Influence of the Septuagint on the Greek NT

(Ongoing compilation of data; this version dated 12-31-2009)

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C. F. D. Moule:

> The pendulum has swung rather too far in the direction of equating Biblical with 'secular' Greek; and we must not allow these fascinating discoveries [the papyri] to blind us to the fact that Biblical Greek still does retain certain peculiarities, due in part to Semitic influence … and in part to the moulding influence of the Christian experience, which did in some measure create an idiom and a vocabulary of its own.[1]

Sidney Jellicoe:

> A number of terms taken over from 'secular' usage by the LXX translators are invested with a richer, and at other times a new, meaning, which becomes apparent only when they are related to the signification of the Hebrew they are employed to render.[2]

> [The LXX translators] must have seen in the words of their choice, if not an inherent religious signification, at least a potentiality for being so understood …. On the whole, [Deissmann] laid a sound foundation, but with the enthusiasm of the pioneer he looked to the papyri as the source of light, and took too little account of the richer content with which the LXX translators invested their Greek terms, a stage which must be interposed between the papyri and the New Testament for a right understanding of the vocabulary of the latter ... *It is primarily to the Greek Old Testament that we should look, rather than directly to the papyri, for the theological significance of the terminology of the New.* Recourse to the papyri alone may prove inadequate and even misleading.[3]

Mogens Müller:

> Historically … the Septuagint should be endowed with special significance considered as a translation, because, to some circles of Greek-speaking Jewry, it replaced the *Biblia Hebraica*, and thus became their Bible. Because it was accepted as conclusive evidence of the biblical revelations, it was used by the authors of the New Testament writings, and, accordingly, came to have a decisive impact on the theology of the New Testament. In a historical perspective, it

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[1] C. F. D. Moule, *An Idiom Book of New Testament Greek* (2nd ed.; Cambridge: Cambridge University Press, 1959).
[2] Sidney Jellicoe, *The Septuagint and Modern Study* (Oxford: Clarendon, 1968), 331.
[3] Ibid., 332.

became, to an even greater extent than the *Biblia Hebraica*, the Old Testament of the New Testament.[4]

It is fundamentally important to able to ascertain that the Old Testament testimony of revelation has preserved its integrity in the Greek translation. The Greek formal demands have been disregarded in places where they would have disturbed the essence and content of the original testimony. In other words, the translation did not bow to the Greek spirit …. It is of the utmost importance to establish that the Septuagint has retained its Jewish basis in spite of the circumstances where interpretation has had to walk a tightrope between an acceptable Hellenization and an unacceptable assimilation to Hellenism, and that distance in time and another milieu promoted a certain degree of independence. The Septuagint cannot be bypassed if we want to conjure the Judaism from which Christianity grew.[5]

Until the process began which insisted on monopolizing *Hebraica Veritas* as the only authentic Bible text in respect of the Old Testament, the Jewish Bible was in fact *both the Hebrew and the Greek text*. Added to this, the biblical theological context makes it abundantly clear that the textual form of the Septuagint was the most popular in the New Testament. Where the shape of the Jewish Bible is concerned, a one-sided preference for the Hebrew-Aramaic text as the original *par excellence* in those decades when the New Testament books were written should be precluded .... In a biblical theological context the Septuagint does in fact convey, more convincingly than the Biblia Hebraica, what the New Testament authors understood as their Holy Writ.[6]

The Septuagint has largely replaced *Biblia Hebraica* in the New Testament. For the New Testament authors this translation had tremendous impact. It influenced their perception of the wording of the Bible text decisively, and, to a varying degree, left its stamp on their language.[7]

Jennifer Dines:

It is clear that for all NT authors the Greek texts constitute authentic and authoritative Scripture, and that for most of them they are their only source …. As well as providing direct quotations and recognizable allusions, the LXX exercises a profound influence on vocabulary and style, though this varies from writer to writer and is not all-pervasive.

There are far-reaching implications to the realization that foundational Christian experience was articulated mainly in terms of the Greek biblical texts, and not directly from the Hebrew ones. It is still normal to approach key

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[4] Mogens Müller, *The First Bible of the Church: A Plea for the Septuagint* (JSOTSupp 206; Sheffield: Sheffield Academic Press, 1996), 115-16.

[5] Ibid., 117.

[6] Ibid., 120-21.

