



Echoes of Prophetic Call Narratives in Galatians 1:15–16

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ABSTRACT

Intertextual analyses of Galatians 1:15–16 often focus on allusions to the call narratives of Isaiah and Jeremiah, found in Isaiah 49, Isaiah 42, and Jeremiah 1:5. However, what if these intertextual connections go beyond allusions to the call narratives of Isaiah and Jeremiah and also include echoes of prophetic call narratives? To explore these connections, this article draws on Norman Habel's analysis of prophetic call narratives, which reveals that the Old Testament narratives of the prophets' calls follow a pattern rooted in the call narratives of Moses and Gideon. Using Habel's analysis, this article demonstrates that the intertextual connections in Galatians 1:15–16 not only allude to the call narratives of Isaiah and Jeremiah but also include echoes of prophetic call narratives that are deeply rooted in the call narratives of Moses and Gideon. Through these echoes, Paul creatively adapts and reinterprets the elements that often appear in prophetic call narratives to suit his rhetorical and theological purposes.

Keywords: Biblical Intertextuality, allusion, echo, Galatians 1:15–16, prophetic call narratives

INTRODUCTION

Intertextual analysis in Galatians has primarily focused on Galatians 3–4, because of the explicit citations from the Old Testament (hereafter OT).¹ Indeed, this

1 Sylvia C. Keesmaat, *Paul and His Story: (Re)Interpreting the Exodus Tradition* (Sheffield: Sheffield Academic Press, 1999), 155-88; Andrew H. Wakefield, *Where to Live: The Hermeneutical Significance of Paul's Citations from Scripture in Galatians 3:1–14* (Atlanta, GA: Society of Biblical Literature, 2003); Christopher D. Stanley, *Arguing with Scripture: The Rhetoric of Quotations in the Letters of Paul* (New York: T&T Clark, 2004), 114-35; Martinus C. de Boer, "Paul's Quotation of Isaiah 54.1 in Galatians 4.27," *New Testament Studies* 50/03 (2004): 370-89; Linda L. Belleville, "The Sinai-Μεσότης Tradition in Galatians 3:19–20," in *Paul and Scripture*, ed. Stanley E. Porter and Christopher D. Land (Leiden: Brill, 2019), 325-34; Jason S. DeRouchie, "The Use of Leviticus 18:5 in Galatians 3:12: A Redemptive-Historical Reassessment," *Themelios* 45/2 (2020): 240-59; J. Andrew Cowan, "The Curse of the Law, the Covenant, and Anthropology in Galatians 3:10-14: An Examination of Paul's Use of Deuteronomy 27:26," *Journal of Biblical Literature* 139/1 (2020): 211-29.

feature places Galatians second only to Romans in terms of the number of explicit scriptural references.² Nevertheless, the intertextuality in Galatians extends beyond explicit citations to include allusions, which are specifically present in Galatians 1:15–16. Scholars have identified at least three possible allusions in this account of Paul’s calling, namely Isaiah 49, Isaiah 42, and Jeremiah 1:5. Through these allusions, it is often argued that Paul seeks to situate himself within the continuity of the prophetic calling and ministry, especially in relation to Isaiah and Jeremiah.³

Without ignoring or dismissing these allusions, this article explores the possibility of echoes in Galatians 1:15–16. By examining the similarities and differences between Paul’s call narrative and those of Isaiah and Jeremiah, this article argues that Paul echoes a broader prophetic tradition, namely prophetic call narratives. This argument is supported by Norman Habel’s analysis, which shows that the call narratives of OT prophets, including Isaiah and Jeremiah, are rooted in the call narratives of Moses and Gideon. Building on Habel’s framework, this article demonstrates that the intertextual connections in Galatians 1:15–16 include not only allusions to the call narratives of Isaiah and Jeremiah but also echoes of prophetic call narratives.

Thus, this article has several implications for the development of intertextual studies on Galatians 1:15–16. First, intertextual analysis of Galatians 1:15–16 need not be limited to allusions to Isaiah and Jeremiah, as has generally been the case in previous intertextual analyses,⁴ but may be expanded to include echoes of prophetic call narratives, particularly those of Moses and Gideon.

2 Moisés Silva, “Galatians,” in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids, MI: Baker Academic, 2007), 789.

3 It remains a debate whether this text should be understood as narrative of calling or narrative of conversion. For further discussion, see Krister Stendahl, *Paul Among Jews and Gentiles* (Philadelphia: Fortress Press, 1976), 7-23; Stephen J. Chester, *Conversion at Corinth: Perspectives on Conversion in Paul’s Theology and the Corinthian Church* (New York: T&T Clark, 2003), 153-63.

4 The tendency to limit intertextual analysis to allusions appears in various recent commentaries. See David A. deSilva, *The Letter to the Galatians*, The New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans, 2018), 224-25. Kindle; Craig S. Keener, *Galatians: A Commentary* (Grand Rapids, MI: Baker Academic, 2019), 86-89; N. T. Wright, *Galatians*, Commentaries for Christian Formation (Grand Rapids, MI: Eerdmans, 2021), 96-97. Kindle; Nijay K. Gupta, *Galatians*, The Story of God Bible Commentary (Grand Rapids, MI: Zondervan Academic, 2023), 45-48; Christopher M. Tuckett, *A Critical and Exegetical Commentary on Galatians*, The International Critical Commentary (London: T&T

Second, intertextual connections need not be limited to verbal correspondences but should also take into account non-verbal correspondences, such as structures, forms, or specific elements that are closely associated with form criticism.⁵ Within Richard B. Hays' approach of echo, or what he terms "intertextual allusions,"⁶ intertextual connections are primarily identified through verbal correspondences centered on particular words or phrases.⁷ This article, however, demonstrates that an echo may also manifest through non-verbal correspondences, such as structures, forms, or elements. Such connections may remain unidentified when intertextual analysis relies solely on verbal correspondences.

