Michael Riffaterre's 'Interpretant' Reinterpreted. An Approach for the Hypertextual Reading of Wisdom and Romans[1]

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'What was written with imagination must be read with imagination'.[2]

'[…] right interpretation must be cruciform'.[3]

Abstract: Bible exegesis is dealing at times with the accusation of superficial implementation of methods from various fields of science and of disrespect for the theological character of the Bible in hermeneutical and methodological presuppositions. This accusation can be directed also towards the many uses of intertextuality in biblical scholarship. The article challenges this situation and proposes what has been called a 'theological model of intertextual interpretation' – an approach based on literary theory of the 'interpretant' as understood by Michaele Riffaterre – that tends to respect more fully the theological character of the biblical text. After a detailed description of the approach and its methodological elements, the second part of the article deals with an example of the application of thereof – an intertextual exegesis of Rom 2:7 and Wis 2:23; Wis 6:18.19.

Keywords: Christology, hypertextuality, interpretant, intertextuality, Michaele Riffaterre, Rom 2:7; Wis 2:23; Wis 6:18.19

Since the 20th century, we might observe an inundation of various exegetical methods and approaches in biblical scholarship. They come from various milieus and fields of study – linguistics brought in to Bible studies for instance rhetorical analysis, narrative analysis and semiotic analysis, human sciences introduced Biblicists to sociological and anthropological, as well as psychological and psychoanalytical approaches. Eventually, also many contextual approaches came to the fore, to mention only liberationist, feminist, post-colonial or ecological ones. They enriched biblical scholarship with various new perspectives

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2   L.A. Schökel – J.M. Bravo Aragón, *A Manual of Hermeneutics* (ed. B.W.R. Pearson, trans. L.M. Rosa) (BibSem 54; Sheffield : Academic Press 1998) 170.
3   R.B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, CT: Yale University Press 1989) 191.

and flourished with many works and exegetical discoveries. The objection that may – and in my opinion should – be put forward is that all those methods and approaches are not theological, but implemented, often in a highly artificial manner, from other fields of study to the ground of Bible studies. Hence, they bring in their own presuppositions and hermeneutical elements. By this I do not wish to diminish any important scholarly and theological accomplishments achieved with the use and exploration of those various methods and approaches. Nevertheless, it seems that a recurrence to theological methods, as for instance in the canonical approach, is needed to fully appreciate the text of the Bible not only as an ancient literary artefact or an important text of culture which may be subdued to different interpretations, but precisely as a theological text.

The same accusation of implementation and disrespect for the theological character of the Bible in hermeneutical and methodological presuppositions goes for the many uses of intertextuality in biblical scholarship.[4] Hence, in my approach in which, on the one hand, intertextuality is seen as a principle of the existence and creation of any text, including the biblical text and, on the other hand, Bible text is seen as transcending in various ways not only its readers but human authors as well, an urge of an inherent inclusion of theological aspects was observed already at the hermeneutical and methodological level.

The Dogmatic Constitution on Divine Revelation *Dei Verbum* states:

> In His goodness and wisdom God chose to reveal Himself and to make known to us the hidden purpose of His will (see Eph. 1:9) by which through Christ, the Word made flesh, man might in the Holy Spirit have access to the Father and come to share in the divine nature (see Eph. 2:18; 2 Peter 1:4). Through this revelation, therefore, the invisible God (see Col. 1;15, 1 Tim. 1:17) out of the abundance of His love speaks to men as friends (see Ex. 33:11; John 15:14-15) and lives among them (see Bar. 3:38), so that He may invite and take them into fellowship with Himself. This plan of revelation is realized by deeds and words having an inner unity: the deeds wrought by God in the history of salvation manifest and confirm the teaching and realities signified by the words, while the words proclaim the deeds and clarify the mystery contained in them. By this revelation then, the deepest truth about God and the salvation of man shines out for our sake in Christ, who is both the mediator and the fullness of all revelation.[5]

During the search for a theological-intertextual approach, dealing with the difficulty of reconciling the perspectives of literary-theory and theology, I found it useful and coherent with the character of the Bible – above all else transcend-

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4   The approach of R.B. Hays (*Echoes*, 154-192) and his depiction of Pauline hermeneutics as a model for one's biblical interpretation, as presented first of all in *Echoes of Scripture…*, may constitute one of the few exceptions of the incorporation of theological elements in an intertextual approach.

