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The Revision of the Psalter

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THE IRISH CHURCH QUARTERLY.

JANUARY, 1917.

THE REVISION OF THE PSALTER.*

ALTHOUGH the words of the Psalter are charmed words and have a music and cadences that have rung through the religious consciousness of our Church people for many generations; and although many devoted souls would consider it almost a sacrilege to suggest any alteration, there are many ununderstandable passages and passages so weirdly grotesque that they have no meaning, which the present writer ventures to say should be revised.

I.—It stands to reason that a version made in 1539, seventy-two years before the A.V., must be couched in a language that is somewhat different in sense from that of the twentieth century. (1) Rival preachers may still say with complacency of deserters from their flocks: “let the *runagates* continue in scarceness,” without wishing to imply that the same are renegades (re-negare) from the faith, like the apostate Israelites (Ps. lxxviii, 6). (2) The word “purchase” has undergone considerable change since the sixteenth century. It was derived from an old French word *purchasser*, “to chase,” and meant to obtain or acquire. Since then it has come to mean

* *The Prayer-Book Psalter. Revised in accordance with the Proposals of a Committee appointed by the Archbishop of Canterbury S.P.C.K., 2s. 6d. Revision of the Prayer-Book Psalter, being the Report of a Committee appointed by the Archbishop of Canterbury (S.P.C.K.), 6d. The Text and Report in one volume, 3s.*

to acquire by payment, and such passages as Acts xx, 28, "The church of God which he hath purchased (*περιποιήσατο*) with his own blood," gave rise to a theory of the Atonement which became so widely popular that the real sense of the word and the real import of the doctrine were lost almost beyond recovery. We have this word in Ps. lxxviii, 55, used in connexion with a mountain which God "purchased with his right hand" in sense of acquired, the Hebrew *qanah* and the Greek *κτάομαι* being used in this passage. For this old use of "purchase" see Knox's *First Blast*: "The veritie of God is of that nature that at one time or at another, it will *pourchace* to it selfe audience." Is it not time that we should cease to speak of "purchasing" to oneself damnation? (*Article xxxv.*) This word might be altered with advantage. (3) "Up, Lord, *disappoint* him and cast him down" (xvii, 13), we sing quite unaware that this word had a stronger significance in those days. See Job v, 12, A.V., "he disappointeth the devices of the crafty" (frustrateth, R.V., Heb. *mepher*, lit. break in pieces). Here it is a translation of *qaddmah*, which means forestall. Prevent, leasing, stool, nurtureth (=disciplineth) (xciv, 10) are other instances of words that are used in an obsolete sense. This list could easily be multiplied. There is also no necessity to use the words "a whoring" or "belly." They do not help us in devotional worship. The Revising Committee have done good work in altering "water pipes" to "water floods," but they leave some of the others untouched.

II.—There are cases of wrong punctuation, e.g., lxii, 9, "the children of men are deceitful upon the weights, they are altogether lighter than vanity itself." Here the pause in Hebrew is after "deceitful." The Hebrew literally rendered is, "The sons of men are a lie; in the scales they weigh lighter than vanity together."

III.—In xiv, verses 5-7, "Their throat is an open sepulchre, there is no fear of God before their eyes," quoted by St. Paul in Romans iii, 13-18, were intro-

duced into some Greek MSS. of this Psalm, and so came into the Vulgate and thence into the great Bible of 1539. As they evidently belong to other Psalms and portions of Isaiah they might be better omitted.

IV.—In Pss. v, lv, lviii, lxviii, lxix, cix, and especially in cxxxvii, there are passages which, to say the least of them, are not up to the level of the Sermon on the Mount. How little does it edify us to sing—"O daughter of Babylon, . . . blessed shall be he that taketh thy children and throweth them against the stones," which used to be sung with much spirit in Tate and Brady's version :—

Thrice blest, who with just rage possest
And deaf to all the parents' moans,
Shall snatch thy infants from the breast
And dash their heads against the stones.

It is interesting to note that the Committee recently appointed by the Archbishop of Canterbury to revise the Psalter, in their Report (p. 17), have advocated the omission of these passages in the worship of the Christian Church as they "do not tend to edification." The Jews do not sing them. They are below their present standard of ethics and religion. Why should Christians?

