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it, or even than *believing* in it; namely, that we repose in it with a view to being guided by it in actual or possible dealings either with the author of the statement or with the subject of it. It is unfortunate that the English language has no verb formed from *faith* like *πιστεῦεν* from *πίστις*, and that we are accordingly obliged to translate that verb by a word of different origin, either by *trust*, or, as is generally done in our version, by *believe*. The latter does not quite express the full sense of *faith*; it marks the transition from assent to faith. Bishop O'Brien well expresses the common-sense view of the general meaning of *faith* when he says, "They who know what is meant by *faith* in a *promise* know what is meant by *faith* in the *gospel*; they who know what is meant by *faith* in a *remedy* know what is meant by *faith* in the *blood* of the Redeemer; they who know what is meant by *faith* in a *physician*, *faith* in an *advocate*, *faith* in a *friend*, know too what the Scriptures mean to express when they speak of *faith* in the *Lord Jesus Christ*." <sup>1</sup>

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THE SEPTUAGINT ADDITIONS TO THE  
HEBREW TEXT.

VI. Some of the Greek additions are very familiar to members of the Anglican Church owing to their being found in the Prayer Book. Perhaps the most well known of these is The Song of the Three Children, *Benedicite, omnia opera*, allowed to be used in Morning Prayer as an alternative for the *Te Deum*. This occurs among the *additamenta* to Daniel after the 23rd verse of the third Chapter: "These three men fell down bound into the midst of the burning fiery furnace." "And," proceeds the Greek, "they walked

<sup>1</sup> *Nature and Effects of Faith*, Sermon I.

in the midst of the fire, praising God, and blessing the Lord." Then follow the prayer and confession of Azarias, and the account of the destruction of the king's servants who executed his commands, and how that the angel of the Lord came down into the furnace "and smote the flame of the fire out of the midst of the oven, and made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them." As Keble says<sup>1</sup>:—

". . . When in one fierce flame  
The martyrs lived, the murderers died:  
Yet knew he not what angel came  
To make the rushing fire-flood seem  
Like summer breeze by woodland stream."

Then, we are told, the Three as out of one mouth glorified God and sang the Hymn, "O all ye works of the Lord, bless ye the Lord, praise him, and magnify him for ever."

The last verse of Psalm xiii. is in the Hebrew: "I will sing unto the Lord because He hath dealt bountifully with me;" to this is appended another clause, given also in the Latin Vulgate, and thence transferred to the English Prayer Book, viz. "Yea, I will praise the name of the Lord most Highest."<sup>2</sup> So in the next Psalm (xiv. 5), the clause "where no fear was," doubtless an interpolation from the 53rd Psalm (ver. 5), is found in the Prayer Book and the Vulgate, "Illic trepidaverunt timore, ubi non erat timor," which also follow the Septuagint in the first verse by adding, "No, not one." And once more, in Psalm xlv. 10 the Prayer Book version, "Upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours," is indebted for the last clause to the Greek addition, περιβεβλημένη, πεποικιλμένη; or to the Latin,

<sup>1</sup> *Christian Year*. Nineteenth Sunday after Trinity.

<sup>2</sup> This and the following additions are found in the Æthiopic and Arabic versions, which are made from the Greek, not the Hebrew.

“circumdata varietate.” In Psalm cxviii. 2 the Hebrew reads: “Oh, let Israel say, that his mercy endureth for ever;” the LXX., followed by the Vulgate and the Prayer Book, insert the words “that he is gracious,” as in the first verse. The Hebrew in Psalm ii. 12 reads: “Kiss the Son lest he be angry, and ye perish in the way;” the Greek inserts *δικαίως*, the Vulgate “justa;” and the Prayer Book gives, “And so ye perish from the right way.” This interpolation is specially mentioned by Origen<sup>1</sup> as suspicious; he doubts whether it is to be considered an error of the copyists, or whether the translators introduced it *κατ’ οἰκονομίαν*, “per dispensationem.” In Psalm xxii. 1, we have in the Prayer Book the version: “My God, my God, look upon me, why hast thou forsaken me?” Here the words “Look upon me,” *πρόσχεσ μοι*, are only a different translation of the second Hebrew word which may be rendered either way.<sup>2</sup> The addition in the first verse of Psalm xxviii. (Heb. xxix.) has arisen in the same way. The Prayer Book version, substantially one with the Septuagint and Vulgate, is, “Bring unto the Lord, O ye mighty, bring young rams unto the Lord.” *Ἐνέγκατε τῷ Κυρίῳ, υἱοὶ Θεοῦ, ἐνέγκατε τῷ Κυρίῳ υἱοὺς κριῶν*. “Afferte Domino, filii Dei; afferte Domino filios arietum.” Here the word rendered “God,” had been translated also “rams,” and the present text makes a combination of both renderings.

