

YOUNG S. CHAE

Jesus as the  
Eschatological  
Davidic Shepherd

*Wissenschaftliche Untersuchungen  
zum Neuen Testament 2. Reihe*

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**Mohr Siebeck**

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Young S. Chae

# Jesus as the Eschatological Davidic Shepherd

Studies in the Old Testament, Second Temple Judaism,  
and in the Gospel of Matthew

Mohr Siebeck

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## Preface

The thesis of this book originated from a paper I submitted to a class held for the study of Matthew's Christology. As I analyzed Matt 9:36, the reference (Ezek 34:5) to the verse in my Nestle-Aland New Testament caught my attention. I looked up Ezekiel 34 and began reading the entire chapter. As my eyes reached the phrase, "I will search for the lost and bring back the strays. I will bind up the injured..." (v. 16), a thought came to my mind to view Jesus as the eschatological Shepherd, not of John 10, but in the entire narrative of the First Gospel. As I examined the plausibility of the case in view of the current debates on Matthew's Christology, the thesis left me with something to say concerning, particularly, the puzzling link between the Son of David and Jesus' healing activity in the First Gospel.

In this book, which represents the unabridged form of my doctoral dissertation, I present Jesus as the therapeutic Davidic Shepherd who fulfils the role of YHWH the eschatological Shepherd of Israel and also, that of the Davidic Shepherd-Appointee over the one eschatological flock. I call this fundamental framework of Matthew's Christology and mission "two Shepherds schema" according to the Davidic Shepherd tradition in the Old Testament and Second Temple Judaism.

It was a journey to finish writing a thesis. I surely believe it is God's grace that led all of the insights, researches, writings, discussions, even struggles and prayers, to this publication of my dissertation. Meeting a good teacher also reminds me of his careful guidance. I feel blessed whenever I recall Dr. Eckhard J. Schnabel, my Doktorvater. With such humility and competence, he served me as he diligently corrected the manuscript, guided the research, and stretched my ability to reach my best. I thank him for his encouragement to publish my dissertation.

I also thank Dr. Jörg Frey who, after having read the whole thesis for several weeks, gladly recommended it for the WUNT 2nd series. I appreciate his advice and cheerful encouragement for the publication of this thesis. Well, I have many more teachers to mention at this moment. Especially, I remember the late Dr. Donald Verseput (1952-2004) who loved the story of Matthew's Gospel. He had a special gift to make the students believe they can be their best. His legacy of excellence as scholar and teacher will stay with me for a long time. I should also thank Dr. Carson, my second reader, for lots of helpful comments and advices he offered to me. Dr. VanGemenen's encouragements always lightened up my heart. For a few lunches and good conversations, I thank Dr. Scott McKnight for his kindness. As I look back a few more years, I recall the classes held by Dr. David E. Holwerda and Dr. Jeff Weima at Calvin. I appreciate their work for me.

To write a thesis is one thing, yet managing a life to write it is another. Especially I thank Rev. Deuk-sil Jung (Toledo Korean Church, Ohio) for his financial help and friendship. He and his small church provided me with the tuition for the first two years of my doctoral program. Also, the members of Boondang Central Church (Rev. Jong-chun Choi, Korea) graciously supported my study for several years. My home church, Seo-dae-moon Presbyterian Church, prayed for me and supported my family.

Having sent her only son abroad, my mother, Jong Hee Kim, always encouraged me with her prayers. Her dedication and sacrifice always led me into a deeper appreciation of the love of God. For my affection for the Scripture, I owe much to my father, Seung Woo Chae. To me, his life is living proof of an authentic faith. I am truly grateful for their love. Also, I should thank my father-in-law, Nam Young Ahn and my mother-in-law, Chung Ja Chang for their prayers and support. Many other people contributed to the production of this book. I express my thanks to Mrs. Arlene Maass for her proofreading and Dr. Fred VonKamecke for his checking the manuscript once again for this book. I do not wish to forget Mrs. Jackie Pointer's interlibrary loan service and Mr. Kevin Compton's checking the format for the dissertation. For the book format, Jana Trispel at Mohr Siebeck offered me a careful and patient guidance. I also thank Dr. Henning Ziebritzki at Mohr Siebeck for his general editorial guidance.

Lastly, I love to mention my son, Daniel Ji-woong Chae. Not knowing how much strength he provided me on a daily basis, this little boy prayed for his father's thesis which often took away his due time with his dad. That is another grace. Until now, I feel I have not expressed enough appreciation to my wife Yang Hee for her love, patience, and support. With joy and gratitude, I gladly dedicate this book to my wife and my son.

