How Ancient Translations Shaped the Bible We Read Today: *Septuagint and Masoretic Text*

D. Gene Williams Jr., PhD
Defend the Word Ministries
NorthPointe Church

INTRODUCTION

How Ancient Translations Shaped the Bible We Read Today

The Bible is a remarkable collection of writings that has transformed lives and shaped history. But did you know that the version of the Bible we read today has been influenced by ancient translations made thousands of years ago? These early translations were not just linguistic exercises—they were monumental efforts to preserve and share God's Word across cultures and languages. Understanding how these translations developed can deepen our appreciation for the Bible's reliability and richness.

TWO KEY TEXT TRADITIONS

When we talk about the Bible's Old Testament, there are two primary ancient sources that stand out:

- **The Greek Translation:** Known as the Septuagint (LXX), this was the first major translation of the Hebrew Scriptures. It was created about 250 years before Christ for Jews living in Greek-speaking areas who could no longer read Hebrew fluently.

- **The Standard Hebrew Text:** Known as the Masoretic Text (MT), this version was carefully preserved and standardized by Jewish scribes called the Masoretes between the 6th and 10th centuries AD.

  Both of these texts provide insight into the Bible's development, but they also have some differences. These differences are not contradictions but reflections of the way God's Word was transmitted through different cultures and times.

WHY ARE THERE DIFFERENCES?

You might wonder why the Septuagint and the Masoretic Text aren't identical. The answer lies in history:

- **Different Audiences:** The Septuagint was translated for Greek-speaking Jews, while the Masoretic Text was preserved for Hebrew-speaking communities. This cultural and linguistic shift influenced how certain words and phrases were translated or understood.

- **Evolving Hebrew Texts:** The Hebrew Scriptures used by the Septuagint translators may have been slightly different from the ones standardized by the Masoretes centuries later. Both reflect faithful efforts to preserve God's Word, but they show how texts can vary in minor ways over time.

Some differences between these two traditions highlight their unique contributions:

1. **Isaiah 7:14**

   - The Septuagint translates the Hebrew word *'almah* as *"virgin,"* which is famously quoted in Matthew's Gospel to describe the virgin birth of Jesus.

The Masoretic Text uses a broader term, often translated as *"young woman."*

2. **Psalm 22:16**

- The Septuagint reads, *"They pierced my hands and my feet,"* aligning with the New Testament's description of Jesus' crucifixion. The Masoretic Text, on the other hand, says, *"like a lion at my hands and feet,"* focusing more on imagery of attack.

3. **Deuteronomy 32:8**

- The Septuagint mentions *"the sons of God,"* while the Masoretic Text refers to *"the sons of Israel."* This difference reflects varying theological emphases in early Jewish and Christian thought.

WHY THIS MATTERS TODAY

These differences might seem technical, but they tell a larger story about God's Word:

- **A Global Faith:** The Septuagint shows how God's message was made accessible to the Greek-speaking world, paving the way for the Gospel to spread in the New Testament era.

- **Preserving the Text:** The Masoretes' meticulous work ensured that the Hebrew Scriptures were preserved with extraordinary accuracy.

- **Strengthening Faith:** By studying these traditions, we see how God's Word has been faithfully transmitted and how different cultural contexts enrich our understanding of Scripture.

ENGAGING WITH ANCIENT TEXTS TODAY

As modern readers, we benefit from both traditions. Many English translations of the Bible draw on the strengths of the Septuagint and the Masoretic Text.

For example:

- The New King James Version often reflects the Masoretic Text.

- Some phrases and theological insights in the New Testament rely heavily on the Septuagint.

Recognizing the influence of the Greek translated Hebrew Bible is both appropriate and beneficial. Of the 418 Old Testament quotations in the New Testament, approximately 340 (~81%) align more closely with the LXX, while only 33 (~8%) align more closely with the MT, and 45 (~10%) match both. Furthermore, where the LXX and MT diverge, the Dead Sea Scrolls often align with the LXX rather than the MT. This pattern highlights the critical role of the LXX in the formation of early Christian theology and its enduring legacy.

