

A NEW  
TESTAMENT  
BIBLICAL  
THEOLOGY

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THE UNFOLDING OF THE  
OLD TESTAMENT IN THE NEW

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G. K. BEALE

**B**  
**Baker Academic**  
*a division of Baker Publishing Group*  
Grand Rapids, Michigan

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Published by Baker Academic  
a division of Baker Publishing Group  
P.O. Box 6287, Grand Rapids, MI 49516-6287  
www.bakeracademic.com

Printed in the United States of America

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Library of Congress Cataloging-in-Publication Data

Beale, G. K. (Gregory K.), 1949–

A New Testament biblical theology : the unfolding of the Old Testament in the New /  
G. K. Beale.

p. cm.

Includes bibliographical references (p. ) and indexes.

ISBN 978-0-8010-2697-3 (cloth : alk. paper.)

1. Bible. N.T.—Theology. 2. Bible. N.T.—Relation to the Old Testament. I. Title.

BS2397.B39 2011

230'.0415—dc23

2011027290

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11 12 13 14 15 16 17 7 6 5 4 3 2 1

To Meredith G. Kline and Gordon P. Hugenberger,  
who have helped me to understand better the riches  
of Old Testament biblical theology,  
and to David F. Wells,  
who helped me to understand Christology better  
within an “already and not yet” framework.



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## Preface

This book had its birth in a class on New Testament theology at Gordon-Conwell Theological Seminary that I began teaching in 1989. In the summer of 2007, I gave a plenary paper titled “The Eschatological Conception of New Testament Theology” at the third Triennial Plenary Conference of the Tyndale Fellowship at Swanwick, Derbyshire. This paper was a summary of the course that I had begun teaching in 1989, and it was subsequently published as “The Eschatological Conception of New Testament Theology” in *The Reader Must Understand: Eschatology in Bible and Theology* (Leicester: Apollos, 1997) and *Eschatology in Bible and Theology: Evangelical Essays at the Dawn of a New Millennium* (Downers Grove, IL: InterVarsity, 1997), both edited by Kent Brower and Mark Elliott. I am grateful to the conveners of the Tyndale Fellowship Conference for giving me the opportunity to deliver this paper and for including it in the published volume of papers from the conference.

The same paper was delivered at the Wheaton Conference of 2000 in Wheaton, Illinois, and an abbreviated and revised version of that paper and earlier article was published in *Biblical Theology: Retrospect and Prospect* (Downers Grove, IL: InterVarsity, 2002), edited by Scott Hafemann.

From there on, I published various articles that would be revised and integrated into parts of the present book. I continued to develop my thinking in this area as I continued to teach the New Testament theology course at Wheaton College Graduate School, beginning in 2002. Then in 2005, I began to work only on this project. Afterward, however, other projects crowded in and prevented me from bringing this book to its final form, though I continued to work on it here and there. Then, in the summer of 2008, I began working only on this project, and finally I submitted the manuscript to Baker at the end of the summer of 2010.

This New Testament biblical theology, therefore, is an expansion of the aforementioned article and the course on New Testament theology that I

taught. I have discovered along the way that some of the book's chapters themselves deserve full-length book treatments and need even further elaboration, but one has to stop somewhere. (I leave it to others to develop further some of the ideas proposed in the book.) I have come to recognize the impossibility of writing a New Testament biblical theology that covers everything one would want to cover. As it is, this book is already long. In chapter 27, I not only give a summary of the book but also discuss topics not directly developed in the book in order to give some indication of the direction in which I would take them. But even there, I am sure that some topics have been left out. If readers want a more in-depth overview of this book after perusing the table of contents, I would suggest they read the introduction and the two concluding chapters (27–28). This book may also be used as a reference or encyclopedic source, since I have written each chapter on one general theme that can be sufficiently understood independently from the rest of the book. Of course, a reading of the whole book will enhance the understanding of each chapter.

Working on this book has opened my eyes to themes that I had seen only dimly before. In particular, I have seen more clearly than ever that the already-not yet end-time new creation and kingdom is a lens that sheds much light on the Scriptures and enables one to see better the deeper riches of the major theological ideas of the New Testament. In addition, this approach to the New Testament has helped me to appreciate better the role of believers and the mission of the church within the redemptive-historical storyline of Scripture. It is my hope that the biblical-theological perspective of this book will provide greater fuel to fire the church's motivation to understand itself in the light of this stage of redemptive history and to fulfill its mission to the world.

I am indebted beyond words to my wife, Dorinda, who has discussed the theology of this book with me during the past years, and who remains as excited as I am about the subject. She has been one of the main instruments through which I have been able to understand this topic in more depth.

I am thankful for the careful editorial work done by the staff at Baker Academic, especially Brian Bolger. I thank Jim Weaver for initially accepting this book for publication and Jim Kinney for his flexibility and ongoing work with me as the project developed and grew.

I am grateful to a number of churches that over the years have asked me to speak at conferences on the themes of this book. Likewise, I am grateful to many students from Gordon-Conwell Theological Seminary and Wheaton College Graduate School who have asked insightful questions about the topic that have caused me to reflect more deeply and to clarify my perspectives. I am also grateful to the Greek Bible School of Athens, Greece, and the Evangelical Theological College in Addis Ababa, Ethiopia, for inviting me to teach the course on New Testament theology and helping me to better situate my views in different cultural contexts.

I also express my appreciation to the following students who either helped with research or checked and edited the manuscript of this book: Stefanos Mihalios, Mike Daling, Ben Gladd, Mitch Kim, Matt Newkirk, Matt Durdreck, and especially Dan Brendsel, who labored beyond the call of duty (and among many other things compiled excursus 1 in chap. 20). A number of Wheaton College graduate students from my New Testament theology course and canonical biblical interpretation course in the spring of 2010 also helped with various aspects of editing and checking of primary source references.

Above all, I am grateful to God for enabling me to conceive the idea for this book, building on the shoulders of others before me, and for giving me the energy and discipline to write it. It is my prayer that through this book God's glory in some way will be more greatly manifested.

I am also indebted to Daniel Bailey, who sent to me the vast majority of his English translation of Peter Stuhlmacher's *Biblische Theologie des Neuen Testaments*, 2 vols., Göttingen: Vandenhoeck & Ruprecht, 1992–99, which will soon be published by Eerdmans. I believe this to be an important book, especially with respect to the influence of the OT and Jewish background upon NT biblical theology. I have made several references to Stuhlmacher's work throughout my book, though these references are to the German edition, since the English translation has not yet been published.

A few comments about some stylistic aspects of the book are in order. Unless otherwise indicated, English translations follow the New American Standard Bible (sometimes using the marginal readings, and with some variation in the use of capitalization, italics, and quotation marks) or, when different, are my own. With respect to ancient works, when the translation differs from the standard editions usually referred to, it is mine or someone else's (in the latter case I indicate whose).

At various points in Scripture quotations italics or underlining of words or phrases is used. The default translation that I am using (the NASB) italicizes words that the translators supply but are not found in the Hebrew or Greek. Underlining is used to indicate key words or phrases that are in parallel, usually when two or more passages are compared with each other. Most of the time these lexical or cognate parallels indicate that the later text is alluding to the earlier text (e.g., OT in the NT) or has some kind of organically parallel relationship with it. Sometimes broken underlining is used to indicate conceptual parallels that likely indicate an allusion.

References to the Greek New Testament are from the *Novum Testamentum Graece* (27th ed.). References to the Hebrew Old Testament are from the *Biblia Hebraica Stuttgartensia*. For the Septuagint, I refer to the Greek text of *The Septuagint Version of the Old Testament and Apocrypha with an English Translation* (Grand Rapids: Zondervan, 1972), which is dependent on Codex B, published by special arrangement with Samuel Bagster and Sons,

London. This will enable those not knowing Greek to follow the Septuagint in a readily available English edition.

My references to the Dead Sea Scrolls come primarily from the edition by Florentino García Martínez, *The Dead Sea Scrolls Translated* (Leiden: Brill, 1994); sometimes reference is made to the two-volume *Dead Sea Scrolls Study Edition*, edited by Florentino García Martínez and Eibert J. C. Tigchelaar (Leiden: Brill, 2000). In addition, other translations of Dead Sea Scrolls were consulted and sometimes are preferred in quotations (A. Dupont-Sommer, *The Essene Writings from Qumran*, translated by G. Vermes [Oxford: Basil Blackwell, 1961]). At times, variations in the translation from the primary text of García Martínez are due to my own translation.

The primary sources for references to and quotations from various Jewish works are the following English editions: *The Babylonian Talmud*, edited by I. Epstein (London: Soncino, 1948); *The Talmud of the Land of Israel: A Preliminary Translation and Explanation* (the Jerusalem Talmud), edited by Jacob Neusner (Chicago: University of Chicago Press, 1982–); *Mekilta de-Rabbi Ishmael*, translated and edited by Jacob Lauterbach (Philadelphia: Jewish Publication Society of America, 1976); *The Midrash on Proverbs*, translated by Burton Visotzky (New Haven: Yale University Press, 1992); *The Midrash on Psalms*, translated and edited by William Braude (New Haven: Yale University Press, 1976); *Midrash Rabbah*, edited by H. Freedman and Maurice Simon (London: Soncino, 1961); *Midrash Sifre on Numbers*, translated and edited by Paul Levertoff (London: SPCK, 1926); *Midrash Tanhuma*, translated and edited by John Townsend (Hoboken, NJ: KTAV, 1989); *Midrash Tanhuma-Yelammedenu: An English Translation of Genesis and Exodus from the Printed Version of Tanhuma-Yehammedenu with Introduction, Notes, and Indexes*, translated by Samuel Berman (Hoboken, NJ: KTAV, 1996); *The Minor Tractates of the Talmud*, edited by A. Cohen (London: Soncino, 1965); *The Mishnah*, translated and edited by Herbert Danby (Oxford: Oxford University Press, 1980); *The Old Testament Pseudepigrapha*, edited by James Charlesworth (Garden City, NY: Doubleday, 1983) (though sometimes reference is made to volume 2 of *The Apocrypha and Pseudepigrapha of the Old Testament*, edited by R. H. Charles [Oxford: Clarendon, 1977]); *The Pesikta de-Rab Kahana*, translated and edited by William Braude and Israel Kapstein (Philadelphia: Jewish Publication Society of America, 1975); *Pesikta Rabbati*, translated and edited by William Braude (New Haven: Yale University Press, 1968); *Pirke de Rabbi Eliezer*, translated and edited by Gerald Friedlander (New York: Hermon Press, 1916); *Sifre: A Tannaitic Commentary on the Book of Deuteronomy*, translated and edited by Reuven Hammer (New Haven: Yale University Press, 1986); *Tanna debe Eliyyahu*, translated and edited by William Braude and Israel Kapstein (Philadelphia: Jewish Publication Society of America, 1981); *The Targums of Onkelos and Jonathan Ben Uzziel on the Pentateuch, with the Fragments of the Jerusalem Targum, on Genesis and Exodus*, translated

and edited by J. W. Etheridge (New York: KTAV, 1968); the available volumes published in *The Aramaic Bible: The Targums*, edited by Martin McNamara et al. (Collegeville, MN: Liturgical Press, 1987).

References to ancient Greek works, especially those of Philo and Josephus (including English translations), are from the Loeb Classical Library. References and some English translations of the Apostolic Fathers come from the second edition of *The Apostolic Fathers: Greek Texts and English Translations of Their Writings*, translated by J. B. Lightfoot and J. R. Harmer, edited and revised by Michael Holmes (Grand Rapids: Baker Academic, 1992).

