

PAUL'S USE OF OLD TESTAMENT QUOTATIONS
IN NEW TESTAMENT RESURRECTION PASSAGES

by

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Submitted in partial fulfillment of requirements
for the degree of Master of Divinity in
Grace Theological Seminary
May 1978

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Degree: Master of Divinity
Date: May, 1978
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The Apostle Paul develops the doctrine of bodily resurrection to a greater extent than any other Bible writer. In so doing, he utilizes a number of Old Testament quotations. One of these quotations is from Hosea 13:14, which Paul uses in 1 Corinthians 15:55. It is of special interest because of the difficulty in determining its interpretation in Hosea's context. This difficulty is further complicated by Paul's use of this quotation. He freely changes several words and applies it in a manner that some commentators feel is contrary to the original context. The rest of the quotations that Paul uses in a resurrection context show similar deviations to a lesser degree. The purpose of this paper is to resolve these conflicts and explain Paul's use of these Old Testament quotations in their New Testament context.

Hosea 13:14 has been interpreted by some scholars to be a promise of restoration for the nation of Israel. However, the syntax of this verse also would allow an interpretation that predicts judgment upon Israel. This author, following the observations of other scholars, concludes that in context Hosea 13:14 is indeed a prediction of judgment. Paul alters three words and applies this verse as a promise in 1 Corinthians 15:55.

The investigation of seven other quotations shows that Paul also edited these quotations to fit his context. Some of the variations from the Hebrew and Greek Old Testaments are minor and can be explained as textual variants or different textual traditions. However, a textual investigation does not explain the large deviations such as exist in 1 Corinthians 15:55.

The comparison of Paul's hermeneutics with contemporary Jewish commentators is interesting in that many of the same techniques are used. These include combined quotations; the use of introductory formulas; changes in person, mood, voice, and vocabulary; selective choice of words; occasional violation of context; and an obvious theological bias.

The conclusion of this paper is that Paul's use of Hosea 13:14 should not be understood as an interpretation but rather a borrowing of terms for the sake of analogy. It is wrong therefore to make Hosea 13:14 conform to 1 Corinthians 15:55. Paul's use of Hosea 13:14 is understandable in light of contemporary hermeneutic methodology.

Accepted by the Faculty of Grace Theological Seminary
in partial fulfillment of requirements for the degree
Master of Divinity


Adviser

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TABLE OF ABBREVIATIONS

BDB	Brown, Driver and Briggs, <u>A Hebrew and English Lexicon</u>
JB	Jerusalem Bible
KB	Koehler and Baumgartner, <u>Lexicon in Veteris Testamenti Libros</u>
KJV	King James Version
LXX	Septuagint, The Old Testament in Greek
NASB	New American Standard Bible
NEB	New English Bible
RSV	Revised Standard Version
RV	Revised Version

INTRODUCTION

The Apostle Paul develops the doctrine of bodily resurrection to a greater extent than any other Bible writer. In so doing, he utilizes a number of Old Testament quotations. One of these quotations is from Hosea 13:14, which Paul uses in 1 Corinthians 15:55. It is of special interest because of the difficulty determining its interpretation in Hosea's context.¹ This difficulty is further complicated by Paul's use of this quotation. He freely changes several words and applies it in a manner that some commentators feel is contrary to the original context.² The rest of the quotations that Paul uses in a resurrection context show similar deviations to a lesser degree.

The purpose of this paper is to resolve these conflicts and explain Paul's use of these Old Testament quotations in their New Testament resurrection context. This will involve the exegesis of the quotations in the original context and in Paul's context. It will involve a search for the

¹William Rainey Harper, Amos and Hosea, in The International Critical Commentary, ed. by C. A. Briggs, et al. (New York: Charles Scribner's Sons, 1905), pp. 402-04.

²Hans Walter Wolff, Hosea, trans. by Gary Stansell, in Hermeneia: A Critical and Historical Commentary on the Bible, ed. by Paul D. Hanson (Philadelphia: Fortress Press, 1974), pp. 221-28.

versions of the Old Testament which Paul used in his work. It will also involve Paul's hermeneutical principles and theological perspectives.

The importance of this study lies in several areas. First is the value of careful exegesis to all biblical research. Second is the value of resolving apparent contradictions in Scripture. In this study, Paul will be shown to edit Scripture for his own purposes. This can be very vexing to conservative scholars, so much so that they are tempted to take Paul's rendering of an Old Testament quotation as the correct understanding of the verse in its context.¹

A third value of this study is a discovery of the rich complexity of personality, language, and culture that God used in creating His Holy Scriptures. Of final importance is the task of discovering the hermeneutical principles that influenced Paul's use of these Old Testament quotations.

The Old Testament quotations under consideration are verified by the United Bible Societies' Greek New Testament.² They are: Hosea 13:14 (1 Cor. 15:55), Isaiah 25:8 (1 Cor. 15:54), Psalm 8:6 (1 Cor. 15:27), Isaiah 22:13 (1 Cor. 15:32),

¹Carl Friedrich Keil, The Twelve Minor Prophets, Vol. I (hereinafter referred to as Prophets), trans. by James Martin, in the Biblical Commentary on the Holy Scriptures, by C. F. Keil and F. Delitzsch (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949), pp. 158-62.

²Kurt Aland, et al., eds., The Greek New Testament (2nd ed.; New York: United Bible Societies, 1966), pp. 529-746.

Genesis 2:7 (1 Cor. 15:45), Deuteronomy 30:12-14 (Rom. 10:6-8), and Psalm 68:18 (Eph. 4:8). These quotations are verified by the Nestle-Aland text,¹ and books by Ellis,² Bruce,³ and Swete.⁴

Two passages originally considered have been dropped. Ezekiel 37:14 (1 Th. 4:8) is not considered to be a quotation by any of the above sources. A quotation in Ephesians 5:14 is not identifiable as Old Testament Scripture. Bruce thinks it is a Christian Baptismal Hymn.

Because of the difficulty in interpreting Hosea 13:14, and the changes Paul makes in quoting it, this verse will be the target passage for this study. The other passages will be studied in less exegetical detail.

Quotations of Scripture in English will be the writer's translations unless indicated otherwise. All quotations from the Greek New Testament will be from the United Bible Societies text. Quotations from the LXX by the writer will

¹Erwin Nestle et Kurt Aland, eds., Novum Testamentum Graece (editio vicesima quinta; London: United Bible Societies, 1971), pp. 658-69.

²E. Earle Ellis, Paul's Use of the Old Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957), pp. 140-49.

³F. F. Bruce, The Letters of Paul (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1965), p. 113.

⁴Henry Barclay Swete, An Introduction to the Old Testament in Greek (New York: Ktav Publishing House, Inc., 1968), p. 400.

be from Rahlfs' text.¹ All quotations from the Hebrew Bible will be from Kittel's text.²

¹Alfred Rahlfs, ed., Septuaginta id est Vetus Testamentum Graece iuxta LXX Interpretes (editio nona, 2 vols.; Stuttgart: Privilegierte Württembergische Bibelanstalt, 1950).

²Rudolf Kittel, ed., Biblia Hebraica (Stuttgart: Württembergische Bibelanstalt, 1973).

CHAPTER I

EXEGESIS OF HOSEA 13:14

מִיָּד שְׁאוֹל אֶפְתָּם מִמּוֹת אֲחֵלָם
אֲהִי דֹבֶרֶת מָוֶן אֲהִי קֹדֶרֶת שְׁאוֹל
וְנָחַם יִשְׁמַח מִצִּיּוֹן

Textual Variants

The critical apparatus of the Kittel text indicates that many medieval Hebrew manuscripts have the variant דֹּבֶרֶת for דֹּבֶרֶת . The Syriac version agrees with this, as does the LXX as it translates: ἡ δίκη σου .¹

Edwards suggests that the LXX understood דֹּבֶרֶת to come from דָּבָר "word" and therefore to have in mind a "law-suit" when it translates δίκη "judgment, arraignment." Aquila understood it as such: τοῦ εἶναι οἱ λόγοι σου . However, Edwards concludes that Paul understood it as דֹּבָר , "destruction" in 1 Corinthians 15:55 as did Symmachus who writes πλῆγῃ , "plague" and the Vulgate which has mors, "death."²

¹Kittel, Biblia Hebraica, p. 909.

²Charles T. Edwards, A Commentary on the First Epistle to the Corinthians (hereinafter referred to as Corinthians) (2nd ed., New York: A. C. Armstrong and Son, 1886), p. 457.

Kling puts forth a unique suggestion. He postulates that רָרַר is a corruption of רָרַרַר from רָר .¹ The root רָר "train" is thought to be an Aramaic loanword. Only two words from this root occur in Scripture, רָרַרַר "goad" (1 Sam. 13:21) and רָרַרַר "goad" (Eccl. 12:11). There is also an Arabic cognate which means "be sharp, penetrating."²

A tempting conclusion would be that the "goad" was a sharp stick (cf. sting) used to "train" animals. This would be in Paul's favor as he translates either רָרַר or רָרַר with κέντρον (sting) in 1 Corinthians 15:55. (The uncertainty is based on a variant reading in 1 Cor. 15:55 that reverses the phrases.)

Kling tries to lock in this suggested reading by maintaining that רָרַר can be understood as "overthrow" and by extension, "victory" in order to match νίκος in 1 Corinthians 15:55.³

A major fault with this suggested variant is that it has no manuscript evidence. The Kittel text does not even mention it as a possibility. No other commentator takes

¹Christian Friedrich Kling, "The First Epistle of Paul to the Corinthians" (hereinafter referred to as "Corinthians"), trans. by Daniel W. Poor in vol. XX of Commentary on the Holy Scriptures, ed. by John P. Lange (24 vols.; Grand Rapids: Zondervan Publishing House, n.d.), p. 348.

²Francis Brown, S. R. Driver and Charles A. Briggs, eds., A Hebrew and English Lexicon of the Old Testament (hereinafter referred to as BDB) (Oxford: Clarendon Press, 1975), p. 391.