Third, the intertextual connections between Galatians 1:15–16 and prophetic call narratives, particularly those of Moses and Gideon, provide an interpretive framework that enriches our understanding of Paul's call narrative. Paul creatively draws on elements of prophetic call narratives to affirm and reinforce his call to the Gentiles as continuing the ministries of Moses and Gideon, figures who occupy significant positions in Israel's history. At the same time, Paul distinguishes his call from the call narratives of Moses and Gideon by shifting the emphasis from a call confirmed through external signs or human confirmation to a call grounded entirely in divine initiative and legitimacy.

Clark, 2024), 175-77.

- 5 For a definition and history of the development of OT form criticism, see C. M. Toffelmire, "Form Criticism," in *Dictionary of the Old Testament Prophets*, ed. Mark J. Boda and J. Gordon McConville (Downers Grove, IL: InterVarsity Press, 2012), 257- 71.
- 6 Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989), 19.
- 7 Hays' intertextual approach has greatly influenced the development of intertextual studies, as evidenced by works that adopt or build upon it. However, Hays' approach, which tends to focus on verbal correspondences, has limited intertextual analysis to the search for specific word or phrase similarities, without considering the possibility of non-verbal correspondences, as will be demonstrated in this analysis. To examine the influence of Hays' approach, see Keesmaat, *Paul and His Story*; J. Ross Wagner, *Heralds of the Good News: Isaiah and Paul in Concert in the Letter to the Romans* (Leiden: Brill, 2003); Wakefield, *Where to Live*; Brian J. Abasciano, *Paul's Use of the Old Testament in Romans 9:1-9* (London: T&T Clark, 2005); *Paul's Use of the Old Testament in Romans 9:10-18: An Intertextual and Theological Exegesis* (London: T&T Clark, 2011); *Paul's Use of the Old Testament in Romans 9:19-24: An Intertextual and Theological Exegesis* (London: T&T Clark, 2022); Christopher A. Beetham, *Echoes of Scripture in the Letter of Paul to the Colossians* (Leiden: Brill, 2008); Mihail Golic, "Suffering, Sacrifice, and Redemption: Pauline Midrash of Exodus in Galatians 3:1-17," *Bibliotheca Sacra* 182 (2025): 179-91.

To develop this argument, the discussion is organized into three sections. First, it reviews the previous intertextual analyses of Galatians 1:15–16, which have primarily focused on allusions, to demonstrate that existing intertextual analyses have largely focused on verbal correspondences and have not sufficiently considered echoes. Second, it traces the development of the prophetic call narratives, beginning with Habel and continuing with the work of Gerard Meagher and Hava Shalom-Guy, and examines their significance in other OT and New Testament (hereafter NT) writings. Third, it explores the echoes of prophetic call narratives in Galatians 1:15–16 and their significance in understanding Paul’s calling.

METHODS

This article employs the biblical intertextuality approach developed by Hays, which seeks to identify allusions or echoes based on his seven proposed criteria.⁸ These seven criteria are availability, volume, recurrence, thematic coherence, historical plausibility, history of interpretation, and satisfaction. Nevertheless, unlike Hays’ approach, which tends to rely on verbal correspondences by identifying similarities in particular words or phrases, this article argues that an echo may also emerge through non-verbal correspondences, such as structures, forms, or elements within prophetic call narratives. This does not mean that Hays’ seven criteria are disregarded. Rather, these criteria are retained but expanded to account for non-verbal correspondences as well.

In addition, this article makes a methodological distinction between allusion and echo, a distinction that Hays does not explicitly maintain in his work.⁹ As Stanley E. Porter emphasizes, distinguishing between citation, allusion, and echo is a crucial aspect of biblical intertextuality.¹⁰ Since this study specifically focuses on allusion and echo, the definitions adopted here are limited to these two categories. This

8 Hays, *Echoes of Scripture*, 29-32.

9 Although Hays uses the term “intertextual allusions,” which seems closer to the concept of “allusion,” he uses the terms “allusion” and “echo” interchangeably.

10 Stanley E. Porter, “The Use of the Old Testament in the New Testament,” in *Early Christian Interpretation of the Scriptures of Israel*, ed. Craig A. Evans and James A. Sanders (Sheffield: Sheffield Academic Press, 1997), 79-96.

article adopts the definition proposed by Christopher A. Beetham,¹¹ who describes allusion as an intentional, indirect reference by the author to a specific source text, expressed prominently enough to be identified by the reader and intended to enable the reader to recall and connect the meaning of the prior text with the discourse the author is constructing. An echo, by contrast, is a more subtle literary reference to a specific text that is not necessarily intended to be recognized by the reader and may occur either consciously or unconsciously through word choice or context. This methodological distinction enables this article to extend its analysis of the intertextual connections in Galatians 1:15–16 to include echoes of prophetic call narratives, rather than limiting the discussion to allusions to the call narratives of Isaiah and Jeremiah. This methodological distinction enables this article to extend its analysis of the intertextual connections in Galatians 1:15–16 to include echoes of prophetic call narratives, rather than limiting the discussion to allusions to the call narratives of Isaiah and Jeremiah.

DISCUSSION

Review of Current Intertextual Analyses in Galatians 1:1–16

Scholars have argued that Paul alludes to Isaiah 49, Isaiah 42, and Jeremiah 1:5. Paul uses these three prior texts to support his calling as an apostle to the Gentiles. Because each of these prior texts has its context and significance, the first part of this article will examine how Paul interacts with and employs these scriptures in his discourse. This analysis will demonstrate that Paul deliberately aligns himself with the narratives of Isaiah and Jeremiah's calling. To achieve this, the discussion will start with allusions to Isaiah 49:1, 3, and 6, then move to Isaiah 42:1, and finally to Jeremiah 1:15.

