וְלֹא בְּרִיב (ib.) and it is dark, like the night in that very place. The substantive from this root takes the form (וְיִשְׁעֶהָ) in the expression וְיִשְׁעֶהָ (gloom of anguish, Is. 8:22). The extensive stem of the root in this meaning takes the form וְיִשְׁעֶהָ as in "for is there no gloom to her who was oppressed?" (Is. 8:23) As if to say was there no darkness for the land of Israel that was oppressed, at the former time (continuing verse 23) as if to say was not the former trouble, - when Pul, (Tiglath Pileser) king of Assyria, took them into exile, as bad as the present trouble? For the first time he dealt lightly and took only Zebulon and Naphthali, but this last time Sennacherih dealt heavily; so that it is reasonable to say that it was "gloomy" there, and thus they were oppressed. Rabbi Judah (v. supra) also quotes in this latter connection (Pvbs. 23:5) "Wilt thou set thine eyes upon it? It is gone." (וְיִשְׁעֶהָ). The meaning of all these examples is darkness and gloom.

Another connotation is the exact reverse of this, in the opinion of many exegetes, as illustrated by the quotation (from Jb. 11:17) (v. supra.) תַּעֲפֶה כְּבֹקֵר תִּהְיֶה, and from the substantive example (Pvbs. 23:5) תַּתְּעִיף עֵינֶיךָ בּוֹ. The connotation of these is lightning and twilight. Hence, on this basis, they also explain

עושה שחר עיפר (lit. who makes the morning-darkness) This intensive takes the form עִפְּרָה in "When I flash my sword in their faces"; (Ezk.32:10) that is to say, when I cause it to gleam and flare, in taking it out of its sheath. But it is just as possible to explain this last passage from the first meaning of the stem, (namely, to fly) in the sense of "waving". That is to say, when I brandish it and shake it, to kill. The idea of waving is so close to the idea of flying. In the words of our Rabbis, O.B.M., in this connotation, we read that we do not light (the sabbath-lights) with balsam, because it waves (or flickers,) as if to say that it shoots up and waves out of the lamp and jumps forth and back. Our Rabbis, O.B.M., also say, that if (a bird) continues to flap her wings after they touch the nest, she must be driven away. As if to say they wave their wings, since they do not flap unless they are near the fledglings. So, in my opinion, the passage "They shall fly down (יִפְּלוּ) upon the shoulders of the Philistines on the west", (Is.11:14). This word "shoulders" is in the construct; the passage seems to say "Israel will fall upon the broad places of the Philistines to despoil and to plunder; even though the word יִפְּלוּ does not follow the general type of construct, in which it would have to be written יִפְּלוּ, with six dots (two seghols). Ben Asher writes that the word occurs in its present form (with gamec and cere) on account of the letter פ of פָּלַט, to straighten out the pronunciation. The substantive, when it has this connotation, takes the reduplicated form as in עִפְּרָה שְׁחֵרָה ("The eyelids of the dawn") (Jb.3:9) the brightness and light of the morning. Similarly, in this connotation, the pupil of the eye is called עֵינִי, as in עֵינִי (slumber to my pupils, Ps.132:4), "His eyes (עֵינָיו) try the

children of men" (Ps. 11:4) "Upon my eyes is the shadow of death".
(Jb.16:16). "And our eyes drip tears"(Jb. 9:19) This last, the
Targum Yerushahni gives, "the balls of my eyes well up with water."

A third meaning is exemplified in "My soul is faint(
חַלְחַל) before the murderers"(Jer.4:31). "He was in a deep sleep and
he swooned(חָלַל) and died".(Jer.4:21) "And David was faint"
(2 S.21:15). In both cases the first radical takes the pathah, to
distinguish between this connotation and that implied in חָלַל
(This passage is evidently a mistake) which has a different connota-
tion. The general form is חָלַל חָלַל "weary and tired"
(Dt. 25:18). Since the tired man thirsts for water, they call the
thirsty man by way of greeting (?) "Are you tired?"- even though
there is in it no connotation of weariness,- only thirst,- as the
Scripture says, "As when a thirsty man dreameth, and behold he drink-
eth, but he awaketh and he is weary, (חָלַל) and his soul hath appe-
tite." (Is.29:8). Thus, also, a thirsty land, upon which no dew
falls, (is called "weary"as) "A dry and weary (חָלַל) land, without
water". (Ps. 63:2). "My soul thirsteth after thee like a weary(
חָלַל)land". (Ps.143:6). "As in the shadow of a great rock in a
weary land." (Is. 32:2). There are also some who interpret thus
חָלַל חָלַל חָלַל (v.supra). I have already explained this
s.v. חָלַל.

Part II. R.D."K as an Exegete.

METHODOLOGY.

As far as Methodology is concerned, a study of the commentary to Amos 1- 5, will amply illustrate the various devices which Kimchi uses to explain the text. This commentary is fairly representative in that it shows to good advantage his use of sources, his rationalistic view-point, his grammatical, syntactical, lexicographical and philosophical method of clarifying the various words and phrases and his happy faculty of selecting theological and scientific illustrations of the text.

CRITICAL ATTITUDE.

That R.D."K does not accept his material without careful criticism is shown by such examples as these:- On the Targum to Amos 5;11 he remarks that בְּפֶנֶא is translated as if the א were a prefix, and he adds that such an explanation is not acceptable because it is utterly incompatible with the principles of grammar. At 2;6 Kimchi says frankly that he cannot understand what the Targum can mean by a certain seemingly irrelevant translation. In the following verse he quotes and criticizes Rashi who confuses two meanings of the word הַיַּי , - and remarks that the explanation of דִּבְיַי (pair of shoes) by a reference to הַיַּי (the locking up of a thing) is absurd.

SOURCES.

The wide range of Kimchi's sources is shown by the fact that in these few chapters from Amos no less than twenty-seven references are quoted from ten different sources. He refers to Rashi at 2;7 and 3;12, not without criticising him as has been shown. The Targum is mentioned

at 1;6, 2;9, 2;13, 3;6, 3;12, 4;3, 4;5, 4;6, 4;11, 5;5, 5;11, 5;16 and 5;26. On 4;2 he refers to the Talmud Yerushalmi. At 2;9 he explains the word by quoting its equivalent in the ר"ב, "The Rabbis" are referred to in 3;2. Ibn Ezra is quoted at 3;4, and 3;5 (?). Under 3;12 he quotes R. Nehorai in the name of R. Joshua from the Seder Olam. In 4;2 he quotes Symmachus, a pupil of R. Meir, under the heading of "The Mishna". While this is not precisely correct, since the quotation is found rather in the Boraitha, it is possible that R.D."K is not here in error, but that he merely quotes the Boraitha, under the general heading of Mishna. The Talmud Babli is referred to three times, - at 4;2, 5;8, and 5;25. "My lord, my father", Joseph Kimchi is mentioned at 4;3.

GRAMMATICAL EXPLANATIONS. The usual method before Kimchi was to use the Talmud and the Midrashim as sufficiently authoritative explanation for any difficult passage, - as is well illustrated by the Methodology of Rashi. But already the Talmud, on rare occasions utilizes grammar as an explanation, and this method is taken up, by Ibn Ezra. Kimchi, however, realizing the tremendous importance of so scientific an apparatus, uses grammatical explanations so freely that we may rank him as the first exegete to recognize and to use this method in anything like an ample way. For example, in the very first sentence of the commentary on Amos he explains the word וְיִפְּרֹא by means of a grammatical point so subtle that the exegetes of our own time are scarcely acquainted with it. He explains that the word וְיִפְּרֹא is used in a "constructio praegnans"

ו - doubled stems is explained in connection with ו in 5;9, and a parallel case, - ן is quoted. Under 5;21 the vowel changes which occur in the formation of the feminine plural abstract and the feminine plural construct are discussed.

SYNTAX.

The explanation of ןוּשׁ ם'וּשׁוּׁ as a constructio praegnans is again referred to, with the result that a peculiarly happy interpretation is the outcome. In 3;9 R.D."K quotes examples showing his complete understanding of the fact that a word can occur in the construct with a prepositional phrase, - a fact which has not been sufficiently recognized by modern exegetes, with the result that the text of the Bible has often suffered unmerited mutilation. In 5;3 R.D."K indicates his understanding of the use of figures of speech, such as discussing the people of a city by using the name of the city, itself. The vast importance of this method has only been realized to its fullest extent today by the work of Professor Battenweiser, whose exquisite insight into the poetical tone of many passages has brought to light some glorious translations. In 5;5 R.D."K sees a pun, ןללל ןללל ןללל, which appeals strongly to those who would like to find some slight trace of saving humor in the Bible comparable to the strong vein which runs through Rabbinical literature. In 5;16 under ןוּשׁ ןוּשׁ the explanation is offered that the ןוּשׁ does not refer to the preceding ןוּשׁ but modifies the word ןלל. This would indicate that he understands the word ןוּשׁ as forming a ^{adverbial} ~~nominal~~ clause. In 5;20 he again recognizes the poetic figure of speech which makes "darkness" a metaphor for "trouble".

LEXICOGRAPHY Two haba~~x~~ legomena are mentioned, - קטב and בבבבב . The theory that קטב comes from the root קטב through the form קטב is also quoted. The relation of קטב to קטב is noticed, though here R.D."K is not correct in his interpretation, but is influenced by the קטב . The word קטב in which the ב has hatuph-pathach occurs seven times. The word קטב is defined in accordance with the reference in the Talmud which identifies it with קטב (דגית). Another example of the unhappy comparison of two words which are spelled the same way is the case of קטב in 4;2. This may be due to the fact that in the Safer Hashorasham R.D."K does not recognize, as does the modern B.B.D. dictionary, - that there exist~~d~~ different roots which have the same spelling, - a situation which is inevitable in a language where stems are limited to three radicals. The same error is found in connection with the word קטב . The point of view which R.D."K expresses in the Safer Hashorasham is that there is only a single root, the various shades of meaning of which give rise to the phenomenon which modern lexicons denote by the term I- קטב , II - קטב , and III- קטב . In the explanation of the word קטב which R.D."K brings in from the Aramaic, an incidental note is given on Aramaic lexicography, - that this word means קטב in Hebrew. Tauber has noticed this same point in grammar, - that the explanations of R.D."K very often furnish illustrative hints for the study of Aramaic. In connection with the explanation of the word קטב R.D."K compares the cognate in Persian and Arabic. This fact has led several writers to the conclusion that he uses these languages as part of his methodology. It would seem, more probable, however, that this method belongs to the earlier grammarians

and that R.D."K uses it at second hand. He knew almost no Arabic, and less Persian; but the grammarians from whom he drew most of his information were well versed in both.

An interesting side-light on his lexicographical method is found in what we may term the "reverse use" of the Targum. This has been explained at length in Note 110 to the present translation of the commentary of Amos. Another of his favorite expedients is that indicated by the phrase , - *והענין כפול במילים שונות* - "the idea is expressed twice in different words". He refers ^{usually} ~~here~~ to the parallelism so common in Semitic poetry; but he finds cases, *as here*, which are not distinctly under this category. In one such case he explains it as "for emphasis" but most of the instances cited in Amos will be found to have slight distinction in meaning which R.D."K has missed.

SCIENTIFIC VIEW POINT. The men like Saadyah, Ibn Ezra, and Maimonides, whose works appealed particularly to R.D."K were preeminent scientists, - being leaders in medicine, mathematics, and astronomy. It is therefore to be expected that R.D."K will make frequent use of scientific data to support his exegesis. His facts are drawn from geography, natural science, astrology, and history. The historical method is already old and is illustrated by the Talmud and by Rashi. R.D."K quotes at 1;1 that Jeroboam and Uzziah ruled contemporaneously; at 1;4 that Hazael and ben Hadad are kings of Aram; at 1;6 the destruction of the second Temple by Titus; and at 2;4 the existence of the revised Torah in Judah. - Neither here in Amos nor in any other

of his commentaries does he quote a historical source which is not Biblical or at least Rabbinical. On the other hand history as a science did not exist in his time except in this form. The geographical facts which he mentions are as follows:- at 1;2, Mt. Carmel is not a mountain, but a district; at 1;5 Bikath Aven is a large city of Aram, and Beth-Eden is the capital of that kingdom; at 1;5 Kir,- not Kirah,- is a city in Assyria; at 1;13, the Amorites were neighbors of Gilead; at 2;2 Kerioth,- one of the cities of Moab,- is the capital; at 2;8 the Amorites are the most powerful of the "seven nations"; at 3;9 Samaria is a mountainous country; at 4;1 Bashan is distinguished for its fat pasture-land; and at 5;5 Beersheba is on the border of Israel.

NATURAL SCIENCE. The whirlwind is explained as a natural accompaniment of the tempest. The reference is not sufficient to indicate whether R.D."K knew the fact that the normal wind-storm moves in a spiral. The explanation of "two legs and the piece of an ear" is that the lion eats these parts last because the leg has little meat on it and the ear is made up mostly of cartilage. The description of the whirlwind is a peculiarly characteristic bit of the natural science of his day. The wind enters the bowels of the earth; and as it is the tendency of this element to expand, it seeks exit by bursting through the crust of the earth, even if at this particular place there happen to be mountains. It is a fact that the faulting of rock strata is more frequent than mountainous country and it is probable that R.D."K knew this. At 4;13 the eclipse of the sun is mentioned. Kimchi notes that the eclipse occurs about sunset; a fact of which the laymen of today is scarcely aware. Of the same type is the

explanation of the origin of rain. Kimchi notes that the evaporation of sea water forms the clouds and that the subsequent precipitation waters the land. He also understands that it is only the water which evaporates out of the salt solution, so that the rain water is invariably fresh.

