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We apologize for publication delays in recent years. We assure you that all overdue issues are in process and will be mailed as each is printed. We plan to be back on our normal quarterly publication schedule by January 2008. Thank you for your patience! The Editors

Listening to Intertextual Relationships in Paul's Epistles with Richard Hays¹

Charles A. Gieschen

There is a piece of wisdom that New Testament interpreters often preach, but rarely practice: Your most important tools in exegesis are concordances for the Greek New Testament and the Septuagint (LXX). Despite our lip service to the hermeneutical principle “Scripture interprets Scripture,” too many of us engage in the hermeneutical practice “Commentaries interpret Scripture.” Many of us fail to check the original context of explicit quotations of the Old Testament by New Testament authors; much less do we trek through a concordance to the Septuagint—even though electronic technology accomplishes searches in seconds—in order to track down implicit intertextual relationships between biblical texts, such as allusions or echoes.² We certainly reject Marcion's practice of excising the Old Testament from the New Testament, but our practice of virtually ignoring the Old Testament narratives and texts underlying New Testament writings runs the danger of yielding a similar result.

Above all else that one can laud in Richard Hays's *Echoes of Scripture in the Letters of Paul*, one must praise his carefully deliberate practice of allowing Paul's use of the Old Testament to inform and enrich the interpretation of Paul's Epistles.³ Hays recognizes that these Old

¹ As apparent from the title, this article examines the work of Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven and London: Yale University Press, 1989). This volume was reviewed by several New Testament scholars in Craig A. Evans and James A. Sanders, eds., *Paul and the Scriptures of Israel*, JSNTSup 83 (Sheffield: JSOT Press, 1993). For a more recent book that collects together some of Hays's other writing on Paul, both before and after *Echoes of Scripture*, see *The Conversion of the Imagination: Paul as an Interpreter of Israel's Scripture* (Grand Rapids and Cambridge, UK: William B. Eerdmans Publishing Co., 2005). This volume reprints an essay in which Hays responds to critiques of *Echoes of Scripture*; see *The Conversion of the Imagination*, 163–189.

² Hays recognizes the difficulty of establishing rigid categories with these terms; see *Echoes of Scripture*, 29. He uses the term *allusion* for “obvious intertextual references” and the term *echo* for “subtler ones.” See further John Hollander, *The Figure of Echo: A Mode of Allusion in Milton and After* (Berkeley: University of California Press, 1981).

³ This study will use the term *Old Testament* rather than *Scripture* (as in Hays). Even though Paul did not use the term *Old Testament*—which could be considered

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Testament allusions and echoes are often the unchoreographed result of Paul's immersion in Old Testament language and theology. The Old Testament narrative is not nearly as familiar to the modern reader, as Hays observes by using this vivid simile: "We, belated rootless readers, can learn only through marginalia and concordances—like novice guitarists learning blues riffs from sheet music—what Paul knew by heart."⁴ In this volume, Hays provides us with a model for reading Paul with greater sensitivity to the fact that the Old Testament, which is the core of Paul's worldview, was the quarry for his theology, even for a significant amount of the language he used. In short, Hays has used his concordance to the Septuagint—probably in the Hatch and Redpath hardcopy form back in the 1980s—like few of us ever do.⁵ Furthermore, Hays does not only listen carefully to trace echoes, he also does the even more difficult task of reflecting upon what this means for understanding Paul's hermeneutical approach to the Old Testament as well as how this, in turn, should inform our own interpretative approach.

Since *Echoes of Scripture in the Letters of Paul* has probably not received the kind of reading that it deserves over the past fifteen years among Lutheran pastors, the first portions of this study will summarize some representative content of this book in order to offer a clear sense of its contribution. This summary is not given as a substitute for reading the book, but only to whet one's appetite to engage Paul and the Old Testament through the Hays's exegesis. Both commendation and critique will follow. The study of intertextuality in biblical studies, especially about how New Testament writers are drawing on Old Testament texts, has grown in recent decades; Richard Hays has been at the center of this discussion. This study will affirm the importance and value of much of Hays's basic exegetical approach for the interpreter who is willing to listen carefully with him to the echoes of the Old Testament that reverberate in Paul's letters.

I. The Why and How of Echoes

There have been several studies of Paul's use of the Old Testament in the twentieth century, and certainly most commentaries on the different

anachronistic—to signify the object of his exegesis, it will be used in this study in order to avoid confusion among readers who also regard the New Testament as Scripture.

⁴ Hays, *Echoes of Scripture*, 43.

⁵ Hatch and Redpath is the common designation for Edwin Hatch and Henry A. Redpath, *A Concordance to the Septuagint and the other Greek Versions of the Old Testament, Including the Apocryphal Books* (Graz, Austria: Akademische Druck- u. Verlagsanstalt, 1975 reprint [1897 original]).

