Paul, also known by his Hebrew name Saul, was a Pharisee (Philippians 3:5–6; Galatians 1:13–14). Though born in the city of Tarsus in Cilicia (southern Turkey), he studied in Jerusalem under the famous rabbi Gamaliel I ((Gamaliel was more tolerant than Paul, recommending leniency for Jesus’s apostles when they appeared before the Sanhedrin of which he was a leader (Acts 5:33–41). Gamaliel’s grandfather, Rabbi Hillel, is the one who formulated the “golden rule” modified by Jesus (Matthew 7:12; Luke 6:31): “Whatever is hateful to thee, do not unto thy fellow man: this is the whole Law; the rest is mere commentary.”)) and was in the employ of the high priest when the risen Christ intervened to chastise him for persecuting Christians (Acts 8:3–4; 9:1–5; 22:3–8). The Pharisees were noted for the various teachings of what they termed “the oral law,” said to have been given to Moses atop the mount at the same time as the written law [Page 8](Pirke Abot 1:1), so some of Paul’s quotes may derive from those traditions. (In Galatians 1:14, Paul mentions the “traditions of my fathers” that he was taught. For Jesus’ comments on the “traditions of the elders/fathers,” see Matthew 15:1–6; Mark 7:1–13; 1 Peter 1:18. These traditions, when codified, became what is called in Judaism “the oral law,” incorrectly attributed to Moses to give them authority.)

Having been raised in the diaspora, in a Greek-speaking city, Paul also became acquainted with some of the writings of various Hellenistic philosophers and historians, and quoted some of their sayings. Thus, Jerome (ca. A.D. 340–420), in his Letter 70 to Magnus 2, wrote, ‘The Apostle Paul also, in writing to Titus [Titus 1:12], has used a line of the poet Epimenides: ‘The Cretians are always liars, evil beasts, slow bellies.’ Half of which line was afterwards adopted by Callimachus . . . In another epistle Paul quotes a line from Menander: ‘Evil communications corrupt good manners’ [1 Corinthians 15:33]. And when he is arguing with the Athenians upon the Areopagus he calls Aratus as a witness citing from him the words ‘For we are also his offspring’ [Acts 17:28].’ ((Philip Schaff and Henry Wace, eds., Nicene and Post-Nicene Fathers (repr., Peabody, MA: Hendrickson, 1994), 6:149.))

Paul claimed to have received “the gospel” directly from Christ, and not from mortals (Galatians 1:11–12), so while most of the sayings he attributes to Jesus are found in the gospel accounts, he may have received some of them directly from the risen Lord or, as some scholars believe, from a collection of Jesus’ sayings that were written down and circulated even before the composition of the four “gospels” (cf. John 20:30; 21:25). Several such collections were found in the Middle East during the 19th and 20th centuries.

Some of Paul’s statements, while similar to material found in the Old Testament and other works known in his day, may have been totally independent of written sources. The reader will have to decide if Paul is deliberately quoting [Page 9]another source or unconsciously reflecting that source or just saying the same thing without having any earlier source in mind. This has a direct bearing on critics’ argument that the Book of Mormon borrows passages from the Bible, especially from the New Testament. ((In Part II of their book Covering Up the Black Hole in the Book of Mormon, Jerald and Sandra Tanner list various New Testament passages that they claimed were borrowed by Joseph Smith for use in the Book of Mormon. In my review of their work (Review of Books on the Book of Mormon 3 [1991]), I demonstrated that at least some (and perhaps all) of these passages originally came from the Old Testament and would have been available to the Nephite writers who used them. The Tanners subsequently maintained that Joseph Smith used passages from the Apocrypha when he produced the Book of Mormon. Matt Roper and I responded to this argument in our article ‘‘Joseph Smith’s Use of the Apocrypha’: Shadow or Reality?’ in Review of Books on The Book of Mormon 8/2 (1996). See also my response to Wesley P. Walters’s The Use of the Old Testament in the Book of Mormon, in Review of Books on The Book of Mormon 4 (1992). One must also keep in mind that many ancient texts available to New Testament writers have not survived until our day.))

Like other New Testament writers, Paul tends to quote Old Testament passages from the ancient Greek translation know as the Septuagint (abbreviated LXX), which was used by his Greek-speaking audience. ((Tradition holds that the Greek translation was prepared by seventy Jewish scholars, hence the use of the Roman numeral LXX, for seventy. All LXX translations in this article are from Lancelot C. L. Brenton, 1851. The Septuagint with...))
Apocrypha: Greek and English (Peabody, MA: Hendrickson, 2005.) The following chart compares Paul’s quotes with his sources, using the King James version (KJV) of the Bible where applicable. I have italicized portions of Paul’s words that suggest that he knew he was quoting an earlier source. I have tried to eliminate from the list sources that are questionable and have not included Old Testament stories where it is clear that Paul was summarizing and not trying to directly quote (e.g., Galatians 4:22–30). ((In 1 Corinthians 10:1–4, Paul summarizes elements found in the books of Exodus and Numbers, but the Corinthian passage is the only one in the Bible that suggests that the rock that provided water for the Israelites in the wilderness “followed them.” This concept is, however, found in various other ancient and medieval Jewish texts, so Paul must have had a nonbiblical source. For the water-bearing rock in the Bible, see Exodus 17:5–6; Numbers 20:7–11; Deuteronomy 8:15; Nehemiah 9:15; Psalms 78:15–16, 20; 105:41; 114:8; Isaiah 48:21.))

<table>
<thead>
<tr>
<th>From Paul</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acts 9:5</td>
<td>“it is hard for thee to kick against the pricks” (Jesus’ words to Paul)</td>
</tr>
<tr>
<td>Acts 13:22</td>
<td>“And when he had removed him [Saul], he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.”</td>
</tr>
</tbody>
</table>
| Acts 13:24–25 | “When John had first preached before his coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.” | Mark 1:4  
“John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.” (see also Luke 3:3) |
| Acts 13:33 | “as it is also written in the second psalm, Thou art my Son, this day have I begotten thee” | John 1:21  
“And they asked him . . . Art thou that prophet? And he answered, No.” |
| Acts 13:34 | “he said on this wise, I will give you the sure mercies of David” | Mark 1:7  
“There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose” (see also Matthew 3:11; John 1:15, 30) |
| Acts 13:35 | “he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption” | Psalm 2:7  
“Thou art my Son; this day have I begotten thee” |
| Acts 13:40–41 | “Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.” | Isaiah 55:3  
“I will make an everlasting covenant with you, even the sure mercies of David.” |
| Habakkuk 1:5 | “Behold ye among the heathen [LXX ye despisers], and regard [LXX vanish], and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you.” (cf. Isaiah 29:14). | Psalm 16:10  
“neither wilt thou suffer thine Holy One to see corruption” |
Acts 13:47
“For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.”

Acts 14:15
“God, which made heaven, and earth, and the sea, and all things that are therein”

Isaiah 49:6
“I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.”
(also quoted in 1 Nephi 21:6)

Psalm 146:6
“God, which made heaven, and earth, and the sea, and all things that are therein”
(also quoted in Acts 4:24)

Amos 9:11–12
“In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom [LXX men], and of all the heathen, which are called by my name, saith the Lord that doeth this.”

