

Appendix - Is Paul a Liar? The Pauline Corinthian Conflict and the Need for Reform in the American Church

Table A: Apostle Paul’s New Testament and Septuagintal References

New Testament Reference	New Testament Scripture – English	New Testament Scripture – Greek	Septuagintal Reference	Septuagintal Scripture – English	Septuagintal Scripture – Greek	Miscontextualized & Percentage Quoted ¹⁰¹¹
1 Cor. 1: 19	For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.	Γέγραπται γάρ, Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω.	Isa. 29: 14	Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.	διὰ τοῦτο ἰδοὺ ἐγὼ προσθήσω τοῦ μεταθεῖναι τὸν λαὸν τοῦτον καὶ μεταθήσω αὐτοὺς καὶ ἀπολῶ τὴν σοφίαν τῶν σοφῶν καὶ τὴν σύνεσιν τῶν συνετῶν κρύψω	1, 32%
1 Cor. 1: 31	That, according as it is written, He that glorieth, let him glory in the Lord.	ἵνα, καθὼς γέγραπται, Ὁ καυχόμενος, ἐν κυρίῳ καυχάσθω	Jer. 9: 24	But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.	ἀλλ’ ἢ ἐν τούτῳ καυχάσθω ὁ καυχόμενος συνίειν καὶ γινώσκειν ὅτι ἐγὼ εἰμι κύριος ποιῶν ἔλεος καὶ κρίμα καὶ δικαιοσύνην ἐπὶ τῆς γῆς ὅτι ἐν τούτοις τὸ θέλημά μου λέγει κύριος	1, 6%

¹⁰ This study’s code for miscontextualization is binary: expressed by a “1” if miscontextualization is present and “0” if it is not. Please read the section entitled “Methodology Employed to Determine Pauline Miscontextualization” to understand how miscontextualization is determined.

¹¹ The percentage quoted refers to how many Greek words of the Septuagintal scripture were quoted in Paul’s citation. Please refer to the section entitled “Methodology Employed to Determine Pauline Miscontextualization” to understand how the percentage was calculated.

1 Cor. 2: 9	But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.	ἀλλὰ καθὼς γέγραπται, Ἄ ὀφθαλμὸς οὐκ εἶδεν, καὶ οὐς οὐκ ἤκουσεν, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν.	Isa. 64: 4	For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.	ἀπὸ τοῦ αἰῶνος οὐκ ἠκούσαμεν οὐδὲ οἱ ὀφθαλμοὶ ἡμῶν εἶδον θεὸν πλὴν σοῦ καὶ τὰ ἔργα σου ἃ ποιήσεις τοῖς ὑπομένουσιν ἔλεον	1, 45%
1 Cor. 2: 16	For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.	Τίς γὰρ ἔγνω νοῦν κυρίου, ὃς συμβιβάσει αὐτόν; Ἡμεῖς δὲ νοῦν χριστοῦ ἔχομεν.	Isa. 40: 13	Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?	τίς ἔγνω νοῦν κυρίου καὶ τίς αὐτοῦ σύμβουλος ἐγένετο ὃς συμβιβᾷ αὐτόν	0, 58%
1 Cor. 3: 19	For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.	Ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ θεῷ ἐστίν. Γέγραπται γάρ, Ὁ δρασόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν.	Job 5: 13	He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.	ὁ καταλαμβάνων σοφοὺς ἐν τῇ φρονήσει βουλήν δὲ πολυπλόκων ἐξέστησεν	0, 68%
1 Cor. 3: 20	And again, The Lord knoweth the thoughts of the wise, that they are vain.	Καὶ πάλιν, Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶν μάταιοι.	Ps. 94: 11	The Lord knoweth the thoughts of man, that they are vanity.	κύριος γινώσκει τοὺς διαλογισμοὺς τῶν ἀνθρώπων ὅτι εἰσὶν μάταιοι	1, 89%

