

OT QUOTATIONS IN THE NT

Importance of the question.

Many quotes. Authority ascribed to them. Formulae of introducing them. All indicate high regard attached to OT by NT. Yet quoted freely, not in agreement with OT texts, paraphrases all tend to discredit both OT and NT.

2 lines of argument result:

- (1) NT writers bec they do not quote accurately could not have held verbal inspiration of OT.
 - (2) HS could not have directed NT writers to quote inaccurately; thus NT not inspired
- So attack is on both testaments.

Purpose of answering question.

- 1 Not to prove inspiration. Don't do so this way.
- 2 All need to show is that quotes do not constitute an irrefutable invalidation of doctrine of verbal inspiration.³ Ultimately God is behind it all. Merely give some suggestions about nature of quotes.
4. Not all suggestions work in every case. But altogether they provide satisfactory explanations of apparent discrepancies.

Suggestions toward the answer.

1. NT writers had to translate their quotations.

A. Sources.

1. Aramaic or Hebrew. Had to use existing translations or make own. No trans can give an adequate and coextensive rendering of original text. To quote in translation even under inspiration demands some change.
2. LXX. Was good translation. Older than Massoretic text. Was like AV before RV came out. When quoting may not be the best trans of every word but use anyway to make point. If point gotten across by LXX then use unchanged; if not then NT felt free to emend LXX.

B. Conclusions.

1. Use of LXX does not attribute inspiration to it. Like Jude or P's quoting Grk poets.
2. Need to couple interpretation with inspiration here. Insp says the record is accurate; thus given case is accurate quote of LXX. Interpretation needs to decide what interpretive point of quote is and give importance to right words and not to others.
3. In gospel quotes of Lord's words prob dealing with trans. Have to bel. HS guided various records so that ours is a completely supplemented account of what He wants to convey of what the Lord said.

Note: Diff bet NT using this principle and Wycliffe trans is that the trans which resulted in the Grk NT is exact in every word. Product is inspired. Wycliffe deals with inspired sources, not product. Only 1 text inspired and that's Grk. When NT writer uses this common method, his product diff from Wycliffe using it. Wycliffe always need to keep educating and refining both trans and understanding of people.

2. NT writers did not have available rules of a form book.

- a. No quote marks. May only have had in mind very short quote but continue on in train of that which appears to us unmarked as part of intended quote. Extent of intended citation not always known to us.
- b. No ellipsis marks.
- c. No brackets. To indicate editorial comments. They may have added intentionally that which critics say is mistrans of source. Cf Eph 6:2 for clear addition.

- d. No footnote references. Thus we find a mixture of passages without any mark of differentiation.
 Prob would have a lot less prob if we could apply modern rules of punctuation more than is done in Grk text.
3. NT writers sometimes paraphrased their quotations.
- Free translation. Nothing illegitimate in this.
 - Slight modifications such as change of pronouns. Legitimate.
 - Complete paraphrase in order to emphasize a particular point.
 - Summary of general teaching of part or all of OT, Matt 2:23, John 1:45.
3. Just quote a bit and not nec word for word in order to remind readers of entire that or passage.
4. NT writers often only intended to allude to OT without quoting.
 Can't criticize them for not doing what they didn't intend to do anyway.
 Conformity can only be expected when have a formula of introduction.
- Formula kai palin always introduces exact quote. Rom 15:10ff; 1 Cor 3:20; Heb 1:5; 2:13; 10:30. Kai or de alone do not nec. Often introduce additional material not a quote, Matt 5:43; Lk 22:37; 1 Pet 1:17; 2Pet 2:22.
 - Lego and eipon may introduce an informal reference which is part of the narrative and not a direct quote. Again if had quote marks would help. Acts 7:26 not found in those words in OT. Not intended to be a direct quote. 2 Cor 4:6--lit the one saying, eipon, light out of darkness.
5. Ancient texts are not altogether certain. Use this one sparingly.
 We know that they are highly accurate, but still possibility of inaccuracies.
- Our text of Grk NT may be at variance. 150000 of them.
 - The Heb text may be. NT quote may be more accurate. Dead Sea scrolls helping.
 - LXX is corrup in places the scrolls giving more authority to it.
- Sometimes apply compound probability to a given quote.
 Some conservatives say there is no single instance in NT where need to apply this.
 True that no limit to which this can go if not balanced by suggestions 1-4.
6. In quotations as everywhere else human element in inspiration operates.
 Go easy on this too bec no end and very unscientific.
 Don't call it lapses of memory on part of NT writers.
 But still a mysterious truth that HS uses men with their peculiarities of expression.
7. HS is free to modify as He sees fit.
 Be careful here too. This one is easy. Consult others first. But it's also right.

Observations:

- We are not bound to harmonize everything in Bible. We are bound to bel there is a harmony but not to find it. We are bound to search not stick head in sand.
- All of OT quotes in NT that have problems can be explained by 1 or more of above principles, and usually without resorting to 5,6,7.
- Use of OT in NT shows writers' regard for it as inspired and authoritative.
 Note when X answered Jews from Scrip no argument back.

Roger Nicole, *The NT Testaments in The NT with Reference to the Doctrine of Plenary Inspiration*. STS 1954.

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L. Gammeter, *Theopneustia*.

Petrick Fantain *Hermetical Manual*.

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