11 Beetham, *Echoes of Scripture*, 17–24.

Allusion to Isaiah 49:1, 3, 6

Before presenting the first intertextual analysis, it is important to note that most scholars believe Deutero-Isaiah is a significant text in Paul's writings.¹² Numerous citations, allusions, and echoes from Isaiah 40–55 reflect this. Hays shows that the reason Paul often references Deutero-Isaiah in his discourses is due to the many eschatological promises of redemption and restoration for the Gentiles, which seem to align with Paul's calling and ministry to the nations.¹³

Galatians 1:15–16 (NA ²⁸)	Isaiah 49:1, 3, 6 (LXX)
¹⁵ Ὅτε δὲ εὐδόκησεν [ὁ θεός] ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ ¹⁶ ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι	¹ ἀκούσατέ μου νῆσοι καὶ προσέχετε ἔθνη διὰ χρόνου πολλοῦ στήσεται λέγει κύριος ἐκ κοιλίας μητρός μου ἐκάλεσεν τὸ ὄνομά μου ³ καὶ εἶπέν μοι δοῦλός μου εἶ σύ Ἰσραὴλ καὶ ἐν σοὶ δοξασθήσομαι ⁶ καὶ εἶπέν μοι μέγα σοὶ ἐστὶν τοῦ κληθῆναι σε παῖδά μου τοῦ στήσαι τὰς φυλάς Ἰακωβ καὶ τὴν διασπορὰν τοῦ Ἰσραὴλ ἐπιστρέψαι ἰδοὺ τέθεικά σε εἰς διαθήκην γένους εἰς φῶς ἐθνῶν τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς

In the first intertextual connection, scholars believe that the similarities between Galatians 1:15–16 and Isaiah 49 can be seen in three key phrases, namely: first, ἐκ κοιλίας μητρός μου, which corresponds to ἐκ κοιλίας μητρός μου (Isa. 49:1); second, ἀποκαλύψαι ... ἐν ἐμοί with ἐν σοὶ δοξασθήσομαι (Isa. 49:3); and third, ἐν τοῖς ἔθνεσιν, which corresponds to εἰς φῶς ἐθνῶν (Isa. 49:6).

Regarding the first phrase, there is a direct verbal connection between Galatians 1:15–16 and Isaiah 49:1, where the phrase ἐκ κοιλίας μητρός μου is used in both texts. Furthermore, the verb καλέω also appears after that phrase in both texts, thereby reinforcing the verbal correspondence between them. This verbal correspondence is particularly striking and is not found in any other texts within

12 Richard B. Hays, *The Conversion of the Imagination: Paul as Interpreter of Israel's Scripture* (Grand Rapids, MI: Eerdmans, 2005), 26; Wagner, *Heralds of the Good News*, 29; Matthew S. Harmon, *She Must and Shall Go Free: Paul's Isaianic Gospel in Galatians* (Göttingen: De Gruyter, 2010), 40-41.

13 Hays, *The Conversion of the Imagination*, 26.

the LXX.¹⁴ This leads some scholars to believe that Isaiah 49 is indeed the primary and specific source text in Paul's call narrative.¹⁵

Regarding the second phrase, Carey C. Newman suggests that there is an intertextual connection between Galatians 1:16 and Isaiah 49:3.¹⁶ He states that the verbs ἀποκαλύπτω and δοξάζω, when used in the context of God's eschatological revelation, are semantically related. This can be seen in prophetic books, where the aorist passive form of δοξάζω describes the visible manifestation of God's presence (Isa. 24:21–23; Ezek. 28:22; 39:13; Hag. 1:8). Likewise, in 2 Thessalonians 1:10, Paul uses the passive form of δοξάζω to refer to God's eschatological theophany. Based on this usage pattern, Newman argues that Paul aims to connect his calling and ministry narrative with Isaiah's, showing that Jesus is the revelation of God's δόξα. Within this context, Paul's ministry to the Gentiles can also be seen as a manifestation of God's glory, as reflected in the expression ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ (2 Cor. 8:23).¹⁷

Regarding the third phrase, although Galatians 1:16 and Isaiah 49:6 do not use identical wording, both essentially articulate the same idea or theme, namely that God's message of salvation and restoration is intended for the Gentiles.¹⁸ This thematic similarity is reinforced by Acts, where Paul, in his first sermon in Pisidian Antioch, explicitly cites Isaiah 49:6 to affirm that his ministry is directed toward the nations (Acts. 13:47). In addition to alluding to Isaiah 49:6, Matthew S. Harmon also proposes that Paul might be alluding to Isaiah 52:5. In this verse, the phrase ἐν τοῖς ἔθνεσιν is used explicitly, and the verb εὐαγγελίζω appears in Isaiah 52:7,¹⁹ showing a strong verbal connection between the two texts. Contextually, Isaiah

14 The phrase ἐκ κοιλίας appears 23 times in the LXX, but only five of these include the words μήτηρ and μου (Judg. 16:17; Ps. 21:11; 70:6; Job. 1:21; Isa. 49:1).

15 Karl O. Sandnes, *Paul — One of the Prophets?* (Tübingen: Mohr Siebeck, 1991), 61–62; Roy E. Ciampa, *The Presence and Function of Scripture in Galatians 1 and 2* (Tübingen: Mohr Siebeck, 1998), 111–12; J. Ross Wagner, "Isaiah in Romans and Galatians," in *Isaiah in the New Testament*, ed. Steve Moyise and Maarten J. J. Menken (New York: T&T Clark, 2005), 130–31; Harmon, *She Must and Shall Go Free*, 79; Martinus C. de Boer, *Galatians: A Commentary* (Louisville, KY: Westminster John Knox Press, 2011), 90.

16 Carey C. Newman, *Paul's Glory-Christology: Tradition and Rhetoric* (Leiden: Brill, 1992), 206.

17 Newman, *Paul's Glory-Christology*, 206–07.

18 Ciampa, *The Presence and Function of Scripture*, 117–18.

19 Harmon, *She Must and Shall Go Free*, 84–85.

52 contains Yahweh's complaint that His name is being blasphemed among the nations. If this allusion is correct, then Paul deliberately uses this phrase to imply that the ministry of preaching the Gospel to other nations is part of the solution to counteract the blasphemy against Yahweh's name among the nations. Therefore, Paul's mission to the Gentiles can be seen as a solution to restore Yahweh's name in the midst of the world.

