

ANDREW C. BRUNSON

Psalm 118  
in the Gospel of John

*Wissenschaftliche Untersuchungen  
zum Neuen Testament 2. Reihe*

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**Mohr Siebeck**

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Andrew C. Brunson

# Psalm 118 in the Gospel of John

An Intertextual Study on the  
New Exodus Pattern  
in the Theology of John

Mohr Siebeck

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## Preface

This book is a slightly revised version of a doctoral thesis completed under the supervision of Prof. I. Howard Marshall and submitted to the University of Aberdeen in the fall of 2001.

In thinking about a thesis topic I very much wanted to work in an area that would focus on the work and person of Jesus. This is precisely where I ended up, although when I first started exploring Ps 118 it did not seem the most obvious route to the desired destination. I am grateful to have had this opportunity, and would like to acknowledge and thank those who have made it possible.

Doctor Brian Rosner first sparked my interest in the study of the OT in the NT. His expertise in this area is matched by few, and I benefited greatly from his supervision during the first year of my studies. I am especially grateful to Prof. Howard Marshall, who upon Dr. Rosner's return to Australia graciously agreed to supervise my work even though he had recently retired. His example of careful, precise, and thorough scholarship set a high standard to emulate, his suggestions significantly improved this work, and the encouragement he offered did indeed encourage. I count it the highest privilege to have worked under Prof. Marshall.

I also extend my thanks to several others who provided valuable assistance. At Aberdeen Prof. Paul Ellingworth gave some helpful advice at the beginning stages of my research. I am grateful to Prof. Bill Kuykendall of Erskine Theological Seminary for reading portions of my work and making available to me his expertise in OT studies. My postgraduate colleagues Drake Williams and David Matthewson helped introduce me to this field of study. Although our time in residence at Aberdeen was limited, friendships developed with some exceptional people. Among these we owe special thanks to Paul and Meg Wraight, whose kindness eased our way and made Aberdeen a much warmer place.

This study would not have been possible without the support of World Witness, the Board of Foreign Missions of the Associate Reformed Presbyterian Church. In addition to meeting the financial costs, they allowed for some extended periods of research and also released me from some of my ministry responsibilities while on the field in Turkey. I express my deep appreciation to the Board, and am particularly grateful to John Mariner, the Executive Director of World Witness, who enthusiastically supported this project from beginning to end.

Acknowledgements would be incomplete without mentioning my family. My wife, Norine, has supported me with constant encouragement and love, and has shown great patience with this great distraction of mine. Although she would deny it, this book is as much hers as mine. Two children, Jacqueline and Blaise St. John, have joined our oldest son Jordan in the course of this study. Each has been a source of joy, and the older two especially will be glad to know that their daddy has finished his “big book,” as they know it.

I am grateful to Prof. Dr. Jörg Frey, who read and accepted my thesis for publication in the WUNT 2 series, and to the staff at Mohr Siebeck for their assistance. As this book was submitted in camera-ready copy I am completely responsible for any errors that remain – I am quite sure that some have escaped my notice.

Finally, as a result of this study I have gained a much deeper appreciation for the redeeming work of Jesus and the revelation of the Father in the Son, but this is the high point of a process that started many years ago. I would be remiss not to mention the three men who have most influenced me along the way. My father, Ron Brunson, inculcated in me a deep respect and appreciation for the Scriptures from childhood: He laid a good foundation. Peter Mehegan with the eye of faith saw in me what was not there to see, and introduced me to the renewing work of the Holy Spirit at just the right time. Lyle Dorsett, master builder and discipler of men, shaped me by word and example: He was and remains my mentor. I am deeply indebted to these men, and it is to them that I dedicate this thesis.

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## Abbreviations

Bibliographic entries for all materials in the footnotes are normally cited by author, title and page number. A second citation will include author, shorter title and page number. Commentaries on John are cited by author's name only. Other commentaries are normally cited by author's name only, except where this may cause confusion, in which case a short title is used. Standard reference works are cited either by author or abbreviated title. Abbreviations for primary sources, periodicals, reference works, and serials follow *The SBL Handbook of Style: For Ancient Near Eastern, Biblical, and Early Christian Studies* (edited by P. H. Alexander et al; Peabody, Mass.: Hendrickson, 1999). For biblical books, intertestamental literature, and rabbinic literature, a period has been used to separate chapter and verse. Normally parentheses within a quotation are original to the quote, and brackets indicate my additions.

