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SAINT PAUL'S USE OF THE OLD TESTAMENT IN ROMANS

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by  
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May 1947

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George V. Schick

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## SAINT PAUL'S USE OF THE OLD TESTAMENT IN ROMANS

### Introduction

"Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God, which he promised beforehand through his prophets in the holy scriptures...."

These words standing at the head of Paul's epistle to the Romans, form, as it were, a superscription to this greatest of all his epistles - indeed, even to his entire life. Always conscious of his divine mission to carry the Gospel to the Gentile nations of the world, he never lost sight of his earlier Jewish background and especially his training in the Jewish scriptures. These he rather used to substantiate the message which he had to bear. Standing as he did at the crossroads of history, he was destined to be God's chief chosen instrument in proclaiming far and wide the covenant of grace. But this covenant was not something new. It was as old as history itself. St. Paul was fully aware of its ancient character. And he repeatedly emphasized it as such.

No man was better equipped for this task than was the apostle Paul. Without digressing into the field of biography, it will nevertheless be profitable to keep in mind his peculiar background. Born and reared in a cosmopolitan commercial center and Provincial capital, a position which the city of Tarsus enjoyed in the Greek Mediterranean world, Paul became a world citizen well acquainted with the culture and customs of Pagan civilization.<sup>1</sup> Yet, in the midst of the Hellenizing influences of a decadent Roman empire, he absorbed far more deeply quite another cultural heritage. Coming from strict parentage of the Jewish Diaspora, he inherited from home and school all the national and religious characteristics of a first century Jew. His training in the synagogue school and later training at the feet of the renowned Gamaliel made his very thought life that of a Jewish rabbi. As a member and inheritor of the strictest sect of Judaism Paul gives himself the title of a "Pharisee, son of Pharisees."<sup>2</sup> Nor did he attempt to hide his Jewish identity in later years after his conversion and divine commission to minister to Gentile nations. On every possible occasion he glories in the name not only of "an Israelite,"<sup>3</sup> but also of "a Hebrew" - "a Hebrew of

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1. For an excellent exposition of the extent to which Paul was influenced by the Hellenic culture of Tarsus in his early years, see F.W.Farrar, The Life and Work of St. Paul, pp. 7-23.

2. Acts 23:6

3. Acts 13:16; Romans 9:4

the Hebrews."<sup>4</sup>. Through all those early years God was preparing His special emissary to those many Judaeo-Hellenic communities which were soon to become his field of labor.

And through it all Paul acquired a deep reverence and thorough knowledge of the Old Testament scriptures. One need but take a quick glance at his epistles to see the great extent to which he used these sacred writings. His great number of quotations and allusions gave added import to his words when he wrote and spoke to the Jews in his congregations. The converted Paul found in the Old Testament scriptures the entire Christian Gospel, and whenever he wrote he quoted them as authority. Two of his statements in the letter to the Romans may serve as examples: "Paul, a servant of Jesus Christ, called to be an apostle, set apart for the Gospel of God, which he promised beforehand through his prophets in the holy scriptures,"<sup>5</sup>. and "Now the righteousness of God has been manifested apart from the law, although the law and the prophets bear witness to it, the righteousness of God through faith in Jesus Christ for all who believe."<sup>6</sup>. It can readily be seen that Paul viewed the Old Testament as witness for the Gospel. According to his thinking one need only understand the

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4. II Corinthians 11:22; Philippians 3:5

5. Romans 1:1.2. (R.S.V.)

6. Romans 3:21.22. (R.S.V.)

writings of the Old Covenant properly to know the Christian Gospel.

This thesis designs to consider some of Paul's quotations in an analysis according to letter and content. For purposes of limitation I have singled out the book of Romans as a representative section of Paul's writings - partly because of the great importance attached to that book; mostly because of the great wealth of quotations which he uses in that book, exceeding in number (by proportionate size of the books) even those found in the Gospel according to St. Matthew.

One problem which immediately presents itself in a work of this sort is the question, "What is quotation?" In most cases the answer is obvious. Paul usually states that he is quoting, often giving the exact source. Any reader of Paul will readily recognize these familiar quotation-formulas: "As it is written," "for what does the scripture say?" "for Isaiah says," etc. But there are some cases where Paul does not expressly say that he is quoting. These cases are more difficult. And there are differences even among these. In some cases where there is a lengthy quotation which conforms to an Old Testament text there can be no doubt that he is quoting. Such a case is chapter 10:18 - "Their voice has gone out to all the earth; and their words to the end of the world." However, there are times when he uses only a snatch phrase or inserts an Old Testament sentence in paraphrase.

Can that be called quotation? Even if a few words correspond verbally to an Old Testament passage, can we say that Paul was consciously quoting? Or sometimes he merely alludes to an Old Testament saying or event. It is right here that the problem becomes most difficult. How can we distinguish between quotation and allusion? Sometimes the line between the two is very uncertain. To a certain extent the decision on individual passages of this kind will necessarily be subjective. Nestle<sup>7</sup> prints many of these in bold type just as he does with verses that are unquestionably quotation. Some of these I do not consider quotations. It must be admitted that they do reflect the thought and even the language of the Old Testament, but the conclusion that Paul was consciously quoting in each case does not necessarily follow. Certainly he realized that what he was saying was in accord with Old Testament teaching. With his background he could not help but be thoroughly saturated with Old Testament thought and language. And he expressed himself accordingly. But the thoughts were his own. That they came out as they did was due to the fact that much Old Testament phraseology had become household words with him, as well as, to a certain degree, with the entire Judaeo-Christian world. This is the principle I have used in approaching the problem of quotation. Others may disagree as to some specific cases,

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7. Greek New Testament, 16th edition.

but I believe the principle is sound. We use Scriptural words and phrases in the same way today. A few references to special cases will be found in later chapters.

The body of this thesis falls into two major divisions, each with its own specific aim. Part One treats some fifty-five passages which I consider proper quotations in the order in which they occur in the letter. Each quotation is analyzed according to its Old Testament letter and context, with special emphasis on its conformity or non-conformity with the Hebrew original and the Septuagint translation.<sup>8</sup> A short chapter at the end of Part One deals with the question of what version Paul used when quoting. Part Two concerns itself with the use Paul made of his Old Testament material - his manner of quoting, the purposes for which he used his quotations, his use of Old Testament history and prophecy, and the question as to whether he preserves the real meaning of the Old Testament. With such a division there is of necessity some overlapping of subject matter. I have tried to keep this to a minimum.

It is perhaps anticipating a little to state that in general Paul prefers the Septuagint rendition of a particular passage to the Hebrew original. However, someone might raise the question as to what effect this has on the doctrine of

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8. When quoting from the LXX I have used Swete's edition throughout. The few cases where Rahlfs' choice of variants is of any importance have been specially noted.

inspiration. Although the question is not to be included in the scope of this thesis, it might be expected that I state my opinion. I see no reason why this should affect the inspiration either of Paul or of the Old Testament writers. It is an entirely different subject. I am convinced that the plenary inspiration of Scripture is fact. God speaks to us through Paul and through the Old Testament writers. The choice of words at one time or another does not alter the Word. The most direct result this problem can have is to raise a few questions in the field of textual criticism.

According to the LXX, but corrects the error of the LXX where it translated "my faith" for "his faith" of the Hebrew. Paul merely quotes "faith" without the pronoun, thus emphasizing the element of faith as essential to true life.

The verse in which this quotation stands is the apostle's theme for the entire epistle. He immediately points out that what he is saying is in harmony with the Old Testament. The evening of the prophet is the righteous man through the faith which is characteristic of him shall live.<sup>1</sup> The verse in the Old Testament stands as a superscription to the judgment of the Chaldeans. The prophet is predicting the overthrow of the Chaldeans (about 606); whose invasion he has announced

1. Most older commentators translate: The just shall live by his faith; according to Ezra, Meyer, and later commentators it shall be understood: The man who is justified by faith shall live. Thus, it is the mark of a just man that he acquires his life by

Part One

Romans 1:17.

καθὼς γέγραπται

ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται

LXX: ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται

Hab. 2:4. הַיָּשָׁרִים בְּיִשְׁתַּיִתוּן רָאִתִּי

Paul here quotes Hab. 2:4 according to the LXX, but corrects the error of the LXX where it translates "my faith" for "his faith" of the Hebrew. Paul merely quotes "faith" without the pronoun, thus emphasizing the element of faith as essential to true life.

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in the preceding chapter. He goes up to his watch-tower, and is commanded to write his vision plainly that the people may be consoled by it. The fulfilment, he is told, will surely come, though it may be delayed; the invading enemy shall be destroyed, the earth shall be filled with the knowledge of the glory of Jehovah and shall fully see his glory manifested in the destruction of the Chaldeans. His description of the invaders begins with verse four, in which it is said of them that they are puffed up, haughty of soul, and not upright; and this indictment is illustrated and expanded in the rest of the chapter. But in verse four it is added, in contrast with this haughty wickedness on which shall come destruction, that the just who holds firmly to Jehovah shall escape destruction and live by his constancy.<sup>2</sup>

The meaning of the Hebrew word which the LXX renders "faith" is crucial to Paul's use of the passage.<sup>3</sup> Its primary meaning is that of firmness, steadfastness, constancy.

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2. Cf. C.H. Toy, Quotations in the N.T., p. 126.

3. "The idea of faith which in this passage and generally in the O.T. lies at the foundation of the words אֱמֻנָה and אֱמוּנָה is not yet the specific N.T. idea of the appropriation of the pardoning grace of God which brings salvation, but the broader one, which we find in Hab. 2:4, laying firm hold upon (אֱמֻנָה) and standing firmly upon (אֱמוּנָה) the word and promise of God, the firm reliance of the soul upon the invisible, which cannot be depressed and misled by the antagonism of that which is seen; i.e. constantia; fiducia... As אֱמוּנָה is the adherence of God to his word and covenant and the adherence of man to the word and covenant of God, so אֱמֻנָה is the standing fast on the part of God to his word and the standing fast on the part of man to the word of God." Schaff-Lange, Epistle of Paul to the Romans, p. 23.

In this is certainly involved, according to the Old Testament conception, trust in God in a general sense; but the prominent idea is steadfast adherence to him in true-hearted obedience. Such a faithful, obedient man, says the prophet, will be kept alive in this time of turmoil and death.

The entire argument of the apostle in Romans and Galatians where he quotes this verse is to show that faith is the condition of justification now, that it always was the condition of justification, even in the age of the patriarchs, and that legalism, bondage to the letter, slavish performance of religious rites, moralities without reference to God and without heart, (all so common in the Judaism of his day), cannot justify today and never could. Thus the thought of the prophet, to sum up what has been said, fits into the argument of the apostle exactly and sustains it cogently; and it is only by misunderstanding one or the other that any discrepancy between the two can be discovered.<sup>4</sup>

Romans 2:24.

τὸ (γὰρ) ὄνομα τοῦ θεοῦ δι' ὑμᾶς βλασφημεῖται  
 ἐν τοῖς ἔθνεσιν. (καθὼς γέγραπται)  
 LXX: Τὰδε λέγει κύριος· Δι' ὑμᾶς διὰ παντὸς τὸ  
 ὄνομα μου βλασφημεῖται ἐν τοῖς ἔθνεσιν.

4. Cf. Franklin Johnson, The Quotations of the N.T. from the O.T. Considered in the Light of General Literature, p. 346. His treatment of the entire subject is conservative.



Ps. 51:6. : הַשֵּׁשׁ הַזֵּה הַיָּמִים הַלְלוּ אֶת יְהוָה

Paul quoted the LXX here verbatim. Although the LXX alters the language of the Hebrew, the general sense remains the same.<sup>6</sup>

The sense of the original is that the Psalmist acknowledges the justice of God's judgement upon him. The result of his sin is that God is pronounced righteous in his sentence, free from blame in his judging. Paul adduces the passage to prove against doubts which might be raised, that God is true no matter what man's unfaithfulness.

Romans 3: 10-18.

"There is none righteous, no not one;  
 There is none that understandeth; there is  
 none that seeketh after God.  
 They are all gone out of the way,  
 They are together become unprofitable;  
 There is none that doeth good, no, not one."  
 "Their throat is an open sepulchre;  
 With their tongues they have used deceit;"  
 "The poison of asps is under their lips."  
 "Whose mouth is full of cursing and bitterness."  
 "Their feet are swift to shed blood,  
 Destruction and misery are in their ways;  
 And the way of peace have they not known."  
 "There is no fear of God before their eyes."