5   *Dei Verbum*, 2.

ing and theandric character as well as the aim of awakening and transmitting the faith in Jesus as Christ – to turn towards the person of Christ. In this way the methodology would respect wholly the object of its study rather that subduing it to an abstract methodology.[6]

1. Theological Model of Intertextual Interpretation

As an outline for my proposition of a theological model of intertextual interpretation I am using Michael Riffaterre's idea of the 'interpretant'.[7] On the basis of the term 'interpretant' introduced by C.S. Peirce, understood as a concept of a mediating sign between sign and object,[8] and by using the semiotic triangle of G. Frege, M. Riffaterre defines the whole act of intertextual reading as dependent on, precisely, the interpretant which constitutes a third mediating text.[9] The scheme of the relations between the interpretant, intertext and text can be depicted as follows:
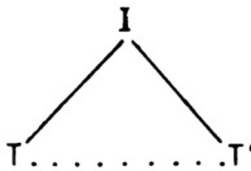

Figure 1: The relations between the interpretant (I), intertext (T) and text (T')
in the adaptation of G. Frege's semiotic triangle by M. Riffaterre

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6   Cf. B. Adamczewski, *The Gospel of Luke: A Hypertextual Commentary* (ESTPHR 13; Frankfurt am Main: Lang 2016) 26.

7   Cf. M. Riffaterre, "Sémiotique Intertextuelle: L'interprétant," *REs* 1-2 (1979) 128-150. Polish translation of the article has been consulted: cf. M. Riffaterre, "Semiotyka intertekstualna – interpretant," *PLit* 79/1 (1988) 297-314. We have encountered few works in biblical scholarship exploring M. Riffaterre's ideas; most of the references go only as far as to encompass his idea of 'agramacalities' in intertextual readings. Cf. i.e. T.N.D. Mettinger, "Intertextuality: Allusion and Vertical Context Systems in Some Job Passages," *Of Prophets' Visions and the Wisdom of Sages : Essays in Honour of R. Norman Whybray on His Seventieth Birthday* (eds. R.N. Whybray – H.A. McKay) (JSOTSup 162; Sheffield: Academic Press 1993) 264; R.L. Brawley, *Text to Text Pours Forth Speech : Voices of Scripture in Luke-Acts* (Bloomington, IN: Indiana University Press 1995) 14, 48; Adamczewski, *The Gospel of Luke*, 32.

8   Cf. Riffaterre, "Semiotyka Intertekstualna," 302.

9   Cf. Riffaterre, "Semiotyka Intertekstualna," 303.

Without going into the details of M. Rifaterre's concept, there are at least four functions of the interpretant, that should be noted here: (a) the function of explaining agramacalities[10] present in the text, (b) the function of defining the relationship between text and intertext,[11] (c) the function of defining the way in which the text is written in the context of the intertext,[12] (d) the function of conceptualising the rules for the reading of the text.[13]

French literary scholar admits that he borrows the term 'interpretant' from C.S. Peirce only in its most general and simplified form, as C.S. Peirce's idea was developed and changed over time.[14] To some extent, this fact becomes a legitimisation for us to use M. Riffaterre's model in a new and changed way and transpose it to the field of Bible studies. In the theological model of intertextual interpretation, the emphasis will be more on the hermeneutical aspects than on the methodological ones, as it seems to be the case in the French scholar's concept. Nevertheless, the theological adaptation of M. Riffaterre's interpretant will have a crucial implication on the methodology as well.

'The transposed text itself is not yet fully equipped with meaning in the new context. It is the interpretant that decides about this equipment'[15] – wrote Michał Głowiński commentating on M. Rifaterre's work. For the intertextual reading of the Letter to the Romans and the Book of Wisdom, I am proposing to adopt 'Christ-Word' as a possible agent respecting the theological character of the Bible in the process of constructing its meaning. I am proposing such a designation ('Christ-Word'), which may not be the usual theological wording concerning Christ, due to the fact, that I will be considering a two-fold, two-dimensional conceptualisation of 'Christ as Word' – personalist (theological) and textual (objectivising). Firstly, the Christ-Word will be understood as existing beyond all ages, the incarnated Logos. Secondly, Christ-Word present in the text of the Bible which constitutes the announcement of his salvific deeds, the story of his life, teaching and death, and a text which awakens faith in Him. Hence,

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10   In M. Riffaterre's theory, 'agramacalities' are understood as a broad term for all the elements of the text, that show to the reader that in a specific fragment of the text we deal with an intertextual procedure. In other words, an 'agramacality' – through its ambiguity and lack of clarity – reveals the intertext 'hidden' beneath and within the text itself. Those 'traces of the intertext' (M. Riffaterre), or 'anomalies' as R. Nycz calls them, can be of diverse natures – not only grammatical, but morphological, syntactical, semantical and semiotic as well. Cf. M. Riffaterre, "L'intertexte inconnu," *Litt* 41 (1981) 5; *idem*, "Intertextuality vs. hypertextuality," *NLH* 25/4 (1994) 781-782. Cf. also G. Genette, *Palimpsesty: Literatura drugiego stopnia* (trans. T. Stróżyński, A. Milecki) (Gdańsk: Słowo/Obraz Terytoria 2014) 9; R. Nycz, "Intertekstualność i jej zakresy – teksty, gatunki, światy," *PLit* 81/2 (1990) 99; M. Pfister, "Koncepcje intertekstualności," *PLit* 82/4 (1991) 199.

