Intertextuality in Multi-Layered Texts of the Old Testament

JAMES ALFRED LOADER
VIENNA AND THE UNIVERSITY OF SOUTH AFRICA

ABSTRACT

This article proceeds from the tenet that the Old Testament is, in various different ways, a layered text, to argue that the interpretation of the so-called 'final' text can only be done if the intertextual influence of the various pre-texts on the final text is taken into consideration. The different levels of intertextuality between a text and its pre-stages, its alternative forms (which are often also present in the 'final' form), and the context into which it was embedded are described. The complementarity of the synchronic and diachronic dimensions of a text and the importance of the intertextual network it forms with other texts are illustrated by two examples – that of the Succession Narrative (in which the parallels between Eli and David are shown to be hermeneutically significant), and the book of Esther (in which the parallels with Exodus are shown to be hermeneutically significant).

A   INTRODUCTION

In a polemical essay on Franz Kafka, Gerhard Rieck unintentionally illustrates how seemingly unrelated questions may generate interesting perspectives for Old Testament scholarship. He shows the impact that the often polemical altercations between so-called 'literary' and 'historical-critical' approaches may have not only *alongside,* but also *for* each other. He claims (Rieck 1999:4) that intertextual interpretation threatens to dissolve the unique merits of specific texts in the sea of universality (which it may do if it pleases), while its rejection on the other hand (which is also permissible) cannot recognise unique merits without comparing texts, that is, working inter-textually. This has a healthy ring as a manifestation of the balanced judgement of not mistaking trees and forests for one another. But if the texts concerned are the Old Testament, this is not so simple, for both flourishing redaction criticism and sprawling canon criticism have been emphasising the complementarity of pluriform texts in the Bible as well as one 'final text' or canon of the Bible. This tenet of contemporary Old Testament scholarship compels us to advance beyond the repetition of the banal truth that the various approaches to the Old Testament should rather complement than combat each other.

Of course, this requires argument, first from the perspective of what the 'final' or 'present' text is. My initial observations on 'the text before us' are intended to show that this dimension of the text itself marks it as a multi-layered text, or: the 'text as it is' marks its own intertextual relationships.

> Since the Old Testament *is* a layered text, the reading of the present text must necessarily consider its intertextual dimension, not however because a faith community considers it to be the word of God,[1] but because diachronic literary reasons force it even in synchronic approaches, by virtue of which the Protestant motto of *scriptura sacra sui ipsius interpres* acquires hermeneutical significance.

B 'THE' TEXT AS TEXTS: EXTERNAL ASPECTS OF THE LAYERING OF TEXTS

Whoever uses the term '*inter*textuality' presupposes several texts (at least more than one) that have some relationship between (*inter*) them. The term *intra*textuality presupposes one text with inner (*intra*) relationships between its parts,[2] but also that these 'parts' are texts in their own right. There is an ambivalence in the very terminology, which is borne out by the Old Testament's being both at the same time. Therefore the diachronic dimension must necessarily be incorporated in the enterprise.[3]

1   The first aspect of this is the impossibility to work with the text 'as it is' in a synchronic analysis, if that means rejecting the possibility that the text is layered. **The synchronic form of the text carries a historical dimension**. Whoever chooses to read the Masoretic form of the Old Testament chooses one 'final shape' of the text between many others. There are many strands of transmission that have reached a final stage, but did not happen to become as generally popular as 'the' Masoretic text. This tradition in turn only exists in many different shapes,[4] some of which were improvements of Ben Naphtali on the Ben Asher text, but did not become *historically* prominent. Selecting an object for literary analysis is a historical activity of selecting from various historical options.

2   If the text *is* the result of a growth process, then the historical aspect is **immanent**[5] to the text, that is, it must be a necessary aspect of the text-immanent or so-called 'literary' approach. Whoever notices on the synchronic, literary level that different textual types, say legal texts and narratives, occur

---

[1]   The normal 'canon-critical' position of Brevard S. Childs; cf. Childs 1979:73-74.