³Kling, "Corinthians," p. 348.

this view. The definition of רָצוֹן as seen in the next section does not support this view. Nor can the reversal of the phrases in 1 Corinthians 15:55 be accepted. This is based on inferior manuscript evidence as seen in a later section. A final problem is the fact that רָצוֹן and רָצוֹן are used together in another passage (Ps. 91:6). This would favor the retention רָצוֹן over the occurrence of two rare words in one phrase.

Lexical Considerations

Routine Terms

Most of the terms in this verse are routine with the exception of רָצוֹן , רָצוֹן , and רָצוֹן . The verse begins with the common idiom רָצוֹן , which literally means "from the hand of," but in contexts such as this it is best to translate "from the power of."¹

Hosea uses two terms which portray the human dilemma, termination of life. Both are very common. The term רָצוֹן refers to the place of the departed dead. It is a broad term and must be explained at all times by its context. In some cases it is merely "the grave." In others it may refer to conscious existence beyond the grave.²

The term רָצוֹן is simply "death."³ Hosea personifies death and the grave in this passage. This is a common

¹BDB, p. 391. ²Ibid., p. 983.

³Ibid., p. 560.

practice in poetry, which is the literary style of this passage. These two terms for the termination of life are easy to define. However, their usage can present a problem. In interpreting the meaning of the overall passage, they could be construed as a physical death or as a symbolic death such as the captivity of Israel.¹

Hosea also uses two terms that are familiar from other passages which speak of physical and spiritual salvation. They are נָתַן and קָדַם .

The term נָתַן is translated "ransom." The basic concept is that of redeemed or purchased land as seen in the Assyrian, Arabic and Ethiopic cognates. It is used in a variety of contexts. It may be a ransom for a physical object (Lev. 27:27), or from violence and death (Ps. 49:8), or from bondage (Dt. 7:8), or from exile (Zech. 10:8). BDB places Hosea 13:14 under the category of individual ransom.² The nature of this ransom will be determined by the context of the passage.

The term קָדַם is translated "redeem, act as kinsman." It is used in the special practice of taking a kinsman's widow to protect the inheritance and raise up an heir to his name. It is used to describe the paying of the assessed value for consecrated objects (Lev. 27:13). The greatest number of times this word is used of God as He redeems individuals from death (Ps. 103:4), or Israel from

¹Ibid., p. 983. ²Ibid., p. 804.

Egyptian bondage (Ex. 6:6) or Israel from exile (Is. 43:1).¹

Ringgren calls לִּחַד one of the verbs of "delivering, rescuing," and says that it is the main word used in parallelism with and almost synonymous to נִצַּח .²

BDB places Hosea 13:14 under the category of individual redemption from death, as also with נִצַּח .³ However, under the discussion of לִּחַד Hosea 13:14 is placed under the category of exile and restoration.⁴ Again, these broad terms will have to be explained by their context.

The term רָצָח is interesting. It is coupled with מָוֶת to form a descriptive phrase for the horrors of death. It is defined as "pestilence" in comparison with the Arabic cognate which means "departure, death." It is used in contexts that indicate a plague unto death (Dt. 28:21) as well as an invasion resulting in captivity (Lev. 26:25).⁵ KB gives a first definition as "running sore, ulcer" and a second as "sting, thorn" citing Psalm 91:3, 6 and Hosea 13:14.⁶ The term generally denotes a destructive force.

¹Ibid., p. 145.

²Helmer Ringgren, " לִּחַד ," Theological Dictionary of the Old Testament, Vol. II, ed. by G. Johannes Botterweck and Helmer Ringgren, trans. by John T. Willis (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1975), p. 350.

³BDB, p. 145. ⁴Ibid., p. 983. ⁵Ibid., p. 184.

⁶Ludwig Koehler and Walter Baumgartner, eds., Lexicon in Veteris Testamenti Libros (hereinafter referred to as KB) (2 vols.: Leiden: E. J. Brill, 1951), p. 202.

In the final line of verse 14, the terms נִסְתָּר and לֹא אֶנְיֹוֹ need little comment. The term נִסְתָּר means "to hide, conceal." It is often used figuratively of escaping God's notice (Gen. 4:14; Jer. 16:17; Amos 9:3). BDB places verse 14 under this category and makes this additional note: "subject אֲנִי , i.e. I will not repent, change my purpose of judgment."¹

Rare Terms

The three remaining terms are crucial to a proper interpretation of this verse. The terms אֶרְבֵּב and אֶרְבֵּב make the overall understanding of the verse difficult. The term אֶרְבֵּב makes Paul's use of Hosea 13:14 difficult in that Paul uses κέντρον (sting) for אֶרְבֵּב (destruction). Some have tried to bridge the gap between "sting" and "destruction," but without success.²

KB gives "thorn, sting" as a possible definition for אֶרְבֵּב as also for אֶרְבֵּב . However, no substantiation is provided. It is suggested that perhaps this is the name of a particular disease.³

The term אֶרְבֵּב comes from an obsolete root that in the Arabic and Targum is "cut off."⁴ Gesenius therefore gives the definition as "a cutting off, destruction."⁵

¹BDB, p. 711. ²Kling, "Corinthians," p. 348.

³KB, p. 834. ⁴BDB, p. 881.

⁵William Gesenius, A Hebrew and English Lexicon of the Old Testament, trans. by Edward Robinson (3rd ed., Boston: Crocker and Brewster, 1849), p. 923.

BDB gives the basic definition as destruction, and that by pestilence (Dt. 32:24), and by Sheol (Hos. 13:14), and by the Lord (Isa. 28:2).¹

In the Isaiah passage, Ephraim is the recipient of the מָוֶת just as in Hosea 13:14. In the only other occurrence of מָוֶת in Scripture, it is coupled with חֲשָׁכָה : "Of the pestilence (חֲשָׁכָה) that stalks in darkness, or of the destruction (מָוֶת) that devastates at noon" (Ps. 91:6).

The term מָוֶת is very difficult. The textual apparatus in Kittel's text suggests that it should read מָוֶת , as should also be the case in Hosea 13:10. In fact, it has to be read as such in order for the verse to make sense in Hosea 13:10: "Where now is your king that he may save you in all your cities?"

The alternative is to call this an imperfect form of the verb מָוֶת , and translate the line: "I will be thy pestilence, O death, I will be thy destruction, O grave."² However, the first person singular is rarely apocopated.³ Even when it is, it always appears with the prefixed waw for this verb in Scripture (Jud. 18:4).⁴ Gesenius concludes

¹BDB, p. 881.

²J. Wash Watts, A Survey of Syntax in the Hebrew Old Testament (hereinafter referred to as Syntax) (Nashville: Broadman Press, 1951), p. 53.

³Harper, Amos and Hosea, p. 405.

⁴E. Henderson, The Book of the Twelve Minor Prophets (London: Hamilton, Adams and Company, 1845), p. 81.

that "אָהִי is a dialectical form of אֵיךְ or אַיךְ should be read instead of it."¹

However, Laetsch maintains that this translation cannot be rejected on grammatical grounds. He gives examples of other "first person jussives" in Scripture (Dt. 18:16; 1 Sam. 14:36; 2 Sam. 17:12; Is. 41:23; Hos. 9:15; Ezek. 5:16; Is. 41:28; Job 23:9).² On the contrary, this translation cannot be maintained solely on grammatical grounds either. In fact, the comparison with Hosea 13:10 strongly indicates that אָהִי in verse 14 must likewise be אֵיךְ. This writer accepts the emendation.

The term אֵיךְ, "where?" is an interrogative adverb. BDB says that it is often used in poetry or in an elevated style, where the answer "nowhere" is expected (Is. 33:18, 36:19, 51:13; Jer. 2:28). However, in some cases it is used in an earnest inquiry (Jer. 2:6,8; Job 35:10).³

The final rare word is אֲנִי. It probably is the pivotal word in the verse. It is a hapax legomenon. BDB translates it as "sorrow, repentance."⁴ KB translates it as "compassion." "Breath pantingly, console, be sorry" is given as a root definition. The verb form of the root in the Niph'al is "be sorry, repent, be sorry for, rue."⁵

¹E. Kautzsch, ed., Gesenius' Hebrew Grammar (hereinafter referred to as Gesenius) (2nd ed., revised; Oxford: Clarendon Press, 1976), p. 476.

²Theodore Laetsch, The Minor Prophets (St. Louis: Concordia Publishing House, 1956), p. 101.

³BDB, p. 32. ⁴Ibid., p. 637. ⁵KB, p. 608.

KB also lists two other cognate nouns, both translated "comfort": נִחַם (Ps. 119:50; Job 6:10) and נִחֲמָה (Hos. 11:8; Is. 57:18).¹ BDB adds seven personal names with this same root and they all are translated with the idea of "comfort" or "compassion."²

Concerning this Mays comments: "Ultimately, any decision depends upon nōham whose cognates point in the direction of 'sympathy, compassion.'"³ A translation such as "Compassion will be hid from My sight" would indicate a merciless judgment upon Ephraim. Even the translation "repentance" favors the same interpretation of the verse.

Syntactical Considerations

The style and structure of this verse is sufficiently loose and general that the syntax is difficult. This makes a solid interpretation difficult. Commentators vary greatly in their views concerning the syntax of this passage. This results in two opposite opinions concerning the meaning of the verse. One view holds that this verse is to be taken in a negative sense as a judgment upon Ephraim (negative view). The opposite view is that this verse is a promise of future blessing upon Ephraim, interjected for the faithful amidst a series of terrible judgments (positive view). From this

¹Ibid. ²BDB, p. 637.

³James Luther Mays, Hosea: A Commentary (hereinafter referred to as Hosea), in The Old Testament Library, ed. by G. Ernest Wright, et al. (Philadelphia: The Westminster Press, 1969), p. 181.

point on the writer will refer to these two main views by these two titles, "the negative view" and "the positive view."

These two views depend on their own rendering of the verse. The following syntactical considerations have a bearing on the final interpretation: the use of the verbs, the structure of questions, and the implications of 'ֶּ in verse 15.

