

VPP and the Septuagint (LXX)

The VPP (verbal plenary preservation) proponents claimed that the KJV translators are the best translators of all times. Jeffrey Khoo, academic dean of the FEBC (Far Eastern Bible College) wrote that God restored the Original biblical texts through them (*July, 2006 The Burning Bush, 'In defence of the Far Eastern Bible College, the Reformed Faith, and the Reformation Bible'*).

Not to be outdone, a leading faculty member of the FEBC, **Dr. Prabhudas Koshy** asserted that the Apostles **never** used the Septuagint (Greek version of the Hebrew Bible, translated in stages between 3rd and 1st century BC) because it was inaccurate and poorly translated. (*Did Jesus and the Apostles rely on the corrupt Septuagint?*, by P. Koshy). This assertion goes against all learned biblical scholarship; all the credible apostolic and church fathers know that parts of the New Testament are quotations from the Septuagint.

Even the KJV translators are emphatic that the Apostles used the Septuagint. What ever happened to the claims of Khoo and Koshy about the KJV translators being so gifted that God used them to restore the Original texts of the Bible? If the FEBC professors admire the KJV translators so much why do they disagree with the translators on this vital point? Once again the VPPites contradict themselves and have difficulty distinguishing facts from myths.

VPP-KJV proponents have to disagree with the KJV translators about the Septuagint because they (VPPites) think that the KJV is the only bible that can be called the 'Word of God'. In contrast, the KJV translators wrote at length about how God used the Septuagint version mightily to promote the Gospel despite its shortcomings. For this reason the Septuagint is worthy of the name 'Word of God'.

Below is an extract from "The Translators to the Readers" found in the preface of the 1611 KJV bible regarding the Septuagint (the Seventy). Immediately following that extract is an up-dated version.

*The translation of the Seventy dissenteth from the original in many places, neither doth it come near it for perspicuity, gravity, majesty; yet which of the Apostles did condemn it? Condemn it? **Nay, they used it**, (as it is apparent, and as Saint Hierome and most learned men do confess) which they would not have done, nor by their example of using it, so grace and commend it to the Church, if it had been unworthy the appellation and name of the **Word of God**.*

*The translation of the Seventy departs from the Original Hebrew in many places, neither does it come near it for clearness, dignity and majesty; yet who among the Apostles did condemn it? Condemn it? **No, they used it** (as it is apparent, and as Jerome and most scholarly men do confess). This is something which they would not have done, nor by their example of using it so respect and commend it to the Church, if it had been unworthy of the title and name of the **Word of God**.*

In 1887 a famous English Biblical scholar and ordained minister Prof. H B Swete published the first volume of his first Greek text of the Old Testament. Prof. Swete made a significant contribution to the understanding of biblical texts.

The following chapter, “Quotations from the Septuagint in the New Testament” is taken from his work “An Introduction to the Old Testament in Greek, additional notes”

After listing down what verses in the New Testament were quotes from the Old Testament, Prof. Swete concluded,

Thus upon a rough estimate the passages directly quoted from the Old Testament by writers of the New Testament are 160. Of these 51 belong to the Pentateuch, 46 to the Poetical Books, and 61 to the Prophets. Among single books the Psalter supplies 40 and Isaiah 38; i.e. nearly half of the passages expressly cited in the N.T, come from one or other of these two sources.

*... It is calculated by one writer on the subject that, while the N.T. differs from the Massoretic text in 212 citations, it departs from the LXX. in 185; and by another that "not more than fifty" of the citations "materially differ from the LXX" **On either estimate the LXX.[Septuagint] is the principal source from which the writers of the N. T. derived their O. T. quotations.***

Proceed to the next page for the chapter “Quotations from the Septuagint in the New Testament”

CHAPTER II.

QUOTATIONS FROM THE LXX. IN THE NEW TESTAMENT.

1. THE writings of the New Testament were the work of some nine authors, of different nationalities and antecedents. Six of them, according to the traditional belief, were Palestinian Jews; a seventh, though 'a Hebrew of Hebrew parentage,' belonged by birth to the Dispersion of Asia Minor; of the remaining two, one was possibly a Gentile from Antioch, and the other a 'Hellenist with Alexandrian proclivities.' Some diversity of practice as to the literary use of the Greek Old Testament may reasonably be expected in a collection of books having so complex an origin.

With few exceptions, the books of the New Testament abound in references to the Old Testament and in quotations from it. An exhaustive list of these may be seen at the end of Westcott and Hort's *New Testament in Greek* (Text, p. 581 ff.), and in their text the corresponding passages are distinguished by the use of a small uncial type. But this device, though otherwise admirable⁸¹⁴, does not enable the student to distinguish direct citations from mere allusions and reminiscences; and as the distinction is important for our present purpose, we will begin by placing before him a table of passages in the Old Testament which are formally quoted by New Testament writers.

By passages formally cited we understand (1) those which are cited with an introductory formula, such as τοῦτο γέγονεν ἵνα πληρωθῇ τὸ ρηθέν (Mt.), οὕτως or καθὼς γέγραπται, or γέγραπται simply (Mt., Mc., Lc., Paul), γεγραμμένον ἐστίν (Jo.), Μωυσῆς (Δαυεὶδ) λέγει or εἶπεν, λέγει or εἶπεν ἡ γραφή (Jo., Paul), or τὸ ἅγιον πνεῦμα (Hebrews); (2) those which, though not announced by a formula, appear from the context to be intended as quotations, or agree verbatim with some context in the O. T.

Table of O. T. passages quoted in the N. T.

Gen.	i. 27 (v. 2)	Mt.	xix. 4, Mc. x. 6
	ii. 2	Heb.	iv. 4
	7	1 Cor.	xv. 45
	24	Mt.	xix. 5 f., Mc. x. 7 f., 1 Cor. vi. 16, Eph. v. 31
	v. 24	Heb.	xi. 5
	xii. 1	Acts	vii. 3
	3 b (xxii. 18)		iii. 25, Gal. iii. 8

⁸¹⁴ See below, p. 403.

	xv. 5	Rom.	iv. 18
	6	Jas.	ii. 23, Rom. iv. 3, Gal. iii. 8
	13 f.	Acts	vii. 6 f.
	xvii. 5	Rom.	iv. 17
	xviii. 10, 14		ix. 9
	xxi. 10	Gal.	iv. 30
	12	Rom.	ix. 7, Heb. xi. 18
	xxii. 16 f.	Heb.	vi. 13 f.
	xxv. 23	Rom.	ix. 12
	xlvi. 31	Heb.	xi. 21
Exod.	ii. 14	Acts	vii. 27 f.
	iii. 5 ff.	Mt.	xxii. 32, Mc. xii. 26, Lc. xx. 37, Acts vii. 32 ff.
	ix. 16	Rom.	ix. 17
	xii. 46 (Num. ix. 12, Ps. xxxiii. 20)	John	xix. 36
	xiii. 12	Lc.	ii. 23
	xvi. 4, 15 (Ps. lxxvii. 24)	John	vi. 31 ff.
	18	2 Cor.	viii. 15
	xix. 13	Heb.	xii. 20
	xx. 12—17 (Deut. v. 16 ff.)	Mt.	v. 21, 27, xv. 4—6, xix. 18 f., Mc. vii. 10, x. 19, Lc. xviii. 20, James ii. 11, Rom. vii. 7, xiii. 9, Eph. vi. 2 f.
	xxi. 16 (17)		xv. 4, Mc. vii. 10