## Chapter 1

# Introduction

### I. Introductory Remarks

The use of Scripture within Scripture, and particularly of the OT in the NT, continues to generate interest for scholars.<sup>1</sup> It is also an area that continues to repay study, especially with the recent emphasis on literary approaches.<sup>2</sup> This work is intended to contribute to the field of study by examining the presence and function of Ps 118 in the Gospel of John. Several observations justify the focus on Ps 118: the NT uses the psalm in high profile and significant contexts; the quantity and distribution of use signals its importance; and last, there has been no comprehensive study of the psalm's function either in the NT or in John.

It is not unusual for scholars to note the use of Ps 118 in the NT as significant. K. Snodgrass, for example, claims that Ps 118.22–26 stands out as one of the several OT texts that “provided the framework for Jesus’ understanding of his ministry.”<sup>3</sup> This high praise is echoed by others like C. H. Dodd, who considers it one of the primary sources of testimonies for the

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<sup>1</sup> See for example the articles and bibliographies in D. A. Carson and H. G. M. Williamson, *It is Written: Scripture Citing Scripture: Essays in Honour of Barnabas Lindars*; C. A. Evans and W. R. Stegner, *The Gospels and the Scriptures of Israel*; C. A. Evans and J. A. Sanders, *Paul and the Scriptures of Israel*; C. M. Tuckett, *The Scriptures in the Gospels*.

<sup>2</sup> Especially in view is intertextuality and the mediation of Scripture through Jewish writings. For the latter see for example the approach of B. Rosner, *Paul, Scripture and Ethics: A Study of 1 Corinthians 5–7*; T. Moritz, *A Profound Mystery: The Use of the Old Testament in Ephesians*; H. H. D. Williams, *The Wisdom of the Wise: The Presence and Function of Scripture within 1 Cor. 1:18–3:23*. For the former see R. Ciampa, “What Does the Scripture Say? An Analysis of the Presence and Function of Scripture in Galatians 1–2”; S. Moyise, *The Old Testament in the Book of Revelation*; R. Hays, *Echoes of Scripture in the Letters of Paul*; J. Fekkes, *Isaiah and Prophetic Traditions in the Book of Revelation*; D. L. Matthewson, “The Meaning and Function of the Old Testament in Revelation 21.1–22.5.”

<sup>3</sup> Snodgrass, “The Use of the Old Testament in the New,” 40. Alongside the psalm he lists Isa 61.1–3 and Dan 7.13–14. Cf. idem, *The Parable of the Wicked Tenants: An Inquiry into Parable Interpretation*, 112. Jeremias similarly claims that Jesus “was very much concerned with Ps.118,” interpreted it messianically, saw in it a prophecy of his



early church,<sup>4</sup> and B. Lindars, who calls it “the great Resurrection Psalm”<sup>5</sup> and argues that it played a primary role in the church’s apologetic.<sup>6</sup> Such claims, if true, would suggest that Ps 118 should rank among the most important OT passages quoted in the NT. Among its occurrences in the NT it is linked with the Son of Man in the passion predictions, voiced in Jesus’ lament over Jerusalem, quoted in the Entrance to Jerusalem Narratives, and is key to understanding the parable of the Wicked Tenants.

The quantity of usage of Ps 118 leaves no doubt that the psalm was popular in early Christianity. The tables of quotation in UBS<sup>3</sup> and NA<sup>27</sup> show that Ps 118 is the most frequently quoted psalm in the NT,<sup>7</sup> and may be the most quoted OT chapter.<sup>8</sup> According to NA<sup>27</sup>, Ps 118 is quoted 11 times,<sup>9</sup> with a further 13 allusions.<sup>10</sup> That in the eyes of these authorities

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own death and exaltation, and “found in Ps 118 how God would guide his Messiah through suffering to glory” (*The Eucharistic Words of Jesus*, 259). Jeremias also argues that the psalm significantly influences the interpretation of the Last Supper (ibid., 260–261).