[2]   As opposed to the use of the term by Rieck, for whom it refers to relationships between all texts in the *œuvre* of the same author.

[3]   Cf. James Alfred Loader (2005:32-50).

[4]   Cf. Childs' (1979:100) reference to Orlinsky as published in Ginsburg 1966.

[5]   Similarly Schnelle 2000:52.

alongside each other in the unit called 'Pentateuch', also works with the dia-chronic dimension, since the combination of text types means growth or deve-lopment. Different pretexts from different contexts are assumed to have been brought into a new relationship with each other. This intertextual relationship in the present text offers a new interpretation of that which had earlier been apart, independent and therefore had a different meaning. Even if we abstain from considering the many intertextual relationships between Genesis 1-3 and other Ancient Near Eastern myths and think we work only with the Hebrew text itself, we have to notice that the creation story is told twice, each time from different angles with different theological foci. The very effort to explain what the text says *now*, must draw into the equation what has come about through the forging process of two different pretexts, whether avoiding the jargon of historical criticism or not.

3   We may formalise the argument even more by considering the **pointing** of the text, which is manifestly a feature of the 'present' text. The unpointed text is obviously another text which can be read in many other ways. It is a col-lection of many potential pointings, of which only one is realised by every reading. Therefore the unpointed text not only precedes the pointed text, it is present within the pointed text as the pretext for a whole series of posttexts. So the whole Old Testament is a layered text consisting of innumerable intertex-tual relationships. Since every vocalised version is superimposed on a conso-nantal version, at least one consonantal pretext is always present, of which the vocalised text is a post-text.

The fact that we can have a consonantal text without vowels, but not the vowels without the consonants means that working with the *Biblia Hebraica Stuttgartensia* entails having intertextual relationships between the vocalised post-text(s) and a consonantal pretext of, say, the first century CE ever present within what we call the 'final' text. This relativises the distinction between in-ter- and intra-textuality in multi-layered texts: relative to the pretexts that have been brought together, the relationship is intertextual; relative to the end pro-duct of the post-text, the relationship is intra-textual.

4   The network of parasha-, sidra-, setuma- and petucha-divisions[6] is clearly part of the 'final' text-organisation. But they represent two rivalling (at any rate different) systems of text organisation used in Babylonian and Pales-tinian circles. Reading the 'final' text means being confronted by a palimpsest of two text organisations superimposed on one another. From the perspective of the resulting post-text these relationships are *intra*-textual. From the perspec-tive of the pre-texts it is *inter*-textual, notably of the type 'meta-text'. For this is the work of 'professional writers' (Stocker 1998:55) who comment on the text

---

6   Cf. Korpel & Oesch (2000), who with their co-authors have brought the topic into the discussion.

by supplying it with configurative, conjunctive, disjunctive and other relational notes. These meta-texts create by comment – they network narratives, legal stipulations and songs in a way that became pivotal after the introduction of the codex. The fact that the Psalms received the same accent system as the Pentateuch means that the fivefold revelation in the Torah receives its fivefold response in the prayer book. This obviously has a major impact on the meaning and sense of the Bible. It therefore forces the issue of taking seriously the metatextual aspect of intertextuality in the Old Testament. In turn, this has a further domino effect in forcing the question what the Bible is – if working with the 'final' text means working with the post-text of many intertextual relationships, we cannot escape the necessity of dealing with the medieval Jewish text as Bible. How young the 'Old' Testament in fact is, highlights the impossibility of avoiding the intertextual dimension of text-oriented interpretation, which necessarily includes the before-after factor.

