



Helping readers recognize textual frame dialogues

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|---|--------------------------------|
| 1. Inner-Biblical allusion with multiple markers: | John 6 and 2 Kings 4 |
| 2. Inner-Biblical allusion with a simple marker: | Exodus 2 and Genesis 6-9 |
| 3. Intratextual literary allusion | Ruth 1.21 and 3.17 |
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Helping readers access common frame data

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| 1. Contextual data | Amos 1.1 and 2 Chronicles 11.5-12; 20.20 |
| 2. General allusion to a cultural practice | Ruth 1.11 and Deuteronomy 25.1-10 |
| 3. General allusion to a known image | Psalms 103.5 with footnote and references |

Suggested cross-reference icons



Two-headed arrows denote an intertextual or intratextual dialogue.



Double two-headed arrows denote a dialogue formed by borrowing a block of texts.



Single-headed arrows point to passage containing contextual data.

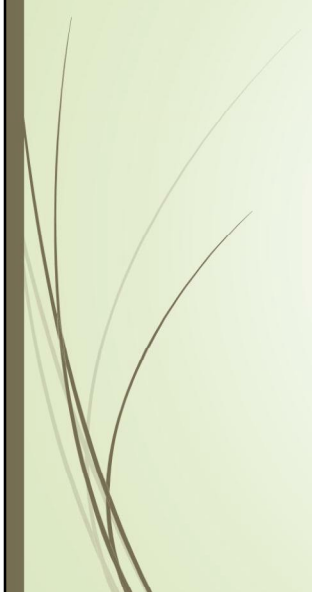


Parallel lines denote parallel, but independent renderings of the same event, story, teaching.

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Icons and symbols may communicate different meanings to different cultures and thus should be developed and tested by the target community. The icons in these examples are intended to help American readers discern if the cross-reference is performing a common or a textual frame function.

- The first two use double arrows to indicate an inter- or intratextual dialogue (textual frame function).
- The single arrow and the parallel lines point to passages from which the reader can extract useful contextual data (common frame functions).



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Inner-Biblical allusion with multiple markers

John 6 The Fourth Sign: Feeding 5000^a

a. ↑2Ki 4.42-44 This story alludes to the story of Elisha feeding 100 and is marked by John's unique reference to *barley* loaves (8, 13); and a *boy* (9).

2 Kings 4.42 Feeding of a Hundred^a

a. ↑Jn 6.1-15 Jesus feeds the five thousand

The stories are connected by several allusion-markers. Their dialogue can be more efficiently communicated at the story level with markers identified in footnotes.

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Recall that John alludes to the story of the prophet Elisha feeding a hundred. John marks this allusion in several places to help his audiences recognize this intertext.

The most effective paratextual strategy for readers of John's gospel may be to direct them from the section heading rather than one of the several allusion-markers in the story. This will help the reader evoke the full scope of the allusion.

The cross-reference indicates that John is in dialogue with 2 Kings 4.42-44 and identifies the allusion-markers in its accompanying footnote.

The reader of 2 Kings is similarly directed to the story in John, which will illuminate the modern reader of 2 Kings even though it clearly wasn't part of the original author's textual frame of reference.

Inner-Biblical allusion with a simple marker

Exodus 2.3,5

3a When she could hide him no longer, she took for him a basket^a made of bulrushes (ESV).

5b She saw the basket^a among the reeds and sent her servant woman, and she took it (ESV).

a. ↓Gen 6.14 (appears 26 times in Gen 6-9). The Hebrew word *tēbâ* means *boat*, but is translated *ark* in Genesis and *basket* in Exodus 2.3, 5.

Genesis 6.14

14a Make yourself an ark^a of gopher wood (ESV).

a: ↓Exo 2.3,5 The Hebrew word *tēbâ* means *boat*, but is translated *ark* in Genesis 6-9 and *basket* in Exodus 2.3, 5.

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Our next example illustrates an allusion marked primarily through the use a single word.

The most effective paratextual strategy for readers of Exodus is to mark at the two occurrences of this word.

We have suggested a possible explanation to accompany the footnote, which helps the reader to readily evoke the full scope of the allusion.

For the readers of Genesis, the word appears many times over nine chapters. It can either be marked at the section heading or the first occurrence of the allusion-marker.

Notice that we suggested a possible helpful explanation to accompany this footnote.

Intratextual literary allusion

Ruth 1.21a

I went away full, and the LORD has brought me back empty.^a

a. ⚡3.17

Ruth 3.17

saying, “These six measures of barley he gave to me, for he said to me, ‘You must not go back empty-handed^a to your mother-in-law.’ ”

a. ⚡1.21 Empty (Hebrew *rêqām*) connects to Naomi’s self-description.