An altar with this inscription, dating to ca. 100 BC, was found on the Palatine Hill in Rome. Paul had reference to an altar he had seen in Athens. There may have been many such altars throughout the Roman Empire.

Probably influenced by Solomon’s words at the dedication of the Jerusalem temple in
1 Kings 8:27
“But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?”

Probably influenced by
Deuteronomy 32:8
“When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people.”

Isaiah 55:6
“Seek ye the Lord while he may be found, call ye upon him while he is near”

The first part of the verse (up to the word “being”) draws on Epimenides (ca. 600 BC), writing about the Greek god Zeus in De oraculis/peri Chresmon. Hesiod may be the author of the words at the end of the verse, which were borrowed by Epimenides and Callimachus, but were also used by Aratus and Cleanthes.

Ecclesiasticus (Ben-Sirach) 28:7
“remember the covenant of the Highest, and wink at ignorance”

Cf. Wisdom of Solomon 11:23
“for thou canst do all things, and winkest at the sins of men”
Acts 17:31
“Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained”

Acts 19:4
“John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.”
(See also Acts 13:24–25)

Acts 23:5
“for it is written, Thou shalt not speak evil of the ruler of thy people”

Acts 26:14
“it is hard for thee to kick against the pricks” (Jesus’ words to Paul)
(See also Acts 9:5)

Acts 28:25–27
“Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them”

Romans 1:17
“as it is written, The just shall live by faith” (see also Galatians 3:11)

Psalm 96:13
“Before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.”

Psalm 98:9
“Before the Lord: for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.”

Psalm 9:8
“And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.”

Cf. I Enoch 41:97
“for He appoints a judge for them all and He judges them all before Him”

Mark 1:4
“John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.”
(See also Luke 3:3)

None of the four New Testament gospel accounts include this teaching of Jesus. The closest passage is Matthew 10:8, “freely ye have received, freely give”

Exodus 22:28
“Thou shalt not . . . curse the ruler of thy people”

A quotation from Euripides (ca. 480–406 BC), Bacchae 794–5. The idiom refers to rebellion against God.

Isaiah 6:9–10
“Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.”
(Also cited in Matthew 13:13–15; John 12:39–41) [LXX does not use a causative verb, but merely describes the heart as being gross, the ears dull of hearing, and the eyes closed.]

Habakkuk 2:4
“the just shall live by his [LXX my] faith”

Perhaps an allusion to
Deuteronomy 4:16–18
“Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:”
| Romans 1:32 | “Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.” |
| Romans 2:1 | “wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.” |
| Romans 2:5–6 | “But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds.” |
| Romans 2:11 | “For there is no respect of persons with God.” (See also Galatians 2:6; Ephesians 6:9 and cf. Colossians 3:25) |
| Romans 2:19 | “And art confident that thou thyself art a guide of the blind,9 a light of them which are in darkness” (Cf. Simeon’s blessing of the newborn Jesus in Luke 1:79: “To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace”) |
| Romans 2:24 | “For the name of God is blasphemed among the Gentiles through you, as it is written.” |
| Romans 2:29 | “circumcision is that of the heart, in the spirit, and not in the letter” (cf. Colossians 2:11) |
| Romans 3:1 | “What advantage then hath the Jew? or what profit is there of circumcision?” |
| JST Romans 3:1 | “What advantage then hath the Jew over the Gentile? or what profit of circumcision, who is not a Jew from the heart?” |
| Romans 3:4 | “as it is written, That thou mightest be justified in thy sayings, and mightiest overcome when thou art judged” |
| Testament of Asher 6:2 | “for they both do the evil thing and they have pleasure in them that do it” |
| Matthew 7:1–2 | “Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged” |
| Luke 6:37 | “Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned” |
| Job 21:30–31 | “the wicked . . . shall be brought forth to the day of wrath . . who shall repay him what he hath done?” |
| Proverbs 24:12 | “and shall not he render to every man according to his works?” |
| Psalm 62:12 | “thou renderest to every man according to his work” |
| Deuteronomy 10:17 | “For the Lord your God . . . regardeth not persons” (Cited in 2 Samuel 14:14; 2 Chronicles 19:7; Acts 10:34; 1 Peter 1:17; Moroni 8:12; D&C 1:35; 38:16) |
| Isaiah 42:6–7 | “I . . . give thee for a light of the Gentiles; To open the blind eyes, to bring out . . . them that sit in darkness” (see also v. 16) |
| Cf. Micah 7:8 | “when I sit in darkness, the Lord shall be a light unto me” |
| Ezekiel 36:20 | “And when they [the Israelites] entered unto the heathen, whither they went, they profaned my holy name” |
| Isaiah 52:5 | “they that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed.” |
| Deuteronomy 10:16 | “Circumcise therefore the foreskin of your heart” |
| Deuteronomy 30:6 | “And the Lord thy God will circumcise thine heart” |
| Jeremiah 4:4 | “Circumcise yourselves to the Lord, and take away the foreskins of your [LXX circumcise your hardness of] heart” |
| Psalm 51:4 | “thathou mightest be justified when thou speakest [LXX in thy sayings], and be clear when thou judgest [LXX mightiest overcome when thou art judged.” |
| Cited in Matthew 12:37;11 cf. Moses 6:34.
Romans 3:9–12
“we have before proved both Jews and Gentiles, that they are all under sin: As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.”

Romans 3:13
“Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips”

Romans 3:14
“Whose mouth is full of cursing and bitterness:”

[Page 18]Romans 3:15–17
“Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known”

Romans 3:18
“There is no fear of God before their eyes”

Romans 3:20
“Therefore by the deeds of the law there shall no flesh be justified in his sight”

Romans 3:23
“For all have sinned, and come short of the glory of God” (see also Galatians 3:22)

Romans 4:3
“For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.” (see also Romans 4:9, 22; Galatians 3:6)

Romans 4:6–8
“Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.”

[Page 19]Romans 4:17
“As it is written, I have made thee a father of many nations”

Romans 4:18
“according to that which was spoken, So shall thy seed be”

Psalm 14:1–3 (also Psalm 53:1–3)
“The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy [LXX unprofitable]; there is none that doeth good, no, not one.”

(Cf. Ecclesiastes 7:20, “For there is not a just man upon earth, that doeth good, and sinneth not” and Micah 7:2, “The good man is perished out of the earth: and there is none upright among men.”)

Psalm 5:9
“their throat is an open sepulchre; they flatter [LXX used deceit] with their tongue”

Psalm 140:3
“They have sharpened their tongues like a serpent; adders’ poison is under their lips.”

Psalm 10:7
“His mouth is full of cursing and deceit [LXX bitterness] and fraud”

Isaiah 59:7–8
“Their feet run to evil, and they make haste to shed innocent [LXX om.] blood: their thoughts are thoughts of iniquity [LXX murder]; wasting and destruction are in their paths. The way of peace they know not.”

Cf. Proverbs 1:16
“For their feet run to evil, and make haste to shed blood”

Psalm 36:1
“there is no fear of God before his eyes”

Psalm 143:2
“for in thy sight shall no man living be justified”

Micah 7:2?
“The good man is perished out of the earth: and there is none upright among men”

Genesis 15:6
“And he believed in the Lord; and he counted it to him for righteousness.”