<sup>4</sup> Dodd, *According to the Scriptures: The Sub-Structure of New Testament Theology*, 108. Dodd classifies according to kerygmatic themes 15 or so different passages from the OT which he believes functioned crucially in the early church’s understanding and proclamation of Jesus’ life, death, resurrection, and exaltation: 1) Apocalyptic-eschatological; 2) Scriptures of the New Israel; 3) The Servant of the Lord and the Righteous Sufferer (ibid., 61–103). These three groupings, in corresponding order, were used to formulate the church’s understanding of its 1) place in God’s eschatological plan; 2) identity; 3) and Christological formulations with respect to Jesus. Dodd includes Ps 118 in the first and third category, writing that “the importance of this psalm as a source of testimonia is manifest” (ibid., 100).

<sup>5</sup> Lindars, *New Testament Apologetic*, 185–186.

<sup>6</sup> Lindars argues that Ps 118 played an important part in what he categorizes as the Resurrection Apologetic (*Apologetic*, 171–172), Passion Apologetic (ibid., 113, 170–171), and Apologetic of Response (ibid., 173, 255–257).

<sup>7</sup> Many mention in passing that Ps 110 is the most quoted psalm. In both the UBS<sup>3</sup> and NA<sup>27</sup> tables of quotation, however, it is listed as quoted less than Ps 118 (although both list Ps 110 as having more allusions than Ps 118). According to NA<sup>27</sup>, Ps 118 is quoted or alluded to 24 times, and Ps 110 a total of 26. The point of the comparison is not to say that one is more important than the other, but to show that, if the number of alleged citations is considered an important factor, then Ps 118 is perhaps more significant than sometimes thought. The term “citation” is used in this study to refer to the act of evoking a prior text, whether this be through quotation, allusion or echo. That is, it is not used as a technical term for “quotation.”

<sup>8</sup> According to UBS<sup>3</sup>, Ps 118 is the most quoted OT chapter in the NT, a distinction shared only with Exod 20. Deuteronomy 5 and Ps 110 run a close second.

<sup>9</sup> Ps 118.6 in Heb 13.6; Ps 118.22 in Luke 20.17 and 1 Pet 2.7; Ps 118.22–23 in Matt 21.42 and Mark 12.10; Ps 118.25–26 in Matt 21.9, Mark 11.9, and John 12.13; Ps 118.26 in Matt 23.39, Luke 13.35 and 19.38.

<sup>10</sup> Ps 118.6 in Rom 8.31; Ps 118.15–16 in Luke 1.51; Ps 118.16 in Acts 5.31; Ps 118.17–18 in 2 Cor 6.9; Ps 118.19–20 in Rev 22.14; Ps 118.20 in John 10.9; Ps 118.22 in Mark 8.31, Acts 4.11, and 1 Pet 2.4; Ps 118.24 in Rev 19.7; Ps 118.25 in Matt 21.15;

Ps 118 occurs relatively often compared to other OT passages constitutes a *prima facie* case for investigation.<sup>11</sup> Other possible allusions to Ps 118 may occur in John 8.56 (Ps 118.24);<sup>12</sup> John 10.24 (Ps 118.10–12);<sup>13</sup> John 11.41–42 (Ps 118.5, 21, 28c [LXX]);<sup>14</sup> Luke 9.22 and 17.25 (Ps 118.22);<sup>15</sup> Eph 2.20 and Rom 9.32–33 (Ps 118.22);<sup>16</sup> 1 Pet 2.9 (Ps 118.23);<sup>17</sup> Acts

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Ps 118.26 in Matt 11.3 and Luke 7.19. UBS<sup>3</sup> differs from NA<sup>27</sup> in several places. It lists 12 quotations, including Acts 4.11 (quoting Ps 118.22) which NA<sup>27</sup> regards as an allusion. As for allusions, only four are listed, all of which are included in the NA<sup>27</sup> list. The total for the UBS<sup>3</sup> tables is 16, compared to NA<sup>27</sup> which lists 24. It is true that the list of separate occurrences is rather reduced if one bears in mind the existence of Synoptic parallels. However, even if dependent on a prior source that included a quotation or allusion, the later gospel writer is responsible for the quotation and its function if, when he incorporates it into his text, he is conscious of having done so. It will be argued below that each of the Synoptic evangelists demonstrates independent knowledge of Ps 118, with the result that the parallel uses of the psalm can legitimately be considered intentional and therefore each counted in its own right.

