The Parable of the Good Samaritan: An Intertextual Approach to Ezekiel 34[1]

Ph.D. Young-Chool Oh (Biblical Studies)

ABSTRACT

This study examines the Parable of the Good Samaritan in Luke 10 through an intertextual analysis in relation to Ezekiel 34. It highlights how the divine shepherd imagery in Ezekiel 34—God's care for the lost, healing of the wounded, and protection—finds fulfillment in the parable, revealing the redemptive work of Jesus Christ. The research demonstrates how Luke's literary techniques, including the use of "katadeo" (καταδέω) and "trauma" (τραῦμα), establish intertextual links between the Old and New Testaments. These links connect human sin to Christ's redemptive mission. Ultimately, this study argues that the Parable of the Good Samaritan functions as a theological narrative that embodies God's redemptive plan, emphasizing the role of literary devices in shaping biblical meaning.

Keywords: Literary device, The parable of the Good Samaritan, Ezekiel 34, Intertextuality, καταδέω.

I. Introduction

Julia Kristeva first introduced the concept of intertextuality into literary discussions in the 1960s, drawing upon Mikhail Bakhtin's ideas of dialogism, heteroglossia, and polyphony.[2] Bakhtin identified early forms of dialogism, polyphony, and heteroglossia in Socratic dialogues and the genre of the novel, and Kristeva redefined these ideas under the term intertextuality.[3] Intertextuality posits that texts do not exist as isolated entities but rather generate new meanings through continuous dialogue.[4] This perspective aligns with post-structuralist philosophy, which emphasizes that meaning is fluid and dynamic rather than fixed.[5]

Richard Hays did not fully adopt the post-structuralist concept of intertextuality. Instead, he focused

1 This paper is a carefully translated and expanded version of the study originally published in Korean as "The Parable of the Good Samaritan: An Intertextual Approach to Ezekiel 34" in the Journal of Christian Philosophy 41 (2024). The translation has been meticulously reviewed to preserve the theological and literary nuances of the original text. Building upon this foundation, the paper further extends the earlier study, "The Parable of the Good Samaritan: A Literary Approach through Luke," published in the Journal of Christian Philosophy 39 (2024), by linking it intertextually with Ezekiel 34 and emphasizing Luke's use of literary devices. For reference, see Young-Chool Oh, "The Parable of the Good Samaritan: An Intertextual Approach to Ezekiel 34," *Journal of Christian Philosophy* 41 (2024).

2 Polyphony refers to the coexistence of multiple independent voices within a text, each maintaining its distinct perspective. Heteroglossia describes the interaction of diverse linguistic and cultural contexts within a single text. Dialogism, as an overarching concept, encompasses both polyphony and heteroglossia, emphasizing the presence of multiple dialogues rather than a single authoritative voice. Mikhail Bakhtin, *The Dialogic Imagination: Four Essays,* ed. by Michael Holquist, Trans. Caryl Emerson and Michael Holquist (Austin: University of Texas Press, 1981), 259-422.

3 J. M. Maria Alfaro, "Intertextuality: Origins and Development of the Concept," *Atlantis* 18, no. 1/2 (1996), 268.

4 Julia Kristeva, *Revolution in Poetic Language* (New York: Columbia University Press, 1984), 64−65.

5 Toril Moi, *The Kristeva Reader* (New York: Columbia University Press, 1986), 34−36.

on its rhetorical and semantic aspects.[6] Specifically, Hays examined how Old Testament texts were reinterpreted within Pauline theology through intertextual echoes, highlighting their rhetorical and theological implications.[7] Building on this approach, Steve Moyise applied intertextuality to biblical interpretation, classifying it into five categories: Intertextual Echo, influenced by Richard B. Hays; Narrative Intertextuality, developed by scholars like Sylvia Keesmaat; Exegetical Intertextuality, based on Timothy Berkley's work; Dialogical Intertextuality, rooted in Bakhtin's theory; and Postmodern Intertextuality, shaped by Ellen van Wolde and Vernon Robbins.[8]

Intertextuality serves as a hermeneutical tool to uncover deep connections between biblical texts and to highlight their redemptive themes. This study adopts Moyise's framework of intertextuality to explore the connection between Ezekiel 34 and the Parable of the Good Samaritan. It focuses specifically on how these texts reveal Jesus Christ's redemptive work as their theological center and unifying theme.

II. Moyise's Classification of Intertextuality

1. Intertextual Echo

Moyise, drawing upon Hays's concept of "intertextual echo"[9] classifies intertextuality into three categories: quotation, allusion, and echo.[10] First, quotation explicitly refers to a specific part of Scripture, making it easy for readers to recognize its source. Second, allusion is less direct than quotation, blending naturally into the text while prompting readers to recall its context or atmosphere. Third, echo functions in a much more subtle manner. Even without deliberate citation, readers familiar with the broader narratives and symbols of Scripture may recognize connections through small thematic or linguistic cues. Echo often emerges organically between authors and readers deeply immersed in biblical traditions, enriching intertextual interpretation through these implicit links.

2. Narrative Intertextuality

Narrative intertextuality is concerned with how the structure and framework of a story influences a new text. Sylvia C. Keesmaat argues that the Exodus tradition plays a significant role in Paul's Galatians and Romans 8, showing that intertextuality operates not only through quotation but also through allusion and echo.[11] Narrative intertextuality involves both continuity and discontinuity.

6 Doosuk Kim, "Intertextuality and New Testament Studies," *Currents in Biblical Research* 20, no. 3 (2022). 243.

7 Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989), 14−15.

8 Steve Moyise, "Intertextuality and Biblical Studies: A Review," *Verbum et Ecclesia* 23, No. 2 (2002), 419−428.

9 Hays, *Echoes of Scripture in the Letters of Paul*, 21−24.

10 Moyise, "Intertextuality and Biblical Studies: A Review," 419.

11 Sylvia C. Keesmaat, *Paul and His Story: (Re)Interpreting the Exodus Tradition* (Sheffield: Sheffield Academic Press, 1999), 228.