Psalm 32:1–2
“A Psalm of David . . . Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity”

Genesis 17:5
“for a father of many nations have I made thee”

Genesis 15:5
“So shall thy seed be”
Romans 4:22–23
“And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him” (see also Romans 4:3; Galatians 3:6)

Romans 5:5
“And hope maketh not ashamed”

Romans 7:7
“the law had said, Thou shalt not covet.”
(See also Romans 13:9)

Romans 8:36
“As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter”

Romans 8:38
“nor angels, nor principalities, nor powers”
(see also Ephesians 1:21; 3:10; 6:12; Colossians 1:16; 2:15; Titus 3:1)

Romans 9:5
“Christ came, who is over all, God blessed for ever”

Romans 9:9
“For this is the word of promise, At this time will I come, and Sara shall have a son”

Romans 9:12
“It was said unto her, The elder shall serve the younger”

Romans 9:13
“As it is written, Jacob have I loved, but Esau have I hated”

Romans 9:14
“Is there unrighteousness with God? God forbid.”

Romans 9:15
“For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion” (cf. vs. 18)

Romans 9:17
“For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth”

Genesis 15:6
“And he believed in the Lord; and he counted it to him for righteousness.”

Psalm 119:116
“let me not be ashamed of my hope”

Exodus 20:17 (also Deuteronomy 5:21)
“Thou shalt not covet”

Psalm 44:22
“Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter”

I Enoch 61:10
“all the angels of power, and all the angels of principalities” (cf. JST Genesis 14:31)
See also D&C 121:29; 128:23; 132:13, 19

I Enoch 77:1
“there in quite a special sense will He who is blessed for ever descend.”

Genesis 21:12
“And God said unto Abraham . . . in Isaac shall thy seed be called.”

Genesis 18:10
“I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son.”

Genesis 18:14
“At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son”

Genesis 25:23
“And the Lord said unto her . . . the elder shall serve the younger”

Malachi 1:2–3
“yet I loved Jacob, And I hated Esau”

Perhaps an allusion to
Psalm 92:15
“to shew that the Lord is upright . . . and there is no unrighteousness in him.”

Exodus 33:19
“I . . . will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy” (Paul follows the word order of LXX)

Exodus 9:16
(addressed to Pharaoh)
“And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth”
Romans 9:20–21
“Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?”

Romans 9:25–26
“As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God”

Romans 9:29
“And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha”

Romans 9:33
“As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed” (See also Romans 10:11)

Romans 10:5
“For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them”

Isaiah 45:9
“Woe unto him that striveth with his Maker! . . . Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?”

LXX Isaiah 45:9
“shall the clay say to the potter, What art thou doing that thou dost not work, nor hast hands? Shall the thing formed answer him that formed it?”

Isaiah 29:16
“shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?”

Jeremiah 18:6
“O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter’s hand, so are ye in mine hand, O house of Israel.”

cf. Job 9:12
“who will say unto him, What doest thou?”

Hosea 1:9–10
“ye are not my people . . . in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God”

Cf. Hosea 2:23 (“I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God”) and Zechariah 13:9 (“I will say, It is my people: and they shall say, The Lord is my God”)

Isaiah 10:22–23
“For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land” (Paul’s quote is from LXX version)

Isaiah 1:9
“Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah”

Isaiah 28:16
“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” (LXX reads “shall not be ashamed”)

See also Isaiah 8:14–15

Leviticus 18:5
“Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them”

Cf. Deuteronomy 4:1 (“hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live”) and Ezekiel 20:11 (“And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them”)
Romans 10:6–8
“But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach”
(See also Ephesians 4:9–10)

Romans 10:11
“For the scripture saith, Whosoever believeth on him shall not be ashamed”
(See also Romans 9:33)

Romans 10:13
“For whosoever shall call upon the name of the Lord shall be saved” (cf. Acts 2:21; Alma 9:17)

Romans 10:15
“And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”
(See also Ephesians 6:15)

Romans 10:16
“For Esaias saith, Lord, who hath believed our report?” (cf. John 12:38)

Romans 10:18
“Yes verily, their sound went into all the earth, and their words unto the ends of the world.”

Romans 10:19
“First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.”

Romans 10:20–21
“But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.”

Romans 11:1–2a
“I say then, Hath God cast away his people? God forbid . . . God hath not cast away his people which he foreknew”

Deuteronomy 30:12–14
“It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.” (cf. John 3:13, “And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.” Cf. also D&C 88:6, Psalm 139:8, and Genesis 28:12 [paraphrased in John 1:51])

Isaiah 28:16
“he that believeth shall not make haste”
(LXX reads “shall not be ashamed”)

Joel 2:32
“whosoever shall call on the name of the Lord shall be delivered”
Cf. Psalm 86:5

Isaiah 52:7
“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good.”
Cf. Nahum 1:15
“Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace!”

Isaiah 53:1
“Who hath believed our report?” (LXX adds to beginning “Lord”)

Psalm 19:4
“Their line [LXX voice] is gone out through all the earth, and their words to the end of the world”

Deuteronomy 32:21
“I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation”

Isaiah 65:1–2
“I am sought of them that asked not for me; I am found of them that sought me not . . . I have spread out my hands all the day unto a rebellious people” (Paul follows LXX)

Psalm 94:14
“For the Lord will not cast off his people.”
Romans 11:2–4
“Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal”

Romans 11:8
8 “(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.” (cf. Acts 28:25–27)

Romans 11:9–10
“And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back alway”

Romans 11:15–21, 23–26
(Passage too long to quote here.)

Romans 11:25a
“lest ye should be wise in your own conceits”
Romans 12:16
“lest ye should be wise in your own conceits”

Romans 11:25b
“until the fulness of the Gentiles be come in” (cf. vs. 12)

Romans 11:26–27
“And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins”

1 Kings 19:10 (repeated in vs. 14), 18 (Elijah speaking):
“And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away . . . [the Lord said,] Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal”

Isaiah 29:10
“For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes” (cf. 2 Nephi 27:5 and see also Isaiah 6:10; Jeremiah 5:21; Ezekiel 12:2)

Deuteronomy 29:4
“Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.”

Psalm 69:22–23
“Let their table become a snare before them: and that which should have been for their welfare, let it become a trap. Let their eyes be darkened, that they see not; and make their loins continually to shake.” (Paul follows LXX)

This appears to be an allusion to the olive tree parable of Zenos, preserved in Jacob 4:14–5:77 (see also 1 Nephi 15:7, 12–20). Influenced by the book of Proverbs:

Proverbs 3:7
“Be not wise in thine own eyes [LXX conceit]”

Proverbs 26:5
“lest he be wise in his own conceit”

Proverbs 26:12
“Seest thou a man wise in his own conceit?”

Proverbs 26:16
“wiser in his own conceit”

Proverbs 28:11
“The rich man [is] wise in his own conceit; (cf. Proverbs 18:11)

Isaiah 5:21
“Woe unto them that are wise in their own eyes [LXX conceit], and prudent in their own sight!”

Genesis 48:19
“his seed shall become a multitude of nations” (the Hebrew reads “fulness of gentiles/nations”) The term “fulness of the gentiles” is found in 1 Nephi 15:13; 3 Nephi 16:4, 7; Joseph Smith History 1:41.

