The introduction of literary intertextuality into biblical studies has led to both discovery and dilemma. This study proposes new definitions of ‘allusion’ and ‘echo’ and a methodology on how to detect them, using the neglected letter of Colossians as a model.

In the New Testament book of Hebrews, there are two passages that have been noted for their allusive nature. The first passage, 13:20-21, contains a reference to the return of Christ and the completion of the temple, alluding to a passage in Psalms 110:1-2. The second passage, 10:5-8, refers to the sacrifice of Christ and the sprinkling of blood, alluding to a passage in Leviticus 17:11. These references are important because they highlight the way in which the New Testament writers draw on the Old Testament to interpret and understand their own faith and practice.

The letter of Colossians, however, has been largely ignored in studies of intertextuality in the New Testament. This study proposes that the letter of Colossians contains several allusions to the Old Testament, and that these allusions are important for understanding the theology and practice of the early Christian church.

The study begins by examining the letter of Colossians in its broader literary context. It then considers the various ways in which the letter of Colossians can be read as an intertextual text, and how these readings can be used to understand the letter’s message.

The study concludes with a discussion of the implications of these findings for understanding the role of intertextuality in the New Testament. It suggests that the study of intertextuality in the New Testament can be enriched by taking into account the role of the Old Testament in shaping the New Testament’s message.

This study is important because it suggests that the allusive nature of the New Testament is not limited to the synoptic gospels, but is also present in other New Testament books as well. By examining the letter of Colossians, we can gain a deeper understanding of the way in which the New Testament writers draw on the Old Testament to interpret and understand their own faith and practice.
which he was a headmaster, he completed his SSL in 2005 and his doctorate in biblical studies at the University of Manchester in 2008. She Must and Shall Go Free (in Heb. 11:21), Ps. 40:7b (in Heb. 10:5), and Jer. 31:33 (in Heb. 8:10 and 10:16). The outcome of this study shows that several versions of Old Testament texts were interpreted at the time of the New Testament and that the peculiarities of Testament passages in different contexts are sometimes not the result of different interpretations of the same texts, but of the exegesis of different versions of the same text.

This thesis aims at investigating the use of the Old Testament in the New, and in Hebrews specifically, focusing on two aspects which appear to have been somewhat neglected in previous scholarship, namely the text and context of specific Old Testament Quotations in Hebrews in the broader context of biblical theology, this canonical study helps move us toward a clearer understanding of how we should live today in response to its message. First, Hamilton shows how the book’s literary structure contributes to its interpretation of the Old Testament and how the discourse of the book draws from the Old Testament in a manner that is both immediate and indirect. Second, Hamilton argues that the book’s Old Testament quotations are not simply references to specific texts, but rather parts of a larger narrative that is both historical and theological, and that the book’s use of the Old Testament is not simply a matter of literal quotation, but rather a matter of interpretation and exegesis.

Revelation uses Daniel’s language, imitates his structure, points to the fulfillment of his prophecies and clarifies the meaning of his “seventieth week.” Addressing key issues in biblical theology, the works comprising New Studies in Biblical Literature address these kind of questions in all the major areas of the biblical text, including the Old Testament, the New Testament, and the Apocrypha. The volume includes a wide range of topics, from the history of the text of the Septuagint to the role of the Dead Sea Scrolls in the study of the Old Testament.

Judaism, the oldest of the Abrahamic religions, is one of the pillars of modern civilization. A collective of internationally renowned experts cooperated in a singular academic enterprise to portray Judaism from its transformation as a Temple cult in Late Antiquity to the foundational role it played in the shaping of the modern Jewish experience. For the first time in one volume, students within and outside the field.

Sohn’s book provides us with a much-needed study of how the veil in the Temple was torn at the death of Jesus. The book’s objective is to explore the historical and biblical contexts of this event and to show how this event has been interpreted by many scholars over the years. The study shows that the tearing of the veil at the death of Jesus is not simply a historical event, but a significant theological event that has had a profound impact on the development of Christianity. The book is written in a clear and concise manner, and it is highly recommended for anyone interested in the history and theology of the New Testament.

Jairus’s Daughter and the Haemorrhaging Woman also to the early Christian community. Furthermore, the concept of Herem detected in Luke-Acts makes it possible to argue that there is an emphasis on the role of the dead in the New Testament, and on behalf of the dead (15:29)? Answers to these puzzling questions can be found in early Jewish sources now located both in Greek and Hebrew, all here translated.

These five essays deal with the influence of Judaic haggadah or lore, especially in the form of “creative historiography” or “imaginative dramatization,” on four enigmatic passages in the Gospels, and one in Acts.

The Septuagint’s relationship with the standard Hebrew text and its translational characteristics are examined, as is its value as a collection with its own literary and exegetical character. The Septuagint is shown to be an important source for Judaism and Christianity, and its study is essential for understanding the development of these religions.

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Rachel does not provide the full account of the event of the veil being torn; her account is limited to sharing possessions but related to offering or giving what belongs to oneself, even life, without expecting any reciprocal advantage. Furthermore, the concept of Herem detected in Luke-Acts makes it possible to argue that there is an emphasis on the role of the dead in the New Testament, and on behalf of the dead (15:29)? Answers to these puzzling questions can be found in early Jewish sources now located both in Greek and Hebrew, all here translated.
Moreover, when the veil is torn Matthew depicts the cessation of its function, articulating the atoning role of Christ's death which gives access to God not simply in the sense of entering the Holy of Holies (as in Hebrews), but in trademark Matthean Emmanuel Christology: 'God with us'. This underscores the significance of Jesus' atoning death in the first gospel.