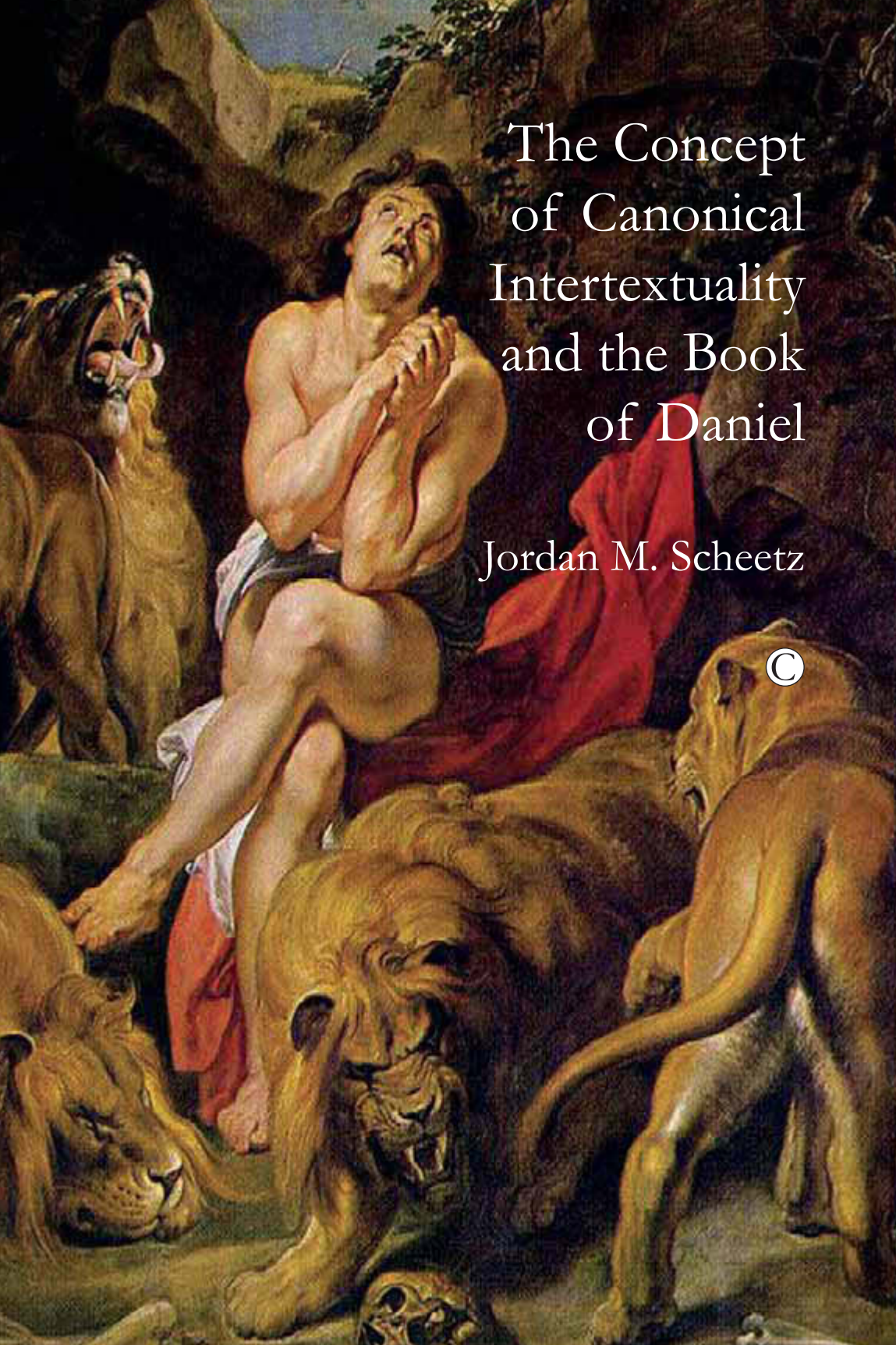

The Concept of Canonical Intertextuality and the Book of Daniel

Jordan M. Scheetz

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Preface

This proposal for the concept of canonical intertextuality is an attempt to make sense of the complex issues one faces with the biblical text, which is at the same time a singular text and yet many texts. My presuppositions are orthodox and traditional in some ways. I believe that the text of Scripture is connected with historical realities where God has intervened in history. This revelation becomes the foundation from which texts are developed, collected, and ordered together. In turn this text, through the guidance of the Holy Spirit, is revelation. In other ways my research reflects a complexity in the development of the text that stands on the shoulders of both pre-critical and critical scholarship. Difficulties can be ignored or exaggerated, but my hope is to draw the debate in a more profitable direction where the biblical text's voice and plurality of voices can be heard and understood without the need for either overly harmonistic solutions or confused fictions.