ASTROLOGY. In discussing Orion and the Pliades, Kimchi takes from the Talmud the information that Orion has a cold influence, while the Pliades are calorific, and that by the combination of these influences the growth of the fruits is controlled. He mentions several times the influence of the planets for the ד'פ ב'פ. He notes also a fact which is not found in his Talmudic reference, - that Orion and the Pliades are visible only during parts of the year, - that is the summer, when the fruits are growing. It may be noted that in winter these constellations are so near the sun as to be altogether invisible; or, from some parts of the earth they are sometimes below the horizon.

RATIONALISTIC VIEW-POINT. Closely allied with his scientific attitude is the point of view which leads Kimchi to make use of rationalistic explanations wherever they are possible. Examples of this are so frequent as to make it an out-standing characteristic of R.D."K's commentaries. Of course Ibn Ezra occasionally makes use of this method, and Rashi, too, makes an occasional incursion into this field. But R.D."K is the first in which this method attains any importance, or any frequent use. An excellent example is found in 2;1. The Biblical reference which R.D."K quotes states that when Israel was besieging the Moabites, the king of

Moab offered up a human sacrifice on the walls of the city, - and that as a consequence a "great wrath" fell upon the children of Israel, and they were forced to withdraw from the siege. The whole story is displeasing to R.D."K. By a very clever twist he turns the story into something more in accord with reason, and dispenses with the superstition that a human holocaust can force a retribution, even from strange gods, and even when the "chosen people" are the victims. The prince who was sacrificed was not the son of the king of Moab, but the heir apparent of the Edomites, who had come to the rescue of the Moabites, but were prevented from approaching the city by the presence of the Israelite forces. The king of Edom ^{sees} ~~saw~~ his son burnt alive; and in the fierce passion of his reaction, he attacks the superior force of the Israelites with such fury that they driven off. The "wrath" then, becomes a purely natural phenomenon, perfectly comprehensible under natural law.

Another problem which would indicate the rationalistic ~~tendency~~ ^{tendency} is the problem of sacrifice. Amos says that God did not ordain the sacrificial law when the children of Israel received the revelation in the desert. Under any point of view except that developed by modern exegesis, such a denial is almost heretical. But R.D."K has a satisfactory explanation. He siezes upon the idea which he quotes, that the law was ordained, but that the offerings were never actually brought. He quotes, however, R.Akiba who states that while the observance never found general acceptance among the children of Israel, the Levites, at least, did bring sacrifices.

The peculiar reference to the "corner of the bed" is

another challenge to Kimchi's rationalism. He explains that the phrase is perfectly natural; that the children of Israel, when threatened by the enemy, would push themselves in to the farthest corner of the bed to hide. His interpretation of the word פִּינָה leads him to a difficulty from which he extracts himself only by the rationalistic comment that the "creaking" of the wagon is a metaphor. Why does the Scripture say "sheaves" instead of merely "load?". Because in a high wind the bulky sheaves of grain are more difficult to carry than a more concentrated load. Why does it say that the horses will be carried away rather than the men? Because the men will be killed by the robbers. The word, "stench" is not recognized as figurative, but is explained on the hypothesis that one expedition, following on the heels of another, will stumble over the rotting cadavers of those who were slain before, and left unburied on the road. Why will the horns of the altar be destroyed, and not the altar itself? Because when the horns, - i.e. the corners of the altar, - collapse, the altar falls. The kine of Bashan are mentioned specifically, because Bashan is a place noted for its particularly fat cattle. The passage that the tithes are brought after three days, is particularly difficult. It means, of course, three years. It is only every three years that the pilgrimages are made to Jerusalem. There is, moreover, sufficient evidence that the word "day" can mean "year", as he shows from examples of the use of the word יוֹם in this sense.

THEOLOGY. It is in the field of theology, however, that R.D."K" gives the most plentiful examples, though they are in every way the least original. There is not any where in the literature on Kimchi a single reference to

his theological explanations. This may be because he never says anything which may be directly attributed to him. On the other hand, a comparison of his commentaries with those, say, of Rashi, shows a striking originality in his choice of material. The special problems with which he is concerned in the first five chapters of Amos, and, it may be said, in the commentaries to all the literary Prophets, are (1) reward and punishment; (2) repentance and forgiveness; (3) the middath hadin and the middath harachamim; (4) the election of Israel; (5) the transcendence of God; ⁽⁶⁾ prophecy; and such lesser problems as the sacrificial cult, personal holiness, hillul haShem, the yezer hara', and similar questions.

REWARD AND PUNISHMENT. God's vengeance will ultimately fall upon all the nations who have done evil to His chosen people while they were in the land.

(1:3) On the other hand, even Israel is not immune from punishment, (1:3). The anger of God will be visited upon the Amorites not only for their deeds, but also because they maintain a body of immoral statutes. (2:8) The punishment will be of the same kind as the transgression which provokes it. (77ⁿ 711ⁿ 77ⁿ, - 4:6) Those who store up the spoils of violence in treasur-houses will see those very houses despoiled in turn, (3:10 and 3:11); Those who rob the poor will in turn be robbed. (5:11) While evil fortune is a punishment for sin, penitence and good deeds may avert the evil decree, (4:12). Emphasis is laid on the necessity for seeking God if the sinner would live (5:2).

JUSTICE AND MERCY. On the other hand the attribute of mercy suspends temporarily the attribute of justice.

This harmonization of the middath hadim and the middath harachamim is not the favorite one of the Rabbis and the commentaries, but appeals strongly to the rationalistic mind of R.D."K. While God does not forego the privilege of punishing evil doers, He suspends His wrath for a first offence and even a second and a third. (1:3) This is true where even the three capital crimes, - idolatry, incest, and murder are concerned, - (2:2), - though His kindness and forbearance do not extend over the case of a particularly violent outrage perpetrated by a large group of people, as, for instance, the generation of the flood, or Sodom and Gomorrah, (1:3 and 2:2). It is God's principal attribute to forgive sin and to overlook iniquity, (1:3) but even this attribute ceases to function when a fourth crime is committed. And when punishment is finally visited, the anger of God requites the sinner also for the previous three transgressions for which he had previously gone unpunished. In other words, the attribute of mercy does not conflict with the attributes of justice but merely suspends it for a time; and when justice is ultimately invoked, punishment is visited for the previous crimes with undiminished force.

REPENTENCE. The only salvation from God's punishment comes when a man repents and conquers his tendency to sin.

In such a case he may be forgiven for slight transgressions. But after a great or particularly vicious crime, even repentance is utterly ineffective, and the attribute of justice functions unhindered. (1:3) .

PROPHECY. The views of Kimchi on prophecy are very orthodox, and except in one particular, are of no unusual interest. This one point is his view of prophetic inspiration. He realizes (1:1) that a prophet may speak directly from his own heart without any more divine revelation than the promptings of his own inner-consciousness and his own personal knowledge of a political or ethical situation. This is faintly suggestive of the modern point of view of inspiration as opposed to revelation. R.D."K's other views on the problem of prophecy are mentioned here merely for the sake of completeness. Prophets actually predict events before they occur, e.g. "two years before the earthquake" (1;1) and "twenty-five years before the captivity of Aram." (3;6) The actual fulfilment of the prediction, however, is NOT the test of whether the prophet ranks among the "speakers of truth". Such a criterion would involve waiting many years before the words of the prophet could be evaluated. The real test is whether or not his words agree in general with the sayings of the other prophets. This concept would seem to foreshadow the view of Professor Battenweiser that ^{all} the literary prophets ~~in general~~ shared the same view of the doom, its causes, its imminence, and its inevitability. Prophetic inspiration comes from God, for when He has once made known to the prophet His secret, he is thenceforth able to prophesy from his own heart (3:3). Not only that he can, but he must, (1;2) for the power of the prophetic spirit is irresistible (3:8).

SELECTION OF ISRAEL. The children of Israel are God's peculiar people. They have been sanctified by Him and called by His name, (2;8) for the reason that they might cleave to Him (2;11), A distinguishing mark of this

special selection is that God has caused a spirit of prophecy to rest upon them alone (2;11). On the other hand, besides being a mark of favor, the choice of Israel implies also special obligations. Having seen God's signs and wonders, Israel is under all the more necessity to obey His commands. The figure which Kimchi uses here is particularly striking. Just as a king becomes more angry when his immediate retinue violates his orders, so God will visit punishment more certainly on Israel, who is especially near to Him.

OTHER THEOLOGICAL PROBLEMS. The only quotation in Amos bearing upon the transcendence of God is found in the passage which says that man can control the creatures which are below him; but how can he dare to transgress against God who is above, while man is below? This is not sufficient evidence upon which to base a conclusion; but the commentaries to the other prophets substantiate the view that R.D."K believed in transcendence rather than imminence. The point in 3;6 and 3;7 that God is the source of evil as well as of good, is a view of God's unity which runs through all Jewish thought. God's omniscience is referred to in 4;13 where R.D."K says that He sees all men's deeds and even informs them of their doings through His prophets. The creation was for the benefit of mankind; for God established the changes of day and night and regulated their length for the sake of ~~האדם~~ ^{העולם}. Personal holiness consists only in righteous conduct. A perversion of this is a hillul hashem. The sacrificial cult is secondary in importance to good conduct (5;23). The enemy of personal holiness is the yezer hora'

which tempts young men to follow the desires of the flesh. But God has given them the spirit of purity that they might be able to foreswear unrighteous conduct, and, especially, wine, which causes unholiness, (2;11). The problem of revelation is touched on in a quotation from Saadyah (2;4). The Torah of God is the revealed law; but there exists other laws also, based on REASON, - and these are the $\square\pi\pi$. The important point is that many of the Jewish laws are rational, and are to be explained on this basis rather than on the assumption that they are the direct and unquestionable commands of God.

GENERAL VIEW. The conclusions of a study of Kimchi as an exegete may be summarized as follows:

- (1) Especial emphasis on the exegetical value of grammar, syntax, and lexicography.
- (2) A careful selection of the Midrashic material with a view to rationality and a sober rather than fanciful interpretation of the text.
- (3) A thorough appreciation of the $\square\pi\pi$.
- (4) Critical analysis of the earlier commentaries and sufficient use of the previous explanations which are found satisfactory.
- (5) Frequent and critical use of the Targum, often in recensions, or even texts, which are no longer accessible.
- (6) Frequent reference to Talmud, Midrash, and other Rabbinic literature.
- (7) Scientific explanation of natural phenomenon.
- (8) Frequent theological points.
- (9) Constant and liberal citation of Biblical verses bearing on the point at issue.

(10) Pervading all, the rationalistic view-point.

In general the same point should be made with regard to Kimchi as an exegete as has been made concerning his work in other fields. He produces little that is original. But in the great mass of material which he uses, and in his peculiar method of handling his sources, he stands out preeminently as the GREATEST CRITIC among all the Jewish commentators up to the present day.

APPENDIX III

THE COMMENTARY OF RD"K ON AMOS.

CHAPTER I.

1. THE WORDS OF AMOS.

Our Rabbis, of Blessed memory, have written that when the Prophet begins with the ex-

pression the words he speaks on his own responsibility. So Amos spoke on his own responsibility, - as Amaziah, the Priest of Bethel told him; ¹ and as he, himself, answered Amaziah. ² Similarly, the words of Jeremiah ³ which he spoke on his own responsibility, and also the words of Koheleth. ⁴ And in this connection our rabbis say ^{4a} these Prophets whose prophecies were words of rebuke, - the responsibility for their prophecy rests on themselves. ^{4b} In short, on themselves in that they spoke their own ideas, - hence they commenced their prophecies with the expression the words of. ^{4c}

WHO WAS THE SHEPHERD OF TEKOA.

He was a tender of sheep (ro'eh)

and a sheep tender is called a

shepherd (no-ked) or one who is occupied with flocks. e.g., and Mesha' king of Moab, was a shepherd ⁵ (no-ked). He is called a no-ked because the majority of his animals had black and white flecks, as in the expression "spotted and flecked." ⁶ It says "of the shepherds" but not "a shepherd" meaning to imply that he was the greatest of the shepherds of Tekoa. Tekoa is a large city in the "District of the Bene Asher."

WHICH HE ENVISIONED CONCERNING ISRAEL, IN THE DAYS OF UZZIAH, KING OF JUDAH, AND IN THE DAYS OF JEROBOAM. . .

We have already written, in the beginning of this book ⁷ that Jereboam and Uzziah ruled

contemporaneously. However, Hosea lived a long time, nevertheless; since he prophesied also in the days of Jotham, Ahaz and Hezekiah, kings of Judah. And it says "which he envisioned concerning Israel" ⁸ because the majority of his prophecies were concerning Israel and Samaria. He re-

therefore will I visit upon you all your transgressions; for you have seen and you know all My signs and My wonders which I have performed for you, and I have dealt well with you. Hence it is only just that I should visit upon you your iniquities. For a king becomes more angry over his own servants who stand before him, - if they transgress his commands; than he would become over others who are further removed from him. The nation of idolaters, - He does not concern Himself over them, whether they do good or evil; unless there should be some violent outrage, like the generation of the flood, - as we have explained above. But Israel, since they are near to Me, I shall punish them for ~~their~~ transgression, as Scripture says, "Through them that are nigh unto Me, I will be sanctified."⁷¹

Or, as our Rabbis, O.B.M., explain it at the passage וְגַבְרֵי נִשְׁעָרָה מִמֶּנּוּ⁷² And round about him it is extremely tempestuous; - Thus say our Rabbis, O.B.M.; - God has differentiated the Heathen nations (from Israel) in that He does not visit His judgment upon them.⁷³ In the book of Ezekial, at the passage, "That which cometh into your mind shall not be at all"⁷⁴ I have enlarged upon this matter.⁷⁵

3. DO TWO WALK.

As if to say that after you have sinned against Me, you will see what will happen to you.