1 Cor. 6: 16	What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.	Οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνη ἐν σῶμά ἐστιν; Ἔσονται γάρ, φησὶν, οἱ δύο εἰς σάρκα μίαν.	Gen. 2: 24	Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.	ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν	1, 25%
1 Cor. 9: 9	For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?	Ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται, Οὐ φιμώσεις βοῦν ἀλοῶντα. Μὴ τῶν βοῶν μέλει τῷ θεῷ	Deut. 25: 4	Thou shalt not muzzle the ox when he treadeth out the corn.	οὐ φιμώσεις βοῦν ἀλοῶντα	1, 100%
1 Cor. 10: 7	Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.	Μηδὲ εἰδωλόλατραι γίνεσθε, καθὼς τινες αὐτῶν· ὡσπερ γέγραπται, Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν καὶ ἀνέστησαν παίζειν.	Ex. 32: 6	And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.	καὶ ὀρθρίσας τῇ ἐπαύριον ἀνεβίβασεν ὀλοκαυτώματα καὶ προσήνεγκεν θυσίαν σωτηρίου καὶ ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν καὶ ἀνέστησαν παίζειν	0, 30%
1 Cor. 10: 26	For the earth is the Lord's, and the fulness thereof.	Τοῦ γὰρ κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.	Ps. 24: 1	The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.	ψαλμὸς τῷ Δαυὶδ τῆς μιᾶς σαββάτων τοῦ κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς ἡ οἰκουμένη καὶ πάντες οἱ κατοικοῦντες ἐν αὐτῇ	0, 27%

1 Cor. 14: 21	In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.	Ἐν τῷ νόμῳ γέγραπται ὅτι Ἐν ἑτερογλώσσοις καὶ ἐν χεῖλεσιν ἑτέροις λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονται μου, λέγει κύριος.	Isa. 28: 11	For with stammering lips and another tongue will he speak to this people.	διὰ φαυλισμὸν χειλέων διὰ γλώσσης ἑτέρας ὅτι λαλήσουσιν τῷ λαῷ τούτῳ	0, 45%
1 Cor. 14: 21	In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.	Ἐν τῷ νόμῳ γέγραπται ὅτι Ἐν ἑτερογλώσσοις καὶ ἐν χεῖλεσιν ἑτέροις λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονται μου, λέγει κύριος.	Isa. 28: 12	To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.	λέγοντες αὐτῷ τοῦτο τὸ ἀνάπαυμα τῷ πεινῶντι καὶ τοῦτο τὸ σύντριμμα καὶ οὐκ ἠθέλησαν ἀκούειν	0, 20%
1 Cor. 15: 45	And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.	Οὕτως καὶ γέγραπται, Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν. Ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιῶν.	Gen. 2: 7	And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.	καὶ ἔπλασεν ὁ θεὸς τὸν ἄνθρωπον χοῦν ἀπὸ τῆς γῆς καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν	0, 28%

1 Cor. 15: 54	So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.	Ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, Κατεπόθη ὁ θάνατος εἰς νίκος	Isa. 25: 8	He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.	κατέπιεν ὁ θάνατος ἰσχύσας καὶ πάλιν ἀφεῖλεν ὁ θεὸς πᾶν δάκρυον ἀπὸ παντὸς προσώπου τὸ ὄνειδος τοῦ λαοῦ ἀφεῖλεν ἀπὸ πάσης τῆς γῆς τὸ γὰρ στόμα κυρίου ἐλάλησεν	1, 25%
1 Cor. 15: 55	O death, where is thy sting? O grave, where is thy victory?	Ποῦ σου, Θάνατε, τὸ κέντρον; Ποῦ σου, Ἄδη, τὸ νίκος	Hosea 13: 14	I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.	ἐκ χειρὸς ἄδου ῥύσομαι αὐτοὺς καὶ ἐκ θανάτου λυτρώσομαι αὐτοὺς ποῦ ἡ δίκη σου θάνατε ποῦ τὸ κέντρον σου ἄδη παράκλησις σου κέκρυπται ἀπὸ ὀφθαλμῶν μου	0, 32%
2 Cor. 4: 13	We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;	Ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, Ἐπίστευσα, διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν·	Ps. 116: 10	I believed, therefore have I spoken: I was greatly afflicted:	αλληλοῦσα ἐπίστευσα διὸ ἐλάλησα ἐγὼ δὲ ἐταπεινώθην σφόδρα	1, 63%

