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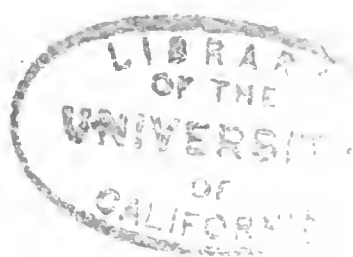
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THE
HEBREW NEW TESTAMENT

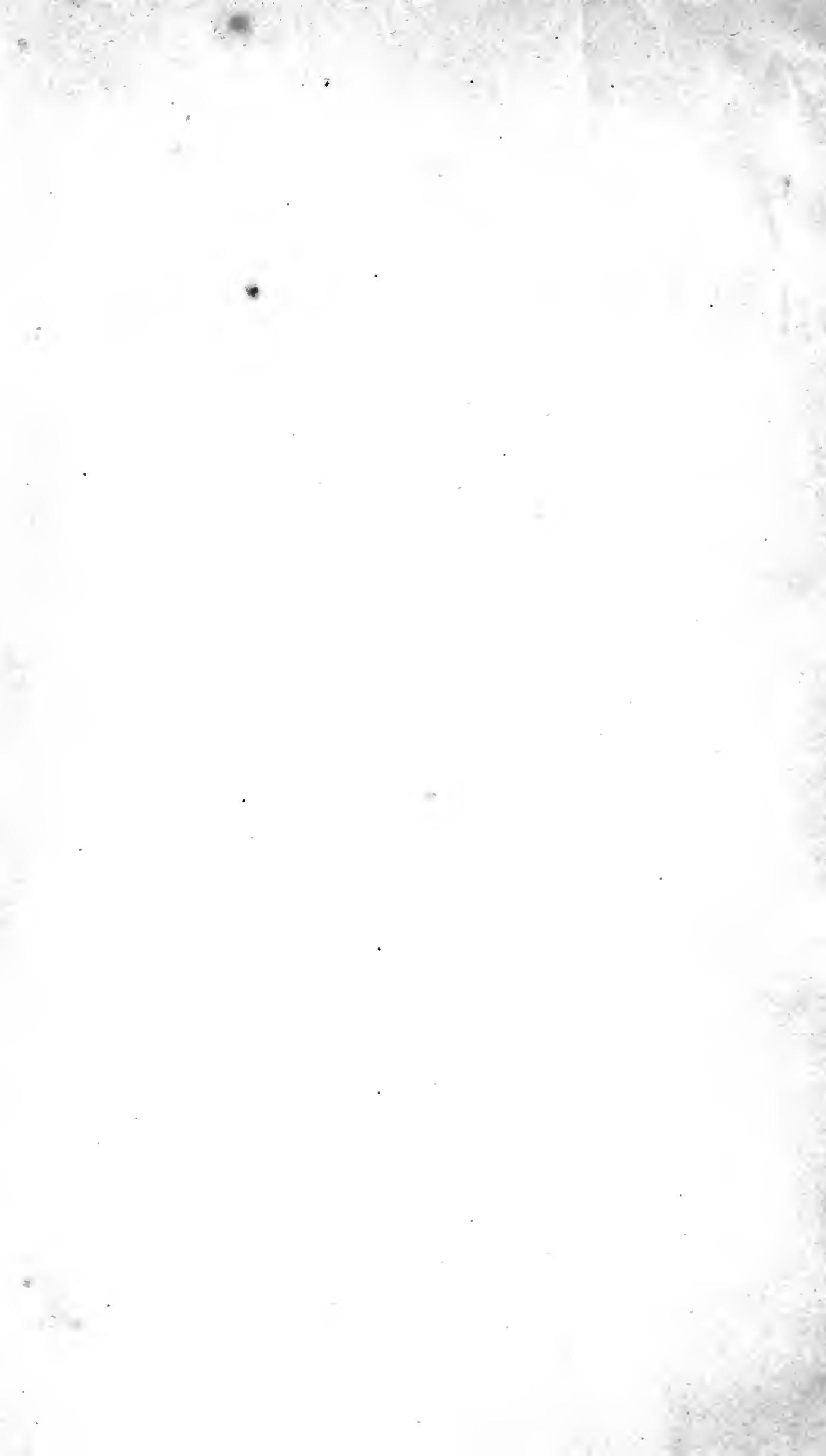
OF THE
BRITISH AND FOREIGN BIBLE SOCIETY.

A CONTRIBUTION
TO HEBREW PHILOLOGY

BY
PROF. FRANZ DELITZSCH.



LEIPZIG.
DÖRFFLING & FRANKE.
1883.



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PREFACE.

Some one will ask me, why have you written this in English. In truth, I myself do not know. I did so without premeditation, driven instinctively by the gratitude which I owe to the English publishers and patrons of my Hebrew New Testament.

And should one ask, what is the aim of these pages, I answer: firstly, they will afford a glimpse into the work, of which the Hebrew N. T. is the fruit. Secondly, they show what instructive results have proceeded therefrom for Hebrew grammar, especially syntax.

Leipzig, May 1883.

Fr. D.

185310

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In a forgotten book, entitled *Wissenschaft, Kunst, Judenthum*, I issued in the year 1838 St. Paul's hymn on love 1 Cor. XIII, translated into Hebrew, as a specimen of a new Hebrew version of the New Testament. After laborious and expensive preparations, which were aided chiefly by the Bavarian and Norwegian brethren, I published in 1870 as a larger specimen of the work the Epistle of St. Paul to the Romans. Many years I sought for a publisher of the whole, who would take upon himself the expense of publishing and provide for its circulation. At last the British and Foreign Bible Society lent me its helpful hand, and having obtained such a powerful and generous protection, the new translation went through the press and forthwith enjoyed God's wonderful blessing. It was completed in the spring of 1877. The text, followed there, is substantially that of the Sinaitic codex, with the principal variations of the Textus Receptus in brackets. But I soon felt, that a text formed by myself alone could not be exempt from individual arbitrariness, and that it was more natural to base the translation on the Receptus and to supplement it with critical remarks. After half a year a second edition became necessary, which I based on these principles; it bears the date of 1878. Only two years later, in 1880, a third edition appeared, in a larger form. Even the copies of this third were quickly exhausted, and already in October of the same year I prepared at Berlin with my never to be forgotten friend, the late Rev. Palmer DAVIES, a fourth electrotyped edition. The text had now to be definitively settled and the work demanded redoubled care. I revised it a third time and was successfully aided by the

Rev. S. R. Driver, now Pusey's successor as Professor of Hebrew at Oxford. Each of these editions represents, as I hope, a new degree of approximation to the ideal, which even in the fourth electrotyped edition of 1882 is still not attained. Therefore I was agreeably surprised, when Mr. James WATT, the successor of the late Davies, informed me, that the 5000 copies of the fourth edition were sold without any remaining. In truth, God has abundantly blessed our work. Far from priding myself, I acknowledge on the contrary the merits of my fellow-labourers, among whom are also not a small number of Jewish friends. We have cause to say, that our new translation has contributed somewhat to bring the New Testament nearer to the Jews as a prominent work of their literature. In a letter to Dr Rahmer at Magdeburg I declared the New Testament to be the highest work that the Jewish genius has produced. He remarks in his *Literaturblatt* (1879 No 9), that this statement is relatively true, and Dr Immanuel Deutsch in his review there owns, that form and matter, contents and dress, are productions of the Hebrew spirit and of Hebrew intuition.

In the revision of the text for the fifth edition I thought myself at first restricted to slight emendations in the plates, but when I was in Berlin and Messrs. WATT and SHARP heard that I should like to make some more material corrections, they proposed it to the Committee and Rev. W^m WRIGHT wrote me, March 6.: „The Committee are much pleased to hear of the pains you are taking to make the fifth edition as perfect as possible, and they very cordially sanction any necessary outlay in the completion of the plates“.

Consequently the fifth edition is revised more than superficially. I pass over in silence all the corrections concerning unavoidable typographical faults, as disfigurement of letters or defects as to vowels and signs, and I give only an account of the grammatical and stilistic emendations, by which, as I hope, this edition differs advantageously from the former.

Matth. IX. 21 **כִּי אָמְרָה בְּקִרְבָּהּ** *for she said within herself.*

Changed to **כִּי אָמְרָה בְּלִבָּהּ**, because **אָמַר בְּקִרְבִּי** is without support in the biblical Hebrew. I may here remark once for all, that in

every verse of my Hebrew N. T. the accentuation has been carefully considered: the רגיש or רפה is everywhere the consequence of the regular accentuation, which requires here בְּלִבָּהּ, for it ought to be accentuated בְּלִבָּהּ אָמְרָה בְּלִבָּהּ. Other examples: Matth. VII. 8 *for every one that asketh receiveth, and he that seeketh findeth*, in our Hebrew text, the accents being added: בְּרִי כָל-הַשְׂאֵל יִקְבֹּל וְהַרְשֵׁ יִמְצָא. Hence deliberately כָּל- not כָּל- is written. Matth. XXVI. 26 זֶה הוּא גּוּפִי *this is my body*, not גּוּפִי, for it ought to be accentuated זֶה הוּא, comp. Koh. I. 17. 1 Chr. XXII. 1. Whoever is not acquainted with the laws of accentuology, is unable to insert or omit the Dagesh correctly. Such a one will hesitate at וְאֵינֶנּוּ פְּלֵא 2 Cor. XI. 14, not knowing, that these two words as the first half of the verse must be accentuated וְאֵינֶנּוּ פְּלֵא.

Matth. XI. 5. וְעֲנִיִּים מְבַשְּׂרֵי יְשׁוּעָה יֵהֶם *and the poor have the gospel preached to them*. I have corrected מְבַשְּׂרֵי (as in the translation of Luk. VII. 22), because the biblical Hebrew employs not the *Pual* but the *Hithpaël* in this passive sense of εὐαγγελίζεσθαι, see 2 Sam. XVIII. 31.