V.—In many cases an alteration in the translation is necessary. *'ammim* is frequently, if not always, rendered "people" instead of "peoples," obscuring the sense completely. The old version translates *Sheol* by hell and *satan* (an adversary), cix, 10, by Satan. Some other words might surely be used. The description of "the queen in a vesture of gold, wrought about with divers colours" (xlv) is less elaborate in the original, which simply has "in gold of Ophir," R.V. The well-known words, "let not thy precious balms break my head" should rather be "it is oil for my head, let not my head refuse it." *Shemen rosh* does not mean *precious* balms. "Great was the company of preachers" (lxviii, 11) should be "The women who bear the tidings were a great host." "Let indignation vex him as a

thing that is raw" (Ps. lviii, 9) is absolute nonsense. The Hebrew *k'mo chay k'mo chârôn*¹ means "alike the green and the glowing wood," or "fuel and fire alike he shall sweep away." Ps. lxviii, 13, "Though ye have lien among the pots yet shall ye be as the wings of a dove" is a strange rendering. The word rendered "pots," *sh'patayim*, means "pens," "sheep folds," and reminds us of Deborah's rebuke in Judges v, 16, and the description of Issachar in Gen. xlix, 14, as a strong ass rolling between the sheep pens (*mishptayim*), e.g., on the road, as we often find them in the midlands of Ireland. The women who carry the news cry out to the men: "The kings are in flight, and will ye remain among the sheep folds when ye might return to your homesteads laden with precious spoils, as doves return with their wings and feathers glistening like silver and gold in the setting sun?" Accordingly, the P.B.V. has quite the opposite meaning of the Hebrew—"Will ye live among the pens when ye might be like doves?" Again in cii, 20, the Hebrew "sons of death" is rendered "children appointed unto death," which might easily be understood to support the doctrine of reprobation, and is to be paralleled by "children of wrath," Eph. ii, 3, and "children of disobedience," Pet. i, 14, meaning "subject to."

The Revision of the Prayer-Book Psalter drawn up by the Archbishop of Canterbury's Committee is an attempt, not very thorough indeed, but considering its difficulty of steering between the extremes of pedantic accuracy and familiar obscurity, an honest attempt to make the Psalter more intelligible with the least possible amount of changes. Some of their suggestions are decided improvements, e.g., "thou that ledest Joseph like a flock" (instead of "a sheep"), and "*Honour the son*" instead of "*kiss the Son*." On the whole, the

¹*Charon* in lxix, 25, means "indignation." Its original meaning is a glowing thing.

version is not altogether satisfactory. The Revised Version might have been followed more boldly in certain places. But we are grateful for their strongly-expressed opinion that the unedifying passages should be omitted from the public worship of the Church.

I shall now proceed to discuss Schedule I. of the Committee's report more in detail. In the first place there is some inconsistency in its rendering of the Hebrew *goyim*, *l'ummim* and *'ammim*. *Goyim* is rendered in the P.B.V. of 1539 by "heathen" and "people"; in the R.V. by "nations" throughout, in the new Revision by "nations" (ii, 8, lxvi, 6, lxxxii, 8), by "people" (ix, 17), by "heathen" (in lxxix, 11 and cxlix, 7). All three words are thus used when the one word "nations" would have made the text uniform. Again, *l'ummim* is translated in P.B.V. by "people," in R.V. by "peoples"; in the new Revision by "peoples" (vii, 7) and "nations" (xliv, 2). Again *'ammim* is rendered "people" in P.B.V., "peoples" in R.V., and in the new Revision by "heathen," "people" (lxviii, 30) and "peoples" (vii, 8 *et al.*). A similar inconsistency is to be noticed in the rendering of *ykhachashu*. The P.B.V. renders it "shall dissemble" in xviii, 45, "shall be found liars" in lxvi, 2, and practically the same in lxxx, 16. The R.V. renders "shall submit themselves," and R.V.M. "yield feigned obedience" in all three passages, whereas the new Revision has the three different renderings, "shall abase themselves," "shall bow down," "shall have submitted themselves." Again, *Sheol* is rendered in a variety of ways in the new Revision. The R.V. favours "Sheol," but in lv, 15, it has "pit," *Sheol* in margin; the R.V.M. has "the grave" in lxxxviii, 2. The P.B.V. favours "hell." The new Revision has "destruction," "hell," "grave" and "pit"—a combination of the P.B.V., R.V., and R.V.M.

