The Septuagint Textual Tradition in 1 Peter
Karen H. Jobes

The book of 1 Peter quotes and alludes to the Septuagint more frequently than any other New Testament book, relative to its brief length. This paper presents a descriptive analysis of the Septuagint textual tradition as it is found in 1 Peter. This study does not concern itself explicitly with textual criticism, in that where evidence for more than one OG reading is found it does not attempt to determine the original reading. Where such differences may be evidence for a Hebrew reading different from the MT, this study does not attempt to determine the original reading of the Hebrew. This study is descriptive in that it is concerned with identifying individual textual issues for subsequent study in light of the larger picture of how the author of 1 Peter characteristically handled quotations. The critically reconstructed 27th Nestle-Aland text of the New Testament and the Göttingen Septuaginta are assumed to represent the original readings as a working hypothesis, until there is good reason to adopt a different reading.

However, to be sure, this study is concerned with questions related to textual criticism that are hopefully of value in reaching textual decisions. Specifically this study addresses three major questions:

1) How do the quotations in 1 Peter compare with their Septuagint source texts; and where there are differences, how can they best be accounted for?

2) To what extent has the text of 1 Peter influenced the transmission of the Septuagint texts it quotes?

Footnote: The primary texts used for this study are NA27 for 1 Peter; Alfred Rahlfs, Psalms cum Otto (3d ed.; Septuaginta 10; Göttingen: Vandenhoeck & Ruprecht, 1979) for Psalms; Joseph Ziegler, Isaiah (3d ed.; Septuaginta 14; Göttingen: Vandenhoeck & Ruprecht, 1983) for Isaiah; John W. Wevers, Leviticus (Septuaginta 2.2; Göttingen: Vandenhoeck & Ruprecht, 1986) for Leviticus; Joseph Ziegler, Duodecim prophetarum (2d ed.; Septuaginta 13; Göttingen: Vandenhoeck & Ruprecht, 1984) for the Twelve Prophets; and Alfred Rahlfs, Septuaginta: Id est Vetus Testamentum graece texta IXX interpretum (Stuttgart: Württembergische Bibelanstalt, 1935; repr., 2 vols. in 1. Stuttgart: Deutsche Bibelgesellschaft, 1979) for Proverbs. In reference to variant readings, only the major apparatus of each text was examined.
To what extent has the transmission of the text of 1 Peter been influenced by the Greek texts of the passages it quotes?

One specific example might illustrate the value of this kind of study. In 1 Pet 2:6 we find a quote from Isa 28:16: “For in Scripture it says: ‘See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him’ will never be put to shame.’” Leonhard Goppelt claims in his commentary on 1 Peter that the prepositional phrase εν αὐτῷ, “in him,” (Isa 28:16) is a secondary Christian interpolation that was inserted into manuscripts of Isaiah to harmonize that text with 1 Peter (or possibly with Rom 9:33, where it is also quoted). Knowledge of whether the text of 1 Peter was frequently interpolated back into the manuscripts of the Septuagint passages it quotes, and if so, whether the nature of those interpolations was distinctively Christian, helps to evaluate such a claim as made by Goppelt. We shall return to this example later.

1. How Do the Quotations in 1 Peter Compare with Their Septuagint Source Texts, and Where There Are Differences, How Can They Best Be Explained?

Quotations from the Septuagint are found in every chapter of 1 Peter along with even more numerous allusions to it.7 Seven of the fourteen quotations identified in this study are from the book of Isaiah, and generally speaking these are used to form the basis of 1 Peter’s Christology. Three quotations are from Psalms, two from Proverbs, and one from Leviticus. Quotations from these three books are generally used as the grounds of exhortation, directly appropriating the authority and relevance of the Tanak for Christian readers. Each of the three parts of the Tanak is represented within 1 Peter, albeit not evenly.

While it is well known that 1 Peter draws its quotations from the Septuagint, to what extent do the quotations as they appear in 1 Peter agree with the extant OG of the passages it quotes? Where there are differences, can they be best explained as textual issues or as hermeneutical issues? Where the Tanak

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3 Depending on how one defines and divides a quotation (see S. Ahearn-Kroll, pp. 293–309, and Wilk, pp. 253–71, in this volume), various counts have been offered, from my fourteen, to McCarter’s ten (Dan G. McCarter, “The Use of the Old Testament in the First Epistle of Peter.” [PhD diss., Westminster Theological Seminary, 1989]), to Voorwine’s 18 (S. Voorwine, “Old Testament Quotations in Peter’s Epistles,” [1987]; 3–16), to Osborne’s 31 (T. P. Osborne, “L’Ancien Testament Dans 1e Pétre,” RTI 12 [1987]: 64–77). For the purposes of this study the references to Hos 13:6, 9 in 1 Pet 2:10, to Isa 53:6 in 1 Pet 2:25 (on which see n. 8 below), and to Isa 11:2 in 4:14 are considered to be allusions, not quotations, because of their brevity.

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As Table 22 below indicates, of these fourteen quotations, eight exhibit some difference between the OG and the MT. Of the eight quotations in 1 Peter where the OG and MT do not agree, 1 Peter follows the OG five times. In one case—when quoting Isa 8:14 in 1 Pet 2:8—it is uncertain with which 1 Peter agrees, for although at first glance it seems to be following the syntax of the MT, the phrase is short enough that 1 Pet may be simply excerpting the OG. One of the two cases where 1 Peter follows neither the OG nor the MT—1 Pet 4:8 quoting Prov 10:12—is deceptive because it appears that the author of 1 Peter is simply using a familiar saying and not quoting a text at all. The other case where 1 Peter follows neither the OG nor the MT, Isa 28:16 in 1 Pet 2:6, is one of the few places where some of the differences in this verse may be due to a different Greek text of Isaiah that reflects a Vorlage different from the MT.

The tables below also indicate the nature of the extent of agreement between 1 Peter and OG by the following categories:

[A] = exact agreement, according to the critical texts, except for orthographical differences
[B] = trivial difference(s) without textual or hermeneutical significance
[C] = significant difference(s) of textual or hermeneutical interest
[D] = substantial and extensive discrepancy

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6 These quotations and the categories employed follow those used by Moisés Silva in a similar study of the Psalms quotations in Paul’s letters: Moisés Silva, “The Greek Psalter in Paul’s Letters: A Textual Study,” in The Old Greek Psalter: Studies in Honour of Albert Pietersma (ed. R. J. V. Hiebert, C. E. Cox, and P. J. Gentry; JSOTSup 332; Sheffield: Sheffield Academic, 2001), 277–88. In the following discussion, chapter and verse numbers correspond to those of the Greek text, with the English (and Hebrew) version given in parentheses where that is different from the Greek.

