

comment, 9 words in italics, 10 words in brackets, and 3 in parentheses. These additions amount to more than one-sixth of the stately and lucid A.V. rendering.

The words of the superscription which read 'after he had gone in to Bathsheba' are transformed into 'after he had sinned with Bathsheba'. Here, licence is taken with a perfectly intelligible text. The addition of the word 'ceremonially' in brackets in verse 5 destroys the meaning of the verse completely, while the many expletives elsewhere are often redundant, banal and misleading. The English reader is confused because he does not know the actual word that stands in the Hebrew; two or more words used to translate the Hebrew term are often quite disparate ideas.

That this work should have found such a large reading public in conservative circles is strange. However, while I may deplore this obscuring of the Word of God, I rejoice that there is a thirst for the Bible. But let us not mistake the paraphrase for the Bible.

EDWARD DALGLISH

**The Yiddish New Testament** (2nd edition, illustrated), translated by Dr Henry Einspruch. Baltimore, Maryland: Lewis and Harriet Lederer Foundation, 1959.

*We are grateful to be able to reprint this review of the new Yiddish version of the New Testament translated from the original Greek by Dr Henry Einspruch, which first appeared in The Friend of Zion. The transliterated verses at the end are taken from another review in Israel My Glory. As many readers will know, Yiddish is a language based on a form of German mixed with Hebrew, mostly written in Hebrew script, which first developed among the Jews of Central Europe, but is now spoken by large communities of Jews in other lands.—Ed.*

In recent years there have been only two new Yiddish translations of the New Testament. Both of these are very good. The one by Dr Einspruch, however, is by far the better of the two for many reasons. The other, translated by Krolenbaum, was made in England and printed in Sweden. Einspruch's translation was made and printed in America, and the entire printing and production was supervised by the translator himself.

This beautiful book is a far cry from the older Yiddish translations of the New Testament made over sixty years ago by the British and Foreign Bible Society, the London Jews' Society, and Marcus Bergman, which were not really translations but rather transliterations from the German.

Einspruch has spent over forty years in preparatory work in connection with various literary ventures in the Yiddish language; but chiefly in connection with his production of this New Testament. We always expect something different from Einspruch than from others, and are fully acquainted with his meticulous care, painstaking devotion and plodding perseverance in all his productions.

The question may arise as to whether a Yiddish New Testament is still a necessity, since the revival of spoken Hebrew and the emergence of the State of Israel. We can briefly answer this query by saying that even in Israel

there are hundreds of thousands of orthodox Jews who still speak and read Yiddish. In the United States and South American countries there are probably two million who read and speak Yiddish. In Russia over two million Jews can read and speak Yiddish.

The type used, though lighter than in the first edition, is clearer and more easily read. There is better spacing between words and lines than in the first edition. The paper is much thinner and of the best quality. The thickness of the book is only about  $\frac{5}{8}$  inch, and the binding is in plastic art waterproof cover. It is an example of the finest product of the printing craft.

All quotations from the Old Testament stand out in a different or poetic setting, an improvement over the first edition. The sources of such quotations are given as in the old edition.

Generally speaking, this new edition is a great improvement, especially in the symbolic art embellishments and the use of more Hebraic expressions rather than German in the text. In the first edition there were many instances where words were run together as in Acts 14: 15-16. These words are now separated.

In some of the readings we like the first edition better than the second, as for instance in Matt. 1: 16 and Acts 8: 4, though we certainly prefer the new rendering of 1 Cor. 15: 55.

Einspruch has produced a fine volume worthy of the Christian cause. It will be recognized and acclaimed as such by the leading Yiddishists in the Jewish world. We can recommend it to all who have Israel's salvation at heart! Perhaps we may add a wish for the future. If a third edition is ever contemplated, we trust it may be a smaller pocket edition.

Readers who are familiar with German, especially with the Pennsylvania German variety, should find it not too difficult to understand some of the more familiar passages in Einspruch's Yiddish New Testament, from which we quote John 3: 16:

Vorim Got hot asoi lib gehat di velt, az er hot gegeben sein Ben Yochid [only Son], k'dei yeder einer, vos gloibt in im, sol nit farloirn vern, neiert hobn eibick lebn.

And here is another familiar passage taken from Rev. 3: 20:

Seh, ich shtei bei der tir, oon clapp on; oib eimitzer hert mine kol [voice] oon tut efenen di tir, vel ich areinkumen.

ELIAS NEWMAN

**The Autobiography of Jesus**, by Frank C. Laubach. New York: Harper and Row, 1963, pp. 192; \$3.00.

A revision and enlargement of his earlier *The Greatest Life*, Dr Laubach's book is another one in a long series of Diatessara, in which the material of the four Gospels is combined into one continuous account. As such it has the usual advantages and disadvantages of all Gospel harmonies, and each reader will judge for himself which outweighs the other.

The new 'gimmick' used is that of casting the material into a personal narrative, as though Jesus himself were the actual author of the book (with Dr Laubach playing the rôle of 'editor'). So the opening words read, 'In the