G. K. B.

# Abbreviations

## General

---

Aram.	Aramaic	idem	by the same author
chap(s).	chapter(s)	lit.	literally
col(s).	column(s)	p(p).	page(s)
esp.	especially	repr.	reprint
frg(s).	fragment(s)	rev.	revised
Gk.	Greek	sect(s).	section(s)
Heb.	Hebrew	v(v).	verse(s)
ibid.	in the same source		

## Divisions of the Canon

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NT	New Testament	OT	Old Testament
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## Ancient Texts, Text Types, and Versions

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Aq	Aquila	OG	Old Greek
DSS	Dead Sea Scrolls	Sym	Symmachus
LXX	Septuagint	Tg.	Targum
MT	Masoretic Text	TH	Theodotion (Θ)

## Modern Editions

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NA<sup>27</sup> *Novum Testamentum Graece*. Edited by [E. and E. Nestle], B. Aland, K. Aland, J. Karavidopoulos, C. M. Martini, and B. M. Metzger. 27th rev. ed. Stuttgart: Deutsche Bibelgesellschaft, 1993

## Modern Versions

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ESV	English Standard Version
GNB	Good News Bible
HCSB	Holman Christian Standard Bible
JB	Jerusalem Bible
KJV	King James Version

Moffatt	<i>The New Testament: A New Translation</i> , James Moffatt
NAB	New American Bible
NASB	New American Standard Bible
NEB	New English Bible
NET	New English Translation (The NET Bible)
NIV	New International Version
NJB	New Jerusalem Bible
NJPS	<i>Tanakh: The Holy Scriptures: The New JPS Translation according to the Traditional Hebrew Text</i>
NLT	New Living Translation
NRSV	New Revised Standard Version
REB	Revised English Bible
RSV	Revised Standard Version
RSVA	Revised Standard Version Apocrypha
TNIV	Today's New International Version

### Hebrew Bible/Old Testament

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Gen.	Genesis	Song	Song of Songs
Exod.	Exodus	Isa.	Isaiah
Lev.	Leviticus	Jer.	Jeremiah
Num.	Numbers	Lam.	Lamentations
Deut.	Deuteronomy	Ezek.	Ezekiel
Josh.	Joshua	Dan.	Daniel
Judg.	Judges	Hos.	Hosea
Ruth	Ruth	Joel	Joel
1–2 Sam.	1–2 Samuel	Amos	Amos
1–2 Kings	1–2 Kings	Obad.	Obadiah
1–2 Chron.	1–2 Chronicles	Jon.	Jonah
Ezra	Ezra	Mic.	Micah
Neh.	Nehemiah	Nah.	Nahum
Esther	Esther	Hab.	Habakkuk
Job	Job	Zeph.	Zephaniah
Ps./Pss.	Psalms	Hag.	Haggai
Prov.	Proverbs	Zech.	Zechariah
Eccles.	Ecclesiastes	Mal.	Malachi

### New Testament

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Matt.	Matthew	1–2 Thess.	1–2 Thessalonians
Mark	Mark	1–2 Tim.	1–2 Timothy
Luke	Luke	Titus	Titus
John	John	Philem.	Philemon
Acts	Acts	Heb.	Hebrews
Rom.	Romans	James	James
1–2 Cor.	1–2 Corinthians	1–2 Pet.	1–2 Peter
Gal.	Galatians	1–3 John	1–3 John
Eph.	Ephesians	Jude	Jude
Phil.	Philippians	Rev.	Revelation
Col.	Colossians		

**Apocrypha and Septuagint**

Add. Esth.	Additions to Esther	1–4 Macc.	1–4 Maccabees
Bar.	Baruch	Sir.	Sirach
1–2 Esd.	1–2 Esdras	Tob.	Tobit
Jdt.	Judith	Wis.	Wisdom of Solomon

**Old Testament Pseudepigrapha**

<i>Apoc. Ab.</i>	<i>Apocalypse of Abraham</i>
<i>Apoc. El.</i>	<i>Apocalypse of Elijah</i>
<i>Apoc. Ezek.</i>	<i>Apocalypse of Ezekiel</i>
<i>Apoc. Mos.</i>	<i>Apocalypse of Moses</i>
<i>Apoc. Zeph.</i>	<i>Apocalypse of Zephaniah</i>
<i>As. Mos.</i>	<i>Assumption of Moses</i>
<i>2 Bar.</i>	<i>2 Baruch (Syriac Apocalypse)</i>
<i>1 En.</i>	<i>1 Enoch (Ethiopic Apocalypse)</i>
<i>2 En.</i>	<i>2 Enoch (Slavonic Apocalypse)</i>
<i>3 En.</i>	<i>3 Enoch (Hebrew Apocalypse)</i>
<i>4 Ezra</i>	<i>4 Ezra</i>
<i>Gk. Apoc. Ezra</i>	<i>Greek Apocalypse of Ezra</i>
<i>Hel. Syn. Pr.</i>	<i>Hellenistic Synagogal Prayers</i>
<i>Hist. Rech.</i>	<i>History of the Rechabites</i>
<i>Jos. Asen.</i>	<i>Joseph and Aseneth</i>
<i>Jub.</i>	<i>Jubilees</i>
<i>L.A.B.</i>	<i>Liber antiquitatum biblicarum (Pseudo-Philo)</i>
<i>L.A.E.</i>	<i>Life of Adam and Eve</i>
<i>Lad. Jac.</i>	<i>Ladder of Jacob</i>
<i>Let. Aris.</i>	<i>Letter of Aristeas</i>
<i>Liv. Pro.</i>	<i>Lives of the Prophets</i>
<i>Mart. Ascen. Isa.</i>	<i>Martyrdom and Ascension of Isaiah</i>
<i>Odes Sol.</i>	<i>Odes of Solomon</i>
<i>Ps.-Phoc.</i>	<i>Pseudo-Phocylides</i>
<i>Pss. Sol.</i>	<i>Psalms of Solomon</i>
<i>Sib. Or.</i>	<i>Sibylline Oracles</i>
<i>T. Ab.</i>	<i>Testament of Abraham</i>
<i>T. Adam</i>	<i>Testament of Adam</i>
<i>T. Benj.</i>	<i>Testament of Benjamin</i>
<i>T. Dan</i>	<i>Testament of Dan</i>
<i>T. Gad</i>	<i>Testament of Gad</i>
<i>T. Iss.</i>	<i>Testament of Issachar</i>
<i>T. Job</i>	<i>Testament of Job</i>
<i>T. Jos.</i>	<i>Testament of Joseph</i>
<i>T. Jud.</i>	<i>Testament of Judah</i>
<i>T. Levi</i>	<i>Testament of Levi</i>
<i>T. Mos.</i>	<i>Testament of Moses</i>
<i>T. Naph.</i>	<i>Testament of Naphtali</i>
<i>T. Reub.</i>	<i>Testament of Reuben</i>
<i>T. Sim.</i>	<i>Testament of Simeon</i>
<i>T. Zeb.</i>	<i>Testament of Zebulon</i>



## Dead Sea Scrolls

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CD-A	<i>Damascus Document<sup>a</sup></i>
CD-B	<i>Damascus Document<sup>b</sup></i>
1QH <sup>a</sup>	<i>1QHodayot<sup>a</sup></i>
1QIsa <sup>a</sup>	<i>1QIsaiah<sup>a</sup></i>
1QIsa <sup>b</sup>	<i>1QIsaiah<sup>b</sup></i>
1QM	<i>1QWar Scroll</i>
1QpHab	<i>1QPesher to Habakkuk</i>
1QS	<i>1QRule of the Community</i>
1Q28a (1QSa)	<i>1QRule of the Congregation</i>
1Q29	<i>1QLiturgy of the Three Tongues of Fire</i>
4Q58	<i>4QIsaiah<sup>d</sup></i>
4Q162 (4QpIsa <sup>b</sup> )	<i>4QIsaiah Pesher<sup>b</sup></i>
4Q163 (4Qpap pIsa <sup>c</sup> )	<i>4QIsaiah Pesher<sup>c</sup></i>
4Q169 (4QpNah)	<i>4QNahum Pesher</i>
4Q174 (4QFlor)	<i>4QFlorilegium</i>
4Q177	<i>4QCatena A</i>
4Q213b (4QLevi <sup>c</sup> ar)	<i>4QAramaic Levi<sup>c</sup></i>
4Q246	<i>4QAramaic Apocalypse</i>
4Q252 (4QcommGen A)	<i>4QCommentary on Genesis A</i>
4Q266 (4QD <sup>a</sup> )	<i>4QDamascus Document<sup>a</sup></i>
4Q376 (4QapocrMoses <sup>b?</sup> )	<i>4QApocryphon of Moses<sup>b?</sup></i>
4Q418	<i>4QInstruction<sup>d</sup></i>
4Q423	<i>4QInstruction<sup>s</sup></i>
4Q444	<i>4QIncantation</i>
4Q475	<i>4QRenewed Earth</i>
4Q504 (4QDibHam <sup>a</sup> )	<i>4QWords of the Luminaries<sup>a</sup></i>
4Q511 (4QShir <sup>b</sup> )	<i>4QSongs of the Sage<sup>b</sup></i>
4Q521	<i>4QMessianic Apocalypse</i>
11Q13 (11QMelch)	<i>11QMelchizedek</i>

## Targumic Texts

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<i>Tg. Isa.</i>	<i>Targum Isaiah</i>	<i>Tg. Onq.</i>	<i>Targum Onqelos</i>
<i>Tg. Mic.</i>	<i>Targum Micah</i>	<i>Tg. Ps.-J.</i>	<i>Targum Pseudo-Jonathan</i>
<i>Tg. Neof.</i>	<i>Targum Neofiti</i>		

## Mishnah and Talmud

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<i>b.</i>	Babylonian Talmud	<i>Qidd.</i>	<i>Qiddušin</i>
<i>m.</i>	Mishnah	<i>Roš Haš.</i>	<i>Roš Haššanah</i>
<i>y.</i>	Jerusalem Talmud	<i>Šabb.</i>	<i>Šabbat</i>
		<i>Sanh.</i>	<i>Sanhedrin</i>
<i>‘Abod. Zar.</i>	<i>‘Abodah Zarah</i>	<i>Šeqal.</i>	<i>Šeqalim</i>
<i>‘Arak.</i>	<i>‘Arakin</i>	<i>Soṭah</i>	<i>Soṭah</i>
<i>B. Bat.</i>	<i>Baba Batra</i>	<i>Sukkah</i>	<i>Sukkah</i>
<i>Ber.</i>	<i>Berakot</i>	<i>Ta‘an.</i>	<i>Ta‘anit</i>
<i>Ḥag.</i>	<i>Ḥagigah</i>	<i>Tamid</i>	<i>Tamid</i>
<i>Mek.</i>	<i>Mekilta</i>	<i>Yebam.</i>	<i>Yebamot</i>
<i>Ned.</i>	<i>Nedarim</i>	<i>Yoma</i>	<i>Yoma (= Kippurim)</i>
<i>Pesah.</i>	<i>Pesaḥim</i>		

**Other Rabbinic Works**

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<i>'Abot R. Nat.</i>	<i>'Abot de Rabbi Nathan</i>	<i>Pesiq. Rab Kah.</i>	<i>Pesiqta de Rab Kahana</i>
<i>Mek.</i>	<i>Mekilta</i>	<i>Pirqe R. El.</i>	<i>Pirqe Rabbi Eliezer</i>
<i>Midr.</i>	<i>Midrash</i>	<i>Rab.</i>	(biblical book +) <i>Rabbah</i>
<i>Midr. Rab.</i>	<i>Midrash Rabbah</i>	<i>S. Eli. Rab.</i>	<i>Seder Eliyahu Rabbah</i>
<i>Pesiq. Rab.</i>	<i>Pesiqta Rabbati</i>	<i>Tanḥ.</i>	<i>Tanḥuma</i>

**Apostolic Fathers**

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<i>Barn.</i>	<i>Barnabas</i>	<i>Ign. Eph.</i>	<i>Ignatius, To the Ephesians</i>
<i>1–2 Clem.</i>	<i>1–2 Clement</i>	<i>Ign. Magn.</i>	<i>Ignatius, To the Magnesians</i>
<i>Did.</i>	<i>Didache</i>	<i>Ign. Phld.</i>	<i>Ignatius, To the Philadelphians</i>
<i>Diogn.</i>	<i>Diognetus</i>	<i>Ign. Trall.</i>	<i>Ignatius, To the Trallians</i>
<i>Frag. Papias</i>	<i>Fragments of Papias</i>	<i>Mart. Pol.</i>	<i>Martyrdom of Polycarp</i>
<i>Herm.</i>	<i>Shepherd of Hermas</i>	<i>Pol. Phil.</i>	<i>Polycarp, To the Philippians</i>

**Nag Hammadi**

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<i>Gos. Truth</i>	<i>Gospel of Truth</i>
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**New Testament Apocrypha and Pseudepigrapha**

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<i>Apos. Con.</i>	<i>Apostolic Constitutions and Canons</i>
<i>Gos. Thom.</i>	<i>Gospel of Thomas</i>
<i>Mart. Pet. Paul</i>	<i>Martyrdom of Peter and Paul</i>

**Greek and Latin Works**

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<i>Augustine</i>	
<i>Conf.</i>	<i>Confessionum libri XIII (Confessions)</i>
<i>Quaest. Hept.</i>	<i>Quaestiones in Heptateuchum</i>
<i>Clement of Alexandria</i>	
<i>Strom.</i>	<i>Stromata (Miscellanies)</i>
<i>Epiphanius</i>	
<i>Pan.</i>	<i>Panarion (Refutation of All Heresies)</i>
<i>Hippolytus</i>	
<i>Comm. Dan.</i>	<i>Commentarium in Danielelem</i>
<i>Irenaeus</i>	
<i>Haer.</i>	<i>Adversus haereses (Against Heresies)</i>
<i>Josephus</i>	
<i>Ag. Ap.</i>	<i>Against Apion</i>
<i>Ant.</i>	<i>Jewish Antiquities</i>
<i>J.W.</i>	<i>Jewish War</i>
<i>Justin</i>	
<i>1 Apol.</i>	<i>Apologia i (First Apology)</i>
<i>Dial.</i>	<i>Dialogus cum Tryphone (Dialogue with Trypho)</i>

