PAUL'S THEOLOGY
Lesson 18
Scripture – Part Two

All my life I have enjoyed listening to sermons, most of them anyway. I was blessed as a teenager to have two wonderful preachers in my home church, Joe Barnett and Ken Dye, just as I am blessed to have an incredible preacher in the pulpit of my home church today, David Fleming. Our preachers would also occasionally reference some aspect of Biblical understanding that took on greater significance, as we understood the original languages of the Bible. They had a devoted love for scripture and it showed each Sunday as they preached.

Additionally I sat through a number of Sunday-School teachers who had an intense love for the word. One summer my home church had a summer intern from Lubbock Christian College named Steve Robinson. Steve was a Bible major and was headlong into studying Biblical Greek. I was an impressionable eighth grader who got to spend a good bit of time with Steve.

Steve took the time to teach me a smattering of Greek. Not much, really, beyond the alphabet and a few words. But the interest he took in me, and the little he showed me, opened up a great curiosity for what could be discovered in the Greek New Testament.

As I got older, I learned that the Old Testament was written in Hebrew (with a few passages in Aramaic, a Hebrew type language), as opposed to the New Testament, which was written in Greek (with a few words of Aramaic and Latin!). I knew then that I wanted to somehow learn those languages. I wanted the joy and adventure of pouring over scripture to find nuggets of gold.

My first two years of college were spent at Texas Tech University where I was able to take several years of both Greek and Hebrew. I transferred from there to David Lipscomb in Nashville where I took a degree in the Bible Department with an emphasis in Hebrew and Greek ("B. A. - Biblical Languages"). I learned from some wonderful scholars not only how rich the Bible was in its original languages, but also how limited even four years of language left me as a student.

Over the decades since, I have grown from and enjoyed spending time in the Hebrew and Greek of the Bible. Some of my skills have sharpened some, even as my memory of many grammatical and vocabulary details have faded. I still enjoy rooting around in the books, trying to better understand the treasures of the scriptures in the languages our Lord chose to originally deliver them.

This lesson we consider a second part to Paul's usage of the scriptures in his writings. This one will be a little more language focused than the last lesson, but hopefully the thrill and excitement of considering God's original languages for telling his story will not dull or frighten us. Rather it will, hopefully, excite us to gain enrichment from the ways these holy words have come to us in our modern language.

TODAY'S ISSUES

Last week we overviewed Paul's writings to assess where and how Paul used the Old Testament. We then studied how Paul used the Old Testament considering also areas where he did not consider the Old Testament binding on Christians (dietary laws and religious ritual). We closed last week previewing some questions that need addressing:

1. Why is it that some times Paul's quotations of the Old Testament do not match up word for word with the Old Testament passage that we read in our Bibles? (Also, is there any insight we can gain in how Paul strings together into one long passage several quotations that seem to dance around a number of different places in the Old Testament?)

2. Why is there a problem finding in our Bibles all the verses Paul seems to cite as scripture?

3. What can we understand and learn in some of the surprising interpretations Paul puts onto scripture?

Last week gave us building blocks that are integral to understanding this week. Therefore a brief review is in order, both to better secure those foundational points in our minds, and to offer an abbreviated context to today for those who might have missed last week.[1] We begin our studies today with these questions.

A BRIEF REVIEW

1. Paul was not writing by 21st century conventions (or 20th century for that matter!) Obviously, we should not expect him to use our literary or scientific conventions of cite form. But this fact goes deeper. We also should try and discern the conventions of his day, seeking to understand Paul for the writer he was.

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[1] Last week's lesson, as all our lessons, is available for download in writing, audio, and video at www.Biblical-Literacy.com. (The video postings are behind schedule and begin with Paul's theology, not the earlier series we have taught.)

2. Paul wrote and understood that scripture was "God breathed" (2 Tim. 3:16). This implied not only the source of scripture, but it also affirmed a quality of scripture. As God breathed into man and made him a living being, the breath of God makes scripture alive and full of vitality. Without the breath of God, our Bibles are simply words on pages, but with God's breath they live and provide ministry and testimony to our living God that is profitable for our education and edification.

