Septuagint and Masoretic Text:

A Comparative Study of Textual Divergences and Their Theological Implications

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ABSTRACT

This paper examines the Septuagint (LXX) and the Masoretic Text (MT) as two primary textual witnesses to the Old Testament, exploring their historical development, key differences, and theological implications. By analyzing significant divergences, such as Isaiah 7:14 (vs.), Psalm 22:16 (vs.), and Deuteronomy 32:8 (vs.), the study demonstrates how these texts have shaped Christian and Jewish traditions differently. The Septuagint's prominence in early Christianity, its shorter version of Jeremiah, and its frequent citation in the New Testament highlight its theological and interpretive significance, particularly in Christological contexts.

In contrast, the Masoretic Text, standardized within Rabbinic Judaism, reflects a textual tradition emphasizing precision and preservation. This comparative study also considers broader implications, such as the formation of the biblical canon and the role of these texts in modern interfaith dialogues. Grounded in the Prima Scriptura framework, it affirms the value of understanding the cultural, historical, and theological contexts of these texts. Ultimately, it seeks to provide a robust foundation for engaging with both traditions, emphasizing their relevance for biblical interpretation, theological discourse, and apologetics.

I.   INTRODUCTION

Purpose and Scope

The comparison between the Septuagint (LXX) and the Masoretic Text (MT) is critical to understanding the evolution of Christian theology and Jewish tradition. The LXX, as the earliest Greek translation of the Hebrew Scriptures, significantly influenced early Christian doctrine and is frequently cited in the New Testament. Conversely, the MT, which became the standard Hebrew text in Rabbinic Judaism, represents a meticulous effort to preserve textual integrity and tradition.

This paper explores the theological and interpretive ramifications of key divergences between these texts. By examining differences such as Isaiah 7:14 (vs.), Psalm 22:16 (vs.), and Deuteronomy 32:8 (vs.), the study demonstrates how these variations have shaped theological discourse and interpretation. It also highlights broader textual differences, such as the shorter version of Jeremiah in the LXX, reflecting distinct interpretive priorities of the two traditions. These examples underscore the importance of engaging with both traditions to foster a more nuanced understanding of biblical texts.

Furthermore, this study considers the implications of these divergences for biblical authority and canon formation. By examining the historical development of the LXX and MT and their respective receptions in Christian and Jewish communities, this paper aims to provide insights into the dynamic interplay between Scripture, tradition, and theology. The Prima Scriptura framework serves as a guiding principle, emphasizing the necessity of understanding these texts within their cultural and historical contexts while upholding the primacy of Scripture as the ultimate authority.

The Influence of the Septuagint on Biblical Naming and Structure

One of the most striking examples of the Septuagint's (LXX) influence on the development of the Bible is its role in naming and structuring the books of the Old Testament. The first five books of the Hebrew Scriptures, known in Jewish tradition as the Torah (Instruction), are identified in Hebrew by their opening words (incipits). In contrast, the Septuagint introduced Greek names that reflect the thematic content of each book:

- **Genesis** (Greek: *Γένεσις* (*Génesis*, *"Creation"*)) instead of **Bereishit** (Hebrew: בְּרֵאשִׁית (*Bereishit*, *"In the beginning"*)).

- **Exodus** (Greek: *Ἔξοδος* (*Éxodos*, *"The road out"*)) instead of **Shemot** (Hebrew: שְׁמוֹת (*Shemot*, *"Names"*)).

- **Leviticus** (Greek: *Λευιτικόν* (*Leuitikon*, *"Book of the Levites"*)) instead of **Vayikra** (Hebrew: וַיִּקְרָא (*Vayikra*, *"And He called"*)).

- **Numbers** (Greek: *Ἀριθμοί* (*Arithmoi*, *"Numbers"*)) instead of **Bemidbar** (Hebrew: בְּמִדְבַּר(*Bemidbar*, *"In the desert"*)).

- **Deuteronomy** (Greek: *Δευτερονόμιον* (*Deuteronómion*, *"Second law"*)) instead of **Devarim** (Hebrew: דְּבָרִים(*Devarim*, *"Words"*)).

These Greek titles, later adopted in Christian tradition, emphasize the overarching themes of creation, covenant, and redemption. This contrasts with the Hebrew focus on the covenantal and legal nature of these texts, as reflected in their incipits.