The Use of the Verbs

The first two verbs, $\square\text{׃}\text{ֶּ}\text{׃}\text{׃}$ and $\square\text{׃}\text{׃}\text{׃}\text{׃}$ can be taken together as they are used in parallel construction. As Qal imperfects, the normal way to translate would be, "I will ransom . . . I will redeem. . . ." They also conceivably could be translated as, "I could/would ransom them from the power of Sheol. . . ." ¹ This results in the explanation that God both could and would save Ephraim but they would not repent. Therefore God unleashes the terrors of death upon them.

Another possibility would be to understand these verb phrases as questions expecting a negative answer:

"Will I ransom them from the power of Sheol? . . ." ²

¹John Calvin, Commentaries on the Twelve Minor Prophets (hereinafter referred to as Minor Prophets), Vol. I, trans. by John Owen, in Calvin's Commentaries (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1950), p. 475.

²Roy L. Honeycutt, Hosea and His Message (hereinafter referred to as Hosea) (Nashville: Broadman Press, 1975), p. 90.

Wolff seeks to substantiate this rendering:

The context requires that the clauses, like 4:16b and 7:13b . . . be understood as questions. In addition to the word order, the audience would perceive that they are questions, primarily from the accent upon the words in oral speech.¹

To the contrary, Watts understands these two verbs as optative subjunctives, identifying them as cohortatives:

. . . in Hosea 13:14 there is a shift of accent and consequent vowel change. This shift of accent and vowel change are the same changes that occur frequently in jussives. Both in cohortatives and jussives these changes are due to an added stress in pronunciation, which is produced by the urgency of the mood and pulls the accent backward. They are rare in cohortatives, and this is probably due to the fact that cohortative ׀ can be added to the great majority of them. In Hosea 13:14 cohortative ׀ could not be added because that verb itself ended in ׀.²

Several things seem to contradict Watts' statement. First is the fact that only one of the two verbs ends in ׀. ׀ ׀ ׀ does not. Second is the fact that the long vowel does occur with third masculine plural suffixes where the imperfect is not a cohortative.³ Third is the fact that BDB does not call these verbs cohortatives.⁴

The most convincing argument for saying that ׀׀׀׀ is not a cohortative is the fact that the exact form and accenting of ׀׀׀׀ occurs in Hosea 7:13, where it is definitely not a cohortative. NASB gives a conditional

¹Wolff, Hosea, p. 221. ²Watts, Syntax, p. 52.

³J. Weingreen, A Practical Grammar for Classical Hebrew (hereinafter referred to as Grammar) (2nd ed., Oxford: Clarendon Press, 1959), p. 257.

⁴BDB, p. 804.

rendering: "I would redeem them, but they speak lies against Me." The KJV gives a concessive translation: "Though I have redeemed them. . . ."

Lambdin writes about the imperfect:

. . . the imperfect frequently must be translated in one of several modally modified ways, using the English equivalents "may, might, would, could, can, should." Precise directions for this translation are virtually impossible to give, since it is conditioned by the entire syntactic structure in which the verb is embedded.¹

It would seem that because of the brevity of the phrases containing these two verbs, there is not enough structure upon which to base a conclusion. Horton says it well:

It is the misfortune of the brevity of Hebrew diction, at its emotional heights, that a sentence can be a statement or an interrogative, and thus the meaning may be positive or negative.²

Comparing the use of the Qal imperfects of these two verbs in other passages is interesting. Ten times יִּשְׁלַח is used conditionally (Lev. 25:33, 48, 49; 27:13, 15, 19, 20, 31). Three times it is used in an affirmative, "I will redeem" (Micah 4:10; Ps. 72:14; Ruth 3:13, 4:4). It never is used again in the same form as in Hosea 13:14. However, יִּשְׁלַח is used conditionally only one other time in almost twenty occurrences of the Qal imperfect. This occurrence is

¹Thomas O. Lambdin, Introduction to Biblical Hebrew (New York: Charles Scribner's Sons, 1971), p. 100.

²R. F. Horton, ed., The Minor Prophets, in The New Century Bible, ed. by Walter F. Adeney (New York: Henry Frowde, n.d.), p. 71.

in the exact same form and is in Hosea 7:13.¹

The third verb in the verse would be יִחַל if the variant יִחַל be rejected. As has already been shown, the variant is probably right. However, the syntactical problems of taking יִחַל as a verb can also verify the acceptance of the variant.

Pusey says that יִחַל cannot be taken as a cohortative and therefore would be translated as a conditional "I would be," which does not agree with the context in his opinion.² Keil likewise rejects "Should I be your plagues?" He says that by the style of the address, this would not be correct.³

Harper also concludes that an imperfect reading at this place does not fit with a positive rendering of the verse.⁴ If taken in the positive sense (with the first two verbs as cohortatives), then the conditional sense of the imperfect is too weak to match the mood. If taken in the negative sense (with the first two verbs as questions expecting a negative answer), then the conditional sense of the imperfect destroys the impact of a thundering condemnation.

Despite a few exceptions, the consensus of opinion based on textual variants and syntactical considerations is

¹Gerhard Lisowsky, Konkordanz zum Hebräischen Alten Testament (2nd ed., Stuttgart: Württembergische Bibelanstalt, 1958), pp. 299, 1145.

²E. B. Pusey, The Minor Prophets (hereinafter referred to as Prophets), Vol. I (Grand Rapids: Baker Book House, 1972), p. 133.

³Keil, Prophets, p. 160. ⁴Harper, Hosea, p. 405.

that וְלֹא is best understood as וְלֹא־ . Syntactical considerations do not decide the interpretation of the verse in this case, but they do favor the negative view.

The Structure of Questions

Assuming that the verbs are not to be taken as cohortatives, and that וְלֹא is best understood as וְלֹא־ , there is still the possibility that the first two verbs could be understood as either statements or questions. The ambiguity arises from the lack of interrogative punctuation in Hebrew plus the possibility of having an interrogative without the interrogative $\text{וְ$.

Williams verifies that questions are occasionally expressed merely by intonation (cf. 1 Sam. 16:4, 11:12; 2 Sam. 11:11).¹ Gesenius also notes that the interrogative does not need to be indicated. He gives a list of imperfects used in interrogative sentences and singles out Hosea 4:16 as a good example of a question without interrogative וְ (cf. Gen. 17:17, 18:14, 31:43; 1 Sam. 11:12; 2 Ki. 5:12; Is. 33:14; Ps. 15:1, 24:3; Eccl. 5:5).²

While there is no way to prove grammatically that the first line of verse 14 consists of two questions, Mays is quick to write that the word order clearly allows the

¹Ronald J. Williams, Hebrew Syntax: An Outline (hereinafter referred to as Syntax) (2nd ed., Toronto: University of Toronto Press, 1976), p. 91.

²Kautzsch, Gesenius, pp. 318, 473.

phrases to be construed as questions.¹ The context will have to determine the correct interpretation.

Honeycutt insists that the negative mood of the chapter suggests the interrogative together with a negative answer.² Wolff also takes this position: "The context requires that the clauses, like 4:16b and 7:13b . . . be understood as questions."³

Implications of ׀

The conjunction ׀ in verse 15 is a syntactical/contextual indicator that favors the negative view of verse 14. Here it introduces a concessive clause.⁴

Though he is fruitful among the brothers,
An east wind shall come,
The wind of the Lord coming up from the wilderness;
And his fountain shall become dry,
And his spring shall be dried up;
It will plunder the storehouse of every precious article.

Here the conjunction links verse 15 to 14. Schmoller points out that if verse 14 is a promise, so must verse 15 because they are connected by ׀.⁵ Conversely, since verse 15 is not a blessing, neither should verse 14 be considered a blessing.

¹Mays, Hosea, p. 181.

²Honeycutt, Hosea, p. 90.

³Wolff, Hosea, p. 221. ⁴Williams, Syntax, p. 73.

⁵Otto Schmoller, "The Book of Hosea" (hereinafter referred to as "Hosea"), trans. by James Frederick McCurdy, in Vol. XIV of Commentary on the Holy Scriptures, ed. by John P. Lange (24 vols.; New York: Charles Scribner's Sons, 1907), p. 95.

Context of Hosea 13:14

To this point in the study, there has been no decisive lexical or grammatical point that dictates the interpretation of this verse. On grammar alone, there are good scholars who see this passage as a blessing and other good scholars who view it as a condemnation. Since grammar alone cannot decide the issue, the context must now be examined.

The Larger Context of the Whole Book

According to Hosea 1:1, Hosea ministered during the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Also mentioned is Jeroboam the son of Joash, king of Israel. This would place Hosea's ministry in the days prior to, and continuing through the Assyrian captivity of the ten northern tribes (722 B.C.). Internal evidence, such as the prediction of the coming judgment upon Israel, would place the writing of Hosea sometime before 722 B.C. (cf. Hos. 10:6). Mays suggests the final years of King Hoshea's reign.¹

The central theme of the book is that of judgment upon the adulterous wife of Jehovah, and her ultimate restoration. This judgment is first mentioned in Hosea 1:4, ". . . and I will put an end to the Kingdom of the house of Israel." This type of violent language is repeated throughout the book.

However, there are several abrupt changes from fierce condemnation to the promise of future blessing.

¹Mays, Hosea, p. 179.

These changes are made without any warning and often revert back to condemnation just as unexpectantly. The following occurrences are significant: 1:10, 11; 2:14-3:5; 6:1-3, 11; 11:8-11; 14:1-9. Some have suggested that Hosea 13:14 is just another example of this same phenomenon.¹

This suggestion is not supportable. While the other passages are introduced abruptly, they are substantial in length, and clear in the presentation of Israel's future redemption. Hosea 13:14 is neither. It is only a few short phrases embedded in the strongest condemnations in the whole book. These phrases are by no means clear in their meaning.

Some have seen in Hosea 13:14 a plea by God for Israel to repent at the last moment before the judgment fell.² However, Hosea 3:4-5 presents this judgment as a foregone conclusion:

For the sons of Israel shall remain many days without a king or ruler, and without sacrifice or sacred stones, and without ephod or teraphim. Afterward the sons of Israel shall return and seek the Lord their God and David their King; and they will turn in dread to the Lord and to His goodness in the last days.

