

Χριστός and ὁ Χριστός in the Septuagint.

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I PROPOSE in a brief paper to invite attention to one aspect of the Old Testament foretelling of THE MESSIAH that (in my judgment) has not received that recognition that it deserves, as being of positive if collateral value on Christian Evidences. It is this. That as word meaning "anointed," and as name "The Anointed"—*χριστός* and ὁ *χριστός*—are found in the Septuagint as the translation of the Hebrew *מָשִׁיחַ*, though *מְשִׁיחַ* does not occur in the original Hebrew—the latter fact surely rendering the occurrence and recurrence of ὁ *χριστός* not the less, but the more remarkable.

The significance of this occurrence and recurrence of *χριστός* and ὁ *χριστός* is accentuated when we remember the historic certainty that the Septuagint or Greek translation, and not the Hebrew, was the book whence our Lord Himself, from Nazareth onward, and His evangelists and apostles, drew their main quotations from the Old Testament, and that their habitual language is interpenetrated, or one might say saturated, with Greek rather than Hebrew phraseology. I say "main quotations," for I do not forget that "Eli, Eli lama sabachthani," and such quotations as St. Matthew ii. 18, are direct translations of the Hebrew not from the Septuagint. But this does not touch the matter-of-fact, that the Septuagint was the recognised "Bible" of the Jews of the Dispersion and others, and in as customary use as our own (so-called) Authorized Version amongst ourselves. To the conclusion to which this paper is meant to lead up, it is enough that the Septuagint was in existence and common use centuries before Christ came—not later than 200 B.C. For, if it can be shown that in the Septuagint translation of the Hebrew Messianic passages *χριστός* and ὁ *χριστός*, "Anointed" and "The Anointed," occur and recur, our point will be established. It must also deepen our wonder and our sorrow that the Jews did not—and still do not—perceive the hand of God in so ordering it that the central name by which our Lord was known stood there in readiness to be assumed by Him.

I turn at once to the second Psalm, and this is what we read there (ver. 2): "The kings of the

earth set themselves, and the rulers take counsel together, against the Lord, and against *His anointed*." The Greek is . . . *κατὰ τοῦ κυρίου καὶ κατὰ τοῦ κριστοῦ αὐτοῦ* . . . The Hebrew is *mashiach* (as above). Equally noticeable is the 132nd Psalm (ver. 17), "There will I make the horn of David to bud: I have ordained a lamp for *Mine anointed*." The Greek is *ἡτοίμασα λύχνον τῷ χριστῷ μου*. The Hebrew is again *mashiach* (as above).

I select these two representative passages because they are accepted by every school of critics, and of opinion, as Messianic, and so as pointing forward to, and as fulfilled (filled full) in Him, who, far and away beyond all kings of theocratic Israel, and outside and equally far and away beyond all priestly functionaries, was "The Anointed," "The Christ" of God.

I return upon a former remark: Is it not a marvel that the Jews could thus read in their everyday used Septuagint of ὁ *χριστός*, and nevertheless refuse Him who came to them, and claimed and exercised all the prerogatives of their Messiah, their fore-prophesied "Christ"? I designate the Septuagint "everyday used"; for it is self-evident that it had passed into the synagogues—*e.g.* our Lord in His first recorded sermon, delivered in the synagogue of Nazareth, chose for text (so to say) Isaiah lxi. 1, 2, not from the Hebrew, but from the Septuagint. So that the roll handed to Him was Greek and not Hebrew. So, too, elsewhere.

It lies on the surface that the evangelists and apostles accepted the Septuagint ὁ *χριστός* as the equivalent of *mashiach*. From first to last they exult in this great name. All the more condemning to the Jews, as represented by their Rabbis and Masters of the schools, who refused to so read, or rather refused to recognise in Jesus the fulfiller of the august title, the realizer of the mighty promise, the embodiment of the supreme hope.

It seems expedient now to glance at the occurrences of the word and name in the Old Testament, in the successive instances which are translated by the Septuagint ὁ *χριστός*, or the word "anointed" in some form. Summarily they are as follows:—

Leviticus iv. 5.	"And the anointed priest."
" vi. 22.	"And the anointed priest."
1 Samuel ii. 10.	"[He shall] exalt the horn of the anointed."
" ii. 35.	"And he shall walk before Mine anointed for ever."
" xii. 3, 15.	"Before His anointed," . . . "His anointed."
" xvi. 6.	"Surely the Lord's anointed is before Him."

Greek of Septuagint,	ὁ ἱερεὺς ὁ χριστός.
" "	the same.
" "	καὶ ὑψώσει κέρασ χριστοῦ αὐτοῦ. . .
" "	καὶ διελεύσεται ἐνώπιον χριστοῦ μου πάσας τὰς ἡμέρας.
" "	ἐνώπιον χριστοῦ αὐτοῦ. . . χριστός αὐτοῦ.
" "	ἐνώπιον κυρίου χριστός αὐτοῦ.