Interestingly, history offers a fascinating parallel. Around 330 BC, Alexander the Great conquered vast territories, spreading the Greek language and culture, which eventually became the linguistic foundation for the Septuagint. Over six centuries later, around 330 AD, Christianity, armed not with a sword but with the Word of God, transformed the Roman Empire. This demonstrates how God orchestrated events in history to prepare the way for His message to reach the world.

CONCLUSION

Understanding the ancient translations of the Bible reminds us of the incredible care taken to preserve and share God's Word. Both the Septuagint and the Masoretic Text are treasures that reveal the depth and richness of Scripture. They remind us that God's message transcends time, language, and culture, continuing to speak to us today.

If you're curious about how these translations compare in specific passages, check out the in-depth study on my website for a deeper dive into this fascinating topic.

APPENDIX A: COMPARATIVE ANALYSIS OF KEY TEXTUAL VARIANTS

    This appendix provides a detailed comparison of key biblical passages as they appear in the Septuagint (LXX), Masoretic Text (MT), and various translations, including the New King James Version (NKJV) and the Jewish Publication Society (JPS) Tanakh. By juxtaposing these texts, the table highlights the theological, linguistic, and interpretive differences that have shaped the understanding of Scripture within Jewish and Christian traditions. Particular attention is given to passages cited in the New Testament, illustrating how the LXX's interpretive renderings often align with early Christian theological emphases, while the MT reflects Rabbinic Judaism's commitment to textual preservation and tradition. This comparative analysis underscores the importance of engaging with both textual traditions to foster a deeper appreciation of their contributions to biblical interpretation and theological discourse. [ ] in the Dead Sea Scrolls indicates damaged or missing portions of the text.

NT Reference	OT Source Quote	NKJV New Testament Quote	NKJV Old Testament Quote	Lexham English LXX 2nd Ed. Quote	Dead Sea Scrolls (DSS)	Masoretic MT
Matthew 1:23	**Isaiah 7:14** **DSS 1Qlsa[a]**	*"Behold, **the virgin shall be with child, and bear a Son, and they shall call His name Immanuel."***	*"Behold, **the virgin shall conceive and bear a Son, and shall call His name Immanuel."***	*"Look, **the virgin** will conceive in the womb and will bear a son, and you will call his name Immanuel."*	14 Therefore the LORD himself will give y[ou a sign. Loo]k, the young woman has conceived and is bearing a son, and his name will be Immanuel	*"Look, the young woman is with child and about to give birth to a son. Let her name him Immanuel."*
Matthew 4:4	**Deuteronomy 8:3** **DSS 4QDeut[e]:81-7**	*"Man shall not live by bread alone, **but by every word that proceeds from the mouth of God**."*	*"Man shall not live by bread alone; **but man lives by every word that proceeds from the mouth of the Lord."***	*"Man shall not live on only bread, but a man shall live **on every word going out through the mouth of God."***	so that he might make you realize that people do not live by bread alone, but people live **by everything that** pr[oceeds from the mouth of the] LORD	*"Man does not live on bread alone, but that man may live on anything that the Lord decrees."*

NT Reference	OT Source Quote	NKJV New Testament Quote	NKJV Old Testament Quote	Lexham English LXX 2nd Ed. Quote	Dead Sea Scrolls	Masoretic MT
Matthew 13:15	**Isaiah 6:10** **DSS 1Qlsaᵃ**	*"...Lest they should see with their eyes and hear with their ears, Lest they should understand with their hearts **and turn,"***	*"...And hear with their ears, And understand with their heart, **And return and be healed."***	*"... and they closed their eyes in case they see with their eyes and hear with their ears and understand with their heart and turn, **and I will heal them."***	dull their ears, and blind their eyes; so they do not see with their eyes, or hear with their ears, with their heart understand, or turn back **and be healed**	*"Dull that people's mind, stop its ears, and seal its eyes."*
Luke 4:18	**Isaiah 61:1-2** **DSS 1Qlsaᵃ**	*"... To proclaim liberty to the captives **And recovery of sight to the blind,** To set at liberty those who are oppressed"*	*"...To proclaim liberty to the captives, And the opening of the prison to those who are bound; To proclaim the acceptable year of the LORD,..."*	*".to announce release to the captives and **recovery of sight to the blind,** to proclaim the acceptable year of the Lord*	Make the heart of this people fat, dull their ears, and blind their eyes; so they do not see with their eyes, or hear with their ears	*"The spirit of the Lord God is upon me, because the Lord has anointed me; He has sent me as a herald of joy to the humble..."*
John 3:16	**Psalm 22:20 NKJV** **Psalm 22:21 LXX** **Psalm 22:21 MT**	*"For God so loved the world that He gave His **only begotten (μονογενής)** Son, that whoever believes in Him should not perish but have everlasting life"*	*"Deliver Me from the sword, My precious life from the power of the dog."*	*" Rescue my soul from the sword, and my **unique one (μονογενής)** from the hand of a dog."*	Damaged	*"Save my life from the sword, my precious life from the clutches of a dog."*