[7] Ibid., 129.

theological ideas, such as covenant and redemption, by analysing the use of such terms in the MT [Masoretic Text]. But it would be methodologically preferable to begin by examining the LXX and writings dependent on it.[8]

J. Ross Wagner:

> For the theological task of hearing the New Testament witness, especially to the extent that it is appropriate to characterize that witness as "a transformed Old Testament" [Brevard Childs], the relevance of the Septuagint hardly requires further comment. It should be emphasized, however, that the influence of the Septuagint extends beyond explicit citations to more allusive modes of intertextuality [Richard B. Hays]. In addition, the language of the Septuagint (whether the Septuagint is the source of new senses for particular Greek words or a witness to usages already current in Hellenistic Jewish communities) has shaped, in varying degrees, the language of the New Testament writers. Though investigation of linguistic influence calls for considerable methodological sophistication, such research is essential to the task of delineating the full extent to which the Old Testament is taken up and transformed in the New Testament. Tuning our ears to the rhythms and cadences of the Septuagint is a necessary exercise in gaining the reader competence that the New Testament expects of its implied audience.[9]

I. SPELLING

A. Transliteration of proper names

The NT writers follow the LXX transliterations of proper names. This may seem like a minor point, but it is remarkable when you consider the various ways that proper names could be translated from one language to another. The fact that the NT follows the same transliteration (in most cases) as that found in the LXX suggests that the LXX exercised a profound influence on the NT writers. For example:

Ἄβελ, Ἀβραάμ, Ἀδάμ, Αἴγυπτος, Δαυίδ, Ἑνώχ, Εὔα, Ἠλίας, Ἡσαίας, Ἠσαῦ, Ἰακώβ, Ἰερουσαλήμ, Ἰησοῦς, Ἰσαάκ, Ἰσραήλ, Ἰωσήφ, Κάϊν, Μελχισέδεκ, Μωϋσῆς, Νῶε, Ῥαάβ, Ῥαχήλ, Ῥεβέκκα, Σάρρα, Σαούλ, Σινά, Σιών, Σόδομα, Φαραώ

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[8] Jennifer M. Dines, *The Septuagint* (Understanding the Bible and Its World; London/New York: T&T Clark/Continuum, 2004), 142-43

[9] J. Ross Wagner, "The Septuagint and the 'Search for the Christian Bible,'" in *Scripture's Doctrine and Theology's Bible: How the New Testament Shapes Christian Dogmatics*, eds. Markus Bockmuehl and Alan J. Torrance (Baker, 2008), 26.

II. VOCABULARY

A. Loanwords[10]

ἀλληλουϊά = הַלְלוּ־יָהּ = *Hallelujah*
    MT (13): Pss 104:35; 105:45; 106:48; etc.
    LXX (20 + 3[Ap]): Pss 104 title; 105 title; 106 title; etc.
    NT (4): Rev 19:1, 3, 4, 6

ἀμήν = אָמֵן = *Amen*
    MT (30): Num 5:22 (2x); Deut 27:15, 16; etc.
    LXX (3 + 6[Ap]): 1 Chr 16:36; Neh 5:13; 8:6
    NT (129): Matt 5:18, 26; 6:2; etc.

ἀρραβών = עֵרָבוֹן = *deposit, down payment, pledge*
    MT (3): Gen 38:17, 18, 20
    LXX (3): Gen 38:17, 18, 20
    NT (3): 2 Cor 1:22; 5:5; Eph 1:14

λίβανος[11] = לְבֹנָה = *incense, frankincense*
    MT (21): Ex 30:34; Lev 2:1, 2, 15; etc.
    LXX (18 + 3[Ap]): Ex 30:34; Lev 2:1, 2, 15; etc.
    NT (2): Mat 2:11; Rev 18:13

μάννα = מָן = *manna*
    MT (13): Ex 16:31, 33, 35 (2x); etc.
    LXX (9 + 1[Ap]): Num 11:6, 7, 9; etc.[12]
    NT (5): John 6:31, 49, 58; Heb 9:4; Rev 2:17

οὐαί = אוֹי = *Woe!*
    MT (24): Num 21:29; 24:23; 1 Sam 4:7, 8; etc.
    LXX (59 + 7[Ap]): Num 21:29; 1 Kgdms 4:7, 8; etc.
    NT (46): Mat 11:21 (2x); 18:7 (2x); 23:13; etc.

πάσχα[13] = פֶּסַח = *Passover*
    MT (49): Ex 12:11, 21, 27, etc.
    LXX (29 + 14[Ap]): Ex 12:11, 21, 27, etc.

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[10] A loanword is "the adoption of a word from one language into another." Moisés Silva, *Biblical Words and Their Meaning: An Introduction to Lexical Semantics* (Grand Rapids: Zondervan, 1983), 193, cp. 87.

[11] Both λίβανος and λιβανωτός are found in extra-biblical Greek earlier than the LXX (see LSJ, Thayer, BDAG). This is probably because the word entered the Greek language through the spice trade long before the third century BC and was therefore not mediated through the LXX.

[12] At Ex 16:31ff LXX has μαν (v 31) or τὸ μαν (vv 32, 33, 35).

[13] According to LEH, πάσχα is actually an Aramaic loanword (פסחא).

NT (29): Mat 26:2, 17, 18, 19; etc.