	xxi. 24 (Lev. xiv. 20, Deut. xix. 21)		v. 38
	xxii. 28	Acts	xxiii. 5
	xxiv. 8	Heb.	ix. 19 f.
	xxv. 40		viii. 5
	xxxii. 1	Acts	vii. 40
	6	1 Cor.	x. 7
	xxxiii. 19	Rom.	ix. 15
Lev.	xi. 44. f. (xix. 2, xx. 7, 26)	1 Pet.	i. 16
	xii. 6, 8	Lc.	ii. 22 ff.
	xviii. 5 (2 Esdr. xix. 29)	Rom.	x. 5, Gal. iii. 12
	xix. 18	Mt.	v. 43, xix. 19, xxii. 39, Mc. xii. 31, Lc. x. 27, James ii. 8, Rom. xiii. 9, Gal. v. 14
	xxvi. 11 f. (Ezek. xxxvii. 27)	2 Cor.	vi. 16
Num.	xvi. 5	2 Tim.	ii. 19
Deut.	iv. 35	Mc.	xii. 32
	vi. 4 f.	Mt.	xxii. 37f., Mc. xii. 29—33, Lc. x. 27
	13, 16		iv. 7,, 10, Lc. iv. 8, 12
	viii. 3		iv. 4, Lc. iv. 4
	ix. 19	Heb.	xii. 21 (?)
	xviii. 15, 18 f.	Acts	iii. 22 f., vii. 37
	xix. 15	Mt.	xviii. 16, Jo. viii. 17, 2 Cor. xiii. 1

	xxi. 23	Gal.	iii. 13
	xxiv. 1	Mt.	v. 31, xix. 7, Mc. x. 4
	xxv. 4	1 Cor.	ix. 9, 1 Tim. v. 18
	xxvii. 26	Gal.	iii. 10
	xxix. 4	Rom.	xi. 8
	18	Heb.	xii. 15
	xxx. 12—14	Rom.	x. 6—8
	xxxi. 6, 8 (Jos. i. 5)	Heb.	xiii. 5
	xxxii. 21	Rom.	x. 19
	35		xii. 19, Heb. x. 30
	36 (Ps. cxxxiv. 14)	Heb.	x. 30
	43 (Ps. xcvi. 7)		i. 6
2 Regn.	vii. 8, 14	2 Cor.	vi. 18, Heb. i. 5
3 Regn.	xix. 10, 14, 18	Rom.	xi. 3 f.
Psalm	ii. 1 f.	Acts	iv. 25 f.
	7		xiii. 33, Heb. i. 5, v. 5
	viii. 2	Mt.	xxi. 16
	5—7	1 Cor.	xv. 27, Heb. ii. 6—8
	xiii. 3 (v. 10, ix. 28, xxxv. 2, lii. 1—3, cxxxix. 4, Isa. lix. 7 f.)	Rom.	iii. 10—18
	xv. 8—11	Acts	ii. 25—28
	xvii. 50	Rom.	xv. 9
	xviii. 5		x. 18
	xxi. 2	Mt.	xxvii. 46, Mc. xv. 34

9		xxvii. 43
19	Jo.	xix. 24
23	Heb.	ii. 12
xxiii. 1	1 Cor.	x. 26
xxxi. 1 f.	Rom.	iv. 6—8
xxxiii. 13—17	1 Pet.	iii. 10—12
xxxiv. 19 (lxviii. 5)	Jo.	xv. 25
xxxix. 7—9	Heb.	x. 5—7
xl. 10	Jo.	xiii. 18
xliii. 22	Rom.	viii. 36
xliv. 7 f.	Heb.	i. 8 f.
l. 6	Rom.	iii. 4
liv. 23	1 Pet.	v. 7
lxvii. 19	Eph.	iv. 8
lxviii. 10	Jo.	ii. 17, Rom. xv. 3
23 f.	Rom.	xi. 9 f.
26	Acts	i. 20
lxxvii. 2	Mt.	xiii. 35
lxxxi. 6	Jo.	x. 34
lxxxviii. 21	Acts	xiii. 22
xc. 11 f.	Mt.	iv. 6, Lc. iv. 10 f.
xciii. 11	1 Cor.	iii. 20
xciv. 8—11	Heb.	iii. 7—11
ci. 26—28		i. 10—12
ciii. 4		i. 7
cviii. 8	Acts	i. 20

	cix. 1	Mt.	xxii. 44, Mc. xii. 36, Lc. xx. 42 f., Acts ii. 34f., Heb. i. 13
	4	Heb.	v. 6 (vii. 17, 21)
	cxix. 9	2 Cor.	ix. 9
	cxv. 1		iv. 13
	cxvi. 1	Rom.	xv. 11
	cxvii. 6	Heb.	xiii. 6
	22 f.	Mt.	xxi. 42, Mc. xii. 10 f., Lc. xx. 17, 1 Pet. ii. 7
Prov.	iii. 11 f.	Heb.	xii. 5 f.
	34	Jas.	iv. 6, 1 Pet. v. 5
	xi. 31	1 Pet.	iv. 18
	xxv. 21 f.	Rom.	xii. 20
	xxvi. 11	2 Pet.	ii. 22
Job	v. 13	1 Cor.	iii. 19
Hos.	i. 10	Rom.	ix. 26
	ii. 23		ix. 25
	vi. 6	Mt.	ix. 13, xii. 7
	xi. 1		ii. 15
	xiii. 14	1 Cor.	xv. 55 f.
Amos	v. 25, 27	Acts	vii. 42 f.
	ix. 11 f.		xv. 15—17
Mic.	v. 2	Mt.	ii. 5 f. (Jo. vii. 42)
Joel	ii. 28—32	Acts	ii. 17—21
Hab.	i. 5		xiii. 41

	ii. 3 f.	Rom.	i. 17, Gal. iii. 11, Heb. x. 37 f.
Zech.	iii. 2	Jude	9
	ix. 9	Mt.	xxi. 5, Jo. xii. 15
	xi. 13		xxvii. 9 f.
Mal.	i. 2 f.	Rom.	ix. 13
	iii. 1	Mt.	xi. 10, Mc. i. 2, Lc. vii. 27
Isa.	i. 9	Rom.	ix. 29
	vi. 9 f.	Mt.	xiii. 14 f., Mc. iv. 12, Lc. viii. 10, Jo. xii. 40 f., Acts xxviii. 26 f.
	vii. 14		i. 23
	viii. 14	Rom.	ix. 33, 1 Pet. ii. 8
	17	Heb.	ii. 13
	ix. 1 f.	Mt.	iv. 15 f.
	x. 22 f.	Rom.	ix. 27 f.
	xi. 10		xv. 12
	xxii. 13	1 Cor.	xv. 32
	xxv. 8		54
	xxviii. 11 f.		xiv. 21
	16	Rom.	ix. 33, x. 11, 1 Pet. ii. 6
	xxix. 10		xi. 8
	13	Mt.	xv. 8 f., Mc. vii. 6 f.
	14	1 Cor.	i. 19
	xl. 3—5	Mt.	iii. 3, Mc. i. 3, Lc. iii. 4—6, Jo. 1. 23

6—8	1 Pet.	i. 24 f.
13 f.	Rom.	xi. 34 f., 1 Cor. ii. 16
xlii. 1—4	Mt.	xii. 18—21
xlv. 23	Rom.	xiv. 11
xlix. 6	Acts	xiii. 47
8	2 Cor.	vi. 2
lii. 5	Rom.	ii. 24
7 (Nah. i. 15)		x. 15
11	2 Cor.	vi. 17
lii. 15	Rom.	xv. 21
liii. 1	Jo.	xii. 38, Rom. x. 16
4	Mt.	viii. 17
5 f.	1 Pet.	ii. 24 f.
7 f.	Acts	viii. 32 f.
12	Mc.	xv. 28, Lc. xxii. 37
liv. 1	Gal.	iv. 27
13	Jo.	vi. 45
lv. 3	Acts	xiii. 34
lvi. 7	Mt.	xxi. 13, Mc. xi. 17, Lc. xix. 46
lix. 20 f.	Rom.	xi. 26 f.
lxi. 1 f.	Lc.	iv. 18 f.
lxiv. 4	1 Cor.	ii. 9 (?)
lxv. 1 f.	Rom.	x. 20 f.
lxvi. 1 f.	Acts	vii. 49 f.
24	Mc.	ix. 48