7 Again, following Silva’s conventions in “Greek Psalter in Paul’s letters.”
Table 22. 1 Peter citations compared with Old Greek

<table>
<thead>
<tr>
<th>1 Peter</th>
<th>Location of quote</th>
<th>Notes</th>
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<tbody>
<tr>
<td>[A]</td>
<td>1:16</td>
<td>Lev 19:2</td>
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<tr>
<td>[C]</td>
<td>1:24–25</td>
<td>Isa 40:6–8</td>
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<td>[C]</td>
<td>2:3</td>
<td>Ps 33:9 (34:8)</td>
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<tr>
<td>[C]</td>
<td>2:6</td>
<td># Isa 28:16</td>
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<tr>
<td>[A]</td>
<td>2:7</td>
<td>Ps 117:22 (118:22)</td>
</tr>
<tr>
<td>[C]</td>
<td>2:8</td>
<td>? Isa 8:14</td>
</tr>
<tr>
<td>[B]</td>
<td>2:12</td>
<td>Isa 10:3</td>
</tr>
<tr>
<td>[A]</td>
<td>2:22</td>
<td>Isa 53:9</td>
</tr>
<tr>
<td>[C]</td>
<td>2:24</td>
<td>* Isa 53:4, 5, and 12b</td>
</tr>
<tr>
<td>[C]</td>
<td>3:10–12</td>
<td>Ps 33:13–16 (34:14–17)</td>
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<tr>
<td>[C]</td>
<td>3:14, 15</td>
<td>* Isa 8:12, 13</td>
</tr>
<tr>
<td>[D]</td>
<td>4:8</td>
<td>% Prov 10:12</td>
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<tr>
<td>[A]</td>
<td>4:18</td>
<td>* Prov 11:31</td>
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<td>[A]</td>
<td>5:5</td>
<td>Prov 3:34</td>
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</table>

Table 23. Quoted passages in 1 Peter [English Bible order]

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<thead>
<tr>
<th>1 Peter</th>
<th>Lev 19:2</th>
<th>1:16</th>
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<tbody>
<tr>
<td></td>
<td>Ps 33:9 (34:8)</td>
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<td>Ps 117:22 (118:22)</td>
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<td>Prov 3:34</td>
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<td>Prov 10:12</td>
<td>4:8</td>
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<td></td>
<td>Prov 11:31</td>
<td>4:18</td>
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<tr>
<td></td>
<td>Isa 8:12, 13</td>
<td>3:14, 15</td>
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<td>Isa 8:14</td>
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<td>Isa 10:3</td>
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<td></td>
<td>Isa 28:16</td>
<td>2:6</td>
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<td>Isa 40:6–8</td>
<td>1:24–25</td>
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<td></td>
<td>Isa 53:4, 5, and 12b</td>
<td>2:24</td>
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<td></td>
<td>Isa 53:9</td>
<td>2:22</td>
</tr>
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1.1 Exact and Nearly Exact Citations: Categories [A] and [B]

Five of the fourteen quotations in 1 Peter agree exactly, or nearly so, with the best currently reconstructed OG text:

[A] 1 Pet 1:16 quoting exactly Lev 19:2
[A] 1 Pet 4:18 quoting exactly Prov 11:31
[A] 1 Pet 5:5 quoting exactly Prov 3:34

Although the text of all these quotations is exactly the same between 1 Peter and the Septuagint, or nearly so, three passages, 1 Pet 1:16; 2:7; and 4:18, attest variant readings that provide data relevant to the question of whether one text influenced the transmission of the other.

1.1.1 1 Peter 1:16

Quoting Lev 19:2 in 1:16 the verb ἐσώθησε, "you will be," is a minority reading that agrees with LXX Leviticus. The majority of manuscripts of 1 Peter read γίνεσθαι, "you will be/ become." In spite of the prevalence of γίνεσθαι in the manuscripts of 1 Peter, this variant reading appears in only one fifteenth century manuscript of LXX Leviticus and one manuscript of Severianus when quoting Leviticus. Therefore, the majority reading of 1 Pet 1:16 does not appear to have influenced the textual transmission of LXX Lev 19:2.

1.1.2 1 Peter 4:18

A variant reading in ἐπιδιώκω of the 4:18 quotation of Prov 11:31 attests a transposition of the phrase ἐφέδρα καὶ ἀδιάκριτος, "ungodly and sinner." This appears only in the Sinaiticus text of Prov 11:31.

1.1.3 1 Peter 2:7

In contrast to 1:16 and 4:18 the critical apparatus of 2:7 shows evidence that the text of OG Ps 117:22 (118:22) influenced the textual transmission of 1 Peter, because the noun λίθος, "stone," is "corrected" in the majority of manuscripts of 1 Peter from the nominative form back to the accusative form found in the

6 Except that the OG includes definite articles where 1 Peter does not. (Does he consider the nouns monadic?)

7 Except that 1 Peter specifies the subject as θεός, "God," rather than κύριος, "Lord"—though both texts agree on the referent in view—probably to avoid confusion with Jesus Christ, who is referred to as κύριος in 1 Peter.
psalm, even though this change introduces grammatical discord in the context of 1 Pet 2:7.

1.2 Citations with Substantial and Extensive Discrepancies: Category [D]

1 Pet 4:8  
εἰς ἑαυτὸν κατέλυμεν πλῆθος εἰς ἑαυτὸν κατέλυμεν  
Love covers a multitude of sins

Prov 10:12  
πάντες δὲ τοῖς μὴ πᾶντες δὲ τοῖς μὴ πᾶντες δὲ τοῖς μὴ  
All who do not love strife love covers

Prov 10:12  
καὶ τὸ θεόν καὶ τὸ θεόν καὶ τὸ θεόν καὶ  
all wrongs love covers

There is only one ‘quotation’ in 1 Peter that is substantially different from the OG it allegedly quotes. According to Aland’s marginalia, 1 Pet 4:8 quotes Prov 10:12, but this study finds it doubtful that this is a quotation at all. The Greek of 1 Pet 4:8 is completely different from that found in OG Prov 10:12, which it allegedly quotes. Furthermore, although 1 Pet 4:8 renders the Hebrew of Prov 10:12 more closely than does OG Proverbs, it does so imperfectly. HRCS indicates that the Greek of 1 Pet 4:8 is a typical Greek rendering of these Hebrew words, except that πλῆθος, “multitude,” rendering לְשָׁם, “all,” is an equivalence not found elsewhere in the Septuagint. Given that the author of 1 Peter pervasively uses the Septuagint throughout the epistle, it is unlikely that there would be such an uncharacteristic translation of the Hebrew text for only one quotation. Since the expression is a proverb, it is more likely that it already existed as a familiar saying in Greek, and 1 Peter is simply using that saying, possibly with the modification of “all” to “a multitude.” Since this expression is deemed not to be a quotation of the Septuagint, it can be set aside for the purposes of this study. It should be noted, however, that there is no evidence in the manuscripts of OG Prov 10:12 that the Greek expression of the “proverb” that appears in 1 Pet 4:8 exerted any influence whatsoever on the textual transmission of OG Prov 10:12, at least as far as the very limited data of Rahlf’s critical apparatus reveals.