For a man cannot go out from a city, on account of the fear of the enemy; nor can even two, unless they know each other, go out together to walk on the same road, and to take their stand against an enemy if one should happen to meet them. And R. Abraham⁷⁴ explains thus; It refers back to the preceding; - "You commanded the prophets saying, 'do not prophesy'. He says, before I visit punishment upon you, I will teach you this through My prophets. Perhaps you will return to Me. Had I not made known to the Prophet and revealed to him, My secret, that he might rebuke you, he would never have been able to prophesy from his own heart. For how would he know what I intend to do?

fers to Judah only slightly. There is a Midrash that The Holy One, B.B.H., said "Whom shall I send, and who will go for us?" And Isaiah said, "Here am I, send me!". Then he said (again) "Whom shall I send? I sent Micah, and they smote him on the jaw, as it is said "with a rod they smote the judge on the jaw".^{7a} But when I sent Amos, they "hailed" him as a "Philosopher". They said "God must need to let his Shekhina rest only on this one Philosopher" And the meaning of the word Amos is stubby-tongued. Said R. Pinchas, - why is his name called Amos? Because he was "burdened with his tongue."

TWO YEARS BEFORE THE EARTHQUAKE. This earthquake occurred in the days of Uzziah, as it is said, in the prophecy of Zechariah, "And ye will flee as ye fled before the earthquake, in the days of Uzziah, king of Judah,"⁸ And the Midrash says that on the very day that Uzziah entered the Palace to offer incense, the earthquake came. Now it says that the beginning of the prophecy of Amos was two years before the earthquake.⁹ It specifies this because he prophesied concerning the earthquake before it occurred, - as is says, - and I shall smite the winter-palace along with the summer palace.⁹

2. AND HE SAID, That is He said
FROM ZION AND FROM JERUSALEM for there is His dwelling-place.
(i.e., Zion = Jerusalem.) The identical substance is repeated in two different words; and similarly.

HE WILL STORM, AND HE WILL SEND FORTH HIS VOICE. The meaning of "storm" (hassagah) and of "sending forth the voice" (nethinath haggol) is suggestive of Prophecy. As it says, "When the lion roars, who does not fear? When the Lord God speaks, who can refrain from prophesying?"¹⁰

AND THEY SHALL MOURN This prophecy implies that

THE PASTURES OF THE SHEPHERDS SHALL MOURN from the shutting up of
the rains.

AND THE HEAD OF THE CARMEL SHALL WITHER Head of the Carmel, that is
to say, the best districts
of the Carmel. The word Carmel is a general name for the planted fields
and the vineyards; and the best and most fertile parts of it shall be
thrown into mourning, - how much more so, then, this mountain (Mount Zion).¹¹
And they shall mourn. The meaning of this is destruction and loss, as
in the expression "Therefore the earth shall be destroyed"¹² and similar
expressions. It is possible to interpret this passage as a parable.
Since this is the beginning of God's speech, why should it say all over
again "Thus saith the Lord?"¹³ The Targum Yerushalmi explains, as a
parable, " and the dwelling places of the kings shall be captured, and the
strength of the fortresses shall be made desolate."

3. THUS SAITH THE LORD. Prophecy first against the neigh-
boring nations of Israel who did evil
unto them when they were in the land; but the Almighty B.B.H., will take
vengeance against them;¹⁴ and afterwards prophecy against Israel, who have
perverted their ways and will be exiled from their land, as punishment
for their transgression; with the sole exception of those who were strick-
en in the land by the sword, famine and pestilence. So now, he begins
with Damascus, and says

FOR THREE TRANSGRESSIONS OF DAMASCUS Now we have hinted that the
Almighty B.B.H., never exacts
punishment of a man for his first transgression, or his second or his
third; for this is one of His attributes, - that He forgives sin, and
overlooks iniquity.¹⁵ And Elihu says He does all this three times, if the¹⁶

man ultimately conquers his tendency to sin; but the fourth time He punishes him.¹⁷ Moreover, He never takes notice of the various nations, for good or for evil, except for the sake of Israel; unless, of course, there should be some violent outrage, as in the case of the "generation of the flood" or Sodom and Gomorah. For a violent outrage prevents repentance, while the Almighty, B.B.H., always accepts human repentance.¹⁸ Damascus has sinned against Israel three times. In the days of Baasha, king of Israel, and in the days of Ahab and of Jehoram, the son of Ahab; even though they actually waged war against Israel, it was not reckoned against them, since Aram was conquered when it invaded Palestine. But the third time was in the days of Jehoachaz ben Jehu, as it is said "for the king of Aram destroyed them (Israel) and made them like the dust by threshing them."¹⁹ And the fourth time was when they attacked Judah in the days of Ahaz; and that time they were punished for all of the others also, for the king of Assyria came against them, and captured Damascus, and took the Arameans captive to Kir, and put Rezin to death. All this, Amos prophesied, as it is said.

I SHALL BREAK THE BAR, ETC.

AND THE PEOPLE OF ARAM SHALL GO INTO
CAPTIVITY AT KIR.

Amos stated this prophecy
twenty-five years before it
came to pass; and it is said

in the prophecy of Isaiah, "In sixty-five years, Ephraim will be broken, that it be no longer a people,"²¹ as I have explained ad loc: and the explanation of

I WILL NOT REVOKE (MY JUDGMENT))

I will not forgive; for I forgave
them three times and rescued them

each time. I shall not pardon them if they do not repent of their transgression; and even if they finally do repent, I shall still punish them for all of them.²² Then it mentions the worst of these transgressions,-

and it is

BECAUSE THEY THRESHED GILEAD WITH FLAILS
OF IRON.

as it is said, "Then Hazael smote them throughout the boundaries of Israel, from the Jordon eastward, - the entire land of Gilead,"²³ etc. And the explanation of Gilead is like the Targum says גלעד ארץ נ' - the inhabitants of Gilead; for it was the habit, by way of revenge and spite, to swing an iron flail across their bodies, like they threshed grain; just as David did to the Amorites as it is said, "and he put them under saws and iron flails".²⁴

4. AND I SHALL SEND A FIRE

This is symbolic of the enemy; as in "For a fire shall go forth from Heshbon,"²⁵

(AGAINST) HAZAEL AND BEN HADAD, are kings of Aram.

5. AND I WILL BREAK

so that they will not save (the people of Damascus) the gates and

THE BARS and they will not withstand the attacks of the enemy.

FROM BIKATH-AVEN a large city in Aram. Thus also

BETH-EDEN For despite the fact that Damascus was inherited as a capital city from the kings who followed David, nevertheless Beth-Eden was also a dwelling-place for kings. Hence it says

AND HE WHO WIELDS THE SCEPTER FROM
BATH-EDEN.

for he who wields the scepter is the king; as in the passage, "the scepter shall not depart

²⁶from Judah". It is the custom of the king to hold a scepter continually in his hand, and this is a symbol that he holds dominion over the people. Thus we see of Ahasuerus, "and the king stretched out the golden scepter which was in his hand."²⁷ ~~Ahasuerus~~.

TO KIR. Not Kirah, but Kir. The \aleph is \aleph - locative. This is the name of a city in Assyria. And it is written in the book of Kings, "And he exiled them to Kir".²⁸

6. THUS SAITH BECAUSE THEY
CARRIED AWAY A COMPLETE CAPTIVITY,
AND SOLD THEM AS SLAVES TO EDMOM.

It is said that this proph-
ecy was spoken concerning
the destruction of the second
temple: When they had es-

caped capture by Titus, and were fleeing by the way of Philistia, which is close by the land of Israel, the Philistines caught them and delivered them up bound to the Edomites, for Titus and his army were for the most part Edomites. It was a complete captivity for ~~and~~ not a remnant was left to them which were not taken into captivity. Now we have not seen this to be the case in the destruction of the first Temple . . . It mentions Gaza and Ashdod and Ashkelon and Ekron, but not Gath for this ~~belonged~~ belonged to the kings of Judah, as Scripture tells us. And it is said that most of them returned to the faith of Israel; but ^{of} those who did not return, it is said; "the remnant of the Philistines perished".²⁹

7. AND I WILL SEND A FIRE, They will be burnt.

8. AND I SHALL CUT OFF . . . AND I SHALL TURN
MY HAND AGAINST . . .

For after Gaza, Ashdod and Ashkelon have fallen, I will then turn my hand against Ekron, to destroy it, and with it shall perish the kingdom of the Philistines.

AND THE REMNANT SHALL PERISH. Perish is specific, Remnant is general.

9. THUS SAITH THE LORD. To Edom. This, too, refers to the second captivity. For Tyre is also a near neighbor to Israel; hence it speaks about Tyre's delivering them up captive.

THEY DID NOT HEED A BROTHERLY COVENANT. They (Tyre) knew that Edom did not perform toward Israel that covenant which was fitting that brothers should have, but that they were a source of trouble to Israel; so they delivered them (the Israelites) into the hands of Edom, even though Israel and Edom were brothers. Thus Moses had sent to the king of Edom, saying, "Thus speaketh thy brother, Israel"³⁰ and there are some who explain that "brothers" means Solomon, and Hiram, king of Tyre; since there was a covenant between them.

II. THUS SAITH BECAUSE THEY PURSUED THEIR BROTHERS. There are some who interpret it as referring to Esau and Jacob, since Jacob fled from Esau. And others who interpret it as referring to when Israel crossed into Edom, in the desert, and it says Edom came out to meet them, with a numerous army.³¹ The most probable is that it refers to the burning of the second Temple as the two preceding sentences would indicate.

AND HE CAST OFF ALL FEELING OF MERCY. The mercy of brother for brother, which is instinctive, - but he crushed it and destroyed it.

AND HIS ANGER TORE PERPETUALLY. The anger which Esau had towards Jacob was everlasting, for it survived to later generations, and Israel always was vindictive whenever it had the power to be so. Anger is the subject of the participle ^{verb} "was tearing". Or the preposition "with" may be considered missing, as if to say "He was tearing with his anger". The meaning, however, is repeated in two different words, and it says,

AND HE GUARDED HIS WRATH. The letter ׀ though unaccented, is the objective suffix referring to "wrath".

The word "Guarded" is accented in the penultimate (anomalously) merely

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because it comes directly ^{before} ~~from~~ the word "forever" which carries the accent on the first syllable, (and Hebrew avoids two accents together).

13. THUS SAITH.. BECAUSE THEY RIPPED
UP THE PREGNANT WOMEN OF GILEAD.

The Amorites were near
neighbors to Gilead; and
they tore down the land-

marks which they found within the borders of Gilead, thus enlarging their own territory, and they tore down the boundary - marks of Gilead. Now removing boundary-marks is an unspeakable iniquity, for it is one of the curses written in the Torah; "cursed is he who removes the land-marks of his neighbor."³² The word הָרִים is equivalent to the word הָרִים. There is a plural of הָר in the masculine, i. e., הָרִים and in the feminine, i. e.,

³³ הָרִים. Now, it is possible to explain הָרִים - mountains, as הָרִים הַבְּצוּרִים, - the large fortified cities, which are called "Mt. so-and-so", Thus ³⁴ "Thou wilt tear down their fortified cities" (Sic!) and

הָרִים הַבְּצוּרִים Behold, I am against thee, O Mountain, destined to destruction!"³⁵ And thus it says in the prophecy of Jeremiah against the Ammonites, Thus saith the Lord; Hath Israel no sons? Hath he no heir?

Why, then, doth Malcham take possession of Gad, and his people dwell in the cities thereof?"³⁶ It mentions the name of the land of Gilead; ~~But~~ this

all concerns the lands across the Jordan, to the East. It is also possible to interpret הָרִים הַבְּצוּרִים as "pregnant women". Thus, "He ripped up her pregnant women"³⁷ and "Their pregnant women wilt thou rip up"³⁸, just as it says, (using the substantive הָרִים) "Her pregnant women will be ripped up"³⁹

But all this is merely a means of showing how little mercy they had; as it also states; - "Their infants shall be dashed in pieces."⁴⁰ Now, if they would crush the infants and rip open the pregnant women, how much more certainly would they be merciless to the others? This is what it means when it says; "In order to extend their boundaries", that there should

not be left a remnant of the Israelites. Hence Jeremiah, -Are there no sons (left in Israel? Hath he no heir (left?)) ³⁶

SO I WILL KINDLE . . . WITH SHOUTING
IN THE DAY OF BATTLE.

Similarly it says in the
prophecy of Jeremiah, "I will
cause an alarm of war to be

heard in Rabbah of the children of Ammon." ⁴¹

WITH A TEMPEST IN THE DAY OF
WHIRLWIND.

Symbolizes the violence of the
battle and the capture, - swiftly
like the blast of the tempest. Now

"whirlwind" is the wind of the tempest. The idea is repeated by two different words.

AND THEIR KING SHALL GO INTO EXILE.