Paul here combines a number of sentences from the Old Testament in a single passage, making a composite quotation.<sup>7</sup>

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6. ἐν ταῖς λόγοις σου for "when thou speakest" i.e. pronounce sentence on a man, νικῆσεις for "be right," and ἐν τῷ κρίνεσθαί σε for "when thou judgest."

7. Other compound quotations in the epistle are the following: 9:25; 27f; 11: 26f; 34f; 12: 19f.

Many commentators make use of this passage as a proof and demonstration of Paul's "rabbinical method."<sup>8</sup> More will be said on this subject in a later chapter. The introductory formula shows that the assertion of universal sinfulness which the apostle has just made, corresponds with Scripture testimony. It is as if he had said: I can express my opinion in inspired words, and therefore it has God on its side. The quotations themselves are taken from various parts of the O.T. without distinction. No indication is given when he passes from one book to another.

The apostle first reminds his readers in scriptural terms, of the most general characteristics of human corruption (vv. 10-12). Then he presents two particular classes of manifestation of this corruption, namely sins of the mouth and sins of violence (vv. 13-17). Finally, he closes this description by a decisive feature which goes back to the very fountain of evil, found in verse 18.<sup>9</sup>

An interesting feature of the quotations in the N.T. is the influence they frequently have on the text of the Old Testament. This passage is an excellent illustration. The history of the passage is curious.<sup>10</sup>

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8. W.Sanday & A.C.Headlam, The Epistle to the Romans, p.77.

9. Cf. F.Godet, Commentary on St. Paul's Epistle to the Romans, p. 141.

10. "As a whole this conglomerate of quotations has had a curious history. The quotations in the N.T. frequently react upon the text of the O.T., and they have done so here; vv. 13-18 got imported bodily into Ps xiv (xiii, LXX) as an appendage to ver. 4 in the 'common' text of the LXX, i.e.

We now consider the quotations individually:

Romans 3: 10-12.

καὶ ὡς γέγραπται ὅτι

οὐκ ἔστιν δίκαιος οὐδὲ εἷς, οὐκ ἔστιν ὁ συνίων,  
οὐκ ἔστιν ὁ ἐκζητῶν τὸν θεόν· πάντες ἐξέκ-  
λιραν, ἕμα ἠχεώθησαν· οὐκ ἔστιν ὁ ποιῶν  
χρησιμότητα, οὐκ ἔστιν ἕως ἐνός.

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the unrevised text current in the time of Origen. They are still found in Codd \* B R U and many cursive mss. of the LXX (om.  $\text{X}^{\text{ca}} \text{A}$ ), though the Greek commentators in the Psalms do not recognize them. From interpolated mss such as these they found their way into Lat.-Vet., and so into Jerome's first edition of the Psalter (the 'Roman'), also into his second edition (the 'Gallican,' based on Origen's Hexapla), though marked with an obelus after the example of Origen. The obelus dropped out, and they are commonly printed in the Vulgate text of the Psalms, which is practically the Gallican. From the Vulgate they travelled into Coverdale's Bible (1535); from thence into Matthew's (Rogers') Bible, which in the Psalter reproduces Coverdale (1537), and also into the 'Great Bible' (first issued by Cromwell in 1539, and afterwards with a preface by Cramer, whence it also bears the name of 'Cranmer's Bible,' in 1540). The Psalter of the Great Bible was incorporated in the Book of Common Prayer, in which it was retained as being familiar and smoother to sing, even in the later revision which substituted elsewhere the Authorized Version of 1611. The editing of the Great Bible was due to Coverdale, who put an \* to the passages found in the Vulgate but wanting in the Hebrew. These marks, however, had the same fate which befell the obeli of Jerome. They were not repeated in the Prayer-Book: so that English Churchmen still read the interpolated verses in Ps. xiv with nothing to distinguish them from the rest of the text. Jerome himself was well ware that these verses were no part of the Psalm. In his commentary on Isaiah, liv. xvi, he notes that St. Paul quoted Is. lix 7, 8 in Ep. ad Rom., and he adds, *quod multe ignorantes, de tertio decimo psalmo sumptum putant, qui versus in editione Vulgata (i.e. the Koine of the LXX) additi sunt et in Hebraico non habentur.* (Hieron. Opp. ed. Migne, iv. 601; comp. the preface to the same book, ibid. col. 563 f; also the newly discovered Commentarioli in Psalmos, ed. Morin, 1895, p. 24 f.). Cf. Sanday, op. cit. p. 77.

ΙΧΑ: Εἶπεν ἄψων ἐν καρδίᾳ αὐτοῦ· οὐκ ἔστιν  
 θεός. διεφθάρησαν καὶ ἐβδελύχθησαν ἐν  
 ἔπιτηδεύμασιν· οὐκ ἔστιν πολῶν χενοσύνητα,  
 οὐκ ἔστιν ἕως ἐνός.

Ps. 14:1-3 = 53:2-4.

יְהוָה אֵין אֱלֹהִים  
 וְהַיְדוּתוֹתָם וְהַיְדוּתוֹתָם  
 וְהַיְדוּתוֹתָם וְהַיְדוּתוֹתָם  
 וְהַיְדוּתוֹתָם וְהַיְדוּתוֹתָם  
 וְהַיְדוּתוֹתָם וְהַיְדוּתוֹתָם

Turpie<sup>11</sup>. states that it is doubtful whether verse 10 is a quotation or not. as it does not occur in the O.T., although there are several passages which contain the same thought. There is something to be said for the idea that this is Paul's thesis rather than a quotation of Psalm 14:3<sup>12</sup>. The same verse is quoted correctly in verse 12; *δικαίως*, too, seems chosen to express exactly the conclusion to which he means to come in verse 20. Still, the words come after *καθὼς γέγραπται*; hence, they must be Scripture, and there is nothing they resemble so closely as a free rendering of Ps. 14:3. Sanday states that the verse runs too much like the Psalm line to be other than a quotation, though it is handles in the bold and free manner characteristic of Paul.<sup>13</sup>

11. D.Turpie, The Old Testament in the New, p. 8.

12. The verses of the Psalms and other O.T. books are numbered according to the Authorized Version unless otherwise stated.

13. Sanday, op. cit., p. 78.

The quotation as a whole freely abridges the passage as it stands in the Old Testament, omitting much of the Psalm passage. Yet, verse 12 is the verbatim rendering of the LXX, which gives an exact rendering of the Masoretic Hebrew. It is not surprising that in the opening words Paul chooses a simpler form of phrase than that of the Psalm, which directly suggests the connection with his main argument.

The universality in which God looking down on the condition of men finds men is expressed emphatically in a three-fold manner by the Psalmist. Paul applies the three verses to the Jews and Gentiles under sin. What the psalmist says applies primarily to the Israelites in his immediate neighborhood; at the same time, however, it applies also to the heathen, as is self evident; what is lamented is neither the corruption of the pseudo-Israelites in particular, nor that of the heathen, but the universal corruption that is prevalent in Israel no less than in the heathen world.<sup>14</sup>

Romans 3: 13z.

τάφος ἀνεψχημένος ὁ λάευξ ἀντῶν, τῶν  
γλώσσῃς αὐτῶν ἐδοκίμασαν

LXX: τάφος ἀνεψχημένος ὁ λάευξ ἀντῶν, τῶν  
γλώσσῃς αὐτῶν ἐδοκίμασαν

Ps. 5:10. : יְיָ רִיבֵנִי מִן־עַמִּי וְיָשֶׁלְּמִן־הַיָּמִינִי מִן־הַיָּמִינִי מִן־הַיָּמִינִי מִן־הַיָּמִינִי

14. F. Delitzsch, Commentary on the Psalms, vol. I, p. 258.





Romans 3: 18.

οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.

LXX: οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτοῦ.

Ps. 36:2. יְיָ יֵשׁ תִּלְוָה לְיִשְׂרָאֵל וְלֹא יִשְׁתָּחֲוֶה יְיָ

Paul here uses the words of the LXX except for the substitution of the plural αὐτῶν for the LXX singular pronoun.<sup>15</sup>

The psalm verse marks the contrast between the faithful and the wicked even in Israel. Paul uses the quotation both to sum up and explain the universal corruption of mankind. It goes back to the very foundation and fountain of sin: the fear of God is the beginning of wisdom; and the lack of such fear is the beginning of folly and mother of vice.<sup>16</sup>

Romans 4: 3.

τί γὰρ ἡ γενηὴ λέγει

ἐπίστευεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

LXX: καὶ ἐπίστευεν Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

Gen. 15:6. אֲבְרָהָם יָשָׁם אֶת־יְהוָה וַיִּשְׁתַּחֲוֶה אֵלָיו וַיֹּאמֶר יְהוָה

Paul quotes the LXX of Gen. 15:6, but has ἐπίστευεν δέ for

15. It will be noted that Rahlfs' edition adopts the plural in the passage as it is found in the addition to Psalm 13.

16. Cf. Schaff-Lange, Romans, p. 121.

καὶ ἐτίγητέυγειν.<sup>17</sup> He follows the LXX in supplying as the subject the covenant name Abraham. The only divergence from the Hebrew is the passive "it was counted to him" for the active "he (God) counted it to him."

The Genesis account implies much more than a mere assent to the promise of God on the part of Abraham. It is a clear Old Testament statement of justification by faith. Delitzsch points out that the Hiphil of the verb signifies trust, reliance. Abraham relied on God's person - not only on his promise. He calls it "a pre-Christian Scriptural testimony that not by way of law, but in the way of the promise which brings him salvation, does man attain to a righteousness valid before God; and that this righteousness, far from being self-effected, is as to its foundation a righteousness imputed in faith, which grasps the salvation offered in Christ.... is faith in the promised seed, and Jahveh, in whom Abraham believingly rests, is God the Redeemer."<sup>18</sup>

Paul uses this passage in Romans and Galatians to establish the antithesis between faith and works as regards salvation. His emphasis in using the Genesis quotation is entirely on faith. He is not concerned with the content of the promise which Abraham believed, but is very definite about the fact that "Abraham believed God." The conclusion

17. The reading of the LXX here is not certain. Since <sup>2</sup>κ and B of the LXX have a blank here, the common reading at Paul's time could have been "de".

18. F. Delitzsch, A New Commentary on Genesis, vol. II, p. 7.

he draws from the Genesis verse is found at the end of this chapter:

"But the words "it was reckoned to him" were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him that raised from the dead Jesus our Lord, who was put to death for our trespasses and raised for our justification."

Romans 4: 7.8.

καθάπερ καὶ Δαυὶδ λέγει τὸν μακκαρίων τοῦ ἀνθρώπου κτλ.  
μακάριοι ὧν ἀφείθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν  
αἱ ἁμαρτίαι· μακάριος ἄνθρωπος ὃς οὐ μὴ λογίσκται κτίσιος  
ἁμαρτίαν.

LXX: μακάριοι ὧν ἀφείθησαν αἱ ἀνομίαι καὶ ὧν  
ἐπεκαλύφθησαν αἱ ἁμαρτίαι· μακάριος ἄνθρωπος ὃς οὐ  
μὴ λογίσκται κτίσιος ἁμαρτίαν.

Ps. 32:1.2.     יְהוָה: יִסְפֹּחַ יְדָבֵר וְשֹׁפֵר יְהוָה יְהוָה  
: יִשָּׁר יֵשׁ יִשְׁרָהּ: שׂוֹפֵר: אֵלֹהֵי דָוִד

The quotation agrees exactly with the LXX of Psalm 32: 1.2. Here the LXX and the Hebrew concur except for the exchange of plural for singular.

Paul now states negatively what he has just stated positively and calls in David as a new witness to his doctrine. To Paul, to impute righteousness without works (Abraham) and freely to forgive sins (David) are the same. In regard to David both his guilt and pardon were conceded by the Jews. This Psalm is his song of praise for the pardon which he received after his sin of adultery, and Paul quotes

him as a special proof which not even the Jews could deny.<sup>20</sup>

Romans 4:17.

καθὼς γέγραπται ὅτι  
πατέρα πολλῶν ἐθνῶν τέθεικά σε  
LXX: ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε  
Gen. 17:5. וְאָמַרְתָּ אֶל כָּל־עַמֵּי הָאָרֶץ כֵּן יִשְׁמְעוּ לְךָ כִּי אָמַרְתָּ אֵלֶיךָ וְאָמַרְתָּ אֵלֶיךָ

The quotation agrees verbally with the Hebrew and LXX of Gen. 17:5.

A natural posterity of many nations is promised to Abraham in relation to his name. Yet, this promise has its ground in faith and hence Paul very properly regards it as the type of his spiritual posterity.<sup>21</sup>

Romans 4: 18.

