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new life, and new creative power, learning to hate sin as sin—as sin against God, against a reconciled loving Father in heaven—and being truly taught by Divine teaching to do justice, to love mercy, and walk humbly with God.

N. DIMOCK.



ART. II.—ON SOME FORMS OF THE PSALTER: LXX.,
P.B.V., AND DOUAY—II.

THE last phenomenon to which we wish to refer is one of frequent occurrence. It is where undoubted corruptions (as opposed to mistranslations) have crept into the text, sometimes affecting all known MSS., sometimes a section only. To show how rife corruption was and how early it set in, we will cite the case of Gen. xv. 15, "Thou shalt be buried." Here, so far as we are aware, without a single exception, all MSS. of the LXX. read, not *ταφείς*, as they should, and as, of course, was read by the original LXX., but *τραφείς* (reared), and it is on this latter reading that Philo's comments are based. We thus see that the false reading was dominant by or before the Christian era.

We now subjoin instances from the LXX., *a few out of a large number*. It will be noticed that in no case has the P.B.V. been affected by the corruption; but in some cases it has run on into the Latin, and so affected the Douay version. It will be understood that in the following list, unless the contrary is stated, the corruption is found in the three great MSS., *Σ*, *A*, *B*. This seems to us a highly-suggestive fact for those who preach that even in the Old Testament the reading of Cod. B is to be humbly accepted. It surely is inexplicable that, in the case of undoubted and demonstrable corruptions, which are not blunders of the original translators, but due to the carelessness or the wilfulness of copyists, these should not be relegated to the margin, and no longer be allowed a place in the text of modern printed editions of the LXX. Let us call attention specially to No. 2 of the subjoined list.

- (1) iv. 8: "Since the time. . ." The LXX. read *καρποῦ* instead of *καιροῦ*. So the Douay, "fruit."
- (2) xvii. 15: "They have children at their desire." Here, for *υἱῶν*, Codd. *Σ*, *B* (not *A*), and some cursive MSS., read *υείων*. "They are sated with swine's flesh." So the unrevised Old Latin, "saturati sunt suillam."
- (3) xxxii. 6: "The wickedness of my sin." In LXX. "of my heart." The *καρδίας* has, of course, been a corruption of *ἀμαρτίας*.

- (4) xxxviii. 7: "My loins." Here, for *αἱ ψυαὶ μου*, Codd. **N**, B, read *ἡ ψυχὴ μου*, "my soul." The Vulgate, however, though not the Old Latin, is correct here; so, too, Cod. A.
- (5) xxxix. 6: "A span." ("An handbreadth," A.V.; "as handbreadths," R.V. The Hebrew word is plural, but it seems a needless refinement in the English.) This is properly rendered in various MSS. *παλαιστάς* (the *παλεστάς* of A is, of course, only an itacism). For this **N**, B, read *παλαιάς*—that is, "old and worn out."
- (6) xliv. 13: "Takest no money for them." The A.V. is, indeed, more literal, but the P.B.V. is perfectly faithful to the original, and it may be questioned whether the A.V. and R.V., in a zeal for exactness, have not changed for the worse. Here, for *ἀλλάγμασιν* (barter), the three great MSS. read *ἀλαλάγμασιν* (shouts of battle).
- (7) xlv. 14: "The king's daughter is all glorious within." Here in **N**, B, (not in A) is the curious blunder of *Ἐσεβῶν* for *ἔσωθεν*. "Daughter of the King of Heshbon!"
- (8) xlix. 8: "So that he must let that alone for ever" (*cf.* R.V.). Here the LXX. has *ἐκοπίασεν*, an obvious blunder for *ἐκόπασεν*. The Vulgate has *laborabit*, and Douay "labour."
- (9) lix. 8: "Grin like a dog," P.B.V.; "make a noise," A.V. and R.V. The LXX. has *λιμώξουσιν*, "shall be hungry." We do not discuss here the cause of the corruption, but we have no doubt that it is a corruption. (A is wanting here.) The Vulgate is affected by the error *famem patientur*; and so the Douay, "shall suffer hunger."
- (10) lxxi. 13: "I know no end thereof," P.B.V.; *cf.* A.V. and R.V., which, however, only differ in greater literalness. Here Cod. B, reads *πραγματείας*, "business" (so the Old Latin, *negotiationes*), instead of, as it should, *γραμματείας*, "reckonings" (so **N**; A is wanting).
- (11) lxxviii. 36: "Flatter." Of course, *ἠπάτησαν* should be read for the *ἠγάπησαν* of the LXX. (We may recall to mind the variants *ἀπάται* and *ἀγάπαι* in 2 Pet. ii. 13 and Jude 12. In uncial Greek the slip might very easily be made.) Here the Vulgate has *dilexerunt*, and the Douay "they loved him with their mouth."
- (12) lxxxvii. 14: "Why abhorrest thou my soul?" For the *ψυχῆν*, which it ought to have read, B has *προσευχῆν*, "prayer." (The other two great MSS. are right.) Thus the Vulgate *orationem*, and the Douay "prayer."