Pauline Epistles address this question in a limited form.⁶ What, therefore, is distinctive about Hays's approach? Hays neither myopically focuses on the explicit quotations of the Old Testament nor on the identification of exegetical methodology in Paul's handling of Old Testament texts. His scope is much broader and more substantive because he understands Paul's reappropriation of the Old Testament to be both broad and substantive, far beyond a few messianic prophecies, proof texts, or methods:

In Paul we encounter a first-century Jewish thinker who, while undergoing a profound disjuncture with his own religious tradition, grappled his way through a vigorous and theologically generative reappropriation of Israel's scriptures. However great the tensions between his heritage and his new Christian convictions, he insistently sought to show that his proclamation of the gospel was grounded in the witness of Israel's sacred texts.⁷

In an effort to understand Paul's broader reappropriation of the Old Testament, Hays listens carefully for intertextual relationships, be they the more obvious Old Testament allusions or the more subtle echoes. He posits and explains the following seven tests for hearing echoes:

1. *Availability*: Was the proposed source of the echo available to the author and/or original hearers?
2. *Volume*: What is the degree of explicit repetition of words or syntactical patterns?
3. *Recurrence*: How often does Paul elsewhere cite or allude to the same scriptural passage?
4. *Thematic Coherence*: How well does the alleged echo fit into the line of argument that Paul is developing?
5. *Historical Plausibility*: Could Paul have intended the alleged meaning effect?
6. *History of Interpretation*: Have other readers, both critical and pre-critical, heard the same echoes?
7. *Satisfaction*: Does the proposed reading make sense?⁸

⁶ Hays discusses this research in *Echoes of Scripture*, 5–14. For more recent work on this subject, see J. Ross Wagner, *Heralds of Good News: Paul and Isaiah "in Concert"*, *NovTSup* 101 (Leiden: Brill, 2002), and Francis Watson, *Paul and the Hermeneutics of Faith* (London: T & T Clark, 2004).

⁷ Hays, *Echoes of Scripture*, 2.

⁸ Hays, *Echoes of Scripture*, 29–32.

As one reads this volume, you sense that Paul's hermeneutical approach to the Old Testament was controlled by neither extant Jewish exegesis, especially particular rules, nor conventional Greco-Roman rhetorical practices, even though influence of Jewish and Greco-Roman methodology certainly is visible in Paul's letters and noted by Hays. Given the kind of hermeneutical freedom that Hays attributes to Paul's interpretation of the Old Testament, one might well ask: What were Paul's hermeneutical constraints? At the end of his book Hays sets forth three criteria that implicitly norm Paul's exegesis of the Old Testament; all three are substantive rather than methodological criteria. Here Hays expresses the heart of Paul's hermeneutical approach to the Old Testament as he understands it. The first constraint is God's faithfulness to his promises. Hays states that for Paul "no reading of Scripture can be legitimate if it denies the faithfulness of Israel's God to his covenant promises."⁹ The second constraint is that the Old Testament must be interpreted in a manner that testifies to the gospel of Jesus Christ: "No reading of Scripture can be legitimate if it fails to acknowledge the death and resurrection of Jesus as the climatic manifestation of God's righteousness."¹⁰ These two convictions function in tension to demarcate the boundaries Paul observes as he interprets the Old Testament in and for the church. Hays also emphasizes a third hermeneutical constraint in Paul, that proper interpretation of the Old Testament forms and shapes the church like unto Christ:

Community in the likeness of Christ is cruciform; therefore right interpretation must be cruciform. "For while we live we are always being given up to death for Jesus' sake so that the life of Jesus may be manifested in our mortal flesh" (2 Cor. 4:11). Any reading of Scripture that requires of us something other or less than this is a false reading.¹¹

Although the term *cruciform* may be unfamiliar to some, the basic understanding here is not foreign to Lutheran interpreters. The interpretative process is to shape the church like unto Christ crucified. We often speak of this as exegesis that expresses "the theology of the cross" for the life of the church.

⁹ Hays, *Echoes of Scripture*, 191. One would like to see, however, more integration between Israel's God and the Son as the Lord of Israel's history; see my critique below (IV. Commendation and Critique, 28-32).

¹⁰ Hays, *Echoes of Scripture*, 191.

¹¹ Hays, *Echoes of Scripture*, 191. One needs to interpret such an assertion with the proper understanding of sanctification; see the discussion of J. C. Beker's label of sanctification as a "Methodistic Hermeneutic" and Hays's response in *The Conversion of the Imagination*, 189.