κατὰ τὸ εἰρημμένον  
οὕτως ἔσται τὸ σπέρμα σου.  
LXX: καὶ εἶπεν πρὸς αὐτόν· Ἀνάβλεψον δὴ εἰς τὸν  
οὐρανὸν καὶ ἀρίθμησον τοὺς ἀστέρας, εἰ δύνησιν ἕξαριθμησάκι  
αὐτοὺς, καὶ εἶπεν· Οὕτως ἔσται τὸ σπέρμα σου.  
Gen. 15:5. וְאָמַרְתָּ אֶל כָּל־עַמֵּי הָאָרֶץ כֵּן יִשְׁמְעוּ לְךָ כִּי אָמַרְתָּ אֵלֶיךָ וְאָמַרְתָּ אֵלֶיךָ

The quotation again follows the Hebrew and LXX verbatim.

20. Godet believes that the *καθὰπτε* used here is more forcible than *καθὼς*, indicating an intrinsic and striking agreement: exactly as. Cf. *op. cit.*, p. 172.

21. Cf. Schaff-Lange, *Romans*, p. 151.

The passage is a familiar one to the Jews and the is supposed to suggest its own interpretation - i.e. as the stars of the heavens. Paul adds also this quotation to emphasize once again the faith of Abraham - a faith which believed even in the face of better reason. Thus his whole argument is based on historic facts with which every Jew was familiar.

Romans 7: 7.

(Εἰ μὴ ὁ νόμος ἔλεγεν) Οὐκ ἐπιθυμήσεις  
LXX: Οὐκ ἐπιθυμήσεις

Ex. 20:17. : Τὸ πῶς ✕

Paul quotes the words directly from the Law (Exodus 20: 17.). His emphasis lies not on the several objects of coveting, as listed in "the Law," but on the act of coveting itself. The desire for what is forbidden is the first conscious form of sin. Paul had not realized this before his conversion. Now he wants to call his readers' attention to the same fact in their own lives.

Romans 8: 36.

(Καθὼς γέγραπται) ὅτι ἕνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν. ἔλογίσθημεν ὡς πρόβατα σφαγῆς  
LXX: ὅτι ἕνεκα σοῦ θανατούμεθα ὅλην τὴν ἡμέραν. ἔλογίσθημεν ὡς πρόβατα σφαγῆς.

Ps. 44:23. יְיָ אֱלֹהֵינוּ יִשְׁמַע קוֹל דְּוָיְלָהּ וְיִשְׁמַע דְּוָיְלָהּ וְיִשְׁמַע דְּוָיְלָהּ  
: וְיִשְׁמַע דְּוָיְלָהּ

Paul in this quotation reproduces the Hebrew and the LXX even to the  $\delta\tau\iota$  as part of the quotation.

The main point in both Paul and the Psalm lies in the words  $\acute{E}\nu\epsilon\kappa\epsilon\nu\ \epsilon\sigma\tilde{\omega}$ . This is what the Psalmist could not understand. That men should suffer for sin was clear to him; but he and many of his countrymen were suffering because of their faithfulness. But Paul understands. To suffer for Christ's sake is to enter into the fellowship of Christ's sufferings. Therefore he glories in tribulation. The experiences he has listed in the foregoing verse call to mind the words of the Psalm. The sufferings of God's people in the O.T. are typical of the sufferings which God's people in the N.T. must endure for His sake.

After having set forth the doctrine that salvation is not in external works, but in the oneness of the soul with God through faith, Paul proceeds in chapter nine to show that the present unbelief of Israel was no proof that the divine word of promise given to Abraham had come to nought. For, he says, this word had not been given to all of Abraham's descendants, but there had been a constant process of selection. God, having the right to choose whom he would, rejected the Israel which followed the mere letter of the law because they had not accepted His salvation, and made the Gentiles partakers of his salvation. All these propositions Paul seeks to establish from the Jewish Scriptures.<sup>22.</sup>

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22. Cf. Toy, op. cit., p. 136.



Paul's quotation is a combination of verses 10 and 14 of Gen. 18 according to the LXX. The Greek text is a somewhat free translation of the Hebrew, but Paul's deductions are in harmony with both its words and spirit.

Paul's argument is this: Just as God discriminated at first between the children of Abraham, so he is discriminating still; the fact that so many do not receive the Gospel no more proves that the promise has failed than the fact that God chose Isaac only as the bearer of the promise and not also Ishmael. The birth of Isaac came as the result of God's promise which Abraham believed; Ishmael came as a result of Abraham's weakness of faith.

Romans 9: 12.

ἔρεθθη αὐτῆ ὅτι  
ὁ μείζων δουλεύσει τῷ ἐλάττω

LXX: καὶ εἶπεν κύριος αὐτῆ ---- ὁ μείζων  
δουλεύσει τῷ ἐλάττω.

Gen. 25:23. : 7777 7777 7777 -- 77 7777 7777

The quotation accurately renders the Hebrew and LXX of Gen. 25:23.

The prophecy to Rebecca refers to both the persons of Jacob and Esau and their descendants. It does not speak of eternal reprobation or election. Paul cites this instance as another illustration of God in his grace selecting certain people above others. The law that operated in the case of

Isaac is shown to have operated also in the case of his descendants.

Romans 9: 13.

καὶ ὡς ἔλεγε γέγραπται

τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἑσάυ ἐμίσησα.

LXX: καὶ ἠγάπησα τὸν Ἰακώβ, τὸν δὲ Ἑσάυ ἐμίσησα.

Mal. 1:2.3. : יְהוָה אֱהַב אֶת יַעֲקֹב וְיִשְׁאַף אֶת עֵשָׂו : יְהוָה אֱהַב אֶת יַעֲקֹב

The words of Paul are taken verbally from the Hebrew and LXX of Mal. 1:2.3. It must be noted, however, that these few words are a very fragmentary part of the two verses.

Malachi lived at a time when in returning from the exile Israel had just received proof of God's marvellous protection, while Edom was still plunged in the desolation into which it had been thrown by the eastern emperors. The prophet uses the desolation of Edom as a proof by contrast of Jehovah's love for Israel. The word "hated" in the passage has a relative meaning - God hated Esau in the relation of Esau to Jacob, and in antithesis to the fact that he loved Jacob. God's whole arrangement, therefore, proceeds from the primary prothesis that he loved Jacob. In that fact lies the causality of Jacob's glorious history and the determination of the theocratic inheritance.<sup>23</sup> Thus, Paul finds in the passage another proof for the doctrine of election.

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23. Cf. Schaff-Lange, Romans, p. 312.



This quotation from Ex. 9:16 follows the LXX with some changes: *εἰς τούτο* for *καὶ ἐνεκεν τούτου*; *ἔξῃς ἐποίησα* for *διατηρήσας*; *δύναμιν* for *ἰσχύον*. The main verb in the Hebrew means literally: "I have made thee to stand." The LXX gives to the meaning that Pharaoh had been kept alive (i.e. through six plagues). Paul's meaning is closer to the Hebrew: I have raised thee to thy present position of power and greatness - i.e. the whole historical situation has been brought about for this purpose... Paul follows the incorrect translation of the LXX, *ἐνδείξασθαι ἐν σοί*. The Hebrew gives as the purpose of God's action that Pharaoh may know God's power, and as a further consequence that God's name may be known in the world. The LXX assimilates the first clause to the second and gives it a similar meaning.<sup>24</sup>

Paul uses the O.T. passage to show that all men, not only those who are the objects of God's mercy, come under his sovereignty. The ruler Pharaoh as well as Moses can be used to illustrate it. The whole purpose of Pharaoh's position was to serve God - God's power was shown in the penal miracles visited on Pharaoh and the Egyptians, and his name is proclaimed wherever the story of the Exodus is told.

Romans 9: 25.

*ὡς καὶ ἐν τῷ Ὄσην λέγει  
καλέσω τὸν οὐ λαόν μου λαόν μου, καὶ τὴν οὐκ  
ἠγαπημένην ἠγαπημένην.*

24. Sanday, op. cit., p. 256.

LXX: καὶ ἀγαπήσω τὸν οὐκ ἀγαπηθέντα καὶ ἔεω  
τῷ οὐ λαῷ μου.

Hos. 2:25. : יִתְחַלֵּץ יְשׁוּעָה לְיִשְׂרָאֵל יִתְחַלֵּץ יִשְׂרָאֵל לְיִתְחַלֵּץ יִשְׂרָאֵל לְיִתְחַלֵּץ

The quotation is from Hos. 2:25 and varies from both the LXX and the Hebrew to some extent,<sup>25</sup> but this does not change the thought of the verse.

Romans 9: 26.

καὶ ἔσται ἐν τῷ τόπῳ οὗ ἔεσέναι αὐτοῖς· οὐ λαὸς μου  
ὕμεις, ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος.

LXX: καὶ ἔσται ἐν τῷ τόπῳ οὗ ἔεσέναι αὐτοῖς· οὐ λαὸς  
μου ὕμεις κληθήσονται καὶ αὐτοὶ υἱοὶ θεοῦ ζῶντος.

Hos. 1:10. יְשׁוּעָה לְיִשְׂרָאֵל יִתְחַלֵּץ יִשְׂרָאֵל לְיִתְחַלֵּץ  
יִתְחַלֵּץ יִשְׂרָאֵל לְיִתְחַלֵּץ

This quotation agrees literally with the passage Hos. 1:10 in both LXX and Hebrew except for the insertion of *ἐκεῖ* and the omission of *καὶ αὐτοὶ*.<sup>26</sup>

Hosea prophesies restoration for Israel. Though cast off, the nation shall after a time be again taken into favor with God. Paul applies the principle that God can take into His covenant those who were preciously cut off from it (the Israel of Hosea) also to those who had not been included in

25. Rahlfs adopts a LXX reading which is identical with the Hebrew, but it is apparent that the text with which Paul was familiar read *ἠγαπημένον* rather than *ἠδεημένον*. The latter reading is found in Codd. A and Q.

26. Rahlfs adopts the readings of Cod. A, which conform exactly to those of Paul. However, the harmonizing tendency of that manuscript renders its testimony doubtful.

the covenant - hence to the calling of the Gentiles. A similar interpretation of the verse was held by the Rabbis.<sup>27</sup> Alford suggests that the use of καί in the introductory formula implies "that the matter in hand was not that directly prophesied in the quotation, but one analogous to it."<sup>28</sup>

Romans 9: 27.28.

Ἡ χάρις δὲ κηρύσσει ὑπὲρ τοῦ Ἰσραὴλ  
 ἔάν ᾗ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς  
 θαλάσσης τὸ ὑπόλειμμα σωθήσεται. λόγον γὰρ συντελεῶν  
 καὶ συντέμνων ποιήσει κύριος ἐπὶ τῆς γῆς.

LXX: καὶ ἔάν γέννηται ὁ λαὸς Ἰσραὴλ ὡς ἡ ἄμμος τῆς  
 θαλάσσης, τὸ κατάλειμμα αὐτῶν σωθήσεται. λόγον συντελεῶν  
 καὶ συντέμνων ἐν δικαιοσύνῃ ὅτι λόγον συντεταγμένον  
 ποιήσει κύριος ἐν τῇ οἰκουμένῃ ὅλη

Is. 10:22.23. אֲנִי יְהוָה וְאֵין עִמָּי אֲנִי יְהוָה וְאֵין עִמָּי אֲנִי יְהוָה  
 וְאֵין עִמָּי אֲנִי יְהוָה וְאֵין עִמָּי אֲנִי יְהוָה וְאֵין עִמָּי אֲנִי יְהוָה  
 וְאֵין עִמָּי אֲנִי יְהוָה וְאֵין עִמָּי אֲנִי יְהוָה וְאֵין עִמָּי אֲנִי יְהוָה

The quotation from Isaiah 10 varies in language from both the LXX and the original Hebrew. Paul modifies the expressions of the other two, but the meaning of the Hebrew is preserved in both the Greek versions. The most notable differences are Paul's abridging of the last verse and the rendering of the Hebrew וְשׁוּב (return, be converted) with

27. Sanday, op. cit., p. 263 f.

28. Quoted by Schaff-Lange, Romans, p. 322.

the Greek σωθήσεται (be saved).

The prophecy of Isaiah refers to the return from Babylon. The cutting off of Israel by the righteous judgment of God is inevitable; a remnant will return, but only a remnant. Paul uses the quotation from Isaiah to complement that of Hosea. Apparently the idea of "the remnant" was well known, as Paul's use of the word "το" would seem to indicate. The passages of both Paul and Isaiah show the contrast between the innumerable multitude which it seemed ought to form Jehovah's people and which perishes, and the poor remnant which alone remains to enjoy the salvation. Paul uses this and the following passage from Isaiah to show that, according to prophetic utterance, while those who were not God's people, in large numbers, should be called his people, a remnant only of the Jews would be so.

