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there might be a time in the future when there should be also a struggle with barbarians, who were represented by Gog and Magog. All attempts at a literal interpretation are destined, so it seems to me, in the future as in the past, to failure. But I can well understand that the words of the older seer, as of St. John, may have come with a message of strength and comfort to the Christians, who, after the Roman empire had accepted the sovereignty of the Cross, found themselves face to face with perils of another kind, with the wild barbaric hosts of the Goths, the Vandals, and the Huns. For them also there would be the assurance that the threatened tyranny would soon be overpast, that God would not hide his face from his true people, that He would once again pour out his Spirit upon the house of Israel (Ezek. xxxix. 29).

E. H. PLUMPTRE.

*THE SEPTUAGINT ADDITIONS TO THE
HEBREW TEXT.*

X. Of additions which have a doctrinal aspect there are not many forthcoming. The most famous is the one at the end of Job (Chap. xlii. 18): "And Job died, old and full of days. And it is written that he shall rise again with those whom the Lord raiseth." This has been considered to be an interpolation by a Christian hand; but there is no necessity for this assumption. By the time the Septuagint version was made, the doctrine of the Resurrection of the body was generally believed among the Pharisees, as may be seen by a reference to the martyrdom of the seven brethren in 2 Maccabees vii., who were supported in their cruel tor-

ments by this hope: "The King of the world shall raise us up, who have died for his laws, unto everlasting life." As the above addition has been reckoned to be the work of a Christian interpolator, so the following has been deemed to shew the hand of a Jewish controversialist who wished to exclude the notion of the Messiah from the passage. In Chapter xlii. 1, Isaiah says: "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth." In these words even some Jewish commentators (*e.g.* Abarbanel) have acknowledged an allusion to the Messiah, and they are quoted by St. Matthew (xii. 18), translating from the Hebrew, to the same purport. But the present text of the Septuagint directs the reference differently by an unwarranted addition, reading: "Jacob my servant (*παῖς*), I will take hold of him; Israel my elect, my soul hath accepted him." Some writers¹ have supposed that the words "Jacob" and "Israel" were added by the Jews after a controversy with Christians had arisen concerning the Messianic interpretation of the passage. They are found, however, in the Syriac and the Jonathan Targum, and were quoted by Justin Martyr in his controversy with Trypho. The opinion of the return of Elijah in person before the coming of the Messiah may have been strengthened by two additions to the Hebrew text, viz. "as into heaven" (*ὡς εἰς τὸν οὐρανὸν*, 2 Kings ii. 1, 11), and "Elijah, the Tishbite" (Mal. iv. 5). Bishop Andrewes alludes to this in his controversy with Bellarmine (Cap. xi.), and such reference is not unusual in the writings of the Fathers.

The glorious promise of the catholicity of the Church of God, so offensive to Jewish exclusiveness, is narrowed by an interpolation in Isaiah lxvi. 23, where the Seventy insert "in Jerusalem"—"all flesh shall come to worship before me *in Jerusalem*." There is a gloss in Deuteronomy xxvii. 23 which concerns a controversy still raging with unabated

¹ See Owen, *An Enquiry*, etc., p. 20 ff.

vigour in this country, and which Mr. Grinfield¹ considers to "exhibit the sordid treachery of the Romish Church" in corrupting the Scriptures, "being introduced," he asserts, "by Romish Canonists to justify the sale of Matrimonial Dispensations." The interpolation is this: "Cursed is he that lieth with the sister of his wife. And all the people shall say, Amen." It occurs in the Vatican and Sinaitic MSS., and in the Complutensian edition, but not in the Alexandrine, nor in the Latin and Syriac versions. If its introduction is to be explained on Mr. Grinfield's supposition, it is strange that it never found its way into the Latin Vulgate. If it is really owed to the original translators, it shews the view which they took of the vexed question, and the emphatic way in which they enforced their opinion. In Ezekiel xvi. 4, according to the Alexandrine Codex, there occurs an addition which looks like the work of a Christian hand. The prophet is comparing the state of Jerusalem to the condition of a wretched infant, uncared for and neglected. "As for thy nativity," he says, "in the day that thou wast born thy navel was not cut, neither wast thou washed in water to supple thee." The Greek translator gives the following version: "As for thy birth, in the day that thou wast born, they did not bind thy breasts, nor wast thou washed in water of my Christ for salvation."² Some of the Fathers, without recognizing the gloss τοῦ Χριστοῦ μου, saw here an allusion to Christian baptism; and the interpolation has confirmed the allusion by the introduction of the above words.