<sup>11</sup> It is evident, even from the differences between the NA<sup>27</sup> and UBS<sup>3</sup> lists, that a number of the proposed allusions are questioned in varying degrees. We do not assume, therefore, that inclusion in the UBS<sup>3</sup> or NA<sup>27</sup> tables obviates the need for each citation to be examined critically, and it is possible that careful scrutiny would cast doubt on some. The scope of this study precludes examining those that occur outside the Gospels. For an extensive list of possible parallels to Ps 118 see further W. Dittmar, *Vetus Testamentum in Novo: Die alttestamentlichen Parallelen des Neuen Testaments im Wortlaut der Urtexte und der Septuaginta*, 338–339.

<sup>12</sup> See ch. 8 of the present study. This allusion has not previously been suggested.

<sup>13</sup> See A. T. Hanson, *The Living Utterances of God: The New Testament Exegesis of the Old*, 127; Dodd, *According to the Scriptures*, 99; Lindars, *Apologetic*, 171. Although they point to Ps 118.10, it is likely that the wider Ps 118.10–12 underlies the passage. See ch. 10 of this study.

<sup>14</sup> See Hanson, *Living Utterances*, 127; idem, “The Old Testament Background to the Raising of Lazarus”; M. Wilcox, “The ‘Prayer’ of Jesus in John XI.41b–42.” See further ch. 10 of this study.

<sup>15</sup> See ch. 3 of the present study. Cf. J. R. Wagner, “Ps 118 in Luke-Acts: Tracing a Narrative Thread,” 162, 164. Note that Wagner’s list of allusions to and echoes of Ps 118 in Luke-Acts would add a considerable number to the list above (see esp. *ibid.*, 176–178).

<sup>16</sup> Snodgrass (*Wicked Tenants*, 109–110) argues that the Isaiah stone texts were joined to Ps 118.22 by the church and applied theologically in a variety of ways, including in these two references. Although Ps 118 is not explicitly quoted or directly alluded to, he claims it provides a contextual background for the passages. In support of Eph 2.20 alluding to Ps 118.22 see Briggs, 2.407; Bratcher and Reyburn, *A Translator’s Handbook on the Book of Psalms*, 993; VanGemeren, 735; J. P. Peters, *The Psalms as Liturgies*, 428; Delitzsch, 214; Allen, 125. Dittmar (*Vetus Testamentum*, 339) notes the parallel. E. E. Ellis suggests that Eph. 2.20 “simply takes the Christian reference [Ps 118.22] for granted” (“Midrash, Targum and New Testament Quotations,” 68).

<sup>17</sup> See J. R. Michaels, 111–112.

2.33 (Ps 118.16);<sup>18</sup> and Matt 26.30 and Mark 14.26 (Ps 118).<sup>19</sup> If these can be sustained,<sup>20</sup> it is possible that the NT uses Ps 118 as many as 35 times.<sup>21</sup>

It is not only the suggested number of citations that argues for significance, as the breadth of material taken from the psalm indicates that the NT writers found it a particularly rich source. As many as 18 different verses from Ps 118 may be used in the NT.<sup>22</sup> Furthermore, the distribution of quotation and allusion across different NT corpora<sup>23</sup> attests that its importance was widely recognized. Five verses are quoted in at least two different corpora which do not *prima facie* depend one on the other, and one of these occurs in four corpora.<sup>24</sup> Of interest is Ps 118.26, which is quoted in each of the Gospels. How widespread was its use? Psalm 118 may be cited in Matthew, Mark, Luke-Acts, John, the Pauline corpus (Rom, 2 Cor, Eph), Hebrews, 1 Peter, and Revelation. The only corpora where an allusion has not been suggested are James and Jude.

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<sup>18</sup> See Wagner, "Ps 118," 172–173. Dodd (*According to the Scriptures*, 99) claims there is a "clear echo," and Lindars (*Apologetic*, 171) that the psalm has a "literary influence." See further ch. 3 of the present study.

