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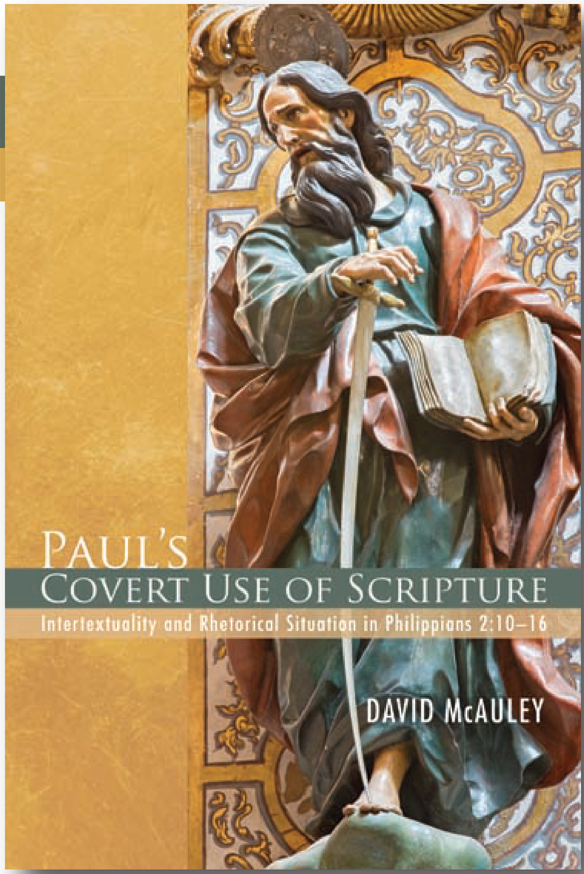
Paul's Covert Use of Scripture

Intertextuality and Rhetorical Situation in Philippians 2:10–16

DAVID McAULEY



ISBN: 978-1-4982-2113-9 | 306 pp. | $34 | paper

This book explores why and how Paul uses Scripture (Old Testament) in Phil 2:10– 16. It tests the suggestion that a cluster of tacit references to specific books of Scripture is integral or foundational to Paul's epistolary argument. If the problem in Philippi is the disinclination to accept suffering and death as intrinsic to gospel citizenship, then the muted allusions lead to a single, central theme: "God's approval of suffering and death for the sake of Christ." McAuley argues this theme is the crucial intertext that unifies and gives significance to the whole letter. Previous scholarly efforts to discover congruence between the contexts of Philippians and the Old Testament have rested on a heuristic approach focused on surface-level themes and "facticities" recorded in Paul's text, leading to mixed results. In this investigation McAuley sets forth a new theoretical and exegetical framework that draws on insights from theories of intertextuality, allusion, and rhetorical situation to offer a fresh interpretation of Philippians.

DAVID McAULEY is a visiting lecturer in New Testament, and itinerant preacher. He earned his BSc in Computing from the University of the West of Scotland, Paisley, his BA in Theology from International Christian College, Glasgow, and his PhD in Divinity from the University of Aberdeen. Before undertaking theological study, he worked for IBM in engineering, consultancy, and management.

"This stimulating book offers fresh insights into why Paul wrote his letter to the Philippians and makes a significant contribution to current debates on Paul's use of Scripture. Highly recommended."
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"Enquiry into Paul's use of Scripture is a well-plowed furrow. In this volume, McAuley makes a fresh contribution to this debate by drawing attention to a neglected passage in a neglected epistle. As a consequence, Philippians can now make a contribution, in its own right, to this very important aspect of Pauline hermeneutics."
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Pickwick Publications
An Imprint of Wipf and Stock Publishers
199 W. 8th Ave., Suite 3
Eugene, OR 97401

www.wipfandstock.com

ISBN 13: 978-1-4982-2113-9

Cataloging-in-Publication data:

McAuley, David

Paul's covert use of scripture: intertextuality and rhetorical situation in Philippians 2:10–16 / David McAuley.

xiv + 292 p. ; 23 cm. —Includes bibliographical references and index(es).

ISBN 13: 978–1–4982–2113-9

1. Bible. N.T. Phillipians II, 10–16—Criticism, interpretation, etc. 2. Bible. N.T. Phillipians II, 10–16—Relation to the Old Testament. I. Title.

BS2705.52 M35 2015

Manufactured in the U.S.A. 11/02/2015

Contents

Abbreviations

OLD TESTAMENT

Gen	Genesis	Eccl	Ecclesiastes
Exod	Exodus	Song	Song of Songs
Lev	Leviticus	Isa	Isaiah
Num	Numbers	Jer	Jeremiah
Deut	Deuteronomy	Lam	Lamentations
Josh	Joshua	Ezek	Ezekiel
Judg	Judges	Dan	Daniel
Ruth	Ruth	Hos	Hosea
1–2 Sam	1–2 Samuel	Joel	Joel
1–2 Kgdms	1–2 Kingdoms	Amos	Amos
1–2 Kgs	1–2 Kings	Obad	Obadiah
3–4 Kgdms	3–4 Kingdoms	Jonah	Jonah
1–2 Chr	1–2 Chronicles	Mic	Micah
Ezra	Ezra	Nah	Nahum
Neh	Nehemiah	Hab	Habakkuk
Esth	Esther	Zeph	Zephaniah
Job	Job	Hag	Haggai
Ps (*pl.* Pss)	Psalm(s)	Zech	Zechariah
Prov	Proverbs	Mal	Malachi

NEW TESTAMENT

Matt	Matthew	1–2 Thess	1–2 Thessalonians

Mark	Mark	1–2 Tim	1–2 Timothy
Luke	Luke	Titus	Titus
John	John	Phlm	Philemon
Acts	Acts	Heb	Hebrews
Rom	Romans	Jas	James
1–2 Cor	1–2 Corinthians	1–2 Pet	1–2 Peter
Gal	Galatians	1–2–3 John	1–2–3 John
Eph	Ephesians	Jude	Jude
Phil	Philippians	Rev	Revelation
Col	Colossians		

APOCRYPHA AND SEPTUAGINT

Jdt	Judith
1–2 Macc	1–2 Maccabees
3–4 Macc	3–4 Maccabees
Ode	Odes
Sir	Sirach (Ecclesiasticus)
Tob	Tobit
Wis	Wisdom of Solomon

OLD TESTAMENT PSEUDEPIGRAPHA

2 Bar.	*Syriac Apocalypse of Baruch*
1 En.	*Ethiopian Enoch*
4 Ezra	*4 Ezra*
T. Ab.	*Testament of Abraham*

DEAD SEA SCROLLS

1QSa	*Rule of the Congregation*
4QFlor	*Florilegium*

PHILO OF ALEXANDRIA

Leg. 1, 2, 3	*Legum allegoriae* I, II, III
Sobr.	*De sobrietate*
Flacc.	*In Flaccum*

APOSTOLIC FATHERS

Ign	Ignatius of Antioch
Ign.*Pol.*	Ignatius, *To Polycarp*
Pol	Polycarp
Pol.*Phil.*	Polycarp, *To the Philippians*

ANCIENT HELLENISTIC LITERATURE

Aristotle	
Probl.	*Problemata*
Diod. Sic.	Diodorus Siculus
Dionysius Halicarnassus	
Ant. Rom.	*Antiquitates Romanae*
Euripides	
Rhes.	*Rhesus*
Hippocrates of Cos	
Flat.	*De flatibus (On Breaths)*
Homer	
Il	*Iliad*
Plut	Plutarch
Vit.	*An vitiositas ad infelicitatem sufficiat*
Mor.	*Moralia*

PAPYRI

P.Oxyrh	Oxyrhynchus papyri

MODERN WORKS

AB	Anchor Bible
ANE	Ancient Near East
ANRW	*Aufstieg und Niedergang der römischen Welt*
AOTC	Apollos Old Testament Commentary
AusBR	*Australian Biblical Review*
BCE	Before Common Era
Bib	*Biblica*
BBR	*Bulletin for Biblical Research*
BDAG	W. Bauer, F. W. Danker, W. F. Arndt, and F. W. Gingrich. *A Greek-English Lexicon of the New Testament and other Early Christian Literature*
BDB	The Brown-Driver-Briggs Hebrew-English Lexicon of the Old Testament
BDF	F. Blass, A. Debrunner, R. W. Funk. *A Greek Grammar of the New Testament and Other Early Christian Literature*
BECNT	Baker Exegetical Commentary on the New Testament
BFCT	Beiträge zur Förderung christlicher Theologie
BHT	Beiträge zur historischen Theologie
BNTC	Black's New Testament Commentaries
BR	*Bible Review*
BSac	*Bibliotheca Sacra*
BST	Bible Speaks Today
BT	*The Bible Translator*
CBNTS	Coniectanea Biblica New Testament Series
CBOTS	Coniectanea Biblica Old Testament Series
CBQ	*Catholic Biblical Quarterly*
CBQMS	*Catholic Biblical Quarterly* Monograph Series
CBSC	Cambridge Bible for Schools and Colleges
CBSS	Continuum Biblical Studies Series
CCL	Classic Commentary Library
CE	Common Era
ConBNT	Coniectanea Biblica New Testament Series
CRJ	*Christian Research Journal*
CTM	*Currents in Theology and Mission*

DPL	*Dictionary of Paul and His Letters*
EC	Epworth Commentaries
ExpTim	*Expository Times*
GSC	Geneva Series Commentary
GTA	Göttinger theologische Arbeiten
HB	Hebrew Bible
HNT	Handbuch zum Neun Testament
HTKNT	Herders theologischer Kommentar zum Neuen Testament
HTR	*Harvard Theological Review*
ICC	International Critical Commentary
IDB	*Interpreter's Dictionary of the Bible*
Int	*Interpretation*
ITC	International Theological Commentary
JBL	*Journal of Biblical Literature*
JETS	*Journal of the Evangelical Theological Society*
JSNT	*Journal for the Study of the New Testament*
JSNTSup	*Journal for the Study of the New Testament* Supplement Series
JSOT	*Journal for the Study of the Old Testament*
JTS	*Journal of Theological Studies*
KGS	Kölner germanistische Studien
KJV	Kings James Version
KS	Kölner germanistische Studien
LCL	Loeb Classical Library
LEH	Johan Lust, Erik Eynikel, and Katrin Hauspie. *A Greek-English Lexicon of the Septuagint (Parts I and II)*
LNTS	Library of New Testament Studies
LXX	Septuagint
MM	Moulton, James H. and George Milligan. *The Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-Literary Sources*.
MNTC	Moffatt New Testament Commentary
MT	Masoretic Text
NA	Nestle-Aland
NASB	New American Standard Bible
NCBC	New Century Bible Commentary

NETS	*New English Translation of the Septuagint*
NIBC	New International Bible Commentary
NIBCOT	New International Bible Commentary on the Old Testament
NICNT	New International Commentary on the New Testament
NICOT	New International Commentary on the Old Testament
NIDNTT	*New International Dictionary of New Testament Theology*
NIDOTTE	*New International Dictionary of Old Testament Theology & Exegesis*
NIGTC	New International Greek Testament Commentary
NIV	New International Version
NovT	*Novum Testamentum*
NovTSup	*Novum Testamentum* Supplements
NPNF	Nicene and Post-Nicene Fathers of the Christian Church
NRSV	New Revised Standard Version
NT	New Testament
NTOA	Novum Testamentum et Orbis Antiquus
NTS	*New Testament Studies*
OG	Old Greek
OT	Old Testament
OTL	Old Testament Library Commentary Series
OTS	*Oudtestamentische Studiën*
Proleg	James H. Moulton. *A Grammar Of New Testament Greek, Vol. I, Prolegomena*
PRS	*Perspectives on Religious Studies*
RB	*Revue Biblique*
ResQ	*Restoration Quarterly*
RevExp	*Review & Expositor*
RSV	Revised Standard Version
SBL	Society of Biblical Literature
SBLSCS	Society of Biblical Literature Septuagint and Cognate Studies
SBT	Studies in Biblical Theology
SHAW.PH	Sitzungsberichte der Heidelberger Akademie der Wissenschaften. Philosophise-Klasse 1927–28/4
SNTSMS	Society for New Testament Studies Monograph Series
SPC	SCM Pelican Commentaries

SPCK	Society for Promoting Christian Knowledge.
Syh	Syrian Translation of Origin's Hexapla
TCGNT	*A Textual Commentary on the Greek New Testament*
TDNT	*Theological Dictionary of the New Testament*
TH	Theodotion
TLG®	Thesaurus Linguae Graecae—A Digital Library of Greek Literature
TLZ	*Theologische Literaturzeitung*
TNTC	Tyndale New Testament Commentary
TOTC	Tyndale Old Testament Commentary
TrinJ	*Trinity Journal*
TynBul	*Tyndale Bulletin*
UBS	United Bible Society
UBSGNT	United Bible Societies' Greek New Testament
VT	*Vetus Testamentum*
WBC	Word Bible Commentary
WTJ	*Westminster Theological Journal*
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZBNT	Zürcher Bibelkommentare Neues Testament

CHAPTER 1

Introduction

THE PROBLEM AND NEED FOR THIS INVESTIGATION

If the possibility of the presence of the OT in Phil 2:10–16 is granted, an immediate problem arises. How do we account for the density and interplay of the tacit references, in seven contiguous verses, to five texts in four books of the OT: Isa 45:23 in Phil 2:10–11; Ps 2:11 in Phil 2:12; Deut 32:5 in Phil 2:15; Dan 12:3 in Phil 2:15 and Isa 49:4 in Phil 2:16? Fee is one of few to recognize the problem in his description of the abrupt way Paul introduces his ministry into the sentence beginning at Phil 2:14:

> [It is perhaps best explained on the basis of its most striking feature]: the sudden and profuse influx of echoes from the OT, which is unlike anything else in the Pauline corpus. So unique is this that one scarcely knows what to make of it.[1]

What has caused a unique passage in the Pauline corpus to have escaped the exegetical net to such an extent given that a scholar of Fee's caliber can claim, "one scarcely knows what to make of it"? The problem is that the presence of the OT in Philippians has not been generally granted, and Phil 2:12–16 has not attracted special interest among scholars,[2] perhaps being overshadowed by its neighboring texts (Phil 2:6–11 and 3:1–21). A *prima facie* interpretation of the passage is that Paul enjoins obedience from the

1. Fee, *Philippians*, 241–42.
2. Weber, "Philipper 2, 12–13," 31–37.

Philippians in his absence and in response to what God and Christ have done and, at best, that the section is peppered with "loose" references to the OT. Thus, although some scholars might admit to some kind of OT "influence" or "reference" in these verses,[3] others account for the presence of the OT as no more than language reproduced by an author steeped in the story of Israel and unconcerned about the contexts of the texts cited or referenced.[4] In other words, the OT, if present at all, is superficial and does not *function* in Phil 2:10–16—essentially, Paul does not use the OT, only its language. A brief survey of the history of scholarship of the New Testament's use of the OT will uncover the reason for, and implication of, Philippians being omitted from this important field of analysis.