VII. Of the historical additions some are curious, as shewing traditional views or legends connected with authentic facts, and some are useful in clearing up difficulties. Among the latter occurs the elucidation of one *crux* in St. Stephen’s speech before the Sanhedrim. The Deacon there states the number of Joseph’s kindred who came into Egypt

<sup>1</sup> Corder. *Cat. Patr.*, vol. i. p. 34.

<sup>2</sup> ὧν, Owen, *An Enquiry into the Present State of the Septuagint*, London, 1760, p. 89.

to have been threescore and fifteen (Acts vii. 14), while the Hebrew text of Genesis xlvi. 27, and the Samaritan, set them at threescore and ten. How is the discrepancy to be solved? Simply by the fact that Stephen is quoting from the Septuagint, which in the passage referred to mentions expressly seventy-five as the number of Jacob's family, enumerating (ver. 20) not merely Ephraim and Manasseh, but five others, viz. Machir son of Manasseh, Galaad son of Machir, Sotalaim and Taam sons of Ephraim, and Edem son of Sotalaim. These particulars the translators derived from Numbers xxvi. and 1 Chronicles vii., where the genealogies of this family are given at length. Another difficulty about the sojourning of the children of Israel in Egypt for 430 years (Exod. xii. 40), is solved by an addition. In the Greek the verse reads thus: "Now the sojourning of the children of Israel which they sojourned in the land of Egypt and in the land of Canaan, they and their fathers, was four hundred and thirty years."<sup>1</sup> According to the Hebrew text of Genesis ii. 2, God is said to have ended his work of creation on the seventh day. Elsewhere (*e.g.* Exod. xx. 11; xxxi. 17) He is said to have completed the work in six days: in conformity with which statement the LXX. and the Syriac, agreeing herein with the Samaritan Pentateuch, read ἡμέρα τῆ ἕκτῃ. But this is rather a correction of, than an addition, to the original text. The following interpolations are curious as containing remnants of traditionary history current among the Jews, of which very commonly no other trace has come down to us. In the enumeration of the years of the Patriarchs in Genesis, the LXX. generally add a hundred to the age given in the Hebrew text, besides introducing particulars not to be found there. Thus in Chapter xi. 12 ff. we have the following

<sup>1</sup> This is the reading of the Alexandrine MS.; the Vatican (B) omits αὐτοὶ καὶ οἱ πατέρες αὐτῶν. The words, "and in the land of Canaan," are given in the Samaritan text and in the Coptic version.

statement which is a considerable addition to the Original. "Arphaxad lived one hundred and thirty-five years and begat Cainan.<sup>1</sup> And Arphaxad lived after he begat Cainan, four hundred and thirty years, and begat sons and daughters, and died. And Cainan lived a hundred and thirty years and begat Salah. And Cainan lived after he begat Salah, three hundred and thirty years, and begat sons and daughters, and he died." The additions in the Book of Joshua are often recapitulations of facts elsewhere narrated. Thus after verse 42 of Chapter xxi. we have the following gloss: "And Jesus made an end of dividing the land in the boundaries thereof. And the children of Israel gave a portion to Jesus by command of the Lord; they gave to him the city which he demanded; they gave to him Thamnasachar in mount Ephraim. And Jesus built the city and dwelt therein." All this is derived from Chapter xix. 49, 50. But the translator goes on, "And Jesus took the stone knives, wherewith he circumcised the children of Israel who were born in the way in the wilderness, and placed them in Thamnasachar." Of the use of sharp stones as implements of circumcision, we have an instance in the case of Zipporah and her son (Exod. iv. 25). These same implements of Joshua form the subject of another interpolation a little further on (Josh. xxiv. 30). After recording the burial of the great leader in the border of his own inheritance, the LXX. subjoin: "And there they placed with him in the tomb wherein they buried him the stone knives wherewith he circumcised the children of Israel in Gilgal, when he led them out of Egypt, as the Lord commanded; and there they are unto this day."<sup>2</sup> The last words of this paragraph,