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By means of the only uses of the Hebrew word *rêqām* in the book of Ruth, we see how the author is creating an intratextual literary allusion. Naomi had been bitterly complaining that Yahweh brought her from being a woman of fullness, to a woman of great bitterness and emptiness.

But now, but by connecting this literary allusion, we can begin to see how Yahweh is working through Ruth and Boaz to restore her from her emptiness.

Inner-Biblical exegesis

Jonah 3.1-4.2 The Ninevites repent and God relents^a

a. ⚡Exo 34.6-7; ⚡Joel 2.12-17

Joel 2:12-27 The people repent and God relents^a

a. ⚡Exo 34.6-7; ⚡Jonah 3.1-4.2

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Both prophets refer to the teachings about the forgiveness, mercy, and patience of Yahweh when his children repent. But Joel uses this teaching to urge people to repent, while Jonah inverts Joel's message and uses it to complain.

Inner-Biblical exegesis - borrowing

2 Samuel 24.1-25

David's census^a

a. ⇅ 1 Chron 21.1-6

Yahweh's judgement and grace^b

b. ⇅ 1 Chron 21.7-17

David builds an altar^c

c. ⇅ 1 Chron 21.18-22.1

1 Chronicles 21.1-22.1

David's census^a

a. ⇅ 2 Sam 24.1-9

Yahweh's judgement and grace^b

b. ⇅ 2 Sam 24.10-17

David builds an altar^c

c. ⇅ 2 Sam 24.18-25

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The Chronicler interacted with a lot of other Scripture, but especially with Samuel and Kings. He wrote as if he presumed his audience was reasonably familiar with the intertext, so if the modern reader is also reasonably familiar with the earlier material, her reading will be considerably illuminated.

The paratext can help with this by helping the reader to recognize the full scope of the intertextual dialogue, rather than simply to identify similar expressions and clauses. This could be done at the level of the two stories, but in our illustration, we indicate the dialogue at the level of each textual unit.

This is helped even further by the use of the same section heading titles in each account.

In contrast to parallel passages, borrowing is a form of dialogue between two texts. Our system uses two-headed arrows to denote this dialogue, and like all dialogues, they must be marked bilaterally. However, since borrowing involves large blocks of texts, we are using double, two-headed arrows.

Inner-Biblical exegesis

Psalm 8.4-5

a. ↓Job 7.17-18; ↓Heb 2.6-9

The Psalmist is in awe of Yahweh's favor and loving watch-care. He has crowned us with glory and honor even though we are less than divine.

Job 7.17-18

a. ↓Psa 8.4-5

Job inverts Psalm 8, as he despairs over Yahweh's incessant scrutiny.

Hebrews 2.6-9

a. ↓Psa 8.4-5

Hebrews reapplies Psalm 8 to stress the humiliation of the Messiah before being crowned with glory and honor.

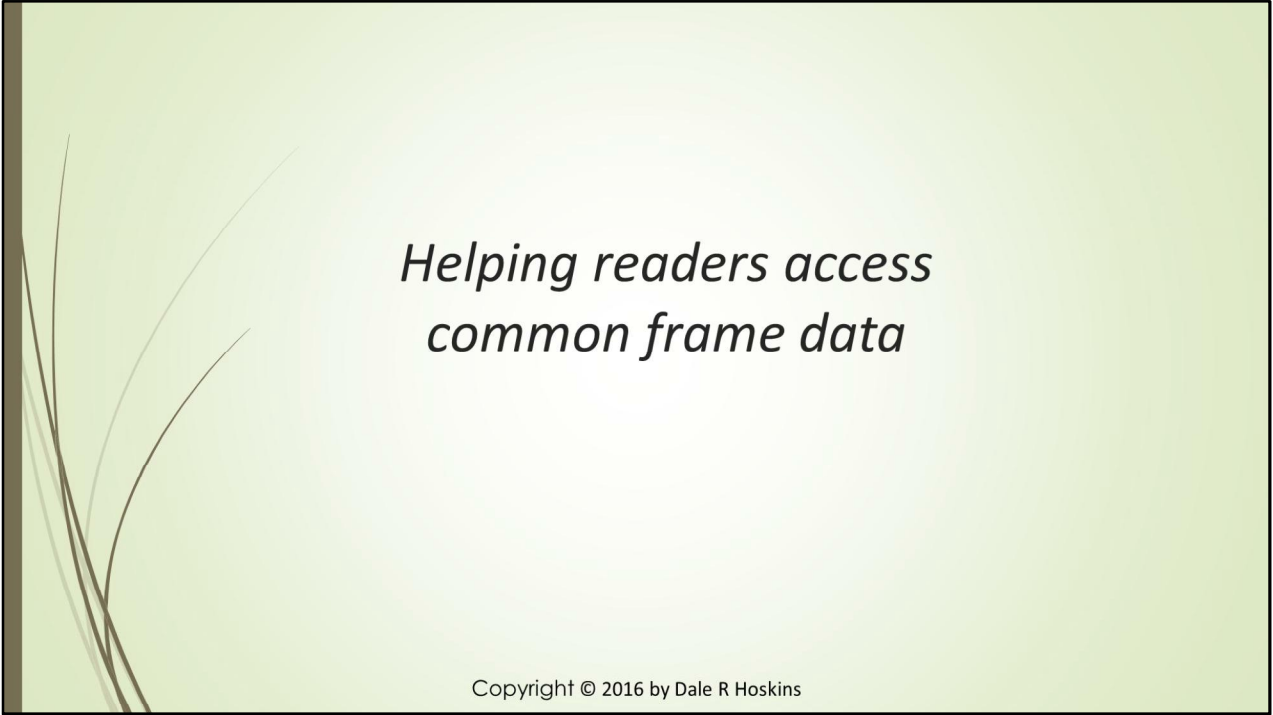
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Here we illustrate how to connect inner-biblical exegesis by two passages interacting with Psalm 8 in two different ways.