The problem of whether or not Paul uses the OT in Philippians can be traced back to Von Harnack. In 1928, he famously claimed that Paul only wrote about the OT in his letters when he was forced to reply to issues raised by Judaizing opponents. Noting the absence of OT introductory formulae (ἡ γραφή and γέγραπται) in Philippians, Von Harnack concluded, "Nonetheless, here the apostle writes as if no Old Testament existed."[5] Philippians has not fared much better in recent scholarship. Moody Smith and Stanley exclude Philippians from their investigations into Paul's use of the OT because it lacks any "quotations."[6] Furthermore, in the *Commentary on the New Testament Use of the Old Testament* (2007), Silva, having proposed several conscious allusions in Philippians, states: "even in these cases, however, it would be misleading to provide extensive comments such as are appropriate in contexts (e.g., Gal 3) where Paul explicitly cites Scripture, for in the latter he evidently expects his readers to take specific OT statements into account."[7] The result is that Philippians occupies the fewest number of pages (five, shared with 1–3 John) in the entire compendium. In the three books of the series, *The New Testament and the Scriptures of Israel*, analyses of Deuteronomy, Isaiah, and the Psalms are offered for Romans, Galatians, 1 and 2 Corinthians. The reason given for the omission of Philippians (in the analysis of the Psalms) is "because overt references to the Psalms in the

3. For example, Barth, *Philipper;* Gnilka, *Philipperbrief*; Dibelius, *Philipper*; cf. Pilhofer, *Philippi*, whose investigation lacks attention to OT and Jewish background.

4. For example, Beker, "Echoes and Intertertextuality," 65. He writes: "[Paul] may simply use Scripture to impress his audience with his profundity, while the contours and context of a specific fragment of the Old Testament passage are in fact not the necessary presupposition for the validity of his argument."

5. Harnack, "Old Testament in the Pauline Letters," 31.

6. Smith, "Pauline Literature," 265; Stanley, *Paul and the Language of Scripture*, 37.

7. Silva, "Philippians," 836.

form of marked or unmarked quotations are missing from these writings."[8] The claim, or assumption, that quotation is somehow a superior category to allusion still permeates scholarly thinking, and has retarded extensive investigations into Scripture's presence in Philippians.

Such claims or assumptions have also exerted an influence on broader aspects of exegesis. For example, the composition of the Philippian Church has been described as having no (negligible) Jewish members or influence *because* the text is devoid of OT quotations.[9] In similar vein, the Philippians's lack of familiarity with the Jewish Scriptures is adduced from the absence of the OT in the letter.[10] Although more recent developments have seen an increased focus on "indirect" uses of Scripture in Paul's letters, these invariably occur in letters that also have direct references or quotations.[11] We are therefore indebted to those scholars who persistently "broach the subject" of the OT's presence in Philippians, sensing its latent presence;[12] this investigation is in large measure a response to their promptings. Nevertheless, the possibility of the OT's "indirect" presence in Philippians has been a peripheral issue, acting, primarily, as a preamble to a discussion on terminology and methodology.[13] Furthermore, recognition that Paul's dependence on the OT is *reflected* or *echoed* in Philippians[14] has not prevented the letter from being effectively marginalized as a text capable of shedding light on Paul's use of the OT.

An important implication of this omission is that "Philippians's voice" has not been heard amidst the chorus of proposals about Paul's hermeneutical method. For instance, Philippians was omitted from the compilation of essays covering topics such as: NT authors's respect for OT context, NT authors's treatment of OT authors's intention, NT authors's exegetical method and NT authors's use of typology.[15] Consequently, important conclusions have been drawn about Paul's use of the OT, none of which incorporate findings from Philippians.

8. Moyise and Menken, *Psalms*, 2; Moyise and Menken, *Isaiah*; Moyise and Menken, *Deuteronomy*. See also, Moyise, *Evoking Scripture*.

9. See L. Portefaix, *Sisters Rejoice*, 137; de Vos, *Church and Community Conflicts*, 254.

10. Bockmuehl, *Philippians*, 9; Snodgrass, "Use of the Old Testament in the New," 415.

11. For example, Ciampa, *Presence and Function of Scripture*.

12. Hays, *Echoes*; Porter, "Use of the Old Testament in the New"; Porter, "Further Comments," 98–110.

13. Porter, "Use of the Old Testament in the New," 89–94.

14. See Silva, "Old Testament in Paul," 634–35; Hays, *Echoes*, 21–24.

15. Beale, *Right Doctrine from the Wrong Texts*.

For example, Moore argued that Paul follows the tradition of Rabbinic Judaism and interprets the OT independently of its context or historical occasion.[16] Some emphasize Paul's use of the OT as primarily to demonstrate christological relevance by means of a controlled atomistic exegesis.[17] Lindars states that Paul and other NT authors use the OT "in an *ad hoc* way, making recourse to it when and how they find it helpful for their purposes."[18] Limiting his investigation to quotations, Koch divides Paul's use of Scripture into four categories: allegory, typology, midrash, and pesher. He concludes that Paul used Scripture as a witness to the gospel.[19] Sanders has argued that Paul arbitrarily selects OT texts and forces them to fit his argument, in other words he uses the OT for "proof-texting."[20] Dodd famously argued that the NT authors used the OT to elucidate the gospel, that the unit of reference was wider than the quotation and that the NT authors remained true to the intention of the OT authors when quoting them.[21] In none of these works did Philippians contribute to the conclusions drawn about Paul's use of Scripture.

Richard Longenecker, comparing Paul's hermeneutical approach with early Jewish Christian writers, argued that Paul understood the OT christologically, his rabbinic education and background accounting for his midrashic exegetical method.[22] Additionally, Longenecker proposed that Paul interpreted Scripture allegorically (1 Cor 9:9f and Gal 4:21–31). He drew his conclusions from an investigation of 83 quotations in Romans, 1 and 2 Corinthians, Galatians, Ephesians, and 1 and 2 Timothy.[23] Philippians played no part in his analysis. A.T. Hanson, using examples taken from 1 and 2 Corinthians and Romans, claimed that Paul traced the activity of the preexistent Christ in Israel's history.[24] He also suggested that Paul interpreted Scripture typologically in 1 and 2 Corinthians, Galatians, and Romans and

16. Moore, *Judaism in the First Centuries*, 248–49; Michel, *Paulus*, 82; cf. Brewer, *Techniques and Assumptions in Jewish Exegesis*, 222, who points out that pre-70 CE exegesis was varied—while some interpretive techniques respected the context of Scripture, others disregarded it.

17. Longenecker, "Who is the Prophet Talking About?" 7.

18. Lindars, "Prolegomena," 64.

19. Koch, *Schrift*, 92.

20. Sanders, *Paul, the Law, and the Jewish People*, 21–22.

21. Dodd, *According to the Scriptures*, 11–12, 130.

22. Longenecker, *Biblical Exegesis*, 104–5.

23. Ibid., 108–11.

24. Hanson, *Living Utterances of God*, 46.

allegorically in 1 Corinthians and Galatians, and that he respected the OT context.[25] Philippians was not included in his analysis.

Richard Hays argues that typology is a central feature of Paul's interpretive strategy, that he reads Scripture as prefiguring the realities of his own time and that typology is not necessarily concerned with historical facts.[26] Instead, typology is an imaginative trope, all typologies being metaphorical, springing from a perception of likeness between dissimilar entities.[27] Hays accepts Paul's letters as contingent, and sees the contingency rooted in communal self-definition (how were new Gentile-only/Gentile-Jewish communities to interpret their relation to Israel?) Focusing on Paul's use of the OT in Romans and Galatians, but including the Corinthian correspondence also, Hays claims that Paul's pastoral concern for community formation finds expression through the metaphorical strategy of reading Israel's story as a prefiguration of the eschatological community.[28] However, he draws his conclusions without considering what Philippians might reveal of Paul's typological strategy in a letter where it is doubtful that communal self-definition was the contingency.

The need for a detailed, critical examination of the OT in Phil 2:10–16 is supported by several scholars who have recognized the presence of the OT in "allusive" form. For example, Hübner identifies five allusions using verbal agreement of Greek words: Isa 45:23 in Phil 2:10–11; Ps 2:11 in Phil 2:12; Deut 32:5 in Phil 2:15; Dan 12:3 in Phil 2:15; Isa 49:4 in Phil 2:16.[29] Reumann also recognizes that Phil 2:12–16 is "dotted" with LXX phrases. He specifically highlights Deut 32:5 and Dan 12:3 in Phil 2:15; Isa 49:4 and/or Isa 65:23 in Phil 2:16; Ps 2:11 (and several other OT passages) in Phil 2:12; Exod 16:12 and Num. 14:2 in Phil 2:14, and notes that this mosaic of OT phrases is not treated by Hays or others who have investigated Paul's use of the OT.[30] Gnilka describes the passage as "almost a catena of OT citations."[31] Furthermore, UBSGNT^4, NA^{27}, McLean and Ellis all agree on the presence of three allusions to the OT in Phil 2:10–16: Isa 45:23 in Phil 2:10–11; Isa 49:4 and Isa 65:23 in Phil 2:16; Deut 32:5 in Phil 2:15, with UBSGNT^4 adding Ps 2:11 in Phil 2:12 and NA^{27} adding Dan 12:3 in Phil 2:15.[32]

25. Hanson, *Studies in Paul's Technique*, 193.
26. Hays, *Echoes*, 161.
27. Ibid., 101.
28. Ibid., 162.
29. Hübner, *Vetus Testamentum*, 490.
30. Reumann, *Philippians*, 402.
31. Gnilka, *Philipperbrief*, 151.
32. McLean, *Citations and Allusions*, 54, 92–98; Ellis, *Paul's Use*, 154.

The need for a detailed study of the OT in Philippians is not only underscored by Fee's findings (see p. 1), but he also highlights a rationale for limiting the textual evidence studied to Phil 2:10–16. He suggests that Phil 2:14–16 contains echoes of five OT texts: Exod 16:12 (through the use of "murmuring"), Gen 17:1 ("become blameless"), Deut 32:5 ("blameworthy children, a crooked and perverse generation"), Dan 12:3 ("the wise shall *shine as luminaries [phōsteres]*"), Isa 65:23 ("my chosen ones will *not labor in vain*").[33] Admitting the possibility that such a conclusion might be accounted for as his own discovery, rather than Paul's intentions, Fee nevertheless draws attention to the phenomenon of a unique, densely-packed cluster of possible OT references in Phil 2:14–16. To account for this unique concentration of OT texts in such close proximity, he proposes that Paul might be drawing on some former teaching that he weaves into a single, meaningful sentence in order to specify the kind of obedience he is commanding of the Philippians. Thus Fee considers the imperative in v. 14 ("do all things without grumbling") within a larger biblical framework that assures the Philippians of their place in God's story.[34] Fee was not the first to consider a biblical influence in Phil 2:14–16 that went beyond the mere reproduction of OT language. Thielman claims that Paul makes his *argument* with the help of numerous allusions to both the narrative and the legal portions of the Mosaic covenant in Phil 2:14–15. Accordingly, Paul's language appears to have been formulated to echo the wilderness wanderings of Israel whom he uses as a negative example to the Philippians.[35] Others, although recognizing the profusion of distinct OT terms, do not concur that they play a role in Paul's argument. Reed claims that "it cannot be assumed that Paul reflected upon the original context when employing Old Testament language in Philippians (Paul the 'reader'), since the status of these 'allusions' is unclear; hence, I treat them as part of his idiolect rather than his rhetoric."[36] In similar vein, Reumann states that it is unlikely that a story about Israel runs through Phil 2:12–18 because the embedded OT language in the epistolary argument is not in context of the Hebrew Scriptures and would be scarcely perceived by Gentile readers.[37] Not surprisingly then, most scholars recognize the OT language that Paul embeds in Phil 2:10–16. This would be hard to refute, given the profusion of terms, some of which are unusual

33. Fee, *Philippians*, 242.

34. Ibid., 242–43.

35. Thielman, *Paul & the Law*, 156–57.

36. Reed, *Discourse Analysis of Philippians*, 291–92. Paul's use of tacit OT references is often explained in these terms and put down to him being steeped in the language of Scripture. See also, Beker, "Echoes and Intertextuality," 65.

37. Reumann, *Philippians*, 402–3.

and only found in the OT.[38] Yet few seem prepared to consider this language to reflect an OT framework that might lie behind Paul's *thought* and play a generative role in his *argument*. Even if it is conceded that Paul echoes or draws on the language of the OT to, say, contrast the Philippians with the rebellious Israelites in the wilderness, the idea is not developed with much detail. It must be noted, then, that the possibility of a relationship between the closely-coupled OT texts that make up the supposed "cluster" and how this relationship might define or delimit an OT framework for Paul's argument has not been subjected to a thorough exegesis: neither Fee's nor Reumann's claims have been tested.

Furthermore, the merit of conducting an investigation into this particular OT-text-cluster is underscored by its position in Paul's letter. The ὥστε of Phil 2:12 introduces an hortatory section of the discourse that prompts a response to the climactic death and exaltation of Christ and actions of God described in Phil 2:5–11. This places the passage containing the proposed OT references in the immediate literary context of one of the most analyzed and hotly-debated passages in the Pauline corpus, if not the entire NT. The literary, theological and rhetorical relationships of Phil 2:5–11 to the (alleged) unique concentration of OT references in its immediate literary context have never been probed, despite wide acceptance that Isa 45:23 is reproduced in Phil 2:10–11.

As a consequence of these observations, drawn from the text of Philippians and previous scholarship, this investigation seeks to test the suggestion that Phil 2:10–16 contains a cluster of tacit references (allusions) to the OT. As we shall see, several questions emerge from a survey of previous approaches to the interpretation of allusion in Paul's letters:

1. How are allusions detected?
2. How are allusions defined and interpreted?
3. What special consideration, if any, should be given to the interpretation of a cluster of successive allusions, most of which occur in a single sentence?
4. Given that allusion is a form of tacit reference, how can its interpretation be reasonably (exegetically) constrained?
5. What role should audience recognition and authorial intention play in our analysis of Paul's use of allusion?

38. For example, using the Online TLG® database to search Greek literature from the third century BCE through the first century CE revealed that the phrase φανοῦσιν ὡς φωστῆρες only appears in the OT.

6. What role does epistolary argument play in the interpretation of allusions?

From this we will propose several methods which we believe are appropriate for testing the idea that Phil 2:10–16 contains a cluster of allusions to the OT.

ORIENTATION TO THE STUDY AND PREVIEW OF SELECTED METHODS

Several approaches seem particularly well suited to an exegesis of a text containing a cluster of supposed tacit, or covert, references to the OT. Literary critics such as Ziva Ben-Porat and William Irwin have developed theories on the identification, definition and the interpretation of allusion—Ben-Porat from a reader perspective, Irwin from an author perspective. Thus, their methods address questions one, two, and five above. Another literary critic, Michael Riffaterre, has advanced a convention for reading poems that semantically links successive tacit references. His method constrains interpretation of tacit references by considering them to be variants of a single (semiotic) structure which is akin to a text with a single, unifying theme. His ideas might prove useful in testing the suggestion that Phil 2:10–16 contains a cluster of successive allusions which may be variants of a single, unifying theme, if indeed such a theme can be identified for Philippians.

The scholarly search for a central theme that unifies Philippians has been ongoing. Yet, because the letter covers a wide array of themes this search has proved allusive. With no obvious central idea binding the whole letter, Philippians was viewed by some as an informal, personal letter,[39] a family letter whose primary purpose was to strengthen "family" links between Paul and the Philippians[40] or, similarly, a hortatory letter of friendship to strengthen relationships between Paul and the Philippians.[41] However, several traditional, historical exegetes have grappled with the notion of a central theme able to explain the formal and semantic elements of the entire epistle. For example, Lohmeyer famously argued that "martyrdom" is the dominant theme—he was followed by Duncan and Blevins.[42] Swift distinguished the mood of the letter (joy) from a central theme broad enough to

39. Hawthorne, *Philippians*, xlviii.

40. Alexander, "Hellenistic Letter-Forms," 95.

41. Stowers, "Friends," 107.

42. Duncan, "Letter to the Philippians," 788; Blevins, "Introduction to Philippians," 311–24.

explain the details of the entire epistle, namely, "partnership."[43] Although accepting difficulties placing chapter 3 within the "partnership" framework, Peterlin developed Swift's idea and proposed "disunity" as the central theme of Philippians.[44] These previous efforts support the choice of Riffaterre's model since a correspondence can be drawn between his central semiotic structure and the central, unifying theme or epistolary argument, and the possibility that the tacitly embedded fragments of other poems or biblical texts are variants (somehow similar) of this argument. Furthermore, the idea that this central theme or epistolary argument can be concisely summarized, or "reduced" to a simple word, phrase or cliché is not new. Thus, Riffaterre's theory addresses questions three, four, and six.