1 Samuel xxiv. 6, 10. "The Lord's <i>anointed</i> ."	Greek of Septuagint, τῷ Χριστῷ κυρίου . . . Χριστὸς κυρίου.
" xxvi. 9, 11, 16, 23. "Against the Lord's <i>anointed</i> ."	" " ἐπὶ Χριστὸν κυρίου.
2 Samuel i. 14, 16. "The Lord's <i>anointed</i> ."	" " τὸν Χριστὸν κυρίου.
" xix. 21. "The Lord's <i>anointed</i> ."	" " the same.
" xxii. 51. "To His <i>anointed</i> ."	" " τῷ Χριστῷ αὐτοῦ.
" xxiii. 1. "The <i>anointed</i> of the God of Jacob."	" " κύριος ἐπὶ Χριστὸν θεοῦ Ἰακώβ . . .
Psalms xviii. 50 (cf. 1 Chron. xvi. 22 and 2 Chron. vi. 42). "This <i>anointed</i> ."	" " τῷ Χριστῷ αὐτοῦ.

In the light of the fact that Saul, as first theocratic king, and David and Solomon in succession, were representatives of the King of kings, who was to be ὁ Χριστός, and in the like light of the fact, that from Aaron onward, the priests pointed to Him who was to be the one High Priest, it is surely extremely remarkable to find these recurring renderings of the Hebrew by Χριστός and ὁ Χριστός. Historically, I must reiterate, the name was there in readiness in the Septuagint, and so a divinely ordered preparation for its assumption by our Lord.

Psalms xx. 6. "The Lord saveth *His anointed*."
" xxviii. 8. "Salvation to *His anointed*."

Greek of Septuagint, ἴσως κύριος τὸν Χριστὸν αὐτοῦ.
" " τοῦ Χριστοῦ αὐτοῦ . . .

Perhaps even more uniquely precious are two prophetic passages, as follows :—

Jeremiah's Lamentations iv. 20. "The *anointed* of the Lord." Greek of Septuagint, χριστὸς κύριος.
Amos iv. 13. "Declareth unto man what is his thought." " " ἀπαγγέλλων εἰς ἀνθρώπους τὸν Χριστὸν αὐτοῦ . . .

The former is pricelessly valuable, as giving a parallel with, e.g., St. Luke ii. 11, ὅς ἐστι Χριστὸς κύριος, "which is Christ the Lord." So elsewhere. The latter is almost startling, seeing that the Hebrew in this place seems to give no hint that "the man" was "The Man Christ Jesus." And yet there it was (be it re-called), 200 B.C., in the Septuagint.

I place this alongside of the heading and running title of one of the books of the Pentateuch—Joshua. There we read and re-read, ΙΗΣΟΥΣ ΝΑΥΗ; and over and over, Ἰησοῦς υἱὸς Ναυῆ.

In the preceding quotations, I have given the exact grammatical forms of the Christologic words. That is, I have not felt warranted in following Bishop Westcott's manner in his masterly and masterful "additional Note" on 1 John v. 1 ("The Epistles of St. John, 1883), wherein he alleges ὁ Χριστὸς αὐτοῦ, as if it were in the Septuagint, whereas, as will be seen, the forms vary. I prefer the *ipsissima verba* that met the eyes of our Lord and of His evangelists and apostles.

To myself it is the more impressive, as it is the more satisfying, to find "The Christ" as word and name thus hidden away "until the time" in this great Greek translation, that was destined to carry the story of redeeming love far beyond the Hebrew-speaking race, and the existence of which publicly determined the election of Greek, and not Hebrew, for the New Testament (substantially).

To-day it is no common satisfaction and joy in "searching the Scriptures" to discover "The Christ" thus pre-declared. There are, of course,

So, equally striking, is the use in the Septuagint of the same word and name throughout the Psalms. Therein, more directly and expressly than in the narrative of historical books is it found. That is, the Divine King, who was the type of "The Christ," and who was, as we believe, "The Christ," is spoken and respoken of as "the *anointed* of the Lord." I have already cited Psalm ii. 2 and Psalm cxxxii. 17. But besides these, we have Psalm xviii. 50 (also above), and the following :—

infinitely priceless as infinitely welcome Messianic prophecies, and promises wherein "The Messiah" is set forth in full portraiture, and whereby we know that "in the Law of Moses and in the Prophets and in the Psalms" the Lord, "The Christ," was and is to be sought and found. But subsidiary or complementary to these, I must hold that the jet of side-light cast on them by the Septuagint use of Χριστός and ὁ Χριστός, as shown in this paper, is not to be neglected. Bishop Westcott—who does all he undertakes thoroughly—gives other illustrations from apocryphal books and from the Targums. But I do not care to travel beyond the Septuagint, save to note that the Targums thus translate Genesis xlix. 10, "Until Messiah (*mashiach*) come, whose is the kingdom;" and Numbers xxiv. 17, "When a King shall arise from Jacob, and a Christ (*mashiach*) from Israel shall rule." With the minds and hearts and hopes of the Jews concentrated on the coming of their Messiah, and accustomed to regard every one who in the ceremonial of the Temple, or as kings, were "anointed," as pointing forward to that Messiah in whom all the shadows were to be fulfilled; the mystery and the anguish is that they did not leap to welcome ὁ Χριστός, the High Priest, the Priest-King. Alas! their eyes were holden; a veil was on their hearts and over their Bibles. It needeth not that I dwell on the New Testament usage of St. John and St. Paul. Throughout, "The Christ" is an appellative; and it was fetched from the Septuagint rendering of *mashiach*.