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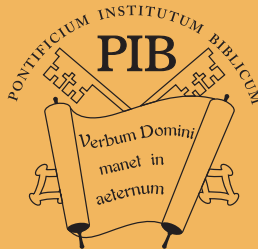
ESTRATTO

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Intertextuality, Inner-Biblical Exegesis, and Inner-Biblical Allusion: The Ethics of a Methodology

S U M M A R I U M

Commentationes

Animadversiones

Recensiones

Vetus Testamentum

Novum Testamentum

Intertextuality, Inner-Biblical Exegesis, and Inner-Biblical Allusion: The Ethics of a Methodology

I. This Again? [1]

It seems that no stone has been left unturned in the search for intertexts, allusions, and echoes within the biblical text since Michael Fishbane's magisterial work in inner-biblical exegesis thirty years ago [2]. Fishbane explicitly avoided the label "intertextuality" to describe his method, opting instead to call his work "inner-biblical exegesis". Not all scholars followed suit, however, and it quickly became popular to use intertextuality as the label for all manner of investigations into literary relationships between various texts. Shortly after Fishbane wrote, Ellen van Wolde accused biblical scholars of the ugliest sort of methodological sin, that of using intertextuality merely as a way to "supply labels" in order to make their work sexier [3]. Despite such criticism, Paul Noble could state some thirteen years later that, "'Intertextuality' is currently used with widely divergent meanings by different scholars, depending upon their hermeneutical persuasions. Since, however, these issues have little bearing on the subject-matter of the present article, I simply state that I shall here be using 'intertextuality' very broadly, for the interpretative relationships that pertain between texts" [4]. Nearly a decade after Noble, Geoffrey Miller could still write, "Unfortunately, consistent use of terminology, especially the word 'intertextuality', has been lacking" [5]. Not all scholars have consented to using the term so broadly; rather, some have sought methodological clarity when "supplying labels" so that the present state of scholarship represents three primary trajectories

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[1] I would like to thank my friends and colleagues, Joseph Ryan Kelly and William R. Osborne, for their insightful criticism of my misuse of terminology in a previous essay, which prompted me to address the issue here.

[2] M. FISHBANE, *Biblical Interpretation in Ancient Israel* (Oxford 1985).

[3] E. VAN WOLDE, "Trendy Intertextuality?" *Intertextuality in Biblical Writings.* Essays in Honour of Bas van Iersel (ed. S. DRAISMA) (Kampen 1989) 43-49, here 43.

[4] P.R. NOBLE, "Esau, Tamar, and Joseph: Criteria for Identifying Inner-Biblical Allusions", *VT* 52 (2002) 219-252, here 219.

[5] G. MILLER, "Intertextuality in Old Testament Research", *Currents in Biblical Research* 9 (2011) 238-309, here 285.

for examining the relationship between texts: intertextuality, inner-biblical allusion, and inner-biblical exegesis [6].

After all the work that has been done, why an essay on the ethics of a methodology? Despite the advances in methodological consistency, there still seems to remain some confusion over exactly how and when to apply the appropriate term to one's task. Furthermore, after thirty years of defining and delineating terms, it is necessary that scholars begin to demonstrate transparency and clarity in their methodological vocabulary [7]. Having myself committed the sin of misusing methodological terms, I am all too aware of the importance of using appropriate terminology [8], especially for authors committed to treating texts and their readers ethically [9]. Thus, in an attempt to call for clarity and transparency, the present paper will outline the three primary methods for studying the literary relationships between texts in order to make clear the presuppositions and purposes of each method. Our discussion will demonstrate that intertextuality as a methodological label is problematic for scholars whose hermeneutical presuppositions include authorial intent, unless they are willing to abandon the diachronic element in their work. We will conclude by outlining principles of inner-biblical allusion and inner-biblical exegesis for deter-

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[6] See, e.g., MILLER, "Intertextuality in Old Testament Research"; B. SOMMER, "Exegesis, Allusion and Intertextuality in the Hebrew Bible: A Response to Lyle Eslinger", *VT* 46 (1996) 479-489; J. LEONARD, "Identifying Inner-Biblical Allusions: Psalm 78 as a Test Case", *JBL* 127 (2008) 241-265; K.W. WEYDE, "Inner-Biblical Interpretation: Methodological Reflections on the Relationship between Texts in the Hebrew Bible", *SEÅ* 70 (2005) 287-300.