What often draws scholars' attention regarding the intertextual connections with Isaiah 49 is that Paul seems to allude to the figure of the servant, who, in Christian tradition, is commonly identified with Jesus as the suffering servant (Isa. 53). In this context, N. T. Wright notes that Paul does not necessarily operate within a Christological framework like the one found in modern Christian tradition, which sees the servant as a singular figure directly identified with Jesus.²⁰ Moreover, Paul's relationship with the servant is not ontological, that is, he does not see himself as the same servant mentioned in Isaiah, but rather a historical one, positioning Paul within the ongoing prophetic tradition. This perspective is also common in rabbinic tradition, as Karl O. Sandnes demonstrates, noting that Isaiah 49:1–6, in some rabbinic texts, is understood as referring to the prophet himself, not another figure (Pesiq. R. 26:1/2; Midr. Ps. 9:7; 58:2).²¹ Therefore, it is not surprising that Paul uses this passage to articulate his calling and ministry. Instead of claiming to be identical to the servant, Paul seems to interpret the text as a narrative pattern that provides a framework for understanding his mission to the Gentiles.

Allusion to Isaiah 42:1

Galatians 1:15–16 (NA ²⁸)	Isaiah 42:1 (LXX [Q])
¹⁵ Ὅτε δὲ εὐδόκησεν [ὁ θεός] ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ ¹⁶ ἀποκαλύψει τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι	¹ Ἰδοὺ ὁ παῖς μου ἀντιλήμψομαι αὐτοῦ ὁ ἐκλεκτός μου ὃν εὐδόκησεν ἡ ψυχὴ μου ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτόν κρίσιν τοῖς ἔθνεσιν ἐξοίσει

²⁰ Wright, *Galatians*, 96. Kindle.

²¹ Sandnes, *Paul*, 62-63.

The second intertextual analysis focuses on Isaiah 42:1. Unlike the previous allusion, which focuses on the LXX tradition as attested by the Codex Sinaiticus (ⲛ), Seyoon Kim points out an intertextual connection between the use of the verb εὐδόκησεν in Galatians 1:15 and its use in Isaiah 42:1, as attested by the Codex Marchalianus (Q). Quoting Joseph Ziegler, who considers Codex Q the best witness to the old Isaiah text, Kim suggests that it is very likely Paul is familiar with the reading variant εὐδόκησεν (Q) rather than προσεδέξατο (ⲛ).²² This explains why εὐδόκησεν appears in Galatians 1:15.

Furthermore, the possibility that Paul alludes to Isaiah 42:1 is strengthened by several verbal similarities between Isaiah 42:6–7 and Isaiah 49:1, 6, where both passages use the verbs ἐκάλεσα, ἔδωκα, and the phrase εἰς φῶς ἔθνῶν.²³ Therefore, although most scholars agree that Paul's main reference is to Isaiah 49, as previously discussed, Kim suggests that Paul might also be simultaneously alluding to Isaiah 42:1. This makes sense because Isaiah 42 and 49 are part of the Servant Songs—Isaiah 42 is the first song, and Isaiah 49 is the second. In this context, Paul appears not only to allude to a specific text but also to embrace the entire theme of the servant when articulating his calling.

Allusion to Jeremiah 1:5

Galatians 1:15–16 (NA ²⁸)	Jeremiah 1:5 (LXX)
¹⁵ Ὅτε δὲ εὐδόκησεν [ὁ θεός] <u>ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ</u> ¹⁶ ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα <u>εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν</u>, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι	⁵ πρὸ τοῦ με πλάσαι σε <u>ἐν κοιλίᾳ ἐπίσταμαί σε καὶ πρὸ τοῦ σε ἐξελθεῖν ἐκ μήτρας ἡγίακά σε προφήτην εἰς ἔθνη τέθεικά σε</u>

In the third intertextual connection, scholars believe that the similarities between Galatians 1:15–16 and Jeremiah 1:5 can be seen in three phrases, namely: first, ὁ ἀφορίσας με, which corresponds to ἡγίακά σε; second, ἐκ κοιλίας μητρός μου,

²² Seyoon Kim, *Paul and the New Perspective: Second Thoughts on the Origin of Paul's Gospel* (Grand Rapids, MI: Eerdmans, 2002), 102-03.

²³ Kim, *Paul and the New Perspective*, 103.

which corresponds to ἐν κοιλῇ ... ἐκ μήτρας; and third, εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, which corresponds to προφήτην εἰς ἔθνη.

Regarding the first phrase, no similar phrase is identified within Jeremiah 1:5. However, Sandnes points out that the verb ἀφορίζειν in the LXX is often used to refer to places, times, animals, or arrangements that are set apart and dedicated to the Lord (Exod. 19:12; 29:27; Lev. 20:25–26; 27:21; Ezek. 45:1, 4).²⁴ Additionally, this term frequently appears alongside words like ἀγιάζειν, ἅγιος, and ἁγίασμα (Exod. 19:14, 22–23; 29:27; Lev. 20:26; 27:21; Ezek. 45:1–4). The connection between ἀφορίζειν and ἀγιάζειν in these texts suggests that they are conceptually related. In this context, it is quite possible that the phrase ἡγίακά σε in Jeremiah 1:5 serves as the background for the expression ὁ ἀφορίσας με in Galatians 1:15, even though there is no direct verbal parallel.

Regarding the second phrase, the expression ἐκ κοιλίας μητρός μου is indeed not found in Jeremiah 1:5, but the text still uses a similar expression, namely ἐν κοιλίᾳ ... ἐκ μήτρας. Nevertheless, some scholars argue that the motifs conveyed by these two formulations differ. In Galatians 1:15, Paul seems to emphasize God's election from the womb, while in Jeremiah 1:5, the focus is on God's election before the womb. Responding to this difference in motifs, Lutz Doering argues that God's election from the womb, as understood by Paul, is closely related to God's act of sanctification. This interpretation appears to align with the tradition reflected in Sirach 49:7b, which describes Jeremiah's calling as follows: καὶ αὐτὸς ἐν μήτρᾳ ἡγιάσθη προφήτης ἐκρίζοῦν καὶ κακοῦν καὶ ἀπολλύειν, ὡσαύτως οἰκοδομεῖν καὶ καταφυτεύειν ("who even in the womb had been consecrated a prophet, to pluck up and ruin and destroy, and likewise to build and to plant").²⁵ It cannot be definitively established whether Ben Sira represents the dominant view regarding Jeremiah's calling in Second Temple Judaism. Still, this tradition at least indicates

24 Sandnes, *Paul*, 61.

25 Lutz Doering, "The Commissioning of Paul: Light from the Prophet Jeremiah on the Self-Understanding of the Apostle?," in *Jeremiah's Scriptures: Production, Reception, Interaction, and Transformation*, ed. Hindy Najman and Konrad Schmid (Leiden: Brill, 2017), 553.

an interpretive approach that understands Jeremiah 1:5 as an act of consecration from the womb.