5   Moreover, the consonantal text has both the status of a pre-text *and* a post-text. The text we see (the 'final' text lying before us) contains the preceding text of consonants and therefore has the 'pre'-status, but, having been embellished by the vowels and other pointing signs from the post-consonantal editing, it simultaneously participates in the 'post'-status of the post-text. Within the consonantal text there are yet other literary signs of relationships between (*inter*) texts. In this text classical historical criticism (characteristically called 'Literarkritik' in German) has revealed **tensions** that show to what extent the present text is multi-layered. Especially redaction criticism, as successor to classical historical criticism, has made this dimension topical, since it not only works with pre-texts as earlier stages, but also with the resulting post-texts in the direction of the 'final' text. The Book of Isaiah offers a good example: Where the relationship between Proto-Isaiah and Deutero-Isaiah is shown and where the relationship of Trito-Isaiah to both of them is demonstrated to be a redactional hinge, we have a redaction. But this redaction operated with two text complexes and integrated them so that their *inter*-textual relationship became an *intra*-textual relationship in a new text. No synchronic literary analysis can explore these dimensions of the text without recourse to the phenomenon of intertextuality, which in turn cannot be done without recourse to its diachronic aspect.

6   There are different **levels** of inter- and intra-textuality: In the Old Testament the character of the material, the growth and even the orthography produce a whole spectrum of intertextual relationships, manifesting themselves in different configurations, often simultaneously. Texts can be read as *individual texts* (e.g. the Sodom Narrative, the individual patriarchal stories, the Succession Narrative etc.). When such texts are read on the level of the books they occur in (e.g. the patriarchal stories on the level of the Book of Genesis), the intertextual relationship between them obtain a new dimension. Relative to the perspective of *groups of books*, the relationship acquires yet another dimension

(e.g. the patriarchal stories on the level of the Pentateuch or the Book of Judges as part of a Deuteronomistic History, or Canticles as part of the Megillot). The level of the *canon* brings yet another perspective (e.g. the so-called historical books in the context of the Septuagint as opposed to the same books in the Hebrew canon). This level is especially relevant for the meaning of intertextuality for Old Testament texts in a canon of which the New Testament is part and thereby raises the question of the canon itself. For example, whether an intertextual relationship between the Hebrew Old Testament and the New Testament exists at all, whether such a relationship only exists between the New Testament and the Septuagint, or perhaps between a Reformation-type translation of the Old Testament and such a translation of the New Testament, or whether such intertextuality is created by those readers who wish to, or finally, whether the issue is not rather a matter of *intra*-textuality in which the Old Testament participates by virtue of the canon established by the Reformation. In any event, a salient characteristic of the phenomenon of several intertextual levels is that all of them occur at the same time, that is, their presence is synchronic or static (à la Saussure). It is not true that they have to be 'reconstructed hypothetically' by historical criticism. Whoever wishes to understand the Old Testament texts as literature finds the sigla of diachrony on the synchronic level of the 'present' text as we have it.

These considerations suggest a reformulation of the cliché that has become endemic in biblical studies, 'Whatever the history of its origin, we should work with the final shape of the text'. It should rather be, 'Whatever the final form of the text, we should draw its preceding stages into the equation'. This becomes all the more apparent when one observes how different kinds of intertextuality reveal different dimensions of meaning. I would now like to illustrate this by means of examples of the dimensions of intertextuality relative to the text-layers or levels on which they find themselves

C   'THE' TEXT AS TEXTS: INNER ASPECTS ILLUSTRATED BY TWO EXAMPLES

Let us now consider a specific narrative text in order to illuminate our topic from within. I choose the Succession Narrative because of the hermeneutical significance of its multifarious intertextual network and of the intertwined reciprosity of its synchronic and diachronic perspectives.

1   The Succession Narrative as layered texts

a   Layers of the Succession Narrative in tension

The Succession Narrative in 2 Samuel 6:9-20 plus 1 Kings 1-2 is a text within which historical criticism has detected several layers. Already the fact that its beginning in chapter 6 respectively 9 is interrupted by two other chapters and that the ending (1 Kings 1-2) is separated from its body by a series of appendi-