11   Cf. M. Głowiński, "O Intertekstualności," *PLit* 77/4 (1986) 87.

12   Cf. Riffaterre, "Semiotyka Intertekstualna," 314.

13   Cf. Riffaterre, "Semiotyka Intertekstualna," 314.

14   Cf. Riffaterre, "Semiotyka Intertekstualna," 302.

15   Głowiński, "O Intertekstualności," 87.

I have adopted the title 'Christ-Word' as in both dimensions Christ is perceived as a 'word' – the Divine Logos or human words constituting the text of the Bible. The scheme of the act of reading, as a reinterpretation of M. Riffaterre's model, can be depicted as follows:

IC XC

T . . . . .T'
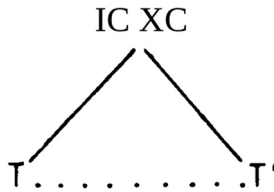
*Figure 2: The realations between Christ-Word (IC XC), intertext (T) and text (T)
in the reinterpretation of M. Riffaterre's model*

The first part of the conceptualisation, the personalist one, depicts the framework of the hermeneutical event in the construction of meaning of the text. I am assuming that in order to understand the text of the Letter to the Romans more fully within adopted presuppositions, its reading must be performed within and through the mediation of the person of Christ-Word. In this way, the appreciation of both the authorial and readerly perspective is present. The meaning will start to form, firstly, with the intent of the human author of the text who stays in unity with Christ and is motivated by faith in Him. Nevertheless, the conclusive form of the meaning can be shaped only by the act of reading, which just as writing/redaction, will be performed within the frames of Christ-Word and through His mediation.

It is crucial to note that if we look closely to G. Frege's semiotic triangle (one of M. Riffaterre's influences), in my model Christ will take the place of the 'sense' in the concept of the German scholar. Moreover, by stating that Christ-Word is the key moment and simultaneously the actant of the hermeneutical event for the interpretation of the Letter to the Romans and the Book of Wisdom, we are in accordance with many theorists of intertextuality in the statement that the sense of the texts is created not in the texts themselves, but rather in between.

The second part of the conceptualisation, the textual one, is concerned with the need of objectivisation of research and of the account of writing and reading process. The objectivisation will be accomplished through a constant reference to Christ-Word as present in the text of the Bible (in the form of announcement, centre and crowning of the history of salvation) and a reference

to the fact of awakening faith in Him, as one of the chief aims of the biblical text.

Hence, the framework of the hermeneutical event and of the interpretation are designated by Christ-Word. It consists of His actual impact on the act of writing/redacting and reading (personalist conceptualisation), as well as of outlining the rules, principles and directions of interpretation emerging from the account of his story in the biblical text and its aim.

Correspondingly to the situation in M. Riffaterre's model, every reading that goes directly from the text to the intertext – from the Letter to the Romans to the Book of Wisdom – will allow a reader to perceive a number of similarities in a very limited way, namely it will consists only in observing the existence of an allusion, a quotation or a source. This observation will always remain deficient, as long as it will be isolated from the interpretant – the key element allowing the understanding of the texts. It seems fair to agree with M. Riffaterre, that this would impose a restraint to a search for influences,[16] and an intertextual reading would be reduced to 'source hunting and allusion counting'.[17] Only a reading through Christ-Logos within the context of the 'Christ-from the text' can lead to an understanding of the relation between the Pauline and Pseudo-Solomonic texts. In accordance with M. Riffaterre's functions of the interpretant, in the proposed theological model a reference to Christ-Word will allow the reader to explain agramacalities present in the text, to define the relationship between text and intertext, to define the way in which the text is written in the context of the intertext, as well as to conceptualise the rules for reading the text.

Julia Kriseva wrote about two dimensions, two axis, the intersection of which brings forth the fact of intertextuality[18] – horizontal (subject-addressee) and vertical (text-context). For J. Kristeva intertextuality leads to the negation of the authorial intent[19] on the horizontal axis and to the diffusion of the text, the destruction of its autonomy and integrity on the vertical one.[20] In the theological model of intertextual interpretation with Christ-Word as the key place and the actant, the aspiration is different. Instead of dividing subject and addressee along with the negation of the former, and overthrowing textual integrity, the opposite ends of both axis will be reconciled. In the horizontal dimension, both the author and

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16   The French scholar criticises academic research for confining itself too long on the level of source criticism. Cf. Riffaterre, "Semiotyka Intertekstualna," 303-304.

17   Cf. G. Aichele – G.A. Phillips, "Introduction: Exegesis, Eisegesis, Intergesis," *Semeia* 96/70 (1995) 9.

18   Cf. J. Kristeva, "Słowo, dialog, powieść," *Bachtin : dialog – język – literatura* (red. E. Czaplejewicz – E. Kasperski) (Warszawa: Państowe Wydawnictwo Naukowe 1983) 395-396.