Romans 9: 29.

καὶ καθὼς προείρηκεν Ἠσαΐας

εἰ μὴ κύριος Σαβαώθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς  
Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ἀποιώθημεν

LXX: καὶ εἰ μὴ Κύριος Σαβαώθ ἐγκατέλιπεν ἡμῖν σπέρμα  
ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ἀποιώθημεν.

Is. 1:9. וְכִי־יִשְׁאַר־לָנוּ מְנוּחָה וְיִשְׁאַר־לָנוּ מְנוּחָה  
: וְכִי־יִשְׁאַר־לָנוּ מְנוּחָה וְיִשְׁאַר־לָנוּ מְנוּחָה

The quotation from Isaiah 1:9 is identical in Romans and the LXX. The only difference from the Hebrew is the trans-

lation of  $\tau\eta\psi$  with the Greek  $\sigma\pi\epsilon\rho\mu\alpha$ . Thus  $\sigma\pi\epsilon\rho\mu\alpha$  is used here as synonymous with  $\acute{\upsilon}\pi\omicron\lambda\epsilon\iota\mu\mu\alpha$ .

It is as though Paul were saying in this verse: Even in the Old Testament, that book from which you Jews draw your hopes, it is stated that Israel would be completely annihilated and forgotten, but for a small remnant which would preserve their seed and promise.

St. Paul has now established his thesis from the O.T., namely, concerning the call of the Gentiles and the fact that a remnant (but only a remnant) of Israel would be saved. His next quotation sets forth the cause.

Romans 9: 33.

προέκοψαν τῷ λίθῳ τοῦ προσκόμματος (καθὼς γέγραπται)  
 ἰδοὺ τίθημι ἐν Σιών λίθον προσκόμματος καὶ πέτραν  
 σκανδαλίου, καὶ ὁπιστεύων ἐπ' αὐτῷ οὐ καταχυνθήσεται  
 10:11. (λέγει γὰρ ἡ γραφή) τίς ὁ πιστεύων ἐπ' αὐτῷ οὐ  
 καταχυνθήσεται.

LXX: (Is. 28:16) ἰδοὺ ἐγὼ ἐμβάλλω εἰς τὰ θεμέλια Σιών λίθον πολυτελεῖ  
 ἐκλεκτὸν ἀκρογωνίον ἐν τῷ μόνῳ, εἰς τὰ θεμέλια αὐτῆς, καὶ ὁ πιστεύων  
 οὐ μὴ καταχυνθῆ.

LXX: (Is. 8:14) καὶ οὐχ ὡς λίθου προσκόμματος συναντήσεται  
 οὐδὲ ὡς πέτρας πτώματι

Is. 28:16.  $\tau\eta\psi$   
 $\tau\eta\psi$   $\tau\eta\psi$   $\tau\eta\psi$   $\tau\eta\psi$   $\tau\eta\psi$   $\tau\eta\psi$   $\tau\eta\psi$   $\tau\eta\psi$   $\tau\eta\psi$   $\tau\eta\psi$

Is. 8:14.  $\tau\eta\psi$   $\tau\eta\psi$   $\tau\eta\psi$   $\tau\eta\psi$   $\tau\eta\psi$   $\tau\eta\psi$   $\tau\eta\psi$   $\tau\eta\psi$   $\tau\eta\psi$   $\tau\eta\psi$

This is a compound quotation, which contains a portion of

one passage inserted into another - a thing quite permissible, inasmuch as they both refer to the same subject. The first and last phrases are borrowed from Is. 28:16, while those in between are from Is. 8:14. The same passages are quoted in conjunction, though not mixed as here in I Pet. 2:6-8. Both passages were interpreted by the Jews as being Messianic.<sup>29</sup> Thus the combination is both justifiable and natural. In this passage Paul follows the reading of the original Hebrew rather than the LXX except for the last word, *καταίσχυσθήσεται*.<sup>30</sup> He also personalizes the "believing" by adding the words *ἐπὶ αὐτῷ*, thus showing the object of faith.<sup>31</sup>

Paul uses this quotation to explain his reference to the "stone of stumbling" in the previous verse. According to 8:14

29. Delitzsch says, "the quotations in Romans 9 and I Pet. 2 rest on correct interpretation. Micah, also, whose book is the companion piece to this cycle of prophecy, foretells under like circumstances the birth of the Messiah in Bethlehem." Cf. Prophecies of Isaiah, vol. I, p. 444.

30. Some commentators have conjectured a different original reading at this point. On the difference between the original *וְיָרֵא* and the apostle's *καταίσχυσθήσεται* Dr. Davidson observes (in Sac. Herm., p. 459), "There is one word in the Hebrew, which is supposed to have been different at the time the LXX Version was made, viz. *וְיָרֵא*, rendered by *καταίσχυσθήσεται* to be ashamed. According to some it was once *וְיָרֵא* from *וְיָרֵא* to be ashamed. This conjecture is utterly groundless. The present Hebrew word bears the same sense as the one into which it has been rendered. Primarily *וְיָרֵא* signifies to hasten, to fly with trepidation. The meaning of the passage is 'he that dwelleth in Christ shall be so confident of security as not to be ashamed of the foundation on which he has built, nor to fly to another. In the time of need, neither shame, nor fear as to the stability of his hope, shall take possession of his mind.' The sense of both words is substantially the same." Quoted in Turpie, The O.T. in the New, p. 247.

31. Codd. N, B, Q, all of the LXX also read *ἐπὶ αὐτῷ* here. Rahlfs adopts this as the correct reading.

the foundation is Jehovah, and it is on this stone that the unbelieving Israel of both kingdoms stumble, while it is on this rock that he that believes takes refuge. In chapter 28 the figure is modified. Jehovah is no longer the foundation; he lays it. The foundation is therefore Jehovah in his final manifestation, the Messiah. We thus understand why Paul combines the two passages so closely. The one explains the other. The same figure is applied to Christ in Luke 2:34; 20:17.18; I. Pet. 2:4, probably all reminiscent of "the stone which the builders refused" of Psalm 118. Thus Paul explains the situation in his day. The Jews as a nation have stumbled over the stone by refusing to accept the Christ of the Cross, but many of the Gentiles have through faith become the sons of God.

Romans 10: 5.

Μωϋσῆς γὰρ γράφει ὅτι  
 τὴν δικαιοσύνην τὴν ἐκ νόμου ὁ ποιῶν ἄνθρωπος  
 ἑτάσσεται ἐν αὐτῇ

LXX: καὶ φυλάξετε πάντα τὰ προτάγματα μου καὶ πάντα  
 τὰ κρίματα μου, καὶ ποιήσετε αὐτά. ὁ ποιῶν  
 ἄνθρωπος ἑτάσσεται ἐν αὐτοῖς.

Lv. 18:5.  $\text{וְשָׁמַרְתָּ אֶת־כָּל־צִוְיֹתַי אֲשֶׁר־אָמַרְתִּי לְךָ וְעָשִׂיתָ אֹתָם$   
 $\text{וְשָׁמַרְתָּ אֶת־כָּל־צִוְיֹתַי אֲשֶׁר־אָמַרְתִּי לְךָ וְעָשִׂיתָ אֹתָם}$

The quotation is from Lev. 18:5 according to the LXX. The original is slightly modified to suit the grammar of the passage.

Moses had told Israel that they should obtain life by the proper keeping of the law - i.e. with conscious dependence on God, whose grace was shown through his revelation. Paul, however, has the legalistic adherence to a set of statutes in mind here, which the law had come to mean to the Jews of his day. His point is to bring out the impossibility of this method of salvation and to set in contrast to it the righteousness of faith.

Romans 10: 6-9.

ἢ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει  
 μὴ εἴπῃς ἐν τῇ καρδίᾳ σου· τίς ἀναβήσεται εἰς τὸν οὐρανόν; (τοῦτ' ἐστὶν χριστὸν καταρῆξαι) ἢ· τίς καταβήσεται εἰς τὴν ἄβυσσον; (τοῦτ' ἐστὶν χριστὸν ἐκ νεκρῶν ἀναρῆξαι) ἢ ἀλλὰ τί λέγει; Ἐγὼ σου τὸ ρῆμα ἐστίν, ἐν τῷ στόματι σου καὶ ἐν τῇ καρδίᾳ σου· <sup>τοῦτ' ἐστίν</sup> ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματι σου, <sup>κύριον Ἰησοῦν</sup> καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου... κτλ.

LXX: Οὐκ ἐν τῷ οὐρανῷ ἐστὶ λέγων τίς ἀναβήσεται, ἢ μὴ εἰς τὸν οὐρανὸν καὶ λήψεται ἡμῖν αὐτήν, καὶ ἀκούσαντες αὐτήν ποιήσομεν; Οὐδὲ πέραν τῆς θαλάσσης ἐστὶ, λέγων τίς διαπεράσσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης αὐτήν ποιήσομεν; ὅτι ἐγὼ σου ἐστὶ τὸ ρῆμα σφύρα ἐν τῷ στόματι σου, καὶ ἐν τῇ καρδίᾳ σου καὶ ἐν ταῖς χερσὶ σου ποιεῖν αὐτό.

Deut. 30: 12-14.      אֵל בְּשָׁמַיִם הָאֵלֹהִים לֵאמֹר מִי יַעֲלֶה וְיֵרֵד  
 אֵל בְּשָׁמַיִם הָאֵלֹהִים לֵאמֹר הֵאֱמַרְתָּ לֵאמֹר מִי יַעֲלֶה וְיֵרֵד  
 לֵאמֹר הֵאֱמַרְתָּ לֵאמֹר מִי יַעֲלֶה וְיֵרֵד אֵל בְּשָׁמַיִם הָאֵלֹהִים  
 לֵאמֹר הֵאֱמַרְתָּ לֵאמֹר מִי יַעֲלֶה וְיֵרֵד אֵל בְּשָׁמַיִם הָאֵלֹהִים  
 לֵאמֹר הֵאֱמַרְתָּ לֵאמֹר מִי יַעֲלֶה וְיֵרֵד אֵל בְּשָׁמַיִם הָאֵלֹהִים

These three verses are a free abridgment of Deut. 30: 12-14 with verbal changes and running commentary. It is not so much as quotation which we find here as a free reproduction and still freer application of a very familiar passage of the O.T.<sup>32</sup>.

St. Paul puts these words of Moses into the mouth of "the righteousness of faith." This passage in the original context referred to the law, which Moses had just been expounding to the people according to its spirit rather than its letter. There was no need to search the heights and depths for an explanation to the commandments; it was so revealed by the Lord that every Israelite could understand it. Paul uses the familiar words to describe in Scriptural language the free accessibility which is characteristic of the Gospel of grace. The Gospel as opposed to the law is not difficult to attain to. It is merely a matter of faith.

Sanday points out the following important considerations.<sup>33</sup>

1. The context of the passage shows that there is no stress on the fact that the O.T. is being quoted. The object of the argument is to describe the characteristics of the "righteousness of faith," not to show how it can be proven from the O.T.
2. The apostle carefully and pointedly avoids appealing to Scripture, altering his mode of citation from that employed in the previous verse.
3. The quotation is singularly inexact. An ordinary reader fairly well acquainted with the O.T. would feel that the language had a familiar ring, but could not count it as a quotation.
4. The words had become proverbial and were freely quoted by earlier authors. (E.g. Philo in several places).

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32. Cf. Expositors Greek Testament, vol. II, p. 670.

33. Op. cit., p. 289.



This quotation, besides concluding the argument of vv. 1-13, suggests the thought which is the transition to the next point discussed. If invocation of Jehovah revealed in Christ is the means of salvation, then the opportunity must be offered to all of hearing this message.

Romans 10: 15.

Καθάπερ γέγραπται  
 ὡς ἄρχισαι οἱ πόδες τῶν εὐαγγελισσομένων ἀγαθά  
 LXX: ὡς ἄρα ἐπὶ τῶν ὄρεων, ὡς πόδες εὐαγγελισσομένου  
 ἀκοὴν εἰρήνης, ὡς εὐαγγελισσομένου ἀγαθά, ὅτι κτλ.  
 Is. 52:7. יְשׁוּעָה בְּשֵׁרֵי צְדָקָה וּבְשֵׁרֵי צְדָקָה  
 : יְשׁוּעָה בְּשֵׁרֵי צְדָקָה וּבְשֵׁרֵי צְדָקָה

The quotation from Is. 52:7 resembles the Hebrew more closely than the LXX. The true text of Romans greatly abbreviates the prophet's words. The prophet refers to the messengers who should appear on the mountains near Jerusalem to announce the speedy return of the Jews from the Babylonian exile. The joy with which the deliverance from Babylon was foreseen is in keeping with that with which the apostle contemplates the preaching of the Gospel.

