A BIBLICAL THEOLOGY OF INTERTEXTUALITY

The fact of intertextuality is one of the inescapable phenomena of Scripture.[1] Roger Nicole summarizes the data:

> "A very conservative count lists 295 separate quotations: 224 direct citations prefixed by an introductory formula; 7 additional cases where "and" connects a second quotation to the one previously identified as such; 19 passages where a paraphrase or summary rather than a definite citation follows an introductory formula (e.g., 2:23); and 45 quotations where the length (e.g., 1 Peter 3:10–12) or the specificity (e.g., Matt 27:46) makes it entirely clear that a reference to the OT is intended. Since many quotations are fairly extended, these 295 actually occupy some 352 verses of the NT. Two hundred and seventy-eight different verses of the OT are cited (some of them several times): 94 from the Law, 99 from the Prophets, and 85 from the Writings."[2]

If we are willing to include allusions (1642) and echoes (598), the numbers are far higher.[3] Nor is the phenomenon limited to the testaments. Gary Schnittjer has demonstrated how the OT quotes itself.[4] Abner Chou has traced how specific passages stretch across all of Scripture, moving from the Pentateuch to the prophets, through gospels and into the epistles. David Minnick uses the term "intratextuality" of repeated

[1] I am aware that the word "intertextuality" as used in literary circles is incompatible with conservative biblical studies. Especially as originally articulated, it presumes a wider theory that when texts are cited elsewhere, the quoting author has now wrested control of meaning from the original writer and meaning can be quite fluid as language is tossed between contexts. For the history of the term and how it differs in literary and biblical studies, see Kim, Doosuk. "Intertextuality and New Testament Studies." Currents in Biblical Research 20, no. 3 (June 2022): 238–60.

And yet the Oxford English Dictionary defines intertextuality as "The need for one text to be read in the light of its allusions to and differences from the content or structure of other texts; the (allusive) relationship between esp. literary texts." The word has sufficient linguistic range to include the way it is used in biblical studies more generally for simple dependance between texts. In fact, the history of biblical studies is littered with terms that are borrowed and redefined as discipline specific. I have chosen to use the term here for the practice of authors citing, quoting, or reappropriating texts from previous authors. As a theological conservative, I hold that the later biblical authors have used these texts in ways that correspond appropriately with their original, earlier contexts. See Abner Chou, *The Hermeneutics of the Biblical Writers,* chapter 1, note 44.

[2] New Testament Use of the Old Testament, 617.

[3] For many of the statistics throughout this paper, I am reliant on Logos' New Testament Use of the Old Testament Interactive by Rick Brannan and Jeffrey Glen Jackson. In a few cases, the database has missed specific quotations and citations; in other cases, I would not agree that certain echoes or allusions are actually related at all. This is to say that it is an imperfect resource created by humans and that intertextuality involves judgment calls. But it does lend a deeply helpful overview of the data.

[4] Gary Edward Schnittjer, *Old Testament Use of Old Testament: A Book-by-Book Guide* (Grand Rapids, MI: Zondervan Academic, 2021), 461.

refrains within the text of a single book.[5] This pattern of echoes and motifs is striking and unmistakable. To not appreciate intertextuality is to miss one of the key data points of the biblical story.[6]

But there is a problem. Even as interest in intertextuality has exploded in the last two decades, we are still without yet without an emerging consensus, even among theologically conservative writers. Michael Vlach lists seven different views.[7] Central questions in intertextuality are (1) whether the NT authors use contemporary exegetical methods such as midrash or pesher,[8] (2) whether later, NT exegesis might reveal meaning content that was not evident in the original OT texts (*sensus plenior*), and (3) how much the OT human authors understood or intended the meanings that later NT citations propound.[9]

All of these views grapple with the fact that when quoting the OT, the NT authors seem to think that they are writing contextually. Many use the language of fulfillment.[10] Others find various ways of saying that past predictions are now being

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[5] Unpublished dissertation.

[6] In order to keep the discussion manageable, I have limited myself to clear citations and quotations. The study could be broadened massively (and become quite unwieldy!) if we gave attention to allusions, historical references, or all forms of intertextual dependence between the testaments. The advantage of direct quotations is that it is far more demonstrable and grants us more of a shared data stock from which to reason.

[7] These are (1) single meaning / multiple implications, (2) human meaning plus fuller divine meaning, (3) second temple Judaism, (4) canonical interpretation, (5) inspired *sensus plenior* application, (6) historical-exegetical and theological-canonical, and (7) New Testament reinterpretation of the Old Testament.

[8] See Peter Enns in *Inspiration and Incarnation*. As I have argued elsewhere, when cultural backgrounds or 1st century hermeneutical methods become crucial to understanding the message of Scripture, we lose the sufficiency, authority and clarity of Scripture. The wider result is that (1) the text is fragmented and Scripture loses its cohesion, (2) Scripture is no longer unique and becomes subject to the cultural milieu of its time, (3) contemporary interpreters have a powerful, meaning-defining role in contextualizing, applying and modernizing the message of Scripture. In short, the authority of Scripture is seriously undermined.

[9] *Three Views on the New Testament Use of the Old Testament* (Zondervan) is a good introduction to three main views: (1) Walter Kaiser argues that the OT authors were fully cognizant and intended the meanings that the NT authors interpret them to say. (2) Darrel Bock argues for expansion of meaning through his progressive hermeneutic. (3) Peter Enns argues that we 1st century, contemporary hermeneutic methods are the key to understanding NT intertextuality.

The book proposes that the central question of intertextuality is "the relationship between the OT and NT authors' intended meanings." Orbiting questions are (1) Is *sensus plenior* an appropriate way of explaining the NT use of the OT? (2) How is *typology* best understood? (3) Do the NT writers take into account the *context* of the passages they cite? (4) Does the NT writers' use of Jewish exegetical methods explain the NT use of the OT? (5) Are we able to replicate the exegetical and hermeneutical approaches to the OT that we find in the writings of the NT?

