Acceptability of a Bible translation and the use of footnotes

(Paper by Iver Larsen read at the SIL Bible Translation Conference, July 2010, in the UK. Revised November 2026)

Abstract

The following article is based on and documents the use of footnotes in a meaning-based translation in Danish which is similar in principle to the New Living Translation. It was produced as a thorough revision of the old Living Bible in Danish under the auspices of the International Bible Society (later Biblica).

I explore the reasons for using footnotes and explain how footnotes can enhance the chances of the Bible being accepted by its intended audience. Footnotes are used to give additional information and background which cannot be included in the translation itself. This background information may explain the reason for the choices made in the translation or give background for these choices. By giving added background and reasons in theologically challenging verses, footnotes can both defend the chosen translation and suggest alternative translations.

I list 10 types of footnotes we used in the Danish Bible and give one or more examples for each type.

Introduction

In order to enhance the acceptability of a new translation the translators need to consider the wishes and expectations of the receptor audience. In this article I shall discuss some of the issues we considered as we produced a new meaning-based version in Danish. The translation was done under the auspices of the International Bible Society (now Biblica) who had the copyright of an earlier Danish Living Bible, first published in 1992. The new translation is a thorough revision of the earlier Bible, and for some of the bible books a completely new translation. In principle the work was similar to the revision of the old Living Bible in English which resulted in the New Living Translation, but in many cases, we were not satisfied with the choices made in the NLT.

There is a long tradition of having footnotes in Danish Bibles, whether they have been produced by the Danish Bible Society or by individuals. A famous translation published in 1903 by Bishop Skat-Rørdam has notes at the bottom of every page, but for many pages the notes take up more space than the translation itself, which is very literal. These notes give further background information or explain the meaning of the text when the translation itself is not understandable. Another translation by the Catholic scholar and priest, Peter Schindler, from 1953 has book introductions and many notes. The Bible Society of Denmark has monopoly on producing the so-called authorised versions because of its long history and close connections with the Lutheran state church, and these versions are authorised for use in the state church by the queen (or king, depending on the time.) The authorised version of the NT from 1948 is printed in a verse-by-verse layout and has notes and cross references immediately beneath the verse. Section headings for each chapter are placed at the top of the chapter. The newest authorised version from 1992 has very few notes and no cross references, but it does have section headings.

Many users of the Danish Living Bible had expressed their dissatisfaction with the fact that the Living Bible did not have any notes or cross references. One reason could be that they were used to the authorised version which had many such notes, and they appreciated those notes. One of the goals for the revision of the Living Bible was therefore to include notes and references as well as book introductions (section headings were already in use. Introductions were not included in the original NT in 1985, but were added in the publication of the whole Bible in 1992.) The new translation of the New Testament was published in 2005 in a one column format in order to look like

an ordinary book, but when the whole Bible was ready for publication in 2007, the publishers insisted on a two-column format, because that is what the majority of the intended audience expect from a real Bible. I was not too happy with that decision, because it ruined the layout of the poetic sections. The Bible is now (2010) in its 4th edition (we keep making small changes for each new edition). Footnotes are placed on a right-hand side page under the horizontal line that separates the text from the notes.

Who is the intended audience for the translation?

Since I was introduced to Relevance Theory many years ago, I have always had one constant question in the back of my mind: How will the intended reader understand or interpret this translation? Another equally important question roaming around in my mind is: Will the intended reader accept this translation?

We (i.e. mainly my wife and I) took up the challenge from IBS to revise the former Danish Living Bible, because our training and experience is in meaning-based or communicative translations, and this was the aim of the Living Bible and the aim of the revised version. The Living Bible was originally launched as a ”paraphrase” and later criticised for being a ”paraphrase”. Even though most Bible translators today no longer speak in terms of a dichotomy between a ”real translation” and a ”paraphrase”, many lay people still think in such terms.

How could we maintain the qualities of a meaning-based translation without being accused of having produced a frowned-upon ”paraphrase”? One solution to this problem was to occasionally pull the Living Bible towards a rendering that is closer to the original languages as was done in the NLT revision of the English LB. This usually meant a tightening and shortening of the text. However, there are a few cases in our revised version which are more expanded than the original Danish Living Bible, which by the way was more literal than its English parent. For us, the key point is not how literal or non-literal the translation is, but whether the translation communicates what we consider to be the intended meaning in a clear and meaningful way to the average reader.