Jer.	vii. 11	Mt.	xxi. 13, Mc. xi. 17, Lc. xix. 46
	ix. 23 f. (1 Regn. ii. 10)	1 Cor.	i. 31, 2 Cor. x. 17
	xxxviii. 15	Mt.	ii. 18
	31—34	Heb.	viii. 8—12
Dan.	xii. 11 (ix. 27, xi. 31)	Mt.	xxiv. 15, Mc. xiii. 14

Thus upon a rough estimate the passages directly quoted from the Old Testament by writers of the New Testament are 160. Of these 51 belong to the Pentateuch, 46 to the Poetical Books, and 61 to the Prophets. Among single books the Psalter supplies 40 and Isaiah 38; i.e. nearly half of the passages expressly cited in the N.T, come from one or other of these two sources.

2. The table already given shews the extent to which the Old Testament is directly cited in the New. In that which follows the comparison is inverted, and the student will be able to see at a glance how the quotations are distributed among the several groups of writings of which the New Testament is made up.

(1) *Quotations in the Synoptic Gospels.*

Mt.		Mc.		Lc.		O.T.
i.	23					Isa. vii. 14
				ii.	23	Exod. xiii. 12
ii.	6					Mic. v. 2
	15					Hos. xi. 1
	16					J e r . xxxviii. 15
iii.	3	i.	3	iii.	4—6	Isa. xl. 3—5
iv.	4			iv.	4	Deut. viii. 3
	6				10 f.	Ps. xc. 11 f.

	7				12	Deut. vi. 16
	10				8	13
	15 f.					Isa. ix. 1 f.
v.	21					Exod. xx. 13
	27					14
	31					Deut. xxiv. 1
	33					Num. xxx. 3 (cf. Deut. xxiii. 21)
	38					Exod. xxi. 24
	43					Lev. xix. 18
viii.	17					Isa. liii. 4
ix.	13 (xii. 7)					Hos. vi. 6
xi.	10	i.	2	vii.	27	Mal. iii. 1
xii.	7					Hos. vi. 6
	18—21					Isa. xlii. 1
xiii.	14 f.					vi. 9 f.
	35					Ps. lxxvii. 2
				iv.	18 f.	Isa. lxi. 1 ff. + lviii. 6
xv.	4	vii.	10			Exod. xx. 12, xxi. 17
	8 f.		6			Isa. xxix. 13

		ix.	48			lxvi. 24
xix.	5 f.	x.	6—8			Gen. i. 27 + ii. 24
	18 f.	x.	19	xviii.	20 f.	Exod. xx. 12—17
xxi.	4 f.					Zech. ix. 9 + Isa. lxii. 11
	13	xi.	17	xix.	46	Isa. lvi. 7 + Jer. vii. 11
	16					Ps. viii. 2
	42	xii.	10	xx.	17	cxvii. 22 f.
xxii.	24		19		28	Deut. xxv. 5 (cf. Gen. xxxviii. 8)
	32		26		37	Exod. iii. 6
	37		29 f.		x. 27 a	Deut. vi. 4 f.
	39		31		27 b	Lev. xix. 18
			32			Deut. iv. 35
	44		36	xx.	42 f.	Ps. cix. 1
xxiv.	15	xiii.	14			Dan. xii. 11
				xxii.	37	Isa. liii. 12
xxvi.	31	xiv.	27			Zech. xiii. 7
xxvii.	9 f.					xi. 13
	46	xv.	34			Ps. xxi. 1

(2) Quotations in the Fourth Gospel.

Jo.	i. 23	Isa.	xl. 3
	ii. 17	Ps.	lxviii. 10
	vi. 31	Exod.	xvi. 4, 15 (Ps. lxxvii. 24 f.)
	45	Isa.	liv. 13
	x. 34	Ps.	lxxx. 6
	xii. 15	Ezech.	ix. 9
	38	Isa.	liii. 1
	40		vi. 10
	xiii. 16	Ps.	xl. (xli.) 10
	xv. 25		xxxiv. 19 (lxviii. 5)
	xix. 24		xxi. 19
	36	Exod.	xii. 46 (Num. ix. 12, Ps. xxxiii. 21)
	37	Zech.	xii. 10

(3) Quotations in the Acts.

Acts	i. 20	Ps.	lxviii. 26 + cviii. 8
	ii. 17—21	Joel	ii. 28—32
	25—28	Ps.	xv. 8—11
	34 f.		cix. 1
	iii. 22 f. (vii. 27)	Deut.	xviii. 15, 18 f.
	25	Gen.	xii. 3 + xxii. 18
	iv. 25 f.	Ps.	ii. 1 f.
	vii. 3	Gen.	xii. 1

6 f.		xv. 13 f.
27 f., 35	Exod.	ii. 14
33 f.		iii. 6—8
40		xxxii. 23
42 f.	Amos	v. 25—27
49 f.	Isa.	lxvi. 1 f.
viii. 32 f.		liii. 7 f.
xiii. 22	Ps.	lxxxviii. 21 etc.
33		ii. 7
34	Isa.	lv. 3
35	Ps.	xv. 10
41	Hab.	i. 5
47	Isa.	xlix. 6
xv. 16—18	Jer.	xii. 15 + Amos ix. 11 f. + Isa. xlv. 21
xxviii. 26 f.	Isa.	vi. 9 f.

(4) *Quotations in the Catholic Epistles.*

James	ii. 8	Lev.	xix. 18
	11	Exod.	xx. 13 f.
	23	Gen.	xv. 6
	iv. 6	Prov.	iii. 34
1 Peter	i. 24 f.	Isa.	xl. 6—9
	ii. 6		xxviii. 16
	iii. 10—12	Ps.	xxxiii. 12—17
	iv. 18	Prov.	xi. 31

	v. 7	Ps.	liv. 23
2 Peter	ii. 22	Prov.	xxvi. 11
Jude	9	Zech.	iii. 2

(5) *Quotations in the Epistles of St Paul*

Rom.	i. 17	Hab.	ii. 4
	ii. 24	Isa.	lii. 5
	iii. 4	Ps.	l. 6
	10—18		xiii. 1—3 ⁸¹⁵
	20		cxlii. 2
	iv. 3, 22	Gen.	xv. 6
	7 f.	Ps.	xxxi. 1 f.
	17	Gen.	xvii. 5
	18		xv. 5
	vii. 7	Exod.	xx. 14, 17
	viii. 36	Ps.	xliii. 23
	ix. 7	Gen.	xxi. 12
	9		xviii. 10
	12		xxv. 23
	13	Mal.	i. 2 f.
	15	Exod.	xxxiii. 19
	17		ix. 16
	26	Hos.	i. 10
	27	Isa.	x. 22 f.
	29		i. 9

⁸¹⁵ See above, p. 251 f.