[7] Weyde also reflects on the importance of using terms precisely. But, citing the work of J. Nogalski, who utilizes synchronic and diachronic methods in his study, Weyde suggests that creating a sharp division between intertextuality and inner-biblical allusion and inner-biblical exegesis may not prove so helpful; see WEYDE, "Inner-Biblical Interpretation", 290-291; J. NOGALSKI, *Redactional Process in the Book of the Twelve* (BZAW 218; Berlin – New York 1993). However, I would still contend that once one moves to diachronic reflections, one is no longer employing an intertextual method.

[8] R.L. MEEK, "The Meaning of לבה in Qohelet: An Intertextual Suggestion", *The Words of the Wise are Like Goads.* Engaging Qohelet in the 21st Century (eds. M.J. BODA – T. LONGMAN III – C.G. RATA) (Winona Lake, IN 2013) 241-256.

[9] See K.J. VANHOOZER, *Is There a Meaning in this Text?* The Bible, the Reader, and the Morality of Literary Knowledge (Landmarks in Christian Scholarship; Grand Rapids, MI ²1998) 367-452. Vanhoozer argues that "the mandate for the ethical interpreter [is] as follows: 'Do not bear false witness.' *An interpreter, then, is one who bears true witness to textual meaning*" (*Meaning*, 439, emphasis original).

mining the relationships between biblical texts. These two methods cohere with the presupposition that authorial intention controls meaning, and therefore transparently employing their methodology will avoid the charges of inaccurately supplying the label of intertextuality and of being ― as some will presuppose ― inconsistent and therefore unethical.

II. Intertextuality

Julia Kristeva coined the term "intertextuality" in her 1966 essay, "Word, Dialogue, and Novel" [10]. For her work, Kristeva drew on Mikhail Bakhtin, who had focused on the use of specific texts by specific texts, pointing out that "[t]he boundary lines between someone else's speech and one's own speech were flexible, ambiguous, often deliberately distorted and confused. Certain kinds of texts were constructed like mosaics out of the text of others" [11]. Kristeva's originality lay in her application of Bakhtin's theory of specific texts to a general theory of how all texts communicate with and relate to each other [12]. For Kristeva, and literary theorists after her, a text is much more than words on paper. It is a "network of traces" [13] coursing through all communicative media and "any text is constructed as a mosaic of quotations; any text is the absorption and transformation of another. The notion of intertextuality replaces that of intersubjectivity, and poetic language is read as at least double" [14]. Van Wolde goes so far as to argue that until a person reads a text, it is merely "a lifeless collection of words" [15]. Thus, as Richard Schultz states, in essence

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[10] J. Kristeva, "Word, Dialogue and Novel", *Desire in Language:* A Semiotic Approach to Language and Art (ed. L.S. Roudiez; trans. T. Gora, A. Jardine, and L.S. Roudiez) (New York 1980 [1969]) 64-91. For surveys of intertextuality and its counterparts, see Miller, "Intertextuality in Old Testament Research", 283-309; and K. Schmid, "Innerbiblische Schriftauslegung. Aspekte der Forschungsgeschichte", *Schriftauslegung in der Schrift.* Festschrift für Odil Hannes Steck zu seinem 65. Geburtstag (eds. R.G. Kratz – Th. Krüger – K. Schmid) (BZAW 300; Berlin – New York 2000) 1-22.

[11] S. Murray, "Intertextuality", *Encyclopedia of Literary Critics and Criticism.* 2 vols. (ed. C. Murray) (London 1999) 1:560; cited in R.L. Schultz, "Intertextuality, Canon, and 'Undecidability': Understanding Isaiah's 'New Heavens and New Earth' (Isaiah 65:17-25)", *BBR* 20 (2010) 19-38, here 21.

[12] Schultz, "Intertextuality, Canon, and 'Undecidability'", 21.

[13] W.S. Vorster, "Intertextuality and Redaktionsgeschichte", *Intertextuality in Biblical Writings.* Essays in Honour of Bas van Iersel (ed. S. Draisma) (Kampen 1989) 15-26, here 20-21.

[14] Kristeva, "Word, Dialogue, and Novel", 66.

[15] Van Wolde, "Trendy Intertextuality?" 49.