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# Introduction

## 1. The Issue

“Is not Jesus the messianic Shepherd, whose responsibility is to gather eschatological Israel?” W. D. Davies and D. C. Allison leave this question unanswered as they comment on Matt 9:36 in their monumental commentary.<sup>1</sup> Supposedly, the designation of Jesus as the Shepherd rings familiar to many ears, though probably not in the context of Matthew’s christology. Usually the tenth chapter of the Fourth Gospel is credited for that particular picture of Jesus. But even among the synoptics, it is Matthew who shows the greatest interest in that imagery. Francis Martin observes that “the first Gospel develops an increasingly inclusive image of Christ as shepherd.”<sup>2</sup> Highlighting Jesus as the shepherd, he suggests, is one way Matthew mediates an understanding of who Jesus really is.<sup>3</sup>

Indeed, the shepherd image appears relevant to Jesus’ various messianic activities. For instance, after Matthew summarizes Jesus’ deeds in terms of teaching, preaching, and healing in 9:35, the Evangelist points readers to the identity of Jesus saying, “as he saw the crowd, he had compassion on them, because they were harassed and downtrodden, like sheep without a shepherd” (9:36). If the summaries in 9:35 along with 4:23-5 outline “the actual *programme* of Jesus’ active ministry” as B. Gerhardsson suggests,<sup>4</sup> then Matt 9:36 yields crucial insight into the Evangelist’s understanding of Jesus’ identity.

Further, throughout the Gospel, the compassion/mercy motif, as illustrated by the term *σπλαγχνίζομαι* (9:36; 14:14; 15:32; 20:34), may point to the relevance

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<sup>1</sup> W. D. Davies and D. C. Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew 2* (Edinburgh: T. and T. Clark, 1988), 148, make the link between the shepherd imagery and Moses typology: “the readers should perhaps think that Jesus the shepherd is taking up a Mosaic office when he seeks out the lost sheep of the house of Israel.” Cf. John P. Heil suggests that Matthew presents Jesus as the true shepherd king, but fails to present any substantial evidence in his book, *The Death and Resurrection of Jesus: A Narrative Critical Reading of Matthew 26-28* (Minneapolis: Fortress, 1991), 9-10.

<sup>2</sup> For the passages involving the shepherd image in Matthew, see Martin, “The Image of Shepherd in the Gospel of Saint Matthew,” *Science et esprit* 27 (1975): 298, lists 2:6, 9:36, 10:6, 12:9-14, 12:22-30, 14:14, 15:21-28, 18:12-14, 20:29-34, 21:1-12, 24:30, 25:32, 26:15, 26:31, 56, 58, 27:3-10. Cf. R. E. Bracewell, “Shepherd Imagery in the Synoptic Gospels” (Ph.D. diss.; Southern Baptist Theological Seminary, 1983), 163.

<sup>3</sup> Martin, “The Image of the Shepherd,” 270, 283, 299.

<sup>4</sup> B. Gerhardsson, *The Mighty Acts of Jesus According to Matthew* (Lund: CWK Gleerup, 1979), 23 (italics his).

of the shepherd image to Jesus' messianic activities.<sup>5</sup> Besides Matt 2:6, 25:32 and 26:31, where the presence of the metaphor of the shepherd is explicit, this catchword of the shepherd's compassion in 9:36 frequently occurs in the Evangelist's description of Jesus' motivation for ministering to the people (14:14; 15:39; 18:27; 20:34). The Evangelist of the First Gospel appears to use various ways of describing Jesus as the eschatological Shepherd, though there is little, if any, substantial investigation in this direction.

### 1.1 Matthew's Shepherd Motif in Current Discussion

While the shepherd is a familiar image in Scripture, studies of this image are surprisingly few.<sup>6</sup> In particular, its significance in Matthew's Gospel has yet to receive serious attention. In addition to Martin's article, "The Image of the Shepherd in the Gospel of the Saint Matthew" (1975), other major works include: J. Thompson, "The Shepherd-Ruler Concept in the OT and Its Application in the NT" (1955);<sup>7</sup> Wilfred Tooley, "The Shepherd and Sheep Image in the Teachings of Jesus" (1964);<sup>8</sup> W. J. Vancil, "The Symbolism of the Shepherd in Biblical, Intertestamental, and New Testament Material" (1975);<sup>9</sup> R. E. Bracewell, "Shepherd Imagery in the Synoptic Gospels" (1983);<sup>10</sup> Scot McKnight, "New Shepherds of Israel: An Historical and Critical Study of Matthew 9:35-11:1" (1986);<sup>11</sup> and Johannes Beutler, *The Shepherd Discourse of John 10 and Its Context* (1991).<sup>12</sup>

Yet it is only recently that John P. Heil made the connection that Ezekiel 34 contains the entire semantic field needed for the implied reader to fully appreciate Matthew's shepherd metaphor. According to Heil, Ezekiel 34 unifies Matthew's shepherd metaphor by supplying readers with key terms, concepts, and images.<sup>13</sup> Nevertheless, Heil's thesis has not yet been adequately tested. Does Matthew truly draw various shepherd images from Ezekiel 34?