	33		viii. 1 + xxviii. 16
	x. 6—9	Deut.	xxx. 11—14
	15	Isa.	lii. 7 (Nah. i. 15)
	16		liii. 1
	18	Ps.	xviii. 5
	19	Deut.	xxxii. 21
	20 f.	Isa.	lxv. 1 f.
	xi. 1 f.	Ps.	xciii. 14
	3 f.	3 Regn.	xix. 10, 14, 18
	8	Isa.	xxix. 10 + Deut. xxix. 4
	9	Ps.	lxviii. 23 f. + xxxiv. 8
	26 f.	Isa.	lix. 20 + xxvii. 9
	34 f.		xl. 13
	xii. 20 f.	Prov.	xxv. 21 f.
	xiii. 9	Exod.	xx. 13 ff., Lev. xix. 18
	xiv. 11	Isa.	xlvi. 23
	xv. 3	Ps.	lxviii. 10
	9		xvii. 50 (2 Regn. xxii. 50)
	10	Deut.	xxxii. 43
	11	Ps.	cxvi. 1
	12	Isa.	xi. 10
	21		lii. 15
1 Cor.	i. 19		xxix. 14
	31	Jer.	ix. 24

	ii. 9	Isa.	lxiv. 4 + lxv. 17 (?)
	20	Ps.	xciii. 11
	vi. 16	Gen.	ii. 24
	ix. 9	Deut.	xxv. 4
	x. 7	Exod.	xxxii. 6
	26	Ps.	xxiii. 1
	xiv. 21	Isa.	xxviii. 11 f.
	xv. 32		xxii. 13
	45	Gen.	ii. 7
	54 f.	Isa.	xxv. 8 + Hos. xiii. 14
2 Cor.	iv. 13	Ps.	cxv. 1
	vi. 2	Isa.	xlix. 8
	16 ff.	Ezek.	xxxvii. 27 + Isa. lii. 11
	viii. 15	Exod.	xvi. 18
	ix. 9	Ps.	cx. 9
	x. 17	Jer.	ix. 24
Gal.	ii. 16	Ps.	cxlii. 2
	iii. 6	Gen.	xv. 6
	8		xii. 3
	10	Deut.	xxvii. 26
	11	Hab.	ii. 4
	12	Lev.	xviii. 5
	13	Deut.	xxi. 23
	iv. 27	Isa.	liv. 1
	30	Gen.	xxi. 10
	v. 14	Lev.	xix. 18

Eph.	iv. 8	Ps.	lxviii. 19
	25	Zech.	viii. 16
	iv. 26	Ps.	iv. 5
	v. 31	Gen.	ii. 24
	vi. 2	Exod.	xx. 12
1 Tim.	v. 18	Deut.	xxv. 4
2 Tim.	ii. 19	Num.	xvi. 5

(6) Quotations in the Epistle to the Hebrews.

Heb.	i. 5	Ps.	ii. 7 (2 Regn. vii. 14)
	6		xcvi. 7 (Deut. xxxii. 43)
	7		ciii. 4
	8 f.		xliv. 7 f.
	10—12		ci. 26—28
	13		cix. 1
	ii. 6—8		viii. 5—7
	12		xxi. 23
	13	Isa.	viii. 17 f.
	iii. 7—12	Ps.	xciv. 8—11
	iv. 4	Gen.	ii. 2
	v. 6 (vii. 17, 21)	Ps.	cix. 4
	vi. 13 f.	Gen.	xxii. 16 f.
	viii. 5	Exod.	xxv. 40
	8—13, x. 16 f.	Jer.	xxxviii. 31—34
	ix. 20	Exod.	xxiv. 8

x. 5—10	Ps.	xxxix. 7—9
30	Deut.	xxxii. 35 f.
37	Hab.	ii. 3 f.
xi. 5	Gen.	v. 24
18		xxi. 12
21		xlvi. 31
xii. 5 f.	Prov.	iii. 11 f.
15	Deut.	xxix. 18
20	Exod.	xix. 12 f.
26	Hagg.	ii. 6
xiii. 5	Deut.	xxxi. 6, 8
6	Ps.	cxvii. 6

Some interesting results follow from an inspection of these lists. (1) The Synoptic Gospels have 46 distinct quotations (Mt. 40, Mc. 19, Lc. 17), of which 18 are peculiar to Mt., 3 to Mc., 3 to Lc. There are 10 which are common to the three, 3 common to Mt. and Mc., 4 to Mt. and Lc., but none which are shared by Mc. and Lc. to the exclusion of Mt. (2) Of the 12 quotations in the Fourth Gospel, 3 only are also in the Synoptists. (3) The 23 quotations in the Acts occur almost exclusively in the speeches. (4) The Johannine Epistles do not quote the O. T. at all, and the other Catholic Epistles contain few direct citations. (5) Of 78 quotations in St Paul, 71 are in the four first Epistles (Romans 42, 1—2 Corinthians 19, Galatians 10); there are none in the Epistles of the Roman captivity, with the exception of Ephesians, which has five. (6) The Epistle to the Hebrews quotes 28 passages, of which 21 are not cited in any other N. T. writing⁸¹⁶. (7) The Apocalypse does not quote, but its language is full of O. T. phraseology to an extent unparalleled in the other books.

3. Hitherto no account has been taken of the relation which the N. T. quotations bear to the Alexandrian version, although for the sake of convenience the references to the O. T. have been given according to the order and numeration of the Greek Bible. We may now address ourselves to this further question; and it may at once be said that every part of the N. T. affords evidence of a knowledge of the LXX., and that a great majority of the passages cited from the O. T. are in general agreement with the Greek version. It is calculated by one writer on the subject that, while the N. T. differs from the Massoretic text in 212 citations, it departs from the LXX. in 185⁸¹⁷; and by another

⁸¹⁶ Westcott, *Hebrews*, p. 473.

⁸¹⁷ Turpie, *O.T. in the N.*, p. 267.

that "not more than fifty" of the citations "materially differ from the LXX."⁸¹⁸ On either estimate the LXX. is the principal source from which the writers of the N. T. derived their O. T. quotations.

More may be learnt by patiently examining the details of the evidence. This cannot be done here in full, but we may point out the method to be pursued in such an investigation, and its chief results.

Each group of the N. T. writings must be interrogated separately. (a) Beginning with the Synoptic Gospels, we observe that the quotations partly occur in narratives or dialogue which are common to the Synoptists or to two of them, and are partly due to the individual writer. Between these two classes of quotations there is a marked contrast. Citations belonging to the common narrative, or to sayings reported by all the Synoptists, or to two of them, with few exceptions adhere closely to the LXX., the differences being only textual or in the way of omission.

Some examples will make this clear. (1) *Citations common to Mt., Mc., Lc.* Mt. xxi. 13 = Mc. xi. 17 = Lc. xix. 46 = LXX., Mc. alone completing the verse. Mt. xxi. 42 = Mc. xii. 10 = Lc. xx. 17 = LXX., Lc. omitting *παρὰ Κυρίου κτλ.* Mt. xxii. 37 = Mc. xii. 29 f. = Lc. x. 27 a = LXX., with variants⁸¹⁹. Mt. xxii. 39 = Mc. xii. 31 = Lc. x. 27 b = LXX. Mt. xxii. 44 = Mc. xii. 36 = Lc. xx. 42 f., = LXX. with the variant *ὑποκάτω* in Mt., Mc. (2) *Citations common to Mt., Mc.* Mt. xv. 4 = Mc. vii. 10 = LXX., cod. A. Mt. xv. 8 f. = Mc. vii. 6 = LXX., with variants⁸²⁰. Mt. xix. 5 f. = Mc. x. 6 ff. = LXX., Mc. omitting *προσκολληθήσεται κτλ.* Mt. xxiv. 15 = Mc. xiii. 14 = LXX. and Th. Mt. xxvi. 31 = Mc. xiv. 27 (omitting *τῆς ποιμνῆς*) = LXX., cod. A, with one important variant not found in any MS. of the LXX.; cod. B has quite a different text⁸²¹. (3) *Citations common to Mt., Lc.* Mt. iv. 4 = Lc. iv. 4 = LXX., Lc. omitting the second half of the quotation. Mt. iv. 6 = Lc. iv. 10 f. = LXX., except that the clause *τοῦ διαφυλάξαι* is omitted by Mt. and in part by Lc. Mt. iv. 7 = Lc. iv. 12 = LXX. Mt. iv. 10 = Lc. iv. 8 = LXX., cod. A.