Who is the average reader? Whereas the authorised Danish version from 1992 was made by theologians and the intended primary audience is theologians and church-goers who are familiar with traditional church language, the new Danish Living Bible is intended for people who are not necessarily familiar with church language. However, we also recognize that the vast majority of those who buy a new Bible are already Christians, and we do not want to alienate them by cutting out words and expressions that they consider to have strong theological significance. If we go too far in appealing to non-Christians, the translation can easily become unacceptable to Christians. This is what happened to a meaning-based version of the NT published by the Danish Bible Society in 2007. It was called “Den ny Aftale” (The New Deal). It was so radical in breaking with Christian tradition in order to appeal to the non-church goer that it was not well received by Christians. In addition, the book introductions in this translation and some of the translation choices were very much influenced by liberal theology as taught in the two major secular universities, and liberal Christians in Denmark may be relatively big in numbers, but they don’t buy bibles in big numbers.

Who is the intended audience for the footnotes?

The general principle of a meaning-based translation is that the translation ought to be understandable to an average reader without the necessity of reading footnotes. This means that the footnotes are not directed to the casual reader who simply wants to read the Bible and understand it without complications. Footnotes are directed towards the theologians, bible students and people who are already familiar with the literal versions and may ask: Why is this translation different from what I expected?

The very first edition of the revised Danish NT was published in 2003 as the ”Biker Bible.” It was printed in pocket size without any footnotes, but with 128 pages of colour photos and personal testimonies, divided between the front and back pages. Very few people in this group would ever read a footnote. It did have the other helps such as references, book introductions and headings. All ”normal” editions after that have included the footnotes.

Why use footnotes at all?

One important reason for us as translators is that it is a defence mechanism. In footnotes we can defend ourselves by saying that we honestly don't know what this text means (common in the OT, rare in the NT.) Or we can quote the literal version that the reader expected and explain why we do not think that such a literal version adequately communicates the intended meaning.

Another important reason is that footnotes offer the translators an opportunity to give added background information. This added information may not be necessary for an understanding of the translation itself, but it gives a broader perspective or it gives other possibilities for translation.

What types of footnotes did we use and when?

1. When terms for measurements or money are used in the translation which are not in common use among the receptor audience.
2. When the meaning of a word or expression is unknown or very questionable.
3. When the word chosen did not quite cover the range of meaning.
4. When a wordplay is used in the original in such a way that it needs explanation.
5. When there are several options for the translation, especially if the passage is theologically significant and the exegesis not agreed-upon by commentators.
6. When different denominations have significant differences in terms of interpretation.
7. When a Biblical word is used which non-church goers may not be familiar with.
8. When some cultural background may help in a fuller understanding of the translation.
9. When there is a significant textual problem.
10. When the NT quotes the OT or when the OT has significant reference to a NT theme.

Examples to illustrate different kinds of footnotes

The 10 types above are listed in arbitrary order, and I would like to give some examples of each type. I shall cite the Danish translation in a fairly literal English back translation.

1. Measurements and money

Gen 6:15 ”This is how you shall build the ark: it shall be 150 metres long, 25 metres wide and 15 metres high.” (We have an old measurement in Danish called ”alen” which most people would have heard about even if they do not know the exact length.) So, the footnote reads: ”Or: 300 alen. The alen used here is either the Babylonian alen of 50.3 cm or the Egyptian alen of 52.5 cm or the old royal, Hebrew alen which was 7 handbreadths or 51.8 cm. Later a shorter alen became common. It is 6 handbreadths or 44.5 cm.

1 Kings 5:11 ”as payment he sent him each year 20,000 sacks of wheat and 200 casks of olive oil to the court of king Hiram.” Note: ”Septuagint says 20,000 baths of oil, cf. 2 Chron 2:10. Either an error has crept into the Hebrew manuscript, which says 20 cors, or two different things are in view. It is possible that this place talks about what the king himself was to get, while 2 Chron. talks about what was to be used as payment for the workers. One cor is 10 baths, and a bath is estimated at 22 litres. A bath has here been translated by cask and a cor by sack.” (This particular note includes textual problems and parallel passages, so it is rather complex.)

1 Kings 7:26 ”It held about 44,000 litres.” Footnote: ”In Hebrew 2000 baths, where a bath is usually estimated at 22 litres. If we assume the old or royal cubit is used, the diameter of the half sphere would be 5.2 metres with a volume of 37,000 litres. This might indicate that a bath was less than 20 litres, but we are not sure about the exact length of a cubit and the container may not have been a perfect half sphere. Since the diameter is given as 10 cubits and the circumference as 30 cubits rather than 31.4, it is likely that the numbers given are round numbers rather than exact. We cannot therefore make exact measurements.”