<i>Philo</i>	
<i>Aet.</i>	<i>De aeternitate (On the Eternity of the World)</i>
<i>Agr.</i>	<i>De agricultura (On Agriculture)</i>
<i>Cher.</i>	<i>De cherubim (On the Cherubim)</i>
<i>Conf.</i>	<i>De confusione linguarum (On the Confusion of Tongues)</i>
<i>Decal.</i>	<i>De decalogo (On the Decalogue)</i>
<i>Det.</i>	<i>Quod deterius potiori insidari soleat (That the Worse Attacks the Better)</i>
<i>Fug.</i>	<i>De fuga et inventione (On Flight and Finding)</i>
<i>Gig.</i>	<i>De gigantibus (On Giants)</i>
<i>Her.</i>	<i>Quis rerum divinarum heres sit (Who Is the Heir?)</i>
<i>Leg.</i>	<i>Legum allegoriae (Allegorical Interpretation)</i>
<i>Legat.</i>	<i>Legatio ad Gaium (On the Embassy to Gaius)</i>
<i>Migr.</i>	<i>De migratione Abrahami (On the Migration of Abraham)</i>
<i>Mos.</i>	<i>De vita Mosis (On the Life of Moses)</i>
<i>Mut.</i>	<i>De mutatione nominum (On the Change of Names)</i>
<i>Opif.</i>	<i>De opificio mundi (On the Creation of the World)</i>
<i>Plant.</i>	<i>De plantatione (On Planting)</i>
<i>Post.</i>	<i>De posteritate Caini (On the Posterity of Cain)</i>
<i>QE</i>	<i>Quaestiones et solutiones in Exodum (Questions and Answers on Exodus)</i>
<i>Somn.</i>	<i>De somniis (On Dreams)</i>
<i>Spec.</i>	<i>De specialibus legibus (On the Special Laws)</i>

*Plutarch*

<i>Mor.</i>	<i>Moralia</i>
<i>Superst.</i>	<i>De superstitione</i>

## Secondary Sources

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AB	Anchor Bible
ABD	<i>Anchor Bible Dictionary</i> . Edited by D. N. Freedman. 6 vols. New York, 1992
ABR	<i>Australian Biblical Review</i>
AnBib	Analecta biblica
ANTC	Abingdon New Testament Commentaries
ANTJ	Arbeiten zum Neuen Testament und Judentum
AOTC	Apollos Old Testament Commentary
ArBib	The Aramaic Bible
AUMSR	Andrews University Monographs: Studies in Religion
AUSDSS	Andrews University Seminary Doctoral Dissertation Series
AYBRL	Anchor Yale Bible Reference Library
BAGD	Bauer, W., W. F. Arndt, F. W. Gingrich, and F. W. Danker. <i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 2nd. ed. Chicago, 1979
BBR	<i>Bulletin for Biblical Research</i>
BCOTWP	Baker Commentary on the Old Testament Wisdom and Psalms
BDAG	Bauer, W., F. W. Danker, W. F. Arndt, and F. W. Gingrich. <i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 3rd ed. Chicago, 1999
BDB	Brown, F., S. R. Driver, and C. A. Briggs. <i>A Hebrew and English Lexicon of the Old Testament</i> . Oxford, 1907

## Abbreviations

BDF	Blass, F., A. Debrunner, and R. W. Funk. <i>A Greek Grammar of the New Testament and Other Early Christian Literature</i> . Chicago, 1961
BECNT	Baker Exegetical Commentary on the New Testament
<i>Bib</i>	<i>Biblica</i>
BIS	Biblical Interpretation Series
BJS	Biblical and Judaic Studies
BLS	Bible and Literature Series
BNTC	Black's New Testament Commentaries
<i>BSac</i>	<i>Bibliotheca sacra</i>
<i>BTB</i>	<i>Biblical Theology Bulletin</i>
BTCB	Brazos Theological Commentary on the Bible
<i>BZ</i>	<i>Biblische Zeitschrift</i>
BZWNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
CBET	Contributions to Biblical Exegesis and Theology
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
CBQMS	Catholic Biblical Quarterly Monograph Series
CC	Continental Commentaries
CCL	Classic Commentary Library
CEB	Commentaire évangélique de la Bible
CGTC	Cambridge Greek Testament Commentary
ConBNT	Coniectanea biblica: New Testament Series
<i>CTJ</i>	<i>Calvin Theological Journal</i>
<i>CTM</i>	<i>Concordia Theological Monthly</i>
<i>DJG</i>	<i>Dictionary of Jesus and the Gospels</i> . Edited by J. B. Green and S. McKnight. Downers Grove, 1992
<i>DLNTD</i>	<i>Dictionary of the Later New Testament and Its Developments</i> . Edited by R. P. Martin and Peter H. Davids. Downers Grove, 1997
<i>DPL</i>	<i>Dictionary of Paul and His Letters</i> . Edited by G. F. Hawthorne and R. P. Martin. Downers Grove, 1993
EBC	Expositor's Bible Commentary
EBib	Etudes bibliques
ECC	Eerdmans Critical Commentary
<i>EncJud</i>	<i>Encyclopedia Judaica</i> . 16 vols. Jerusalem, 1972
<i>EvQ</i>	<i>Evangelical Quarterly</i>
<i>EvT</i>	<i>Evangelische Theologie</i>
<i>ExpTim</i>	<i>Expository Times</i>
FB	Forschung zur Bibel
GKC	<i>Gesenius' Hebrew Grammar</i> . Edited by E. Kautzsch. Translated by A. E. Cowley. 2nd ed. Oxford, 1910
GNC	Good News Commentary
<i>GTJ</i>	<i>Grace Theological Journal</i>
HBM	Hebrew Bible Monographs
HBS	Herders biblische Studien
HCOT	Historical Commentary on the Old Testament
HNT	Handbuch zum Neuen Testament
HSM	Harvard Semitic Monographs
HSS	Harvard Semitic Studies
HTKAT	Herders theologischer Kommentar zum Alten Testament
HTKNT	Herders theologischer Kommentar zum Neuen Testament
IBC	Interpretation: A Bible Commentary for Teaching and Preaching
<i>IBS</i>	<i>Irish Biblical Studies</i>

ICC	International Critical Commentary
<i>Int</i>	<i>Interpretation</i>
IVPNTC	IVP New Testament Commentary
JAAR	<i>Journal of the American Academy of Religion</i>
JBL	<i>Journal of Biblical Literature</i>
JETS	<i>Journal of the Evangelical Theological Society</i>
JNES	<i>Journal of Near Eastern Studies</i>
JPSTC	Jewish Publication Society Torah Commentary
JPTSup	Journal of Pentecostal Theology: Supplement Series
JSNT	<i>Journal for the Study of the New Testament</i>
JSNTSup	Journal for the Study of the New Testament: Supplement Series
JSOT	<i>Journal for the Study of the Old Testament</i>
JSOTSup	Journal for the Study of the Old Testament: Supplement Series
JTI	<i>Journal of Theological Interpretation</i>
JTS	<i>Journal of Theological Studies</i>
K&D	Keil, C. F., and F. Delitzsch, <i>Biblical Commentary on the Old Testament</i> . Translated by J. Martin et al. 10 vols. Repr., Grand Rapids, 1949–71
KEK	Kritisch-exegetischer Kommentar über das Neue Testament (Meyer-Kommentar)
LCL	Loeb Classical Library
LNTS	Library of New Testament Studies
LSJ	Liddell, H. G., R. Scott, and H. S. Jones. <i>A Greek-English Lexicon</i> . 9th ed. with rev. supplement. Oxford, 1996
LW	Luther's Works
MM	Moulton, J. H., and G. Milligan. <i>The Vocabulary of the Greek New Testament: Illustrated from the Papyri and Other Non-literary Sources</i> . Grand Rapids, 1972
MNTC	Moffatt New Testament Commentary
NAC	New American Commentary
NCB	New Century Bible
NClarB	New Clarendon Bible
NDBT	<i>New Dictionary of Biblical Theology</i> . Edited by T. D. Alexander and B. S. Rosner. Downers Grove, 2000
NIB	<i>The New Interpreter's Bible</i> . Edited by Leander E. Keck. 12 vols. Nash- ville, 1994–2004
NIBC	New International Bible Commentary
NICNT	New International Commentary on the New Testament
NICOT	New International Commentary on the Old Testament
NIDNTT	<i>New International Dictionary of New Testament Theology</i> . Edited by Colin Brown. 4 vols. Grand Rapids, 1975–85
NIGTC	New International Greek Testament Commentary
NIVAC	NIV Application Commentary
<i>NovT</i>	<i>Novum Testamentum</i>
NovTSup	Novum Testamentum Supplements
NSBT	New Studies in Biblical Theology
NSKAT	Neuer Stuttgarter Kommentar: Altes Testament
NTG	New Testament Guides
NTL	New Testament Library
NTS	<i>New Testament Studies</i>
ÖTK	Ökumenischer Taschenbuch-Kommentar
OTL	Old Testament Library

## Abbreviations

OtSt	Oudtestamentische Studiën
PFES	Publications of the Finnish Exegetical Society
PNTC	Pillar New Testament Commentary
PS	Pauline Studies
PTMS	Princeton Theological Monograph Series
<i>ResQ</i>	<i>Restoration Quarterly</i>
<i>RevQ</i>	<i>Revue de Qumran</i>
RIMA	The Royal Inscriptions of Mesopotamia, Assyrian Periods
RTR	<i>Reformed Theological Review</i>
SBL	Studies in Biblical Literature
SBLDS	Society of Biblical Literature Dissertation Series
SBLMS	Society of Biblical Literature Monograph Series
<i>SBLSP</i>	<i>Society of Biblical Literature Seminar Papers</i>
SBS	Stuttgarter Bibelstudien
SBT	Studies in Biblical Theology
SHBC	Smith & Helwys Bible Commentary
<i>SJT</i>	<i>Scottish Journal of Theology</i>
SJTOP	Scottish Journal of Theology Occasional Papers
SM	<i>Studia Missionalia</i>
SNTSMS	Society for New Testament Studies Monograph Series
SNTW	Studies of the New Testament and Its World
SP	Sacra pagina
<i>ST</i>	<i>Studia theologica</i>
StPB	Studia post-biblica
<i>StudBT</i>	<i>Studia Biblica et Theologica</i>
SubBi	Subsidia biblica
TANZ	Texte und Arbeiten zum neutestamentlichen Zeitalter
TDNT	<i>Theological Dictionary of the New Testament</i> . Edited by G. Kittel and G. Friedrich. Translated by G. W. Bromiley. 10 vols. Grand Rapids, 1964–76
TDOT	<i>Theological Dictionary of the Old Testament</i> . Edited by G. J. Botterweck and H. Ringgren. Translated by J. T. Willis, G. W. Bromiley, D. E. Green, and Douglas W. Stott. 8 vols. Grand Rapids, 1974–
<i>TJ</i>	<i>Trinity Journal</i>
TNTC	Tyndale New Testament Commentaries
TOTC	Tyndale Old Testament Commentaries
<i>TQ</i>	<i>Theologische Quartalschrift</i>
TSAJ	Texte und Studien zum antiken Judentum
<i>TTE</i>	<i>The Theological Educator</i>
TUGAL	Texte und Untersuchungen zur Geschichte der altchristlichen Literatur
<i>TynBul</i>	<i>Tyndale Bulletin</i>
VT	<i>Vetus Testamentum</i>
VTSup	Vetus Testamentum Supplements
WBC	Word Biblical Commentary
WEC	Wycliffe Exegetical Commentary
WestBC	Westminster Bible Companion
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
<i>WTJ</i>	<i>Westminster Theological Journal</i>
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZNW	<i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</i>
ZTK	<i>Zeitschrift für Theologie und Kirche</i>

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## Introduction

**O**f the writing of NT theologies there seems to be no end. When I teach a class on NT theology, I distribute a three-page bibliography of only NT theologies, the majority of which were written in the twentieth century. My attempt in this book is not to write a NT theology but rather a NT *biblical* theology. To some ears this may not sound like much of a distinction. Nevertheless, this introductory chapter and the following body of this book will indicate how different my project is from that of the typical NT theology genre.

### **The Principles and Definition of a Biblical Theology of the New Testament**

The first task is to describe the particular discipline of NT biblical theology to be adopted in this book, which overlaps to some degree not only with whole-Bible biblical theologies but also with OT biblical theologies. The increasing focus will be on the unique aspects of doing NT biblical theology. Some parts of this description will overlap with the task of the NT theology genre, but the differences will increasingly become apparent.

First, many NT theologies spend much time discussing the question of the historical Jesus and whether a theology of the NT can begin with the life and teachings of Jesus. Some scholars conclude negatively about this (e.g., Rudolf Bultmann), whereas more conservative writers base the beginning of their theologies on Jesus as he was portrayed in the Gospels. I will not spend time analyzing this issue, but I will assume the conclusion of conservative scholars,

including conservative NT theologians, who decide that the Gospels portray a historically reliable picture of Jesus's ministry and thus start their study of the NT on that basis.<sup>1</sup>

Second, more recent NT theologies directly address the issue of postmodern hermeneutics, especially with respect to whether it is possible to interpret scriptural texts without one's theological biases detrimentally affecting the interpretations.<sup>2</sup> This book will not address this issue, but a few comments are appropriate here. In the twentieth century, both liberal historical critics and many conservative scholars believed that readers could interpret texts "objectively," without their own presuppositions influencing their interpretations. Few, whether conservative or liberal, hold this view today, though some still do. The question now is whether one's presuppositions result in distorting the original meaning of a text and whether interpreters come away only with interpretative conclusions that reflect their own theological predispositions. Entire books can be, and have been, written on this issue.<sup>3</sup> My assumption in this book is that all interpreters have presuppositions, and that some presuppositions are bad and distort the originally intended meanings of ancient texts, while other presuppositions are good and actually guide one into the truth of texts. The presuppositions of the biblical writers themselves as expressed in Scripture have the power through the Spirit to regrind the presuppositional lenses of its readers.