1.3 Citations of Textual or Hermeneutical Interest: Category [C]

There are seven quotations in 1 Peter that exhibit differences of textual or hermeneutical significance compared to the best critically reconstructed OG text. For, “All humanity is as grass, and all human splendor is as the flower of grass; the grass withers and the flower falls off, but the word of the Lord abides forever.”

Isa 40:6–8  
... πᾶν ἄνθρωπος, καὶ πᾶν ἄνθρωπος, καὶ πᾶν ἄνθρωπος, καὶ ἀνθρωπος  
... All flesh is grass, all the glory of man is like the flower of grass. The grass has withered, and the flower has fallen, but the word of our God remains forever.

This is one of the three instances where the MT and OG of Isaiah are significantly different, because a line of text present in the MT is absent from the OG; “because the breath of the LORD blows on them. Surely the people are grass.” In this lack 1 Peter follows the OG in 1:24–25, but presents three small differences compared to the OG of Isa 40:6–8. First, 1 Peter inserts δὲς, “as,” in the opening phrase of the quotation; “all flesh is as grass.” Many manuscripts of 1 Peter also omit the δὲς in agreement with the OG. Apparently influenced by 1 Peter, two late minuscules of Isa 40:6 include the δὲς, as do also a subgroup of the Cantina recension, and two daughter versions. Since δὲς is typical in 1 Peter for introducing metaphor even where a quotation is not involved, it was probably added here by the author of 1 Peter for stylistic reasons and subsequently influenced manuscripts of Isa 40.

A second difference between 1 Pet 1:24 and Isa 40:6 is where the OG reads καὶ πᾶν ἄνθρωπον, “and all the glory of humankind,” NA27 of 1 Peter prefers αὐτὸς, “it” (fem.), over ἄνθρωπον as the original reading of the quotation, with the antecedent of the pronoun being σὰρξ, “flesh.” This difference is of

*The reference to Isa 53:6 in 1 Pet 2:25 preserves intact only the two words ὃς ἀπέδειξεν, “as sheep,” and is therefore considered an allusion, not a quotation, and is excluded from this study.

3As also Paul J. Achtemeier, 1 Peter: Commentary on First Peter (ed. E. J. Epp; Hermeneia; Minneapolis: Fortress, 1996), 141 n. 70; and Osborne, “L’Ancien Testament dans la 1e Petri,” 67.
little or no significance in meaning, for ἀπεί can be understood as referring to humankind, and so the substitution of the pronoun could be the result of slight paraphrase by the author of 1 Peter. On the other hand, F. A. Hort and J. Ramsey Michaels are among those who believe this difference may represent a Greek text of Isa 40:6 that included the pronoun. However, a very feasible explanation, offered by Robert Kraft, is that the scribal abbreviation of ἀνθρώπου, ANOY, was corrupted to ΑΥΤΟΥ (οὗτοι), which was then changed to ΑΥΤΗΣ (οὗτης) to achieve grammatical agreement with ἀπεί. In fact, the original hand of Sinaiticus does attest the reading οὗτοι in 1:24 and the second corrector writes οὗτης, thus providing manuscript evidence of this very sequence of scribal activity. Since the habit of such abbreviation is limited to scriptures of the Christian era, 1 Pet 1:24 would have originally read ἀνθρώπου, contra NA.

In fact, the majority of manuscripts of 1 Peter do read ἀνθρώπου here, and the reading οὗτης that is found in Ψ, א, B, and C has had no influence on the manuscripts of OG Isa 40 (but it does appear in a few manuscripts of two Christian fathers quoting Isa 40).

The third difference between 1 Pet 1:25 and OG Isa 40:8 might be expected to have generated attempts to harmonize the two texts. It is where ἐπικυρία appears in 1 Peter instead of ὀνόμα, thus going against both the MT and OG. Contra Hort, who suggests that all the differences between 1 Pet 1:24-25 and Isa 40:6-8 were found in the author’s OG text, this difference is almost certainly a deliberate change introduced by the author of 1 Peter, who consistently makes the opposite change from κύριος to ὀνόμα in the quotation of Prov 3:34 in 5:5 (see 1:3 and cf. 3:13, 14 below). This change allows for the consistent use of terms that distinguish God from Christ. The change in 1:25 therefore identifies the eternal word of God known to Isaiah as equivalent with the gospel of Christ. In the six other places where 1 Peter uses κύριος to refer to deity, three are clearly references to Jesus Christ (1:3, 2:3, 3:15), and two are somewhat ambiguous (2:13, 3:12). Interestingly, the OG manuscripts of Isa 40:6-8 were influenced here by 1 Peter through the major Lucianic group, four Christian writers, and two daughter versions. On the other hand, there is not one extant reading where OG Isa 40:8 influenced the text of 1 Peter in this verse.

In summary, 1 Peter’s quotation of Isa 40:6-8 clearly follows the extant OG version, where the only significant difference (ἐπικυρία for ὀνόμα) was introduced to maintain a consistent style for a theological reason that was central to the message of 1 Peter.

1.3.2 1 Peter 2:3 quoting Psalm 33:9a (34:9a).

1 Pet 2:3 ἐγέρσασθε ὅτι χρηστός ὁ κύριος... since you have tasted that the Lord is good.
Ps 33:9 γεύσασθε καὶ ἤκουστε ὅτι χρηστός ὁ κύριος O taste and see that the Lord is kind.
Ps 34:9 μετ' ἐμαυτοῦ Χριστὸς ἡμῶν O taste and see that the Lord is good.

There are two differences between 1 Pet 2:3 and OG Ps 33:9, and both are clearly the deliberate decision of the author of the epistle. The imperative mood of γεύσασθε, “taste!,” is changed to an aorist indicative, ἐγέρσασθε, “you tasted,” because the author of 1 Peter is using the quotation to ground the exhortation that the epistle’s Christian readers, who have already tasted the goodness of the Lord, should crave pure spiritual milk as newborn babies (2:2). 1 Peter also omits the second verb ἤκουσθε, “hear,” because it does not cohere with the use of the sensory metaphor of taste and is superfluous to his point.

