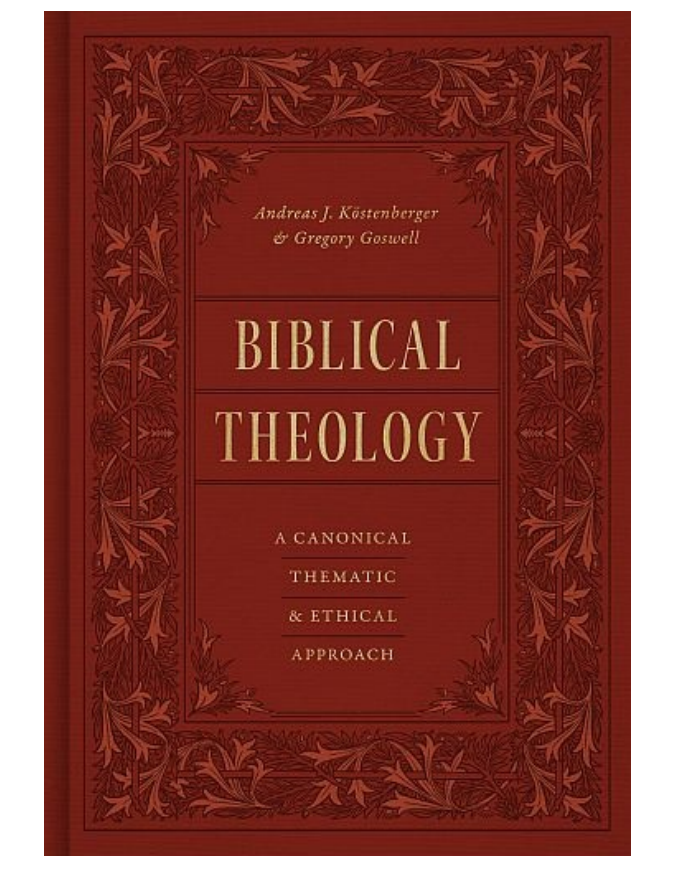


*Andreas J. Köstenberger  
& Gregory Goswell*

# BIBLICAL THEOLOGY

A CANONICAL  
THEMATIC  
& ETHICAL  
APPROACH



*Andreas J. Köstenberger  
& Gregory Goswell*

# BIBLICAL THEOLOGY

A CANONICAL  
THEMATIC  
& ETHICAL  
APPROACH

Thank you for downloading this Crossway book.

Sign up for the Crossway Newsletter for updates on special offers, new resources, and exciting global ministry initiatives:

[Crossway Newsletter](#)

Or, if you prefer, we would love to connect with you online:



“When Neil Armstrong finally landed on the moon and famously said, ‘That’s one small step for a man, one giant leap for mankind,’ on July 20th, 1969, this was the culmination of years of planning, research, and hard work at NASA which silenced, at least for a while, all the naysayers who said such a monumental task could not be accomplished—ever. In many ways, creating a helpful and detailed biblical theology that encompasses every book of the Bible is frankly almost as monumental an achievement as the moon landing, not least because biblical studies has become a discipline that has splintered into many specialized enterprises. Furthermore, *Biblical Theology* by Köstenberger and Goswell manages to deal not just with the themes or the storylines of the sixty-six books of the Bible, but even with the ethics of each book too, recognizing that the theology and ethics of the Bible are inherently intertwined and interdependent. Whether or not one agrees in detail with the basically Reformed approach to



the themes and narrative of the Bible that one finds in this volume, this book is a giant leap in the right direction to producing a coherent and comprehensive understanding of biblical theology.”

**Ben Witherington III**, Jean R. Amos  
Professor of New Testament for Doctoral  
Studies, Asbury Theological Seminary;  
Emeritus Professor, St. Andrews University,  
Scotland

“More books on biblical theology are appearing of late, but this book is a pearl of great price that does not simply probe the central themes and ethics of individual books and authors—it tracks their place in the storyline of Scripture. I wish I’d had this book for my first classes when I began studying God’s word, but it also offers a wealth of insights for those already schooled in Scripture. It is brilliantly conceived and executed, and I recommend it highly for students at all levels, pastors, and researchers.”

**David E. Garland**, Professor of Christian Scriptures, George W. Truett Theological Seminary

“This work meets a genuine and crucial need to build biblical theology inductively from the constituent works of the canon. While listening to the individual voices, the authors masterfully demonstrate the coherence of the canonical symphony highlighting God’s love for the world in Christ. The authors’ competence in addressing and synthesizing such a broad range of material with sensitivity and effectiveness is remarkable!”

**Craig S. Keener**, F. M. and Ada Thompson Professor of Biblical Studies, Asbury Theological Seminary

“Biblical theology explores the interactions of the literary, historical, and theological dimensions of the various biblical books, focusing on the Bible’s unifying storyline. It is, by definition, interdisciplinary. Yet, two angles,

intrinsic to the nature of the Bible itself, are sorely neglected in most studies of biblical theology: the significance of the order of the books in the Bible and the Bible's moral teaching. *Biblical Theology* by Köstenberger and Goswell incorporates canonical and ethical approaches, resulting in a rich and rewarding exposition that is comprehensive in scope. The book is a magisterial study of immense value to students and scholars, preachers and pastors, and anyone interested in the Bible's teaching about the will of God for his people and his world."

**Brian Rosner**, Principal, Ridley College

"In *Biblical Theology*, Goswell and Köstenberger are a dynamic duo, uniting their specializations in each Testament for the good of the church. The result is a treasure trove of insights into the theology of each book of the Bible and the rich connections binding these books together. An impressive work!"

**Andrew Abernethy**, Professor of Old Testament, Wheaton College; author, *Savoring Scripture*

“In this wide-ranging, well-researched book, Andreas Köstenberger and Gregory Goswell make a significant and welcome contribution to the field of biblical theology. The authors carefully examine the Scriptures’ canonical structure and book order, wrestle seriously with their unity and diversity, and rightly stress the essential ethical component of biblical theology. This volume abounds with fresh insights and faithful exegetical and theological reflections, and I warmly commend it to pastors, scholars, and all serious students of Scripture.”

**Brian J. Tabb**, Academic Dean and Professor of Biblical Studies, Bethlehem College & Seminary

“In *Biblical Theology*, Köstenberger and Goswell clearly define and locate biblical

theology within its canonical, thematic, and ethical setting. They cover every major section of Scripture within the overall biblical storyline while also showing the relation between the Testaments. You rarely find a work that approaches the Scriptures from an exegetical, theological, *and* ethical perspective. Here you have it! Their marvelous contribution is comprehensive in scope, holistic in approach, grounded in solid biblical exegesis, and attentive to the unity and diversity of the Scriptures. They are faithful to the Bible's overarching goal by identifying the love of God in Christ as the heart of the biblical story. Students and church leaders looking for a reliable and engaging resource to guide them through the Bible's message about God and how he relates to his people and his world, look no further. I recommend it highly!"

**J. Scott Duvall**, Fuller Professor of Biblical Studies, Ouachita Baptist University

“Köstenberger and Goswell’s *Biblical Theology* is a remarkably comprehensive treatment. It offers both a bird’s-eye view—giving more attention than is often done to the theological significance of the arrangement of the biblical books within the canon—and an ‘up close and personal view’ analyzing the theological contribution of each book of the Bible. The authors describe the ‘ethical’ significance and contribution to the storyline of Scripture of each book and each collection of books. This volume thus puts on clear display both the diversity and the unity of our single canonical volume.”

**Douglas Moo**, Kenneth T. Wessner  
Professor of New Testament, Wheaton  
College

“Evangelical biblical theologians have often been either too restrictive or too broad. In this refreshing volume, Köstenberger and Goswell refuse to reduce the Bible to a single concept yet refrain from multiplying endless categories. By

offering a book-by-book approach that respects the Bible's canonical ordering, they helpfully identify the major themes of each inspired work and situate them within the grand storyline of Scripture. A personal favorite is their inductive treatment of biblical ethics. I commend this volume without reservation to Christians who are serious about growing in their literacy of God's word."

**Cory M. Marsh**, Professor of New Testament, Southern California Seminary;  
author, *A Primer on Biblical Literacy*

"The authors break new ground by furnishing much more under 'biblical theology' than one normally finds. In this book, we encounter methodological considerations and history of the discipline, hermeneutics (implicitly), canonical placement and its implications, theological exposition leading to thematic highlights of each book of the Bible, the ethics of every book, and each book's place in the Bible's storyline. A

lengthy and full conclusion ties everything together. The extensive scholarship of Köstenberger and Goswell combines seamlessly, resulting in a wide-ranging synthesis drawing on a wealth of bibliography. The last chapter even offers a vision for the future of biblical theology. Here, then, is a compendium of recent generations of scholarship, with fresh insights for grappling with the whole counsel of Scripture in this and the coming generation.”

**Robert W. Yarbrough**, Professor of New Testament, Covenant Theological Seminary

“Biblical theology holds in tension a variety of complexities—unity versus diversity, individual book versus corpus or canon, theme versus storyline. It indeed is a challenge to encompass all the layers of Scripture’s richness. In that way, this volume makes a major contribution to the field in that it endeavors to show how all these factors build upon each other into a cohesive whole. This work then is not only a resource to



observe biblical theology in every book of Scripture, but also gives much food for thought as to how we engage in biblical theology.”

**Abner Chou**, President and John  
F. MacArthur Endowed Fellow, The Master’s  
University

“How do we hear the meaning of individual parts of the Bible in light of the larger whole or determine overall themes in the Bible with proper respect to its parts? In *Biblical Theology*, Andreas Köstenberger and Gregory Goswell offer a welcomed method for discovering the theology of the whole Bible by beginning with careful interpretation of its diverse parts. What I love most about this seeming *magnum opus* is that it not only teaches a method for doing biblical theology that readers can put into practice but also models it by careful treatment of each book of the Bible where rich themes are drawn out, connections made, and the resounding voice of the triune God heard. Add to this a

section on the ethical message derived from the Bible's theology, and Köstenberger and Goswell's *Biblical Theology* is something all serious readers of the Bible will want to keep close at hand."

**Sam Ferguson**, Rector, The Falls Church  
Anglican, Falls Church, Virginia

"In an age when most biblical scholarship is skeptical about the unity of the Bible, Köstenberger and Goswell have coauthored an impressive biblical theology text—a text in the tradition of Adolf Schlatter, Geerhardus Vos, and Charles H. H. Scobie, which holds together admirably both the unity of the Bible and the diversity of each canonical book's contribution to the grand storyline of redemptive history. Readers will appreciate the consistent application of Köstenberger and Goswell's solid methodology, their sophisticated exegetical engagement of the Scriptures themselves, and their scholarly engagement of the secondary

literature. This is a fine text that will serve the church well.”

**C. Scott Shidemantle**, Professor of Biblical Studies, Geneva College

“Very few scholars are brave enough to attempt to produce a biblical theology covering both Testaments. Köstenberger and Goswell ambitiously and innovatively seek to do so by considering the themes, ethics, and place within the storyline of Scripture of each biblical book. They pack a lot in and provide the reader with judicious exegetical decisions, insightful ethical reflection, and sound theological conclusions. Highly recommended.”

**Alexander E. Stewart**, Vice-President for Academic Services and Professor of New Testament, Gateway Seminary

“Andreas J. Köstenberger and Gregory Goswell have provided a unique and significant contribution with *Biblical Theology*. Their work

is not only comprehensive, but it also provides details into concerns not often addressed by standard texts on the subject of biblical theology. Their canonical approach takes seriously the fact that a ‘biblical theology’ depends upon the relationships between books within a book. Their thematic approach recognizes the significance of what mattered to the individual authors of Scripture, while also tracing the threads that reflect the message of the divine author. Finally, the attention given to an ethical reading comes with the understanding that biblical theology, from Genesis to Revelation, is inherently applicable. The value of this work cannot be overstated!”

**Richard Alan Fuhr Jr.**, Professor, Rawlings School of Divinity, Liberty University;  
coauthor, *Inductive Bible Study: Observation, Interpretation, and Application through the Lenses of History, Literature, and Theology*

# *Biblical Theology*

# Biblical Theology

*A Canonical, Thematic, and  
Ethical Approach*

Andreas J. Köstenberger and  
Gregory Goswell

*Biblical Theology: A Canonical, Thematic, and Ethical Approach*

Copyright © 2023 by Andreas J. Köstenberger and Gregory Goswell

Published by Crossway  
1300 Crescent Street  
Wheaton, Illinois 60187

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form by any means, electronic, mechanical, photocopy, recording, or otherwise, without the prior permission of the publisher, except as provided for by USA copyright law. Crossway® is a registered trademark in the United States of America.

Cover design: Jordan Singer

First printing 2023

Printed in China

Unless otherwise indicated, Scripture quotations are from the ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved. The ESV text may not be quoted in any publication made available to the public by a Creative

Commons license. The ESV may not be translated into any other language.

Scripture quotations marked NIV are taken from the Holy Bible, New International Version®, NIV®.

Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.™  
Used by permission of Zondervan. All rights reserved worldwide. [www.zondervan.com](http://www.zondervan.com). The “NIV” and “New International Version” are trademarks registered in the United States Patent and Trademark Office by Biblica, Inc.™

Scripture quotations marked NASB are taken from the New American Standard Bible®, copyright © 1960, 1971, 1977, 1995, 2020 by The Lockman Foundation. Used by permission. All rights reserved. [www.lockman.org](http://www.lockman.org).

Scripture quotations marked NASB 1995 are taken from the New American Standard Bible®, copyright © 1960, 1971, 1977, 1995 by The Lockman Foundation. Used by permission. All rights reserved. [www.lockman.org](http://www.lockman.org).