2 Cor. 6: 16	And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.	Τίς δὲ συγκατάθεσις ναῶ θεοῦ μετὰ εἰδώλων; Ὑμεῖς γὰρ ναὸς θεοῦ ἐστε ζῶντος, καθὼς εἶπεν ὁ θεὸς ὅτι Ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω· καὶ ἔσομαι αὐτῶν θεός, καὶ αὐτοὶ ἔσονται μοι λαός.	Lev. 26: 12	And I will walk among you, and will be your God, and ye shall be my people.	καὶ ἐμπεριπατήσω ἐν ὑμῖν καὶ ἔσομαι ὑμῶν θεός καὶ ὑμεῖς ἔσεσθέ μου λαός	1,69%
2 Cor. 8: 15	As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.	καθὼς γέγραπται, Ὅ τὸ πολὺ, οὐκ ἐπλεόνασεν· καὶ ὁ τὸ ὀλίγον, οὐκ ἠλαττόνησεν.	Ex. 16: 18	And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.	καὶ μετρήσαντες τῷ γομορ οὐκ ἐπλεόνασεν ὁ τὸ πολὺ καὶ ὁ τὸ ἔλαττον οὐκ ἠλαττόνησεν ἕκαστος εἰς τοὺς καθήκοντας παρ' ἑαυτῷ συνέλεξαν	0,32%
2 Cor. 9: 9	As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.	καθὼς γέγραπται, Ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.	Ps. 112: 9	He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.	ἐσκόρπισεν ἔδωκεν τοῖς πένησιν ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος τὸ κέρασ αὐτοῦ ὑψωθήσεται ἐν δόξῃ	1,58%

2 Cor. 10: 17	But he that glorieth, let him glory in the Lord.	Ὁ δὲ καυχώμενος, ἐν κυρίῳ καυχάσθω.	Jer. 9: 24	But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.	ἰδοὺ ἡμέραι ἔρχονται λέγει κύριος καὶ ἐπισκέψομαι ἐπὶ πάντας περιτετημένους ἀκροβυστίας αὐτῶν	1, 0% ¹²
Gal. 3: 8	And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.	Προϊδοῦσα δὲ ἡ γραφή ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ θεός, προεηγγελίστατο τῷ Ἀβραάμ ὅτι Ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη.	Gen. 12: 3	And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.	καὶ εὐλογήσω τοὺς εὐλογοῦντάς σε καὶ τοὺς καταρωμένους σε καταράσομαι καὶ ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς	0,16%
Gal. 3: 10	For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that	Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν, ὑπὸ κατάραν εἰσὶν· γέγραπται γάρ, Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσιν τοῖς γεγραμμένοις ἐν τῷ	Deut. 27: 26	Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.	ἐπικατάρατος πᾶς ἄνθρωπος ὃς οὐκ ἐμμενεῖ ἐν πᾶσιν τοῖς λόγοις τοῦ νόμου τούτου τοῦ ποιῆσαι αὐτοῦ καὶ ἐροῦσιν πᾶς ὁ λαός γενεοῖτο	0,59%

¹² In English it appears that Paul quoted at least 22 percent of the scripture. However, Paul's abbreviated rendition of Jer. 9: 24 caused the actual Greek words selected to be altered as well. This type alteration is dissimilar to Peter's citation of Ps. 34:14 in 1 Pet. 3:11; see footnote 11.

	continueth not in all things which are written in the book of the law to do them.	βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά				
Gal. 3: 11	But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.	Ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ θεῷ, δῆλον· ὅτι Ὁ δίκαιος ἐκ πίστεως ζήσεται·	Hab. 2: 4	Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.	ἐὰν ὑποστείληται οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται	0,31%
Gal. 3: 12	And the law is not of faith: but, The man that doeth them shall live in them.	ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' Ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς.	Lev. 18: 5	Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord.	καὶ φυλάξεσθε πάντα τὰ προστάγματά μου καὶ πάντα τὰ κρίματά μου καὶ ποιήσετε αὐτὰ ἃ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτοῖς ἐγὼ κύριος ὁ θεὸς ὑμῶν	0,24%
Gal. 3: 13	Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:	Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα· γέγραπται γάρ Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου·	Deut. 21: 23	His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance.	οὐκ ἐπικοιμηθήσεται τὸ σῶμα αὐτοῦ ἐπὶ τοῦ ξύλου ἀλλὰ ταφῆ θάψετε αὐτὸν ἐν τῇ ἡμέρᾳ ἐκείνῃ ὅτι κεκατηραμένος ὑπὸ θεοῦ πᾶς κρεμάμενος ἐπὶ ξύλου καὶ οὐ μιανεῖτε τὴν γῆν ἣν κύριος ὁ θεὸς σου δίδωσίν σοι ἐν κλήρῳ	0,8%