<sup>1</sup> The Hebrew gives Salah here and in 1 Chron. i. 18, but in the genealogy in Luke iii. 36 the name is Cainan whose son is called Sala. In the passage in Genesis, the Vulgate and the Syriac give "Sale." Explanations of the discrepancy may be seen in Kuinoel and other commentators on the New Testament.

<sup>2</sup> Probably some mystical meaning was attached to these stone implements.

which seem to connect the writer with the event which he records, occur in 1 Kings viii. 8 (Al. MS.), and in an addition to the account in Genesis (xxxv. 4) of Jacob's hiding the strange gods and ear-rings under the oak which was by Shechem; for the writer adds, "And he lost<sup>1</sup> them unto this day."

There are some curious glosses in the Books of Kings,<sup>2</sup> partly embodying old traditions, partly introduced to elucidate the text which has suffered great misplacements at the hands of scribes and translators. Where it is said (2 Sam. viii. 8) that David took much brass from the cities of Hadadezer, the LXX. append the statement which occurs in 1 Chron. xviii. 8, that "from it Solomon made the brazen sea, and the pillars, and the lavers, and all the vessels."<sup>3</sup> At the end of Solomon's great prayer at the dedication of the Temple occurs the following addition, which doubtless represents a traditionary story: "Then spake Solomon concerning the House when he had finished building it, pointing to the sun in the heavens. The Lord said that he would dwell in darkness; build thou my house, a house seemly for thyself to dwell in continually. Is it not written in the Book of the Song?"<sup>4</sup> The words ἐν βίβλῳ τῆς ᾠδῆς, may refer to Psalm xcvi. 2, where we have the sentence, "Clouds and darkness are round about him," or they may be taken to shew that the translators had access to some documents now lost. Other facts about Solomon are added, as that he made a fountain in the court of the Temple,<sup>5</sup> and

<sup>1</sup> Ἀπόλεσεν, perhaps "destroyed."

<sup>2</sup> This expression includes the Books of Samuel.

<sup>3</sup> In a note on this passage in *The Speaker's Commentary*, this addition is said to be found in the Latin Vulgate: this seems to be a mistake. It is peculiar to the LXX.

<sup>4</sup> 1 Kings viii. 53.

<sup>5</sup> In the long interpolation (a mere compilation from other passages) after 1 Kings ii. 35, τὴν κρήνην τῆς αὐλῆς. Lord Arthur Hervey suggests (*Dict. of Bible*, vol. ii. p. 27), that as the passage is chiefly a recapitulation of matters mentioned elsewhere, the above words are probably a corruption of κρήνον τοῦ αἰλάμ, from vii. 21 (8), where occur the words ἔργον κρήνον κατὰ τὸ αἰλάμ. But this seems hardly likely.

a paved causeway on Lebanon.<sup>1</sup> Among the treasures which Shishak, king of Egypt, is said to have carried away when he captured Jerusalem in Rehoboam's reign, mention is made of the "golden spears" which David took from the servants of Hadadezer, king of Zobah, and had brought to Jerusalem (1 Kings xiv. 26). The matter is also mentioned in 2 Samuel viii. 7 where the same interpolation occurs, only there they are called bracelets, *χλιδῶνας*. They were most probably shields of some inferior substance overlaid with gold. The longest interpolation in the Books of Kings is found after verse 24 of 1 Kings xii. (Vat.),<sup>2</sup> and contains a very full account of Jeroboam, adding many particulars of his life which are either contradictory of, or absent from, the Hebrew text. A comparison of the two accounts leads to the conclusion that the Hebrew is the original, the Greek being supplemental and traditional, embellished and augmented from sources which are unknown to us. From the LXX. we gather the following novel particulars. Jeroboam, was the son of a harlot named Sarira, who lived in a town of the same name in mount Ephraim, which had been built for Solomon by Jeroboam. The king had singled him out among those employed in his works, and appointed him superintendent over the labours of the House of Joseph.<sup>3</sup> It was then that he built a fort in Ephraim, inclosed (*συνέκλεισε*)<sup>4</sup> the city of David, and, waxing haughty, procured for himself three hundred chariots and horses. The jealousy of king Solomon, and Jeroboam's flight into Egypt, are then narrated. On the death of Solomon, Jeroboam