The Immediate Context of Hosea 13:14

While the major theme of Hosea is the coming judgment upon Israel, this becomes more intense in chapter 13, particularly in those verses immediately surrounding verse 14. In verses 1-6, God sets forth His complaint against

¹Harper, Amos and Hosea, p. 404.

²Calvin, Minor Prophets, p. 475.

Ephraim: they had left Him for another god. Verses 7 and 8 describe the fierceness of His coming judgment upon them.

So I will be like a lion to them;
Like a leopard I will lie in wait by the way.
I will meet them like a bear robbed of her cubs,
And I will tear open the encasement of their heart;
There I will devour them like a lioness,
Like a wild beast would tear them.

This intense warning of coming judgment continues on to verse 13. In verse 12 it says, "The iniquity of Ephraim is bound up; his sin is stored up." It is obvious from the rest of the book of Hosea that Ephraim is used to refer to the northern ten tribes of Israel. Only three territorial names are used in the book: Judah, Ephraim, and Israel. Judah stands by herself over against Israel and Ephraim, which appear together or in place of each other (cf. 5:3, 5, 13; 6:4).

Verse 12 says that Ephraim's iniquity is bound up and his sin is stored up. As Feinberg says, "The case is closed."¹ Verse 12 is figurative, drawing on the custom of putting money in a bag for safekeeping.²

In verse 13 Hosea introduces another common Old Testament figure for tribulation and judgment, the travail of a woman in birth.

¹Charles Lee Feinberg, Hosea: God's Love for Israel (hereinafter referred to as Hosea), vol. I in The Major Messages of the Minor Prophets (5 vols.; New York: American Board of Missions to the Jews, Inc., 1947), p. 109.

²Harper, Amos and Hosea, p. 402.

The pangs of childbirth come upon him;
 He is not a wise son,
 For it is not the time he should remain in the breaking
 forth of children.

Pusey says that Israel is both the woman in travail and the babe in the womb who hesitates to repent.¹ It is the time of decision. Ephraim is foolish and continues in his sin. Other passages use this figure for Israel's tribulation (Micah 4:9, 10; Isa. 13:8; 21:3; 26:17; Jer. 4:31; Mt. 24:8). Isaiah 13:8, 9 is a good example.

And they will be terrified,
 Pangs and pains of travail shall grasp them;
 Like a woman in labor they shall writhe,
 They shall look at one another in astonishment,
 Their faces aflame.
 Behold, the day of the Lord is coming,
 Cruel, with fury and burning anger,
 To make the land a waste
 And its sinners he will exterminate from it.

The last line of verse 14 indicates pitiless, unrelenting judgment: "Compassion will be hid from My sight." Verses 15 and 16 continue with a fierce condemnation.

Though he is fruitful among the brothers,
 An east wind shall come,
 The wind of the Lord coming up from the wilderness;
 And his fountain shall become dry,
 And his spring shall be dried up;
 It will plunder the storehouse of every precious article.
 Samaria shall be guilty,
 For she rebelled against her God.
 They shall fall by the sword,
 Their little ones shall be dashed in pieces,
 And their pregnant women shall be ripped open.

Here the "east wind" is equated with the identity that plunders the storehouse ("it"). Earlier passages

¹Pusey, Prophets, p. 132.

indicate that this is Assyria (cf. 11:5).¹ The east wind also describes Assyria in Hosea 12:1. Here in chapter 13, as in the rest of Hosea, the prophet is predicting the destruction of Israel in 722 B.C.

According to this exposition of the immediate context, the entire chapter warns of coming judgment, with the possible exception of two lines in verse 14. Because of this fact, many commentators cannot conclude that verse 14 is a promise of blessing, but rather a curse along with the rest of the chapter.

Wolfe goes so far as to delete the first two lines of verse 14 saying that Hosea 13 is the most corrupt section of the whole Bible and that these lines crept into the text.²

Honeycutt bases his interpretation on the negative context. He includes in this context the third line of verse 14: "Compassion will be hid from My sight." He cites the RSV, NEB, and JB as translating חַנּוּן in the sense of compassion/pity. Even a translation "repentance" favors a negative interpretation of the context in that God will not change His mind concerning Ephraim's sure punishment.³

Harper does a detailed study of all sides of the question. He admits that Hosea has a tendency to move

¹Feinberg, Hosea, p. 111.

²Rolland Emerson Wolfe, Meet Amos and Hosea (New York: Harper and Brothers Publishers, 1945), p. 77.

³Honeycutt, Hosea, p. 90.

rapidly from judgment to blessing. He admits that the Apostle Paul, the KJV, the RV, the LXX, the Syriac version, and the Targum from the Paris Polyglot all interpret this passage in a positive sense. But he himself, based on the context, concludes that verse 14 is a condemnation.¹ Ward also leans on the context for his negative interpretation.²

Keil is one example of a commentator who is not moved by the context. In fact, he states that many are "fooled" by the context. He does bring to attention some similar passages which speak of Israel's travail and then her redemption (Micah 4:9, 10 and Isa. 26:17). However, he fails to explain the relationship of verse 14 to the context.³

Mays has the most lucid discussion of the context by far. He interprets this verse in the negative sense of condemnation based primarily on the context, and especially on his understanding of $\square\eta\dot{\imath}$.⁴

Schmoller places his emphasis on the flow of the passage. Verse 12 requires that the sin stored up be punished.⁵ It seems out of place to interrupt this condemnation with such a short and cryptic word of comfort. This is especially true since two verses later a whole chapter on future blessing begins.

¹Harper, Amos and Hosea, p. 404.

²James M. Ward, Hosea: A Theological Commentary (hereinafter referred to as Hosea) (New York: Harper and Row, Publishers, 1966), p. 220.

³Keil, Prophets, p. 159. ⁴Mays, Hosea, p. 181.

⁵Schmoller, "Hosea," p. 95.

This author must agree that the context is decisive in determining the interpretation of this text. This is not to deny Israel's future blessing. If Hosea 13:14 is a blessing, it would have been more logically and strategically placed in chapter 14.

The Interpretation of Hosea 13:14

Most of the important opinions of commentators from both sides of the question have already been presented in this paper. At this point a review of the major proponents for each view will suffice.

Watts, Keil, Pusey, and Jewish tradition (according to Pusey) all take the positive view.¹ They would translate this verse like this:

Out of the hand of hell will I redeem them;
From death will I set them free!
Where are thy plagues, O death?
Where thy destruction, O hell!
Repentance is hidden from mine eyes.²

These men view this as a national resurrection and eternal salvation. Keil makes this further observation: "To Hosea it was a national resurrection: to us living after Christ's resurrection it is an individual resurrection."³

It seems that the older scholars prefer the positive view, while modern scholars take the negative view. However, this is not always true. A modern scholar may be

¹Watts, Syntax, p. 52; Keil, Prophets, pp. 158-62; Pusey, Prophets, pp. 132-34.

²Keil, Prophets, p. 159. ³Ibid., p. 161.

accused of prejudice against this passage because it might teach bodily resurrection. However, this does not seem to be a major concern.

John Calvin and the Jewish scholar Kimchi are two older scholars who take the negative view.¹ Harper, Schmoller, Honeycutt, Wolff, and Mays also hold this view, mainly because of the context.² They would interpret the verse like this:

From the power of Sheol shall I ransom them?
From death shall I redeem them?
Where are your plagues, O death?
Where are your scourges, O Sheol?
Sympathy is hidden from My eyes!³

Not one of the above scholars used their interpretation to deny the ability of God to perform such a national or bodily resurrection. Nor did they deny the ultimate restoration of Israel as the wife of Jehovah as clearly taught in Hosea 14.

After considering the evidence of textual variants, lexical considerations, syntactical considerations and the context, this writer considers the negative view to be the most accurate. The resulting translation of Hosea 13:14

¹Ibid., p. 159.

²Harper, Amos and Hosea, pp. 402-05; Schmoller, "Hosea," pp. 94-95; Honeycutt, Hosea, p. 90; Wolff, Hosea, pp. 161, 221-28; Mays, Hosea, pp. 178-81.

³Mays, Hosea, p. 178.

would be:

Will I ransom them from the power of Sheol? (No!)
 Will I redeem them from death? (No!)
 O Death, where is your pestilence? (Bring it forth!)
 O Sheol, where is your destruction? (Let it come!)
 Compassion shall be hid from My sight!

The context carries the greatest weight, especially as it affects so many of the other considerations. The translation of חַסְדִּי as "compassion/pity" is also very decisive.

The decision to emend יִחַל to יִלֵּךְ based on Hosea 13:10 greatly supports the negative view. The rejection of Kling's suggestion of לִרְדֹּף for לִרְדֹּף avoids the temptation to make Hosea 13:14 conform to 1 Corinthians 15:55.

Among syntactical considerations, the decision to view יִחַל as a conditional imperfect like the parallel occurrence in Hosea 7:13 favors the negative view. The observation that יִחַל is unacceptable as an apocopated cohortative, and puzzling in context as a modal imperfect, verifies the variant יִלֵּךְ . The understanding of the structure of a question in Hebrew, plus the example of Hosea 4:16b and 7:13b also favors the negative view. The function of $\text{וְ$ in connecting verse 14 to 15 is a final syntactical/contextual aid.

The final point is the historical context. In God's program Assyria was about to descend upon Ephraim. She was going to face a violent defeat and horrible captivity. Verse 14 taken in a positive sense does not fit the awfulness of this destruction. Chapter 14 fulfills the purpose of

promising the ultimate restoration of Israel.

Problems of Paul's Usage

As explained in the introduction, Hosea 13:14 is the target passage for the consideration of Paul's use of Old Testament quotations in New Testament resurrection passages. It was chosen because of the difficulty of its own interpretation, and the subsequent difficulty in determining just what Paul does with it in 1 Corinthians 15:55.

One problem is the fact that Paul does not quote the passage word for word from either the Hebrew or the LXX. A second problem is the fact that Paul takes the positive view whereas many commentators and this writer consider this to be an unacceptable interpretation of the Hebrew in context.