Gal. 4: 27	For it is written, Rejoice, thou barren that earest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.	γέγραπται γάρ, Εὐφράνθητι, στεῖρα, ἢ οὐ τίκτουσα· ῥῆξον καὶ βόησον, ἢ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.	Isa. 54: 1	Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord.	εὐφράνθητι στεῖρα ἢ οὐ τίκτουσα ῥῆξον καὶ βόησον ἢ οὐκ ὠδίνουσα ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα εἶπεν γὰρ κύριος	0,85%
Gal. 4: 30	Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.	Ἀλλὰ τί λέγει ἡ γραφή; Ἔκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρως.	Gen. 21: 10	Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.	καὶ εἶπεν τῷ Ἀβρααμ ἔκβαλε τὴν παιδίσκην ταύτην καὶ τὸν υἱὸν αὐτῆς οὐ γὰρ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης ταύτης μετὰ τοῦ υἱοῦ μου Ἰσαακ	0,80%
Gal. 5: 14	For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.	Ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πληροῦται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν	Lev. 19: 18	Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord.	καὶ οὐκ ἐκδικᾶται σου ἡ χεὶρ καὶ οὐ μηνιεῖς τοῖς υἱοῖς τοῦ λαοῦ σου καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν ἐγὼ εἰμι κύριος	0,13%

Eph. 4: 8	Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.	Διὸ λέγει, Ἀναβὰς εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν, ἔδωκεν δόματα τοῖς ἀνθρώποις.	Ps. 68: 18	Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.	ἀνέβης εἰς ὕψος ἠχμαλώτευσας αἰχμαλωσίαν ἔλαβες δόματα ἐν ἀνθρώπῳ καὶ γὰρ ἀπειθοῦντες τοῦ κατασκηνώσαι κύριος ὁ θεὸς εὐλογητός	1,22%
Eph. 5: 31	For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.	Ἄντὶ τούτου καταλείπει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.	Gen. 2: 24	Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.	ἐνεκεν τούτου καταλείπει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν	0,88%
Eph. 6: 2	Honour thy father and mother; (which is the first commandment with promise;)	Τίμα τὸν πατέρα σου καὶ τὴν μητέρα ἧτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ,	Deut. 5: 16	Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.	τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου ὃν τρόπον ἐνετείλατό σοι κύριος ὁ θεός σου ἵνα εὖ σοι γένηται καὶ ἵνα μακροχρόνιος γένη ἐπὶ τῆς γῆς ἧς κύριος ὁ θεός σου δίδωσίν σοι	0,9%
Eph. 6: 3	That it may be well with thee, and thou mayest live long on the earth.	ἵνα εὖ σοι γένηται, καὶ ἔση μακροχρόνιος ἐπὶ τῆς γῆς	Deut. 5: 16	Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the	τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου ὃν τρόπον ἐνετείλατό σοι κύριος ὁ θεός σου ἵνα εὖ σοι γένηται καὶ ἵνα μακροχρόνιος γένη ἐπὶ τῆς γῆς ἧς κύριος ὁ θεός σου δίδωσίν σοι	0,18%

				Lord thy God giveth thee.		
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Total Scriptures: N=32, Total Miscontextualized: N=12, Average Percentage Quoted: 41%