<sup>1</sup> The expression thus rendered is this (1 Kings iii. 46, Vat.), *ἤρξατο ἀνοίγειν τὰ δυναστεύματα τοῦ Λιβάνου*. The word *δυναστεύματα* is unknown to classical Greek. Walton translates, "œpit aperire præfecturas Libani;" and Brenton, "began to open the domains of Libanus."

<sup>2</sup> There is another gloss about Jeroboam in 1 Kings xi. 43. But neither this nor the one named in the text is found in the Alex. Codex.

<sup>3</sup> *Ἐδωκεν αὐτὸν Σαλωμών εἰς ἀρχοντα σκυτάλης ἐπὶ ἀρσεὶς οἴκου Ἰωσήφ*. Brenton: "Made him head of the levies of the House of Joseph."

<sup>4</sup> "Completed the fortification."



comes to Shishak and says to him, "Send me away that I may go to mine own land."<sup>1</sup> Shishak, desirous of retaining him at his court, replies: "Ask what thou wilt and I will give it thee." Jeroboam demands and obtains in marriage Ano, the elder sister of Thekemina (Tahpenes), the king's wife. But after the birth of his son Abijah, he returned to his native country, and made his home at Sarira, where he entrenched himself, gathering his tribesmen round him. It was here that the illness of his son occurred. The prophet Ahijah, who now for the first time appears on the scene, was living at Shiloh with his sons and a lad who waited upon him. He was sixty years of age, blind and feeble. Jeroboam sent his wife Ano to him, disguised, and carrying as a present some loaves of bread, two rolls for the children, a bunch of grapes, and a jar of honey, to inquire whether his son would recover from his sickness. The prophet knew of her visit, and, as soon as she entered the city, sent his servant to bid her come to him without delay, for he had a heavy message to deliver in her ear. And when she appeared before him, he told her that as she returned home her maidens should meet her with the intelligence that the child was dead; and he proceeded to denounce the wickedness of her husband, and to foretell the punishment that awaited him. After this, Jeroboam repaired to Shechem, and collected his friends and followers, and became virtually the head of the northern tribes. It was then, according to the LXX., that the intimation of his accession to the kingdom was conveyed to him by the symbolical act of the prophet. The agent in this case is not Ahijah, but Shemaiah, the Enlamite (ὁ Ἐνλαμί),<sup>2</sup> who rends his own new unwashed robe into twelve pieces, ten of which

<sup>1</sup> This looks like an imitation of the story of Hadad, 1 Kings xi. 21. See the additional note in *The Speaker's Commentary*, 1 Kings xii.

<sup>2</sup> This may possibly be *i.g.* Αἰλαμίτης, Jer. xxxvi. 24 (Ἐλαμίτης, Alex.), and point to a confusion between the Shemaiah of 1 Kings xii. 22, and the prophet of the exile.

he gives to Jeroboam with the words, "Take these and clothe thyself therewith; for thus saith the Lord regarding the ten tribes of Israel." Then follow the conference with Rehoboam, and the final revolt, the fortification of Shechem and Penuel, and the establishment of the worship of the calves, as in the Hebrew text. Many modern writers, *e.g.* Deans Milman and Stanley, have regarded these details as authentic. A careful study will shew that in many particulars they clash with the Hebrew account; and where there is an absolute conflict with the original text, the version must surely give way. There may be ground for receiving additions; there is none for accepting plain contradictions. Such contradiction occurs in the close of the history of Jehoiakim (2 Chron. xxxvi. 8). The original text, both in Kings and Chronicles, gives no account of this evil king's burial; the LXX. say that he was carried away to Babylon. But Jeremiah (Chap. xxii. 18, 19; xxxvi. 30) records that his body was dishonoured, cast forth from the walls of Jerusalem, and buried with the burial of an ass. Yet in the face of this fact the interpolator states: "And Jehoiakim slept with his fathers, and was buried in Ganozan<sup>1</sup> with his fathers." There is an interesting notice at the commencement of the Book called Lamentations, which exhibits the traditionary belief of the Jews as to its date and authorship; "And it came to pass after Israel was led captive and Jerusalem was laid waste, Jeremiah sat weeping, and lamented with this lamentation over Jerusalem, and said." This introduction is found also in the Vulgate, amplified by the words, "and sighing in bitterness of soul, and bewailing, he said." A note of time is sometimes added, as in the narrative of Shadrach and his companions (Dan. iii. 1), where both by Theodotion and the Seventy it is stated that Nebuchadnezzar set up the golden image