Pre-existing stories are transformed in response to new contexts, giving rise to new meanings. This characteristic highlights how texts are rooted in past traditions while being reconstructed and reshaped within their present contexts. In conclusion, narrative intertextuality emphasizes that stories exert ongoing influence yet are reinterpreted and transformed whenever they are read in new contexts.[12]

3. Exegetical Intertextuality

Exegetical intertextuality explains how Paul carefully interprets specific Old Testament passages to construct his arguments. Timothy W. Berkley, in his study of Romans 2:17-29, argues that Paul develops his claims not only through explicit quotations but also through implicit interpretations of Scripture.[13] Berkley contends that Paul draws upon Genesis 17, Deuteronomy 28–30, Jeremiah 7 and 9, and Ezekiel 36 as backgrounds to reinterpret the Old Testament concept of circumcision in a new way.[14] While Paul outwardly discusses physical circumcision, his central argument emphasizes the circumcision of the heart as being more important.[15] Through this process, Paul reinterprets passages from Jeremiah, Deuteronomy, and Ezekiel, shifting the focus from external rituals to inner spiritual transformation.[16] As a result, Berkley argues that Paul's reinterpretation of these Old Testament texts redefines the identity of a Jew based not on physical markers but on spiritual criteria.[17]

4. Dialogical Intertextuality

Dialogical intertextuality refers to the reciprocal relationship between texts, emphasizing that their interaction is not a one-sided process where a new text simply reinterprets an older one, but rather a two-way exchange of influence. Dialogical intertextuality makes the claim that the source text is not always as malleable as traditional categories like allegory, typology and midrash suggest.[18] Sometimes the source text is so powerful that it brings with it associations and connotations that are not easily silenced. Dialogical intertextuality involves a reinterpretation of the older text while preserving traces of tension and dialogue between the texts. This process highlights the ongoing cooperation of surrounding texts in the production of meaning, creating an open interpretive space.[19]

5. Postmodern Intertextuality

12 Keesmaat, *Paul and His Story*, 233.

13 Timothy W. Berkley, *From a Broken Covenant to Circumcision of the Heart: Pauline Intertextual Exegesis in Romans 2:17-29* (Tübingen: Mohr Siebeck, 2000), 151–155.

14 Moyise, "Intertextuality and Biblical Studies: A Review," 423.

15 Berkley, *From a Broken Covenant to Circumcision of the Heart*, 155.

16 Berkley, *From a Broken Covenant to Circumcision of the Heart*, 155–156.

17 Berkley, *From a Broken Covenant to Circumcision of the Heart*, 151.

18 Moyise, "Intertextuality and Biblical Studies: A Review," 424.

19 P. B. Decock, "The Scriptures in the Book of Revelation," *Neotestamentica* 33 (1999), 403.

In Postmodern Intertextuality, the term "Postmodern" functions as an adjective describing a literary approach that emphasizes fluidity and diversity in interpretation and meaning. It highlights the openness of texts to multiple interpretations and the rejection of fixed meanings. In contrast, Postmodernism is a philosophical concept used as a noun to denote a worldview that deconstructs absolute truth and promotes moral relativism. As such, it is often criticized within the Christian worldview for undermining the notion of objective truth and advocating subjective interpretations of reality.[20]

Ellen van Wolde argues that texts do not convey fixed meanings but generate new meanings through interaction with readers.[21] Readers construct new meanings by interacting with other texts they are familiar with, and this process inevitably includes subjective elements. Vernon Robbins highlights the potential risks associated with intertextuality in biblical interpretation, warning that interpreters must carefully consider the context of the text to avoid selective interpretations.[22] This perspective highlights that postmodern intertextuality not only expands and develops meanings but also includes discontinuity, thus providing an interpretive dimension that can both reinforce and reshape traditional meanings.

Postmodern intertextuality goes beyond merely analyzing relationships between texts. It includes both continuity and discontinuity, offering fresh interpretive possibilities. For instance, Matthew 1:22–23 quotes Isaiah 7:14 to emphasize the fulfillment of Old Testament prophecy in Jesus' birth..[23] This serves as an example of theological continuity between the Old and New Testaments. Moyise's explanation of postmodern intertextuality shares similarities with reader-response criticism in that it emphasizes the role of the reader and subjective interpretation. However, whereas reader-response criticism primarily focuses on how readers receive and respond to a text, postmodern intertextuality places greater emphasis on the relationships between texts and their intertextual connections.

Intertextuality between the Old and New Testaments highlights the reciprocal relationship, where the Old Testament informs the New, and the New Testament sheds light on the Old. This study employs concepts such as intertextual echoes, narrative intertextuality, and exegetical intertextuality to explore the central theme of Christ's redemptive work. In particular, the study analyzes the central imagery of the Parable of the Good Samaritan, examining how it functions as a theological narrative that symbolizes Christ's redemptive mission.

---

20 Yong Joon Choi "A Research on Postmodernism from the Christian Worldview," *Journal of Christian Philosophy* Vol. 33 (2022), 104−112.

21 Ellen van Wolde, *Intertextuality in Biblical Writings* (Leiden: Brill, 1989), 47.

22 Vernon K. Robbins, *The Tapestry of Early Christian Discourse: Rhetoric, Society, and Ideology* (London: Routledge, 1996), 213, 232.

23 Hays, *Echoes of Scripture in the Letters of Paul*, 15.

III. The Central Imagery of the Parable of the Good Samaritan

1. Introduction and Context

The parable of the Good Samaritan is presented as part of the lawyer's narrative on eternal life. Previous analyses have divided this narrative into two paragraphs,[24] leading to separate interpretations regarding the love of God and the love of neighbor.[25] The author proposes a restructured interpretation of the lawyer's narrative on eternal life, presenting it through a question-and-answer framework.[26]

- Question – "What must I do to inherit eternal life?" (10:25)
  - Rising Action – "What is written in the Law? How do you read it?" (10:26–28)
    - Transition 1 – "Who is my neighbor?" (10:29)
      - New Phase – The Parable of the Good Samaritan (10:30–35)
    - Transition 2 – "Which of these three do you think was a neighbor to the man who fell into the hands of robbers?" (10:36)
  - Falling Action – "The one who showed him mercy." (10:37a)
- Resolution – "Go and do likewise." (10:37b)

1) The centrality of the parable

The centrality of the parable indicates that the Parable of the Good Samaritan plays a significant role in the narrative, serving as a model for redemptive work. Within this structure, the Parable of the Good Samaritan marks a 'new phase' in the narrative of eternal life and occupies the story's climax. Resembling a traditional narrative plot, the parable functions not as a mere insertion but as a central response to the lawyer's question, "What must I do to inherit eternal life?" When the Parable of the Good Samaritan functions as the central element in the narrative of eternal life, Luke's literary technique of intra-textuality, which connects this parable to other stories within the text, becomes prominent. Through this technique, deeper theological meanings are both developed and expanded.