Matth. XI. 7 הֵמָּה הֹלְכֵי לָהֶם וְיֵשׁוּעַ יֵחַל לְדַבֵּר *as they departed Jesus began to say*. I thought for some time to prefer יֵהִי בְּאֶשֶׁר הֹלְכֵי יֵחַל יֵשׁוּעַ לְדַבֵּר. But the syntactic scheme of temporal coincidence like 1 Sam. IX. 11. 1 Kings XIV. 17 al. is here in the right place, for as soon as the messengers of John went away Jesus began to vindicate before the people the honour of the Baptist. Together with the synchronistic construction I retained also the ethic dative לָהֶם as in 1 Sam. XXVI. 12, although the biblical Hebrew likes better לוֹ הֵלֵךְ (in French: *il s'en est allé*). Instances of the plural of the ethic dative of the 3. pers. are Ps. LXVI. 7. LXXX. 7, but not Job VI. 19 (Müller-Robertson's *Hebrew Syntax* § 51, 3); there לָמִי is in my opinion dative of the object, referring to נַחֲלִים.

Matth. XI. 18 יֵשׁ בּוֹ יֵשׁ *he has a devil*. I have preferred בּוֹ יֵשׁ *a devil (demon) is in him*, for יֵשׁ makes the impression of an emphasis, which is foreign to the original.

Matth. XVI. 24 אִישׁ אֶם-יִהְיֶה *if any man will*. The revised text has אִישׁ כִּי like Lev. XXVII. 2. It sounds more biblical.

Matth. XVII. 5 וַיֹּאמֶר. The reader will refer that to God: *and he said* like Ezek. II. 1. But the meaning is that the heavenly voice said. Therefore now is written אָמַר. At the same time I have remodelled the following verse.

Matth. XVII. 6 וְכִשְׁמַע זֹאת הַתִּלְמִידִים נָפְלוּ *And when the disciples heard it, they fell*.. This construction follows the pattern of the Chronicler 2 Chr. XV. 8. But the stress lies there upon וַיִּנְעֲבֹר, here upon ἠνεσαν; I have therefore preferred the more classical construction וַיִּהְיֶה כִשְׁמַע הַתִּלְמִידִים וַיִּפְּלוּ. Consequently the expression of the object by זאת or את זאת could be dispensed with just as in the original text.¹

Matth. XVII. 11 הֵן, rather הֵינִה, which more clearly hints that it must be explained: *Elias shall first come*. Indeed הֵן corresponds better to the Greek μέν, but it is of more importance that by הנה the following בא is better characterised as participle according to the ἔρχεται of the original text.

Matth. XVII. 20 רֵעַן לֹא הֶאֱמַנְתֶּם. The Elzevirian text has ἀνατῆν ἀπιστίαν ὑμῶν *because of your unbelief*. The Hebrew of the 4th edition, taken from Num. XX. 12, will be understood historically: because you have not believed. Therefore I have substituted בְּפָנַי אֲשֶׁר אֵינְכֶם מֵאֱמִינִים.

Matth. XX. 6 בְּאַחַת עֶשְׂרֵה שָׁעָה *about the eleventh hour*. The expression corresponds to that used in the computation of years Ezek. XXX. 20. XXVI. 1. Jer. XXXIX. 2, and months Dent. I. 3; שנה or חרש in this case is accusative of determination, see Müller-Robertson's *Hebrew Syntax* § 100 comp. 44. But in statements of the hours the construction בְּשַׁעַת אַחַת עֶשְׂרֵה Jer. LII. 29. Est. III. 7 seemed in v. 6 as well as in v. 9 preferable. After

1) Prof. Driver wrote me: „I find very few instances (Josh. XXII. 24. Jer. IX. 11. Ps. XCII. 7) of את-זאת after שמע etc., indeed none at all in a large part of the historical books: where there is not some distinct emphasis on the ταῦτα etc., might את perhaps be omitted? or even sometimes את-זאת altogether?“ The passage remodelled above is of this latter sort.

the style of the Mishna must be said בַּאֲחַת עֶשְׂרִי שָׁעוֹת, for there בְּשְׁתֵּי שָׁעוֹת signifies *at two o'clock*, בְּשָׁלוֹשׁ שָׁעוֹת or simply בְּשָׁלוֹשׁ *at three o'clock*, Sanhedrin V. 3. Berachoth 4^a; בְּכָל-הַיָּמָה *the whole fifth hour*, שֶׁנֶּחֱלָה *the beginning of the sixth*, Pesachim I. 4; בְּשִׁמְנֵה וּמֶחֶצֶה *half past eight*, Pesachim V. 1.

Matth. XX. 10 וַיִּדְמוּ *they supposed*. I have added בְּנִפְשָׁם as more conformable to the narrative. In the speech XXIV. 44 הִמָּה .to imagine' needs no addition.

Matth. XX. 34 וַיִּפְתְּחוּ וַיִּרְאוּ *and immediately their eyes received sight*. That רָאוּ does not express exactly the force of the Greek ἀνέβλεψαν; our revised text substitutes לִרְאוֹת עֵינֵיהֶם לְרֹאוֹת.

Matth. XXI. 1 אֶל-הַר הַזֵּיתִים *unto the mount of Olives*. The Elzevirian text shows πρὸς (not εἰς); I have now expressed it by אֶל, yet without changing Mark. XI. 1. Luk. XIX. 29. where אֶל stands still unaltered. The preposition אֶל does not exclude the site of the village on the slope of the mountain.

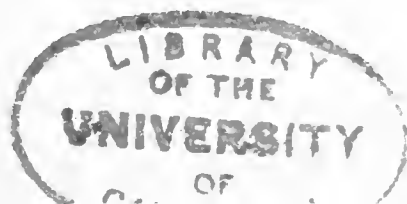
Matth. XXIV. 43 וְאֵת-זֹאת דָּעוּ לָכֵם אֲשֶׁר לֹא-יָדַע יָדַע *but know this, that if . . . had known*. The biblical usage exhibits דָּע לָךְ Job V. 27., but not דָּעוּ לָכֵם (comp. above on Matth. XI. 7). For this reason I have chosen to write וְאֵת-זֹאת דָּעוּ אֲשֶׁר לֹא-יָדַע without the *inf. intensivus*, for the Greek text has simple εἰ ᾔδει.

Matth. XXVII. 46 אֶלְהִי אֶלְהִי. Changed into אֱלֹהֵי אֱלֹהֵי, because ἡλί ἡλί of the Receptus is here as well authenticated as ἐλωί ἐλωί of the same Mark. XV. 34.

Matth. XXVII. 51 מִמֵּעָלָה *from the top*. The biblical idiom knows only מִמַּעַל *above* and מִלְּמַעְלָה *from above*. Thus I have corrected.

Mark. VII. 3 בְּאַגְרִי *with the fist*. I have removed this translation of the Erasmian and Elzevirian reading πυγμῇ,¹ because it is

1) Erasmus in his editions has in the Greek text πυγμῇ, in the Latin version *crebro* like the Vulgate (after the reading ποννά), whence Tyndale *often*, Luther *manchmal*. Westcott and Hort acknowledge πυγμῇ as the original reading, which, owing to its obscurity, has been variously altered and translated.



incompatible with the Jewish rite of washing the hands. I thought for a moment, that $\pi\sigma\gamma\mu\tilde{\eta}$ might correspond to the rabbinical בְּנֵה גִבֹּר (*Chullin* 107^a), which excludes the use of aqueduct-water and requires the application of manly strength. But at last it seemed to me more probable, that the Greek writer of the gospel had in mind עַד-הַפֶּרֶק *as far as the wrist*, a phrase common in the statutes of hand-washing. If that expresses the true sense, $\pi\sigma\gamma\mu\tilde{\eta}$ indicates the whole hand from the fingers' end to the lower end of the fore-arm.¹ The text, thus translated, accords with the law, while the former translation בִּאגְרָה was senseless and offensive.

Mark. VII. 4 וּמִטּוֹת *and of couches*. Statutes, concerning the washing of beds ($\alpha\lambda\iota\upsilon\omega\nu$), are unknown. I have now put this וּמִטּוֹת into round brackets, which indicate what the Revised English Version says in the margin: „Many ancient authorities add *and couches*“. The addition is wanting in the Vaticanus and Sinaiticus.

Mark. XII. 38 וְאַת־שְׁלוֹמִים *and salutations*. Here after the Makkeph שְׁאַלּוֹת (comp. בְּרִכּוֹת Eccl. II. 6) or שְׁאַלּוֹת (comp. the forms Job VI. 8. Ps. CVI. 15) in the 4th edition had fallen out, it is now inserted in conformity with Matth. XXIII. 7. Luk. XI. 43.

Mark. XIII. 12 *and children shall rise up* אֶל-אֲבוֹתָם . I have now preferred בְּאֲבוֹתָם conformably to the fundamental passage Micah VII. 6 compare *Sota* IX. 15.

Luk. X, 28 וְחַיָּה *and thou shalt live*. This form with Segol *in pausa* is received by Baer Prov. IV. 4. VII. 2., but most

1) The *terminus ad quem* which is defined by עַד הַפֶּרֶק of the Mischna *Jadajim* II. 3 is already controverted in the Gemara. Maimonides in *Hilchoth Berachoth* VI. § 4 repeats the formula without explanation. There are interpreters, who understand $\text{מְקוֹם חִבּוּר הָאֶצְבָּעוֹת לְכַף הַיָּד}$, that is, the place where the fingers are joined to the middle hand (metacarpus). But after the predominant interpretation of Alfâsi and others עַד הַפֶּרֶק signifies $\text{מְקוֹם חִבּוּרָהּ עִם-הַזְרוּעַ}$ that is, the end of the hand (carpus), where it is joined with the arm. A third definition as a comment on Mark's $\pi\sigma\gamma\mu\tilde{\eta}$ is given by Theophylact and Euthymius $\mu\epsilon\gamma\lambda\iota\sigma\tau\omicron\upsilon \alpha\gamma\chi\alpha\omega\nu\omicron\varsigma$ *as far the elbow*. But in the law of the profane, not priestly hand-washing this *terminus* remains out of consideration.

readers would think it a misprint, therefore I have written וְחֵיָהּ with *Zere* like Gen. XX. 7.