Thus it says in the prophecy of
Jeremiah, "Thier king shall go in-
to exile, and their priests and nobles

with him". ^{42.}

- CHAPTER 2. -

1. THUS SAITH THE LORD . . . BECAUSE THEY
BURNED THE BONES OF THE KING OF EDOM TO LIME.

This is what is re-
ferred to in the Book
of Kings, - "And he took

his first-born son, who was to reign in his stead, and offered him up as
a burnt offering upon the wall, and a great "wrath" came upon Israel." ⁴³

The wrath was on the part of the king of Edom against Israel,
from that day on; for the king of Moab had burnt the son of the king of
Edom in this war; as he (the prince) was there (in Moab) with them, as
we have explained ad loc. Therefore, the Almighty B.B.H., punished
them for this. The explanation of ^{lime} 7'ו5 (to ~~lime~~) is a complete re-
duction by fire, until even the bones were reduced to ashes, like lime.
Thus, the people shall be burned like a burning of lime. ⁴⁴ And (Targum)

Jonathan translates, "Because they burned the bones of the king of Edom and whitewashed his palace with lime."⁴⁵ That is, they whitewashed his palace with the ashes of the king's own body, for revenge and disgrace.

2. AND I SHALL SEND . . . KERIOTH. Name of one of the cities of Moab.

3. AND I SHALL CUT OFF . . . FROM HER MIDST. The midst of Kerioth, which was their Capital city.

With him, means with the king of Moab.

4. THUS SAITH THE LORD. . .

He now prophesies against Judah and Israel, who have perverted

their ways; and the Holy One B.B.H., ~~let them go~~, little by little; then in the days of the kings of Judah, they again did evil; they sinned, and the Holy One, B.B.H., ~~let them go~~, little by little, so that he refrained from destroying Jerusalem. And after Hezekiah, who was a good king, the Almighty, B.B.H., said, "For I will defend this City, and save it, for mine own sake."⁴⁶ But after him came Menassah, who did evil in the sight of the Lord, more than any who preceded him, and yet God forgave, and was not willing that Jerusalem should be destroyed. And thus Amon committed much wrong; and the Almighty B.B.H., forgave Jehoachaz and Jehoachin, for they only reigned three months; but Jehoachin was the third whom God forgave.¹⁵ Now this makes three; then Zedekiah did evil in the eyes of the Lord, and it is of him that it is said

AND FOR FOUR I WILL NOT WITHDRAW
MY PUNISHMENT.

For God was no longer willing
to forgive. So he burned the
temple in his days, and con-

cerning him it is said, "for through the anger of the Lord did it come to pass in Jerusalem and Judah until he cast them out from his presence."⁴⁷

BECAUSE THEY DESPISED THE TORAH
OF THE LORD.

It does not say that this particular iniquity was the fourth; but it says that in the fourth

(reign) did the Name B.B.H., punish them for what they had done,-they and their forefathers,- in that they despised the torah of the Lord. The Gaon Rabbi Saadyah, O.B.M., ^{says} that Torah of the Lord are the revealed laws and His Ordinances are the Rational laws.

AND THEIR LIES HAVE CAUSED THEM TO ERR.

These are the words of the false prophets. The word

~~וְכֵן~~ - the letter **N** is pronounced with Qametz-Chatuph. Now it says of Judah, "because they despised the Torah of the Lord". But Israel also despised the Torah of the Lord, through all the evil which it did. But the Scripture says this of Judah because they actually possessed the manuscript, in the temple; yet they neglected it and did not turn to it, until it was forgotten from their mouth. ~~They had the revised code with them, as they found it in the days of Hilkiyaha, the Priest.~~

5. AND I SHALL SEND A FIRE.

Nebuchadnezzar.

it seemed new to them

6. THUS SAITH THE LORD . . . BECAUSE
THEY SOLD THE RIGHTEOUS MAN FOR MONEY.

It says that although they transgressed by three weighty crimes,- and these are idol-

atry, incest and murder, - the decree of sentence against them was not finally sealed before Me, that I should destroy their land and send them into exile at the hand of the king of Assyria. Only, on account of this fourth deed of utter violence (was it sealed). Therefore, He punished them for all that they had done.¹⁷ Similarly in the case of the generation of the Flood; though they were guilty of numerous iniquities, He punished them only for their utter violence, -as it is written; "for the earth was filled with utter violence on their account."⁴⁸ How much more

so, then, when the violence comes at the hands of the Judges, whose duty it should have been to establish the innocence of the righteous man; yet they perverted justice for bribes! And this is what it meant when it says, "They sell the righteous for silver". The explanation of "righteous" is one who has the right on his side in a case before a court. Thus, "For it (a bribe) perverteth the cause of the righteous,"⁴⁹

outright sales

FOR A PAIR OF SHOES.

Even for a pair of shoes that they would give to the Judge, he would swing the decision of the poor man who had the right on his side in the case, so that he who gave the bribe would be declared just in their decisions. The Targum translates, "since they had the power". I do not understand what it can mean. Rashi, O.B.M., explains its meaning thus;- They would swing the decision of the poor man in order that he should be forced to sell his field which lay between two pieces of property belonging to the Judge; and the Judge would cunningly buy it at a reduced price in order to lock it in and surround it with (their own) fences; and they continued this process among each other. This explanation of "a pair of shoes" (נעליים) interprets it as "interlocking". (נעליה) ⁵¹

Another explanation is that they gave an adverse decision to the man who was in the right in order that the poor man might have to sell his field "outright" (with no restriction as to re-purchase by the seller), which sort of sale is consummated by a shoe-~~throwing~~ ceremony, as it is written, "A man would take off his shoe"⁵² (to confirm a sale.)

7. THAT CRUSH THE DUST OF THE EARTH ON THE HEAD OF THE POOR.

The judges were the ones who "crushed", for they saw to it and arranged it, that the

dust of the earth should lie on the heads of the poor. They appointed

overseers under their control, so that if the poor would not give up at the judges' orders, the overseers would take them by the hair of their head and throw them to the ground, and trample them, - hence "dust of the earth on the heads of the poor." The substance of this passage is like what Micah says, "Whoso giveth not at their command, they declare war against him."⁵³ And the meaning of אֲשֶׁר יִשָּׁאֵר is as in the expression "Those who crush the poor".⁵⁴ The Targum translates "who throw dirt, etc."

AND TURN ASIDE THE WAY OF THE POOR. They despise their right to justice in giving their decisions, for the bribes which their rich litigants gave them. "Way", - its explanation is justice and daily conduct, as in the expression, "The way in which they shall walk";⁵⁵ and "let the righteous cling to his way."⁵⁶ and similar cases. The Targum translates; - וְלֹא יִשְׁתַּחֲוֶה לְדֹרֵשׁ הַנֶּעֱדָרִים *they bring suit against the needy.*

AND A MAN AND HIS FATHER GO UNTO THE SAME WOMAN. And the son is not ashamed before his father, to have intercourse with his father's mistress. This is

TO PROFANE MY HOLY NAME, for I have said to them, "Be holy, for holy am I, the Lord, who sanctify you."⁵⁷ And whenever you profane your personal holiness, you profane My Holy Name; for I sanctified you; and you are called by My Name, for you are a people Holy unto the Lord, your God.⁵⁸

AND ON GARMENTS TAKEN IN PLEDGE THEY LIE DOWN. For they appropriated violently these garments from whoever would not pay at their command; and they eat and drink, for the money gained by their sale, in the temples of idolaters.

The explanation of 16 is that they would bend their bodies facing toward every altar; and they would do this over food and over drink. This bowing is called ה'טו (lying down) because a man would stretch himself on the ground as if he were lying down. Thus in the Mishmah, *(Berechit I 3)* "They would lie down and pray(the Shema)" and "I lay down to pray".

(THE WINE OF THEM) THAT HAVE BEEN FINED. For the judges would fine them in silver or gold, and with this money, would drink in the temples of their Gods. ⁵⁹.

9. YET I DESTROYED THE AMORITES. On account of their immoral statutes, I destroyed them before you; but you forsook ~~My~~ statutes, which were good, and accepted the laws of the Amorites. Now I had already warned you in the Torah, "that the land vomit not you out also, when ye defile it, as it vomited out the nation that was before you." ⁶⁰ It specifies the Amorite because he was the most powerful of the "7 (surrounding) nations", as it is said,

WHOSE HEIGHT IS AS THE HEIGHT OF CEDARS. Nevertheless I destroyed them before you, and that not through your sword or your bow, but I, myself, tore up his very roots.

AND STRONG. Powerful; as "And the powerful shall become as tow". ⁶¹

AND AS OAK-TREES. As its Targum, - אילנות, oak trees, קאטאניער (castaniers) Châtaignier, - in the vernacular, ⁶².

10. AND I BROUGHT YOU UP, ETC. Before I brought you to the promised land, I brought you out from Egypt, from a house of bondage;

AND I LED YOU FORTY YEARS IN THE WILDERNESS: You lacked nothing and I made you proficient in my statutes,

that you might not learn the laws of the land of the Amorites, when you came

TO POSSESS IT.

Or the connotation of "to possess" may refer to "I led you out of Egypt."

11. AND I RAISED UP.

I yet did you a great favor, which I would not do for any other nation; in order that you might be distinguished from all peoples, and that you might cleave to Me;¹⁸ for I caused the spirit of prophecy to rest upon you.⁶³ It was concerning this that Moses said; "We are distinguished, I and thy people, from all the people that are upon the face of the earth."⁶⁷

And the meaning of

SOME OF YOUR SONS,

is even your youths; like Samuel and Jeremiah; how much more truly, then, the old men, in whom there is found wisdom!

AND YOUR YOUNG MEN FOR NAZARITES.

Even your young men whose habit would be to follow the desires of the flesh, and wine.⁶⁵ I placed in them a spirit of purity, that they might forswear wine, and be holy to Me; for wine brings man to pursue the desires of the flesh.⁶⁵ By all this I separated you from all the peoples, in order that you should be holy, and not contaminated by the impurities of the native peoples.¹⁸

IS IT NOT SO, O, CHILDREN OF ISRAEL,
SAITH THE LORD!

For all this which I have said to you, can you lyingly say that it is not so?

12. BUT YOU GAVE THEM TO DRINK.

It was not sufficient that you did not abstain from what I forbade you, nor did you open your eyes to what I did on your behalf; but you ruined the prophets and the Nazarites, who were to have been to you a sign of your holiness, and you prevented them from carrying out that holy conduct

which you ought to have learned from them. And you gave

THE NAZARITES - WINE. As if to say you enticed them with your
crafty words, until they listened to
you to drink wine and to spoil their holiness. And similarly,

^{COMMANDED}
YOU ~~FORBADE~~ THE PROPHET ^{NOT} TO PROPHECY. The meaning of "you commanded"
is, in other words, that you
forcibly prevented them from prophesying to them, and to exhort them by
My Name.

13. BEHOLD I WILL MAKE IT TROUBLESOME Wherever you are, I will dis-
UNDER YOU. tress you, so that you will be
unable to flee and save your-

selves. פ'ע"ד has the construction of oppression and trouble,- thus
"Because of the pressure of the wicked".⁶⁶ The Targum gives ארסא קרסא
"carking trouble." It says

AS A WAGON IS TROUBLED, symbolically, for a wagon is not a living
troubled.⁶⁷ And it says creature, that it should be oppressed and
its bulk

WITH SHEAVES, but it does not say "with its load", since, on
account of ~~the wind~~, it is a great deal harder
to carry sheaves than to carry any other burden. It says "sheaves" (עמר)
as a general expression for all great tyrannies.⁶⁸ *collective term for
any sheaves*

14. AND FLIGHT SHALL FAIL. ... AND He will not be able to support
HIS STRENGTH SHALL NOT AVAIL HIM. his strength with cunning plans
for he will be terror stricken and afraid, and his bodily strength will
fail him.

15. AND HE THAT DRAWETH THE BOW
SHALL NOT REMAIN STANDING.

NOR WILL HE WHO IS LIGHTFOOTED
ESCAPE.

for he will no longer be able to flee. The idea is expressed twice, but in different words, for emphasis.

NOR SHALL HE THAT RIDETH THE HORSE
DELIVER HIMSELF.

a man, if God is not willing.

15. AND HE HE THAT IS OF STRONG
HEART AMONG THE ~~HORSES~~ HEROES.

the enemy, but

WILL FLEE, NAKED.

they cannot weigh him down, and so he can run very light.

He shall not remain standing, facing the enemy, for he shall not have the strength to draw his bow.

The explanation of "will not escape", is as it is said "and flight shall fail the swift", ^{ca}

^{aid}
By ^{of} the horse, which runs very fast. For even a horse is a vain delusion for saving

For courage lies in the heart; - and a man loses heart and cannot stand in the face of

The idea of "naked" is that he will strip off his clothes so

- CHAPTER 3.-

1. HEAR!...THE WHOLE FAMILY.

The entire nation is called "family" and so "if the family of Egypt go not up" ⁷⁰

WHICH I BROUGHT UP,

Whose fathers I brought up.

2. YOU ALONE,

Since I have known you, and chosen you from all the people of the earth,

Something omitted

And thus his word would not agree (with that of ^{the} other prophets). Yet see if it is possible that two men should go out at the same time, towards the same place, for the same purpose, - unless they have previously known each other. Thus when you realize that the word of the prophet is true (because it agrees with that of the other prophets); then know that I have sent him; for how would he dare to rebel against me by not prophesying, merely because you say to him not to do so?

4. DOES THE LION ROAR IN THE FOREST?

According to our interpretation in the preceding verse, the explanation of this one would be by way of allegory, - as a lion

who does not roar in the forest. For he will not get any prey, since when the beasts hear his voice, they will stand rigid where they are, for fear of him. Then he comes and kills as many of them ^{as} ~~that~~ he desires. Similarly, the enemy, when he comes against you will not return empty handed on account of failing to kill or capture among you.