ces (2 Sam 21-24), including a poem (2 Sam 22) shows that the present text has a history = consists of layers. But the best-known indicator of the multiple layers of the text is the tension between those sections sympathetic to the monarchy and those critical of it. Somewhat simplistically, this may be summarised as follows: According to Ernst Würthwein,[7] whose well-known thesis was published in 1974, the critical feature of the story was reversed into its opposite by the introduction of a later positive strand. Others have defended the related view that that the so-called pro- and anti-Davidic tendencies are to be attributed to separate redactions.[8] That would mean that three layers are present here: a narrative about the establishment of the monarchy in Israel, then a political narrative *ad majorem gloriam regis*, and thirdly a narrative critical to the monarchy with diametrically opposed inclination. These layers are therefore quantitatively extensive repetitions of a pre-text with crucial interpretations that completely redirect its meaning. If we assume that the last reconstruction mentioned is correct, it would mean that the status of the pre- and post-texts is relative. The critical post-text results from a pro-monarchical pre-text, which itself is the post-text resulting from a still earlier pre-text on the subject 'establishing the monarchy in Israel'. From the perspective of text theory, we thus have a case of 'palin-textual intertextuality',[9] that is, a relationship between two (Würthwein) or more (Veijola c.s.) texts based on repetition: the story is repeated, but then with the introduction of a new layer and a new bias.

There is no difference in principle between the repetitive redirection of these texts and that which is found in the best-known palin-texts, such as the Decalogue in Exodus 20 which is repeated in Deuteronomy 5, but with a radical shift in orientation from creation theology to social justice (e.g. in the Sabbath Commandment). Another example is offered by the laws of the Book of the Covenant (Ex 20:22-22:33), which repeat pre-texts from codices such as those of Hammurapi and Eshnunna with Yahweh-related embellishments and then themselves become pre-texts for yet other palintexts in Deuteronomy.[10] The fact that these palin-texts find themselves in different localities should not tempt one to suppose that they are different in essence from palin-texts that are also palimpsets lying on top of each other in layered texts (pun intended!). So we have three layers that may one after the other be read synchronically, which means having their quality at various stages studied. This is the 'static'[11] analysis of cross-sections of the text usually called 'synchronic'. But when one notices its applicabi-

---

7   Würthwein (1974) passim.

8   Cf. Veijola 1975.

9   I here use the terminology of Peter Stocker (1998: 50-51).

10   E.g. the laws about 'goring' cattle (Ex 21:28-32) with pre-texts in the much older Codex Hammurapi (§ 250-252) and in the laws of Eshnunna (§ 5, 54, 56-58), and the slave law of the Book of the Covenant (e.g., Ex. 21:2), with its palin-textual post-text in Dtn 15:12.

11   'Static' in the definition of synchrony by Ferdinand de Saussure [1916] 1967:96.

lity to intertextuality, one also notices a dynamic element, which spells development, diachrony. In the case of the Succession Narrative we may call it 'intra-textuality', since relationships within the one text of the story are concerned. But care should be taken not to obscure the fact that a text used as pre-text for a post-text is a text in its own right. And that again is what historical criticism has always meant by 'text layers'.

b   The Eli-Abiathar Intertext

Let us now turn to another dimension of intertextuality in the Succession Narrative. Comparing its anti- and the pro-monarchical traits seems to suggest as plausible that one pre-text was first incorporated into a pro-monarchical post-text, which then became the pre-text for a further, critical, post-text. But once another intertextual dimension is noticed, this thesis becomes rather improbable. The post-text needs to be seen as neither pro- nor anti-monarchical, nor as a combination of the two.

On the one hand the **critical** thrust of the story is unmistakable. David is an incapable king, cannot control his sons and fails as educator.[12] Allowing his sons all kinds of adventures, either with permission[13] or in ignorance,[14] these end in catastrophes. As adulterer and murderer he is a sorry figure, especially as measured by sapiential criteria.[15] Neither does Solomon fare any better when he breaks his word to his mother, concocts threadbare excuses to kill his opponents and even desecrates the altar. He almost loses the race to the throne because of David's inactivity and impulsivity.[16] Nothing good can be expected from the old man being as he is manipulated by the queen and court prophet, and even by court criteria he violates the dynastic principle in denying the throne to Adonijah.[17] Therefore Leonhard Rost (1926:128) cannot be right in claiming that the story is told *in majorem Salomonis gloriam*.