19   Cf. Pfister, "Koncepcje Intertekstualności," 189; L. Hutcheon, "Historiograficzna metapowieść. Parodia i intertekstualność historii," *PLit* 82/4 (1991) 219.

20   Cf. J. Kristeva, "Problemy strukturowania tekstu," *PLit* 63/4 (1972) 235.

the reader will be appreciated, in the vertical dimension, the text will not lose its unity, but will acquire a possibility of a new understanding through the contact with the intertext, which, on his part, will gain a new interpretative code during the process of activisation (Z. Ben-Porat[21]). Christ-Word is the point of contact and the actant enabling the reconciliation of those perspectives. Similarly to J. Kristeva's thought, also in my model the intersection of the axis will emphasise the fact of intertextuality, although with utterly different implications.

R.B. Hays, while describing hermeneutical constraints of Pauline interpretation, writes that any biblical interpretation should serve the community and embody God's love which has been shown in the perfect way through Christ and his life. Stating the above, he says: 'right interpretation must be cruciform'.[22] Presented here the theological model of intertextual interpretation does justice not only to the figurative words of R.B. Hays, but incorporates the idea in a literal way when the depiction of the model of interpretation with the use of J. Kristeva's two axis is produced:

text

subject ——— IC XC ——— addressee

context
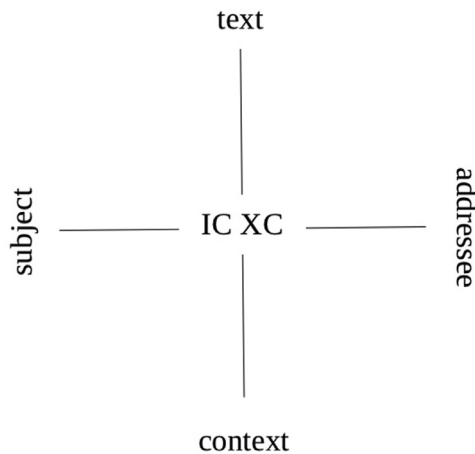
Figure 3: Christ-Word (inerpretant) in the central place
of the theological model of intertextual interpretation

When trying to define the most crucial and fundamental characteristics of intertextuality, Ryszard Nycz writes that it would consist of the discovery of a pervasive mediating area, the discovery of this 'in between' as mediating

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21   Cf. Z. Ben-Porat, "The Poetics of Literary Allusion," *PTL* 1 (1976) 105-128.
22   Hays, *Echoes*, 191.

opposed categories.[23] In the proposed model, intertextuality gains a new depiction. The 'in between' becomes determined as Christ-Word, both a person and, one could say, a text. In this way intertextuality as a philosophy and a tool is equipped with an inherent and paramount theological aspect and, it seems, can be considered as an approach to biblical exegesis that respects the Bible not only as a literary text, but a theological text as well. By the latter I understand the need to read the spiritual or the fuller sense along with the literal one.[24] For this reason, my proposed model differs greatly from the mere Christocentric perspective in the interpretation of the text, or from an addition *post factum* of a theological interpretation to the effects of an intertextual analysis carried out with the use of a method drawn solely from literary theory.

G. Aichele and G.A. Phillips defined an intertextual reading of the Bible as: "[…] a deconstructive search for the inherent conflicts, tensions, and aporias in the transposition of systems and subjectivities, in the violent juxtaposing, to borrow the Gospel of Matthew's words, what is new and what is old from the treasure room (13:52)."[25] In the perspective of a model based on Christ-Word as the interpretant, the intertextual reading becomes rather a constructive search for the sense in the process of reconciling the tensions and explaining unclear transpositions and agramacalities within the framework created by the interpretant Himself. This sense can be described as the fuller sense.

The question of legitimisation of such an approach arises. In the context of intertextual methodologies, already in 1992 Timothy K. Beal pointed to the ideology of the reader: "Movement from the indeterminate «general text» to particular practices of intertextual reading demands that one ask about the ideological limits, […] that make interpretation possible."[26] I am sharing T.K. Beal's view as long as we will define the ideological limits as an act of realisation of one's presuppositions. Hence, I am conscious of the confessional character of the theological model of intertextual interpretation proposed. Yet it seems inevitable within adopted assumptions. My appreciation of drawing ideological limits does not mean any inclination towards ideology, understood as subdu-

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23   Cf. R. Nycz, "Intertekstualność," 115.

24   Cf. 'Relativement récente, l'appellation de « sens plénier » suscite des discussions. On définit le sens plénier comme un sens plus profond du texte, voulu par Dieu, mais non clairement exprimé par l'auteur humain. On en découvre l'existence dans un texte biblique, lorsqu'on étudie celui-ci à la lumière d'autres textes bibliques qui l'utilisent ou dans son rapport avec le développement interne de la révélation' (Pontifical Biblical Commission, *L'interprétation de la Bible dans l'Église*, II.B.3).