Interestingly, the English Bible could have followed the Hebrew approach by naming Genesis as *"In the Beginning"* and structuring the Old Testament into the three traditional Hebrew divisions: Torah (Instruction), Nevi'im (Prophets), and Ketuvim

(Writings). However, English translations instead adhered to the LXX's naming conventions and layout, dividing the Old Testament into Pentateuch (Greek for *"Five Scrolls"),* History, Poetry, and Prophets. This decision underscores the enduring influence of the LXX on both the structure and the theological framework of the Bible in Christian tradition.

The LXX's emphasis on universal themes made the Scriptures accessible to a Greek-speaking audience while shaping their interpretation for early Christians. This adoption of the LXX's structure and naming conventions reflects its theological priorities and lasting legacy within Christianity.

Recognizing the influence of the Greek 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 (DSS) 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.[1]

Methodology

This study employs a comprehensive methodology that integrates textual, historical, and theological analyses. Primary resources include the Lexham English

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[1] Gregory Chirichigno and Gleason L. Archer, *Old Testament Quotations in the New Testament: A Complete Survey* (Eugene, OR: Wipf & Stock, 2005), Reprint edition. Gregory Chirichigno and Gleason L. Archer, Old Testament Quotations in the New Testament

Septuagint (LES2), the Masoretic Text (BHS),[2] and comparative translations such as the

NKJV[3] and JPS Tanakh.[4] Logos Bible Software plays a pivotal role in facilitating

detailed comparisons between these texts, allowing for a nuanced examination of

linguistic and contextual differences. For a more detailed discussion, see my study *Prima*

Scriptura.[5]

Specific tools in Logos, such as interlinear views, reverse interlinear analysis, and

side-by-side text comparison, are instrumental in identifying key variations and their

theological implications. Additionally, the JPS Tanakh provides valuable insight into

Jewish interpretive traditions, complementing the Christian perspective offered by the

NKJV. Together, these resources form the foundation for a balanced and rigorous

analysis of the LXX and MT.

The Prima Scriptura framework underpins this methodology, emphasizing the

importance of contextual reading and historical understanding. By engaging with the

LXX and MT within their respective cultural and theological frameworks, this study

seeks to illuminate their enduring significance for biblical interpretation, doctrinal

development, and apologetics.

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[2] K. Elliger, W. Rudolph, and Gérard E. Weil, *Biblia Hebraica Stuttgartensia*, electronic ed. (Stuttgart: German Bible Society, 2003).

[3] *The New King James Version* (Nashville: Thomas Nelson, 1982).

[4] Jewish Publication Society, *Tanakh: The Holy Scriptures* (Philadelphia: Jewish Publication Society, 1985).

[5] Williams, D. Gene Jr. *A Comparative Analysis of the Three Methods of Scripture:*

Sola Scriptura, Prima Scriptura, and Sacra Scriptura et Traditio. Accessed December 14, 2024. https://triinitysem.academia.edu/GeneWilliamsJr; https://defendtheword.com/insights-and-studies.html.

II. HISTORICAL CONTEXT OF THE SEPTUAGINT AND MASORETIC TEXTS

Origins and Development

The Septuagint (LXX) was translated under Ptolemaic rule in Alexandria during the 3rd and 2nd centuries BC, primarily to serve the needs of Hellenistic Jews who had lost fluency in Hebrew. This Greek translation provided accessibility to the Scriptures in the lingua franca of the time, making it a cornerstone for Jewish diaspora communities and, later, for early Christians. The LXX's Vorlage (underlying Hebrew text) reflects the diversity of textual traditions during the Second Temple period, as evidenced by the Dead Sea Scrolls, which contain variants closer to the LXX than to the Masoretic Text (MT).[6]

In contrast, the MT emerged as the authoritative Hebrew text during the early medieval period, following centuries of textual standardization by Jewish scribes and the Masoretes. The Masoretes developed a meticulous system of vowel pointing and cantillation marks, ensuring the text's consistency and usability for liturgical purposes.[7] The MT's structure and precision became central to Jewish worship and study, shaping the synagogue's liturgical practices and later influencing printed Hebrew Bibles.[8]

Reception and Usage

The LXX gained prominence in early Christianity, particularly as it was the most accessible version for Greek-speaking Christians and was frequently quoted in the New

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[6] Karen H. Jobes and Moisés Silva, *Invitation to the Septuagint* (Grand Rapids: Baker Academic, 2000), 29–30.