Romans 10: 16.

Καθὼς γὰρ λέγει  
 Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;

LXX: Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ ὁ  
βραχίων Κυρίου τίνι ἔπεκαλύφθη;

Is. 53:1. יְהוָה לֹא-לָנוּ אֵימָנוּתְךָ יִשְׂרָאֵל לֹא-לָנוּ אֵימָנוּתְךָ  
יְהוָה לֹא-לָנוּ אֵימָנוּתְךָ יִשְׂרָאֵל לֹא-לָנוּ אֵימָנוּתְךָ  
יְהוָה לֹא-לָנוּ אֵימָנוּתְךָ יִשְׂרָאֵל לֹא-לָנוּ אֵימָנוּתְךָ

This short quotation from Is. 53:1 agrees with both LXX and Hebrew. The "Kurios" of Paul and the LXX were supplied from the context.

Isaiah in this passage proclaims the unbelief of Israel in regard to the Messiah, whom he then describes in his humiliation and pain - such a Messiah the Jews did not want. Paul laments the refusal of the Jews and also of the Gentiles to accept the preaching of the Gospel.

Romans 10: 18.

μενοῦν γε

εἰς πᾶσαν τὴν γῆν ἔξηλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς  
τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν

LXX: εἰς πᾶσαν τὴν γῆν ἔξηλθεν ὁ φθόγγος αὐτῶν, καὶ  
εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν

Ps. 19:5. :יְהוָה לֹא-לָנוּ אֵימָנוּתְךָ יִשְׂרָאֵל לֹא-לָנוּ אֵימָנוּתְךָ  
יְהוָה לֹא-לָנוּ אֵימָנוּתְךָ יִשְׂרָאֵל לֹא-לָנוּ אֵימָנוּתְךָ

The passage follows the LXX of Ps. 19:5 verbatim. The translation of the Hebrew אֵימָנוּתְךָ with the Greek φθόγγος has been variously interpreted.<sup>34</sup> St. Paul uses no quotation

34. Turpie has the following explanation: "This quotation, being in the words of the LXX, which gives ὁ φθόγγος αὐτῶν 'their sound or note' as the rendering of the Hebrew אֵימָנוּתְךָ

formula here, but introduces the quotation with *μενούρ γε*, an emphatic corrective to his foregoing statement, then proceeds in the words of Isaiah.

The verses of the Psalm speak of the revelation of God in nature. As the heavens and their hosts proclaim God's existence and perfection to the whole universe, and mute as they are, make their voice re-echo in the hearts of men; so St. Paul describes the universality of the preaching of the Gospel in his day, first to the Jews both at home and in the Diaspora, and secondly to the Gentile nations.

Romans 10: 19.

πρῶτος Μωϋσῆς λέγει  
 ἔγω παρασηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπ' ἔθνει  
 λυνέτω παρασηλώ ὑμᾶς.  
 LXX: αὐτοὶ παρασηλώσαν με ἐπ' οὐ θείω, παρώξυνάν με  
 ἐν τοῖς εἰδώλοις αὐτῶν, ἔγω παρασηλώσω αὐτοὺς ἐπ'

'their line or chord', has given rise to the supposition that the latter was not  $\Pi\zeta\rho$  but  $\Pi\zeta\eta\rho$  or  $\Pi\zeta\rho$ , it being supported by the parallel  $\Pi\zeta\eta\rho$  'their words', and by its occurring in verse 4, as also by the resemblance of the forms  $\eta$  and  $\zeta$ . This conjecture may be deemed quite superfluous, as  $\eta\rho$ , meaning primarily a measuring line, denotes also the cord or string of a lyre or other musical instrument; and then, by an easy transition, the note or sound thereby emitted, so that they both come to the same thing." Op. cit., p. 99. Schaff-Lange, Psalms and C.A. Briggs, The Book of Psalms, however, maintain that only the meaning of 'measuring line' can be proven for the Hebrew word. Delitzsch, (Psalms, vol. I, p. 349), believes that v. 4b explains what kind of measuring line is meant, viz. that of their heraldship: their words reach the end of the world and fill it from its utmost limit to the center.

οὐκ ἔθνη, ἐπ' ἔθνη συνέτω ἰσχυροῦς αὐτοῦ.

Deut. 32:21. יִצְרָאֵל אֵלֵינוּ בְּלֹא-אֱלֹהִים כִּי יִגְדַּל יִצְרָאֵל  
 אֵלֵינוּ בְּלֹא-אֱלֹהִים כִּי יִגְדַּל יִצְרָאֵל אֵלֵינוּ

The quotation gives the LXX of Deut. 32:21 except for the change in the person of the pronoun.

The original passage states that as Israel has roused God's jealousy by going after no-gods, so He will rouse Israel's jealousy by showing mercy to those who are no-people. Although some critics explain this as foretelling merely the successes of the surrounding heathen nations against Israel as punishment for Israel's defection, the majority hold that the passage refers literally to the reception of the Gentiles into the divine favor.<sup>35</sup>

Paul answers his question of verse 19 with three quotations from the O.T. stating that Israel had been warned that the Messiah would be rejected by them and accepted by the Gentiles. They cannot plead that God's message was hard to understand; even a foolish people who had never sought God would accept it and thus stir Israel to jealousy. Above all nations Israel should have understood, but already at the beginning of their history (Moses) it had been foretold that they would not.

Romans 10: 20.

Ἠκούσας δὲ ἀποστολῆν καὶ λέγει  
 εὐρέθην τοῖς ἔθνεσιν ἡμῶν, ἐμφάνους ἐγενόμην

35. Cf. Johnson, op. cit., p. 365 f.

τοῖς ἐμὲ μὴ ἐπερωτῶσιν

LXX: Ἐμφανῆς ἐγενήθη τοῖς ἐμὲ μὴ ἐπερωτῶσιν.

εὐρέθη τοῖς ἐμὲ μὴ ζητοῦσιν

Is. 65:1. : '3'P7 X'77 '77X'777 77X'77 X'777 '77'777

The two parallel clauses of the quotation stand in reverse order in the LXX.<sup>36</sup> An accurate rendering of the Hebrew is difficult.

Romans 10: 21.

πρὸς δὲ τὸν Ἰσραὴλ λέγει  
ὅλην τὴν ἡμέραν ἐξεπέτακα τὰς χεῖράς μου πρὸς λαὸν  
ἀπειθοῦντα καὶ ἀντιλέγοντα

LXX: ἐξεπέτακα τὰς χεῖράς μου ὅλην τὴν ἡμέραν πρὸς  
λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα

Is. 65:2. : 7770 07-77 0777-77 '77 '77'777

Paul quotes the LXX of Is. 65:2 with a slight change of word order. The last phrase is an addition which is not found in the Hebrew.

Many critics consider these two succeeding verses of Isaiah as both referring to Israel. However, that the first refers to the Gentiles and the second to the Jews is held by interpreters of all schools, e.g. Delitzsch, Hofmann, Stier, Hodge, Alford, etc.<sup>37</sup> Delitzsch<sup>38</sup> holds that the

36. Rahlfs adopts readings in this passage which would conform exactly to the text of Paul.

37. Cf. Schaff-Lange, Romans, p. 351.

38. The Prophecies of Isaiah, vol. II, p. 452.

the case of chapter 9:25 is not a parallel case - there Paul only appeals to the passage for the most adequate expression beforehand of a N.T. fact.

Paul applies the first passage to the Gentiles and the second to the Jews. What Moses had said before less clearly Isaiah proclaims unambiguously: God will one day manifest himself to the Gentiles through his grace, while the Jews will obstinately reject all the blessings which he has offered them. Thus Paul supports his statement of the divine plan and his indictment of the Jews from the Jews' own Scriptures.

Romans 11: 3.

ἢ οὐκ οἴδατε ἐν Ἠλεία τί λέγει ἡ γραφή, ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραήλ:

κύριε, τοὺς προφήτας σου ἀπέκτειναν, τὰ θυσιαστήρια σου κατέσκαψαν, καὶ ἐπέλειψθην μόνος καὶ ζητοῦσιν τὴν ψυχὴν μου.

LXX: τὰ θυσιαστήρια σου κατέσκαψαν, καὶ τοὺς προφήτας σου ἀπέκτειναν ἐν Ἰερουσαλήμ, καὶ ἐπολέλειμμα ἐγὼ μόνωτάτος, καὶ ζητοῦσι μου τὴν ψυχὴν λαβεῖν αὐτήν

I Kings 19:10 (14).   
 תַּחֲרַבְתָּ אֶת־בְּיָדֶיךָ אֶת־הַמִּזְבֵּי־הַבָּשָׂרִים וְאֶת־הַנְּבִיאִים וְאֶת־הַמִּזְבֵּי־הַבָּשָׂרִים וְאֶת־הַנְּבִיאִים וְאֶת־הַמִּזְבֵּי־הַבָּשָׂרִים וְאֶת־הַנְּבִיאִים

The quotation is from the section of Kings treating the history of Elijah. It gives I Kings 19: 10 (14) according to the LXX and Massoretic text with two minor omissions and a transposition of two clauses.

Romans 11: 4.

ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός;  
κατέλιπον ἑμαυτῷ ἑπτακισχίδιους ἄνδρας, οἵτινες οὐκ  
ἔκλυον γόνυ τῆ βαάλ

LXX: καὶ καταλείψεις ἐν Ἰσραὴλ ἑπτὰ χιλιάδας ἀνδρῶν,  
πάντα γόνατα ἃ οὐκ ἠκλόθεν γόνυ τῷ βαάλ

I Kings 19:18. - לְכָל אֲשֶׁר יִשְׁתַּחֲוֶה לְבָאָל וְלָאֵלִים אֲחֵרִים וְלֹא יִשְׁתַּחֲוֶה לַיהוָה וְלֹא יִשְׁתַּחֲוֶה לְאֵלִים אֲחֵרִים וְלֹא יִשְׁתַּחֲוֶה לְבָאָל וְלֹא יִשְׁתַּחֲוֶה לְאֵלִים אֲחֵרִים

The quotation from I Kings has a few slight variations from the original. Paul adds ἑμαυτῷ to bring out the personal interest of God. He uses οἵτινες in place of πάντα and exchanges the vocable ἔκλυον for ἠκλόθεν. His use of the feminine with Baal is probably due to the fact that it is sometimes found that way in the LXX.<sup>39</sup> He corrects the mistake of the LXX (καταλείψεις) with the thought of the Hebrew, "I have left."

Elijah had fled to Mt. Horeb from Jezebel, and accuses his countrymen before God of complete apostasy; he alone is faithful. God assures him that even though the nation as a whole has deserted Him, yet there is a faithful remnant, 7000 men who have not bowed to Baal. Paul draws an analogy between this situation and that of his own day. The spiritual condition is the same. The nation as a whole has rejected God's message now as then; but now as then also there is a faithful remnant left, and if that be so God cannot be said to have cast away His people.

<sup>39</sup>. Godet, op. cit., 394.

Romans 11: 8.

καθ' ὡς περ γέγραπται  
 ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανόξεως, ὀφθαλμοὺς τοῦ  
 μὴ βλέπειν καὶ ὠτα τοῦ μὴ ἀκούειν, ἕως τῆς ἡμέρας ἡμέρας.

LXX: (Deut. 29:3) καὶ οὐκ ἔδωκεν κύριος ὁ θεὸς ὑμῖν καρδίαν εἰδέναι  
 καὶ ὀφθαλμοὺς βλέπειν καὶ ὠτα ἀκούειν, ἕως τῆς ἡμέρας ταύτης

LXX: (Is. 29:10) ὅτι πεπότηκεν ὑμᾶς κύριος πνεύματι κατα-  
 νόξεων; καὶ καμύσει τοὺς ὀφθαλμοὺς κ.τ.λ.

Deut. 29:3.

וְלֹא-בָרַךְ יְהוָה לְבָבְךָ לְדַעַת וְלֹא-בָרַךְ יְהוָה  
 לְעֵינֶיךָ לְרִאֵת וְלֹא-בָרַךְ יְהוָה לְאָזְנוֹךָ לְשָׁמֹעַ

Is. 29:10.