3. We approach this class deeply committed to viewing the Bible as God's divine word for the ages, inspired from Genesis 1:1 to Revelation 22:21. God gave us this, however, not simply by providing some pre-written text found buried on some mountain and translated word for word by an angel to a human writer. Rather God used humans, writing at a certain time and place in history, to write inspired Scripture. Paul did not remove his humanity as he wrote scripture. He wrote under divine influence, but the words were truly his. They were his emotions expressed ("I rejoiced in the Lord greatly that now at length you have revived your concern for me" Phil. 4:10). They were his concerns ("I have thought it necessary to send Timothy to you" Phil. 2:19). They were his plans (At the same time, prepare a guest room for me, for I am hoping through your prayers I will be graciously given you"). Still, as God's inspired word, scripture reaches beyond the concerns of Paul and his readers. It reaches into the ages as God's message for the world, but it does so in the way God has chosen to reveal it. We should seek to understand what God has supplied in the way he has supplied it.

4. Scripture is God's word for the right time. Paul calls it the "oracles of God" (Rom. 3:1-2). It is a source of hope and instruction for God's people (Rom. 15:4).

5. Paul wrote with some access to the Old Testament beyond his own memory, but that access was minimal. Similarly it was without many of the tools we have today (concordances, etc.). It is both impressive and inspiring when we realize that Paul quoted Old Testament passages almost 100 times from 16 different Old Testament books.

6. Paul used the Old Testament to prove and substantiate certain points he made in his letters. Beyond that, Paul also used scripture to explain his points. We will see more of this as we uncover his usage in this lesson.

7. We also scratched the surface of different translations Paul had at his disposal. There were multiple versions of the Hebrew Scriptures translated into Greek (the "Septuagint", abbreviated LXX) in his day. We attached a chart of Paul's quotations of the Old Testament with the

sources as an appendix to the lesson.[2] That same appendix is attached today as we consider these points more fully.

WHY DON'T ALL OF PAUL'S QUOTATIONS MATCH UP WITH OUR BIBLES?

There are a number of times that Paul refers back to an Old Testament passage and as we read Paul and then read the Old Testament passage we see some differences. Many of those differences seem small while others seem to have a greater variation. What are the explanations and implications of these differences?

A full answer to this would make a nice Master's Thesis. It is certainly too involved and too large a topic for a ten page lesson. While we are really limited to scratching the surface, we are still able to provide some good substantive ideas as well as point a direction for further private study.

First, let us delineate the problem. We will take a sampling of places where Paul quotes line up, where they do not line up precisely, and where they seem to vary considerably.[3] We can use Ellis's appendix attached to the end of this lesson to help weed through and locate these verses. We should note, however, that his notation might seem a bit strange to us. For example, when Ellis references Psalm 50:6, he does so as follows: "Ps. 50(51).6" This is because Psalm 50 in the Hebrew is our Psalm 51. The Hebrew Psalms combine Psalm 42 and 43 into one Psalm, so the Psalms that follow are off by one number from the Hebrew to the English.[4] Similarly on the verses, Ellis uses the Hebrew numbering system so as you use his list to look up passages, do not hesitate to read around a few verses to find what you are searching! Now for some examples, first of those passages with little or no changes in the words quoted:

- In Romans 4:18 Paul writes of Abraham, "As he had been told, 'So shall your offspring be.'" Paul is quoting Genesis 15:5 where the LORD said to Abram, "So shall your offspring be." This is word for word identical in the

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[2] The appendix is reproduced from Ellis, Earle. Paul's Use of the Old Testament (London: Oliver and Boyd 1957).

[3] We are using the English Standard Version for our quotations both from Paul and from the Old Testament.

[4] Psalm 42 and 43 were originally one Psalm and fit together into one prayer. The division into two happened so long ago that the reasons are lost to scholars. The Septuagint divided the Psalm into two, and the Christian Bibles have followed this practice. For more, see Hakham, Amos, The Bible Psalms with the Jerusalem Commentary (Jerusalem: Mosad Harav Kook 2003), Vol. 1 at 340.

English Standard Version.

- In Romans 1:17 Paul writes, "As it is written, 'The righteous shall live by faith.' Paul is quoting Habakkuk 2:4 which reads, "but the righteous shall live by *his* faith." The only real difference here is Paul does not include "his" in his quotation.

- In Romans 4:17 Paul writes, "As it is written, 'I have made you the father of *many* nations.'" quoting Genesis 17:5, "I have made you the father of a *multitude* of nations." Here the only difference is whether to use the word "many" or "multitude" in describing the nations.

In these passages, it is not difficult to understand the minor differences. This is not a case where we wonder, "Did Paul mess up?" or "Did the translators mess up?"