John VIII. 53 לְמִי תֵתֵן אֶת-עֲצָמָהּ *whom makest thou thyself?*

I have now preferred מֵה-תַּעֲשֶׂה אֶת-עֲצָמְךָ as more intelligible.

The former rendering followed the construction Is. XLIII. 6.

Comp. *Jalkut* Ezek. XXVIII. 2 where it is said to the king of Tyre: אַחֲהָ עוֹשֶׂה עֲצָמְךָ אֱלֹהִים.

Act. II. 15 כִּי שָׁעָה שְׁלִישִׁית לַיּוֹם *it is the third hour of the day*. I have preferred בַּיּוֹם as more according to Ps. XC. 4^b and to the usage of the Mishna e. gr. שְׁנֵי בָּחֳשׁ שְׁנֵי *the second of the month*, *Sanhedrin* V. 3. אֶחָד בַּשָּׁבָע *the first day of the week*, *Taanith* 27^b.

Act. IV. 17 לֹא-יִרְפָּה הַדָּבָר וַיִּפְרֹץ בָּעָם *that it spread no further among the people*. I have transposed וַיִּפְרֹץ בָּעָם, so that no one should think of the phrase פָּרַץ בְּ, 'to break into' or 'to urge'.

Act. VII. 58 הַפְּשִׁיטוּ אֶת-בְּגָדֵיהֶם *laid down their clothes*.

I have preferred the Kal פָּשְׁטוּ as more exactly the idiom of the Bible and Mishna 1 Sam. XIX. 24. Ezek. XLIV. 19. *Joma* III. 4. 6 and throughout; פְּשִׁיטָה signifies stripping off oneself, הפשטה (*n. actionis* of the Hiphil) stripping off another.

Act. VIII. 18 נָתַן *was given*, in the Greek δίδωται. I have changed the participle into the 3. preter. נָתַן.

Act. IX. 38 לָעֵבֶר אֲלֵיהֶם *to come to them*. After הִעָצַל the negative מֵעֵבֶר seemed more significant. But the alteration is of questionable merit, and there was no need to depart from the type Judg. XVIII. 9.

Act. XIV. 2 נֶגְדַּי הָאֲחִים *against the brethren*. After הַכֵּזִים without doubt the preposition עַל is better and quite intelligible. In the postbiblical literature עַל בָּעַם is frequent for 'to be angry at one', e. gr. *Aboda zara* 54^b.

Act. XXI. 24 (23) אֲשֶׁר נָדְרוּ לָהֶם נֶדֶר *which have a vow on them*. This לָהֶם is the worst dativus ethicus which I had admitted; for everywhere לְ after נָדַר denotes the person to whom

- one makes the vow. The correct rendering, which indeed corresponds more closely to the Greek text, is אֲשֶׁר נָדָר עֲלֵיהֶם (Num. XXX. 7. Ps. LVI. 13).
- Rom. V. 1 אַחֲרֵי הַצִּדִּיקִי *being justified*. Instead of the Hophal, which is not biblical, I have put נִצְדִּיקִי after Dan. VIII. 14.
- Rom. VII. 5 אֲשֶׁר נִתְעוֹרְרוּ עַל-יְדֵי הַתּוֹרָה *which were stirred up through the law*. The Nithpaël is unnecessary, הִתְעוֹרְרוּ signifies the same (Job XVII. 8).
- Rom. VIII. 20 לְמַעַן כָּבֵשׁ אֹתָהּ *by reason of him who has subjected it*. I have prefixed the article to the participle, which does not need it, when a determination follows (Ps. LVII. 3, Am. IX. 12. Cant. VII. 5), but, followed by אֹתָהּ as well as by לָהֶם Ezek. XXI. 19 the article can scarcely be omitted and the construct state is in this case inadmissible; מְשַׁבְּתִי אֹתָי Jer. XXXIII. 22 is a unique anomaly (Müller-Robertson, *Hebrew Syntax* § 73).
- Rom. XI, 6 הַמַּעֲשֶׂה יִחַדֵּל לִהְיוֹת מַעֲשֶׂה *work is no more work*. A similar case is Act. IX. 38. The change מִהְיוֹת after 1 Kings XV. 21 was not necessary, but it agrees better with the later style (see the article חָרַל in Kimchi's Lexicon) and with the aramaic type (פָּסַק מִלְמַהֲרִי Trg. Gen. XVIII. 11 Targ.).
- 2 Cor. VII. 11 בְּדָבָר *in this matter*. I have added הֵהוּא. On the contrary I could not decide to change בְּדָבָר Matth. VIII, 16 into בְּדִבְרוֹ, because the meaning of λόγῳ is „only by virtue of a word“, comp. Is. XXIX. 21.
- 2 Cor. VII. 12 תֵּרָאֶה *might appear*. Changed into תִּגָּלָה in congruity with φανερωθήναι.
- 2 Cor. VII. 15 וּמַעֲרִיר עוֹד יוֹתֵר הָמוֹ לָכֶם *and his inward affection is more abundant toward you*. I think: וּבִיּוֹתֵר הָמוֹ לָכֶם is much better.
- 2 Cor. VIII. 3 וְיוֹתֵר עַל-כֹּחָם *and beyond their power*. וְיוֹתֵר מִכֹּחָם says the same more plainly.
- 2 Cor. VIII. 22 פְּעָמִים הָרַבָּה *oftentimes*. The biblical Hebrew says always פְּעָמִים רַבּוֹת, now presented by the revised text.

Gal. I. 14 לְקַבְּלוֹת אֲבוֹתַי *of the traditions of my fathers*. Having long disliked the form קַבְּלוֹת, I have now acknowledged it as alone regular, just as סְכָנוֹת (dangers) 2 Cor. XI. 26.

Gal. V. 1 לְהִתְקַשׁ *be entangled*. I have now preferred לְהִתְקַשׁ, as reminding of מִקְשׁ *snare*, although the one form is as free from objection as the other, comp. Deut. XII. 30 with VII. 25.

Eph. I. 20 בְּהִעָרִירוֹ מִן־הַמֵּתִים וַיּוֹשֶׁב אֹתוֹ *when he raised him from the dead and set him* . . I regard now בְּהִעָרִיר אֹתוֹ מִן־ as better and nearer the Greek.

Eph. I. 22 וְאֵת אֲשֶׁר רֹאשׁ עַל־הַכֹּל נָתַנּוּ *and has given him who is head over all things*. I have inserted הוּא after אֲשֶׁר. The English Version (unaltered by the revisors) follows another manner of construction: *and gave him to be head* etc.

Eph. III. 10 הַכְּמַת אֱלֹהִים הַמְּפִלֵּאת הִרְכִּיחַ *the manifold* (πολυπολιματος) *wisdom of God*. The form מְפִלֵּאת is analogous to נְפִלֵּאת Deut. XXX. 11, but less doubtful, as to the Hiphil, is the form הַמְּפִלֵּאת.

Eph. III. 17 מְשֻׁרָשִׁים *rooted*. The biblical Hebrew uses in the sense of taking root the Poël Is. XL. 24 and in the sense of being rooted the Poal Jer. XII. 2., I have therefore substituted מְשֻׁרָשִׁים.

Eph. V. 33 תִּתְּהֵר לִירָא *let her see that she fear* . . The infinitive of יָרָא is יִרָא Josh. XXII. 25, mostly יִרְאָה, with לִ once 1 Sam. XVIII. 29., elsewhere always לִיִּרְאָה, but exclusively in reference to God. Consequently לִירָא was inapplicable, יִרָא would be too affected, לִירָא is without precedent, I escaped all difficulty by writing תִּתְּהֵר וְתִירָא.

Phil. II. 15 בְּתוֹךְ הַדּוֹר עִקָּשׁ *in the midst of a crooked* . . *nation*. הַדּוֹר instead of דּוֹר (without article) was a misprint.

Phil. II. 21 יִדְרֹשׁוּן *they seek*. I have given up the emphatic form Is. LVIII. 2 and reestablished the regular form of the pause יִדְרֹשׁוּ (*jidrôšu*), which needs no strengthening.

1 Thess. II. 2 עָפִינוּ *we had suffered*. The 1. pers. sing. is עָפִיתִי Ps. CXIX. 71. Hence עָפִינוּ seemed to be preferable, perhaps

without sufficient ground, because the Chirek is protected by עֲיָרָה Is. LVIII. 3., see Böttcher, *Lehrbuch der Hebr. Sprache* II pag. 410.

1 Tim. VI. 20 הַפְּכִיּוֹת הַמִּדַּע הַכֶּזֶב *oppositions of science falsely so called*. I have now written הַפְּכִיּוֹת adj. relat. from הִפְּךָ inversion. The old Syriac version has here ܣܬܦܬܐ, the plural of ܣܬܦܬܐ.

2 Tim. I. 3 מִיְמֵי הָאֲבוֹת *ἀπὸ προγόνων*. Changed into אֲבוֹתָי *of my forefathers*, for πρόγονοι means ancestors in the special sense of kindred.

Hebr. IV. 13 לְעֵינֵי-בַעַל דְּבָרֵינוּ. The meaning of the words πρὸς ὃν ἡμῖν ὁ λόγος, which I have rendered by בעל דברינו, is questionable¹; my interpretation agrees with the English version, which runs here thus: *unto the eyes of him with whom we have to do*. בעל דברים Ex. XXIV. 13 is the name of him who has a judicial matter to do with another. I suppose that the author had this phrase in mind. But I have supplied it with the suffix in an unjustifiable manner. The דברים are not ours, but of our counterpart. He is our בעל דברים, the suffix belongs to the whole notion, therefore בעל דברינו needed correction. The 5th edition offers בַּעַל דְּבָרִים שֶׁלָנוּ, just as in the Talmud *Mezia* 14^a: בעל דברים ידידי; *Kethuboth* 81^b: בעלת דברים ידידי את, comp. *Kamma* 46^b.

Hebr. IX. 28 לְמַעַן שָׂאת *to bear*. Rather שָׂאת, because שָׂאת is only in לְשָׂאת the usual form; without ל we read שָׂאת, בְּשָׂאת, מְשָׂאת.