[10] Matthew repeats this pattern more than any other NT book— Matt. 1:22–23; 2:15, 17–18, 23; 3:15; 4:14–16; 5:17; 8:16–17; 11:10–11; 12:17–21; 13:13–15, 35, 48; 21:4–5, 16, 42; 22:44; 23:32; 26:31, 54, 56; 27:9. There is a range of ideas that this expression can describe: clear, specific predictions, typology, or the direction of the entire biblical story. See Carson, EBC on Matthew, 173, 174 or Moule, "Fulfillment Words in the New Testament: Use and Abuse," *NTS* 14 [1967–68]: 293–320. But even so, it cannot mean less than an interrelationship where events in the 1st century are substantiating the truth of statements made centuries earlier.

proven true: the language of *identity* with "this is what was uttered" (Acts 2:16); the language of *necessity* with "it was necessary that" in Luke 22:37; 24:26, 44; John 15:25; Acts 17:3; the language of *comparison* with "just as it is written" in John 12:14; Acts 15:15; the language of *agreement* with "with this the words of **the prophets** agree" (Acts 15:15); the language of *interpretation* such as "what does it say?" in Rom. 10:5–6, 8; Eph. 4:8–10; and the language of *referents,* such as "to him all the prophets bear witness" in Luke 24:27; Acts 3:18; 10:43. When His opponents fail to make these connections correctly, Jesus' rebukes them for never actually reading the text or, at least, not reading it legitimately (Matt. 12:3, 5; 19:4; 21:16, 42; 22:31), and the epistles extend his rebuke (Acts 13:27; 2 Cor. 3:15). One wonders how the NT authors could more clearly state their view that the OT texts they cite are fulfilled in the events they witnessed or the message they preach. The NT authors are not merely using familiar language; the authority behind their assertions rests on the confidence that they are reading the OT correctly.

And yet it often does not appear that way to modern exegetes. Were it not for the NT precedent, one can imagine a hermeneutics or homiletics professor squinting at a student sermon linking Hosea 11:1 to Jesus' early years in Egypt (Matt. 2:15) or marking down a paper that correlates the details of a potter, a field, and 30 pieces of silver from Jeremiah 18:2–6; 32:6–7; Zechariah 11:12–13 with Jesus' life (Matthew 27:9–10). As I asked previously, are these hermeneutical moves normative and extensible? Could we interpret similarly across the entire canon without injury to the text?

This leads to some basic possibilities in how to evaluate the data. (1) Perhaps the NT authors are reading prior texts wrongly—using OT allusions non-contextually or inconsistently. If so, the implications for biblical authority are disastrous. (2) Or perhaps the problem is with modern hermeneutical methods—our expectations of unambiguous, objective meaning, or consistent, extensible hermeneutical canons. If so, we will find it much harder or even impossible to establish meaning. But this opens up a third possibility. (3) Ideally, we would like to discover that no conflict exists between the NT data and our contemporary interpretive models for it. Perhaps there is a way to read both OT and NT contextually. This is the solution most conservatives would like to be true. But is it achievable?[11]

Another line of reasoning highlights a related need. Like any methodological commitment, our theological pre-commitments show in the results. But since these commitments are so fundamental, how do we establish them? Some progress can be made on more basic, a priori insights, such as the univocal nature of language and

[11] This is the view of Beale, Carson and others as articulated in their *Handbook on the New Testament Use of the Old Testament* or the companion *Commentary on the New Testament Use of the Old Testament.* With slight adjustments to their use of typology, this is also the approach I will use here.

maintaining stable, public meaning.[12] Other aspects of theological method can be settled by reciprocal, iterative evaluation. Methodological commitments yield certain conclusions; those methods are suspect if those conclusions are incompatible with Scripture's own reasoning or with the exegetical demands of a passage—in short, the readings it yields are implausible.[13] These grounds are useful and even necessary. And yet, would it not be superior if our methodological commitments could be grounded in the text itself?[14]

I contend that Scripture itself intends to be our teacher. The prophets, Jesus, and the apostles are not the grist of theology; they are theologians. And as such, they set the confines of our own theologizing not only in its content but also in its methods. "Whatever was written in the past was written for our instruction" (Rom 15:4)—not only in the OT statements but also in the NT theologizing of those statements; not only for instructing our theology but also our methods of doing theology. Dare we accept the NT's own exegesis as our teacher, not an unruly pupil to be silenced?[15]

None of this is a new thesis.[16] But I would like to further contend that intertextuality is the strongest basis for biblical theology. If intertextuality ought to guide our methods, the apostles teach us not only to be good exegetes and systematicians; they teach us

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[12] *What is Literal Interpretation?* By Roland McCune. E.D. Hirsch is the foremost defender of this line of reasoning in *Validity in Interpretation* and his later, more nuanced work, *The Aims of Interpretation.*

[13] This is a close analogue of Grant Osborne's concept of the hermeneutical spiral. I also applied an iterative, feedback model to the problem of theological paradox in *A Biblical Theology of Paradox*, Paternoster, 2021.

[14] Here, I assume the line of argument from Michael Krueger's *The Question of Canon* or Frame's *Doctrine of the Word of God*—God is not a failed communicator. As the creator of communication itself, if He intends to convey a message that is comprehensible, unambiguous, and accessible, He can find ways to accomplish those ends. This presuppositionalist framework is helpful for canon, preservation, interpretation, and as here, theological method.

[15] This thesis also addresses one further issue in NT intertextuality. Too often, these discussions take only an apologetic tone. This, for instance, is the concern of John Frame's helpful discussion in *The Doctrine of the Word of God* (183-201)—an apologetic defense of Scripture's authority against the charge that the NT writers interpret previous texts illegitimately. This kind of discussion is necessary. But those who share a precommitment to the authority of the text ought to continue the discussion further. The end goal should not be explaining away the phenomena but learning from it. As such a major part of the total data of Scripture, how can we not include it in our theologizing? We have not been adequately instructed by this major aspect of the biblical data if we manage to dismiss it; we must also know its purpose and hear what it intends to teach us.

[16] The most able argument for this view is Abner Chou's *The Hermeneutics of the Biblical Writers*. I take slight issue with his confidence of OT authorial intent—that the OT authors understood or intended the range of ideas that the NT authors recognize in their texts. In other cases, I remain unconvinced by the specific patterns he detects stretching across the testaments. In some cases, I felt that his attempts to correlate the contexts of the source and recipient texts left the NT passages impoverished. But the core thesis is very helpful.

how to do biblical theology. In fact, intertextuality shows that the biblical authors were the original biblical theologians.[17]

Patterns of Intertextuality

How then to evaluate the methods of the NT writers other than to analyze their exegesis? I will suggest these approaches are strikingly parallel to many of the exegetical methods we use or ought to use today. By observing these patterns closely we can more authoritatively ground our interpretations and enrich our biblical theology.

