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 מashiach, though מashiach 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 xvi. 6, are direct translations of the Hebrew not the less, but the more remarkable.

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 ... (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 λέγχων 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 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 ixi. 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 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 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 ἴμω ὁ κριστός, the same.  
καὶ Ἰησοῦς κύριος κριστός αὐτοῦ ...  
καὶ διδάσκων ἰησοῦς κριστός μου ...  
ἐπίσκοπον τοῦ κυρίου.  
ἰμωνις κριστοῦ αὐτοῦ ... χριστίς ... αὐτοῦ.  
ἰμωνις κυρίου κριστίς 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 δ 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 δ 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.


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


Amos iv. 13. "Declareth unto man what is his thought." "ο προφήτας τον χριστον αὐτοῦ.

The former is priceless valuable, as giving a parallel with, e.g., St. Luke ii. 11, ὁ Ισραήλ χριστός κόμης, "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. As shown —gives other illustrations from apocryphal books and from the Targums.

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, ΠΕΝΤΑΕΤΗΣ ΝΑΤΗ; and over and over, Ἰσραήλ τῆς Νάτης. 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 I John v. 1 ("The Epistles of St. John, 1883), wherein he alleges δ χριστός 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). Today it is no common satisfaction and joy in "searching the Scriptures" to discover "The Christ" thus pre-declared. There are, of course, 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 δ χριστός, as shown in this paper, is not to be neglected. Bishop Westcott—who does all he undertakes thoroughly—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 δ χριστός, the High Priest, the Priest-King. Alas! their eyes were held open; 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.