Thus it appears that of 14 quotations which belong to this class only two (Mt. xv. 8 f., xxvi. 31) depart widely from the LXX. But when we turn from the quotations which belong to the common narrative to those which are peculiar to one of the Synoptists, the results are very different.

In Mt. there are 16 quotations which are not to be found in Mc. or Lc. (Mt. i. 23, ii. 6, 15, 18, iv. 15 f., v. 33, 38, 43, viii. 17, ix. 13 = xii. 7, xii. 18 ff., xiii. 14 f., 35, xxi. 4 f., 16, xxvii. 9 f.). Of these 4 (v. 38, ix. 13, xiii. 14 f., xxi. 16) are in the words of the LXX. with slight variants; 4 exhibit important variants, and the remaining 7 bear little or no resemblance to the Alexandrian Greek⁸²². Neither Mc. nor Lc. has any series of independent quotations; Mc. ix. 48, xii. 32 are from the LXX., but shew affinities to the text of cod. A; Lc. iv. 18 f. differs from the LXX. in important particulars.

⁸¹⁸ Grinfield, *Apology for the LXX.*, p. 37.

⁸¹⁹ On these see Hatch, *Essays*, p. 104, and the writer's *St Mark*, p. 255.

⁸²⁰ Hatch, *op. cit.*, p. 177 f.

⁸²¹ *St Mark*, p. 318 f.

⁸²² Cf. Sir J. C. Hawkins, *Hor. Syn.*, p. 123 ff.

It may be asked whether the quotations in the Synoptists which do not agree with our present text of the LXX., or with its relatively oldest type, imply the use of another Greek version. Before an answer to this question can be attempted, it is necessary to distinguish carefully between the causes which have produced variation. It may be due to (a) loose citation, or to (b) the substitution of a gloss for the precise words which the writer professes to quote, or to (c) a desire to adapt a prophetic context to the circumstances under which it was thought to have been fulfilled, or to (d) the fusing together of passages drawn from different contexts. Of the variations which cannot be ascribed to one or other of these causes, some are (e) recensional, whilst others are (f) translational, and imply an independent use of the original, whether by the Evangelist, or by the author of some collection of excerpts which he employed.

The following may be taken as specimens of these types of variation. (a) Mt. ii. 18, xxi. 4f.; (b) Mt. ii. 6, xxvii. 9f.; (c) Mt. ii. 15; (d) Lc. iv. 18 f.; (e) Mt. xii. 18 ff., Mc. xii. 29f.; (f) Mt. xiii. 35 b. But more than one cause of divergence may have been at work in the same quotation, and it is not always easy to decide which is paramount; e.g. in Mt. ii. 15 the substitution of τὸν υἱόν μου for τὰ τέκνα αὐτῆς may be due either to the Evangelist's desire to adapt the prophecy to the event, or to a correction of the LXX. from the Heb. (לְבָנַי).

The three last-named causes of variation need to be considered at some length.

(1) A few of the Synoptic quotations are manifestly composite. E.g. Mt. xxi. 4 f., which is mainly from Zech. ix. 9, opens with a clause from Isa. lxii. 11 (εἶπατε τῇ θυγατρὶ Σιών Ἰδοὺ). Lc. iv. 18 f., which is professedly an extract from a synagogue lesson Isa. lxi. 1 ff., inserts in the heart of that context a clause from Isa. lviii. 6 (ἀπόστεῖλαι τεθραυσμένους ἐν ἀφέσει). Still more remarkable is the fusion in Mc. i. 2 f., where, under the heading καθὼς γέγραπται ἐν τῷ Ἡσαΐα τῷ προφήτῃ, we find Mal. iii. 1 + Isa. xl. 3⁸²³. Here the parallel passages in Mt., Lc., quote Isaiah only, using Malachi in another context (Mt. xi. 10, Lc. vii. 27).

(2) there is a considerable weight of evidence in favour of the belief that the Evangelists employed a recension of the LXX. which came nearer to the text of cod. A than to that of our oldest uncial B. This point has been recently handled in Hilgenfeld's *Zeitschrift f. Wissenschaftliche Theologie*⁸²⁴, by Dr W. Staerk, who shews that the witness of the N. T. almost invariably goes with codd. **NAF** and Lucian against the Vatican MS., and that its agreement with cod. A is especially close⁸²⁵. It may of course be argued that the text of these authorities has been influenced by the N. T.⁸²⁶; but the fact that a similar tendency is noticeable in Josephus, and to a less extent in Philo, goes far to discount this objection. Still more remarkable is the occasional tendency in N. T. quotations to support Theodotion against the LXX.⁸²⁷ Some instances have been given already; we may add here Mt. xii. 18 = Isa. xlii. i:

⁸²³ St Mark, p. 2.

⁸²⁴ In nos. xxxv., xxxvi., xxxviii., xl.

⁸²⁵ xxxvi., p. 97 f.

⁸²⁶ Cf. Zahn, *Einleitung*, ii. p. 314 ff.

⁸²⁷ Cf. p. 48.

Mt.	LXX.	Th.
ἰδοὺ ὁ παῖς μου ὃν ἡρέτισα, ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχὴ μου.	Ἰακωβ ὁ παῖς μου ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἢ ψυχὴ μου.	ἰδοὺ ὁ παῖς μου, ἀντιλήμψομαι αὐτοῦ· ὁ ἐκλεκτός μου ὃν εὐδόκησεν ἡ ψυχὴ μου.

Such coincidences lend some probability to the supposition that Theodotion's version bears a relation to the recension of the Alexandrian Greek which was in the hands of the early Palestinian Church.

(3) Certain quotations in the First Gospel are either independent of the LXX., or have been but slightly influenced by it. These require to be studied separately, and, as they are but few, they are printed below and confronted with the LXX.

Mt. ii. 6

Mic. v. 2, 4

καὶ σύ, Βηθλέεμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου Ἰσραήλ.

καὶ σύ, Βηθλέεμ, οἶκος Ἐφράθα, ὀλιγοστός εἶ τοῦ εἶναι ἐν χιλιάσιν Ἰούδα· ἐξ οὗ μοι ἐξελεύσεται τοῦ εἶναι εἰς ἄρχοντα τοῦ Ἰσραήλ . . . καὶ ποιμανεῖ . . .

ουδαμως] μη D | εκ σου] εξ ου (B*) **Σ**C(D) |
om γαρ **Σ***

εξ ου | εκ σου B ^{b?c} AQ | εξελευσεται] +
ηγουμενος A

On the relation of the LXX. in this passage to the M. T. see above p. 338. Χιλιάσιν, ἡγεμόσιν answer to different vocalisations of **יְלֵא**, but οὐδαμῶς ἐλαχίστη εἶ and ἡγούμενος ὅστις π. τὸν λ. μου are paraphrastic. The Evangelist has put into the mouth of the Scribes an interpretation rather than a version of the prophecy.

Mt. iv. 15 f.

Isa. ix. 1 f.

γῆ Ζαβουλὼν καὶ γῆ Νεφθαλείμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, ὁ λαὸς ὁ καθημένος ἐν σκοτίᾳ φῶς εἶδεν μέγα· καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

χώρα Ζαβουλὼν, ἡ γῆ Νεφθαλείμ, καὶ οἱ λοιποὶ οἱ τὴν παραλίαν καὶ πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν. ὁ λαὸς ὁ πορευόμενος ἐν σκότει, ἴδετε φῶς μέγα· οἱ κατοικοῦντες ἐν χώρᾳ σκιᾷ θανάτου, φῶς λάμψει ἐφ' ὑμᾶς.