On the other hand those scholars who claim a pro-Davidic or -Solomonic narrative are shown to also have a point, for there is a clear **positive side** to the story. David does survive all vicissitudes, Solomon does prevail despite all turbulences and does win the race to the throne. At the end the earlier question is answered: Solomon is established firmly and the Davidic dynasty does begin.[18]

---

[12]   2 Sam 13:21; 1 Kgs 1:6; cf. Prov 13:24; 17:25; 19:13, 18; 22:15; 23:13.

[13]   2 Sam 14:21, 33; 15:9.

[14]   2 Sam 13:13, 21; 1 Kgs 1:18.

[15]   2 Sam 11:2-5, 14-16.

[16]   Prov 15:22; 22:24.

[17]   1 Kgs 2:15.

[18]   Cf. Von Rad on passages 'in denen der Verfasser in Gestalt eines positiven theologischen Urteils sich über Gott und seine Beziehung zu den geschilderten Ereignissen ausspricht' (Von Rad [1944] 1966:180-182).

In 1 Kings 2:27 a reference to divine intervention is made by means of an **intertextual association**. Solomon's withdrawal of Abiathar's priestly function is presented as fulfilment of a prophecy from the so-called Childhood Narrative of Samuel. The prophecy against Abiathar's forefather Eli is (1 Sam 2:27-36) invoked by the author. Solomon's move was politically motivated and he never thought of the connection, but the narrator uses the intertextual link to show how God uses human actions for steering his own plan. Eli, as the classic example of a father unable to control his sons (1 Sam 2:22-25:29) who cannot control their lust (1 Sam 2:16, 22) fits David and his sons like a glove. Likewise, Eli's house is promised an everlasting privilege before Yahweh (1 Sam 2:20), but this promise is rescinded because of Eli's honouring his sons more than God. Precisely in the chapter where this intertextual reference is made, the prophecy of Nathan is repeatedly echoed by the motif of the everlasting status of David's house before God (2 Sam 7:13). The effect is a clear indication of what can be expected to happen to a man and his offspring if he does not have his potential successors under control. Not only the losers, Absalom, Amnon and Adonijah, take after their father, but also Solomon himself. This dark warning poses a counterweight to the reassuring words assuring us that in the end the throne was securely in Solomon's hand. This intertextual network and its impact therefore extend over the whole narrative. So the thrust of the narrative is neither pro- nor anti-monarchy, nor a mix of both, but a *conditional warning*. The monarchy is accepted, but only conditionally: if the king displeases Yahweh, the promise of Nathan can be rescinded and the king can be overthrown just as in the case of Eli and his successors.

c The Succession Narrative as a layer of the Deuteronomistic History

The so-called diachronic dimension is clear: the present text can only be understood in terms of a *previous* text revealed by literary analysis. When read synchronically, the diachronic element is already given and can only be disguised by technical jargon. This also holds good for one step further. The intertextual dimension we have uncovered is also present at a next (i.e. diachronically following) level of the text. The Succession Narrative was in a subsequent redactional phase taken up into the Deuteronomistic History, which means it became the pre-text for another post-text. The tendentious message of this greater work is exactly that which its pre-text in the Succession Narrative and its pre-pre-text in the Eli story proclaim.

Eli in the Succession Narrative and in the Deuteronomistic History

The Deuteronomistic History

The Succession Narrative

The Eli Story
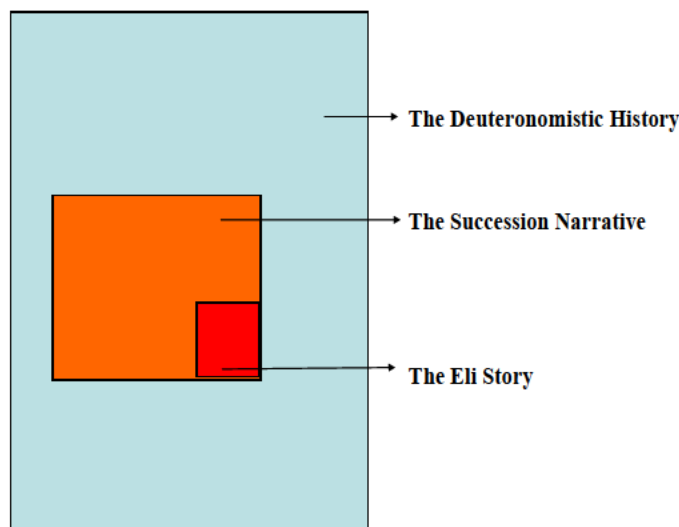
2   The Book of Esther as a 'new Exodus'