II. Intertextuality in Romans

In order to provide a representative glimpse at what Richard Hays does, this examination will draw heavily on Chapter 2 of *Echoes of Scripture*, where he offers a reading of Romans that listens for echoes of the Old Testament in this carefully constructed Pauline epistle. Hays begins by acknowledging the importance of the many explicit quotations of the Old Testament in Romans and how these push our understanding of the theme of this letter beyond focusing exclusively on justification:

If, however, we attend carefully to Paul's use of the quotations, we will discover them spiraling in around a common focus: the problem of God's saving righteousness in relation to Israel. The insistent echoing voice of Scripture in and behind Paul's letter presses home a single theme relentlessly: the gospel is the fulfillment, not the negation, of God's word to Israel.¹²

Although many Lutherans are properly concerned with the so-called New Perspective on Paul, which attempts to marginalize the centrality of justification in Romans, Hays's emphasis on the theme of God's faithfulness to Israel is, nevertheless, a helpful corrective for those who may marginalize or ignore Romans 9–11 in discussions of this epistle.¹³ I would, however, stop short of Hays's emphasis that theodicy and not soteriology is the question addressed in this epistle.¹⁴

The explicit Old Testament quotations are only a starting point for Hays in understanding the presence and impact of the Old Testament on this epistle. He emphasizes that the Old Testament has a much more pervasive presence:

This text is most fruitfully understood when it is read as an intertextual conversation between Paul and the voice of [Old Testament] Scripture, that powerful ancestral presence with which Paul grapples. Scripture broods over this letter, calls Paul to account, speaks through him; Paul, groping to give voice to his gospel, finds in Scripture the language to say what must be said, and labors to win the blessing of Moses and the prophets.¹⁵

¹² Hays, *Echoes of Scripture*, 34.

¹³ Charles A. Gieschen, "Paul and the Law: Was Luther Right?," *The Law in Holy Scripture*, ed. Charles A. Gieschen (St. Louis: Concordia Publishing House, 2004), 113–147. See also Stephen Westerholm, *Perspectives Old and New on Paul: The "Lutheran" Paul and His Critics* (Grand Rapids: William B. Eerdmans Publishing Co., 2004).

¹⁴ For criticism of this position, see A. Andrew Das, *Paul and the Jews* (Peabody, MA: Hendrickson, 2003).

¹⁵ Hays, *Echoes of Scripture*, 35.

Romans 1:16-17

Hays begins his examination of this “intertextual conversation” between Paul and the Old Testament with the echoes he hears in the key thematic verses of Romans:

I am not ashamed [ἐπαισχύνομαι] of the gospel, for it is the power of God for salvation [εἰς σωτηρίαν] to everyone who believes, to the Jew first and also to the Greek. For through the gospel the Righteousness of God [δικαιοσύνη θεοῦ] is being revealed [ἀποκαλύπτεται], by faith for faith, just as it is written: “The one who is righteous by faith shall live.” (Rom 1:16-17)

Usually most attention is given to the quotation of Habakkuk 2:4 and how Paul may be using this verse in a way distinct from its original context.¹⁶ While in no way detracting from the significance of this quotation, Hays enriches our understanding of how Paul is drawing on the language and theology of additional LXX texts to communicate his message by examining three primary Old Testament echoes in these verses.

First, the language “I am not ashamed” in 1:16 appears to be an echo of the shame language that appears in the prophecies and psalms from which Paul draws his understanding of the Righteousness of God. Hays notes especially Isaiah 50:7-8: “I know that I will not be ashamed [οὐ μὴ αἰσχυνθῶ], because the one who justifies me [ὁ δικαιώσας με] is near.” The language of both shame and righteousness here make it a probable source of Paul’s language. Furthermore, Hays observes that Paul transforms the tense of the verb from future to present in order to emphasize that the gospel offers “God’s already efficacious act of eschatological deliverance in Christ.”¹⁷ The one who justifies is not only near, but has been revealed at the cross and is presently being revealed in the gospel.

Second, Hays proposes that several LXX passages are informing the language Paul uses about salvation (Rom 1:16b) and the Righteousness of God being revealed (Rom 1:17a). Especially important is Psalm 97 (98 MT):

The LORD has made know his salvation [τὸ σωτήριον]; in the presence of the nations/Gentiles [τῶν ἐθνῶν], he has revealed [ἀπεκάλυψεν] his righteousness [τὴν δικαιοσύνην αὐτοῦ]. He has remembered his mercy to Jacob, and his truthfulness to the house of Israel. All the ends of the earth have seen the salvation [τὸ σωτήριον] of our God. (Ps 97:2-3 LXX)

¹⁶ C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans* (Edinburgh: T & T Clark, 1975) I.100-102.

¹⁷ Hays, *Echoes of Scripture*, 39.