¹ *Apology for the Septuagint*, pp. xii. and 191. Also a Tract written by the same author for The Marriage Law Reform Union. St. Jerome had a very poor opinion of the honesty of the Greek translators, or at any rate deemed that their desire to avoid casting pearls before swine led them to alter texts that spoke of the highest mysteries of their faith. Hence he says (*Præfat. in Pentat.*): "Ubiunque testatur Scriptura de Patre et Filio et Spiritu Sancto, aut aliter interpretati sunt, aut omnino tacerunt, ut et Regi [Ptolemæo] satisfacerent et arcana fidei non vulgarent." So St. August., *De Civit.*, xviii. 42, 44.

² Καὶ ἐν ὄδατι οὐκ ἐλούσθησ τοῦ Χριστοῦ μου εἰς σωτηρίαν.

XI. Some of these additions to the Hebrew text are very remarkable as being sanctioned by quotation in the New Testament. The saying of our Lord in the Sermon on the Mount (Matt. v. 7): "Blessed are the merciful, for they shall obtain mercy," is almost identical with a gloss on Proverbs xvii. 5: "He that is glad at calamities shall not be unpunished, but he that sheweth mercy shall obtain pity."¹ And that warning about whom we ought to fear (Luke xii. 4, 5) occurs virtually in the Greek of Proverbs vii. 1: "My son, honour the Lord, and thou shalt be strong; and except him fear no other." The clause in Hebrews i. 6, "And let all the angels of God worship him," is usually said to be quoted from Psalm xcvi. 7, where the Septuagint gives, "Worship him, all ye angels of him"; but the citation really comes from the Greek of Deuteronomy xxxii. 43, in a passage which is not found in the Hebrew, Syriac, or Latin Vulgate *καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ . . . καὶ ἐνισχυσάτωσαν αὐτῷ πάντες υἱοὶ Θεοῦ.*² "Ye know not what shall be on the morrow" (*οὐκ ἐπίστασθε τὸ τῆς αὔριον*) says St. James iv. 14. There is no passage exactly parallel to this in the canonical Scriptures of the Old Testament; but the translators of Proverbs iii. 28 have added this passage to the genuine text. In Proverbs xxvii. 1 we have *μή καυχῶ τὰ εἰς αὔριον· οὐ γὰρ γινώσκεις τί τέξεται ἢ ἐπιούσα*, and the last clause is also transferred to Chapter iii., and seems to have made a strong impression on the Apostle's mind. Very familiar to us all is St. Paul's saying (2 Cor. ix. 7), "God loveth a cheerful giver"; but we shall look in vain for any such words in the original text of the Old Testament; they are found as an addition to Proverbs xxii. 8: *ἄνδρα ἰλαρὸν καὶ δότην εὐλογεῖ*

¹ ὁ δὲ σπλαγγιζόμενος ἐλεηθήσεται. Neither this nor the following gloss occur in the Vulgate or Syriac.

² Some MSS. in this passage interchange *ἄγγελοι* and *υἱοί*. It is absent from the Arabic, which usually keeps close to the Greek.