Close Scrutiny or Extended Exegesis on a Single Passage

Careful exegetes meticulously observe the details of their text through a close reading, eliminating faulty readings, identifying and correlating the components of meaning, and integrating them into a larger network of congruent ideas. The NT authors illustrate the same concerns. Jesus points out that the implied voice in Psalm 110:1 cannot be the human author, since David calls him "Lord" (Matt. 22:*44–45*). Hebrews 12:*26–27* argues that the phrase "yet once more" (Haggai 2:6) means the judgment at hand is eschatological and final; there will be no further, intervening stages before the end. Hebrews 10:5–9 observes that Psalm *40*:6–8 has coupled two ideas and intentionally placed them in a specific sequence ("when he said above… then he added")—all of this to prove that the sacrifices are now set aside. Paul argues that salvation must be by faith because of the narrative sequence—Abraham was first justified; then later circumcised (Rom. *4*:10). In Galatians 3:16–*17*, he observes that the law further codified these requirements only *430* years later after Abraham's faith.[18]

Several NT passages extend this pattern to a wider scale, identifying specific referents, clarifying ambiguities, and drawing out implications. For instance, after quoting Psa. 8:*4–6*, the author of Hebrews points out that (1) dominion is given to mankind rather than angels ("it was not to angels that God subjected the world to come"), (2) this

[17] Biblical theology has suffered from ambiguity about its definition and methods. This is likely because it spans the gap between the disciplines of exegesis and systematic theology. I understand biblical theology as pursuing the macro-story of Scripture with particular sensitivity to the diachronic development of progressive revelation. So defined, biblical theology would differ from exegesis because the latter focuses on a few pericopes or at the most, a book; biblical theology traces themes across the entire canon. Biblical theology would differ from systematic in that its starting point and organizing center is not the questions we bring to the text but the thematic features and concerns of Scripture itself. See part 1 in the *New Dictionary of Biblical Theology* edited by T. Desmond Alexander, pgs. 3-115.

[18] The famous conflict between Romans and James 2:21–23 is best resolved in a similar way—by carefully noticing the narrative sequence. Abraham offered Isaac (Gen. 22) long after he had already been declared righteous (Genesis 15:6). Though James does not explicitly highlight this chronology in his argument, this actually makes the argument stronger, since he assumes it. The narrative sequence of Genesis is critical to the authors of the NT epistles and by extension, the doctrine of justification.

dominion is comprehensive ("all things"), (3) the complete fulfillment must still be future ("at present, we do not yet see everything in subjection"), (4) the humiliation lower than angels is only temporary ("for a little while"), and (5) the most likely referent must be Jesus.[19]

In fact, this is a repeated pattern in Hebrews. Hebrews contains the longest extended quote of a single passage (Jeremiah 31:31–34 in Hebrews 8:8–12; note also 10:16–17), but it is also a full exegesis, observing that (1) Jeremiah implies that the old covenant must be replaced (Heb. 8:7–8), (2) therefore it must be faulty in some way, and (3) the new covenant must include forgiveness of sins. The conclusion, then, is that (4) the sacrifices are complete and no longer needed (Heb. 10:14–16).

Less obvious is the extended exegesis of Psalm 95:7–11, demonstrating that (1) it is possible to fall away (Heb. 3:12), (2) Christian brothers have a responsibility to constantly admonish one another (Heb. 3:13), (3) perseverance must continue to the end (Heb. 3:14), (4) the threat of falling is an issue of faith and unbelief (Heb. 3:16–4:2), (5) the promised rest is ultimately eschatological (Heb. 4:3–5; 4:7–10; also Gen. 2:2), and that Christians must tirelessly strive for faithfulness (Heb. 4:11). But the conceptual and organizing center running through the entire passage is the text of Psalm 95 and all of these practical commands derive from it. Other cases of extended exegesis include Ephesians 4:7–9 with Psalm 68:18 or Romans 10:6–8 with Deuteronomy 30:12–14, or Hebrews 8:8–12; 10:16–17 with Jeremiah 31:31–34.

These are some of the clearest cases of intertextuality and the easiest to explain. But how does this provide grounds or guidance for doing biblical theology? First, it supports the contention that on the whole, intertextuality supports rather than undermines a close, attentive reading of the text. The exegetical data behind these readings was already present in the OT text, only waiting to be understood. We do better to read the small set of difficult intertextual cases in light of the overwhelming pattern which are largely clear in both OT and NT contexts.[20] And yet, second, cases of NT exegesis also illustrate that wholistic, summative understanding across the canon may highlight details or even direct our eye to readings that might otherwise have gone unnoticed.[21] Would we have thought to argue from the narrative sequence in

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[19] By implication, Hebrews also integrates Psalm 2:6 with Psalm 110:1. See Heb. 1:13 with 2:5; note also 1 Cor. 15:25-27; Eph. 1:20-22; Heb. 10:13. It is also interesting that Hebrews 2:5 assumes an eschatological fulfillment of Psalm 8 ("God subjected *the world to come*, of which we are speaking…") in keeping with the exegesis of Heb. 2:8-9.

[20] In fact, this is the basic thesis of Vlach's work—intertextuality is less complicated than we suppose, if only we will understand the original contexts. Vlach categorizes most examples of intertextuality in one of these categories: (1) literal prophetic fulfillment, (2) affirmation that an OT prophetic text not yet fulfilled will be in the future, (3) literal application of a timeless moral or theological point, (4) literal reliance on an OT event or statement, (5) divine correspondence between Israel and Jesus, (6) divine correspondence between David and Jesus, and (7) generational fulfillment.

[21] Daniel 4:17 illustrates this phenomenon. It is possible that "sets over it the lowliest of men" is Messianic. What significantly raises the likelihood of this reading is the pattern in Prov. 3:34; Matt 16:24-25; 20:25-28; Luke 18:14; 1 Pet 5:5-6; Jam 4:6-10 and even Phil. 2:5–11. Jesus has

Abraham's life to prove that faith is more fundamental than circumcision? Would we have applied Psalm 95:7–11 directly as a warning to NT believers? Finally, many of these examples bring chronology into the exegetical foreground, confirming that we have misunderstood the text if we are not reading diachronically and wholistically. When the exegetical argument turns on expressions such as "foresaw," "after this," "before or after," "when he said… then he added," and "at present…" (Acts 2:29–31; Acts 15:15–18; Rom. 4:10; Gal 3:16–17; Heb. 2:9; 10:5–9) or when the line of thought rises or falls on the narrative sequence of specific OT events, the NT has confirmed that we cannot read the biblical story well unless we are attune to diachronic revelation.

Historical Review

Several passages exhibit the NT concern for summarizing the biblical story and then theologizing towards distinctly NT concerns. It is not insignificant that the NT begins with an echo of Genesis and a genealogy under the heading of "Jesus the Messiah." But several other passages accomplish the same purpose using intertextuality. Stephen's sermon in Acts 7 quotes ten specific passages, arranged in chronological order, all to substantiate that opposition to Christ is merely the next in a series of rejections across Israel's history. Hebrews 11 incorporates four specific texts into its historical survey (4x) to argue that OT history illustrates the walk of faith, climaxing and pointing to Jesus, the author and finisher of faith. Paul's sermon in Acts 13:16–41 weaves five OT quotations into his summary of Israel's history, arguing that the law of Moses could not justify (v. 39) while the Davidic promises are fulfilled in Jesus (v. 22, 34–35) and the resurrection, but that Israel's history of refusing the prophets serves as a warning not to reject the gospel now (v. 27, 41).