NT Reference	OT Source Quote	NKJV New Testament Quote	NKJV Old Testament Quote	Lexham English LXX 2nd Ed. Quote	Dead Sea Scrolls	Masoretic MT
John 19:37	Zechariah 12:10 DSS 4QXIIᵍ:12-1-3	*"'And again, another Scripture says, "They shall look on Him whom **they pierced.**"'"*	*"..then they will look on Me whom **they pierced.** Yes, they will mourn for Him kas one mourns for his only son, and grieve for Him as one grieves for a firstborn."*	*"...and they will look attentively to me, because they **danced triumphantly;[1]** and they will mourn for it with a mourning as for a beloved friend, and they will be grieved with a grief as for the firstborn..."*	*"...they shall look to me whom] **they [have pier]ced;** and they shall mourn [for him, as one mourns for his only son,..."*	*"...and they shall lament to Me about those who are **slain,[2]** wailing over them as over a favorite son and showing bitter grief as over a first-born."*
John 20:24	Psalm 22:16 DSS 4QPsᶠ: 22:14-17	*"So, he said to them, "Unless I see in His hands the print of the nails and put my finger into the print of the **nails,** and put my hand into His side, I will not believe."* .	*"For dogs have surrounded Me; the congregation of the wicked has enclosed Me. **They pierced My hands and My feet."***	*"For many dogs encircled me. A gathering of those doing evil surrounded me. **They pierced my hands and feet."***	[For] dogs are [all around me]; a gang of evil[doers] encircles me. **They have pierced my hands and my feet.**	*"Dogs surround me; a pack of evil ones closes in on me, like lions [they maul] my hands and feet."*

[1] Jerome notes that the LXX translators likely confused ד (daleth, *"D"*) in דָּקַר (daqar, *"to pierce"*) with ר (resh, *"R"*) in רָקַד (raqad, *"to dance"*), resulting in the unusual rendering κατωρχήσαντο (*"mocked," "danced"*). The similarity between the two Hebrew letters in appearance may have contributed to this error.

[2] The JPS Tanakh typically translates דָּקַר (daqar, *"pierced"*) literally, as seen in Numbers 25:8, Judges 9:54, and 1 Samuel 31:4. However, in Zechariah 12:10, the JPS renders it as *"slain,"* likely to avoid the Messianic implications associated with *"pierced,"* which aligns with Christian theology (cf. John 19:37). This deviation suggests a theological influence on the translation decision.

NT Reference	OT Source Quote	NKJV New Testament Quote	NKJV Old Testament Quote	Lexham English LXX 2nd Ed. Quote	Dead Sea Scrolls	Masoretic MT
Romans 10:5-6	Psalm 40:6 NKJV Psalm 39:7 LXX Psalm 40:7 MT	*"Sacrifice and offering You did not desire,* **But a body You have prepared for Me.** *In burnt offerings and sacrifices for sin You had no pleasure."*	*"Sacrifice and offering You did not desire; my ears You have opened. Burnt offering and sin offering You did not require."*	*"You did not want sacrifice and offering,* **but you restored a body to me.** *You did not ask for whole burnt offering and an offering concerning sin."*	Damaged	*"Sacrifice and offering You did not desire; You gave me to understand. You do not ask for burnt offering and sin offering."*
Romans 11:9	Ps 69:22 NKJV Psalm 69:23 LXX Psalm 69:23 MT	*"And David says: 'Let their table become a snare and a trap,* **a stumbling block and a recompense to them.'"**	*"Let their table become a snare before them, and their well-being a trap."*	*"Let their table become before them a trap* **Dead Sea Scrolls."**	Damaged	*"May their table be a trap for them, a snare for their allies."*