25   Aichele – Phillips, "Introduction: Exegesis," 11.

26   T. K. Beal, "Ideology and Intertextuality: Surplus of Meaning and Controlling the Means of Production," *Reading Between Texts : Intertextuality and the Hebrew Bible* (ed. D. N. Fewell) (Louisville, KY: Westminster/John Knox Press 1992) 28. cf. P.D. Miscall, "Texts, More Texts, a Textual Reader and a Textual Writer," *Semeia* 69/70 (1995) 252.

ing the results of the analysis to *a priori* defined conclusions – I am convinced of the possibility of objectification of carried out research.

2. Methodological Elements

The objectivisation will be made possible through a number of methodological steps including verifications in the light of certain criteria. Three phases of the text analysis consist of:

1. The activisation of the texts (Z. Ben-Porat[27]) and the description of potential relations between the Letter to the Romans and the Book of Wisdom along with pointing out the 'intertextual indicator' (R. Nycz[28]), signals or the 'trace of the intertext' (M. Riffaterre[29]). In this phase a place for scholarly intuitions and creativity is present. Some of the proposed relations will not become valid through further verifications and analysis, nevertheless, it is needed to include also the relations as an assay ('na próbę'; R. Nycz[30]).

2. The verification of the relations observed with the use of R.B. Hays's criteria of volume (enhanced with the pointing out of the key interpretative link[31] and with emphasis on the linguistic and structural aspects[32]), and thematic coherence.[33]

3. The response to interpretative questions concerning the relation between the texts – the questions will oscillate around the meaning, the reinterpretation, the place in text's structure, the way and, above all else, the aim of the intertextual transposition.[34]

It is the last phase that I consider the most important, due to the construction of the sense of the text and indicating its possible understanding. It is also during

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27   Cf. Ben-Porat, "The Poetics of Literary Allusion."
28   Cf. Nycz, "Intertekstualność," 98.
29   Cf. M. Riffaterre, "La Trace de l'intertexte," *PF* 215 (1980) 4-18; *idem*, "L'intertexte Inconnu," 4-7; *idem*, "Intertextuality vs. Hypertextuality," 779-788.
30   Cf. Nycz, "Intertekstualność," 100.
31   Cf. i.e. C.A. Beetham, *Echoes of Scripture in the Letter of Paul to the Colossians* (BibInt 96; Leiden; Boston: Brill 2008) 27-34.
32   Cf. G.D. Miller, "Intertextuality in Old Testament Research," *CBR* 9/3 (2011) 284.
33   Cf. Hays, *Echoes*, 30. For the whole list of criteria see *ibidem*, 29-32.
34   It may be compared to some extent to the criterion of historical plausibility in the theory of R.B. Hays (*Echoes*, 30-31) or to the criterion of interpretability in the theory of D.R. MacDonald ("A Categorization of Antetextuality in the Gospels and Acts: A Case for Luke's Imitation of Plato and Xenophon to Depict Paul as a Christian Socrates," *The Intertextuality of the Epistles : Explorations of Theory and Practice* [ed. T.L. Brodie – D.R. MacDonald – S.E. Porter] [Sheffield: Sheffield Phoenix Press 2006] 212).

this phase that the questions concerning the way and the motif of the reworking of the Book of Wisdom in the Letter to the Romans will be addressed – in other words, the questions of the function of the presence of the intertextual relation.[35] Although the presence of Christ-Word as the interpretant will be perceptible at every stage of the analysis as the chief hermeneutical frame and assumption, during the last phase it will be most explicitly noticeable.

It should be noted that the importance of criteria of verification may vary in function of a certain case study (for example volume may become less important than thematic coherence and the other way around).

3. Example – Rom 2:7 – Wis 2:23 and Wis 6:18.19

A following example can be put forward. During the first phase of the analysis of the text of the Letter to the Romans and of the Book of Wisdom, a lexical similarity is observed – the use of the same relatively rare word: ἀφθαρσία. The term can be correctly translated as *incorruption* (*incorruptiblitity*), *immortality*, or *imperishability*. [36]

The very use of the word becomes an intertextual indicator for the reader, that suggests a possible relation between the texts. In the Pauline letter the term is witnessed only once in Rom 2:7:

τοῖς μὲν καθ᾽ ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν ζωὴν αἰώνιον (Rom 2:7 BGT)

eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; (Rom 2:7 NKJ).

In Wisdom it appears three times in Wis 2:23 and Wis 6:18.19:

ὅτι ὁ θεὸς ἔκτισεν τὸν ἄνθρωπον ἐπ᾽ ἀφθαρσίᾳ καὶ εἰκόνα τῆς ἰδίας ἀϊδιότητος ἐποίησεν αὐτόν (Wis 2:23 BGT)

For God formed us to be imperishable; the image of his own nature he made us. (Wis 2:23 NAB)

ἀγάπη δὲ τήρησις νόμων αὐτῆς προσοχὴ δὲ νόμων βεβαίωσις ἀφθαρσίας | ἀφθαρσία δὲ ἐγγὺς εἶναι ποιεῖ θεοῦ (Wis 6:18-19 BGT)

then, care for discipline is love of her; love means the keeping of her laws; To observe her laws is the basis for incorruptibility; | and incorruptibility makes one close to God; (Wis 6:18 NAB).