"the emphasis shifts from users to uses and every expression carries with it semantic freight from other contexts in which it is employed" [16].

Given these notions of texts and their relationships with each other, a few important implications arise for those who use (or claim to use) this methodology. First, the "text" in intertextuality is broken free from the constraints of the written word [17]. This is problematic for studies that purport to examine the written words of the Bible and seek to understand their relationships among each other. Faithful adherence to this methodology requires one to consider not only the written text but also the unwritten oral traditions that may lie behind it. This introduces a peculiar methodological problem, for one could discount nearly any proposed textual relationship with the notion that two written texts rely not on each other but on a separate oral tradition [18]. Cynthia Edenburg mitigates this difficulty by "taking a methodological stance which undertakes to consider all known evidence. Unknown witnesses cannot be considered evidence; in the eventuality that a new witness is uncovered, then it becomes potential evidence, but until then it cannot be other than a non-entity" [19]. However, Edenburg's methodology is explicitly concerned with innerbiblical allusion, not intertextuality. If she held to the latter, then such a methodological stance would be "nonsensical" [20]. Studies that would use a presuppositional stance to push aside the idea of an oral tradition underlying the suggested textual relationships are no longer employing an intertextual method.

Second, intertextuality is unconcerned with issues of determinacy or diachronic trajectory. What matters for intertextual theorists is the "network of traces", not their origin or direction of influence. Furthermore, intertextuality is concerned with "a wide range of correspondences among texts", and it "examines the relations among many texts" rather than the relationship between a narrow set of texts [21]. Thus, intertextuality is a strictly synchronic discussion of wide-ranging intertextual relationships that necessarily precludes author-centered, diachronic studies. This distinction should not be taken lightly because the term intertextuality leads

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[16] SCHULTZ, "Intertextuality, Canon, and 'Undecidability'", 21.

[17] However, see Cynthia Edenburg's work on different types of intertextuality, which distinguishes between aural and literary intertextual strategies; see C. EDENBURG, "Intertextuality, Literary Competence and the Question of Readership: Some Preliminary Observations", *JSOT* 35 (2010) 131-148.

[18] See NOBLE, "Esau, Tamar, and Joseph", 220.

[19] C. EDENBURG, "How (Not) to Murder a King: Variations on a Theme in 1 Sam 24; 26", *SJOT* 12 (1998) 64-85, here 71.

[20] MILLER, "Intertextuality", 294.

[21] SOMMER, "Exegesis, Allusion, and Intertextuality", 487.

readers to expect something entirely different than a diachronic study, making diachronic studies guilty of pulling a bait-and-switch, even if it is unintentional [22].

Third, the intertextual method is unconcerned with developing criteria for determining intertextual relationships between texts. As Miller states, "intertextuality is an inherent feature of all texts, and therefore such criteria are not essential" [23]. In a synchronic study of textual relationships, in which responsibility for determining textual relationships rests with the reader, there is little or no concern for proving that such a relationship resulted from authorial intent. This enables the reader to make connections without regard for homogeneity and propinquity, opening the door for the examination of textual relationships across vast spectra of time and place. This is not necessarily a bad thing, so long as authors of such studies are transparent about their enterprise. For those who use methodological labels appropriately, this is hardly a concern. However, the intertextual label becomes problematic when scholars use it but then develop criteria for demonstrating that textual relationships were intended. Once this occurs, the author has departed from intertextuality and entered into another realm altogether, for intertextuality presupposes that the connection of texts lies solely with the reader. Readers likewise play an important role in inner-biblical exegesis and inner-biblical allusion, but their role is to recognize and prove intended textual relationships [24].

From these three criteria it becomes apparent that many so-called intertextual studies are something altogether different. What terminology remains for studies that utilize some of the insights of intertextuality yet begin with a different set of presuppositions?

III. Inner-Biblical Exegesis

As noted above, Michael Fishbane has done the most seminal work in inner-biblical exegesis. In a series of articles and books, he outlined the methodological principles for determining instances of inner-biblical exegesis, which he divided into three, and later four, categories: scribal exegesis (i.e. comments and corrections), legal exegesis, haggadic exegesis, and

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[22] For an example of this, see MEEK, "The Meaning of לבה in Qohelet".

[23] MILLER, "Intertextuality", 285.