NT Reference	OT Source Quote	NKJV New Testament Quote	NKJV Old Testament Quote	Lexham English LXX 2nd Ed. Quote	Dead Sea Scrolls	Masoretic MT
Romans 15:12	**Isaiah 11:10** **DSS 1Qlsaᵃ**	"And again, Isaiah says: 'There shall be a root of Jesse; and He who shall rise to reign over the Gentiles, **in Him the Gentiles shall hope.'**"	"And in that day there shall be a Root of Jesse, who shall stand as a banner to the people; for the Gentiles shall seek Him, and His resting place shall be glorious."	"And in that day there will be the root of Jesse and the one who rises up to rule nations; **nations will put their hope in him**, and his rest will be honor."	On that day, the root of Jesse, which stands as a signal for the peoples—the nations will seek him, and his dwelling will be honored	"In that day, the stock of Jesse that has remained standing shall become a standard to peoples—nations shall seek his counsel, and his abode shall be honored."
Galatians 3:13	**Deuteronomy 21:23** **DSS 4QDeutⁱ: 21:23**	"Christ has redeemed us from the curse of the law, having become a curse for us **(for it is written, 'Cursed is everyone who hangs on a tree').**"	"His body shall not remain overnight on the tree, but you shall surely bury him that day, so that you do not defile the land which the Lord your God is giving you as an inheritance; **for he who is hanged is accursed of God.**"	"His body shall not remain overnight on the tree, but you shall surely bury him that day, so that you do not defile the land which the Lord your God is giving you as an inheritance; **for he who is hanged is accursed of God.**"	his body shall not remain all night on the tree, but you shall indeed bury him that same day. For anyone **who is hanged is under God's curse**; you must not defile your land which the Lord yo]ur [God] is giving [to] you [as an inheritance].	"You must not let his corpse remain on the stake overnight, but must bury him the same day. For an impaled body is an affront to God: you shall not defile the land that the Lord your God is giving you to possess."

NT Reference	OT Source Quote	NKJV New Testament Quote	NKJV Old Testament Quote	Lexham English LXX 2nd Ed. Quote	Dead Sea Scrolls	Masoretic MT
2 Corinthians 4:13	**Psalm 116:10**	*"And since we have the same spirit of faith, according to what is written**, 'I believed and therefore I spoke,'** we also believe and therefore speak."*	**"I believed, therefore I spoke,** 'I am greatly afflicted.'"*	**"I trusted; therefore I spoke.** *But I was made low very much."*	Damaged	*"I trust in the Lord; out of great suffering, I spoke."*
Hebrews 10:5-6	**Psalm 40:6**	*"Sacrifice and offering You did not desire,* **But a body You have prepared for Me.**	*"Sacrifice and offering You did not desire; my ears You have opened. Burnt offering and sin offering You did not require."*	**"You did not want sacrifice and offering, but you restored a body to me.** *You did not ask for whole burnt offering and an offering concerning sin."*	Damaged	*"Sacrifice and offering You did not desire; You gave me to understand."*
Hebrews 11:29	**Joshua 24:6**	*"By faith they passed through **the Red Sea** as by dry land, whereas the Egyptians, attempting to do so, were*	*"Then I brought your fathers out of Egypt, and you came to **the Red Sea;** and the Egyptians pursued your fathers..."*	*"..our fathers out from Egypt. And you went into **the Red Sea..**"*	Damaged	*"Then I brought your fathers out of Egypt, and you came to the Red Sea."*

NT Reference	OT Source Quote	NKJV New Testament Quote	NKJV Old Testament Quote	Lexham English LXX 2nd Ed. Quote	Dead Sea Scrolls	Masoretic MT
Hebrews 13:6	**Psalm 117:6 LXX** **Psalm 118:6 MT**	"... so, we may boldly say: **'The Lord is my helper;** I will not fear. What can man do to me?'"	*"The Lord is on my side; I will not fear. What can man do to me?"*	***"The Lord is a helper to me.** I will not fear. What will a person do to me?"*	Damaged	*"The Lord is on my side; I will not fear. What can man do to me?"*
1 Peter 4:18	**Prov 11:30 LXX** **Prov 11:31 MT**	"Now, 'If the righteous one is **scarcely saved, where will the ungodly and the sinner appear?'"**	*"If the righteous will be recompensed on the earth, how much more the ungodly and the sinner."*	*"If indeed the righteous is **scarcely saved, where will the ungodly and sinful appear?"***	Damaged	*"If the righteous on earth get their deserts, how much more the wicked man and the sinner."*