σαβαώθ = צְבָאוֹת = *of Hosts, Almighty* (title of God)
    MT (~285): 1 Kgdms 1:3, 11, 4:4; 15:2; etc.
    LXX (59 + 3[Ap]): Josh 6:17; 1 Kgdms 1:3, 11, 20; 15:2; etc.
    NT (2): Rom 9:29; Jas 5:4

σάββατον = שַׁבָּת / שַׁבָּתוֹן = *Sabbath*
    MT (11 / 111): Ex 16:23, 25, 26, 29; 20:8; etc.
    LXX (109 + 21[Ap]): Ex 16:23, 25, 26, 29; 20:8; etc.
    NT (68): Mat 12:1, 2, 5, etc.

ὕσσωπος[14] = אֵזוֹב = *hyssop*
    MT (10): Ex 12:22; Lev 14:4ff; etc.
    LXX (10): Ex 12:22; Lev 14:4ff; etc.
    NT (2): John 19:29; Heb 9:19

χερούβ / χερουβίμ[15] = כְּרוּב / כְּרֻבִים = *cherub / cherubim*
    MT (91): Gen 3:24; Ex 25:18; etc.
    LXX (81 + 2[Ap]): Gen 3:24; Ex 25:18; etc.
    NT (1): Heb 9:5

B. Words created on basis of LXX

These NT words, while not found in the LXX per se, are built from words or phrases that are used in the LXX.

αἱματεκχυσία = *the shedding or pouring of blood*
    LXX: αἷμα + ἐκχέω = the pouring out of blood at the base of the altar – key ritual of
        the sin offering, resulting in forgiveness (see LXX Lev 4:7, 18-20, 25-26, 30-31,
        34-35 – τὸ αἷμα ἐκχεεῖ … καὶ ἀφεθήσεται αὐτῷ/αὐτοῖς)
    NT: Heb 9:22

ἀρσενοκοίτης = *a man who lies with a man*
    LXX: ἄρσην + κοίτη (Lev18:22; 20:13)
    NT: 1 Cor 6:9; 1 Tim 1:10

εἰδωλολατρία, -λάτρης = *idolatry, idolater*
    LXX: εἴδωλον + λατρεύω
    NT: εἰδωλολατρία (1 Cor 10:14; Gal 5:20; Col 3:5; 1 Pet 4:3)
        εἰδωλολάτρης (1 Cor 5:10, 11; 6:9; 10:7; Eph 5:5; Rev 21:8; 22:15)

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[14] However, ὕσσωπος has been found in extra-biblical Greek prior to the LXX (see LSJ, BDAG), so the LXX was not responsible for its entrance into the Greek language.
[15] Other spellings in LXX: χερουβείμ, χερουβείν, χερουβίν. The last is the one used in Heb 9:5.

ὀλοθρευτής = *destroying angel*
    LXX: ὁ ὀλεθρεύων (Ex 12:23)
    NT: 1 Cor 10:10

προσωπολημψία, etc. = *favoritism*
    LXX: λαμβάνω + πρόσωπον (Lev 19:15)
    NT: προσωπολημψία (Rom 2:11; Eph 6:9; Col 3:25; Jas 2:1)
        προσωπολήμπτης (Acts 10:34)
        προσωπολημτέω (Jas 2:9)

σαββατισμός = *Sabbath rest*
    LXX: from σαββατίζω (neologism, Ex 16:30; etc.)
    NT: Heb 4:9

C. Neologisms

A neologism is a new word that the LXX translators appear to have coined for the purpose of translating a unique feature of the Hebrew Bible.[16]

ἀκροβυστία = עָרְלָה = *foreskin (LXX), uncircumcision (NT)*
    MT (15): Gen 17:11, 14, 23-25; etc.
    LXX (14 + 2[Ap]): Gen 17:11, 14, 23-25; etc.
    NT (20): Acts 11:3; Rom 2:25-27; etc.

ἀνεξιχνίαστος = לֹא־חֵקֶר / אֵין חֵקֶר = *beyond tracing out, inscrutable*
    MT (7): Job 5:9; 9:10; 34:24; 36:26; Ps 145:3; Prov 25:3; Isa 40:28
    LXX (3 + 1[Ap]): Job 5:9; 9:10; 34:24; Odes 12:5
    NT (2): Rom 11:3; Eph 3:8

ἀποδεκατόω = *to tithe*

διαγογγύζω = *to murmur*

διασκορπίζω = *to scatter*

δυσβάστακτος = *hard to bear*

ἐγκαίνια = *Feast of Hannukah*

ἐγκαινίζω = *to inaugurate*

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[16] "We observe that in order to render the Hebrew the translators sometimes created new expressions … However, it is not always easy to reach certainty in these matters. A word which may seem to be a neologism in the LXX may actually be attested in the Koine Greek of earlier papyri" (LEH, xxiv).