All biblical quotes from the original languages have been taken from *BibleWorks 5*. I have chosen to use pointed texts from the Hebrew Bible to allow for easier reading due to the extensive usage and citations from these texts. However, I have retained the Masoretic Text instead of the Ketiv/Qere readings given in the *BibleWorks 5* text (except in one place). All translations are my own and are intended to aid in the reading of the ancients texts quoted in Hebrew, Aramaic, and Greek, whether biblical or extra-biblical. Quotes from German have not been translated. All verse references in relation to the Hebrew Bible correspond to the Hebrew text numbering system which at times differs from English translations. I am very thankful for those who have read and commented extensively on the whole of the text: Prof. Dr. DDr. James Alfred Loader, David Sanford, and my wife, Rachel.

My own canonical opinions have been influenced heavily by not only the writers cited in the following pages but by personal contact with three professors in particular. Prof. Dr. Ray Lubeck first introduced me and a

myriad of other students to the concept of an overarching logic operating in particular within the Hebrew Bible. Prof. Dr. John Sailhamer not only opened my eyes to reading the biblical text by sight in the original languages, but thoroughly grounded me through hours of discussion in and outside the classroom in relation to the historical and exegetical arguments for a canonical perspective. Prof. Dr. DDr. James Alfred Loader has broadened and sharpened my perspective through hours of discussion and pages upon pages of interaction. I am thankful for their influence and devotion at different stages in my life. I have been shaped through their unique academic and Christian perspectives.

My wife and children have endured the most through this entire process. Over the course of nearly five years, I have been away from the home literally months, and even while at home countless hours of research and writing have possessed me again and again. To my wife Rachel and my children Lela, Hannah, Joshua, Joel, and Jakob, I can only say a deep and sincere thank you. May my work on *The Concept of Canonical Intertextuality and the Book of Daniel* somehow benefit them and many others for years to come.

Abbreviations

AB	Anchor Bible
ABD	*The Anchor Bible Dictionary.* 6 vols. Edited by David Noel Freedman. New York: Doubleday, 1992
ATD	Das Alte Testament Deutsch
BDB	Francis Brown, S. R. Driver, and Charles A. Briggs. *Hebrew and English Lexicon of the Old Testament*. Oxford: Clarendon, 1907
BSac	*Bibliotheca Sacra*
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
CBQ	*Catholic Biblical Quarterly*
GKC	W. Gesenius, E. Kautzsch, A. E. Cowley, *Gesenius' Hebrew Grammar*
HALOT	L. Koehler, W. Buamgartner, and J. J. Stamm. *The Hebrew and Aramaic Lexicon of the Old Testament.* Translated and edited under the supervision of M. E. J. Richardson. 4 vols. Leiden, 1994–1999
HTS	Harvard Theological Studies
ICC	International Critical Commentary
Int	*Interpretation*
ISBE	Geoffrey M. Bromiley, general editor. *The International Standard Bible Encyclopedia*. 4 vols. Rev. ed. Grand Rapids: Eerdmans, 1979–1988
NICNT	New International Commentary on the New Testament
NIGTC	New International Greek Testament Commentary
JBL	*Journal of Biblical Literature*
JSOT	*Journal for the Study of the Old Testament*
OTL	Old Testament Library
VT	*Vetus Testamentum*
VTS	Vetus Testamentum Supplements
ZAW	*Zeitschrift für die alttestamentliche Wissenschaft*