[24] This is an important distinction between intertextuality on the one hand and inner-biblical exegesis and inner-biblical allusion on the other. See L.C. STAHLBERG, *Sustaining Fictions*: Intertextuality, Midrash, Translation, and the Literary Afterlife of the Bible (LHBOTS 486; London – New York 2008) 28-58.

mantological exegesis [25]. Though the type of exegetical maneuvering differs, the principles for determining textual relationships remain the same.

Inner-biblical exegesis seeks to isolate texts and examine texts that have in some way revised previous texts. In the case of scribal exegesis, the revision occurs most frequently in the form of explanatory comments that intend to enable later readers to understand unfamiliar terms or phrases, such as Josh 18,13 and Esth 3,7 [26]. For Fishbane, even such minor revision indicates "that the authoritative text being explicated was not considered inviolable but subject to the invasion of a tradition of interpretation which rendered it more comprehensible" [27]. However, since the scribes chose to explain a difficult text rather than simply remove the incomprehensible phrase(s), they "insured that future readers would be forced to a realization not far removed from their own: that they are latecomers to the text, who must read it with the guidance of an oral — now written — exegetical tradition" [28].

The other three types of inner-biblical exegesis modify the text more significantly to apply an older text to a new situation. Thus, legal exegesis "is singularly concerned with the reinterpretation (or extension or reapplication) of pre-existing legal texts" [29] in cases where "lacunae or ambiguities in their legal formulation tend to render such laws exceedingly problematic — if not functionally inoperative — without interpretation" [30]. Eugene Mc-

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[25] See M. FISHBANE, "Revelation and Tradition: Aspects of Inner-Biblical Exegesis", *JBL* 99 (1980) 343-361; ID., "Inner-Biblical Exegesis: Types and Strategies of Interpretation in Ancient Israel", *Midrash and Literature* (eds. G.H. HARTMAN – S. BUDICK) (New Haven, CT 1986) 19-37; ID., *Biblical Interpretation in Ancient Israel*; ID., "The Hebrew Bible and Exegetical Tradition", *Intertextuality in Ugarit and Israel* (ed. J.C. DE MOOR) (OTS 40; Leiden 1998) 15–30; ID., "Types of Biblical Intertextuality", *Congress Volume: Oslo 1998* (eds. A. LEMAIRE – M. SÆBØ) (VTS 80; Leiden 2000) 39-44.

[26] FISHBANE, "Inner-Biblical Exegesis: Types and Strategies", 21. See also M. BAR-ASHER, "The Bible Interpreting Itself", *Rewriting and Interpreting the Hebrew Bible*. The Biblical Patriarchs in the Light of the Dead Sea Scrolls (eds. D. DIAMANT – R. G. KRATZ) (BZAW 439; Berlin – Boston, MA 2013) 1-18. Bar-Asher's essay deals with instances in which the biblical authors provided contextual explanations of individual words. While he does not specifically address "scribal exegesis", his comments are instructive for understanding the process by which scribes explained words they viewed as unfamiliar to their audience.

[27] FISHBANE, "Inner-Biblical Exegesis: Types and Strategies", 21.

[28] FISHBANE, "Inner-Biblical Exegesis: Types and Strategies", 22.

[29] FISHBANE, *Biblical Interpretation*, 282.

[30] FISHBANE, *Biblical Interpretation*, 92. See also B. ROSENSTOCK, "Inner-Biblical Exegesis in the Book of the Covenant: The Case of the Sabbath Commandment", *Conservative Judaism* 44 (1992) 37-49.

Garry points out that such is the case with a particular account of preparation of a Passover lamb: "The Chronicler reports that in the time of Josiah 'they boiled the Passover lamb with fire, according to the ordinance' ([…] 2 Chr 35:13). No single 'ordinance' prescribes such a culinary technique; rather, Deuteronomy indicates that the lamb should be boiled ([…] Deut 16:7), while Exodus insists that the lamb should not be boiled but 'roasted with fire'" [31]. Thus, since the two legal texts offered different prescriptions regarding the Passover lamb, the preparers of the Passover feast in Chronicles welded the two legal texts into a new prescription that addressed the needs of the audience.

