

1. *ENARRATIONES IN PSALMOS*

(VI.3)

(c.400?)

And, in fear of God's condemnation, the Church prays in this psalm: "Lord, in your anger, do not find me at fault." And of the anger of Judgment, the Apostle Paul says: "You are storing up for yourself anger against the day of the Anger of the just judgment of God." And he who does not want to be found at fault on that day, wishes to be cured in this life. 2"And in your fury, do not correct me." *Correct* seems to be kinder; for it is aimed at reform. Now the person who is found to be at fault, that is, is accused, fears that his end is condemnation. But, since fury seems stronger than anger he can well ponder on why that which is kinder, to wit correction, is juxtaposed with the more severe concept of fury. But I think that only one thing is signified by these two words. For in Greek, θυμός, in the first verse, means the same as ἄργη in the second. But since the Latin translators too wished to put two words, they asked themselves what was like anger (*ira*) and they put *furor* (fury). And so the versions vary: in some we find anger followed by fury, in others fury followed by anger; in others again, indignation or rage. But whatever we find means an emotion which drives one to inflict punishment. But we can not attribute this emotion to the heart of God. For we say about Him: "But you, O Lord of Hosts, judge in tranquility." Now what is in tranquility, is not disturbed. Therefore, God the judge is not affected by emotional turmoil. But what happens to his servants, because it comes through the law, is said to come through his anger. And the soul that is now praying does not want to be found guilty by God's anger, nor does it want to be corrected, that is, reformed or taught (the Greek has παιδεύειν (to teach)). But on the Day of Judgment, all those whose foundation is not Christ will be at fault. And those who have built on this foundation in wood, hay or straw, will be made clean, that is, completely purified. For they will both suffer loss and be saved as if by fire. And he who does not want to be corrected or reformed by the anger of God, what does he pray for? What else, but to be cured? For one in good health does not fear death, nor the hand of the surgeon that burns and cuts.

## 2. LETTER (71.3-4 & 6)

### (To Jerome on his plan for the Vulgate)

I have a further comment in this letter: I have just found out that you have translated the Book of Job from the Hebrew, even though we already have a Latin translation of yours from the Greek text. In that translation you marked Hebrew passages missing from the Greek text with asterisks, and with daggers, Greek passages missing in Hebrew. Your diligence was such that we can see in certain passages particular words signifying the stars are in the Hebrew, but not in the Greek. Furthermore, in this last version of yours taken from the Hebrew, we do not find the same fidelity to words. And a careful reader will have some trouble in working out why in your first version asterisks are marked in with such care that we know where even the most minor particles in Hebrew are missing in the Greek texts; and in your second from the Hebrew, this editorial work is so careless, that it seems that the same particles appear in both texts....

Honestly, I would rather than you translate the Scriptures for us from the canonical texts which the seventy translators left us. For it will cause extreme difficulty if your translation is widely adopted: the Latin churches will then differ violently from the Greek churches. Most serious of all, as it is the best known, anybody who disagrees will easily prove you wrong on the strength of the Greek. For anybody who seizes on something he finds strange in a version taken from the Hebrew and accuses you of error, will hardly, if ever, pay regard to the Hebrew by which you defend your reading. And even if your version were to be adopted, who will stand to see the condemnation of so many Greek and Latin traditions? Because even experts in Hebrew can have other answers, it comes to this, that you seem to be the only one competent to prove them wrong. But before what judge, if you can find one perceptive enough?

And so I am immensely grateful to God for your labours in translating the Gospels from the Greek, because in almost no case is there difficulty when we have recourse to the Greek text. If then any controversialist argues for a hoary old false reading, we can bring out the books, compare them, and easily verify or refute. And if certain remarkable cases rightly call forth our assent, is there anybody stubborn enough not to recognize such a useful achievement, or give it its due praise? Would you be good enough to tell me why, in your view, there is so much disagreement between the Hebrew texts and the Greek of the Septuagint? For the Septuagint has so much authority that it has, with reason, been widely disseminated. As I remember, this fact is attested to by the custom of the Apostles, and also by your own testimony [...]. The present Latin versions differ so much from manuscript to manuscript that the situation is intolerable, and they are so

suspect (as it is not unlikely that there is something else in the Greek), that we can hardly quote from the nor prove anything by them.

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