1

Intertextuality, Canon Criticism, and Biblical Studies

OVERVIEW

At the end of the 1960s, two movements began that at first glance do not appear to be related. In the field of literary theory, Post-structuralism began.[1] In the field of Old Testament theology, canonical theology or canon criticism began. Both methods raised important questions about context. In the field of literary theory, the question was more a challenge to the accepted theory of the relationship between the signifier and the signified.[2] In the field of Old Testament theology, there was the challenge of whether the research was moving overall in the right direction when the foundation of the research was based on the prevailing critical method.[3]

Context in both situations received a more refined meaning. Literary theory broadened the context. When one looks at a word, there is more than a static relationship between the signifier and the signified.[4] Although one uses the same words, it does not mean that when the same words are used in another context that they will have the same meaning because there is not a static relationship between the signifier and the signified. Julia Kristeva first called this situation intertextuality, where one notes the transposition of the meaning. She did not mean it to be a diachronic analysis but as a notation of the so-called third possibility,

1. Derrida, *Of Grammatology*, which was originally published in French as *De la Grammatologie* in 1967, represents a seminal full-volume work in this regard.

2. Kristeva, *Desire in Language*, 64–65. This volume is mostly a translation of a work that originally appeared in French in 1969 as Σημειωτικὴ: *Recherches pour une sémanalyse*.

3. Childs, *Introduction to the Old Testament as Scripture*, 15.

4. Kristeva, *Desire in Language*, 64–65.

where although the same words are used, they are not the exact sum of what they mean earlier or later.[5]

Context also had a challenge in the field of Old Testament theology. In the pre-critical era, context had to do with the inspired words of the canonical books (*Baba Batra* 14b–15a).[6] In the critical era, context primarily had to do with the different diachronic texts in the Old Testament, where J, E, D, P represented different time periods in the development of the Old Testament.[7] The search in both situations was similar. The authoritative texts were the "original texts."[8] The pre-critical era connected authority with the author (Moses, Isaiah, Daniel, et al.), because they were inspired. The critical era connected authority with the earliest texts of the Old Testament (normally J, especially the narrative texts) and, in the case of the prophets, the "original prophets" and their message (Isaiah, not Deutero-Isaiah or Trito-Isaiah).

The challenge comes through the question of the composition of the Old Testament. How was the Old Testament put together? The answer is probably best described as a post-critical position, because the answer goes further than both the pre-critical and critical position. The composition of the Old Testament is something that began relatively early in the history of Israel and grew over time. But it grew through a reflective process. This position says that the Old Testament grew through particular historical situations, reflection on these particular situations, and exegesis on the texts of these reflections. The whole Old Testament, containing as it does texts very different in their contents, is not merely the product of many books having simply been brought together (vis-à-vis the pre-critical assumption), neither is it only a collection of many texts from different times that were simply put together (as assumed by the classical critical position). The canonical perspective rather sees the Old Testament as a text that progressively grew and took shape through this process.

5. Ibid., 59–60.

6. The above-mentioned tractates can be found in Neusner, *Tractate Baba Batra*, 54–56.

7. Wellhausen, *Prolegomena to the History of Ancient Israel*, is not the first suggestion of this thesis, but certainly is looked to as the standard. His proposal was originally published in German in 1878.

8. Sanders, *Canon and Community*, 41.

Michael Fishbane wrote a whole book, *Biblical Interpretation in Ancient Israel*, with the proposal that the interpretations one finds in the Talmud and the New Testament are not something that began in the post-biblical era, but something that came from the biblical era.[9] This means that when one sees interpretations of Old Testament texts in the New Testament that are different from their original Old Testament contexts, and these interpretations move us in a direction that is different from the earlier context, this is not a new process that begins in the New Testament, but a process that already began in the Old Testament.

This tendency, where a text quotes or alludes to another text and through the quote or allusion the meaning is changed or broadened, is intertextuality. One sees the "transposition," the words in a new context with a new denotation.[10] And so one sees a connection through this process between the two movements in literary theory and canon criticism. Further, there is at least the possibility where one can understand the relationship between texts in the Old Testament, the relationship between the Old and the New Testament, and the relationship between the Bible and extra-biblical literature.