The variant reading χρηστός ὁ κύριος, “Christ is the Lord,” in manuscripts of 1 Pet 2:3 appears in one early papyrus (Ψ), which also changes ἐγέρσασθε, “you tasted,” to ἐπιστεύσατε, “you believed”—clearly an interpretive gloss indicating that to taste the Lord meant to believe in Christ. However, neither this reading nor the other differences between 1 Pet 2:3 and the psalm prompted any variant readings in the manuscripts of OG Ps 33:9.

1.3.3 1 Peter 2:6 quoting Isaiah 28:16.

1 Pet 2:6 δίκαιος περιεχεῖ ἐν γραφής ἰδοὺ τίθητι ἐν Σιων λίθων ἄκρηγονων ἐκλεκτών ἐντυμον καὶ ὁ πιστεύων ἐπ’ αὐτῷ ὅτι μὴ κατασχεθή For in Scripture it says: “Behold! I place in Zion a chosen, precious cornerstone, and the one who trusts in him will never be put to shame.” therefore thus says the Lord, See 1 I will lay for the foundations of Sion a precious, choice stone, a highly valued cornerstone for its foundations, and the one who believes in him will not be put to shame.

Isa 28:16 διὰ τούτου ὄντως λέγει κύριος ἰδοὺ ἐγὼ ὅμοιον εἰς τὰ θεμέλια Σιων λίθων πολυτελεῖ ἐκλεκτών ἄκρηγονων ἐντυμον εἰς τὰ θεμέλια αὐτῆς καὶ ὁ πιστεύων ἐπ’ αὐτῷ ὅτι μὴ κατασχεθή therefore thus says the Lord, God, See, I am laying in Zion
author of 1 Peter made to quotations were actually inserted into OG manuscripts, and of those which were, whether they are specifically Christian interpolations. Notably there are no contending variant readings in the OG manuscripts of Isa 28:16, as might be expected if the Isaiah verse had been harmonized with the New Testament quotations of this passage, all of which include the prepositional phrase (1 Pet 2:4; Rom 9:33; 10:11). To anticipate the conclusion of this study, the text of 1 Peter does not appear to have influenced the transmission of the OG Isaiah (see further discussion in summary below), even where Christology is at issue. When such data from all the quotations of 1 Peter are considered, it seems unlikely that ἐν τῷ ἱμ, “in him,” in LXX Isa 28:16 was an interpolation from 1 Peter. F. Wilk reached the same conclusion on the originality of the phrase to the OG in his study of the quotation of Isa 28:16 in Romans.64

A second major difference between the OG and the MT of Isa 28:16 is that the former has a completely different thought following in the next verse. Where v. 17 in the MT reads, “I will make justice the measuring line...,” the OG reads, “And I will turn judgment into hope ...”, a motif that is also important to the message of 1 Peter.

Although 1 Peter is clearly using the OG of Isaiah, there are nevertheless three interesting differences between the quotation in 2:6 and its source in Isa 28:16. 1 Pet 2:6 uses the present tense verb τίθημι, “I place,” where the OG has the future form ἐκβάλλω, “I lay.” This may at first glance suggest that 1 Peter is closer to the MT reading, except that, according to HRCs, the Hebrew verb יִשָּׂם, “to found, establish,” found in Isa 28:16 is not translated with τίθημι elsewhere in the LXX. On the other hand, the same can be said of the OG verb ἐκβάλλω, which is found only here in the LXX to render יִשָּׂם. This may indicate that a different Hebrew word was in the Vorlage of the OG translator.

The author of 1 Peter may have chosen to substitute τίθημι for ἐκβάλλω because the semantic range of that verb facilitates the idea of divine appointment, which he will highlight in 2:8 using a form of τίθημι again. However, the first five words of the quotation, including τίθημι, appear identically in the quotation of Isa 28:16 in Rom 9:33. This perhaps argues against τίθημι being introduced by the author of 1 Peter, for if it were, it would imply that Romans is dependent on Peter here. Or perhaps both Peter and Paul depended on a common source that included the verb, possibly a Greek text of Isa 28 that included the word as argued by Wilk, or a source of messianic testomimics as argued by Michaels.65

The author of 1 Peter probably uses the present tense rather than the future because he interprets the stone to be Jesus Christ who had already been placed

65 Goppelt, Commentary on 1 Peter, 145 n. 49.
67 Ibid., 33–34; Michaels, 1 Peter, 104.
in Zion.” Interestingly, there are no variant readings of 1 Pet 2:6 that “correct” this text to the verb ἔφεξεν of OG Isa 28:16, nor does τίθησι find its way back into the manuscripts of OG Isa 28:16. This lack of attestation of either verb in the manuscripts of both books may be considered as evidence that 1 Peter’s use of the verb does not derive from a different Greek text of Isa 28.

The second difference between 1 Peter and OG Isa 28:16 is where 1 Pet 2:6 reads ἐν Σιω, “in Zion,” where the OG has the phrase εἰς τὴν θεμέλιαν Σιων, “for the foundations of Zion.” According to 1 Peter the Living Stone placed in Zion had become the foundation of the Christian church, thus making the phrase εἰς τὴν θεμέλιαν Σιων less suitable in the new historical context. However, the omission of εἰς τὴν θεμέλιαν Σιων also happens to agree with the MT, IQIs, and Targum Isaiah. This probably indicates that 1 Peter is following a Greek text of Isa 28:16 that also omitted the words.18

The third difference between the quotation in 1 Pet 2:6 and its source text in Isa 28:16 is found in the description of the stone. Of the three adjectives found in the OG description of the stone—πολυτελής, ἐκλεκτόν, and ἐντυμον, “precious, chosen, and valuable”—only the last two appear in the 1 Peter quotation, both following the noun ἐκορύφωσεν, “cornerstone.” Adjectives in 1 Peter precede the substantive at least twenty-two times and follow it at least sixteen times, so there is no clear stylistic pattern that would explain this difference between 1 Peter and the OG text. The retention of ἐκλεκτόν and ἐντυμον make sense given 1 Peter’s emphasis on election elsewhere and the use of the cognate noun τιμή immediately in the next verse. Although there are no extant manuscripts of OG Isa 28:16 that omit πολυτελής, T. Osborne has suggested that a confusion of ἐντυμον and ἐν τῇ in the phrase γὰρ τὸ ἐν τῇ, “precious stone,” led to ἐντυμον, “chosen stone,” and an alternate translation as λίθοι ἐκλεκτοί, “chosen stone.” This was subsequently conflated with the λίθοι πολυτελῆς, “precious stone,” of other manuscripts to yield the extant OG text λίθοι πολυτελῆς ἐκλεκτοί, “precious, chosen stone.”19 He suggests that the author of 1 Peter used a Greek text that included λίθοι ἐκλεκτοί but omitted πολυτελῆς. This is one of the few quotations in 1 Peter introduced with a formula, in this case διὰ τοῦτο περιέγερεν ἐν γραφῆς, “for it is in the writing.” This may suggest that the author here intends to closely follow a written source, which would give weight to the theory about a Greek text that differed from the extant OG text. Although Osborne’s theory is quite plausible, there is no extant manuscript evidence to support it. Given the lack of manuscript evidence, it is also possible that 1 Peter’s omission of πολυτελῆ reflects not a different OG text but a deliberate paraphrase to include only the two adjectives that best suited the rhetoric of the immediate context.