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<sup>5</sup> The verb *πλαγχνίζομαι* in those texts occur in conjunction with Jesus' healing and feeding ministry, with the exception of 18:27. Further, five of the eight instances of the verb 'to have mercy' (*ἐλεέω*; 9:27; 15:22; 17:15; 20:30; 20:31; cf. 5:7 [x2; Jesus' teaching]; 18:33) occur in the similar context as well.

<sup>6</sup> Cf. J. G. Thompson, "The Shepherd-Ruler Concept in the OT and Its Application in the NT," *SJT* 8 (1955): 406-418; J. Jeremias, *TDNT* 6:485-502.

<sup>7</sup> Thompson, *SJT* 8 (1955): 406-418.

<sup>8</sup> Tooley, *NovT* 7 (1964): 15-25.

<sup>9</sup> Vancil, Ph.D. diss. (Dropsie University, 1975).

<sup>10</sup> Bracewell, Ph.D. diss. (Southern Baptist Theological Seminary, 1983).

<sup>11</sup> McKnight, Ph.D. diss. (University of Nottingham, 1986).

<sup>12</sup> Beutler, Cambridge: Cambridge University Press, 1991.

<sup>13</sup> John P. Heil, "Ezekiel 34 and the Narrative Strategy of the Shepherd and Sheep Metaphor in Matthew," *CBQ* 55 (1993): 698-708, see esp. 699, 708. Heil finds the Ezekiel shepherd metaphor in the passages like 2:6, 9:36, 10:16, 14:14, 15:24, 32, 18:12-14, 25:31-46, 26:31-32.

Indeed, Ezekiel 34 is a rich text for that particular image in the OT. Francis Martin, having noticed that the whole tone of Ezekiel 34 prepares the way for seeing the shepherd as a healer, remarks: "the imagery drawn from Ezekiel is expanded and orchestrated in many different ways; it is put in connection with the Son of David, inserted into many healing contexts."<sup>14</sup> Further, Martin underscores the significance of Matthew's constellation of Ezekiel's shepherd image with the shepherd-servant-king of Zechariah.

Yet it is striking that Matthew does not quote even a single verse from Ezekiel 34.<sup>15</sup> Neither Martin nor Heil explains why Matthew heavily uses, if in fact he does, the shepherd image. Nevertheless, their observation of Matthew's failure to cite Ezekiel leaves open the possibility that for some reason Matthew deliberately uses the shepherd image in a careful, selective, and systematic way. By citing Micah concerning the coming of the messianic Shepherd in 2:6 and Zechariah concerning the suffering of the shepherd in 26:31, Matthew intentionally sets up the framework of this particular christological picture at the beginning and at the end of the narrative structure. In the middle of the narrative, Jesus' messianic activities as the long-awaited Shepherd are meant to be deciphered by the shepherd language, which could readily be supplied by a text such as Ezekiel 34. In this way, the whole narrative can be viewed through this angle, that is, Jesus as the messianic Shepherd.

If the quotations from Micah 5 and Zechariah 13 are taken as the narrative framework and Ezekiel 34 is not quoted in the Gospel, then the source of the image in the Gospel should not be confined to Ezekiel. If it is true that Matthew drew, both directly and indirectly, the shepherd images from all these texts, i.e., Micah 5, Zechariah 13 and Ezekiel 34, then what constitutes the common background or a broad scheme behind that they all involve the shepherd image? For the case of Ezekiel, chapter 34 is an integral part of the Ezekielian vision for the restoration of Israel that stretches to chapter 37. Also, Ezekiel 40-48 as a unit can be taken as the revision of Ezekiel 34-37 in terms of restoring the eschatological Temple.<sup>16</sup> Further, in Micah 2-5 and Zechariah 9-14, the expectation of Davidic kingship converges with that of the eschatological visitation of the true Shepherd of Israel who is expected to finally restore the nation. A bigger picture may be detected behind Matthew's use of the shepherd image.

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<sup>14</sup> F. Martin, "The Image of Shepherd," 275, 299.

