

Echoes of Scripture in the Letters of Paul: Listening to Intertextual Relationships with Richard Hays¹

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There is a piece of wisdom that New Testament interpreters often preach, but seldom practice: “Your most important tools in exegesis are concordances for the Greek New Testament and Septuagint.” In spite of our lip service to the hermeneutical *principle* “Scripture interprets Scripture,” too many of us engage in the hermeneutical *practice* “Commentaries interpret Scripture,” be they written by Luther, Lenski, or even Arthur Just. Many of us seldom 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 OT from the NT, but our practice of often virtually ignoring the OT narratives and texts underlying NT writings runs the danger of yielding a similar result.

Above all else that we can laud in *Echoes of Scripture in the Letters of Paul*, we must praise Richard Hays’ carefully deliberate practice of allowing Paul’s use of the OT to inform and enrich the interpretation of his epistles.³ Hays recognizes that these OT allusions and echoes are often the unorchestrated result of Paul’s immersion in OT language and theology. The OT narrative is not nearly as familiar to the modern reader, as Hays remarks with 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 gives us a *model* for reading Paul with greater sensitivity to the fact that the OT, which is the core of Paul’s worldview, was the quarry for his theology, even for some of the very language he used. In short, Hays has used his concordance to the LXX—probably in the Hatch and Redpath “hardcopy” form back in the 1980s—like few of us ever do. Furthermore, Hays does not only listen carefully and trace echoes, but he also does the even more difficult reflection concerning what this means for understanding Paul’s hermeneutical approach to the OT as well as how it should inform our own interpretative approach.

¹ As apparent from the title, this paper summarizes and responds to Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven & London: Yale University Press, 1989).

² Hays recognizes the difficulty of establishing rigid categories with these terms; see *Echoes*, 29. He uses *allusion* for “obvious intertextual references” and *echo* for “subtler ones.”

³ Although Paul did not use the term “Old Testament” and its use to signify the object of Paul’s exegesis is considered anachronistic by some scholars, I use it in this paper in order to avoid confusion among Christian readers who also regard the NT as “Scripture.”

⁴ *Echoes of Scripture*, 43.

Because some of you probably have not had the opportunity to read *Echoes of Scripture* since its publication in 1989, the first portions of this paper will summarize some representative content in order that you have a clearer sense of its contribution. This summary is not offered as a substitute for the book, but to whet your appetite and lead you to engage Paul and the OT through Hays' exegesis. My commendation and limited critique will follow. This paper will affirm the importance and value of Hays' exegetical approach for the interpreter who is willing to listen carefully with him to the echoes of the OT that reverberate in Paul's letters.

I. The Why and How of Echos

There are several studies of Paul's use of the OT and certainly most commentaries on individual Pauline epistles address this question.⁵ What, therefore, is distinctive or new about Hays' approach? Hays does not myopically focus on the explicit quotations of the OT nor on the identification of exegetical methodology in Paul's handling of OT texts. His scope is much broader and more substantive because he understands Paul's reappropriation of the OT to be very broad and substantive, far beyond a few messianic prophecies, proof texts, or methods, as evinced in these comments:

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.⁶

In an effort to understand Paul's broader reappropriation of the OT, Hays listens carefully for *intertextual relationships*, be they more obvious OT *allusions* or 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?⁷

⁵ Hays discusses this research in *Echoes of Scripture*, 5-14

⁶ *Echoes of Scripture*, 2.

⁷ *Echoes of Scripture*, 20-32.

As one reads this book, one senses that Paul's hermeneutical approach to the OT was neither controlled by extant Jewish exegesis, especially particular rules, nor conventional Greco-Roman rhetorical practices, even though influence of Jewish and Greco-Roman methodology certainly is visible and noted by Hays. Given the kind of hermeneutical *freedom* that Hays attributes to Paul's reading of the OT, what were Paul's hermeneutical *constraints*? At the end of this book Hays sets forth three criteria that normed Paul's exegesis of the OT; all three are *substantive* rather than *methodological*. Here Hays opens the heart of Paul's hermeneutical approach to the OT 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."⁸ The second constraint is that the OT must be interpreted in a manner that testifies to the gospel of Jesus Christ. Concerning this constraint Hays states: "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."⁹ These two convictions function "in tension" to demarcate the boundaries Paul observes as he interprets the OT in and for the church. Hays also emphasizes a third hermeneutical constraint in Paul, that proper interpretation of the OT forms and shapes church like unto Christ, in this manner:

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.¹⁰

I am sure you would agree that the use of these hermeneutical constraints by modern preachers would certainly transform the "exegesis" often found in feel-good sermons across American Christianity on the average Sunday.