This example highlights the need to define the nature and extent of “agreement” and “disagreement” between texts. Is there semantic agreement? Lexical agreement? Syntactical agreement? The MT and OG of the passage differ greatly in meaning. In the MT the LORD will be a stone of stumbling and a rock of falling for both houses of Israel. In the OG the threat is qualified: “If you (sg.) trust in him, ... you will not encounter him as a stumbling caused by stone, nor as a fall caused by a rock.”

1 Pet 2:8 does not agree exactly with the OG, for where Isa 8:14 renders the Hebrew יִרְמָאָה with πέτρα, “fall, misfortune, disaster,” 1 Peter reads καταπελτόν, “trap, snare, temptation to sin.” According to HRCIS this Hebrew word is rendered only here in OG Isa 8:14 by πέτρα but elsewhere three times by καταπελτόν (Lev 19:14; 1 Kgs 25:31; Ps 68[69]:22). Because the reading in 1 Peter is the more common translation equivalent for יִרְמָאָה, its source is possibly a Greek text that read differently from the extant OG. The appearance of καταπελτόν in Aquila Isa 8:14 (albeit with the additionally word στερέων, “solid, severe, strong”) suggests that more than one reading of Isa 8:14 eventually circulated—and possibly even during the first century C.E. The text of 1 Pet 2:8 has no variant readings here, which indicates that the extant OG

18 de Waard, Comparative Study of the Old Testament Text, 57.
19 Osborne, "L'Ancien Testament dans la 1° Pétr.," 68 n. 11.
reading πίστει in Isa 8:14 had no influence here on the text of 1 Peter, contrary to what one might expect.

At first glance it appears that 1 Pet 2:8 follows the syntax of the MT more closely than that of the OG:

Isa 8:14
1 Pet 2:8
Isa 8:14

μὴ πᾶσιν τοὺς πεπᾶσθον
λίθοις προσκόμισματος καὶ πέτρα σκονδήλων
λίθοις προσκόμισματι συναντιθεσθε αὐτῷ οὖθε ὡς πέτρας πίστεις

However, with two short phrases λίθοις προσκόμισματος καὶ πέτρα σκονδήλων, it is difficult to say whether the syntax of 1 Peter actually agrees with the MT against the OG or whether the author is simply excerpting two short phrases from his Greek text and changing their inflection for the new grammatical context.

1.3.5 1 Peter 2:24 quoting Isaiah 53:4, 5, and 12b.

1 Pet 2:24
Isa 53:4, 5, 12b

δὲ τὰς ἀμαρτίας ἡμῶν ἀδύνατον εἰναι διὰ τοῦ αἵματος αὐτῶν ἐπὶ τὸ ἐξολοθρεῖν οὐκ εἰναι
οὗτος τὰς ἀμαρτίας ἡμῶν ἐχρείασε καὶ περὶ ἡμῶν ἀδύνατον καὶ ἡμῖν εἰναι διὰ τοῦ αἵματος αὐτῶν εἰναι
ἐγερθεὶς εἰς τὰς ἀνάμνεσις ἡμῶν καὶ μετασφάλεσθαι δικά τὰς ἀμαρτίας ἡμῶν πατήσας
καὶ καὶ αὐτὸν μετὰ τὰς ἀμαρτίας τολμῶν καὶ ἐκθεῖνεν
This one bears our sins and suffers pain for us; and we accounted him to be in trouble and calamity and ill-treatment. But he was wounded by our transgressions, and has been weakened because of our sins; upon him was the discipline of our peace, by his bruises we were healed; and he bore the sins of many....

Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. 12b ... yet he bore the sin of many

1 Pet 2:24 combines wording from three verses: Isa 53:4, 5, and 12b. The OG of Isa 53:4 follows the syntax of the MT, but with some semantic difference. While the MT speaks of “this one bearing our infirmities” (לְכָלֵ֣י מִּ֔מָּן), the Greek renders the noun with ἀμαρτίας, “sins,” which does not translate לְכָלֵ֣י מִ֔מָּן elsewhere in the LXX. This suggests that either a different Hebrew word appeared in the translator’s Vorlage or, perhaps more likely, that this reading is an interpretation of “infirmities” as spiritual weakness, namely, “sin.” The second difference between the OG and the MT involves translating the Hebrew phrase מִּ֖מָּן לְכָלֵ֣י מִ֔מָּן, “carried our sorrows,” with περὶ ἡμῶν ἀδύνατον, “suffered pain for us,” which again is a translation equivalent not found elsewhere in the Septuagint. These are most likely deliberate interpretations made by the Greek translator of Isaiah.

Although 1 Pet 2:24 follows OG Isa 53, it replaces ὅτος, “this one,” with the relative pronoun δὲ, “who,” the antecedent of which is Christ (v. 21). This is clearly an exegetical technique intended to identify the suffering servant of Isa 53 with Jesus Christ, and it results in the only passage in the New Testament that does so explicitly.30 The compound verb ἀνεμφέρω, “take up,” found in 1 Pet 2:24 where the OG of Isa 53:4 reads φέρω, “bear,” is the author’s conflation of wording from Isa 53:12 with vv. 4 and 5. The fact that there are no variant readings of Isa 53:4 that include a form of ἀνεμφέρω suggests that the text of 1 Pet 2:24 had no influence on the transmission of OG Isa 53:4. 1 Peter further includes the intensive αὐτός from v. 12, and the explanatory gloss “in his body on the tree, so that being separated from sins we might live for righteousness.”

The short quotation of Isa 53:5 in 1 Pet 2:24 is modified for its new syntactical context by omitting the αὐτός, “of him,” no longer needed because the quote is introduced by the possessive relative pronoun δέ, “whose.” The change in the form of ἱλάται from first person plural (ἱλάται, “we are healed”) to second plural (ἱλάτετε, “you are healed”) is consistent with the use of the second plural throughout 1 Peter, even where the first plural would seem appropriate, and almost certainly originates with the author of the epistle. Neither the compound verb ἀνεμφέρω, nor the second person form of ἱλάται are found as variant readings among the manuscripts of OG Isa 53:4 and 5. This indicates that the text of 1 Pet 2:24 did not influence the transmission of OG Isaiah here. In contrast, the variant readings of 1 Pet 2:24 show that attempts were made to conform it to OG Isaiah.