Regarding the third phrase, both εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν and προφήτην εἰς ἔθνη refer to the same idea, namely that the prophetic message is proclaimed to the Gentiles. A common issue among scholars is the difference in purpose between the prophetic message brought by Paul and that of Jeremiah: Paul presents his prophetic message more positively as a message of salvation, while Jeremiah is more often associated with a message of judgment. Regarding this, Hetty Lalleman notes that Jeremiah's message is not entirely about destruction, as Jeremiah 1:10 also emphasizes the dimension of hope.²⁶ This message of hope appears again in later passages (Jer. 46:26; 48:47; 49:6; and 49:39). Additionally, the testimony in Sirach 49:7b also demonstrates a similar pattern: "to pluck up and ruin and destroy, and likewise to build and to plant" (ὥσαύτως οἰκοδομεῖν καὶ καταφύτευειν).²⁷ Nevertheless, it must be acknowledged that in his ministry to the Gentiles, Paul tends to focus his message on more positive themes (2 Cor. 10:8; 13:10). In this regard, Doering writes, "[Paul] may have developed the antithesis 'for building up and not for tearing down' in a creative adaptation of Jer 1:10, retaining only the word of restoration from the Jeremianic pretext."²⁸

Along with the intertextual connections in the three phrases above, many scholars have also identified other possible allusions and parallels. James D. G. Dunn, for example, notes that the phrase ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου in Galatians 1:15, which is taken from Jeremiah 1:5, can be linked to earlier verses, especially those about Paul's past as a Pharisee. Paul may intentionally allude to this passage to contrast his past as a Pharisee, also called "the separated one," with God's act of "setting him apart."²⁹

26 Hetty Lalleman, "Paul's Self-Understanding in the Light of Jeremiah: A Case Study into the Use of Old Testament in the New Testament," in *A God of Faithfulness: Essays in Honour of J. Gordon McConville on His 60th Birthday*, ed. Jamie A Grant, Alison Lo, and Gordon Wenham (London: A & C Black, 2011), 106.

27 Sandnes, *Paul*, 33-34.

28 Doering, "The Commissioning of Paul," 551.

29 James D. G. Dunn, *A Commentary on the Epistle to the Galatians*, Black's New Testament Commentaries (London: A & C Black, 1993), 63.

Lalleman and Doering also identify similarities between Jeremiah and Paul, specifically that both were from the tribe of Benjamin (Jer. 1:1; Rom. 11:1; Phil. 3:5), were unmarried (Jer. 16:2–4; 1 Cor. 7:7–8), suffered significant hardship in their ministries (Jer. 11:21; 12:6; 15:18; 1 Cor. 4:11; 2 Cor. 1:5–10), and regarded themselves as untrained speakers (Jer. 1:6; 2 Cor. 11:6).³⁰ Furthermore, Doering argues that Paul and Jeremiah faced similar challenges, particularly opposition from false prophets, and emphasized the prophetic authority from God (Jer. 20:10–11; 26:7–17; Gal. 1:13–2:10).³¹ He also notes that both communicated through letters, suggesting that the connection between them extends beyond verbal parallels to include similarities in literary form.³²

Conclusion

In the previous section, it is shown that Paul intentionally alludes to Isaiah and Jeremiah to affirm his calling as an apostle to the Gentiles. Furthermore, Paul also positions himself as one who is in continuity with the ministries of Isaiah and Jeremiah. It is important to emphasize that his ministry does not rely on human authority but on the authority of the God of Israel, who chooses him from the womb and reveals His Son within him. However, this does not mean that Paul's calling and ministry are identical to those of Isaiah and Jeremiah. In this regard, Galatians 1:15–16 highlights two key distinctions: first, Paul's calling has a Christological dimension, as the revelation of God is manifested in Christ, which is certainly different from the contexts of Isaiah and Jeremiah; second, Paul brings the good news of the Gospel of Christ to other nations.

According to Jeffrey W. Aernie, these differences indicate a shift or development in the understanding of calling and ministry from the OT prophets to that of Paul.

³³ However, this pattern of change is not entirely new. Kathleen M. Rochester, for

30 Lalleman, "Paul's Self-Understanding in the Light of Jeremiah," 111; Doering, "The Commissioning of Paul," 563.

31 Doering, "The Commissioning of Paul," 555-56.

32 Doering, "The Commissioning of Paul," 561-62.

33 Jeffrey W. Aernie, *Is Paul Also Among the Prophets?: An Examination of the Relationship between Paul and the Old Testament Prophetic Tradition in 2 Corinthians* (New York: T&T Clark, 2012), 161.

example, highlights that Jeremiah and Ezekiel, despite being called within similar historical contexts and sharing many motifs, still show their distinctiveness in how they deliver their prophetic messages, their attitudes, and their interests as prophets, and so on.³⁴ This suggests that the call and ministry of prophets are specific and unique, in the sense that they are greatly influenced by their respective historical, geographical, and theological settings. As a result, the form of the prophets' ministry is not always uniform and may reflect certain developments or shifts. In this way, it can be understood that Paul's calling and ministry also have distinctive characteristics shaped by the theological and historical circumstances he faced, a pattern that has also been evident in the OT prophetic tradition.