1) The Hebrew N. T. of the London Society has אֲשֶׁר אֵלָיו לָנוּ הַדָּבָר. That is literal, but suggests a false idea, as appears by comparison of 1 Kings II. 14. 2 Kings IX. 5. Judg. III. 20. The best interpretation, which is as much justified by the context as by the Greek use of language (see Cremer's *Wörterbuch der neutest. Gräcität* pag. 502), is Calvin's: *qui nobiscum agit vel cum quo nobis est negotium*; accepted by Joseph B. M'Caul (in his Commentary 1871): „with whom we have to do“. λόγος in this phrase signifies a judicial relation, having two sides; the meaning is that God is our judge and that we are responsible to him. Therefore I have rendered it by a forensic phrase of classical Hebrew.

1 Petr. I. 13 וְקוֹיָהּ קוֹיָהּ *and hope perfectly* (τελείως). I am now informed, that the *infini intensivus*, when combined with an imperative, always follows it, therefore וְקוֹיָהּ קוֹיָהּ, differently from Ps. XL. 2, see Gesenius-Kautzsch § 131, 3^b.

1 Petr. IV. 15 כִּי אֵל-יַעֲנֶנָּה אִישׁ מִכֶּם כְּרֹצֶחַ *But let none of you suffer as a murderer*. The particles כִּי אֵל are scarcely to be found together, I have written אֵל-רַק like Ex. VIII. 25.

Revel. IX. 17 וְשָׂרֵינֹתֵיהֶם אֲשֶׁר *having breastplates*. The ו must be blotted out.

Revel. XI. 18 קֶצֶף *thy wrath*. I have preferred קֶצֶף according to Ps. XXXVIII. 2. The Chirek arises in the pause by dissimilation: וְקֶצֶף Ps. CII. 11.

I have already said that the correct use of רַגִּישׁ and רַפָּה was not possible without thinking of the Hebrew text as throughout accented. Constant care has been bestowed also upon מִלָּא and חֹסֵר, that is, *plena* or *defectiva scriptio*. The orthography of the text has been settled in such a manner that it may present an appearance similar to the text of the O. T., which e. g. exhibits חֲלָיִים, עֲנָיִים, but always לָוִים and with only one exception גִּוִּים. Instead of לְאֹמֵר only three times is written לְאֹמֵר. The active participle is more often written without ו than with it e. g. always הֹכֵר, נֹפֵל, עֹשֶׂה, רֹדֵה and at least more frequently אֹכֵל, אֹרֵב, אֹבֵד, עֹמֵד; sometimes however the writing varies indifferently as יוֹצֵא, יוֹצֵא; בָּנִים, בָּנִים; יוֹרְעִים, יוֹרְעִים. The infinitive of Kal follows the same orthography: לֶאֱכֹל is never found, שָׁמוֹץ scarcely, almost always שָׁמֵץ. Double ו in the same word as גְּבוּרֹת occurs sometimes, but predominantly the writing seeks to avoid it, so that e. g. עֲזֻלֹּת is found only twice. It is a rule to write מְצֹת, תְּצֹת (comp. 2 Cor. VIII. 14 לְהַנְשֹׂת), and to write either גְּדֻלֹּת or גְּדֻלָּת or even גְּדֻלָּת, not גְּדֻלֹּת.

A serious error in the London translation was לְאֱלֹהִים (to God) and בְּאֱלֹהִים (in God), which signify 'to the heathen gods' Ex. XXII. 19 and „among the gods“ Ps. LXXXVIII. 7, instead of לְאֱלֹהִים, which is the only form allowable. It is also worthy of note, that the O. T. Hebrew says לְאֱלֹהֵינוּ, וְאֱלֹהֵינוּ, לְאֱלֹהֵינוּ, but לְאֱלֹהֵינוּ.

As to the form מִתְּנָתוֹ *his gift* Rom. V. 15. 1 Cor. VII. 7., I have queried till now, whether it has need of being altered into מִתְּנָתוֹ or not. At last, I have resolved to retain מִתְּנָתוֹ. Certainly the analogy of מִצְבָּתָהּ מִפְּלָתוֹ requires מִתְּנָתוֹ, but along with the form מִתְּנָה a more aramaic form מִתְּנָה can be supposed, whence מִתְּנָתוֹ, like מִתְּנָתָהּ *thy gifts* Dan. V. 17.

There were in the fourth edition but few misprints in punctuation, these are now corrected, viz. אֶתְנָתָהּ Matth. IV. 9 instead of אֶתְנָתָהּ; לְבָרִי ib. XXII. 21 instead of לְבָרִי; וּמִתְּנָתָהּ Act. X. 46 instead of וּמִתְּנָתָהּ; הַמִּתְּנָתִים 1 Cor. XV. 12 instead of הַמִּתְּנָתִים; הַמִּתְּנָתִים 1 John IV. 3 instead of הַמִּתְּנָתִים. Two oversights in the consonants are noted above, Phil. II. 15 and Revel. IX. 17.

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A great difficulty is occasioned to the translator by the notion of doubting and its Greek expressions. The language of the Mishna offers סֶפֶק and מְסַפֵּק (Targ. מִסְפֵּק) not of doubting persons¹, but of dubious things. This adjective was applicable in rendering μηδὲν διακρινόμενος James I. 6 by בְּבִלְי סֶפֶק, that is, *indubitably*, yet the following ὁ γὰρ διακρινόμενος requires a verb which signifies the action of doubting, because הַמְסַפֵּק would signify a man of dubious character, not a doubter. I have written בַּעַל סֶפֶק a man who entertains doubts. In Matth. XXI. 21 *if ye have faith and doubt not* the translation אִם-תְּהִיֶּה לָכֶם אֱמוּנָה וְאֵין-סֶפֶק בָּהּ would mean: if nothing dubious is in it, that is, if your faith is genuine. Also וְלֹא תְפִינִי is useless, because the opinion that the biblical ἀπαξ γεγραμμένον אֶפְיֹנָה Ps. LXXXVIII. 16 signifies *I am doubtful* starts from the false supposition, that פִּיִן is derived from the particle פֶּן. Therefore I have ventured to use here the Reflexive הִסְתַּפֵּק as an equivalent of διακρίνεσθαι *to doubt* after the manner

1) The only passage of the old literature, where סֶפֶק has the sense of personal action, is Job XXXIV. 37 Trg.: מְסַפֵּק בִּינָנָא, which seems to signify: he excites doubts, he shakes the faith by doubts.

of the later Hebrew¹, the same verb, which Phil. IV. 11 renders after the Talmudic use the Greek αὐτάρκης εἶναι *to be satisfied*. In two passages סַפֵּק was applicable, see Mark. XI. 23. Rom. XIV. 23; in four others, Rom. IV. 20. James II. 4. Matth. XIV. 31. XXVIII. 17 I have applied Hosea's לִבָּם חִלְקָהּ *their heart is divided* (X. 2) and in two others the translation was easy, because there *without doubt* is the same as *without tarrying* Act. X. 20. XI. 12. By this it appears that it is impracticable to translate a Greek word everywhere by the same Hebrew word. The one χάρις for example comprehends the significations of חֶסֶד (John I. 17), יָחַן (Luk. I. 30) and תְּהִלָּה *thanks* (Rom. VI. 17).

The equivalent of λειτουργία in the sense of worship is עֲבֹדָה e. g. Luk. I. 23 (different from עֲבָדָה, the word for δουλεία); yet there are passages e. g. Hebr. VIII. 6 where it could not be used. There only שִׁרְוָה was in place, the word that elsewhere e. g. 2 Cor. IX. 12 expresses the Greek διακονία. Also this διακονία cannot be always translated by the same word. The Hebrew name of the deacon is שָׂמַשׁ (Phil. I. 1 and 1 Tim.), of the deaconess מְשַׁמֶּשֶׁת (Rom. XVI. 1), the *n. actionis* שְׂמִישׁ is employed Act. XII. 25 and even VI. 4 where שִׁרְוָה seemed not so suitable. So although the word עֵלָם is employed for λόσμος in 1 John II. 15, in 1 John II. 16. 17 it seemed liable to misinterpretation. The principle, that, when the context and meaning is similar, uniformity ought to be carried through, has been from the first my standard. I fear however, that even in the fifth edition there still occurs some fluctuation in the rendering of certain words. Yet on the other

1) E. g. in § 2 of the first chapter of *Jore Deah* (*Tur* and *Schulchan aruch*): על דבר זה הייתי מסתפק ושואל „in this case being uncertain I will ask“, and in the code *Mordechai* where the recapitulation of *Chullin* begins: חכמים מסתפקין להו כמה מילתא בהלכות שחיטה „the learned men were in doubt about many things in the statutes of cattle slaughtering“, comp. Samuel Hanagid in his היקו on מביא התלמוד (the Talmudic *non liquet*): בספק שיסתפק התלמוד בשום דבר הלכה. Maimonides is wont to say נסתפק לו (*Hilchoth Schemá* II. 13) he was doubtful. The Hebrew of the middle age says not only of things, but also of persons: מְסַפֵּק הוּא he is doubting.

side the critic must beware of rashness and pedantry. Sometimes where no reason for the varying expression can be discovered, the translator may be guided by his exegetical or stylistic feeling, which asserts a claim to the acknowledgement of its relative right.

In closing I may refer to several passages, the translation of which has suggested weighty questions about Hebrew syntax. An opportunity is thereby afforded to make public some interesting portions of Professor Driver's correspondence, containing the results of his critical examination of the earlier editions.

Matth. II. 1 **וַיָּבֹאוּ מִגִּישִׁים מֵאֶרֶץ מִזְרָה יְרוּשָׁלַיִם** *there came wise men from the East to Jerusalem*. The biblical Hebrew says sometimes **יְרוּשָׁלַיִם** or **לְיְרוּשָׁלַיִם**, but mostly the bare accusative **יְרוּשָׁלַיִם** without the mark of direction. „I notice — S. R. Driver says — that in O. T. the names of places, especially well known ones, occur usually after verbs of motion without **ה** locale; this I have observed particularly in the historical books“. The observation is correct: accordingly the **ה** locale in the later editions is employed only occasionally where clearness and rhythm seemed to demand it.