ἐξουθενέω/-όω and ἐξουδενέω/-όω = *to despise, treat with contempt*

κατενώπιον = *before*

λιθοβολέω = *to stone*

λύτρωσις = *redemption*

λυτρωτής = *deliverer*

μετοικεσία = *the exile*

ῥαντίζω = *to sprinkle*

ῥαντισμός = *sprinkling*

σκάνδαλον = *stumbling block*

σκληροκαρδία = *hardness of heart*
    LXX (2 + 1^Ap): Deut 10:16; Jer 4:4; Sirach 16:10
    NT (3): Matt 19:8; Mk 10:5; 16:14

σκληροτράχηλος = קְשֵׁה־עֹרֶף = *stiff-necked*
    MT (15): Ex 32:9; 33:3, 5; 34:9; Deut 9:6, 13; 2 Kgs 17:14; 2 Chr 30:8; 36:13; Neh
        9:16, 17; Prov 29:1; Jer 7:26; 17:23; 19:15
    LXX (6 + 2^Ap): Ex 33:3, 5; 34:9; Deut 9:6, 13; Prov 29:1[17]
    NT (1): Acts 7:51

D. Hard calques

A hard calque is a Greek word with a Hebrew meaning. Most often, hard calques are
highly referential, e.g., nouns referring to some object or technical theological term.
Some calques may have been circulating in Greek-speaking Jewish communities prior to
the LXX. Other calques may have entered the vocabulary of the Greek-speaking Jewish
community via the LXX.

ἄγγελος = *angel*
ἅδης = *Sheol*
ἀνάθεμα = *curse*
ἀρχιερεύς = *high priest*
δαιμόνιον = *demon* (Deut 32:17)
διαθήκη = *covenant*

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[17] See also the construction σκληρύνω τὸν τράχηλον in LXX (Deut 10:16; 2 Chr 30:8; 36:13; Neh 9:16, 17, 29; Jer 7:26; 17:23; 19:15).

διάβολος = *devil*
διασπείρω, = *to disperse*
διασπορά = *Diaspora*
δόξα = *glory*
δοξάζω = *to glorify*
ἔθνη = *Gentiles*
εἴδωλον = *idol*
ἐπισκέπτομαι, = *to visit*
ἐπισκοπή = *visitation*
ἐπιστρέφω = *to turn, repent*
ζῆλος = *zeal*
ζηλόω = *to be zealous*
ζηλωτής = *zealot*
κιβωτός = *ark*
κύριος = *LORD*
μετανοέω = *to repent*
μετάνοια = *repentance*
νόμος = *the Law, the Torah*
συνάγω = *to gather, assemble*
συναγωγή = *synagogue*
πατριάρχης = *patriarch*
πειρασμός = *temptation*
περιτέμνω, = *to circumcise*
περιτομή = *circumcision*
πνεῦμα = *spirit, Spirit*
πορνεία = *sexual immorality*
πρεσβύτερος = *elder*
προσήλυτος = *proselyte*
πρωτοτόκια = *birthright*
πρωτότοκος = *firstborn*
ῥῆμα = *matter, thing*[18]
σκηνοπηγία = *Feast of Tabernacles*
ὕψιστος = *highest*
χριστός = *Christ*

E. Soft calques and stereotypes

A soft calque is my term for a Greek word that retains its basic sense in extra-biblical Greek but with added allusions to biblical concepts or contexts. A stereotype is a Greek word that is consistently used to translate a certain Hebrew word. Stereotypes can be either hard calques, soft calques, or not calques at all. However, many stereotypes are soft calques which pick up the overtones of the contexts in which that Hebrew word is used.

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[18] Eero Repo, *Der Begriff 'Rhema' im biblisch-griechischen: eine traditions-geschichtliche und semasiologische Untersuchung, Parts 1 and II* (AASF 75:2 and B88:1; Helsinki, 1951, 1954).

ἄβυσσος = *abyss*
ἀγαπάω = *to love*
ἀγάπη = *love*
ἁγιάζω = *to set apart as holy*
ἅγιος = *holy*
ἁγιωσύνη = *holiness*
ἁγνίζω = *to purify*
ἁγνισμός = *purity*
ἀγοράζω = *to redeem*
αἱμορροέω = *to have a flow of blood* (Lev 15:33; Matt 9:20)
αἰνέω = *to praise*
αἰσχύνω (passive) = *to be put to shame*
αἰών = *age*
ἀκαθαρσία = *uncleanness*
ἀκάθαρτος = *unclean*
ἀκούω = *to hearken, obey* (= שׁמע)
ἀκροατής = *a hearer*
ἀκρογωνιαῖος = *cornerstone* (Isa 28:16; Eph 2:20; 1 Pet 2:6)
ἀλήθεια = *truth*
ἀλλόφυλος = *foreigner* (Acts 10:28)
ἁμαρτάνω = *to sin*
ἁμάρτημα = *an act of sin*
ἁμαρτία = *sin*
ἁμαρτωλός = *sinner*
ἄμεμπτος = *blameless*
ἄμωμος = *spotless*
ἀπαρχή = *firstfruits*
ἄφεσις = *cancellation of debt, forgiveness*
βδέλυγμα = *abomination*
βέβηλος = *profane*
βεβηλόω = *to profane*
βλασφημέω = *to blaspheme*
βλασφημία, -μος = *blasphemy*
βραχίων = *arm, power* (Lk 1:51; Acts 13:17)
γαζοφυλάκιον = *treasury*
γενεά = *generation*
γῆ = *the land*
γινώσκω = *to know in a sexual sense* (Matt 1:25)
γογγύζω = *to murmur*
δικαιόω = *to vindicate, acquit, or regard as righteous*
διατίθημι = *to make a covenant* (2 Kgdms 5:3; Lk 22:29; Acts 3:25)
ἐλεέω = *to have mercy*
ἔλεος = *mercy*
ἐλεημοσύνη = *alms*
ἑορτή = *feast*
ἑορτάζω = *to celebrate a feast*