[7] Emanuel Tov, *Textual Criticism of the Hebrew Bible* (Minneapolis: Fortress Press, 2012), 44–46.

[8] Geoffrey Khan, *The Masoretes and the Peshitta* (Leiden: Brill, 1992), 13.

Testament. Its interpretive renderings, such as Isaiah 7:14's *parthenos* (), played a foundational role in Christian theology.[9] However, as Christianity grew and the LXX became identified with the Church, Rabbinic Judaism increasingly distanced itself from this Greek translation.[10]

After the Council of Jamnia, alternative Greek translations such as those by Aquila, Symmachus, and Theodotion gained favor within Judaism.[11] These translations adhered more closely to the Hebrew text, reflecting a growing effort to reclaim textual and theological distinctiveness. Meanwhile, early Church Fathers like Justin Martyr championed the LXX as a divinely inspired text that foretold Christ, contrasting its clarity with perceived obscurities in the Hebrew Scriptures. Origen's Hexapla exemplifies early Christian efforts to reconcile the LXX with the Hebrew text by comparing multiple versions side by side.[12]

Theological Implications of the Divergence

The differing receptions of the LXX and MT reflect broader theological trajectories within Judaism and Christianity. The LXX's emphasis on Messianic prophecies, particularly in books like Isaiah and Psalms, directly supported the theological claims of the early Church. For instance, Isaiah 7:14's rendering as aligns with the New Testament's account of the virgin birth, affirming its centrality to

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[9] Martin Hengel, *The Septuagint as Christian Scripture* (London: T&T Clark, 2004), 55–57.

[10] Moisés Silva, *Has the Church Misread the Bible?* (Grand Rapids: Zondervan, 1987), 94.

[11] Eugene Ulrich, *The Dead Sea Scrolls and the Origins of the Bible* (Grand Rapids: Eerdmans, 1999), 143–146.

[12] Jobes and Silva, *Invitation to the Septuagint*, 102–104

Christological doctrine. Similarly, Psalm 22:16's became a cornerstone for the Christian interpretation of the crucifixion.[13]

Conversely, the MT's textual precision and conservative approach to translation reinforced Rabbinic Judaism's emphasis on halakhic (legal) and exegetical rigor. This precision allowed for interpretive flexibility within Rabbinic traditions, where ambiguous phrases could be reexamined in light of evolving legal and theological needs. The MT's emphasis on linguistic fidelity served to preserve the text's sanctity and authority within Jewish worship and study.[14]

III.   **COMPARATIVE ANALYSIS OF KEY PASSAGES**

Isaiah 7:14

The divergence in Isaiah 7:14 exemplifies the theological and interpretive impact of the Septuagint (LXX) and Masoretic Text (MT). The LXX translates the Hebrew term *ʿalmah* as *parthenos* (), a rendering that directly supports the doctrine of the virgin birth as cited in Matthew 1:23.[15] The MT, in contrast, retains the broader meaning of which lacks the explicit Christological focus of the LXX.[16]

Jerome's Vulgate followed the LXX's rendering in translating *ʿalmah* as *virgo* (), significantly influencing Western theology and reinforcing the connection between

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[13] John William Wevers, *Notes on the Greek Text of Deuteronomy* (Atlanta: Scholars Press, 1995), 89.

[14] John H. Sailhamer, *Introduction to Old Testament Theology* (Grand Rapids: Zondervan, 1995), 195–197.

[15] Albert Pietersma and Benjamin G. Wright, eds., *A New English Translation of the Septuagint* (Oxford: Oxford University Press, 2007), Isa 7:14.

[16] *BHS*, Is 7:14.