This interconnection reinterprets the parable not merely as a moral lesson but as a theological message that points to Jesus' redemptive work. Thus, the Parable of the Good Samaritan stands at the center of the eternal life narrative, symbolizing Jesus' redemptive plan and sacrifice rather than simply encouraging acts of charity. It plays a pivotal role between the lawyer's question and Jesus' answer, offering readers a profound theological insight into salvation and love for

24 Kenneth E. Bailey, *Poet & Peasant and Through Peasant Eyes* (Michigan: William B. Eerdmans Publishing, 1994), 285.

25 Young-hwan Seo, "Eternal Life and My Neighbor: Luke 10:25-37," *Koryo Theology* Vol.08, (2003.04), 12.

26 Young-Chool Oh, "A Study on the Parable of the Good Samaritan: Using a Narrative Scene Analysis Method," (Ph. D. diss., The Reformed Graduate University, 2023), 105.

one's neighbor.

2) The Turning Point of the Narrative

The turning point of the narrative indicates how the parable shapes the story's flow, guiding it from question to answer. Strategically positioned between the lawyer's self-justifying question (Transition 1) and Jesus' probing question that exposes his inner motives (Transition 2), the Parable of the Good Samaritan dramatically reverses the narrative's direction. In response to the lawyer's question, "Who is my neighbor?" Jesus answers with the parable and then redirects the inquiry by asking, "Which of these three do you think was a neighbor to the man who fell into the hands of robbers?" This question challenges the lawyer—and all listeners—to engage in self-examination.

Jesus' concluding command, "Go and do likewise," presents the lawyer with a dilemma. If he continues to regard himself as righteous, he risks falling back into the endless loop of asking, "Who is my neighbor?"[27] Reaching a resolution in the parable requires the lawyer to identify himself with the man who fell among robbers. The structural symmetry between Transition 1 and Transition 2 ensures that the narrative transcends a simple moral lesson and instead reveals the lawyer's spiritual longing for eternal life. The man who fell among robbers symbolizes the lawyer's desperate spiritual state in the face of death, while the traditional narrative structure of **rising action** and **falling action** conveys a theological message about salvation. Ultimately, Jesus' command, "Go and do likewise," surpasses mere moral instruction, offering a profound answer to what is required for salvation.

2. Narrative Connectivity in the Gospel of Luke

In the lawyer's narrative on eternal life, the Parable of the Good Samaritan marks a 'new phase' in the plot, exerting a significant influence on the interpretation of the narrative. Luke employs intra-textuality (internal textual interconnectedness) by situating the parable of the Good Samaritan between the story of the raising of the widow's son at Nain (Luke 7) and the coronation ceremony at Bethany (Luke 19). Through this literary technique, Luke organically connects different events, deepening and expanding the theological meaning of each narrative.

1) The Story of the Raising of the Widow's Son at Nain(Luke 7)

This story recounts how Jesus raised the dead son of a widow, demonstrating His power to give life and underscoring His role as a Redeemer. In the midst of despair, Jesus offers readers new hope through this miraculous act. The connecting links between this narrative and the Parable of

27 Young-Chool Oh, *The Good Samaritan: Linked with Two Stories* (self-pub., Amazon Kindle, 2024), chap. 5.3, 83%.

the Good Samaritan can be summarized in four points:[28]

(1) The use of the phrase “felt compassion” (σπλαγχνίζομαι, 7:13).

(2) A parallel phrase—“felt compassion and went near” (ἐσπλαγχνίσθη ~ καὶ προσελθὼν, 7:13–14). This parallel phrase was first used by Jesus in the Parable of the Good Samaritan and later intentionally reused by Luke in the scene where Jesus approaches the grieving widow mourning her son’s death. The repetition of this parallel phrase functions as a literary device, emphasizing the image of Jesus’ compassionate approach while highlighting the shared theme of mercy demonstrated by both figures. At the same time, it reinforces the imagery developed in the Parable of the Good Samaritan.

(3) A recurring pattern of parallel phrases—'source of movement → approach → contact.' This sequence illustrates the connection between internal emotions and external actions. Internal compassion (feeling mercy) initiates the process. This is followed by deliberate movement toward the person in need. Finally, physical contact symbolizes healing or restoration. In the parable of the Good Samaritan, this contact is expressed through katadeo (binding wounds), while in the story of the widow at Nain, it appears as haptomai (ἅπτομαι, to touch). Both actions go beyond mere physical gestures, symbolizing deeper acts of healing and salvation.

(4) The imagery of giving life. The motif of restoring life, vividly portrayed in the story of the widow’s son, is also reflected in the Parable of the Good Samaritan.

Luke employs these shared elements as connecting links, creating intra-textuality between the two narratives. Through these connections, readers gain a deeper understanding of Jesus’ redemptive work and the theological meaning of mercy.

2) The Coronation Ceremony at Bethany(Luke 19)

This narrative describes the coronation of Jesus as King at Bethany, prior to His triumphal entry into Jerusalem. As the Good Shepherd, Jesus enters Jerusalem, prepared to lay down His life to save His sheep (John 10:11). This coronation closely reflects the imagery of “sacrifice fulfilling divine purpose..” Two key elements emerge in the coronation ceremony at Bethany:[29]

(1) The imagery of “downward path,” formed by the phrases “as He approached Bethphage and Bethany” (19:29) and “as He went down the road” (katabasei, καταβάσει, 19:37).

(2) The phrase “they set Jesus upon it” (epiripsantes, ἐπιρίψαντες, 19:35) conveys the imagery of “laying down one’s life without reservation.”

These elements also appear in the parable of the Good Samaritan. Luke employs these shared elements to establish intra-textual connections between the Parable of the Good Samaritan and the coronation ceremony at Bethany. In particular, the word epibibazō (ἐπιβιβάζω) emphasizes

28 Young-Chool Oh, *The Good Samaritan: A Literary Approach Through Luke* (self-published, Amazon Kindle, 2024), chap. 4.1, Kindle edition, 34–54%.

29 Young-Chool Oh, *The Good Samaritan: A Literary Approach Through Luke*, chap. 4.2, 55–64%.

the generous act of the Good Samaritan, who gives of himself to save the wounded. When connected with the coronation narrative, this action goes beyond a mere moral lesson and is symbolically transformed into Jesus' redemptive work—a complete self-giving to offer life to humanity, laying down His life without reservation.