Hadrath-qodesh is rendered in xxix, 2, by "holy worship." So P.B.V. But R.V. has "the beauty of holiness." The plural *hadrê-qodesh* in cx, 3 is also

rendered "holy worship" following the P.B.V. in both places, whereas the R.V., with more consistency, has "beauty of holiness" and "beauties of holiness." Again, *qodesh* is rendered by the new Revision in cxiii, 3, with the R.V., "sanctuary," but in cl, 1, with P.B.V., "holiness" (R.V. "sanctuary"). R.V.'s consistency is again apparent. Again, *dal* ("poor," R.V.) is rendered "outcast" with P.B.V. in lxxxii, 4; and *b'zui 'am* also "outcast of the people" in xxii, 6, whereas the R.V. has "despised of the people." How would the new Revisers translate Isaiah liii, 3, where we have the two words together, *nibzeh vahadal ishim*, "despised and rejected of men," R.V.?

To criticize the proposed Revision in more detail:—v, 11 *haashîmen* (R.V. "hold guilty," P.B.V. "destroy") is rendered "judge." The idea is rather to condemn, to treat as an *asham*. See Is. liii, 10, where the word *asham* is generally rendered "offering for sin." The primary meaning of the noun *asham* is guilt, and this is the signification of *ashem* (verb). See Ps. xxxiv, 22, 23, where *ye'shamu* (2) means "shall be guilty," R.V. "condemned," R.V.M. "held guilty." P.B.V. renders "shall be desolate"—the result of a condemnation—so A.V. The idea of the word is to "condemn" rather than to "judge."

ix, 6.—*Ch^oraboth* (R.V.M. "desolations," P.B.V. "destructions") is rendered "*thy* destructions." There is no "thy" in the text. The same word in cii, 6, is "waste places" R.V., but in P.B.V. and Revisers "desert." In Isaiah li, 4, R.V. has "waste places" where the reference is to ruins. In Malachi i, 4, R.V. has "waste places," "build the waste places," *i.e.*, destroyed buildings. Ez. xxxiii, 24, "the waste places shall be builded." The word gives a picture of a land made desolate, cities in ruins, homes destroyed by the ravages of the "Huns" of those days. The Psalmist cries out, "As for the enemy, devastations are brought to an end."

ix, 6—*'Arim nachashta* cannot mean "thy cities are destroyed" (Revisers), but as in P.B.V. "cities which thou hast destroyed"; R.V. "cities which thou hast overthrown."

x, 17—*Tidrosh rish'o*, "seek out his wickedness" R.V., "search out his ungodliness" Revisers, "take away his ungodliness." P.B.V. Is not the true meaning of this word here to *punish*? See v. 4 of this psalm, where the wicked man is represented as saying *bal-yidrosh ên elohim*. This the Revisers have left as in P.B.V., "he careth not for God, God is not in all his thoughts." But the meaning of the Hebrew is given in the R.V.: "He (God) will not require it; all his thoughts are, There is no God." It is not "he (the wicked) will not seek after God," but "He (God) will not punish." See also v. 13, "Wherefore doth the wicked contemn God, and say in his heart, Thou wilt not require it" (R.V.)? The P.B.V., "Tush, thou God carest not for it," is here followed by the Revisers. *Lô tidrosh* there also means "thou shalt not punish." This use of *darash* in sense of making inquisition with a view to punishment is found in ix, 13, *doresh damim*, where R.V., P.B.V., and Revisers render it so. The occasional association of the word *darash* with *yahveh*, in sense of seeking God, as in Ps. xxxiv, 5 *et al.*, may have led the P.B.V. astray, in verse 17. But the former use is found in Genesis ix, 5, *edrosh*, "I shall require it," "I shall avenge." The judicial sense of the word seems to be predominant throughout the psalm, cp. *biqqesh*, Josh. xxii, 23.

xvi, 2—*Tobhathi bal 'alêkha*. R.V. renders "I have no good beyond thee," P.B.V., "my goods are nothing unto thee," Revisers, "I have no good like unto thee." With *'al* in this passage compare Exodus xx, 3, "thou shalt have none other gods *before* me" R.V., "beside me" R.V.M. The Hebrew is *'al panai* ("before my face"). This thought is evidently in the writer's mind as he proceeds to speak of those who worship "another"

(God). "I have no good *beside* thee" might then be the meaning here.

xvii, 4.—The Revisers have "As for men's works *that* are done against the words of thy lips: I have kept me from the ways of the destroyer." I would suggest one slight alteration in this rendering which seems to be a truer rendering than that of the R.V. *Adam* (man) and *ani* (I) are clearly in opposition. An antithesis is shown by the Hebrew accent *athnach*. Change *that* into *they*, so: "As for the works of man they are done against the word of thy lips; but I have kept me from the paths of the violent."