In determining what Paul has done, many areas must be investigated. First is the exegesis of 1 Corinthians 15:55. Second is the examination of the other resurrection quotations for further illustration of Paul's quoting method. Third is a consideration of the various versions Paul used in his quotation work. The final consideration will be a discussion of Paul's eschatology and hermeneutical principles.

CHAPTER II

EXEGESIS OF 1 CORINTHIANS 15:55

Hebrew	לִיָּחֹשׁ אֶלְעֵזֶר אֶחָד	מִן־הָאֲבֵדִים אֶחָד
Greek	ποῦ σου θάνατε, τὸ νῆκος;	ποῦ σου θάνατε, τὸ κέντρον;
LXX	ποῦ ἡ δίκη σου, θάνατε;	ποῦ τὸ κέντρον σου, ἄδν;

Textual Variants

There are two variants involved in this text. The use of θάνατε in both sentences does seem strange. Some of the manuscripts change the second θάνατε to ἄδν which not only breaks up the repetition, but also conforms to the use of לִיָּחֹשׁ in Hosea 13:14 and ἄδν in the LXX. The second variant is the reversal of νῆκος and κέντρον. Kling favors this variant because of his theory that אֶלְעֵזֶר should be אֶלְעֵזֶר which could equal κέντρον, while אֶלְעֵזֶר in his estimation could be translated νῆκος.¹

The textual apparatus in the United Bible Societies' text contradicts Kling's view. They give the present reading a "B" rating, which indicates some degree of doubt, but is a high rating.²

The following quotation by Robertson and Plummer amplifies the evidence for the present reading and gives a

¹Kling, "Corinthians," p. 348.

²Aland, The Greek New Testament, p. 617.

reason for the repetition.

In Hosea xiii. 14, the Heb. and the LXX differ, and the differences have affected the text here, scribes having been influenced by one or the other. The *vikos* clause should precede the *κέντρον* clause (X B C I M 17, Vulg. Copt.), and *θάνατε* is right in both clauses (X B C D E F G I, Latt. Copt.) rather than *ἄδν* (K L M P, Syrr. Arm. Goth. Aeth.). St. Paul never uses *ἄδνς*, perhaps because the word might have erroneous associations for Greek readers.¹

The present reading has better manuscript evidence than any other reading. Also, the variants are understandable in that scribes would tend to make a complex reading simpler by making 1 Corinthians 15:55 conform to Hosea 13:14. Therefore, the more difficult reading is probably the original reading.²

Edwards further justifies Paul's replacement of *θάνατε* for *ἄδν* by explaining that Paul does not use *ἄδν* in any of his epistles. "In writing to the Greeks he may have shunned the ill-omened name, which, we are told by Plato (Crat. p. 403), the common people dreaded to utter." He also points out that Paul's concept of hades and death is far removed from Greek views.³

¹Archibald Robertson and Alfred Plummer, A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians (hereinafter referred to as Corinthians), in The International Critical Commentary, ed. by C. A. Briggs, et al. (2nd ed., New York: Charles Scribner's Sons, 1914), p. 378.

²Everett F. Harrison, Introduction to the New Testament (hereinafter referred to as Introduction) (revised ed., Grand Rapids: Wm. B. Eerdmans Publishing Company, 1971), p. 86.

³Edwards, Corinthians, p. 457.

Lexical Considerations

In both sentences, Paul begins his question with the interrogative adverb of place, ποῦ, "where." He personifies death using the vocative case, θάνατε. The term θάνατος is the normal Greek term for physical death.¹

The word νίκος means "victory." All of its cognates refer to victory or conquering, overcoming or vanquishing the opponent (cf. νικάω and νίκη).² As such, νίκος is the exact opposite of מָוֶת and מָוֶתֶת.

The word κέντρον means "anything piercing; a point, prickle, spike, goad or thorn."³ It is usually used of the "sting of an animal" or "a goad" to drive animals. It is used here figuratively of death. In Revelation 9:10 it is used for the sting of the infernal locusts. The definition "goad" is used figuratively of man resisting the will of God (Acts 9:5; 26:14).⁴ The translation "sting" is best for this passage. Paul views death as a wild animal with its only means of destruction removed.

Since there are no syntactical problems, these lexical facts result in the following translation:

¹William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (hereinafter referred to as Lexicon) (Chicago: The University of Chicago Press, 1957), p. 351.

²Ibid., p. 541.

³Henry George Liddell and Robert Scott, A Greek-English Lexicon (New York: Harper and Brothers, Publishers, 1867), p. 750.

⁴Arndt and Gingrich, Lexicon, p. 429.

Where, O Death, is your victory?
Where, O Death, is your sting?

Context

This verse is the most dramatic verse in a whole chapter devoted to physical resurrection. Paul addresses his remarks to questions or problems that had arisen in the church at Corinth. It is apparent from verse 12 that chapter 15 is an answer to such a problem as well.

Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection from the dead?

Paul's theme is the defense of bodily resurrection. In verses 1-4, Paul says that the bodily resurrection of Christ is a vital truth of the gospel. He says in verse 3, ". . . He was raised on the third day according to the Scriptures." Wijngaards concludes that this refers to Hosea 6:2, "He will raise us up on the third day. . . ." ¹

In verses 5-11, Paul gives a list of witnesses to the physical resurrection of Christ. Neo-orthodox theology has emphasized the importance of faith in the resurrected Christ.² Scholars who hold this position realize that the resurrection was central to the faith of the early Christians. However, they fall short of the biblical truth when they maintain that it is not important that the resurrection

¹J. Wijngaards, "Death and Resurrection in Covenantal Context" (hereinafter referred to as "Resurrection"), Vetus Testamentum, 17:2 (April, 1967), 238.

²H. W. Boers, "Apocalyptic Eschatology in 1 Corinthians 15," Interpretation, 21:1 (January, 1967), 50-65.

really happened, just that people believe it.¹

Paul cannot be interpreted to support such a theory. Nor can Bultmann's suggestion be supported when he maintains that Paul and the disciples saw merely visions of the Lord, that the resurrection was "psychological but real."²

Reist answers the Neo-orthodox position by affirming Paul's claim for over 500 eyewitnesses of the bodily resurrection of Christ. He claims that the resurrection of Christ is the central truth of the New Testament with 1 Corinthians 15 the central thesis (cf. Mt. 28:18-20; Phil. 3:10-14; Acts 2:31-32; 17:30-31; 26:16-18; Rom. 4:25).³

The middle section of 1 Corinthians 15 deals first with the horrible results if Christ was not raised from the dead. Then Paul reviews the truth of the resurrection and the future blessings to be experienced by all believers. Paul concludes this section by pointing out the foolishness of denying the resurrection and then answering a hypothetical question concerning the nature of the resurrected body.

In verses 50-58, Paul introduces the time of the Resurrection of the Body of Christ (the New Testament saints). Some Christians call this the Rapture.⁴ It is at this time

¹Manfred Kwiran, "Resurrection of the Dead: 1 Corinthians 15 and Its Interpretation," The Springfielder, 39:1 (June, 1975), 45.

²Ibid., p. 47.

³J. Reist, "Old Testament Basis for the Resurrection Faith," The Evangelical Quarterly, 43:1 (Winter, 1971), 7.

⁴John F. Walvoord, The Rapture Question (Grand Rapids: Zondervan Publishing House, 1957), pp. 191-99.

that "Death is swallowed up in victory," and believers can cry, "O Death, where is your victory? O Death, where is your sting?"¹

Barrett says that death will sting until it is abolished.² Edwards seems to suggest that only those raptured never to die can really say, "O Death, where is your sting?"³ Such a restricted view of this passage would limit 1 Corinthians 15:54, 55 to the raptured. This would not be true to the context. Verse 52 mentions the victory of the saved dead at the Rapture as does 1 Thessalonians 4:13-18.

Keil takes the best view as he applies verse 55 to the saved dead as well as the living at the Resurrection. Those once stung by death can still mock death once the sting is reversed and they are brought back to life, never to die again.⁴

Some modern scholars have tried to show that Paul's eschatology in 1 Corinthians is immature. They try to demonstrate a shift in later books to a non-apocalyptic view of the Rapture and Resurrection. Baird has denied any such change, and reaffirms 1 Corinthians 15 as authoritative on

¹Charles Caldwell Ryrie, The Basis of the Premillennial Faith (New York: Loizeaux Brothers, 1953), pp. 143-44.

²C. K. Barrett, A Commentary on the First Epistle to the Corinthians (hereinafter referred to as Corinthians), in Black's New Testament Commentaries, ed. by Henry Chadwick (2nd ed., London: Adam and Charles Black, 1968), p. 383.

³Edwards, Corinthians, p. 456.

⁴Keil, Prophets, p. 160.

the nature of the Christian Resurrection. He shows that any apparent shift is due to different audiences or just Paul's dawning realization that he would die before the Resurrection.¹

Concluding Statement on 1 Corinthians 15:55

Grammatically, this passage does not present a problem in its own context. There is a question concerning Paul's apparent editing of the Hosea quotation to fit this context.

The quotation in 1 Corinthians 15:55 should be interpreted as the triumphant cry of believers, both living and dead, at the Rapture. By extension, this will be true of all believers in God's program (Old Testament saints, Tribulation saints, Millennial saints) when they too receive their glorified bodies.

¹W. R. Baird, "Pauline Eschatology in Hermeneutical Perspective," New Testament Studies, 17:3 (April, 1971), 327.

CHAPTER III

EXEGETICAL CONSIDERATIONS CONCERNING SIX OTHER QUOTATIONS AND THEIR NEW TESTAMENT COUNTERPARTS

Hosea 13:14 is the target passage in this analysis of Paul's use of Old Testament quotations in New Testament resurrection passages. However, Paul uses at least six other discernable quotations in a resurrection context. They are introduced here with pertinent grammatical remarks and will be used in the next chapter to examine how Paul used quotations in a resurrection context.