Matt 18:24,28 ”The first owed him millions, ... a colleague who owed him a couple of thousands.” First footnote: ”Literally 10,000 talents. It is probably a symbolic number for the biggest amount of money people at the time could envision. It is thought to correspond to 20 tons of gold. A talent is 6000 denars and one denar was an average daily wage.” (Some of these notes are not only giving background information, but are also meant to show that we know what the text literally says as it was translated in the authorised version that most people would use for reference.) Second footnote: ”Literally 100 denars. This amount is 600,000 times less than the first amount.”

Matt 20:2 ”He agreed with them that they were to get the normal daily wage of one denar.” (In this case there is no footnote, but the text was clarified to explain that this was the expected daily wage. The purpose of using the denar here is partly to familiarise the reader with this term in a context where the meaning is clear, and partly to make a back reference possible in verses 9 and 13.)

Luke 24:13 ”which is 11 kilometres from Jerusalem.” Footnote: ”The text says 60 stadia.”

Rev 21:16 ”it was 12,000 stadia in each direction, both length, breadth and height.” Footnote: ”The number is probably symbolic. Since 12 represents the ”people of God”, the city is big enough for the whole people of God. 12,000 stadia correspond to 2200 kms.” (We prefer to keep original numbers in Revelation because of the symbolic nature of the book.)

2. Meaning unknown or unclear

Gen 2:12 ”bdellium” Footnote: ”Meaning disputed. Either a pearl or some kind of precious stone or an aromatic and expensive ointment produced from the sap of a tree.”

Gen 6:16 ”You shall make the roof so that it ends a half metre above the ark.” Footnote: ”The meaning is uncertain. It may indicate that a space of one cubit/alen (about ½ metre) was to be left open between the top of the side of the ark and the roof so that light and air could come through a number of windows or openings.” (Here the problem is not a single word, but the wider text.)

1 Cor 11:4 ”...he brings shame to Christ.” Footnote: ”Or brings shame to himself. Literally: brings shame on his head. It is not clear what ”head” refers to here.” (We have more than a hundred places in the Bible where a footnote indicates that the text is not clear or not well understood.)

3. Where the word chosen may not adequately cover the semantic range

Gen 2:18 ”I will give him a life partner that is fitting for him.” Footnote: ”More literally: a helper that is fitting for him. Also in verse 20.” (The translation problem here is that the noun ”helper” in Danish is thought of as a person at a lower rank, whereas the original does not imply that. God is often described as a ”helper”. If we could use the verb ”help” the rank perception is not there. Some of these footnotes are inspired by notes in the NET bible.)

Gen 4:22 ”He became the forefather to those who work with copper and iron.” Footnote on copper: ”Or ”bronze”. Hebrew does not distinguish these two words.”

Matt 1:11 ”who became father to Jeconiah.” Footnote: ”According to 1 Chron. 3:15-16, Jeconiah was the grandson of Josiah, but in Hebrew one does not distinguish between a ”son” and a ”grandson” in a genealogy. Some sons may not have been worthy of being mentioned. Jeconiah is also known by the name Jehoiachin, son of Jehoiakim.”

Luk 3:8 ”It won’t help you to proclaim, ’But we are children of Abraham.’” Footnote: ”The expression ’child of Abraham’ is a Hebrew idiom which means that a person is like Abraham. Abraham was known for his faith and obedience, but these Sadducees and Pharisees know nothing about faith or obedience. See also the note at Luk 13:16, 19:6, and John chapter 8.”

Mat 3:11 ”I baptize with water...He will baptize with the Holy Spirit and with fire.” Footnote: ”Or: ’in the Holy Spirit’. The Greek word here translated ”with” can also be translated ”in”. The same applies to baptism in or with water.”

Mat 5:5 ”Blessed are the humble, for they shall inherit the land.” Footnote: ”The Greek word may mean either ’land’ or ’world’ like the Hebrew word ’eretz’. We chose to translate with ’land’ here because we assume that Jesus wanted people to think about the promise of land to Abraham and also Ps 37:11. But it is likely that Jesus is thinking beyond the physical land and referring to the spiritual ”land”, the Kingdom of God, and probably also on the future world that God will one day establish.”