<sup>15</sup> Robert H. Gundry, *The Use of the Old Testament in St. Matthew's Gospel* (Leiden: Brill, 1967), 27, 33, observes that Ezekiel's shepherd background is found only in Matt 9:36 (Ezek 34:5) and 26:31 (Ezek 34:31).

<sup>16</sup> Moshe Greenberg, "The Design and Themes of Ezekiel's Program of Restoration," *Interpretation* 38 (1975), 182. Note also that Ezekiel 34-37, 40-48 and Zechariah 1-8 had a profound influence upon the New Testament's messianic and eschatological thoughts. See Walter Harrelson, "Messianic Expectation at the Time of Jesus," *Saint Luke's Journal of Theology* 32 (1988): 32-33.

The shepherd image in Matthew's Gospel is certainly neither accidental nor merely for the sake of rhetorical effects. If Jesus can be seen as the eschatological Shepherd as promised in the OT tradition, then its christological implications merit close attention. The following section presents an illuminating case for Matthew's christology that legitimates our research on the shepherd image as it is applied to Jesus in view of the Davidic expectation in the restoration context.

### *1.2 The "Therapeutic Son of David" in Matthew: Building a Case for Research*

One christological issue in Matthean study tightly connects with our study. John J. Collins addresses this issue when he states, "how Jesus [who does miracles in the Gospel] came to be viewed as the Davidic Messiah remains something of a mystery."<sup>17</sup> It is known that the royal messiah in Jewish tradition does not quite fit the 'Son of David' picture in the Gospels, in which the title is associated primarily with "a figure who is so addressed by people in need of exorcism or healing."<sup>18</sup> In Matthew's Gospel, the association of the title 'Son of David' with healing has puzzled many.<sup>19</sup>

Why is this title used in its association with, particularly, healing in the Gospel? Besides the traditional answer that it is the product of early Christian redaction, two other competing suggestions have been put forward. Christopher Burger argues that the figure of the Son of David who heals results from the correlation of the royal Son of David with the Hellenistic 'divine man' in early Christianity.<sup>20</sup> The other line of conjecture involves the speculations about Solomon. For example, Dennis C. Duling argues that the Son of David was a popular religious concept among the first-century Jews of Palestine and that it was associated with Solomon as a renown exorcist and healer.<sup>21</sup> The title Son of David has been recognized as perhaps the most distinguished of the christological titles in Matthew.<sup>22</sup> Particularly, Duling affirms that Matthew's Son of David is

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<sup>17</sup> J. J. Collins, *The Apocalyptic Imagination* (Grand Rapids: Eerdmans, 1998), 263.

<sup>18</sup> Dennis C. Duling, "Solomon, Exorcism, and the Son of David," *HTR* 68 (1975): 235.

<sup>19</sup> For example, G. Stanton, in his memorable research on Matthean scholarship from 1945 to 1980, utters, "I am still puzzled by the evangelist (Matthew)'s association of 'Son of David' with healing;" see G. Stanton, "Origin and Purpose of Matthew's Gospel," in *Aufstieg und Niedergang der römischen Welt* II. 25.3., 1889-1951 (ed. W. Hasse; Berlin: De Gruyter, 1985), 1924.

<sup>20</sup> Burger, *Jesus als Davidsohn: Eine traditionsgeschichtliche Untersuchung* (Göttingen: Vandenhoeck & Ruprecht, 1970), 169, says, "the Davidic Messiah takes the function of the hellenistic *theios aner* upon himself, which doesn't fit him according to Jewish expectation."

<sup>21</sup> "Solomon, Exorcism, and the Son of David," 235.

<sup>22</sup> Birger Gerhardsson, *Mighty Acts of Jesus According to Matthew* (Lund: Gleerup, 1979), 86, 88, 91, states that "none of the evangelists shows such interest in the Son of David theme as Matthew." As regard the significance of the title he says, "Son of David ... only says a superficial part of the truth about Jesus."

distinctively the ‘therapeutic Son of David.’<sup>23</sup> As to the association of the title with healing activity, he contends that it is drawn from Mark 10:46-52, which reflects the popular Solomon-as-exorcist tradition.<sup>24</sup>

In Matthew’s Gospel, however, the healing activities of the Son of David are better associated with the shepherd image. Jesus as the Son of David heals not because he is recognized as Solomon the exorcist, but because he is the messianic Shepherd. The shepherd language is clearly present in nearly all of the passages that Duling addresses for the association of the Son of David with healing activities.<sup>25</sup> Peter M. Head notes that there is definite evidence within the OT that the Davidic messiah as shepherd is associated with healing.<sup>26</sup> Matthew’s use of the shepherd image can be key to understanding the association of the Son of David and healing in the Gospel.