Whereas legal exegesis is concerned solely with the reinterpretation and reappropriation of previous legal texts, haggadic exegesis "utilizes pre-existing legal materials, but it also makes broad and detailed use of moral *dicta*, official or popular *theologoumena*, themes, motifs, and historical facts. In a word, haggadic exegesis ranges over the entire spectrum of ideas, genres, and texts of ancient Israel. It is these which form the basis of its textual transformations, reapplications, and reinterpretations" [32]. Furthermore, haggadic exegesis also differs from legal exegesis in that which gives rise to it in the first place. Later authors engaged in legal exegesis because of a perceived lack in the earlier tradition that required an interpreter to make the text applicable to a new situation. Haggadic exegesis, on the other hand, came about because of the fullness of a previous text. It does not "supplement gaps in the *traditum*, but characteristically draws forth latent and unsuspected meanings from it" to show how a law or other text "can transcend its original focus, and become the basis for a new configuration of meaning" [33]. Very rarely does haggadic exegesis use explicit markers such as רמאל to indicate its use of a *traditum* (e.g. Jer 3,1); more often, the exegesis uses implicit markers such as shared lexemes, thematic elements, and their reformulation, such as is the case with the use of Ps 8,5-7 in Job 7,17-18 [34]. The Joban use of Ps 8,5-7 can be detected by the repetition of vocabulary and theme, but Job's revision of Ps 8,5-7 clarifies its use of the *traditum*. Thus, "[w]hereas the psalmist exalts the human species to near-divine status, and regards this exaltation as a sign of divine

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[31] E.P. McGarry, "The Ambidextrous Angel (Daniel 12:7 and Deuteronomy 32:40): Inner-Biblical Exegesis and Textual Criticism in Counterpoint", *JBL* 124 (2005) 211-228, here 211.

[32] Fishbane, *Biblical Interpretation*, 282.

[33] Fishbane, *Biblical Interpretation*, 282-283.

[34] See C. Frevel, "Eine Kleine Theologie der Menschenwürde: Ps 8 und seine Rezeption im Buch Hiob", *Das Manna fällt auch heute noch*: Beiträge zur Geschichte und Theologie des Alten, Ersten Testaments. Festschrift für Erich Zenger (eds. F. Hossfeld – L. Schwienhorst-Schönberger) (Freiburg – New York 2004) 247-272.

favour, Job inverts the liturgical teaching and mocks it, for he implies that God's providence is less than beneficial for humankind" [35].

Finally, mantological exegesis is confined to exegesis of "material which is ominous or oracular in scope and content" [36]. Mantological exegesis is divided into exegesis of visual and auditory phenomena. For the former, the exegesis is limited to the interpreter's explanation of the visual material, such as is the case with Joseph's dreams in Gen 37,1-11. The *traditio*, or interpretation, occurs in the same text as the *traditum* and is not exegetically taken up again. The exegesis of auditory phenomena is similar to legal and haggadic exegesis in that later prophets will reinterpret the *traditum* when they think that it has for some reason or other failed or needs further explanation or expansion [37]. Auditory mantalogical exegesis can be "non-transformative" exegesis, such as the "homiletical elaboration" of Zeph 3,3-4 by Ezek 22,25-28 [38]. It can also be "transformative", as when a later text interprets a previous text with "additions, specifications, or adaptations" [39], such as the reappropriation of 2 Sam 7,4-17 and 1 Chr 17,3-15 by the author of Psalm 89 [40]. As with haggadic exegesis, determining the relationship between texts requires that attention be paid to the repetition of linguistic and thematic elements and their reappropriation in a different context or to a different situation.

This examination of inner-biblical exegesis reveals several important issues for using inner-biblical exegesis as a methodology. First, it is clear that diachrony matters [41]. As Lyle Eslinger points out in his critique of Fishbane's methodology, inner-biblical exegesis "presumes a demonstrable precedence" [42]. If there is no diachronic relationship between texts, then there necessarily can be no inner-biblical exegesis, for in order for an author to explicate or elaborate on a text, it must have existed previously. This principle immediately distinguishes inner-biblical exegesis

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[35] FISHBANE, *Biblical Interpretation*, 285.

[36] FISHBANE, *Biblical Interpretation*, 443.

[37] FISHBANE, *Biblical Interpretation*, 444.

[38] FISHBANE, *Biblical Interpretation*, 461-462. See also T.B. DOZEMAN, "Inner-Biblical Interpretation of Yahweh's Gracious and Compassionate Character", *JBL* 108 (1989) 207-223.