DOES A LION RAISE (HIS VOICE?)

^{with the preceding.}
Synonymous, The wise R. Abraham ⁷⁴ has explained thus: Is it possible that a lion roars except

~~over~~ over prey? Yet I have roared in vain. You have already seen that when a lion rises up from his den, roaring over his prey, it is impossible to escape from him. Hence how can you hope to escape from My decree?

5. DOES (A BIRD) FALL?

Behold this is another allegory. And according to our interpretation it is clear that the enemy will

not return from you empty handed. And according to the interpretation of the wise man (Ibn Ezra?) it is a Heavenly Bird which it is not in

the province of mortal man to capture.

DOES A BIRD FALL INTO A TRAP?

(וְיִפֹּל בְּלִי לְיָדוֹ אִם אֵין ? If there be no)
 one to capture him? Text perhaps corrupt.
 Now the meaning is that man ,

by his trickery and cunning, can bring down a bird which is far above him, but as for me I am above you and you are below me, - in my power - and you have no wisdom compared with me, How could you be able to save yourselves from the snare which I have decreed against you, - (in which you will be caught?) The "snare" is the enemy whom I will command to come up against you. And do not think that after his coming he will ever depart from you till he has taken full vengeance on you. And that is the meaning of הִיטֵלָה אֵינִי . The connotation is that I will ^{establish him} ~~set him~~ up in order to crush you.

6. IS A TRUMPET BLOWN?

According to its Targum, "Is a trumpet blown in a city outside the proper time?" Implying that often

a trumpet is blown in a city without the people becoming frightened; as a sign of joy and song, or to assemble the people to transact municipal business. Therefore the Targum says, "But of the proper time", for in not one of these cities is it understood that (the trumpet call) was to warn the people of the enemy. Hence, how shall the people avoid being afraid when they hear it? Thus you were not afraid of the words of the Prophet whom I sent among you.

SHALL THERE BE EVIL IN A CITY,
 AND THE LORD HATH NOT DONE IT?

The meaning is, "How can you think that any evil will befall your city which the Almighty,

B.B.H., hath not made; especially after the Prophet had predicted it before its occurrence." And since you see that the words of the Prophet

came true, how can you refrain from returning to me?

7. FOR(GOD) DID NOT. . . .

And since He revealed His secret unto His servants, the Prophets, in order to warn you,

and you saw that it actually came to pass as they had said to you, "Know that this evil came from God", then why do you not turn from your evil course and save yourselves from the scourge? The meaning of "His secret" is that the matter is not known until the Almighty, B.B.H., reveals it through His servants, the Prophets.

8. THE LION HATH ROARED . . .WHO CAN REFRAIN FROM PROPHESYING?

And how can you command them not to prophesy? For must not every one who hears the roar of the lion tremble?

And how can the Prophet avoid fearing and trembling at my voice? How can he endure it if he does not fulfill My Word which I commanded him?

9. PUBLISH IT IN THE PALACES.

That is to say, to their kings and their princes who dwelt in the palaces. And this is sim-

ilar to "He hath caused thine enemy to rejoice over thee". (Lam.2;17).^(?)

This is the reverse of the passage "Tell it not in Gath" (2 Sam.1;20) for the latter is the saying of David and the former is the saying of the Almighty, B.B.H.

UPON THE MOUNTAINS OF SAMARIA.

For Samaria is mountainous country as it is said, "And he bought the mountain Samaria" (1.K.16:24).

It says, "mountains" in the plural because there were probably other mountains around it. The word אֲרָצוֹת has a Shewa' under the "א" as a sign of the construct, for the construct can occur even before a prepositional letter as in the case אֶרֶץ בְּגִלְבָּעַד (2 S.1:21) and similar examples.

AND BEHOLD THE GREAT CONFUSIONS.	And you shall know that be-
	cause of their sins are they
	smitten,- because of the vio-
lence which is in their midst.	

10. AND THEY KNOW NOT TO DO RIGHT.	And if you say that they would
	do one evil deed to one good
	one, (then, I say, nevertheless)
they do not know how to do one right thing.	The word יָרֵא means
"upright". And who are these	

WHO STORE UP VIOLENCE AND	And what will be their end?
ROBBERY IN THEIR PLACES?	Those very treasure-houses will
	be despoiled. And thus the
	Scripture says,

11. THEREFORE. . .OUR ENEMY	Behold the enemy will come
(SHALL SURROUND) THE LAND.	and encamp about the land so
	that there will be no escape
	from him.

AND HE SHALL BRING DOWN THY	The treasure which thou hast
STRENGTH FROM THEE.	stored up in thy high fortress-
	es,- which thou thoughtest would
	be thy strength,- the enemy will

take away from thee. And this is explained when the Scripture says
THY FORTRESS WILL BE DESPOILED.

12. THUS SAITH THE LORD . . . TWO
LEGS OR A PIECE OF AN EAR.

Much or little, he will save
what he can. Two legs or
even the tip of an ear,-
which is a small thing, he

will save if he is able. It mentions the two legs because they are
the last things the lion eats; and it mentions the tip of the ear
which is the gristly part of the ear,- as the Targum says |הסחיס האזני|
(cartilage of the ear) because it has no meat upon it and so the lion
leaves it. Thus there will be left of the Israelites of Samaria, only
a few,- those whom the enemy will not notice because they are lying
sick in bed. It mentions Samaria because it was the capital of the
kingdom and was the last to be reduced. The righteous among them also,
were saved from the pestilence and the sword, for behold it says, "I
will leave seven thousand in Israel, all the knees which have not bent
to Baal". (1 K. 19:18). Though, of course, they will not be saved from
being taken captive. And as to

IN THE CORNER OF THE BED,

It means that the sick man
who is lying on the bed will
push himself, when the enemy

comes, into a corner of the bed so as not to be seen.

AND IN DAMASCUS. . . COUCH.

The previous idea is repeated
in different words, for "Dem-
,eshek" (דַּמְשֶׁק) is the same

thing as "corner", (קִנְיָן), and is furthermore a hapax legomenon. And "couch" (עֶרְשָׁה) is the same as "bed" (מִטָּה) as in the passage, "behold his bedstead was a bedstead of iron." (Dt. 3;11) There are some who say that in this word עֶרְשָׁה, the ע is a prefix and that the word is really עֶרְשָׁה as in the passage "The possession of (עֶרְשָׁה) my house". (Gn.15;2) and the עֶרְשָׁה of a bed is the corner.⁷⁵ The Targum Jerushalmi gives בְּתִקְוָה שְׁלֵטָה וְעַל רִמְסֵי רִחִימָן "In the strength of rulership and trusting in Damascus."- translating עֶרְשָׁה with the letter ע as if it were עֶרְשָׁה with a ה. Thus in the book Seder Olam, R. Nehorai said, in the name of R. Joshua, "The Scripture^{say}, 'as a shepherd rescues, etc., in the corner of the bed.' These are the "corner" (or remnant) of the Ten Tribes, who leaned for support on Hezekiah, king of Judah, and escaped along with him " הָיָה יְהוֹשֻׁעַ ",- by the "corner" of the tribe (הָיָה),- showing that of Israel, only one out of eight escaped.' And the rest of the "bed"(tribe),- where is it? In Damascus! As it is said, "And I have exiled you beyond Damascus", (Am.5:27)

And as to what it says, "One out of eight" Rashi, O.B.M., has written in the name of R. Menashem, It does not say "Corner of the bed", but "in the corner of the bed", meaning one of the two boards of the corner, which makes an eighth of a bed; since a bed has four corners and two boards come together to make each corner. Now as for ~~the~~ Targum Yerushah -in translating בְּתִקְוָה שְׁלֵטָה (In the strength of rulership, -) Rashi O.B.M., explains that in that generation,- in the days of Jehoahaz ben Jehu, it is written that Abdam was king of Aram, and Jereboam, his grandson, delivered them, - as it is written "and he restored the boundary of Israel." (2 K. 14:25). And this is the corner of the bed,- the cornerstone of the house, the strength of the building. Thus the corner of a bed is the strength of a bed, hence the Targum says, "By the

strength of rulership", - referring to the rulership of Jeroboam.

Furthermore, he prophesies that their end will be that they will come to rely on the kings of Aram in the days of Pekah ben Remalyahu, who will be allied with Rezin, the king of Aram. Hence this is what the Targum means (בדשק ערש) / ל'ה'ק ששג (trusting in Damascus) - their trust and hope will be in Damascus.

13. GIVE EAR.

To the words of the Almighty, B.B.H., - spoken concerning the Prophets who will hear this decree; -

AND TESTIFY

To it against the house of Jacob before it comes to pass.

14. FOR ON THE DAY.

This is the day of the earthquake which will occur in the days of Uzziah.

AND I WILL PUNISH THE
ALTARS OF BETH-EL

In that "upon their gods the Lord will execute judgment." (Nu. 33:4)

HORNS OF THE ALTAR.

It mentions the horns because when the horns collapse the altar falls; since the horns support the structure, like

the corners of a house. Moreover it mentions the horns because it was there that they would draw near to sprinkle the blood.

15. AND I SHALL SMITE

It is the custom of kings to build themselves

A WINTER PALACE AND A
SUMMER PALACE.

And thus it says concerning Jehoiakim, "and the king was dwelling in his Winter palace in the ninth month" (Je. 36: 22). And thus it says concerning

Eglon, king of Moab, that "he was dwelling in the roof-chamber" (Ju.3:20) - the cool-chamber which he had built for ^{self}him for the summer-days. And it says that the earthquake will demolish the fortress of the king,- the Winter palace and the Summer palace and the houses of ivory; these are the ones that Ahab built, as it is said, "and the houses of ivory which he built". (1.K.22:39). This "ivory" is elephant ivory from which things can be made.

MANY HOUSES.

Many in number, or it may mean of large structure, which would be the fortresses.

CHAPTER 4.

1. HERR . . . KING OF BASHAN.

Bashan is a place of fat pasturage, and the cattle which graze there are fat and handsome. It com-

pares the wives of the kings and high nobles to the kine of Bashan because they were pleasure loving and fat and good looking.

THAT OPPRESS THE POOR.

For they were ~~surrounded~~ ^{oppressed} by oppression and crushing extortion; for they would say to their lords,-

that is their husbands,- "

"BRING THAT WE MAY DRINK"

and if their husbands have not money of their own at the time, they would rob the weak who were unable to escape from their power. They would also oppress them if they would not instantly give up at their bidding.

WHO OPPRESS. Meaning "crush" like "broken reed" (Is. 42:3) That is to say they would hit them.

TO THEIR LORDS. The נ is punctuated with a Hatuph-Pothack, and as one of the seven cases where the word occurs with this connotation.⁷⁶

2. HE HATH SWORN . . . BY HIS HOLINESS. This refers to the heavens, - in the same way as "yea, unto the heavens I raise my hands".⁷⁷

And thus it says, "To His holy habitation, - heaven"⁷⁸

AND YE SHALL BE TAKEN AWAY WITH FISH-HOOKS The word נוֹלֵץ is in the Piel. The one who performs the act of "taking away" is the enemy. And according to the Talmud Yerushalmi, יתכן לומר על ידיהוה יתכן

any will take the people
the people will be caught in their trap. It translates שוֹלֵץ as in the expression "shields and bucklers" (Ps. 91:4)⁷⁹ And thus it translates, "and your end will be to be caught with fish-hooks."⁸⁰ וְנִלְכְּתָם בַּחֲסִידֵי

וְנִלְכְּתָם בַּחֲסִידֵי - "your daughters will be caught in a חֲסִידָה," which is a little boat. And as Mishna, Symmachus says,⁸⁰ He who sells a boat sells the attached dory with it. And the Talmud says (ib) (quoting Raba, who is a Babylonian) that Symmachus, who is a Palestinian, calls it, (a dory or fishing-smack) חֲסִידָה instead of חֲסִידָה (as R. Nathan calls it) as it is said, וְאֶחָדָם בְּחִידָה. Furthermore, they interpret the words חֲסִידָה and חֲסִידָה as a kind of barbed hook; and the Prophet says, by way of allegory, thus will they carry you and

drag you as they drag fishes with a barb, as it is said, "Canst thou bore his jaw with a hook?" (Jb. 40:26). And "your end"; (אמריתכם) is like "your outcome", - i.e. your sons and daughters; just as (⁸¹) "not for his posterity". (אמריתו). That is to say, the kingdom will not remain for his sons.

3. THROUGH THE BREECHES. For the enemy will break the walls of Samaria, so many breaches that the women will go out straight ahead, without looking for any gates. Just as it says, "And the people went right into the city" (⁸²) (When the walls of Jericho fell).

AND YE SHALL BE CAST INTO THE HARMON. As if it read מִצְרֵטָה (the fortress) (instead of מִהַרְמוֹנָה - to Hermon)

A מ instead of the נ. My lord, my father, O.B.M., has explained that they would be cast into the fortress of the king, which is built on the side of the wall; and they would then go straight out as Zedekiah did, when he fled from Jerusalem. Johnathan (Targum) translates "And they shall be exiled beyond the mountains of Hermon." (⁸³)

Exaggerated

4. COME TO BETHEL AND TRANSGRESS. This imperative is not like a voluntary command, but rather like a warning, such as "Rejoice O young man, in thy youth". (⁸⁴) And it mentions Beth-el specifically, for there they had the golden calf. And it also mentions

GILGAL, As it says, "all their wickedness is in Gilgal". (⁸⁵) and it says, "In

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Gilgal they sacrifice to Bullocks" because the tabernacle was originally at Gilgal, right after they crossed the Jordan; and it was a select location, and the Prophets of Baal used to say to them, "that they should serve Baal there, because it was the chosen site." Therefore, it says,

MULTIPLY TRANSGRESSIONS.

for it was not enough for you that you set up the idol-worship in Beth-el, but also in Gilgal ye multiplied transgressions.