In the end, Davies and Allison’s unanswered question as to whether Jesus is the messianic shepherd, Heil’s unproven thesis concerning Ezekiel 34 as the unifying source of the shepherd image, and Duling’s dubious suggestion that the Solomon tradition is the background of ‘therapeutic Son of David,’ taken together call for a thorough and comprehensive examination of the shepherd image in the First Gospel.

## 2. The Thesis

Matthew presents Jesus as the eschatological Shepherd and as the Davidic Shepherd-Appointee according to the pattern of the OT Davidic Shepherd tradition, while echoing some significant developments of the tradition during the Second Temple period. Underlying this thesis is the basic idea that Matthew’s presentation of Jesus in his narrative is a result of his intense dialogue with the Davidic Shepherd tradition (esp. Mic 2-5; Zech 9-14; and Ezek 34-37). Matthew (and Jesus) was conversant with this tradition, which is what this study aims to prove.

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<sup>23</sup> Matt 9:27-31; 12:22-24; 15:21-28; 20:29-34; 21:1-16; 22:41-46. “The Therapeutic Son of David: An Element in Matthew’s Christological Apologetic,” *NTS* 24 (1977-1978): 392-410.

<sup>24</sup> Duling, “The Therapeutic Son of David,” 409.

<sup>25</sup> For instance, ‘compassion, sheep without the shepherd’ in 9:27-38; ‘gathering’ in 12:22-30 (cf. 19:28); ‘the lost sheep of Israel, compassion’ in 15:21-31; ‘compassion’ in 20:29-34. Interestingly, there is the ‘gentle king’ motif in 21:1-16 and 22:41-45 introduces Jesus’ confrontation with the false leaders of Israel in chapter 23.

<sup>26</sup> Head, *Christology and the Synoptic Problem* (Cambridge: Cambridge University, 1998), 185-186, mentions Ezek 34:23-24, which presents the Davidic Messiah who “would include, as part of his role as Shepherd, healing the sick, binding up the injured and strengthening the weak (Ezek 34:4, 6)”; in addition, he also recalls 4Q521, which makes a connection between messianic shepherding and healing in contexts that allude to Isa 61.



This aim will be achieved by presenting a fresh and comprehensive explanation of the shepherd image beyond the current state of research touched upon particularly by Martin and Heil. This study is also expected to contribute to unraveling of the puzzle of the association of the Son of David with healing in the Gospel. An awareness of the connection of Jesus as both the Son of David and the Shepherd, in turn, will open up new insights into Matthew's understanding of the OT promises of Israel's restoration. The OT vision of the restoration of Israel, along with the promise of blessings to the nations, finally begins to be realized through the mission of compassion of the eschatological Shepherd and his Davidic Shepherd-Appointee. An analysis of the Davidic Shepherd tradition in the context of the literary structure of the Gospel, unlike many previous studies of Matthew's structure, will take serious both the opening and the closing of the Gospel. The return of God's presence in terms of the kingdom of God and his Davidic Appointee is central to the First Gospel.

### 3. The Methodology

The method adopted in this study will not be limited to one specific approach to the exclusion of others. Recent developments in the methodological debate seem to suggest that being consistent with an employed methodology often means to neglect one or another integral dimension of the text. At minimum, the Gospel text is comprised of at least three integral dimensions: the historical, the literary and the theological.

Tradition historical criticism has often been noticed with its tendency to overlook the literary nature of the text.<sup>27</sup> Ever since James Muilenburg commented on the new direction toward literary and rhetorical analysis, the study of the literary/rhetorical dimension of the text flourished.<sup>28</sup> Yet it is also true that various literary/rhetorical analyses often operate without due attention to history or reality outside the text.<sup>29</sup> Further, in both cases mentioned above, the theological/ideological dimension of the text is often neglected or even eliminated.<sup>30</sup> While the traditional historical-grammatical and theological interpretation of Scripture has been challenged, its three categories are still defensible. The persistence of these basic three categories is self-evident even in the

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<sup>27</sup> For instance, Graig Bartholomew et al., *"Behind the Text": History and Biblical Interpretation* (Grand Rapids: Zondervan, 2003), rethinks the historical-critical approach in the context of postmodern narrative-oriented hermeneutics.

<sup>28</sup> J. Muilenburg, "Form Criticism and Beyond," *JBL* 88 (1969): 1-13.