In the Romans 1:17 passage where Paul does not include the word "his" there really is no difference in what is said. Frequently in Hebrew (and Greek) such words as "his" were implied in the sentence, and the absence of the word for Paul does not mean he misquoted the Old Testament. The quotation is fine. (By the way, you will notice that my last sentence has implied the word "his." I wrote, "The quotation is fine," but implied in the context was the word "his" instead of "the." You knew I was referring to "his" quotation.) For us to be perplexed by this passage binds upon Paul our literary convention of having each letter, dot and comma in the precise place as we quote something.

When we consider Paul's passage in Romans 4:17 where the ESV reads "many" while in Genesis 17:5 it reads "multitude" it is again not too difficult to understand. The ESV publishing team included more than 100 people. There was a 14-member translation oversight committee with 50 expert translators working below the committee. The use of "many" and "multitude" were choices made by the ESV in each situation. The words could easily have been translated the same, for they have the same meaning,[5] but Paul's words are more than

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[5] The Hebrew word translated "multitude" is *hamon*. Its root comes from the Hebrew word for murmur or roar (*hamah*) with the idea that the roar or murmuring of a crowd gives meaning to the form that is "multitude." In the Genesis 17 context and usage, however, the word does not translate into English well as a "crowd" of nations. The clear meaning in the Genesis passage is that of "many."

simply substituting in his own Greek word for the Hebrew.

What we have here is a verbatim quote of Paul from the Septuagint, the Greek translation of the Hebrew Scriptures. It was the Septuagint translator who chose the Greek words that Paul is quoting word for word. The Greek for "many" is "πολλων" (*pollon*). It is clearly the idea meant in the Genesis passage, and hence the word used in the Septuagint and used by Paul.

Paul's quotations more closely follow the Septuagint than they do the Hebrew Bible. Ellis counts "Fifty-one of Paul's citations are in absolute or virtual agreement with the LXX [the Septuagint], twenty-two of these at variance with the Hebrew."[6] The ones we have looked at thus far fit into that category of agreement with the Septuagint. But what of the others?

More significant changes are found in verses like these:

- Romans 10:20 – "Then Isaiah is so bold as to say, 'I **have been found** by those who did not seek me; I **have shown myself** to those who did not ask for me.'" Compare that to the Isaiah 65:1 passage quoted, "I **was ready to be sought** by those who did not ask for me; I **was ready to be found** by those who did not seek me." One difference is the tense -- whether God had been found or was ready to be sought; or whether God had shown himself or was ready to be found. A second difference is Paul flips the order, putting "found" first and "sought" second whereas the Old Testament reads "sought" first and "found" second.

- Galatians 4:30 – "But what does the Scripture say? 'Cast out the slave woman and her son, for the son of the slave woman shall not inherit with the son of the free woman." Compare this to the Genesis 21:10 passage, "Cast out this slave woman with her son, for the son of this slave woman shall not be heir with my son Isaac." Paul quotes the Scripture calling Isaac, "the son of the free woman." The Genesis passage is Sarah speaking calling Isaac, "my son Isaac."

This might leave some asking, "which one is right, and why is Paul quoting the one he is quoting?" Some might even challenge the idea of inerrancy by pointing out an apparent inconsistency. Let us address these things.

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[6] Ellis at 12.

First we should note that each of these verses must be dealt with on a verse-by-verse basis. We have isolated several examples that we will work with for this lesson, but with Paul quoting the Old Testament 93 times, it is beyond the scope of this class to go through each one. (After noting a few other general principles, we will back up and cover these two verses above.)

Second, we must stop thinking like 21st century people and plug into Paul's thinking. God did not write Scripture simply for 21st century Americans, nor did he produce it with his own finger etched in stone (like the Ten Commandments!) God wrote through the pen of Paul, with the mind of Paul engaged, as we discussed previously. What does this mean practically here? Well, for starters,

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Whoops! Excuse me! I started thinking a little more like Paul! Let me explain. The above might jolt us a bit because it employs a bit of Paul's writing style. I will rewrite it in 21st century English style here:

> We must set aside our conventions of writing because Paul did not use them! He had no periods or commas. He likely wrote in all capital letters, and he certainly had no quotation marks to put around his Old Testament quotations! Not to mention that all his words ran together. Now Paul, like any other teacher, was entitled to paraphrase as well as quote. He was entitled…

Now that we are back in the flow of our conventions, let me continue! He was entitled to mold his references into his arguments or illustrations. This means when Paul molds an Old Testament passage by changing verb tenses, or by flipping concepts, we should look for the way the change emphasizes Paul's point. Paul was not exhibiting poor memory or scholarship. Nor was God tampering with the delivery of his perfect word. We have an emphasis for a reason, a change with a purpose.