JULIA KRISTEVA'S CONCEPT OF INTERTEXTUALITY

In theological studies the terms intertextual or intertextuality have become commonplace. These terms have become helpful in identifying the relationships between texts within the Bible, between those outside the Bible, and between the Bible and texts outside the Bible. As useful as these terms are, they have become opaque descriptions that are in need of a particular identity. As with all neologisms, it would be useful that they actually describe something new and not a process that has already been clearly defined through other terms and processes. So, for "intertextual" or "intertextuality" to be simply identified as quotations or allusions to other texts, is both obvious and clearly defined through centuries of research. For such a definition one needs to turn to the origin of the terms "intertextual" or "intertextuality" in the writings of a Post-structuralist writer.

9. Fishbane, *Biblical Interpretation in Ancient Israel*, 2.

10. Kristeva, *Revolution in Poetic Language*, 59–60. This volume is a much-shortened translation of *La révolution du langage poétique* that first appeared in 1974.

Julia Kristeva is recognized as the originator of the term and theory of intertextuality.[11] As has already been noted, though the term has come into broad use over the course of the past thirty years, it has for the most part been misunderstood[12] and in the words of Kristeva "has often been understood in the banal sense of 'study of sources.'"[13] Others who have understood the concept in a more general sense have followed Derrida, who sees all of reality as intertextuality, noting, "There is nothing outside of the text."[14] As will be obvious in the following discussion the term and theory were developed with different connotations than both of these derivative positions.

Kristeva, though very eclectic in her conclusions, began within the broad category of structuralism and her thinking became a stimulus to what has come to be termed Post-structuralism. Structuralism was based on Ferdinand de Saussure's linguistic concepts. He argued foundationally that "[a] linguistic sign is not a link between a thing and a name but between a concept and a sound pattern."[15] He then argues, "The link between signal and signification is arbitrary. Since we are treating a sign as the combination in which a signal is associated with a signification, we can express this more simply as: *the linguistic sign is arbitrary*."[16] This last statement is qualified: "The signal, in relation to the idea it represents, may seem to be freely chosen. However, from the point of view of the linguistic community, the signal is imposed rather than freely chosen. Speakers are not consulted about its choice. Once the language has selected a signal, it cannot be freely replaced by any other."[17] The relationship between what has become known as signifier and signified and signifier/signified in the intelligible structure, text, becomes the playground in which Kristeva's theory of intertextuality developed. Her challenge became what may be viewed as the static relationship be-

11. Godard, "Intertextuality," 568; Beal, "Glossary," 22.

12. Roudiez, "Introduction," 15.

13. Kristeva, *Revolution in Poetic Language*, 60.

14. Godard, "Intertextuality," 569; and Derrida, *Of Grammatology*, 158.

15. Saussure, *A Course in General Linguistics*, 66. Three years after Saussure's death in 1913 *Cours de linguistique générale* appeared not from his own hand but from his lecture notes and notes taken by his students from his lectures (xii).

16. Ibid., 67.

17. Ibid., 71.

tween signifier and signified, whether diachronic, throughout time, or synchronic, within a particular time.

Kristeva's challenge to the static relationship between signifier and signified and the texts they create is heavily influenced by the literary theory of Mikhail Bakhtin.[18] From Bakhtin, Kristeva picks up on the concept of dialogism. In writing about this discovery in Bakhtin she notes, "Bakhtin was one of the first to replace the static hewing out of texts with a model where literary structure does not simply exist but is generated in relation to another structure. What allows a dynamic dimension to structuralism is his conception of the 'literary word' as an intersection of textual surfaces rather than a point (fixed meaning), as a dialogue among several writings: that of the writer, the addressee (or the character), and the contemporary or earlier cultural context."[19] The textual surfaces are the interaction between subject and addressee and text and context. These two surfaces are then axes that coincide to generate meaning, meaning that is not singular but plural. Bakhtin labeled these two axes dialogue (subject and addressee), and ambivalence (text and context). Ultimately this leads to the conclusion that "any text is constructed as a mosaic of quotations; any text is the absorption and transformation of another."[20]

From these observations in relation to dialogism Kristeva grabs onto what Bakhtin calls translinguistic science.[21] She describes this translinguistic quality as semiotic practices which "operate through and across language, while remaining irreducible to its categories as they are presently assigned."[22] With this addition of a translinguistic quality, text is viewed as productivity. This means that the text redistributes language, which should be engaged through logical instead of linguistical categories. This also means that the text "is a permutation of texts."[23]