Matth. II. 22 **וַיִּשְׁמְעוּ . . . יָרָא לָלֶכֶת שָׁמָּה וַיִּצְוָהּ בְּהִלּוֹם** *But when he heard . . . being afraid to go thither he was warned in a dream*. Many readers may expect rather **וַיִּירָא**, but the construction designedly does not follow the type of Gen. XXVII. 34, but of 2 Chr. XV. 8. The main fact is **וַיִּצְוָהּ**, the perfect expresses the previous circumstance. In the first edition after **כַּאֲשֶׁר**, **פ**, etc. the consecutive imperfect with strong Waw without preceding **וַיִּהְיֶה** was used too frequently, whilst in the earlier books of O. T. this construction is relatively rare, comp. 1 Sam. IV. 20 with Gen. XXXV. 17. I have left it sometimes, but removed it in such passages as the above mentioned. See Driver's *Use of the Tenses in Hebrew* § 127.¹

1) In one of his letters, concerning my Hebrew version of the Acts he says: „The instances of *Waw consec.* in answer to **אֲחֵרִי**, **בַּאֲשֶׁר**, **יֵעַן**, **פ**, etc. are very abundant in this book. Considering that this construction occurs (if I mistake not) not more than 4 times in Genesis,

Mark. IV. 33 *And with many parables spake he the word unto them, as they were able to hear it.* My friend proposed יִדְבֵּר and יוֹכְלוּ and similarly יִדְבֵּר in v. 34 as idiomatically corresponding to the Greek ἐλάλει, ἡδύναντο, ἐλάλει. It is true, this synchronistic Imperfect is used by the old Hebrew especially to express that which one was wont to do (Job I. 5) or what was done continuously (Ex. XXXIII. 9. XXXIV. 34).⁷ I have preferred however the perfect: 1) because יִדְבֵּר in the sense of ἐλάλει occurs only with אָז preceding Josh. X. 12 or שָׁם Hos. XII. 5; 2) because also the perfect can be used of an action begun in the past and continued Ex. XXXIII. 11. Ruth IV. 7. Ps. CXLIV. 8.

Mark. V. 39 יָבֹאֹ אֲמַר *And when he was come in, he saith.*

In the two first editions I have rendered this יִבְשָׁנְכֵם אֲמַר, in the fourth יָבֹאֹ אֲמַר, for in the Hebrew of the O. T. בָּא signifies *to enter like* נָכַם in the Hebrew of the Mishna. My friend proposed אֲמַר וְהוּא בָא וְהוּא אֲמַר, which I adopted in the third edition, but afterwards set it aside: 1) because the Greek εἰσελθὼν λέγει denotes both the actions as successive, not as simultaneous; 2) because it seemed advisable to be sparing with this antique scheme of temporal coincidence. I have accepted it e. g. Matth. XI. 7 (see above the remark on this passage).

once in Jud., 6 times in 1—2 Sam., would not once in three chapters be a sufficiently large allowance in the Acts? It seems to me that it is the tendency of the earlier Hebrew, in the case of temporal or causal clauses, which Greek often places early in a sentence, either α) to postpone them somewhat, or β) to prefix וַיְהִי; it is the later Hebrew, that is apt to introduce them at the beginning. Compare ad α) Gen. XIX. 16. XXXIV. 7. L. 17. Ex. XXX. 18. Jud. VIII. 3 with 2 Chron. XII. 7. XV. 8. XX. 20. XXIV. 25. XXVI. 16. 19^b. XXXIII. 12. XXXIV. 14. Dan. X. 9. 11. 15. 19 and ad β) (וּכְבִּלּוֹתָם) 2 Chr. VII. 1. XXIV. 14. XX. 23^b. XXIX. 29. XXX. 1 against some 14 times in earlier books with וַיְהִי prefixed“. This observation is keen; hence the disapproval was well founded. In the later editions, as I hope, the two constructions are proportionally mixed and alternating not only for the sake of variation, but according to the importance of the several facts within the historical narrative.

Matth. XXIV. 27 בֶּן יְהוּדָה גַּם-בְּרֹאֵן שֶׁל-בֶּן-אָדָם *so shall also the coming of the Son of man be.* In the first edition I had left out this ‚also‘ (καί) of the Greek text. It is questionable whether it is better to translate it or to leave it untranslated. There are many cases, especially in the Gospels, where this question arises. On this point also we have corresponded. „I would like to know — my friend wrote me — whether, if Hebrew writers of O. T. could express fully what they wished to say without גַּם (after אֲשֶׁר or כֵּן), it was needful always to represent verbally the καί: it seemed to be at times superfluous and make the sentence unidiomatic. Hebrews either felt the sense was complete without it (with Luk. XVII. 37, where אֲב exhibit καὶ οἱ ἀετοί and Elzev. only οἱ ἀετοί, comp. Job XXXIX. 30) or sometimes seem to have adopted a different mode of expression (with Matth. X. 4 ὁ καὶ παραδούς αὐτόν comp. Gen. XXXVII. 24. Ex. VI. 26 s.). Would not such a comparison for instance as Matth. XXIV. 27 have been felt to be complete by an O. T. author without the גַּם? The matter is worthy of attention. In general it must be said that the omission of the καί at times is allowable. The LXX add καί Dent. II. 21. VIII. 20. Is. LX. 13 al., where the Hebrew text runs without גַּם; hence *vice versa* it is permitted to the Hebrew translator to omit it sometimes where the Greek text has it.“ But the passage Matth. XXIV. 27 to which I have attached this remark, shows how difficult the decision is in some cases. It may seem inconsistent that I have left καί untranslated Luk. X. 39, but not likewise Matth. X. 4. Hebr. VII. 25. Even this little word renders the work of translation very difficult.

Luk. VI. 1 וַיְהִי . . עָבַר בֵּין הַקָּמָה וַיִּקְטְפוּ תְלָמִידָיו *And it came to pass . . that he went through the corn-fields and his disciples plucked.* The construction is like Gen. XLI. 1. Jewish readers often declared, that וַיַּעֲבֹר ought to be written. But Prof. S. R. Driver in our correspondence on the Hebrew N. T. has rightly observed: „The schemes וַיְהִי . . אָמַר דָּוִד and וַיְהִי . . וַיְדַבֵּר (e. g. Gen. XXII. 1) occur frequently in the Old Testa-

ment, no less than ויֵאמֶר דוד · · ויֵהָיֶה, might they not be employed, especially the first, more often than is the case, for the sake of variety?" I have made use of them in such passages, where the perfect after ויֵהָיֶה, followed by consecutive imperfect, denotes a preparatory fact, on which the following rests. But not too often, because this classical construction makes a strange appearance to Jewish readers.

Luk. X. 33 וְאִישׁ שָׁמְרוֹנִי הָלַךְ בְּדֶרֶךְ. *But a certain Samaritan as he journeyed* . . The first edition had rendered this אֶךְ 'שָׁמְרוֹנִי אֶחָד וְגו' . This אֶךְ as equivalent of the Greek δέ was awkward; I had not yet freed myself from the unidiomatic manner of the London version, which is sadly marred by the abundant use of the אֶךְ in place of δέ. „I much doubt — S. R. Driver wrote me — if אֶךְ is in place here? At least the earlier historical style would not have had recourse to it. Take all the passages in two or three books, given by Noldius, e. g. in the books of Genesis, Judges and Samuel: it is prefixed to single words as אֶךְ עָשִׂיתָ, אֶךְ הַפַּעַם, and it introduces a limitation upon some preceding clause. It also occurs more frequently in speeches than in the narrative, but hardly any — not even 1 Sam. XXIX. 9. 2 Sam. II. 10 — seem quite parallel to its use here“. This is the fact. In the later editions these offensive אֶךְ are, I hope, all dropped out.

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Besides these passages of the synoptic Gospels the following passages also have occasioned grammatical queries and researches, the result of which seems to be not unimportant. Indeed, if I should give all the passages and words which have been matter of inquiry and discussion, it would be difficult to come to an end. Many questions are not even yet quite satisfactorily solved.

Matth. VII. 21. VIII. 2. 6 etc. $\kappa\upsilon\tau\epsilon$ *Lord!* In the later Hebrew of liturgical prayer and poëtry often אֲדֹנָי without article or suffix is employed as vocative e. g. אֲדֹנָי עֲלֵינוּ אֲדֹנָי נִשְׂא, but in the biblical Hebrew neither אֲדֹנָי nor אֲדֹנָי occurs in direct address, for אֲדֹנָי Jer. XXII. 18 is exclamation, not address. Therefore I was constrained to substitute either אֲדֹנָי or אֲדֹנָי (not אֲדֹנָי which is to be found only once 1 Sam. XVI. 16). The later postexilic language says also without article אֲדֹנָי כֹּהֵן אֲדֹנָי גִּדּוּל Mylord high priest! *Joma* I. 3. כֹּהֲנִים, לְוִיִּם, יִשְׂרָאֵל o priests, o Levites, o Israelites! *Megilla* 3^a. צְרוּקִים, פְּרוּשִׁים o Pharisees, o Sadducees! *Jadajim* IV. 7.

Matth. XV. 9 (= Is. XXIX. 13^b) וְהֵם יִרְאֶהְוּ אֹתִי *but in vain do they worship me.* The LXX read וְהֵם יִרְאֶהְוּ instead of וְהֵם יִרְאֶהְוּ. And what follows מִצְוֹת אֲנָשִׁים מִלְמָדִים joins closely to the Targum which has מִלְמָדִין גְּבֻרִין מִלְמָדִין *like ordinances of teaching men.* LXX and Targum together bear here witness to a text different from the masoretic. I felt obliged to render the Hebrew text just as it lay before these ancient authorities. A similar case is Hebr. X. 5. In other places where the Greek

version does not necessarily presuppose a different text, e. g. Rom. IX. 28 = Is. X. 23 and Hebr. X. 30 = Deut. XXXII. 35 I have retained our received Hebrew text. Of course, the decision could sometimes but be precarious.