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35   In the elaboration of this aspect, the difference between intertextuality and source criticism is highly noticeable. Cf. i.e. Głowiński, "O Intertekstualności," 77; Adamczewski, *The Gospel of Luke*, 31-32.

36   H.G., Liddell – R. Scott, *s.v.* "ἀφθαρσία," *LSJ*; BibleWorks 9, 10763; T. Friberg – B. Friberg – N.F. Miller, *s.v.* "ἀφθαρσία," *ALGNT*, BibleWorks 9, 4262; , W. Bauer *et al.*, *s.v.* "ἀφθαρσία," *BAGD*; BibleWorks 9, 1321.

In the second phase the use of the word ἀφθαρσία in other biblical and extracanonical texts is analysed in order to verify the possibility of the borrowing of the term by Paul from a text other than Wisdom. The analysis shows, that the use of the epicurean[37] term in the Bible is scarce with only 12 uses – 5 times in the Septuagint (4Mch 9:22; 17:12; Wis 2:23; 6:18.19) and 7 times in the New Testament. What can be of a great importance is that every New Testament use of the term is to be found in the *Corpus Paulinum* – Rom 2:7; 1Cor 15:42.50.53.54;[38] Eph 6:24; 2Ti 1:10.

Similarily, the derivate adjective – ἄφθαρτος – is not a common term in the Bible, where it can be found 10 times: 2 times in the Septuagint in the Book of Wisdom (Wis 12:1; 18:4) and 8 times in the New Testament writings (4 times in the *Corpus Paulinum* – Rom 1:23; 1Cor 9:25; 15:52; 1Tm 1:17 – once in Mk 16:8,[39] and 3 times in 1Pe 1:4.23; 3:4).

The query amongst accessible extracanonical texts reveals that only texts of a few author could be considered as a source of Pauline use of ἀφθαρσία in the terms of historical possibility – studying the date of redaction of the Letter to the Romans. Amongst others Aristotle (384 – 322 B.C.; he uses the adjective ἄφθαρτος multiple times in *Metaphysics*)., Epicurus (341 – 270 B.C.), Philodemos of Gadara (110 – 35 B.C.), Diodorus Siculus (c. 90 – 30 B.C.), Dionysius of Halicarnassus (c. 60 B.C. – 7 A.D.), Strabo (64/63 B.C. – c. 24 A.D.) and Philo of Alexandria (c. 25 B.C. – c. 50 A.D.).[40]

Without denying the possibility of Paul's knowledge of the text of ancient philosophers and historians due to his education, it seems more probable for Paul that the intertextual reference is made to one of the authoritative texts of Israel.

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37 Cf. i.e. D. Winston, *The Wisdom of Solomon: A New Translation with Introduction and Commentary* (AB 43; Garden City, NY: Doubleday 1981) 121.

38 It should be noted that the presence of the term in 1Cor 15:54 is not witnessed by a number of important manuscripts: □46 0121 088 *ℵa 0243 1739* itar vg copsams, bo goth eth Marcion Irenaeusgr, lat *al*. Nevertheless, the explanation provided by B.M. Metzger (*A Textual Commentary on the Greek New Testament* [Stuttgart: Deutsche Biblegesellschaft 2002] 502) seems legitimate: the omission of τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν καὶ is caused by a homoioarcton or homoioteleuton in the context of the verse 1Cor 15:53.

39 It should be noted that the use of the term in Mk 16:8 is questionable. The adjective is present in the less reliable text of the gospel which includes the longer version of the text: Πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν Πέτρον συντόμως ἐξήγγειλαν. Μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι᾽ αὐτῶν τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας. ἀμήν. This version is witnessed, as B.M. Metzger (*A Textual Commentary*, 103) states "by four uncial Greek manuscripts of the seventh, eighth, and ninth centuries (L Y 099 0112 al), as well as Old Latin k, the margin of the Harclean Syriac, several Sahidic and Bohairic manuscripts, and not a few Ethiopic manuscripts."

40 The data acquired with the consultation of *LSJM* and http://www.perseus.tufts.edu. Cf. Liddell – Scott, *s.v.* "ἀφθαρσία," *LSJ*; http://www.perseus.tufts.edu/hopper/wordfreq?lang=greek&lookup=a) fqarsi%2Fa [access: 2017.06.29]; http://www.perseus.tufts.edu/hopper/wordfreq?lang=greek&lookup=a)%2Ffqartos [access: 2017.06.29].