These historical summaries remind us that the biblical story is rooted in actual events within time and space demonstrate the fundamental continuity between the testaments.[22] But they also show that the OT story presents a theological whole greater than its constituent parts. Assembling all of the pieces in a summative and diachronic way helps us, in turn, better understand what all of the discrete elements mean.

In the process, these passages validate a thematic biblical theological method, tracing themes or topics across Scripture and organizing them not only logically but diachronically. There is also a shared internal structure to each of these historical surveys—moving from anticipation and development (OT) to climactic fulfillment in

humbled Himself more than any other in the history of humanity and therefore deserves the highest station. This also fits with Daniel's exposition of the kingdom concept (Dan. 2:44; 4:3; 7:13–14) as highlighted in the gospels. Daniel 4:17 always contained this possible reading, but it is likely that we would have read right over it or be unwilling to commit to it apart from supporting patterns across the canon.

[22] Just as Matthew 1 echoes the genealogies of Genesis, Acts 7 and Hebrews 11 also extend the pattern of historical summaries in the OT (Deut. 1-4; Joshua 23-24; Judges 2; 10; 1 Sam 12; 2 Kings 17; 2 Chron. 36; Neh 9; Psa 106; Dan 9).

Christ (gospels) and practical application of the already-not yet for those who are united with Him (epistles). If a biblical theologian discovers these patterns recurring in thematic, diachronic studies, it began not with the modern discipline but with the work of the apostles.

Diachronic Intertextuality

One of the most evocative and helpful ways that intertextuality sets the agenda for biblical theology is when we find Scripture itself engaging in diachronic exegesis. In a sense, the historical reviews are a form of this exegetical method, but the NT sometimes incorporates diachronism into epistolary literature. For instance, Romans 10 is actually a collage of OT quotations glued together by commentary or theological summary. But the passage becomes all the more striking when we tabulate where Paul has drawn his quotations:

Romans 10:5 (Gal. 3:11)	Leviticus 18:5
Romans 10:6–8	Deuteronomy 30:12–14
Romans 10:11	Isaiah 28:16
Romans 10:13	Joel 2:32
Romans 10:15	Isaiah 52:7 (Nahum 1:15)
Romans 10:16	Isaiah 53:1
Romans 10:18	Psalm 19:4 (David)
Romans 10:19	Deuteronomy 32:21
Romans 10:20–21	Isaiah 65:1–2

Closer inspection reveals that the chapter divides into three sub-arguments: (1) Christ is the end of the law through faith (v. 4–13), (2) the message has been heard but rejected (v. 14–18), and Israel has turned away from God's bona fide offer of grace (v. 19–21). The diachronic order within these these blocks is not accidental. Paul explicitly contrasts the old and new eras by contrasting "the righteousness that is from the law" (v. 5) with the righteousness that comes from faith (v. 6–13). But his subsequent exposition of salvation by faith is also ordered diachronically. The provenance of these quotations supports Paul's argument by showing that his gospel can be found even in Moses (v. 6–8; Deut. 30:12–14 or v. 19; Deut. 32:21) and further, that that the strands of this gospel extend across the entire OT from the Torah to the prophets.

This progression is even clearer in the chapter before. Once again, this is clear only when we tabulate the citations.

Romans 9:7	Genesis 21:12	Abraham and Isaac
Romans 9:9	Genesis 18:10, 14	Abraham and Isaac
Romans 9:12	Genesis 25:23	Jacob and Esau
Romans 9:13	Malachi 1:2–3	Jacob and Esau
Romans 9:15	Exodus 33:19	Moses and Pharaoh
Romans 9:17	Exodus 9:16	Moses and Pharaoh
Romans 9:20	Isaiah 29:16; 45:9	The Potter and the Clay
Romans 9:25–26 (also 1 Pet. 2:10)	Hosea 2:23; 1:10	Not my People become My People
Romans 9:27–28	Isaiah 10:22–23	Israel and the Remnant
Romans 9:29	Isaiah 1:9	Israel Faces Judgment in the Exile
Romans 9:33 (also Rom. 10:11; 1 Pet. 2:6–8)	Isaiah 28:16	Jesus, the Stumbling Stone

Paul's thought is unmistakably diachronic, both in the referents—moving from the Patriarchs to the Exodus to the Exile—and even largely in the provenance of the quotations—moving from Genesis to Exodus to the prophets.[23] The interesting thing in this case is that Paul's argument does not necessarily require him to argue from chronology as, for instance, Romans 4 does. Rather, Paul has simply chosen to do so.[24]

Both of these examples invite an even broader observation. Of the epistles, NT intertextuality is disproportionately concentrated in Romans and Hebrews. But this is sensible given the theological concerns of each book. Romans answers the problem of law and gospel by demonstrating that the OT itself teaches justification by faith in Christ—a salvation that will extend also to the Gentiles. Hebrews shows that the Old Covenant, the sacrificial system, the priests, and the temple are fulfilled by the

[23] The obvious exception—Mal. 1:2-3—is simply a later reflection on the Jacob and Esau narrative. Schnittjer (461) believes that Malachi 1:2-3 is a further interpretive blend of Gen. 25–36 with Deut 7:8; 10:15.

[24] It is even possible that 1 Peter 2:9-10 is another instance of this phenomenon, though the challenge is definitively establishing where Peter has drawn his expressions since several of them summarize broad patterns from across the OT.

1 Peter 2:9	Deuteronomy 7:6; 10:15; Isaiah 43:20
1 Peter 2:9	Exodus 19:6; Isaiah 61:6
1 Peter 2:9	Exodus 19:5; Deuteronomy 7:6
1 Peter 2:9	Exodus 34:9; Deuteronomy 7:6; Psalm 33:12; Isaiah 43:21
1 Peter 2:9	Isaiah 42:12; 43:21
1 Peter 2:9	Isaiah 9:2
1 Peter 2:10	Hosea 1:6, 9–10; 2:23

superiority of Christ. The writers could have simply explained their theology, but the choice to weave together texts from across the OT is itself a critical part of their argument, as is the provenance of these citations—the fact that they are drawn from the OT or even from the Torah.[25] Similar points could be made about the passages Jesus chose to exegete,[26] the citations in the kerygma,[27] or even the overwhelming use of allusion in Revelation.[28]

NT	Quotation	Citation	Total	/ 1,000 words
Romans	7	67	74	10.406
Hebrews	30	21	51	10.297
1 Peter	6	6	12	7.126
Galatians	5	4	9	4.036
James	5	2	7	4.018
Matthew	14	37	51	2.780
1 Corinthians	3	12	15	2.196
Acts	6	30	36	1.951
Mark	8	12	20	1.769
Ephesians	3	1	4	1.652
2 Corinthians	0	6	6	1.340
Luke	4	22	26	1.335
John	1	17	18	1.151

[25] This also explains why Romans has such a shocking number of citations—passages that include "it is written," "as the prophet said," and so on. Quite a few of them even directly identify the provenance—expressions such as "it is written by…" David (4:6; 11:9), the law (7:7), Hosea (9:25), Isaiah (9:27, 29; 10:16, 20; 15:12), Moses (10:5, 19), or "in the passage about Elijah" (11:2). Paul and the other NT writers take pains to insure that we know these statements are drawn from the Scripture and even from where they are taken.

