

--In translation of the Hebrew idiom and basic vocabulary, the LXX did, in fact, provide a theological dictionary for the writers of the New Testament. Their message could be presented in terms that were culturally assured of understanding and acceptance.

--But the handling of "unknowns" already in the LXX would become even more of a problem in the NT. Words simply transliterated or assumed would become more obscure. Hebraisms would be more pronounced in the NT than in the OT.

Fourth, the overall value of the LXX both as a thought medium and translation guide is very high. We think that our students who become proficient in NT Greek will find it helpful also to read the OT in Greek. It will give them a measure of feeling for the text which they may not gain otherwise. But---don't neglect Hebrew! It is the language of the Old Testament.

Those who are interested in pursuing the LXX studies in this area will find the work of Walters: THE TEXT OF THE SEPTUAGINT necessary and interesting. The grammatical work of Thackeray, GRAMMAR OF THE SEPTUAGINT is also helpful and interesting.

(5) LXX recenscions. Three of these are mentioned although there is more rumour about them than extant fact.

--Hesychius, about 300 AD, a work noted by Jerome but otherwise not well known.

--Lucian, about 312?? or somewhat earlier, of which fragments remain. Lucian is the "father" of the Byzantine text style and an interesting as well as enlightening chapter may be found on him in Metzger: CHAPTERS IN THE HISTORY OF THE NEW TESTAMENT TEXTUAL CRITICISM.

--the Hexapla, the work of Origen in the first half of the third century. This is the most famous rescenscion -ever (probably) and we will devote a bit more time to it.

In terms of history, the Hexapla was the work of Origen, successor to Clement in the Alexandrian catechetical school. Origen complained that the text of the LXX had become hopelessly difficult and could no longer be used as a witnessing base