One such presupposition, for example, is that the Protestant canon of the OT and the NT composes the divinely inspired, authoritative material for doing biblical theology. This differs from some who do not want to limit NT theology to this database and want to include the Apocrypha, the Pseudepigrapha, and other early Jewish works as part of the authoritative framework.<sup>4</sup> Although

1. See, e.g., I. Howard Marshall, *New Testament Theology: Many Witnesses, One Gospel* (Downers Grove, IL: InterVarsity, 2004); Frank Thielman, *Theology of the New Testament: A Canonical and Synthetic Approach* (Grand Rapids: Zondervan, 2005). See the very important discussion of Peter Stuhlmacher, *Biblische Theologie des Neuen Testaments*, vol. 1 (Göttingen: Vandenhoeck & Ruprecht, 1992), chaps. 2–13 (and at several other points throughout vol. 1), who well demonstrates in a balanced manner the historical reliability of the Gospels from a biblical-theological perspective, particularly in light of the OT and Jewish backgrounds. This section of Stuhlmacher's book is especially a response to his own recognition of the critical problems involved in basing a biblical theology of Jesus on the portrayal of the earthly Jesus in the Gospels (in chap. 2 of his book).

2. See Thomas R. Schreiner, *New Testament Theology: Magnifying God in Christ* (Grand Rapids: Baker Academic, 2008), 882–88; Thielman, *Theology of the New Testament*, 30–33.

3. See, e.g., E. D. Hirsch, *Validity in Interpretation* (New Haven: Yale University Press, 1967); Kevin Vanhoozer, *Is There a Meaning in This Text? The Bible, the Reader, and the Morality of Literary Knowledge* (Grand Rapids: Zondervan, 1998). These two scholars are optimistic about readers being able to discern sufficiently, though not exhaustively, authorial intentions of writers. For interaction with those who are skeptical, see Vanhoozer.

4. This was a typical approach of the Tübingen school in the second half of the twentieth century, especially characterized by Hartmut Gese and Peter Stuhlmacher (in this respect, see



these extracanonical sources do need to be considered in the interpretation of NT texts, I will assume that they are not on the same authoritative level as those texts. I will make the same assumption about the LXX in relation to the OT Hebrew text, the latter of which I take to be authoritative.<sup>5</sup> Of course, there could be much discussion of the thorny issue of canon, but since the scope of this work does not allow for such elaboration, I must simply take the Protestant canon as my presuppositional starting point.

Another such presupposition is a particular definition of “intertextuality.” I will assume that later biblical quotations of and allusions to earlier Scripture unpack the meaning of that earlier Scripture, and yet the earlier passage also sheds light on the later passage.<sup>6</sup> This is my view of the famous dictum “Scripture interprets Scripture.” Or, as Augustine put it, “The New Testament lies concealed in the Old, the Old lies revealed in the New” (*Quaest. Hept.* 2.73). I do not follow some postmodern understandings of intertextuality, which, for example, contend that later references to earlier texts interact in such a way that new meanings are produced that are completely unlinked and dislodged from the originally intended meaning of the earlier text.<sup>7</sup> In this respect, I will study quotations of earlier Scripture by later Scripture as well as allusions. There has been much discussion about the criteria for validating whether a reference is actually a probable allusion. I have discussed these criteria at numerous points in my writings over the past years.<sup>8</sup> The most important criterion is the recognition of sufficient verbal and thematic parallels, though interpreters will still debate whether such parallels exist in particular cases.

Thus, readers will make different judgments on the basis of the same evidence, some categorizing a reference as “probable,” others viewing the same reference as only “possible” or even so faint as not to merit analysis. I have

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further discussion below of Gese and Stuhlmacher). However, I do agree with Stuhlmacher’s assessment that because the NT is Scripture inspired by the Spirit, anyone who does biblical theology of the NT documents should read and interpret them “in the way in which they want to be interpreted, namely, as inspired witnesses of the path which God in and through Christ took to humanity to lead them to himself and thereby to salvation” (*How to Do Biblical Theology*, PTMS 38 [Allison Park, PA: Pickwick, 1995], 88).

5. Though, of course, it is true that NT writers quote from the LXX and cite it as Scripture (e.g., the author of Hebrews). However, this is similar to a preacher today quoting an OT passage from the NLT of the Bible and calling it Scripture, even though that preacher would make a distinction between the originally inspired Hebrew OT and the NLT.

6. Another presupposition, in this respect, is that I will assume a typically conservative view for the dating and authorship of the OT and NT books. However, when critical views on dating differ from my approach, it merely means that the intertextual relationship will be reversed, but hermeneutically in such cases one can still hold to a mutually interpretative relationship.

7. For further reference to this hermeneutical debate, see G. K. Beale, *We Become What We Worship: A Biblical Theology of Idolatry* (Downers Grove, IL: IVP Academic, 2008), 23n23.

8. In connection to issues concerning intertextuality, see *ibid.*, 22–34.

tried to include for study in this book those OT allusions whose validity are attested by sufficient evidence and that I consider to be probable (this includes not only references made by NT writers but also those made by later OT writers of earlier OT texts). I am sure, however, that some interpreters will still debate the validity of some of the references that I discuss.

Along these lines, Richard Hays touches on the problematic issue of how much a NT author (and I would include OT authors) can develop an earlier OT text and whether such creative developments still remain within the original conceptual contours of the OT context. He speaks about “the power of texts to engender unforeseen interpretations that may transcend the original authorial intention and historical setting.”<sup>9</sup> This is to be seen not as an argument for a radical reader-response approach (where there is lack of concern for original authorial intention) but rather as a reading whereby one continues to see how an OT text keeps imposing its original sense on the later text’s author (albeit sometimes subliminally), even as that author is creatively developing that original sense beyond what may appear to be the “surface meaning” of the OT text.<sup>10</sup> The notion of whether NT writers refer to OT texts with their broader context in mind is debated in the academic guild. My own assessment is in line with Hays’s approach and the earlier approach of C. H. Dodd.<sup>11</sup>

Thus, Paul or later OT writers build on earlier OT texts that they interpret and develop creatively. This creativity is to be seen in understanding such earlier texts in the light of the further developments of the redemptive-historical epoch in which the writer lives. For example, NT writers interpret the OT in the light of the later events of Christ’s coming and work. In this respect, part of the creative interpretative development lies merely in the fact that fulfillment always fleshes out prior prophecy in a way that, to some degree, was unforeseen by earlier OT prophets. Another way to say this is that progressive revelation always reveals things not seen as clearly earlier. Geerhardus Vos’s metaphor for this creative development between the two Testaments is that earlier OT prophecies and texts are like seeds, and later OT texts develop the seeds into roots from which stems and leaves imperceptibly grow, and then in the NT the bud emerges and begins to flower; from one angle the blooming plant may not look like the seed or the root (as in botanical comparisons),

9. Richard B. Hays, *The Conversion of the Imagination: Paul as Interpreter of Israel’s Scripture* (Grand Rapids: Eerdmans, 2005), 169.

10. *Ibid.*, 173–76.

11. C. H. Dodd, *According to the Scriptures: The Sub-Structure of New Testament Theology* (London: Nisbet, 1952). For an example of the debate between scholars on both sides of this issue, see G. K. Beale, ed., *The Right Doctrine from the Wrong Texts? Essays on the Use of the Old Testament in the New* (Grand Rapids: Baker Academic, 1984). For a programmatic essay in which I argue for the contextual use of the OT in the NT, see G. K. Beale, “Did Jesus and His Followers Preach the Right Doctrine from the Wrong Texts? An Examination of the Presuppositions of the Apostles’ Exegetical Method,” *Themelios* 14 (1989): 89–96.

but careful exegesis of both OT and NT contexts can show at least some of the organic connections.<sup>12</sup>

Another important presupposition of this book is that the divine authorial intentions communicated through human authors are accessible to contemporary readers. Although no one can exhaustively comprehend these intentions, they can be sufficiently understood, especially for the purposes of salvation, sanctification, and glorification of God.

These three preceding presuppositions about canon, intertextuality, and authorial intention being accessible to modern readers overlap to varying degrees with the approach of more recent classic conservative NT theologies.<sup>13</sup>

In addition, a proper understanding and development of OT and NT theology reveals that theology is not only descriptive but also prescriptive. That is, the mere development of a theology of either Testament is a descriptive task, but the content of that theology manifests an imperative for God's people to follow and obey. For example, we will see that one of the important biblical-theological ideas formulated in this book entails that believers ought to take part in expanding God's new-creational kingdom and that they glorify God. This kind of prescriptive element, however, is found to varying degrees in other NT theologies.

The preceding discussion has shown some slight differences but also primarily commonalities between this project and other NT theologies that have been written. However, the following shows the unique traits of my approach to a NT biblical theology in distinction from the usual NT theologies.

(1) The approach of this book overlaps with that of a whole-Bible biblical theology in that it addresses more directly the theological storyline of the OT. I will discuss early in the book precisely what I mean by a "storyline."<sup>14</sup> In this respect, my work begins formally in the next chapter with a focus only on a thumbnail sketch of the development of the OT storyline beginning in Genesis and developing throughout the OT. This storyline consists of a synthetic formulation about God's purposes in creation, fall, redemption, and consummation. In contrast, classic NT theologies stay formally only within the bounds of the NT canon. Of course, a long book could be written on the tracing of such an OT storyline, so that I will have to rest content with attempting to discern the main thrusts of such a storyline in two substantive introductory chapters (see chaps. 2–3). Thus, the OT storyline formulated in this book is based on a

12. On which, see Geerhardus Vos, "The Idea of Biblical Theology as a Science and a Theological Discipline," in *Redemptive History and Biblical Interpretation: The Shorter Writings of Geerhardus Vos*, ed. Richard B. Gaffin Jr. (Phillipsburg, NJ: P&R, 1980), 11–15.

13. Marshall, *New Testament Theology*; Thielman, *Theology of the New Testament*; Schreiner, *New Testament Theology*.

14. For a fuller discussion of what I mean by "storyline," see chap. 2 under the heading "The Repeated Cosmic Judgment and New Creation Episodes of the Old Testament," and esp. chap. 6.

study of OT theology and especially how the theological threads of Gen. 1–3 are developed throughout the rest of the OT. Many would be skeptical that a unifying storyline of the OT is possible,<sup>15</sup> and others would say that this is difficult to do in one or two chapters (see chaps. 2–3). Nevertheless, the hope here is that the main outline of this kind of study is sufficiently headed in the right direction such that it holds potential to be fleshed out and validated by subsequent substantive research by others.

(2) The main facets of the OT narrative story are then traced into and throughout the NT. The main elements of the OT plotline become the basis for the formulation of the NT storyline. Of course, insofar as the OT plotline is somewhat provisional, so will be its basis for the NT storyline. But this is a problem inherent to any project that focuses on the NT, even a NT biblical theology. A volume longer than the present one would need to be written to validate further both the OT and the NT storylines proposed here.

Thus, the NT storyline will be a transformation of the OT one in the light of how the NT is seen to be an unfolding of the OT, especially through fulfillment of the OT. The main theological categories for the tracing of OT and NT theology therefore arise not first from considering the categories of systematic theology but from attempting to trace the respective canonical storylines in the two Testaments. I will try to determine how the NT develops the OT plotline and then let the major parts of the transformed storyline of the NT form the major subjects to be considered in the biblical theology of the NT.<sup>16</sup>

Consequently, it is the main categories of the NT storyline that then become the main conceptual categories for the organization or outline of the biblical theology of the NT (which this book develops in chaps. 5–28).

(3) The bulk of discussion in this biblical theology of the NT consists of attempts to elaborate on the main plotline categories of thought through surveying the places in the NT where that thought is expressed. Such a survey occurs through studying the use of key words and concepts relevant to the major category of focus. Also, discussion of each category will occur

15. See, e.g., James Barr, *The Concept of Biblical Theology: An Old Testament Perspective* (Minneapolis: Fortress, 1999), 375–76.

16. Some topics of chapters that I have chosen do overlap with systematic categories—e.g., chap. 15 on justification and chap. 16 on reconciliation. There is truth to the overlap, though I contend that these are also biblical-theological notions, and they will be developed as such. Likewise, chaps. 23–24 on “The Church’s New Creational Transformation of Israel’s Distinguishing Marks” discuss topics such as the Sabbath, baptism, the Lord’s Supper, the office of elders, and the NT canon. In addition, chaps. 13 and 14 deal directly with the image of God, but the focus on this is through the biblical-theological lens of Gen. 1–3 and how Christ relates to restoring the divine image that became distorted in the first Adam. All these topics are addressed in systematic theologies, but I will attempt to discuss them as biblical-theological concepts. These systematic topics thus also fit naturally into various components of the biblical-theological storyline proposed in this book.

through exegetical analysis of crucial passages and of OT quotations, allusions, and sometimes of discernible themes. Such concentrated studies, especially of the NT's use of the OT, are not characteristic features of most NT theologies. Although many are doubtful that it is possible to find a theological unity among the NT writings,<sup>17</sup> I am more optimistic and hope that my proposed storyline proves fruitful to others in perceiving more of a unity to the NT.