<sup>19</sup> Although there is no citation of any particular verse of Ps 118, the hymn mentioned in these two passages refers to the Hallel (Pss 113–118), which was sung at Passover. See further ch. 3 of the present study.

<sup>20</sup> At this point there is no attempt to distinguish between allusion and echo. Although a number of the proposed allusions not included in the UBS<sup>3</sup> and NA<sup>27</sup> lists are suggested by one or more scholars, by gathering them here we are not endorsing them as valid. They are offered as possible examples of the use of Ps 118 in the NT. This study will argue on a case by case basis for each of the proposed allusions found in the Gospels. The remaining are simply listed as material to be investigated, with no reference to the plausibility of the suggestion.

<sup>21</sup> To compare this again with Ps 110, in the most comprehensive study of this psalm in the NT, D. Hay (*Glory at the Right Hand: Psalm 110 in Early Christianity*, 15) claims 33 quotations and allusions, several more than the 26 listed by NA<sup>27</sup>.

<sup>22</sup> That is, Ps 118.5, 6, 10–12, 15–26, 28c.

<sup>23</sup> The Synoptic Gospels will be counted as one corpus since independence cannot be assumed. Although Luke and Acts will be considered as one body of work, citations in Acts which have no parallel passage in Matthew and Mark will be considered *prima facie* independent from the Synoptics, as is John. Cf. Dodd, *According to the Scriptures*, 28–31.

<sup>24</sup> The five verses are 1) Ps 118.6 in Rom and Heb; 2) Ps 118.22 in Matt-Mark-Luke, Acts, Rom-Eph, and 1 Pet; 3) Ps 118.23 in Matt-Mark, and 1 Pet; 4) Ps 118.25 in Matt-Mark, and John; 5) 118.26 in Matt-Mark-Luke and John. Psalm 118.22 occurs in four corpora.

Table 1: Possible Extent of the NT Use of Ps 118

	Ps 118	5	6	10-12	15	16	17-18	19	20	21	22	23	24	25	26	(28c)
<b>Matt 11.3</b>															X	
21.9														X	X	
21.15														X		
21.42											X	X				
23.39															X	
26.30	X															
<b>Mk 8.31</b>											X					
11.9-10														X	X	
12.10-11											X	X				
14.26	X															
<b>Luke 1.51</b>					X	X										
7.19															X	
9.22											X					
13.35															X	
17.25											X					
19.38															X	
20.17											X					
<b>Acts 2.33</b>						X										
4.11											X					
5.31						X										
<b>John 8.56</b>													X			
10.9									X							
10.24-25				X												
11.41-42		X								X						X
12.13														X	X	
<b>Rom 8.31</b>			X													
9.32-33											X					
<b>2 Cor 6.9</b>							X									
<b>Eph 2.20</b>											X					
<b>Heb 13.6</b>			X													
<b>1 Pet 2.4</b>											X					
2.7											X					
2.9												X				
<b>Rev 19.7</b>													X			
22.14								X	X							

Considering the apparent importance of Ps 118 in the NT, it is surprising that no full-length study has been devoted to exploring its presence and function there. Numerous articles address Ps 118 to some degree, and there is no lack of monographs that at some point refer to it, but the majority of the latter do so briefly, and often cursorily. Even those who have recognized the psalm's significant role have not given it full treatments.<sup>25</sup> Studies that include significant work on Ps 118 tend to fall into one of several categories: 1) tracing the stone *testimonia* through the NT;<sup>26</sup> 2) dealing with a citation from Ps 118 which is included in the larger event on which the primary focus lies;<sup>27</sup> 3) investigating the citation of a specific verse from Ps 118 and its parallels;<sup>28</sup> 4) examining a single citation of the psalm;<sup>29</sup> 5) and treatments in commentaries. Although some psalms have received attention in full-length studies,<sup>30</sup> there has been no comprehensive or systematic analysis of early Christian interpretations of Ps 118.

Furthermore, what studies there are suffer from incompleteness. First, none has examined the function of Ps 118 either in the NT as a whole, in the Gospels where it is most quoted, or even in a single book or one writer's body of work.<sup>31</sup> As a result, although many studies are of high quality, they generally have not investigated the possible coherence of allusions to Ps 118. Second, due consideration has not been given to the

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<sup>25</sup> For example, Lindars (*Apologetic*), Dodd (*According to the Scriptures*), and Jeremias (*Eucharistic Words*).