[26] When challenged about the resurrection, Jesus cites Exodus 3:6, 15 (Matt. 22:29–32). Other OT passages explain the resurrection even more clearly (Dan. 12:2-3; Job 19:25; Dan. 9:26 with 2 Sam. 7:13, 16; Is. 53:10-12). But Jesus recognizes that the Sadducees will only acknowledge the written Torah and so He draws his argument from there.

Later, Luke takes pains to let us know that Jesus taught from "Moses and all the prophets" (24:25) or later, from "the Law of Moses and the Prophets and the Psalms" (24:44). This is a synopsis that any biblical theologian doing a diachronic study would be glad to claim.

[27] It is central to the apologetic of the apostles to prove that the OT identifies Jesus as the Messiah. The kerygma fairly often include specific labels, identifying the provenance of their citations or arguments: "the prophets" (Acts 15:15) or "all the prophets" (Acts 3:18; 10:43), "all the prophets who have spoken, from Samuel and those who came after him" (Acts 3:24), "everything laid down by the Law and written in the Prophets" (Acts 24:14), and "what the prophets and Moses said" (Acts 26:22). In the most specific reference of the NT, Acts 13:32 cites what "is written in the second Psalm."

[28] Revelation has only a few quotations (Rev. 1:7; 2:27; 4:8), but also the largest number of NT / OT relationships (echoes and allusions) with 598 out of 2,574 total NT instances—23% of the total. I would propose that this is not merely an aspect of the apocalyptic genre (Daniel and Zechariah are not, after all, this allusive), but an intentional part of Revelation's summative role in the canon.

2 Peter	0	1	1	0.910
2 Timothy	1	0	1	0.808
1 Timothy	1	0	1	0.629
Revelation	2	0	2	0.203

This means that the NT authors are not merely in search of language to use or even drawing indiscriminately from passages that fit their point. It is not as though the language could be lifted from anywhere across the OT without weakening or even crippling the point being made. Their argument rests, to a large degree, on the specific location of the OT quotations. So also, even as we assemble diverse data points, biblical theologians must be actively aware of the provenance of their citations. Of course, any text from anywhere in Scripture stands with equal authority as the authoritative word of God. But the location of these text, or more precisely, their placement in the chronology of salvation history is part of the total information carried in these texts. By their own sensitivity to the location for texts they cite, the NT writers set an example that both grounds and guides our own theologizing.

Historical Parallels

Another group of citations draw attention to historical parallels. It is notable that all of the quotations Jesus selected at His temptation are drawn from the wilderness wanderings (Matt. 4:4; Luke 4:4; Deut. 8:3; Matt. 4:7; Luke 4:12; Deut. 6:16; Matt. 4:10; Luke 4:8; Deut. 6:13). Together with the fact that He fasted for 40 days in the wilderness and even the "Son" language just before (Matt. 2:5; 3:17 with Ex. 4:22; Hos. 11:1), the parallels are unmistakable. Jesus has succeeded where Israel failed.

Peter recognizes a similar parallel in NT's most compact intertextual compilation (six passages), telling a Gentile church that they are "a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light" (1 Pet. 2:9). As the surrounding verses further confirm, Peter intentionally sets the Jewish and Gentile believers of the church in parallel with the promises originally given to the Jewish nation.[29] The Old and New Testament people of God have commissions that, albeit discontinuous in some ways, are quite parallel in others.

[29] The compilation is only all the more striking given that the verses around it are also rich in intertextuality. Seventy of the ninety-two Greek words in 1 Pet. 2:6-10 are drawn from the OT. 1 Peter 2:6-8 cites Isaiah 28:16; Psalm 118:22; Isaiah 8:14, a series of Christological quotations linked by "the rock," extending the metaphor to say that both jewish and gentile members of the church are now living stones in God's temple. 1 Peter 2:10 cites Hosea 1:6, 9-10; 2:23 (also cited in Romans 9:25-26), applying Jewish promises to Gentiles just as v. 9.

Romans 11:3–6 recalls the narrative of Elijah's despair that he alone is left (citing 1 Kings 19:10–18), but then makes Paul's analogical reasoning explicit—"in the same way, then, there is also at the present time a remnant chosen by grace."

Finally, Revelation 15 stretches across the breadth of Scripture by recalling the Exodus with multiple parallels.[30] (1) Five of the seven plagues parallel the Egyptian plagues (Exod. 7–10). (2) The song of Moses in Rev. 15:3 recalls Exod. 15 and Deut. 32. (3) The title "servant of God" for Moses is common in the OT, but the clearest connection is to Exodus 14:31. (3) Rev. 15:4 may draw much of its language from Exod. 15:11. It is even possible that the Passover Lamb in Exodus evokes the song of the Lamb in Revelation. The theological implications of these parallels include (1) God's people removed from a plague on the rebellious earth, (2) the destruction of God's foes, and (3) God's people victoriously removed to enjoy fellowship with Him. Revelation 16 probably also extends the parallel with the repeated dirge-like refrain that they still did not repent, recalling the foolish rebellion of Pharaoh.[31]

The implication for biblical theology are well-recognized—at least some OT historical events set a pattern with identifiable echoes later in biblical history. In some cases, this is as simple as the fact that the entire biblical story exists within unchanging realities. There has, for instance, always been a small, believing remnant (Rom. 11:5); fallen human hearts have always suppressed revelation (Acts 7:51–53); God's people have always had a priestly role to the rest of the world (1 Pet. 2:9). In other cases, the parallels are more complex, requiring an Author Whose sovereignty extends also to the events of history and who writes both on the pages of Scripture and on the events of the ages.[32] This dynamic highlights why it is important to trace the story diachronically

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[30] I realize that I could include an even wider parallel between Genesis 1-2 and Revelation 21-22 including "heavens and earth" (Gen. 1:1; 2:1, 4), the sea (Gen. 1:10; Rev. 21:1), dwelling with God (Gen. 3:8; Rev. 21:3, 24), gold and precious stones (Gen. 2:11–12; Rev. 21:15-21), the river of life (Gen. 2:10–14; Rev. 22:1–2), death (Gen. 2:17; 3:3–4; Rev. 21:4) and the curse (Gen. 3:14, 17; Rev. 22:3), the tree of life (Gen. 2:9; Rev. 22:2, 14), and the sun, moon and stars (Gen. 1:14; Rev. 22:5). While important for biblical theology, I view this more as a literary bookend than a case of borrowed language or a thick parallel as in Revelation 15.