Prophetic Call Narrative

Overall, these three intertextual analyses are both convincing and well-supported, as they align with Hays' seven criteria for identifying an echo.³⁵ However, the similarities and differences between Paul's call narrative and those of Isaiah and Jeremiah suggest that Paul is probably echoing a broader prophetic tradition, specifically what is known as the prophetic call narrative. The term "prophetic call narrative" describes a tradition that influences how OT prophets express and justify their call to ministry.³⁶ This tradition features relatively consistent structural patterns in call narratives, as will be shown in the next section, and developed dynamically throughout Israel's history.

Some scholars have indeed suggested that Paul's call narrative in Galatians 1:15–16 likely reflects a prophetic tradition or has a specific literary relationship with the OT prophets, as indicated by many similarities in phrasing, themes, and narrative structure.³⁷ However, there has been no intertextual analysis specifically exploring the echoes of the prophetic call narrative in Galatians 1:15–16.

34 Kathleen M. Rochester, "Prophetic Ministry in Jeremiah and Ezekiel," *Tyndale Bulletin* 61/2 (2010): 317-20.

35 Hays, *Echoes of Scripture*, 29-32.

36 D. N. Phinney, "Call/Commission Narratives," in *Dictionary of the Old Testament Prophets*, ed. Mark J. Boda and J. Gordon McConville (Downers Grove, IL: InterVarsity Press, 2012), 65.

37 Aernie, *Is Paul also Among the Prophets?*, 117, 159; Newman, *Paul's Glory-Christology*, 204-05; Ciampa, *The Presence and Function of Scripture*, 119-20; Robert A. Bryant, *The Risen*

The development of the prophetic call narrative is closely connected to the approach of form criticism. One key scholar is Habel, who studied prophetic call narratives, especially those of Moses (Exod. 2–3), Gideon (Judg. 6:11–24), Isaiah (Isa. 6:1–3), Jeremiah (Jer. 1:4–10), and Ezekiel (Ezek. 1:1–3:11).³⁸ From his analysis, Habel concludes that these narratives display a consistent structure and form. Specifically, he regards the narratives of Moses' and Gideon's callings as the main models that, in different adapted forms, influenced how other prophets narrated their calling experiences.³⁹ By echoing Moses' call narrative, the OT prophets not only affirm the continuity of their ministries within Israel's history but also validate their calling.

Habel identifies six main elements that often appear in prophetic call narratives, namely: the divine confrontation, the introductory word, the commission, the objection, the reassurance, and the sign.⁴⁰ The divine confrontation describes God's initiative in confronting or encountering the prophet. The introductory word refers to God's opening statement that provides the foundation or context for the assigned task. The commission pertains to the specific mandate or task given to the prophet. The objection is the prophet's response of hesitation, often based on an awareness of his limitations or unworthiness. The reassurance is a divine affirmation that assures God's presence and support. Finally, the sign refers to the sign given to strengthen and confirm the call.

Habel's analysis was further expanded in the context of the NT by Meagher.⁴¹ Specifically, through his interpretation of the annunciation narrative to Mary in Luke 1:26–37, Meagher argues that the narrative structure of this passage shows strong similarities to the prophetic call narrative pattern as outlined by Habel, though in an adapted form. By mirroring this pattern, Luke seems to place Mary in line with the

Crucified Christ in Galatians (Atlanta, GA: Society of Biblical Literature, 2001), 148-49.

38 Habel's claim is based on earlier studies conducted by Ernst Kutsch, Gerhard von Rad, Wolfgang Richter, and Claus Westermann. Norman Habel, "The Form and Significance of the Call Narratives," *Zeitschrift für die alttestamentliche Wissenschaft* 77/3 (1965): 297-323.

39 Habel, "The Form and Significance of the Call Narratives," 316-17.

40 Habel, "The Form and Significance of the Call Narratives," 317-20.

41 Gerard Meagher, "The Prophetic Call Narrative," *Irish Theological Quarterly* 39/2 (1972): 164-77.

OT prophets.⁴² This connection is especially clear in the focus on divine initiative, where the event is presented as part of the same divine action that has been at work throughout Israel's history.

Furthermore, Shalom-Guy asserts that, especially in the context of the call of Moses and Gideon, the continuity seen in prophetic call narratives suggests direct literary dependence.⁴³ In this way, the authors of the call narratives intentionally use the prophetic call tradition to emphasize the image of the called figure as someone chosen by God and therefore deserving of the task. This direct literary dependence is evident not only in similarities in narrative structure but also in various forms of correspondence at the verbal, thematic, and stylistic levels.

In the following section, I will examine the echoes of prophetic call narratives in Galatians 1:15–16. The discussion will begin by highlighting the structural similarities between Galatians 1:15–16 and prophetic call narratives. Since the call narratives of Moses and Gideon are often regarded as the primary paradigms for the way OT prophets narrate their calls, the discussion will also examine whether the call narratives of Moses and Gideon are echoed in Paul's call narrative. If so, the intertextual links in Galatians 1:15–16 go beyond Isaiah and Jeremiah to include the call stories of Moses and Gideon. By echoing the call narratives of Moses and Gideon, Paul creatively adapts and reinterprets the elements of prophetic call narratives to suit his rhetorical and theological purposes.

Prophetic Call Narratives in Galatians 1:15–16

Habel has identified consistent structures and forms in prophetic call narratives, which are articulated in six main elements: the divine confrontation, the introductory word, the commission, the objection, the reassurance, and the sign. These elements also appear in Paul's call narrative, though not in a specific or sequential order. William Baird and Newman, for example, point out that Galatians 1:11–17 echoes a similar prophetic call narrative structure, namely: a divine

42 Meagher, "The Prophetic Call Narrative," 177.

43 Hava Shalom-Guy, "The Call Narratives of Gideon and Moses: Literary Convention or More?" *Journal of Hebrew Scriptures* 11/11 (2011): 2-19.

confrontation (vv. 12, 16a), an introductory word (v. 15), a commission (v. 16b), an objection (v. 13), reassurance (v. 15), and a sign (vv. 11–12, 16).⁴⁴ This structural similarity suggests that Paul does indeed echo the prophetic call narrative. However, does this mean that Paul's call narrative has a direct literary dependence on the prophetic call narrative? Scott J. Hafemann tends to doubt this because, for him,

The point is not to propose a direct literary dependence among the various accounts, but simply to recognize that the call of the prophet in Israel's tradition followed a definite and recurring structure which contained several essential elements.⁴⁵

I am inclined to argue that the structural similarities between Galatians 1:11–17 and the prophetic call narrative cannot be dismissed as mere coincidence. Although, as Hafemann emphasizes, such patterns may reflect a recurring tradition within Israel, the consistent presence of these elements in Galatians 1:11–17 raises the possibility that Paul intentionally adopts the prophetic call narrative in describing his calling. If so, can echoes of the call narratives of Moses and Gideon, often seen as paradigmatic within OT prophetic call narratives, be recognized in Paul's account of his calling?