Consider now the passages we isolated above. The Romans 10 passage has Paul flipping the order and changing the tenses out of Isaiah.

Paul wrote,	While Isaiah wrote,
'I **have been found** by those who did not seek me; I **have shown myself** to those who did not ask for me.'	"I **was ready to be sought** by those who did not ask for me; I **was ready to be found** by those who did not seek me."

We should be asking, **why** did Paul make those changes? What was Paul seeking to say?

Isaiah 65, from where Paul takes these verses, is a section of scripture setting out God's eagerness for the salvation and eternal joy of his people. In Isaiah the Jews are snubbing God's eagerness, while the Gentiles are prophesied as being receptive. Isaiah is speaking of a coming reality where the gospel will be spread to the Gentiles. For Isaiah this is something that is going to happen; it is future tense for Isaiah.

Paul writes at a time where the prophecy has already begun finding fulfillment. The Gentiles have begun accepting the gospel in large numbers. The gospel was spreading far beyond the confines of the Jewish people.   This prophecy was no longer future tense; it was actual reality. So Paul draws that emphasis as he places the Biblical reference into his letter.

In Romans 10, Paul is pointing out that the gospel message has gone out into the Gentile world so that all who call upon the name of the Lord have salvation, whether Jew or Gentile (Rom. 10:11-13). It has gone beyond the confines of the Jewish people, just as God had prophesied through the mouths of his prophets.

As to why Paul flips the Isaiah passage putting, "found" before "sought," it seems likely Paul did that for emphasis. Paul is setting forth that God "was found" as the matter of greater emphasis in making his point.

I suspect that much of our problem arises from our use of the word "quotation." Our word arises from a medieval usage of the Latin *quotare* meaning "to number." For us that word has evolved into the taking of a passage and repeating it verbatim. It is a scholastic device of duplication, now made even easier through the cut and paste option of our word processing programs!

Paul did not "quote" in that sense. The word "quote" was not even available for him! Perhaps we do better if we label Paul's Old Testament usages as "references" rather than "quotations!" It is all part of getting past our mindsets and into his. It is all part of reading scripture in context and then seeking to apply and understand it today.

Further, we must remember that Paul wrote as one who understood that the Spirit

of God was upon him. He also now understood the Old Testament in the light of Jesus Christ. This always affected the way he read, taught, and used the Old Testament. As Ellis noted,

> Paul does not hesitate to give his OT citations as interpretive renderings; and he is convinced that he conveys the true (i.e. the Spirit's) meaning best in this way.[7]

Now some may still have an issue because Paul, more times than not, introduced these Old Testament "references" with the words, "as it is written." Some might say, "But what Paul then quotes was ***not*** what was ***written***!" That too is an unfair criticism that does not take into account Paul's writing conventions. Like others at the time, "It is written" was what scholars call an "introductory formula." While it was a phrase that indicates Paul is going to refer to an Old Testament passage, its real emphasis goes further. In other Greek writings it was used to set out terms to an "unalterable agreement." For Paul it was to emphasize the "holy declaration of the Divine will." It reflects the source of the reference, not the precision of the quotation. (Think of the booming voice of Pharaoh in the movie the Ten Commandments as he said, "So let it be written; so let it be done!" It is written means it came from the pen of the Divine. The "mouth of the Lord has spoken it" would be a good Old Testament equivalent).

We are not to read those words, "it is written," as meaning that Paul was going to be putting onto paper the precise words of the passage any more than it meant that Paul would be imitating the handwriting or language (Hebrew) of the passage.

Before we leave this analysis, we noted earlier that Paul many times uses the Septuagint for his referencing while other times he used the Hebrew text, making his own Greek translation. Why? Does this mean that the Septuagint "got it right" and sometimes the Hebrew copy was showing some transmission error? Should our Bible translators be using the Septuagint as the basis for the Old Testament translation rather than the Hebrew?

Simply put, we answer, "No."

