

3. Thus indirectly, if not through a definite knowledge of the Jewish Messianic hopes, it prepared the Gentiles to hear the Christ when He came.

4. It enabled the world to see the unity of the Old Testament with the New, by presenting both in a common tongue, in which prophecy and fulfilment could be studied in the same diction, and Jewish germ of doctrine and Christian efflorescence could be watched by the same eyes.

5. But the crowning significance of the Septuagint is in the fact that it became practically the Bible of Christ and His apostles.

Without going into details, it is sufficient to note that our Lord made but little use of the Hebrew Bible. While a few of His quotations follow it closely, the bulk of them do not. In some instances they were taken from the now lost Aramaic version, or were mere oral paraphrases, in which He has no purpose to quote literally from any script. But to the Septuagint more than to any other document we must look for the exact form of His quotations.

His replies to Satan at the time of the Temptation will fairly illustrate our Lord's habit in this respect. The first quotation follows the Septuagint closely, "Man doth not live by bread alone, but by *every word* that proceedeth out of the mouth of God." The Hebrew has it thus: "Man doth not live by bread only, but by *everything* that proceedeth out of the mouth of the Lord doth man live."

The second quotation is identical in the Hebrew and Septuagint, so that the citation might have been from either of them—viz., "Thou shalt not tempt the Lord thy God."

The third quotation, "Thou shalt worship the Lord thy God, and Him only shalt thou serve," follows exactly neither copy. The Hebrew leaves out the word "only." The Septuagint retains that word, but, like the Hebrew, has "fear" instead of "worship."

Another example for study is the text of our Lord's sermon at Nazareth. It is not found as a whole in our Hebrew Bibles. One clause can be found only in the Septuagint, while the remainder cannot be traced to any now known source.

The apostles, taking license doubtless from the example of Christ, or led by their own inspiration, practically ignored the Old Testament Hebrew altogether. Dr. Toy says that "it is not likely that the New Testament writers used the Hebrew text at all." All the Old Testament quotations in the Book of Acts except one (xiii. 4) are from the Septuagint. The Epistle to the Hebrews—a book which, if any stress were to be laid upon exact Hebrew quotation, would assuredly have shown it—is remarkable for utterly ignoring that text and following the Septuagint. Paul was a Hebrew scholar with intense fondness for the heirlooms of Israel, but for some reason or other he also closes the Hebrew roll when he quotes, and opens the Septuagint.

It is very significant that nearly all the New Testament references to the sacredness of the inspired writings occur in Paul's letters to Timothy.