Isaiah's prophecy and the New Testament.[17] Modern linguistic debates continue to examine whether ʿalmah inherently implies virginity or if its broader context should guide interpretation. This debate underscores the importance of considering both textual and theological contexts when interpreting key biblical passages.[18]

Psalm 22:16

Psalm 22:16 presents a striking textual divergence with profound implications for Christian theology. The LXX reads, aligning closely with the New Testament accounts of the crucifixion.[19] The MT, however, renders the phrase as emphasizing a metaphorical rather than literal interpretation.[20]

Textual evidence from the Dead Sea Scrolls supports the LXX's reading, suggesting an ancient Hebrew Vorlage closer to the LXX than the MT. This reading has shaped Christian art, hymnody, and liturgy, with depictions of the crucifixion often drawing inspiration from the LXX's interpretation. The resonance of Psalm 22 in the Gospels highlights its centrality to the Christian understanding of Jesus as the suffering Messiah.[21]

Deuteronomy 32:8

The theological implications of Deuteronomy 32:8 are significant, reflecting divergent understandings of divine beings and Israel's place in the cosmos. The LXX

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[17] Jerome, *Preface to the Pentateuch*, in *Nicene and Post-Nicene Fathers*, Second Series, Vol. 6.

[18] Martin Hengel, *The Septuagint as Christian Scripture*, 123.

[19] Pietersma and Wright, *NETS*, Ps 22:16.

[20] *BHS*, Ps 22:16.

[21] Jobes and Silva, *Invitation to the Septuagint*, 108.

reads, emphasizing the divine council.[22] In contrast, the MT renders the phrase as focusing on the covenantal relationship between God and Israel.[23]

The LXX's alignment with broader ancient Near Eastern motifs of divine assemblies situates the passage within a wider cosmological framework, enriching the interpretation of God's sovereignty over nations. This divergence also underscores the theological priorities of the MT, emphasizing Israel's unique role in God's plan.[24]

Jeremiah's Shorter LXX Version

The LXX's version of Jeremiah is shorter by approximately one-eighth compared to the MT, reflecting differences in structure and theological emphasis.{{9}}[25] These discrepancies point to the use of distinct Vorlage texts, with the LXX representing an earlier, more concise tradition.

For early Christians, the LXX's version of Jeremiah resonated with themes of exile and restoration, aligning with their understanding of the Church as the inheritor of God's promises to Israel.{{10}}[26] Conversely, the MT's longer version reflects a detailed preservation of prophetic oracles, emphasizing God's enduring covenant with Israel. These textual differences illustrate varying canonical traditions between Jewish and Christian communities, shaping their respective theological narratives.[27]

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[22] Pietersma and Wright, *NETS*, Deut 32:8.

[23] *BHS*, Deut 32:8.

[24] Michael S. Heiser, *The Unseen Realm* (Bellingham, WA: Lexham Press, 2015), 85–87.

[25] Jobes and Silva, *Invitation to the Septuagint*, 195.

[26] Martin Hengel, *The Septuagint as Christian Scripture*, 122.

[27] Emanuel Tov, *Textual Criticism of the Hebrew Bible*, 67.

Other Examples

Numerous additional examples highlight the interpretive and theological nuances between the LXX and MT:

- **Genesis 4:8**: The LXX adds the phrase, providing context to Cain's actions, while the MT omits it, leaving the narrative open to interpretive ambiguity.[28] This difference demonstrates the LXX's tendency to clarify the text for its audience.

- **Habakkuk 1:5**: The LXX's rendering introduces an eschatological dimension, reading, compared to the MT's more immediate focus on God's intervention.[29]This reflects the LXX's interpretive expansion to emphasize divine sovereignty.

- **Daniel 9:24-27**: The LXX's translation of the seventy weeks prophecy differs significantly from the MT, influencing early Christian eschatological interpretations.[30] The LXX's version aligns with a Messianic fulfillment, while the MT's focus allows for broader applications within Jewish thought..

IV.   **THEOLOGICAL IMPLICATIONS**

Christological Impact

The Septuagint (LXX) played a foundational role in shaping early Christian Christology, and its Messianic focus continues to serve as a key resource in modern apologetics. For example, Isaiah 7:14's rendering of ʿalmah as *parthenos* () affirms the

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[28] Pietersma and Wright, *NETS*, Gen 4:8.

[29] John H. Sailhamer, *Introduction to Old Testament Theology*, 148.