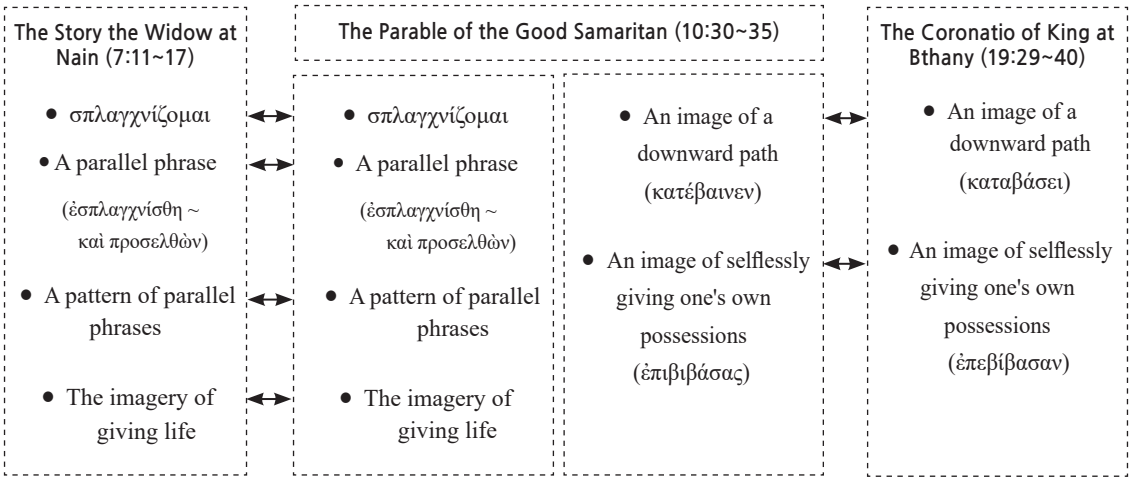
3) The Role of Intra-textuality and the Inspiration of the Holy Spirit

The central theme of the story of the raising of the widow's son at Nain is Jesus Christ as the giver of life. Similarly, the coronation ceremony at Bethany centers on Jesus' enthronement as King, who lays down His life to save His sheep. Both narratives focus on Jesus' redemptive work-the former symbolizing the Redeemer who gives new life, and the latter portraying the atoning sacrifice necessary for life. The parable of the Good Samaritan incorporates these two images, not as a simple moral lesson, but as a narrative directly linked to Jesus' redemptive mission. The parable of the Good Samaritan is often interpreted as a moral teaching about helping those in need. However, when this parable is examined in connection with Luke's intra-textuality, situated between the story of the widow at Nain and the coronation at Bethany, its focus shifts to Jesus Christ.

Luke's literary techniques emphasize that Jesus Christ is the central theme of the Parable of the Good Samaritan. Through the interconnection of these three stories, the parable transcends moral instruction to highlight Jesus' mission of saving lives as a theological message. This interpretation imprints upon readers the profound theological truth that eternal life is obtained through Jesus Christ. The diagram in Figure 1 illustrates this redemptive connection between the story of the widow's son, the Parable of the Good Samaritan, and the coronation ceremony at Bethany. This diagram visually demonstrates the redemptive linkage among the three narratives—the raising of the widow's son at Nain, the Parable of the Good Samaritan, and the coronation at Bethany (Figure 1).

Despite numerous interpretations of the parable of the Good Samaritan, no unified conclusion has yet been reached.[30] Most interpretations focus primarily on the parable itself, often approaching it from a moral perspective. However, in biblical interpretation, it is essential to first discern the Textual Intent of the passage by analyzing its literary techniques. Textual Intent refers to the original purpose or intended meaning of a text as revealed through its specific context and literary devices. This interpretive approach seeks to move beyond simple moral lessons, instead exploring the theological or philosophical messages embedded in the text's structure and narrative techniques. Since the Bible is regarded as God's revealed Word, delivering divine intent, interpreters must uncover the author's intended meaning. Duvall and Hays argue that if the Bible is believed to be a means of communication with God, interpreters

30 Gap-Jong Choi, "Interpretation of Jesus' Parables and the Parable of the Good Samaritan," *Jinri Non-Dan* No.2 (1998), 344.



(Figure 1. The Connection Diagram of the Parable of the Good Samaritan with Two Related Stories)

should actively seek the author's message embedded in the text.[31] Thus, the foundation of biblical interpretation lies in identifying intertextual connections within Scripture to uncover its meaning.

In this regard, literary techniques serve as effective tools for analyzing textual connectivity and focusing on the text itself. Bonnie Howe, for example, employs cognitive linguistic models to analyze the characterization of figures in Luke 10:25–37 in her study.[32] Cognitive frameworks play a critical role in shaping how readers interpret the text, discover faith-based meanings, and apply them personally. However, accurate interpretation should begin by identifying the Textual Intent through literary analysis and then expand into faith-based applications grounded in the reader's cognitive framework.

From the perspective of intra-textuality in Luke's Gospel, the compassion and sacrifice of the Good Samaritan directly connect to Jesus' redemptive work. Luke's use of intra-textuality goes beyond a mere literary device that links stories; rather, it functions as a means of conveying deeper theological meaning through the inspiration of the Holy Spirit. The Holy Spirit's inspiration empowers the literary structures of Scripture, enabling readers to vividly experience God's redemptive plan. As a result, intra-textuality serves not merely as a narrative technique but as a theological tool intentionally guided by the Holy Spirit to communicate God's intended message-an essential consideration for biblical interpretation. These three narratives, connected through Luke's intra-textuality, all emphasize Jesus' work of saving lives and guide readers

31 J. Scott Duvall and J. Daniel Hays, *Grasping God's Word: A Hands-On Approach to Reading, Interpreting, and Applying the Bible* (Grand Rapids, MI: Zondervan, 2012), ePub, 51−52%, "How Should We Read the Gospels?"

32 Bonnie Howe, "Cognitive Linguistic Models for Analyzing Characterization in a Parable: Luke 10:25–37: The Compassionate Samaritan," *Biblical Interpretation: A Journal of Contemporary Approaches* 29, no. 4-5 (November 2021): 467-497.

toward a deeper understanding of Jesus Christ's redemptive mission.

IV. Intertextuality with Ezekiel 34 through "Katadeo" and "Trauma"

This section examines how the Parable of the Good Samaritan establishes intertextual connections with Ezekiel 34 through the use of the terms "katadeo" (καταδέω) and "trauma" (τραῦμα). In the parable, Jesus, as the narrator, intentionally employs these terms to evoke the divine shepherd imagery in Ezekiel 34, thereby embedding deeper theological significance within the narrative. First, the term "τραῦμα" conveys more than a physical wound; it signifies the wounds of death described in Ezekiel 34, symbolizing the spiritual wounds caused by humanity's separation from God through Adam's sin. Within this context, "καταδέω" transcends the act of physical healing and signifies the redemptive work of Jesus Christ, who restores humanity from the brokenness and separation caused by sin.