Scripture quotations marked RSV are from the Revised Standard Version of the Bible, copyright © 1946, 1952, and 1971 the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.



Scripture quotations marked CSB have been taken from the Christian Standard Bible®, copyright © 2017 by Holman Bible Publishers. Used by permission. Christian Standard Bible® and CSB® are federally registered trademarks of Holman Bible Publishers.

Scripture quotations marked NLT are taken from the Holy Bible, New Living Translation, copyright © 1996, 2004, 2015 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, a Division of Tyndale House Ministries, Carol Stream, Illinois 60188. All rights reserved.

Scripture quotations marked NRSV are from the New Revised Standard Version Bible, copyright © 1989 the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

Scripture quotations designated NET are from the NET Bible® copyright © 1996–2016 by Biblical Studies Press, L.L.C. <http://netbible.com>. Used by permission. All rights reserved.

Scripture quotations marked LEB are from the Lexham English Bible. Copyright 2012 Logos Bible Software. Lexham is a registered trademark of Logos Bible Software.

All emphases within Bible quotations have been added by the authors. Bracketed words in Bible quotations indicate slight variances from the English Standard Version.

The maps on pages 529, 584, and 637 are adapted with permission from *The ESV Concise Study Bible*,  
Copyright © 2021 by Crossway.

Hardcover ISBN: 978-1-4335-6969-2

ePub ISBN: 978-1-4335-6972-2

PDF ISBN: 978-1-4335-6970-8

Mobipocket ISBN: 978-1-4335-6971-5

## **Library of Congress Cataloging-in-Publication Data**

Names: Köstenberger, Andreas J., 1957- author. | Goswell, Greg, author.

Title: Biblical theology : a canonical, thematic, and ethical approach / Andreas J. Köstenberger and Gregory Goswell.

Description: Wheaton, Illinois : Crossway, 2023. | Includes bibliographical references and index.

Identifiers: LCCN 2022002642 (print) | LCCN 2022002643 (ebook) | ISBN 9781433569692 (hardcover) | ISBN 9781433569708 (pdf) | ISBN 9781433569715 (mobipocket) | ISBN 9781433569722 (epub)

Subjects: LCSH: Bible--Theology.

Classification: LCC BS543 .K68 2023 (print) | LCC BS543 (ebook) | DDC 230/.041--dc23/eng/20220826

LC record available at <https://lcn.loc.gov/2022002642>

LC ebook record available at <https://lcn.loc.gov/2022002643>

2023-02-14 12:42:04 PM

Crossway is a publishing ministry of Good News Publishers.

## Dedications

*“For God so loved the world, that he  
gave his only Son,  
that whoever believes in him should not  
perish but have eternal life.” (John 3:16)*

Andreas:

To Marny, beloved companion and  
partner, precious gift from God  
To my daughters and sons-in-law—Lauren  
and John, Tahlia and Dan  
And to my sons David and Timothy  
*“One generation shall commend your  
works to another,  
and shall declare your mighty acts.”  
(Psalm 145:4)*

Gregory:

To Daniel Ahn and Sang Won Kim

*“and what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also . . .” (2 Timothy 2:2)*

# Contents

[Detailed Outline](#)

[Authors' Preface](#)

[Abbreviations](#)

[List of Illustrations](#)

[1 Biblical Theology: A Canonical,  
Thematic, and Ethical Approach](#)

[PART 1: THE OLD TESTAMENT](#)

[2 The Old Testament Framework](#)

[3 The Law](#)

4 The Prophets

5 The Writings

## PART 2: THE NEW TESTAMENT

6 The Order of Books in the New Testament Canon

7 Relationship between the Testaments

8 The Gospels

9 The Book of Acts

10 The Letters of Paul

11 The General Epistles

12 The Apocalypse

13 Conclusion

Bibliography

Name Index

[Subject Index](#)

[Scripture Index](#)



# Detailed Outline

## Chapter 1: Biblical Theology: A Canonical, Thematic, and Ethical Approach

### 1.1 The Nature of Biblical Theology

#### 1.1.1 Biblical and Systematic Theology

#### 1.1.2 Biblical Theology and the Theological Interpretation of Scripture (TIS)

#### 1.1.3 Biblical Theology and Hermeneutics

## 1.2 The Practice of Biblical Theology

### 1.2.1 Method in Biblical Theology

### 1.2.2 Unity, Diversity, and the Quest for a Single Center

### 1.2.3 Detecting and Analyzing Themes

#### 1.2.3.1 Case Study #1: Letters to Timothy and Titus

#### 1.2.3.2 Case Study #2: The Holy Spirit

### 1.2.4 The Storyline of Scripture

## 1.3 The Significance of the Canonical Form(s) of Scripture for Biblical Theology

### 1.3.1 Biblical Book Order and Hermeneutics

1.3.2 A Missing Factor in Recent  
Efforts at Theological  
Interpretation?

1.3.3 How Theological Is  
Biblical Book Order?

1.4 Biblical Theology and Ethics

1.4.1 The Relation of Biblical  
Theology to Ethics

1.4.2 Discerning the Ethical  
Import of Narrative and  
Poetry

1.5 An Analogy: Biblical Theology  
as a Moderated Family  
Conversation

## **PART 1: THE OLD TESTAMENT**

# Chapter 2: The Old Testament Framework

## 2.1 The Tripartite Structure of the Hebrew Canon

### 2.1.1 The Torah

### 2.1.2 The Prophets

#### 2.1.2.1 The Former Prophets

#### 2.1.2.2 The Latter Prophets

### 2.1.3 The Writings

### 2.1.4 Conclusions

## 2.2 The Structure of the Greek Old Testament Canon

### 2.2.1 The Pentateuch

### 2.2.2 The Historical Books

### 2.2.3 The Poetical Books

### 2.2.4 The Prophetic Books

### 2.2.5 Conclusions

## 2.3 The Alternative Ends of the Old Testament Canon

- [2.3.1 Alternative Last Books](#)
- [2.3.2 Ending with Chronicles](#)
- [2.3.3 Ending with Ezra-  
Nehemiah](#)
- [2.3.4 Ending with Daniel](#)
- [2.3.5 Ending with Malachi](#)
- [2.3.6 Ending with Esther](#)
- [2.3.7 A Bridge to the New  
Testament?](#)