In contrast, some NT theologies try to place the documents in chronological order and focus on an attempt to trace the historical genealogical development of concepts. This often involves also studying what lies behind these documents, so that the full purported process of historical development can be more precisely reconstructed. This then entails that one also speculate about the theology of the sources behind the written document (e.g., in the Gospels), which of course are no longer extant in any literary form. The weakness of the approach is that it has to speculate about hypothetical sources and becomes too much a study of the theology of such sources instead of focusing on the study of the theology of the NT documents themselves.<sup>18</sup> Furthermore, apart from the problem of hypothetical sources is, among other problems, the difficulty of dating the NT documents with enough certainty that a development among them can be traced chronologically.<sup>19</sup>

NT theologies are organized in a variety of ways,<sup>20</sup> but the habit of a number of classic NT theologies is to conduct a consecutive theological analysis of each NT book,<sup>21</sup> usually in the canonical order of each corpus,<sup>22</sup> and then to draw up a final comparison of each of the theological emphases of each of the books.<sup>23</sup> Such projects sometimes conclude with an attempt to find a major theological thrust in the NT.<sup>24</sup> Others who do NT theologies set up certain major themes for the whole NT and then trace those themes consecutively

17. See, e.g., G. B. Caird and L. D. Hurst, *New Testament Theology* (Oxford: Clarendon, 1994), 15–17.

18. Here I am following Marshall, *New Testament Theology*, 25–27.

19. On which, see further the critique by Caird and Hurst, *New Testament Theology*, 8–15, which lays out several problems with the developmental approach.

20. On which, see D. A. Carson, “New Testament Theology,” *DLNTD* 799–804.

21. Often the books in each corpus are arranged by date.

22. E.g., see Frank J. Matera, *New Testament Theology: Exploring Diversity and Unity* (Louisville: Westminster John Knox, 2007), who, however, groups John's Gospel with the Johannine Epistles and places them after discussion of the Synoptics and Paul's epistles (which he studies in order of date), and he places Acts together with Luke. Within the evangelical sector, e.g., see Roy Zuck and Darrell Bock, eds., *A Biblical Theology of the New Testament* (Chicago: Moody, 1994), which is like Matera's order except for the primary difference that it groups John's Gospel, the Johannine Epistles, and Revelation together directly after the Synoptic Gospels. The book is a broad survey of various themes in each book and corpus of the NT.

23. E.g., Marshall, *New Testament Theology*; Thielman, *Theology of the New Testament*.

24. E.g., Marshall (*New Testament Theology*) determines that the major thrust of NT theology is mission, which I find helpful but not sufficiently comprehensive.

through its books, usually in the order of the canon.<sup>25</sup> The challenge for these thematic approaches is validating the probability of whether the major themes chosen are in fact the major themes of the NT. The themes chosen according to this approach sometimes are derived from systematic theology.<sup>26</sup> On the one hand, the whole-Bible biblical theology of Charles H. H. Scobie's work is closest in this respect to my approach, since he is much more synthetic and does not trace themes in the OT or the NT consecutively book by book or corpus by corpus. On the other hand, his work is different in that it is structured by themes and not by the elements of a formally postulated storyline, though I think that he would say that ultimately he has derived these themes from a biblical storyline.<sup>27</sup>

(4) Another unique feature of this biblical theology of the NT in contrast with most other NT theologies is that it is concerned with how important components of the OT storyline are understood and developed in Judaism.<sup>28</sup> This is significant because it is important to see how the major biblical-theological notions in the NT develop these same OT components and whether they do so in dependence on Judaism or in line with Judaism or in contrast to it. The results from such a comparison and contrast should shed interpretative light on the development of the NT. Accordingly, most chapters in this book have discrete sections on how Judaism developed the

25. E.g., George Eldon Ladd, *A Theology of the New Testament* (Grand Rapids: Eerdmans, 1974), though he sets up relatively different themes for each major NT corpus, including Acts and Revelation, and conducts only a general survey of the Johannine Epistles without setting up themes; Schreiner, *New Testament Theology*. This is also the procedure of the whole-Bible biblical theologies of Brevard S. Childs, *Biblical Theology of the Old and New Testaments: Theological Reflection on the Christian Bible* (Minneapolis: Fortress, 1993), and Charles H. H. Scobie, *The Ways of Our God: An Approach to Biblical Theology* (Grand Rapids: Eerdmans, 2003), though he does not proceed book by book or corpus by corpus.

26. E.g., Donald Guthrie, *New Testament Theology* (Downers Grove, IL: InterVarsity, 1981), though he does integrate biblical-theological topics into his broad systematic scheme and provides brief introductory sections on OT and Jewish background for a number of the major themes that he studies, which give his book a biblical-theological flavor; so also, to some degree, Leon Morris, *New Testament Theology* (Grand Rapids: Zondervan, 1986), which, while structured corpus by corpus (with Paul first), tends to organize the themes within each corpus by systematic topics, though it also integrates biblical-theological themes into the organization.

27. See Scobie, *Ways of Our God*, 91–99, where he proposes the broad fourfold framework of proclamation, promise, fulfillment, and consummation, though the specific themes that he traces through each of these four categories he derives from “an extensive study of the numerous proposals that have been made by biblical scholars, especially for a so-called center or focal point of BT” (p. 93). See also the whole-Bible biblical theology of Keith A. Mathison, *From Age to Age: The Unfolding of Biblical Eschatology* (Phillipsburg, NJ: P&R, 2009), who looks at each book and corpus consecutively in general canonical order (with a few exceptions) in the OT and then in the NT and attempts conceptually to trace the developing theme of eschatology throughout Scripture.

28. Though, as we will see in this chapter, the NT theologies of Hans Hübner and Peter Stuhlmacher make significant references throughout to Judaism.

OT notion under study.<sup>29</sup> Such analysis will also show the historical rootedness of the theology of the NT.

(5) This approach to NT biblical theology will focus more on the unity of the NT than on its diversity. The reason for this is that such a theology attempts to trace how the overall storyline of the NT develops from the OT and develops throughout the NT material. In this respect, more classic NT theologies have opportunity to show more of this diversity and historical particularity than the biblical theology being done in this book. This is a limitation of the present project. Such diversity could, however, be discussed sufficiently if twice the space were allotted to the present book. Nevertheless, discontinuities will be shown between the major themes of the OT and those of the NT, especially in terms of how the NT transforms these notions.<sup>30</sup>

(6) On the one hand, it is not usual to find a concise definition of what is a classic NT theology. On the other hand, my working definition of NT biblical theology is the following, in dependence on Geerhardus Vos's definition of a whole-Bible biblical theology: "Biblical theology, rightly defined, is nothing else than *the exhibition of the organic progress of supernatural revelation in its historic continuity and multiformity.*"<sup>31</sup> In this light, a biblical-theological approach to a particular text seeks to give its interpretation first with regard to its own literary context and primarily in relation to its own redemptive-historical epoch, and then to the epoch or epochs preceding and following it. This definition, while true of a whole-Bible biblical theology, is equally applicable to the doing of a NT biblical theology and differs from the usual approach of standard NT theologies. In particular, the present project places the interpretation of NT texts in relation to the preceding epochs found in the OT, which often occurs through analyzing the use of particular OT passages in the NT. I will also try to be sensitive to how parts of the NT relate to one another in the development of the storyline, and how the NT era of inaugurated fulfillment of the OT relates to the consummative era.<sup>32</sup> In fact, chapter 27

29. While the majority of chapters on the NT (chaps. 3–26) have such sections, a few do not, since it was deemed less important in these chapters (i.e., chaps. 20–21 on the church as eschatological Israel and chap. 25 on Christian living). However, there are a few chapters where such sections on Jewish interpretation would have been helpful, but, among other factors, lack of space hindered such an inclusion (see chap. 15 on justification, chap. 16 on reconciliation, chap. 22 on the land promises, chap. 23 on the Sabbath in relation to the church, the sections in chap. 24 on baptism and the Lord's Supper, and chap. 26 on the law and marriage).

30. See, e.g., chap. 27.

31. Vos, "Idea of Biblical Theology," 15. Carson ("New Testament Theology," 807–8) agrees with Vos's definition and elaborates well upon it.

32. The definition of biblical theology offered so far in this paragraph is in line with programmatic essays by D. A. Carson, "Current Issues in Biblical Theology: A New Testament Perspective," *BBR* 5 (1995): 17–41; idem, "New Testament Theology," 798–814. The latter especially should also be consulted for the history of the problematic issues involved in biblical theology (esp. NT theology), for the massive relevant literature on the subject of NT theology, and various perspectives on the topic, especially from the early part of the twentieth century

tries to summarize the main thematic storyline components discussed in the book by showing how the NT theme relates to the OT through observing its various inaugurated fulfillments of the OT and then how these inaugurated fulfillments relate to the time of the consummation of these fulfillments.

(7) The scheme of this book is generally closer to a couple of works that also style themselves as NT biblical theologies: both Hans Hübner<sup>33</sup> and Peter Stuhlmacher<sup>34</sup> have written such books with the identical title *Biblische Theologie des Neuen Testaments* (*Biblical Theology of the New Testament*). Hübner sees that the key beginning point of his work is that of determining how the NT writers interpret particular OT quotations and allusions. This is a promising approach. He has numerous references to the OT in the NT and interesting discussions of them. Hübner's focus, however, is on how the OT is "received" in the NT rather than on how the OT itself relates to and informs the NT. While showing some continuity between the two Testaments, he highlights more discontinuity.<sup>35</sup> He sees that there is more of a separation or gap than a conceptual bridge between the original meaning of OT passages and the meaning that NT writers gave such passages. In this respect, his program can be described as the "New Testament takeover (*in novo receptum*) of the Old."<sup>36</sup> The NT writers' perspective "in Christ" overrides the original contextual meanings of the OT texts that are referred to.<sup>37</sup>

Following Brevard S. Childs, Stuhlmacher criticizes Hübner's project. Stuhlmacher asserts that using only OT citations and allusions as the starting point for a NT theology does not result in a deep and comprehensive enough understanding on how the two Testaments are related. Each Testament deserves to have its own witness heard separately on its own terms, after which and in light of which the two can then be related to each other.<sup>38</sup> I would also add

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up until the early 1990s. Also helpful is Brian S. Rosner, "Biblical Theology," *NDBT* 3–11; Stuhlmacher, *Biblische Theologie*, 1:13–28.

33. Hans Hübner, *Biblische Theologie des Neuen Testaments*, 3 vols. (Göttingen: Vandenhoeck & Ruprecht, 1990–95).

34. Stuhlmacher, *Biblische Theologie*.

35. On which, see the criticism by Carson, "New Testament Theology," 802. However, Hübner (*Biblische Theologie*, 1:258–59) rightly says that Jewish exegetical methodology should not be seen as the key to understanding Paul's interpretation of the OT, but rather Paul's approach must be based primarily on an examination of his letters themselves.

36. Carson, "New Testament Theology," 802.

37. For a succinct summary of Hübner's programmatic discussion of his view on "Vetus Testamentum in novo receptum," see *Biblische Theologie*, 1:64–70, 2:344.

38. Stuhlmacher, *How to Do Biblical Theology*, 77, following Childs, *Biblical Theology*, 77–78, 225–27. In this introductory section, I will focus on the English translation of this work by Stuhlmacher because it summarizes his general approach in his German NT biblical theology and thus is more accessible to English readers. I have also read a prepublication copy of the English translation of Stuhlmacher's two-volume *Biblische Theologie des Neuen Testaments* (trans. Daniel Bailey and forthcoming by Eerdmans); however, after this introductory section, I will refer to the published German edition.



specifically that the NT use of OT passages is significantly influenced by the context of those OT texts, even though there is development of the meaning in the NT. Stuhlmacher's approach is the beginning of a recent trend among NT theologies that attempt, to varying degrees, to understand the significance of Christ and his redemptive work in light of the conceptual categories of the OT.<sup>39</sup>

Therefore, in distinction to Hübner's procedure, Stuhlmacher wants to focus not only on the particular use of OT texts in the NT but also on the wider theological framework of the OT.<sup>40</sup> He sees that the OT truly sheds light on the NT and vice versa.<sup>41</sup> Accordingly, the OT is not, as entailed in Hübner's position, "a preliminary stage to the New, the significance and worth of which will only be decided on the basis of the New Testament revelation."<sup>42</sup> In this respect, in the view of Stuhlmacher, Hübner's hermeneutical strategy faces a very difficult main question of whether the God of Israel is the same God as the Father of Jesus and the Lord of humanity.<sup>43</sup>

In the English-speaking world, C. H. Dodd's small yet profound book *According to the Scriptures* made two major points in line with Stuhlmacher's general approach, but preceding him. Dodd argued that OT quotations and allusions in the NT have in mind the broader context of the OT passage from where they come. Furthermore, he contended that the OT formed the "sub-structure" of NT theology, providing the NT writers with major theological categories and their framework of thought, which was finally interpreted by the saving event of Jesus's coming.<sup>44</sup>

The approach of this book is most in line with Stuhlmacher's and Dodd's theory of NT biblical theology (though in the case of Stuhlmacher there is a different understanding of the canon).<sup>45</sup> Nevertheless, this book sets out in a

39. See Marshall, *New Testament Theology*; Thielman, *Theology of the New Testament*; Schreiner, *New Testament Theology*, on which see the further survey in D. A. Carson, "Locating Udo Schnelle's *Theology of the New Testament* in the Contemporary Discussion," *JETS* 53 (2010): 133–34, which also summarizes some German NT theologies that are a part of this recent trend. See, e.g., Ulrich Wilckens, *Theologie des Neuen Testaments*, 5 vols. (Neukirchen-Vluyn: Neukirchener Verlag, 2002–5), which especially in the first volume has significant discussions of the OT and Judaism as significant background for the following study of NT theology. Already in the mid-1970s, Leonhard Goppelt, in introducing his theology of Paul, affirmed that the OT provided a framework of "promise and typology" within which Paul interpreted the OT and applied it to Christ and the church (*Theology of the New Testament*, trans. John E. Alsup, ed. Jürgen Roloff, 2 vols. [Grand Rapids: Eerdmans, 1981–82], 2:52–62).