In Ezekiel 34, God is depicted as the divine shepherd who binds up the injured and seeks the lost. This shepherd imagery is mirrored in the compassionate actions of the Good Samaritan, whose care reflects divine mercy. The Samaritan's act of wrapping the "τραῦμα" with "καταδέω" goes beyond human compassion, serving as an intertextual bridge between the Old and New Testaments and pointing to Jesus' redemptive mission. Through this interconnection, the parable of the Good Samaritan becomes a concrete expression of Jesus Christ's redemptive love and salvific work, revealing God's fulfillment of the Ezekiel 34 prophecy.

1. Foundations of Intertextual Connections

Intertextuality refers to the process of generating new meanings or expanding interpretations through interactions between two texts or works. In literature and art, images and words often function as key mediums for establishing such intertextual connections. Notable examples of this type of intertextual relationship include Marc Chagall's paintings and Kim Chun-su's poetry.

1) Examples of Intertextuality Between Images and Poetry

Images play a crucial role in understanding intertextual connections. In this context, images extend beyond mere visual elements, encompassing symbolic expressions in paintings and imaginative descriptions in literary texts. Such images and symbols reinforce a text's message and foster interactions between texts. For instance, Marc Chagall's painting "I and the Village" (1911) symbolically captures his nostalgia for his hometown, Vitebsk, Belarus. The painting integrates landscapes, people, and traditions from Vitebsk, visually conveying Chagall's emotions about his childhood and homeland. The cow and villagers depicted in the painting

are presented in symbolic forms, transcending reality (Figure 2). Inspired by this artwork, Kim Chun-su wrote the poem “Snow Falling on Chagall’s Village.” The poem reinterprets the imagery of nostalgia and longing found in Chagall’s painting through language, expressing the poet’s personal emotions and yearning for home. Both works lay the foundation for an intertextual connection through the shared theme of ‘homeland.’[33]

(Figure 2. Chagall’s 'I and the Village')

The Snow Falling on Chagall's Village[34]

Snow falls on Chagall's village in March.
On the temporal bone of a standing wildman,
in anticipation of spring,
new veins throb and pulse.
On the trembling and quivering temporal bone
of a wildman
touching the newly sprouting veins,
with thousands upon thousands of wings,
the snow falls from the sky
and covers the roofs and chimneys.
When it snows in March,
tiny winter fruits, like seeds of olives,
in Chagall's village
turn the color of olives again,
and at night, someone's wife
lights the warmest, most radiant fire of the year
in the heart of the home.

In this example, intertextuality does not stop at including the shared theme between the painting and the poem. Rather, the word “Chagall” itself serves as a key link connecting the painting and the poem, providing a foundation for a richer interpretation of their themes and emotions. In this way, intertextuality can be realized not only through words, themes, and images but also through narrative structures and symbolic elements. Literary scholar Ulrich Broich explains that intertextuality can be explored by analyzing elements such as titles, mottos, names, and structural similarities.[35] These various intertextual elements enable readers to

33 Yong-hoon Cho, “A Study on the Intertextuality of Pictures·Poems·Novels” *Korean Literary Theory and Criticism* Vol. 29, no. 4 (2005), 114. A similar example is Jean-François Millet’s painting “The Man with the Hoe”, which inspired Edwin Markham’s poem of the same title, “The Man with the Hoe.” Kim Tae-hoon explains: “Markham utilized the meaning and form conveyed through Millet’s visual language and expressed them through his written language.” Taehoon Kim, “A Study on the Intertextuality between Painting and Poetry: Focused on 'The Man with the Hoe',” *English 21* Vol. 35, no. 4 (2022), 164.

34 Chun-su Kim (November 25, 1922 - November 29, 2004) was a South Korean poet. He is considered one of the leading poets of 21st century Korean poetry. This English poem was translated by the author.

35 Ulrich Broich, “Formen der Markierungen von Intertexten,” in *Intertextualität: Formen, Funktionen, anglistische*

uncover deeper dimensions of meaning and interpretation within the text.

Intertextual imagery similar to this can also be found in the Bible. A representative example is the image of the Passover lamb in Exodus 12 and the image of the Lamb of God in John 1:29. The Passover lamb served as a sacrificial symbol that saved the Israelites from the threat of death, and this imagery transitions to Jesus Christ in the New Testament. In John 1:29, John the Baptist describes Jesus as "the Lamb of God, who takes away the sin of the world." This depiction acts as an intertextual link connecting the Passover event in the Old Testament with the crucifixion in the New Testament.

When interpreting Ezekiel 34, it is important to move beyond a strictly literal approach and consider how the images portrayed in the text are cognitively processed and understood by the brain. This approach highlights how biblical imagery and symbols are remembered and internalized by readers, functioning in ways similar to intertextuality in literature. For instance, the imagery in Ezekiel 34 and the imagery in the parable of the Good Samaritan lay the foundation for intertextuality centered on the shared image of Jesus Christ. Such examples of literary intertextuality deepen the understanding of the thematic connection between Ezekiel 34 and the parable of the Good Samaritan.

2) The Divine Shepherd in Ezekiel 34: Jesus Christ

Ezekiel 34 prophesies that Yahweh God will heal the wounded sheep through a divine shepherd. In this passage, God is portrayed as the owner of the flock who personally becomes its shepherd. Furthermore, a servant like David is described as one who seeks and restores the lost sheep. This "David-like shepherd" does not merely represent a human shepherd but symbolizes the Messiah who would come in human form.[36] This prophecy foreshadows Jesus Christ fulfilling the role of the divine shepherd. In John 10, Jesus declares Himself to be the Good Shepherd (John 10:11, 14), demonstrating the fulfillment of Ezekiel's prophecy. Notably, Jesus' actions of seeking the lost and caring for the wounded sheep are vividly reflected in the parable of the Good Samaritan. This parable further highlights Jesus' self-revelation as the redemptive shepherd, fulfilling the imagery of the salvific mission prophesied in Ezekiel 34.

3) The Central Theme of the Parable of the Good Samaritan: Jesus Christ

The parable of the Good Samaritan is a unique narrative found exclusively in Luke's Gospel,

---

Fallstudien, ed. Heinrich F. Plett (Berlin: Erich Schmidt Verlag, 1991), 31−47.