Luk. VI. 1 [בַּשָּׁבֶת הַשְּׁנִיָּה לְסִפְיַרְתָּ הָעֹמֶר]. In the following editions I have removed these brackets, which indicated in the first, that the Sinaiticus (like the Vaticanus) has only ἐν σαββάτῳ without δευτεροπρώτῳ. The remark of the late Tischendorf: *ut ab additamenti ratione alienum est, ita cur omiserint in promptu est* seems to me convincing. In the interpretation of this δευτεροπρώτῳ I agree with John Ligthfoot, understanding the first sabbath after the second Easter-day, or, as can also be said, the second sabbath after the day of offering the barley sheaf, which is the *terminus a quo* of the seven sabbaths (weeks) till Pentecost (Lev. XXIII. 15), consequently the second sabbath within סִפְיַרְתָּ הָעֹמֶר (the computation commencing from the Omer-offering). Instead בַּשָּׁבֶת הַשְּׁנִיָּה the later editions have בַּשָּׁבֶת הַשְּׁנִי, just as Luk. XXIII. 54 וְהַשָּׁבֶת הַתְּשִׁיעִי afterwards is changed into וְהַשָּׁבֶת הַתְּשִׁיעִי. The name of the Sabbath is originally feminine, wherefore liturgically it is represented as the royal bride of Israel (comp. however Is. LVIII. 13). We have used it in the passages above mentioned as masculine conformably to Is. LVI. 2. 6 and שַׁבַּת הַגְּדוּל, the name of the Sabbath before Easter. Concerning the Pentecost, the expression Act. II. 1 ἐν τῷ συμπληροῦσθαι τῆς ἡμέρας τῆς πεντεκόστης is very concise and not easily translatable. I believe, the translation וְיִמְלְאוּ הַיָּמִים לְחַג הַשְּׁבֻעוֹת (ed. IV. V) shall be satisfactory. The revisors of the English version have blotted out the word *fully* of the received text. But *fully* points back to *complete* Lev. XXIII. 15.

John IV. 31 שָׁאֵלוּ אֹתוֹ תַלְמִידָיו *the disciples prayed him*. The verb שָׁאֵל occurs sometimes construed with the accusative of the thing begged for, but never with the accusative of the person, from whom one prays something. שָׁאֵל seq. accus. signifies 'to ask one'; but 'to beseech one' must be expressed

by שאל מן 1 Sam. VIII. 10 or שאל מֵאֵת Ps. II. 8. This rule is observed in the later editions.

John VI. 27 אֲשֶׁר הִתְמָלֵא אָבִיו הָאֱלֹהִים *for him the Father, God hath sealed*. Thus the first edition, the following more accurately and clearly: פִּי בֹהַם הִתְמָלֵא אָבִיו הָאֱלֹהִים, not without influence from the conjecture, which the renowned grammarian Moses Reichersohn at Wilna proposed to me that the Lord, comparing himself with heavenly meat, alludes to נִתְהַלֵּם, which is the Pelestinian name of the baker as one who impresses certain marks upon his loaves.

Act. VIII. 26. IX. 11 קִים וְלֵךְ *arise and go*. The ו copulative after קִים ist not false (comp. 1 Sam. XXIX. 7), but contrary to the usage; the second imperative after קִים follows without exception ἀσυνδέτως. Therefore from the second edition on the ו is omitted.

Act. X. 28 אַתֶּם יֹדְעֵתֶם אֲשֶׁר אָסוּר הוּא *ye yourselves know how that is an unlawful thing*. From the second edition I have אֲשֶׁר corrected to בִּי, because the biblical יָדַע ist mostly construed with כִּי, scarcely with אֲשֶׁר Ex. XI. 7. Deut. XVIII. 21. Eccl. VIII. 12. Ezek. XX. 26., and except the last passage always the word after אֲשֶׁר is a verb.

Rom. XVI. 20 *shall bruise יִדְכָּא Satan under your feet*. One might expect יִשֹּׁף, for St. Paul's hope recalls the promise, which is interwoven in the curse of the serpent, and שֹׁף, at least the first שֹׁף,¹ signifies there 'to bruise' like the targumic שָׁף and שִׁפִּי, by which the Hebrew יִדְכָּא ist wont to be translated. Nevertheless I did not dare to employ this verb, though I would have used it, if the apostle had said συντρίψει τὴν κεφαλὴν τοῦ ὄφeos or only τὸν ὄφιν. In other passages the expression,

1) The second means, as many think, attack by blowing. Indeed שֹׁף in the Palestinian dialect of the Aramaic language signifies 'to blow' e. g. *Bereschith rabba* c. II: בְּשֵׁף שָׂרָב רוּחַ שִׁיפָא „even in sultry heat the wind blows (upon the water)“.

which I have chosen brings out intentionally certain reminiscences, e. g. Matth. XV. 28 *אָז עָנָה יֵשׁוּעַ וַאֲמַר* reminds of Cant. II. 10; John XIX. 30 *כָּלָה* (τετέλεσται) of *וַיִּכְלֹו* Gen. II. 1 and *וַיִּנְפֹּק אֶת־רוּחוֹ* of Ps. XXXI. 6; 2 Cor. VII. 5 *מִחוּץ* of Deut. XXXII. 25 (suggestion of the Rev. G. H. Händler); 2 Thess. II. 8 *בְּרוּחַ שְׁפָתָיו* of Is. XI. 4; Hebr. VIII. 2 *אֲשֶׁר בּוֹנֵנוּ אֶדְנִי* of Ex. XV. 17 (suggestion of the Rev. D. Biesenthal).

Gal. III. 16 *וְלֹא אָמַר לּוֹ וְלִזְרַעְיֹתֶיךָ* *he saith not: (to thee) and (thy) seeds.* The plural *זְרָעוֹת* is employed by the Talmud in similar arguments e. g. *Sanhedrin* 37^b, and the collective *זֶרַע* appears similarly concentrated on *אִתּוֹ הַזֶּרַע* the one seed who shall arise from another place (*Esth.* IV. 14), that is, the king Messiah, in the Midrasch Ruth sect. VII extr. and often.

Gal. IV. 22 (*by the free woman*) 26 (*Jerusalem that is above is free*). I have rendered *ἐλευθέρα* in both verses by *הַפְּשֻׁתָּה*. But it is true, as my friend at Wilna has objected, that *הַפְּשֻׁתָּה* denotes a woman which is set free (in Aramaic *מִשְׁתַּחֲרָת*, in Latin *liberta*), and that it is unsuitable so to name Sarah. For that reason *בֵּת־הַחֲרִין* (comp. Gal. III. 28. Hebr.) might be deemed preferable in Gal. IV. 22 sqq.

1 Thess. IV. 14 *כֵּן יָבִיֵא הָאֱלֹהִים עִלְ-יָדָי יֵשׁוּעַ גַּם אֶת־הַיֹּשְׁנִים אִתּוֹ* *even so them also that are fallen asleep will God by Jesus bring with him.* Prof. John J. Given (Londonderry) thinks this passage mistranslated and sadly marred through wrong connexion. The English version, the authorized as well as the revised, translates: *which sleep in Jesus*. But the Greek text says *διὰ τοῦ Ἰησοῦ*, which belongs to 'he will bring', because *sleep through Jesus* is an unexampled expression.

1 Tim. II. 5 *one mediator between God and men.* Here and Hebr. VIII. 6 the employment of the rabbinical *סָרֶסֶר* = *μεσότης* could be dispensed with by imitating the circumlocution of Deut. V. 5. Ex. XVIII. 19. The modern Hebrew ventures to say *מִמְצֵעַ* and even *מִתְנַקֵּה*, but these copies of the occidental



mediator are as repudiable as אִישׁ הַבִּינִיִּים said of Goliath, who proceeds between the Philistines and Israel to decide the war by single combat 1 Sam. XVII. 4. 23. As to סָרְסָר, it is a noble word. The Talmud itself (*jer. Megilla* IV, 1) says: הַחֹרֶה נִיחָנָה עַל יְדֵי סָרְסָר (the law is given by the hand of a mediator).

I subjoin here a list of forms, which occur in the first edition, but have disappeared in the following as grammatically incorrect or objectionable.

John XIX. 35 הָעֵידָה *he has borne witness*, changed into הַעֵידָה (III. IV: הַעֵיד), comp. הָשִׁיבוּ 1 Kings XIII. 20 and on the other hand לְהַשִּׁיבוּ Gen. XXXVII. 22 which is the pronunciation of the infinitive. — Acts XV. 14 ἰδὼν (αὐτοὺς) ἰδὼν (אלהים) rather ἰδὼν Prov. XXXI. 30 like ἰδὼν Ps. XXII. 29 — Acts XIX. 9 ἦλθεν (αὐτοὺς) *he departed (from them)*, rather ἦλθεν. The imperf. consec. of Kal and of Hiphil have the same vowels, e. g. Ex. VIII. 27. Gen. VIII. 13 — Act. XXI. 5 בָּרַכְנוּ *our knees* after בָּרַכְתָּה Dan. VI, 11 with aspirate Caph, but the corresponding Hebrew forms all have Dagesh: בָּרַכְתָּ, בָּרַכְתָּ, בָּרַכְתָּ and only with grave suffix בָּרַכְתָּם — Act. XXII. 9 ἤκουσαν (at the end of the verse) *they heard*. The pausal form is always ἤκουσαν — Rom. XIII. 1 ἐκτάθησαν (last word of the verse) *they are ordained*. I have changed the Kamets into Pathach; the form ἐκτάθησαν Ez. XXVII. 19 (Kal with *Dagesh affectuosum*) is unconformable — 1 Cor. VI. 13 κοιλίᾳ *belly*. I have afterwards preferred κοιλίᾳ (with Sîn after Jer. LI. 34) as warranted by the Syriac כְּלִימָא — 1 Cor. XI. 28 ἵνα ἀνὴρ ἀποδείξῃ *let a man prove*, better ἵνα ἀνὴρ ἀποδείξῃ Ps. XI. 5 like ἵνα ἀνὴρ ἀποδείξῃ — 2 Cor. XI. 21 ἀνὴρ ἐξουιοῦμαι *he is bold, I am bold*, wrong instead of ἐξουιοῦμαι Hiphil of ἐξουιοῦμαι — Eph. VI. 15 ὑποπόδηται τοὺς πόδας *and having shod your feet*, erroneously for ὑποπόδηται; the names of such organs as are double belong to the feminine nouns — 1 Tim. II. 9 ἐκτέτακται τὰς τρίχας *with braided hair*, altered into ἐκτέτακται τὸν ἄνω after Judg. XVI. 13. 19; ἐκτέτακται looks like a plural of ἐκτέτακτο knife Ezr. I. 9 — 1 Pet. III. 22 ἀρχαὶ καὶ ἐξουιοῦται *and authorities*, better ἀρχαὶ καὶ ἐξουιοῦται from

רְשִׁיחַ with stable Dagesh, see *Brief an die Römer* (1870) pag. 94 sq. — 2 Pet. I. 4 בָּהֶמְלֶטְסָם *having escaped*, misprint for בְּהֶמְלֶטְסָם — Apoc. XIV. 15 מִגְלֶה *thy sickle* from מָגַל like מִקְלֹי from מִקָּל. In spite of that, though uncertain, I have afterwards written מִגְלֶה.

