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inspiring the human heart with courage and hope. Even after the lapse of thirty-three centuries the child of God finds his faith and hope wrapped up in Moses' closing words of benediction upon the tribes:

"There is none like unto the God of Jeshurun who rideth upon the heaven in thy help and in his excellency on the sky, the eternal God is thy refuge, and underneath are the everlasting arms;

And he shall thrust out the enemy before thee; and shall say Destroy them, Israel thou shalt dwell in safety alone

The fountain of Jacob shall be upon a land of corn and wine; Also his heavens shall drop down dew,

Happy art thou, O Israel: who is like unto thee, O people saved by the Lord.
The shield of thy help, and who is the sword of thy excellence!

And thine enemies shall be found liars unto thee;

And thou shalt tread upon their high places"

These songs of Moses, beginning with that of victory and salvation of Israel at the Red Sea, blend harmoniously with that of the angels near Bethlehem's ancient site:

"Glory to God in the highest, and on earth peace, good will toward men."

The shield of thy help, and who is the sword of thy excellence!

And thine enemies shall be found liars unto thee;

And thou shalt tread upon their high places"

This blending harmony but prefigures the thrilling anthem of the redeemed who are represented by John as singing the song of Moses and the Lamb.

THE NEW TESTAMENT IN HEBREW DRESS.*

BY DR. B. FELSENTHAL.

Although we cannot recognize any scientific significance whatever in Delitzsch's translation of the New Testament, and although we are able to see in it nothing else than a missionary document, yet we will make prominent the fact that the translation taken as a whole is a very successful one. Not only each word-form but each daghesh and each vowel-sign has been well weighed, with care and grammatical scrupulousness. The translator, rightly, has not translated by 'ln. Oh, no! It is an entirely false principle to determine to use always the same word in a translation.

In a revision of the translation still a few other changes would certainly have called out: 't1f'

Similarly also hodos should not always be translated by ἁγιός. It seems to us that in many places the Mishna הָגִיָּה should have the preference; e. g. Jno. xiv. 5, 6 in the words: I am the way, the truth and the life.

In places, so it appears to us, the translator has not hit upon the right word. We take, for example, the word logos; which appears in the New Testament more than 300 times. So far as we can ascertain by a short comparison, Delitzsch has almost everywhere rendered it by the Hebrew הָגִיָּה. (In Luke xx. 26, we found for it מִיְּכָר). Now let one read the first verse in the Gospel of St. John. How unhebraic does the verse read: הָגִיָּה יֵצַר הָאֱלֹהִים אַחֶרֶנָּנוּ הָאֱלֹהִים וָנֵצַרְתָּם אֱלֹהִים הָגִיָּה. Scarcely could any one who possesses anything of a Hebrew sensibility of the language understand this Hebrew verse in the sense of the original, if the Johannine doctrine of the Logos had not already been made known to him. What? Should the Hebrew הָגִיָּה be used for the Greek logos? To be sure dabhar occurs frequently enough in the Old Testament in the sense of word. But when the Hebrew Bible speaks of the unclean dabhar which is touched (Lev. v. 2), it means a thing and not a word. And when it discourses about the dabhar which is tried in the fire (Num. xxxi. 23), it discourses about a thing and not a word. And when it mentions a dabhar which bears marks (Deut. xxii. 20), it means also a thing and in no ease a word. And so we find sufficient proof that in the course of time the signification of dabhar extended and transformed itself. At the time of the Apostles according to all probability it was used in the sense of stuff or substance. At all events we find it with this meaning in the Hebraic literature. And hence an interesting chapter in the history of the Hebrew language may be illustrated by the word יִסְדָּה. How light would the Christian and Jewish scholastics of the middle ages have found their labor, as they sought to bring into harmony the biblical account of Creation and the Aristotelian philosophy, if they had had before them the verse יִסְדָּה יִסְדָּה. They could then, have very plainly transferred it. In the beginning was the substance.

Without doubt, it was a mistake to set the word יִסְדָּה in Jno. i. 1. Here, at all events, the right word would be יִסְדָּה, corresponding to the Targumistic יִסְדָּה. Cf. also the Mishna expression יִסְדָּה יִסְדָּה (Aboth 5. 1). But many will say for the sake of consistency (Gleichartigkeit) logos was here also to be translated by יִסְדָּה. Oh, no! It is an entirely false principle to determine to use always the same word in a translation for a certain word in the original. In different connections, with different authors and in different ages, words take on different shades of meaning; and the translator must always make account of this. In the English New Testament, consequently, the word logos is not always translated by the same word. We find it rendered by thing, saying, word, speech, etc.

Similarly also hodos should not always be translated by יִסְדָּה. It seems to us that in many places the Mishna הָגִיָּה should have the preference; e. g. Jno. xiv. 5, 6 in the words: I am the way, the truth and the life.

Likewise Delitzsch has consistently יִסְדָּה for the common "to fulfil what is written," and here יִסְדָּה is so readily suggested. The verb יִסְדָּה is indeed really found in the Old Testament with the meaning here required (Cf. I Kgs. ii. 27); but on the other hand, in the Bible the verb יִסְדָּה appears much oftener with this meaning; thus in the Piel (Esther ix. 21, 29, 31; Ruth iv. 7; Ezra xiiii. 6; Ps. cxix. 106, etc.) and in the Hiphil (Gen. vi. 18; ix. 9; I Sam. xv. 17; 2 Kgs. xxii. 24.) In the Mishna, however, יִסְדָּה is the commonest word and should be the one to be employed in a Hebrew New Testament.

In a revision of the translation still a few other changes might commend themselves to Prof. Delitzsch and his fellow-laborers.

* Translated by the authors' request, from the German, as it appeared in Der Zeitgeist, May 22d.