Isaiah 25:8 and 1 Corinthians 15:54

Hebrew	קָטַף הַמָּוֶת אֶת הַחַיִּים
Greek	κατεπόθη ὁ θάνατος εἰς νίκος
LXX	κατέπευ ὁ θάνατος ἰσχύσας

This first quotation is especially significant in that Paul combines it with Hosea 13:14 in 1 Corinthians 15:54, 55.

Isaiah 25:8

The textual apparatus in Kittel's text suggests a variant for קָטַף, that being, קָטַף. This is based on the Syriac version and Theodotion's translation, κατεπόθη

which agrees with the voice of the verb in 1 Corinthians 15:54.¹

The verb in the text is a Pi'el perfect while the variant is a Pu'al perfect. This is the difference between an active and passive rendering of the verb. It is also the difference between vowel pointing which did not exist in Paul's day. The translators of the LXX rendered it with an active form, but Paul's passive is understandable.

Gray warns against changing the pointing: "The verb can, of course, be pointed as passive שָׁאֵל, but between vbs. of which Yahweh is the subj. it is most properly treated as active."² However, Robertson and Plummer state that the LXX rendering of this verse is "unintelligible" and they are impressed that "Theodotion has the same wording as St. Paul."³

The root meaning of the verb is "swallow down, swallow up." It is used figuratively and literally for "destroy" in both the Pi'el and Pu'al stems.⁴

The noun נֶצַח is used over thirty times for "forever." But, נִצְיֹן can also mean, "eminence." The verb נִצְיֹן

¹Kittel, Biblia Hebraica, p. 641.

²G. Buchanan Gray, A Critical and Exegetical Commentary on the Book of Isaiah (hereinafter referred to as Isaiah), vol. I, in The International Critical Commentary, ed. by C. A. Briggs, et al. (New York: Charles Scribner's Sons, 1905), p. 431.

³Robertson and Plummer, Corinthians, p. 378.

⁴BDB, p. 118.

can mean, "be pre-eminent, enduring." The Aramaic cognate ܡܝܕܐ means "shine, be illustrious, pre-eminent, victorious."¹ Lenski claims that εἰς νῆκος is a frequent rendering of ܡܝܕܐ and that Paul makes use of it here.²

In context, Isaiah 25:8 refers to the death that was coming by the hands of the Assyrians.³ However, it certainly had wider application even at that time. Paul understands it in this wider application as does John in Revelation 21:4.⁴

1 Corinthians 15:54

The term καταπόθω , an aorist passive subjunctive from καταπίνω , is a good translation for ܡܝܕܐ . It also means "swallow" and is used figuratively of total extinction of the object swallowed.⁵

Paul seems to use both the words and the sentiment of Isaiah 25:8. The term νῆκος is an acceptable understanding of ܡܝܕܐ and the change in mood (if at all) is acceptable.

It should be noted that Paul introduces this quotation with ὁ λόγος ὁ γεγραμμένος. This is one of the common introductory phrases for quotations of Scripture.⁶

¹Ibid., p. 663.

²R. C. H. Lenski, The Interpretation of St. Paul's First and Second Epistles to the Corinthians (hereinafter referred to as Corinthians) (Columbus: Wartburg Press, 1937), p. 744.

³Robertson and Plummer, Corinthians, p. 378.

⁴Gray, Isaiah, p. 431. ⁵BDB, p. 417.

⁶Ellis, Paul's Use of the Old Testament, p. 22.

Psalm 8:7 and 1 Corinthians 15:27

Hebrew	יְהִי אֱדָוָה - תַּחַת רַגְלֵי הַיְּדֵי
Greek	πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ
LXX	πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ

There are no variant readings for these two texts, and no grammatical problems. Paul introduces the quotation with γὰρ, which in typical Greek form takes second place to the emphasized word πάντα. Paul also changes the verb from second to third person to fit his context.

Psalm 8:7 is generally accepted as a Messianic psalm since Christ assumed the title "Son of Man" from verse 5.¹ Paul obviously understands it as such. Both verses refer back to Genesis 1:26, 28. Paul will use Adam again in 1 Corinthians 15:45 to demonstrate the superiority of Christ over the first man, Adam.²

The term הַיְּדֵי is expansive and will include death in Paul's usage even though Psalm 8:7 only mentions the animal kingdom.³ There is no introductory formula for this quotation, probably because it is such a familiar quotation.⁴ The author of the Book of Hebrews uses this quotation in the

¹Franz Delitzsch, Biblical Commentary on the Psalms, Vol. I (hereinafter referred to as Psalms), trans. by Francis Bolton, in the Biblical Commentary on the Holy Scriptures, by C. F. Keil and F. Delitzsch (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949), p. 156.

²Robertson and Plummer, Corinthians, p. 356.

³Delitzsch, Psalms, p. 156.

⁴Lenski, Corinthians, p. 680.

second chapter of Hebrews. He quotes word for word from the LXX. Paul seems to be working from the Hebrew text in 1 Corinthians 15:27, for the LXX is quite different.

Isaiah 22:13 and 1 Corinthians 15:32

Hebrew	לִמְוֶלֶת לְחַיֵּי יְהוָה לִיִּי
Greek	Φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκουμεν
LXX	Φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκουμεν

In this section of 1 Corinthians 15, Paul is describing the foolishness of rejecting the resurrection. He borrows a statement of worldly philosophy from the mouths of sinful Jews to describe the futility of enduring persecution for a belief that might not be true.

Paul quotes the LXX word for word, and probably the Hebrew too. In Isaiah 22, Isaiah is warning the people to repent or the Assyrians will come and they might be killed. Isaiah's warnings are acknowledged as true by the people, "tomorrow we may die," but their answer is different, "we will revel while we can."¹

The terms לִיִּי and לִמְוֶלֶת are infinitives. Paul uses aorist subjunctives. Keil feels that the infinitives should not be part of the people's statement, but rather a further description of their actions.² However, infinitives are

¹Gray, Isaiah, p. 372.

²Franz Delitzsch, Biblical Commentary on the Prophecies of Isaiah, Vol. I, trans. by James Martin, Biblical Commentary on the Old Testament, by C. F. Keil and F. Delitzsch (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949), p. 156.

used in optative clauses.¹ Gesenius specifically says:

The infinitive absolute can be a substitute for the finite verb especially in a hurried or otherwise excited style which intentionally contents itself with the infinitive.

For the cohortative use of the infinitive he gives the following examples: Isaiah 22:13b; Ezekiel 21:31; 23:30, 46.²

Genesis 2:7 and 1 Corinthians 15:45

Hebrew	הָיָה הָאָדָם בְּרִיָּה חַיָּה
Greek	Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν
LXX	καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν

This quotation is introduced as Scripture by the formula, οὕτως καὶ γέγραπται. Paul's quotation is equal to the Hebrew and LXX with his explanatory additions of πρῶτος and Ἀδὰμ for the sake of his comparison. Paul's intent is to record the historical creation of man, and then compare Christ to him as superior in that the first man was alive, but Christ can make others alive through the resurrection.³

The introductory formula is a common Pauline method of signifying his quotation of Scripture, although he does vary the actual wording of the formula. Another characteristic of Paul's quotation methodology is his editing of the text to suit his present emphasis.

¹Williams, Syntax, p. 91.

²Kautzsch, Gesenius, pp. 345-46.

³Robertson and Plummer, Corinthians, p. 373.

Romans 10:6-8 and Deuteronomy 30:12-14

Hebrew	<p>מִי יַעֲלֶה-הָאֵלֶּיךָ הַפְּסָלִים הָאֵלֶּיךָ</p> <p>מִי יַעֲרֶב-הָאֵלֶּיךָ אֶל-לֵבָבְךָ הַיָּם</p> <p>כִּי-קָרוֹב אֵלֶיךָ הַדָּבָר מֵאֵד בְּפִי וּבִלְבָבְךָ</p>
Greek	<p>τίς ἀναβήσεται εἰς τὸν οὐρανόν;</p> <p>τίς καταβήσεται εἰς τὴν ἄβυσσον;</p> <p>Ἐγγύς σου τὸ ῥῆμά ἐστίν, ἐν τῷ στόματί σου</p> <p>καὶ ἐν τῇ καρδίᾳ σου.</p>
LXX	<p>τίς ἀναβήσεται ἡμῖν εἰς τὸν οὐρανόν</p> <p>τίς διαπεράσει ἡμῖν εἰς τὸν πέραν τῆς θαλάσσης</p> <p>ἐστίν σου ἐγγύς τὸ ῥῆμά σφόδρα ἐν τῷ στόματί</p> <p>σου καὶ ἐν τῇ καρδίᾳ σου</p>

In this passage, Paul mentions Christ's resurrection in passing. He adds his own comments between clauses and substantially changes the middle clause which he applies to Christ's resurrection. This is because Paul is applying Deuteronomy 30:12-14 to the New Covenant whereas Moses was speaking of the Old Covenant.

The passage has an introductory formula that indicates that Paul understood it to be a quotation from Scripture: ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει.¹ The passage in Deuteronomy 30 is one of Moses' last exhortations to the people of Israel. Moses explains the heart attitude of faith and obedience needed to keep the Law. Paul quotes select phrases from Moses' discourse and explains how salvation is within reach of all through a heart of faith.

¹Ellis, Paul's Use of the Old Testament, p. 164.

In the first extract, Paul leaves out the pronoun וְהוּא which the Hebrew and LXX retain. In the third extract, Paul leaves out the וְהוּא which the Hebrew and LXX retain.