xvii, 13.—"Up, Lord, *disappoint* him," so Revisers and P.B.V. The word "disappoint," as we have seen, had a much stronger sense in those days than it has now. See Hall, *Hard Texts*, 1633: "All these curious and wealthy trades shall be utterly undone and *disappointed*." The Hebrew *qadam* means to "fore-stall," "go before" ("prevent"). The P.B.V. render same word in xviii, 18, "prevent," "came upon" (R.V.).

xvii, 14.—Revisers "whose *bellies* thou fillest with thy treasure," R.V. "whose *belly*," P.B.V. add "hid" treasure. The word is objectionable and may be avoided. There is a remarkable parallel to this passage in Ezekiel vii, 21f, where God speaks of the "wicked of the earth" (*rishê haarets*), to whom "my secret place" (*tsphuni*) is given over to plunder and pollute, and of violent ones (*paritsim*) who forcibly enter it. Now we have three parallels to this passage in Ps. xvii: (1) *m'thim mecheled*, men of the world, worldly-minded men, already defined as *rasha'* (wicked) in v. 13; (2) *parits*, violent, in v. 4, and (3) *tsphinka* (*kthib*) with *tsphunkha* (*qri*). The latter word is evidently the correct one, and it means "thy secret place." Accordingly we may render the passage, "even in thy secret place thou dost allow them to fill themselves." (Cp. Luke xv, 16, γεμίσαι τὴν κοιλίαν, which should be rendered "to fill himself." See R.V.).

Here the wicked are represented as stealing and battenning on forbidden things.

xviii, 46.—“Be afraid out of their strongholds” (Revisers) is a pregnant expression used in P.B.V. which is not very obvious. Why not read “come trembling out of strongholds or trenches”? See similar expression in Micah vii, 17. This passage has quite a modern application to the Germans coming out of their dug-outs to surrender.

xli, 7.—The Revisers follow P.B.V. by rendering *d'bhar b'liyya'al* “sentence of guiltiness,” whereas R.V. renders it “an evil disease.” Now the same expression occurs in Ps. ci, 3, where it is rendered “base thing,” R.V., “wicked thing,” P.B.V. and Revisers. Shimei called David “a man of Belial” (*ish habb'liyya'al*). The verb *yâtsook* cannot mean “gone out against him” (Revisers), but *cleaves fast* to him. See use in Job li, 15, where it expresses the *closeness* of the scales and the *hardness* of the heart of leviathan. It occurs there three times. The R.V. seems to be right here. The passage appears to mean “an evil matter (cp. *dabhar ra'*, Ps. lxiv, 6, ‘mischief’ P.B.V. and Revisers) cleaveth to him.”

xlii, 7.—“My heart is *vexed* within me” (Revisers and P.B.V.), R.V. “is cast down.” See Lam. iii, 20, where another part of same verb (*shuach*) is rendered “bowed down.” The primary meaning of the verbs *shuach*, *shachah* and *shachach* is “bow down.” They have no connexion with *vexation* whatever.

xliv, 2.—“How thou hast destroyed the nations and made *them* to flourish.” The antithesis which is absolutely lost in the P.B.V. might be even more pointed by reading *themselves* for *them*.

xlv, 10.—Why retain “vesture of gold wrought about with divers colours,” when the Hebrew, as already pointed out, simply means “in the gold of Ophir” (*khethem Ophir*)? The LXX seems to have a greater taste in millinery than the Hebrew.

xlvi, 12.—Why should *Lord* be printed with a capital?

The Vulgate attempted to give a spiritual interpretation to this epithalamium by inserting *Deus*, viz., "Dominus Deus tuus." But the reference is to the husband, not to God, in the Hebrew.

lv, 16.—"Let death come *hastily* upon them and let them go down *quick* into the pit" (Revisers and P.B.V.). The ordinary reader is apt to connect *quick* with *hastily* and not with *living*. R.V. has "let death come suddenly upon them." The *qri yashshi'* occurs in lxxxix, 22, and is rendered there "exact upon" R.V., "do him violence" R.V.M., P.B.V., and Revisers. *Nasha'* also means to deceive. But here it is the violent form of his end rather than the suddenness of it that seems to be suggested.