Hays notes that both the language of verse 2 and the content of verse 3 appears to be informing Paul's language in Romans 1:16b-17a. "The hope of the psalmist is that God's eschatological vindication of Israel will serve as a demonstration to the whole world of the power and faithfulness of Israel's God, a demonstration that will bring even Gentiles to acknowledge him. Paul shares the psalmist's eschatological vision . . ."¹⁸ Paul's language of salvation and righteousness also appears to echo the same language used in the latter chapters of Isaiah. Although other interpreters have indicated that these chapters are the quarry from which Paul shaped his teaching of justification, Hays goes further to suggest that Paul echoes some of the language and argument of Isaiah. Hays highlights Isaiah 51:4-5 and 52:10 as texts that reverberate in Romans 1:16-17:

[YHWH says] For the Law will go forth from me, And my judgment will go forth as a light to the nations/Gentiles [ἐθνῶν]. My righteousness [ἡ δικαιοσύνη μου] draws near quickly, And my salvation [τὸ σωτήριόν μου] will go forth as a light, And in my arm will nations/Gentiles [ἔθνη] hope. (Isa 51:4b-5)¹⁹

And the Lord will reveal [ἀποκαλύψει] his holy arm before all the nations/Gentiles [τῶν ἐθνῶν], and all the corners of the earth will see the salvation [τὴν σωτηρίαν] that is with God. (Isa 52:10)

Hays goes on to explain the relationship he discerns between these texts:

Instead, Isaiah's vocabulary echoes subliminally in Paul's diction; the effect of the echo is to suggest—for hearers who share Paul's sensitivity to the cadences of the LXX—that the gospel must be understood as the fulfillment of the ancient promise that God's righteousness would be revealed in an act of deliverance for the Jews first and also for the Gentiles. This sort of figuration Hollander characterizes as *metalepsis*: the reader, signaled by the echoes, is required to grasp together the old text and new.²⁰

Third, Hays goes on to argue that Paul's quotation of Habakkuk 2:4 intends to sound forth not only these few explicit words from the prophet, but also echo the wider context of this quotation which addresses the

¹⁸ Hays, *Echoes of Scripture*, 37.

¹⁹ Although not mentioned by Hays, Isa 46:12-13 is another text that may be part of the echo here since it has content parallel to Isa 51:4-5. The centrality of Isa 52:10 in this echo is reinforced by the fact that Paul quotes Isa 52:5 (LXX) in Rom 2:24 and Isa 52:7 in Rom 10:15.

²⁰ Hays, *Echoes of Scripture*, 37-38.

problem of theodicy as reflected in the questions posed in the opening lines of Habakkuk:²¹

How long, O Lord, shall I cry out, and you will not hear? Or cry to you when I am wronged, and you will not save? You whose eye is too pure to see evil, and who cannot look upon afflictions, Why do you look upon despisers? Will you stand silent while the wicked man swallows up the righteous one? (Hab 1:2-3)

Here is a place where I do not hear the Old Testament echo that Hays hears. Although very intriguing, I also doubt his christological reading of this quotation.²² The christological focus of this verse is found in δικαιοσύνη θεοῦ. Even more doubtful for me is Hays's understanding that Paul is echoing the personal pronoun of the LXX translation of Habakkuk 2:4 without explicitly including the pronoun in his quotation: ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται ("The righteous one shall live by *my* faithfulness"). If Paul wanted readers to hear it in this way, why not include the personal pronoun? I am more convinced, in light of its immediate context in Romans (ἐκ πίστεως εἰς πίστιν) and especially the broader argument of Romans, that Paul is using Habakkuk 2:4 quite apart from its original context and significance in order to support what he is teaching in this epistle.²³ Like Genesis 15:6, it was an Old Testament text which included both *righteous* and *faith* vocabulary; this—not its original context—made it important for Paul's argument in Romans. Thus, my translation above translates ἐκ πίστεως as functioning adjectivally with ὁ δίκαιος (not adverbially with ζήσεται): "The one who is righteous by faith shall live."

Romans 2:5-11

Long before the climactic Old Testament quotations in Romans 3:10-18 that speak with one thunderous voice about the universal unrighteousness of mankind, Hays hears several more faint scriptural echoes in Romans 2-3 that are "harmonically enriching the letter's central themes."²⁴ The first group of echoes he hears involve Romans 2:5-11 where Paul states:

But by your hard and impenitent heart you are storing up wrath for yourself on the day when God's judgment will be revealed. For he will

²¹ Hays, *Echoes of Scripture*, 39-41. The reference to Hab 2:1 on page 39 is transposed and should read (Hab. 1:2).