Mat 6:13 ”Let us not succumb to temptation.” Footnote: The Greek words ’eis peirasmon’ (into temptation) refer to succumbing to temptation. They occur the following places in the NT: Matt 6:13; 26:41; Mark 14:38; Luk 11:4; 22:40,46; 1 Tim 6:9” (We assume that all readers are familiar with the literal rendering: Lead us not into temptation, so this footnote both defends and explains why we translated differently and more meaningfully.)

Mat 23:23 ”But you neglect the more important matters in the Torah - that is justice, mercy and faithfulness.” Footnote: ”Faithfulness or faith. It is the same word in Greek, but both words refer to obedience towards the will of God.” (The Bible student will hopefully remember this information as background for other places where the meaning of the word is disputed. The use of Torah in the translation is explained in the book introduction to Matthew.)

4. When a wordplay needs explanation

Gen 2:23 ”She shall be called woman, because she was taken out of a man.” Footnote: ”The Hebrew word for ’woman’ (isha) is derived from the word for ’man’ (ish).” (Many similar notes in Genesis and other books.)

5. When there are several options in theologically loaded or disputed passages

Gen 3:15 ”I put enmity between you and the woman, and between your offspring and her offspring. You shall bite his heel, but he shall crush your head.” Footnote: ”The Hebrew word for ’offspring’ can be understood as the whole line of descendants or one particular descendant. It is probably a prophetic reference to the Saviour who was to come later, the Messiah. Cf. Gen 22:18.”

Gen 22:18 ”And all the ethnic groups of the world will be blessed through one of your descendants, because you obeyed me.” Footnote: ”The Hebrew word for ”in your seed” which has been translated here as ”through one of your descendants” is singular and may refer to one particular son or descendant, or to the whole line of descendants. In Acts 3:25 and Gal 3:16 it is clarified that the prophetic promise to Abraham points to Jesus as the descendant of Abraham. The same Hebrew word was used in the earlier Messianic promise in Gen 3:15.” (I am aware that both the translation and the notes are based on and reflect a conservative, evangelical position, but our primary target for the translation is this part of the church.)

Mat 11:12 ”Since John began his work, God’s kingdom has been violently opposed, and the opponents are trying to get rid of it.” Footnote: ”This verse has often been misunderstood, especially when taken out of context. A more literal translation would be: ”The kingdom of Heaven is being violently treated/stormed/attacked, and violent people (try to) snatch it.” This last word means to steal, remove, snatch and run away with, snatch to eat, snatch to destroy. It is found among other places in Mat 13:19, Acts 23:10, John 10.12, Mat 12:29, John 10:28. In all these cases it refers to

removing something forcefully. Herod had tried to attack the kingdom of God by putting John in prison, and many others have attacked Jesus, if not yet physically, then by words." (This footnote was added partly because of different interpretations in current use, partly because a large proportion of our intended audience often hear the verse being misused.)

Mat 24:34 I tell you this: My chosen people shall not come to an end even though all these things must happen." Footnote: "Literally: "This group of people shall not come to an end while all these things take place." Based on the context we assume that the group of people being talked about here are those that hold on to the words of Jesus, cf. next verse."

John 8:58 "Jesus answered: "I tell you this: I have lived from long before Abraham was born." Footnote: "The traditional translations of this verse are: "Before Abraham was, I am" or "I am before Abraham was born." Both translations are linguistically very questionable." (Many people in our intended audience may not like this, but I added it in order to keep my intellectual honesty.)

Rom 16:7 "Greet my Jewish compatriots, Andronicus and Junia, who have been in jail together with me. They have a good reputation among the apostles..." Footnote on Junia: "Or 'Junias.' The Greek text does not determine whether it refers to a man, Junias, or a woman, Junia. Greek Orthodox tradition knows about a married couple with these names who established churches in an area corresponding to Modern Hungary. A few manuscripts say 'Julia.'"

1 Cor 11:3 "I want you to understand that just like Christ was responsible to God for his words and actions, so every man is responsible to Christ, and a married woman is responsible to her man/husband." Footnote: "Or: "the woman is responsible to the man." More literally: "the man is the head of the woman" where the head is seen as the responsible, governing/managing part of the body."