<sup>1</sup> This may have been the same place as that wherein Manasseh and his son Amon were buried, ἐν κήφῳ Ὀζά (2 Kings xxi. 18, 26).

“in the eighteenth year,” presumably of his reign. In the account of the pestilence sent on David in punishment of his sin in numbering the people (2 Sam. xxiv. 15), after stating that the king “chose death for himself,” the LXX. add, “then were the days of barley harvest.” Such note, however, is often quite unnecessary, as in Deuteronomy vi. 4: “These are the statutes and the judgments which the Lord enjoined on the children of Israel in the wilderness, when they came out of the land of Egypt,” of which addition the first part is a mere repetition of verse 1, and the last part goes without saying.

VIII. Additional particulars about individuals are sometimes found, derived doubtless from traditional sources. Thus in the struggle between Omri and Tibni, the LXX. imply that the latter was supported by his brother Joram, for they read (1 Kings xvi. 22): “The people that followed Omri prevailed over the people that followed Tibni, son of Ginath; and Tibni and his brother Joram died at that time, and Omri reigned after Tibni.”<sup>1</sup> One of the longest interpolations occurs at the end of Job, which, if it were genuine, would settle many controversies concerning this Book and its subject. The appendix, as it may be called, is as follows: “This man is described in the Syrian Book as dwelling in the land of Ausis, on the borders of Idumæa and Arabia. And his name originally was Jobab. And having taken an Arabian wife, he begets a son whose name was Ennon. He himself was the son of his father Zareth, one of the sons of Esau, and of his mother Bosorah; so that he was the fifth from Abraham. And these are the kings that reigned in Edom, which country he also ruled; first Balak son of Beor, the name of whose city was Dennaba;<sup>2</sup> and after Balak Jobab, who was called Job;

<sup>1</sup> Ewald considers this clause to be genuine.

<sup>2</sup> See Gen. xxxvi. 32 ff, and 1 Chron. i. 43 ff, from whence most of these particulars about the kings of Edom are gathered. The Greek writer appears to have confused Jobab and Job.

and after him Asom, who had been prince in the Themanite land; and after him Adad son of Barad, who smote Midian in the plain of Moab; and the name of his city was Gethaim. And the friends who came to him were Eliphaz son of Sophan, of the sons of Esau, king of the Themanites, Baldad son of Amnon, son of Chobar, prince of the Sauchæans,<sup>1</sup> and Sophar, king of the Minæans. [Theman was son of Eliphaz, chief of Idumæa].”<sup>2</sup> In mentioning the children of Amram, the Hebrew (Exod. vi. 20) names only Aaron and Moses; the LXX. add, “and Miriam their sister.” Here, too, they call Jochebed “the daughter of his father’s brother,” not, as in the Original, “his father’s sister.” The Vulgate Latin agrees with the Greek: “acceptit Amram uxorem Jochebed patruelem suam;” and elaborate attempts have been made by commentators<sup>3</sup> to prove that Jochebed was the cousin and not the aunt of her husband. It was, doubtless, some feeling of the unlawfulness of such connexion that led to this rendering of the original *dôdah*. But the translators seem to have been unnecessarily scrupulous, as, till the law was formally enacted, great latitude was permitted in marriage; and the union of Abraham and Sarah would have come under the later legal restriction. At the same time the mention of the relationship in the text, “his father’s sister,” implies something noteworthy and unusual in the connexion, which would not have been the case in the union of cousins. The vexed question of the relationship between Caleb and Othniel is not resolved by the addition, in Joshua xv. 17,

<sup>1</sup> He is called ὁ Σαυχίτης in Chapter viii. 1, and in ii. 11 ὁ Σαυχάτων τύραννος, while the other two friends are termed βασιλεῖς.