Yet, as we shall see, despite several scholars identifying epistolary argument and rhetorical purpose as necessary for interpreting citations and allusions, there have been few methodologically-oriented approaches to determining the epistolary argument of Philippians. We have already encountered objections to the idea that Paul alludes to the OT in Phil 2:10–16 through the claim of incongruity between epistolary argument and Scripture context (Reumann). But has the epistolary argument of Philippians been proposed or established? Most studies of Paul's tacit use of Scripture (see below) depend upon establishing congruence between NT and OT texts. Indeed, the most important criterion for determining, and interpreting, the presence of tacit references in these studies is "thematic coherence." This is variously defined, but essentially requires the images and ideas of the proposed alluded-to text or intertext to somehow illuminate Paul's argument. The difficulty is how to distinguish argument from theme, motif, idea, image, and casuistically[45] referenced material. For example, Bormann claims that the importance of allusions for the interpretation of Philippians has to relate to four main themes: Paul's imprisonment, his relationship with the Philippians, Christology, and the problem with opponents.[46] Like Reumann, Bormann concludes that Paul's argumentation does not depend on the allusions to Scripture because there is no contextual affinity between the four themes and the proposed OT allusions.[47] But has Bormann correctly identified Paul's argument or merely compared four epistolary themes

43. Swift, "Theme and Structure of Philippians," 236, 250.

44. Peterlin, *Disunity*, 3–6. He helpfully distinguishes between questions of immediate occasion (for example, an opportunity for Paul to thank the Philippians for their gift) and immediate purpose.

45. Plausible, but false references.

46. Bormann, "Triple Intertextuality in Philippians," 93.

47. So too, Schoon-Janssen, *Umstrittene 'Apologien' in den Paulusbriefen*, 145; Schmid, "Sinnpotentiale der diegetischen Allusion," 141–87.

to the context of the supposed Scripture references? If any of these four themes is used to constrain the interpretation of any of the alleged allusions, meaning, to control which unstated elements in the alluded-to texts should be evoked in the interpretation, we are hard pressed to find plausible connotations. Perhaps, rather than establishing the epistolary argument, these four themes somehow contribute to it. If themes contribute to argumentation then they cannot, solely, be taken to define the argument of an epistle. Thus, epistolary themes or facticities recorded in the letter (for example, Paul's imprisonment) are not, in and of themselves, the epistolary argument. We suspect that identifying obvious themes and motifs found at the surface-level of the text (other examples are "unity" and "joy") may not be adequate in understanding the role of allusions in Phil 2:10–16. This becomes particularly relevant, as we shall see, when trying to establish congruence between elements of alluding and alluded-to texts. As Fowl rightly points out, "the degree of congruence between OT context and *epistolary argument* provides the basis for arguing that Paul intended to communicate these deeper and wider allusions."[48] We would like to explore the notion that congruence between epistolary argument (and elements of it) and Scripture context might shed light on Paul's use of the OT in Phil 2:10–16. For example, can a consideration of epistolary argument and its relationship to Scripture context provide exegetical constraints in the interpretation of allusion? But how do we determine the epistolary argument of Philippians in order to answer question six above fully?

A promising solution to this challenge is found in Lloyd Bitzer's theory of situational rhetoric. Bitzer developed the idea that rhetoric is designed to constrain (bring certain facts, beliefs, attitudes, traditions, images, interests, motives, and the like, to bear upon) an audience in order to modify a situation by removing or overcoming a controlling exigency (an imperfection or something that is not as it should be). Thus, rhetorical constraints and rhetorical exigencies, recognized in the rhetoric, help to identify the argument and the specific problem which invited the discourse in the first place—the rhetorical situation. With reference to Bormann's first theme above, and using Bitzer's notion of situational rhetoric, we would prefer to say that Paul's imprisonment is an exigency (non-rhetorical) that his letter cannot overcome. *However, an attitude on the part of some Philippians that disdains his imprisonment as a sign of failure is a possible rhetorical exigency that his letter might have been designed to overcome*. An attitude that disdains the suffering-servant paradigm might well account for Paul's prison *apologia* in Phil 1:12–26. If so, the argument of the epistle runs deeper than

48. Fowl, "Use of Scripture in Philippians," 13. Italics mine.

the surface-level facticities of Paul's incarceration. Yet the argument is not a merely subjective construct—it can be advanced from the text of Philippians itself. *We therefore believe that rhetorical situation provides the constraint that should be used to interpret tacit references to Scripture in Paul's letter to the Philippians. This rhetorical situation is derived from the text and can be regarded as a textual constraint.*

The principles that lie behind the use of Bitzer's method for analyzing a NT letter are not new. NT scholars have understood Paul's letters as pastoral responses to particular situations rather than abstract theological statements.[49] All of Paul's letters are considered to have been occasional, written to particular churches or individuals in specific situations. The constraints of these situations and their effect on Paul's discourse have led to widely accepted views regarding the nature of Paul's letters as written communication. For example, Aune suggests Paul used letters to communicate what he would have preferred to say, preach or teach in person.[50] Furthermore, Beker uses the idea of "contingency and coherence" to describe Paul's letter form as an emergency measure through which he communicates the gospel in a dialogical situation.[51] In doing so, his thought is geared to a specific situation and his arguments cannot be divorced from the need of the moment.[52] Paul communicates the same coherent gospel in changing situations—the situation determines the expression of his theology. According to Beker, the situational particularity of a Pauline letter is crucial for its correct interpretation[53] since Paul allows the gospel tradition to become living speech (rhetoric) *within the exigencies of the daily life of his churches*.[54] To construct the rhetorical situation, then, by studying Paul's letter as a rhetorical response to those exigencies stands in line with historical, exegetical practice. Moreover, traditional, historical exegetes already treat Paul's letter to the Philippians as functional communication which is a fitting response to the problems in Philippi. For example, although it is not explicitly stated in Phil 4:2 that Euodia and Syntyche are quarrelling between themselves, this is the scholarly consensus.[55] Essentially, exegetes ask the question: why would Paul encourage these two women to "think

49. Bruce, "Paul in Acts and Letters," 680.

50. Aune, *New Testament in its Literary Environment*, 197.

51. Beker, *Paul the Apostle*, 34.

52. Ibid., 25.

53. Ibid., 24.

54. Ibid., 33. My italics, intended to highlight the vocabulary he shares with Bitzer (see below).

55. An exception is Tellbe, *Paul between Synagogue and State*, who rightly notes that the text does not convey disagreement between the two women.

the same" in the Lord? Their answer presupposes a disagreement between the women as an explanation for Paul's rhetoric. However, and alternatively, Paul might be asking his true companion (in Phil 4:3) to help both of these women who were somehow neglected by the congregation and were in need of support. In similar vein, Euodia and Syntyche might, jointly, be disputing with others in the congregation as much as disputing with each other. Is Phil 4:2 a fitting response to a quarrel between Euodia and Syntyche, a quarrel between Euodia plus Syntyche and the rest, or a plea for help for two women bearing the burden of conflict? There is no way of knowing for sure, but by asking the question scholars take a rhetorical-exegetical approach that attempts to support their answer from congruent elements elsewhere in the text. Thus traditionally, historical exegetes use a presupposed situation or intertext (material not explicitly stated in Philippians, namely, Euodia and Syntyche disagree with each other) to support their interpretation of disunity in Philippi. This traditional exegetical practice coheres with that advanced by Fiorenza who argues that NT texts were produced in a culture in which rhetoric defined public discourse, including that of Paul: "Since many things are presupposed, left out, or unexplained in a speech/letter, the audience must in the process of reading 'supply' the missing information in line with the rhetorical directives of the [implied] speaker/writer."[56] We are therefore justified in treating Philippians as rhetorical discourse which is a fitting response to the problems in Philippi, and argument as distinct from (although related to or consisting of) theme, motif, idea, and image. We will devote a significant amount of time and space to analyzing Paul's argument in Philippians through a rhetorical-exegetical study of Phil 1:27—3:21. This will enable us to test Bormann's claim that Paul's argumentation does not depend on the allusions to Scripture and Thielman's suggestion that the alluded-to texts might be integral, or even foundational, to Paul's argument.

Although we have argued that both the characteristics of the text of Philippians and the findings of previous scholarship previewed above justify an approach that uses the methods of Ben-Porat, Irwin, Riffaterre, and Bitzer, it might be objected that twentieth-century literary theories, focusing mainly on poetic texts, can be used to analyze a NT letter. Two points are worth considering. Firstly, as Pogoloff observes, poetic and rhetorical discourse rarely exist in pure form: "any text read as poetic can also be read as persuasive and socially situated, just as texts which function rhetorically do so partly through the power of poetic worlds."[57] Both poetic and rhetorical texts prompt for aesthetic responses from their readers (see Irwin below)

56. Fiorenza, "Rhetorical Situation," 387–89.

57. Pogoloff, *Logos and Sophia*, 73.

and, in particular, there seems no good reason why an alluding device in a rhetorical text should function differently from one in a poetic text—although we must be open to that possibility. Secondly, it is not beyond modern scholars to conventionalize ancient reading and writing techniques which could be considered universal. Indeed, this is Kennedy's opinion about Greco-Roman rhetoric.[58] Consequently, using twentieth-century literary theories to analyze a biblical text is not anachronistic; rather, these tools enable the testing of a hypothesis prompted by the text of Philippians and the findings of previous scholarship—in other words, our unique proposal is that Ben-Porat, Irwin, Riffaterre, and Bitzer might just have conventionalized the components of a solution that offers an explanation of how and why a Jewish writer like Paul clustered together tacit Scripture references. Before surveying previous approaches to the problem and sketching out the procedure used in this study, the important preliminary matter of what Scripture meant to Paul must be addressed.

PAUL AND SCRIPTURE

Our investigation, like others,[59] gives priority to Jewish Scripture as the primary source of literary allusion for Paul. This is because Paul was a first-century Jewish writer whose upbringing would no doubt have included considerable instruction in the Scriptures, both at home and in the synagogue. Given his autobiographical reports in Phil 3:5–6 and Gal 1:14, his knowledge of Scripture is likely to have been extremely accomplished: born of the tribe of Benjamin, a Hebrew of Hebrews, a zealous Pharisee, and persecutor of the church, advancing in Judaism beyond many and being extremely zealous for his ancestral traditions. According to Luke, Paul was born in Tarsus and grew up in Jerusalem where he was educated by the esteemed Rabbi Gamaliel (Acts 22:3). Furthermore, Paul was also a diaspora Jew, travelling and living for long periods outside of Palestine. The Hellenistic influence on Paul is obvious from his letters, which he wrote in Greek, and from his use of a Greek translation of Jewish Scripture. Paul's propensity to cite from Scripture justifies a focus on Scripture as his source of allusion. Furthermore, Paul's propensity to create literary allusions to the Jewish Scriptures mandates a focus on Greek Jewish Scripture as his source. However several issues surrounding the nature and text form of what Paul and other NT authors understood as Scripture must be addressed. The authoritative writings of the Jews were translated from Hebrew into other

58. Kennedy, *Rhetorical Criticism*, 10–11.

59. Rosner, *Paul, Scripture, & Ethics*, 15–17.

languages and underwent multiple revisions resulting in a variety of text forms in circulation before the common era. In terms of citing from, and alluding to, a Greek translation of Jewish Scripture, Hübner is correct to note that, "After all, this Greek translation of Holy Scripture was considerably more important than the Hebrew Bible for the authors of the New Testament, who wrote in Greek."[60] Consequently, we must address the issue of the Septuagintal sources underlying the Scripture references in Paul's letter to the Philippians.

The LXX—Terminology and Textual Plurality

Although the Septuagint (LXX) referred originally to the translation of the Pentateuch into Greek in the third century BCE, the term is generally employed to refer to the Greek Jewish Scriptures which primarily consist of translations of the books of the Hebrew Bible. But the Septuagint also includes additional books not included in the HB, translations of Aramaic and independently-composed Greek texts. As we shall see, because of the complex historical context in which the origin and transmission of the LXX occurred, it is important to distinguish between general references to a body of texts that witness to Jewish Scripture and the original translation of any individual book. In seeking a more precise terminology, we will use the term LXX to refer to the whole transmitted tradition of Greek texts of the Jewish Scriptures and LXX^{OG} to refer to the earliest stage of Greek translation that can be reconstructed for any book of Jewish Scriptures (OG or "Old Greek"). Revisions to the original Greek translation began immediately and can be discerned in early Jewish scrolls as far back as the second century BCE.[61] These revisions were aimed at improving the Greek style and bringing the Greek into conformity with a proto-Masoretic text since the claims of divine inspiration for the translation were not persuasive within the Jewish community.[62] Evidence of further Jewish revisions of Egyptian papyri dating from the second or first century BCE or first century CE has also been discovered.[63] Moreover, the discovery of a variety of forms of the He-

60. Hübner, *Vetus Testamentum*, xv; also Swete, *Introduction to the Old Testament*, 392; Müller, *First Bible of the Church*, 144; Jellicoe, "Prolegomenon," xiv.

61. Dines, *Septuagint*, 4, notes that DSS texts containing fragments of Deuteronomy (4Q122), Leviticus (4Q119) and Exodus (7Q1) have been dated to the second century BCE.

62. McLay, *Septuagint*, 102–3; Tov, *Greek and Hebrew Bible*, 9.

63. Deuteronomy (963, 957, 847, 848), Job (P.Oxyrh 3522) and Genesis (942). The numbers assigned to the papyri are based on the list published by Rahlfs, *Altens Testaments*.

brew text at Qumran meant that some Greek translations were attempts to conform to a *changing* Hebrew textual tradition.[64] The result of this scribal activity was the creation of a plethora of variants prior to the common era. Some of these variant texts would have been the source for Paul's, and other NT authors's, Scripture citations and allusions made in the Greek language.