6. When different denominations have significant differences in terms of interpretation

Mat 1:25 "But he had no marital relations with her until she had delivered." Footnote: "A more literal translation would be: "He did not 'know' here until she had borne a son." The Greek word translated 'until' means 'up to the time of...' and does not imply anything about what happened afterwards. According to an old Christian tradition Joseph was a widower with several children, and Mary then become mother to these children in addition to her own son, Jesus. The Bible does not make it clear whether those brothers and sisters of Jesus mentioned later were Mary's biological children." (The footnote is intended for Catholic readers without directly mentioning Catholic beliefs, and it is also a way of giving background information for a text where more than one interpretation is possible.)

Luk 23:43 "I tell you this: Today you shall be with me in Paradise." Footnote: "May also be translated: I tell you this today: You shall be with me in Paradise. The original Greek manuscripts did not have punctuation." (This note is for the benefit of SDA readers although they are not the primary intended audience. Interestingly, the SDA Church later published a comic book based on Luke's Gospel and chose our translation for the text.)

John 3:5 "I tell you this: It is only if a human-being is born of both water and spirit that it/he/she can enter God's kingdom." Footnote: "The Greek text says "out of water". It probably refers to the amniotic fluid and therefore to the ordinary, physical birth as opposed to the spiritual birth. Nicodemus misunderstood Jesus, because he was thinking of a physical birth while Jesus was talking about a spiritual birth. The difference between these two kinds of birth is explained further in the next sentence." (This note also gives background for the translation of the next sentence which reads: "A human-being bears a human child, but God's Spirit bears a spiritual child.")

Rom 7:14 ”I know full well that the law is spiritual, but I am not - as long as I am a slave to sin.” Footnote: ”Paul is using the co-called ’representative I’ in Greek. When he says ’I’, he is referring to all those among his readers who live in bondage to the law, as he himself used to do.”

7. When a Biblical word is used which non-church goers may not be familiar with

Since we did not produce a glossary for the Danish version, some of the special Biblical words that might occur in a glossary are explained in footnotes.

Gen 8:20 ”Then Noah built an altar and sacrificed some of the clean animals and birds to the Lord.” Footnote: ”Clean animals are those that can be used for sacrifices and food.” (We did not make a footnote for altar, since the purpose of sacrifice is clear from context. In the Danish Bible we did not use illustrations. I would put a picture here in many other translations.)

Exo 28:43 ”Aaron and his sons must wear these shorts under their inner garment whenever they work in the tent of revelation or come near the altar...” Footnote on tent of revelation: ”This refers to God revealing himself to the people of Israel in this holy tent which was a precursor for the temple.” Footnote on altar: ”This probably refers to the altar of incense which was placed in the holy room. The big burnt-offering-altar was outside in the courtyard.”

John 1:19 ”...a group of priests and levites...” Footnote: ”The levites were the adults from the tribe of Levi who since the time of Moses had the task of taking care of all practical matters in connection with the tent of revelation and later the temple in Jerusalem.”

Mat 9:6 ”I will now show you that the Human-being-son has power on the earth to forgive sins.” Footnote: ”The expression Human-being-son is not the best translation, but we have kept it because of tradition. It refers to someone who looks like a human being without being an ordinary human being, and it refers to the vision in Daniel 7:13-14 where God’s Son, the Messiah, is seen in Heaven in the form of a human being. Jesus used the expression to refer to himself in a veiled way as the Messiah whom the prophets had foretold would come.”

John 1:51 ”...you shall see angels going up and down between God and the Human-being-son.” (Footnote: When Jesus used the word ’Human-being-son’ it was a veiled reference to Dan 7;13-14 which is a prophecy about the Messiah who was to come as Saviour and Rescuer. In that place is mentioned a person who looked like a ’human-being-son.’ The Aramaic word in Daniel 7 simply means a human being. The Greek word for ’angel’ is ’angelos’ and it means a messenger.”

John 2:17 ”When his disciples saw what he did, they remembered the word in the Scriptures that says...” Footnote: ”By ’Scriptures’ we refer to what is called the Old Testament which was and is the Bible of the Jews.”

8. When some cultural background gives a fuller understanding of the translation

Gen 4:2 ”Her next son was called Abel.” Footnote: ”Eve probably also had daughters, but according to the tradition of the time, daughters were usually not mentioned or counted.”

Gen 6:18 ”I will make a covenant with you.” Footnote: ”Every covenant includes a promise of blessing from God as well as a requirement of obedience from the human part. If the people do not fulfil the conditions of the covenant, they will be punished by God.”