[39] FISHBANE, *Biblical Interpretation*, 465.

[40] See N. SARNA, "Psalm 89: A Study in Inner Biblical Exegesis", *Biblical and Other Studies* (ed. A. ALTMANN) (Philip W. Lown Institute of Advanced Judaic Studies, Brandeis University 1: Studies and Texts; Cambridge, MA 1963) 29-46.

[41] See FISHBANE, *Biblical Interpretation*, 465; FISHBANE, "Revelation and Tradition", 344, 354, etc.

[42] L. ESLINGER, "Inner-Biblical Exegesis and Inner-Biblical Allusion: The Question of Category", *VT* 42 (1992) 47-58, here 49.

from intertextuality, placing the burden of proof squarely on the shoulders of the one proposing a relationship between texts. Whereas with intertextuality one need not be concerned with issues of textual origins and directionality of influence, inner-biblical exegesis requires that scholars make known and defend their view of a text's provenance [43]. For example, when Jeffrey Leonard examines the relationship between Psalm 78 and various texts in Exodus, if the psalm predates the Pentateuchal texts, then the whole enterprise falls apart [44]. An intertextual study, on the other hand, need not concern itself with which text came first because all that matters is the reader-discerned network of traces between them.

Second, authorial intention plays a significant role in attempts to discern if and in what ways later texts reinterpreted previous texts. This second principle of determining authorial intention makes paramount that the reader use objective criteria that will help to discern whether or not the author intended for the reader to notice a textual relationship. The search for objective, measurable criteria sets apart inner-biblical exegesis from intertextuality in that the reader must discover multiple areas of overlap in an effort to demonstrate intentional borrowing. For this reason, scholars have developed criteria such as "otherwise unattested forms, words, or phraseology, as well as more common expressions which are utilized in a uniquely peculiar way", similar context or structure, "transformation and reactualization of a common element", and thematic similarities [45]. Furthermore, the case for intention is strengthened as the evidence increases. Thus, shared vocabulary alone may point to intentional borrowing or literary influence, but when that shared vocabulary occurs in a similar context, but is reactualized for a different purpose, the chances increase that the author intends for the reader to make such a connection.

In sum, inner-biblical exegesis is methodologically preferable if a scholar is attempting to make a case that later authors are referring to a previous text in order to explicate, comment on, expand, or in some other way make it applicable to a new situation. This methodology differs from intertextuality in that it requires its proponents to defend directionality of influence and to demonstrate through objective criteria that a later text is

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[43] On criteria for determining directionality of influence, see R. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, CT 1989) 29-32.

[44] Leonard, "Identifying Inner-Biblical Allusions", 27.

[45] Edenburg, "How (Not) to Murder a King", 72. E.g. Isaiah's use of similar vocabulary in 40,1-10 as was used in 28,1-5. In the first instance the language was used to castigate the people, but in the second instance comforted them; see B. Sommer, "Allusions and Illusions: The Unity of the Book of Isaiah in Light of Deutero-Isaiah's Use of Prophetic Tradition", *New Visions of Isaiah* (eds. R. Melugin – M. Sweeney) (JSOTSS 214; Sheffield 1996) 156-186, here 158.

intentionally using a previous text for a particular purpose. However, there are cases in which scholars argue that a receptor text alludes to a source text for reasons other than exegesis. Perhaps an author is making a simple allusion or attempting to bring an earlier text to the reader's mind. In such cases, inner-biblical exegesis is insufficient, for the scholar is not arguing that the receptor text modifies a previous text.

IV. Inner-Biblical Allusion

Inner-biblical allusion and inner-biblical exegesis are often used interchangeably because their methodologies are similar; however, the distinctions between their theses require that they be employed in different contexts. In distinction from inner-biblical exegesis, inner-biblical allusion sets out to determine whether a receptor text has in some way referred to a source text, but the goal is not to demonstrate that the receptor text has modified the source text. Rather, with inner-biblical allusion the goal is simply to demonstrate that a later text in some way references an earlier text [46].

Methodologically, inner-biblical allusion employs many of the same techniques as inner-biblical exegesis. Thus, shared language is of utmost importance for determining the presence of an allusion in a source text [47]. As with inner-biblical exegesis, the likelihood of allusion increases in relation to the amount of shared vocabulary as well as the nature of said vocabulary. That is, common vocabulary is less helpful in determining allusions than is unique or rare vocabulary [48]. Additionally, Benjamin Sommer points out that a source text may insert an intervening word between two words that appear together in a source text or use various rhyming techniques such as assonance and dissonance to cause the reader to think of a similar sounding word in a previous context [49].