Any modern investigation of Paul's use of the LXX is complicated further because the texts of the LXX underwent further revision after Paul wrote his letters. The rift between Judaism and Christianity resulted in further modifications of already-revised Greek texts of Jewish Scripture. Sundberg notes that Judaism rejected the Septuagint following its adoption by Christians and a closer attention to the Hebrew text after closure of the Jewish canon at the end of the first century CE. This led to more Jewish attempts to correct the LXX to the Hebrew as demonstrated by the second-century Greek translations of Aquila, Theodotion, and Symmachus, which were thus built on previous revisions.[65] Furthermore, additional witnesses to the LXX are preserved in the Christian revisions which ranged from the late first century to third century CE and beyond. Although his text is no longer extant, Origin sought to "heal" the Septuagint through the Hexapla, but assumed that the OG was based on the Hebrew text that existed during his lifetime (*circa*. 185–253/4 CE). He thus produced a mixed text that could not possibly restore the OG.[66] In addition to the fourth and fifth-centuries manuscript codices (Vaticanus, Sinaiticus, and Alexandrinus) witnesses to the LXX are also preserved in a great number of other uncials and minuscules from the ninth century CE onwards. We are therefore alerted to the fact that the LXX we have today is a vast, diverse corpus of religious texts in Greek and discerning the authentic features of the first translations is a difficult task.[67] Yet this is one of the goals of modern Septuagintal study, as Pietersma notes: "The primary focus in LXX text-criticism must always remain on the reconstruction of the original text."[68]

The LXX—Original Text of Individual Books

Not only was there a plurality of texts in Paul's day (perhaps more so in our own), but there is increasing recognition that the LXX must be approached on a book-by-book basis. The issue of whether we can determine the LXX

64. Cross, "History of the Biblical Text," 283.
65. Sundberg, *Old Testament of the Early Church*, 88.
66. McLay, *Septuagint*, 127.
67. Dines, *Septuagint*, 24.
68. Pietersma, "Septuagint Research," 297.

texts that Paul used as sources for his citations and allusions is linked with the long-running debate between two competing views of the origin of the LXX. On the one hand, Paul de Lagarde proposed the existence of an *Ur-Septuagint* or single original Greek text of the Pentateuch translated in the third century BCE.[69] The task of the scholar is, then, to "reconstruct" this original text. On the other hand, Paul Kahle proposed that there was no single original text but several translations. The task is then to collect and compare these translations which differed from the Christian standard text.[70] De Lagarde's position has been almost universally accepted, especially in light of the discovery of the DSS.[71] According to Dines, available manuscript evidence points to an *Ur-text* for most, if not all, books.[72] Differences between versions of the same book are thus accounted for as revisions of the Greek.[73] As we shall see, the textual history of the Septuagint, considered on a book-by-book basis,[74] has important implications for our investigation of the OT in Philippians.

Standard Editions of the LXX as Witness to Paul's Source

As we have shown above, the NT community did not know the Greek Jewish Scriptures in the exact form as that transmitted by the great uncials of the fourth and fifth centuries and preserved in our diplomatic editions of the LXX. Thus, to "impart our notion of the HB or the LXX on the Early Church is an anachronism."[75] Yet this tendency has prevailed. For example, Hübner's suggestion of an allusion to Dan 12:3 in Phil 2:15 cannot be borne out by an appeal to Brenton's *Septuagint*[76] because the alleged textual marker, φανοῦσιν ὡς φωστῆρες, does not appear in this version. This is because a second-century CE revision associated with Theodotion (LXX$^{\mathrm{TH}}$)[77] supplanted the LXX$^{\mathrm{OG}}$ of Daniel and appeared in Codex Vaticanus by the late

69. Jobes and Silva, *Invitation to the Septuagint*, 35–36.

70. Kahle, *Cairo Geniza*, 264.

71. Dines, *Septuagint*, 59. Although see Tov, *Text-Critical Use of the Septuagint*, 35, who suggests that de Lagarde's and Kahle's theories are not mutually exclusive.

72. Dines, *Septuagint*, 59.

73. Jobes and Silva, *Invitation to the Septuagint*, 45–46.

74. Marcos, *Septuagint in Context*, 247; Dines, *Septuagint*, 13.

75. McLay, *Septuagint*, 8–9.

76. Brenton, *Septuagint with Apocrypha*. Reprinted by Hendrickson 1986–2001. Still used by scholars today (See Jobes and Silva, *Invitation to the Septuagint*, 72).

77. It probably originates from a time later than OG but the label BCE Proto-Theodotion is sometimes used of a pre-Christian version.

fourth century CE.[78] It seems that both versions circulated at the time of Origin and Jerome, the latter recognizing wide differences between the texts and rejecting LXXTH.[79] As we argue below, noting the occurrence of the rare and unusual phrase φανοῦσιν ὡς φωστῆρες (with slight variation) in both Dan 12:3 LXX^{OG} and Phil 2:15, we should be open to the possibility that Paul is witnessing to a genuine OG reading different to that in the standard editions of the LXX.

In like manner, Kreitzer relies on a witness to the LXX based on Codex Vaticanus to claim that the verb used in Isa 45:23 is ὀμεῖται (swear) while the verb root in the reference to Isa 45:23 in Phil 2:10 is ἐξομολογέω (confess). He concludes that the change in verb indicates the liturgical nature of a hymn that serves as a confession of faith.[80] However, it is problematic to argue for Phil 2:6–11 as a hymn on this textual evidence since an earlier Greek witness supports the verb root ἐξομολογέω and is likely to be the source of a more precise reference to Isa 45:23 in Phil 2:10; in which case a textual variant, not authorial adaptation, explains the NT wording. Indeed the OT in the NT represents a witness to the original LXX three centuries earlier than the principal uncials.[81] This means that exegesis of Philippians can no longer rely only on the witness to the LXX preserved in the major uncials of the fourth and fifth centuries CE.

Reconstructed LXX^{OG} as Witness to Paul's Source

The view that a single original text underlies a multiplicity of variants is reflected in the Göttingen Septuagint Series which aims to reconstruct the best available text of each book from various sources. Admitting that we may not (yet) have recovered the texts that Paul had at his disposal, these critical editions are concerned with the restoring of texts earlier than the Jewish and Christian recensions and earliest revisions of the Greek Bible, and which are more likely to be the ones used by Paul. A special case in point is the book of Daniel which has been identified as the source of the fourth allusion in our cluster of five. The problems of LXX textual plurality and its impact on exegesis of Philippians are particularly evident in Daniel as one of the "double texts" that circulated in two distinct forms.[82] The work

78. Jellicoe, *Septuagint and Modern Study*, 86.
79. See the discussion in Jellicoe, *Septuagint and Modern Study*, 83–94.
80. Kreitzer, "When He at Last Is First," 120.
81. Marcos, *Septuagint in Context*, 323.
82. Others are Judges, Esther, Tobit and 1 and 2 Esdras. See Dines, *Septuagint*, 23.

of Timothy McLay has been especially helpful in our effort to establish the Septuagintal sources underlying the alleged scriptural allusion to Dan 12:3 in Phil 2:15.

Greek Versions of Daniel: LXXTH and LXX^{OG}

McLay rightly observes that we must establish a solid textual basis from which to investigate citations, allusions, and the use of the Jewish Scriptures in the NT.[83] As mentioned above, in the case of Daniel, we have two extant Greek textual traditions, LXXTH and LXX^{OG}. The LXXTH, a second-century CE revision associated with Theodotion, replaced the LXX^{OG} and found its way into the standard editions of the LXX such as Brenton's *Septuagint with Apocrypha: Greek and English*. However, McLay has noted 29 occurrences of possible corruption of the LXX^{OG} by LXXTH, confirming that the standard editions of the LXX are not the oldest Greek version that was likely available to Paul. While we argue for the functioning of a literary allusion in chapter 4, it is appropriate to our examination of the LXX that we corroborate the idea that Phil 2:15c might contain a witness to a text earlier than Dan 12:3a LXXTH:

Dan 12:3a LXXTH	καὶ οἱ συνιέντες ἐκλάμψουσιν ὡς ἡ λαμπρότης τοῦ στερεώματος[A]
Dan 12:3a LXX^{OG}	καὶ οἱ συνιέντες φανοῦσιν ὡς φωστῆρες τοῦ οὐρανοῦ
Phil 2:15c	ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ

A. See McLay, *The OG and Th Versions of Daniel*, 199, who puts the difference down to phonological motivation: the LXXTH favors the like-sounding λάμπω.

This strongly suggests that the LXX^{OG} was the operative text for Paul, and explains why the allusion would be missed by exegetes using diplomatic editions of the LXX that print the text of one particular manuscript (usually Vaticanus).[84] In Dan 12:1–4, there are three other instances of textual differences, involving significant differences in meaning, between the extant Greek texts of Daniel that require investigation before we can establish the reliability of the textual tradition of Daniel that Paul allegedly alludes to in Phil 2:15.[85] The theory of allusion used in this investigation facilitates activation of parts of the texts not directly addressed through the allusion

83. McLay, *Septuagint*, 14.

84. Dines, *Septuagint*, 8.

85. Barr, "Paul and the LXX," 593–601.

marker, therefore adjacent passages and their referents should be clearly established as far as is possible. The relevant differences in the two texts are outlined in the table:

	LXX^{OG}	LXXTH
Dan 12:1	ὑψωθήσεται exaltation	σωθήσεται rescue/deliverance
Dan 12:3b	και οἱ κατισχύοντες τοὺς λόγους μου and hold fast my words	καὶ ἀπὸ τῶν δικαίωντῶν πολλῶν and some of the many righteous
Dan 12:4	ἕως ἂν ἀπομανῶσιν οἱ πολλοὶ καὶ πλησθῇ ἡ γῆ ἀδικίας. until the many go mad and the earth is filled with injustice	ἕως διδαχθῶσιν πολλοὶ καὶ πληθυνθῇ ἡ γνῶσις. until many are taught and knowledge increases

It can be noted that the LXX^{OG} lacks the "evangelistic" or "wisdom teaching" emphasis of the LXXTH (and the MT, where Dan 12:3b states, "and those who lead the many to righteousness"), and conversely the LXXTH lacks the apostasy and suffering emphasis[86] of the LXX^{OG}. The possible connotations evoked by a literary allusion to surrounding verses in each text are significantly different—as we shall see in our exegesis of Phil 2:15c–16a. This important aspect of literary allusion theory has led us to an examination of the textual traditions of Daniel to determine if we can identify the LXX^{OG} as a reliable intertext for Paul's letter to the Philippians. The three verses noted above are of particular significance.

Dan 12:1

Despite Ziegler's text preferring σωθήσεται, the unparalleled emphasis on resurrection, leads McLay to consider that 88-Syh has correctly translated the Hebrew as ψωθήσεται (will be raised/exalted). Thus, ψωθήσεται should be accepted as the original Greek.[87] The LXX^{OG} can be considered reliable in this instance.

86. See the exegesis below.

87. McLay, *OG and Th Versions of Daniel*, 186.

Dan 12:3

The LXX^TH translates the Hebrew as a preposition resulting in ἀπὸ τῶν δικαίων τῶν πολλῶν, which renders a meaning, "some of the many righteous." On the other hand, the LXX^OG translates the Hebrew as a hiphil participle resulting in οἱ κατισχύοντες τοὺς λόγους μου, which renders a meaning, "those who overpower my words."[88] Ziegler prefers the interpretation, "those who keep my words" as opposed to "those who overpower my words." Initially, this makes better sense, but Charles suggests the latter should be rendered, "they who hold fast my words," thus preserving the nuance of power or prevailing conveyed by κατισχύοντες.[89] The sense would be "those who powerfully hold to my words" or "those who prevail by holding to my words." According to McLay, the original Greek could be a dynamic equivalent translation of a text that read, "the righteous of the many." There is no reason to suggest that the LXX^OG offers an unreliable rendering.

Dan 12:4

We begin with a description of the *rabbim* (the many who go back and forth) in Dan 12:4:

Dan 12:4 MT	וְאַתָּה דָנִיֵּאל סְתֹם הַדְּבָרִים וַחֲתֹם הַסֵּפֶר עַד־עֵת קֵץ יְשֹׁטְטוּ רַבִּים וְתִרְבֶּה הַדָּעַת׃ many will *go back and forth* and knowledge will increase
Dan 12:4c LXX^TH	ἕως διδαχθῶσιν πολλοὶ καὶ πληθυνθῇ ἡ γνῶσις. until many *are taught* and knowledge increases
Dan 12:4c LXX^OG	ἕως ἂν ἀπομανῶσιν οἱ πολλοὶ καὶ πλησθῇ ἡ γῆ ἀδικίας. until the many *go mad (rage violently)*[A] and the earth is filled with injustice[B]

A. LEH, Part I, 53: ἀπομαίνομαι—"to go mad." See also McLay, *OG and Th Versions of Daniel*, 201—"to rage violently."

B. See Bruce, "Oldest Greek Version of Daniel," 26.

In the LXX^OG, שׁוט[90] has been translated as ἀπομαίομαι, meaning "to go mad / to rage violently," whereas in the LXX^TH it has been translated as διδάσκω,

88. McLay, "Daniel," 1022: "those who strengthen my words."

89. Charles, *Daniel*, 331; McLay, *OG and Th Versions of Daniel*, 189.

90. BDB 1001–2: שׁוט: to go, rove about. See Amos 8:12 MT, where it refers to "aimless seeking" of the word of the Lord—a clearly pejorative term describing an act of futility.

to teach. Both versions alter the meaning of the MT significantly, where it is translated "go to and fro / back and forth." McLay considers the LXXTH use of *διδάσκω* a guess based on the following clause: "and knowledge increases."[91] Charles proposes that in the context of the book, it is wickedness rather than knowledge which will multiply—evils will increase and the earth will be filled with iniquity.[92] The stark contrast between an increase in knowledge (MT and LXXTH) and an increase in injustice (LXX^{OG}) depends on translation technique. Day has convincingly argued that Dan 12:4 MT is better rendered "many shall run to and fro and *humiliation* will increase."[93] According to Day, this interpretation fits better in the suffering servant passages in Isa 53:3, 11 on which Dan 12:4 is probably dependent: Dan 12:3 and Isa 53:11 are the only two occasions in the HB of the expression, "those who make / he will make many righteous." Both contexts refer to the death and vindication of the righteous, with Day and others suggesting that it is by the humiliation of the suffering servant, not his knowledge, that many will be made righteous. To summarize, the referent of the "increase" in Dan 12:4 is probably "humiliation" or "wickedness," rather than "knowledge" (contra MT and LXXTH). This translation fits the context of Dan 12:3 as it emphasizes a time of great tribulation.[94] There is therefore good reason to take the LXX^{OG} reading, referring to panic and fleeing in the face of persecution, as a reliable translation and interpretation. Those who flee (run to and fro) are the רַבִּים(*rabbim*), those who remain and face persecution are the מַשְׂכִּלִים(*maskalim*—the wise ones of Dan 12:3):

> And you, Daniel, conceal the command/ordinance and seal the book until the time of the end, *until many shall fall away (become apostates)* and the earth *is filled with injustice* (Dan 12:4).[95]

We conclude that Paul alludes to a text close to Daniel LXX^{OG} and that this textual tradition can be of assistance in understanding why Paul's use of *φαίνεσθε ὡς φωστῆρες* in Phil 2:15 is influenced by *φανοῦσιν ὡς φωστῆρες* in Dan 12:3 LXX^{OG}. Consequently, we will use the individual critical editions

91. McLay, *OG and Th Versions of Daniel*, 201.

92. Charles, *Daniel*, 333.

93. Day, "DA'AṮ 'Humiliation' in Isaiah LIII 11," 99; Driver, "Linguistics and Textual Problems," 49; Allen, "Isaiah Liii.11 and its Echoes," 24–28.

94. See McLay, *OG and Th Versions of Daniel*, 208; Charles, *Daniel*, 333; Collins, *Daniel*, 369; Hartman & Di Lella, *Daniel*, 274.

95. Cf. Charles, *Daniel*, 392.

of the Göttingen Septuagint Series[96] because, at least for the time being, they are the best approximations to the presumed original translations.[97]

The Authority of the LXX, Textual Variants and Author Adaptations

We have already shown that when the wording of the NT allusion differs from known LXX witnesses the tendency might be to treat the deviation as a deliberate adaptation by the NT author. However, textual plurality and the complexity (if not impossibility) of reconstructing the LXX^{OG} mean that not all divergent texts are necessarily deliberate adaptations. While we deal with this matter in our analysis of Christopher Stanley's work in the next section, it is appropriate to introduce briefly a discussion of the relationship between the authority of the LXX, the fluidity of text forms available to Paul and his citation technique.