The Psalmist declares his *awe of Yahweh's* favor and loving watch-care. Even though we are less than divine, God has crowned us with glory and honor.

Job inverts the message of the Psalmist as he despairs, describing Yahweh's watch-care as incessant scrutiny.

And the writer of Hebrews reapplies Psalm 8 to stress the humiliation of the Messiah before being crowned with glory and honor.



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| 3. General allusion to a known image
references to other instances | Psalms 103.5 with footnote, with cross- |

Contextual data

Amos 1.1a

1a The words of Amos, who was among the shepherds of Tekoa (ESV),^a

a: ↑2 Chr 11.5-12; ↑2 Chr 20.20

Alternatively, with more explanation:

a: ↑2 Chr 11.5-12 Tekoa was one of the fortified cities built by King Rehoboam.

a: ↑2 Chr 20.20 Tekoa was a wilderness area.

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In the first verse of Amos, the author explains that Amos was one of the shepherds from Tekoa. Very helpful contextual data about Tekoa can be found in 2 Chronicles. Amos, however, provides no useful context for the readers of these passages in 2 Chronicles.

We can either list both of these uni-lateral cross-references to 2 Chronicles or we can list them separately and comment what each offers.

General allusion to a cultural practice

Ruth 1.11

11a But Naomi said, “Turn back, my daughters; why will you go with me? Have I yet sons in my womb that they may become your husbands (ESV)?^a

a: ↑Deut 25.5-10 Naomi’s argument alludes to the biblical institute of the levirate marriage. The practice appeared in many forms, but Deuteronomy defines the custom in Israel.

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Recall that the referent of a general allusion is something from the common frame, while a literary allusion evokes another text to form an intertextual dialogue.

In this example, Naomi seems to be alluding to the cultural practice of Levirate marriage without actually invoking the Torah. Her focus is the welfare of these two widows rather than the preservation of her family.

So we uni-laterally cross-reference the teaching from Deuteronomy and accompany the cross-reference with a footnote.

General allusion to a known image

Psalm 103.5

5 who satisfies you with good so that your youth is renewed like the eagle's (ESV).^a

a: the Psalmist is alluding to a cultural belief that highlights how the life of an eagle is also renewed as it molts its feathers. The eagle is a common image, but the author may highlight other attributes of an eagle: Lam 4.19 speed; Exo 19.4 ability to carry its young to great heights; Job 9.26 ability to swoop down to grasp its prey; Isa 40.31 ability to soar without becoming weary or faint.

The ESV cross-references to Isa 40.31, but this seems to either imply an intertextual link or that both texts highlight the same characteristic.

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In the 103rd Psalm, David uses a simile to allude to a particular characteristic of an eagle. The eagle is a common Old Testament image, but often alludes to other characteristics of the eagle.

We are using a footnote to explain the particular allusion, along with an extended explanation to point out how various authors highlight different characteristics.

Note that the ESV cross-references to Isaiah 40.31, but this seems to either imply an intertextual link or that both texts highlight the same characteristic.