οι καθημενοι D | και σκια] om και D*

Νεφθαλειμ] + οδον θαλασσης ^{c.a} **Σ** AQ (Aq.
Th.) | παραλιαν] + κατοικουντες ^{c.a} **Σ** AQ |
πορευομενος] καθημενος A | σκια] pr και **Σ**
^{c.a} AQΓ

Here Mt. differs widely both from LXX. and M. T., yet he has points of agreement with both. The influence of LXX. is seen in γῆ Z., Γ. τῶν ἐθνῶν, χώρα [καὶ] σκιᾶ. On the other hand ὁδὸν θαλάσσης, εἶδεν, αὐτοῖς agree with M.T. The writer quotes from memory, or from a collection of loosely cited *testimonia*.

Mt. viii. 17

Isa. liii. 4

αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν

οὗτος τὰς ἀμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾶται.

Mt.'s version is based upon Heb., from which the LXX. departs. Cf. Symm.: τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνέλαβεν καὶ τοὺς πόνους ὑπέμεινεν.

Mt. xiii. 35

Ps. lxxvii. 2

ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς.

ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· φθέγξομαι προβλήματα ἀπ' ἀρχῆς.

καταβολῆς] + κοσμου **Σ***CD

V. 35^a in Mt. follows the LXX. *verbatim*, while 35^b is an independent rendering of the Heb. The departure from the LXX. in the second half of the text is not altogether for the sake of exactness; if ἐρεύξομαι is nearer to אֲבִיעֵץ than φθέγξομαι, ἀπὸ καταβολῆς introduces a conception which has no place in מְנִי־קֶדֶם, and in this sense the Greek phrase is practically limited to the N. T. (see Hort on 1 Pet. i. 20).

Mt. xxvii. 9 f.⁸²⁸

Zach. xi. 13

⁸²⁸ Mt. ascribes this prophecy to Jeremiah: τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου. The slip is probably due to a confusion between Zach. 1. c. and Jer. xviii. 2.

καὶ ἔλαβον . . . τὴν τιμὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ, καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέν μοι Κύριος.	καὶ εἶπεν Κύριος πρὸς μέ Κάθες αὐτοὺς εἰς τὸ χωνευτήριον καὶ σκέψομαι εἰ δόκιμόν ἐστίν, ὃν τρόπον ἐδοκιμάσθην ὑπὲρ αὐτῶν. καὶ ἔλαβον . . . καὶ ἐνέβαλον αὐτοὺς εἰς τὸν οἶκον Κυρίου εἰς τὸ χωνευτήριον.
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εδωκεν A* ^{vid} εδωκα **Σ**

εδοκιμασθην B* ^{fort} **Σ**AQ

Mt. has re-arranged this passage, and given its sense, without regard to the order or construction of the original. In doing this he has abandoned the LXX. altogether, and approximates to the Heb.; cf. Aq. ἡ τιμὴν ἣν ἐτιμήθην ὑπὲρ αὐτῶν.

In these five passages the compiler of the first Gospel has more or less distinctly thrown off the yoke of the Alexandrian version and substituted for it a paraphrase, or an independent rendering from the Hebrew. But our evidence does not encourage the belief that the Evangelist used or knew another complete Greek version of the Old Testament, or of any particular book. It is to be observed that he uses this liberty only in quotations which proceed from himself, if we except the references to the O. T. in the Sermon on the Mount (Mt. v. 21, 27, 31, 33, 38, 43) which are hardly of the nature of strict citations; the formula ἐρρέθη τοῖς ἀρχαίοις distinguishes them from that class, and suggests that they purport only to give the general sense.

(b) The Fourth Gospel quotes the LXX. *verbatim*, or with slight variants, in cc. ii. 17, x. 34, xii. 38, xix. 24, 36; and more freely in vi. 31, 45, xv. 25. In other places the author takes a more or less independent course: e.g. in i. 23, quoting Isa. xl. 3 he writes εὐθύνατε τὴν ὁδὸν Κυρίου for ἐτοιμάσατε τ. ὁ. K., εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν (cf. Mt. iii. 3, Mc. i. 3, Lc. iii. 4); in xii. 40, Isa. vi. 9, 10 is paraphrased τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρωσεν αὐτῶν τὴν καρδίαν, which agrees neither with the LXX. nor with M.T.; in xix. 37 ὄψονται εἰς ὃν ἐξεκέντησαν is a non-Septuaginta rendering of Zach. xii. 10, which was perhaps current in Palestine, since εἰς ὃν ἐξεκέντησαν appears also in Theodotion (cf. Aq., Symm., and Apoc. i. 7)⁸²⁹.

(c) The quotations from the O. T. in the Acts are taken from the LXX. exclusively. With the exception of the περιοχή in c. viii. 32⁸³⁰, they occur only in the speeches. A few points deserve special notice. In vii. 43 (= Amos v. 26) the LXX. is followed against M.T. (Ῥαιφά(v) or Ῥαιφάν, **פִּי רַיָּה**). Similarly in xiii. 34 (= Isa. lv. 3) τὰ ὅσα Δαυεὶδ is read with the LXX. for **דָּוִד דָּוִד**. C. xiii. 22 is a conflation of Ps. lxxxviii. 21 + lxxi. 20 + 1 Regn. xiii. 14 + Isa. xliv. 28. C. xv. 16 ff., which is introduced by the formula τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται, presents a remarkable instance of free citation accompanied by conflation, which calls for separate study.

⁸²⁹ See against this Nestle, *Textual Criticism of the N. T.*, p. 291.

⁸³⁰ An exact citation, with one or two variants of the A type.

Acts xv. 16 ff.

μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω
τὴν σκηνὴν Δαυεὶδ τὴν πεπτωκυῖαν, καὶ τὰ
κατεσκαμμένα αὐτῆς ἀνοικοδομήσω καὶ
ἀνορθώσω αὐτήν, ὅπως ἂν ἐκζητήσωσιν οἱ
κατάλοιποι τῶν ἀνθρώπων τὸν κύριον καὶ
πάντα τὰ ἔθνη ἐφ' οὓς ἐπικέκληται τὸ ὄνομά
μου ἐπ' αὐτούς, λέγει Κύριος ὁ ποιῶν ταῦτα
***⁸³¹.

κατεστραμμενα] κατεσκαμμενα ACD

Jer. xii. 15 + Amos ix. 11 f.

μετὰ τὸ ἐκβαλεῖν με αὐτοὺς ἐπιστρέψω . . .
ἀναστήσω τὴν σκηνὴν Δαυεὶδ τὴν
πεπτωκυῖαν . . . καὶ τὰ κατεσκαμμένα αὐτῆς
ἀναστήσω καὶ ἀνοικοδομήσω αὐτήν καθὼς
αἱ ἡμέραι τοῦ αἰῶνος, ὅπως ἐκζητήσωσιν οἱ
κατάλοιποι τῶν ἀνθρώπων, καὶ πάντα τὰ
ἔθνη ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ'
αὐτούς, λέγει Κύριος ὁ ποιῶν ταῦτα.

κατεσκαμμενα] κατεστραμμενα A^b O*

οπως] + αν A | ανθρωπων] + τον κυριον A

The combination in this quotation of looseness with close adherence to the LXX. even where it is furthest from the Heb. (e.g. in ὅπως ἐκζητήσωσιν κτλ.) is significant, especially when it is remembered that the speaker is St James of Jerusalem.