<sup>26</sup> This generally includes, along with Ps 118.22, texts from Isaiah and Daniel. See for example W. C. Pender, "The Christological Interpretation of Old Testament and Rock Texts in the New Testament"; K. Snodgrass, "The Christological Stone Testimonia in the New Testament"; U. Maiburg, "Christus der Eckstein: Ps. 118,22 und Jes. 28,16 im Neuen Testament und bei den lateinischen Vätern." For a survey of the secondary literature see M. Berder's recently published thesis, "*La pierre rejetée par les bâtisseurs*": *Psaume 118,22-23 et son emploi dans les traditions juives et dans le Nouveau Testament*, esp. 9-15.

<sup>27</sup> The Entry to Jerusalem and the parable of the Wicked Tenants stand out. See for example W. Weren, "Jesus Entry Into Jerusalem: Mt 21,1-17 in the Light of the Hebrew Bible and the Septuagint"; Snodgrass, *Wicked Tenants*. Similarly, the majority of articles may look at a citation of Ps 118 while focusing on the larger passage where it was quoted. That is, Ps 118 is dealt with incidentally.

<sup>28</sup> In this category would fall a number of the studies on "Hosanna." See for example J. A. Fitzmyer, "Aramaic Evidence Affecting the Interpretation of Hosanna in the New Testament."

<sup>29</sup> For example, C. Breytenbach's study, "Das Markusevangelium, Psalm 110,1 und 118,22f.: Folgetext und Prätext," focuses on Mk 12.10f.

<sup>30</sup> For example, M. S. Kinzer, "All Things Under His Feet: Psalm 8 in the New Testament and in other Jewish Literature of Late Antiquity"; Hay, *Psalm 110*.

<sup>31</sup> A recent exception to this is Wagner's "Ps 118 in Luke-Acts," which deals with some of this study's concerns, albeit briefly.

wider OT context of the psalm as a whole. Third, there has not been an adequate investigation of the possible mediation of the psalm through the intertestamental writings and liturgical traditions of early Judaism.<sup>32</sup> The importance of Ps 118 in early Christian thought, the quantity and spread of citation, and the lack of a comprehensive study, suggest that further attention is warranted.

## II. Method and Approach

We will make use of several methodological approaches: the literary theory of intertextuality as it has been applied recently to NT studies; the intertestamental mediation of Scripture; and the recognition of literary context fields. These have not been applied to Ps 118 in such a blended combination before.

### A. Intertextuality

#### 1. The Theory of Intertextuality

Until recently the dominant approach to the study of the use of the OT in the NT has been diachronic, with the focus on determining which texts from the OT are cited in the NT, how they have influenced the text tradition, on which level of the text tradition this happened, and on the form of the text. In general it is a quest for source that dominates. Attention has been paid primarily to quotations that are “certain,” often restricting analysis to those accompanied by a quotation formula, and rarely moving beyond the occasional allusion. Intertextuality,<sup>33</sup> which was first used as a technical term in literary criticism, has only recently been applied to

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<sup>32</sup> Those studies that have paid significant attention to early Jewish interpretation have focused primarily on stone *testimonia*, and thus have not offered a full treatment of the breadth of traditions and associations linked to the psalm.

<sup>33</sup> There is disagreement over what exactly intertextuality refers to (see Porter’s criticism in “The Use of the Old Testament in the New Testament: A Brief Comment on Method and Terminology,” 84–85). E. Van Wolde has sounded a warning that while the subject repays study, many have jumped on the bandwagon, using the terminology “as a modern literary theoretical coat of veneer over the old comparative approach” (“Trendy Intertextuality?” 43). Obviously, intertextuality will not contribute much to biblical exegesis if it is primarily a source of labels. For an example of a variety of applications of the theory of intertextuality see articles in S. Draisma, *Intertextuality in Biblical Writings: Essays in honour of Bas van Iersel*; Tuckett, *The Scriptures*. Tuckett (“Introduction”) comments on the diversity of understanding of intertextuality among contributors.

biblical studies, where it has significantly broadened the horizons of investigation.<sup>34</sup> There is growing appreciation that the NT use of the OT goes far beyond the clearer quotations and allusions, and that the meaning effects created by allusion are important for interpreting the passage in which they are embedded. Intertextuality raises questions rarely asked in the past, dealing with the relationship between texts created by alluding to or echoing a prior text, the changes of meaning and significance which the anterior text imports to the later text, and the continuity and discontinuity (“intertextual transformations”) that takes place.