- (13) lxxxix. 21: "With my holy oil." One would have thought that the context alone would have kept copyists right, yet B gives us *ἐν ἐλέει* for *ἐν ἐλαίῳ*. We may note that this verse is cited by Clement of Rome (*Epist.* i. 18), and in both the Greek MSS. the word is cited as *ἐλέει*, though the Syriac is correct.
- (14) *ib.* 46: "How short my time is." Again Cod. B goes wrong, when its two great associates are right. Its *θρόνου* is of course an error for *χρόνου*.
- (15) xc. 10: "We are gone," P.B.V.; "we fly away," A.V. and R.V. As regards the LXX., all the MSS. read *παιδευθησόμεθα*, "we shall be chastened," and this is taken both by the unrevised Old Latin *erudiemur* and the Vulgate *corripiemur*. Hence the Douay, "we shall be corrected." We can have no reasonable doubt that we have here an ancient error for *πετασθησόμεθα*.
- (16) xcvi. 10: "The Lord is King." Justin Martyr ("Dial.," c. 73; *cf.* "Apol.," i, c. 41) brings the direct charge against the Jews of having erased from the end of the above clause the words *ἀπὸ τοῦ ξύλου* (from the Tree). We find the clause with the additional words cited by Tertullian ("Adv. Jud.," 10; "Adv. Marc.," iii. 19) and other Fathers, all of whom, however, save Justin himself, are Latin. The disputed words are found in the unrevised Old Latin and in the Roman Psalter, though they have been removed from the Gallican Psalter. We cannot doubt that we have here a case where Christians have added to their text, there being no support for the addition in any Hebrew MS. or independent version. Nay, of the numerous MSS. of the LXX. cited by Holmes and Parsons, only one cursive has the addition.

We take but one more instance, which has also a certain New Testament interest:

- (17) cii. 27: "As a vesture shalt thou change them." Here Codd. A, B, read *ἐλίξεις* ("thou shalt fold") while **N** has *ἀλλάξεις*. So the Vulgate. Either reading gives a suitable sense, but the identity of the two consecutive verbs in the Hebrew shows conclusively that *ἀλλάξεις* was the translator's word. In Heb. i. 10-12 this Psalm is quoted, and in ver. 12 the texts vary between *ἀλλάξεις* and *ἐλίξεις*, but the latter reading appears to have undoubtedly the stronger support. Assuming that this latter should be read, this will merely touch the question of the state of the LXX. in Apostolic times, and prove the early date of the corruption.

Perhaps some of our readers may think that they have had enough of these details. Yet there is one point on which I cannot refrain from dwelling once again. The Prayer-Book Psalter is a very precious heirloom of the English Church, and it should be a labour of love with Anglican scholars to bring all possible light to bear on its details. Whether it is ever destined to undergo a revision, which, while judiciously weeding out its faults, shall leave its matchless English unspoilt, we cannot say. Certainly recent attempts have proved anything but encouraging. If it should ever be undertaken, the workers should be men gifted with strong, solid Hebrew learning, they should be keenly alive to the fact that it is a most glorious work of literary art which they are handling, and they must bring to their task love and reverence for words which twelve generations of Englishmen and Englishwomen have loved only less than those of the Gospels. One can but protest, and that strongly, that our Psalter is not a document of no special consequence, which may be cut and hacked about, in the spirit of some pedantic schoolmaster seeking to exact from his schoolboys minute exactitude and strict uniformity of rendering, even if the result is flat and tasteless. In the early days of Church restoration, zeal, not always accompanied with discretion, wrought things to be repented of, which stand on record to this day. We can afford to wait for the revision of our Psalter till the right men come. It is not yet four hundred years old; the Gallican Psalter, a far less noble production, is over fifteen hundred years old.

R. SINKER.



ART. III.—CHRIST AND ETHICS.

IT is generally recognised that God, in giving to the world His revelation of the supreme Truth, chose a time when human thought had well-nigh spent itself in its efforts to know Him. Man's extremity was God's opportunity. Philosophy had run into mysticism, mysticism into thaumaturgy. In philosophy itself systems had arisen, done their work, and disappeared, leaving nothing but a richer terminology and a wider capacity to receive and interpret the truth of God, when it should be revealed. Like decayed vegetation, when the day of their life and beauty was over, they fertilized the soil that it might blossom as the garden of the Lord. Men learnt, not the solution of the problems, but what were the problems to be solved.