Isaiah 59:20–21
“And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord” Paul seems to have combined this with:

Isaiah 27:9
“By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin”
Romans 11:33
“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!”
(Cf. Ephesians 3:8, “the unsearchable riches of Christ”)

Romans 11:34
“For who hath known the mind of the Lord? or who hath been his counsellor?”

Romans 12:9
“Abhor that which is evil; cleave to that which is good.”

Romans 12:14
“Bless them which persecute you: bless, and curse not”

Romans 12:15
“Rejoice with them that do rejoice, and weep with them that weep”

Romans 12:17
“Recompense to no man evil for evil”

Romans 12:19
“for it is written, Vengeance is mine; I will repay, saith the Lord” (also quoted in Hebrews 10:30)

Romans 12:20
“Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head”

Romans 12:21
“Be not overcome of evil, but overcome evil with good”

Romans 13:1
“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.”
(Cf. John 19:10–12)

Romans 13:7
“Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour”

Job 5:9
“Which doeth great things and unsearchable; marvellous things without number:”

Psalm 145:3
“Great is the Lord, and greatly to be praised; and his greatness is unsearchable.”

Cf. Isaiah 40:28
“there is no searching of his understanding”

Jacob 4:8 (probably quoting Zenos)
“Behold, great and marvelous are the works of the Lord. How unsearchable are the depths of the mysteries of him; and it is impossible that man should find out all his ways. And no man knoweth of his ways save it be revealed unto him”

Isaiah 40:13
13 Who hath directed [LXX knew] the Spirit of the Lord, or being his counsellor hath taught him?

Amos 5:15
“Hate the evil, and love the good”

Matthew 5:44
“But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you”

Ecclesiasticus (Ben-Sirach) 7:34
“Fail not to be with them that weep, and mourn with them that mourn”

Proverbs 20:22
“Say not thou, I will recompense evil”

Deuteronomy 32:35–36
“To me belongeth vengeance, and recompence . . . For the Lord shall judge his people” (cf. Psalm 94:1 and Mormon 3:15)

Proverbs 25:21–22
“If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heap coals of fire upon his head, and the Lord shall reward thee”

Testament of Benjamin 4:3
“And even if persons plot against him for evil ends, by doing good this man conquers evil” (cf. Jacob 5:59, quoting Zenos)

Wisdom of Solomon 6:1–2
“Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people . . . For power is given you of the Lord, and sovereignty from the Highest”

Matthew 22:21
“Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s” (also in Mark 12:17, Luke 20:25)
Romans 13:8, 10
“Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law . . . Love worketh no ill to his neighbour: therefore love is the fulfilling of the law”

Romans 13:9
“For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.” (See also Romans 7:7 and cf. Galatians 5:14, where Paul quotes a different saying of Jesus)

Romans 14:11
“For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God”

Romans 14:14
“I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.”

Romans 15:3
“as it is written, The reproaches of them that reproached thee fell on me” (see vs. 4 for reference to previous writings)

Romans 15:9
“And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name”

Romans 15:10
“And again he saith, Rejoice, ye Gentiles, with his people”

Romans 15:11
“And again, Praise the Lord, all ye Gentiles; and laud him, all ye people”

Romans 15:12
“And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust”

Matthew 22:35–40
“Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.” (citing Deuteronomy 6:5; cf. Deuteronomy 10:12; 11:13; 22:13; 30:6; Joshua 22:5; and Leviticus 19:18)
See also Matthew 5:43; 19:19

Matthew 19:18–19
“Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.” (Jesus’ declaration relies on Exodus 20:13–17, “Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet” [also in Deuteronomy 5:17–21] and Leviticus 19:18, “thou shalt love thy neighbour as thyself.”)

Isaiah 45:23
“I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear” (cf. Mosiah 27:31)

No parallel in the gospels, but Paul may have reference to a personal revelation or to the words of the Lord to Peter (Acts 11:8–9).

Psalm 69:9
“the reproaches of them that reproached thee are fallen upon me”

Psalm 18:49 (//2 Samuel 22:50)
“Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name” (cf. Psalm 57:9; 108:3)

Deuteronomy 32:43
“Rejoice, O ye nations, with his people”

Psalm 117:1
“O praise the Lord, all ye nations: praise him, all ye people”

Isaiah 11:10
“And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious”
Romans 15:21
“But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand”

1 Corinthians 1:19
“For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent”

1 Corinthians 1:20
“Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?”

Isaiah 52:15
“for that which had not been told them shall they see; and that which they had not heard shall they consider”

Isaiah 29:14
“I will proceed to do a marvellous work . . . for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid”

Isaiah 33:18
“Where is the scribe? where is the receiver [LXX counselors]? where is he that counted the towers? [LXX he that numbers them that are growing up]”

2 Corinthians 10:17
“for the Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was.”

Isaiah 41:16
“thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel”

1 Corinthians 3:8
“every man shall receive his own reward according to his own labour”

Psalm 62:12
“thou renderest to every man according to his work”

1 Corinthians 3:16–17
“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.”

Cf. 1 Corinthians 6:19; 2 Corinthians 6:16

Isaiah 40:13
“Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?”

1 Corinthians 3:15
“If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.”

Isaiah 29:14
“I will proceed to do a marvellous work . . . for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid”

Isaiah 41:16
“thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel”

Cf. Alma 26:16

Jeremiah 9:24
“Where is the scribe? where is the receiver [LXX counselors]? where is he that counted the towers? [LXX he that numbers them that are growing up]”

Cf. Alma 26:16

Isaiah 64:4
“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”

Isaiah 64:4
“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”

Isaiah 41:16
“thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel”

Cf. Alma 26:16

Isaiah 40:13
“Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?”

Psalm 62:12
“thou renderest to every man according to his work”

Unnamed prophet cited in 1 Nephi 22:17
“Wherefore, he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire.” (cf. Moroni’s words in Ether 4:9)

Jeremiah 7:4–5
“The temple of the Lord, The temple of the Lord, The temple of the Lord, are these. For if ye thoughly amend your ways and your doings”

Aphrahat, a 4th-century Church Father, read this passage “Ye are the temple of the Lord, if ye make fair your ways and your deeds” (Demonstration 17.6).
1 Corinthians 3:19
“For it is written, He taketh the wise in their own craftiness.”

1 Corinthians 3:20
“And again, The Lord knoweth the thoughts of the wise, that they are vain.”

1 Corinthians 4:5
“Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.”

[Page 33] 1 Corinthians 4:6
“That ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.”

1 Corinthians 5:13
“Therefore put away from among yourselves that wicked person.”

1 Corinthians 6:7
“Ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?”

1 Corinthians 6:11
“Justified in the name of the Lord Jesus.”

1 Corinthians 6:16
“What? know ye not that which is joined to an harlot is one body? for two, saith he, shall be one flesh” (see also Ephesians 5:31)

1 Corinthians 6:18
“Flee fornication”

[Page 34] 1 Corinthians 7:10–11
“And unto the married I command, yet not I, but the Lord. Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.”

1 Corinthians 8:4–6
“There is none other God but one ... to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.” (See also Ephesians 4:6)

Job 5:13
“He taketh the wise in their own craftiness”

Psalm 94:11
“The Lord knoweth the thoughts of man, that they are vanity.”