Amongst them the Book of Wisdom can be counted. It is a common practice for New Testament writers to evoke the Old Testament through the mediation of Septuagint.[41] The same can be said about Paul, as R.B. Hays writes: "The vocabulary and cadences of Scripture – particularly of the LXX – are imprinted deeply on Paul's mind, and the great stories of Israel continue to serve for him as a fund of symbols and metaphors that condition his perception of the world."[42] Moreover, it is acknowledged that Paul consecrated himself to the study of the Book of Wisdom at some point of his life.[43] Hence, the probability of the borrowing from the Book of Wisdom turns out to be considerable.

The context is of even greater relevance in the discussed example of the use of ἀφθαρσία. In both cases – Rom 2:7 and Wis 2:23 – we deal with the context of the judgement. It is evident in Rom 2, but also in Wis 2:23 it can be deduced from preceding verses, especially Wis 2:22, where the author speaks about 'a recompense for holiness' and 'the innocent souls' reward'. The difference can be observed in the fact that for the author of the Letter to the Romans, immortality is not the ultimate goal, but the object of the search, by seeking of which eternal life is acquired. In Wisdom, the author suggests clearly that 'innocent souls' reward' consists in immortality.

As for the two other uses of the term ἀφθαρσία in Wisdom, the context remains similar in its juridical character (cf. Wis 6:3-8). But the analogy goes much further. In both texts – Rom 2:7 and Wis 6:17-20, which include the discussed term – we can observe, by juxtaposition, a similar ternary structure:

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41 Cf. i.e. H.B. Swete – H.S.J. Thackeray, *An Introduction to the Old Testament in Greek* (Cambridge: The University Press 1902) 392; E.E. Ellis, *Paul's Use of the Old Testament* (Edinburgh – London: Oliver and Boyd 1957) 16; S. Moyise, *Evoking Scripture : Seeing the Old Testament in the New* (London: Clark 2008) 2-3; B.S. Childs, *The New Testament as Canon : An Introduction* (Valley Forge, PA: Trinity Press International 1994); Y. Lee, *Paul, Scribe of Old and New : Intertextual Insights for the Jesus-Paul Debate* (LNTS 512; London *et al.*: Bloomsbury 2015) 24.

C.D. Stanley notes: "A careful study of the textual affinities of Paul's assured quotations shows agreements with a wide variety of manuscripts and text-types of the Greek Jewish Scriptures. Though his primary text is clearly that Greek translation known today as the 'Septuagint' (LXX), a number of Paul's quotations agree with readings preserved in only a minority tradition within the text-history of the LXX" (*Paul and the Language of Scripture: Citation Technique in the Pauline Epistles and Contemporary Literature* [SNTS 74; Cambridge: Cambridge University Press 1992] 254, 340); cf. also Ellis, *Paul's Use*, 4, 12-14. Similar statements are present in NT scholarship already since 17th century, as C.D. Stanley notes (*Paul and the* Language, 6).

42 Hays, *Echoes*, 16.

43 Cf. i.e. H.S.J. Thackeray, *The Relation of St. Paul to Contemporary Jewish Thought: An Essay to Which Was Awarded the Kaye Prize for 1899* (London: Macmillan 1900) 27; A.B. Bruce, *St. Paul's Conception of Christianity* (New York: Scribner's Sons 1909) 216-217; K. Romaniuk, *Księga Mądrości* (Poznań – Warszawa: Pallottinum 1969) 258-259; C. Larcher, *Études Sur Le Livre de La Sagesse* (Paris: Gabalda 1969) 14-20; K. Romaniuk, *List do Rzymian* (Poznań – Warszawa: Pallottinum 1978) 104; B. Poniży, *Księga Mądrości* (NKB 20; Częstochowa: Edycja Świętego Pawła 2012) 70.

(a) a way of the search, (b) the direct object of the search and (c) the result of the search.

	Rom 2:7		Wis 6:17-20 (NAB)
a	τοῖς μὲν καθ᾽ ὑπομονὴν ἔργου ἀγαθοῦ	a'	ἀρχὴ γὰρ αὐτῆς ἡ ἀληθεστάτη παιδείας ἐπιθυμία
b	δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν	b'	φροντὶς δὲ παιδείας ἀγάπη ἀγάπη δὲ τήρησις νόμων αὐτῆς προσοχὴ δὲ νόμων βεβαίωσις ἀφθαρσίας
c	ζωὴν αἰώνιον	c'	ἀφθαρσία δὲ ἐγγὺς εἶναι ποιεῖ θεοῦ ἐπιθυμία ἄρα σοφίας ἀνάγει ἐπὶ βασιλείαν

	Rom 2:7 (NAS[44])		Wis 6:17-20 (NAB)
a	to those who by perseverance in doing good	a'	For the first step toward Wisdom is an earnest desire for discipline;
b	seek for glory and honor and immortality	b'	then, care for discipline is love of her; love means the keeping of her laws; To observe her laws is the basis for incorruptibility;
c	eternal life.	c'	and incorruptibility makes one close to God; thus the desire for Wisdom leads to a kingdom.