ὁ Θεός.¹ Something very similar to this occurs in Ecclesiasticus xxxv. 9: "In all thy gifts shew a cheerful countenance," *ἰλάρωσον τὸ πρόσωπόν σου*. "Be not drunk with wine," says St. Paul (Eph. v. 18); "Be not drunk with wine," says the version of Proverbs xxiii. 31, in exactly the same words, adding, "But converse with righteous men, and converse in public walks."² Both here and in the Epistle the inculcation of the duty of carrying godliness into common life seems to be insisted on, and a reminiscence of the added passage may have been in the Apostle's mind when he wrote the words. There is one addition in Genesis distinctly sanctioned by Christ Himself. In St. Matthew xix. 5 our Lord quotes the Greek of Genesis ii. 24, where the LXX. insert the words *οἱ δύο*, and comments upon the addition: "The twain shall become one flesh. So that they are no more twain, but one flesh."

XII. To this general view of the Greek *additamenta* we may add a few remarks on those that occur in special Books.

The additions in Proverbs are numerous, and many of them may well be taken to represent a different original from that which we possess. A well known one is that in Chapter vi. enforcing a lesson on the sluggard from the bee in the same strain as the example of the ant. "Or go to the bee, and learn how industrious she is and how noble a work she performeth. Her labours kings and private persons use for health, and she is desired by all

¹ Mr. Field prints *ἀγαπᾷ*, instead of *εὐλογεῖ*, but does not note whence he obtains the reading: it is not found in the Alexandrine MS. which he professes to follow, nor in B and N. The Arabic translator appears to have had *ἀγαπᾷ* before him.

² *Ἐν περιπάτοις*, in deambulationibus, *i.e.* in public places where discussions were wont to be held. The translator (?) proceeds: "For if thou give thine eyes to cups and goblets, thou shalt hereafter walk more naked than a pestle," *περιπατήσεις γυμνότερος ὑπέρου*, ambulabis nudior pistillo. This proverb is mentioned by Erasmus in his *Adagia* as said, "de vehementer tenui." The Arabic version is rendered, "incedas tandem nudus sub dio."

and in repute. And albeit she is weak in point of strength, yet because she regardeth wisdom she is highly honoured."¹ To the passage concerning Wisdom in Chapter iii. the Greek translators have subjoined two clauses, paraphrastic and expansive: "Nothing evil resisteth her; she is well known to all who approach her" (v. 15). "From her mouth proceedeth justice, and she beareth upon her tongue law and mercy" (v. 16). Upon this Olympiodorus remarks, that, as in the former paragraph Solomon had spoken of the hands of Wisdom, so here he mentions her mouth and tongue, and thus places before us, as it were, her whole person. Apparently in order to improve the antithesis in Chapter ix. 12, the LXX. read: "If thou be wise, thou shalt be wise for thyself *and thy neighbour*, but if thou turn out evil, thou alone shalt drink evil to the dregs;" upon which St. Ambrose² draws a contrast between the liberality of the righteous and the selfishness and uselessness of the wicked. The interpolator proceeds: "He who stays himself upon lies shall feed³ the winds, and himself shall pursue birds in flight;⁴ for he leaves the way of his own vineyard and strays from the paths of his own farm; and he goeth through a dry desert and a land ordained to drought, and in his hands he gathereth unfruitfulness"—a striking picture of the inexpediency and unprofitableness of falsehood regarded merely in its worldly aspect. The Chapter concludes by an addition which enforces the lesson of the foolish woman (ver. 18): "Nay, get thee out, tarry not in the place, nor fix thine eye upon her; for thus shalt thou pass through strange water and cross a strange river. But abstain thou from strange

¹ *προήχθη*, which is variously translated, *provecta*, *evecta est*, in *lucem edita*; having regard to the antithesis it is best rendered as above. The episode is found in the Arabic, but not in the Syriac version.

² In Psalm xxxv. The addition is found in the Syriac and Arabic.

³ *Ποιμανεῖ* (V.) *ποιμαίνει* (A.). Brenton: "attempts to rule."