<sup>29</sup> Refer to G. Osborne, *The Hermeneutical Spiral* (Downers Grove: IVP, 1991), 153.

<sup>30</sup> For example, Roy A. Harrisville and Walter Sundberg, *The Bible in Modern Culture: Theology and Historical-Critical Method from Spinoza to Käsemann* (Grand Rapids: Eerdmans, 1995).

recent development of rhetorical criticism in terms of its socio-political, rhetorical, and ideological dimensions.<sup>31</sup>

In our study, with the emphasis upon the tradition-historical approach, attention will be paid to all three basic, yet integral dimensions of the text. Likewise, in our first two chapters we dedicate our efforts to the tradition-historical research of the Davidic Shepherd tradition in the OT and the Second Temple Judaism as well prior to the First Gospel. This will cover the research of the historical dimension of Matthew's texts relevant to our topic. In Chapters 3, 4 and 5, we will engage in an intertextual study. Here, the concept of 'intertextuality' is adopted while dismissing its deconstructive ideological baggage.

Intertextuality, according to Anthony C. Thiselton, was first coined as a technical term by Julia Kristeva, and since then, it has become a complex and technical term both in literary theory and in poststructuralist theories of signs. It is more than allusion.<sup>32</sup> Jonathan Culler's is instructive here. "Any prior body of discourse in terms of which a given text becomes intelligible; that which the text implicitly and explicitly takes up, prolongs, cites, refutes, transposes"; M. Riffaterre uses the term more specifically to indicate "self-referring or intralinguistic relations."<sup>33</sup> Yet if intertextuality is regarded as "an all-encompassing and infinitely expanding system or systems of signification," as it is for some theorists, then it becomes problematic.<sup>34</sup> While appreciating the usefulness of 'intertextual' dimension, we move forward cautiously as we adopt this term especially as intertextuality denounces the notion of 'author-ity' of the text; the Scriptures function as the constraining context for God's special revelation; and this should not be confused with other texts.<sup>35</sup>

Particularly in the case of the NT's use of the OT,<sup>36</sup> the concept of intertextuality seems to fit the notion of Scripture as God's unified yet diverse progressive revelation.<sup>37</sup> In fact, the definition of 'intertextual' is used by many in various

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<sup>31</sup> Vernon K. Robbins' *Jesus the Teacher* (Minneapolis: Fortress, 1992) illustrates a case in point. Similarly, W. Randolph Tate, *Biblical Interpretation: An Integrated Approach* (rev. ed.; Peabody: Hendrickson, 1997), presents an integration the tripartite dimensions of the text: The world behind the text (history); the world within the text (literary); and the world in front of the text (rhetorical).

<sup>32</sup> Anthony C. Thiselton, *New Horizons in Hermeneutics* (Grand Rapids: Zondervan, 1992), 38.

<sup>33</sup> *Ibid.*

<sup>34</sup> *Ibid.*, 41.

<sup>35</sup> Cf. Kevin J. Vanhoozer, *Biblical Narrative in the Philosophy of Paul Ricoeur: A Study in Hermeneutics and Theology* (Cambridge: Cambridge University Press, 1990).

<sup>36</sup> For example, Michael Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Clarendon Press, 1985), esp. 1-19, proposes 'inner-biblical exegesis' as 'reinterpretation of the scriptural text within OT canon'; for useful distinctions between 'inner-biblical' study and 'inter-textual' study, see Sylvia C. Keesmaat, "Exodus and the Intertextual Transformation of Tradition in Romans 8:14-30," *JSNT* 34 (1994): 30-32.

<sup>37</sup> Similarly, James A. Sanders, "Paul and the Theology of History," in *Paul and the Scriptures of Israel* (JSNTSup 83; Sheffield: Sheffield Academic Press, 1993), 54, proposes the concept of 'theological history.'

ways.<sup>38</sup> Yet, neither the term nor the methodology involved in it (as we shall see in the following concerning Paul's use of Scripture) has reached any consensus, especially for the study of the Gospels. For the case of Paul's use of Scripture, Richard B. Hays' seminal volume, *Echoes of Scripture in the Letters of Paul*, appears to remain the most influential recent work in this area,<sup>39</sup> and which may have spawned a number of critiques, appraisals, and developments.<sup>40</sup>