AND BRING YOUR SACRIFICES
IN THE MORNING.

Ye have perverted the service of Me into worship of other gods. Just as it was your wont to bring your sacrifices in My temple, so do ye

bring them to the temple of the idolators. The explanation of בְּכָל יוֹם is "every morning", as if to say, "Bring your sacrifices there day by day."

YOUR TITHES AFTER THREE DAYS.

Days, - that is to say, years. (after three years). As "For a year (שָׁנָה - ~~שנה~~)

cf. first part of verse) he shall have the right of redemption." ⁸⁷

As it says in the Torah, "At the end of three years shalt thou bring forth all the tithes of thy crops." ⁸⁸ Implying that all the sacrifices and tithes do ye bring to the temple of the idolators, as ye ought rightfully to bring them to Me. And thus it says,

OFFER A SACRIFICE OF THANKSGIVING.
OF THAT WHICH IS LEAVENED.

As it is said concerning the thank-offering, "With cakes of leavened bread shall he

inward parts

present his offering..⁸⁹ But they do this in serving the idols. And even if they had not sacrificed from the leavened,- (the sacrifice which is offered up on cakes of leavened bread,- that is the thank-offering,-) nevertheless, the ~~Emorites~~ do so. There are some who interpret all this as exactly contrary to what the Torah says. The Torah says, "The fat of My sacrifices shall not remain over night."⁹⁰ Yet they "bring their sacrifices in the morning." implying that they let them remain over night, and offer them up in the morning. And others explain "They bring a sacrifice in the morning" that they bring their peace-offering (מנח) ^{before the burnt-offering, (אשכול)} while the Torah says that the burnt offering takes precedence over all offerings. And as for "your tithes after three days." (They interpret it as) the tithe of cattle, which has minor holiness. Now the Torah says of these minor holinesses that the meat should be eaten on the day of the sacrifice, and the next day. But these people eat it three days. And similarly, "offer a thank-offering of leaven." is exactly opposite what the Torah says, that "no leaven, etc."⁹¹ For despite that the Torah says to bring the sacrifice on leavened bread, it does not say that any of the leavened bread is to be burnt..

5. AND OFFER UP A THANK-OFFERING
ON LEAVENED BREAD.

Already explained. Jonathan
(Targum) translates מן מן from
the phrase "Relieve the oppressed"
(מן מן ———)⁹² since it

reads ^{מן מן} ~~מן מן~~ ^{מן מן} , - "and he collects from the oppressed a thank-offering"⁹³.

AND PROCLAIM, 'GIVE EAR TO OUR
FREE WILL-OFFERINGS.'

Ye do according to the Holy
Scripture,- but to idols. Ye

come and proclaim and publish that the people must bring free-will offerings for the festival-day.

FOR THUS YE LOVE.

Ye love the service of other gods
but not My service.

6. HENCE I, MYSELF.

Just as you caused a deficiency
in the sacrifice and tithes that
should have been brought to My
temple, so I have brought a lack of bread and meat in all your cities
and villages. Measure for measure! And yet, after all this, you did
not return to Me.

CLEANNESS OF TEETH.

Lack of food. The idea is repeated by two different words. (see text) For when there is food the teeth are full, that is, between the teeth (food lodges). Somewhat as the Scripture says, "While the flesh was yet between their teeth". But when food is lacking, the teeth are clean. And Jonathan translates, "setting-on-edge of the teeth". For the teeth get set on edge when food does not touch them.

7. AND I, MYSELF, . . . THERE WAS
YET THREE MONTHS TILL THE HARVEST.

Because three months before
the harvest, the earth is
in need of rain.

AND I CAUSED IT TO RAIN.

As a sign and a wonder, so that
(ye might know) that it comes from
Me; for

ON ONE CITY WILL IT RAIN,

in the proper season,

AND ON ANOTHER,

even though it is near by,

I WILL NOT PERMIT IT TO RAIN,

For if I do not do thus, they will
say, "it is an accident, and this
year is a dry year, on account of

the configuration of the stars. But when I cause it to rain in one
city, but not on another, they must admit, despite themselves, that
it comes from Me, as punishment for their evil deeds. Yet a greater
wonder than this is that

ONE FIELD WILL BE RAINED UPON,

right beside it,

AND THE FIELD

UPON WHICH NO RAIN FALLS,

SHALL WITHER.

וְעַל כֵּן is Niphal, (passive), and
the form וְעַל כֵּן is Hiph'il.⁹⁴ And the
explanation of "Upon which the clouds
did not drop rain" is that is

from the same stem as

8. AND ... WILL WANDER TO A
SINGLE CITY, TO GET WATER TO DRINK.

to that particular city where
I will cause the rain to
fall. Ye will lack bread

and water; yet ye have not returned to Me!

9. I HAVE SMITTEN.

Still another year, when there

will be water, I will smite you with another misfortune, in that your bread will be insufficient; and that is

THE BLASTING AND THE MILDEW, And in another year, for
THE WORM will eat the fruits. And despite all
this.

YET DID YE NOT RETURN UNTO ME.

THE MULTITUDE OF YOUR GARDENS. Of what avail will it be to plant
many gardens of vines, figs, and olives,
since the worm will eat them all?

"Yet ye did not return unto Me."

10. I HAVE SENT AGAINST YOU THE PESTILENCE IN THE WAY OF EGYPT. for they went there on account of the famine; to buy grain there; and ye did not realize that it was I who brought the famine upon you, that ye might return to Me; yet ye turned not to Me. So I went to Egypt, and I, myself, sent the pestilence among you, as well as the sword of the enemy, on the way. Yet nevertheless, "ye returned not to Me."

YOUR YOUNG MEN, because the young men were sent to bring
the grain.

AND I HAVE CARRIED AWAY The enemy who would advance against them
YOUR HORSES. on the road would kill the young men who were
 riding the horses, ~~who~~ were travelling to
Egypt, or coming back from there, and they would return with the horses.

AND I CAUSED THE STENCH OF
YOUR CAMP TO GO UP EVEN TO
YOUR NOSTRILS.

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The place where you encamped.
For they kept going up to
Egypt, and were killed on the
road. And their cadavers

were a stench and a putrefaction in the way of the travellers. And
"in your nostrils" means that the smell actually entered their noses;
for they would go, one expedition after another, to Egypt; and the suc-
ceeding ones would find the first ones butchered, and their odor would
arise to their nostrils "yet despite all this, ye returned not to Me."

11. I HAVE OVERTHROWN SOME OF YOU. Part of your land, while ye were
still in it, has become desolate,
like,

SODOM AND GOMORRAH.

And you, few, who were left, were
like

A BRAND PLUCKED FROM THE FIRE.

All this ye saw, yet ye did not
return to me. And the Targum
Jonathan gives "My Word abandoned
you."

12. THEREFORE, THUS WILL I DO
UNTO YOU, O ISRAEL.

All these (previous) evils will
I bring upon you, O Israel.

BECAUSE I WILL DO THIS UNTO THEE.

On account of the fact that I
doing this as punishment for your
sins;-

PREPARE TO MEET THY GOD, O ISRAEL.

Prepare to go out to meet Him
with penitence and with good

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works, that it may be well with thee. And He will turn the evil
deeds into good for thy sake, for He is thy God, and taketh notice of
thee, for evil or for good, according to your deeds; and thou art not
like the idolaters.¹⁸

13. FOR BEHOLD HE THAT FORMETH
THE MOUNTAINS AND CREATED THE WIND,

It is thy God who
formed the mountains and
created the winds, and

who worketh His will upon all created things. It mentions mountains
because they are everlasting, and mighty members in the foundation of
the earth. And it mentions the wind, which is a powerful thing among
the invisible objects of creation. So He formed the mighty mountains,
which are visible to the eye, and createth the powerful wind, which is
invisible, but which overthrows them. as it is written, "He overturn-
eth mountains by the roots."⁹⁶ And this is what meant by

HE TREADETH ON THE HIGH PLACES
OF THE EARTH.

Now the mountains are
the high places of the
earth. And He treadeth

upon them and overturneth them through the agency of the wind; which
enters the bowels of the earth, and, when it breaks out from there,
splits the earth and opens it, even if the place of exit should be
where there are high mountains. And this is an earthquake. Hence it
mentions mountains and wind. And thus,

HE DECLARETH UNTO MEN WHAT IS
HIS THOUGHT.

What His plan is, and what His
deeds are. And let no one suppose
that God does not see him; as the

Atheists say, "God does not see us." For, on the contrary, He even

tells them their deeds, through the Prophets. ¹⁷וּ occurs here with cere; and in the passage "ye know the man and his thoughts, it occurs with Hire^q. But in both cases the meaning is "man and his deeds,"

WHO MAKETH THE MORNING DARKNESS. Thus He maketh the dawn to be light; but if He should desire, He could make it dark, which would be the eclipse of the sun.^{q7} ^{775.7} Darkness; like "a land of darkness". (See Appendix II) Behold He does to His creatures as He desires, -and this is His way with them: if you do evil, He will bring evil upon you; and if you do good, He will bring good to you; for He knoweth your thoughts, and His name is

THE NAME, (THE LORD) GOD OF HOSTS. for He is the Judge of the hosts above and below, and He does to them according to His will; therefore it would be well for thee, O Israel, to prepare to meet Him by good deeds, and He will do good to thee.^{q8} If He has brought evil upon thee, until now, then it is because of evil that ye have done that He doth this!^{q9} Targum Jonathan gives, "For behold, thus is He revealed, - that He created mountains, etc."

CAPITAL 5.

1. HEAR! Since ye are determined not to return to Me, hear this dirge which I take up.

2. FALLEN, NO MORE TO ARISE, IS THE VIRGIN OF ISRAEL. She shall not arise for a long time. He says this concerning the Ten Tribes who were exiled,

in the days of Hosea ben Elah, by the king of Assyria, who have not yet returned to their land, for when the Babylonian captivity was returned, they did not come back. Nevertheless, they are still destined to return, for ever so many prophets have predicted concerning them that they would return. Now we have found a passage like this, ("no more to rise"), showing that it does not imply forever, even though it adds " ⁷¹⁰ " ("never.") This is, "And the bands of Aram never again came into the land of Israel." ¹⁰⁰ But immediately afterward it is written, "It came to pass after this that Ben Hadad collected his entire encampment, etc." ¹⁰¹ Similarly, "And the king of Egypt never again left his land"; ¹⁰² and then, "And the army of Pharaoh came out of Egypt." ¹⁰³ The Virgin of Israel. She was a virgin as long as she was not humbled by strange gods.

SHE IS CAST DOWN UPON HER LAND. As long as she was on her own land, she was cast down to the earth, for she was becoming continually poorer through her enemies, and there ~~was~~ none to raise her up, since her kings and her nobles did not urge her to repent; and repentance would have raised her up.

3. FOR THUS SAITH THE LORD... THAT GOETH OUT. When there go out from the city a thousand men to serve in the army, there will be left a hundred, since there will remain in the city only one out of ten; for all of them will be devoured by the sword, famine, and pestilence; and the remainder will be taken into exile. The word ^{לְאִשְׁמֵהּ} is not a transitive verb like ^{לְאִשְׁמֵהּ}, but is intransitive, as is generally the case. It is a characteristic of the language to discuss the men of a city by a word which means the city itself, like "and the city was besieged", ¹⁰⁴ and "if she

does not make peace with thee, but wages war against thee." ¹⁰⁵

A HUNDRED PEOPLE SHALL BE LEFT.

Since this many are left, the city will survive with them. ¹⁰⁶

4. FOR THUS,.....

Although the decree was issued against you, you will be permitted to

LIVE, in your land if you

SEEK ME.

5. BUT SEEK NOT,

We have already explained why it mentions Beth-el and Gilgal, but it mentions also Beer Sheba because it was

the border line of the land of Israel, as it says, "from Dan to Beer-Sheba". ¹⁰⁷ The false Prophets had taught to build there an idolatrous altar, and thus it says, "As thy Lord liveth at Dan" ¹⁰⁸ and "by the pilgrimage to Beer Sheba". ¹⁰⁸

FOR GILGAL SHALL SURELY
GO INTO CAPTIVITY.

A pun (אֶקְרוֹן אֶקְרוֹן אֶקְרוֹן)
as אֶקְרוֹן יִפְּרָץ "Ekron will
be uprooted."

AND BETH-EL SHALL COME
TO NAUGHT.

Just as they insultingly called her Beth-Aven (house of Iniquity) for it will come to sin and mis-

fortune. This latter word Aven is like "Their strength is labor and sorrow" ¹⁰⁹ And as the Targum says, "And (the error which they worship in) Beth-el will come to naught." For the word אֶבֶן means בְּזָה (vanity)

in Aramaic. And why is it an expression of vanity? For thus is the Targum - vanity.

6. SEEK . . .LEST HE BREAK OUT
LIKE A FIRE IN THE HOUSE OF JOSEPH.

נבצי means he will
burst forth (נפצי).