כִּי-שָׁחַת יְהוָה אֶת-הַדָּעַת וְהִסְתָּרְתָּ אֶת-עֵינָיו  
 וְהִסְתָּרְתָּ אֶת-אָזְנוֹ וְהִסְתָּרְתָּ אֶת-לִבְּךָ

The passage can hardly be called a quotation in the strict sense.<sup>40</sup> It is a mixture of Is. 29:10 and Deut. 29:3. In addition, Is. 6:9.10. probably contributed the emphasis on the negative. The form of the quotation resembles more closely the words in Deut., but the historical situation and meaning of the quotation are represented by the passage(s) in Isaiah to which Paul is referring.

The thought of the quotation applies equally well in Paul's time as it did in Isaiah's time, when Israel ran blindfold into the punishment of the captivity. Paul intends to show with the quotation that the chosen people have from

40. Origen and other ancient interpreters, because of the confusion in the passage, held that this was not a quotation from the O.T.



This Psalm of David is the cry of one suffering partly for his own sins (v.5), but mainly for the sake of God (7-9). Much of the Psalm is regarded in the N.T. as Messianic. The Psalm as a whole depicts the righteous Israelite suffering for the cause of God; and his adversaries, to whom the curses contained in the two verses quoted by Paul refer, are all the enemies of the just one in the theocracy itself, from Saul persecuting David down to the Jews persecuting the Church of Christ. Paul takes it for granted that the doom invoked in these words has come upon the Jews and uses it to explain the condition of the Jews in his day. It continues the argument of the previous quotation.

Romans 11: 26.27.

καθὸς γέγραπται  
 ἦξει ἐκ Σιών ὁ ρυόμενος ἀποστρέψει ἀσεβείας ἀπὸ  
 Ἰακώβ, καὶ αὐτῇ αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν  
 ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν.

LXX: (Is. 59: 20.21) καὶ ἦξει ἐνεκεν Σιών ὁ ρυόμενος καὶ  
 ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ, καὶ αὐτῇ αὐτοῖς ἡ παρ'  
 ἐμοῦ διαθήκη, εἶπεν Κύριος κ.τ.λ.

LXX: (Is. 27:9) ὅταν ἀφέλωμαι αὐτοῦ τὴν ἁμαρτίαν

Is. 59:20.21.      כְּבָרָה לְצִיּוֹן צְוֹאֵל וְלִשְׁבֵי פֶשַׁע בְּיַגְקֹב

וְאֵלֵי מִן הַשָּׁמַיִם; וְאֵלֵי מִן הַשָּׁמַיִם; וְאֵלֵי מִן הַשָּׁמַיִם;

Is. 27:9.

כִּלְכִּל כָּל-פְּרֵי הַסֵּר חֲטָאתָן

Paul quotes from the LXX of Is. 59. He changes the



The quotation is from Is. 40:13 and follows the LXX except for a slight change of word order and the omission of the last phrase.

Paul here gives proof from the Scripture of the unsearchableness of God's ways: He is absolute - no one can counsel him or comprehend him. The same passage is quoted in I Cor. 2:16.

Romans 11: 35.

(ἢ) τίς προέδωκεν αὐτῷ καὶ ἀντιποδοθήσεται αὐτῷ;

LXX: τίς γὰρ ἔστιν ὁ ἐμοὶ ἀντιστήσεται μοι καὶ ὑπομενεῖ;  
Job 41:11.<sup>43</sup>      Πῶς ἔσται ἡ ἀντιποδοθήσεται αὐτῷ;

The translation here is perhaps Paul's own, as the LXX is entirely different and wrong. The Hebrew means literally: Who hath first given unto me that I should repay him? It is interesting to notice that the only other quotation in St. Paul which varies very considerably from the LXX is also taken from the book of Job (I Cor. 3:19; cf. Job 5:13).<sup>44</sup>

Paul uses the quotation as it is used in the book of Job, to assert the absoluteness of God. He is not determined by anything that man has done or may do. He has taken the entire initiative in regard to salvation. Man can only receive.

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43. In Codd N\* and A this verse is inserted from Paul into the text of Is. 40:14. (LXX)

44. Cf. Sanday, op. cit., p. 340.

Romans 12: 19.

λέγεται γάρ  
 ἐμοὶ ἐκδικήσεις ἐγὼ ἀνταποδώσω, λέγει Κύριος  
 LXX: ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω  
 Deut. 32:35.      אֲשֶׁר אֲרַךְ אֶף

The quotation from Deuteronomy shows affinity to both the Hebrew and the LXX. The first term of the quotation is a reproduction of the opening words of the Hebrew verse; the second is taken from the same clause of the LXX. It seems to be a quotation from memory - perhaps even a current proverbial saying.<sup>45</sup> Paul adds the words λέγει Κύριος to the original quotation.

In Deuteronomy the passage is not used as a warning against self-vengeance, as Paul uses it. It merely states that God will take vengeance on the enemies of His people.

Romans 12: 20.

(ἀλλὰ) ἐὰν πεινᾷ ὁ ἐχθρὸς σου, ψάμισε αὐτόν. ἐὰν διψᾷ, ποτίσε αὐτόν. τούτο γάρ ποιῶν ἄνθρωπος πῦρος σαρρεύσει ἐπὶ τὴν κεφαλὴν αὐτοῦ  
 LXX: ἐὰν πεινᾷ ὁ ἐχθρὸς σου, ψάμισε αὐτόν, ἐὰν διψᾷ, ποτίσε αὐτόν. τούτο γάρ ποιῶν ἄνθρωπος πῦρος σαρρεύσει ἐπὶ τὴν κεφαλὴν αὐτοῦ, ὁ δὲ Κύριος ἀνταποδώσει σοι ἕξαστα

45. The identity of form in Romans and Hebrews and with the Targum of Onkelos might point to this. Cf. Toy, op. cit., p. 162.



LXX: καὶ ἑξαπλήσεις τὸν πλησίον σου ὡς σεαυτὸν  
 Lev. 19:18. : קָדַם לְךָ כְּעַד לְךָ אֶת־עַמִּי

The quotation from Lev. 19:18 agrees with both texts of the original.

The sentence sums up a much longer list of commandments in Leviticus. It is quoted in Matt. 22:39; Mark 12:31; Luke 10:27; Gal. 5:14; and James 2:8 where it is called βασιλικὸς νόμος.

Romans 14:11.

ἰσχυρὰ γάρ  
 ἔγωγε λέγει Κύριος, ὅτι ἐπιὶ κάμψει πᾶν γόνυ, καὶ  
 πᾶσα γλῶσσα ἑξομολογήσεται τῷ θεῷ

LXX: κατ' ἑαυτοῦ ὀρκνύω, εἰ μὴν ἐξεδεύεταί ἐκ τοῦ  
 στόματος μου δικαιοσύνη, οἱ λόγοι οὐκ ἀποστραφήσονται ὅτι  
 ἐπιὶ κάμψει πᾶν γόνυ καὶ ὀμείταί πᾶσα γλῶσσα τὸν θεόν  
 Is. 45:23. כִּי לֹא יִפְּסוּ אֲדָרְכָי וְכִי לֹא יִשְׁתַּחֲוּוּ אֲנִי לְאֵל אֲחֵרִים  
 : וְכִי יִשְׁתַּחֲוּוּ אֲנִי לְאֵל אֲחֵרִים וְכִי לֹא יִפְּסוּ אֲדָרְכָי

Paul quotes the LXX of Is. 45:23, but freely. The original text reads: I have sworn by myself. Paul substitutes, probably unintentionally, a different form of oath, but one that is frequent in the O.T.<sup>43</sup> In the last phrase Paul follows the LXX in adding the word "God" to the Hebrew, but differs in the verb, substituting for "swear by God" "shall give praise to God."

46. Is. 49:18; Ez. 5:11; Jer. 23:24.

In the original passage the universal homage is described which all creatures will render God at the end of the world. The homage supposes and implies the judgment, by which they shall all have been brought to his feet. St. Paul uses the passage in a similar sense but places the emphasis on the judgment. If it is God alone who judges, then we ought not pass judgment on one another.

Romans 15: 3.

καθὼς γέγραπται  
 οἱ ὀνειδισμοὶ τῶν ὀνειδισόντων σε ἐπέτεγον ἐπ' ἐμέ  
 LXX: καὶ οἱ ὀνειδισμοὶ τῶν ὀνειδισόντων σε ἐπέτεγον  
 ἐπ' ἐμέ  
 Ps. 69:10. : 472 475J 7 577π 579θ7π!

The verse is quoted exactly from Psalm 69:9. David in the Psalm depicts the righteous man suffering at the hands of the ungodly for the cause of God. Paul puts these words into the mouth of Christ showing that his sufferings were the sufferings of others. He uses the passage to show Christ as the example of one who was no self-pleaser. Several verses of this Psalm are quoted in the N.T. as referring to Christ.

Romans 15: 9.

καθὼς γέγραπται  
 διὰ τοῦτο ἔξομολογήσομαι σοὶ ἐν ἔθνεσιν καὶ τῷ  
 ὀνόματί σου ψαλῶ

LXX: διὰ τοῦτο ἔξομολογήσασθε μοί, σοι ἐν ἔθνεσιν, Κύριε,  
καὶ τῷ ὀνόματι σου φιλῶ

Ps. 18:50; II Sam. 22:50.  $\overline{\eta}\overline{\theta}\overline{\omega}\overline{\varsigma}$   $\overline{\eta}\overline{\gamma}\overline{\epsilon}\overline{\nu}\overline{\eta}$   $\overline{\alpha}\overline{\iota}\overline{\theta}\overline{\omega}$   $\overline{\eta}\overline{\gamma}\overline{\epsilon}\overline{\nu}\overline{\alpha}$   $\overline{\nu}\overline{\alpha}$   $\overline{\nu}\overline{\alpha}$   
:  $\overline{\eta}\overline{\gamma}\overline{\theta}\overline{\omega}\overline{\varsigma}$

The quotation is exact from Ps. 18:50 except for the omission of "O Lord" of the LXX or "O Jehovah" of the Hebrew. The same passage is also found in II Sam. 22:50.

With this passage Paul begins a series of quotations which support his statement in verse 9 "that the Gentiles might glorify God for his mercy." In the Psalm, David, victorious over his enemies, declares he will make his hymn of thanksgiving resound even in the heathen countries under his control, in order to associate these nations in celebrating the works of Jehovah. Paul regarding Christ as the antitype of David, pictures Christ as declaring that among the Gentiles (i.e. in the midst of, and therefore together with them), He will praise God.

Romans 15: 10.

καὶ πάλιν λέγει  
εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ  
εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ

LXX:

$\overline{\eta}\overline{\theta}\overline{\omega}$   $\overline{\alpha}\overline{\iota}\overline{\theta}\overline{\omega}$   $\overline{\nu}\overline{\alpha}$   $\overline{\nu}\overline{\alpha}$   $\overline{\nu}\overline{\alpha}$

Deut. 32:43.

The quotation is correct from the LXX of Deut. 32:43. The Hebrew literally translated is: Rejoice, O ye nations, His people. However, there may be some justification for

translating "with" as the LXX.<sup>47</sup>

In his final hymn Moses calls on the nations to rejoice over the salvation of Israel. St. Paul takes the words as interpreted by the LXX to imply that the Gentiles and the chosen people shall unite in the praise of God.

Romans 15: 11.

καὶ πάλιν

αἰνεῖτε, πάντα τὰ ἔθνη, τὸν κύριον, καὶ ἐπαίνεσάτωσαν  
αὐτὸν πάντες οἱ λαοί

LXX: αἰνεῖτε τὸν κύριον, πάντα τὰ ἔθνη, αἰνεσάτωσαν  
αὐτὸν πάντες οἱ λαοί

Ps. 117:1. : □'יְהוָה עֲבָדֵי-יְהוָה יִשְׁתַּחֲוּוּ וְיִשְׁתַּבְּחוּ וְיִשְׁמְחוּ וְיִשְׂתַּחֲוּוּ

The quotation is again according to the LXX except for a change of word order in some mss. Paul adds <sup>καὶ</sup> and the prefix <sup>ἐπ</sup> to the second Greek verb.<sup>48</sup> The Hebrew is accurately reproduced.

Paul quotes the Psalm as an exhortation to all nations to praise the Lord.

Romans 15: 12.

καὶ πάλιν Ἡσαΐας λέγει

ἔσται ἡ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνιστάμενος ἀρχεῖν  
ἐθνῶν ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν

47. Cf. Turpie, op. cit., p. 108.

48. Rahlfs adopts the reading of Cod. A here, which is the same as Paul's.



in place of the Hebrew "what was not told them they shall see." The Hebrew emphasizes the object, while the LXX emphasizes the person. The same is true of the second clause.

The prophet describes the astonishment of the kings and nations at the suffering of the servant of Jehovah and the extension of the knowledge of Israel's God among the nations. The passage is Messianic, and Paul uses it to show that the universal impulse of the Gospel to go farther and farther into every land was already expressed in prophecy, thus explaining and vindicating the program of his ministry.