Table B: Apostle Peter’s New Testament and Septuagintal References

New Testament Reference	New Testament Scripture – English	New Testament Scripture – Greek	Septuagintal Reference	Septuagintal Scripture – English	Septuagintal Scripture – Greek	Miscontextualized & Percentage Quoted ¹³¹⁴
1 Pet. 1: 16	Because it is written, Be ye holy; for I am holy.	διότι γέγραπται, Ἅγιοι γίνεσθε ὅτι Ἅγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιός εἰμι εἰμι	Lev. 19: 2	Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy.	λάλησον τῇ συναγωγῇ τῶν υἱῶν Ἰσραηλ καὶ ἐρεῖς πρὸς αὐτούς ἅγιοι ἔσεσθε ὅτι ἐγὼ ἅγιος κύριος ὁ θεὸς ὑμῶν	0, 100% ¹⁵

¹³ This study’s code for miscontextualization is binary: expressed by a “1” if miscontextualization is present and “0” if it is not. Please read the section entitled “Methodology Employed to Determine Pauline Miscontextualization” to understand how miscontextualization is determined.

¹⁴ The percentage quoted refers to how many Greek words of the Septuagintal scripture were quoted in Paul’s citation. Please refer to the section entitled “Methodology Employed to Determine Pauline Miscontextualization” to understand how the percentage was calculated

¹⁵ The Access database rendered a coefficient of 32 percent; however, a close reading of the Greek and manual calculation reflects a coefficient of 100 percent. The Septuagint uses the archaic form of intransitive verbs (e.g., shall, be, etc), while Peter did not use the archaic form; thereby modifying the word’s tense not its meaning.

1 Pet. 2: 6	Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.	Διότι περιέχει ἐν τῇ γραφῇ, Ἴδοῦ, τίθημι ἐν Σιών λίθον ἀκρογωνιαῖον, ἐκλεκτόν, ἐντιμον· καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ κατασχυθῆ.	Isa. 28: 16	Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.	διὰ τοῦτο οὕτως λέγει κύριος ἰδοὺ ἐγὼ ἐμβαλῶ εἰς τὰ θεμέλια Σιων λίθον πολυτελεῆ ἐκλεκτόν ἀκρογωνιαῖον ἐντιμον εἰς τὰ θεμέλια αὐτῆς καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ κατασχυθῆ	0, 48%
1 Pet. 2: 7	Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,	Ἐμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν· ἀπειθοῦσιν δέ, Λίθον ἀπιστοῦσιν δὲ Λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας,	Ps. 118: 22	The stone which the builders refused is become the head stone of the corner.	λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας	0, 100%

1 Pet. 3: 10	For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:	Ὁ γὰρ θέλων ζωὴν ἀγαπᾶν ἀγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, παυσάτω τὴν γλῶσσαν αὐτοῦ γλῶσσαν ἀπὸ κακοῦ, καὶ χεῖλη αὐτοῦ χεῖλη τοῦ μὴ λαλῆσαι δόλον·	Ps. 34: 12	What man is he that desireth life, and loveth many days, that he may see good	δεῦτε τέκνα ἀκούσατέ μου φόβον κυρίου διδάξω ὑμᾶς	0, 41% ¹⁶
1 Pet. 3: 10	For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:	Ὁ γὰρ θέλων ζωὴν ἀγαπᾶν ἀγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, παυσάτω τὴν γλῶσσαν αὐτοῦ γλῶσσαν ἀπὸ κακοῦ, καὶ χεῖλη αὐτοῦ χεῖλη τοῦ μὴ λαλῆσαι δόλον·	Ps. 34: 13	Keep thy tongue from evil, and thy lips from speaking guile.	τίς ἐστὶν ἄνθρωπος ὁ θέλων ζωὴν ἀγαπᾶν ἡμέρας ἰδεῖν ἀγαθὰς	0, 80%

¹⁶ The Access database rendered a coefficient of zero percent; however, a close reading of the Greek and manual calculation reflects a coefficient of 41 percent. The disparity in coefficients is not due to a malfunction in the database, rather that the difference in tense. The Septuagint uses the present tense (i.e., is, loves), while Peter uses future tense (i.e. will). In this case, the context of the Septuagintal scripture has not been altered, thus miscontextualization has not occurred.