(d) The Catholic Epistles use the LXX. when they quote the O.T. expressly, and with some exceptions keep fairly close to the Alexandrian Greek. Thus Jas. ii. 8, 11⁸³², 23, iv. 6, 1 Pet. i. 24⁸³³, iv. 18, v. 5, are substantially exact. 1 Pet. ii. 6 differs from the LXX. of Isa. xxviii. 16. 1 Pet. iii. 10 ff., an unacknowledged extract from Ps. xxxiii. 12 ff., is adapted to the context by a slight change in the construction, but otherwise generally follows the LXX.: θέλων ζωὴν ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς for θέλων ζ., ἀγαπῶν ἰδ. ἡμ. ἀγαθὰς is probably a slip, shewing that the writer was quoting from memory. In 2 Pet. ii. 22 (= Prov. xxvi. 11) κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα is nearer to the Heb. than κ. ὅταν ἐπέλθῃ ἐπὶ τὸν ἑαυτοῦ ἔμετόν, and appears to be an independent rendering.

(e) More than half of the direct quotations from the O.T. in the Epistles of St Paul are taken from the LXX. without material change (Rom. i. 17, ii. 24, iii. 4, iv. 7 f., 18, vii. 7, viii. 36, ix. 7, 12, 13, 15, 26, x. 6 ff., 16, 18, 19, 20 f., xi. 26 f., 34f., xii. 20 f., xiii. 9, xv. 3, 9, 10, 11, 12, 21; 1 Cor. iii. 20, vi. 16, x. 7, 26, xv. 32; 2 Cor. iv. 13, vi. 2, viii. 15, ix. 9; Gal. iii. 6, 10, 11, 12, iv. 27, v. 14; Eph. iv. 16; 2 Tim. ii. 19). A smaller proportion skew important variants (Rom. iii. 20 = Gal. ii. 16 πᾶσα σὰρξ for πᾶς ζῶν LXX.; ix. 9 κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρει υἱός for ἦξω . . . κατὰ τὸν καιρὸν τοῦτον . . . καὶ ἔξει υἱὸν Σάρρα LXX.; ix. 17 εἰς αὐτὸ τοῦτο ἐξήγειρά σε for ἔνεκεν τούτου διετηρήθης, and δύνάμιν for ἰσχύιν LXX.⁸³⁴; ix. 27 ὁ ἀριθμὸς τῶν υἱῶν Ἰ., ἐπὶ τῆς γῆς; xiv. 11 ζῶ ἐγώ for κατ' ἑμαυτοῦ ὁμνύω, ἐξομολογήσεται τῷ θεῷ for ὁμείται τὸν θεόν LXX.; 1 Cor. i. 19 ἀθετήσω for κρύψω LXX.; Gal. iii. 8 πάντα τὰ ἔθνη for πᾶσαι αἱ φυλαὶ τῆς γῆς LXX.;

⁸³¹ On this reading see W. H.², *Notes on select readings*, p. 96.

⁸³² Cf. Mc. x. 19, Lc. xviii. 20. Jas. ii. 23, v. 20, 1 Pet. iv. 8, differ from LXX.

⁸³³ On the few variants in this passage see Hort, *St Peter*, p. 93.

⁸³⁴ A
B reads δύνανιν.

iii. 13 ἐπικατάρατος (cf. v. 20) for κεκαταραμένος LXX.; Eph. iv. 8 ἔδωκεν δόματα τοῖς ἀνθρώποις for ἔλαβες δ. ἐν ἀνθρώπῳ⁸³⁵ LXX.; iv. 25 μετὰ τοῦ πλησίον for πρὸς τὸν πλ. LXX.; v. 31 ἀντὶ τούτου for ἔνεκεν τ., om. αὐτοῦ 1°, 2°; cf. Mt. xix. 5 f., Mc. x. 7 f.; vi. 3 καὶ ἔση μακροχρόνιος for κ. ἵνα μακροχρ. γένῃ).

In other passages St Paul departs still further from the LXX., quoting freely, or paraphrasing, or fusing two distinct passages into a single citation, or occasionally deserting the Alexandrian version altogether. Examples of loose quotations or of paraphrases will be found in Rom. ix. 27, xi. 3, 4, 1 Cor. xv. 45, Gal. iv. 30; conflation occurs in Rom. iii. 10 ff.⁸³⁶, ix. 33, xi. 8, 9, 26 f.; 1 Cor. xv. 54 f., 2 Cor. vi. 16 ff.

The following instances will shew how far reconstruction is carried in cases of conflation.

Rom. ix. 33 ἰδοὺ τίθημι ἐν Σιών λίθον προσκόμματος καὶ πέτραν σκανδάλου· καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ κατασυνθῆσεται⁸³⁷

Isa. viii. 14 οὐχ ὡς λίθου προσκόμματι συναντήσεσθε οὐδὲ ὡς πέτρας πτώματι⁸³⁸.
xxviii. 16 ἰδοὺ ἐγὼ ἐμβάλλω εἰς τὰ θεμέλια Σειῶν λίθον πολυτελῆ, ἐκλεκτὸν ἀκρογωνιαῖον, ἔντιμον . . . καὶ ὁ πιστεύων οὐ μὴ κατασυνθῆ.

Rom. xi. 8 ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας.

Isa. xxix. 10 πεπότικεν ὑμᾶς Κύριος πνεύματι κατανύξεως. Deut. xxix. 4 καὶ οὐκ ἔδωκεν Κύριος ὁ θεὸς ὑμῖν καρδίαν εἰδέναι καὶ ὀφθαλμοὺς [τοῦ] βλέπειν καὶ ὦτα ἀκούειν ἕως τῆς ἡμέρας ταύτης.

1 Cor. ii. 9 ἃ ὀφθαλμοὶ οὐκ εἶδεν καὶ οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ὅσα ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν⁸³⁹.

Isa. lxiv. 3 οὐκ ἠκούσαμεν οὐδὲ οἱ ὀφθαλμοὶ ἡμῶν εἶδον θεὸν πλὴν σοῦ, καὶ τὰ ἔργα σου ἃ ποιήσεις τοῖς ὑπομένουσιν ἔλεον. lxxv. 17 οὐδ' οὐ μὴ ἐπέλθῃ αὐτῶν ἐπὶ καρδίαν.

ἀγαπῶσιν] υπομενουσιν Clem. R. i. 34, 8.

1 Cor. xv. 54 f. κατεπόθη ὁ θάνατος εἰς νίκος.⁸⁴⁰ ποῦ σου, θάνατε, τὸ νίκος; ποῦ σου, θάνατε, τὸ κέντρον;

Isa. xxv. 8 κατέπιεν ὁ θάνατος ἰσχύσας Hos. xiii. 14 ποῦ ἡ δίκη σου, θάνατε; ποῦ τὸ κέντρον σου, ἄδη;

⁸³⁵ ἀνοῖς B ^a ^a ^{NR}.

⁸³⁶ On this passage, see above, p. 251 f.

⁸³⁸ Aq. καὶ εἰς στερεὸν σκανδάλου.

⁸³⁷ Cf. 1 Pet. ii. 8 (Hort).

⁸³⁹ On this passage see Resch, *Agrapha*, p. 154 ff.

⁸⁴⁰ So Theodotion.

In some cases a wide departure from the LXX. is probably to be explained by the supposition that the Apostle quotes from memory; e.g.:

Rom. xi. 2 ff.

οὐκ οἶδατε ἐν Ἡλείᾳ τί λέγει ἡ γραφή ...
Κύριε, τοὺς προφῆτας σου ἀπέκτειναν, τὰ
θυσιαστήριά σου κατέσκαψαν, κἀγὼ
ὑπελείφθην μόνος καὶ ζητοῦσιν τὴν ψυχὴν
μου. ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός;
Κατέλιπον ἑμαυτῷ ἑπτακισχιλίους ἄνδρας,
οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.