1. Easton, *The Bible*, vol. 1, p. 111. See also *Encyclopedia Britannica*, vol. 11, p. 111.

### Paul's Version of the Old Testament

The question as to what version of the O.T. Paul used has been answered in different ways. Almost all the scholars agree that his basic text was that of the Septuagint. According to Kautzsch,<sup>1</sup> out of eighty-four passages in which St. Paul cites the O.T. about seventy are taken directly from the LXX or do not vary from it appreciably, twelve vary considerably, but still show signs of affinity, and two only, both from the book of Job (cf. Rom. 11:35; I Cor. 3:19), are definitely independent and are derived either from the Hebrew text or some quite distinct version. Of those derived from the LXX a certain number (e.g. Rom. 10:15) show in some points a resemblance to the Hebrew text as against the LXX.

It may be safely said that the majority of Paul's quotations are from memory; many of them are inexact, and those which are literally correct are for the most part short and from well known books. However, because of the inexactnesses some scholars believe that at times Paul used a current Aramaic version, which they consider the Palestinian "Volksbibel" of that time. That an oral Aramaic version of at least parts of the O.T. existed at the time is almost

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1. Kautzsch, De Veteris Testamenti locis a Paulo Apostolo allegatis; referred to in Sanday, op. cit., p. 302.

certain. The Palestinean Jews had ceased to speak Hebrew and had adopted the Aramaic as their vernacular at least a hundred years before. We know from the Talmud that in the synagogue services the Scriptures were first read in Hebrew and then orally translated into the vernacular. Such oral translations and O.T. references used in synagogue discourses, in the rabbinical schools and elsewhere, would gradually tend to become standardized and eventually become familiar language to many persons, especially to students of the Scriptures. The possibility of such a version showing its influence even on a writer well acquainted with the LXX must be admitted. In this way some scholars would solve the problem of Paul's variations from the LXX.<sup>2</sup> On the other hand, when we remember Paul's background from among the Greek-speaking Jews and the fact that he was writing to

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2. Boehl, Die alttestamentlichen Citate im Neuen Testament, has carried out this argument to its most complete form. Relying a good deal on the mention of a "Syrian Bible" in the LXX appendix to Job (which is textually open to doubt), he supposes the existence of a complete Syrian Bible, of perhaps a Jewish-Aramaic Targum, agreeing in the main with the LXX, and that from this were drawn most of the N.T. quotations. Thus, he would say that Paul was literally reproducing this version in Greek, rather than using the LXX or quoting sometimes freely from memory. If this hypothesis were true, all the difficulties of Paul's variations from the O.T. would be solved. However, such a written version is purely hypothetical and is in contradiction to other facts which we know concerning that time. From the Talmud we know that all explanations or "targums" were to be oral. If this rule was sometimes violated, it could hardly have been to any appreciable extent, and versions so produced could hardly have been widely circulated. The line of known written targums does not begin until about 150 A.D. with that of Onkelos on the Pentateuch. Cf. Boehl, p. viii; also Toy, op. cit., p. xiv ff.

Jews and Gentiles in the lands of the Hellenistic Diaspora, the postulation of Paul's using a distinctly Palestinoan "Volksbibel" seems improbable. And his habit of quoting from memory, as did all writers of his time,<sup>3</sup> makes such a solution unnecessary.

The position of the LXX at the time when Paul wrote made it the logical version for him to use. By the time he began to write, the LXX had long been the Bible, the Authorized version of the Jewish world. Begun in Alexandria about 275 and finished somewhat later, it rapidly made its way in the Roman Empire, where Greek was the language of general intercourse, and attained a consideration hardly second to that in which the Hebrew text itself was held. The Gentile Christians inherited this reverence from the Jews; and four centuries after the beginning of our era, Augustine thought it almost sacrilege that Jerome should undertake to replace the Greek, and the Old Latin which was made from it, by a new Latin version. Nor was this reverence in which the LXX was held restricted to areas outside of Palestine. Even Edersheim maintains that it was the people's Bible "not merely among the Hellenists, but in Galilee, and even in Judea."<sup>4</sup>

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3. Prof. Johnson has shown that all the great classical writers up till that time, as also Philo and the early Church Fathers, constantly quoted in this way. Cf. pp. 29 ff.

4. Edersheim, Life and Times of Jesus the Messiah, pp. 23 ff. Farrar, The Life and Work of St. Paul, agrees, stating that to Paul the LXX was as much "the Bible" as our English version is to us, p. 27.

Not a small factor in bringing this about was the comparative price and availability of the two versions. Because of the extreme labor and care bestowed on them, Hebrew manuscripts were very expensive. Their possession was quite out of the common reach. On the other hand the mass production of Greek manuscripts at the time made them cheap and plentiful. Before long, especially outside of Palestine, both Hebrew manuscripts and persons qualified to read them became difficult to procure. It is probable that among the Hellenists the Greek was used even in the synagogue service. Hence, Paul and the other N.T. writers quoted from the LXX because it was the only written version known to the people of their time.

Yet, there is this "remarkable fact, that although all the authors of the N.T. seem to have used the LXX translation, yet where that translation - at least as it lies before us - wholly wanders away from the sense of the original, or becomes entirely destitute of meaning, they either resort to another translation, or themselves translate the text independently. We do not recall a single place either in the Gospels or in the epistles of Paul where a text of the O.T., as to its essential contents has been disguised by the use of the LXX version."<sup>5</sup> In this respect we must remember that Paul was in the peculiarly advantageous position of having been trained

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5. Tholuck, "Kommentar zum Briefe an die Hebraer," Beilage I, p. 37; quoted in Johnson op. cit., p. 23.

also in the knowledge of the original Hebrew, which stood him in good stead.

I do not intend to enter into the textual criticism of the Old or New Testament texts. But one must admit the possibility of one or the other variations between Paul and the O.T. to have been caused by a difference of reading at the time. In the interval of three centuries that elapsed between Paul's writing and our earliest known manuscripts there may have been some changes in either or both Testaments. The inevitability of copyist's errors and the tendency of some scribes to harmonize the LXX to the Hebrew of the O.T. and to the Greek of the N.T. would make some difference between the readings of the first and the fourth centuries possible. The Alexandrian manuscript of the LXX shows many such harmonizings (e.g. Rom. 11:34.35). Future discoveries may give more definite information on this subject.

## Part Two

The purpose of this second part is to generalize briefly on the various principles which Paul employed when taking his material from the Old Testament. It will fall into four main divisions: Paul's manner of quoting, the purposes for which he used his quotations, his interpretation of O.T. history and prophecy, and the question as to whether he preserves the real meaning of the Old Testament.

### I. Paul's Manner of Quoting.

As a general rule we may say that Paul designated his quotations as quotations. His various introductory formulas were his quotation marks. The familiar words "as it is written" are his most often used introduction. But he varies his introduction with his sources and his materials and the stylistic setting into which the quotation falls. At times he quotes his exact source, for example: "as it says in Hosea," "for Isaiah says," or "Moses writes." Sometimes the introduction is in the form of a question: "For what does the Scripture say?" "But what is God's answer to him?" A few of his quotations are introduced only by conjunctions, such as *ἀλλά*, *γάρ*, or *μερῶν γε*. In these cases it is evident from

the context or from the literal agreement with the O.T. passage that they are quotations. An excellent example of this form of quotation is found in Rom. 12:20 where the passage from Proverbs 25 ("if thine enemy hunger feed him...") is introduced by the single word ἀ/ἄ, but which reproduces literally two complete verses of the LXX.

Many of Paul's quotations give a faithful reproduction of the Old Testament passages. In some of these the Hebrew text and the LXX text agree. Cf. Romans 3:12; 4:7.8.; 8:36. In the last of these Paul reproduces the quotation so exactly from the Hebrew and Greek that he includes the ὅτι as part of the quotation. In another group of quotations Paul gives the LXX literally, although the latter departs somewhat from the language of the original text. Cf. 3:4; 10:18.

On the other hand the majority of Paul's quotations are somewhat free. This is not surprising when we consider the fact that Paul quoted from memory. The words of the O.T. had become part of his mental equipment, and he used them to a certain extent with the freedom with which he used his own ideas. Thus, he would naturally add words or give turns to expression that would bring out more fully the ideas he wanted to set forth from the O.T. Sometimes he altered the language merely in order to better mould it into the structure of his sentence or paragraph. Sometimes the change was in the form of a paraphrase as in 10:6-9; sometimes it was an abridgment, a selection of the most pertinent words, as in 3:15; sometimes

only a change in the order of words or clauses, as in 13:9a. In all such cases there was no intentional alteration of the sense of the Scriptures.<sup>1</sup>

An interesting group of quotations are those in which Paul combines several passages from the O.T. into a single quotation. In 3:10-18 he combines passages from several of the Psalms and Isaiah; in 9:25,26 he combines passages from two places in Hosea; in 9:32,33 he interweaves two different passages from Isaiah; and in 11:8 he gives a mixture of passages from Isaiah and Deuteronomy.

It will be noted that some of his quotations are exceedingly fragmentary, sometimes rendering only a very few words. Yet they must be regarded as quotations, since Paul introduces them as such. There are other passages in Romans where he speaks in similar fragmentary O.T. language, but does not identify them as quotations. For instance, in 2:6 he uses the actual words of Proverbs 24:12, but can hardly be said to be quoting. A similar instance may be found in 3:4. In such cases one can hardly conceive of Paul as consciously setting down a quotation. He was so thoroughly saturated with the thought and language of the O.T. that they had become his own thought and vocabulary. He used them

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1. The same may be said for all the N.T. writers. Toy, although taking a somewhat liberal view in general, states: "...no trace of purpose to misstate the meaning of quotations appears anywhere in the N.T. Citations are made in good faith, and with general accuracy, from the versions which were familiar to the writers; and the changes made were such as were believed to bring out the meaning into stronger relief." Op. cit., p. xxi.

often without distinguishing or probably without even realizing their exact source. Thus he could use Isaiah's illustration of the potter's vessel in 9:20,21 as his own. This holds true all the more in cases where he uses short phrases or even single words derived from the O.T. To account them all as actual quotations would be unnatural to any writer. Our own language today is saturated with Biblical terms and expressions which we use entirely as our own.

There is another class of O.T. references which must be mentioned in passing. Paul refers several times to incidents and persons from the O.T. without using actual quotations from them or about them. He merely weaves them into the plot of his thought. Familiar instances of this are his discussion of circumcision in chapter four and his elaboration upon Adam as a type of Christ in chapter five. Some discussion of this latter reference will follow in a later chapter.

## II. The Purposes for Which Paul Used His Quotations.

In Paul's use of O.T. quotations two purposes especially show themselves - for argument and for rhetoric. In many cases the division is not at all clearly defined. At times he seems to use them for both. It is doubtful that the apostle himself made the distinction in any given case. As is the case with all great writers, his intuition told him when to quote and what to quote. However, upon close analysis these two purposes can be seen in the various passages in which he quotes.

Two sections where it is especially evident that Paul is quoting for the sake of proving his argument are found in 9:7-13 and 15:9-12. In the first of these Paul quotes statements made to and concerning the patriarchs to prove that the doctrine of election which he has set forth is valid on the basis of Scripture. In the second case he quotes several passages to show that the reception of the Gentiles into the people of God was according to O.T. teaching. Speaking of the same subject in 9:25,26, Paul illustrates what he has been saying from a similar situation spoken of in Hosea.

In such cases it is not difficult to see Paul's purpose. Writing to a congregation with a large Jewish element he was anxious to show that his doctrine was not something new. It was not something that he had developed out of his own mind,

but was the age-old doctrine of the Scriptures. He well remembered his own former failure to understand the true meaning of the O.T. and wanted his readers to share in his enlightenment. Knowing the reverence with which they held the O.T. writings, he constantly bolstered his teachings, whose authority might be challenged by the Jews, with an authority which was accepted by all. This purpose is particularly evident in his epistle to the Romans, in which his primary object is to set forth doctrine. This fact also explains why he uses more quotations in this one epistle than in the rest of his letters combined.

Although Paul's real purpose in quoting the O.T. was for proof of his doctrine, we must also admit the element of rhetoric in several instances. In 2:24 after a series of indictments against the false living of the Jews of his time, he concludes with the striking statement from Isaiah: "The name of God is blasphemed among the Gentiles because of you!"

