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In the language of the Mishna the baker is called נ}; in Targumic and Syriac with the postpositive article, נ}; Prof. J. Levy in both his Dictionaries derives this word from the Aramaic verb נ}; to descend, Aphel נ}; to bring down, which in one passage of the Pesikta occurs of the baker who brings down the bread baked from the oven.

But this derivation is very unlikely. This Aphel נ}; can be said of every one bringing down something; it denotes nothing in any way characteristic of the baker. And indeed it is possible that נ}; is formed from נ}; with postfixed ow like פ'; but with the same right the final letter can be considered as a radical. The form can be the same as נ}; struggles, Gen. xxx., 8, and נ}; tempest, a frequent word in the literature of the Talmudic age.

The name of the baker נ}; was so common in Palestine that in the Palestinian Talmud Baba bathra ii., 3 a noun נ}; is formed, which signifies a baker’s shop. The termination might seem to be Persian, but I am persuaded that it is Roman as armamentarium, columbarium, and such like. Just as instead of columbarium also a shorter form columbar was in use, nachthomar instead of nachthomarium (a mixed word, half Hebrew, half Latin) the work-shop or sale-shop of a baker.

Now I direct the attention of the reader to a remarkable passage of St. John’s Gospel, vi., 27: Labor not for the meat which perisheth, but for that meat which endures unto everlasting life, which the Son...
of man shall give unto you; for him hath God the Father sealed
(τοῦτον γὰρ ὁ πατὴρ ἐσφαγμένον ὁ θεὸς). The use of ἐσφαγμένον III., 33 does not
surprise us; it signifies there, to confirm, but the train of thought which
has led the Lord to employ here the verb ἐσφαγμένον is difficult to under-
stand.

One of my Jewish friends who studies very earnestly our New Testa-
tament, Mr. Moses Reichersohn at Wilna, known as the author of two
grammatical works, suggested to me in reference to this difficulty an
idea which I think ought not to be suppressed. My Hebrew trans-
lation has יככ בך חלים יהושע אבריא הלאוה. Hereto Mr. Reichersohn
in one of his letters remarks: מוה נראא יכ הנמה בחמה חלוכ אבריאhalbכך
אר לך עלי יכ חלבך אבריא נברך אבריא בק עלי חלבך יהושע
מויס על חלתוכ בק נברך אבריא בליש חלהים בשם קחתם. נ' לא
ਮਯียม ליפ שראא אבריא חלותוכ על דבכר that is, “thence it seems that
the sealed by the seal of the Father is the Son, but it ought to be
queried whether perhaps in the original text the seal referred to the
meat (bread), in fact in the Talmudic language the baker bears the name
undleמה, and it seems to me (דר' יל = דר' יל) that he is named thus
because he impresses his seal on the bread.” Besides he calls to mind
that the consecrated wafers in the Lord’s supper are wont to be marked
with certain signs as INRI (the inscription over the cross).

The supposition that the pronoun him (אטיול) originally did not relate
to the speaker, but to the meat (םאכלי), is quite unnecessary. The
Lord compares himself to a heavenly meat and as such he is, as he
says, sealed by the Father. Really it is conceivable that he, saying
so, has in mind the custom of bakers which is expressed by their
name, or of which their name is certainly a reminder.

THE LITERARY CHARACTER OF AMOS.

By Talbot W. Chambers, D. D.,

New York City.

As long ago as the days of Jerome this prophet was spoken of as
imperitum sermone, sed non scientia. An echo of this thoughtless ut-
erance is found in a recent clever American volume,¹ the author of
which regards Amos as one “who had not received the slightest edu-
cation.” The assertion in either case is due to a complete miscon-
ception of the purport of the prophet’s account of himself (vii. 14).
Amaziah the priest, offended at the severe utterances of Amos against
Israel, bade him return to Judah and there in safety earn his

¹ The Outermost Rim and Beyond, by Ch. Van Norden.