Structurally, these three call narratives all share similar patterns and motifs, as shown in this table.

Patterns	Moses (Exod. 3:1–12 [LXX])	Gideon (Jud. 6:11b–17 [LXX])	Paul (Gal 1:11–17, NA ²⁸)
The Divine Confrontation	<u>ὤφθη</u> δὲ αὐτῷ <u>ἄγγελος</u> κυρίου ἐν φλογὶ πυρὸς ἐκ τοῦ βάλτου ... (2)	... καὶ <u>ὤφθη</u> αὐτῷ <u>ἄγγελος</u> κυρίου ... (12a)	... ἀλλὰ δι' <u>ἀποκαλύψεως</u> Ἰησοῦ <u>Χριστοῦ</u> ... <u>ἀποκαλύψαι</u> τὸν υἱὸν αὐτοῦ <u>ἐν ἐμοί</u> ... (12, 16a)
The Introductory Word	ὥς δὲ εἶδεν κύριος ὅτι <u>προσάγει</u> ἰδεῖν <u>ἐκάλεσεν</u> αὐτὸν κύριος ἐκ τοῦ βάλτου λέγων Μωϋσῇ Μωϋσῇ ... καὶ εἶπεν αὐτῷ <u>ἐγώ εἰμι ὁ θεὸς τοῦ πατρὸς σου</u> ... (4, 6)	... καὶ εἶπεν πρὸς αὐτόν κύριος <u>μετὰ σοῦ δυνατὸς τῇ ἰσχύϊ</u> (12b)	Ὅτε δὲ εὐδόκησεν [ὁ θεὸς] ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ <u>καλέσας</u> διὰ τῆς χάριτος αὐτοῦ (15)

44 William Baird, "Visions, Revelation, and Ministry: Reflections on 2 Cor 12:1-5 and Gal 1:11-17," *Journal of Biblical Literature* 104/4 (1985): 656-57; Newman, *Paul's Glory-Christology*, 204.

45 Scott J. Hafemann, *Paul, Moses, and the History of Israel: The Letter/Spirit Contrast and the Argument from Scripture in 2 Corinthians 3* (Peabody, MA: Hendrickson, 1995), 49.

The Commission	καὶ νῦν δεῦρο ἀποστείλω σε πρὸς Φαραῶ βασιλέα Αἰγύπτου καὶ ἐξάξεις τὸν λαόν μου τοὺς υἱοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου (10)	... πορεύου ἐν τῇ ἰσχύι σου καὶ σώσεις τὸν Ἰσραὴλ καὶ ἰδοὺ ἐξαπέστειλά σε (14)	... ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι (16b)
The Objection	καὶ εἶπεν Μωσῆς πρὸς τὸν θεόν <u>τίς εἰμι</u> ὅτι πορεύσομαι πρὸς Φαραῶ βασιλέα Αἰγύπτου καὶ ὅτι ἐξάξω τοὺς υἱοὺς Ἰσραὴλ ἐκ γῆς Αἰγύπτου (11)	καὶ εἶπεν πρὸς αὐτὸν Γεδεων ἐν ἐμοὶ κύριε ἐν τίνι σώσω τὸν Ἰσραὴλ ἰδοὺ ἡ <u>χιλιάς μου ταπεινότερα ἐν Μανασση καὶ ἐγὼ εἰμι μικρὸς ἐν τῷ οἴκῳ τοῦ πατρός μου</u> (15)	Ἦκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ, <u>ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν</u> (13)
The Reassurance	εἶπεν δὲ ὁ θεὸς Μωσεὶ λέγων ὅτι <u>ἔσομαι μετὰ σοῦ</u> ... (12a)	καὶ εἶπεν πρὸς αὐτὸν ὁ ἄγγελος κυρίου κύριος <u>ἔσται μετὰ σοῦ καὶ πατάξεις τὴν Μαδιαμ ὥσει ἄνδρα ἓνα</u> (16)	Ὅτε δὲ εὐδόκησεν [ὁ θεός] ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ <u>καλέσας διὰ τῆς χάριτος αὐτοῦ</u> (15)
The Sign	... καὶ τοῦτό σοι τὸ σημεῖον ὅτι <u>ἐγὼ σε ἐξαποστέλλω ἐν τῷ ἐξαγαγεῖν σε τὸν λαόν μου ἐξ Αἰγύπτου καὶ λατρεύσετε τῷ θεῷ ἐν τῷ ὄρει τούτῳ</u> (12b)	καὶ εἰ εὖρον χάριν ἐν ὀφθαλμοῖς σου καὶ <u>ποιήσεις μοι σημεῖον ὅτι σὺ λαλεῖς μετ' ἐμοῦ</u> (17)	... οὐκ ἔστιν κατὰ ἄνθρωπον οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου <u>παρέλαβον αὐτὸ οὔτε ἐδιδάχθην ... εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι</u> (11-12, 16)

By comparing Paul's calling narrative with those of Moses and Gideon, it becomes clear that the intertextual connections among these three narratives include verbal correspondences, thematic coherence, motifs, and narrative patterns. However, they do not always share identical verbal correspondences. For instance, in the divine confrontation pattern, the call of Moses and Gideon use the verb ὁράω, while Paul uses ἀποκαλύπτω. This difference, however, does not break the connection among them, because all three narratives equally emphasize God's initiative in confronting or encountering them.⁴⁶ In fact, in 1 Corinthians 15:5–8, Paul also uses ὁράω to describe the appearances of the risen Christ to the disciples, including Paul. Similarly, in the commission pattern, the three calling narratives use different verbs: ἀποστέλλω (Exod. 1:10), πορεύομαι and ἐξαποστέλλω (Judg. 6:14), and εὐαγγελίζω (Gal. 1:16). Although these verbs have different forms, functionally,

46 J. Louis Martyn notes that ἀποκαλύπτω refers to God's action in invading the present evil age by sending Christ. It remains consistent with Habel's first pattern, which emphasizes divine confrontation. J. Louis Martyn, *Galatians*, The Anchor Bible (New York: Doubleday, 1997), 99.

these three verbs convey a similar meaning, namely divine sending. In fact, Paul calls himself ἀπόστολος in Galatians 1:1, which is the noun form of ἀποστέλλω.