40. See, e.g., Stuhlmacher, *How to Do Biblical Theology*, 79.

41. *Ibid.*, 2–12.

42. *Ibid.*, 79.

43. *Ibid.* See Stuhlmacher, *Biblische Theologie* 1:37–38, for similar and further critique of Hübner's position.

44. I agree with Marshall, *New Testament Theology*, 39–40, on this significance of Dodd's work.

45. Stuhlmacher says that "one must speak of one canonical process from which the Hebrew Bible, the Septuagint [including the apocryphal books] and the New Testament all proceed and

different direction in the way it executes how the two Testaments are related. The first major section of this book attempts to summarize the main storyline of the OT (chaps. 2–3), whereas Dodd and Stuhlmacher, among others, make no substantive attempt to do so. Stuhlmacher’s first segment begins with Jesus. Furthermore, neither Dodd nor Stuhlmacher attempts in a significant manner to see how the broad OT storyline relates to that of the NT. In general—and this is the major difference between their work and the present project—they do not attempt an in-depth examination of how the OT influences each of the major theological concepts of the NT. Dodd’s book is especially thin on this score (and we should note that it was not his aim to do such a thorough study). Stuhlmacher chooses God’s righteousness and justification as the central concern of the OT and especially of the NT.<sup>46</sup> To be fair, however, Stuhlmacher would see his “center” of God’s righteousness and justification to be the essence of the biblical story.<sup>47</sup>

Howard Marshall has said that Hübner and Stuhlmacher have “so thoroughly demonstrated” the OT background for a biblical theology of the NT that “no further demonstration here” is required, and he “is content to assume this approach rather than to justify it.”<sup>48</sup> I think that Marshall’s assessment needs some modification. Indeed, as late as 1999 James Barr could say that classic NT theologies have had “even less eagerness to establish connections with the Old Testament” than have OT theologies tried to make links with the NT.<sup>49</sup> Barr may be overstating the situation somewhat, since Hübner and

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*which, although multi-layered, represents a continuum” (How to Do Biblical Theology, 78). This canonical “process ends with the formation of the two-part Christian canon in the fourth century CE” (ibid., 81). Hartmut Gese held that the NT writers accepted the Apocrypha, Qumran writings, and other early Jewish writings as Scripture, and that the NT was responsible for closing the OT canon (see Gese, “Tradition and Biblical Theology,” in *Tradition and Theology in the Old Testament*, ed. Douglas A. Knight [Philadelphia: Fortress, 1977], 317–26; for a summary and critical evaluation of Gese’s position, see Barr, *Concept of Biblical Theology*, 362–77). My view is that there was a distinct canonization of the Hebrew OT and later of the NT, though it is better to speak of a recognition of the divine canonical authority of books, not a process of the church creating a canon, as some scholars hold. In this respect, as alluded to earlier, I do not see the LXX to have been originally divinely inspired like the Hebrew text, but to be a noninspired translation.*

46. Stuhlmacher, *How to Do Biblical Theology*, 26–27, 33, 36–38, 63 (where apparently he uses “salvation” synonymously with the concept of justification; so also 81). See Scott J. Hafemann, “‘The Righteousness of God’: An Introduction to the Theological and Historical Foundation of Peter Stuhlmacher’s Biblical Theology of the New Testament,” in Stuhlmacher, *How to Do Biblical Theology*, xv–xli. Hafemann shows that Stuhlmacher saw that the central notion of the OT and especially of the NT is the righteousness of God and justification, and that the NT develops this idea from the OT. Hübner’s work also emphasizes justification in the NT (on which, see Stuhlmacher, *How to Do Biblical Theology*, 79).

47. See Stuhlmacher, *How to Do Biblical Theology*, 63, where he gives a brief formulation of a storyline, though with emphasis on the NT role in that storyline; see likewise p. 81.

48. Marshall, *New Testament Theology*, 708–9.

49. Barr, *Concept of Biblical Theology*, 183.

especially Stuhlmacher and Dodd have made significant strides in showing the connection between OT and NT theology. Indeed, Stuhlmacher's project should be seen as the best attempt to show most consistently the continuity between the OT and the NT in the area of NT theology. Nevertheless, Barr's critique still had some force up until the beginning of the twenty-first century. A more thoroughgoing demonstration of the relation of the OT to NT theology still had not been written.

The need to demonstrate the OT background to NT theology has begun to be met in the recently published *Commentary on the New Testament Use of the Old Testament*,<sup>50</sup> where nineteen NT scholars have analyzed every major OT quotation and significant allusion in the NT. This is the first time in the history of biblical scholarship that this kind of material has been brought together in one volume. This is a major step forward in understanding the biblical theology of the NT, since all the contributors affirm in one way or another that the two Testaments hang together theologically, and that the NT writers to varying degrees have referred to OT passages with their broader OT context in mind. However, this project did not attempt to synthesize the results of each contributor's interpretative work on the use of the OT in the NT. Consequently, the unifying threads of the NT arising out of the use of the OT are not analyzed and discussed. Furthermore, as Stuhlmacher mentioned earlier, focusing only on OT quotations and allusions does not give a deep and comprehensive enough understanding of how the two Testaments relate and how this bears on NT biblical theology. Each Testament needs to be heard on its own, and then how they relate can be focused upon. In particular, the storylines of both Testaments need to be reflected upon, and then one can try to determine how these storylines relate to each other.

Therefore, I believe that more work needs to be done to validate further the program of Stuhlmacher, as well as that of Dodd and others who have shown agreement with them. Consequently, one of the main goals of this book is to demonstrate further the OT background for the theology of the NT. The hope is that others will also contribute to this goal from other various angles.<sup>51</sup> Of course, in a NT biblical theology project like this one, the coverage of the OT must be abbreviated in comparison with that of the NT, which is a limitation. But this will always be a limitation of theologies of the NT, even of the NT biblical theology genre.

50. G. K. Beale and D. A. Carson, eds., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker Academic, 2007).

51. Even though the earlier-mentioned book edited by Zuck and Bock is titled *A Biblical Theology of the New Testament*, it does not have significant discussion either of how the storyline (or broad themes) of the OT relates to the NT, or of how particular OT texts are used in the New (though there are a few exceptions with respect to the latter). It might better have been titled merely *A New Testament Theology*, since it deals only broadly with themes of the respective NT books.

Before leaving this topic, I should also again acknowledge the whole-Bible biblical theology of Charles H. H. Scobie, whose work has more consistently and on a larger scale attempted to relate the OT thematic background to major NT themes than any other that I know of.<sup>52</sup> My project tries to do this in more depth, even though some scholars believe that it is impossible on an exegetical or biblical-theological level to demonstrate the unity and coherence of the two Testaments.<sup>53</sup>

(8) As alluded to briefly above, another distinction between several NT theologies in comparison with the scheme of the present project is that they conduct their discussions generally corpus by corpus.<sup>54</sup> This is the case, for example, with the theologies of Marshall, Thielman, and Schreiner, as well as that of Hübner and Stuhlmacher.<sup>55</sup> Also in contrast, as noted earlier, my approach is organized by the major components of my formulation of the NT storyline.<sup>56</sup> In this respect, this project attempts to begin to meet the need, recognized by others, for NT theologies to pay attention to the narrative plotline of the biblical witness.<sup>57</sup> In further contrast to many of these NT theologies, I will not as consistently survey every NT book and sometimes corpus in examining each of the themes. Indeed, such a partial corpus-by-corpus or book-by-book outline in the NT section will not be followed at all in some chapters of this study.<sup>58</sup>

Thus, this project is not an attempt to focus directly and discretely on how each book of the NT<sup>59</sup> contributes to the theology of the NT but rather concentrates on those parts of the NT that most develop the storyline that I have formulated, which I believe is the essential thread of the NT. Furthermore, my studies of the major themes tend to be deeper exegetically,

52. Scobie, *Ways of Our God*.

53. See, e.g., Barr, *Concept of Biblical Theology*, 375–76.

54. And within each corpus each book is surveyed.

55. Here should also be mentioned Wilckens, *Theologie des Neuen Testaments*, which, after an extended discussion of introductory matters, deals corpus by corpus, though the last volume again covers the Gospels, then Acts, the Johannine Epistles, Revelation, and finally issues of canon.

56. This is not to say that some NT theologies lack reference to the importance of a storyline, but they do not formulate it very clearly, nor does it play a role in organizing their project but instead emerges as a result at the end of their inductive studies. E.g., Thielman (*Theology of the New Testament*, 681–725) sees the following five elements as a summary of the key themes of the NT, which do form a general storyline with Jesus as the center of it: (1) Jesus and sin; (2) response of faith; (3) the Spirit as God's presence; (4) the church as the people of God; (5) the consummation. Likewise Marshall, *New Testament Theology*, 709–31, who mentions virtually the same five elements, though stressing that the best framework for understanding them is that of "mission," which enhances the storyline nature of these elements together.

57. See Richard B. Hays, "Can Narrative Criticism Recover the Theological Unity of Scripture?" *JTI* 2 (2008): 205; see the entire article for his attempt at a thumbnail sketch of how viewing Scripture as a unified and coherent dramatic narrative can contribute to the doing of NT theology.

58. E.g., in chaps. 12, 15–16, 18–20, 22–24, 26.

59. Especially in mind here are the smaller epistles, such as Jude and 2–3 John.

though this means that I cannot cover as many subtopics as typical NT theologies cover.

(9) In light of what I have discussed thus far, I categorize my biblical-theological approach to be canonical, genetic-progressive (or organically developmental, as a flower develops from a seed and bud), exegetical, and intertextual. This approach could be summarized as a “biblical-theological-oriented exegesis.”<sup>60</sup> My methodology indicates no weakness on the part of NT theologies such as those of Stuhlmacher, Ladd, Guthrie, Marshall, Thielman, and Schreiner, but only the different nature of my project.<sup>61</sup>

## The Specific Content of This Biblical Theology of the New Testament

As discussed briefly above, this biblical theology of the NT first attempts to trace the canonical storyline of the OT and tries to distill the major biblical-theological themes from that storyline (chap. 2). Since, as we will see, “movement toward an eschatological goal” is one of the major themes of the OT storyline, the third, fourth, and fifth chapters look respectively at the eschatology of the OT, then of Judaism, and finally of the NT. The themes composing the OT storyline found in chapters 2–3 become the basis for the NT storyline, which is stated in chapter 6. The NT plotline is a transformation of the OT storyline through developing it and fulfilling its prophetic features.

Chapter 6 then discusses methodological problems in the search for “centers” in the OT and the NT and how this is similar yet different from the search for a storyline, the latter of which the present project prefers. What is meant by the word “storyline” is explained further in chapter 2 (under the heading “The Repeated Cosmic Judgment and New Creation Episodes of the Old Testament”) and especially in chapter 6. It is argued that a storyline reflects a unified story yet contains multiple themes that are incased in a narratival canonical plotline.<sup>62</sup>

Then the components of the NT storyline, as noted earlier, serve as the organizing outline of the remainder of the book (chaps. 7–28). Each chapter discusses and traces throughout the NT a thematic component of the storyline (along with subthemes to be traced that are subordinate to each major

60. See Carson, “New Testament Theology,” 807.

61. E.g., Marshall says that his work has “attempted the more limited objective of establishing that there is a common, basic theology that can be traced in all of our witnesses, but without developing this theology in detail” (*New Testament Theology*, 726). My work attempts to do the latter by laying out the core storyline at the beginning in the light of the OT storyline and then developing more deeply the theological-thematic components of that story. In this respect, my plotline statement finds general support not only in the OT narrative line but also in the conclusions of theologies such as those of Marshall and Thielman, whose conclusions about the core elements of the NT are consistent with the main elements of my proposed NT plotline.

62. Also in chap. 6 is discussion about how the concept of a storyline relates to history and to theology.

thematic component). This NT section is the bulk of the book. Each theme discussed in the NT section is seen from the perspective of its roots in the OT, its development in Judaism, and through the lens of the “already and not yet end-time fulfillment” in the NT. Accordingly, chapters typically are structured, to one degree or another, by discussion of relevant OT background, then Jewish developments, followed by analysis of the NT material (sometimes but not always in the order of Gospels, Acts, Paul, General Epistles, and Revelation). In some cases, when the relevant material is concentrated in only certain parts of the NT, there is more focus on those parts than others, as alluded to earlier.

The OT storyline that I posit as the basis for the NT storyline is this: *The Old Testament is the story of God, who progressively reestablishes his new-creational kingdom out of chaos over a sinful people by his word and Spirit through promise, covenant, and redemption, resulting in worldwide commission to the faithful to advance this kingdom and judgment (defeat or exile) for the unfaithful, unto his glory.* The inductive basis for the formulation of this statement is found in chapters 2–3.