In the middle extract, Paul abandons the Hebrew and LXX, editing the sentence to fit the resurrection of Christ which certainly was not the intent of Moses. The Hebrew speaks of going across the sea (וְעָבַרְתָּ) to the other side (וְעָבַרְתָּ).¹ Paul uses the verb $\kappa\alpha\tau\alpha\beta\alpha\iota\acute{\nu}\omega$ which means "go down."² He also rejects $\Theta\alpha\lambda\acute{\alpha}\sigma\sigma\eta\varsigma$ which is used only of water.³ Instead he uses $\alpha\beta\upsilon\sigma\sigma\omicron\nu$, "abyss, depth, underworld."⁴

In the Old Testament, $\alpha\beta\upsilon\sigma\sigma\omicron\nu$ is used to translate the word בְּיָם "deep, sea, abyss"⁵ in contexts which speak of the depths of the sea (Gen. 1:2; Ps. 33:7; 77:17).⁶ However, in the New Testament, it always is used of the abode of the dead.⁷ Paul purposely translated בְּיָם with a Greek word that would bear a double meaning, preserving the thought of the original, but lending itself to his special use.⁸

¹BDB, p. 719. ²Arndt and Gingrich, Lexicon, p. 409.

³Ibid. p. 350. ⁴Ibid. p. 2. ⁵BDB, p. 1062.

⁶Arndt and Gingrich, Lexicon, p. 2. ⁷Ibid.

⁸This saying is perhaps proverbial and can be found in Akkadian poetry, cf. W. G. Lambert, Babylonian Wisdom Literature (Oxford: The Clarendon Press, 1967), p. 149. For the Sumerian version, cf. Samuel N. Kramer, "Gilgamesh and the Land of the Living," Journal of Cuneiform Studies, 1:1 (1947), 11. Kramer translates: "Man, the tallest, cannot reach to heaven / Man, the widest, cannot cover the earth." Lambert's Akkadian version reads: "Who is so tall as to ascend to the heavens? / Who is so broad as to compass the underworld?"

Psalm 68:19 and Ephesians 4:8

Hebrew

וְיָרֵד יְהוָה בְּעָנָן וְיִסְּרֶנָּה
 וְיִסְּרֶנָּה וְיִסְּרֶנָּה וְיִסְּרֶנָּה

וְיִסְּרֶנָּה וְיִסְּרֶנָּה

Greek

Ἀναβὰς εἰς ὕψος ἡχμαλώτευσεν αἰχμαλωσίαν,
 ἔδωκεν δόματα τοῖς ἀνθρώποις.

LXX

ἀνέβη εἰς ὕψος, ἡχμαλώτευσας αἰχμαλωσίαν,
 ἔλαβες δόματα ἐν ἀνθρώπῳ.

In this passage, as in the last passage, Paul makes a passing reference to Christ's resurrection while discussing another topic. In Ephesians 4, Paul is talking about the edification of the Body of Christ. He indicates that the resurrected Christ has given men as gifts to the Church for her edification.

Paul alters both the Hebrew and LXX. He uses a participle for the first verb while the others do not. He uses the third person for the rest of the verbs while the Hebrew and LXX use the second person. He uses the verb δίδωμι, the opposite of λαμβάνω and יָרַד. He also uses the plural of ἄνθρωπος with the article instead of the singular with ἐν as in the LXX.

Paul does begin the quotation with, διὸ λέγει, a certain claim to Scripture.¹ The term יָרַד can be either "captivity" or "captives"² as can αἰχμαλωσία.³

¹Ellis, Paul's Use of the Old Testament, p. 22.

²BDB, p. 985.

³Arndt and Gingrich, Lexicon, p. 26.

It is clear from this quotation at least, that Paul does not hesitate to alter words or grammar. Since Psalm 68 describes the victorious might of the Lord, it is difficult to say if Paul ignores the context, or considers his rendering to be an acceptable understanding of the quotation.

If the gifts are understood to be the spoils of war, then Paul would be justified in his usage.¹ Christ won a great victory at the resurrection. He took with Him great spoil, the provision for the redemption of men. Those who partake of this victory through redemption, are in turn given by Christ to the Church for her edification. Psalm 68:11-13 records the fact that the victor is expected to share the spoil.

¹BDB, p. 682.

CHAPTER IV

PAUL'S USE OF THE OLD TESTAMENT QUOTATIONS UNDER CONSIDERATION

Textual Considerations

A review of the last two chapters shows that Paul freely altered the quotations to fit his context. Twice he even ignored the original intent of the quotation (Hos. 13:14 and Dt. 30:13).

Paul quotes the LXX once (1 Cor. 15:32). Three times he seems to ignore the LXX (1 Cor. 15:27, 54, 55). In all the Corinthian quotations he stays fairly close to the Hebrew. In Romans 10:6-8 and Ephesians 4:8, Paul also remains fairly close to the Hebrew and LXX except for a few radical changes to fit his context.

These observations are average for Paul's use of quotations in all his works. About one half of all his quotations come from the LXX.¹ Some of the variations can be explained by textual variants or other versions that Paul may have had. However, a textual investigation does not explain the large deviations such as exist in Romans 10:7 and 1 Corinthians 15:55. There must be some other influences at work.

¹Swete, An Introduction to the Old Testament in Greek, p. 400.

Hermeneutical Considerations

Paul's variations, both minor and major, raise many questions. Lindars suggests some of the influences that might have produced these variations: Jewish exegesis, Jewish liturgical forms, rabbinic literature, Targumic studies, apocalyptic literature, and the Qumran sect.¹

Smith adds two other possibilities: quotation from memory and variant readings from LXX text traditions.²

Ellis adds three more: paraphrased quotations, a hypothetical testimony book of popular Christian sayings based on the Old Testament, and Oral tradition.³

Lindars' list of suggestions is various aspects of a larger topic, Jewish and early Christian biblical studies. These will be handled in the next subsection.

Smith's two suggestions are outdated. Knowledge of first century scholarship has increased to the point where it is no longer possible to explain the product of this complex situation as the result of a faulty memory. Paul's editing of quotations is too deliberate and filled with theological implications to be the result of a careless memory.

¹Barnabas Lindars, "Place of the Old Testament in the Formation of New Testament Theology: Prolegomena" (hereinafter referred to as "Formation"), New Testament Studies, 23:1 (October, 1976), 61.

²D. Moody Smith, "The Use of the Old Testament in the New" (hereinafter referred to as "Old Testament"), The Use of the Old Testament in the New and Other Essays, ed. by James M. Efird (Durham: Duke University Press, 1972), p. 11.

³Ellis, Paul's Use of the Old Testament, pp. 20, 99.

Smith acknowledges the weakness of the theory of variant readings from different LXX text traditions. The Qumran LXX discoveries have supported one basic LXX text, not a welter of Greek Targums.¹ An entire quotation could not be explained as a different Greek text. However, smaller variants could still occur within the one text type. A good rule would be: If the variant is minor, look for a textual problem. If the variant is major, look for a theological interpretation or editing on the part of the author.

The final three suggestions for Paul's source of quotations are presented and refuted by Ellis. A paraphrased quotation would be unacceptable for the same reasons as quoting by memory.

The theory of a testimony book of favorite quotations has given way to two divergent views. One is the simplistic view that these quotations remained oral.² The other is much more complicated, positing extended written commentaries on Old Testament Scriptures by early Christians, perhaps priests that were converted.³ A primary objection to the testimony book, and also to extended commentaries, is that no mention of such works is made until the third century.⁴ The oral

¹Smith, "Old Testament," p. 10. ²Ibid., p. 26.

³Ellis, Paul's Use of the Old Testament, p. 104.

⁴E. Earle Ellis, "Midrash, Targum and New Testament Quotations" (hereinafter referred to as "Midrash"), Neotestamentica et Semitica, ed. by E. Earle Ellis and Max Wilcox (Edinburgh: T.&T. Clark, 1969), p. 66.

tradition theory is weak because there is no way to prove it. It would seem strange that the Bible writers would accept an oral rendering of the text when they had access to the Scriptures.

The Influence of Jewish Exegesis Upon Paul

Scholarship has turned its attention to the Bible exposition that surrounded the writers of the New Testament. The commentaries discovered at Qumran have given great insight into the hermeneutics, exegesis, and scholarship of that time. Of special importance is the apocalyptic nature of the Qumran exegesis. Apocalyptic literature antedates Qumran, but it is the Qumran apocalyptic exegesis that has similarities with New Testament apocalyptic passages while at the same time being in a position historically to possibly influence Paul's exegesis.

The apostle Paul was trained as a Pharisee and had an intensive indoctrination in Jewish exegetical methods. The Holy Spirit cut away the error, but Paul cannot be divorced from his background.

The notion of Aramaic backgrounds cited as an explanation for Paul's quotations has generally been denied.¹ However, the influence of the Aramaic Targums in the exegesis of that day is still maintained as a contributing factor.

Ellis speculates that underlying the quotations used by Paul is an elaborate tradition of Jewish and early

¹Harrison, Introduction, pp. 228-32.

Christian commentaries on Scripture. Not only is Paul said to incorporate some of the same style in his writings, but even to borrow some of his quotations from the text of these commentaries.¹

This writer would object to the possibility of Paul's copying his quotations from such a source. The theology of Paul is different than that of the Jewish commentators, and there is no recorded evidence of such activity among Christians at such an early date. Paul was the Christian scholar of the New Testament era. It is easier to imagine him handling the Scriptures on his own without relying on contemporary commentaries.

Rejecting the use of such secondary sources by Paul does not deny the influence of Jewish exegetical practices upon his own exegesis. Smith says:

Paul's exegesis is similar to the rabbis' of his day. The dividing pt. is that Paul is Christocentric while the rabbis are Torah centric. Paul takes the Law and draws out Christ (Rom. 10:6ff.--Dt. 30:12ff.). . .

Perhaps it is not misleading to say that while the rabbis tend to read the Old Testament as Law, Paul . . . reads the Old Testament as prophecy and even transforms specific commandments and narrations into prophetic words.²

Ellis feels that several things in Paul's style point to his rabbinic training. He would include such things as the commonly used fragmentary quotations, with the continuance of the given portion sometimes implied, the insertion of

¹Ellis, "Midrash," pp. 68-69.