## **Chapter 3: The Law**

### [3.1 The Pentateuch Book by Book](#)

#### [3.1.1 Genesis](#)

##### [3.1.1.1 The Themes of Genesis](#)

##### [3.1.1.2 The Ethics of Genesis](#)

##### [3.1.1.3 Genesis in the Storyline of Scripture](#)

## 3.1.2 Exodus

### 3.1.2.1 The Themes of Exodus

### 3.1.2.2 The Ethics of Exodus

### 3.1.2.3 Exodus in the Storyline of Scripture

## 3.1.3 Leviticus

### 3.1.3.1 The Themes of Leviticus

### 3.1.3.2 The Ethics of Leviticus

### 3.1.3.3 Leviticus in the Storyline of Scripture

## 3.1.4 Numbers

### 3.1.4.1 The Themes of Numbers

### 3.1.4.2 The Ethics of Numbers

3.1.4.3 Numbers in the  
Storyline of Scripture

3.1.5 Deuteronomy

3.1.5.1 The Themes of  
Deuteronomy

3.1.5.2 The Ethics of  
Deuteronomy

3.1.5.3 Deuteronomy in the  
Storyline of Scripture

3.2 Central Themes of the  
Pentateuch

3.3 The Ethics of the Pentateuch

3.4 The Pentateuch in the Storyline  
of Scripture

**Chapter 4: The Prophets**

4.1 The Former Prophets

4.2 The Former Prophets Book  
by Book

## 4.2.1 Joshua

### 4.2.1.1 The Themes of Joshua

### 4.2.1.2 The Ethics of Joshua

### 4.2.1.3 Joshua in the Storyline of Scripture

## 4.2.2 Judges

### 4.2.2.1 The Themes of Judges

### 4.2.2.2 The Ethics of Judges

### 4.2.2.3 Judges in the Storyline of Scripture

## 4.2.3 Samuel

### 4.2.3.1 The Themes of Samuel

### 4.2.3.2 The Ethics of Samuel

### 4.2.3.3 Samuel in the Storyline of Scripture

## 4.2.4 Kings



4.2.4.1 The Themes of Kings

4.2.4.2 The Ethics of Kings

4.2.4.3 Kings in the Storyline of  
Scripture

4.3 Central Themes of the Former  
Prophets

4.4 The Ethics of the Former  
Prophets

4.5 The Former Prophets in the  
Storyline of Scripture

4.6 The Latter Prophets

4.7 The Latter Prophets Book  
by Book

4.7.1 Isaiah

4.7.1.1 The Themes of Isaiah

4.7.1.2 The Ethics of Isaiah

4.7.1.3 Isaiah in the Storyline  
of Scripture

4.7.2 Jeremiah

4.7.2.1 The Themes of  
Jeremiah

4.7.2.2 The Ethics of  
Jeremiah

4.7.2.3 Jeremiah in the  
Storyline of Scripture

4.7.3 Ezekiel

4.7.3.1 The Themes of  
Ezekiel

4.7.3.2 The Ethics of Ezekiel

4.7.3.3 Ezekiel in the Storyline  
of Scripture

4.7.4 Book of the Twelve

4.7.4.1 Hosea

4.7.4.1.1 The Themes of  
Hosea

4.7.4.1.2 The Ethics of  
Hosea

4.7.4.1.3 Hosea in the  
Storyline of Scripture

4.7.4.2 Joel

4.7.4.2.1 The Themes  
of Joel

4.7.4.2.2 The Ethics  
of Joel

4.7.4.2.3 Joel in the  
Storyline of Scripture

4.7.4.3 Amos

4.7.4.3.1 The Themes  
of Amos

4.7.4.3.2 The Ethics  
of Amos

4.7.4.3.3 Amos in the  
Storyline of Scripture

4.7.4.4 Obadiah

4.7.4.4.1 The Themes of  
Obadiah

4.7.4.4.2 The Ethics of  
Obadiah

4.7.4.4.3 Obadiah in the  
Storyline of Scripture

4.7.4.5 Jonah

4.7.4.5.1 The Themes of  
Jonah

4.7.4.5.2 The Ethics of  
Jonah

4.7.4.5.3 Jonah in the  
Storyline of Scripture

4.7.4.6 Micah

4.7.4.6.1 The Themes of  
Micah

4.7.4.6.2 The Ethics of  
Micah

4.7.4.6.3 Micah in the  
Storyline of Scripture

4.7.4.7 Nahum

4.7.4.7.1 The Themes of Nahum

4.7.4.7.2 The Ethics of Nahum

4.7.4.7.3 Nahum in the Storyline of Scripture

4.7.4.8 Habakkuk

4.7.4.8.1 The Themes of Habakkuk

4.7.4.8.2 The Ethics of Habakkuk

4.7.4.8.3 Habakkuk in the Storyline of Scripture

4.7.4.9 Zephaniah

4.7.4.9.1 The Themes of Zephaniah

4.7.4.9.2 The Ethics of Zephaniah

4.7.4.9.3 Zephaniah in the  
Storyline of Scripture

4.7.4.10 Haggai

4.7.4.10.1 The Themes of  
Haggai

4.7.4.10.2 The Ethics of  
Haggai

4.7.4.10.3 Haggai in the  
Storyline of Scripture

4.7.4.11 Zechariah

4.7.4.11.1 The Themes of  
Zechariah

4.7.4.11.2 The Ethics of  
Zechariah

4.7.4.11.3 Zechariah in the  
Storyline of Scripture

4.7.4.12 Malachi

4.7.4.12.1 The Themes of  
Malachi

4.7.4.12.2 The Ethics of  
Malachi

4.7.4.12.3 Malachi in the  
Storyline of Scripture

4.8 Central Themes of the Latter  
Prophets

4.9 The Ethics of the Latter  
Prophets

4.10 The Latter Prophets in the  
Storyline of Scripture

**Chapter 5: The Writings**

5.1 The Writings Book by Book

5.1.1 Psalms

5.1.1.1 The Themes of  
Psalms

5.1.1.2 The Ethics of Psalms

5.1.1.3 Psalms in the Storyline  
of Scripture

## 5.1.2 Job

### 5.1.2.1 The Themes of Job

### 5.1.2.2 The Ethics of Job

### 5.1.2.3 Job in the Storyline of Scripture

## 5.1.3 Proverbs

### 5.1.3.1 The Themes of Proverbs

### 5.1.3.2 The Ethics of Proverbs

### 5.1.3.3 Proverbs in the Storyline of Scripture

## 5.1.4 Megillot

### 5.1.4.1 Ruth

#### 5.1.4.1.1 The Themes of Ruth

#### 5.1.4.1.2 The Ethics of Ruth



5.1.4.1.3 Ruth in the  
Storyline of Scripture

5.1.4.2 Song of Songs

5.1.4.2.1 The Themes of the  
Song of Songs

5.1.4.2.2 The Ethics of the  
Song of Songs

5.1.4.2.3 The Song of Songs  
in the Storyline of  
Scripture

5.1.4.3 Ecclesiastes

5.1.4.3.1 The Themes of  
Ecclesiastes

5.1.4.3.2 The Ethics of  
Ecclesiastes

5.1.4.3.3 Ecclesiastes in the  
Storyline of Scripture

5.1.4.4 Lamentations

5.1.4.4.1 The Themes of  
Lamentations

5.1.4.4.2 The Ethics of  
Lamentations

5.1.4.4.3 Lamentations in the  
Storyline of Scripture

5.1.4.5 Esther

5.1.4.5.1 The Themes of  
Esther

5.1.4.5.2 The Ethics of  
Esther

5.1.4.5.3 Esther in the  
Storyline of Scripture

5.1.5 Daniel

5.1.5.1 The Themes of  
Daniel

5.1.5.2 The Ethics of Daniel

5.1.5.3 Daniel in the Storyline  
of Scripture

## 5.1.6 Ezra-Nehemiah

### 5.1.6.1 The Themes of Ezra-Nehemiah

### 5.1.6.2 The Ethics of Ezra-Nehemiah

### 5.1.6.3 Ezra-Nehemiah in the Storyline of Scripture

## 5.1.7 Chronicles

### 5.1.7.1 The Themes of Chronicles

### 5.1.7.2 The Ethics of Chronicles

### 5.1.7.3 Chronicles in the Storyline of Scripture

## 5.2 Central Themes of the Writings

## 5.3 The Ethics of the Writings

## 5.4 The Writings in the Storyline of Scripture

## PART 2: THE NEW TESTAMENT

### Chapter 6: The Order of Books in the New Testament Canon

#### 6.1 The Order of the Books of the New Testament

##### 6.1.1 The Fourfold Gospel

##### 6.1.2 Acts

##### 6.1.3 The Letters of Paul

##### 6.1.4 Hebrews

##### 6.1.5 The General Epistles

##### 6.1.6 Revelation

#### 6.2 Conclusions

### Chapter 7: Relationship between the Testaments

#### 7.1 Two Testaments in Parallel: The Influence of the Old Testament on the Structuring of the New Testament Canon

7.1.1 A Parallel Structure to the Greek Old Testament?

7.1.2 A Structure Parallel to the Hebrew Bible?

7.1.3 Two Readings of the New Testament

7.1.4 Conclusions

7.2 The Relationship between the Old and the New Testament

7.3 The New Testament Use of the Old Testament

7.3.1 Matthew

7.3.2 Mark

7.3.3 Luke

7.3.4 John

7.3.5 Acts

7.3.6 Paul

7.3.6.1 Romans

7.3.6.2 1 Corinthians

7.3.6.3 2 Corinthians

7.3.6.4 Galatians

7.3.6.5 Ephesians

7.3.6.6 1–2 Timothy and  
Titus

7.3.7 Hebrews

7.3.7.1 Exhortation in  
Hebrews

7.3.7.2 Exposition in  
Hebrews

7.3.8 James

7.3.9 Peter

7.3.10 Jude

7.3.11 Revelation

## **Chapter 8: The Gospels**

8.1 The Foundational Nature of the  
Fourfold Gospel

8.2 Matthew

8.2.1 The Themes of Matthew

8.2.2 The Ethics of Matthew

8.2.3 Matthew in the Storyline of  
Scripture

8.3 Mark

8.3.1 The Themes of Mark

8.3.2 The Ethics of Mark

8.3.3 Mark in the Storyline of  
Scripture

8.4 Luke

8.4.1 The Themes of Luke

8.4.2 The Ethics of Luke

8.4.3 Luke in the Storyline of  
Scripture

8.5 John

8.5.1 The Themes of John

8.5.2 The Ethics of John

8.5.3 John in the Storyline of  
Scripture

## 8.6 Central Themes of the Gospels

### 8.6.1 The Synoptic Problem

### 8.6.2 Relationship between John and the Synoptics

### 8.6.3 Central Themes in the Synoptics and John

## 8.7 The Ethics of the Gospels

## 8.8 The Gospels in the Storyline of Scripture

## **Chapter 9: The Book of Acts**

### 9.1 The Function of Acts in the New Testament Canon

### 9.2 The Themes of Acts

### 9.3 The Ethics of Acts

### 9.4 Acts in the Storyline of Scripture

## **Chapter 10: The Letters of Paul**



10.1 Their Place in the New  
Testament Canon, Canonical  
versus Chronological Order

10.2 The Missionary Context of  
Paul's Letters

10.3 The Lack of a Systematized  
Pauline Theology and Its  
Hermeneutical Implications

10.4 Individual Letters

10.4.1 Romans

10.4.1.1 The Themes of  
Romans

10.4.1.2 The Ethics of  
Romans

10.4.1.3 Romans in the  
Storyline of Scripture

10.4.2 1 Corinthians

10.4.2.1 The Themes of  
1 Corinthians

10.4.2.2 The Ethics of  
1 Corinthians

10.4.2.3 1 Corinthians in the  
Storyline of Scripture

10.4.3 2 Corinthians

10.4.3.1 The Themes of  
2 Corinthians

10.4.3.2 The Ethics of  
2 Corinthians

10.4.3.3 2 Corinthians in the  
Storyline of Scripture

10.4.4 Galatians

10.4.4.1 The Themes of  
Galatians

10.4.4.2 The Ethics of  
Galatians

10.4.4.3 Galatians in the  
Storyline of Scripture

10.4.5 Ephesians

10.4.5.1 The Themes of  
Ephesians

10.4.5.2 The Ethics of  
Ephesians

10.4.5.3 Ephesians in the  
Storyline of Scripture

10.4.6 Philippians

10.4.6.1 The Themes of  
Philippians

10.4.6.2 The Ethics of  
Philippians

10.4.6.3 Philippians in the  
Storyline of Scripture

10.4.7 Colossians

10.4.7.1 The Themes of  
Colossians

10.4.7.2 The Ethics of  
Colossians

10.4.7.3 Colossians in the  
Storyline of Scripture

10.4.8 1–2 Thessalonians

10.4.8.1 The Themes of 1–  
2 Thessalonians

10.4.8.2 The Ethics of 1–  
2 Thessalonians

10.4.8.3 1–2 Thessalonians in  
the Storyline of Scripture

10.4.9 The Letters to Timothy and  
Titus

10.4.9.1 The Themes of the  
Letters to Timothy and  
Titus

10.4.9.2 The Ethics of the  
Letters to Timothy and  
Titus

10.4.9.3 The Letters to Timothy  
and Titus in the Storyline of

## Scripture

### 10.4.10 Philemon

#### 10.4.10.1 The Themes of Philemon

#### 10.4.10.2 The Ethics of Philemon

#### 10.4.10.3 Philemon in the Storyline of Scripture

### 10.5 Central Themes of the Pauline Epistles

### 10.6 The Ethics of the Pauline Epistles

### 10.7 The Pauline Epistles in the Storyline of Scripture

## **Chapter 11: The General Epistles**

### 11.1 The Place of the General Epistles in the New Testament Canon

## 11.2 Hebrews

### 11.2.1 The Themes of Hebrews

### 11.2.2 The Ethics of Hebrews

### 11.2.3 Hebrews in the Storyline of Scripture

## 11.3 James

### 11.3.1 The Themes of James

### 11.3.2 The Ethics of James

### 11.3.3 James in the Storyline of Scripture

## 11.4 1 Peter

### 11.4.1 The Themes of 1 Peter

### 11.4.2 The Ethics of 1 Peter

### 11.4.3 1 Peter in the Storyline of Scripture

## 11.5 2 Peter

### 11.5.1 The Themes of 2 Peter

### 11.5.2 The Ethics of 2 Peter

### 11.5.3 2 Peter in the Storyline of Scripture

## 11.6 The Letters of John

### 11.6.1 1 John

#### 11.6.1.1 The Themes of 1 John

#### 11.6.1.2 The Ethics of 1 John

#### 11.6.1.3 1 John in the Storyline of Scripture

### 11.6.2 2 John

#### 11.6.2.1 The Themes of 2 John

#### 11.6.2.2 The Ethics of 2 John

#### 11.6.2.3 2 John in the Storyline of Scripture

### 11.6.3 3 John

#### 11.6.3.1 The Themes of 3 John

#### 11.6.3.2 The Ethics of 3 John

### 11.6.3.3 3 John in the Storyline of Scripture

#### 11.7 Jude

##### 11.7.1 The Themes of Jude

##### 11.7.2 The Ethics of Jude

##### 11.7.3 Jude in the Storyline of Scripture

#### 11.8 Central Themes of the General Epistles

#### 11.9 The Ethics of the General Epistles

#### 11.10 The General Epistles in the Storyline of Scripture

## **Chapter 12: The Apocalypse**

### 12.1 The Themes of the Apocalypse

### 12.2 The Ethics of the Apocalypse



## 12.3 The Apocalypse in the Storyline of Scripture

### **Chapter 13: Conclusion**

#### 13.1 Unity and Diversity in Biblical Theology

#### 13.2 Biblical Themes

##### 13.2.1 Themes in the Old Testament

###### 13.2.1.1 Creation

###### 13.2.1.2 Covenant

###### 13.2.1.3 Kingship

###### 13.2.1.4 Messiah

###### 13.2.1.5 Sanctuary

###### 13.2.1.6 God's Spirit

###### 13.2.1.7 Israel and the Nations

###### 13.2.1.8 Prophecy

13.2.1.9 The Kindness  
of God

13.2.1.10 The Love of God

13.2.2 Themes in the New  
Testament and the Entire  
Bible

13.2.2.1 Love

13.2.2.2 Christ/Messiah

13.2.2.3 The King and His  
Kingdom

13.2.2.4 New  
Covenant/Exodus/Creation

13.2.2.5 The Cross

13.2.2.6 The Spirit

13.2.2.7 The Gospel

13.2.2.8 The Church

13.2.2.9 Remembrance

13.2.2.10 Mission

13.2.2.11 The Last Days

## 13.3 Biblical Ethics

### 13.3.1 The Ethics of the Old Testament

#### 13.3.1.1 One People of God

#### 13.3.1.2 The Ethics of Gratitude

#### 13.3.1.3 A Holy People

#### 13.3.1.4 An Ethic of Love and Generosity

#### 13.3.1.5 Wise Living

#### 13.3.1.6 A Social Conscience

#### 13.3.1.7 Trusting in God

#### 13.3.1.8 Repentance and Forgiveness

### 13.3.2 The Ethics of the New Testament and of the Entire Bible

#### 13.3.2.1 Love

13.3.2.2 Faith

13.3.2.3 Hope

13.3.2.4 Transformation

13.3.2.5 Community

13.3.2.6 Reversal

13.3.2.7 Mission

13.3.2.8 Suffering

13.3.2.9 Virtues and Vices

13.4 The Biblical Storyline

13.4.1 The Storyline of the Old  
Testament

13.4.2 The Storyline of the New  
Testament and of the Entire  
Bible

13.5 Conclusion: The Future of  
Biblical Theology

# Authors' Preface

WRITING A BIBLICAL THEOLOGY is no small endeavor. The proverbial eating of an elephant comes to mind. Who in their right mind would tackle such a daunting task? There were many times during this process when we thought we had bitten off more than we could chew. And yet, tackling such a massive undertaking, taxing though as it has been, has also been greatly rewarding. It has forced us to fill gaps in our previous research, encouraged us to look more closely at intercanonical

connections, and enabled us to use some of our previous research and integrate it into a larger whole. In many ways, therefore, this is a capstone project that culminates decades of in-depth research in various fields pertaining to Old and New Testament study.

Both of us have greatly enjoyed partnering with each other in this project. We wrote this book not merely with academics in mind but also pastors, seminary students, and other serious students of Scripture. We hope that you find this book helpful, logical, and clear. The layout of this volume is rather simple. We take a canonical, thematic, and ethical approach and follow the canonical order throughout (the Hebrew order for the Old Testament), as we believe students of

Scripture have much to gain from such careful biblical-theological reading. For every book of the Bible, we discuss the themes, ethics, and place in the storyline of Scripture. In this way, we aim to blend a book-by-book reading with both a central-themes and a metanarrative approach.

In a work of this scope, it is virtually impossible to cite the entire relevant literature. As a result, certain judgment calls are inevitable. In keeping with our understanding of the nature of biblical theology, we normally presuppose introductory matters, including historical background, as well as most matters of exegesis. For this reason, we do not always cite Old or New Testament introductions or commentaries (with

regard to the New Testament, the present volume builds on Andreas's work, coauthored with Scott Kellum and Charles Quarles, *The Cradle, the Cross, and the Crown*). Our focus is on biblical *theology*, which involves connections between biblical books, particularly the New Testament use of the Old Testament. In this regard, we cite primarily the monograph literature, journal articles, and essays. In addition, we interact with Old and New Testament theologies as well as biblical theologies.

In terms of primary influences, we believe that biblical theology, properly conceived, is inductive, that is, it should start with a careful and sustained reading of both Testaments in the original languages. For this reason, before turning



to the secondary literature, or even primary literature outside the Bible, we developed our understanding of the theology of a given book, as well as its ethic and place in the storyline of Scripture, directly by reading that book repeatedly, both in its own right and in its canonical context. In addition, we particularly benefited from the work of Richard Hays, especially *The Moral Vision of the New Testament*, *Echoes of Scripture in the Letters of Paul*, and *Echoes of Scripture in the Gospels*.

There are many to thank in such a project. Andreas is grateful for the partnership of his wife, Marny. He is also grateful for the research assistance provided by Quinn Mosier, Jimmy Roh, Drake Isabel, and Mark Baker and for the

careful reading of the manuscript and helpful editing suggestions by Chuck Bumgardner. Greg is thankful for the unstinting support of his wife, Mignon, and the contribution of many authors and teachers over the years, though pride of place must be given to the late William (Bill) Dumbrell, whose teaching in Greg's undergraduate study of theology fed his interest in the Bible and in biblical theology in particular.