It seems certain that individual books of the Greek Jewish Scriptures were available to NT writers, and they were considered "authoritative."[98] Any notion of what books were authoritative must take onto account the content of the NT itself. The fact that a LXX text was cited rather than the Hebrew Jewish Scripture demonstrates that the Greek Jewish Scripture as witnessed to by the LXX were deemed to be Scripture by the NT authors.[99] It is noteworthy that the letter of Aristeas is generally accepted as a propaganda document written to defend the authority of the LXX for the Alexandrian Jewish community.[100] Furthermore, the fact that the LXX is preserved in the first Christian Bibles (the major uncials) is a simple testimony to the authority that the Greek Scriptures exercised in the life of the early Church.[101]

96. Wevers, *Genesis, Septuaginta*; Wevers, *Deuteronomium, Septuaginta*; Ziegler, *Isaias, Septuaginta*; Ziegler, *Susanna, Daniel, Bel et Draco, Septuaginta*; Rahlfs, *Psalmi cum Odis, Septuaginta*.

97. Dines, *Septuagint*, 9; Marcos, *Septuagint in Context*, 329. However, several scholars have recognized flaws in the Göttingen Septuagint Series. In particular, Rahlfs comes under criticism for omitting manuscript evidence in his reconstruction of the Psalms and underestimating the importance of the Lucianic recension. See Tov, *Greek and Hebrew Bible*, 477 and the discussion in Docherty, *Use of the Old Testament in Hebrews*, 127–32.

98. Charlesworth, *Old Testament Pseudepigrapha, Vol. 1*, xxiii. He claims that the "Law" and "Prophets" were defined as authoritative by the second century BCE.

99. McLay, *Septuagint*, 144.

100. Marcos, *Septuagint in Context*, 53; Brock, "Phenomenon of the Septuagint," 21–27.

101. McLay, *Septuagint*, 144.

This leads us to consider what conclusions can be drawn about the exegetical method and attitude to Scripture of an NT author who might have intentionally altered a sacred text in a citation or allusion. For example, Docherty has shown that the author of Hebrews took great care to reproduce his scriptural citations accurately, in line with post-biblical Jewish exegesis. Hence, his respect for Scripture is evident in remaining as faithful as possible to its original wording. She challenges the assumption that the *pesharim* take great liberties with the scriptural text in applying it to the life of the community.[102] In his evaluation of OT quotations in the NT, Marcos notes that Paul's application of the OT uses common interpretations, oral or targumic traditions, and the Targum method of exegesis. For example, using the method of *midraš pešer*, Paul's explanation of the text determines the text form of the quotation.[103] Fitzmyer has noted similar quotation techniques and exegetical practices between the OT in Qumran literature and the OT in the NT.[104] Marcos concludes that fluctuation and textual pluralism of the proto-Masoretic Hebrew text and the revisions that the LXX underwent *must be considered alongside* the frequent recourse to rabbinic exegesis by the authors of the NT.[105] Notwithstanding the difficulty of comparing Paul with the later rabbinic sources,[106] we concur with Marcos that both textual fluidity and authorial adaptation should be considered when analyzing the NT's use of the OT. In this investigation, we draw on the findings of both modern Septuagintal study (above) and Stanley's analysis of Paul's citation technique (below). In anticipation of our detailed analysis we note that for each of the suggested allusions under investigation Paul reproduces the words of the OT text precisely, leaving us to consider the significance of purposeful grammatical adaptations, word order reversals, insertions, and omissions:

Phil 2:10–11 NT	*πᾶν γόνυ κάμψῃ . . . καὶ πᾶσα γλῶσσα ἐξομολογήσηται*
Isa 45:23 LXX^{OG}	*κάμψει πᾶν γόνυ καὶ ἐξομολογήσεται πᾶσα γλῶσσα*

Phil 2:12 NT	φόβου καὶ τρόμου
Ps 2:11 LXX^{OG}	φόβῳ καὶ . . . τρόμῳ

102. Docherty, *Use of the Old Testament in Hebrews*, 140–42.

103. Marcos, *Septuagint in Context*, 329.

104. Fitzmyer, "Use of Explicit Old Testament Quotations," 297–333.

105. Marcos, *Septuagint in Context*, 332.

106. See Hays, *Echoes*, 10–14.

Phil 2:15 NT	γενεᾶς σκολιᾶς καὶ διεστραμμένης
Deut 32:5 LXX^{OG}	γενεὰ σκολιὰ καὶ διεστραμμένη
Phil 2:15 NT	φαίνεσθε ὡς φωστῆρες
Dan 12:3 LXX^{OG}	φανοῦσιν ὡς φωστῆρες
Phil 2:16 NT	κενὸν ἐκοπίασα
Isa 49:4 LXX^{OG}	Κενῶς ἐκοπίασα

Noting Paul's verbatim reproduction of the LXX^{OG} texts, the notion that he also adapted the texts in the manner described above should not be ruled out for two reasons. Firstly, as Stanley notes, purposeful adaptations do not necessarily reflect an author's disrespect for Scripture. His quote of Carpzov's forward-looking views from 1729 is helpful in this respect: "Sometimes the strength of the argument, as taken rather from the sense than from the words, obliged them [the New Testament authors] to recede from the strict tenor of the words in the original."[107] Although we might argue that Paul has not receded from the strict tenor of the words in the original, Carpzov's observation that (epistolary) argument determines the form of the citation/allusion is well taken and is the explicit conclusion of two major studies on Paul.[108] Secondly, the burden of reproducing the text exactly, if inherent in the introductory formulae (for example, "as it is written"), is somewhat attenuated for allusions.

SURVEY OF PREVIOUS APPROACHES

The key issues to be addressed in our investigation have been anticipated and itemized in the six questions above. We compiled this list of questions from an examination of the characteristics of the text of Philippians itself and a preview of our literature survey. We will now take a closer look at how several scholars have analyzed the use of Scripture in the NT, paying particular attention to the categories (such as terminology and how theoretical issues have been adopted as the framework for practical investigation) that are significant for our study.

107. Stanley, *Paul and the Language of Scripture*, 6–7; Carpzov, *Defence of the Hebrew Bible*, 111–12.

108. Stanley, *Paul and the Language of Scripture*; Koch, *Schrift*. Although, see Lim, *Holy Scriptures*, 143, who criticizes Koch for not adequately accounting for the possibility that Paul used an alternative source in some of his citations.

Richard Hays

In addition to providing the initial impetus for our study of Paul's use of Scripture in Phil 2:10–16, the work of Richard Hays has prompted four of the six questions we seek to address. It is therefore necessary for us to critique his work in some detail. Prior to Hays's book *Echoes of Scripture in the Letters of Paul*, studies of Paul's use of Scripture mainly focused on OT quotations.[109] Hays, however, breaks with tradition and examines Paul's use of "echo" in his letters. Hays's work has been highly influential resulting in a blossoming of interest in Paul's use of the OT,[110] although he is not without his critics.[111] From the perspective of this investigation, his primary contribution is to be found in how he defines tacit references using the categories of "allusion" and echo," his criteria for detecting them, the method he uses to interpret them and the way he constrains their interpretation.

Interpretation of Tacit References—Intertextuality, Metalepsis, and Metaphor

Hays surveys the treatment of Paul's verbal divergence of quotations from their OT source, noting the reluctance of previous scholars to recognize that they are hermeneutically motivated.[112] Identifying occasions in which there are undeniable gaps between the "original sense" of the OT texts and Paul's interpretation, even in cases where the citations are in verbatim agreement with the LXX, he proposes that Paul reinterprets Scripture to address the concerns of his communities.[113] Recognizing Paul's letters as "hermeneutical events," Hays seeks to find the method or hermeneutic that accounts for Paul's exegesis: "How are we to understand the literary and theological transformations that occur when Paul cites and alludes to Scripture?"[114] Following a brief review of several theorists of the literary method of intertextuality (Kristeva, Barthes, Culler, Bloom), Hays settles on a method of

109. For example, Ellis, *Paul's Use of the Old Testament*.

110. Wagner, *Heralds of the Good News*; Keesmaat, *Paul and his Story*; Ciampa, *Presence and Function of Scripture*; Abasciano, *Paul's Use of the Old Testament in Romans 9.1–9*; Wakefield, *Where to Live*; Jobes, "Jerusalem, Our Mother," 299–320; Rosner, *Paul, Scripture, and Ethics*; Williams, *Wisdom of the Wise*; O' Day, "Jeremiah 9:22–23 And 1 Corinthians 1:26–31," 259–67.

111. See Evans and Sanders, 1993. In his critique of Hays, Hübner, "Intertextualität," 891, writes, "Intertextualität wird nun geradezu als *theologische Kategorie* verwendet."

112. For example, Kaiser Jr., *Uses of the Old Testament in the New*.

113. Hays, *Echoes*, 6.

114. Ibid., 9–10.

interpretation advanced by John Hollander: allusive echo is that which suggests to the reader (Hollander's contemporary reader) that text B should be understood in light of a broad interplay with text A, encompassing aspects of A beyond those explicitly echoed. Hollander names this interpretive function of allusive echo, *transumption* or *metalepsis*: it involves the recovery of unstated or suppressed material in the echoed text. Additionally, an important point of Hollander's theory is the revisionary property of allusive echo: "the revisionary power of allusive echo generates new figuration."[115] In the course of generating new figuration, the original voice is distorted in order to interpret it.[116] Hays, following Hollander, argues that Paul reappropriates Scripture and reinterprets it so that it takes on a meaning different from its original. This leads Hays to interpret the echoes of Scripture in Paul's letters *metaphorically*, as prefiguring the formation of an eschatological community.[117] He concludes that Paul interprets Scripture in an ecclesiocentric way, arguing for a particular vision of the church.

Although Hays concentrates on the effects of metalepsis, or intertextual echo, in Paul's letters to the Romans, Corinthians, and Galatians, he initially demonstrates the concept using an example from Philippians. He argues that Paul "echoes" Job 13:16 in Phil 1:19 by using a verbatim "citation" of five-words reproduced from the LXX: *τοῦτό μοι ἀποβήσεται εἰσ σωτηρίαν*. Hays claims that by echoing Job's words, "Paul the prisoner tacitly assumes the role of righteous sufferer, as paradigmatically figured by Job . . . and implicitly transfers to himself some of the significations that traditionally cluster about the figure of Job."[118] Hays proceeds to list several of these significations noting that some are correspondences between Paul and Job (Paul's rival preachers in Phil 1:15–17 correspond to Job's hollow comforters) while others are contrasts (God as Job's adversary contrasts God as Paul's defender). According to Hays, this example illustrates Hollander's principle that "the interpretation of a metalepsis entails the recovery of the transumed material."[119] The connection between Job's comforters and Paul's rival preachers results from an intertextual reading that recovers unstated material in Job that Hays believes corresponds to Paul's situation in Philippians. When Job is read in counterpoint with Philippians, "a range of resonant harmonics becomes audible."[120] This range of resonant harmonics

115. Hollander, *Figure of Echo*, ix.
116. Ibid., 111.
117. Hays, *Echoes*, 162.
118. Ibid., 22.
119. Ibid., 23.
120. Ibid.

results from the reader's reception of the text, which s/he then offers as a "satisfactory" interpretation.

We agree with Hays that certain approaches to intertextuality have developed within literary criticism that might prove illuminating when applied to Paul's letters; in particular, Hollander's theory of metalepsis, which involves recovery of unstated or suppressed material in the source or evoked text, we will develop along more theoretical lines with the help of Ben-Porat. There are, however, several aspects of Hays's findings that invite critique. According to Hays, Paul's intertextual readings are *metaphorical*; they generate new meanings that distort the original sense of the source text, that far exceed the conscious design of the author, and that produce unexpected correspondences.[121] For example, Hays describes Paul's use of Job 13:16 in Phil 1:19 as *a(nother) revisionary distortion* of Job's words.[122] Hays understands Job's and Paul's attitude to God as antithetical. For Job, God appears to be the adversary in the litigation who is inflicting injustice, whereas for Paul, God is his defender and vindicator.[123] Although both expect vindication, there is a contrast in their attitude to God's role in their suffering—whereas Paul expresses self-confidence in God, Job expresses defiance.[124] Despite the similarities between Job's and Paul's circumstances, this latter difference seems to prompt Hays to suggest that Paul's reading is "revisionary." In other words, the phrase meant something different for Paul than it meant for Job, so is used metaphorically. However, there is another explanation that recognizes all of the themes and motifs that Hays correctly identifies. If there are any *Philippians* who share Job's attitude to God, then Paul might not be metaphorically distorting Job's context as it applies to himself, but metonymically extending it to apply to some Philippians. In this case, the purpose of the echo is not for Paul to liken himself, tacitly, to Job, but the Philippians to Job. Although Hays has proposed, *prima facie*, a credible interpretation based on the thematic coherence between Job and Paul, the conclusion that Paul had misread or distorted the original sense of Scripture clearly depends on which part of the pretext (the book of Job) is actualized by the reader[125] and how it connects with Paul's argument. In proposing Hollander's model of interpreting echoes metaphorically, Hays

121. Ibid., 24, 156.

122. Ibid., 24.

123. Ibid., 22.

124. Ibid., 24.

125. God's sanctioning of suffering following Satan's protest (Job 1:12; 2:6), Job's complaint (chapter 13) or God's rebuke of Job (chapters 38–41).

writes: "it is less a matter of method than of sensibility."[126] Such an approach has stimulated a major criticism that Hays has devalued method in favor of sensibility. As Hübner points out, Hays has not used the full extent of the methodological toolbox provided by the literary scholars who deal with intertextuality.[127] In contrast to Hays, these theorists have not made metaphor the centre of their reflections.[128] Our investigation will test Hays's proposals that Paul's intertextual readings are metaphorical, distorting the original sense of Scripture and not consciously intended.

Definition of Tacit References and Relationship to Author and Audience

According to Hays, "Quotation, allusion, and echo may be seen as points along a spectrum of intertextual reference, moving from the explicit to the subliminal."[129] He claims that as we move further away from overt citation, intertextual relations become less determinate, placing greater demands on the reader's listening powers. Hays's definitions of quotation, allusion, and echo reveal his reader-oriented approach to interpretation. He seems to be considering the capabilities of his contemporary reader using a heuristic understanding of quotation, allusion, and echo as these categories of *reference* relate to the terms *explicit* and *subliminal*.[130] For example, Hays seems to rule out the possibility of an author intentionally placing a greater demand on a reader's listening powers by creating tacit references.[131] Should an author intentionally reference another text tacitly, the intertextual relations would be more determinate than Hays claims—even if they were difficult to discern by the reader. Along similar lines, Hays makes no systematic distinction between allusion and echo, but concludes that allusion is used

126. Hays, *Echoes*, 21.

127. Hübner, "Intertextualität," 892: "Hier rächt sich nun wieder, dass H[ays] zugunsten der von ihm beschworenen Sensibilität das von den Literaturwissenschaftlern zur Verfügung gestellte methodische Instrumentarium zur Untersuchung intertextueller Beziehungen nicht genügend nutzt."

128. Ibid., 895: "Zugleich muss jedoch gesagt werden, dass die Theoretiker der Intertextualität das Problem der Metapher so gut wie nicht in den Mittelpunkt ihrer Überlegungen gestellt haben."

129. Hays, *Echoes*, 23.

130. By this I mean that the terms "quotation," "allusion" and "echo" are effectively used to define the reader's ability to discover the reference.