For the Targum of the
word נפצי gives נבצי¹¹⁰. Just as the great fire bursts out on a
thing over which it passes, and destroys it. And
THE HOUSE OF JOSEPH means the kingdom of Ephraim.

7. YE WHO TURN JUSTICE TO
WORMWOOD.

For the kings and the judges were
perverting justice and paying def-
erence to the influential men. And
behold their justice to the oppressed is like wormwood, which is a bit-
ter substance. And behold this is a perversion, for justice when it
is correctly administered, is a thing which is sweet and good, but when
it is perverted, it is bitter.

AND CAST RIGHTEOUSNESS TO THE GROUND. For they do not perform right-
eousness but cast it down pros-
trate to the earth. They do
not trouble themselves over it, nor do they remember

HIM WHO MAKETH THE PLEIADES,
AND ORION.

For He dispenses justice and
kindness through them all over
the earth, and it teaches man-

kind to do the same thing as it says, "I the Lord do mercy and justice
and righteousness upon the earth. Verily in these do I take delight,
saith the Lord."¹¹¹

8. WHO MAKETH THE PLEIADES
AND ORION.

It mentions these particular stars

because they control the growth of

the crops at the proper season. The

effect of the one is opposite that of the other."¹² And through BOTH of them is the maintenance of the world. And it does not mention the sun and the moon because they keep up the earth by ruling throughout the year, while these two stars rule only at fixed seasons of the year. Nevertheless they are necessary to the world, and its order, and thus it says, "Canst thou bind the chains of the Pleiades, or loose the bands of Orion?"¹⁴ They say that Orion has in it a great cold and it strengthens the fruit. And the Pleiades contains a great heat and shrivels the fruits. And they say the Pleiades are the tail of a lamb."⁵

And these men¹⁶ turn justice into wickedness, and do not make mention of Him who converts things, through His justice, for the good of the world and its maintenance. And so as to day and night, through His might he alternates them for good. In summer He turns the darkness to light, for the days are long and the nights are short; and in the winter, the reverse; for he darkens the day and renders it night; for then the nights are long and the days are short; and all this alternation is for the establishment of the world and its maintenance.

And thus He calleth to the waters of the sea, - which are salt, - and raises them into the clouds, and pours them on the surface of the earth, to water them; and under these circumstances, the ~~entire~~ waters become fresh! So He reverses things for the good of the world and its establishment; yet you do not mention His name. But you turn His good judgment to evil!

THE LORD IS HIS NAME.

This is said above, - "The Lord

God of Hosts, is His name, - as we

have explained.

9. WHO FLASHETH DESTRUCTION
UPON THE STRONG.

But if you think you can trust
in your fortresses, the Almighty
B.B.H., turns against you the
enemy, who can destroy a strong

nation. Thus He brings the despoiler against the strong fortress, by
His will and captures it. ⁷⁰ is an adjective of the same form as
^{□□}, - in the passage "warm bread" ¹¹⁷ ^{א'בבב} is a transitive verb
from ^{א'בבב}, in the passage "I will take comfort a little" ¹¹⁸ where
it occurs in the intransitive sense.

10 THEY HATE

Whoever reproves them in the gate, - i.e., in public,
they hate him. And those who reprove refers to
the true prophets, and their own righteous ones;

and they reprove them "in public", because they (the sinners) are many,
and they sit in the gate (in public) in place of the upright judges.

HIM THAT SPEAKETH UPRIGHTLY.

It mentions "the perfect and the
upright" for that is an adject-
ive; or perhaps it is a noun,

as "in truth and uprightness" ¹¹⁹, and Jonathan translates it, and to him
who speaks in sincerity, they twist his words.

11. THEREFORE, BECAUSE YE TRAMPLE
ON THE POOR.

This word is a hapax legomenon.

(^{אבבבב}) and its meaning

is found from the context, - "you

burden and you trouble," And it says this in reference to the
princes and the judges. Jonathan translates the ^א as a prefix, but

this is grammatically impossible. He translates his "אָדוּ" to mean as, "They robbed the threshing floors".¹²⁰ And like "That plunder my heritage"¹²¹ And according to the Targum, Jonathan "because ye robbed the poor". And my lord, my father, says, the ו is like the ם "a dresser of sycamores,"¹²² which is the same as וּבַד , just as the word 'וּבַד' "And he sought",¹²³ the Targum translates וּבַד "he sought". And the word comes from a re-duplicated stem, from םוּבַד (he robbed)¹²⁴, that is to say, you lean heavy in the scale when you weight. The last meaning of the word is "trampling" as, "and upon My mountains, tread him underfoot,"¹²⁵

"AND TAKE FROM HIM EXACTIONS
OF WHEAT."

What he labors and carries (אָדוּ)
on his shoulder, of the grain, to
his house, to live on, ye take from
him because he is poor and unable

to save himself from your hands. And what will be your punishment
for this,- that ye have robbed the house of the poor? That

YE HAVE BUILT HOUSES OF HEWN STONE,
BUT YE SHALL NOT DWELL IN THEM.

Houses which ye have built of
hewn stone, from (the fruit
of) oppression and violence, ye
shall not dwell in them for

any appreciable time; for soon the enemy will come, and remove you
from them, and destroy them. And therefore you will not drink the
wine of the vineyards which ye have planted by oppression. For you
soon will be exiled from your land.

PLEASANT VINEYARDS.

94
Which are desirable and good; just
as it says, "houses of hewn stone"

which means of beautiful and good
construction. Or, perhaps the interpretation of "pleasant vine-
yards" may be that ye coveted them, ($\gamma \nu \mu$ -i.e. the vineyards
which ye coveted) and stole them from the poor; as it says, "And
they covet fields and sieze them".¹²⁶

12. FOR I KNOW,

Do not think that I do not see and
know your wicked deeds, For I know
everything. And the bribe which ye

take in secret, to oppress the wicked in his case, and to do him
evil, because of the bribe,- and this means the bribe which ye take
to deliver the wicked one from the hands of the one who sues him,
who is right in his case.

THAT TURN ASIDE THE NEEDY IN
THE GATE.

It repeats the thought in different
words, for

THE POOR

are the same as those who are usual-
ly "righteous in their case". For

they are oppressed but do not op-
press others, since they lack the power to oppress. And as for the
word "the gate", it is there that the judges sit in judgment,- as it
says, "To the gate,- unto the elders."¹²⁷

13. THEREFORE THE PRUDENT MAN DOTH
KEEP SILENT IN SUCH A TIME.

Because they hate him who
reprove them, therefore
he who is wise among the

good says that he will maintain silence, and not reprove them,^{so}

he will not have to listen while he is being insulted, as they answer him.

FOR IT IS AN EVIL TIME..

The destruction of the wicked is imminent. ~~it~~

14. SEEK GOOD,

Again the prophet reverts to re-proving, - perhaps they will hearken.

AND SO THE LORD WILL
BE WITH YOU.

if you will seek good and put away the evil, the Lord will be with you as ye say. That is to say,

in the whole matter, where you expected that prosperity and happiness will come to you, so will it be (if ye are righteous,)

THE LORD, GOD OF HOSTS,

~~It~~ repeats the subject again; and he says,-

HATE THE EVIL AND ESTABLISH
JUSTICE IN THE GATES.

It means to say, establish justice in the gate, for that is the place where the judges and the

elders sit.

WILL BE GRACIOUS.

although you have sinned greatly against Him, perhaps the Lord will be gracious upon the remnant that is left, provided you will return

unto Him, for the Lord is merciful and gracious. ~~128~~ 15

THE REMNANT OF JOSEPH.

That is the kingdom of Ephraim, and it

says "remnant" for most of them were already exiled before the reign of Jeroboam ben Joash; and they perished by sword, famine, and plague, - as it is said, "for the Lord saw the affliction of Israel, that it was very bitter; for there was none shut up nor left at large neither was there any helper for Israel." ¹²⁸

16. THEREFORE, if you do not return unto Me, evil will come upon you, until there will be

LAMENTATION IN ALL YOUR STREETS.

ALAS, ALAS, This is a sound of mourning, as '17, '17

AND THEY SHALL CALL THE HUSBANDMAN TO MOURNING. ⁷⁰⁸ means one who toils in the fields, - for they will call him to come to the mourning, for his labor and his toil is in vain, since the seeds and the plants have been smitten, and they sowed but did not reap.

LAMENTATION TO SUCH AS ARE SKILFUL IN WAILING. As if it were reversed in sense, - those who are skilful in wailing (will be called) to the mourning.

as "Thou knowest it, for thou wast then born", ¹²⁹ which means "Didst thou know it then, - that thou wouldst be born?" And similarly, (⁷²⁷ בש האב Ezek. 39;11) meaning that the place of the grave is there. And Jonathan translates ~~deficiently~~ "and he will make a mourning for those who understand how to wail."

17. AND IN ALL VINEYARDS SHALL BE LAMENTATION. For there will be no grapes there, since I will pass

through your midst to do you evil, as "I shall pass through the land of Egypt." ¹³⁰

18. WOE UNTO YOU THAT DESIRE. . . Just as it says, in Isaiah,
"Let Him make speed, let Him
hasten His work, that we may all ¹³¹
see it".

19. AS IF A MAN FLEE. That is to say, you will go
 forth from trouble to trouble.

20. DARKNESS AND NOT LIGHT. Even a bit of light will not be
 found in it, - for it will all be
 darkness. Now the "darkness"
 is a metaphor for "trouble."

21. I HATE. It speaks about the kingdom of the house
 of Judah; for in the days of Uzziah, king
 of Judah, did he prophesy, as has been
 said. And this it says, soon, "Woe to them that are at ease in
Zion." ¹³² Now they sacrificed in the Temple, - nevertheless God despised
 those sacrifices, because their deeds were evil.

YOUR FEASTS. The sacrifices of your feasts. And so,

YOUR SOLEMN ASSEMBLIES, means the sacrifices of your solemn
 assemblies. ^{The same idea is repeated} in different words, for

אז is the same as עזרת, -

just as it says, "Ye shall have a solemn assembly." ¹³³ עזרת is a
 plural, formed like עשרות from עשר. In the construct it is
 עשרות, and so, similarly, עזרות. The Daghes in the ש of

is for the benefit of the pronounciation, like the Daghesch of the P in $\Psi\pi\delta$; Alas, the ש in this case שׁוֹאֵל ¹³⁴ and similar ones.

22. YEA, THOUth YE OFFER ME.

Just as he says in the prophecy of Isiah, "To what purpose is the multitude of your sacrifices" ¹³⁵

and the rest of the quotation.

THE PEACE-OFFERINGS OF YOUR
FAT BEATS.

As it says there "the fat of fed beasts" ¹³⁵ - they are stuffed up.

23. TAKE AWAY FROM ME THE
NOISE OF THY SONGS.

The multitude of thy songs, which the Levites would sign over the sacrifice, - vocal and instrumental.

I desire neither the sacrifices nor the songs, for they are not acceptable; for your deeds are evil. For what avail are the sacrifices if ye serve Me on one side, and rebel against Me, on the other side?

24. LET JUSTICE WELL UP LIKE WATER.

Just as "fountains of water" ¹³⁶

The mouth of the λ has a
has a pathach. ¹³⁷ Showing that

it is from the root שׁוֹאֵל - meaning to say, "let justice flow forth" like water.

AND RIGHTEOUSNESS LIKE A MIGHTY STREAM.

As a mighty stream which flows down a slope, - this is what I desire; that just-

ice and righteousness shall gush forth, - that ye shall not restrain it or withhold it, and let it lie prostrate on the ground, - and then

offer before Me sacrifices! I do NOT desire this!

25. SACRIFICES? The 7 is 7 - interrogative. It says,

DID YE BRING ME SACRIFICES AND
OFFERINGS IN THE WILDERNESS FOR
FORTY YEARS, O HOUSE OF ISRAEL?

Just as it says in the
Prophecy of Jeremiah, -
"For I spoke not unto your
fathers, nor commanded them

in the day that I brought them out of the land of Egypt, concerning
burnt-offerings and sacrifices."¹³⁹ And there we explained the mat-
ter.¹³⁹ Said our Rabbis, O.B.M., as for the sacrifices which we or-
dained on Mt. Sinai, R. Elijah says the LAW of the burnt offerings
was mentioned on Mt. Sinai, but the offering, itself, was not brought.
R. Akiba says, "it was brought and never afterward ceased; Then how
can I substantiate the verse, "Did ye bring Me, sacrifices in the
wilderness, O house of Israel?" It means the tribe of Levi, who
did not serve idolatry, - THEY brought it (but Israel did not)." Fur-
thermore, according to the words, (of the Rabbis) the verse, "Let the
children of Israel keep the Passover in its appointed season."¹⁴⁰

Scripture speaks there to the shame of Israel, - because they did not
offer, in the wilderness, more than this one Paschal offering. Hence
it says, (here) did you offer unto Me offerings in the wilderness?

R. Simeon b. Yochai says, Israel did not offer; who did offer? The
tribe of Levi, - for it is said "THEY shall put incense before Me."¹⁴¹

And it says, "Whoso is on the Lord's side, let him come unto Me!"
and there gathered unto him all the sons of Levi."¹⁴² But the children^{of Israel}
who served idols, did not offer them up. But the tribe of Levi, who
did not serve idols, did offer sacrifices.