Our second example is the Esther story. In the sixties and seventies of the previous century, Gillis Gerleman[19] developed and published the thesis that the Book of Esther is a remodelling of the Exodus story. Although working thoroughly within the framework of the historical-critical paradigm and using none of the technical jargon on intertextuality that has since become the vogue, he convincingly demonstrated the presence of what is no less than an exquisite example of intentional intertextuality.[20]

Both Esther and Moses are Israelites/Jews who come into a key position at a foreign court. At the beginning the identity of both remains unnoticed. In both stories two main characters act on behalf of their threatened people (Moses and Aaron in the one and Esther and Mordecai in the other case). Aaron speaks for Moses (Ex 4:10-16) and Mordecai is the silent power behind Esther (he only speaks in Est 4:13-14). Esther is at first daunted by her task like Moses (Ex 4), but both afterwards become the heroes of their people. Like Moses, she is an adopted child. Important lexical parallels occur at comparable architec-

---

[19]   Gerleman 1966: 7-28; Gerleman 1974, *passim*.
[20]   Even Clines (1984:155-156) acknowledges the intertextual relationship. I have treated the issue fully in my Esther commentaries and therefore only summarise very briefly (cf. Loader 1992, *passim*).

tural junctures in both stories.[21] In both stories audiences with the king are presented as dangerous (Est 4:11 and Ex 10:28) and in both the definitive moment is repeatedly postponed by visits to the king. Moses relates to the oppressor of Israel (Pharao) as Mordechai to the oppressor of the Jews (Haman). In both stories fear and death befall the oppressors (Est 8:17; 9:2-3; Ex 12:29-33) and in both non-Israelites join them (8:17; cf. Est 9:27; Ex 12:38). Servants of the king help the Israelites/Jews in both cases (Est. 9:3 und Ex. 12:35-36). The Esther story culminates in the Purim Festival as the Exodus Story culminates in Passover (three days earlier than 13 Nisan, Ex. 12:6.18).

It is clear that the Exodus pre-text provides the means to 're-enact' the salient features of the central Jewish feast so as to apply them to the new context of the post-text.

But the Book of Esther also performs a hinge function on a next level and thereby also this narrative becomes a pre-text for a further post-text. In the Hebrew Tanak it finds itself in the third section of the Ketubim, but within this section it is incorporated in the group of the Five Scrolls for reading at the liturgical celebration of the five Jewish festivals. Whereas within this group Canticles is earmarked for the Passover, Esther as the 'new Passover story' is linked to the Purim Festival. So, by virtue of its intertextual link to the Passover Story proper (Exodus) and by virtue of its intertextual connection to the Passover festival scroll (Canticles) on the level of canonical intertextuality it can also be demonstrated[22] to not only contribute to the coherence of the liturgical festivals of the synagogue, but also and especially to the establishment of Purim's equal status to the others. In this way the fact that Purim is the only Jewish festival not mentioned in the Torah is compensated, as an important function on this level of intertextuality is performed.

---

[21] מקום 'place' in 4:14 and Ex 3:5; cf. מַס 'corvee' in 10:1 and Ex 1:11. 'The man' Mordechai was 'great' in Persia (Est 9:4) and 'the man' Moses was 'great' in Egypt (Ex 11:3).
[22] Cf. the demand of demonstrability by Broich 2000:176.