# Abbreviations

## General

c. *circa*, about

cf. confer, compare

ch(s). chapter(s)

diss. dissertation

Eng. English translations

esp. especially

ET English title

fig. figure

ibid. in the same place

idem the same

lit. literally

mg. marginal reading

MT Masoretic Text

n.b. *nota bene*, take careful note

passim here and there

## **Bibliographic**

AB Anchor Bible

*ABD Anchor Bible Dictionary*. Edited by  
D. N. Freedman. 6 vols. New York:  
Doubleday, 1992.

*ABR Australian Biblical Review*

AGJU Arbeiten zur Geschichte des  
antiken Judentums und des Urchristentums

AJEC Ancient Judaism and Early  
Christianity

ALGHJ Arbeiten zur Literatur und  
Geschichte des hellenistischen Judentums

AnBib Analecta Biblica

AOAT Alter Orient und Altes Testament

ApOTC Apollos Old Testament  
Commentary

AYBRL Anchor Yale Bible Reference  
Library

BBB Bonner biblische Beiträge

*BBR Bulletin for Biblical Research*

*BDB* Brown, Francis, S. R. Driver, and  
Charles A. Briggs. *A Hebrew and English  
Lexicon of the Old Testament*

BEATAJ Beiträge zur Erforschung des  
Alten Testaments und des antiken  
Judentum

BECNT Baker Exegetical Commentary  
on the New Testament

BETL Bibliotheca ephemeridum  
theologicarum lovaniensium

*BHS Biblia Hebraica Stuttgartensia.*  
Edited by Karl Elliger and Wilhelm

Rudolph. Stuttgart: Deutsche  
Bibelgesellschaft, 1983.

*BibInt* *Biblical Interpretation*

BIS *Biblical Interpretation Series*

*BJRL* *Bulletin of the John Rylands*

*University Library of Manchester*

*BSac* *Bibliotheca Sacra*

*BTB* *Biblical Theology Bulletin*

BTNT *Biblical Theology of the New  
Testament*

BZAW *Beihefte zur Zeitschrift für die  
alttestamentliche Wissenschaft*

BZNW *Beihefte zur Zeitschrift für die  
neutestamentliche Wissenschaft*

CBET *Contributions to Biblical Exegesis  
and Theology*

*CBQ* *Catholic Biblical Quarterly*

CBQMS *Catholic Biblical Quarterly  
Monograph Series*

CD Damascus Document (Dead Sea  
Scrolls)

*CTJ Calvin Theological Journal*

*CTR Criswell Theological Review*

*CurBR Currents in Biblical Research*

DJD Discoveries in the Judean Desert

EBTC Evangelical Biblical Theology  
Commentary

EGGNT Exegetical Guide to the Greek  
New Testament

ESBT Essential Studies in Biblical  
Theology

*EvQ Evangelical Quarterly*

*ExpTim Expository Times*

FAT Forschungen zum Alten Testament

FOTL Forms of the Old Testament  
Literature

FRLANT Forschungen zur Religion und  
Literatur des Alten und Neuen Testaments

*GNT*<sup>4</sup> *The Greek New Testament*. Fourth Revised Edition, edited by Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger in cooperation with the Institute for New Testament Textual Research, Münster/Westphalia. Stuttgart: Deutsche Bibelgesellschaft/United Bible Societies, 1993.

*HAR Hebrew Annual Review*

*HBT Horizons in Biblical Theology*

*HSM Harvard Semitic Monographs*

*HTThKAT Herders Theologischer Kommentar zum Alten Testament*

*HTR Harvard Theological Review*

*HUCA Hebrew Union College Annual*

*HUT Hermeneutische Untersuchungen zur Theologie*



IBC Interpretation: A Bible Commentary  
for Teaching and Preaching

ICC International Critical Commentary

IDBSup *Interpreter's Dictionary of the  
Bible: Supplementary Volume*. Edited by  
Keith Crim. Nashville: Abingdon, 1976.

JAOS *Journal of the American Oriental  
Society*

JBL *Journal of Biblical Literature*

JESOT *Journal for the Evangelical  
Study of the Old Testament*

JETS *Journal of the Evangelical  
Theological Society*

JGRChJ *Journal of Greco-Roman  
Christianity and Judaism*

JNSL *Journal of Northwest Semitic  
Languages*

JSJSup Supplements to the Journal for the  
Study of Judaism

*JSNT Journal for the Study of the New Testament*

*JSNTSup Journal for the Study of the New Testament, Supplement Series*

*JSOT Journal for the Study of the Old Testament*

*JSOTSup Journal for the Study of the Old Testament, Supplement Series*

*JTI Journal for Theological Interpretation*

*JTISup Journal for Theological Interpretation, Supplements*

*JTS Journal of Theological Studies*

*LHBOTS The Library of Hebrew Bible/Old Testament Studies*

*LNTS The Library of New Testament Studies*

*MAARAV MAARAV, A Journal for the Study of the Northwest Semitic*

*Languages and Literatures*

*MJT* *Midwestern Journal of Theology*

NAC New American Commentary

NACSBT New American Commentary

Studies in Bible and Theology

NCB New Century Bible

NICNT New International Commentary  
on the New Testament

NICOT New International Commentary  
on the Old Testament

NIGTC New International Greek  
Testament Commentary

*NovT* *Novum Testamentum*

NovTSup Supplements to Novum  
Testamentum

NSBT New Studies in Biblical Theology

NTL New Testament Library

NTOA Novum Testamentum et Orbis  
Antiquus

*NTS New Testament Studies*  
*OBT Overtures to Biblical Theology*  
*OTE Old Testament Essays*  
*OTL Old Testament Library*  
*OTS Old Testament Studies*  
*OtSt Oudtestamentische Studiën*  
*PNTC Pillar New Testament Commentary*  
*PRSt Perspectives in Religious Studies*  
*RBS Resources for Biblical Study*  
*ResQ Restoration Quarterly*  
*RTR Reformed Theological Review*  
*RTRSS Reformed Theological Review*  
*Supplement Series*  
*SBJT Southern Baptist Journal of Theology*  
*SBLDS Society of Biblical Literature Dissertation Series*  
*SBLEJL Society of Biblical Literature Early Judaism and Its Literature*

SBLMS Society of Biblical Literature  
Monograph Series  
SBLSS Society of Biblical Literature  
Supplement Series  
SBLSymS Society of Biblical Literature  
Symposium Series  
SBT Studies in Biblical Theology  
*SJOT Scandinavian Journal of the Old  
Testament*  
SNTSMS Society for New Testament  
Studies Monograph Series  
SSBT Short Studies in Biblical Theology  
*SwJT Southwestern Journal of Theology*  
*TDNT Theological Dictionary of the  
New Testament*. Edited by Gerhard Kittel.  
Grand Rapids, MI: Eerdmans, 1965.  
THNTC Two Horizons New Testament  
Commentary

THOTC Two Horizons Old Testament  
Commentary

TOTC Tyndale Old Testament  
Commentaries

*TrinJ Trinity Journal*

*TynBul Tyndale Bulletin*

VT *Vetus Testamentum*

VTSup Supplements to Vetus  
Testamentum

WBC Word Biblical Commentary

WMANT Wissenschaftliche  
Monographien zum Alten und Neuen  
Testament

*WTJ Westminster Theological Journal*

WUNT Wissenschaftliche  
Untersuchungen zum Neuen Testament

*ZAW Zeitschrift für die alttestamentliche  
Wissenschaft*

ZECNT Zondervan Exegetical  
Commentary on the New Testament  
*ZNW Zeitschrift für die  
neutestamentliche Wissenschaft und die  
Kunde der älteren Kirche*  
*ZTK Zeitschrift für Theologie und  
Kirche*

# List of Illustrations

## Tables

[3.1 Two-Part Structure of the Ten  
Words 124](#)

[5.1 Reverse Order of Decree and  
Implementation in Ezra 324](#)

[10.1a Paul's Letters \(Canonical  
Order\) 530](#)

[10.1b Paul's Letters \(Chronological Order\) 530](#)

[10.2 Symmetry in the Pauline Letter Corpus 608](#)

[11.1 Interdependence of Jude 5–14 and 2 Peter 2:4–16 648](#)

[11.2 Possible Chiasm in the Order of the General Epistles 664](#)

[11.3 Oscillating Pattern of Quotations and Commentary in Jude 666](#)

[13.1 Old and New Testaments Unfolding in Three Acts, along Canonical Lines 752](#)

## **Maps**

[10.1 The Widespread Destinations of Paul's Letters 529](#)

[10.2 The Setting of 1 Thessalonians 584](#)





# Biblical Theology: A Canonical, Thematic, and Ethical Approach

EMBARKING ON A STUDY of the theology of the biblical writers is like taking a journey around the world. Few are privileged to explore every part of our globe, but even partial forays into the beautiful landscapes

offered by Planet Earth prove awe-inspiring and rewarding for the casual traveler. Similarly, students of the Bible often have not read the Scriptures in their entirety, but even what they have read reveals an amazing array of diverse literary genres, historical settings, and theological insights. How do you wrap your brain around a library of sixty-six books written over hundreds of years by dozens of authors? What is the story the Bible sets out to tell? And how do you know that your reading of Scripture is in keeping with its actual God-intended message? What is more, as an inspired book, the Bible does not merely aim to impart the knowledge of God and his ways; it also seeks to draw us into a deep personal engagement with God and others.

One more thing: How can we, in all fairness, make sure all biblical voices are heard, as opposed to merely those who are dominant and have the potential of drowning out lesser voices? Those are the kinds of questions we'll try to tackle in the present chapter of our book. We hope you'll enjoy the trip around the biblical world. Fasten your seat belts!

## **1.1 The Nature of Biblical Theology**

What is biblical theology? One might simply say, “Biblical theology is theology that is biblical”—theology that is biblically grounded.<sup>1</sup> The problem with this definition, however, is that all Christian theology should be properly

grounded in Scripture, so positing this kind of definition merely seems to be stating the obvious. A simple alternative definition would be the following: “Biblical theology is the theology of the Bible.”<sup>2</sup> In other words, *biblical theology is not our own theology, or that of our church or denomination; it is the theology of the biblical writers themselves*. Old Testament theology, then, is the theology of the Old Testament writers; New Testament theology the theology of the New Testament writers;<sup>3</sup> Pauline theology the theology of Paul; Johannine theology the theology of John; and so forth.<sup>4</sup> At the same time, there is divine continuity, since the various theologies of the biblical writers are ultimately unified and not in contradiction

with one another, as they express the unitary purpose of God in biblical revelation.<sup>5</sup> If this is the way we define biblical theology, we will not only construct our theology on a biblical foundation (though, of course, we should do that), but we will place our focus on the writers of Scripture and their beliefs and contributions as they expressed them under divine inspiration in the Old and New Testament writings.<sup>6</sup>

In an important sense, of course, the biblical authors themselves engaged in biblical theology, which means that we do not just get our *content* from Scripture, but our *method* as well. Later Old Testament writers referred back to earlier Old Testament books, and New Testament writers used the Old Testament in a

variety of ways.<sup>7</sup> For this reason, it may be said that the Scriptures themselves set the standard for what biblical theology is and how it ought to be done, similar to the way in which they exhibit a certain set of hermeneutical principles that provide a framework for hermeneutics, or the way in which they deal with various moral issues that sets the stage for how the church today should engage in ethical decision-making.<sup>8</sup> In many ways, therefore, biblical theology done today represents an effort to recapture the *biblical* way of doing biblical theology—drawing inner-biblical connections, tracing intertextuality, and following thematic threads that are unfolding progressively along the salvation-historical metanarrative of Scripture.<sup>9</sup>

Fast-forwarding to the modern period, while the term “biblical theology” was used in several earlier works in a different sense,<sup>[10](#)</sup> the academic discipline of biblical theology is commonly said to have begun with Johann Philipp Gabler and his 1787 inaugural address at the University of Altdorf, “On the Proper Distinction between Biblical and Systematic Theology.”<sup>[11](#)</sup> As the title of Gabler’s address suggests, he urged that a proper distinction be made between biblical and systematic theology in keeping with the historical character of the former and the dogmatic nature of the latter. While advocating this distinction and emphasizing the historical nature of biblical theology is certainly appropriate, however, Gabler also urged making a



distinction between what is “truly divine” (i.e., revelatory) and what is “merely human” in Scripture, in keeping with universal religious rational principles, which is deeply problematic.<sup>12</sup> For this reason, some dispute, with some justification, that Gabler can rightfully be considered the “father of biblical theology.”<sup>13</sup>

In the years that followed, historical criticism flourished under the banner of the Tübingen School, as did the history-of-religions approach, which sought to understand the religion of Israel and early Christianity against the backdrop of ancient Near Eastern religions and Hellenistic first-century religious practices.<sup>14</sup> In the vein of Ferdinand Christian Baur, the founder of the

Tübingen School, biblical theology was conceived as a merely historical enterprise conducted by scholars who largely rejected the revelatory, inspired, and authoritative character of Scripture.<sup>15</sup> Thus, in 1897, William Wrede could write a capstone volume bearing the telling title, *Concerning the Task and Method of So-Called New Testament Theology*, in which he declared the demise of New Testament theology.<sup>16</sup> One of the few bright spots against the backdrop of the Gabler-Baur-Wrede phalanx of—often critical—historical scholarship was the Swiss-German theologian Adolf Schlatter, who published a pair of editions of his two-volume New Testament theology in 1909/10 and 1921/22, in which he engaged in an integrative discussion of

*The History of the Christ* and *The Theology of the Apostles*.<sup>17</sup> The theological giants Karl Barth and Rudolf Bultmann each in their own way sought to salvage theology, whether by advocating neoorthodoxy or by engaging in demythologization, but in both cases theology no longer grew organically from the historical and literary dimensions of the biblical text.<sup>18</sup> Instead, they contended that revelation is to be located in the *kerygma*—the proclaimed apostolic message—not in biblical history.<sup>19</sup> Rather than take the *Wredebahn* (Wrede-train) of historical research, Barth therefore sought to engender an existential encounter with the text by looking to the “risen Christ made present through proclamation,” while Bultmann reinterpreted biblical

miracles—including Jesus's resurrection—in purely existentialist terms.<sup>[20](#)</sup>

In the 1950s and 60s, a new biblical theology movement arose—influenced, in part, by Karl Barth and to some extent also by Johann Christian Konrad von Hofmann—which sought to revive the discipline, but did so by unduly dichotomizing between God's redemptive acts in history and the biblical text.<sup>[21](#)</sup> The enterprise stalled to such an extent that Brevard Childs could write a book in 1970 with the title *Biblical Theology in Crisis*.<sup>[22](#)</sup> Biblical theology, of course, was not in crisis; what was languishing was the biblical theology *movement*. James Barr severely criticized practitioners of that movement for inadequate methodological and linguistic procedures,

so much so that some thought he had killed the whole enterprise.<sup>23</sup> Barr himself viewed Scripture as a “fragmentary collection of documents” with “no internal coherence” and a plethora of “contradictions.”<sup>24</sup> Since then, however, especially within the North American conservative evangelical world, a new type of biblical theology has begun to flourish, based on a high view of Scripture and grounded in both historical research and literary study.<sup>25</sup> It is this kind of biblical theology that we are endeavoring to practice in the present volume as we adopt a thematic, ethical, and canonical approach.

