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portion of the Pentateuch *could* have arisen so late as they assert. Their theories upon this point, one and all, appear to us in the highest degree artificial and *bizarre*, and are far from inclining us, at present, to cast aside the guidance of so careful and thorough a scholar as Delitzsch. We wait for further light, convinced meantime and ever that “*the Foundation of God standeth sure*” in revelation as in his natural works, so that investigation, be it hostile or friendly, can have no other permanent result but to reveal its depth unfathomable and its solidity eternal.

TRACES OF THE VERNACULAR TONGUE IN THE GOSPELS.

BY PROFESSOR FRANZ DELITZSCH.

II.

I am so presumptuous as to think that it is a beautiful and convincing discovery which I have communicated in the *Lutherische Zeitschrift* 1865, p. 422-424. In the synoptic Gospels our Lord begins his solemn sentences with *ἀμήν λέγω*. We read it thirty times in Matthew, but in the fourth Gospel the *ἀμήν* is everywhere doubled, the introductory formula occurs there twenty-five times and is always *ἀμήν ἀμήν λέγω*. How can this discrepancy be explained? Our Lord opened his sentences with **אָמֵן אֲנִי אֵינְי אֵינְי**, that is, “Amen I am saying,” for **אֵינְי** is an abbreviation of **אָמַר אֲנִי**, as it is to be found almost in every page of the Talmuds. The three Evangelists translate it literally: *ἀμήν λεγω*, for the participial construction expresses the present tense, yet St. John expresses at once the significant paronomasia of that *amen amena*, which sounds like a double *ἀμήν* and is indeed equivalent to it.

It is even probable that the Palestinian language possessed a particular verb **אָמַר**, as it is found in the Palestinian Targum of Gen. xxxiii. 10 **לֹא תִימַר כֵּן** “speak not thus!” This verb is kindred with **אָמַר** to swear, that is, to speak solemnly, to affirm. The original identity is confirmed by the Babylonian and Assyrian dialect where *amu* (*amaju*) signifies to speak, and *mamitu* (Targ. and Syr. **מוֹמִיתוּ**) the saying, the oath. Hence the formula **אָמַר** of the Book of Ezra is cleared up; it signifies

as we say, and introduces what follows like the Hebrew **לְאָמַר** (see Paul Haupt, *Der keilinschriftliche Sintflutbericht*, Leipzig, Hinrichs 1881 pag. 29).

During the first days of last August Mr. M. W. Shapira of Jerusalem visited me after having sold in England a new collection of Jewish MSS., partly Hebrew, partly Arabic, which he had bought in Arabia and Persia. From one of them he copied for me some original Aramaic passages of Anan, the Babylonian founder of Karaism, in the eighth century. In these remarkable fragments, the style of which is Talmudical but of a peculiar color, the word **אָמַא** occurs several times with the meaning: "It (the Scripture) says"; for example: **אָמַא לְקִים כָּל דְּבַר וְאִילוּ אָמַא זֹאת הַתְּעוּדָה הוּא סְגִי לִיה אִי לֹא טְפִי כְתִיב וְזֹאת הַתְּעוּדָה לְאוֹדַעַךְ** that is, the Scripture says (Ruth 4, 7), "for to confirm all things," and when it were said, "this was a testimony," that would be sufficient without any addition, but it is written: "for to confirm all things" with the design of noticing you etc.

Hence it appears that the **אָמֵינָא** of our Lord can be considered as either compounded of **אָנָא** and **אָמַר** with elision of the final letter, or of **אָנָא** and **אָמִי**, the participle of **אָמַא** as an independent verb, which is kindred, but not identical with **אָמַר**.

SCRIPTURE USAGE OF **נְפֶשׁ** AND **רוּחַ**, AND OF THE CORRESPONDING GREEK WORDS.

BY PROF. JAMES STRONG, S. T. D.,

Drew Theological Seminary, Madison, N. J.

These words are variously rendered in our Bibles, and they really have different senses according to the context and application; but there are certain distinctions invariably maintained between them, although these are not accurately represented by the ordinary uses of the English terms "soul" and "spirit."

It will be found that **נְפֶשׁ** and **ψυχη** very closely agree together, both being derived from verbs (**נָפַשׁ** and **ψίχω**) which primarily signify to breathe (see Job xli. 21 [13]) as a sign of life, and frequently referring to the refreshing coolness of air in gentle motion. These two words