⁴ This clause occurs in the Vulgate in x. 4.

water, and drink not from a strange fountain, that thou mayest live long and years of life may be added unto thee." This passage, which is found in the Syriac and Arabic, was brought forward, at the third council "De Baptismo," held by St. Cyprian, in support of the opinion that heretical baptism was invalid.¹ The influence of wisdom is well expressed by the gloss, not in the Syriac (x. 5): "A son well trained shall be wise, and shall have the foolish as his servant;" which, however, seems to be a reminiscence of a passage further on: "The fool shall be servant to the wise of heart" (xi. 29). The death of the righteous and the sinner is thus contrasted (xi. 4): "The just man dying leaves regret, but the destruction of the wicked is speedy and causes rejoicing." For the purpose of making a double antithesis the LXX. read Chapter xi. 16 thus: "A gracious woman raiseth up glory for her husband, but a woman hating righteousness is a seat for dishonour. The slothful shall lack riches, but the manly shall be stayed on riches."²

On the evils of intemperance the Greek and the Latin Vulgate introduce a new paragraph into Chapter xii. 11: "Whosoever maketh himself agreeable at feasts of wine shall leave dishonour in his own stronghold,"—where the idea seems to be that convivial meetings and immoderate drinking lead a man to neglect his own home and bring disgrace upon it, however apparently secure and stable. The contrast between the modest retiring man and the importunate busybody is stated rather obscurely (xii. 13): "He who seeth smooth things [=hath a gentle look] shall obtain mercy, but he who meeteth you [=con-tends] in the gate shall vex souls." At the end of the third section of the Book of Proverbs, Chapter xxix., the

¹ This is also called the VII. Carth. Council. See Migne, *Patr.*, T. iii. p. 1056.

² The Syriac is a little different: "The slothful shall be poor even with their riches; but the spirited shall sustain wisdom."

LXX. introduce a clause expressing the advantage gained by the study of these apothegms:¹ "A son that keepeth the word shall be far from destruction." They add the sentence: "receiving he received it;" and then proceed with some thoughts which concern kings. "Let no lie be spoken by the tongue of a king, and no lie shall come forth from his tongue. The king's tongue is a sword and not flesh; whosoever shall be delivered over by it shall be utterly crushed. For if his anger be sharpened, he consumeth men together with their very sinews, and eateth up the bones of men, and burneth them as a flame, so that they cannot be eaten by the young of eagles." The last clause appears to refer to the opinion that birds of prey will not touch carcasses struck by lightning. The passage (xix. 7) which speaks of the treatment experienced by the poor man is thus manipulated by the LXX.: "Every one hateth a poor brother, and he shall be far from friendship."² Good understanding will draw near to them that know it; and a prudent man will find it. He that doth much evil perfects mischief; and he that useth provoking words shall not be saved."

There are some additions which shew very plainly their Greek origin. Thus in Chapter xvii. 4: "To the faithful belongeth the whole world (ὅλος ὁ κόσμος) of riches, but to the unfaithful not even an obole."³ The meaning of which

¹ This is also found in the Vulgate. The whole passage occurs in the Vat. Codex, xxiv. 22. St. Aug. comments upon the passage, *Lib. de Mendac.*, xviii.; but his version of the difficult clause δεχόμενος δὲ ἐδέξατο αὐτόν is this: "excipiens autem excipiet illud sibi;" and he goes on to contrast the results of receiving the truth in order to please men and in order to please God. Brenton renders: "For such an one has fully received it."

² Another reading is: "He who hateth a poor brother is far from friendship." So the Arabic.

³ The Greek is: τοῦ πιστοῦ ὅλος ὁ κόσμος τῶν χρημάτων, τοῦ δὲ ἀπίστου οὐδὲ ἄβολος. This interpolation is not found in the Latin or Syriac versions. St. Augustine comments upon it in his *Confessions*, lib. v. cap. 4. Brenton renders the passage: "The faithful has the whole world full of wealth; but the faithless not even a farthing." Comp. Cicero, *Paradox*, vi.