In order to be an effective exegetical tool the focus of intertextuality needs to be narrowed, for in its broadest sense it advances that all text is constructed of a dialogue with precursors.<sup>35</sup> This approach, although it has value,<sup>36</sup> can easily degenerate into incomprehensibility.<sup>37</sup> As J. Culler notes,

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<sup>34</sup> Hays’ *Echoes* was one of the earliest, and remains one of the most influential, studies to apply intertextuality to biblical studies. See reviews interacting with Hays, the first two positively, the latter negatively: C. A. Evans, “Listening for Echoes of Interpreted Scripture”; J. A. Sanders, “Paul and Theological History”; W. S. Green, “Doing the Text’s Work for It: Richard Hays on Paul’s Use of Scripture”; J. C. Beker, “Echoes and Intertextuality: On the Role of Scripture in Paul’s Theology.” See further Hay’s response, “On the Rebound: A response to Critiques of *Echoes of Scripture in the Letters of Paul*”. Other studies which have influenced my approach include Ciampa, “Galatians”; Williams, *The Wisdom of the Wise*; Matthewson, “Revelation”; Rosner, *Scripture and Ethics*; Moyise, *Revelation*.

<sup>35</sup> Intertextuality has advanced the theory that a text cannot be construed as isolated and unaffected by the context in which it was created, a context determined by the culture in which it takes place, and which in turn “determines everything and forms the universal, trans-subjective or collective text” (Van Wolde, “Texts in Dialogue with Texts: Intertextuality in the Ruth and Tamar Narratives,” 3). In this sense, intertextuality “refers to the whole complex of relationships between texts within the general ‘text of culture’” (idem, “Trendy Intertextuality?” 45). As Ciampa argues, “All language can be understood as taking place in an intertextual context – that is, that all discourse depends upon, builds upon, modifies and/or reacts to prior discourse and the prior use of words, concepts and sentences” (“Galatians,” 21).

<sup>36</sup> Ciampa (“Galatians”) and Rosner (*Scripture and Ethics*) have shown the value of a careful application of the broader concept of intertextuality to NT studies, demonstrating that even in places where there may not be a clear citation of Scripture, Paul’s conceptual framework, his thought world, is formed by Scripture.

<sup>37</sup> If “the intertextual relationships of any work of literature are theoretically infinite” (so O. Miller, *Identity of the Literary Text*, 24–25), and “text becomes a network of traces; it is no more a unitary object which is knowable, or a completed work with a centre and an edge which is recoverable” (W. Vorster, “Intertextuality and Redaktionsgeschichte,” 21), then the task of the exegete is impossible. Van Wolde correctly questions this broad approach to intertextuality, arguing that if everything has become an intertext, then intertextuality no longer functions as a distinct concept. It can only function as an effective “instrument of analysis and an explanatory model when it is defined

intertextuality can be a difficult concept to use because of “the vast and undefined discursive space it designates. Theories of intertextuality set before us perspectives of unmasterable series, lost origins, endless horizons.”<sup>38</sup> For a text to have a meaningful dialogue with its precursors, one must be able to determine what these were. Accordingly, the vagueness which characterizes the broader intertextual approach must yield to clearer boundaries if one is to engage in fruitful interaction with the texts. In this light it is important, first, to note that an author may signal, or a text may indicate, what prior discourse is most significant for understanding the intertextual relationship, which texts are designated as presupposed. Second, whereas in the field of literature the vast number of cultures and social contexts ensures that the range of possible intertexts is staggering, the major fields of significant prior discourse are more limited for the NT writer.<sup>39</sup>

The NT writer was heir to a phenomenon of intertextuality in Jewish culture that extends back into the writing of the OT itself.<sup>40</sup> In the same way as for the Jew, the Scriptures of Israel were the Bible of the early Christian. If for Israel “all significant speech is Scriptural or Scripturally-oriented speech,”<sup>41</sup> then although there may be other significant prior bodies of discourse with which the NT writer interacts, it is not unreasonable to expect that Scripture would prove the most significant source of symbol

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more closely, and the repetition of the elements to which it refers is well articulated” (“Texts in Dialogue,” 3–4).