II. Intertextuality in Romans

In order to provide a representative glimpse at what Richard Hays does in this book, this paper will draw heavily on Chapter 2, where he offers a reading of Romans that listens for echoes of the OT in this carefully constructed Pauline epistle. After all, Romans is a centerpiece in the canon of most Lutherans. Hays begins by acknowledging the importance of the many explicit quotations of the OT in Romans and how these push our understanding of the theme of this letter beyond "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

⁸ *Echoes of Scripture*, 191.

⁹ *Echoes of Scripture*, 191.

¹⁰ *Echoes of Scripture*, 191.

behind Paul's letter presses home a single theme relentlessly: the gospel is the fulfillment, not the negation, of God's word to Israel.¹¹

Although Lutherans justly get nervous with "New Perspective" attempts to marginalize the centrality of justification in this letter, nevertheless Hays' emphasis on the theme of God's faithfulness to Israel is a helpful corrective to many of us who leap frog over Romans 9-11. I would stop short however, of Hays' emphasis that Theodicy and not soteriology is the question of this epistle.¹²

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

This text is most fruitfully understood when it is read as an intertextual conversation between Paul and the voice of [OT] 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.¹³

Romans 1:16-17

Hays begins his examination of this "intertextual conversation" between Paul and the OT with the echoes he hears in the key thematic verses of Romans:

[Rom 1:16] I am not ashamed [εἰς αἰσχύνην] 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. [17] 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."

Usually most attention is given to the quotation of Hab 2:4 and how Paul may be using this verse in a way distinct from its original context. 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 OT 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 αἰσχύνη], because the one who justifies me [ὁ δικαιοῦσαί 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

¹¹ *Echoes of Scripture*, 34.

¹² For example, see A. Andrew Das, *Paul and the Jews* (Peabody, MA: Hendrickson, 2003).

¹³ *Echoes of Scripture*, 35.

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.”¹⁴ 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 (1:16b) and the Righteousness of God being revealed (1:17a). Especially important is Psalm 97 (98 MT), which states:

[Ps 97:2 LXX] The LORD has made know his salvation [to. swth̄rion];
in the presence of the nations/Gentiles [tw̄h eq̄nwh̄] he has revealed [ap̄ekal̄ uyen]
his righteousness [th̄n dikaiosun̄hn autou].
[3] 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 [to. swth̄rion] of our God.

Hays notes that both the language of verse 2 and the content of verse 3 appears to be informing Paul language. He states: “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 [. . .].”¹⁵ 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 II. Hays highlights Isaiah 51:4-5 and 52:10 as texts that reverberate in Romans 1:16-17:

[Isa 51:4b; YHWH says] For the Law will go forth from me,
And my judgment will go forth as a light to the nations/Gentiles [eq̄nwh̄].
[5] My righteousness [h̄ dikaiosun̄h mou] draws near quickly,
And my salvation [to. swth̄rion mou] will go forth as a light,
And in my arm will nations/Gentiles [eq̄nh] hope.¹⁶

[Isa 52:10] And the Lord will reveal [ap̄okal̄ uyei] his holy arm before all the nations/Gentiles [tw̄h eq̄nwh̄], and all the corners of the earth will see the salvation [th̄n swth̄rian] that is with God.

Hays explains the relationship he discerns between these texts:

¹⁴ *Echoes of Scripture*, 39.

¹⁵ *Echoes of Scripture*, 37.

¹⁶ 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.

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.¹⁷

Third, Hays goes on to argue that Paul’s quotation of Hab 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 problem of theodicy as reflected in the questions posed in the opening lines of Habakkuk¹⁸:

[Hab 1:2] 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?
[3] 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?

Here is one place that I do not hear the same OT echo as Hays. Even less certain for me is Hays’ understanding that Paul is echoing the personal pronoun of the LXX translation of Hab 2:4 without expressing it: *o` de dikaioj ek pistewj mou zhsetai* (“The righteous one shall live by *my* faithfulness”). I am more convinced, in light of its immediate context in Romans (*ek pistewj eij pistin*), that Paul is using it quite apart from its original context and significance. Thus, my translation above: “The one who is righteous by faith shall live.”