may be that the world was made for the benefit of the righteous who use it in the service of God, not for the evil who abuse God's good creatures. The Stoics said that the only really rich man was the wise man, and that vice and folly made men slaves and poor. Some such thought may have influenced the tenor of this interpolation. An addition in Chapter xxvi. 11 is curious because it occurs word for word in Ecclesiasticus iv. 21: "There is a shame that bringeth sin; and there is a shame that is glory and grace." In the latter Book the sentence comes in naturally and orderly, thus: "Observe the time, and beware of evil, and be not ashamed to care for thy soul; for there is a false shame that leadeth to sin, and a true shame that is grace and glory to a man." Thus Euripides speaks of two sorts of shame, *Hippol.* 385:—

δισσαὶ δ' εἰσὶν ἡ μὲν οὐ κακῆ,
ἡ δ' ἄχθος οἴκων.

But the gnome has no connection with the context in Proverbs, where it is foisted in after the apothegm: "As a dog returneth to his vomit, so a fool returneth to his folly." All the Greek MSS. give the sentence, and it is acknowledged by the Latin and Vulgate; it must have been added in late times from Ecclesiasticus by some scribe familiar with the work of the son of Sirach, though it is hard to see how he deemed it suitable for the place which it now occupies. When it is found quoted by early writers, editors refer the citation to Ecclesiasticus; and the only Greek author who comments upon it in its place in Proverbs is (as far as I know) Procopius.

The additions to the Book of Esther, when fitted into their proper places, give a roundness and completeness to the story which are supposed to be wanting to the Hebrew text.¹ These, indeed, are found in the Apocrypha of our

¹ "Quem librum," says St. Jerome in his Preface, "editio vulgata, laciniosis

Anglican version, but they are arranged so confusedly and absurdly that they mar rather than improve the narrative. Printed as if they formed a continuation of the Canonical Book, they are rendered unintelligible. The second verse of Chapter xi., as it is called, is really in the Greek the introduction to the whole Book; and verse 1 of the same Chapter is an entry at the end of the story, intended to give an authority to the work as an authentic translation from a Hebrew original. It has often been objected to the Canonical Book of Esther that in it the Divine Name does not occur, and that no acknowledgment of Divine interposition is made. These omissions the Apocryphal additions supply; and they effect this by amplifying and elaborating the true history into a perfect whole. Thus the narrative commences with relating a dream of Mordecai, a servitor in the court of King Artaxerxes, who saw in his sleep two dragons coming forth to fight, and a great danger threatening the righteous nation; he thereupon cried unto God, and a little fountain issued from the earth and became a great flood, and deliverance ensued, the lowly were exalted and devoured them of high estate. Lying awake to consider the meaning of this dream he heard two eunuchs consulting about the murder of the king. This conspiracy he disclosed to Artaxerxes, the guilty pair were executed, he was highly rewarded for his loyalty, and the matter was duly entered in the royal records. Now Haman was a friend of these eunuchs, and was much incensed against Mordecai for the witness he had borne against them (xi. 2—xii. 6 Apocr.). The way being thus cleared for subsequent events, the story proceeds in the Hebrew without further interpolation to Chapter iii. 13. Here the Greek in-

hinc inde verborum sinibus trahit, addens ea quæ ex tempore dici poterant et audiri; sicut solitum est scholaribus disciplinis, sumpto themate, excogitare quibus verbis uti potuit qui injuriam passus est, vel qui injuriam fecit." Some of the additions are confirmed by Josephus, *Ant.*, II, vi.