<sup>2</sup> Gen. xxxvi. 4; 1 Chron. i. 35, 36. The last paragraph is not in the Vatican codex. The “land of Ausis” appears to be a very uncertain locality, as in the following paragraph, according to the Cod. Alex., it is said to lie on the borders of the Euphrates. The whole passage is mentioned by Eusebius (*Præpar. Evan.* i. 25), referring to Aristæus as his authority.

<sup>3</sup> See, for example, Corn. & Lap. in Exod. ii. 2. The Syriac version and the Targum Onkelos call her Amram’s cousin.

of the words "the younger," in agreement with Othniel, according to the Alexandrian codex. A comparison of the three or four passages bearing on the inquiry exhibits such inconsistency and confusion in the wording of the Greek text, that it cannot be deemed of much weight in deciding the matter.<sup>1</sup>

IX. Some few additions in ceremonial matters are partly introduced from other places in Scripture, and partly are derived from liturgical directions. In the Psalms it is very probable that the copy from which the Seventy translated their version was one prepared for use in Divine service. It has been noticed by Tregelles and others<sup>2</sup> that the "headings of certain Psalms in the LXX. coincide with the liturgical directions in the Jewish Prayer Book," as may be seen by comparing them with De Sola's *Prayers of the Sephardim*, though there is nothing similar in the present Hebrew text of Scripture. In these prayers the 24th, the 48th, the 94th, and the 93rd Psalms are referred respectively to the first, second, fourth, and sixth days of the week; and in the Greek version we find these Psalms headed thus: Psalm xxiii. (xxiv. Heb.), *ψαλμὸς τῷ Δαυὶδ τῆς μιᾶς σαββάτου*, "Prima Sabbati, Psalmus David" (Vulg.);<sup>3</sup> Psalm xlvi. (Heb. xlviii.), *ψαλμὸς ᾠδῆς τοῖς υἱοῖς Κορὲ δευτέρᾳ σαββάτου* (B and N), "Psalmus cantici filiis Core secunda sabbati;" Ps. xciii. (xciv. Heb.), *ψαλμὸς τῷ Δαυὶδ τετράδι σαββάτου*, "Psalmus ipsi David, quarta sabbati;" Psalm xcii. (xciii. Heb.), *εἰς τὴν ἡμέραν τοῦ προσαββάτου, ὅτε κατόκισται ἡ γῆ, αἶνος ᾠδῆς τῷ Δαυὶδ*, "Laus cantici ipsi David in die ante sabbatum, quando fundata est terra," *i.e.* when the earth was inhabited by

<sup>1</sup> Cf. Josh. xv. 17; Judges i. 13; iii. 9; 1 Chron. iv. 13.

<sup>2</sup> *Journal of Sacred Literature*, Apr. 1852, pp. 207-209. These headings are confirmed by the Talmud.

<sup>3</sup> Taken in connexion with its use in the Temple service on the first day of the week, it is worthy of remark that this Psalm in the Christian Church has been commonly applied to our Lord's Resurrection or Ascension.

beasts and man, and God began, as it were, to reign over his animate creatures. Psalm xci. (xcii. Heb.) is appropriated to the Sabbath in the Hebrew as well as in the versions.