²² Although not discussed much in *Echoes of Scripture*, see Hays, *The Conversion of the Imagination*, 119-142. For a similar interpretation, see Douglas A. Campbell, "Romans 1:17 - A *Crux Interpretum* for the πίστις Χριστοῦ Debate," *JBL* 113 (1994): 265-285.

²³ See the argument of Cranfield, *Romans*, I.101-102. I agree with his emphasis that we need to discern Paul's understanding of this quotation from the wider context of Romans (not Habakkuk), especially in light of the significance Paul gives to ζήσεται as the letter unfolds.

²⁴ Hays, *Echoes of Scripture*, 41.

render to everyone according to his works [ὅς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ]: to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; but for those who are factious and do not obey the truth but injustice, there will be wrath and fury. There will be tribulation and distress [θλίψις καὶ στενοχωρία] for every human being who does evil, the Jew first and also the Greek, but glory and honor and peace for every one who does good, the Jew first and also the Greek. For God shows no partiality.

Hays observes that Paul's statement in 2:6, God "will render to everyone according to his works," is virtually a quotation the LXX text of Psalm 61 (MT Psalm 60) and Proverbs 24:

You will render to each one according to his works [ὃ ἀποδώσεις ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ]. (Ps 61:13b)

Who renders to each on according to his works [ὅς ἀποδίδωσιν ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ]. (Prov 24:12)

The future tense in Romans 2:6 reflects Psalm 61 (LXX) while the use of the third person with a relative clause reflects Proverbs 24. Hays goes on to draw the reader's attention to the broader context of both Old Testament texts. Psalm 61 (LXX) mentions judgment in the context of God's mercy, possibly echoed in Paul's affirmation of God's kindness and forbearance (2:4) immediately before his allusion to Psalm 61:13b. Hays especially notices that Paul's emphasis on God's omniscient judgment (Rom 2:15-16) is anticipated by his use of Proverbs 24:12. The words in Proverbs 24 leading up to this judgment statement read: "If you say, 'I did not know this,' know that *the Lord knows the hearts of all*, and he who formed breath in everyone, *he himself knows all things*, who renders to each one according to his works."

In Paul's statement "tribulation and distress [θλίψις καὶ στενοχωρία] will be for every human being who does evil" (Rom 2:9), Hays hears an indirect allusion or echo to Isaiah 8 and Deuteronomy 28.²⁵ Isaiah 8 is a judgment oracle against Israel that depicts their future destruction: "they will look up into the heaven above, and they will look on the earth below, and behold, intense confusion and darkness, tribulation and distress [θλίψις καὶ στενοχωρία], and impenetrable darkness" (8:21b-22). Paul employs this prophetic language concerning the judgment of Israel to speak of God's universal judgment of Jews and Gentiles. In Deuteronomy 28 Moses outlines the curses that will come upon those who fail to obey the commandments of the covenant, including the repeated prophecy that Israel will eat the flesh of their own sons and daughters "in your distress

²⁵ *Echoes of Scripture*, 43-44.

and in your tribulation [ἐν τῇ στενοχωρίᾳ σου καὶ ἐν τῇ θλίψει σου], with which your enemy will afflict you" (28:53, 55, 57). As with Isaiah 8, Paul understands that the kind of judgment spoken upon unfaithful Israel in Deuteronomy 28 will be encountered also by unfaithful Gentiles at the last day, since "there is no partiality with God" (Rom 2:11).²⁶

Romans 2:24

In his brief treatment of Paul's quotation of Isaiah 52:5 (LXX) in Romans 2:24 ("For 'on account of you the name of God is blasphemed among the Gentiles'"), Hays notes that Paul offers a "stunning misreading" of this Old Testament verse since he "transforms Isaiah's oracle of promise into a word of reproach."²⁷ Hays softens the impact of Paul's condemnation of Jews who reject Jesus by balancing it with Paul's words in Romans 11:27-27, where Isaiah 59:20 and 27:9 are both quoted to affirm God's ongoing love for Israel.

Romans 2:28-29

Hays argues that Paul's radical conclusion to Romans 2, which projects the image of the circumcised heart (2:28-29), alludes to "scriptural passages so familiar [to most of his readers] that he need not cite them explicitly," namely texts from Deuteronomy and Jeremiah:

Circumcise then your heart, and stiffen your neck no more. For the LORD your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God who does not show partiality, nor take a bribe. (Deut 10:16-17)

Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, in order that you may live. (Deut 30:6)

Circumcise yourselves to the LORD and remove the foreskins of your heart, Men of Judah and inhabitants of Jerusalem, lest my wrath go forth like fire and burn with none to quench it, because of the evil of your deeds. (Jer 4:4)

"Behold, the days are coming," declares the LORD, "that I will punish all who are circumcised and yet uncircumcised—Egypt, and Judah, and Edom, and the sons of Ammon, and Moab, and all those inhabiting the desert who clip the hair on their temples; for all the nations are

²⁶ Hays notes that this maxim is itself an echo of 1 Chron 19:7 and Sir 35:12-13; see *Echoes of Scripture*, 44. An even more probable source of this echo, however, is Deut 10:16, especially in light of the "circumcised heart" imagery that Paul uses in Rom 2:28-29 (see below).