APPENDIX B: ORIGEN'S HEXAPLA AND THE INTEGRITY OF THE SEPTUAGINT

This appendix examines Origen's Hexapla, a monumental work comparing the Hebrew Scriptures with their Greek translations to address textual discrepancies. The Hexapla consisted of six parallel columns:

1. The Hebrew text in Hebrew letters.
2. The Hebrew text in Greek letters, i.e., a Greek transliteration of the Hebrew.
3. The Greek version of the Hebrew Scriptures by Aquila, known for its literal adherence to the Hebrew.
4. The Greek version by Symmachus (Simmakus), which emphasized readability and elegance.
5. The standard Greek version of the Septuagint (LXX).
6. The Greek version by Theodotion, a revision aligning the LXX closer to the Hebrew.

Origen's work clarified textual variations, refined the LXX's reputation, and preserved its theological significance within the early Church, offering a foundation for engaging both Hebrew and Greek traditions.[3]

| Hebrew.	Hebrew Transliterated.	Aquila.	Symmachus.	LXX.	Theodotion.	Variants.
לַמְנַצֵּחַ	λαμανασσηα	τῷ νικοποῷ	ἐωνίκιος	εἰς τὸ τέλος	τῷ νικοποιῷ	εἰς τὸ τέλος
לִבְנֵי קֹרַח	βνη κορα	τῶν νιῶν κορέ	τῶν νιῶν κορέ	ὑπὲρ τῶν νιῶν κορέ (τοῖς νιοῖς)	τοῖς νιοῖς κορέ	
עַל־עֲלָמוֹת	αλ αλαμωδ	ἐπὶ νεανιοτήων	ὑπὲρ τῶν αιωνίων	ὑπὲρ τῶν κρυφίων	ὑπὲρ τῶν κρυφίων	
שִׁיר	σιρ	ἐσμα	ψδή	ψαλμός	ψδή	ψαλμός
אֱלֹהִים לָנוּ	ἐλωειμ λανου	<ὁ θεὸς ἡμῖν>	ὁ θεὸς ἡμῖν	ὁ θεὸς ἡμῖν	ὁ θεὸς ἡμῖν	
מַחֲסֶה וָעֹז	μαασε ουοζ	ἐλπὶς καὶ κράτος	πεποίθησις καὶ ἰσχὺς	καταφυγὴ καὶ δύναμις	καταφυγὴ καὶ δύναμις	
עֶזְרָה	εζρ	βοήθεια	βοήθεια	βοηθός	βοηθός	
בְצָרוֹת	βσαρωδ	ἐν θλίψεσιν	ἐν θλίψεσιν	ἐν θλίψεσι	ἐν θλίψεσι	
נִמְצָא מְאֹד	νεμσα μωδ	εὑρεθεὶς σφόδρα	εὑρισκόμενος σφόδρα	ταῖς εὑρούσαις ἡμᾶς σφόδρα (εὑρεθήσεται ἡμιν)	εὑρέθη σφόδρα (ταῖς εὑρονσαις ἡμᾶς)	
עַל־כֵּן	αλ χεν	ἐπὶ τούτῳ	διὰ τοῦτο	διὰ τοῦτο	διὰ τοῦτο	
לֹא נִירָא	λω νιρα	οὐ φοβηθησόμεθα	οὐ φοβηθησόμεθα	οὐ φοβηθησόμεθα	οὐ φοβηθησόμεθα	
בְּהָמִיר	βααυιρ	ἐν τῷ ἀνταλλάσσεσθαι	ἐν τῷ συγχεῖσθαι	ἐν τῷ ταράσσεσθαο	ἐν τῷ ταράσσεθαι	
אָרֶץ	[α]αρς	γῆν	γῆν	τὴν γῆν	τὴν γῆν	
וּבְמ.ט.	ου βαμωτ	καὶ ἐν τῷ σφάλλεσθαι	καὶ κλίνασθαι	καὶ μετατιθεσθαι	καὶ σαλεύεσθαι (μετατίθεσθαι)	
הָרִים	αριμ	ὅρη	ὅρη	ὅρη	ὅρη	
בְּלֵב	βλεβ	ἐν καρδίᾳ	ἐν καρδίᾳ	ἐν καρδίᾳ	ἐν καρδίᾳ	
יַמִּים:	ιαμιμ	θαλασσῶν	θαλασσῶν	θαλασσῶν	θαλασσῶν	

