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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 excellency !

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.”

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. FELSETHAL.

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 striven after an Old Testament purism, but he has endeavored to acquire the speech [*Sprachfarbe*] of the New Testament period, the mishna character of its phraseology. (Cf., e. g. גוף Matt. xxvi. 26 ; צלב ib. xxvii. 22 ; צריך Mar. xi. 3 ; ראוי Luk vii. 4 ; כדאי ib. vii. 6 ; הזכרים לנהול ib. xx. 35 ; גבי הסנה ib. xx. 37 ; תכריכין Jno. xx. 5 ; כפרט 3 Jno. i. 5 sqq.) For this reason also, it cannot be thought strange if here and there words borrowed from the Greek should occur (e. g. פרחסיא Jno. x. 24 ; גליסקמא ib. xii. 6 ; דיתיקי Heb. ix. 17 ; etc.)

In some 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 דבר. (In Luke xx. 26, we found for it מאמר). Now let one read the first verse in the Gospel of St. John. How unhebraic does the verse read: את האלהים היה הדבר הראשית היה והדבר היה! 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 Johannean doctrine of the Logos had not already been made known to him. What? Should the Hebrew דבר 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 case 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 דבר. 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 הדבר הראשית היה. They could then, have very plainly transferred it. In the beginning was the substance. And what would not Göthe have made out of the *dabhar* if he had had it before him. His Faust does not know whether he shall translate : the word, or the sense, or the power, or the deed. With דבר in the text, the Spinozist Heide would certainly have called out: אלהים היה הדבר, God was the substance.

Without doubt, it was a mistake to set the word דבר in Jno. i. 1. Here, at all events, the right word would be מאמר, corresponding to the Targumistic מימרא. Cf. also the Mishna expression בעשרה מאמרות וגו' (Aboth 5. 1). But many will say for the sake of consistency [*Gleichartigkeit*] *logos* was here also to be translated by דבר. 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 דרך. It seems to us that in many places the Mishna הלכה 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 למלאות ובני לקיים for the common “to fulfil what is written,” and here מלא is so readily suggested. The verb מלא 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 קום appears much oftener with this meaning; thus in the Piel (Esther ix. 21, 29, 31; Ruth iv. 7; Ezra xiii. 6; Ps. cxix. 106, etc.) and in the Hiphil (Gen. vi. 18; ix. 9; 1 Sam. xv. 17; 2 Kgs. xxiii. 24.) In the Mishna, however, *laayem* 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.