131. Yet, if the author has a good understanding of the reader's capabilities, and expects him/her to detect those references, then what appears subliminal to the contemporary reader was not subliminal to the original reader.

of obvious intertextual references, echo of subtler ones.[132] He also observes that knowledge of an audience gleaned from Paul's letters complicates distinguishing between allusion and echo:

> The concept of allusion depends both on the notion of authorial intention and on the assumption that the reader will share with the author the requisite "portable library" to recognise the source of the allusion; the notion of echo, however, finesses such questions: "echo is a metaphor of, and for, alluding, and does not depend on conscious intention."[133]

Since he defines allusion as intentional and echo as not necessarily depending on conscious intention, two important consequences result. Firstly, the *mere definition* of allusion and echo can be used to support a particular reconstruction of the original audience (able to detect and understand allusion but not necessarily echo).[134] Secondly, the *mere definition* of allusion and echo facilitates the revisionary readings that Hays proposes—a metaphoric figuration of echo by a contemporary reader (Hays himself) can be proposed without recourse to authorial intention or whether the figuration was possible for the original readers/hearers: "Consequently, later readers will rightly grasp meanings of the figures that may have been veiled from Paul himself." In our opinion this places too much hermeneutical weight on a simplistic definition of allusion and echo.[135] As we shall see, there is an alternative case for treating all marked, unmarked, overt, and covert references to Scripture as intentional allusion. In light of this, some of Hays's assumptions should be re-evaluated, not least those regarding the determination of intentionality from degrees of subtlety.[136] This latter point takes us to an examination of Hays's view on intentionality. He writes, "To limit our interpretation of Paul's scriptural echoes to what he intended by them is to impose a severe and arbitrary hermeneutical restriction."[137] However, understanding Paul as intending to allude (echo) is not severe if we accept

132. Hays, *Echoes*, 29.

133. Hollander, *Figure of Echo*, 64.

134. Hays, *Echoes*, 32.

135. Porter, "Use of the Old Testament in the New," 92, writes, "The labels (quotation, allusion, echo) have a heuristic value, and end up shaping the interpretation of the evidence at hand . . . "

136. Although Hays claims that allusion is obvious, it is normally taken to mean an indirect, tacit or subtle reference—just as echo. He also uses the terms "faint echoes," "higher-volume echoes," "obvious echoes," "subtler echoes" and "overt allusions" (*Echoes*, 24). See also Williams, *Wisdom of the Wise*, 4, who writes, "the issue of intentionality will be the dividing line between a(n) allusion and echo."

137. Hays, *Echoes*, 33.

that he and some of his audience might have shared the same experience connoted by the echoes/allusions and not arbitrary if that shared experience can be identified from the rhetoric of the letter and other echoes/allusions. As we shall see, we have identified a more analytical and comprehensive definition of allusion—one that accommodates the notion that Paul intended to allude and was the first to experience the intertextual fusion, which is subsequently shared by the reader whose imagination is also curtailed by it. In other words, Paul's intentional rhetoric might constrain the reader's hermeneutical freedom.

Detection of Tacit References

Hays offers a "7-point criteria" for testing claims about the presence and meaning of scriptural echoes in Paul. *Availability:* was the proposed source of the echo available to the author and/or original readers? *Volume:* to what extent are words or syntactical patterns repeated and/or how distinctive and memorable are the words in the source text? *Recurrence:* how often does Paul elsewhere cite or allude to the same scriptural passage? *Thematic coherence:* how well does the alleged echo fit into Paul's argument? *Historical plausibility:* could Paul have intended the alleged meaning effect and could his readers have understood it? *History of interpretation:* have other readers heard the same echoes? *Satisfaction:* does the proposed reading make sense and offer a satisfactory account of the intertextual relation?[138] His criteria for detecting and interpreting echoes have been adopted by several writers,[139] with some claiming that they provide an objective guide for the task, especially as a counter to the pitfalls of "parallelomania."[140] However, Porter notes that Hays's first three criteria are problematic and the remainder are more concerned with the interpretation of echo than its detection.[141]

138. Ibid., 29–32.

139. Some seem to retain Hays's criteria *in toto* (Ciampa, *Presence and Function of Scripture*, 24–25; Abasciano, *Paul's Use of the Old Testament in Romans 9.1–9*, 22–24; Wagner, *Heralds of the Good News*, 11, 13, who emphasizes some criterion). Others propose adaptations (Williams, *Wisdom of the Wise*, 3, 4; Rosner, *Paul, Scripture, & Ethics*, 18–19; Keesmaat, *Paul and His Story*, 52. See Thomson, *Clothed with Christ*, 30–36, for the most thorough modification in his investigation of Jesus traditions in Paul's writings).

140. Rosner, *Paul, Scripture, and Ethics*, 18–19; Abasciano, *Paul's Use of the Old Testament in Romans 9.1–9*, 22; cf. Jauhiainen, *Use of Zechariah in Revelation*, 33–35.

141. Porter, "Use of the Old Testament in the New," 83, mentions the problems of using audience awareness (through "availability" of source text) to define the presence of an echo, how to determine "volume" from verbal coherence, and that "recurrence" can measure frequent echoes but cannot determine a singular echo.

Indeed, Hays ultimately falls back on "satisfaction" as the most important test for identifying and interpreting echoes based on "thematic coherence." Hays's criteria might be useful for judging the probability of allusion, but ultimately, the proof of the allusion lies mainly in its interpretation (see Jauhiainen below). Yet, it must be conceded that such an approach involves varying degrees of certainty since the allusion is verified or falsified based on levels of congruence advanced by the interpretation.

Constraining the Interpretation of Tacit References

A major hermeneutical issue is identified by two responses to Hays's findings. On the one hand, Evans accepts Hays's interpretation of the Job allusion in Philippians because of the verbal correspondences and the suggestive thematic parallels which provide the significant link between the texts necessary for an allusion to be present.[142] On the other hand, Beker, wanting to know what constraints curtail both Paul's imaginative freedom and that of Hays, when interpreting an echo, considers Hays's interpretation fanciful.[143] Beker's critique of Hays is well noted—he is concerned about how an intertextual method is able to maintain one of the most important features of Paul's letters, the confluence of coherence and contingency which requires paying attention to the social situation of the churches Paul writes to.[144] According to Beker, Paul uses Scripture only "when the contingent situation forces him to do so."[145] Beker is not satisfied with "thematic coherence" between texts as a proof of the presence of intertextuality. Particularly, Hays has failed to convince him of the "historical and social coherence" between Job and Philippians that might better justify an echo of the former in the latter. The legitimacy of Beker's complaint is affirmed by recognizing the constraints that Hays uses to interpret intertextual echo beyond his test case of Philippians. We will now turn to this important aspect of Hays's analysis.

Hays argues that Scripture's latent sense is disclosed only to those who "turn to the Lord."[146] The gospel is hidden in Scripture, and Paul, after his conversion, has found novel interpretations of gospel prefigurement by

142. Evans, "Listening for Echoes," 45.

143. Beker, "Echoes and Intertextuality," 64–65.

144. Ibid., 66–67.

145. Ibid., 67. We believe Beker has advanced a crucial point that addresses his concern about how to constrain intertextual exegesis, although he considers the contingent situation to be Paul's engagement with Judaism and Judaizers.

146. Hays, *Echoes*, 154.

misreading Scripture, and extending its meaning in new directions.[147] Hays claims that Paul's innovative readings provide an hermeneutical model that is normative for the church today: "True interpretation depends neither on historical inquiry nor on erudite literary analysis but on attentiveness to the promptings of the Spirit, who reveals the gospel through Scripture in surprising ways."[148] Thus, Scripture's mode of revelation is indirect and allusive (rather than an overt communication) with its meaning being recovered only by reading the text aright. This requires reading it through the "correcting lens" of God's righteousness made known in Christ. According to Hays, God's act in Jesus Christ illuminates a previously uncomprehended narrative unity in Scripture.[149] Scripture is a story about God's righteousness which is the ground for unity between Torah and gospel. *Thus, Paul's echoes of Scripture should be understood as alluding to the wider narrative of God's righteousness*. This is why, according to Hays, Paul quotes most often from Isaiah, Psalms, Deuteronomy, and Genesis—because these texts, more than others, prefigure an ingathering of Gentiles along with Israel as evidence of God's righteousness.[150]

But God's righteousness is only one of several pretexts in Scripture. Along similar lines to Beker, Hübner correctly notes the problem with Hays's approach to defining his pretexts assuming this single-story view of Scripture. He describes it as a "contaminating relationship" which is "the acquisition of singular elements from different pretexts (or systems of genre), where the singular elements become separated from their original structural and functional context and combined into a new text."[151] In other words, Hays has not methodologically justified activating those particular elements of Isaiah, Psalms, Deuteronomy, and Genesis which refer to the ingathering of Gentiles with Israel as a demonstration of God's righteousness. *The controlling mechanism for interpreting the echo depends upon the presupposition that the righteousness of God is the pretext Paul uses*.

Thus we see how Hays constrains his interpretation of tacit references using metalepsis. He evokes elements in the echoed text that cohere with the pretext, or intertext, of God's righteousness particularly evidenced by the theme of Jew and Gentile ingathering—the formation of the covenant community (ecclesiology) is the controlling mechanism which governs the recovery of unstated material in the echoed text. Hays uses a theological, or

147. Ibid., 5.
148. Ibid., 156.
149. Ibid., 157.
150. Ibid., 162.
151. Hübner, "Intertextualität," 893, quoting Monika Lindner.

perhaps more accurately, ecclesiological constraint to control interpretation of echoes.

Beker and Hübner have highlighted an important issue in the interpretation of tacit OT references. The crucial question is: What constrains the activation of unstated elements in another text when an allusion is interpreted? In answering this question, we suggest an alternative answer to Hays, and one that offers a way around Beker's objection to intertextuality and its relationship with the historical, social situation of Paul's churches. Our unique approach is to propose social (rhetorical-contingent) situation as the means of constraining intertextual interpretation. The elements to be activated in the interpretation of a tacit reference should be those congruent with the rhetorical situation of the alluding/echoing text, if indeed they can be identified. By using rhetorical situation, garnered from a rhetorical-exegesis of Phil 1:27—3:21, we will argue that this constraint is exegetically derived from the text of Philippians itself and not from theological presuppositions abstracted from many source texts. Our new, novel question is: How can the text of Philippians constrain the interpretation of allusion in Phil 2:10–16?

Christopher Stanley

Christopher Stanley's work is relevant to this investigation because of his contribution in two areas: firstly, how Paul handles the wording of his Scripture citations, which includes definitions of citation/quotation; secondly, the capability of Paul's readership to detect Scriptural citations/allusions and understand their broader context in the source text(s).[152] These two important areas of Stanley's work relate to questions one, two, and especially, five above and will now be critiqued in turn.

The Rhetorical Purpose of Adapting the Words of a Cited Text

How do we account for the discrepancies between the wording of Paul's quotations and the language of his presumed *Vorlage*? Stanley answers by first charting the development of traditional views that Paul's deviant wording can be put down to irregularities of sources. For example, when Paul's quotations of Scripture differed from both the MT and LXX, he was either quoting loosely from memory,[153] correcting a corrupted Greek *Vor-*

152. Stanley, *Arguing With Scripture*.

153. He cites Ellis, *Paul's Use of the Old Testament*, 14–15; Lindars, *New Testament*

lage using a Hebrew original, or quoting from a non-extant copy.[154] Stanley highlights the apologetic background of these views which sought to protect the verbal accuracy of NT quotations and defend their authors's adherence to the wording and context of their biblical sources.[155] More recent scholars entertained the idea that Paul had adapted a text, for which we have an extant copy, for his own theological, sociological or literary purposes. Given that purposeful adaptation need not be taken as unfaithful or dishonest,[156] Stanley investigates whether Paul adapted a text to advance his rhetorical purposes, and whether explanations can be found for how he handled the wording of his citations.

Firstly, the citations must be identified. Stanley does this by limiting his study to those citations considered explicit. Explicit citations have three characteristics: passages that are introduced by an explicit citation formula (most commonly, "as it is written"), are accompanied by a clear interpretive gloss[157] or stand in clear syntactical tension with their present linguistic environment.[158] He is thus interested in what markers the author uses to signal the presence of a citation. Stanley describes this approach to defining citation as reader-centered, suggesting that uninformed readers might mistake unmarked citations for Paul's own work, whereas the presence of explicitly marked citations is obvious to any attentive reader.[159] Having decided on what texts qualify as citations, and should be included in the investigation, Stanley then sets out to establish the text that Paul cites from; this is required before a decision can be made on whether Paul retains or adapts the original wording. For this task, Stanley uses the printed editions of the MT, Qumran biblical manuscripts, the Samaritan Pentateuch, and the full range of Septuagintal traditions in his investigations.[160] Only when all of these possible sources have been analyzed will divergent wording be considered to be a possible authorial adaptation. Unsympathetic to the notion that Paul cited from memory, Stanley suggests that Paul had a written source from

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Apologetic, 26; Hanson, *Studies in Paul's Technique*, 148.

154. Stanley, *Paul and the Language of Scripture*, 6.

155. Ibid., 10–11. For this group of scholars the wording of the citation was incidental since Paul was using the quoted texts as proofs, the focus being on his method of interpretation.

156. Ibid., 6–7.

157. Ibid., 37. For example, in 1 Cor 15:27, "But when he says" is Paul's interpretive signal that the preceding text was quoted.

158. Ibid., 37. For example, in Rom 9:7 where there is a shift to second person singular.

159. Stanley, *Arguing With Scripture*, 66.

160. Stanley, *Paul and the Language of Scripture*, 67.

which he drew his citations.[161] This anthology of Scripture was in a format (wax tablets or parchment) that Paul created during the course of his own personal study, he carried with him, and that accounted for the diversity of text-types that appear in his quotations.[162]

Where the wording of Paul's citations resist manuscript-based explanation, Stanley develops a standard using contextual and linguistic criteria to establish the presence of an adapted citation more reliably. He concludes that Paul adapts Scripture in roughly half of the incidents where he deviates from the primary LXX tradition.[163] In doing so, he uses a "normal citation technique" that prevailed among Greco-Roman authors in the late Hellenistic and early Roman eras.[164] Stanley, following Koch, catalogues the type of adaptations Paul makes in the cases where he digresses from his presumed *Vorlage*. His citation techniques include the following:

1. Reversing the order of words[165]
2. Grammatical changes
3. Omitting words from the text
4. Adding words to the text
5. Replacing words or phrases
6. Conflating texts
7. Combining texts back-to-back.[166]

These adaptations are designed to fit the quoted text into the structure of Paul's own argument and thus advance the pastoral and rhetorical interests

161. Ibid., 69.

162. Ibid., 74–79. Other views accounting for Paul's quotations from written sources propose that he carried biblical scrolls with him during his travels (Ellis, *Paul's Use of the Old Testament*, 19). Hickling, "Paul's Reading of Isaiah," 215, 219, suggests that Paul carried biblical scrolls during his travels, like the Ethiopian eunuch (Acts 8:28). A standard biblical scroll in Greek was easily portable, rolling up into a cylinder of about 1/1.5 inches in diameter. Paul might also have had access to biblical scrolls owned by local church leaders (Theissen, *Social Setting of Pauline Christianity*; Meeks, *First Urban Christians*; Malherbe, *Social Aspects of Early Christianity*) or drew his quotations from a pre-existing Christian "testimony book" (Harris, *Testimonies*).

163. Stanley, *Paul and the Language of Scripture*, 259–60. Cf. Koch, *Schrift*, 186–90, who calculated that 56 percent of Paul's quotations were adaptations.

164. Stanley, *Paul and the Language of Scripture*, 61, 348.

165. Ibid., 349. Shifts in word order occur far more often in Paul's quotations than in those of contemporary Jewish and Greco-Roman writers.