Above all, biblical theology is concerned with the theology of the biblical writers themselves. Schlatter put

the matter well more than a century ago: “In speaking of ‘New Testament’ theology, we are saying that it is not the interpreter’s own theology or that of his church and times that is examined but rather the theology expressed by the New Testament itself.”<sup>26</sup> In view of this, how should we go about discerning the theology of the Bible? Again, Schlatter’s comments are helpful: “We turn away decisively from ourselves and our time to what was found in the men through whom the church came into being. Our main interest should be the thought as it was conceived *by them* and the truth that was valid *for them*. We want to see and obtain a thorough grasp of what happened historically and existed in another time.”<sup>27</sup> Schlatter calls this “the historical task”—

in distinction from historical theology, which maps later, post-canonical developments in the church's doctrinal formulations—which is followed by “the doctrinal task” of systematizing the Bible's teachings on a given subject.

Definitions matter.<sup>28</sup> All this discussion of definitional matters may seem rather pedantic, but we believe it is exceedingly important that, before engaging in the *practice* of biblical theology, we have a clear understanding of what it is we are doing. Whether writing a book on biblical theology or engaging in everyday communication, it is vital that our conversation partners are on the same page as we are, and part of this process is defining one's key terms carefully and explicitly. As we proceed, therefore, we

do so on the basis of the understanding that when engaging in biblical theology, we are essentially *seeking to discern the theological contributions of the biblical writers themselves*. As we do so, we will naturally aim to present these contributions in a coherent format, asking questions as to what the distinctive emphases are in a given book of Scripture, arranging these in the form of major and minor themes, and relating them to one another in such a way that our presentation reflects the thought world of the biblical writers as accurately as possible.<sup>[29](#)</sup>

### ***1.1.1 Biblical and Systematic Theology***

The relationship between biblical and systematic theology is best conceived as a collaborative enterprise between two



related and adjacent disciplines.<sup>[30](#)</sup> The image of a relay race comes to mind, where one runner—biblical theology—hands off the baton to the next—systematic theology. The two disciplines run—and win or lose—the race together, but biblical theology runs first and systematic theology second. In fact, since biblical theology is grounded in introductory matters such as authorship, date, provenance, audience, occasion, and purpose for writing—not to mention the exegesis of specific texts—as part of a four-person relay team, introductory matters would run first, followed by exegesis, then biblical theology—complemented by historical theology—and finally systematic theology (as well as pastoral theology).<sup>[31](#)</sup> Hopefully,

introductory matters would get the relay team off to a great start, exegesis would build a solid lead, biblical theology would even extend that lead, and systematic theology would get the team home across the finish line.<sup>[32](#)</sup>

So, then, when it comes to the handoff between the final two runners, biblical theology runs first and hands off the baton to systematic theology, which has the privilege and responsibility of being the final runner.<sup>[33](#)</sup> Incidentally, this is exactly how Schlatter himself proceeded: He first wrote a two-volume New Testament theology (*The History of the Christ* and *The Theology of the Apostles*) followed by a systematic theology (*Das christliche Dogma*), not to mention works on ethics, philosophy, and a variety of other

subjects.<sup>34</sup> Not only is it important to distinguish between biblical and systematic theology and to engage in biblical theology first, as Schlatter reminds us, it is also important not to unduly blur the line between these two disciplines. Otherwise, our view of the Bible's teaching will likely become distorted and our application imprecise, if not invalid.<sup>35</sup> For example, when Paul speaks of our earthly bodies as "tents," as he does in 2 Corinthians 5, we should first examine the meaning of this metaphor in a first-century context (e.g., Paul was a tentmaker, etc.) rather than—as we've heard preachers do—use illustrations from camping trips they went on with their families. Likewise, we should seek to understand the reference to God's creation

of humanity as male and female in his “image” in ancient Near Eastern rather than modern terms (e.g., as conveying representative rule rather than as reflecting a person’s physical appearance as photographs do).<sup>[36](#)</sup> In the same vein, we should read the creation account in Genesis 1 primarily in view of its original purpose—grounding Israel’s covenantal history in God’s act of creation—rather than as addressing questions of evolution or intelligent design.<sup>[37](#)</sup> As Schlatter observes, “The distinction between these two activities [biblical and systematic theology] thus turns out to be beneficial for both. Distortions in the perception of the subject also harm its appropriation, just as conversely improper procedures in the appropriation of the subject muddy its

perception.”<sup>38</sup> In other words, before moving to address current topics (systematic theology), we need to engage in biblical theology, which Schlatter calls “the historical task.”

For our present purposes, we will define biblical theology as essentially historical, inductive, and descriptive.<sup>39</sup> In this way, the interpreter is able to “draw out”—exegete—the original meaning of the biblical text. As Geerhardus Vos rightly notes, in biblical theology, exegesis is primary; and exegesis, for its part, requires a “receptive” attitude on the interpreter’s part. Thus, engaging in biblical theology is “eminently a process in which God speaks and man listens.”<sup>40</sup> What is more, not only do interpreters employ an “authorial-intent” hermeneutic,

but they also ground their interpretation in biblical authority. On the basis of their exegetical and biblical-theological work, they can proceed to organize the teaching of Scripture on various topics in order to provide a solid foundation for contemporary application. How, then, does biblical theology relate to systematic theology, and how does the latter square with the hermeneutical triad—the three-legged stool—of history, literature, and theology?<sup>[41](#)</sup>

In adjudicating these questions, D. A. Carson's essay on the subject, with the fitting subtitle "The Possibility of Systematic Theology," serves as a convenient starting point.<sup>[42](#)</sup> Addressing the relationship between exegesis, biblical theology, and systematic theology, Carson

begins by saying that “it would be convenient if we could operate exclusively along the direction of the following diagram:

Exegesis → Biblical Theology →  
[Historical Theology] → Systematic  
Theology.”<sup>[43](#)</sup>

However, as Carson rightly notes, put in this straightforward, linear fashion, such a diagram would be unduly simplistic and naïve, since no one approaches exegesis without presuppositions. After exploring the model of a hermeneutical circle, he proposes a form of the diagram in which each of these component parts are mutually informing.<sup>[44](#)</sup> Nevertheless, he insists that “exegesis, though affected by systematic theology, is not to be shackled

by it.”<sup>45</sup> On the one hand, we should recognize that we all approach exegesis with a kind of systematic theology already in place, whether we realize it or not and regardless of how sophisticated such a systematic theology is. On the other hand, we should make every effort to be cognizant of our own theological system and presuppositions and critically distance ourselves from these, so that we can approach our exegesis and biblical-theological work as inductively as possible.<sup>46</sup>

One particular danger that lurks if we are unaware of our theological presuppositions or deny that we have them is that of *anachronism*, that is, the fallacy of reading later developments into earlier texts.<sup>47</sup> An example of this may be



treatments that acknowledge progressive revelation in Scripture yet primarily stress continuity while inadequately considering possible elements of discontinuity.<sup>48</sup> The question that needs to be asked, however, is whether a given system stands in tension with the inductive nature of biblical theology. In principle, at least, we ought to be committed not to read later developments into earlier Scripture but rather to allow earlier texts to be subject to further development. To be sure, the Old Testament Scriptures speak about the coming Messiah (Luke 24:24–27; John 5:46–47) and can serve to instruct New Testament believers (1 Cor. 10:1–13; 2 Tim. 3:16–17), but biblical revelation is nonetheless progressive, and at times may involve disclosure of previously

unrevealed spiritual truths.<sup>49</sup> Restraint in this area, therefore, requires that we be open to diversity and discontinuity in Scripture if we are committed to biblical theology as being primarily and principally an inductive discipline.<sup>50</sup>

How, then, are we to conceive of systematic theology? Carson offers the following definition: Systematic theology is “Christian theology whose internal structure is . . . organized on atemporal principles of logic, order, and need.”<sup>51</sup> Thus, one typical schema organizes the biblical material under the categories of prolegomena (protology or cosmology [the study of origins] and bibliology [the doctrine of Scripture]), theology proper (the doctrine of God), angelology and demonology, anthropology (the doctrine of

humanity), hamartiology (the doctrine of sin), Christology, pneumatology (the doctrine of the Spirit), soteriology (the doctrine of salvation), ecclesiology (including missiology), and eschatology (the doctrine of the future).<sup>52</sup> If properly grounded in exegesis and biblical teaching on each of these topics, such an atemporal organization of material based on logic, order, and need (the contemporary situation) can be very beneficial as one constructs a biblical framework for the church at a particular point in time.

In fact, there are several reasons why systematic theology can helpfully complement and supplement biblical theology. To begin with, no one passage exhausts the totality of Scripture's teaching on any given topic, which

requires a methodical, systematic organization of material. Also, in view of the Reformation principle of Scripture interpreting Scripture (*scriptura sui ipsius interpres*, “Scripture is its own interpreter”), systematic theology can keep interpreters from accentuating only part of the biblical teaching on a given subject while neglecting other parts and thus being unbalanced or even slipping into theological error. In this way, there is an oscillating dynamic between biblical and systematic theology. Rather than moving from exegesis to biblical theology, and from there to systematic theology, in linear fashion, we “circle back around,” so that key biblical doctrines serve as confessional framework for our biblical-theological exploration (though care must

be taken to do so in such a way that the inductive nature of biblical theology is not compromised).

D. A. Carson speaks to this when he writes,

Most emphatically, this point is neither belittling systematic theology nor an attempt to sideline the discipline. When I warn against the danger of systematic theology domesticating what Scripture says, I nevertheless gladly insist that, properly deployed, systematic theology enriches, deepens, and safeguards our exegesis. . . . The best of systematic theology not only attempts to bring together all of Scripture in faithful ways, but also at

its best enjoys a pedagogical function that helps to steer exegesis away from irresponsible options . . . by consciously taking into account the witness of the entire canon.<sup>[53](#)</sup>

Such “theology-disciplined exegesis” is able to benefit from past insights and to resist succumbing to the latest theological trends.<sup>[54](#)</sup> In fact, as mentioned, there is a necessary two-way relationship between exegesis and systematic theology “in which exegesis shapes systematic theology and . . . systematic theology shapes exegesis.”<sup>[55](#)</sup>

Nevertheless, as Carson notes, as we engage in systematic theology, we should be aware of “subtle ways to abandon the authority of Scripture in our lives.” One

such way is “allowing the categories of Systematic Theology to domesticate what Scripture says.”<sup>56</sup> Scripture—not exegesis, biblical theology, or even systematic theology—must remain our sole and final authority (the Reformation principle of *sola Scriptura*, i.e., Christian Scripture alone is the final authority in all matters of Christian faith and practice). In the end, we should always be prepared to subject our interpretations of individual passages, as well as the way in which we connect the dots among those passages (biblical theology), and even our larger overarching theological systems, to Scripture itself. Otherwise, our theological system usurps the role of Scripture and becomes in effect our primary point of reference and authority, a

place properly reserved for Scripture alone.

One helpful way of differentiating between biblical and systematic theology is recognizing that biblical theology is primarily about establishing theological *connections* (connecting biblical texts not merely literarily and intertextually but also along historical lines) while systematic theology is primarily about theological *construction* (organizing the biblical material methodically and comprehensively, topic by topic). That is, biblical theology relates the theology of a given biblical book or writer to that of other books in a given Testament and ultimately the entire canon, though a certain amount of arrangement and organization is inevitable even in biblical



theology. In this way, we can see an interconnected web of theological relationships emerge from the various biblical writings included in the canon as a whole.

Systematic theology, by contrast, consists in an effort to construct a given doctrine in a more abstract yet orderly fashion. Take the doctrine of the Trinity, for example.<sup>[57](#)</sup> While not explicitly taught in such terms in Scripture—the church father Tertullian was the first Latin writer to use the term *trinitas*, though not necessarily in the exact sense in which the doctrine is formulated today—the doctrine of the Trinity is the result of legitimate theological construction from the biblical teaching on God (the Father), Jesus (the Son), and the Holy Spirit in various

portions of Scripture. While we may initially glean this teaching along historical lines as it emerges from the biblical writings—first in the Old Testament and then in the New—eventually connection gives way to construction, resulting in the doctrine of the Trinity organized along atemporal, logical, and systematic lines.