Psalm 94:11
“Probably derives from Isaiah 29:15 “Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark”

I have been unable to determine Paul’s source for this quote.

Deuteronomy 17:7
“So thou shalt put the evil away from among you”

Deuteronomy 19:19
“So shalt thou put the evil away from among you”

Deuteronomy 24:7
“Thou shalt put evil away from among you”

Proverbs 24:7
“Probably influenced by Matthew 5:40 “And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.”

1 Enoch 48:7
“In his name they are saved.”

Genesis 2:24
“Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh” (cited in Matthew 19:5–6; Mark 10:8).

Testament of Reuben 5:5
“Flee, therefore, fornication”

Testament of Benjamin 7:1
“Flee, my children, malice and fornication”

Matthew 5:31–32
“It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.” (see also Matthew 19:3–9; Mark 10:2–12; Luke 16:18.)

Deuteronomy 4:35
“The Lord he is God; there is none else beside him”

Deuteronomy 4:39
“The Lord he is God in heaven above, and upon the earth beneath: there is none else”

Deuteronomy 6:4
“The Lord our God is one Lord” (see also Isaiah 43:10–12; 44:6–8; 45:5–6, 21)
1 Corinthians 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.”
(see also verse 14)
(See also 1 Timothy 5:18)

1 Corinthians 9:10
“Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.”

[Page 35] 1 Corinthians 9:14
“Even so hath the Lord ordained that they which preach the gospel should live of the gospel” (see also verses 9 and 18)

Deuteronomy 25:4
“Thou shalt not muzzle the ox when he treadeth out the corn.”

Not found in the scriptures, but considered by many Bible scholars to be a quote from an earlier text.

Matthew 10:7–10
“And as ye go, preach, saying, The kingdom of heaven is at hand . . . Provide neither gold, nor silver, nor brass in your purses, Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat”

Exodus 32:6
“the people sat down to eat and to drink, and rose up to play.”

Deuteronomy 32:17
“They sacrificed unto devils, not to God”

Psalm 24:1
“The earth is the Lord’s, and the fulness thereof.”

Perhaps influenced by

Genesis 5:1–2
“In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.”

“And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.”

Luke’s version is much closer to Paul’s verbiage than the accounts found in Matthew 26:26–28 and Mark 14:22–24.26


Cf. “the blood of the covenant” in Exodus 24:8.
1 Corinthians 13:4–8, 13
“Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Bearareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away... And now abideth faith, hope, charity, these three; but the greatest of these is charity.”

[Page 37] 1 Corinthians 14:8
“For if the trumpet give an uncertain sound, who shall prepare himself to the battle”

1 Corinthians 14:21
“In the law [sic] 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.”

1 Corinthians 14:34
“Let your women keep silence in the churches: for it is not permitted unto them to speak; but [they are commanded] to be under obedience, as also saith the law.”

1 Corinthians 15:3–7
“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles.”

[Page 38] 1 Corinthians 15:25–27
“For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.” (see also Ephesians 1:22)

1 Corinthians 15:32
“let us eat and drink; for to morrow we die.”

Moroni 7:45–47
“And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth, bearareth all things, believeth all things, hopeth all things, endureth all things. Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail.”
[Vs. 48 parallels 3 John 3:3.]

2 Nephi 26:30
“And except they had charity they were nothing.”
I suspect that Paul, Nephi, and Mormon were all quoting from a common ancient source that has not survived the ravages of time.

Ezekiel 7:14
“They have blown the trumpet, even to make all ready; but none goeth to the battle”

Isaiah 22:11–12
For with stammering lips and another tongue will he speak to this people . . . yet they would not hear.

Probably an allusion to

Genesis 3:16
“Unto the woman he said . . . and thy desire shall be to thy husband, and he shall rule over thee.”

The “scriptures” to which Paul refers in verse 3 may be

Isaiah 53:6–12, while those mentioned in verse 4 seem to reflect

Hosea 6:2: “After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.”
(The parallel structure of 1 Corinthians 15:5–7 suggests to some scholars that Paul was here quoting an early Christian creed about the witnesses of the resurrected Christ. That James saw the risen Lord is affirmed in Gospel of the Hebrews, as cited in Jerome, Lives of Illustrious Men 2.)

Psalm 8:6
“Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:” (reflecting Genesis 1:28: “have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth”)

Psalm 110:1
“The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.”

Isaiah 22:13
“let us eat and drink; for to morrow we shall die.” (Also cited in 2 Nephi 28:7–8)
1 Corinthians 15:33
“Be not deceived: evil communications corrupt good manners.”

1 Corinthians 15:35
“How are the dead raised up? and with what body do they come?”

1 Corinthians 15:36
“that which thou sowest is not quickened, except it die”

1 Corinthians 15:45
“And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.”

From the Greek text, it is clear that Paul was quoting a proverb from Menander of Athens (342–291 BC) in his Thais, Fragment 218.

Perhaps from 2 Baruch 49:2
“In what shape will those live who live in Thy day?”

Perhaps an allusion to John 12:24
“Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.”

Genesis 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 [Adam] became a living soul.”

Isaiah 25:8
“Death is swallowed up in victory”

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.”

LXX reads:
“I will deliver them out of the power of Hades, and will redeem them from death: where is thy penalty, O death? O Hades, where is thy sting? Comfort is hidden from mine eyes.

“Isaiah said: I foresaw this by the Holy Spirit and wrote: The dead shall arise, and those who are in the tombs shall be raised up, and those who are under the earth shall rejoice. [from Isaiah 26:19] O death, where is thy sting? O Hades, where is thy victory?”

For sting of death, see Mosiah 16:7–8; Alma 22:14; cf. Mormon 7:5

1 Corinthians 15:54–55
“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. O death, where is thy sting? O grave, where is thy victory?”

[Page 39]

1 Corinthians 16:13
“quit you like men, be strong”

2 Corinthians 4:6
“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

[Page 40]

2 Corinthians 4:13
“according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak”

2 Corinthians 5:17
“Therefore if any man be in Christ, he is new creature: old things are passed away; behold, all things are become new”
(cf. Galatians 6:15)

Psalm 116:10
“I believed, therefore have I spoken:”

Isaiah 43:18–19
“Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth”

Cf. Jubilees 5:12
“A new and righteous nature”
2 Corinthians 6:2
“For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.”

2 Corinthians 6:14
“Be ye not unequally yoked together with unbelievers”

2 Corinthians 6:16
“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.”

2 Corinthians 7:9–10
“Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.”

2 Corinthians 8:15
“As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.”

2 Corinthians 9:9–10
“As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness” (see also Hebrews 12:11 and cf. Ephesians 5:9)

2 Corinthians 10:7
“Do ye look on things after the outward appearance?”

Isaiah 49:8
“Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;”

Probably influenced by
Deuteronomy 22:10
“Thou shalt not plow with an ox and an ass together.”

Leviticus 26:12
“And I will walk among you, and will be your God, and ye shall be my people.” (cf. Deuteronomy 28:9)

Quoted in Jeremiah 7:23
“But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people” (cf. Ezekiel 11:20)

Isaiah 52:11
“Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord.”

