

Testament was adopted after full discussion by the Committee to whom the Editor was responsible. It is right to add that he fully concurred with the decision at the time, and still sees no reason to regret it.

To exclude a text which holds the place of the Alexandrine version of Daniel in all our MSS but one might have been held to savour of pedantry, and would certainly have caused much inconvenience to the majority of readers. It is not easy to understand how any one can be misled by the presence of the Theodotonic version, when every page on which it appears bears the symbol of Theodotion.—H.B.S.]

### THE MIRACLE OF CANA.

HAS it ever occurred to the reader what a singularly uncomplimentary speech that was which, according to our version, the ruler of the feast addressed to the bridegroom, when he said to him 'Thou hast kept the good wine until now'? It was as though he had said: 'Other people give their good wine first, and their inferior wine later, but you have given us your inferior wine first, and kept your good wine until now, when we have already drunk freely, and it matters little whether the wine be good or bad.'

And yet the words were, rightly rendered, an intended compliment, and not the contrary. The error has lain in the mistaken interpretation of *τηρήσκειν*. The verb *τηρεῖν* does not mean 'to retain', but 'to maintain', i.e. 'to maintain as it was', 'to preserve unbroken', 'to keep inviolate'. Thus—'He keepeth not (unbroken) the Sabbath-day' (John ix 16); 'If ye love me keep (unbroken) my commandments' (John xiv 15); 'Endeavouring to keep (unbroken) the unity of the Spirit' (Eph. iv 3); 'I have kept (inviolate) the faith', or 'my faith' (1 Tim. iv 7). These examples illustrate the true signification of the term.

Hence, in the present passage, the sense is not that of 'guarding, reserving, retaining', and so (here) 'keeping in store', but of 'maintaining', 'keeping up', 'keeping going', which throws quite a different light upon the words used. 'Thou hast kept going the good wine even until now', this is what the ruler of the feast said. Good wine at the beginning and good wine at the end. Not a limited amount of good and an unlimited amount of inferior wine, but good wine all through. The compliment is manifest.

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