No one could legitimately argue that such a systematic formulation of the doctrine of the Trinity is misguided or unhelpful. There is an obvious utility to having this doctrine presented in a coherent, comprehensive manner. At the same time, it is apparent that such an atemporal presentation should be sufficiently grounded in the biblical texts themselves, studied along historical lines

(the contribution of biblical theology). Thus, theology is best conceived of as a collaborative discipline between biblical scholars and (systematic) theologians who work in tandem in such a way that each contributes to our knowledge and application of Scripture in their respective areas of expertise.<sup>58</sup> This collaborative model further extends to other fields such as historical theology (the study of the way in which doctrines were developed over time) and Christian philosophy (which deals with questions such as epistemology, the science of how we come to know).

Citing the work of Graham Cole, D. A. Carson distinguishes between four levels of biblical and theological exploration.<sup>59</sup> First is the exegesis of scriptural texts in

historical contexts and in terms of their literary features (including genre), in an attempt to discern the underlying authorial intent as much as this is feasible. Second is the interpretation of a given text within the scope of biblical theology in its entirety, in an effort to determine its contribution to the biblical metanarrative. Third is the quest to understand theological structures in a given text in conjunction with other major theological themes in Scripture. Fourth is the subjection of all teachings derived from the biblical writings to the interpreter's larger hermeneutical proposal. While interpreters have traditionally operated mostly on levels 1 and 2, most recent practitioners of the theological interpretation of Scripture operate on

levels 3 and 4.<sup>[60](#)</sup> While the best biblical-theological work operates on all four levels (or at least the first three), biblical theologians should not shortchange levels 1 and 2 in their quest to progress to levels 3 and 4. On the other hand, scholars should not stop at level 2 or even 3. Cole's model thus provides a helpful grid for assessing strengths and weaknesses of a given approach. At the same time, it remains vital to define biblical theology carefully and to maintain a proper distinction between biblical and systematic theology.<sup>[61](#)</sup>

### ***1.1.2 Biblical Theology and the Theological Interpretation of Scripture (TIS)***

We turn now briefly to a discussion of one recent effort to engage in theology, commonly known as the theological interpretation of Scripture (TIS). Of the two ventures described above—biblical theology and systematic theology—the latter is the more comprehensive task in that it involves even more synthesizing than biblical theology. In doing its work, such theologizing draws on a far wider range of resources, only one of which is biblical theology and its fruits. On the whole, recent exponents of TIS seek to be more holistic and attempt to repair divisions between various disciplines rather than add another theological specialty.<sup>62</sup> Nevertheless, on a methodological level, TIS tends to be more *deductive*, while biblical theology

aims to be more *inductive*. TIS builds a picture of the theology of the Bible using broad categories derived from systematic theology, whereas biblical theology works with specific observations found in the biblical material itself. As in the case of the relationship between biblical and systematic theology, this is not a case of competition or incompatibility, for biblical theology and TIS each have their legitimate aims and methods. Christian believers read Scripture with the aim of understanding God's person, actions, and motivations and what this means for who they are and how they should live. That, in any case, is the ideal; namely, this is part of the role of the kind of reader that the Bible itself invites us to be as we read and act upon what it says.<sup>63</sup> The task of

reading the Bible is not just a matter of technique or method. Rather, it makes demands upon the moral character of the reader. In turn, Scripture will shape the moral character of the person who uses it as intended—the one who has eyes to see and ears to hear, both of which God gives to the reader. In this vein, practitioners of TIS understand the post-Enlightenment fragmentation of theology to have caused the division of theology into a set of discrete disciplines under such titles as biblical, historical, systematic, and practical theology—each with its own set of goals, values, and rules of operation.<sup>64</sup>

In line with this ambitious agenda of consolidation, attention is now being paid to the biblical canon, including the ordering of books in the canon, as a God-



given theological resource provided to the church for instruction in doctrine and ethics. For example, it has been noticed that the unifying function of the Johannine corpus is all the more effective due to the fact that it includes literary works belonging to several genres—Gospel, epistle, and apocalypse—and the fact that its components are not placed together but are scattered throughout the New Testament canon.<sup>65</sup> The practitioners of biblical and systematic theology have started to talk with each other and even to cooperate. The Two Horizons Commentary series is an example of this rapprochement, seeking to bridge the gap between biblical studies and systematic theology by offering a section-by-section

exegesis of biblical texts in close conversation with theological concerns.<sup>66</sup>

In writing a biblical theology, we have sought to learn from these efforts, and so the present volume is attuned to the canonical structuring of the biblical material (e.g., canonical groupings such as the Pentateuch and the four-Gospels corpus) and book order (e.g., in the Greek canon, Judges–Ruth, or Jeremiah–Lamentations). We engage in the process of synthesis that has a legitimate and essential role in biblical theology—believing that the *theologies* of different books in Scripture, while not identical in every respect, are compatible and mutually enriching, and we note and trace common theological themes in books—and ultimately in all of Scripture—as a

means to that end. In our book-by-book survey of the two Testaments, we explore their ethical teaching as well as theological themes. Too often, biblical theology is an ethics-free zone, so that the important “So what?” question is not raised, much less answered.

A helpful discussion of what the theological interpretation of Scripture is and is not is provided in Kevin Vanhoozer’s preface to the *Dictionary for Theological Interpretation of the Bible*.<sup>[67](#)</sup> Certainly, it should not be the imposition of a theological system or confessional grid onto the Bible in an effort to constrain exegesis. On the other hand, biblical scholars must have recourse to theology in order to make sense of the text’s theological claim to be the word of God

for the people of God, such that “[r]eadings that remain on the historical, literary, or sociological levels cannot ultimately do justice to the subject matter of the texts.”<sup>68</sup> Much, of course, depends on how practitioners of TIS define “theology” and how they engage in “theological interpretation.” More often than not, “theology” is a blend between the interpreter’s own theology and that expressed in the text that is being interpreted; to the extent that this is the case, TIS goes beyond the approach advocated here, which understands biblical theology as essentially a quest to understand the theology of the *biblical writers* as expressed in the biblical texts and ultimately in the entire canon of Scripture.

In the final analysis, the Bible belongs to the church and was written for believers and not for the academy. This does not mean that we ignore academic attacks on the Bible (which need to be answered) or refuse to use the tools that academics have developed to study the biblical text (insofar as the tools are suitable for the text they supposedly elucidate). It does mean, however, that the primary purpose of the Bible is not to assist in the writing of a *history of religions* or a number of other reductionistic or even atheistic projects but to guide the beliefs and behavior of the people of God.<sup>69</sup> There are pitfalls to TIS as presently practiced, including the lack of a consensus among the practitioners as to what they are doing and why (though, to

be fair, the same could be said for practitioners of biblical theology).<sup>70</sup> In fact, the current variety of approaches does not differ all that much from that which is found in almost any area of biblical or theological study. It appears that there is more than one way of practicing TIS; indeed, it is “a *family* of interpretive approaches.”<sup>71</sup> We neither approve nor defend all the methods used in the current TIS movement.<sup>72</sup> Yet, as believing scholars with a high view of Scripture as God’s inspired word, we can take to heart some of the legitimate concerns of TIS and combine these with the way in which responsible biblical scholars and systematic theologians have engaged in their work for a considerable amount of time, and such a discerning

appropriation can be of genuine service to the church.<sup>[73](#)</sup>

### ***1.1.3 Biblical Theology and Hermeneutics***

We now turn to the vital relationship between biblical theology and hermeneutics. While biblical theology is predicated upon hermeneutics, biblical hermeneutics itself is properly grounded in the nature (ontology) of Scripture.<sup>[74](#)</sup> Scripture itself claims to be God-breathed (*theopneustos*, 2 Tim. 3:16) and the product of divine inspiration (2 Pet. 1:20–21).<sup>[75](#)</sup> As Scott Swain affirms, “Scripture is the supreme literary expression of God’s self-revelation in history.”<sup>[76](#)</sup> In view of biblical inspiration, Eckhard Schnabel rightly observes that Scripture

requires a “sacred hermeneutic” (*hermeneutica sacra*) rather than an “atheistic” method concerned merely with historical—or, one might add, literary—facets of interpretation.<sup>77</sup> In addition, authorial intent is never to be construed solely in terms of a human author’s intent but within the orbit of dual authorship, both divine and human, whereby the divine intent provides an overall canonical, thematic, and metanarrative framework.<sup>78</sup>

In the ultimate analysis, the Bible’s unity is grounded in the unity of the one, triune God. On the basis of this underlying unity, the manifest diversity of Scripture is accounted for by a variety of factors, such as the historical time interval over which divine revelation took place, multiple



literary genres, the personal ways of expression of individual biblical authors (such as vocabulary and style), and the chosen emphases in their respective writings depending on a variety of circumstantial and other factors.<sup>[79](#)</sup> The Father is the Creator and self-revealing God. Also, there is a sense in which Christ is both the agent and the *telos* (ultimate point of reference) of biblical revelation; all Scripture is oriented toward him and finds in him its fulfillment.<sup>[80](#)</sup> The Spirit is the agent of inspiration. On the human side, what corresponds to divinely inspired revelation is Spirit-illuminated interpretation.<sup>[81](#)</sup> Thus, the Spirit's role is vital in both inscripturation and interpretation.<sup>[82](#)</sup>

Biblical theology is, however, more than mere Spirit-filled interpretation; it involves connecting the dots between different strands of divine revelation in Scripture.<sup>83</sup> Yet how are those strands to be connected? One way to do this is by way of intertextuality.<sup>84</sup> While it is certainly important and legitimate to identify antecedent texts where such are intentionally invoked by a later biblical author, however, the frequent tendency of practitioners of an intertextual approach is that the respective historical settings are inadequately taken into account. In fact, intertextuality can be practiced by those who affirm textual autonomy—the notion that, as far as interpretation is concerned, textuality is all there is—as well as by deconstructionists, postmodernists,

structuralists, and practitioners of other methods that insufficiently ground a given text (or set of texts) in history.<sup>85</sup> However, since texts are themselves historical artifacts, the interpreter of Scripture—and of any text, for that matter—should keep the twin interpretive realities of text and history together throughout the process of interpretation, in addition to being mindful of the text's third vital dimension: theology. The same goes for the biblical theologian. In their quest for a string of various divinely revealed motifs, biblical theologians will therefore do well to view a given biblical text through the triadic lens of history, literature, and theology.<sup>86</sup>

In addition, Vos lodges the important reminder that “knowing” God, in the Semitic sense, is not merely intellectual

assent but means “to love,” “to single out in love.”<sup>87</sup> God does not merely want to be *known*; he wants to be *loved*. God’s purpose is more than mere education; it is love.<sup>88</sup> Hence, the backbone of Old Testament revelation, for its part, is not a school but a series of covenants.<sup>89</sup> In addition, Vos engages in an important critique of rationalistic, critical scholarship, noting that “in religion the sinful mind of man comes . . . face to face with the claims of an independent, superior authority.”<sup>90</sup> At closer scrutiny, therefore, rationalism’s “protest against tradition is a protest against God as the source of tradition.”<sup>91</sup> Decrying evolution and positivism, Vos adds that “[t]racing the truth historically” but “with a lack of fundamental piety” has “lost the right of

calling itself theology.”<sup>92</sup> The problem is not the exercise of one’s rational faculties but irreverence and rebellion against revelation and ultimately against God himself. Thus, on a foundational level, biblical theology, which is primarily concerned with divine revelation, should be grounded in a hermeneutic that respects the divine authority, inspiration, and integrity of Scripture.<sup>93</sup> Above all, biblical interpreters should practice a “hermeneutic of love” grounded in the biblical injunction of the “twofold love of God and neighbor.”<sup>94</sup>

## **1.2 The Practice of Biblical Theology**

If, then, biblical theology is conceived of as the theology of the Bible and the biblical writers themselves, with the goal of not only knowing but loving God supremely, this raises the obvious set of follow-up questions: How can one ascertain what the theology of the biblical writers is? What is the most appropriate method when engaging in biblical theology? Is ascertaining the theology of the biblical writers even a realistic goal? These are valid and vital questions. Students of the history of biblical interpretation know that scholars have increasingly come to realize that interpretation has an inescapably subjective component. This is likely to affect our ability to arrive at a definitive understanding of the theology of a given

biblical writer, though one's presuppositions need not have a debilitating effect, as long as proper distantiation occurs and interpreters are aware of what they bring to the text and are willing to learn from other interpreters.