[31] See Bauckham, *The Climax of Prophecy*, 296–307. On the other hand, Grant Osborne points out that the actual content of the song in Rev. 15 is more of a summary of themes from across the OT emphasizing the eschaton as a new exodus in which God's people will be delivered (*Baker Exegetical Commentary*, 561-562).

[32] This is not to invite interpretive adventures, frolicking about after whatever parallels we fancy. The only parallels we can point to with total certainty are those that the NT itself identifies through intertextuality or NT exegesis. And yet given my contention that the NT is written for our instruction (Rom. 15:4) both in theology and exegesis, this pattern ought to have some impact on the way we interpret Scripture. To repudiate exegetical methods that the NT itself uses because they have sometimes (or often!) been abused is to define our hermeneutics by our fear of repeating historical mistakes. I would cautiously propose, rather, that the guardrails for these kinds of parallels are the same we use for every exegetical decision—weighing various considerations and calibrating the plausibility of each suggestion from the amalgam of the evidence. And even then, we can only be as confident as the data itself supports, calling for words such as "likely" or "possible." For instance, I am reluctant to affirmatively identify Joseph as a type of Christ because I am unconvinced of any specific pointers. But I am far more willing to consider that Moses' intercession on behalf of Israel (Ex. 32:30-34; 33:8-34:9, 27-35; Num. 21:7-9; Deut. 9:13–29; 10:10) may anticipate the greater prophet and intercessor. This helps to explain

and understand the Old Testament as pointing to Christ, not only in its theological statements but also in its narratives. Hence, intertextuality further justifies biblical theology as an indispensable tool for tracing the layers of the biblical story.

Hub Passages

NT intertextuality is broad. The data is unwieldy for its immensity. But that obscures an interesting fact that the quotations are concentrated in a handful of central OT passages. Summarizing Dodd, Dale Allison notes that a relatively short list of passages dominate the theological argument of the New Testament.[33]

Apocalpytic-Eschatological Scriptures
Dan. 7; Joel 2–3; Zech. 9–14

Scriptures of the New Israel
Isa. 6:1–9:7, 11:1–10, 28:16, 40:1–11; Jer. 31:10–34; Hosea

Scriptures of the Servant of the Lord and the Righteous Sufferer
Psa. 22, 31, 34, 38, 41–43, 49, 80, 88, 118
Isa. 42:1–44:5, 49:1–13, 50:4–11, 52:13–53:12, 61

Unclassified Scriptures
Gen. 12:3, 22:18; Deut. 18:15, 19; Psa. 2, 8, 110

A statistical analysis exposes similar highlights. Certain passages are even more significant to the thought of the NT than a statistical model can represent. Daniel 2, for instance, probably stands behind the thread of "the kingdom" in the gospels; Daniel 7:13–14 stands behind the far-reaching "son of man" language. Psalm 22 and 69 have vast connections that are not always obviously verbal.[34] Or as we will see, Psalm 8:6

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several otherwise odd passages—God's threat to destroy Israel (Ex. 32:30–34) and Moses' failure to enter the promised land (Deut 1:37; 4:21; 31:2; Num. 20:12; Psa. 106:32-33). It is also hinted at in John 3:14; Acts 3:22; 2 Cor. 3:7-18; Heb. 3:2-6.

Our reluctance towards types also stems from the misguided tendency to identify individuals or events as types and then draw any number of parallels between them. This is, of course, badly reductionistic. Even Moses anticipates Christ both positively (as faithful intercessor) and negatively (how Moses falls far short)—just as he does as a prophet (Deut. 18:15–19), David as a king (Jer. 30:9; Ezek. 34:23; 37:23-25; Hos. 3:5; Mark 12:37; Luke 1:32), Jonah as a prophet (Matt. 12:41), Solomon as a sage (Matt. 12:42), or the temple as a way to enter God's presence (Matt. 12:6; Heb. 8:5).

[33] C.H. Dodd, *According to the Scriptures*, 1952, 61-110. Dale Allison Jr., "The Old Testament in the New Testament" in *The New Cambridge History of the Bible*, 482.

[34] For Psalm 22, these references would include Matt 27:46; Mark 15:34; Psa 22:1; Matt 27:39; Psa 22:7-8, 13; Matt 27:43; Psa 22:8; John 19:28; Psa 22:15; Matt 27:35; Mark 15:24; Luke 23:34; John 19:24; Psa 22:18; Heb 2:12; Psa 22:22, as well as Psa 22:16 describing the crucifixion.

For Psalm 69, we ought to recognize John 15:25; Psa. 69:4; John 2:17; Psa. 69:9; Rom. 15:3; Psa. 69:9; Rom. 15:13; Psa. 69:9; Matt. 27:34; Psa. 69:21; Matt. 27:48; Psa. 69:21; Mark 15:23; Psa. 69:21; Mark 15:36; Psa. 69:21; Luke 23:36; Psa. 69:21; John 19:29; Psa. 69:21; Rom. 11:9; Psa. 69:22; Rom.

and 110:1 are linked together by the shared phrase "footstool / feet" and the fact that Jesus sat down. These connections are so rich, they are nearly impossible to tabulate.