Ancient Hebrew is the original language God used for telling his story in what we term the Old Testament. We should seek to determine what that Hebrew would have been in its earliest forms as we try to discern the story God has revealed. Ancient Hebrew is a very different language from our own. The verb forms are entirely set apart. There were only two verb tenses (perfect and imperfect), for example, that bear the load of our many different tenses today. The vocabulary was more broadly used, with certain words and forms stretching over a wide array

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[7] Ellis at 27.

of potential meanings. There is a great deal of latitude in trying to put a specific understanding onto an Old Testament passage.

Now this is not to be a source of frustration, it is to be a source of wonderment. This is the way God has made it, and it gives us the opportunity to get greater insight into things. It also gives greater impetus to us using a variety of versions in our studying so that we get some of the breadth of possible interpretation. Paul certainly took advantage of this. Paul used the version that was most readily available to his readers, as well as the one that best suited his needs. Paul was not one to endorse "one version" as "right" thereby labeling others as false.

We should take to heart our need to study, using different versions, trying to best understand the full breadth and depth of meaning in the passages of God's word!

With these principles in mind, most every passage becomes much easier to understand for us. When Paul wrote the Galatians 4 passage we set out earlier, for example, Paul substituted "free woman" for the name of Sarah. Why? Paul was emphasizing the point that in an allegorical sense (more on that next week!) Christians are free from the law as the children born to a free woman rather than those born to a slave. This passage makes more sense as we consider the entire allegory Paul is setting out. Next week, we hope to analyze this in more detail because Paul's interpretation methods of some Old Testament passages merit a fuller study.

WHY IS THERE A PROBLEM FINDING ALL OF PAUL'S REFERENCES TO SCRIPTURE?

Perhaps this question itself already puts an improper spin on the issue we are now discussing. Let us be more precise in setting out the question.

There are times where, at first appearance, Paul writes as if he is quoting an Old Testament passage even though no such passage can be found. Five of Paul's passages are most frequently pointed to in this regard. They are:

- 1 Corinthians 2:9 "But, as it is written, 'What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him.'"[8]

- Ephesians 4:8 "Therefore it says, 'When he ascended on high he led a host

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[8] This is similar to Isaiah 64:4, but still quite different. Isaiah 64:4 reads, "From of old no one has heard or perceived by the ear, no eye has seen a God besides you, who acts for those who wait for him."

of captives, and he gave gifts to men.'"[9]

- Ephesians 5:14 "Therefore it says, 'Awake, O sleeper, and arise from the dead, and Christ will shine on you.'"

- 1 Corinthians 15:45 "Thus it is written, 'The first man Adam became a living being'; the last Adam became a life-giving spirit.'"[10]

- 1 Timothy 5:18 "For the Scripture says, 'You shall not muzzle an ox when it treads out the grain,' and 'The laborer deserves his wages.'"[11]

Some parts of these passages Paul referenced are found in the Old Testament, while others are not. (In case you are not a footnote reader, go back and check out the footnotes to these passages. They provide the limited references found in the Old Testament!) So what do we make of these?

Scholars have offered all sorts of views on these passages. Some believe the passages reflect other sources that Paul must have considered scriptural. Others believe Paul was "free lancing" more than usual with Old Testament passages. Some think we must be missing important parts of our scriptures that Paul had in his.

Let me offer a few observations, before recommending that these passages be reviewed for further study in a more intense fashion than we have time for here.

First, Paul himself never shied away from speaking out as God's voice on a matter. It is not beyond Paul to give an Old Testament reference and then add his own perception of it like we might see in the 1 Corinthians 2:9 and 1 Timothy 5:18 passages above.

Second, Paul and the early Christian community understood the writings of others and the sayings of Christ as scripture. Peter, for example, wrote of Paul's writings,

And count the patience of our Lord as salvation, just as our beloved

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[9] This is similar to Psalm 68:18 ("You ascended on high, leading a host of captives in your train and receiving gifts among men"), but Paul has God giving gifts while the Psalm has God receiving gifts.

[10] The first part of this verse is found in Genesis 2:7 "the man became a living creature." The latter part does not have an Old Testament source. The ESV explains the difference by stopping the quotation after the first part of the 1 Corinthians verse.

[11] Deuteronomy 25:4 has the first part of Paul's reference ("You shall not muzzle an ox when it is treading out the grain") but there is no Old Testament source for the remaining quotation of Paul's

> brother Paul also wrote to you according to the wisdom given him, as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, ***as they do the other Scriptures***. (2 Peter 3:15-16).

Similarly, Paul wrote, "Bear one another's burdens, and so fulfill the law of Christ" (Gal. 6:2) recognizing that Jesus' teachings were as authoritative as the Old Testament Law.