²⁷ *Echoes of Scripture*, 45.

uncircumcised, and all the house of Israel are uncircumcised of heart." (Jer 9:25–26)

It is this Old Testament testimony that informs Paul's argument, but Hays perceptively notes that Paul inverts the testimony of these texts: this image that was originally used in calling circumcised Israelites to repentance and faith is now used as the foundation for speaking of uncircumcised Gentile Christians as God's people.

For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh. But he is a Jew who is one inwardly; and *circumcision is that which is of the heart*, by the Spirit, not by the letter; and his praise is not from men, but from God. (Rom 2:28–29)

Romans 10:8–9

Although he has several other examples that we cannot review here, Hays concludes his discussion of Romans with one of his most provocative examples of echo as he explains Paul's rereading of Deuteronomy 30:12–14 in Romans 10:8–9. Here I will quote him extensively, including his very helpful parallel layout of the text:

Paul provocatively reads Deuteronomy 30:11–14 not as a summons to do what the plain superficial sense of the Law requires, but as a summons to discern the true content of the word (*rēma* [that which God has spoken]), which has always been the word of the righteousness of faith. The word that was near to Israel in the Law is identical with the word that is now near in the Christian kerygma.

This revisionary reading of Deut. 30:14, employing the peshet style, treats each phrase of the precursor text as a shorthand cipher for an element of the Christian confession. Paul works out his interpretation in Rom. 10:8–9 by expanding each key term of Deut. 30:14. The result can be diagrammed as follows:

<p>(Rom. 10:8a, quoting Deut. 30:14) But what does it say? The <i>word</i> is near you. in your <i>mouth</i> and in your <i>heart</i></p>	<p>(Rom. 10:8b–9) That is the <i>word</i> of faith which we preach. Because if you confess with your <i>mouth</i> that Jesus is Lord and if you believe in your <i>heart</i> that God raised him from the dead, you will be saved.²⁸</p>
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²⁸ Hays, *Echoes of Scripture*, 81.

III. Other Echoes

In addition to the substantive chapter on Romans from which this study has drawn extensively, Hays includes four other chapters in this book: an introductory discussion of "Pauline Hermeneutics" where his approach to hearing intertextual echo is outlined; a chapter on Paul's ecclesiocentric hermeneutic that draws attention to the use of the Old Testament in 1 Corinthians and Galatians; a chapter on reading 2 Corinthians 3:1–4:6 as a key text that deepens our understanding of Paul's hermeneutical approach to the Old Testament; and a concluding synthetic chapter in which Hays summarizes his findings and sets forth Paul's interpretive approach to the Old Testament as a normative pattern for Christians to follow.

IV. Commendation and Critique

One of the provocative conclusions implicit throughout this book and made very explicit in the closing chapter is the importance of reading the Old Testament as God's address to the Christian church, his eschatological people. The Old Testament, for Paul, must be interpreted from an eschatological perspective with the gospel as "the hermeneutical key that unlocks all the mysteries of God's revelation in the past."²⁹ Hays notes that concern for the original intention of the biblical author emphasized in a purely historical approach to the Old Testament, be it critical or traditional, "is not a primary hermeneutical concern" of Paul.³⁰ Hays argues that Paul understood the Old Testament as God's address to the eschatological church, thus "it signifies far more than it says" and this "latent sense" is disclosed only to those who "turn to the Lord."³¹ Here his reading of 2 Corinthians 3 is very instructive. Hays explains the profound implications of Paul's interpretive approach for the church of the first, as well as the twenty-first, century:

The word of [Old Testament] Scripture is read as the word of God to us. The text was written by some human author long ago, written to and for an ancient community of people in Israel, but the original writer and readers have become types whose meaning emerges with full clarity only in the church—that is, only in the empirical eschatological community that Paul is engaged in building. Even utterances that appear to be spoken to others in another time find their true addressees in us. When God blesses Abraham, he is speaking to us. When Moses charges Israel, he is speaking to us. When Isaiah cries comfort to Jerusalem, he is speaking to us.³²

²⁹ Hays, *Echoes of Scripture*, 155.

³⁰ Hays, *Echoes of Scripture*, 156.

³¹ Hays, *Echoes of Scripture*, 154.

³² Hays, *Echoes of Scripture*, 167; emphasis original.