[30] John William Wevers, *Notes on the Greek Text of Daniel* (Atlanta: Scholars Press, 1992), 201–203.

doctrine of the virgin birth and reinforces the continuity of Scripture, connecting Old

Testament prophecy with its New Testament fulfillment in Matthew 1:23.[31] Similarly,

Psalm 22:16's depiction of the crucifixion aligns closely with the Gospels' portrayal of

Jesus' suffering, emphasizing the LXX's theological coherence with early Christian

doctrine.[32]

Differing textual traditions also contributed to early theological disputes. For

instance, Marcionism, which rejected the Old Testament, relied heavily on textual

divergences to argue for a distinction between the God of the Old Testament and the God

of the New Testament.[33] The LXX's use in countering such heresies highlights its

apologetic significance and underscores the necessity of engaging with both textual

traditions to defend orthodox theology effectively.[34]

Jewish-Christian Relations

The rejection of the LXX by Rabbinic Judaism after the first century AD,

particularly following the Council of Jamnia, was motivated by its adoption and

interpretation by Christians.[35] This divide solidified the MT as the authoritative text for

Judaism, contrasting with Christianity's continued reliance on the LXX for theological

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[31] Martin Hengel, The Septuagint as Christian Scripture, 123.

[32] Jobes and Silva, *Invitation to the Septuagint*, 108.

[33] Michael F. Bird, *The Apostolic Fathers and the New Testament* (Grand Rapids: Baker Academic, 2006), 54.

[34] Michael S. Heiser, *The Unseen Realm* (Bellingham, WA: Lexham Press, 2015), 65–67.

[35] Eugene Ulrich, *The Dead Sea Scrolls and the Origins of the Bible*, 103.

support. These textual choices contributed to the deepening schism between the two faiths, particularly regarding the interpretation of Messianic prophecies.[36]

The Role of Contextual Hermeneutics

Contextual hermeneutics offers valuable tools for reconciling the differences between the LXX and MT. Modern scholars like Michael S. Heiser and John H. Sailhamer emphasize the importance of understanding the historical and cultural settings of biblical texts to discern their theological significance. For instance, Heiser's work on divine council theology demonstrates how Deuteronomy 32:8's in the LXX aligns with ancient Near Eastern motifs, enriching the interpretation of God's sovereignty.[37]

These methods align closely with the Prima Scriptura framework, which upholds the primacy of Scripture while recognizing the role of historical and cultural contexts in shaping its interpretation. However, contextual hermeneutics also challenges overly rigid approaches by encouraging engagement with textual diversity, allowing for a more nuanced understanding of the biblical canon.[38]

Apologetic Considerations

The Septuagint's widespread use in the early Church underscores its theological authority and its relevance for modern apologetics. Critics often claim that the New Testament misquotes or distorts the Old Testament, particularly when citing the LXX

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[36] Emanuel Tov, *Textual Criticism of the Hebrew Bible*, 144–146.

[37] Michael S. Heiser, *The Unseen Realm: Recovering the Supernatural Worldview of the Bible* (Bellingham, WA: Lexham Press, 2015), 85–87.

[38] John H. Sailhamer, *The Meaning of the Pentateuch* (Downers Grove: InterVarsity Press, 2009), 65–67.

rather than the MT.[39] However, the LXX's interpretive nature reflects the theological

priorities of its translators, emphasizing clarity and accessibility for a Greek-speaking

audience. This aligns with the New Testament writers' goal of demonstrating Christ's

fulfillment of Old Testament prophecy.

Defending the LXX's reliability involves addressing these criticisms within the

framework of Prima Scriptura. For example, by highlighting how the LXX clarifies

ambiguous passages in the Hebrew text (e.g., Genesis 4:8), apologists can demonstrate

the complementary nature of these textual traditions. Such an approach affirms the unity

and coherence of Scripture, bridging gaps between historical criticism and theological

interpretation.[40]

Divine Conquest Through History

The Septuagint's (LXX) role in spreading Christianity demonstrates its

significance as a divinely orchestrated tool in redemptive history. A striking parallel

emerges between Alexander the Great's military conquest around 330 BC [41] and

Christianity's spiritual conquest of the Roman Empire by AD 330.[42] Alexander's use of

the sword unified the ancient world linguistically and culturally, spreading the Greek

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[39] R. Timothy McLay, *The Use of the Septuagint in New Testament Research* (Grand Rapids: Eerdmans, 2003), 122–123.

[40] Emanuel Tov, *Textual Criticism of the Hebrew Bible*, 142–145.

[41] Alexander the Great's conquests occurred from 336 BC to 323 BC, culminating in the spread of Hellenistic culture and the establishment of Koine Greek as the lingua franca. See Robin Lane Fox, *Alexander the Great* (London: Penguin, 2004), 35–50.