The NT transformation of the storyline of the OT that I propose is this: *Jesus’s life, trials, death for sinners, and especially resurrection by the Spirit have launched the fulfillment of the eschatological already–not yet new-creational reign, bestowed by grace through faith and resulting in worldwide commission to the faithful to advance this new-creational reign and resulting in judgment for the unbelieving, unto the triune God’s glory.* At first glance, some of the conceptual categories that compose various chapters may not seem to grow out of the foregoing storyline components, but I will argue that they indeed do.<sup>63</sup>

I contend that the goal of the NT storyline is God’s glory, and that the main stepping-stone to that goal is Christ’s establishment of an eschatological new-creational kingdom and its expansion. The main focus of this book is on the development of this new-creational kingdom and its spread as the penultimate means to divine glory. Others have argued well that the glory of God is the final goal of Scripture,<sup>64</sup> so I concentrate my efforts here on the major instrumentation that accomplishes that goal.

A key element of the aforementioned storyline is the “eschatological already–not yet” fulfillment in the NT. Others have also emphasized in various ways the eschatological focus of NT theology. My primary thesis, in general, is that in order to understand the NT in its full richness, we must have a keen acquaintance with how the biblical authors viewed the “end times,” especially as it forms an essential part of the NT story. This may sound like an extreme

63. E.g., chaps. 15 and 16, respectively on justification and reconciliation, may not appear formally linked to the words of this storyline, but they are conceptual explanations of it; i.e., they unpack that part of the storyline dealing with Jesus’s death for sinners and his resurrection. Likewise, chaps. 20–24, pertaining to the church, are conceptual developments of various aspects of the faithful who advance the new-creational reign.

64. I will refer to such commentators as the book develops, esp. in chap. 28.

proposition to Christians outside scholarly circles, since many in the church often think of the end times as a period that will happen only at the very climax of history. After all, can we not have an excellent understanding of the NT without knowing about exactly how the world is going to end?

The popular understanding that the latter days refer only to the future end of the world needs radical adjustment. On a scholarly level, NT research over past decades has made great strides in increasing our understanding that the beginning of Christian history was perceived by the first Christians as the beginning of the end times but not their consummation.<sup>65</sup> There is, however, still much study to be done in synthesizing this work, developing a NT theology in the light of such work, and refining the focus of eschatology in its relation to NT theology. NT scholarship has still been atomistic enough to prevent serious broad theological reflection on the already—not yet eschatological perspective of the entire NT corpus (though there are significant exceptions, such as N. T. Wright’s work). Along these lines, as late as the mid-1980s Dale Allison could complain that the history of NT theology was responsible for influencing scholars to focus specifically on the atoning nature of Christ’s death and pay insufficient attention to its eschatological ramifications. He continues by saying,

Christian theology has rarely grappled seriously with the eschatological presuppositions that permeate the New Testament, and although the twentieth century is the century of Albert Schweitzer, contemporary students of the New Testament have yet to explore *fully* the importance of eschatological language for the early followers of Jesus.<sup>66</sup>

The NT writers assert that Christians experience only a part of what will be completely experienced in the final form of the new heavens and earth. There is what has become famously called an “already and not yet” dimension of the end times. In this respect, Oscar Cullmann has metaphorically described Jesus’s first coming as “D-day” because this is when Satan was decisively defeated. “V-day” is the second coming, when Jesus’s enemies will totally surrender and bow down to him. Cullman says it this way: “The hope of the final victory is so much the more vivid because of the unshakably firm conviction that the battle that decides the victory has already taken place.”<sup>67</sup>

65. For articles and relevant bibliography on the eschatology of the Gospels, Paul, and the remainder of the NT, see respectively Dale C. Allison Jr., “Eschatology,” *DJG* 206–9; Larry J. Kreitzer, “Eschatology,” *DPL* 253–69; G. K. Beale, “Eschatology,” *DLNTD* 330–45. See also David E. Aune, “Early Christian Eschatology,” *ABD* 2:594–609.

66. Dale C. Allison Jr., *The End of the Ages Has Come: An Early Interpretation of the Passion and Resurrection of Jesus* (Philadelphia: Fortress, 1985), 169 (my italics).

67. Oscar Cullmann, *Christ and Time: The Primitive Christian Conception of Time and History*, trans. Floyd V. Filson (Philadelphia: Westminster, 1950), 87.

But the point of the present discussion is that the great end-time predictions have already begun the process of fulfillment. William Manson has well said,

When we turn to the New Testament, we pass from the climate of prediction to that of fulfillment. The things which God had foreshadowed by the lips of His holy prophets He has now, in part at least, brought to accomplishment. . . . The supreme sign of the Eschaton is the Resurrection of Jesus and the descent of the Holy Spirit on the Church. The Resurrection of Jesus is not simply a sign which God has granted in favour of His son, but is the inauguration, the entrance into history, *of the times of the End*.

Christians, therefore, have entered through the Christ into the new age. . . . What had been predicted in Holy Scripture as to happen to Israel or to man in the Eschaton, has happened to and in Jesus. *The foundation-stone of the New Creation has come into position.*<sup>68</sup>

Therefore, the apostles understood eschatology not merely as futurology but as a mind-set for understanding the present within the climaxing context of redemptive history. That is, the apostles understood that they were already living in the end times, and that they were to understand their present salvation in Christ to be already an end-time reality. *Every aspect of their salvation was to be conceived of as eschatological in nature.* To put this another way, the major doctrines of the Christian faith are charged with eschatological electricity. Just as when you put on green sunglasses, everything you see is green, so Christ through the Spirit had placed eschatological sunglasses on his disciples so that everything they looked at in the Christian faith had an end-time tint. This means that the doctrine of eschatology in NT theology textbooks should not merely be one among many doctrines that are addressed but should be the lens through which all the doctrines are best understood. Furthermore, eschatology should not be placed at the end of NT theology textbooks or at the end of chapters dealing with the different NT corpuses because it purportedly describes only the very end of the world as we know it. Rather, the doctrine of eschatology could be part of the title of such a textbook because every major theological concept breathes the air of a latter-day atmosphere. For the same reason, systematic theology textbooks should integrate the inaugurated aspect of eschatology more into the discussion of other NT doctrines, even if they still put a section of consummative eschatology as the last chapter.

It is important to say that our understanding of most of the traditional doctrines is not so much changed as radically enriched by seeing them through end-time lenses. But how are some of the crucial doctrines of our faith so

68. William Manson, "Eschatology in the New Testament," in *Eschatology: Four Papers Read to the Society for the Study of Theology*, SJTOP 2 (Edinburgh: Oliver & Boyd, 1953), 6 (my italics). Although this sounds like "overrealized eschatology," Manson qualifies it by saying, "The End has come! The End has not come!" (ibid., 7).



enriched when seen as eschatological doctrines? To put it another way: how can our hermeneutical lenses be reground in order to see better the end-time reality of the NT? I believe that the concluding part of William Manson's quotation above is a good place to start answering this question. He said that the *resurrected* Christ is "the foundation-stone of the New Creation [that] has come into position."<sup>69</sup>

We should think of Christ's life, trials, and especially his death and resurrection as the central events that launched the latter days. These pivotal events of Christ's life, trials, death, and resurrection are eschatological in particular because they launched the beginning of the new creation and kingdom. The end-time new-creational kingdom has not been recognized sufficiently heretofore as of vital importance to a biblical theology of the NT, and it is this concept that I believe has the potential to refine significantly the general scholarly view of the eschatological already-not yet.

It is at this precise point that I hope to build on the foundational work of theologians such as Geerhardus Vos,<sup>70</sup> Oscar Cullmann,<sup>71</sup> Herman Ridderbos,<sup>72</sup> and George Eldon Ladd,<sup>73</sup> among others.<sup>74</sup> Though more recent theologians have increasingly seen some important aspects of NT theology to be colored with an eschatological tint,<sup>75</sup> these earlier scholars saw more consistently that

69. *Ibid.*, 6.

70. Geerhardus Vos, *The Pauline Eschatology* (1930; repr., Grand Rapids: Baker Academic, 1979); see also *idem*, *Redemptive History and Biblical Interpretation*, *passim*; *idem*, *Biblical Theology: Old and New Testaments* (Grand Rapids: Eerdmans, 1948).

71. Cullmann, *Christ and Time*.

72. Herman Ridderbos, *The Coming of the Kingdom*, trans. H. de Jongste, ed. Raymond O. Zorn (Philadelphia: P&R, 1962); *idem*, *Paul: An Outline of His Theology* (Grand Rapids: Eerdmans, 1975).

73. George Eldon Ladd, *The Presence of the Future: The Eschatology of Biblical Realism* (Grand Rapids: Eerdmans, 1974).

74. See, e.g., Rudolf Bultmann, *Theology of the New Testament*, trans. Kendrick Grobel, 2 vols. (London: SCM, 1952–55). In the first volume Bultmann integrates already-not yet eschatology into topics such as Christ's message, justification, reconciliation, the Spirit, and the church's existence; however, he does not conduct penetrating studies on the eschatological nature of these ideas (though, of course, he demythologizes the supernatural aspects of these notions). Note also Werner Georg Kümmel's observation that "God has caused his salvation promised for the end of the world to begin in Jesus Christ" (*The Theology of the New Testament according to Its Major Witnesses*, trans. John E. Steely [Nashville: Abingdon, 1973], 332).

75. See, e.g., Thielman, *Theology of the New Testament*, 692–94, 698–714; Schreiner, *New Testament Theology*. Schreiner dedicates the first section of his book to "already and not yet eschatology" (pp. 41–116), and while referring to this theme throughout the topics of the rest of his work, it was apparently not his purpose to work it through trenchantly. See also the whole-Bible biblical theology by Scobie, *Ways of Our God*. Scobie, as already noted, sets out the following fourfold scheme for each of his major themes that structure his work: OT proclamation, OT promise, NT fulfillment, and consummation. However, in his NT discussions he generally emphasizes fulfillment more than the notion that the nature of this fulfillment is eschatological, though he does briefly discuss the inaugurated eschatological element of fulfillment

Christ's redemptive work inaugurated the latter days, and that the eschatological period would be consummated at some point in the future.<sup>76</sup> These scholars understood that eschatology was a crucial influence upon the thinking of the NT writers.

Geerhardus Vos taught at Princeton Theological Seminary from 1892 to 1932, and he anticipated later twentieth-century biblical theology and NT scholarship that emphasized inaugurated eschatology and a redemptive-historical approach. He stressed more than the others just noted that the notion of new creation was the main thrust of NT theology.<sup>77</sup> In particular, Vos saw Christ's resurrection as the beginning of new creation and viewed it as the central focus of the NT.<sup>78</sup> The reason for this was that it represented the further redemptive-historical progression from Christ's death and because it was from his resurrected position that he dispensed the Spirit, who brings believers into union with him and causes them to participate in the eschatological benefits of the new-creational age to come. The present volume is my attempt to develop further Vos's program, since he never wrote a full biblical theology of the NT.<sup>79</sup>

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at several significant points throughout the book (e.g., see his programmatic statement in this latter respect on p. 93).

76. Though there were a few others who held this view. These scholars brought together the polar positions of Albert Schweitzer and C. H. Dodd, who believed respectively that the end times were imminent but not yet fulfilled and that the latter days had fully arrived in the coming of Jesus (for a brief overview of the two positions, see Aune, "Early Christian Eschatology," 599–600, where he also cites Joachim Jeremias and Werner Kummel as holding a synthesis of the two perspectives). Interestingly, Vos appears to be the first European or American scholar to espouse an already-not yet eschatology as a major theological approach to Paul! See Henry M. Shires, *The Eschatology of Paul in the Light of Modern Scholarship* (Philadelphia: Westminster Press, 1966), which is helpful, though having some affinities with Bultmann's approach and apparently unaware of Vos's work. Recently, C. Marvin Pate has developed Vos's view of eschatology as the framework within which to understand best Pauline theology in a more thoroughgoing manner than before, though, interestingly, he does not interact with Vos (*The End of the Age Has Come: The Theology of Paul* [Grand Rapids: Zondervan, 1995]). See also the New Testament section of the whole-Bible biblical theology by Mathison, *From Age to Age*, 337–698, who also follows Vos, Ridderbos, and Dumbrell in seeing and attempting to trace an already and not yet eschatological perspective throughout the NT. While helpful, Mathison's work operates at a broad general level through a brushstroke survey of eschatology in each NT book and typically does not reflect exegetical depth (esp. with respect to the use of the OT in the NT and associated Jewish interpretations of these OT uses), though this does not appear to have been part of his purpose.

77. Here also should be included Graeme Goldsworthy, *According to Plan: The Unfolding Revelation of God in the Bible* (Leicester: Inter-Varsity, 1991), which also sees the new creation and kingdom as the thrust of the Bible's redemptive-historical and eschatological development and is written explicitly at a popular level for people in the church.

78. On which, see Bradley J. Bitner, "The Biblical Theology of Geerhardus Vos" (MA thesis, Gordon-Conwell Theological Seminary, 2000). Accordingly, see esp., e.g., Vos, "Idea of Biblical Theology," 11–12.

79. Note that Vos's *Biblical Theology* included only a section on the Gospels in the NT segment (in about one hundred pages), though he did develop some significant biblical-theological

Richard Gaffin, in *The Centrality of the Resurrection*,<sup>80</sup> following in the wake of Vos, affirms that the resurrection as an end-time event is the all-encompassing thought for Paul. Seyoon Kim, in *The Origin of Paul's Gospel*,<sup>81</sup> explains why the resurrection dominated Paul's thinking: the risen Christ's confrontation with Paul on the Damascus Road left such a lasting impact and indelible mark on Paul that it continued to dominate his thinking as he wrote his letters.