<sup>38</sup> Culler, *The Pursuit of Signs: Semiotics, Literature, Deconstruction*, 109.

<sup>39</sup> As Ciampa correctly observes, “One of the distinctive characteristics of sectarian or closely knit religious groups would be that their discourse takes place within the context of a more narrowly defined, clearly recognized and fully accepted intertextual framework than other communities. The foundational documents and traditions of such a group play a significant role in establishing the particular intertextual and hermeneutical framework within which the community’s discourse is to take place and within which it yields a more consistent meaning. In this context it can be affirmed that virtually all Jewish religious literature and discourse of the first century has its intertextual context firmly rooted in the Scriptures of Israel and discourse based on the interpretation of those Scriptures. That is to say that most if not all of early Judaism were communities whose discourse was intertextually linked to Jewish scriptural interpretation” (“Galatians,” 22–23).

<sup>40</sup> M. Fishbane has convincingly demonstrated that the complex intertextuality of Jewish culture extends back into, and is rooted in, the writing of Scripture: “Older traditions fostered new insights which, in turn, thickened the intertextual matrix of the culture and conditioned its imagination . . . the Hebrew Bible not only sponsored a monumental culture of textual exegesis but was itself its own first product” (“Inner Biblical Exegesis: Types and Strategies of Interpretation in Ancient Israel,” 20–21, 33–34).

<sup>41</sup> So Fishbane, “Inner Biblical Exegesis,” 34.



and language for a movement that arose in a Jewish context. The Scriptures of Israel formed the “canon,” were the major symbolic field, the single great textual precursor, for the NT writers.<sup>42</sup> To use the language of intertextuality, the Scriptures of Israel provided their “cave of resonant signification.”<sup>43</sup>

This study will use “intertextuality” in this stricter sense, narrowing the scope of significant prior discourse and stipulating that a pre-text be recognizable and recoverable. In this more limited sense the term is concerned with prior texts, or fragments thereof, embedded in later texts. The aim is to discern the influence of one text on another, the meaning effects generated when a later text alludes to and absorbs an earlier text, thus activating and bringing it into interaction with a new context.

## 2. *The Recovery and Function of Allusions and Echoes*

The theory of intertextuality has made several significant contributions to the study of the OT in the NT, most notably in advancing the search for echoes and allusions within an author’s work which would otherwise not receive attention because they are not sufficiently explicit, and in stressing the recovery of the meaning effects created. Several observations are in order. First, as a result of paying attention to the “more finely tuned signals”<sup>44</sup> of subtle allusions, it is now commonly recognized that an author need not quote explicitly in order to refer to a prior text. As Hollander observes, “A single word or phrase, then, . . . may easily carry rumors of its resounding cave.”<sup>45</sup> Consequently an intertextual relationship may be created through an echo or subtle allusion to Scripture whose significance may be disproportionate to its degree of explicitness. Second, citation brings prior and later texts into a mutually interpreting relationship: the former is transformed by the new context into which it has been introduced, at the same time changing the new context and generating new meaning.<sup>46</sup> That is, intertextual relationships are not

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<sup>42</sup> Cf. Hays, *Echoes*, 14–16.

<sup>43</sup> The phrase is J. Hollander’s, *The Figure of Echo: A Mode of Allusion in Milton and After*, 65.

<sup>44</sup> The discovery of these is what Moritz (*Ephesians*, 3) describes as the aim of intertextual study.

<sup>45</sup> Hollander, *The Figure of Echo*, 95.

<sup>46</sup> Citation of Ps 118 inevitably causes the psalm to be read through the lenses of the new context into which it has been introduced, from that point changing how the reader looks at the psalm. Such a re-reading is part of the remit of the student of intertextuality, and is made possible only by an original re-reading of the pre-text by the author who cited it. Our interest, however, lies not in reading the NT into the OT, but in discerning

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