Romans 2:5-11

Long before the climactic OT quotations in Romans 3:10-18 that speak with one thunderous voice about the universal unrighteousness of mankind, Hays hears several more faint OT echoes in the chapters 2-3 that are “harmonically enriching the letter’s central themes.”¹⁹ The first group of echoes he hears involve Romans 2:5-11:

[Rom 2:5] But by your hard and impenitent heart you are storing up wrath for yourself on the day when God’s judgment will be revealed. [6] For he will render to everyone according to his works [*oj apodwsei ekastw| kata ta erga autou*]: [7] to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; [8] but for those who are factious and do not obey the truth but injustice, there will be wrath and fury. [9] There will be tribulation and distress [*ql iyij kai stenocwria*] for every human being who does evil, the Jew first and also the Greek, [10] but glory and honor and peace for

¹⁷ *Echoes of Scripture*, 37-38.

¹⁸ *Echoes of Scripture*, 39-41. Note that the reference to Hab 2:1 on page 39 is transposed and should read (Hab. 1:2).

¹⁹ *Echoes of Scripture*, 41.

every one who does good, the Jew first and also the Greek. [11] 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 of Psalm 61 (LXX) and Proverbs 24:

[Ps 61:13b LXX] You will render to each one according to his works.
su. apodwseij ekastw| kata. ta. erga autou/

[Prov 24:12] Who renders to each on according to his works.
oj apodidwsin ekastw| kata. ta. erga autou/

The future tense in Rom 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 OT 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 Ps 61.13b. Hays especially notices that Paul's emphasis on God's omniscient judgment (Rom 2:15-16) is anticipated by his use of Prov 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 [ql iyij kai. stenocwria] will be for every human being who does evil" (Rom 2:9), Hays hears an indirect allusion or echo to Isaiah 8 and Deuteronomy 28.²⁰ 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 [ql iyij kai. stenocwria], 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 and in your tribulation [en th| stenocwria| sou kai. en th| ql iyei sou], 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 eschaton, since "there is no partiality with God" (Rom 2:11).²¹

²⁰ *Echoes of Scripture*, 43-44.

²¹ 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).

Romans 2:24

In his brief treatment of Paul's quotation of Isa 52:5 (LXX) in Rom 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 OT verse since he "transforms Isaiah's oracle of promise into a word of reproach."²² 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 Isa 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 that 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:

[Deut 10:16] "*Circumcise then your heart, and stiffen your neck no more.*
[17] 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 30:6] "*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.*"

[Jer 4:4] "*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 9:25] "Behold, the days are coming," declares the LORD, "that I will punish all who are circumcised and yet uncircumcised--[26] 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 uncircumcised, *and all the house of Israel are uncircumcised of heart.*"

It is this OT 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.

[Rom 2:28] For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh. [29] 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.

²² *Echoes of Scripture*, 45.

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 Deut 30:12-14 in Rom 10:8-9. Here I will quote him extensively and include his very helpful diagram:

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 Romans 10:8-9 by expanding each key term of Deut. 30:14. The result can be diagrammed as follows:

(Rom. 10:8a, quoting Deut. 30:14)

But what does it say?

The *word* is near you.

in your *mouth*

in your *heart*

(Rom. 10:8b-9)

That is

the *word* of faith which we preach.

Because if you confess

with your *mouth*

that Jesus is Lord

and if you believe

in your *heart*

that God raised him from the dead,

you will be saved.²³

III. Other Echoes

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

²³ *Echoes of Scripture*, 81.

IV. Commendation and Critique

One of the provocative conclusions that is whispered throughout this book and made very explicit in the closing chapter is the importance of reading the OT as God's address to the church, his eschatological people. The OT, 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."²⁴ Hays notes that concern for the "original intention" of the biblical author emphasized in a purely historical approach to the OT, be it critical or traditional, "is not a primary hermeneutical concern" of Paul.²⁵ Hays argues that Paul understood the OT 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."²⁶ 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 [OT] 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.²⁷

As one who has waded through stacks of critical exegesis that is not working with this hermeneutical approach to the OT, it is difficult for me to overstate how refreshing this understanding of Paul's approach is.

What is more, Hays forcefully advocates that Paul's hermeneutical approach to the OT be the paradigm for us. Once again, my student's hear me say this each quarter, but to hear it from a significant voice in NT scholarship helps refresh one's soul. Hays expresses the challenges that a purely historical-critical approach, that rejects Paul as a paradigm, poses:

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

²⁴ *Echoes of Scripture*, 155.