Next, in the patterns of objection, reassurance, and sign, the three narratives again show variations in wording and phrases. However, these variations can be seen as a result of the unique and distinctive nature of prophetic call narratives, which are always adapted to the historical and theological contexts each prophet faces.⁴⁷ Despite these adaptations, the call narratives of Moses, Gideon, and Paul still share similarities in theme, motifs, and narrative patterns. These similarities confirm that Paul echoes prophetic call narratives in Galatians 1:15–16, and therefore, the call narratives of Moses and Gideon can serve as an interpretive framework for understanding Paul's call narrative.

More broadly, these intertextual connections show that Paul understands and articulates his calling to the Gentiles as continuing the ministries of Moses and Gideon, figures who held significant positions in Israel's history. Thus, Paul's ministry is not understood as separate from Israel's history but as part of the continuity of God's work previously revealed through Moses and Gideon. This understanding is rooted in God's own initiative, that chooses and calls Paul to ministry, just as he called Moses and Gideon to ministry. This interpretation aligns with the observations of Habel, Meagher, and Shalom-Guy that the call narratives of Moses and Gideon are frequently used by OT and NT authors to reinforce and validate particular narratives or figures by placing them within continuity with the ministries of Moses and Gideon.

On a more specific level, the phrase διὰ τῆς χάριτος αὐτοῦ (Gal. 1:15), which is not usually considered to have a clear intertextual connection,⁴⁸ can be interpreted differently. This phrase points to a structure found in prophetic call narratives, namely the progression from the objection to the reassurance. Considering the call narratives of Moses and Gideon, the phrase can be understood as an echo of the motif of the prophet's limitations (the objection), followed by divine action as

47 Shalom-Guy, "The Call Narratives of Gideon and Moses," 10; Rochester, "Prophetic Ministry in Jeremiah and Ezekiel," 320.

48 Ciampa, *The Presence and Function of Scripture*, 115.

reassurance. Just as Moses and Gideon were confronted with their inadequacy and unworthiness, so too does Paul reflect on his past as a persecutor of the church as an experience of his unworthiness to be sent (Gal. 1:13). However, just as God affirmed the ministries of Moses and Gideon, so too does God affirm Paul's ministry through His grace. In other words, the experiences of Moses and Gideon, in which they were confronted with their limitations and received reassurance from God, can provide a framework for understanding Paul's calling. Paul recognizes that similar limitations arose in the ministries of Moses and Gideon, though in different forms and contexts, and that the grace he receives serves as reassurance from God, just as God affirmed Moses and Gideon in their callings. Interestingly, this interpretation aligns with Paul's reflection in 1 Corinthians 15:9–10, where he explicitly links his unworthiness as a persecutor of the church to God's grace at work in and through him, thereby echoing the pattern of the objection and the reassurance.⁴⁹

The intertextual connections between Paul's call and those of Moses and Gideon not only highlight similarities but also reveal specific differences between Paul's ministry and those of Moses and Gideon. This is particularly evident in the pattern of the sign. The call narratives of Moses and Gideon show that both asked God for an external sign to confirm the call they received. Paul, by contrast, appears to reconfigure this pattern, asserting that his legitimacy as an apostle does not depend on the external sign or human confirmation (Gal. 1:11–12, 16). Instead, he emphasizes that his calling comes directly from God. Thus, Paul reconfigures the pattern of the sign in these prophetic call narratives by shifting the focus from confirmation through external signs to direct divine legitimacy that does not depend on external signs. This difference demonstrates that Paul creatively adapts and reinterprets the call narratives of Moses and Gideon for his own rhetorical and theological purposes.

49 Hafemann, *Paul, Moses, and the History of Israel*, 98-99.

CONCLUSION

This article demonstrates that the intertextual connections in Galatians 1:15–16 can be extended to include echoes of prophetic call narratives. Various verbal and non-verbal correspondences indicate that Paul articulates his call narrative in relation to the call narratives of Moses and Gideon, two significant figures in Israel's history. Through these intertextual connections, Paul presents his ministry as part of the continuity of God's work previously manifested through the ministries of Moses and Gideon. Furthermore, Paul aligns his own limitations with those of Moses and Gideon to emphasize God's reassurance through his grace, which affirms Paul's ministry, just as God affirmed the ministries of Moses and Gideon. However, Paul does not merely adopt these call narratives. He also highlights the differences between his ministry and those of Moses and Gideon. For Paul, divine legitimacy and confirmation constitute the primary foundations of his ministry, rather than external signs or human recognition. Thus, Paul not only places his calling within the continuity of the call narratives of Moses and Gideon but also creatively reinterprets these narratives in accordance with his rhetorical and theological purposes.

In addition to providing an interpretive framework for understanding Paul's call in Galatians 1:15–16, this article also proposes that the intertextual connections should be expanded to include non-verbal correspondences, such as structures, forms, or specific elements closely associated with form criticism. This expansion does not entail disregarding Hays' seven criteria but rather broadening their application so that the identification of intertextual connections does not rely solely on similarities in words or phrases but also takes into account similarities in structure, form, or narrative elements. Such an approach opens the possibility of identifying an echo that may lack strong verbal correspondences while nevertheless demonstrating significant intertextual connections through structural and narrative features.

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