---

[3] Samuel Macauley Jackson, ed., *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (New York; London: Funk & Wagnalls, 1908–1914), 270.

APPENDIX C: TEXTUAL RELATIONSHIPS IN ORIGEN'S HEXAPLA

This appendix provides a visual representation of the textual relationships between the Hebrew Scriptures, the Septuagint (LXX), and its Greek revisions as compiled in Origen's Hexapla. The chart illustrates how the LXX, along with revisions by Aquila, Symmachus, and Theodotion, influenced other textual traditions, such as the Masoretic Text (MT), the Peshitta, the Vulgate, and Onkelos. Origen's work sought to reconcile these variants, highlighting the interconnectedness of Jewish and Christian scriptural traditions.

Theodotion (ca. AD 150), Symmachus (ca. AD 195), and Aquila (ca. AD 130) translated the Hebrew Scriptures into Greek with a strict adherence to the Hebrew text, often diverging from the interpretive nature of the LXX. For example, in Isaiah 7:14, Aquila rendered ʿalmah as neanis (*"young woman"*), reflecting the Hebrew, while the LXX used parthenos (*"virgin"*), a key term for New Testament theology in Matthew 1:23.

The chart also highlights the influence of Origen's Hexapla on major manuscripts such as Codex Sinaiticus (Aleph, א), Codex Alexandrinus (A), and Codex Vaticanus (B). While Codex Sinaiticus is primarily rooted in the LXX tradition, certain books, such as Daniel, reflect Theodotion's revision, which became standard in Christian usage due to its closer alignment with the Hebrew Scriptures. These manuscripts, along with early translations like the Harklean and Palestinian versions, demonstrate the Hexapla's foundational role in shaping biblical textual traditions.
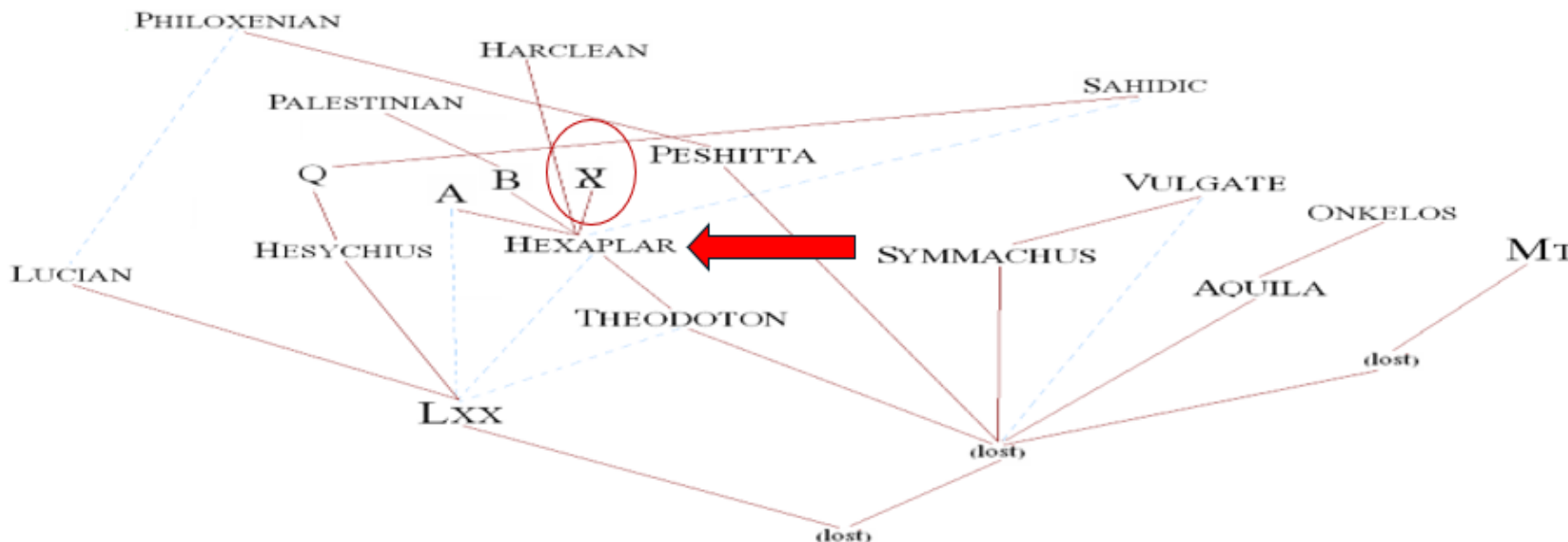
BIBLIOGRAPHY