With these two concepts of dialogism and translinguistic science, texts are not signs functioning within a closed system or structure looking simply to be reordered to communicate. Instead there is "subjectivity and communication" due to the coinciding of subject and addressee and

18. Kristeva, *Desire in Langauge*, 64.
19. Ibid., 64–65.
20. Ibid., 66.
21. Ibid., 71.
22. Ibid., 36.
23. Ibid.

text and context.[24] Where these axes coincide, where this subjectivity and communication happens, there is intertextuality where "several utterances, taken from other texts, intersect and neutralize one another,"[25] where one sign system is transposed into another.[26]

For Kristeva, intertextuality does not have value in understanding sources of a text, where one might be inclined to track down which texts have been used to see how they have been transformed.[27] She believes this is to misunderstand the connectedness of all texts. She also views it as problematic to say that one cannot comment at all on textual transformation because "[t]here is nothing outside the text,"[28] that there are no rules.[29] Instead intertextuality enables one to see the social, political and philosophical transpositions from one sign system to another,[30] though "never single, complete, and identical to themselves, but always plural, shattered, capable of being tabulated."[31] Intertextuality is then the denoting of "this transposition of one sign system(s) into another" and, due to the common misunderstanding of intertextuality as the study of sources, she later opts for the term transposition.[32]

One would well note that much of what Kristeva applies of these denotations is heavily dependent on what she calls "the new post-Freudian rationality that takes two stages into account, the conscious and the unconscious ones, and two corresponding types of performances."[33] The Freudian concept of representability becomes most important as Kristeva explains, "Transposition plays an essential role here inasmuch as it implies the abandonment of a former sign system, the passage to a second via an instinctual intermediary common to the two systems, and the articulation of the new system with its new representability."[34] The end result of intertextuality is something new, a change of these translin-

24. Ibid., 68.
25. Ibid., 36.
26. Ibid., 59–60.
27. Godard, "Intertextuality," 569; and Kristeva, *Revolution in Poetic Language*, 60.
28. Derrida, *Of Grammatology*, 158.
29. Kristeva, *Desire in Language*, 71.
30. Ibid., 71.
31. Kristeva, *Revolution in Poetic Language*, 60.
32. Ibid., 60.
33. Kristeva, *Desire in Language*, ix.
34. Kristeva, *Revolution in Poetic Language*, 60.

guistic elements, these social, political, and philosophical sign systems. To read a text intertextually then is to denote this process of transposition of one sign system into another with its new representability.

With Kristeva's ground breaking work, the terms intertextual and intertextuality were invented and further defined in distinction to already noted processes. Though Kristeva laments the "banal" connection in relation to the study of sources, this is at least a part of the research one must do to be able to understand the intertextuality or transposition within a text. Further, this opposition, as is the case with canon criticism, may be seen as a reaction to overly diachronic analyses in earlier literary theory at the expense of synchronic analysis. That is to say that intertextuality illuminates both the diachronic (especially in quotations and allusions) and synchronic (use within the present text) aspects of texts and their relationships to one another. This is of particular importance in biblical studies, where it is known that the text, the Bible, was developed over the course of centuries and gathered over time into an authoritative collection. Intertextuality allows us to note the development of the text through these transpositions seen in quotes and allusions and further the tension within the text in its synchronic single book form where all of these smaller texts are now connected into *a* text, though retaining a plurality of voices. In the case of biblical and extra-biblical examinations, intertextuality illuminates the dialogue in particular time periods between these texts.

CANON CRITICISM FROM BIBLICAL STUDIES

Is there a proper context in which biblical texts are to be read? Of course there have been many contexts in which biblical texts have been read, both consciously and unconsciously, as has been noted in Kristeva's theory of intertextuality. Each new generation brings issues of their cultural context to the reading of biblical texts, issues that are consciously theorized and practiced (hermeneutics), and issues that are unconsciously practiced (en vogue philosophy, social mores, and the like).

However, when one speaks of biblical texts a category has automatically been created by the very terminology itself, namely "biblical," a specific type of text. The term draws up already a certain context from which the texts are identified and to be read. Historically this has been the case. What has been pejoratively labeled as a pre-critical perspective has understood that biblical texts should be read within a certain range