Some scholars believe that 2 Corinthians 6:18 is an allusion to 2 Samuel 7:8, 14, but a closer parallel is Isaiah 43:6, “bring my sons from far, and my daughters from the ends of the earth,” which, like Isaiah 52:11, refers to the gathering of Israel. The closest parallel of all is in Jeremiah 31:9 (“for I am a father to Israel”) and Jubilees 1:24 (“and I will be their Father and they shall be My children”)

Testament of Gad 5:6–7
“For true repentance after a godly sort destroyeth ignorance, and driveth away the darkness, and enlighteneth the eyes, and giveth knowledge to the soul, and leadeth the mind to salvation.”

Exodus 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.”

Psalm 112:9
“He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.”

Isaiah 55:10
“For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:”

Amos 6:12
“fruits of righteousness” (also used in Philippians 1:11)

Influenced by
1 Samuel 16:7
“the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.”
2 Corinthians 10:17
“But he that glorieth, let him glory in the Lord.” (cf. 1 Corinthians 1:31)

2 Corinthians 13:1
“In the mouth of two or three witnesses shall every word be established.”

Galatians 2:6
“God accepteth no man’s person”
(See also Romans 2:11; Ephesians 6:9 cf. Colossians 3:25)

Galatians 2:15
“We who are Jews by nature, and not sinners of the Gentiles”

Deuteronomy 10:17
“For the Lord your God . . . regardeth not persons” (Cited in 2 Samuel 14:14; 2 Chronicles 19:7; Acts 10:34; 1 Peter 1:17; Moroni 8:12; D&C 1:35; 38:16)

Galatians 2:16
“For by the works of the law shall no flesh be justified”

Galatians 3:6
“All as Abraham believed God, and it was accounted to him for righteousness.”
(see also Romans 4:3, 22)

Galatians 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.”

Galatians 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 continueth not in all things which are written in the book of the law to do them.”

Galatians 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.”
(see also Romans 1:17)

Galatians 3:12
“And the law is not of faith: but, The man that doeth them shall live in them.”

Jeremiah 9:24
“But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord” (cf. Psalm 29:2 [quoted in 1 Chronicles 16:29]; Psalm 105:3 [quoted in 1 Chronicles 16:10]; Alma 26:16)

Isaiah 41:16
“thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel”

Deuteronomy 19:15
“at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.” (Also cited in Matthew 18:16; cf. Deuteronomy 17:6; 1 Timothy 5:19; Hebrews 10:28; D&C 6:28; 42:80–81; 128:3.)

Deuteronomy 10:17
“For the Lord your God . . . regardeth not persons” (Cited in 2 Samuel 14:14; 2 Chronicles 19:7; Acts 10:34; 1 Peter 1:17; Moroni 8:12; D&C 1:35; 38:16)

Perhaps influenced by Jubilees 23:23–2428
“And he will rouse up against them the sinners of the nations . . . they will cry out and call and pray to be saved from the hand of the sinners, the gentiles”

Probably a paraphrase of Psalm 143:2
“for in thy sight shall no man living be justified”

Genesis 15:6
“And he believed in the Lord; and he counted it to him for righteousness”
(also quoted in James 2:23)

Genesis 12:3
“In thee shall all families of the earth be blessed” (cf. Genesis 18:18; 22:18)

Deuteronomy 27:26
“Cursed be he that confirmeth not all the words of this law to do them.”

Deuteronomy 28:58
“If thou wilt not observe to do all the words of this law that are written in this book”

Deuteronomy 29:21
“according to all the curses of the covenant that are written in this book of the law:”

Habakkuk 2:4
“but the just shall live by his faith”

Leviticus 18:5
“Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them.”
Galatians 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:”

Galatians 3:16
“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.”

Galatians 3:22
“But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.” (see also Romans 3:23)

Galatians 4:27
“For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.”

Galatians 5:14
“For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.” (cf. Romans 13:9–10, where Paul quotes Jesus)

Galatians 6:7
“whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.” (see 1 Corinthians 9:11 and cf. 2 Corinthians 9:6)

Galatians 6:15
“For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.” (cf. 2 Corinthians 5:17)

Ephesians 1:9
“Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself”

Deuteronomy 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;)

Genesis 22:18
“And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.” 30 (Paul’s verbiage is closer to Genesis 13:15, but the promise of land inheritance in that passage seems unrelated to Christ as the seed of Abraham, as does the same promise in Genesis 12:7)

Micah 7:2 (?)
The good man is perished out of the earth: and there is none upright among men

Isaiah 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.” (Paul follows LXX)

Genesis 21:10
“Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.”

Leviticus 19:18
“thou shalt love thy neighbour as thyself”
Jesus cited this passage along with Deuteronomy 6:5, saying that “On these two commandments hang all the law and the prophets” (Matthew 22:36–40; Mark 12:28–31; Luke 10:25)

Job 4:8
“they that plow iniquity, and sow wickedness, reap the same.”

Proverbs 22:8
“He that soweth iniquity shall reap vanity”

Hosea 8:7
“For they have sown the wind, and they shall reap the whirlwind”

Hosea 10:12–13
“Sow to yourselves in righteousness, reap in mercy . . . Ye have plowed wickedness, ye have reaped iniquity.” (cf. Psalm 126:5; Jeremiah 12:13)

Cf. Jubilees 5:12
“A new and righteous nature”

Perhaps influenced by

1 Enoch 49:4
“And no one will be able to utter vain words in his presence. For he is the Elect One before the Lord of the Spirits according to his good pleasure.”
Ephesians 1:21
“principality, and power, and might, and dominion”
(see also Romans 8:38; Colossians 1:16)

Ephesians 1:22
“And hath put all things under his feet, and gave him
to be the head over all things to the church;”
(see also 1 Corinthians 15:25–27)

Ephesians 2:17
“And came and preached peace to you which were
afar off, and to them that were nigh”

Psalm 8:6
Thou madest him to have dominion over the works of thy
hands; thou hast put all things under his feet.”

Isaiah 57:19
“Peace, peace to him that is far off, and to him that is near,
saith the Lord.”

Proverbs 30:4
“Who hath ascended up into heaven, or descended?”
(cf. D&C 88:6 and John 3:13, “And no man hath ascended
up to heaven, but he that came down from heaven, even
the Son of man which is in heaven.” Cf. also Genesis
28:12 [paraphrased in John 1:51])

Zechariah 8:16
“Speak ye every man the truth to his neighbour”

Psalm 4:4
“Stand in awe [LXX “Be ye angry”], and sin not.”

1 Enoch 108:11
“Now that he ascended, what is it but that he also
descended first into the lower parts of the earth? He
that descended is the same also that ascended up far
above all heavens, that he might fill all things.”
(cf. Romans 10:6–8)

Ephesians 4:25
“speak every man truth with his neighbour”

Ephesians 4:26
“Be ye angry, and sin not”

Ephesians 5:8
“For ye were sometimes darkness, but now are ye
light in the Lord: walk as children of light”
(See also 1 Thessalonians 5:4–5)

Ephesians 5:14
“Therefore shall a man leave his father and his mother,
and shall be joined unto his wife, and they
shall be one flesh”
(see also 1 Corinthians 6:16)

Daniel 12:2
“And many of them that sleep in the dust of the earth shall
awake”

Genesis 2:23–24
“This is now bone of my bones, and flesh of my flesh . .
Therefore shall a man leave his father and his mother,
and cleave unto his wife: and they shall be one flesh”
(cited in Matthew 19:5–6; Mark 10:8).
Ephesians 6:2–3
“Honour thy father and mother; (which is the first commandment with promise;) That it may be well with thee, and thou mayest live long on the earth.”