²⁵ *Echoes of Scripture*, 156.

²⁶ *Echoes of Scripture*, 154.

²⁷ *Echoes of Scripture*, 167.

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.²⁸

A regular refrain of this volume that repeatedly resurfaces is the conviction that Paul's exegesis of the OT is oriented towards the church; it is ecclesiocentric rather than christocentric.²⁹ Already in the early going Hays sets this judgment forth: "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."³⁰ I see Hays offering a corrective, but I would not pit Paul's ecclesial focus against his christology. 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."³¹

What I especially missed in Hays' understanding of the impact of christology upon Paul's approach to the OT is a discussion of Paul's identification of Christ with YHWH in the OT, what Richard Bauckham has termed "Divine Identity Christology."³² It is true, as Hays notes, that Paul does not understand or use the OT as a collection of messianic proof texts. Paul's epistles, however, testify that he understood the pre-incarnate Christ to be the visible image of YHWH in the OT narrative. I am convinced that the OT theophanic traditions are much more important for NT Christology than often thought, including Paul who calls Christ the Glory, the Image, the form of God, the Wisdom and Power of God, and the Man from Heaven.³³ Paul's Damascus Road experience, 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 OT.³⁴ Hays, of all NT 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 B.C. actions of YHWH's visible image or form.³⁵ In his extensive discussion of 1 Corinthians 10, Hays 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.

²⁸ *Echoes of Scripture*, 90.

²⁹ *Echoes of Scripture*, xiii, esp. 84-121.

³⁰ *Echoes of Scripture*, xiii.

³¹ *Echoes of Scripture*, 120-121.

³² Richard Bauckham, *God Crucified: Monotheism and Christology in the New Testament* (Grand Rapids: Eerdmans, 1998); see also Charles A. Gieschen, *Angelomorphic Christology: Antecedents and Early Evidence* (AGJU 42; Leiden: Brill 1998).

³³ See esp. Gieschen, *Angelomorphic Christology*, 314-346.

³⁴ Seyoon Kim, *The Origin of Paul's Gospel* (WUNT II.4; Tübingen: Mohr Siebeck, 1984).

³⁵ Gieschen, *Angelomorphic Christology*, 314-346.

Furthermore, there are OT texts where YHWH is speaking that are applied to Christ by Paul.³⁶ This shows that Paul identified the Son within the mystery of YHWH in the OT. An example will illustrate the point. Isaiah 45 records this declaration of YHWH:

[Isa 45:23b] “To me *every knee will bow* [em̄i. kanyei pah̄ gonu],
and every tongue will swear [kai. exom̄loghsetai pāsa gl̄w̄ssa tw̄/qew̄].
[24a] ‘Only in YHWH,’ it shall be said of me, ‘are righteousness and strength’”

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

[Phil 2:9] Therefore God has highly exalted him and bestowed on him the name that is above every name, [10] in order that at the name of Jesus *every knee should bow* [pah̄ gonu kanyh̄], in heaven and on earth and under the earth, [11] *and every tongue confess* [pāsa gl̄w̄ssa exom̄loghshtai] that Jesus is Lord to the glory of God the Father.

The unmistakable reference to the Divine Name in this hymn is widely recognized by interpreters: “the name that is above every other name” (2:9). The genitive relationship in tw̄/onom̄ati Vhsou/ (“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 collaborated by the resulting universal worship that climaxes in the confession: “Jesus Christ is Lord” (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:

[Rom 14:7] For not one of us lives for himself, and not one dies for himself; [8] 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. [9] For to this end Christ died and lived again, that he be Lord both of the dead and of the living. [10] 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. [11] For it is written, “AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL GIVE PRAISE TO GOD.”

The referent of “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, even knee shall bow to me and every tongue shall give praise to God.” Both of these uses of Isaiah 45 demonstrate that Paul identified YHWH who is speaking in the OT with the Son.

³⁶ See 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.

V. Conclusion

Finally, I must express my gratitude to Richard Hays. His reading of Paul's epistles has caused me to reflect on my own hermeneutical approach as few modern authors ever have. Even where I have not heard and echo and followed him, I still have been challenged and have learned. His reading of Paul has helped me to hear Paul, and through Paul to hear the OT, and through both to hear the one God of the one Israel whose voice is still heard by the church through these sacred scriptures.