Reference	Quotations / Citations / Echoes / Allusions (Logos)	Quotations / Citations Alone (Authors List)
Psalm 2	55	22
Daniel 7	37	3
Isaiah 53	35	7
Daniel 12	26	0
Exodus 3	25	10
Exodus 20 [Deut 5]	24	18
Psalm 110	23	15
Isaiah 6	22	11
Joel 2	22	2
Psalm 8	22	9
Deut. 32	21	5
Jeremiah 31	21	5
Genesis 12, 15	21	10
Isaiah 40	20	7
Psalm 22	20	7
Psalm 69	20	5
Exodus 19	20	5
Genesis 3	20	0
Leviticus 19	19	17
Isaiah 49	19	1
Isaiah 42	18	3
Zechariah 12-14	18	7
Isaiah 52	17	4
Psalm 118	16	12
Isaiah 11	15	1
Exodus 12	15	1
Deut. 18	15	2
Isaiah 61	14	5
Genesis 22	13	2
Joel 3	10	0

11:10; Psa. 69:23; Rev. 16:1; Psa. 69:24; Acts 1:20; Psa. 69:25; Phil. 4:3; Psa. 69:28; Rev. 3:5; Psa. 69:28; Rev. 13:8; Psa. 69:28; Rev. 17:8; Psa. 69:28; Rev. 20:15; Psa. 69:28; Rev. 21:27; Psa. 69:28

Zechariah 9	9	3
Psalm 34	9	3

These observations can help to guide biblical theological discussion because it validates our instinct that some passages serve as particularly important organizing centers for the theology of the New Testament. If we find that our attention is fixed disproportionately on the Abrahamic, Davidic and New Covenants, or on "key passages" such as Psalm 2, Psalm 110, Daniel 7, or Isaiah 53, or if our OT theology draws heavily on Deuteronomy, the Psalms, Isaiah, Daniel and Zechariah more than Judges, Esther and Zephaniah, it may be because we are following the exegesis of Scripture itself. This is not to set the other portions of Scripture aside—the New Testament also draws from across the entire canon. But we do not err to focus special attention on the portions that Scripture itself repeatedly quotes.

But these key passages are not merely single high points; many are, in fact, intertextual threads woven into the fabric of the Testament, interpreted by Jesus, further explained by the apostles in the Kerygma, and finally applied to the life of the church in the epistles.

Phrase	OT	Gospels	Acts	Epistles
"This is my beloved Son	Psalm 2:7	Matthew 3:17; 17:5; Mark 1:11; 9:7; Luke 3:22; 9:35	Acts 13:33	Hebrews 1:5; 5:5
"Having eyes do you not see?"	Is. 6:9–10	Matt. 13:14–15; Mark 4:12; 8:18; Luke 8:10; John 12:38–40	Acts 28:26–27	
"I will destroy the wisdom of the wise"	Is. 29:13–14	Matt. 15:8–9; Mark 7:6–7		1 Cor. 1:19
"You shall love your neighbor as yourself"	Lev. 19:18	Matt. 22:39; Mark 12:31; Luke 10:27		Rom. 13:9; Gal. 5:14; James 2:8
"The stone that the builders rejected has become the cornerstone"	Psalm 118:22–23	Matt. 21:42; Mark 12:10–11; Luke 20:17	Acts 4:11	1 Pet. 2:7
"Sit at my right hand…"	Psa. 110:1	Matt. 22:44; 26:64; Mark 12:36; 14:62; Luke 20:42–43; 22:69	Acts 2:34–35	Heb. 1:13; 10:13
"The Lord is one… you shall love the Lord your God	Deut. 6:4–5	Matt. 22:37; Mark 12:29–30; Luke 10:27		Rom. 3:30; James 2:19

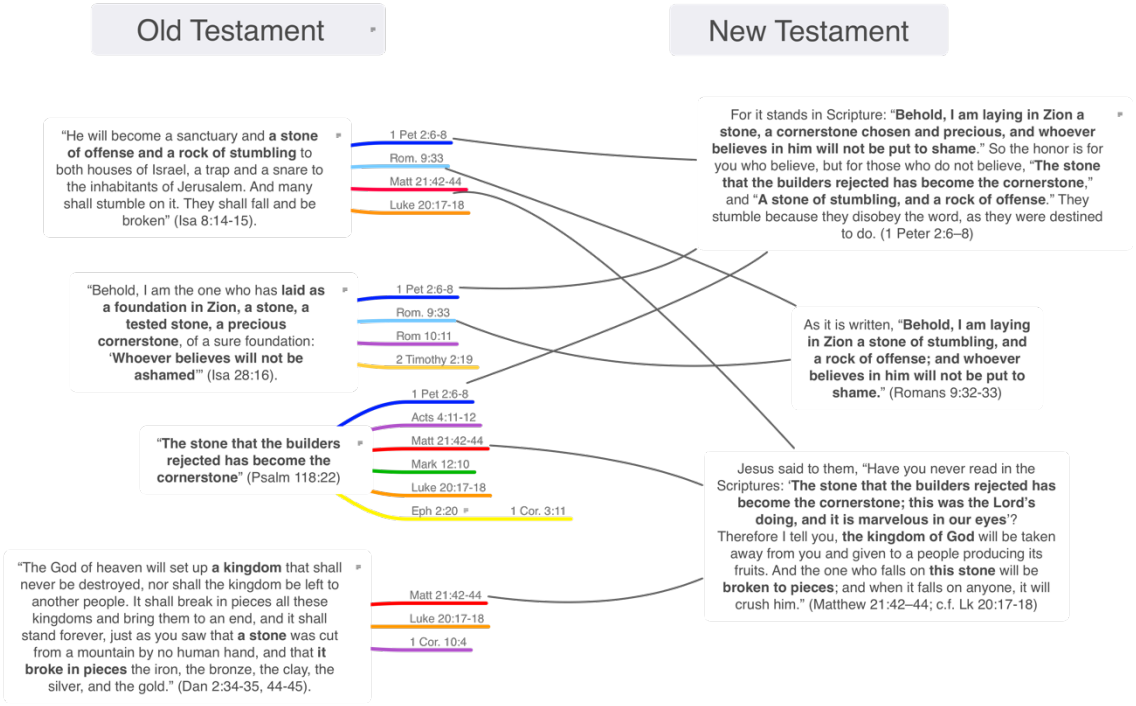
This fits the pattern we observed earlier with historical surveys, moving from anticipation and development (OT) to climactic fulfillment in Christ (gospels) and

practical application of the already-not yet for those who are united with Him (epistles).[35]

But now we can extend this insight further because the strands of intertextuality are intertwined. Critical here is the pattern that when Jesus' use of a passage reappears in Acts or the epistles, it demonstrates that they have correctly grasped His exegesis and are theologizing upon it. This, in fact, is the best explanation for why NT intertextuality is concentrated around a handful of specific OT texts—these are the texts that Jesus emphasized and taught from.

Thick Networks

But the intertwining of intertextual texts extends further still. In several cases, the NT links together multiple, related OT texts. As a group, these then form thick networks with corresponding networks of intertwined theological propositions.