1 Pet. 3: 11	Let him eschew evil, and do good; let him seek peace, and ensue it.	ἐκκλινάτω ἀπὸ δὲ ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν· ζητησάτω εἰρήνην, καὶ διωξάτω αὐτήν.	Ps. 34: 14	Depart from evil, and do good seek peace, and pursue it.	παῦσον τὴν γλῶσσάν σου ἀπὸ κακοῦ καὶ χεῖλή σου τοῦ μὴ λαλήσαι δόλον	0, 91% ¹⁷
1 Pet. 3: 12	For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.	Ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους, καὶ ὄτα αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ κυρίου ἐπὶ ποιῶντας κακά.	Ps. 34: 15	The eyes of the Lord are upon the righteous, and his ears are open unto their cry.	ἐκκλινον ἀπὸ κακοῦ καὶ ποιήσον ἀγαθόν· ζήτησον εἰρήνην καὶ δίωξον αὐτήν	0, 100%
1 Pet. 3: 12	For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.	Ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους, καὶ ὄτα αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ κυρίου ἐπὶ ποιῶντας κακά.	Ps. 34: 16	The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.	ὀφθαλμοὶ κυρίου ἐπὶ δικαίους καὶ ὄτα αὐτοῦ εἰς δέησιν αὐτῶν	0, 100%

Total Scriptures: N=8, Total Miscontextualized: N=0, Average Percentage Quoted: 83%

¹⁷ The Access database rendered a coefficient of 38 percent; however, a close reading of the Greek and manual calculation reflects a coefficient of 91 percent. Again, the disparity in coefficients is not due to a malfunction in the database, rather Peter adds personal emphasis to the command. Peter uses a Greek word *ἐκκλινάτω* which means to persistently avoid; while the Septuagint uses the word *παῦσον* meaning to leave. Although the word is altered, the alteration may be due to what D.M. Lloyd-Jones suggested Paul did, broaden the scope of applicability (Lloyd-Jones 1998:150). Another viable option is that Peter participated in what Jewish Priests called "Binding and Loosing" (Brackens 2010: 3-6, Bell 2006, Derrett 1983). Lastly, just as in previous cases, there are differences in verb tenses; therefore, words essentially meaning the same thing are not matched in the database thereby reducing the percentage. There are no scholarly postulations in the body of literature that suggest that Peter's alteration miscontextualized Ps. 34: 14; this study does not suggest otherwise.

Table C: Statements of Faith Survey Summary Regarding Denomination Views on the Scriptures¹⁸

Denomination	God Inspired	Truth	Infallible	Rule of Life
AOG ¹	x		x	x
SBC ²	x	x		x
UMC ³	x			x
ELCA ⁴	x			x

Notes: 1: Assemblies of God; 2: Southern Baptist Convention; 3: United Methodist Church; 4: Evangelical Lutheran Church in America.

¹⁸ Following McKinney, I surveyed various mainline denominations' statements of faith regarding the scriptures. The Assemblies of God state, "the scriptures, both the Old and New Testaments, are verbally inspired of God and are the revelation of God to man, the infallible, authoritative rule of faith and conduct (2 Timothy 3:15-17; 1 Thessalonians 2:13; 2 Peter 1:21)" (AOG Statement of Fundamental Truths: 1). The Southern Baptist Convention states, "The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction...therefore, all Scripture is totally true and trustworthy" (The Baptist Faith and Message: 1). The United Methodist Church states that the "Scripture is the primary source and criterion of Christian doctrine... the Bible [is] the source of all that is 'necessary' and 'sufficient' unto salvation...and is to be received through the Holy Spirit as the true rule and guide for faith and practice" (The Book of Discipline of The United Methodist Church: 1). For the sake of brevity, other denominations statements of faith were not mentioned. However, it is important to note that each denomination establishes the authority, rule of life, and for others the infallibility of the scriptures. Authorial intent, questioning, and criticism are not mentioned in any of the statements' discipleship responsibilities. Literal interpretations/applicability and infallibility of the scriptures is not shared among the majority of these denominations constituents nor their potential covert base. As Mazur et al. details in his article *Believers and Disbelievers in Evolution*, the majority of 2000 General Social Survey's respondents don't believe that the Bible is the actual word of God; rather most believe that there it was inspired, however, it shouldn't be taken literally (Mazur et al. 2005: 57). It is time to accept the value of academic Christianity, reanalyzing our doctrinal beliefs, and reform before we lose legitimacy among the majority of our constituents and potential covert base.

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