Hays' proposal for using an approach to 'intertextuality' to investigate Paul's use of Scripture reflects another step taken toward the literary/rhetorical approach;<sup>41</sup> Hays himself acknowledges that he derives the concept 'intertextuality' from literary criticism.<sup>42</sup> That is, instead of focusing on "technical questions about the textual form of Paul's citations, or the historical background of Paul's interpretive techniques" (thus, contending for or against the legitimacy of Paul's hermeneutical practices), Hays proposes that one should rather be attuned to 'echoes' of the citations and allusions; thus seeking to describe "the system of codes or conventions" rather than to find "the genetic or causal explanations to specific texts."<sup>43</sup> Hays launches his proposal by addressing the current problem in the area of the study of Paul's use of Scripture:

The Pauline citations and allusions have been catalogued, their introductory formulas classified, their relation to various Old Testament text-traditions examined, their exegetical methods compared to the methods of other interpreters within ancient Christianity and Judaism...they have,

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<sup>38</sup> For examples, refer to William S. Green, "Doing the Text's Work for It: Richard Hays on Paul's Use of Scripture," in *Paul and the Scripture*, 60-63; Keesmaat, "Exodus and the Intertextual," 33.

<sup>39</sup> New Haven, Conn. and London: Yale University, 1989; cf. J. Ross Wagner, *Heralds of the Good News: Isaiah and Paul "In Concert" in the Letter to the Romans* (Leiden: Brill, 2002), adopts Hays' proposal, along with Hays' seven criteria, without serious modifications.

<sup>40</sup> Craig A. Evans and James A. Sanders present a collection of the reviews of Hays' *Echoes of Scripture* and Hays' responses to these critiques as well, also with case studies of this method in *Paul and the Scriptures of Israel* (JSNTSup 83; Sheffield: Sheffield Academic Press, 1993); see also, Stanley E. Porter, "The Use of the Old Testament in the New Testament: A Brief Comment on Method and Terminology" in *Early Christian Interpretation of the Scriptures of Israel* (ed. C. A. Evans and James A. Sanders; JSNTSup 148; Sheffield: Sheffield Academic Press, 1997), 79-96; Kenneth D. Litwak, "Echoes of Scripture?: A Critical Survey of Recent Works on Paul's Use of the Old Testament" *CR:BS* 6 (1998): 260-288, who presents a series of succinct summaries of a number of developments worked out triggered by Hays' proposal.

<sup>41</sup> As noted earlier, the shift is known to have been addressed by J. Muilenburg's SBL presidential address as it was published in "Form Criticism and Beyond" in *JBL* 88 (1969): 1-13; C. D. Stanley, *Paul and the Language of Scripture: Citation Technique in the Pauline Epistles and Contemporary Literature* (Cambridge: Cambridge University Press, 1991), 28, n.86, calls Hays' approach "a laudable first step in this direction."

<sup>42</sup> Particularly, Hays, *Echoes of Scripture*, 5-10, mentions John Hollander's work, *The Figure of the Echo: A Mode of Allusion in Milton and After* (Berkeley: University of California Press, 1981).

<sup>43</sup> Hays, *Echoes of Scripture*, 15.

as it were, unpacked and laid out the pieces of the puzzle. But how are the pieces to be assembled? Most of the 'unpacking' of the Pauline citations was complete more than a generation ago, yet we still lack a satisfying account of Paul's letters as *hermeneutical events, discourse in which Paul is engaged in the act of reinterpreting Scripture* to address the concerns of his communities.<sup>44</sup>

The core of Hays' approach thus lies in the application of the concept of 'dialectic,' 'discourse,' or 'narrative' to the inter-textual relation, that is, the continuing engagement of the text in the dialogue with the tradition.<sup>45</sup> The discourse is not then confined within the text [of Paul or Matthew] but existing in the 'intertextual space,' or 'discursive space'<sup>46</sup> i.e., the space created by 'metalepsis' echoing between the tradition and the text. To explain the function of 'intertextual echo,' Hays introduces the literary device, 'metalepsis' or 'transumption,' borrowing it from Holland's usage.<sup>47</sup> An author evokes another text in such a way [by *metalepsis*] that significant points of contact between the new text and its precursor remain unexpressed, thereby inviting readers to interpret a citation or allusion by recalling aspects of the original context that are not explicitly quoted, i.e., the transumed connections.<sup>48</sup> Hays' analogy of the antithesis between *metalepsis* and metaphor explains well the heart of his methodological stance:

Allusive echo functions to suggest to the reader that text B should be understood in light of a broad interplay with text A, encompassing aspects of A beyond those explicitly echoed. This sort of *metaleptic* figuration is the antithesis of the *metaphysical* conceit, in which the poet's imagination seizes a metaphor and explicitly wrings out of it all manner of unforeseeable significations. *Metalepsis*, by contrast, places the reader within a field of widespread or unstated correspondences.<sup>49</sup>

The device of *metalepsis* is a literary means by which one is invited to engage in 'intertextual discourse,' and which characterizes the textual interaction that lies neither (primarily) between the text and its contemporary historical settings, nor between the text and the *meta-physical* conceit, but rather between the text and the tradition. In this sense, a study of citations and allusions may no longer be a

<sup>44</sup> Hays, *Echoes of Scripture*, 1-2 (italics mine).