lviii, 9 has already been noticed. The Revisers simply have "in his indignation," which is simply to avoid the difficulty.

lix, 7.—"They curse with their mouth" (Revisers). The P.B.V. has "speak," R.V. "belch out." The Hebrew *nabha'*, whence *nabhi'*, prophet, is not very suitably rendered "curse." See xix, 3, "day unto day uttereth speech" (R.V.) (*yabhbhia'*). "One day telleth (not *curseth*) another" P.B.V. Here the Revisers made no change.

lxviii, 11.—To what has been previously stated it may be added that this rendering "preachers" is due to Lxx εὐαγγελιζομένοις. As the following verses seems to be the burden of their message, would it not be advisable to read "Women who brought this message said, Kings of hosts are in flight, and will ye remain among the sheepfolds?" This gives force to *im*, which = *num*. See 2 Kings, i, 2. Cp. Deborah's rebuke of Reuben, Judges v, 16: "Why satest thou among the *sheepfolds*" R.V., and the description of Issachar in Gen. xlix, 14, as a strong ass rolling between the sheepfolds, already alluded to.

v. 18.—The Revisers read "*thy* captivity." There is no "*thy*" in Hebrew. "That the Lord God might dwell

among them." These words italicized in R.V. are not in the Hebrew. Dwell *there*, with reference to Zion, or *among men*, would be equally good.

v. 30.—"Rebuke thou the dragon and the bull with the multitude of the heathen; so that they humbly bring presents of silver" (Revisers). With this "rebuke" compare ix, 6, "thou hast rebuked the heathen." Here the beast of the reeds, the hippopotamus, is symbolical of Egypt's brute force. *Abîrim*, oxen, or strong ones, represents kings, and *'agalim*, calves, are the people. It is questionable, therefore, if the proposed reading can stand. The R.V. "trampling under foot the pieces of silver" seems more in keeping with the following words: "Scatter thou the people that delight in war," and with the imagery of the trampling beast. Cp. Daniel vii, 7, where *raphsah* is used of the trampling beast *chevah*. Here we have both *chayah* and *mithrappes*. The reference to silver has special significance for Egypt, where silver took precedence of gold and was more rare.

lxxv, 2.—"In the appointed time saith God" (Revisers), "When I shall find the set time" (R.V.), "When I receive the congregation" (P.B.V.). *Mo'ed* means both congregation, as in lxxiv, 2, and appointed time (lxx, *καίρος*). The action of God is more deliberately expressed in the Hebrew than in the R.V., as *laqach* means to "take." "When I shall take," not "find." To bring this out read "in my appointed time."

lxxviii, 55.—"Mountain which he *purchased* with his right hand" (P.B.V. and Revisers). Is it not high time to abandon this word "purchase," which, as we have already seen, has since the days of the A.V. taken on a different signification, implying a business transaction? It is strange to find even the R.V. retaining it in lxxiv, 2, "thy congregation which thou hast *purchased* of old," the meaning of *qanah* being to acquire. The lxx *ἐκρήσω*, Vg. *possedisti*, might have kept the Revisers straight on this point.

lxxxvi, 14.—“Congregations of tyrannous men” (Revisers), P.B.V. “naughty,” R.V. “violent.” The Hebrew *‘arîts* is rendered by Revisers “destroyer” in Ps. vxii, 4, *‘edah* is singular, “congregation.”

lxxxvii, 4.—“The Morians” are retained by the Revisers, but *Kush* is Ethiopia. See Vulg. lxx, A.V., R.V. Does “Morians” stand for “Moors”?

xciv, 20.—“Which imagineth mischief as a law” (Revisers and P.B.V.). Is this correct? The Hebrew *‘alē-choq* may mean “by statute” (R.V.) or “against the law” (Symmachus and Fuerst). The R.V. “frameth (*yotser*) mischief by statute” may simply mean “frameth mischievous statutes.” For *‘al* in sense of ‘against’ see use in Daniel xi, 24 *et al.*

civ, 8.—“The hills arise, the valleys go down” (Revisers after R.V.M.). R.V. “They went up by the mountains, they went down by the valleys,” and P.B.V., “They go up as high as the hills and down to the valleys beneath” seem to be the more correct, as the reference is to the rush of waters over hills and valleys. See description of the mariners in cvii, 26: “They go up (*ya’alu* as here) to the heavens, they go down (*yer’du* as here) to the depths.”