36 Regarding the "David-like shepherd", Keun-Yeon Lee explains the following in his doctoral dissertation: He is a kingly figure, much like God Himself. The reference to David as "My servant" reflects the relationship between God and the Messianic figure identified as David. He is the one tasked with judging false shepherds and caring for God's sheep. The Davidic shepherd serves as a guarantee of the New Covenant. Keun-Yeon Lee, "A Study of Ezekiel as the Foundation of Messianic Understanding in the Gospel of John: With special reference to Ezekiel 34-48," (PhD diss., Asia United Theological University, 2019), 90−91.

featuring a well-structured plot.[37] Because of its narrative sophistication, the parable lends itself to diverse interpretations. However, Luke employs the literary technique of intra-textuality to emphasize that Jesus Christ is the central theme of the parable. This literary approach guides readers to correctly grasp Jesus' intention behind the story. When interpreting Jesus Christ as the central theme of the parable, it connects seamlessly to John 10, where Jesus declares Himself as the Good Shepherd. Furthermore, both Ezekiel 34 and the parable of the Good Samaritan share the central image of Jesus Christ, forming a foundation of intertextuality between the two passages. Building on this shared image, trauma and katadeo serve as key links that connect the theological messages of the two texts.

2. Intertextuality Through "Katadeo" and "Trauma"

1) The Theological Imagery and Contextual Usage of Katadeo

In Luke 10:34, the term καταδέω is used to describe the Good Samaritan's act of binding up the wounds of the injured man. This word is unique, appearing only once in the New Testament. The word καταδέω is used as the Septuagint translation of the Hebrew word ḥāḇaš (חבש) in Ezekiel 34:16, where God declares, "I will bind up the injured." The term καταδέω means "to bind" or "to bandage" and was commonly associated with treating wounds in ancient medicine.[38] In ancient Egypt and Greece, this technique focused on cleaning and bandaging wounds.[39] Pliny the Elder also describes wine's cooling properties when applied externally, highlighting its suitability for treating wounds.[40] This account clearly illustrates the Samaritan's willingness to use his own resources to heal and save the injured man. It is plausible that he tore strips from his head covering or linen undergarments to create bandages.[41]

John 19:23 describes the soldiers dividing Jesus' garments at the crucifixion, emphasizing that His tunic was seamless, woven in one piece. This detail suggests that garments in the ancient world carried symbolic significance beyond their practical use. Similarly, if the Good Samaritan tore his garment to bind the injured man, it underscores his sacrificial love and foreshadows Christ's redemptive act of giving Himself to save others. The phrase, "The Samaritan went to him and, after pouring on oil and wine, bound up his wounds," vividly portrays the Samaritan's generous use of his possessions to bring healing. Furthermore, the Samaritan's decision to escort

37 Panim Kim observes that Luke 10:30–35 can be analyzed independently as a short story comprising six verses, yet it demonstrates a complete narrative structure with: - Exposition (30a) - Rising Action (30b) - Climax (31–34) - Resolution (35). Panim Kim, "Eine Untersuchung vom Gleichnis von dem guten Samaritaner(Lk 10:30-35)," *Journal of New Testament Studies* Vol. 14, No. 4 (2007), 1021.

38 Richard D. Forrest, "Early History of Wound Treatment," *Journal of the Royal Society of Medicine* 75 (1982): 198−201.

39 Forrest, "Early History of Wound Treatment," 201.

40 Pliny the Elder, *Natural History*, Vol. IV, Book 14, Chapter 6, Sections 56−58, 225.

41 Joachim Jeremias, *The Parables of Jesus* (New York: Charles Scribner's Sons, 1972), 204.

the wounded man to the inn and personally care for him reflects boundless compassion and devotion, mirroring Jesus' self-sacrificial love as the Good Shepherd who laid down His life for His sheep (John 10:11).

Thus, καταδέω extends beyond mere physical care; it embodies the redemptive work of the divine Shepherd who tends to the wounded and broken. Luke's literary technique elevates "καταδέω" to convey not only physical restoration but also spiritual salvation. The word serves as a theological bridge between Ezekiel 34 and Luke 10, reinforcing the image of Christ as the Good Shepherd who binds the wounds of His people. Through intertextuality, "καταδέω" connects Old and New Testament themes, emphasizing Jesus Christ's mission as the divine Shepherd. The theological imagery embedded in this term highlights the overarching message of redemption and grace, portraying the Good Samaritan as a typological figure pointing to Christ's redemptive love.

2) The Meaning and Theological Application of "Trauma"

In the parable of the Good Samaritan, Jesus intentionally uses the term "τραῦμα" to describe the wounds of the man attacked by robbers. This term appears only once in the New Testament, making it a unique expression that conveys not only physical injury but also profound spiritual significance. Unlike the term "plege" (πληγή) used earlier in Luke 10:30 to describe the striking blows inflicted by the robbers, "τραῦμα" carries a deeper theological connotation. It suggests not just physical wounds but also spiritual damage caused by evil forces. Luke further uses the verb "traumatizo" (τραυματίζω), derived from "trauma", in Luke 20:12 and Acts 19:16 to depict servants wounded by wicked farmers and individuals harmed by evil spirits, respectively. These uses indicate that Luke does not limit "trauma" to physical injuries but applies it to spiritual affliction caused by malevolent powers.

Dominick LaCapra classifies trauma into two categories: "absence" as structural and transhistorical trauma and "loss" as historical trauma caused by specific events.[42] Jong-Gon Kim builds on this framework, defining "primordial trauma" as absence (structural) and "secondary trauma" as loss (historical).[43] H. Norman Wright interprets trauma theologically, tracing its origin to Adam and Eve's disobedience in Eden, which led to separation from God. He describes this event as primordial trauma, highlighting the devastating loss and alienation humanity experienced.[44] LaCapra's philosophical concept of primordial trauma explains existential separation, while Wright offers a theological interpretation, viewing Adam and Eve's exile as the origin of trauma, symbolizing spiritual wounds caused by the loss of communion with God.