Esther in the Tanak
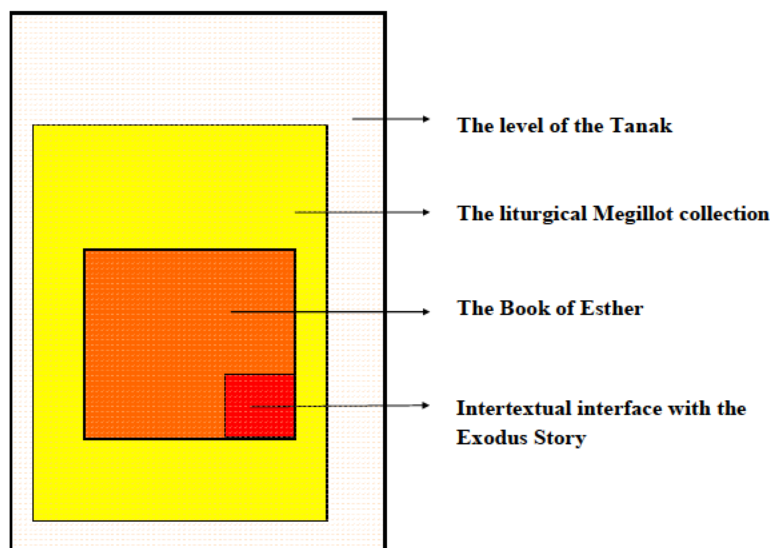
D   CONCLUSION

I think several other aspects of intertextuality can be demonstrated in both the Succession Narrative and the Book of Esther, particularly with the Joseph Story and with sapiential literature.[23] But here the point of interest is how the phenomenon of intertextuality functions in texts with a growth history. Both the Succession Narrative and the Book of Esther can be shown to be cases of so-called intended or descriptive intertextuality, where the recourse to another text is part of the *intentio operis*. The discovery is made by the reader on the grounds of a literary competence which logically requires a causal or genetic relationship between the texts involved. The one takes recourse to the other. This is necessarily a temporal relationship on the level of the genesis of the text. Therefore it must be diachronic and, for all the necessity of synchronic analysis of the post-text, cannot avoid the intertwined character of diachrony and synchrony. There is no way in which use of the prefixes 'pre' and 'post' can be combined with a denial of the before and after elements of text production. And that is historical.

This is not to deny that the phenomenon of intertextuality also allows for reciprocal relationships and not only diachronic movement in one direction. It is quite possible to read the 'synchronic' relationships within the canon of the Tanak in several directions. Read from the perspective of the so-called 'final' text of the Hebrew Bible, it is possible to discern *intra*-textual connections whose power does not only work from a pre-text in the direction of a post-text,

---

[23]   I have worked this out in several other publications in addition to the commentaries referred to above.

but also reciprocally between each other. It is also possible to apply this kind of intertextual reading within the canons of Christianity, consisting of several Old Testaments respectively plus a New Testament.

In Stanley Porter's new lexicon of biblical criticism there is no article on *inter*-textuality, but there is one on *intra*-textuality,[24] in which the phenomenon is treated only from a New Testament perspective, proceeding from a single canon consisting of two testaments. This suggests the perception that the phenomenon of intertextuality is only a matter of synchronic relationship. Of course it is quite possible to exploit this stance either from the vantage point of the Tanak or from that of the Vulgate or a Protestant canon. In these canons there are different networks of intertextual relationships that may be used fruitfully in this way. For instance the reciprocal intertextuality of the Five Megillot among each other may produce interesting cases of reciprocity. Esther is notably no longer only a post-text with inner intertextual elements, but by virtue of becoming part of the canon it is also a pre-text with significant liturgical meaning for the post-text of the Megillot and itself undergoes the impact of the relationship. Likewise, a similar reciprocal osmosis arises from the effect of the Succession Narrative on the Books of Kings and *vice versa*, or of Exodus being read in the light of Esther as well as the other way round. But even so we do not escape the consequences of our observation that pre-texts lie within post-texts and that the latter become pre-texts for yet other post-texts. As soon as we use the verb 'become', we speak about development, which is change. And change is diachronic by definition. As we have seen, these are layered texts, and through participation downwards as well as upwards – or, perhaps better stated, inwards and outwards – they stay that, from the level of specific narratives (and, of course, other genres) to Tanak divisions, to the canon of the Old Testament and right through to other canons.