εὐλογέω = *to bless*
εὐλογία = *blessing*
εὐχαριστέω = *to give thanks*
εὐχαριστία = *thanksgiving*
ζῳοποιέω = *to make alive*
θλῖψις = *persecution, tribulation* (Ps 142:11)
θλίβω = *to persecute* (Psalm 142:12)
ἱλάσκομαι = *to be propitiated*
ἱλασμός = *propitiation*
ἱλαστήριον = *propitiatory thing, mercy seat*
καρδία = *heart* (as a psychological term)
κληρονομέω, -μία = *to inherit, inheritance*
κοιλία = *womb*
κοίτη = *sexual immorality* (Rom 13:13)
λαός = *people (of God)*
λατρεύω = *to worship/serve*
λατρεία = *worship/service*
μοιχεύω, μοιχάω = *to commit spiritual harlotry, i.e., idolatry*
μονογενής = *only begotten*
μυστήριον = *mystery*
ναός = *temple*
οἰκία, οἶκος = *household*
οἰκτίρμων = *merciful*
ὄνομα = *name*
οὐρανός – *as periphrasis for God* (Job 22:26)
παραβαίνω = *to transgress*
παράβασις = *transgression*
πιστεύω, πίστις = *to trust, trust*
πιστός = *faithful*
ποδήρης = *priestly robe extending to feet*
ποιμαίνω = *to shepherd*
ποιμήν = *shepherd*
ποίμνιον = *flock*
πρόβατα = *sheep* (as positive term for God's people)
προφητεία = *prophecy*
προφητεύω = *to prophesy*
προφήτης = *prophet*
πτωχός = *poor, needy* (in spiritual sense)
ῥάβδος = *rod*
σάρξ = *flesh*
σπέρμα = *seed*
ὕπανδρος = *under the authority of a husband*
ὑψόω = *to exalt*
χάρις = *grace*

F. Phrases

ἀθῷός ἀπό = *innocent of*
    LXX: Gen 24:41 (2x); Num 5:19, 31; Job 10:14
    NT: Matt 27:24

αἷμα ἀθῷον = *innocent blood*
    LXX: Deut 27:25; 1 Kgdm 19:5; 25:26, 31
    NT: Matt 27:4

εἰς τὰ ὦτα = *into one's ears*
    LXX: Gen 20:8; 23:13, 16, etc.
    NT: Matt 10:27; Lk 1:44; 9:44; Acts 11:22; Jas 5:4

εἰς τὸν αἰῶνα = *forever*
    LXX: Gen 3:23; etc.
    NT: Mk 3:29; John 10:28; etc.

ἐκ (τῆς) χειρός τινος = *from someone's hand/power*
    LXX: Ex 18:4, 8-10; Deut 7:8; Ps 30:15; etc.
    NT: Lk 1:71, 74; John 10:28, 39; Acts 12:11; 24:7 (v.l.)

ἐκδικέω ἐκ + gen. = *to avenge* (with person on whom vengeance is taken designated by
    ἐκ) (see BDAG ἐκδικέω 2)
    LXX: Num 31:2; 1 Kgdms 24:13
    NT: Rev 6:10; 19:2

ἐκζητέω αἷμα (ἐκ χειρός) = *to require someone's blood (at another's hand)*
    LXX: Gen 9:5; 42:22; 2 Sam 4:11; Ps 9:12; Ezek 3:18, 20
    NT: Lk 11:50-51 (partially), Rev 19:2 (partially)

θαυμάζω πρόσωπον = *to show partiality* (lit. *to be amazed at someone's face*)
    LXX: Lev 19:15; Deut 10:17; 28:50
    NT: Jude 16

ἵλεώς σοι = *far be it* (BDF §128(5))
    LXX: Gen 43:23; 2 Kgdms 20:20; 23:17; 1 Chron 11:19
    NT: Matt 16:22