Thematic and contextual elements also play an important role in determining influence. Thus, if a word or group of words appear in a similar

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[46] D.L. Petersen argues that allusion is not necessarily intentional: "the presence of echo in the derivative text does not constitute a consequential reuse of the earlier text. It is more of a literary fossil than a living entity in the new text"; see D.L. PETERSEN, "Zechariah 9–14: Methodological Reflections", *Bringing out the Treasure.* Inner Biblical Allusion in Zechariah 9–14 (eds. M.J. BODA – M.H. FLOYD) (JSOTSS 370; London 2003) 210-224, here 212.

[47] See LEONARD, "Identifying Inner-Biblical Allusions", 241-265. However, Noble has pointed out some of the difficulties with over-reliance on shared vocabulary (NOBLE, "Esau, Tamar, and Joseph").

[48] LEONARD, "Identifying Inner-Biblical Allusions", 251.

[49] LEONARD, "Identifying Inner-Biblical Allusions", 159-160.

context as the source text, the chances of intentional allusion are increased. Finally, Edenburg argues that "ungrammaticalization" clearly signals to the reader that allusion is occurring. She states: "'Ungrammaticality' arises in a narrative due to expressions formulated or used without regard for language norms, or dysfunctional motifs" [50]. The purpose of "ungrammaticality" is to cause the reader "to seek another text in which the marker is well integrated, and to create a link between the two (or more) texts" [51].

As with inner-biblical exegesis, it is clear that inner-biblical allusion is appropriate when a reader is seeking to determine the relationship between texts when the reader either presupposes or argues authorial intention or a diachronic relationship between texts. The primary difference in these two methodologies is that inner-biblical exegesis argues that the receptor text has in some way modified the source text, whereas inner-biblical allusion argues that the receptor text alludes to the source text with no attempt at modification [52]. Thus, when arguing that an author has reactualized or modified a source text, the term inner-biblical exegesis should be used and when arguing only for some type of allusion, the term inner-biblical allusion should be used.

V. The Ethical Use of Methodological Vocabulary

In 1989 Ellen van Wolde accused biblical scholars of misusing methodological vocabulary in order to make their work more appealing, and therefore more publishable. Despite the numerous works that have taken van Wolde's criticism seriously and sought to distinguish between intertextuality and other, author-centered textual methodologies, in the two-plus decades since van Wolde's essay we have seen no small number of studies that claim to employ intertextuality while in fact doing something entirely different.

This study has therefore reissued van Wolde's call for methodological clarity by outlining the primary differences between intertextuality, inner-biblical allusion, and inner-biblical exegesis. We demonstrated that intertextuality should be used when the scholar engages in synchronic,

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[50] LEONARD, "Identifying Inner-Biblical Allusions", 72-73.
[51] LEONARD, "Identifying Inner-Biblical Allusions", 68.
[52] See WEYDE, "Inner-Biblical Interpretation". See also L. ESLINGER, "Hosea 12:5a and Genesis 32:20: A Study in Inner-Biblical Exegesis", *JSOT* 18 (1980) 91-99, here 91, who points out the importance of restricting the term "inner-biblical exegesis" to "instances of citation or use of an actual biblical passage".

reader-centered studies of the relationships between texts. If, however, a scholar is attempting to establish a textual relationship based on directionality of influence and/or authorial intention, then the language of inner-biblical exegesis or inner-biblical allusion should be used. Given the vast amount of literature that has distinguished between these three methodologies over the past forty years, it is no longer viable — and indeed is misleading and unethical — to employ the language of intertextuality when attempting to demonstrate — or presupposing — an intentional, historical relationship between texts.

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SUMMARY

Intertextuality has been used to label a plethora of investigations into textual relationships. During the past few decades, the debate regarding the definition of intertextuality has largely been resolved, yet scholars continue to misuse the term to refer to diachronic and/or author-centered approaches to determining textual relationships. This article calls for employing methodological vocabulary ethically by outlining the primary differences between — and different uses for — intertextuality, inner-biblical exegesis, and inner-biblical allusion.