It is likely that Paul might easily be quoting some apostolic source or other similar authority recognizing the Spirit and voice of God in the references we now have before us.

Third, some of these references have their roots in Old Testament passages (for example, the Ephesians 4:8 passage and Psalm 68:18). Paul then makes some rather dramatic changes for affecting his teaching, much as we have discussed earlier in this lesson. This is a neat example of how Paul reads (and borrows the language of) Old Testament Scripture in light of Jesus – not that he is even saying the Old Testament meant what he is saying, but simply making a Christ-based point using Old Testament wording.

Here the Old Testament envisions a victorious king taking spoils of war. Paul changes the picture to the victorious Jesus sharing the goodies with his people!

A similar place where Paul changed the wording of the Old Testament to show the truth and beauty of Christ and his work is found in Romans 10:5ff. Moses had said that righteousness based on law required doing all that the law required (Rom. 10:5, quoting Lev. 18:5). In Deuteronomy 30:11-14, Moses also told the Jews of his day that God had made his law totally accessible to them. They did not have to go up to heaven to get God's commands, or cross some ocean to find them. His law was in their mouth and in their heart -- we would say "right in front of them!" All they had to do was keep those commandments.

Paul quotes these words from Moses, but he changes them to explain the way of "righteousness by faith." We do not have to go up to heaven (to get a Savior), or descend into the deep (to bring him back from death), for God already has sent his Son Jesus Christ to earth to live and die for sinners and God already has raised him from the dead (Rom. 10:6-8). Just as God placed his commands in Israel's mouths and hearts, he has now placed this gospel word "near" to us -- in our mouths and our hearts. Because Jesus has done the saving work, we cannot add anything to what he has accomplished already. All we can do is confess that reality with our mouths and believe it in our hearts. And because Jesus' work fully set his people right with God, whoever trusts in that and says so enjoys the benefits of all that Jesus accomplished (Rom. 10:9-10).

In short, these passages have rich ores of gold to be mined, and we commend them to you for further study! But they should not be troublesome passages to anyone's understanding of Scripture!

NEXT WEEK

We save for next week our last question, probing Paul's interpretation techniques of the Old Testament. It should be fun and useful! Come back!

POINTS FOR HOME

1. *"It is written..."* (26 times in Paul's writings).

   The source of Scripture was important to Paul. God had spoken through the mouths and pens of the prophets. We should dwell on this, lest we take it for granted and overlook something tremendous. In Francis Schaeffer's language, "He is there, and he is not silent!" God has not left us with no place to look for him, no way to understand him. God has given us his story and his history among us. He has done so with an eye toward to future and his coming fulfillment of human history with the restoration of our place in his eternity. Shall we not commit to spending more time in His Word? Learning His Story, and living His directives?

2. *"As our beloved brother Paul also wrote to you"* (2 Peter. 3:15).

   I hope in this class we are getting a feel for Paul the person. God worked through Paul to bring his church into the world in a strong fashion. God used this murdering blasphemer, turning his life into a tool for God's purposes beyond compare. What about you and me? What about our blaspheming murderous pasts? What are our sins and mistakes? What does God wish to do with us? How shall we take all that we have, and all that we have done, and set them before God to be transformed into tools for his purposes? Let us prayerfully consider this.

3. *"As they do the other scriptures."* (2 Pet. 3:16).

   Paul's writings are not the simple musings of an early churchman. They are the inspired words of God. They are Scripture, Holy Writ. We are not to cast Paul aside lightly. We should diligently return next week to learn more from the writings of this man used by Almighty God to deliver His messages!

On the following pages we produce the chart referenced early as the work of Earle Ellis. We will go into more detail on some aspects of the chart next lesson. As you read his classification system, remember that "LXX" is the abbreviation for the Septuagint.

APPENDIX I (A)

QUOTATIONS IN THE PAULINE EPISTLES

Classification[1]:

1 —in agreement with the LXX and the Hebrew.
2 —in agreement with the LXX against the Hebrew.
3 —in agreement with the Hebrew against the LXX.
4^2—at variance with the LXX and the Hebrew where they agree.
5^3—at variance with the LXX and the Hebrew where they vary.
* —There is only a slight variation from the LXX.
** —There is a difference in word order.