[42] Christianity's "spiritual conquest" of Rome can be associated with Emperor Constantine's Edict of Milan in 313 AD and the subsequent declaration of Christianity as the official religion of the Roman Empire under Emperor Theodosius in 380 AD. By 330 AD, Constantine had founded Constantinople as a Christian capital. See Eusebius, *The Life of Constantine*, trans. Averil Cameron and Stuart G. Hall (Oxford: Oxford University Press, 1999), 114–115.

language and paving the way for the LXX to serve as Scripture for both Hellenistic Jews and early Christians. In contrast, Christianity conquered hearts and minds through the double-edged sword of God's Word (Hebrews 4:12), with the LXX playing a foundational role in proclaiming the gospel. This juxtaposition highlights how divine providence used historical events to prepare the world for the transformative message of Christ, demonstrating the LXX's enduring significance in fulfilling God's redemptive plan.

V.   CONCLUSION

The comparative study of the Septuagint (LXX) and Masoretic Text (MT) reveals the profound influence these textual traditions have had on the development of theology and biblical interpretation. The LXX's accessibility and interpretive nature have made it central to early Christian doctrine, particularly in Christological contexts such as Isaiah 7:14 and Psalm 22:16. Conversely, the MT's precision and preservation reflect Rabbinic Judaism's commitment to textual fidelity and theological continuity.

By analyzing key divergences, this study enriches both theological understanding and practical interpretation. The LXX highlights the value of interpretive clarity and tradition in communicating the Scriptures' theological message, while the MT underscores the importance of preserving textual integrity and fostering exegetical rigor. Together, these traditions provide a complementary lens through which the depth and diversity of God's Word can be appreciated.

This paper calls on scholars, theologians, and students of Scripture to engage with both the LXX and MT in a balanced and informed manner. Recognizing the unique contributions of each tradition not only enhances our understanding of biblical texts but

also fosters unity in theological exploration. Furthermore, embracing contextual and Prima Scriptura frameworks allows us to navigate the complexities of these texts with greater insight and humility.

Future areas of study could include a deeper exploration of the Dead Sea Scrolls' relationship to the LXX and MT, offering additional insights into the textual diversity of the Second Temple period. Additionally, examining the broader influence of the LXX and MT on the development of the biblical canon, liturgy, and interfaith dialogues could provide valuable contributions to the field of biblical studies.

In conclusion, the Septuagint and Masoretic Text, though distinct in their origins and emphases, together enrich our understanding of Scripture and its role in shaping the faith and practice of both Jewish and Christian communities. Engaging with these traditions equips us to approach God's Word with a deeper sense of reverence, scholarship, and commitment to theological truth.

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 4QXII[g]: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;**[43] 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,**[44] wailing over them as over a favorite son and showing bitter grief as over a first-born."
John 20:24	Psalm 22:16 DSS 4QPs[f]: 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."

[43] Jerome notes that the LXX translators likely confused ד (daleth, *"D"*) in דָקַר (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.

[44] The JPS Tanakh typically translates דָקַר (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 1QIsa^a**	"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.[45]