κατὰ τί γνώσομαι; = *How shall I know?*
    LXX: Gen 15:8
    NT: Lk 1:18

λαμβάνω πρόσωπον = *to show partiality*
    LXX: Lev 19:15
    NT: Gal 2:6

The οἶκος formula = *he and his (whole) household*[19]
    LXX: Gen 7:1; etc.
    NT: John 4:53; Acts 10:2; 11:14; 16:15, 31-34; 18:8

G. Words found only in Apocryphal books of LXX

ἀθέμιτος = *against the Law of Moses*
    LXX: 2 Macc 6:5; 7:1; 10:34
    NT: Acts 10:28

εἰδωλόθυτος = *food sacrificed to idols*
    LXX: 4 Macc 5:2
    NT: Acts 15:29; 21:25; 1 Cor 8:1, 4, 7, 10; 10:19; Rev 2:14, 20

κοινός = *unclean*
    LXX: 1 Macc 1:62
    NT: Mk 7:2, 5; Acts 10:14, 28; 11:8; Rom 14:14; Heb 10:29; Rev 21:27

κοινόω = *to make unclean*
    LXX: 4 Macc 7:6
    NT: Matt 15:11, 18, 20, Mk 7:15, 18, 20, 23; Acts 10:15; 11:9; 21:28; Heb 9:13

ποιηταί τοῦ νόμου = *doers of the Law*
    LXX: 1 Macc 2:67
    NT: Rom 2:13

H. Aramaic loanwords not used in the LXX

This category does not really belong, but I mention it to remind ourselves that not all Semitic influence on the NT was mediated by the LXX. Some specialized words entered the NT vocabulary because Jesus and his first disciples were Aramaic-speaking Jews.[20]

ἀββά = *abba*
γέεννα = *gehenna*
ῥαββί = *rabbi*
ὡσαννά = *hosanna*

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[19] Joachim Jeremias, *The Origins of Infant Baptism: A Further Reply to Kurt Aland* (transl. Dorothea M. Barton; Naperville, Ill.: Alec R. Allenson, 1963), 19-21. See the summary on my personal website: www.upper-register.com/papers/oikos_formula.pdf.
[20] James Barr, in his critical review of David Hill's book, *Greek Words and Hebrew Meanings*, points out "the possibility that Hebrew meanings in the New Testament had their source in the Hebrew or Aramaic speech of the first Christians." "Common Sense and Biblical Language," *Biblica* 49.3 (1968): 380-81.

III. SYNTAX

See Moulton and Howard, *Grammar of New Testament Greek*, vol. 2. "On Moulton's death in 1917 his work for the second volume, 'Accidence and Word Formation,' was edited and completed in three parts by his colleague Wilbert Francis Howard (1919, 1920, 1929), the last part containing an appendix on Semitisms in the New Testament which is virtually a monograph in its own right and is the work of Howard himself."[21]

With reference to "Semitisms" in the NT, this cautious statement is a useful starting point: "It is important … to guard against two opposing errors: not everything which conforms to Semitic idiom is a Semitism, nor is everything which appears somewhere or sometime in Greek genuine Greek. In numerous instances a phenomenon not unheard of in Greek, but yet unusual, has become a living expression and has replaced the customary idiom because it coincided with Semitic usage … In such instances one may speak of Semitism even though the author believe himself to be writing genuine Greek. The Semitic element has often supported the tendencies of the more popular levels of the language and abetted them in Jewish-Christian circles" (BDF §4(3)).[22]

With reference to the LXX, John A. L. Lee refers to "the overdoing of a possible Greek use."[23]

A. Hebraic plurals (BDF §141)

ἅγια = קׇדׇשִׁים = *the holy places* (in reference to the sanctuary)
    MT (92): Exod 26:33; etc.[24]
    LXX (): Exod 29:30; 36:8; 39:1; Lev 10:4; 20:3; etc.
    NT (8): Heb 8:2; 9:2, 3, 12, 24, 25; 10:19; 13:11

ἄζυμα = מַצּוֹת = *Unleavened Bread*
    MT (49): Exod 12:8, 15, 17, 18, 20; etc.
    LXX (29 + 1^Ap): Exod 12:8, 15, 18, 20; etc.
    NT (8): Matt 26:17; Mk 14:1, 12; Lk 22:1, 7; Acts 12:3; 20:6; 1 Cor 5:8

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[21] Sidney Jellicoe, *The Septuagint and Modern Study* (Oxford: Clarendon: 1968), 333.

[22] F. Blass, A. Debrunner, and Robert W. Funk, *A Greek Grammar of the New Testament and Other Early Christian Literature* (Chicago: The University of Chicago Press, 1961).

[23] John A. L. Lee, *A Lexical Study of the Septuagint Version of the Pentateuch* (SCS 14; Chico: Scholars Press, 1983), 51. Lee cites J. H. Moulton, *Grammar of New Testament Greek: I. Prolegomena* (3rd ed.; Edinburgh: T&T Clark, 1908), 11, and H. St. J. Thackeray, *A Grammar of the Old Testament in Greek according to the Septuagint: I. Introduction, Orthography and Accidence* (Cambridge, 1909), 29.