In Ezekiel 34 the divine Shepherd is portrayed not only as the one who heals wounds, but as

42 Dominick LaCapra, *Writing History, Writing Trauma* (Baltimore: Johns Hopkins University Press, 2001), 43−85.

43 Jong-Gon Kim, "The Reconstruction of 'Historical Taruma' Concept," *Philosophy and the Times* No. 65 (2013): 45

44 H. Norman Wright, *The New Guide to Crisis & Trauma Counseling* (Ventura, CA: Regal Books, 2003), 191−92.

the one who heals the wounds of death. Because of Adam's sin, humanity was separated from God, resulting in a state of spiritual death. In Ezekiel 34:16, God's promise to personally bind up the wounded sheep transcends physical healing and foreshadows the redemptive work of restoring spiritual wholeness and overcoming the death caused by Adam's sin.

In the parable of the Good Samaritan, Jesus' use of "τραῦμα" should be interpreted as a symbol of spiritual wounds inflicted by sin—a condition requiring divine restoration. This imagery aligns with Ezekiel 34, where God, as the divine shepherd, vows to heal the broken and rescue the lost, establishing an intertextual connection between the Old Testament and the New Testament. The Good Samaritan's actions of pouring oil and wine and binding up the trauma (katadeo) transcend medical care, symbolizing the redemptive love of Christ and pointing to the spiritual healing offered through His sacrifice. This aligns with Jesus' declaration in Luke 5:31: "It is not the healthy who need a doctor, but the sick."

The theological meaning of "τραῦμα" in this context thus emphasizes the spiritual condition of humanity, which can only be healed through the redemptive work of Jesus Christ. The act of binding the trauma illustrates Christ's role as the divine shepherd, tending to the spiritually wounded and restoring communion with God. Ultimately, the Good Samaritan's actions serve as a narrative representation of Christ's mission to heal the brokenhearted and restore spiritual wholeness, fulfilling the prophetic imagery of Ezekiel 34. This intertextual framework highlights the central theological message of Christ's redemptive work, uniting the Old and New Testaments through symbolism and literary technique.

3) Implementing Intertextuality through the Connection between "Katadeo" and "Trauma"

The term "τραῦμα" represents more than just a physical wound; it symbolizes the spiritual separation and death resulting from Adam's sin. It highlights humanity's broken state, which requires not only healing but also restoration and redemption. Building upon this spiritual wound, the term "καταδέω" conveys a theme of binding and healing, connecting the Parable of the Good Samaritan with Ezekiel 34 to reveal human suffering and God's redemptive love through intertextuality.

In Ezekiel 34, God promises to bind up the injured and care for them through the divine shepherd. The Parable of the Good Samaritan, which employs the terms "τραῦμα" and "καταδέω," creates an intertextual connection with Ezekiel 34, presenting the parable as a fulfillment of Ezekiel's prophecy. This connection aligns with Jesus' intention in introducing the parable—to reveal His identity as the divine shepherd prophesied in Ezekiel 34.

Through the actions of the Good Samaritan, Jesus emphasizes the fulfillment of Ezekiel's prophecy, presenting Himself as the divine shepherd who cares for the wounded and binds their wounds. The Samaritan's act of treating the "trauma" symbolizes the process of healing the wounds of death and spiritual restoration. From this perspective, the Samaritan's actions—

binding the wounds and caring for the injured man—transcend physical healing and illustrate God's infinite love. They represent the compassionate touch of Jesus Christ, the Creator, who gently and meticulously tends to the souls of humanity living under the shadow of death.

Thus, the Parable of the Good Samaritan, through the imagery of "καταδέω" and "τραῦμα," serves as a theological narrative demonstrating Jesus' redemptive mission. It highlights intertextual continuity between Ezekiel 34 and Luke 10, emphasizing the fulfillment of God's promise to heal the brokenhearted and restore the lost through the sacrificial love of Christ.

4) Expanding the Theological Message through New Connections

The simultaneous use of "καταδέω" and "τραῦμα" goes beyond the theme of wounds and healing, presenting an expanded theological message through the intertextual connection between the Old and New Testaments. These two terms—one symbolizing the image of wounds and the other representing the act of binding and healing—serve as theological tools. Jesus intentionally employs these terms to reveal God's infinite love, which engages with humanity's wounds caused by sin and death through redemptive love. This demonstrates how the redemptive work of Christ, as portrayed in the biblical narrative, addresses the fundamental problem of spiritual separation and death caused by sin.

The role of the divine shepherd, promised in Ezekiel 34, becomes concrete in the Parable of the Good Samaritan, and this role is ultimately fulfilled through Jesus' redemptive mission in the New Testament. This continuity of redemption underscores that the Old and New Testaments are not isolated texts but rather connected elements of a unified narrative of salvation. From this perspective, the term "τραῦμα" symbolizes not merely individual pain but the universal spiritual wounds experienced by all humanity due to Adam's sin. The "καταδέω" action, which involves binding the wounds in the parable, is not simply an act of compassion but a proactive, sacrificial act of love, symbolizing Jesus' willingness to bear humanity's sins and complete redemption through the suffering of the cross.

Jesus' mission focuses on healing these wounds and restoring humanity, emphasizing that through the Good Samaritan's actions, believers are invited to understand the universal scope of restoration available through Christ. The Good Samaritan's care also symbolizes Jesus' personal and intimate love, as He draws near to tend to the souls burdened by the wounds of death with compassion and mercy.

This study highlights how the concept of "τραῦμα," which represents death's impact, and the term "καταδέω," representing healing, act as intertextual links that connect the Old Testament prophecy with the New Testament fulfillment. By examining the Parable of the Good Samaritan alongside Ezekiel 34, this research provides a theological framework that allows readers to deepen their understanding of Jesus' redemptive mission and the continuity of God's salvific plan throughout Scripture.

V. Conclusion

This study has analyzed the intertextual connection between the Parable of the Good Samaritan in Luke 10 and Ezekiel 34, demonstrating that both texts focus on the redemptive work of Jesus Christ as their central theme. Ezekiel 34 portrays God as the divine shepherd who seeks, heals, and protects the lost sheep, while the parable of the Good Samaritan symbolically reflects this image through the Samaritan's actions. This analysis establishes the Parable of the Good Samaritan not merely as a moral lesson but as a theological narrative that represents Jesus' redemptive mission.

The terms "καταδέω" and "τραῦμα" serve as theological and symbolic elements, representing the act of healing wounds and humanity's fundamental spiritual condition caused by sin. These terms function as theological bridges, connecting Ezekiel 34's prophecy about the divine shepherd with its fulfillment in the Parable of the Good Samaritan. This demonstrates that Jesus' redemptive work forms a unified narrative that links the prophecies of the Old Testament to their fulfillment in the New Testament.