Gen 7:4 ”...it will continue raining without stopping for 40 days.” Footnote: ”In Hebrew it says 40 days and 40 nights which corresponds to 40 days and 39 nights or in Danish 39 day-nights.” (We have several footnotes explaining the Hebrew inclusive counting of days which is different from the Western exclusive counting.)

Mat 5:13 ”You are the salt of the earth. But if the salt loses its power, what can one use to salt it with?” Footnote: ”In Jewish tradition salt was a symbol of that kind of wisdom that is connected to full obedience and commitment to do the will of God. The Greek word that is here translated by ’lose

its power' normally means to be without wisdom and obedience. If this were to happen to the disciples, they would lose their spiritual power. There is a word in Hebrew (tapel) that at the same time means "lack of wisdom" and "lack of salt, tasteless.""

Mat 10:38 "The one who is unwilling to relinquish his own life to follow me, is not worthy of me." Footnote: "Literally: "The one who does not take up his cross." A person condemned to death had to take up and carry the top piece for the cross to the place where he was to be crucified. This expression therefore refers to being willing to die."

Mat 18:22 "No, let it be 77 times." Footnote: "With this reference to Gen 4:24 Jesus is implying that the almost limitless revenge that is found in the OT is to be replaced by the new covenant principle of limitless forgiveness. The translation 70 times 7 is a misunderstanding."

Mat 28:19 "Baptize them to belong to the Father, Son and Holy Spirit." Footnote: "Literally: "Into the name of the Father, Son and Holy Spirit." In Hebrew thinking the name stands for everything that characterizes that person. Baptism points to a transition from one state to another, and to be baptized into or in the name of a person meant to identify with and accept to be under the authority and leadership of that person., cf. 1 Cor 1:12-15."

John 1:39 "It was about 10 o'clock in the morning." Footnote: "There were two ways to indicate the time of day. The first was the natural, everyday way that is still in use in the Middle East, Africa and other countries, where daylight lasts approximately 12 hours the year round. In this mode of reckoning, hours are counted from sunrise so that the 10th hour corresponds to 4 p.m. The other mode was used in the Roman empire, mainly in historical and official documents. Using this mode of reckoning, the hours of the day are counted from midnight so that the 10th hour corresponds to 10 a.m. Matthew, Mark and Luke used the natural, Jewish mode of reckoning. John apparently used the Roman mode of reckoning. That is why "it was about the 10th hour" is here translated by "about 10 a.m." The same applies to the three other places where John uses an expression giving the time of day, i.e. 4:6,52 and 19:14."

9. When there is a significant textual problem

In the Old Testament we at times refer to the Septuagint when a textual problem is apparent. Sometimes the LXX seem to reflect an older manuscript tradition.

Pro 10:10 "The one who points out wrongdoing, promotes peace, but the one who lets wrongdoing pass unnoticed, creates problems." Footnote: "Translated from the LXX, since the Hebrew text apparently has been copied from v. 8 by mistake."

Hos 13:4 "The Lord says: "I am the Lord, your God, who created heaven and formed the earth. I placed the stars in heaven, but not for you to worship them. I am the one who brought you out from Egypt." Footnote: "A number of words appear to have fallen out of the Hebrew text so we have translated from the LXX."

Luk 4:44 "He walked around and preached in the synagogues of the land." Footnote: "Literally: "the synagogues of the Jewish (land)". Some manuscripts say "the synagogues of Galilee.""

John 1:18 "No human being has seen God. But the one and only Son, who sits by the Father's side, has shown us who he is." Footnote: "Some manuscripts say "God" instead of "Son"."

2 Cor 3:2 "No, you are our letter of recommendation. It is written in your hearts and can be seen and read by all." Footnote: "A number of manuscripts mistakenly say "our hearts"."

10. When the NT quotes the OT or when the OT has significant reference to a NT theme

It is standard practice to quote an OT passage cited in the NT. Quite often the quote is from the LXX, and this means that the translation of the OT passage may look different from the quoted form in the NT. If so, we would note this in the footnote. Sometimes a bit more is needed.

Heb 1:6 ”All God’s messengers shall worship him.” Footnote: ”Quote from Deut 32:43 as it is in the LXX. The quoted part of the verse is missing from the Hebrew text we have access to.

Heb 1:7 ”He who uses winds as his messengers and lightning as his servants.” Footnote: ”Quote from Psalm 104:4. The traditional translation: ”He makes his angels to become winds and his servants to become flaming fire” is a misunderstanding and makes no sense.”