But these scholars, as suggestive and helpful as they were, did not aim to explain in programmatic fashion how inaugurated eschatology relates to and sheds light on the major theological doctrines of the NT, though Vos and Pate come closer than others in having done this.<sup>82</sup> Nor, significantly, did they see that the controlling conception of eschatology was the new-creational kingdom. William Dumbrell is the only consistent exception to this, since he sees creation as the central theme of both Testaments: all of the OT works toward the goal of new creation, and the NT begins to fulfill that primary goal.<sup>83</sup>

Dumbrell identifies five related themes that are interrelated through their overlapping relation to Scripture's wider concept of government and God's kingdom.<sup>84</sup> Interestingly, Scobie surveys past proposals of "centres" for the OT, the NT, and the entire canon,<sup>85</sup> and he criticizes all of them except Dumbrell's, though he does say that Dumbrell's is "not a full-fledged Biblical Theology."<sup>86</sup> Scobie himself offers a biblical-theological scheme of the entire canon not far different from Dumbrell's. What he does is combine the numerous suggestions for a "single centre" and organize them broadly into four groups that become the basis for his multithematic approach: (1) God's creative order; (2) God's servant (Christ); (3) God's people; (4) God's way (ethics).<sup>87</sup>

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material on Paul in his *Pauline Eschatology* and in other articles found in *Redemptive History and Biblical Interpretation* (e.g., chap. 4, "The Eschatological Aspect of the Pauline Conception of the Spirit").

80. Richard B. Gaffin Jr., *The Centrality of the Resurrection: A Study in Paul's Soteriology* (Grand Rapids: Baker Academic, 1978).

81. Seyoon Kim, *The Origin of Paul's Gospel* (Grand Rapids: Eerdmans, 1982).

82. See Pate, *End of the Age*. He, along with Vos, has made a better attempt at this in regard to Paul than have others.

83. See William J. Dumbrell, *The Search for Order: Biblical Eschatology in Focus* (Grand Rapids: Baker Academic, 1994); idem, *The End of the Beginning: Revelation 21–22 and the Old Testament* (Homebush West, NSW: Lancer, 1985); see also his OT theology, *Covenant and Creation: A Theology of the Old Testament Covenants* (Nashville: Thomas Nelson, 1984).

84. Dumbrell, *End of the Beginning*, "Introduction."

85. Charles H. H. Scobie, "The Structure of Biblical Theology," *TynBul* 42, no. 2 (1991): 173–79. He surveys significant "centres" for a canonical biblical theology such as "covenant," "kingdom," and "life," and for the NT he discusses "centres" such as "the Christ event," "christology," "justification," and "reconciliation."

86. *Ibid.*, 180–81.

87. *Ibid.*, 187–94. See Scobie, *Ways of Our God*, where he works this structure out in far more detail than in his *Tyndale Bulletin* article.

Scobie apparently is attracted to Dumbrell's view because it seems also to be multiperspectival; Dumbrell traces five major themes throughout both Testaments: (1) new creation; (2) new covenant; (3) new temple; (4) new Israel; (5) new Jerusalem.<sup>88</sup> Each theme is not to be viewed as of equal importance, but they are the most important ones in the Bible for him. The new Jerusalem is the symbol of government (= the kingdom) and those governed; the new temple is the seat of government; the new covenant is the instrument of government; the new Israel reveals those governed and their role; and the new creation is a final comprehensive presentation of both the governed and the governor.

Dumbrell rightly, in my view, opts for new creation as the comprehensive presentation of government (= kingdom) and thus as the most comprehensive notion of the Bible, being a summary of the four other ideas (a point apparently overlooked by Scobie, who views Dumbrell as a thoroughgoing biblical-theological multiperspectivalist). But note that *new creation and kingdom* appear to be virtually overlapping, so that Dumbrell's core idea is really that of a new-creational kingdom and not merely a new creation. The entire scheme of the Bible is structured around the movement "from creation to new creation by means of divine redemptive interventions," climaxing in Christ's death, resurrection, enthronement, and second coming, which concludes all things.<sup>89</sup> Dumbrell asserts that redemption is always subordinate to creation in that it is the means of reintroducing the conditions of the new creation.<sup>90</sup> All events since the fall of humankind are to be seen as a process leading to the reintroduction of the original creation. I believe that Dumbrell is correct in understanding that the new-creational kingdom is of vital importance to biblical theology because new creation is the main instrumentation of God's redemptive-historical plan in achieving the final goal of God's glory. As proposed earlier, the new-creational reign is the penultimate logical main point (leading to divine glory) of the scriptural storyline, which points further to the kingdom of the new creation as the main lens of a canonical biblical theology, which I will attempt to demonstrate in the remaining chapters of this book.

There are, nevertheless, shortcomings in Dumbrell's approach, but to be fair, his design was not to address these areas. His work is too much a sweeping brushstroke that surveys broad themes (with brief summaries of important passages), does not work trenchantly at the exegetical level,<sup>91</sup> does not try organically to relate the major NT doctrines specifically to Christ's life, death, and resurrection, nor does it attempt to explain specifically how the notions

88. For an expansion of the following summary of Dumbrell, see G. K. Beale, review of *The End of the Beginning*, by William J. Dumbrell, *Themelios* 15 (1990): 69–70.

89. Dumbrell, *End of the Beginning*, 166, 196.

90. *Ibid.*, 184–85, 191, 194.

91. E.g., there needed to be serious discussion of texts in the NT that actually associate Christ with the language of new creation (esp. 2 Cor. 5:14–17; Gal. 6:14–18; Eph. 2:13–22 [cf. 1:20–23; 2:10]; Col. 1:15–18; Rev. 3:14 [cf. with 1:5]).

of new creation and kingdom relate organically to the major NT ideas and doctrines. Nowhere is there a sufficiently precise explanation of how Christ's life, death, and resurrection relate to or inaugurate the new creation. Also, Dumbrell does not work enough at a scholarly exegetical level, nor does he interact much with contemporary scholarship (though again, these were not his aims). Consequently, his work has not received the recognition that it deserves in scholarly works on biblical theology, including NT theology.

Despite these weaknesses, Dumbrell's is among the better canonical biblical theologies that I have read, and his work is highly relevant to and informative for NT theology. Although Dumbrell does not provide a specific answer, his thesis demands that the question of how Christ's death and resurrection relate to the kingdom of the new creation be answered in a clear and thorough manner. Therefore, even though Dumbrell was writing not a NT theology but rather a broader biblical theology, his work is a broad thematic sketch supporting my proposal that the movement toward new creation and kingdom is the main thrust of the NT storyline. What Dumbrell lacks in exegetical depth, Vos supplies, even if he is not as consistent in tracing the theme of the new-creational kingdom throughout the Scriptures.

My own view, then, is broadly similar to those of Dumbrell, Vos, and Gaffin, but I am trying to establish the crucial role of the kingdom of the new creation in a much more consistently exegetical and theologically trenchant manner. My thesis is that the major theological ideas of the NT flow out of the following NT storyline (which I repeat from above), of which the new-creational kingdom and its expansion are the central element (underlined in the following idea) leading to God's glory: *Jesus's life, trials, death for sinners, and especially resurrection by the Spirit have launched the fulfillment of the eschatological already-not yet new-creational reign, bestowed by grace through faith and resulting in worldwide communion to the faithful to advance this new-creational reign and resulting in judgment for the unbelieving, unto the triune God's glory.*

In fact, it is my contention that the definition of *eschatology* should be refined as the movement toward the new-creational reign, with other associated eschatological concepts being understood as subcategories of this. This eschatological new creation reign is a movement toward a regaining of what was in Eden before sin. Accordingly, the topical subcategories of this book given from chapters 3–28 are not chosen in a completely subjective manner but are controlled to a significant degree by perceiving that these are topics that are prominent facets of Gen. 1–3 and are prominent in the final vision of the consummated regaining of Eden and the eschatological new-creational kingdom in Rev. 21–22. At the very end of chapter 6, I will address in more detail the rationale of why I have chosen some chapter topics and not included others.

Therefore, the major theological ideas in the NT gain their fullest meaning within the framework of this overriding plotline thrust of the new creation and kingdom and are but facets of it. In this regard, what Vos says about the

dominating notion of eschatology in Paul's thought is, I will argue, true of the NT as a whole:<sup>92</sup>

The eschatology [of Paul] . . . no longer forms one item in the sum-total of revealed teaching, but draws within its circle as correlated and eschatologically-complexioned parts practically all of the fundamental tenets of Pauline Christianity . . . [and] to unfold the Apostle's eschatology means to set forth his theology as a whole.<sup>93</sup>

Although it is true that ideas others may think are significant in NT theology may not be included in this book, I will try to focus on those I believe to be the most important. Other NT theologies may also include more themes. The present project, however, while containing fewer thematic studies than others, provides more in-depth analysis of each theological topic to be studied.

Thus, we can think of Christ's life, particularly his death and resurrected kingship, as a diamond that represents the new-creational reign. The various theological ideas are the facets of the diamond, which are inseparable from the diamond itself. This book is an attempt to give some of the most significant examples of how this is so and how the eschatological enhancement of the various doctrines also gives insight into the practical application of these doctrines to the lives of Christians. I am sure that many readers will not agree with my proposal of the new-creational kingdom and its expansion being the major stepping-stone to God's glory and the major thrust of the NT storyline. Nevertheless, I am hopeful at least that the eschatological lens that I am offering will yield insights that can still be appreciated. This book represents the biblical-theological thought that I have been developing for about thirty years in various articles and books, and that took its first "seed" form in a class on NT theology that I have taught since the late 1980s.

## Conclusion

Each topic addressed in this introduction could legitimately receive book-length treatment. The purpose of this introduction is not to elaborate fully on

92. Recalling that Vos saw the central aspect of Pauline eschatology to lie in the resurrected and ascended Christ (on which, see further, e.g., Vos, *Pauline Eschatology*, 151).

93. Vos, *Pauline Eschatology*, 11. See likewise Herman Ridderbos, *Paul: An Outline of His Theology*, 44, who, possibly inspired by the earlier Vosian Dutch tradition, says, "The whole content of this preaching [by Paul] can be summarized as the proclamation and explication of the eschatological time of salvation inaugurated with Christ's advent, death and resurrection. It is from this principal point of view and under this denominator that all the separate themes of Paul's preaching can be understood and penetrated in their unity and relation to each other." So similarly *ibid.*, 57, where he says the focus of Paul's eschatology is on Christ's death and especially resurrection.

such matters but rather to lay out the presuppositions and the uniqueness of this biblical theology of the NT, as well as the direction this book will take. Other works on NT theology have summarized in much more depth than this one things such as the history of the discipline, issues of prolegomena, critical problems concerning history in relation to revelation and theology, and a survey of the various significant works, especially the flourishing of the discipline in the twentieth century.<sup>94</sup> To such works I refer the reader. The aim and hope are that the substance of the book itself will demonstrate the viability of this project. The goal is that “the proof will be in the pudding.” The greatest goal, however, is that the book will call forth worship and glorification of the triune God, which, we will see, is the final descriptive and prescriptive goal of the NT storyline.

A final word about the intended audience of this book is important. This book, like my books on the temple<sup>95</sup> and idolatry,<sup>96</sup> is primarily aimed at serious Christian readers, whether they be people in the church who are not scholars or college or graduate theology students. I hope, however, that the book will also contribute to biblical scholarship, especially in the area of NT *biblical* theology. Attempting to communicate to serious lay audiences as well as to theological students and scholars is a bit of a tightrope act: insufficient academic argumentation in a number of areas may cause dissatisfaction among scholars, but tailoring material to scholars may cause interested lay readers to become overwhelmed. So I will try to walk that tightrope as best I can, though I will tilt my book toward readers who want to delve more deeply into the Scriptures and theology. I suggest that readers of a more popular bent ignore the footnotes (or read them after reading through the body of each chapter). I must emphasize that this book focuses on biblical interpretation and biblical theology and much less on practical application of these truths in the modern world (though this last topic will be addressed at points throughout and at the very end of the book, the last part of chap. 28). Nevertheless, I hope that readers can glean theological principles with a view to living as faithful Christians who have one foot in the old world and the other in the emerging new world.

94. See again Carson, “New Testament Theology,” as well as the earlier evaluative survey by Gerhard F. Hasel, *New Testament Theology: Basic Issues in the Current Debate* (Grand Rapids: Eerdmans, 1978). See also the brief but helpful sketch of the history of the major problems facing NT biblical theology in Thielman, *Theology of the New Testament*, 19–42, and Schreiner, *New Testament Theology*, 867–88, especially with respect to the problems revolving around issues concerning the canon, diversity, and presuppositions of interpretation. For the NT theologies in Germany that Stuhlmacher considers most significant, among which he includes the American works of Ladd and Childs, see *How to Do Biblical Theology*, 74–75. See also Matera, *New Testament Theology*, xix–xxviii, for a brief but helpful discussion of the major New Testament theologies of the twentieth and twenty-first centuries.

95. G. K. Beale, *The Temple and the Church’s Mission: A Biblical Theology of the Dwelling Place of God*, NSBT 17 (Downers Grove, IL: InterVarsity, 2004).

96. Beale, *We Become What We Worship*.