The name of Tiberias John VI. 1. 23. XXI. 1 is written טִיבֶרְיָה (טִיבֶרְיָה), because טִיבֶרְיָה is the Babylonian form, טִיבֶרְיָה the Palestinian; the final letter is sometimes א sometimes ה, but more often ה (see Levy's Dictionaries) — The name of the town Ἐφφαῖτα John XI. 54 could be transcribed עֶפְרַיִם like *Menachoth* 83^b. 85^a, but עֶפְרַיִם according to 2 Chron. XIII. 19 seemed better as less exposed to misunderstanding — In place of אֶפְסֶרוֹפִין ἐπισκοποι Gal. IV. 2 I have written in the second and later editions אֶפְסֶרוֹפִסִין, the one form is as unobjectionable as the other, both are used in the talmudic language — I have left unaltered עֶרְבֹן ἄρραβῶνα 2 Cor. I. 22 and in other passages; the form is the same as הֶרְאוֹן Constr. הֶרְאוֹן, הֶרְאוֹן Constr. הֶרְאוֹן — The plural מַחֲלָקוֹת μαχαλάδα 1 Cor. I. 10 did not need correction; מַחֲלָקוֹת signifies classes and מַחֲלָקוֹת (from the same singular מַחֲלָקָה) signifies litigations (schisms), see Tosefta (ed. Zuckerman) pag. 321 lin. 1.

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I was not surprised, when my sharp-sighted critic in Oxford after the perusal of the first edition imposed upon a translator higher obligations than he found there fulfilled. „Hebrew as we have it in O. T. — thus he wrote me — being in certain points a more limited language than Greek, and only able sometimes to express with difficulty what Greek can do with ease and lightness, does it not seem to you, that to translate a phrase word for word results at times in a sentence, which sounds slightly heavy and unnatural? In a piece of historical narrative, or a speech, it seems to me that in such cases we should endeavour to translate the phrase as a whole, to frame a sentence idiomatically, which, though it may not in every detail correspond to the Greek, shall still, taken altogether, express accurately the whole idea which the writer intends to convey. To translate S. Luke into Hebrew does not appear to me to be quite the same thing as to translate him into English or German; it is more like making an idiomatic translation of a piece of Plato or Thucydides. I notice you have allowed yourself the practice sometimes: might it be a little extended? I should of course not suggest it in the case of any technical or dogmatic term, where verbal exactness is evidently of primary consequence. But would it not also often secure as a collateral advantage — not unimportant, even in the Acts — a style more resembling that of O. T., in being at once more compressed and more antique?“ Briefly, my friend demands more liberty from the letter, more compliance towards the genius of Hebrew. I acknowledge the right of this *plus ultra*, but appeal at once to the *ultra posse nemo*

obligatur. Two instances may show what I mean. The sentence Matth. X. 10 *the workman is worthy of his food* is translated טְנוּהָהּ הַפֶּעַל יְיָ מִחֲדָתוֹ. Thereto my reviser remarked: „I do not criticize the exactness of the rendering, but would only ask whether for such a „*spruchartiger Satz*” some equivalent more in the pointed style of the old מִשַּׁל might not be found without the use of such a word as טְנוּהָהּ of the book of Esther? The stress appears to lie in the general principle of human conduct appealed to by our Lord, rather than in the special word ἄξιός.” Indeed that טְנוּהָהּ as not classical displeases me, but I do not know how to avoid it, for לְכָל-פֶּעַל יֵשׁ מִחֲדָתוֹ would signify that each labourer receives his food, but not that he is worthy to receive it. Similarly the rendering of the synoptic *therefore ye shall receive the greater condemnation* (Matth. XXIII. 14. Mark. XII. 40. Luk. XX. 47) by לִבְנֵי תִקְחוּ מִשְׁפָּט עַל-יְהִיָּהּ תִקְחוּ does not satisfy me, and revising the text of the fourth edition I have pondered, whether that rendering might be improved in any way, yet having exhausted all possibilities I saw myself thrown back upon the translation hitherto given. If I had the choice between a classical, but too free version, and a less classical, but more faithful one, I would give the preference to the latter, because it is much more important, to preserve the originality of the divine word than to level it in favour of a more genuine Hebrew shape. The spirit of the N. T. has created for itself its own peculiar form of thinking and speaking, and the N. T. writers, especially St. Paul and St. John, have their own style. I was anxious not to withhold from the Jewish readers the impression of these peculiarities, even where the form is stiff, monotonous and unpleasing, for in the Holy scripture as the earthly vessel of heavenly thoughts and directions all is as much human as divine. We are not permitted to make the human form of the N. T. more beautiful than it is. I know, in this point my friend agrees with me. And I willingly grant him that I may have sacrificed regularity or elegance to fidelity in several places where both could be united. I am far from presuming that I have realized the ideal. A true and satisfactory version of the N. T. is a thing of the

future, and only will be produced, when the new Thora of the Gospel has been received into its heart of hearts by the regenerated remnant of Israel.

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A friend of mine does not cease to entreat me to translate the New Testament into the Aramaic idiom which was spoken in Palestine in the days of Christ and his apostles, that is, into the language of the Palestinian Talmud and the Palestinian Targums. But his desire rests on an illusion. The Hebrew remained even after the exile the language of Jewish literature. The Ecclesiasticus of Jesus Sirach was written in Hebrew, as its fragments in the Talmud show. The original of the first book of Maccabees and of the so called Psalter of Solomon was Hebrew. The inscriptions on coins, the epitaphs, the liturgic prayers were Hebrew. The form of the laws was Hebrew, as appears from their codification in the Mishna. Also the book, in which, as Papias says, Matthew had collected the sermons of the Lord, was written *ἐβραϊδὶ διαλέκτῳ*. It is true, that in that time *ἐβραϊστί* and *χαλδαϊστί* were not accurately distinguished. Nevertheless it is quite unlikely that Matthew wrote in Aramaic; for the Aramaic dialect of Palestine — which in the Talmud is called *סורסי*, and there and in the Targums can be better learned than from the so called *Evangeliarium Hierosolymitanum* and the fragments of a Palestinian version of Psalms, published by J. P. N. Land (Lugduni Bat. 1875) — was the language of daily life, the vulgar language, in which the people and also the learned were wont to converse and to hold controversies, but *ἡ Ἑβραῖς διάλεκτος*, in which St. Paul was accosted by the exalted Saviour Act. XXVI. 14 and in which he himself addressed the people of Jerusalem Act. XXI. 40. XXII. 2. was the holy language, the language of the temple worship, of synagogical and domestic prayer, of all formulas of benediction, of the traditional law; further the parables, the animal fables, the lamentations for the dead in the Talmuds and Midrashim are

mostly Hebrew; the holy language continued to be the language of the higher form of speech, even the popular proverbs were only partly Aramaic. Josephus, stating in the Preface of his work on the Jewish war, that his narrative was originally drawn up for his compatriots of inner Asia in the common mother-tongue, certainly means the Hebrew, not the Aramaic language. Knowledge of Hebrew was then as now universal among the educated of the nation. Aramaic, on the contrary, was understood only by a small part of the Diaspora. Even now knowledge of Hebrew is much the more general, whereas acquaintance with the idiom of the so called Talmud Jerushalmi is a prerogative of very few Jewish scholars. Therefore it would be a useless attempt to translate the New Testament into the Palestinian Sursi. The Shemitic woof of the New Testament Hellenism is Hebrew, not Aramaic. Our Lord and his apostles thought and spoke for the most part in Hebrew. And the New Testament, as the new Thora, the completive half of God's revelation, must be translated into Hebrew, if we intend to make it a reading book for the Jews of all countries and a constituent part of the worship of the future Israel, who shall be saved after the entering in of the fulness of the Gentiles. The translation into Aramaic would be an artificial work, not without relative advantage — for it would exhibit in the New Testament language some features of the vernacular dialect of Palestine — but without practical aim. A proof of its restricted utility is the little help, which the Peschito affords to the Hebrew translator.¹

The project of a version of the N. T. in the Targumic idiom is in some degree favoured by John I. 1. Prof. Driver remarks regarding my translation of this overture to the fourth Gospel: „The rendering of *λόγος* has doubtless been well weighed. I wish that it were possible to employ the *מִימְרָא דִּי* in some way or other. Would not that term have the advantage of suggesting to the

1) I mean help in finding the intended or equivalent shemitic phrases; for as regards the Palestinian form of proper names, the Aramaic versions of the New Testament are entirely useless: they transcribe slavishly the Greek forms.