166. Ibid., 349–50.

of the letter.[167] Thus according to Stanley, Paul actively adapted the source text in his quotations to communicate his own understanding of the passage and obviate others, and he did so consciously but *unreflectively* in the manner of the conventions of his day.[168]

Stanley has made a significant contribution to the evaluation of Paul's use of Scripture and several aspects of his findings are relevant to our own investigation. Firstly, as we will argue below, he is correct in noting that Paul reshapes Scripture to fit his rhetorical purpose.[169] Secondly, he has discovered a major factor in determining authorship of texts that reproduce earlier texts—citation technique. Stanley's analysis is also helpful because of his attention to establishing the presumed *Vorlage* of Paul's citations. Following Koch, he recognizes that Paul uses non-standard versions of the LXX, sometimes using one strand over another.[170] However, several aspects of Stanley's analysis invite critique.

He excludes "unmarked" references to Scripture on the grounds that the *uninformed* reader would not be able to tell if a (an unmarked Scripture quotation) passage is Pauline or not.[171] He therefore seems to assume a homogeneous readership (excluding informed readers) whose competence can be determined from the form of the citation marker—reader competence is inferred from the presence or absence of textual elements embedded along with the quoted text. It is questionable whether audience competence should be determined in this way, since Paul might have intended either an overt reference without a textual element that introduces the citation,[172] or a covert reference directed to a more informed section of the readership/audience. As we shall see, the marking element of a quotation (for example, "as it is written") should be distinguished from the reproduced text itself. The latter might be so distinctive that an author chooses not to include a marker. For example, Koch identified a condition that would have allowed the reproduction of Isa 45:23 in Phil 2:10, 11 to qualify as a citation. According to Koch, when the same words appear in another context where they are marked clearly as a citation (for example, in Rom 1:17 and Gal 3:11, where Hab 2:4 is marked in the former and unmarked in the latter), then the second occurrence (or, "unmarked" occurrence) can also be considered

167. Ibid., 264.
168. Ibid., 29. Italics mine.
169. Ibid., 347.
170. Ibid., 51.
171. Ibid., 66.
172. As with Isa 45:23 in Phil 2:10–11.

a citation.[173] Since Isa 45:23 occurs in Rom 14:11 and is explicitly marked, Phil 2:10–11 qualifies as a citation using Koch's criteria but not Stanley's. Finally, one of Stanley's fundamental theses is that Paul adapted his citations of Scripture consciously but *unreflectively*. It remains to be seen whether this view can be borne out by our investigation or whether Paul carefully chose his citations/allusions having reflected on the correspondences between their original contexts and his audience's circumstances. This forms the nub of another key issue which Stanley has championed—the competency of Paul's audience to recognize tacit Scripture references and recover their original context.

Audience Scripture Literacy and Recovery of Context

Stanley has written extensively on Scripture literacy in Paul's congregations.[174] In *Arguing With Scripture* he seeks to explain how Paul used Scripture quotations to further his arguments and how effective his use of quotation would be when addressing his first-century audience. He therefore examines Paul's quotations from both an author and audience perspective. He bases his study of Paul's use of Scripture on the "New Rhetoric" of Eugene White and Chaim Perelman, and correctly identifies Paul's letters as responses to "rhetorical urgencies." Rhetorical speech is audience-centered, designed to promote action on the part of the audience to correct or alter an emergency situation.[175] Thus, primary attention is given to the way Paul's quotations of Scripture advance (or fail to advance) his rhetorical strategies in a given passage.[176] With this rhetorical framework, Stanley draws on contemporary literary studies about the art of quotation to support his claim that the "original sense" of the quoted passage is not important in determining the meaning of the quotation, but rather the literary and rhetorical context of the quoting text.[177] This opens the door to a view of Paul's use of quotation

173. Koch, *Schrift*, 11–24.

174. Stanley, "'Pearls Before Swine,'" 124–44; Stanley, *Arguing With Scripture*; Stanley, "Paul's 'Use' of Scripture." See the critique of Stanley in Abasciano, "Diamonds in the Rough," 153–83.

175. Stanley, *Arguing With Scripture*, 15–16.

176. Ibid., 20.

177. Ibid., 22–37. He rejects Wierzbicka's view that, in a quotation from Scripture, the audience can make the same associations that the author made (Wierzbicka, "Semantics," 267–307). Stanley suggests that direct quotation empowers the audience to make associations different from those that the author intended. To guard against these "mistaken" interpretations the author includes interpretative comments around the quotation—but only in argumentative texts (*Arguing With Scripture*, 26.) In assessing,

that does not require his audience to understand the original context, and thus explains Paul's use of Scripture to an audience unfamiliar with the OT.

For Stanley, rhetorical analysis also investigates the author's perception of the intended audience and how well that perception corresponds to what we know about the audience from other sources.[178] He believes the best way to determine Paul's understanding of his audience is by historical reconstruction. This is crucial to Stanley's approach especially since he observes a discrepancy between the level of biblical knowledge that Paul assumes in his letters and external data that suggest a much lower level of biblical literacy among Paul's addressees. He suggests that "external evidence regarding literacy levels in antiquity should take precedence over evidence derived from a 'mirror-reading' of Paul's quotations because the letters give only a partial and one-sided picture of the intended audience." He justifies this because "Paul's letters are rhetorical works, not objective depictions of reality."[179] Stanley draws on the social models of literacy advanced by Harris and Gamble[180] to argue that Paul's audiences are illiterate Gentiles incapable of understanding the meaning and significance of his quotations from Scripture. This view is supported by claims that the high cost and low availability of biblical scrolls would have inhibited Scripture literacy in the community.[181] This coheres with Stanley's earlier conclusion that in Paul's use of quotation, the "original sense" of the quoted passage is not important in determining the meaning of the quotation. Thus Stanley understands Paul's audience as illiterate and his use of quotations should be understood according to this presumption. He concludes that Paul quotes

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and agreeing with, Sternberg, "Proteus," 107–56, Stanley notes the concept that the quotation acts like an inset where the original context is not important. The new context reshapes the original context as the quotee becomes subordinate to the quoter. The audience must be able to interpret without access to the original context (*Arguing With Scripture*, 28–29). Stanley rejects the proposal of Clark and Gerrig, "Quotations," 786–88, that quotation demonstrates a shared background and interpretation between author and audience. He views the chief weakness of their theory as the function of the quotation marker to depict primary and secondary aspects of the quoted text (*Arguing With Scripture*, 32). As we shall see, this concern can be addressed by examining the approach to allusion of other literary theorists. The fourth and final theory Stanley reviews is that of Lane-Mercier, "Quotation," 199–214, whose "parodic" use of quotations is a rhetorical strategy for bringing about "the metaphorical death of the quotee, whose utterance, apparently intact, has nonetheless been decontextualised, severed from its 'origin,' and subsumed by the utterance of the quoter" (*Arguing With Scripture*, 35, citing Lane-Mercier, "Quotation," 206).

178. Stanley, *Arguing With Scripture*, 20–21.

179. Ibid., 63.

180. Gamble, *Books and Readers in the Early Church*; Harris, *Ancient Literacy*.

181. Stanley, *Arguing With Scripture*, 41–42.

either because he has misjudged their competency or because his quotations are part of a rhetorical strategy that does not evoke Scripture context.

Stanley has provided valuable insights into the impact that Paul's quotations, as rhetorical element in his letters, have on an audience with diverse literacy. With Stanley, we will approach Paul's quotations (and allusions) as rhetorical devices designed to influence thoughts, feelings, and actions of an audience. Stanley is correct to note that Paul's letters are rhetorical discourse prompted by exigencies which his writing is designed to address. As such it is more fruitful to approach Paul's use of Scripture with a view to understanding its place in his overall argument and not as a window into his exegetical technique: "The decision to include direct quotations in a written work depends entirely on the rhetorical aims of the quoting author."[182] However, we believe there are several weaknesses in Stanley's view of Paul's rhetorical strategy and his audience's capabilities.

Firstly, Stanley's rejection of literary theorists who advocate a shared knowledge of quoted-text context between author and audience may be premature. By confining his investigation to Paul's use of quotation, the works of other literary theorists such as Ben-Porat, Perri, Combs, and Irwin have not been considered. As we shall see, their investigations shed light on how quotations and allusions work from the perspective of what happens when authors and readers actualize evoked texts in the acts of writing and reading respectively. These theories would have benefited Stanley's reading in his case studies on Paul's letters. For example, to make an informed judgment about the literacy of Paul's audience and the effectiveness of using quotations as part of his rhetorical strategy, Stanley proceeds to define three hypothetical audiences: the "informed audience," "competent audience," and "minimal audience."[183] Since each of these would respond differently to Paul's quotations, the effectiveness of Paul's strategy can be assessed. He then proceeds to test each of these audiences using quotations from Romans, 1 and 2 Corinthians, and Galatians. In his case study of how an "informed audience" would interpret Isa 29:14 in 1 Cor 1:19, Stanley concludes they would have been confused because of the lack of coherence between the contexts of Isa 29:14 and 1 Cor 1:19. In fact, Stanley claims that none of the three proposed hypothetical audiences would have been capable of understanding the meaning and significance of the quotations as Paul seems to have understood them.[184] Yet, the context of Isa 29:14 and its associated themes within Jewish literature are related to the disobedi-

182. Ibid., 31.

183. Ibid., 68–69.

184. Ibid., 81–82.

ence and divided status of the church in Corinth.[185] In his reading, Stanley has not actualized the wider elements of Isa 29 and early Jewish literature that connect the absence of wisdom with division and strife. An audience familiar with the context of Isa 29 could easily have made these associations which are already present in Paul's non-quotation rhetoric. We therefore suggest that Stanley has misjudged the "informed audience" of first-century Corinth because of a flawed assumption about how the quotations function rhetorically—that is, quotations do not evoke elements of context.

Secondly, Stanley's argument that Paul either misjudged his audience or that he used quotation not expecting his audience to have recourse to the source text or its context, is weakened when he admits that some members in Paul's audience might have been Scripture literate.[186] As such, there is no reason why they should not be considered the "implied" audience since they would be the agents whom Paul targeted to address the rhetorical urgency, at least in the first instance.[187] As Stanley rightly points out, a single congregation probably included all three types of members (informed, competent, minimal) but it is not necessary that the *whole* congregation constitutes the implied audience. For example, it cannot be shown that at least one person in the Philippian Church did not have access to, or knowledge of, a Greek version of the parts of Scripture that we suggest Paul alludes to in his letter (Isaiah, Psalm 2, Deuteronomy, Daniel).[188]

Thirdly, Stanley seems inconsistent in his use of literary evidence. Given that the "implied" audience in Paul's letters where Scripture is reproduced suggests Scripture literacy, Stanley speculates that Paul might have been mistaken in constructing this audience. Paul's lack of knowledge of their abilities, and their inability to recall his teaching are offered as reasons:[189] "We should not assume that Paul had either the knowledge or the intention to depict his audience accurately in every case." As evidence for this point, he notes that Paul did not know the congregation he wrote to in Romans and consequently what verses they knew. Therefore, "Paul's quotations cannot be taken as reliable indicators of the level of biblical literacy in his

185. Williams, *Wisdom of the Wise*, 92.

186. Stanley, *Arguing With Scripture*, 47–51, 68.

187. Paul's instructions would most likely have been relayed to even the most illiterate members of the congregation. See Hezser, *Jewish Literacy in Roman Palestine*, 24, citing Bowman: "illiterates could participate in it [a profoundly literate society] through intermediaries who wrote and read for them."

188. According to Gamble, *Books and Readers in the Early Church*, 9, "it is difficult to imagine any Christian community where either no one could read or no authority accrued to those who could."

189. Stanley, *Arguing With Scripture*, 63–64.

congregations."[190] Stanley rightly raises the issue of the author's perception and the depiction of "objective reality" in his/her text (we will address this matter in the section on situational rhetoric). However, it is questionable to imply that because the data presented by Paul in his letters are (merely) his perceptions, they are not reliable. There seems to be no good reason why we should not accept Paul's perceptions as "corresponding" to a real situation which included his audiences's awareness of Scripture.[191] Indeed, Stanley has confidence in Paul's perceptions of objective reality in other respects. For example, he accepts the reality of a Paul who had never been to Rome before writing the epistle.[192] But this "reality" is gleaned from the data presented by Paul in the letter (Rom 1:13, 15). Similarly, Stanley accepts the reality of a Paul who had a long-standing relationship with the Philippians. Again, we know this from data presented by Paul in his letter, in which he depicts the Philippians as those whom he knew well, visited several times, and with whom he had a uniquely personal relationship and financial arrangement. In similar vein, Stanley uses the literary evidence of explicitly marked quotations in a determination of audience understanding: "The only quotations that Paul's first-century audience definitely would have recognized are *those marked as such within the text* . . . we should not assume that the original recipients of his letter would have recognized even a verbatim quotation from Scripture unless *it was marked as such within the text*."[193] Here, the presence of textual elements created by Paul is being used to argue for quotation as received by a "type of audience." Finally, in our opinion, Stanley's prioritizing of historical reconstruction over literary evidence seems unbalanced. He subordinates the literary evidence of Paul's perceptions of audience literacy gleaned from data he presents in the text to speculative historical reconstructions of literacy. But these reconstructions of the historical audience might not be an objective depiction of reality either.[194] There is no way of knowing for certain the literacy levels of a first-

190. Ibid., 64.

191. Gamble, *Books and Readers in the Early Church*, 212–13, concludes that Paul's expectations of audience familiarity of Scripture imply that the Jewish Scriptures were regularly read and taught in the Pauline congregations. See also Stenschke, *Luke's Portrait of Gentiles Prior to Their Coming to Faith*, 340, who describes the content of Paul's teaching to Gentile converts in Corinth (Acts 18:1–11) as that taught in the synagogue, namely the "word of God." Stanley also concedes that Paul might have directed his unmarked references to Scripture to the Jewish members of his audience (*Arguing With Scripture*, 48).

192. Stanley, *Arguing With Scripture*, 138.

193. Ibid., 47. Italics mine.

194. Much of Stanley's analysis appears to assume that the findings of literacy levels in Greco-Roman society can be uniformly applied to the Christian community, as if

century Christian community from conjecture about the cost or availability of biblical scrolls, or generalizations about Greco-Roman education.[195] As Stamps correctly observes: "Assessing the level of audience understanding and perception is virtually impossible. Scholars may feel confident in providing a profile of the original historical recipients, but this is as subjective, or even more so, than reconstructing the historical author."[196]

We therefore do not think that Stanley has made the case against Paul's audiences being sympathetic to his message and capable of recovering the context of his Scripture references. Paul's implied audiences were not fixed, but varied across his congregations. As we shall see, a reconstruction of the implied audience in Philippians does not support Stanley's theory. Neither does an investigation into the rhetorical exigency at Philippi. We shall investigate the possibility that Paul and the Philippians were aware of the context of his Scriptural references and whether specific Scripture texts were chosen by Paul because their situations were similar to his and the Philippians, and were uppermost in his mind when writing.

Marko Jauhiainen

In *The Use of Zechariah in Revelation*, Jauhiainen defines and identifies allusions and proposes how they function in their context.[197] His evaluation of the quest for scientific and objective criteria for detecting allusions is especially enlightening. He does not focus on the probability of allusion, rather, after surveying several scholars (including Hays), he concludes that, with the arrival of Postmodernism, the quest for objective, scientific criteria for determining OT allusions is (at least partially) misguided.[198] There is no consensus regarding objective criteria for detecting allusions with most proposals identifying two critical measures—verbal similarities, and thematic parallels between texts. According to Jauhiainen, regardless of how an interpreter discovers an allusion, his/her main task is to give a satisfying account of the passage containing the allusion, which includes an account of the rhetorical purpose of the allusion. Consequently, his assessment of the

such a faith community would not be more inclined towards literacy.

195. See Gamble, *Books and Readers in the Early Church*, 9–10, who recognized that the church was a community in which texts had constitutive importance—those who could read and interpret became leaders.