cx, 3.—The Revisers have retained the P.B.V rendering, “the dew of thy birth is of the womb of the morning,” which seems contrary to the Hebrew punctuation. “From the womb of the morning” (*merechem mischar*) may belong to the previous sentence referring to the early morning worship of the people. “Thou hast the dew of thy youth” is the A.V. and R.V. The Hebrew may mean “Thy young men are like the dew,” as fresh, radiant, and vigorous. Fuerst gives meaning “young men” here for *yal’duth*. He compares *bachurim*, Jer. xv, 8, Ez. xxx, 17. Jennings and Lowe say *yal’duth* cannot mean “young men” but means the time of youth or childhood. They render “from the womb of the dawn to thee [they come as] a dew attending thy birth.” For the connexion between *shachar*, “morning,” and

yal'duth, "youth," see Ecclesiastes xi, 10, where "youth," *hayal'duth*, and *hash-shacharuth*, "the prime of life" (R.V.), perhaps "the morning of life," are both pronounced *habel*, "vanity." The passage might, therefore, be rendered, "thy youth is like dew to thee fresh from the womb of the morn."

cxli, 5.—The Revisers introduce the words "as for the ungodly." They are not in the text. They render *b'ra'ôthêhem* "against their wickedness" with P.B.V., R.V. "in their wickedness (R.V.M. 'calamities') shall my prayer continue." The Psalmist means that he will pray for the righteous in their adversities. Cp. use of *ra'ah* in Ps. lxxi, 3, where it means "hurt," "they that seek my hurt." With *shemen ro'sh* not "precious balms" (P.B.V. and Revisers) but oil for the head; *shemen tobh 'al harosh*, "good oil upon the head" in cxxxiii, 2, and *shemen sâsôn*, "oil of joy" in xlv, 8.

These suggestions are put forward by the writer with all due respect for the learning and personality of the Committee. He is quite aware that there are a number of passages in the Psalter which are almost too familiar to be altered, and although they do not give the meaning of the Hebrew, give a very excellent sense. Some of these have been retained in R.V., e.g., "Make thou *all his bed* in his sickness." xli, 3.—The Hebrew *col mishkabô* means "all his prostration thou wilt turn (into health)." "The iron entered into his soul," a well-known expression of P.B.V. in cv, 18, is not as correct as R.V.M. "into iron his soul entered," but will never be superseded by it.

In xxiii, 4, the R.V. did not venture to alter "shadow of death," although *tsalmooth*, meaning "gloom," seems to be more correct than *tsalmaveth*. In cix, 4, they retain the P.B.V. "I give myself unto prayer" the Hebrew meaning, "I am prayer"; and they also have in cxx, 7, "I am for peace," the Hebrew meaning "I am peace." But in xix, 7, "the law of the Lord is perfect *converting* the soul" has been changed in R.V. into

"restoring the soul," after Ps. xxiii, 3, "restoreth my soul" (same Hebrew words), but is manifestly weaker. The less poetical but more accurate rendering, "paths," *ma'galêkâ*, has taken the place of "clouds" in "thy clouds drop fatness" (lxv, 12) in A.V. and R.V., but the latter has been retained by the Revisers. They have also retained xv, 5, "he that sweareth to his *neighbour*" which has been altered in A.V. and R.V. to "to his own hurt," the difference being purely one of pointing. The question is whether we are to read *hara'* or *harea'*.

We note that "the wickedness of my heels" (P.B.V.) has been removed from xlix, 5, where the R.V. "iniquity at my heels" is followed. Fuerst takes '*aqed* from '*aqab* and renders "persecutor." R.V.M. render it "supplanter." But see xli, 9, "hath lifted up (magnified) his heel (*'aqeb*) against me," quoted in John xiii, 18. There is very possibly some ancient proverb in this saying which we do not quite understand, and which has nothing to do with supplanting, as in the name *Jacob*, which refers to the tripping up of another's heel. Treachery is suggested by the word, and "my treacheries" may mean "acts of treachery committed by me," just as much as "against me." Perhaps one of the most frequently-quoted passages of the O.T. is "until the day breaks and the shadows flee away" (Cant. ii, 17), which is rendered correctly in LXX *διαπνεύσῃ*. Vg. *aspiret*, the Hebrew *puach*=until the day be cool—meaning to breathe. The R.V. had to alter this beautiful expression, which the A.V. retained. It would be interesting to know if *break* was originally a printer's error for *breathe*.

F. R. MONTGOMERY HITCHCOCK.