[24] The 92 occurrences in the MT are the total occurrences of קׇדׇשִׁים (plural) in general, whether referring to the sanctuary, sacrifices, holy donations or other holy things. When used in reference to the sanctuary itself, the phrase is "the holy of holies" (קֹדֶשׁ הַקֳּדׇשִׁים). I could not find any instances of קׇדׇשִׁים (plural) by itself to refer to the sanctuary in the MT. However, when the MT uses קֹדֶשׁ (singular) to speak of the sanctuary, the LXX often translates it with ἅγια (plural).

αἵματα = דְּמֵי = *blood*
    MT ():
    LXX (44 + 6[Ap]): Judges 9:24; 2 Kgdms 3:28; 16:7; etc.
    NT: John 1:13; Rev 16:6 (א *pc*)

οἰκτιρμοί = רַחֲמִים = *mercies*
    MT (39): Gen 43:14, 30; etc.
    LXX (27 + 3[Ap]): 2 Kgdms 24:14; 3 Kgdms 8:50; etc.
    NT (4): Rom 12:1; 2 Cor 1:3; Phil 2:1; Heb 10:28

οὐρανοί = *heavens*
    MT:
    LXX:
    NT:

σάββατα = *Sabbaths, week*
    MT:
    LXX:
    NT:

ὕδατα = *waters*
    MT:
    LXX:
    NT: Matt 14:28, 29; Rev 1:15; 14:2; 17:1, 15

B. Prepositions and utility words

ἀνὰ μέσον = *between*
    LXX: Gen 1:4; etc. (extremely common)
    NT: Matt 13:24; Mk 7:31; 1 Cor 6:5

εἰς as predicate marker (BDAG εἰς 8)
    LXX: Gen 15:6; Ex 2:10; etc.
    NT: Matt 21:46; Lk 13:19; John 16:20; 1 John 5:8; etc.

Instrumental ἐν (= בְּ)
    Moulton-Milligan claims that it has been "rescued from list of Hebraisms."[25] But
    BDF §§4(3), 219; BDAG ἐν 5 argue for Hebraic/LXX influence.

Apodotic καί (i.e., καί introducing an apodosis) (BDF §442(7); BDAG 1bδ)[26]

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[25] J. H. Moulton and G. Milligan, *The Vocabulary of the Greek Testament* (Peabody: Hendrickson, 1997), 210.

LXX: Extremely common
NT: Lk 2:21; 7:12; John 15:20; Acts 1:10; 10:17; 1 Cor 11:6; Jas 4:15; Rev 3:20

λέγων, λέγοντες = לֵאמֹר = *saying...* (BDF §420)
    LXX: Gen 1:22, 28; etc.
    NT: Matt 1:20; 2:2; etc.

τάδε λέγει = *thus says* (Wallace, p. 328)
    LXX: τάδε λέγει κύριος ["Thus says the Lord"] – see Hatch and Redpath, ὅδε
    NT: 7x in Rev 2-3 (messages to seven churches)

C. Other constructions

Article in genealogies, e.g., Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ
    LXX: Gen 5:6ff; 10:8ff; 1 Chron 1:34; 2:10ff
    NT: Matt 1:2-16

εἰ in oaths (BDF §372(4); BDAG εἰ 4)
    LXX: Gen 14:23; Num 32:11; Deut 1:35; Ps 94:11
    NT: Mk 8:12; Heb 3:11; 4:3, 5 (last 3 quoting Ps 94:11)

ἐν τῷ + infinitive = *when, while* (BDF §404; Moule, p. 76)
    LXX: Check
    NT: Lk 1:8; etc.

ἐν χειρί + gen. = *by the hand/agency of*
    LXX: Lev 26:46; 3 Kgdm 17:16; 20:28; 4 Kgdm 19:23
    NT: Gal 3:19[27]

ζῶ, ζῇ = *as I live* (in oaths)
    LXX: Num 14:28; 1 Kgdm 1:26; 29:6; 3 Kgdm 17:12; 18:15; Isa 49:18
    NT: Rom 14:11

ἰδοῦ and καὶ ἰδοῦ = *behold; and behold*
    LXX: Gen 1:29, 31; etc.
    NT: Matt 1:20; 2:1, 9; etc.

καὶ ἐγένετο ... καί = *and it came to pass ... that* (BDAG καί 1bβ; γίνομαι 4f)
    LXX: Gen 19:17; 21:22; 24:15; etc.
    NT: Matt 9:10; Mk 2:15; Lk 5:12; etc.

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[26] John A. L. Lee views apodotic καί as a case of "the overdoing of a possible Greek usage." *A Lexical Study of the Septuagint*, 51.
[27] A related construction is διὰ χειρός (Mk 6:2; Acts 2:23; 5:12; 7:25; 11:30; 14:3; 15:23; 19:11).