196. Stamps, "Use of the Old Testament in the New Testament," 17. See also Porter, "Paul and His Bible."

197. Revelation and Philippians are two texts in which all proposed Scripture references are tacit.

198. Jauhiainen, *Use of Zechariah in Revelation*, 33.

presence of an allusion depends upon identifying motifs shared between the texts—the proposed interpretation must appeal to perceived verbal or thematic parallels.[199] For example, John's use of horsemen instead of chariots in Rev 6:1–8 is one aspect that distinguishes Zech 1:8–17 from Zech 6:1–8 as the likely alluded-to text (despite both texts describing a number of horses of different colors). Furthermore, both Rev 6 and Zech 1 reflect a situation where the nations have the upper hand over God's people with the prospect of a future reversal. He concludes that the context of Zech 1:8–17 enhances the interpretation of Rev 6:1–8 because the horsemen in the former signal the imminent restoration of the people of God.[200] Jauhiainen thus appeals to shared motifs and thematic coherence or contextual affinity between texts to determine the presence and interpretation of an allusion (and to distinguish the correct text where there is more than one candidate).

Jauhiainen uses Ben-Porat's model, considering it to offer advantages such as distinguishing between allusions and echoes, and between two types of allusion based on reader competence. However, he stops short of exploiting the fullness of Ben-Porat's method choosing to concentrate on how it can help to define and categorize allusions such as "simple allusion," or "echo." Yet Ben-Porat proposes a detailed step-by-step process for the actualization of an allusion that describes "evoking the marked text as a whole in order to form maximum intertextual patterns." Although Jauhiainen accepts that this latter step is the main aim for which the literary allusion is employed, he does not apply the concept. This is not surprising since forming intertextual patterns embraces a semiotic hermeneutic which he seems to eschew.[201] Unlike Jauhiainen, and with Hays, we consider the best way to analyze alleged allusions is through an in-depth, intertextual, investigation. Consequently, we limit our research to an extensive use of Ben-Porat's method on the cluster of five allusions in Phil 2:10–16 (compared with Jauhiainen who analyzes 81 proposed allusions to Zechariah in Revelation but does not have time or space to explore the wider intertextual patterns made possible through Ben-Porat's model).[202]

However, notwithstanding his observations on Postmodernism, we concur with Jauhiainen that the plausibility of the presence and interpretation of an allusion cannot be argued from a set of criteria—analyzing allusion is, and remains, a subjective enterprise. After all, allusions are "allusive"

199. Ibid., 33.

200. Ibid., 63–65.

201. Ibid., 18. "From the perspective of the present study, there is nothing to be gained by the use of 'intertextuality' or its cognates." However, Ben-Porat's method is structuralist and she defines her stage 4 as "forming maximum intertextual patterns."

202. Ibid., 62, 102.

and, unlike quotations, there can be no certainty that an author intentionally incorporated the proposed allusion into his/her text; detecting allusions is a matter of intuition, guesswork, and our own and others's insights.[203] Consequently, as we saw above, published compendia of Scripture allusions tend to differ.[204] Essentially, Jauhiainen tests the proposal of an allusion (from published compendia) by offering a satisfactory interpretation which is left to the scholarly community to assess. He rightly notes that the issue is not how we identify allusions but are we able to argue that our reading of the text makes the most sense.[205] We will take a similar approach in our investigation by using a list of allusions already compiled from various sources. In analyzing each alleged allusion we will construe the evidence to support a certain interpretation which we believe coheres with Paul's argument as we have constructed it. We are not claiming that this is the correct interpretation, but that it is a possible interpretation that recognizes the presence and functioning of allusion and, importantly, one that considers epistolary argument as the constraining influence on the interpretation of allusion. We are essentially testing the suggestion of allusion within a new framework of constraint—epistolary argument as constructed from the rhetorical situation.

Andrew Wakefield

Wakefield investigates how the OT citations in Gal 3:1–14 function as intrinsic components of Paul's argument.[206] His investigation is driven by the tensions in six densely-packed citations of the OT in eight verses of Gal 3:6–13 and the search for a method to resolve them.[207] These tensions relate to apparent contradiction between citations, especially Deut 27:26 in Gal 3:10, Lev 18:5 in 3:12, and Hab 2:4 in 3:11 and their use in Paul's argument. According to Wakefield, the tensions only exist in a heuristic, or surface-level, reading of the passage and can be resolved in a deeper, intertextual reading. To achieve this intertextual reading Wakefield uses Riffaterre's model to treat Paul's use of citations in Gal 3:1–14 like "ungrammaticalities," or

203. Ibid., 27. See also McLean, *Citations and Allusions to Jewish Scriptures*, 2: "The identification of allusions and verbal parallels is, to a great extent, a matter of interpretation."

204. McLean, *Citations and Allusions to Jewish Scripture*, 2, identifies an allusion only if it is listed by both NA and UBS editions.

205. Jauhiainen, *Use of Zechariah in Revelation*, 34.

206. Wakefield, *Where to Live*, 6.

207. Gen 15:6 in Gal 3:6; Gen 12:3 in 3:8; Deut 27:26 in 3:10; Hab 2:4 in 3:11; Lev 18:5 in 3:12; Deut 21:23 in 3:13.

inconsistencies within the text, as the key to discovering its true unity and significance. In Riffaterre's model, the ungrammaticalities are equivalent and a variation or modulation of the same structural matrix. This matrix, from which the entire text is derived and its unity and significance found, is based on a commonplace or cliché—a phrase or sentence or even a single word. According to Wakefield, Paul carefully builds the citations into a chiastic structure that creates an intertextual connection, the crux of which is the innermost pair of citations (Hab 2:4 and Lev 18:5) in which the issue revolves around *carrying out life*, as opposed to *gaining life*.[208] He concludes that "where to live" (in the new creation instead of in the old age of which both the law and its curse are a part) is the matrix statement that best accounts for why Paul used the citations in Gal 3:1–14. This matrix resolves tensions between the citations by uniting them through a common theme and gives significance to the passage as a whole.[209] Wakefield concludes that the citations not only play a major role in Paul's thought and argument, but they may well act as the framework of his argument in this section of the letter.[210]

Wakefield also recognizes the importance of treating the citations in Gal 3:1–14 as a *group,* in order to see if any anomalies or intertextual clues may lurk in the overall structure and arrangement of the citations within Paul's argument.[211] Noting that previous approaches did not take seriously the unusual compactness of the citations and the possibility that they function *all together*, he adds that only in Galatians and Romans do we see such a concentration of OT references.[212] He contrasts his approach to those that perform a heuristic or mimetic reading of the text, analyzing the citations individually and focusing mostly on identifying source texts and Paul's modification of them.[213]

In using Riffaterre's model to find the matrix by which the OT citations in Gal 3:1–14 are brought into unity and significance,[214] Wakefield highlights three characteristics of Gal 3:1–14 that it shares with Phil 2:10–16. Firstly, both passages contain an unusual, tightly-packed grouping of OT

208. Wakefield, *Where to Live*, 138–9, 170.

209. Ibid., 134–36. These two citations are at the centre of the chiastic structure that conveys the blessing-curse-life motif in Gal 3:1–14.

210. Ibid., 137–38.

211. Ibid., 132. Italics his.

212. If we had to invent a "Scripture density index" for OT references in a NT passage, Gal 3:8–13 would have an "index" of 75 percent (6 citations in 8 verses). Phil 2:10–16 would have an "index" of 71 percent (5 allusions in 7 verses).

213. Wakefield, *Where to Live*, 132.

214. Ibid., 132.

references; secondly, both passages invite the possibility of determining a single theme that unites these references; thirdly, both passages offer the possibility that Paul's argument might become clearer through an intertextual reading that goes beyond the mimetic or surface-level reading. We will therefore take a similar approach to Wakefield by attempting to determine if an unwritten intertext can unite the suggested allusions. Any perceived unity might shed light on the question of whether or not the allusions play a major role in Paul's thought or even act as the framework of his argument in Phil 2:10–16. However, there are three key differences between Wakefield's use of Riffaterre and our own. Firstly, Wakefield can be more certain of identifying a cited text than we can of identifying an alluded-to text. Despite this, it might be argued that Riffaterre's model is more appropriate to a study of Philippians since most poetic texts do not overtly announce the presence of other texts by using introductory formulae—in other words, Riffaterre's poems do not cite, they allude. Secondly, and consequently, Wakefield does not evoke wider elements of the cited texts to interpret the citation-group;[215] although "where to live" defines the crucial intertext through which Gal 3:1–14 is interpreted, the contexts of the OT cited texts do not seem to play a major role in the interpretation.[216] However, unlike citation, the identification and interpretation of allusion are inextricably linked,[217] and require evocation of wider elements of the alluded-to text (Ben-Porat).[218] Thus, testing our hypothesis mandates a different and more expansive approach to the relationship between the epistolary argument and OT contexts—one that seeks to present different levels of plausibility as density and quality of interconnections between OT and NT contexts increase. Thirdly, Wakefield limits his choice of intertexts to those that are presupposed by the citations in Gal 3:1–14[219] and consequently does not offer a substantive analysis of the argument of Galatians as a whole. More particularly, "where to live" is the crucial intertext for Gal 3:1–14, but is it the crucial intertext for all of Galatians? In our case the crucial intertext is the epistolary argument or the rhetorical situation constructed from the body of the epistle.[220] Like

215. This is simply to recognize that citations and allusion might function differently.

216. See Wakefield, *Where to Live*, 140, 145–84, where he uses a "structural parallelism at a deeper level" and the idea of presupposed intertexts.

217. See our discussion of Hays and Jauhiainen above.

218. Contra Jauhiainen, we seek to arrive at stage four (the main aim of literary allusion) of Ben-Porat's process and form maximum intertextual patterns. This, we believe, will provide the most comprehensive and rigorous test of congruence between the alluding and alluded-to texts.

219. Wakefield, *Where to Live*, 145–46.

220. We treat the terms "crucial intertext," "epistolary argument" and "rhetorical

Wakefield, our proposal is that the crucial intertext (epistolary argument) is found at a deeper level and cannot be determined from a purely surface-level reading of the text. This crucial intertext gives significance, not only to the alleged allusions, but indeed the whole letter. It must also be pointed out that our intertext is constructed using an historical exegesis of Paul's text: we seek to find the epistolary argument from a rhetorical-exegesis of Phil 1:27–3:21. Such an intertextual approach to the text as a whole, and the allusions in particular, seem justified when we consider the lack of consensus regarding the meaning and unifying theme of Philippians and the current stalemate surrounding the role of the OT language in Phil 2:10–16.

PROCEDURE

The issue of how to deal with tacit references to the OT in Philippians would seem to have reached an impasse. In his paper presented at the SBL in 2009, Stephen Fowl concluded: "From the perspective of those contemporary scholars interested in the use of Scripture in Paul's letters, the example of Philippians is not particularly rich in material for examination."[221] Yet, even Fowl concedes the presence of OT language in the letter. Clearly a different approach is needed for how we should treat this language. In particular, is there an exegetical framework through which different conclusions can be reached regarding the OT in Philippians? One way forward would be a fresh approach to exegesis that advances a theoretical/exegetical framework through which tacit references to the OT in Phil 2:10–16 might be interpreted as functioning *argumentatively*. We have suggested that this framework involves proposing the epistolary argument of Philippians using a rhetorical-exegetical analysis and using it to control (constrain) the interpretation of the alleged allusions. If alluded-to texts are somehow variants of the rhetorical situation, then it can act as a constraint in the interpretation of allusions—in the sense that it limits activation of elements in the alluded-to text. Thus the epistolary argument must be established first in order to determine in what way the alluded-to texts might be variants of it. Or more precisely, can congruence between OT and NT contexts be established if certain elements in the alluded-to texts are evoked (instead of others) and compared with our construction of the epistolary argument? If so, possible allusions to the OT can be tested and interpreted. There are obvious complications with this approach.[222] The epistolary argument is our construction

situation" as synonymous.

221. Fowl, "Use of Scripture in Philippians," 14.

222. See Eriksson, *Traditions as Rhetorical Proof*, 65–67. He describes an

of what we believe to be Paul's perception of the situation gleaned from data presented in the text of Philippians. Moreover, we decide which elements to activate in the alluded-to texts in an attempt to establish degrees of congruence with this construction. However, a few points are worth noting. Firstly, although the epistolary argument is our opinion of why Paul wrote Philippians, it is not *merely* subjective nor been constructed without exegetical rigor. We might never know why Paul wrote to the Philippians, but we can suggest situations for which his letter seems a fitting response. This is simply to analyze those elements of Paul's text that can be described as his "communicative intentions." Fowl distinguishes between "motives" and "communicative intentions" the latter being a matter of attending to semantics, linguistic conventions, implication, and inference—a decidedly historical endeavor.[223] If the situation proposed most economically accounts for the greatest number of formal and semantic features in the passages exegeted, it has increased probability of being correct. We therefore seek to construct an epistolary argument that is within the range of textual plausibility. Secondly, we are setting out to test if intertextual linkages exist in Phil 2:10–16 and in particular if any circumstances can be proposed under which the alleged allusions can be viewed as functioning argumentatively. We aim for a demonstration of intertextuality that is within the bounds of imaginative possibility by establishing the existence of plausible elements of congruence among several passages and disparate texts. We should also remember that it is the lack of congruence between OT and NT contexts that leads contemporary scholars to refute the OT's influence in Philippians[224]—so, the congruence argument works both ways. The issue becomes one of whether to compare surface-level textual elements or deeper rhetorical-intertextual elements (argument) with OT context. Like Wakefield, we are not suggesting we are free to propose arbitrary intertexts, but one(s) that can be derived from Paul's text—specifically, from rhetorical exigencies and constraints incorporated in the text. As part of our exegesis, we will ask a key question of each textual unit examined: for what problem could this text be a fitting response? This requires us to expand our traditional historical-grammatical exegesis, which analyzes what Paul wrote, to ask why he wrote it and is

"unavoidable hermeneutical circle" facing both historical and rhetorical critics—"the reconstruction of the situation behind the text influences the interpretation of the text, at the same time as the interpretation of the text influences the reconstruction of the situation behind the text."

223. Fowl, "Use of Scripture in Philippians," 3; See also Brett, "Motives and Intentions in Genesis 1," 1–16.

224. See our comments on Reumann and Bormann above.

essentially the task of rhetorical criticism. Our interest is whether or not this approach will yield a plausible consideration of allusion as argumentative.

Consequently, the procedure followed in this investigation will be as follows. In chapter 2, section one we will survey several theories of the "rhetorical situation" and how the concept has been used in analyses of Philippians. In sections two and three we will critically evaluate various theories of intertextuality and allusion respectively, surveying several literary theorists who have made important contributions in these areas. Our purpose is to determine whether we can identify a suitable theoretical foundation for our critical investigation into Philippians—one that addresses the issues identified by our six questions above. In chapter 3, we lay the rhetorical-exegetical foundation for our investigation of Paul's use of Scripture in Phil 2:10–16. We analyze five key passages in an effort to determine Paul's argument in the letter: Phil 1:27–30; 2:1–4, 5–11, 14; 3:1–21. Our aim is to engage with the dominant interpretations of these passages and propose alternative interpretations which reflect the rhetorical situation for which the passages seem to be a fitting response. We are particularly interested in the possibility of an underlying unity that binds these passages together. In chapter 4, we will follow the process that defines the operation of actualizing a literary allusion for each of the five alleged literary allusions in Phil 2:10–16. Using the findings from this analysis, along with insights from situational rhetoric and intertextuality, we will propose how the allusions function and contribute to the meaning of Philippians.