| Hebrew.	Hebrew Transliterated.	Aquila.	Symmachus.	LXX.	Theodotion.	Variants.
לַמְנַצֵּחַ	λαμαναϲϲηα	τῷ νιχοποῷ	ἑωνίχιος	εἰς τὸ τέλος	τῷ νιχοποιῷ	εἰς τὸ τέλος
לִבְנֵי קֹרַח	βνη κορα	τῶν υἱῶν χορέ	τῶν υἱῶν χορέ	ὑπὲρ τῶν υἱῶν χορέ (τοῖς υἱοῖς)	τοῖς υἱοῖς χορέ	
עַל־עֲלָמוֹת	αλ αλαμωδ	ἐπὶ νεανιοτήων	ὑπὲρ τῶν αἰωνίων	ὑπὲρ τῶν κρυφίων	ὑπὲρ τῶν κρυφίων	
שִׁיר	σιρ	ἐσμα	ψδή	ψαλμός	ψδή	ψαλμός
אֱלֹהִים לָנ	ἐλωειμ λανου	<ὁ θεὸς ἡμῖν>	ὁ θεὸς ἡμῖν	ὁ θεὸς ἡμῖν	ὁ θεὸς ἡμῖν	
מַחֲסֶה וָעֹז	μαασε ουοζ	ἐλπὶς καὶ κράτος	πεποίθησις καὶ ἰσχύς	καταφυγὴ καὶ δύναμις	καταφυγὴ καὶ δύναμις	
עֶזְרָה	εζρ	βοήθεια	βοήθεια	βοηθὸς	βοηθὸς	
בְצָרוֹת	βσαρωδ	ἐν θλίψεσιν	ἐν θλίψεσιν	ἐν θλίψεσι	ἐν θλίψεσι	
נִמְצָא מְא	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	
בְהָמִיר	βααυιρ	ἐν τῷ ἀνταλλάσϲεσθαι	ἐν τῷ συγχεῖσθαι	ἐν τῷ ταράσϲεσθαο	ἐν τῷ ταράσϲεθαι	
אָרֶץ	[α]αρς	γῆν	γῆν	τὴν γῆν	τὴν γῆν	
וּכְמ. ט.	ου βαμωτ	χαι ἐν τῷ σφάλλεσθαι	χαι χλίνασθαι	χαὶ μετατιθεσθαι	χαὶ σαλεύεσθαι (μετατίθεσθαι)	
הָרִים	αριμ	ὄρη	ὄρη	ὄρη	ὄρη	
בְּלֵב	βλεβ	ἐν καρδίᾳ	ἐν καρδίᾳ	ἐν καρδίᾳ	ἐν καρδίᾳ	
יַמִּים:	ιαμιμ	θαλασϲῶν	θαλασϲῶν	θαλασϲῶν	θαλασϲῶν	

[45] 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.
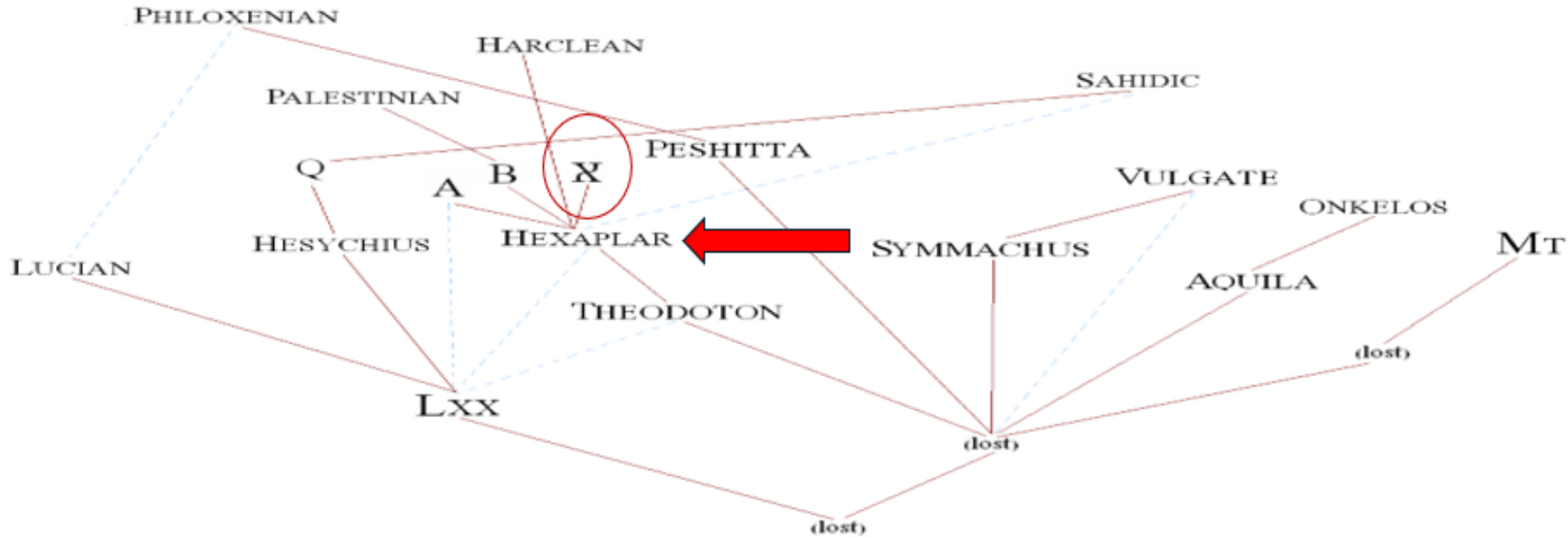
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