30 Acts 8:32–34 identifies Jesus and the suffering servant passage, but neither so explicitly nor so extensively.
1.3.6 1 Peter 3:10–12 quoting Psalm 33:13–16 (34:14–17).

1 Pet 3:10–12

ὁ γὰρ θέλων ζωὴν ἡμέρας ἡσυχίας καὶ λεπτομέρειας τῆς γλῶσσας ἐπὶ κακοῦ καὶ χείλη τοῦ μὴ λαλήσαντος δόλου, ἐκκλησίαν δὲ ἐπὶ κακοῦ καὶ παραπτώματος ἁγιασμοῦ, ζητητικὸν εἰρήμην καὶ διδασκαλίαν αὐτὴν δι' ἄφθασμα κυρίου ἐπὶ δικαίωσιν καὶ ὑπὸ συνεδρίων εἰς δέησιν αὐτῶν, πρὸς ὑπηκοόν τοῦ κυρίου ἐπὶ παντοτικὰ κακά.

Ps 33:13–16

tίς ἐστιν άθροπος ὁ θέλων ζωὴν ἡμέρας ἡσυχίας καὶ λεπτομέρειας τῆς γλῶσσας σου ἐπὶ κακοῦ καὶ χείλη τοῦ μὴ λαλήσαντος δόλου, ἐκκλησίαν δὲ ἐπὶ κακοῦ καὶ παραπτώματος ἁγιασμοῦ ζητητικὸν εἰρήμην καὶ διδασκαλίαν αὐτὴν δι' ἄφθασμα κυρίου ἐπὶ δικαίωσιν καὶ ὑπὸ συνεδρίων εἰς δέησιν αὐτῶν.

For, “whoever wishes to love life and to see good days must stop the tongue from evil and the lips from speaking deceit. Turn from evil and do good. Seek peace and pursue it.” For “the eyes of the Lord are upon the righteous and his ears are toward their prayer, but the Lord’s face is against those who do evil.”

Who is the person that wants life, coveting to see good days? Stop your tongue from evil, and your lips from speaking deceit. Turn away from evil, and do good; seek peace, and pursue it.

Ps 33:13–16 (34:12–15)

Which of you desires life, and covets many days to enjoy good? Keep your tongue from evil, and your lips from speaking deceit. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are on the righteous, and his ears are open to their cry.

This is the second place in 1 Peter where Ps 33 (34) is quoted (see 1 Pet 2:3). The quotation appears to have come from the extant text of OG Ps 33 with one modification. The rhetorical question of OG Ps 33:13 (34:12) is recast into a statement in 1 Peter, which probably also motivated the change from the second person imperative forms to the third person imperatives in vv. 10b and 11.

A more difficult difference to judge is the slight change—indeed of only one vowel—that changes the participle ἀγαπᾶν, “the one who loves,” in OG Ps 33:13 to the infinitive form ἀγαπᾶν, “to love,” thereby destroying the parallelism of Ps 33:13 (34:14):

ὁ γὰρ θέλων ζωὴν ἡσυχίας καὶ λεπτομέρειας τῆς γλῶσσας σου ἐπὶ κακοῦ καὶ χείλη τοῦ μὴ λαλήσαντος δόλου

The one who wants life

Here “the one who wishes” parallels “the one who loves” and “life” parallels “good days.” However, 1 Pet 3:10 has the infinitive form instead of the participle, making the infinitive a complement of θέλων:

ὁ γὰρ θέλων ζωὴν ἡσυχίας καὶ λεπτομέρειας τῆς γλῶσσας

The one who wants to love life

This changes the sense in 1 Pet 3:10 to “the one who wishes to love life and to see good days.” The word order of ἡμέρας ἡσυχίας ἡμέρας in the psalm is changed in 1 Peter and the conjunction καὶ is added thus joining the two complementary infinitives.

Some New Testament interpreters see this as the creative work of the author of 1 Peter to improve the ‘crude barbarity’ of the LXX syntax, or to paraphrase the psalm from memory, or to conform the verse to the eschatology of 1 Peter.

On the other hand, a difference of only one vowel strongly suggests that textual corruption of the psalm’s text is a more likely explanation. If, however, textual corruption of the psalm were the cause, it is somewhat surprising that there is no manuscript evidence of it, for there are no extant variant readings of OG Ps 33:12 in which the infinitive appears. This lack of variants also indicates that OG Ps 33:12 was not harmonized with 1 Pet 3:10. Furthermore, there are no variant readings of 1 Pet 3:10 that would harmonize it with the participle form found in OG Ps 33:12 (34:13). The minor variants of OG Ps 33:13 (the introduction of a καὶ, “and,” and the transposition of ἡμέρας ἡσυχίας, “to see days”) do not seem to be an attempt to make sense of a textual corruption. Therefore, the extant manuscript evidence tilts toward a conclusion that the differences originated with the author of 1 Peter. Given that 1 Peter sees new life in Christ as the inheritance of believers (3:7), it would make sense that reference would be made to the need for ethical transformation in the one who wishes to love that new life in Christ.

Other concepts that are found in OG Ps 33 (34) are used extensively throughout 1 Peter, but none is more congenial to 1 Peter’s exile motif (cf. 1 Pet 1:1; 5:13) than the translation of ἀνέβαινε, “terror, fear,” in v. 5 by the Greek word παρυκτόν, “sojourning.” The Septuagint translator apparently construed the troubles of David, from which the Lord delivered him, as the fears of sojourning when David was living in exile among the Philistines away from Judah. This is a good example of the Septuagint translator contextualizing the translation for the Greek Jews who were also living in exile away from Jerusalem. Because the author of 1 Peter has framed the letter with the Diaspora motif (cf. 1 Pet 1:1; 5:13), this particular psalm of deliverance is particularly well suited to the purpose, and it is used extensively.

The order of the words ἠδὲν ἰμάρας in 1 Pet 3:10 as compared to ἰμάρας ἠδὲν in OG Ps 33:13 provides an opportunity to examine whether one reading influenced the other. There are no variant readings of the phrase in 1 Pet 3:10, thus suggesting that there were no attempts to harmonize 1 Peter to the Ps 33:13 reading. On the other hand, there is substantial manuscript evidence that attests the word order of the phrase in 1 Pet 3:10 among the manuscripts of Ps 33:13. If this is a result of harmonization, then clearly the influence went from 1 Peter to the psalm. However, the order of the words as found in 1 Pet 3:10 appear to be more natural, and for that reason scribes may have transposed the words in Ps 33:13 without any reference to, or thought for, 1 Pet 3:10. Rahlfs probably chose the less natural, and therefore more difficult, reading as original to the psalm, since it best explains how the more natural order would have arisen.

