

after the first, yet in fact happening some time afterwards. Thus in Lk. iv, 14, we get the impression that Jesus went back to Galilee at once after his fast in the desert, though from Jn. i, 35 ff we know that many things happened before He returned to Galilee (Jn. iv, 3). So also in the Old Testament it is stated that Sennacherib, king of Assyria, returned to Nineveh after his disastrous expedition against Judah "And as he was worshipping in the Temple of Nesroch, his god, Adramelech and Sarasar, his sons, slew him with the sword" (IV Kings xix, 37). Yet we know from secular sources that about twenty years elapsed between his return and his death. The Biblical writers composed religious history and did not hesitate to leave out events which had no special bearing on their theme or which had already been related elsewhere.

J. P. ARENDZEN.

*What is the meaning of "Let no temptation take hold of you but such as is human" ?* I Cor. x, 13.

In this passage there is a divergence between the Latin text of which our English is a translation and the Greek original. In the latter we read: "No temptation *has befallen* you which goes beyond human strength," which reminds the Corinthians that thus far they have not encountered the severest trials. Some writers, who comment on the passage, think that St. Paul is here encouraging the Corinthians by promising them that as God has so far sustained them in adversity so too He will in the future, no matter how severe the difficulties they may encounter. Others however maintain that he is warning them that they must not be too confident of not falling in the future from the fact that they have not fallen in the past because they have not yet been sorely tried. Mgr. Knox writes: "The Corinthians have not yet come up against persecution; what if they did? These Christians who are so very broad-minded about eating things offered to idols, when they have nothing worse to fear than a little chaffing from their neighbours—how bold a front would they show, if they were offered the choice, 'Diana or Christ'? A useful lesson for all of us, in broad-minded days." *Epistles and Gospels with Notes*, p. 201. The questioner might well refer to this work, where the whole passage and difficulty is fully treated.

R. J. FOSTER.

*If the Vulgate text of I Cor. xv, 51 is a faulty translation, how far does it diverge from the true meaning of the original Greek; and how is this divergence to be reconciled with the decree of the Council of Trent declaring the Vulgate authentic?*

The difficulty is twofold—textual and doctrinal.

I. *Textual*. There are three main divergent readings:

(i) We shall not all indeed sleep, but we shall all be changed (*Original Greek*).