Edward Herrelko wrote his PhD dissertation on the role of presuppositions in biblical theology, a rather neglected topic.<sup>95</sup> Specifically, he compared the Pauline theologies of James D. G. Dunn and Thomas R. Schreiner.<sup>96</sup> Both scholars profess to engage in biblical theology—they share the same essential definition of the nature and goals of biblical theology along the lines discussed above—and yet, when one looks at their respective works, they describe Paul's theology rather

differently. What this case study demonstrates is that all interpreters come to the practice of biblical theology with a set of presuppositions that will invariably impact the outcome of their work. In the case of Dunn's and Schreiner's Pauline theologies, such presuppositions include their *view of Scripture*, their take on *introductory matters*, and their *use of history*. Schreiner is an inerrantist who believes Paul wrote all thirteen letters attributed to him in the New Testament. Dunn does not affirm inerrancy and holds to the Pauline authorship of only seven letters.<sup>[97](#)</sup> It is to be expected that if one writes a theology of Paul based merely on Romans, 1–2 Corinthians, Galatians, and a few other epistles, one's presentation will look different than one based on all



thirteen letters. In addition, Dunn and Schreiner differ in their reconstruction of the first-century Jewish *background* when interpreting Paul's letters; Dunn is one of the major proponents of the "New Perspective on Paul," while Schreiner essentially holds to a Reformed perspective.<sup>[98](#)</sup>

So, how does one navigate the thorny issue of presuppositions while engaging in biblical theology? It is true that anyone aiming to discover the theology of a given writer of Scripture faces the inescapable reality of their own subjective viewpoints. At the same time, presuppositions—or preunderstanding (*Vorverständnis*), as some call it—are not necessarily a problem, much less an insurmountable one.<sup>[99](#)</sup> If presuppositions are well

grounded—which we believe is the case for a high view of Scripture and a belief in the Pauline authorship of the letters the New Testament attributes to him—such presuppositions can serve as the vital foundation for one’s biblical-theological work. What is more, through following proper principles of biblical interpretation and mutual dialogue and critique, we can reasonably expect to arrive at a valid picture of Paul’s theology and that of other biblical writers, especially within the context of an evangelical hermeneutic aimed at discovering the biblical authors’ original intent.[100](#)

Beyond this, biblical theology is much more than a mere academic exercise; it is of considerable practical relevance for the

church.<sup>[101](#)</sup> Biblical theology has great promise for preachers and teachers and serious students of God's word; it matters and is worthy of our utmost attention, careful definition, and execution.<sup>[102](#)</sup> Geerhardus Vos helpfully affirms the practical utility of biblical theology. He observes that by exhibiting the organic unfolding of revelation, biblical theology supplies a "special argument from design for the reality of Supernaturalism."<sup>[103](#)</sup> In addition, it provides a "useful antidote against . . . rationalistic criticism."<sup>[104](#)</sup> In light of the fact that the "Bible is not a dogmatic handbook but a historical book full of dramatic interest, . . . [b]iblical theology imparts new life and freshness to the truth by showing it to us in its original historic setting."<sup>[105](#)</sup> Biblical theology also

shows the indispensable nature of the “doctrinal groundwork” of our beliefs. God has taken great care “to supply His people with a new world of ideas.”<sup>106</sup> By engaging in biblical theology, we can move beyond isolated proof texts to an organic system.<sup>107</sup> Since the “supreme end” of biblical theology is the glory of God, biblical theology can give us “a new view of God as displaying a particular aspect of His nature in connection with His historical approach to and intercourse with man.”<sup>108</sup> Similarly, Charles Scobie maintains that “BT is not to be undertaken in independence from the life of the church.”<sup>109</sup> Properly understood, it is a “bridge discipline, standing in an intermediate position between the historical study of the Bible and the use of

the Bible as authoritative Scripture by the church.”[110](#) While building on “the historical study of Scripture, . . . it is not simply concerned with what the Bible ‘meant.’ It is also concerned with what the Bible ‘means’ as a canonical whole, and thus cannot be separated from the process of biblical interpretation.”[111](#)

### ***1.2.1 Method in Biblical Theology***

With this, we move from a treatment of the nature of biblical theology to an examination of method.[112](#) In our discussion above, we’ve defined biblical theology as essentially the theology of the Bible that we need to discern and present in an orderly fashion, and we have proposed a triadic hermeneutic, aiming to discover the authorial intent by studying

the historical, literary, and theological dimensions of Scripture.<sup>[113](#)</sup> That said, what specific method should we use when engaging in biblical theology? D. A. Carson once trenchantly remarked, “Everyone does that which is right in his or her own eyes, and calls it biblical theology.”<sup>[114](#)</sup> So, giving proper attention to method is very important. We would suggest that such a method needs to include the following three essential components.<sup>[115](#)</sup>

First, such a method should be *historical*.<sup>[116](#)</sup> That is, unlike systematic theology, which is primarily abstract and topical in nature, biblical theology aims to understand a given passage of Scripture in its original historical setting. For example, when interpreting the well-known

passage, “‘For I know the plans I have for you,’ declares the LORD, ‘plans to prosper you and not to harm you, plans to give you hope and a future’” (Jer. 29:11 NIV), we should ask who the original recipients of this promise were and at what stage of Israel’s history this prophecy was uttered. To cite another example, when studying the biblical theology of tithing, we need to interpret references to tithing in Malachi or Matthew in such a way that we take into account the specific salvation-historical situation in which those passages of Scripture are to be placed.<sup>[117](#)</sup>

Second, biblical theology will seek to study Scripture *inductively*, *on its own terms*, in a way that pays special attention, not merely to the concepts addressed in Scripture, but to the very words,

vocabulary, and terminology used by the biblical writers.<sup>[118](#)</sup> Rather than investigating “sanctification” as a broader topic, for example, the biblical theologian will study the individual words that are used in the Bible to express what may be called the subject of Christian growth—words such as “set apart” (*hagiazō*) or “grow” (*auxanō*).<sup>[119](#)</sup> That said, there is, of course, also the reverse danger of being limited to word studies, for a theme, issue, or concept can be present even when a key word is not. For example, we should not limit the love theme in the Bible to explicit instances of the word “love” in Greek or Hebrew. Similarly, while the word “mission” is not found in Scripture, the *concept* of mission certainly is.<sup>[120](#)</sup> This, then, is the purpose of biblical



theology: to understand the theology of the Bible on its own terms before systematizing its teachings on various subjects and making application, even though there is, of course, a vital element of synthesizing in biblical theology itself.<sup>[121](#)</sup> The difference, however, is that synthesizing in biblical theology essentially involves the topical or thematic grouping of insights still in keeping with biblical terminology and within the framework of the original historical setting in which a given teaching was given, while systematic theology operates more broadly on a conceptual plane.<sup>[122](#)</sup>

Third, biblical theology, properly conceived, is primarily *descriptive*. That is, our primary goal in biblical theology is

to listen to Scripture and to accurately describe the contributions made by the various biblical writers themselves (whether or not we know their full identity). While we should be actively engaged as good listeners of Scripture, we are focused on understanding and accurately representing the contributions of the biblical authors. Once we have done so, we are ready to ask questions as to contemporary relevance and application. What is more, in the present volume we build on our historical, inductive, and descriptive study and probe the ethical teachings of the various Old and New Testament books because we believe that Scripture has a vital moral dimension that calls its adherents not merely to know what it says but also to put

their faith into practice (cf., e.g., Matt. 7:24–27; James 1:22–25).<sup>[123](#)</sup>

### ***1.2.2 Unity, Diversity, and the Quest for a Single Center***

One important preliminary question related to method in biblical theology is the question as to whether there is only *one* right way of engaging in biblical theology or whether there is a range of legitimate options. A survey of a wide array of representative publications on biblical theology yields a simple taxonomy.<sup>[124](#)</sup> There are essentially four major complementary—and not necessarily competing—ways of engaging in biblical theology: (1) an investigation of major themes in Scripture book by book (the “classic” approach); (2) an

examination of central themes throughout Scripture; (3) the identification of a single center of Scripture; and (4) a metanarrative approach that focuses on discerning the Bible's major storyline.<sup>[125](#)</sup> Let us look briefly at each of these approaches.

First, scholars and students of Scripture have studied the theology of a given *book* or *corpus* of Scripture. An example of this would be an exploration of the theology of John's Gospel (and letters) or a study of the theology of Paul's letters to Timothy and Titus. Focusing initially on the investigation of the theology of a given writer of Scripture one book or corpus at a time has the virtue of respecting the integrity of that book as a holistic discourse unit. When examining Paul's

theology, for example, one will likely find that he emphasizes different attributes of God or Christ and different aspects of the Christian life in his various writings, in part depending on the needs of the congregation to which he writes and the issues he chooses to address.[126](#)

It is evident that looking at each of Paul's letters one at a time will be essential and highly beneficial in understanding his thought as accurately as possible.[127](#) Having done so, of course, the student of Scripture may attempt to provide a synthesis of Paul's thought more generally, but not until he or she has studied Paul's message in each of his writings individually first. This may be considered the "classic approach," echoing G. K. Beale's terminology used in

his *New Testament Biblical Theology*.<sup>[128](#)</sup> Not only is this the way in which scholars have traditionally conceived of and practically engaged in biblical-theological study, but this is also how, we believe, we should continue to think of and pursue biblical theology.

Second, some, such as Scott Hafemann and Paul House, have utilized a *central themes* approach.<sup>[129](#)</sup> Rather than looking at the theology of individual books of Scripture, such scholars seek to discern major themes throughout Scripture—such as God, Messiah, salvation, and so forth—and attempt to trace the way in which these themes integrate progressive biblical revelation. This can be a very valuable enterprise, as it showcases the unity and coherence of Scripture. At the

same time, it is preferable to start with a study of the theology of individual books of the Bible before moving on to connecting the dots in the form of central themes. In this way, we will not lose sight of the distinctive teaching of each individual book of Scripture. Again, the metaphor of a relay race comes to mind: To tweak the metaphor for our present purposes, the first runner is the biblical theologian, who studies the theology of individual books; the second runner examines a number of central scriptural themes; the third runner seeks to identify a possible center of Scripture (or of a corpus, such as Paul's or John's writings); and the fourth and final runner connects the theology of individual books and

central themes to the biblical metanarrative.

Third, reminiscent of the elusive quest for the Holy Grail, some biblical theologians have sought to identify the *center* of Scripture.<sup>[130](#)</sup> Somewhat ironically, those who have tried to do so have come up with different results, which makes one wonder whether there is such a single center in the first place.<sup>[131](#)</sup> It is easy to see that in a Bible made up of sixty-six books written over more than two thousand years there will be a certain amount of diversity. Not every book of Scripture focuses on the same topic. Thus, most scholars in the field have rightly abandoned the quest for a single center.<sup>[132](#)</sup> Instead, it would seem preferable to view Scripture as a unity in diversity where



different writers—such as the four Evangelists—each emphasize certain aspects, depending on their personal vantage point and purpose for writing to a given audience.<sup>[133](#)</sup> Rather than speaking of a single center, it may therefore be better to speak of multiple integrative themes in Scripture, including God, the Lord Jesus Christ, and the gospel.<sup>[134](#)</sup>

To elaborate on the limitations of a single-center biblical theology a bit further, quite clearly there are multiple themes in Scripture. For example, there is the *creation/new creation* theme. The opening of Genesis is matched by the ending of Revelation.<sup>[135](#)</sup> Paul writes that “if anyone is in Christ, he is a new creation” (2 Cor. 5:17), and neither circumcision nor uncircumcision matters;

what matters is a new creation (Gal. 6:15). Also, Christ is the second or last Adam (Rom. 5:12–21; cf. 1 Cor. 15:45), the “image of the invisible God” (Col. 1:15). John writes that, in the beginning was the Word, but now that Word has come and lived among us (John 1:1, 14) and died for us (19:30), and then Jesus breathes on his new messianic community and commissions his followers to fulfill their mission (20:21–23). So, it is evident that creation/new creation is a vital biblical-theological motif.<sup>[136](#)</sup>

Yet creation theology is not the only significant, pervasive theme in Scripture. Another such theme is that of *covenant*. People differ as to whether one can speak of an Adamic covenant, but there clearly is a Noahic covenant, and then the

Abrahamic, Mosaic, and Davidic covenants. Finally, in keeping with the prediction of Jeremiah and other prophets, Jesus instituted a new covenant.<sup>[137](#)</sup> Revelation shows how, in the eternal state, the faithful covenant God will dwell amid his people.<sup>[138](#)</sup> This, of course, is only the barest survey of a massive scriptural theme. Our point here is simply that, at the very least, *both* creation/new creation *and* covenant are vital themes in Scripture. In addition, we might adduce several other pervasive biblical themes, such as Messiah, the kingdom of God, salvation, mission, and others. All this is to illustrate the point that a single-center approach is demonstrably reductionistic and therefore inadequate.

Fourth, perhaps the most recent attempt in biblical theology, and a rather fruitful one at that, is utilizing a *metanarrative* approach to understand the teachings of Scripture.<sup>[139](#)</sup> Those who utilize this approach take a close look at the *story* of the Bible—the overall *storyline*—to describe its theology in all its unity and diversity. In many ways, this is commendable and complements, even improves upon, previous efforts. It is possible to study the theology of the Bible book by book, and then to sketch a composite picture based on the study of individual books and their theology, and still not to get the big picture totally right. Even when one traces the central themes of Scripture, one may look at them individually, or even jointly, and not quite

arrive at a full grasp of the metanarrative—the grand narrative—of Scripture. In this regard, a metanarrative or story approach to biblical theology may well constitute an improvement.