1.3.7 1 Peter 3:14–15 quoting Isaiah 8:12, 13.

1 Pet ἀλλ’ εἰ τῶν σπέρματος διὰ τὴν δυσκολίαν μετάβασιν, ἐν ἰθάνῃ τῶν ἰδέων αὐτῶν μὴ φθορᾶτε μηδὲ παρεχοῦτε, κύριον δὲ τὸν Χριστόν ἐγνασάτε ἐν ταῖς καρδίαις ἤμων

Isa μὴ φθάσητε ἐπὶ σκεπήν ἑαυτῶν πάντων γὰρ ἐὰν εἴπῃς ὁ λόγος ὑμῶν σκεπήν ἐστίν ἐν ἰθάνῃ τῶν ἰδέων αὐτῶν μὴ παρεχοῦτε μὴ φθορᾶτε μηδὲ παρεχοῦτε κύριον αὐτῶν ἐγνασάτε...

Isa μὴ πᾶσιν τοῖς ἐπιθετοῖς τῆς σκληροῦς παρεκκλησίας... Do not call conspiracy all that this people calls conspiracy, and do not fear what it fears.

But even if you should suffer on account of righteousness, you are blessed. “Do not be afraid of them or be troubled.” But revere Christ as Lord in your hearts. Never say “Hard,” for whatever this people says is hard; but do not fear what it fears, neither be troubled. Sanctify the Lord himself...

This is the second quotation from Isa 8 (see 1 Pet 2:8). The OG of Isa 8:12 faithfully translates the syntax of the MT and maintains lexical correspondence with it, but the immediately surrounding verses have been considerably reframed in the Greek. The one notable difference between OG Isa 8:13 and the Hebrew is that the OG does not translate ἀλλ’ εἰ “almighty.”

This passage is Isaiah’s prophetic encouragement to the southern kingdom not to fear the kings of Israel and Aram, or the great power of Assyria that will sweep both former adversaries away. 1 Peter places the quote into an entirely different context, but with the same purpose of encouragement in the face of great threat, it is applied to the readers who were facing not hostile powers beyond their borders but adversaries from within their own society.

The quotation literally reads, “their fear do not fear,” which requires a context to disambiguate its meaning. Does it mean, “do not fear the things these people fear” (reading αὐτῶν as a subjective genitive)? Or, “Do not be afraid of these people” (reading it as an objective genitive)? In both the Hebrew and OG versions the first meaning is intended, for the antecedent of αὐτῶν, “his,” is “this people,” which refers to Isaiah’s compatriots in Jerusalem and Judah who are overwhelmed by their fear of the alliance between Aram and Israel against them. The Lord warned Isaiah not to be motivated by the same fears.

Although 1 Pet 3:14 reproduces the quote faithfully, a minor change from a singular pronoun to a plural contextualizes it for a completely different situation. The third singular pronoun αὐτῶν, whose antecedent is “this people” has been replaced by the third plural αὐτῶν with an undefined antecedent but presumably in the context of 1 Peter referring to the members of society at large. Although the plural genitive happens to agree with the MT against the OG, it is more likely a change caused by new context than conformity to the Hebrew text. Therefore, the object of the fear in 1 Pet 3:14 changes to, “these people,” i.e., those who may harm you even if you are eager to do good (1 Pet 3:13, 14). As Michaels notes, quoting Selwyn, were the author not quoting the Septuagint, he could have written μὴ φθορᾶτε αὐτῶν, “do not fear them.” Rather than fearing their adversaries, the Asian Christians are to revere the Lord—who is defined as Christ by the insertion of τὸν Χριστὸν in the quotation: κύριον δὲ τὸν Χριστὸν ἐγνασάτε, “but revere Christ as Lord.” In comparison, the OG of Isa 8:12 and 13 instructs readers to “sanctify the Lord himself” (κύριον αὐτὸν ἐγνασάτε).
G. Howard has argued that the introduction of κύριον in this verse was not theologically motivated.\textsuperscript{25} He argues that the Hebrew Tetragram appeared in the original writing of 1 Peter and that the author of 1 Peter intended no change in the referent of the OG (which also included the Hebrew Tetragram).\textsuperscript{26} After a period of time, scribes began to replace the Hebrew Tetragram in Greek texts with the word κύριον, which also happened to have been used by New Testament writers to refer to Christ. Therefore, Howard would argue that what may at first glance appear to be a Christologically motivated change is an illusion, for it was produced not by the theology of the author but subsequently by mechanical scribal substitution.

The syntax of the negative particles in 1 Pet 3:14 and 15 is also different than what is found in OG Isa 8:12, probably for stylistic reasons, because of μη with the aorist subjunctive is a classical form.\textsuperscript{27} Where the OG has οὐ μὴ φοβῆσθε οὐκ ἐπεί τακραζήτε, “do not fear, neither be troubled” 1 Pet 3:14 reads μη φοβήσσεται μήδε τακραζήτε, “Do not be afraid or be troubled,” which perhaps lessens the intensity, but not the sense, of the command commensurate with the new historical context to which it is being applied.

Most likely these changes have been made by the author of 1 Peter in order to contextualize the quotation for a new situation: Christ has been identified as the Lord whom the readers are to revere; and the nature of the threatening adversaries is different, but the basis for the command not to fear is the same, because “the Lord God is with us” (OG Isa 8:10). If they trust in the Lord and remain faithful to his calling, he will be a sanctuary for them, but if they do not, he causes them to stumble and fall (1 Pet 2:7–10).

The variant reading found in three third to fourth century witnesses of 1 Pet 3:14 (and one much later manuscript) that omits μήδε τακραζήτε, “nor be troubled,” probably due to haplography, is not found in any extant manuscripts of the Isa 8:12 passage.\textsuperscript{28} This is not surprising, since it would be assumed that the quote in 1 Peter simply ended earlier than the original apparently did, assuming Metzger is correct. But neither did any of the three variants involving that same verb in Isa 8:12 find their way into the textual transmission of 1 Pet 3:14. Conversely, although the majority of New Testament manuscripts read θεόν, “God,” instead of Χριστόν, “Christ,” in 1 Pet 3:15 (“sanctify the Lord God” instead of “… the Lord Christ”), the majority reading θεόν is found in only one eleventh century manuscript (534) of Isa 8:13. This suggests little influence between the transmission of the citation in 1 Pet 3:15 and the transmission of Isa 8:12.