In Matthew 21:42-44, Jesus unites three texts—Isaiah 8:14-15; Psalm 118:22; Daniel 2:44-45. The uniting theme is "the stone" with multiple propositions: (1) Jesus is the stone predicted in these texts, and (2) He is the cornerstone and the foundation of the kingdom. (3) But He has been rejected by the religious leaders ("builders") (4) to their

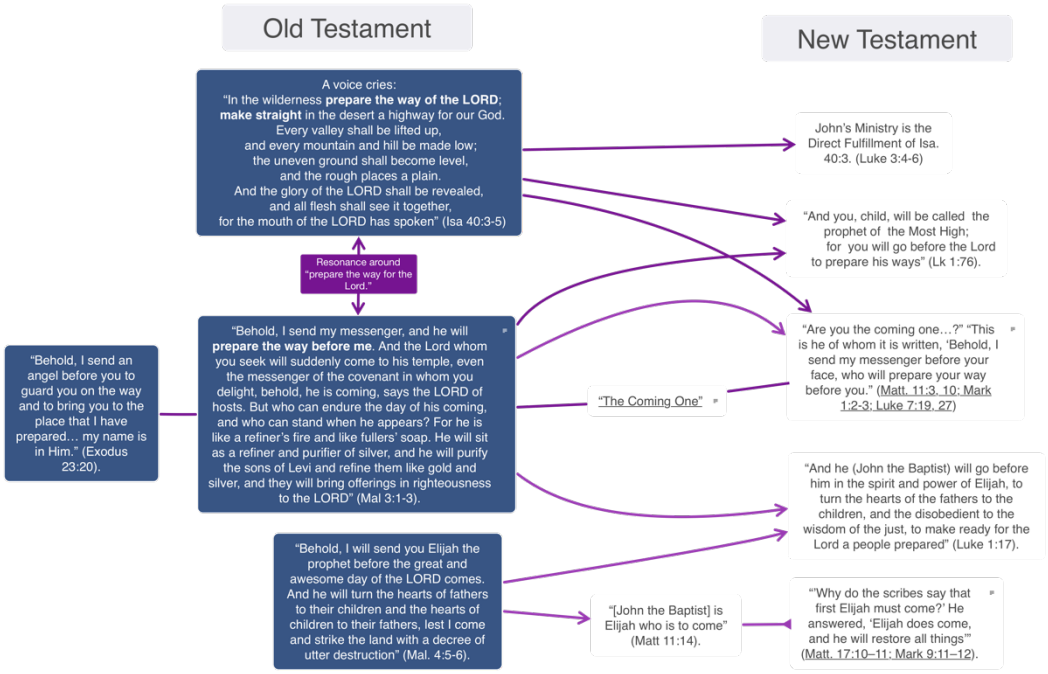
[35] Though beyond the scope of this paper, Abner Chou observes a similar pattern in OT intertextuality as the prophets interpret and theologize the Torah.

judgment and destruction. And yet He has been exalted by God ("this was the Lord's doing") as both cornerstone and king.

In Acts 4:11-12, Peter makes the referents of Psalm 118:22 even more explicit than Christ did ("the stone" = Christ; "the builders" = the religious leaders; "the rejection" His crucifixion; "becoming the cornerstone" = Jesus' exaltation). He also extends an additional implication—if Jesus is the cornerstone and the beginning of the kingdom, "there is salvation in no one else."

In Romans 9:32-33, Paul combines one of the passages that Jesus cited (Isaiah 8:14-15) with a new, related passage (Isaiah 28:16) that fits easily because of its resonance with Psalm 118:22. Of Jesus' original propositions, Paul emphasizes #3—"they stumbled over the stumbling stone," but the referents have expanded now to include Jews who pursue righteousness by works instead of by faith. Moving from this, Paul adds an additional proposition—"whoever believes in him will not be put to shame." And yet this is not the product of his own imagination. Paul has recognized another passage that fits with the biblical theology thread that Jesus identified.

The most complex exegesis in this network appears in 1 Peter 2:6-8. Here, Peter combines two of the three passages from Jesus' exegesis (Isa. 8:14-15; Psalm 118:22) alongside of Paul's additional passage (Isa 28:16). He reiterates most of the propositions from Jesus and echoes Paul's emphasis on faith, but instead of orienting it towards rejection only (as Paul did), he also identifies the blessing of faith—"the honor is for you who believe." Peter further clarifies what it means to stumble ("to disobey the word") and twice includes the description of Christ as "chosen and precious" (from Isa. 28:16). But the most surprising feature of the passage is his application to believers. Because Jesus is the cornerstone, we are living stones in the temple.



The NT contains several other thick networks like this. The theme of "the messenger" explains John the Baptist's role, identifies Jesus as the Messiah ("the coming one"), associates Him with the angel of the Lord, further proves that He is none other than Yahweh, and warns of judgment upon those that reject Him.

Several other hubs revolve around single passages. The triumphal entry (Matthew 21:9; 23:39; Mark 11:9-10; Luke 13:35; 19:38; John 12:13) connects Psalm 118:22-23, 25-26; Zech. 9:9; Isa 56:7; Jer. 7:11 and Psalm 8:6. Psalm 110:1 is referenced in Matt. 22:44; 26:64; Mark 12:36; 14:62; Luke 20:42–43; 22:69; Acts 2:34–35; Heb. 1:13; 10:13 while Psalm 110:4 is exegeted in Heb. 5:5-6, 10; 7:17, 21. Meanwhile, at His crucifixion, Jesus connects Psalm 110:1 with Daniel 7:13-14 which has its own network of related passages (Matt. 24:30; Mark 13:26; Luke 21:27; Rev. 1:3; 14:14 and "the Son of Man").

But the network becomes thicker still, because it is possible to find direct, specific links that interlink "Jesus as the rock," Psalm 8, both passages of Psalm 110; Daniel 7:13-14; Zechariah 12:10, and more. In fact, biblical intertextuality is not ultimately *networks* but a single sprawling network that unites around the same set of passages and themes.

Conclusion

Intertextuality can be described under a variety of metaphors—promise-fulfillment, a network, a tapestry or even a jigsaw puzzle. But a better comparison is to a collage. The macro-image is not formed, as a mosaic would be, by assembling many simple data

points. Rather, each data point is itself an image—a text with its own context, meaning, and relationship to other texts. The biblical macro-story assembles these pieces using contextual, literary, thematic and chronological ties. Even in the sub-structure of the collage, we see again the shape of Scripture, from promise to fulfillment in Christ to exegesis and exposition on the foundation of His teaching. Across the masterpiece of Scripture, we see the wisdom of a single mind and we seek to discover the beauty of His design, both in each smaller, constituent image and in the macro-story told by all of them combined.

And we are not left to our own intuitions as we seek to understand the biblical story. Scripture offers guidance and myriad illustrations of how to seek patterns and make correlations. If we can learn to follow the precedent of Scripture's intertextuality then we will have learned how to practice biblical theology together with the apostles, following the ultimate example of Christ Himself.