Perhaps the best example of his rhetorical purpose is that of 11:34.35. Here at the close of his entire doctrinal section setting forth God's plan of salvation, he waxes eloquent over the hidden mysteries of God. Into his glowing exclamation he injects quotations from Isaiah and Job, thus setting forth his lofty thoughts in familiar and powerful language. He then reaches his climax with a glorious doxology. How better could he express himself? Here was just what he wanted to say in words which had the stamp of the ages.

### III. Paul's Use of O.T. History and Prophecy.

This chapter might also be titled "Paul's Messianic Use of the O.T." Its aim is to outline the correlation which Paul found between his own N.T. times and the history and prophecy of the O.T. Paul indeed understood the essential relationship of the O.T. and N.T. dispensations. And in that relationship he found support for that which had been specially revealed to him and which he taught.

Paul makes much use of O.T. history in his epistle to the Romans. He finds in the situations of his own day the counterpart and fulfilment of the situations and events recorded in the Scriptures. And through the proper understanding of those situations and events he attempts to account for and clarify the corresponding facts of the N.T. era. This is also true of the other N.T. writers.<sup>2</sup>

This principle in Paul's writing may be best shown by

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2. "Hebrew history was ordained by infinite wisdom to foreshadow in a peculiar manner the Messiah and His kingdom. It was full of types and of the 'good things to come.' The Hebrew writer, eager to set forth the glories of a golden age which he dimly foresaw, instinctively caught at the types and shadows of the Messiah which Hebrew history, and especially the characters and events of his own time, presented to him; the exodus, the return from Babylon, or the victories of David, or the peace of Solomon became materials from which he constructed his glowing portraiture; or he might derive a part of his colors from events much more casual and minute, or from persons much more insignificant." Cf. Johnson, *op. cit.*, pp. 333 ff. Likewise the N.T. writers, looking back from their vantage point in time found in their former national history the foreshadowing of their present time.

way of example. One of the most prominent characters in his letter is Abraham. He finds in the example of Abraham a clear proof for the doctrine of justification by faith. Abraham's own trust in God and His promise, the sign of circumcision, the covenant with him and with his seed all pointed in the same direction.<sup>3</sup> And the record of the case of Abraham in the Scriptures had a definite purpose - that others may read and learn. "The words 'it was reckoned to him' were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him that raised from the dead Jesus our Lord, who was put to death for our trespasses and raised for our justification."<sup>4</sup> Similarly, the examples taken from the lives of Abraham's descendants at the beginning of chapter nine were to Paul a clear testimony to the doctrine of election.

In the reference to Pharaoh in 9:17 Paul brings out a basic philosophy of history. Whatever happens in the history of any nation is under the guiding hand of God. He shows the everlasting principle of God working through history, shaping his ends and carrying out his purposes.

Another event in the history of the O.T. is the case of Elijah.<sup>5</sup> In a social and moral and religious setting very similar to that of the time of Paul, Elijah had complained that he alone had remained faithful to God. But God assured

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3. Romans, chapter 4.

4. Ibid., 4:23-25.

5. Cf. 11:2-5.

him that there were still 7000 in Israel who had not fallen away. Thus Paul finds comfort for his own time. No matter how bad conditions may become and how little men may seek after God there will always be a remnant who will remain faithful and will cling to the promises of God. And God's grace is always there for those who will accept it, whom He has chosen.

Paul uses the remnant of Israel of the O.T. again in chapter nine to demonstrate a point. The apostasy of Israel had brought down upon them the wrath of God. But Isaiah, prophesying concerning the return from Babylon, made it known that a remnant would return. Paul uses this event in the history of Israel to show the contrast between the many which ought to form God's people and the small remnant which alone remains to enjoy the salvation. In the same connection Paul uses God's promise of reacceptance for the apostate Israel of Hosea's time to establish the basis for the calling of the Gentiles.<sup>6</sup>

Paul's interpretation of the historical significance of Adam in chapter five is of special interest. Although no direct quotation is involved, this is one of the best examples of Paul's use of O.T. history. He expressly states that Adam was a type of Christ.<sup>7</sup> Just as the sin of Adam was imputed

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6. See the discussion on 9:25.26 in Part One.

7. Johnson distinguishes two different types of Christ; "There are analogous types of Christ, and there are homologous types of Christ. The incidents in the lives of Joseph, Moses, David, and Jonah, which correspond to incidents in the life of Christ are analogous types; they have resemblance in relationship;

to all mankind, so also the righteousness of Christ has made the grace of God available to all mankind. This is one of Paul's clearest Messianic statements.

In addition to these historical persons and events Paul also makes use of direct Messianic prophecies. In 9:32.33 he quotes in conjunction two passages from Isaiah which were both interpreted by the Jews as being Messianic and which are used similarly in I Pet. 2:6-8. In 11:26.27 and 15:12 he uses two more passages from Isaiah in which the Redeemer and the Root of Jesse were promised. In both cases the apostle refers the prophecy to the work of the Messiah and the extension of His kingdom. The use of Psalm 69 in 15:3 is interesting. Several verses of this Psalm are used in the N.T. as Messianic. In it David depicts the righteous man suffering at the hands of the ungodly for the cause of God. David is undoubtedly referring to his own suffering, and admits his weaknesses as a sinner (v.5). Paul puts the words in this quotation into the mouth of Christ, showing that his sufferings were the sufferings of others. As a last example the quotation in 10:15 is a passage in which Isaiah speaks of the messengers who should appear on

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they do not form an essential and inseparable part of that process of revelation and redemption by which God is fulfilling his eternal purpose. The central elements of the ceremonial system of the O.T., such as the sacrifice, the priesthood, and the tabernacle, are homologous types of Christ. They constitute an essential and inseparable part of the process of divine revelation and human redemption. Their truest resemblance to Christ must be sought and found in the source and spirit of the salvation which they symbolize." Op. cit., p. 242.

the mountains near Jerusalem to announce the speedy return of the Jews from the Babylonian exile. Paul refers the passage to the N.T. preaching of the Gospel.

This is typical also of the use of the O.T. made by other N.T. writers. For them Messianic prophecy was clothed in the garb of national history. Thus, in addition to direct Messianic prophecies, they often treat as relating to the Messiah and His kingdom passages written with reference to persons who lived and events which happened centuries before the Christian era. It is often impossible to separate the spiritual thoughts and hopes of the prophets from the local national form in which they were clothed. We can readily see in such passages an element of double reference.<sup>8</sup> This in no way implies a double sense. To deny this would mean to deny the historic sense of many passages. By properly understanding this principle we can get a truer picture of the relationship of such passages. The N.T. writers, knowing the events of Christ's earthly career, could compare them with the O.T. and find the prophecy of them there.

Paul clearly understood the integral relationship between the Old and the New dispensations. This is perhaps brought

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8. Johnson demonstrates that the element of double reference abounds in every great literature. "To deny that it exists in Hebrew literature would be to deny that this literature is the product of literary genius. In other words, if we say (as some do) that every passage of Hebrew literature must be interpreted as having one reference and no more, we apply to it an arbitrary rule which we must abandon the moment we begin to study any other great literature which the world has produced." Op. cit., p. 331.

out as clearly as anywhere in his use of the O.T. in 10:5-9. Here Paul uses passages which had originally been spoken concerning the Law to demonstrate a point he was making concerning the Gospel. The situation at first seems to present a contradiction. But on closer investigation of the passages and the original contexts we find that the contradiction is only an apparent one. Moses had been repeating the law to the people according to its spirit rather than its letter: there was no need to search the heights and depths for an explanation of the commandments. And Moses, in this farewell sermon to the children of Israel, wanted them to realize that keeping the commandments is a matter of the relation of the heart to God (cf. Deut. 30). Only love to God and true-hearted obedience to God are the real keeping of the law. And Moses told them that the law was so revealed that every Israelite could understand it if he only accepted God's words as He spoke them. Paul uses the familiar words of Moses to describe in Scriptural language the free accessibility which is characteristic of the Gospel of grace. Unlike the literalistic keeping of the law which the Jews had imposed on themselves, the Gospel was not difficult to attain. Literalistic keeping of the law was not what God demanded. And like the spiritual keeping of the law, which was what God did demand, the Gospel was a matter of the heart and faith. Thus, to Paul, the way of salvation under the Old Covenant given to Abraham and Moses and the Jews of the O.T. was the same as the way of salvation under the New Covenant revealed in the work of Christ. The only difference lay in point of time.

#### IV. Does Paul Preserve the Meaning of the O.T.?

Because of many characteristics of Paul's quotations, the charge is often brought that Paul was strictly Rebbinical in his interpretation of the O.T. These characteristics have already been discussed in the foregoing chapters. We must admit that there is a certain similarity between his quotations and those of the Rabbis. But a thorough comparison will show that the similarity is more apparent than actual. The similarity is found mainly in the form of the quotations, while the exegesis of the passages quoted is quite different.

When we consider the time in which Paul lived, his own thorough training as a Rabbi, and the literary habits of the age, we can see why such a similarity exists. His learned Jewish background stood him in good stead in controversies with the Jews, and also enriched his style and lent fresh vividness to his arguments. But the outward similarity must not be over-emphasized. His spirit is entirely different from that of the Rabbis. Concerning this matter of Paul and the Rabbis Farrar has this to say:<sup>9</sup>

The ingenuity of the Jewish Rabbi never for one moment overpowers the vigorous sense and illuminated intellect of the Christian teacher. Although St. Paul's method of handling Scripture undoubtedly in its general features resembles and recalls the method which reigns throughout the Talmud, yet the practical force, the inspired wisdom

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9. Op. cit., pp. 28 f.

the clear intuition of the great apostle, preserve him from that extravagant abuse of numerical, kabbalistic, esoteric, and impossibly inferential minutiae which make anything mean anything - from all attempt to emulate the remarkable exegetical feats of those letter-worshipping Rabbis, who prided themselves on suspending dogmatic mountains by textual hairs.... If it be asserted that St. Paul deals with the Old Testament in the manner of a Rabbi, let it be said in answer that he uses it to emancipate the souls which Judaism enslaved; and that he deduces from it, not the Kabbala and the Talmud - "a philosophy for dreamers and a code for mummies" - but the main ideas of the Gospel of the grace of God.

Speaking broadly, we may say that St. Paul's use of the O.T. could be described as literal, rather than "historical" in the modern sense of the term. For the most part the passages are quoted without particular regard to the context or the circumstances under which they were written. The most striking instances of this are those cases in which the words of the O.T. are used in a sense opposite to that which they originally possessed. For instance, two examples which have been mentioned before: in 9:25.26 Paul uses words which applied to Israel in the O.T. to apply to the Gentiles; and in 10:6-8 he applies to the Gospel words which were used of the law in the Old Testament.

If we were to classify Paul's quotations according to his exegesis of the O.T. passages we could distinguish three classes of texts.<sup>10</sup> In the majority of them Paul uses the quotations in a sense corresponding to that which they held in their O.T. setting. All texts quoted concerning moral principles or spiritual ideas, or concerning divine government fall into

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10. Cf. Sanday, op. cit., pp. 303 ff.

this class. The arguments in 9:20,21 and in 9:6-13 are examples of doctrines correctly deduced from O.T. principles.

A second class of texts consists of those in which, without definitely citing the O.T., the Apostle uses its language in order to express the ideas he wishes to convey. A typical instance of this is the quotation in 10:18, where the words of the Psalm are used in quite a different sense from that of the original, and without a definite citation formula.

There is a third small group of passages, in which the words are used in a sense which the original does not give, and yet their object is to give logical proof. In the first part of chapter ten Paul uses the Law to condemn the Jews for keeping the Law. A paradox seems to present itself. But the paradox is only apparent. Paul is condemning the Jews for their entirely wrong conception of keeping the law. The law is spirit; the Jews had reduced it to letter. Paul certainly understood that the true law in the O.T. was a matter of the heart - a matter of man's inner relation to God and His will. That sense of the law he would never condemn. In all such cases where it is evident that Paul has departed from the original meaning of a certain quotation closer investigation will show that Paul's teaching is entirely in harmony with O.T. principles. The same lines of argument will justify his Messianic use of the O.T. From his vantage point in the apostolic era he could see the highest fulfilment of prophecies

whose full meaning may not even have been understood by their original writers. The value of Paul's exegesis, therefore, lies not so much in his interpretation of individual passages, but in his insight into the true spiritual meaning of the O.T. The writers of the N.T. interpret the O.T. from the standpoint of its highest and truest fulfilment.

In conclusion we may say that Paul regarded the O.T. Scripture as the one thesaurus of divine truth. In it God had revealed Himself and His plan of salvation. The Old Testament was for Paul the divine Word, superseded only by the manifestation of the incarnate Word - the Christ of the Cross. Thus, he looks to it as the source of all religious knowledge.

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

Romans 15:4.

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