Ephesians 6:9
“your Master also is in heaven; neither is there respect of persons with him” (See also Romans 2:11; Galatians 2:6 and cf. Colossians 3:25)

Deuteronomy 10:17
“For the Lord your God . . . regardeth not persons” (Cited in 2 Samuel 14:14; 2 Chronicles 19:7; Acts 10:34; 1 Peter 1:17; Moroni 8:12; D&C 1:35; 38:16; cf. Job 34:19)

Isaiah 59:17
“For he put on righteousness as a breastplate, and an helmet of salvation upon his head”

Wisdom of Solomon 5:17–18
“He shall take to him his [God’s] jealousy for complete armour . . . He shall put on righteousness as a breastplate, and true judgment instead of an helmet. He shall take holiness for an invincible shield. His severe wrath shall he sharpen for a sword”

Perhaps influenced by Isaiah 52:7
“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace”

See also Nahum 1:15
“Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace”

Job 13:16
“He also shall be my salvation: for an hypocrite shall not come before him.”

The Greek of Paul’s “this shall turn to my salvation” is identical to the LXX of this passage. Many Bible scholars believe that Paul was quoting an early Christian hymn. Verse 10 derives from Isaiah 45:23
“I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear”

(The prayer in Nehemiah 9:5–6 relies on the verbiage of Isaiah 45:21–25. Cf. 1 Chronicles 29:11, which was added to the end of the Lord’s prayer in Matthew 6:13)

Cf. also Isaiah 2:9–11
“And the mean man boweth down, and the great man humbleth himself: therefore forgive them not. Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.” (see also vs. 17)

Philippians 1:19
“For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ”

Philippians 2:5–11
“Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

Philippians 4:5
“The Lord is at hand”

Colossians 1:16
“thrones, or dominions, or principalities, or powers” (see also Romans 8:38; Ephesians 1:21)

Exodus 20:12 (also Deuteronomy 5:16)
“Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.”

Isaiah 59:17
“For he put on righteousness as a breastplate, and an helmet of salvation upon his head”

Wisdom of Solomon 5:17–18
“He shall take to him his [God’s] jealousy for complete armour . . . He shall put on righteousness as a breastplate, and true judgment instead of an helmet. He shall take holiness for an invincible shield. His severe wrath shall he sharpen for a sword”

Perhaps influenced by Isaiah 52:7
“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace”

Job 13:16
“He also shall be my salvation: for an hypocrite shall not come before him.”

The Greek of Paul’s “this shall turn to my salvation” is identical to the LXX of this passage. Many Bible scholars believe that Paul was quoting an early Christian hymn. Verse 10 derives from Isaiah 45:23
“I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear”

(The prayer in Nehemiah 9:5–6 relies on the verbiage of Isaiah 45:21–25. Cf. 1 Chronicles 29:11, which was added to the end of the Lord’s prayer in Matthew 6:13)

Cf. also Isaiah 2:9–11
“And the mean man boweth down, and the great man humbleth himself: therefore forgive them not. Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.” (see also vs. 17)

Psalm 34:18
“The Lord is nigh” (see also Psalm 145:18 and cf. Psalm 119:151; Isaiah 55:6; Joel 3:14; Obadiah 1:15)

1 Enoch 61:10
“all the angels of power, and all the angels of principalities”
Colossians 2:2–3
“the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge.”

1 Thessalonians 2:12
“That ye would walk worthy of God, who hath called you unto his kingdom and glory.”

1 Thessalonians 2:16
“for the wrath is come upon them to the uttermost.”

1 Thessalonians 3:13
“at the coming of our Lord Jesus Christ with all his saints”
Cf. 1 Thessalonians 4:14

1 Thessalonians 4:15–18
“For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.”
Cf. 2 Thessalonians 1:7

1 Thessalonians 5:2
“For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.” (see also vs. 5)

1 Enoch 46:3
“And I asked the angel who . . . showed me all the hidden things, concerning that Son of Man . . . And he answered and said unto me: This is the Son of Man who hath righteousness, with whom dwelleth righteousness, and who revealeth all the treasures of that which is hidden.”

Allusion to 2 Esdras 2:37
“O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom.”

Testament of Levi 6:11
“But the wrath of the Lord came upon them to the uttermost.”

Allusion to Zechariah 14:5
“the Lord my God shall come, and all the saints with thee.”

Some Bible scholars have suggested that Paul is paraphrasing a number of Christ’s comments; e.g.:

Mark 9:1
“And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.”

Matthew 24:30 (//Mark 13:26, where vs. 27 mentions the angels)
“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.” (Cf. Matthew 26:64//Mark 14:62; all quote Daniel 7:13, “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven”)

Luke 12:39
“if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.”
(cf. Revelation 3:3)

Psalm 48:6
“Fear took hold upon them there, and pain, as of a woman in travail”

Jeremiah 6:24
“anguish hath taken hold of us, and pain, as of a woman in travail”

Jeremiah 22:23
“when pangs come upon thee, the pain as of a woman in travail” (cf. Micah 4:10)

1 Enoch 62:4
“Then shall pain come upon them as a woman in travail”
1 Thessalonians 5:4–5
“But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.”
See also Ephesians 5:8

1 Thessalonians 5:15
“See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.” (cf. Ephesians 5:8)

Psalm 38:20
“They also that render evil for good are mine adversaries; because I follow the thing that good is.”

Proverbs 17:13
“Whoso rewardeth evil for good, evil shall not depart from his house”
Cf. Matthew 5:38–41

Zechariah 14:5
“The Lord my God shall come, and all the saints with thee [LXX him]”

Matthew 25:31
“When the Son of man shall come in his glory, and all the holy angels with him”

Matthew 24:30–31
“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

2 Thessalonians 2:4
“Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.”

2 Thessalonians 2:8
“And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming”

1 Timothy 1:9
“the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners”

1 Timothy 1:15
“This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.”

1 Timothy 3:1
“This is a true saying, If a man desire the office of a bishop, he desireth a good work.”

Unknown source, but 1 Enoch 94:1 has
“worthy of acceptation”

No known source
1 Timothy 5:18
“For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.”
(See also 1 Corinthians 9:9)

[Page 56]1 Timothy 5:19
“Against an elder receive not an accusation, but before two or three witnesses.”

1 Timothy 6:7
“For we brought nothing into this world, and it is certain we can carry nothing out”

Deuteronomy 25:4
“Thou shalt not muzzle the ox when he treadeth out the corn.”