Placement of possessive pronoun before article/noun[28]
    LXX: Gen 3:16; etc.
    NT: Matt 2:2 (αὐτοῦ τὸν ἀστέρα); etc.

προστίθημι + infinitive = *to do something again*, or *to proceed to do something*
    (BDF §392(2); BDAG προστίθημι 1c)
    LXX: Gen 4:2, 12; 8:21; 37:8; etc.
    NT: Mk 14:25 (v.l.); Lk 19:11; 20:11-12; Acts 12:3; Heb 12:19

D. πρόσωπον in various prepositional phrases

ἀπὸ προσώπου + gen. = *from the presence of*
    LXX: Gen 27:30; Ex 14:25
    NT: Acts 3:20; 5:41; 7:45; 2 Thess 1:9; Rev 20:11

κατὰ πρόσωπον + gen. = *in the sight/presence of*
    LXX: Gen 32:21
    NT: Lk 2:31; Acts 3:13

πρὸ προσώπου + gen. = *before*
    LXX: Ex 33:2 "I will send my angel before you" (συναποστελῶ τὸν ἄγγελόν μου
       πρὸ προσώπου σου)
    NT: Acts 13:24 "Before his coming, John had proclaimed a baptism of repentance"
       (προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας
       παντὶ τῷ λαῷ Ἰσραήλ)

IV. SCRIPTURE QUOTATIONS

It goes without saying that the majority of the OT Scripture quotations are from the LXX.

Jennifer Dines says that "it is clear that for all NT authors the Greek texts constitute authentic and authoritative Scripture, and that for most of them they are their only source."[29]

Natalio Fernández Marcos thinks "that most of the Old Testament quotations in the New follow the text of the LXX in one of its known forms."[30]

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[28] This one needs further study. I know that it is also found in extra-biblical Greek. The question is how common is this construction in extra-biblical Greek as compared to biblical (LXX + NT) Geek. This one may very well end up being stricken from the list of Septuagintisms.

[29] Jennifer Dines, *The Septuagint*, 142.

[30] Natalio Fernández Marcos, "The Septuagint and the New Testament," chapter 21 in *The Septuagint in Context: Introduction to the Greek Version of the Bible* (trans. Wilfred G. E. Watson; Leiden: Brill, 2000), 265.

Using even stronger language, Mogens Müller affirms that "in a historical perspective, [the Septuagint] became, to an even greater extent than the *Biblia Hebraica*, the Old Testament of the New Testament."[31]

Although there are cases where the form of the quotation in the NT does not match the LXX word-for-word, these can be explained in various ways:

- The quotation is from an ancient revision of the LXX
- The quotation is from another Greek version of the Old Testament that is no longer extant
- The NT author is quoting from memory
- The NT author made slight changes to the text to fit the grammatical structure of his own discourse
- The NT author made changes to the text for theological reasons
- The NT author is combining two LXX passages (e.g., Rom 9:33 = Isa 28:16 + 8:14)
- The LXX as it has come down to us was emended by Origen in the third century in an attempt to make it conform to the Hebrew and thus does not reflect the original LXX prior to its Christian recensions.

In the conclusion of his exhaustive and painstaking study of Paul's use of Isaiah in Romans (especially chapters 9-11), J. Ross Wagner writes:

> My own close examination of the wording of Paul's quotations and allusions to Isaiah in Romans supports the consensus view that Paul cites a Greek text (or texts) of this prophetic book. In most cases, Paul's *Vorlage* seems to have been nearly identical with the Septuagint version of Isaiah; at times, Paul's interpretation of a verse clearly depends on the form of the text distinctive to LXX Isaiah. In some cases, however, it appears that Paul has drawn his citation from a Greek text that reflects efforts to revise LXX Isaiah toward a Hebrew exemplar. Although I have given full consideration to textual evidence provided by MT, the Qumran finds (biblical MSS, *pesharim*, and quotations in other documents), the Targum, and the Peshitta, at no point has it been necessary to suppose that Paul has relied on a Hebrew or Aramaic text of Isaiah. This does not prove that Paul could not read these languages, nor does it show that he knew the book of Isaiah only in Greek. It does suggest, however, that Paul was intimately acquainted with a Greek version of Isaiah much like the LXX and that he apparently did not hunt down and exploit the textual variants in other languages as he interpreted the book.[32]

For a statistical analysis of OT quotations in the NT, see R. Grant Jones's site titled "Notes on the Septuagint."[33]

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[31] Mogens Müller, *The First Bible of the Church*, 116.

[32] J. Ross Wagner, *Heralds of the Good News: Isaiah and Paul "In Concert" in the Letter to the Romans* (NovTSup 101; Leiden: Brill, 2002), 344-45.

[33] http://mysite.verizon.net/rgjones3/Septuagint/spindex.htm.