26. SO YE SHALL TAKE, It said, the commandment of the Almighty,
B.B.H., ye did not accept; but you

accepted and love the service of "Siccuth your King". (your god.)
Siccuth is the name of an idol. And the word "your king" refers
to a star in whose name an idol was made. And it calls it "King"
because they considered it as king over them. Or, perhaps it is a
large star among the hosts of the heavens and it is, as it were, a
king over its hosts. As it says, "So, to offer to the queen of
heaven (סַבְּיָה)",¹⁴³ as I have explained in the book of Jeremiah.¹³⁹
Some explain Siccuth, the same as "Keep silent" (שִׁכּוּט) and
hear".¹⁴⁴ As if to say, they give ear to the service of idols.
And Jonathan translates it, "And ye took Siccuth, the covering of
your god." (סַבְּיָה cf. Levy, Dict. IV 158a) And so, "and curse
by their king"¹⁴⁵ is translated by Jonathan, וְיָבֹזְזוּ שִׁכּוּטָם.¹⁴⁶
And so, "And they swear by Malcam",¹⁴⁷ is translated in the Targum by
the same word. It is a sort of idolatry.

AND CHIUN, YOUR IMAGES. And some interpret Chiun as
"to make cakes".¹⁴⁸ And already
we have explained in the book
of Jeremiah that they are a kind of food which they prepare for the
idols, and therefore they are called כִּיּוֹן.¹⁴⁹ And furthermore, we
explained that it called in Arabic and in Persian כִּיּוֹן. And
they made an image of it in order, to serve it.

THE STAR OF YOUR GOD, WHICH YE MADE TO YOURSELVES. כִּיּוֹן in construct, since it
has a Pathach. That is to say,
ye made an image of the star of
your god. And it is the star which they made as a god over them-
selves, and they made the image of a star to represent him.

27. THEREFORE I WILL CAUSE YOU
TO GO INTO CAPTIVITY BEYOND DAMASCUS.

Far from Damacus, that
is, $\pi \delta \eta$ and $\eta \delta \eta$, -
where the ten tribes

were exiled. And it mentions Damascus because the king of Damas-
cus did great evil to Israel, as was mentioned; and it says, do not
think that ye will be exiled to Damascus, which is near to your
land, - but far from Damascus.

GOD OF HOSTS.

Above and below. And those whom you serve, are
merely His messengers (the stars)

NOTES TO
APPENDIX III.

1. 2.Am. 7:10-17
3. Jer. 1:1
4. Koh. 1:1
- 4a. תולד 1. prps. רבות for רב
- 4b. i.e. Amos, Jeremiah and Ecclesiastics (see !)
- 4c. Redah recognizes the possibility of a Prophet speaking from his own inner consciousness, rather than from direct verbal revelation of God; Cf. Prof. Battenwieser's view on inspiration and revelation, (In the Prophets of Israel).
5. 2 K. 3:4
6. R.D."K. assumes that the roots לך and לך (q.B.D.B.) are the same; and it seems, despite the modern lexicographers, that his intuition is correct; Notice also that the roots נל and נל which are differentiated in B.D.B. are also related. לך means "to spot" or "to dot", but the adjective נל occurs only with reference to sheep and goats. As for נל (of doubtful derivation,) a spot, - it is used also only of sheep and goats. The substantive נל means "a lamb!". Cf. treatment in K.SS. s.v. לך where Kimchi supports his view from the Targum מרי גיתין.
7. Commentary to Hosea 1:1. by calling it "this book", he shows that not only did he treat the twelve minor Prophets as a single book, but that he wrote the commentaries to the twelve as a unit.
- 7a. Mi.4:14
8. Zech. 14:5
9. Am. 3:15

10. Am. 3:8
11. R.D."K. shows that Mt. Carmel is not the name of a mountain, but of a particularly fertile valley.
12. Ho. 4:3
13. The meaning of this passage is not clear.
14. ~~Cf. the new covenant.~~ *The theological doctrine of punishment for sin*
15. The theological doctrine of הַרְוֵה מֵי חַיִּים the attribute of mercy.
16. Elihu. A search for the identity of this authority has been fruitless.
17. An interesting harmonization of Justice and Mercy.
18. Cf. the doctrine of the Election of Israel.
19. Cf. the doctrine of sin and repentance.
20. 2. K. 13:17
21. Is. 7:8
22. The הַרְוֵה מֵי חַיִּים is only a temporary suspension of the , for when the attribute of Justice is finally invoked, punishment is also meted out for the transgressions which had formerly been forgiven.
23. 2 K. 10:32,33
24. 2 S. 12:31
25. Nu. 21:28
26. Gn. 49:10
27. Est. 5:2
28. 2 K. 16:9
29. Am. 1:8
30. ?
31. Nu. 20:20

32. Dt. 27:17
33. There is also a large and distinct confusion in R.D."K's mind of הרים - mountains,- and הרות - pregnant women. The necessity of explaining the last phrase of the verse from the one which precedes it,- how Ammon enlarged its borders by ripping up the pregnant women,- is responsible for this beautiful perversion of grammar. Rashi and Ibn Ezra both make this error. It is surprising, however, that R.D."K, who is not chary about criticizing them, should perpetrate the same mistake. In the ספר השו"ת he is not so certain of himself. He says, "there are some who explain it as from this root (ה ר ר),-mountain,- the word הרות in Amos 1;13, and in 2 K.1. But if they are truly from this root, they must refer to cities, fortified and high as mountains (ה ר י). The fact that R.D."K passed by the translation of the Targum, which he knew and respected, 27, זעו מעדית ארע אל עד, - for Rashi and Ibn Ezra, is, to say the least, astonishing. The whole thing sounds perilously like a שרש.
34. 2 K. 8:12.
35. Jer. 51:25
36. Jer. 49:1
37. 2.K. 15:16
38. 2 K. 8:12
39. R.D."K. seems to accept the word הרי"ה which occurs only once,- Ho. 14:1,- as the correct substantive form. But he prefers to consider הרות, the participle from הרה, as the plural of הר, - a mountain.
40. Ho. 14:1

41. Jer. 49:2
42. Jer. 49:3 R.D."K. recognizes ⁷⁵⁶ in the Sefer Hashorashim but not ⁷⁵⁶. Hence his translation, "their king".
43. 2.K.3:27
44. Is. 33:12
45. ad loc.
46. Is. 37:35
47. 2 K. 24:20
48. Gn. 6:13
49. Ex. 23:8
50. Note the (unconscious?) pun on the word ^{לע} ~~ל~~
51. A beautiful example of R.D."K's criticism of Rashi. He gives, in a serious manner, a long and weighty quotation from that learned exegete, - and then adds, in ^{three} ~~these~~ words, that Rashi confused ^{לע}, to lock, and ^{לע}, to supply with shoes! It is a quiet deprecation of Rashi's Midrashic method, which does not hesitate to explain a passage on the basis of a pun, - and this in all seriousness. Such methodology draws from R.D."K not a ponderous refutation, but the slighting rebuke of having an entire argument overthrown by a contemptuous phrase of correction.

It is also interesting to note that R.D."K's quotation differs slightly from the text of Rashi as published in the latest Rabbinic Bible. An examination of a critical text of Rashi, (which is beyond the scope of this paper) might reveal whether R.D."K merely took a little liberty in improving the phraseology, or whether he actually had a better text. If the latter were the case, R.D."K's quotations might be useful in the text-study of Rashi.

52. Ruth. 4:7
53. Mi. 3:5
54. Am. 8:4.
55. Ex. 18:20
56. Jb. 17:9
57. Lv. 21:8
58. Lv. 27:14
59. This excellent interpretation of a difficult word has gone unnoticed by modern exegetes, until Prof. Battenwieser, recognizing the peculiar syntax, came to the same conclusion as R.D."K.,- namely, that they drank NOT the wine which was paid as a fine, but wine bought with MONEY and paid as fines. It is interesting to note how many of Prof. Battenwieser's excellent translations, which are undoubtedly based on a fine "sprachgefuehl," accord exactly with R.D."K's.
60. Lv. 18:28
61. Is. 1:31
62. Examples of R.D."K's use of the vernacular are frequent. Having come to France at the age of 10 years, it is but natural that } "בלע" means "French" to him.
63. The theology of Prophecy.
64. Ex. 34:16.
65. The evil ܐܝܬܐ
66. Ps. 55:4
67. The versions translate ܦܝܥ as "to creak", which might be an onomatopoetic word. The critics suggest reading ܦܝܢ to totter. R.D."K's guess is as good as any of the others, and has the support of the possible Aramaic cognate ܦܝܢ. The

explanation is taken bodily from the Sepher Hashorashim ,
s.v. פִּי where he quotes פִּלְגִּי , פִּלְגִּי , פִּלְגִּי , and the construct
פִּלְגִּי , the four,-and the only four,- occurrences of this stem.
If it is a mere memory-feat, it is marvelous.

68. cf Aram. עֲמַר , to deal tyrannically.

69. Am. 3:14

70. Zc. 14:18

71. Lv. 10:3

72. Ps. 50:3

73. Ezek 20:32. R.D."K's comment is as follows; That which cometh to your mind will not be at all. The evil thought which comes to your mind will not be established. To your מִן - not your spirit, but your heart (mind) as the Targum translates,- the spirit residing in the heart (.i.e. the mind): that you say "we will be like the nations." You expect to depart from the province of God, and no longer be My people; for you see the idolaters prospering in their service of the stars and constellations, as Ahaz says, "Because the Gods of the king of Aram helped them, therefore will I ^(2 Ch 28:23) sacrifice to them, that they may help me." ^ But the thing is not true, for the service of idols is not what casuse them to prosper,. . . . but there exists something against Israel which has to be visited upon them, as when Israel opposes My will . So when they transgress My commandments, I raise up the idolatrous nations over them, to prosperity. Not for their own good, but for the punishment of Israel. And even so, I do not raise a nation over them for their own (sins) except there be some grave violence,- such as the generation of the

flood, or Sodom and Gomorah, And so we find in the words of our Rabbis, E.B.M., that God distinguishes the idolaters (from Israel) in that he does not visit upon them the judgment. But Israel whom I took from the house of bondage in order to be my special people, etc., and I would be to them a God, - Mine eyes are ever upon them for good and for evil, as it says in the prophecy of Amos, "you especially have I known more than all the races of the earth. Therefore I shall visit upon you all your sins." But if you should desire to leave My service, I will not permit you to do it. For even though you were exiled for many years among the idolaters, you never ceased to be a Nation. For even though a few of them may have left the general class (of idolaters) the general class of you is always a Nation dedicated to Me. And I shall rule over you sternly and I shall refine you in the crucible when I bring you out from exile, and when I drink my fill of those of you who murmur and rebel against Me.

74. Ibn Ezra.

75. It is impossible, by any flight of the imagination less lofty than a שן, to translate שן as "the corner of a bed." This error is made by Ibn Ezra, but his explanation is not convincing, R.D."K, however, confirms the mistake, and enlarges upon it at great length. The authorized version perpetrates the mistranslation in the margin, and the Jewish Version prints it in the text! This is not only an interesting view of the growth of a mistake; but it is also one of the many cases where the King James Bible was influenced

97. A rationalistic explanation which shows strongly the influence of Maimonids.
98. cf. Doctrine of retributive justice.
99. One cannot avoid seeing here a personal reference to the bitter times in which R.D."K lived. (See Graetz 3:530-580 on this period). The problem of suffering was an immediate one with the Spanish exiles at Narbonne.
100. 2 K. 6:23
101. 2 K. 6:24
102. 2 K. 24:7
103. Jer. 37:5
104. 2 K. 24:10 A very poor example!
105. Dt. 20:12.
106. Text difficult. 1 ? תשאר
107. Ju. 20:1
108. Am. 8:14
109. Ps. 90:10
110. At Gn. 22:3 This is a favorite trick of R.D."K's, - to use the Targum "in reverse". He explains a word, "X", not from its translation in the Targum, "Y", but from the Hebrew word "Z", which somewhere else occurs, and is translated in the Targum by the Aramaic cognate of the original "X".
- 111.
112. R.D."K. cannot mean the location, but the astrological influence. Orion follows closely on the Pleiades.

113. Jb. 38:31
114. Merely ל"ף referring to ל"ף רביתא. The discussion is given in T.B. Ber. 58b.
115. The Pleiades are here considered as a part of the much larger constellation, Taurus, rather than as a constellation in themselves. In better accord with astrology is the following phrase (ib) which R.D."K does NOT quote, - "but some say that it (the Pleiades) is the head of a Bull."
116. cf. v. 7.
117. 1 S. 21:7
118. Jb. 10:20
119. Ju. 9:16
120. 1 S. 32:1 as if from
121. Jer. 50:11
122. Am. 7:14
123. Gn. 31:35
124. The actual stem is דלד. When R.D."K says "a word comes from-לד," he does not necessarily quote the root, but often gives a form which actually occurs.
125. Is. 14:25
126. Mi. 2:2
127. Dt. 25:7
128. 2 K. 14:26
129. Jb. 38:21.
130. Ex. 12:12
131. Is. 5:19
132. Am. 6:1

133. Nu. 29:35
134. Is. 58:3
135. Is. 1; 11
136. Josh. 15:19
137. ? Text difficult. 1 prps. 'פ for 'פ
138. Jer. 7:22
139. Another evidence that R.D."K took the Prophets in their order.
140. Nu. 9:2
141. Dt. 33:10
142. Ex. 32: 26
143. Jer. 44:17
144. Dt. 27; 29
145. Is. 8:21
146. Another example of the reverse use of the Targum. Compare also R.D."K's quotation פתכירך שום with the present text פתכוסריכון ; and R.D."K also mentions here a still different reading, - נ"א פתכריכון
147. Zp. 1:5
148. Jer. 7:18