<sup>45</sup> Hays, *Echoes of Scripture*, 14. Hays continues, "Paul repeatedly situates his discourse within the symbolic field created by a single, great textual precursor: Israel's Scripture"; thus emphasizing the intertextual interplay within the discourse; that is, "the narrative framework for interpretation" (157-158); Hays, "Echoes of Scripture in the Letter of Paul: Abstract," 46, likewise sums up, "Paul's strategy of intertextual echo is neither 'sacramental' nor 'eclectic' nor 'heuristic,' but 'dialectical'."

<sup>46</sup> Cf. Litwak, "Echoes of Scripture?," 262-263, says that Hays' emphasis lies on "actual textual connections, citations and allusions" rather than on "the sense meant by writers like discursive space."

<sup>47</sup> J. Hollander, *The Figure of Echo*, 115.

<sup>48</sup> Wagner, *The Herald of the Good News*, 9-10; cf. Hays, *Echoes of Scripture*, 19-21.

<sup>49</sup> Hays, *Echoes of Scripture*, 20 (italics mine).

science of examining one-to-one correspondence of rigid bits and pieces of the texts, as if an archeologist analyzes his finds of fossils. It is rather like an art of musician, which is to read the notes, eventually hearing the ongoing story or the (invisible) symphony of the echoing voices, from the past and the present, that reply to one another in that continuing discourse. The reader is thus able to hear the echo, and participate in it.

Prior to assessing Hays' proposal as to its benefits and weaknesses, an inevitable question arises: Can Hays' approach be applied to the Gospels' use of the OT?<sup>50</sup> In particular, regarding Matthew's use of the OT, how can the study of the Gospel's citations and allusions be assisted by this approach?<sup>51</sup> Or, how is Hays' approach to the NT's use of the OT different, specifically from typological study, or from the promise and fulfillment motif? In fact, it has been often argued that Matthew's (or the New Testament's in general) quotations from the OT are not to be taken as arbitrary *midrashic* proof-texting, although *midrashic* exegesis could still imply, more or less, a sort of inner-biblical exegesis.<sup>52</sup> Indeed, many have recognized the significance of the entire OT context from which the NT writers take the quotation.<sup>53</sup>

Likewise, Craig A. Evans argues that what operates "the underlying thinking which lies behind the metalepsis that Hays has observed in Paul's letters" is, in fact, 'typological thinking.'<sup>54</sup> Yet, James A. Sanders claims more fundamental differences:

"There is indeed but one God at work throughout Scripture. As Hays rightly notes, Paul's reading of Scripture is not typological *as that term is normally understood*; Paul does not fret about

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<sup>50</sup> Litwak, "Echoes of Scripture?," 264, would expect this question: "Hays offer a departure from the usual way of approaching Paul's use of the Scriptures of Israel, or indeed any New Testament writer's use of the Scriptures of Israel."

<sup>51</sup> If Hays' approach is applied, then perhaps the product would take quite a different shape, for instance, something quite unlike what is presented in R. H. Gundry's *The Use of the Old Testament in St. Matthew's Gospel* (Leiden: Brill, 1967), which deals mainly with formal and allusive quotations as to Matthew's use of the OT.

<sup>52</sup> Cf. D. Boyarin, *Intertextuality and the Reading of Midrash* (Bloomington: Indiana University Press, 1990).

<sup>53</sup> C. H. Dodd, *According to the Scriptures: The Sub-Structure of the New Testament Theology* (Lodon: SCM, 1952), 126, 133; also, B. Lindars, *New Testament Apologetic: The Doctrinal Significance of the Old Testament Quotations* (Philadelphia: Westminster, 1961); recently, Martin C. Albl, "And Scripture Cannot Be Broken": *The Form and Function of the Early Christian Testimonia Collections* (Leiden: Brill, 1999). Max Wilcox, "On Investigating the Use of the Old Testament in the New Testament" in *Text and Interpretation* (ed. E. Best and R. McL. Wilson; Cambridge: Cambridge University Press, 1979), 231-243, argues that citation, as opposed to allusion, does not assume the reader's familiarity with the original context (esp. 37).

<sup>54</sup> Evans, "Listening for Echoes of Interpreted Scripture," 47.

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