

as the word. λέγει here and in v.15 is in the present tense. Probably not simply historical present, but rather continuous. The statement of God is considered as present and enduring. "My word shall not pass away".

γάρ refers back to v.14, placing this verse parallel to v.15. The quotation does not begin with ὅτι, which simply introduces it. It is from Ex.9:16, where God declares to Pharaoh, through Moses, how easily He might have destroyed him and his people from off the earth, "but in very deed for this cause have I made thee to stand, to show thee my power, and that my name might be declared throughout all the earth" (quoted from A.R.V.) Paul quotes the LXX in the main, but he alters the first part of the verse, which reads, in the LXX, καὶ ἕνεκεν τούτου διετηρήθης, ἵνα ἐνδείξωμαι..... In the rest of the verse Paul follows the LXX verbatim, except that he uses δύναιμι where our commonly accepted version of the LXX reads ἰσχύει. But this latter is not necessarily an alteration, for many copies of the LXX have δύναιμι. In his alterations, Paul translates the Hebrew more accurately. εἰς αὐτὸ τοῦτο brings the meaning into stronger relief than does ἕνεκεν τούτου of the LXX. In the LXX the passive form, διετηρήθης does not accurately reproduce the grammar of the Hebrew עָשָׂה לְךָ, which brings out more clearly the personal nature of the divine causation. (There is a reading of the LXX in the Hexapla with διετήρησά σε. But Paul uses the more general word, ἐξήγησα, a change which the Hebrew justifies but does not render necessary. Regarding St. Paul's use of the Septuagint, it would be in point here to quote from Tholuck:<sup>1</sup>

"It is a remarkable fact that, although all the authors of the

<sup>1</sup> "Kommentar zum Briefe an die Hebräer," Beilage I., p.37.