Luke 10:7
“for the labourer is worthy of his hire”

Matthew 10:10
“the workman is worthy of his meat”
(perhaps influenced by Deuteronomy 24:14–15)

Matthew 18:15–17
“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church.”
Based on Deuteronomy 19:15
“One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.”
(cf. Deuteronomy 17:6)

Psalm 49:17
“For when he dieth he shall carry nothing away”

Ecclesiastes 5:15
“As he came forth of his mother’s womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.” (cf. Job 1:21)

Deuteronomy 10:17
“For the Lord your God is God of gods, and Lord of lords”
(also in Joshua 22:22; cf. 2 Chronicles 2:5; Psalm 82:1)

Daniel 2:47
“Of a truth it is, that your God is a God of gods, and a Lord of kings” (cf. Psalms 95:3; 136:2; Revelation 17:14; 19:16)

1 Enoch 9:4
“For he is the Lord of lords, and the God of gods, and the King of kings”

Verse 11 may rely on
Isaiah 26:19
“Thy dead men shall live, together with my dead body shall they arise.”
I have not been able to ascertain if all of this derives from other sources.

Numbers 16:5
“the Lord will shew who are his”

Joshua 22:22
“The Lord God of gods, the Lord God of gods, he knoweth, and Israel he shall know”

Ecclesiasticus (Ben-Sirach) 35:3
“To depart from wickedness is a thing pleasing to the Lord”
2 Timothy 3:8–9
“Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.”

Jannes and Jambres is an early pseudepigraphic text whose name derives from the tradition that these were the two magicians of Pharaoh who stood up to Moses (Exodus 7:11, 22).

Titus 1:12
“One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies.”

Quoting Epimenides (ca. 600 B.C.), De oraculis/peri Chresmon.

The epistle to the Hebrews has not been included here because its Pauline authorship has been questioned for nearly two millennia. The list of Pauline quotes given here, while exhaustive, may not be complete. I have identified, but excluded from this study, instances of Paul possibly being influenced by various Old Testament concepts familiar to him, but probably with no intent to quote any of them.

[Page 58]

Notes to the Table

1. “I would control my rage and sacrifice to him / If I were you, rather than kick against the goad. / Can you, a mortal, measure your strength with a god’s?” See Phillip Vellacott, trans., The Bacchae and Other Plays (London: Penguin Books, 1973), 219.
2. Edom derives from the same root as Adam and the latter can be read as “mankind, mortals.”
3. The Greek word rendered “offspring” in the KJV is genos (origin of English terms like gene, genetic, genealogy, and generation), which denotes an ethnic group of common ancestry. In our time, it would be more proper to render it “species” in Paul’s speech.
4. Epimenides’ poem reads: “They fashioned a tomb for thee, O high and holy one, the Cretans, always liars, evil beasts, idle bellies! But thou art not dead; thou livest and abidest forever; for in thee we live and move and have our being.” Paul quoted the part about the Cretans in Titus 1:12. See James D. G. Dunn, The Eerdmans Commentary on the Bible (Grand Rapids, MI: Eerdmans, 2003), 1443.
5. Bible scholars generally attribute the quote to Aratus, who lived in Cilicia (where Paul’s home town Tarsus was located) during the late 4th and early 3rd centuries B.C., from his Phaenomena 5, of which lines 1–5 read: “Let us begin with Zeus, whom we mortals never leave unspoken. For every street, every market-place is full of Zeus. Even the sea and the harbour are full of this deity. Everywhere everyone is indebted to Zeus. For we are indeed his offspring.” See James D. G. Dunn, The Eerdmans Commentary on the Bible, 1249.
8. The use of the word treasurest may suggest an allusion to Zephaniah 1:18, “Neither their silver nor their gold shall be able to deliver them in the day of the Lord’s wrath.”
9. Cf. also Jesus’s comments on the blind who lead the blind (Matthew 15:14; Luke 6:39).
10. In LXX, this is Psalm 50.
11. [Page 59]Bible scholars sometimes point to Psalm 50:6 (“And the heavens shall declare his righteousness: for God is judge himself”) as the source of Paul’s words, but the passages in Psalm 5:9 and Matthew are much closer in meaning.
12. The Sahidic Coptic version of the Bible, probably influenced by Paul’s combination of Psalms quotes, adds
the verbiage from Psalm 140:3 to the end of Psalm 5:9.
13. LXX om. vs. 16.
14. Jeremiah 18:6 also employs the potter/clay metaphor.
15. The Hebrew text has qwm, but should be corrected to qwlm, “their voice,” where qwl means “voice” and –m is the pronominal suffix “their.” Some other Bible versions also have “their voice.”
16. For evidence of the parable’s antiquity and a discussion of other ancient prophets who used it in their own teachings, see John A. Tvedtnes, “Borrowings from the Parable of Zenos,” in Stephen D. Ricks and John W. Welch (eds.), The Allegory of the Olive Tree: The olive, the Bible, and Jacob 5 (Salt Lake City: Deseret Book, 1994).
18. Romans 11:15–21, 23–26 appears to be an allusion to the olive tree parable of Zenos, preserved in Jacob 4:14–5:77 (see also 1 Nephi 15:7, 12–20). For evidence of the parable’s antiquity and a discussion of other ancient prophets who used it in their own teachings, see Tvedtnes, “Borrowings from the Parable of Zenos.”
19. Cf. Mosiah 18:9: “Yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort.”
20. See D&C 134:1, “We believe that governments were instituted of God for the benefit of man” (read the entire section); Articles of Faith 12, “We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.”
21. The Hebrew noun migdal, “tower,” derives from the root gdl, to be big, whence the idea “grow up.”
22. Schaff and Wace, eds., Nicene and Post-Nicene Fathers, 13:388. The Greek of Jeremiah 7:4 and 1 Corinthians 3:16 both read naos theou (“temple of God”) and differ only in the form of the next word, the verb, which is estin in Jeremiah, este in 1 Corinthians. We cannot be sure that Paul borrowed the idea from Jeremiah, but it is certainly possible.
23. The oldest extant copies of the Testaments of the Twelve Patriarchs are from the first century B.C.
24. In verses 12–17, Paul gives his own opinion about Christians married to nonbelievers.
27. Isaiah’s book is part of the Old Testament collection known as Neve’im, “prophets,” and is not part of the Torah, “law,” which comprises the first five books of the Bible.
28. The oldest extant copies of Jubilees date to the first century BC.
29. The term rendered “Gentiles” in Galatians 2:15 means “nations.” In the KJV Old Testament, the Hebrew equivalent is sometimes rendered “Gentiles,” but more often “nations.” See the discussion “Who are the ‘Gentiles’?” See Tvedtnes, Most Correct Book, chapter 5.
30. Paul is splitting hairs over the fact that the Hebrew term used for “seed” or “posterity” (zera’i) is always singular, even when it alludes to all of Abraham’s descendants, as it does in Genesis 12:7; 13:15–16; 15:5, 13, 18; 17:7–10; 21:12–13; 24:7. In some of these passages, the Lord promises Abraham that his seed would be numberless.
31. Note that the Hebrew h? can mean both “it” (“this”) and “he,” depending on the referent (animate and inanimate).
32. The terms used by Paul allude to various ranks of angels in many pseudepigraphic texts.
33. The expression children/sons of light is frequently found in the Dead Sea Scrolls.
34. D&C 45 records what Christ told his Old World disciples near the end of his mortal ministry.
35. In both Hebrew and Greek, the term meaning “breath, wind” is also used to denote “spirit.”
38. Epimenides’ poem is actually addressed to the Greek god Zeus: “They fashioned a tomb for thee, O high and holy one, the Cretans, always liars, evil beasts, idle bellies!” Paul also quoted the next line in Acts 17:28, which see. [Page 61]