Once again, the term is present in the context of a just man. For the author of the Letter to the Romans ἀφθαρσία crowns the triad of the objects of the search of the righteous one through the 'perseverance in doing good'. Alike, the writer of the Book of Wisdom sees immortality as the last, the most perfect expression of the way towards Wisdom, and as such can be treated as an object of the search – the final object, just a step away from the ultimate goal, the result of the search.

The difference can be seen in the goal of the search. For the author of the Letter to the Romans the reward consists in 'eternal life', whereas in the Book of Wisdom it will be described as 'kingdom'.

Eventually, the third phase of the analysis requires to ask the question, amongst other, of the way and function of the intertextual relation between Rom 2:7 and the texts from Wis 2:23 and Wis 6:18.19. The difference, an intertextual transposition, to use G. Genette's term, can be observed, as it has been demonstrated,

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44   For the sake of text sequence of the translation, I am quoting *The New American Standard Bible* translation.

when we compare Pauline text with Wis 6:18-19. The aim of the search, in which the appreciation immortality is stressed, in Romans consists in 'eternal life', whereas in Wisdom in 'kingdom'.

On the one hand, although Pseudo-Solomon will employ the idea of life, that derives from God, who is its only Lord (cf. i.e. Wis 16:13), it is Paul, not Pseudo-Solomon. who will consider it as 'eternal'. On the other hand, the author of the Book of Wisdom will speak of the reign that lasts forever (cf. Wis 6:21) and the idea of the kingdom can be indeed understood in a twofold way – the earthly one and the heavenly.[45] Hence, we can assume a close correspondence of the idea with the observation of the substitution of 'kingdom' with 'life'.

In this context, another transposition is seen in reference to the mediator. In Romans, eternal life is a consequence of Christ's anteceding actions and mediation. Here the Christ-Word as the interpretant comes to the fore, as we can read in Rom 5:10, in a similar, juridical, context: 'For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life' (NKJ). Whereas in the Book of Wisdom, we can see that it is Wisdom, which precedes man's intentions and actions (cf. Wis 6:12-13),[46] and it is also Wisdom which is depicted as a mediative instance (cf. Wis 9:10-11)[47] and the source of immortality (ἀθανασία; cf. Wis 8:13.17).[48] Three characteristics of Christ in Romans and Wisdom in Pseudo-Solomon's writing are alike: anteceding actions, mediation and being the source of the ultimate aim of human aspirations.

4. Conclusion

Firstly, it is through the activisation of the texts, that a possible link between the Letter to the Romans and the Book of Wisdom can be sketched – on the basis of a verbal relation of the use of the term ἀφθαρσία. Secondly the intertextual

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45   Cf. i.e. Wis 6:21: If, then, you find pleasure in throne and scepter, you princes of peoples, honor Wisdom, that you may reign as kings forever (NAB); Wis 6:4: because, though you were ministers of his kingdom, you did not judge rightly, and did not keep the law, nor walk according to the will of God (NAB).

46   Wis 6:12-13: Resplendent and unfading is Wisdom, and she is readily perceived by those who love her, and found by those who seek her. She hastens to make herself known to those who desire her (NAB).

47   Wis 9:10-11: Send her forth from your holy heavens and from your glorious throne dispatch her That she may be with me and work with me, that I may know what is pleasing to you. For she knows and understands all things, and will guide me prudently in my affairs and safeguard me by her glory (NAB).

48   Wis 8:13: Because of her I shall have immortality and leave to those after me an everlasting memory (NAB); Wis 8:17: Reflecting on these things, and considering in my heart That immortality lies in kinship with Wisdom, (NAB).

relation is being analysed in detail with the use of criteria of linguistic and structural agreement, as well as thematic coherence. A relation between Rom 2:7 and Wis 2:23 and Wis 6:18.19 is put to the test and its probability is evaluated positively. Lastly, the questions of the way of transposition and reworking are asked and answered in the light of the Christ-Word, as the interpretative instance.

It seems justified to state, that the author of the Letter to the Romans is referring to the Book of Wisdom. Thus, when read in the theological model of intertextual interpretation with Christ-Word as the interpretant explaining the relation between the texts, two transposition are observed: firstly, from 'kingdom' in the Book of Wisdom to 'eternal life' in the Letter to the Romans and, secondly, from 'Wisdom' to 'Christ'. This observation seems to be crucial for the theological intertextual interpretation of Paul's and Pseudo-Solomon's texts as a whole. Of course, as an isolated example it can constitute only one small brick in the construction of the sense. Yet already now, the design of the sense can be sketched and its foundation hypothetically imagined; it would consist in a change of, at least Paul's, perception of the divine actions from a stress on a quasi-abstract 'Wisdom'[49] to the person of Christ.

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49 One could argue about the personification of 'wisdom' in the Book of Wisdom, but it will rather be the case of, for example, the Book of Proverbs. Cf. i.e. Prov 8.

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