Jewish reader associations analogous to, if not identical with, those suggested by λόγος to the Greek? מִימְרָא, unlike דְּבַר (if I mistake not), but like λόγος, would be a significant word, having a previous history to which to attach itself and which gives it its meaning.“ Nevertheless after careful deliberation I have rendered λόγος by דְּבַר, because the Word not only as mediator of the world's creation and conservation is called דְּבַר Ps. XXXIII. 6. CXLVII. 18, but also as mediator of salvation Ps. CVII. 20. Is. LV. 10 sq. For some time I thought of הַמְצָאָה as an equivalent of מִימְרָא, but I rejected it, because the Hebrew of the Mishna and its age knows מִצְוָה only as denoting the word of command, by which the world arose e. g. *Aboth* V. 1. Even הַדְּבָרִי I did not like, for it is a post-biblical word, and yet it was of great importance to obviate the opinion, that the Logos was an invention of Stoic and Alexandrian philosophy, and not, as it is really the case, rooting and already germinant in the O. T. Certainly the Logos, more and more acknowledged as a divine hypostasis, which partakes of God's personality, is ordinarily called דְּבַר e. g. in the Midrash to Cant. II. 13^a: מִשָּׁה עִם מִשָּׁה הַדְּבָרִי מְדַבֵּר the Word spoke with Moses. And in the Palestinian Targum the word as revealer of God and as God himself in his revelation bears besides the name מִימְרָא also the name הַבְּרָא or הַבְּרָאָה (see Levy's Targumic Dictionary). But even these synonymous terms lead to דְּבַר as the word really corresponding, especially in regard to such passages as 1 John I. 1 where only הַדְּבָרִי, neither מִצְוָה nor הַבְּרָא is suitable.

Finally I cannot forbear to mention a New Testament term by which Jewish readers are offended, as I have heard from many sides. It is known that our Lord is wont to confirm his sentences by opening them with ἀμὴν, in the Gospel of St. Matthew thirty times with ἀμὴν λέγω, in the Gospel of St. John twenty five times with ἀμὴν ἀμὴν λέγω ὑμῖν. I have translated it in the Synoptics by אָמֵן אָמֵן אֵימַר אֵלֶיךָ and in St. John by אָמֵן אָמֵן אֵימַר לָכֶם. How many times Jewish friends have exclaimed: 'That is not Hebrew', and insisted that instead of אָמֵן ought to be said אָמֵנָה or אָמֵנִים or בְּאֵמֶת. This אָמֵן at the head of the sentence is indeed

entirely foreign as much to the biblical as to the postbiblical style and has not its like in the whole Jewish literature. However it would be inconsiderate and arbitrary to remove this anomaly in favour of stylistic regularity and elegance. For if every great man has his own style, how much more the greatest of all! His manner of speaking contains much hitherto unheard of, for instance that he calls himself the Son of Man, which is infinitely different from **ההוא גברא**¹, by which in the vernacular language of that time the speaker designated himself. This **אמן** also was a new and peculiar expression in the mouth of our Lord. Speaking the dialect of the people he began his solemn speeches with **אמן אַמִּינָא** **לְכוּן**, in Hebrew **אָמֵן אֲנִי אֹמֵר אֲנִי לָכֶם**, not **אָמֵן אֲנִי אֹמֵר לָכֶם**, because this order of the words obliterates the significant alliteration, which St. John intends to imitate by doubling the **אמן**.² I am persuaded, that the name **ὁ Ἀμὴν**, which is given to Christ Revel. III. 14 alludes to the oft repeated **ἀμὴν** of the incomparable master.

Charles Dickens wrote to his son, as he was about to undertake a journey: „I have put a New Testament among your books, because it is the best book, which the world has known and will ever know“.³ In truth, it is the best in every respect. What a fullness and depth of contents this small volume encloses, its like is not to be found among the literatures of mankind. And every dispassionate inquirer must allow, that Jesus Christ, who is the centre of this book, has created a new era of human history. The root of Jesse has become the root of a new world. Even those, who deny His Messiahship, are not without a share in some fruits of his redemption. But it shall come to pass in the last days, that

1) In Sursi the speaker says **ההוא ארתא** (**ההוא גברא**) not only of himself, but also of the person addressed; consequently this phrase is of no use to explain the self-denomination of our Lord by **ὁ υἱὸς τοῦ ἀνθρώπου** Matth. VIII. 20 etc.

2) See N° IX of my Talmudic Studies in *Lutherische Zeitschrift* 1856 p 422—424 and N° II of my „Traces of the vernacular tongue in the Gospels“ in *The Hebrew Student* (Chicago), Dec. 1882 p. 104—105.

3) Translated back from the German.

they shall acknowledge Him whom they have so long despised. Israel will then become confessor and interpreter and apostle of the New Testament, and the new Thora, which is gone forth out of Zion, will then be gloriously transfigured into the holy tongue. Jacob shall then take root, Israel shall blossom and bud and fill the face of the world with fruit. For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead! — O house of Jacob, come ye and let us walk in the light of the Lord and his Christ! Their light is one, light of the only One, the heavenly source of life, as Christ has said: This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

APPENDIX.

A list of essays and notices of F. D., more or less closely connected with the translation work.

A. **Talmudische Studien** in the **Lutherische Zeitschrift**, edited by Rudelbach and Guericke, from 1863 by Guericke and Delitzsch, Leipzig, Dörffling & Franke.

- I. Das Hohelied verunreinigt die Hände (contribution to the history of the O. T. Canon) 1854 pag. 280—283.
- II. Die Discussion der Amtsfrage in Mischna und Gemara ibid. pag. 446—449.
- III. Nikodemos ibid. pag. 643—647.
- IV. Der Passaritus des zweiten Tempels 1855 p. 257—268.
- V. Ein talmudisches Seitenstück des Weihnachtsevangeliums ibid. pag. 401—404.
- VI. Der Hosannaruf ibid. pag. 653—656.
- VII. Erwähnt der Talmud Ebioniten und Nazaräer? ibid. pag. 75—79.
- VIII. Sichem und Sychar ibid. pag. 240—244.
- IX. AMHN AMHN 1856 pag. 422—424.
- X. Bethesda 1856 pag. 622—624.
- XI. Das Deuteronomium 1860 pag. 220—222.
- XII. Die zwiefache Genealogie des Messias ibid. pag. 460—465.

XIII. Rechtfertigung von Hebr. VII, 27 *ibid.* pag. 593—596.

XIV. Rechtfertigung von Hebr. VII, 5 1863 pag. 16—22.

XV (sic) Die im N. T. bezeugte Unreinheit heidnischer Häuser nach jüdischem Begriff 1874 pag. 1—4.

XVI (sic) Der Jesus-Name 1876 pag. 209—214.

XVII (sic) Der Ezra der Ueberlieferung und der Ezra der neuesten Pentateuchkritik 1877 pag. 445—450.

Not numbered: Die Schriftlehre von den drei Himmeln (and the Jewish doctrine on seven heavens with respect to 2 Cor.

XII. 1—4) 1873 pag. 609—613.

Not continued: Beiträge zur hebr. Grammatik (concerning the orthography of the Hebrew N. T.). I. Die Dagessirung der Tenues 1878 pag. 585—590.

B. Horae Hebraicae et Talmudicae. Ergänzungen zu Lightfoot und Schoettgen in the same Quarterly Lutheran Journal.

I. Matthäus 1876 pag. 401—406.

II. Marcus *ibid.* pag. 406—409.

III. Lucas *ibid.* pag. 593—602.

IV. Johannes *ibid.* pag. 602—606.

V. Apostelgeschichte 1877 pag. 1—11.

VI. Brief an die Römer *ibid.* p. 11—17.

VII. Erster Brief an die Corinther *ibid.* pag. 209—215.

VIII. Zweiter Brief an die Corinther *ibid.* pag. 450—454.

IX. Brief an die Galater *ibid.* pag. 599—607.

X (sic) Brief an die Epheser 1878 p. 1—9 (with a supplement on Παῖσις and with other additions on the Gospels).

XI (sic) Brief an die Philipper *ibid.* pag. 209—215.

XII (sic) Brief an die Colosser *ibid.* pag. 401—410.

With the year 1878 the Journal ceased to appear. Present price of a whole volume 3 Mark, of a single number 1 Mark.

C. Notices in „**Saat auf Hoffnung**“, the Quarterly Journal of the Lutheran Central Society for preaching the Gospel to the Jews.

Eine neue hebräische Uebersetzung des Neuen Testaments. Aufruf. 1864, 3 pag. 59—62.

Das Uebersetzungswerk. 1865, 1 pag. 61 f.

Ueber die palästinische Volkssprache welche Jesus und seine Jünger geredet haben. 1874 pag. 195—210. With an appendix on the camel and the needle's eye and on Dalmanutha pag. 210—215.

Ueber Matth. XV, 3—6 mit Bezug auf die Mischna 1875 pag. 37—40.

Ezechiel Râkibi, der hebräische Uebersetzer des N. T. in Kotschin 1876 pag. 186—190.¹

Der Stand des neutestamentlichen Uebersetzungswerkes am 8. Juni 1876. 1877 pag. 80—89.

Der Stand desselben am 24. Mai 1877. *ibid.* pag. 242—245.

Ueber die 1. Ausgabe und Vorbereitung einer zweiten (11. Juni 1878) 1878 pag. 222—231.

Ankündigung der 2. den Text der Elzeviriana vom J. 1624 zu Grunde legenden Ausgabe mit Erklärung ihrer textkritischen Zeichen 1879 pag. 55—57.

Ankündigung der 3. Ausgabe in etwas grösserem Format 1880 pag. 62.

Nachruf an den sel. Director George Palmer Davies 1881 pag. 201 f.

Ueber die elektrotypirte 4. Ausgabe 1882 pag. 208.

1) This Hebrew translation is one of the Buchanan MSS. of the University Library, Cambridge. The Ms. has in front the notice: „This MS. was found in one of the Synagogues of the Black Jews of Cochin in India by the Rev. Claudius Buchanan in the year 1806“.

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Hebräische übersetzt und aus Talmud und Midrasch

erläutert

von

Franz Delitzsch.

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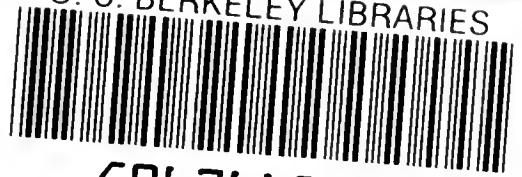
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