²Smith, "Old Testament," p. 16.

hortatory, ethical sections, combined quotations, and "other procedures more distinctively Jewish."¹

Ellis calls Paul's handling of the Old Testament quotations midrash pesher. Midrash refers to the overall commentary which includes a lemma (a cited Old Testament text) and a pesher, the explanation of the lemma.² He writes:

Midrash pesher as a hermeneutical method is present not only in the Gospels of Matthew and John but in the Pauline writings as well. In this method the exposition of the text determined the textual form of the quotation itself. This was variously accomplished by (1) merging pertinent verses into one strongly expressive 'proof-text,' (2) adapting the grammar to the NT context and application, (3) choosing appropriate renderings from known texts or Targums, and (4) creating ad hoc interpretations. All of these devices were designed to best express the true meaning of the text as the NT writers understood it.³

Paul is closer to the exegesis of the Qumran sect than to the rabbis.

Not only the pesher exegesis, but the conviction that the Old Testament finds its fulfillment in a new event or series of events which have occurred or are about to occur, is a common factor binding Qumran exegesis to that of Paul and much of the New Testament.⁴

The eschatological perspective of the Qumran sect, their apocalyptic style, and their willingness to alter the Old Testament quotation to fit their new perspective is very

¹Ellis, Paul's Use of the Old Testament, p. 46.

²Idem., "Midrash," p. 62.

³Idem., Paul's Use of the Old Testament, p. 149.

⁴Smith, "Old Testament," p. 36.

significant.

. . . the distinctiveness of the Qumran peshar is not in its structure nor in its specific subject matter but in its technique and, specifically, its eschatological perspective. In these passages the Old Testament text-form undergoes interpretive alterations, in order to fit it to a present-time eschatological fulfillment. Strictly speaking, the cited Old Testament text is followed by exposition in which words from the text are repeated and its "mystery" therewith "interpreted."¹

In the absence of any real source for some of Paul's altered quotations, it is plausible and reassuring to think that Paul, under the guidance of the Holy Spirit, did have a method in his handling of the Old Testament.² The freedom with which he alters the text and even violates the context would support this conclusion.

Applications to Paul's Resurrection Quotations

Some of the variants that have been seen in these seven quotations could still stem from textual problems or Paul's decision to use one version over another in a particular reading. However, even Paul's choice of words from the Hebrew or Greek manuscripts displays his use of the word best suited to his own context.

The variants that employ slight shifts in tense, voice, mood or person would be examples for the midrash peshar theory. The addition and deletion of words for smoother reading and understanding in the new context also illustrates

¹Ellis, "Midrash," p. 63.

²A. Berkeley Mickelsen, Interpreting The Bible (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1963), pp. 256-60.

midrash pesher hermeneutics.

The two quotations that seem to be taken out of context are explained by this practice as well. Paul saw Christ as the fulfillment and key to Old Testament truth. Based on his training and new perspective, he felt justified in seeing Christ in Deuteronomy 30:12-14. He also felt justified in borrowing the destructive words of Hosea 13:14 and using them as a taunt in light of Christ's glorious victory over death.

The puzzling quotations in 1 Corinthians 15:54, 55 have several marks of the midrash pesher style. Paul combines two quotations for a strong proof-text. He uses two keywords to tie the quotation together. The word θάνατος already was in the original of both quotations. The word νῆκος was substituted in the Hosea quotation to parallel the same word in the Isaiah passage.

The use of a keyword to lock two quotations together does occur in Jewish exegesis, but not to the great extent that Paul and other Bible authors used it. This is a Christian addition to the rabbinic practice of quoting verses with explanatory phrases in between, "the Law says . . . , the prophets say. . . ." ¹

The introduction of the two quotations by an introductory formula is another characteristic of Jewish exposition. Every method by which Paul introduces his quotations

¹Ellis, Paul's Use of the Old Testament, pp. 50, 83, 135.

can be shown in Jewish literature of the same period.¹

Here also Paul feels free to reshape the text to suit his purposes. Paul makes two selective choices. He picks the passive voice of the verb and a rare translation for $\eta\gamma\lambda\acute{\iota}\varsigma$ in verse 54. In verse 55 he replaces $\xi\delta\eta$ with $\theta\acute{\alpha}\nu\alpha\tau\epsilon$ for philosophical reasons and repeats $\nu\acute{\iota}\kappa\omicron\varsigma$ as a keyword.

Paul emphasizes the apocalyptic aspects of these two quotations as would the Qumran sect. In context, they applied to events in the historical life of Israel. Now with the Apostle's heightened insight, they become implicit prophecies.

Paul should not be understood to be making an interpretation of Hosea 13:14 in its context, but rather using it in an analogy. S. M. Smith introduces a term, "analogical interpretation" which he defines as ". . . a method of allegorical interpretation in contrast to predictive interpretation."² This is the type of interpretation that the Qumran sect used in their apocalyptic interpretations. Smith says:

Paul could be using Hosea 13:14 such as Matthew uses Hosea 11:1 (Matt. 2:14-15) and Jer. 31:15 (Matt. 2:17-18) where historical events in the life of Israel are reported as being "prophecy."³

¹Ellis, Paul's Use of the Old Testament, p. 48.

²S. M. Smith, "New Testament Writers Use of the Old Testament" (hereinafter referred to as "New Testament") Encounter, 26:2 (Spring, 1965), 242-45.

³Ibid., p. 245.

In other words, Paul and the other New Testament authors viewed some Scriptures as "implicit prophecy." It was not given as prophecy, but after a certain event, the passage seems to have reference to that event. This writer rejects Smith's suggestion that this is a type of allegorical interpretation. Again, the authors of Scripture were enlightened by the Holy Spirit in a way that other men are not. Therefore they alone had the ability to apply certain passages in such a way to reveal an implicit prophecy without interpreting the verse in its original context.

In Hosea 11:1 the Lord says, "When Israel was a youth I loved him, and out of Egypt I called My son." Matthew applies this "implicit prophecy" to Jesus Christ. Luke and John do the same with Hosea 10:8, "Then they will say to the mountains, 'Cover us!' And to the hills, 'Fall on us!'" This specifically refers to the Assyrian invasion of Israel (Hos. 10:6), but Luke (Lk. 23:30) and John (Rev. 6:16) apply it to the Tribulation.

Paul does the same thing with Hosea 6:2 in 1 Corinthians 15:4. In Hosea it is Israel who will be restored in three days: "He will revive us after two days; He will raise us up on the third day that we may live before Him." Paul applies this to Christ and His resurrection on the third day.¹ Paul even says that this is "according to

¹Reist, "Old Testament Basis for the Resurrection Faith," pp. 16-19.

Scripture."¹ It is a logical conclusion that Paul uses the words of Hosea 13:14 as implicit prophecy as well.

Besides the example of the Qumran exegesis, it might be asked how Paul justified such use of Scripture. One answer might be the revealing admission of Hosea 3:4-5.

For the sons of Israel shall remain many days without a king or ruler, and without sacrifice or sacred stones, and without ephod or teraphim. Afterward the sons of Israel shall return and seek the Lord their God and David their King; and they will turn in dread to the Lord and to His goodness in the last days.

The reference to the "last days" plus Paul's conviction that he was living in the last days might have encouraged him to find prophecy concerning the last days in Hosea. Paul quotes Hosea one other time in his writings, and here again he makes alterations to fit a prophetic interpretation (Hos. 1:10; 2:23 in Rom. 9:25-26).

Paul had the ability to find and publish such implicit prophecy because he was under the direction of the Holy Spirit. He also had the privilege of being privately tutored by Christ (Gal. 1:12-2:2). The manifold wisdom of God is seen in the complexity of Scripture that allows for several applications of one passage which still remain consistent.

Concluding Statement

A textual examination of Paul's resurrection quotations fails to explain his frequent variations. Hermeneutical considerations reveal many similarities between Paul's

¹Wijngaards, "Resurrection," p. 238.

quoting methods and the methods employed by his Jewish contemporaries, especially the Qumran sect with their eschatological emphasis.

This observation strongly suggests that Paul made free use of his Jewish exegetical training. This explains his minor editing of the text and also a major change contrary to the original context such as in 1 Corinthians 15:54, 55.

CHAPTER V

SUMMARY AND CONCLUSION

This paper has examined Paul's use of Old Testament quotations in New Testament resurrection passages. Hosea 13:14 was chosen as the target passage in this study because of its difficulty, both in exegesis and in Paul's usage. Six other quotations were also examined as illustrations of Paul's quoting methodology.

The exegesis of Hosea 13:14 resulted in an interpretation contrary to Paul's use of the verse. This interpretation was based primarily on the context of Hosea which was shown to be that of condemnation upon Ephraim.

The examination of the other quotations indicated that Paul made changes to fit his context. One of these, like Hosea 13:14, was used contrary to its original context (Dt. 30:13). Paul usually followed close to the Hebrew, but he never quoted it exactly in these verses. He also followed the LXX closely, except for three times.

One of the seven quotations is taken directly from the LXX (1 Cor. 15:32). It is also the only quotation not referring to Christ or His work. The other six, which are Christocentric, are tailored to fit this special emphasis.

The variations that Paul introduces cannot be traced to a particular text tradition, version, or other type of

textual source. Some of the minor variations could be influenced by various versions at Paul's disposal, but this does not explain the large variations, such as in 1 Corinthians 15:54, 55.

This fact led to the suggestion that Paul was purposely editing the quotations for his own use. The comparison of Paul's hermeneutics with contemporary Jewish commentators led to several important similarities. The term midrash pesher was introduced to describe these similarities.

In the commentaries (midrash) of Paul's contemporaries, quotations underwent interpretive alterations to enhance the explanation (pesher) of certain passages according to the theological perspective of the writer. The apocalyptic style and eschatological emphasis of the Qumran sect are important parallels to Paul's own work.

Some of the characteristics of midrash pesher used by Paul include combined quotations, the use of introductory formulas, changes in person, mood, voice, and vocabulary, selective choice of words, occasional violation of context, and an obvious theological bias. Paul's use of Hosea 13:14 and Isaiah 25:8 is a good example of this method.

The conclusion of this paper is that Paul's use of Hosea 13:14 should not be understood as an interpretation but rather a borrowing of terms for the sake of analogy. It is wrong therefore to make Hosea 13:14 conform to 1 Corinthians 15:55. Paul's use of Hosea 13:14 is understandable in light of midrash pesher methodology.

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