When one has waded through stacks of critical exegesis that does not employ this hermeneutical approach to the Old Testament, it is refreshing to read this understanding of Paul's approach.

One can see that Hays also forcefully advocates that Paul's hermeneutical approach to the Old Testament be the paradigm for the church. While this is not a radical position in our confessional Lutheran circles, it is a voice not heard enough in the wilderness of current New Testament scholarship. Hays expresses the challenges that a purely historical-critical approach, which rejects Paul as a hermeneutical paradigm, pose:

In order to carry to completion my proposal that Paul's own hermeneutical practice be taken as paradigmatic for ours, I would suggest that we must acknowledge the same constraints that he acknowledged. (That, I take it, is part of what it means to recognize his writings as Scripture.) But if the normative constraints on our reading are to be the same as Paul's, historical criticism, however useful it may be for other purposes—such as stimulating analogical imagination—should not be burdened with the theological responsibility for screening the uses of Scripture in Christian proclamation. If it were entrusted with such a normative task, many of Paul's readings [of the OT] would fail the test.³³

A regular refrain of this volume is the conviction that Paul's exegesis of the Old Testament is oriented towards the church; it is ecclesiocentric rather than christocentric.³⁴ Hays sets this judgment forth at the onset: "Because Paul sees the fulfillment of prophecy not primarily in events in the life of Jesus (as Matthew does) but in God's gathering of a church composed of Jews and Gentiles together, his hermeneutic is functionally ecclesiocentric rather than christocentric."³⁵ Later he states: "When the evidence is carefully examined, however, remarkably little of his interpretive practice bears a christocentric stamp."³⁶ Hays can be understood as offering a corrective, but I strongly disagree with his attempt to describe Paul's ecclesial exegetical focus as lacking a christocentric exegesis of the Old Testament. Hays later offers some balance by emphasizing the foundational role of Christology in Paul's hermeneutical approach: "christology is the foundation on which his ecclesiocentric readings are constructed."³⁷

³³ Hays, *Echoes of Scripture*, 90.

³⁴ Hays, *Echoes of Scripture*, xiii, esp. 84–121.

³⁵ Hays, *Echoes of Scripture*, xiii.

³⁶ Hays, *Echoes of Scripture*, 84.

³⁷ Hays, *Echoes of Scripture*, 120–121. For a more recent perspective on this, see Hays, *The Conversion of the Imagination*, 186–189.

What I especially missed in his understanding of the impact of Christology upon Paul's approach to the Old Testament is a discussion of Paul's identification of Christ with YHWH in the Old Testament, what Richard Bauckham has called divine identity Christology.³⁸ It is true, as Hays notes, that Paul does not understand or use the Old Testament as a collection of messianic proof texts. Paul's epistles, however, testify that he understood the pre-incarnate Son to be the visible image of YHWH in the Old Testament narrative.³⁹ The Old Testament theophanic traditions are much more important for New Testament Christology than often thought, and this includes Paul who calls Christ the Glory, the Image, the Form of God, the Wisdom and Power of God, and the Man from Heaven.⁴⁰ Paul's Damascus Road experience and subsequent conversion, where Paul was brought to the conviction that Jesus of Nazareth is the incarnation of YHWH's visible image, is foundational for Paul's rereading of the Old Testament.⁴¹ Hays, of all New Testament scholars, is acutely aware of the importance of the underlying narrative structure in Paul's writing. Unlike modern scholars, Paul reads his Christology not only from the Christ event, but also from the actions of YHWH's visible image or form in the Old Testament.⁴² In Hays's extensive discussion of 1 Corinthians 10, he does not emphasize that the typological application of Israel's history to the church is founded upon the understanding that Christ was the one present with them, not only as "the Rock" (10:3), but also as the visible YHWH who disciplined Israel, even "the Destroyer": "we must put *Christ* to the test as some of them did and were destroyed by serpents" (10:9). 2 Corinthians 3:1-4:6, another text Hays tackles, also helps us to hear more clearly the christological foundation of Paul's ecclesiocentric hermeneutic if we see that Paul understood the Glory seen by Moses as the Glory we now see "in the face of Jesus Christ" (2 Cor 4:6).⁴³

Furthermore, there are Old Testament texts where YHWH is speaking that are applied to Christ by Paul.⁴⁴ This shows that Paul identified the

³⁸ Richard Bauckham, *God Crucified: Monotheism and Christology in the New Testament* (Grand Rapids: William B. Eerdmans Publishing Co., 1998); see also Charles A. Gieschen, *Angelomorphic Christology: Antecedents and Early Evidence*, AGJU 42 (Leiden: Brill 1998).

³⁹ Charles A. Gieschen, "The Real Presence of the Son Before Christ: Revisiting an Old Approach to Old Testament Christology," *CTQ* 68 (2004): 105-126.