Whether we take the literary relationships of layered texts fully into account or only observe the outward signs by which they are documented in what we call the 'final' text, we are always bound to take seriously the complementary force of the synchronic and diachronic dimensions. Therefore there is no such thing as the independence of an 'end-text' nor even a 'final' text at all.

---

[24] Cf. Wall (2007:167-169) in Porter (2007).

BIBLIOGRAPHY

Broich, U. 2000. Art. 'Intertextualität', in Fricke, H. (ed.), *Reallexikon der deutschen Literaturwissenschaft*, Bd. 2: H-O, 175-179. Berlin: Walter de Gruyter.

Childs, B. S. 1979. *Introduction to the Old Testament as Scripture*. London.

Clines, D. J. A. 1984. *The Esther Scroll*. Sheffield.

De Saussure, F. [1916] 1967. *Grundfragen der allgemeinen Sprachwissenschaft*. Berlin: de Gruyter.

Gerleman, G. 1966 *Studien zu Esther*. Neukirchen-Vluyn. (BSt 48.)

_____ 1974. *Esther*. Neukirchen-Vluyn: Neukirchener Verlag. (BKAT 21.)

Korpel, M. C. J. & Oesch, J. M. 2000. (ed.), *Delimitation Criticism. A New Tool in Biblical Scholarship.* Assen.

Loader, J. A. 2005. Das Alte Testament – *ein* Geschichts*buch*?, in Barton, J. Exum, J. C. & Oeming, M. (eds), *Das Alte Testament und die Kunst. Beiträge des Symposiums „Das Alte Testament und die Kultur der Moderne" anlässlich des 100. Geburtstags Gerhard von Rads (1901-1971)*, Heidelberg, 18.-21. Oktober 2001. Münster.

_____ 1992. *Das Buch Ester*. Göttingen. (ATD.)

Orlinsky, H. 1966. The Masoretic Text: Fact or Fiction?, in Ginsburg, C. D. (ed.), *Introduction to the Massoretico-Critical Edition of the Hebrew Bible*, New York (new edition).

Rieck, G. 1999. Die Literaturwissenschaft als Schlossbürokratie. Zum 'horror concreti' in der Kafka-Interpretation, http://members.aon.at/rieck/horror.pdf

Rost, L. 1926. *Die Überlieferung von der Thronnachfolge Davids*. Stuttgart.

Schnelle, U. 2000. *Einführung in die neutestamentliche Exegese.* 6. neubearb. Aufl. Göttingen: Vandenhoeck & Ruprecht. (UTB 1253.)

Stocker, P. 1998. *Theorie der intertextuellen Lektüre. Modelle und Fallstudien*. Paderborn: Schöningh.

Veijola, T. 1975. *Die ewige Dynastie*. Helsinki 1975

Von Rad, G. [1944] 1966. Der Anfang der Geschichtsschreibung im Alten Israel, in: Von Rad, G., *Gesammelte Studien zum Alten Testament, Band 1,* 148-188. München. (TB 8.)

Wall, R. W. 2007. Art. 'Intra-Bilical Interpretation', in Porter, S. E. (ed.), *Dictionary of Biblical Criticism and Interpretation*, 167-169. London.

Würthwein, E. 1974. *Die Erzählung von der Thronfolge Davids – theologische oder politische Geschichtsschreibung?* Zürich. (ThSt[B] 115.); also in: Würthwein, E., 1994. *Studien zum Deuteronomistischen Geschichtswerk*, 29-79. Berlin / New York. (BZAW 227.)

James Alfred Loader, Institut für Alttestamentliche Wissenschaft und Biblische Archäologie, Universität Wien, Schenkenstrasse 8-10, A-1010 Vienna, Austria. *E-mail: james-alfred.loader@univie.ac.at*