NT	OT	Classif.
Rom. 1.17	Hab. 2.4	5*
2.24	Isa. 52.5	5
3.4	Ps. 50(51).6	4*
3.10-12	Ps. 13(14).1-3	4
3.13a	Ps. 5.10	1
3.13b	Ps. 139(140).4	1
3.14	Ps. 9.28(10.7)	5
3.15-17	Isa. 59.7-8	5
3.18	Ps. 35(36).2	4*
4.3 (9, 22)	Gen. 15.6	2
4.7-8	Ps. 31(32).1-2	2
4.17	Gen. 17.5	1
4.18	Gen. 15.5	1
7.7	Exod. 20.17 (Deut. 5.21)	1
8.36	Ps. 43(44).23	1
9.7	Gen. 21.12	1
9.9	Gen. 18.10, 14	5
9.12	Gen. 25.23	1
9.13	Mal. 1.2-3	4**
9.15	Exod. 33.19	1
9.17	Exod. 9.16	5

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NT	OT	Classif.
Rom. 9.25	Hos. 2.23(25)	4
9.26	Hos. 1.10 (2.1)	5
9.27-8	Isa. 10.22-23	5
9.29	Isa. 1.9	2
9.33	Isa. 8.14+28.16	5
10.5	Lev. 18.5	4*
10.6-8	Deut. 30.12-14	5
10.11	Isa. 28.16	5
10.13	Joel 2.32 (3.5)	1
10.15	Isa. 52.7	5
10.16	Isa. 53.1	2
10.18	Ps. 18(19).5	2
10.19	Deut. 32.21	4*
10.20	Isa. 65.1	5* **
10.21	Isa. 65.2	2**
11.3	3(1) Kings 19.14	4
11.4	19.18	5
11.8	Isa. 29.10+Deut. 29.4(3)	4
11.9-10	Ps. 68(69).23-4	5
11.26-7	Isa. 59.20-1+27.9	5*
11.34	Isa. 40.13	5*
11.35	Job. 41.3	3
12.19	Deut. 32.35	5
12.20	Prov. 25.21-22	2
13.9	Deut. 5.17-21 (Exod. 20.13-17) +Lev. 19.18	1
14.11	Isa. 45.23 (+49.18)	5
15.3	Ps. 68(69).10	1
15.9	Ps. 17(18).50 (cf. 2 Kings 22.50)	4*
15.10	Deut. 32.43	2
15.11	Ps. 116(117).1	4*
15.12	Isa. 11.10	5*
15.21	Isa. 52.15	2**
1 Cor. 1.19	Isa. 29.14	5*
1.31	Jer. 9.24(23)	4
2.9	(Isa. 64.4+65.16)?	5
2.16	Isa. 40.13	5
3.19	Job 5.12-13	3
3.20	Ps. 93(94).11	4*
6.16	Gen. 2.24	2

NT	OT	Classif.
1 Cor. 9.9	Deut. 25.4	5*
10.7	Exod. 32.6	1
10.26	Ps. 23(24).1	1
14.21	Isa. 28.11-12	5
15.27	Ps. 8.7	4*
15.32	Isa. 22.13	2
15.45	Gen. 2.7	4
15.54	Isa. 25.8	5
15.55	Hos. 13.14	5
2 Cor. 4.13	Ps. 115(116).1(10)	1
6.2	Isa. 49.8	1
6.16	Lev. 26.11-12 (Ezek. 27.37)	4
6.17	Isa. 52.11-12	4
6.18	2 Kings (2 Sam.) 7.14	4
8.15	Exod. 16.18	3
9.9	Ps. 111(112).9	1
10.17	Jer. 9.24	4
13.1	Deut. 19.15	5*
Gal. 3.6	Gen. 15.6 (12.3; 18.18)	2
3.8	Gen. 12.3 (+18.18)	4
3.10	Deut. 27.26	5
3.11	Hab. 2.4	5*
3.12	Lev. 18.5	4*
3.13	Deut. 21.23	5
3.16	Gen. 22.18 (cf. 12.7; 13.15; 17.7)	1
4.27	Isa. 54.1	2
4.30	Gen. 21.10	4*
5.14	Lev. 19.18	1
Eph. 4.8	Ps. 67(68).19	4*
5.14	?	
5.31	Gen. 2.24	5
6.2-3	Deut. 5.16 (Exod. 20.12)	5
1 Tim. 5.18	Deut. 25.4 + (Matt. 10.10?)	2
2 Tim. 2.19	Num. 16.5 + (Isa. 26.13?)	3*