⁴⁰ Gieschen, *Angelomorphic Christology*, 314-346.

⁴¹ Seyoon Kim, *The Origin of Paul's Gospel*, WUNT II.4 (Tübingen: Mohr Siebeck, 1984).

⁴² Gieschen, *Angelomorphic Christology*, 314-346.

⁴³ Carey Newman, *Paul's Glory Christology: Tradition and Rhetoric*, NovTSup 69 (Leiden: Brill, 1992).

⁴⁴ David Capes, *Old Testament Yahweh Texts in Paul's Christology* (WUNT II.47; Tübingen: Mohr Siebeck, 1992), 157-160, and Bauckham, *God Crucified*, 56-61.

Son within the mystery of YHWH in the Old Testament. An example will illustrate the point. Isaiah 45 (LXX) records this declaration of YHWH:

To me *every knee will bow* [ἐμοὶ κάμψει πᾶν γόνυ], and *every tongue will swear* [καὶ ἐξομολογήσεται πᾶσα γλῶσσα τῷ θεῷ]. “Only in YHWH,” it shall be said of me, “are righteousness and strength.” (Isa 45:23b–24a)

Paul alludes to this text in the Philippians Hymn and applies it to Christ:

Therefore God has highly exalted him and bestowed on him the name that is above every name, in order that at the name of Jesus *every knee should bow* [πᾶν γόνυ κάμψη], in heaven and on earth and under the earth, and *every tongue confess* [πᾶσα γλῶσσα ἐξομολογήσεται] that Jesus is Lord to the glory of God the Father. (Phil 2:9–11)

The unmistakable reference to the Divine Name in this hymn is widely recognized: “the name that is above every other name” (2:9).⁴⁵ The genitive relationship in τῷ ὀνόματι Ἰησοῦ (“the name of Jesus”) is best understood as expressing simple possession: “the name that Jesus possesses.” The conclusion that the “name that Jesus possesses” is the Divine Name YHWH is corroborated by the resulting universal worship that climaxes in the confession: κύριος Ἰησοῦς Χριστός (2:11). The parallel structure and logic of 2:10–11a is clear:

Every knee should bow at the name of Jesus,
because Jesus’ name is YHWH.

Every tongue should confess that Jesus is Lord,
because Jesus is truly YHWH.

Paul also applies the words of YHWH in Isaiah 45 to Christ in his Epistle to the Romans:

For not one of us lives for himself, and not one dies for himself; for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord’s. For to this end Christ died and lived again, that he be Lord both of the dead and of the living. But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we shall all stand before the judgment seat of God. For it is written, “As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God.” (Rom 14:7–11)

The referent of the word *Lord* throughout these verses is Christ. Paul understands that the Christ who “died and lived again” is the same Lord who said “As I live, every knee shall bow to me and every tongue shall

⁴⁵ Charles A. Gieschen, “The Divine Name in Ante-Nicene Christology,” *Vigiliae Christianae* 57 (2003) 128–131.

give praise to God." Both of these uses of Isaiah 45 demonstrate that Paul identified YHWH who is speaking in the Old Testament with the Son.⁴⁶

V. Conclusion

Hays closes this book with several conditional statements that help the reader to see his strong concern that exegesis be done in the Christian church and for the church in service to the world.⁴⁷

Because the sense of Scripture is disclosed only in the nexus between text and community, interpretation should never be severed from preaching. *If we learned from Paul how to read Scripture, we would read it in the service of proclamation.* Christian biblical interpretation has its original and proper *Sitz im Leben* in preaching or (as in Paul's letters) in pastoral counsel—that is to say, in acts of reading that construe Scripture as a word of direct address to the community.⁴⁸

Hays addresses the major disconnection that exists between exegesis and the life of the church in modern biblical scholarship. To put it in others terms: Faithful biblical interpretation (exegesis) cannot—and should not—be done outside the church, nor apart from proclamation for the church and world (homiletics).

Richard Hays's reading of Paul's epistles will cause you to reflect upon your own hermeneutical approach as few modern interpreters ever will. Even where you do not hear an echo and follow Hays, you will still be challenged and learn. His reading of Paul helps the interpreter to hear this apostle, and through Paul to hear the Old Testament, and through both to hear the one God of the one Israel whose voice in Christ is still heard by the church through these sacred Scriptures.

⁴⁶ For a similar example, see Paul's use of Jer 9:24 in 1 Cor 1:13 and 2 Cor 10:17 as discussed in Gieschen, "The Real Presence of the Son Before Christ," 124.

⁴⁷ *Echoes of Scripture*, 183–186.

⁴⁸ *Echoes of Scripture*, 184; emphasis original.