Ritual and ceremonial additions are often merely corollaries or directions gathered from other places. Thus in Leviticus i. 10 the worshipper who offered a sheep or a goat for a burnt offering is admonished to place his hand on the victim's head, a ceremony verbally ordered only in the case of an animal taken from the herd (verse 4). In the great day of Atonement, where it is said (Lev. xvi. 20): "When he hath made an end of reconciling the holy place," etc., there is added; "and shall make purification for the priests"—a deduction from verse 11, where he is enjoined to make atonement for himself and his house. Very minute directions are given in Numbers (Chap. iv.) for the orderly removal of the Tabernacle and all things appertaining to it, with the exception of the brazen sea, mention of which is omitted in this passage. The LXX. rectify the omission, agreeing herein with the Samaritan Pentateuch, by adding the words: "And they shall take a purple cloth and shall cover the laver and its base, and they shall wrap them in a covering of skins dyed blue, and shall put them upon the poles." Thus, again, the duties of the Merarites are more distinctly specified (*ibid.* verses 31, 32); after enumerating various particulars of their burden according to the Hebrew text, the Greek proceeds: "and the curtain, and the sockets of them, and their pillars, and the covering of the door of the tabernacle, and the pillars of the court round about, and their sockets, and the pillars of the veil of the door of the court, and their sockets." These particulars, doubtless, shew the actual practice of this family of the Levites. So, too, in the use of the silver trumpets in giving signal for moving the camp, the directions in the Original, which seem somewhat defective, are

supplemented by some additions in the Greek (Num. x. 6). According to the Hebrew, at the first alarm sounded the camps on the east were to go forward, and at the second blast those on the south were to march. Nothing is said as to the other parts of the camp. The Vulgate indeed adds: "And after this manner the rest shall do, when the trumpets sound for their journeys"; but this is vague. The LXX., gathering the use either from tradition or from the order prescribed in Chapter ii., add: "And ye shall sound an alarm the third time, and the camps that lie on the west shall move; and ye shall sound an alarm the fourth time, and the camps that lie on the north shall move." In obedience to ritual propriety the glosser has made an interpolation in Jeremiah's prophecy of the restoration of Israel (Chap. xxxi. 8). "Behold, I will bring them from the north country," says the prophet, "and gather them from the coasts of the earth," "on the feast of the Pass-over" (*ἐν ἑορτῇ φασέκ*), adds the translator. In the matter of restitution the Greek makes a distinction which seems just enough, but which is not found in the Hebrew (Exod. xxii. 5). If a man put his beast into his neighbour's field or vineyard to feed there, the law, according to the Hebrew text, ordered him to make restitution of the best of his own field or vineyard. The Seventy, however, word the command thus: "If he let his beast feed in his neighbour's field, he shall make restitution from his field according to the produce thereof; but if he have fed all the field, of the best of his field and of the best of his vineyard, he shall make restitution." Of the additions to the Book of Esther we shall speak presently, but there is one piece of ritual commemorated in the Greek text which is not found in the Hebrew. We read in the Original (Chap. ix. 19): "The Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions

one to another." To this the LXX. append: "And those who dwell in the cities (*μητροπόλεσι*) keep also the fifteenth day of Adar, a day of gladness, a good day, sending portions to their neighbours." The fact seems to be that the festival lasted and still lasts two days, whether in town or country.<sup>1</sup>

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NOTE ON PSALM XXXV. 13.

NOTHING is more singular in the history of Biblical criticism than the waste of ingenuity in discovering recondite meanings and allusions under words and phrases which are all the while as plain and straightforward as they can be. No doubt this is partly due to the preaching of sermons. A commentator who has all his life been accustomed to connect certain lines of teaching with certain texts is likely enough to be blind to the obvious intention of the writer of them. But it must also be confessed that the ardour of interpretation is itself only too apt to lead the critic away from the obvious and natural meaning. Like a too eager hound, he runs past the scent.

The English reader, it is true, in the case of the verse before us, is not likely at first to read into the words a meaning at once intelligible and consistent with the context. The return of a petition into the bosom of the worshipper may mean either that the answer to the prayer comes home to himself, or that the desire falls back baffled and fruitless. Both of these interpretations have found supporters. The second is in some degree sustained by the analogy of Matthew x. 13; Luke x. 6. But neither of them is in the remotest way deducible from the context, in which the Psalmist is purposely contrasting his pious and charitable demeanour towards his adversaries with their contemptuous usage of himself, and, producing in evidence, the fervour and earnestness of his prayers on their behalf. Dean Perowne's plan which turns the statement of the verse into a petition, "May my prayer return into my own bosom," is open to the same objection. It robs the whole passage of its point to make the Psalmist think of himself at all as the object of this most formal and arranged course of devotion. The parallelism in Proverbs xxi. 14 (comp. xvii. 23)

<sup>1</sup> See Dr. Ginsburg's article *Purim*, in Kitto's Cyclopædia.