3 Regn. xix. 14 ff.

καὶ εἶπεν Ἡλείου ... τὰ θυσιαστήριά σου
καθεῖλαν καὶ τοὺς προφῆτας σου ἀπέκτειναν
... καὶ ὑπολέλειμμαι ἐγὼ μονώτατος καὶ
ζητοῦσι τὴν ψυχὴν μου ... καὶ εἶπεν Κύριος
πρὸς αὐτόν ... καταλείψεις ἐν Ἰσραὴλ ἑπτὰ
χιλιάδας ἀνδρῶν, πάντα γόνατα ἃ οὐκ
ῥέκλασαν γόνυ τῷ Βααλ.

The following quotation also is probably from memory⁸⁴¹, but the Apostle's knowledge of the original has enabled him to improve upon the faulty rendering of the LXX.

1 Cor. xiv. 21

ἐν τῷ νόμῳ γέγραπται ὅτι Ἐν ἑτερογλώσσοις
καὶ ἐν χεῖλεσιν ἐτέρων λαλήσω τῷ λαῷ
τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονται μου,
λέγει Κύριος

Isa. xxviii. 11 f.

διὰ φαυλισμὸν χειλέων, διὰ γλώσσης ἐτέρας·
ὅτι λαλήσουσιν τῷ λαῷ τούτῳ ... καὶ οὐκ
ἠθέλησαν ἀκούειν.

Jerome, quoting these words from St Paul, rightly adds, "Quod mihi videtur iuxta Hebraicum de praesenti sumptum capitulo." Aquila's rendering is remarkably similar, ὅτι ἐν ἑτερογλώσσοις καὶ ἐν χεῖλεσιν ἐτέροις λαλήσω τῷ λαῷ τούτῳ. Theodotion unfortunately is wanting.

(f) The Ep. to the Hebrews is in great part a catena of quotations from the LXX. "The text of the quotations agrees in the main with some form of the present text of the LXX.⁸⁴²" A considerable number of the passages are cited exactly, or with only slight variation (i. 5, 8 f., 13; ii. 6 ff., 13; iv. 4, v. 6, vi. 13 f., viii. 5, xi. 5, 18, 21; xii. 5 f., xiii. 6). The writer usually follows the LXX. even when they differ materially from the Heb. (viii. 8 ff.⁸⁴³, x. 5 ff., σῶμα δὲ κατηρτίσω μοι, 37 ἐὰν ὑποστείληται, xi. 21 ῥάβδου, xii. 5 μαστιγοῖ⁸⁴⁴). But he sometimes deserts both version and original, substituting a free paraphrase, or apparently citing from memory (i. 6, ix. 20 ἐνετείλατο, x. 30⁸⁴⁵, xii, 19 f., 26). Some of his readings are interesting: in i. 7 we have πυρὸς φλόγα for πῦρ φλέγον⁸⁴⁶;

⁸⁴¹ As ἐν τῷ νόμῳ seems to indicate.

⁸⁴² Westcott, *Hebrews*, p. 476.

⁸⁴³ Cf. p. 338.

⁸⁴⁴ Yet "he nowhere shews any immediate knowledge of the Hebrew text" (Westcott, *op. cit.*, p. 479).

⁸⁴⁵ Cf. Rom. xii. 19. Apparently a stock quotation, current in this form.

⁸⁴⁶ a
A has πυρὸς φλέγα (sic) in Ps. ciii. 4.

in i. 12 ὡς ἰμάτιον seems to be a doublet of ὡσεὶ περιβόλαιον. Notice also ii. 12 ἀπαγγελῶ for διηγῆσομαι (perhaps after Ps. xxi. 31 f.); iii. 9 ἐν δοκιμασίᾳ for ἐδοκίμασαν (ΕΔΟΚΙΜΑΣΙΔ for ΕΔΟΚΙΜΑΣΕΩ) and iii. 10 τεσσεράκοντα ἔτη διὸ προσώχθισα for τεσσ. ἔτη προσώχθ.; x. 6 εὐδόκησας for ἦτησας B, ἐζήτησας **N**ART; xii. 15 ἐνοχλῆ for ἐν χολῇ, a corruption supported even in the LXX. by B*AF*.

In the Epistles, as in the Gospels, the text of the LXX. which is employed inclines to cod. A rather than to cod. B. But its agreement with the A text is not without exception; and these are other elements in the problem which must not be overlooked. As in the Gospels, again, we notice from time to time a preference for Lucianic readings, or for the readings of Theodotion. It has been reasonably conjectured that the writers of the N.T. used a recension which was current in Palestine, possibly also in Asia Minor, and which afterwards supplied materials to Theodotion, and left traces in the Antiochian Bible, and in the text represented by cod. A. We shall revert to this subject in a later chapter; for the present it is enough to notice the direction to which the evidence of the N.T. seems to point.

4. We have dealt so far with direct quotations. But in estimating the influence of the LXX. upon the N. T. it must not be forgotten that it contains almost innumerable references of a less formal character. These are in many cases likely to escape notice, and it is not the least of the debts which we owe to the Westcott and Hort text, that attention is called to them by the use of uncial type. They will be found chiefly (a) in the words of our Lord (e.g. Mt. vii. 23 = Lc. xiii. 27, Mc. x. 21, 35 f. = Lc. xii. 52 f., xi. 5 = Lc. vii. 22, xi. 21, 23 = Lc. x. 15, 28 f., xiii. 32 = Mc. iv. 32 = Lc. xiii. 19, xvii. 17 = Lc. ix. 41, xviii. 16, xxi. 33 = Mc. xii. 1 = Lc. xx. 9, xxiv. 29 ff. = Mc. xiii. 24 ff. = Lc. xxi. 25 ff., xxiv. 39 = Lc. xvii. 27, xxvi. 64 = Mc. xiv. 62 = Lc. xxii. 69; Mc. iv. 29, vi. 23, ix. 48, xvi. 19; Lc. xii. 53, xxi. 22, 24, xxiii. 30, 46); (b) in the canticles of Lc. i.—ii.; (c) in St Stephen's speech, and, though more sparsely, in the other speeches of the Acts; (d) in the Epistle of St James⁸⁴⁷ and the First Epistle of St Peter; (e) in the Epistles of St Paul; where, though not so numerous as the citations, the allusions to the LXX. are more widely distributed, occurring in 1, 2 Thessalonians, Philippians and Colossians, as well as in the great dogmatic Epistles; (f) in the Epistle to the Hebrews (ii. 16, iii. 5 f., vi. 7 f., 19 f., vii. 1 ff., x. 29 ff., xi. 12 f., 17 f., 28, xii. 12—21, xiii. 11, 20); and especially (g) in the Apocalypse, where references to the Greek Old Testament abound in every chapter.

5. This summary by no means represents the extent of the influence exerted upon the N.T. by the Alexandrian Version. The careful student of the Gospels and of St Paul is met at every turn by words and phrases which cannot be fully understood without reference to their earlier use in the Greek Old Testament. Books which are not quoted in the N.T., e.g. the non-canonical books of Wisdom, Ecclesiasticus and Maccabees, find echoes there, and not a few of the great theological words which meet us in the Apostolic writings seem to have been prepared for their Christian connotation by employment in the Alexandrian appendix to the Canon⁸⁴⁸. Not the Old Testament only, but the Alexandrian version of the Old Testament, has left its mark on every part of the New

⁸⁴⁷ See Mayor, *St James*, pp. lxviii. ff., cxxxix.

⁸⁴⁸ The facts are collected by Dr Ryle in Smith's D.B.² art. *Apocrypha* (i. pp 183, 185).

Testament, even in chapters and books where it is not directly cited⁸⁴⁹. It is not too much to say that in its literary form and expression the New Testament would have been a widely different book had it been written by authors who knew the Old Testament only in the original, or who knew it in a Greek version other than that of the LXX.

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⁸⁴⁹ See below, c. iv.