troduces the royal edict ordering the destruction of the Jews—a manifest invention, comparable to the spurious decrees found so frequently in the MSS. of the orations of Demosthenes (xiii. 1-7 Apocr.). After Esther has sent her message to Mordecai directing him to fast (and pray) before she ventures on her perilous act of intervention (iv. 16, 17), the Septuagint inserts the prayers which she and her cousin are supposed to have offered (xiii. 8—xiv. 19 Apocr.). These make up in devotion to God and trust in his Providence for any deficiencies of this kind in the genuine text. The fifth genuine Chapter contains a very brief account of Esther's visit to the king, which the Greek interpolator has amplified by adding many details and working up the story into a truly sensational passage (Chap. xv. Apocr.). The next addition occurs in Chapter viii., where is given a copy of the royal edict which rescinded the former decree authorising the destruction of the Jews, and allowed them to stand in their own defence and to slay those who attacked them. In this spurious document Haman is called a Macedonian, and is stated to have plotted to translate the kingdom of the Persians to the Macedonians, a proof of the late origin of the writing and the clumsiness of its author. The conclusion, which is inserted after the third verse of Chapter x., contains the interpretation of the dream with which the Book opens, and the institution of the feast of Purim on the fourteenth and fifteenth days of the month Adar (Chap. x. Apocr.). The chronological note at the end of the Greek version (xi. 1 Apocr.) is curious: "In the fourth year of the reign of Ptolemæus and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemæus his son, brought the present epistle of Phurim, which they said was the same and that Lysimachus the son of Ptolemæus who was of Jerusalem had interpreted it." This would imply that the Greek copy was a genuine

version of a Hebrew original and was introduced into Egypt about B.C. 180.¹ The truth is that the additions to this and the other Books of an historical character are simply portions of the stories which grew up around the authentic facts under the stimulus of national pride and patriotic sentiment. The attempt to palm them off as integral parts of the original works arose from a desire to claim for them an authority which they did not possess, and to secure acceptance for them in the countries wherein they found entrance.

The three additions to the Book of Daniel contained in the Apocrypha of our English Bible, The Song of the Three Holy Children, The History of Susanna, and The Destruction of Bel and the Dragon, embody certain traditional stories which amplified or embellished the authentic narrative. As these are well known, we need not dwell upon them here further than to remark concerning the first, that it has been employed in Christian worship since the fourth century, and from its Liturgical use is placed in the Alexandrine Codex at the end of the Psalms, where it is divided into Hymns ix. and x., which are entitled respectively, "The Prayer of Azarias," and "The Hymn of our Fathers." The story of Susanna is probably based on fact, and is meant to illustrate the virtue of chastity and the excellence of Daniel's judgment. *Bel and the Dragon* is a mere romance, full of anachronisms and mistakes in fact; but it was probably never intended to assume minute accuracy, and in its present form it serves to shew the folly and fraud of idolatry, and was doubtless used orally to enforce this lesson before it was embodied in writing or attached to the Greek Scriptures.

¹ The Ptolemy meant was probably Philometor. Comp. Joseph., *cont. Ap.*, ii. 5, where it is said that Ptolemy Philometor and his wife Cleopatra committed their kingdom to the Jews, and appointed Onias and Dositheus generals of all their forces.

P.S.—By inadvertence I have omitted to notice the additional Psalm given by the LXX., and called in the Vatican and Alexandrine MSS. Psalm 151. “This Psalm was written with David’s own hand (*ιδιόγραφος τοῦ Δαυιδ*), and beyond the number, when he fought with Goliath.

“I was little among my brethren, and the youngest in the house of my father; I kept my father’s sheep; my hands made an instrument of music (*ὄργανον*), my fingers tuned the psaltery. And who shall report it unto my Lord? He, the Lord Himself, will hearken unto me. He sent his messenger (*ἄγγελον*), and took me from my father’s sheep, and anointed me with the oil of his anointing. And my brethren were fair and tall, but the Lord was not pleased with them. I went out to meet the Philistine, and he cursed me by his idols; but I drew his own sword, and cut off his head, and took away the reproach from the children of Israel.”

WILLIAM J. DEANE.

FAITH NOT MERE ASSENT.

II.

HAVING shewn, in a previous article, that the primary and natural meaning of the term *faith*, and of its equivalents in the Hebrew, Greek, and other languages, is not assent but *trust*, we propose, in the next place, to shew by an exegetical inquiry that the intellectual theory is opposed to *the prevailing Scriptural use of the term*.

1. We appeal to the representations given of faith as a *general religious principle*.

Scripture contains no formal definition of faith. Being written not with a view to scientific precision, but for distinctly practical purposes, it gives no rigid unvarying defini-