Prime Source

The Holy Bible. *The New King James Version.* Nashville: Thomas Nelson, 1982.

Secondary Source

Abegg, Martin Jr., Peter Flint, and Eugene Ulrich. *The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English*. New York: HarperOne, 1999.

Chirichigno, Gregory, and Gleason L. Archer. *Old Testament Quotations in the New Testament: A Complete Survey*. Reprint ed. Eugene, OR: Wipf & Stock, 2005.

Elliger, K., W. Rudolph, and Gérard E. Weil. *Biblia Hebraica Stuttgartensia.* Electronic edition. Stuttgart: German Bible Society, 2003.

Eusebius. *The Life of Constantine*. Translated by Averil Cameron and Stuart G. Hall. Oxford: Oxford University Press, 1999.

Fox, Robin Lane. *Alexander the Great*. London: Penguin, 2004.

Hengel, Martin. *The Septuagint as Christian Scripture.* London: T&T Clark, 2004.

Heiser, Michael S. *The Unseen Realm: Recovering the Supernatural Worldview of the Bible.* Bellingham, WA: Lexham Press, 2015.

Jackson, Samuel Macauley, ed. *The New Schaff-Herzog Encyclopedia of Religious Knowledge.* New York; London: Funk & Wagnalls, 1908–1914.

Jerome. *Preface to the Pentateuch.* In *Nicene and Post-Nicene Fathers, Second Series,* Vol. 6.

Jewish Publication Society. *Tanakh: The Holy Scriptures.* Philadelphia: Jewish Publication Society, 1985.

Jobes, Karen H., and Moisés Silva. *Invitation to the Septuagint.* Grand Rapids: Baker Academic, 2000.

Khan, Geoffrey. *The Masoretes and the Peshitta.* Leiden: Brill, 1992.

McLay, R. Timothy. *The Use of the Septuagint in New Testament Research.* Grand Rapids: Eerdmans, 2003.

Pietersma, Albert, and Benjamin G. Wright, eds. *A New English Translation of the Septuagint (NETS).* Oxford: Oxford University Press, 2007.

Sailhamer, John H. *Introduction to Old Testament Theology.* Grand Rapids: Zondervan, 1995.

———. *The Meaning of the Pentateuch.* Downers Grove: InterVarsity Press, 2009.

Silva, Moisés. *Has the Church Misread the Bible?* Grand Rapids: Zondervan, 1987.

Tov, Emanuel. *Textual Criticism of the Hebrew Bible.* Minneapolis: Fortress Press, 2012.

Ulrich, Eugene. *The Dead Sea Scrolls and the Origins of the Bible.* Grand Rapids: Eerdmans, 1999.

Wevers, John William. *Notes on the Greek Text of Daniel.* Atlanta: Scholars Press, 1992.

———. *Notes on the Greek Text of Deuteronomy.* Atlanta: Scholars Press, 1995.

Williams, D. Gene Jr. *A Comparative Analysis of the Three Methods of Scripture: Sola Scriptura, Prima Scriptura, and Sacra Scriptura et Traditio.* Accessed December 31, 2024. https://triinitysem.academia.edu/GeneWilliamsJr; https://defendtheword.com/insights-and-studies.html.