2. Do the Quotations in 1 Peter Suggest a Different OG Text of the Sources Used?

There are only five elements in one quotation from Psalms and three from Isaiah that may indicate a slightly different Greek text was used, though none clearly so:

\begin{itemize}
  \item 1 Pet 1:24 quoting Isa 40:6–8
  \item 1 Pet 2:6 quoting Isa 28:16 (two differences)
  \item 1 Pet 2:8 quoting Isa 8:14
  \item 1 Pet 3:10, quoting Ps 33:13–16.
\end{itemize}

It should be noted that two of these five readings further imply that if 1 Peter used a different OG text, the nature of the differences between the OG texts indicates a difference in their Hebrew Vorlagen: Isa 8:14 where the difference involves an adjective, and Isa 28:16 where it involves a verb. The data presented by the Psalms quotations in 1 Peter, albeit slight, supports the conclusion of previous study that the Greek text of the Psalms was stable by the time the New Testament was written.\textsuperscript{29} The situation with the text of Isaiah is somewhat different, for of the five elements of the citations that indicate a possibly different OG text, four are in Isaiah, and two of these may suggest Hebrew readings that differed from the extant MT.

2.1 To what extent has the text of 1 Peter influenced the transmission of the Septuagint texts it quotes?

The manuscript evidence suggests only scant and insubstantial influence of the quotations in 1 Peter on the transmission of their source texts. With this observation in mind, Goppelt's claim that the prepositional phrase ἐν τῷ ἁγιῷ, “in him,” is a Christian interpolation that was introduced in the OG of Isa 28:16 can be reconsidered. The lack of influence by 1 Peter on the Greek manuscripts of Isaiah supports Ziegler's judgment, contra Goppelt, that the prepositional phrase ἐν τῷ ἁγιῷ in Isa 28:16 is original to the OG and is not a Christian interpolation.\textsuperscript{30} Since none of 1 Peter's other deliberate, and especially Christological, changes were inserted back into the corresponding OG texts, it seems very unlikely that, if such an interpolation was introduced into Isaiah, it was due to the influence of 1 Peter. Of course, a similar study of the influence of the Romans quotations on

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\textsuperscript{26} BDF §365.


\textsuperscript{28} Silva, “Greek Psalter in Paul's Letters,” 288.

\textsuperscript{29} Ziegler, Isaiah; Goppelt, Commentary on 1 Peter, 145 n. 49.
Isaiah would have to be done to see if the text of Romans elsewhere influenced the Greek text of Isaiah, for Isa 28:16 is also quoted in Rom 9:33 and 10:11. It would be of interest to know if Paul's writings generally had a greater influence on the transmission of the Septuagint manuscripts than those of other New Testament writers.

2.2 To what extent has the transmission of the text of 1 Peter been influenced by the Greek texts of the passages it quotes?

Although there does not appear to be much scribal harmonization in either direction between the quotations in 1 Peter and their sources, there is a slightly more noticeable tendency for the quotations in 1 Peter to be harmonized with readings from the manuscripts of Isaiah. There appears to have been virtually no cross influence between the text of 1 Peter and the Psalms manuscripts. And even where the quotations of 1 Peter were ‘corrected’ toward the OG Isaiah the ‘corrections’ were inconsequential, affecting primarily style and not content. Moreover, where the manuscripts of the OG in 1 Peter do not follow the MT, the quotations in 1 Peter do not appear to have been ‘corrected’ toward the Hebrew text either, even in those places where it might be expected (e.g., 1 Pet 1:24 quoting Isa 40:6–8 and 1 Pet 2:8 quoting Isa 8:14).

2.3 A word about the source of the quotations.

The author of 1 Peter does not use Scripture quotations to proof-text. Instead, the way the quotations are used in 1 Peter involves an application of their original contexts as well (especially, for instance, the extensive use of OG Ps 33 throughout much of the epistle). This kind of use does not support the idea that the author got his quotations from a list of disjointed passages that circulated out of context, such as the theory of the messianic testimonia would provide. The author of 1 Peter seems to be not only intimately familiar with the larger context of the passages he quotes, but also familiar with a Greek form that is—with the five possible exceptions noted above—the same as the critically-reconstructed Septuagint text.

2.4 Some final questions.

The apparent lack of influence by the quotations in 1 Peter on the Greek manuscripts of their sources raises additional questions. Did other New Testament books—for instance, Romans or Hebrews—have more influence on the source texts of their quotations? Was the influence of certain New Testament books limited to certain groupings of Septuagint manuscripts or text types?

Which way did the textual influence more often go? Did the New Testament readings more often introduce variants into the Septuagint manuscripts—which might be expected from Christian scribes—or vice versa? Is there a pattern to the type of variants that resulted from New Testament influence on the Septuagint and vice-versa? Were changes introduced in the Septuagint manuscripts to conform the language to formal principles of Greek rhetoric, whether or not those changes were motivated by the New Testament?

For centuries the Septuagint and Greek New Testament formed one unit, the Greek Bible, used and transmitted by the Christian church. The bridging of New Testament and Septuagint studies gives this historical fact its due. Although Septuagint and New Testament studies have for a long time intersected in the practice of textual criticism, even this effort has been conducted in relative isolation—witness the two great centers of textual criticism, Göttingen and Münster. Even in the well plowed field of textual criticism, new work could be facilitated if a list of manuscripts that contain both Septuagint and New Testament books were available that cross-reference Rahlf's numbers with corresponding Nestle-Aland numbers. But beyond textual criticism, there remain for scholars with competence in both Septuagint and New Testament interesting and important questions concerning hermeneutics, biblical theology, the development of religious vocabulary and concepts, and the interaction of ancient faith with its culture.

In his 1956 survey "Septuagintal Studies in the Mid-Century," Peter Katz marveled that one hundred and thirty years earlier Johann Schleusner "was able to produce extensive Lexica both of the Septuagint (LXX) and the New Testament." He continued,

Today such a feat seems almost to belong to the realm of fairy tales. No N.T. student is now prepared to follow his example. In this age of specialization both O.T. and N.T. studies have been branching out widely, without much regard for the LXX, though the LXX is by nature a connecting link between them both.

When scholars of 2050 look back at the development of the discipline in the first half of the twenty-first century, may they find many examples of how both Old and New Testament studies have been enriched by those who have recognized the significance of the Septuagint in its own right as that all-important connecting link in the history of the biblical texts.

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20 Cf. the similar conclusion of Wilk, pp. 253–71, in this volume.