Moreover, this study highlights how intra-textuality in Luke's Gospel enhances intertextual connections, focusing on Jesus' redemptive work through literary techniques. These techniques guide readers to interpret the Parable of the Good Samaritan not merely as a story of compassionate actions but as a symbolic message pointing to Jesus' sacrificial love and redemption. This approach reinforces how biblical narratives, inspired by the Holy Spirit, communicate theological truths in a vivid and transformative manner.

The concept of Textual Intent introduced in this study does not diminish the authority of Scripture; instead, it emphasizes that the biblical writers intentionally conveyed God's message under the inspiration of the Holy Spirit. Through this framework, Scripture is established not only as a historical document but also as the authoritative and divine Word of God with theological and spiritual significance.

In conclusion, the Parable of the Good Samaritan and Ezekiel 34 are interconnected through the redemptive work of Jesus Christ, and their meanings are further enriched through intertextual interpretation. This approach allows readers to view the parable of the Good Samaritan as a theologically profound narrative that deepens the understanding of redemption and highlights Scripture as the divinely inspired Word of God. Consequently, this study reinforces the authority and reliability of the Bible and its enduring relevance for theological reflection and spiritual growth.

Bibliography

Choi, Gap-Jong. “Interpretation of Jesus' Parables and the Parable of the Good Samaritan.” J*inri Non-Dan* 2 (1998): 87–118.

Choi, Yong Joon. “A Research on Postmodernism from the Christian Worldview.” *Journal of Christian Philosophy* 33 (2022): 104–112.

Cho, Yong-hoon. “A Study on the Intertextuality of Pictures·Poems·Novels.” *Korean Literary Theory and Criticism* 29, no. 4 (2005): 101–127.

Kim, Jong-Gon. “The Reconstruction of 'Historical Trauma' Concept.” *Philosophy and the Times* 65 (2013): 38–64.

Kim, Panim. “Eine Untersuchung vom Gleichnis von dem guten Samaritaner (Lk 10:30–35).” *Journal of New Testament Studies* 14, no. 4 (2007): 1015–1052.

Kim, Taehoon. “A Study on the Intertextuality between Painting and Poetry: Focused on 'The Man with the Hoe'.” English 21 35, no. 4 (2022): 147–167.

Lee, Keun-Yeon. “A Study of Ezekiel as the Foundation of Messianic Understanding in the Gospel of John: With Special Reference to Ezekiel 34–48.” PhD diss., Asia United Theological University, 2019.

Oh, Young-Chool. *The Good Samaritan: A LteraryApproach Through Luke*. Self-published. Amazon Kindle, 2024.

_____. *The Good Samaritan: Linked with Two Stories*. Self-published. Amazon Kindle, 2024.

_____ . "A Study on the Parable of the Good Samaritan: Using a Narrative Scene Analysis Method." PhD diss., The Reformed Graduate University, 2023.

Seo, Young-hwan. "Eternal Life and My Neighbor: Luke 10:25–37." *Koryo Theology* 8 (April 2003): 1–42.

Bailey, Kenneth E. *Poet & Peasant and Through Peasant Eyes*. Michigan: William B. Eerdmans Publishing, 1994.

Alfaro, J. M. Maria "Intertextuality: Origins and Development of the Concept." *Atlantis* 18, no. 1/2 (1996): 268-285.

Bakhtin, Mikhail. *The Dialogic Imagination: Four Essays*. Edited by Michael Holquist. Translated by Caryl Emerson and Michael Holquist. Austin: University of Texas Press, 1981.

Berkley, Timothy. *From a Broken Covenant to Circumcision of the Heart: Pauline Intertextual Exegesis in Romans 2:17-29*. Tübingen: Mohr Siebeck, 2000.

Broich, Ulrich. “Formen der Markierungen von Intertexten.” In *Intertextualität: Formen, Funktionen, anglistische Fallstudien*, edited by Heinrich F. Plett, 31-47. Berlin: Erich Schmidt Verlag, 1991.

Decock, P. B. “The Scriptures in the Book of Revelation,” *Neotestamentica* 33. 1999: 373-410.

Duvall, J. Scott, and J. Daniel Hays. *Grasping God’s Word: A Hands-On Approach to Reading, Interpreting, and Applying the Bible*. Grand Rapids, MI: Zondervan, 2012. ePub.

Forrest, Richard D. "Early History of Wound Treatment." *Journal of the Royal Society of Medicine* 75 (1982): 198–201.

Gerhardsson, Birger. *The Good Samaritan - the Good Shepherd*. C. W. K. Gleerup, 1958.

Hays, Richard B. *Echoes of Scripture in the Letters of Paul*. New Haven: Yale University Press, 1989.

Howe, Bonnie. "Cognitive Linguistic Models for Analyzing Characterization in a Parable: Luke 10:25–37: The Compassionate Samaritan." *Biblical Interpretation: A Journal of Contemporary Approaches* 29, no. 4-5 (November 2021): 467–497.

Jeremias, Joachim. *The Parables of Jesus*. New York: Charles Scribner's Sons, 1972.

Keesmaat, Sylvia C. *Paul and His Story: (Re)Interpreting the Exodus Tradition*. Sheffield: Sheffield Academic Press, 1999.

Kim, Doosuk. “Intertextuality and New Testament Studies.” *Currents in Biblical Research* Vol 20. no 3 (2022): 238–260.

Kristeva, Julia. *Revolution in Poetic Language*. New York: Columbia University Press, 1984.

LaCapra, Dominick. *Writing History, Writing Trauma*. Baltimore: Johns Hopkins University Press, 2001.

Moi, Toril. *The Kristeva Reader*. New York: Columbia University Press, 1986.

Moyise, Steve. *Intertextuality in the New Testament: Scripture Rewriting Scripture*. Sheffield: Sheffield Academic Press, 2001.

_____. “Intertextuality and Biblical Studies: A Review.” *Verbum et Ecclesia* 23, no. 2 (2002): 419–428.

Pliny the Elder. *Natural History*. Vol. IV, Book 14, Chapter 6, Sections 56–58. London: Henry G. Bohn, 1855.

Robbins, Vernon. *The Tapestry of Early Christian Discourse: Rhetoric, Society, and Ideology*. London: Routledge, 1996.

Sweet, John. *Revelation*. London: SCM Press, 1979.

van Wolde, Ellen. *Intertextuality in Biblical Writings*. Leiden: Brill, 1989.

Wright, H. Norman. *The Complete Guide to Crisis & Trauma Counseling*. Ventura, CA: Regal, 2011.