At the same time, however, it is easy to see that if looking at the big picture is all one does, there are multiple ways to connect the dots.<sup>[140](#)</sup> Which of these is most fitting, and how do we ensure that the picture is not unduly subjective? It is also possible, if not likely, that by looking at the grand narrative one will overlook some of the plot twists, minor themes, and characters in the biblical storyline. For example, one could construe the biblical metanarrative from just a few select books such as Genesis, Deuteronomy, Isaiah, one or more of the Gospels, Romans, and

Revelation, and ignore the rest, such as the Twelve (Minor Prophets) or lesser-known New Testament letters such as James or Jude. And what about Wisdom Books such as Job, Ecclesiastes, or the Song of Songs? If one is not careful, one may well end up with what scholars call “a canon within a canon,” that is, a collection of one’s favorite biblical books—or the books that best fit one’s preferred overall construal of the biblical storyline—while neglecting or even subconsciously avoiding lesser voices—or ones that are perhaps inconvenient.<sup>[141](#)</sup> At the same time, it is of course also true that certain books in Scripture have greater canonical and theological weight than others.<sup>[142](#)</sup>

For these reasons, we recommend a metanarrative approach as the *final* step in

a biblical-theological investigation but not as *substitute* for a classic, book-by-book approach. As Bruce Metzger well stated,

New Testament scholars have the responsibility as servants of the Church to investigate, understand, and elucidate, for the development of the Christian life of believers, the full meaning of every book within the canon and not only of those which may be most popular in certain circles and at certain times. Only in such a way will the Church be able to hear the Word of God in all of its breadth and depth.<sup>[143](#)</sup>

Starting with a given book or corpus of Scripture (book by book), then aiming to identify major topics (central themes), and

finally attempting to understand how these all fit together in the storyline of Scripture (metanarrative) combines the strengths of the various approaches and avoids potential weaknesses. Such a balanced procedure enables interpreters to discern the theology of the biblical writers themselves—as Schlatter and others rightly conceive of the aim of biblical theology—not just to rehearse the story interpreters themselves have composed based on what they see as the highlights in the biblical narrative. At the same time, we readily acknowledge that there are self-evident high points in the biblical storyline.<sup>144</sup> While one could quarrel over minor details, it is hard to debate the pillars of the Bible's overall story such as



creation, fall, redemption, and consummation.

### ***1.2.3 Detecting and Analyzing Themes***

In our discussion above, we have defined what biblical theology is and what it is not. We have also discussed hermeneutics and method in biblical theology and surveyed various ways of engaging in biblical theology: moving through the Bible book by book, studying the Bible's central themes, seeking to identify a single center, and tracing the Bible's metanarrative. But how does one move from theory to practice? While this entire volume is an exercise in whole-Bible theology, it will be helpful to look at the very outset at two specific examples of how to engage in biblical theology by

studying the theology of a corpus of Scripture or by exploring a given theme throughout the Bible.

When working on a project surveying the biblical theology of a given book or corpus of Scripture such as John's Gospel or the letters to Timothy and Titus, or when tracing a theme such as God's design for man and woman, the mission motif, or the Bible's teaching on the Holy Spirit through Scripture, once we have a solid method, all we need to do is execute it methodically. Thus, defining one's terms carefully and honing one's method is half the battle. In what follows, then, we will briefly demonstrate in an incipient fashion how biblical theology works in practice. As we engage in biblical-theological

study, we propose the following four general guidelines:

1. Read through the book multiple times and take notes or mark up your Bible as you try to identify significant themes and emphases. This may surface on either a key word or a conceptual level.
2. In so doing, identify key passages where the biblical theology of a given book or corpus is most prominently enunciated, such as a preface, prologue, or introduction, summary and purpose statements, or conclusion.
3. Identify prominent themes and distinctive theological emphases. In so doing, draw on literary

analysis and consider important literary features such as strategic placement, repetition, structure, and/or emphases.

4. Develop a hierarchy of themes. Determine which of the prominent themes that you identified in the previous step are foundational themes that provide cohesion to the biblical story (e.g., love) and which are specific instantiations (e.g., the cross).

In what follows, we will first engage in a case study of the theology of Paul's letters to Timothy and Titus before turning to a second case study on a selected biblical-theological theme, the Bible's teaching on the Holy Spirit.

### 1.2.3.1 Case Study #1: Letters to Timothy and Titus

In view of these general guidelines, let us now look at the first case study, Paul's letters to Timothy and Titus, or, as they are commonly known, the "Pastoral Epistles." As mentioned, our biblical-theological approach calls us to be inductive, historical, and descriptive. The question, therefore, is *not*, How would *you or we* outline these books or come up with theological categories, but how did *Paul himself*, judging by the texts we have, articulate his theological thinking in these letters? This method, in turn, flows from our understanding of the nature of biblical theology as describing the theology of the Bible and of the biblical writers themselves, rather than reading our own

theology into the biblical writings. Hermeneutically, as mentioned above, we interpret these writings by viewing them through the trifocal lens of history, literature, and theology.

Regarding the historical context, we see that these letters were most likely the final letters Paul wrote, toward the end of his life. That is clear especially in 2 Timothy, where Paul is suffering imprisonment that would soon lead to his martyrdom. Many scholars argue that these letters were written by someone other than Paul, after his death, primarily because they exhibit some significant differences from his earlier letters.<sup>[145](#)</sup> For example, the author of these letters, when speaking of the church, does not use Paul's favorite metaphor—the church as the body of

Christ—but instead depicts the church as God’s household.<sup>146</sup> That seems to be a significant shift. Also, the author uses a different term for Christ’s second coming—*epiphaneia* rather than *parousia*<sup>147</sup>—and calls on his apostolic delegates to emulate a series of virtues—such as godliness (*eusebeia*)—rather than speaking of the fruit of the Spirit or other Christian graces as in his earlier letters.<sup>148</sup> Many also note the pronounced interest in church structure and leadership, which, they say, reflects an “early Catholicism” such as what we see in the writings of the second-century church fathers.<sup>149</sup>

While none of these differences justifies the conclusion that Paul cannot be the author of these letters, it is imperative to recognize that these three letters are

distinct and unique in the Pauline corpus. Nevertheless, in the final analysis, we believe that a high view of Scripture demands Pauline authorship—all three letters explicitly affirm it at the very outset, and there is little evidence for epistolary pseudonymity as an established literary practice in the first century—and the evidence strongly supports it.<sup>[150](#)</sup> That said, these letters do exhibit a distinctive set of biblical-theological themes. For example, Paul repeatedly uses the phrase “God our Savior” or “Christ our Savior”—a designation absent from his earlier letters.<sup>[151](#)</sup> Another unique feature is a series of “trustworthy sayings.”<sup>[152](#)</sup>

The question, then, becomes, How do we explain these differences? One way is to say that these letters were written by



someone other than Paul. Or, one might argue that the author is the same—Paul—but he expressed himself differently. If the latter, how should we account for the differences in terminology? One possibility would be that Paul contextualized his message to the respective locales to which he wrote, something we see clearly, for example, in the approach Paul uses in Athens (Acts 17:16–34). For example, we have plenty of archaeological evidence from Crete, where Titus was ministering, to suggest that people there worshiped deities other than YHWH or Christ as Savior, which might account for Paul's unique use of the phrases "God our Savior" and "Christ our Savior."<sup>[153](#)</sup> So, it is certainly possible, if not likely, that Paul, by using these

expressions, makes the point that God, and Christ, is Savior—and those other deities the Cretans were worshiping were not. As Eckhard Schnabel aptly notes,

The absence of Pauline theological themes from the Pastoral Epistles (e.g., the cross, the Holy Spirit, the flesh/spirit dichotomy) does not prove inauthenticity. There is no reason why Paul should mention the whole range of basic theological topics in all of his letters, particularly in letters to coworkers who know his theology. It is only if it could be shown that the theology of the Pastoral Epistles *contradicts* Paul's undisputed letters that we would have a serious problem.<sup>[154](#)</sup>

Keeping these preliminary considerations in mind, let us now move on to examine the biblical theology of these letters.<sup>155</sup> In the general guidelines above, we suggest that the first thing to do when engaging in biblical-theological study is to read through a given book multiple times and to take notes or mark up one's Bible in an attempt to identify significant themes and emphases. As one reads the letters to Timothy and Titus repeatedly, one is struck by how firmly they are rooted in the idea of mission, or more specifically, in the apostolic mission of Paul and his associates. It is virtually impossible to separate the letters to Timothy and Titus from Acts and the other Pauline letters with regards to this theme. Indeed, we can argue that the first major

theme in these letters—the foundational theme—is that of *mission*.<sup>156</sup> While this may seem rather obvious, the vast majority of scholars today hold to non-Pauline authorship, treat the study of these letters as a mere academic exercise, and thus do not have a particular interest in their focus on mission.

Second, a careful study of these letters reveals that closely related to mission is the theme of *teaching*, the kind that flows from Paul's apostolic preaching—the *kerygma*—and is passed on to his apostolic delegates as they guard it against false teachers. As to specific words or phrases conveying the “teaching” theme in these letters, there is considerable variety.<sup>157</sup> The vocabulary includes “the deposit” (1 Tim. 6:20; 2 Tim. 1:14); “the

faith” (1 Tim. 6:12; 2 Tim. 4:7); “the word of God” (1 Tim. 4:5; 2 Tim. 2:9) or “the word of truth” (2 Tim. 2:15); “Scripture” (2 Tim. 3:16–17); “teaching” (*didaskalia*; 1 Tim. 1:10) or the verb “to teach” (*didaskein*; 1 Tim. 4:11; 6:2), both positive; and negatively (*heterodidaskalein*; 1 Tim. 1:3; 6:3); and the above-mentioned five “trustworthy sayings.” The wide range of vocabulary and the prominence of the teaching motif in these letters underscore that Paul placed immense value on right doctrine, or as he regularly calls it, “sound” or wholesome teaching (e.g., 1 Tim. 1:10). The reason for this is that he firmly believes that right teaching is healthful and life-giving while false teaching saps the life out of individual believers and the

church. So, mission and teaching are integrally related and occupy pride of place in these letters.

Third, when it comes to repeated and prominent references, the “*salvation*” word group is rather conspicuous, both the noun *sōtēria* and the verb *sōzō* and related terms.<sup>[158](#)</sup> We have already seen that God and Christ are referred to in these letters primarily as “God our Savior” or “Christ our Savior,” so much so that some commentators have suggested that the Christology in these letters is essentially equivalent to their soteriology. While this is probably an exaggeration, the observation is valid that Christ is featured in these letters primarily in his role as divine Savior. Salvation, in turn, like teaching, is integrally related to mission,

so it makes sense that all three—mission, teaching, and salvation—are prominent themes in these letters. Salvation being a prominent theme also makes sense in that all people are sinners and need salvation, a foundational reality in, and incentive for, mission.

What is more, in conjunction with salvation, as mentioned, there are several references to *God* and *Christ*, which is why it is best to treat salvation, God, and Christ together under one and the same overall rubric.<sup>[159](#)</sup> In fact, a plausible argument can be made that salvation is in fact the *main* theme, and God and Christ—as well as the Holy Spirit—are *subthemes* in that God and Christ are the source and providers of salvation. This, incidentally, is an example of how biblical theology

can helpfully supplement, or even correct, systematic theology; we see here that, from Paul's vantage point, salvation is the primary motif and God and Christ assume their significance in conjunction with salvation rather than as separate themes in and of themselves.

In other words, Paul does not frequently urge Timothy or Titus, or their churches, to contemplate God or Christ in their own right and with regard to their various attributes (though there are places where he erupts in doxology). Rather, Paul typically focuses on mission, teaching, and salvation, *and in that context* makes clear that the salvation he teaches and preaches about in his missionary practice has God as its source and Christ as its provider. Regarding the Holy Spirit, finally, it is



apparent that he is less prominently featured than either God or Christ. In fact, these letters contain only a handful of references to the Spirit, primarily in conjunction with Timothy's appointment to ministry, though there is one remarkable passage on the Spirit in Titus 3:4–7.

Fourth, rather than speaking of the church as the body of Christ as he does in several of his earlier letters, Paul here sets forth the metaphor of the church as *God's household*.<sup>[160](#)</sup> The main passage in this regard is 1 Timothy 3:14–15, where Paul writes, “I hope to come to you soon, but I am writing these things to you so that, if I delay, you may know how one ought to behave in the *household of God*, which is the church of the living God, a pillar and buttress of the truth” (cf. vv. 4–5). Beyond

*explicit* references to the church as God's household, the concept is *implicit* in substantial portions of these letters, especially in 1 Timothy and Titus.<sup>[161](#)</sup> For this reason, many consider both letters in their entirety—or at least sizable portions of them—to be extended “household codes” which provide instructions on how God's people are to conduct themselves in the church. A conception of the church as God's household, we believe, also has important implications for how we conceive of the pastoral office. Just as a natural household has various members with a vast range of needs that the head of the household is called to meet, so pastors and elders are to attend to the needs of the various members of the church. They are

to love and care for God's people in all their diversity, complexity, and neediness.

Fifth, Paul talks in these letters prominently about the *Christian life*, especially in terms of virtues believers are to pursue.<sup>[162](#)</sup> In this regard, Timothy and Titus, as his apostolic delegates, are to serve as moral examples. As a result, they are frequently charged with emulating Christian virtues such as love, righteousness, faithfulness, godliness, or self-control. This reminds us that the character of church leaders is an indispensable prerequisite for their effectiveness in ministry. We dare not neglect our personal lives for the sake of service in the church. As Paul tells Timothy, "Watch your *life and doctrine* closely" (1 Tim. 4:16 NIV); and "Let no

one despise you on account of your youth, but rather *set believers an example* in speech, conduct, love, faith, and purity” (1 Tim. 4:12 [our translation]). In addition, Paul talks about the importance of good works and good citizenship. He also exhorts God’s people to witness to the gospel in word and deed and to persist in their faith amid suffering and adversity.

Sixth and finally, Paul speaks in these letters repeatedly about the *last days*.<sup>[163](#)</sup> Some have argued that these letters date to a time when the expectation of Christ’s return has largely faded from view and the author is more interested in the church as a permanent institution than in spiritual gifts or eschatological expectations.<sup>[164](#)</sup> This, as briefly noted, is called the theory of “early Catholicism,” which implies that these

letters are late and date to the end of the first or even the beginning of the second century, by which time the church had developed a hierarchy of bishops and priests, eventually leading to the Roman Catholic Church. However, this view is demonstrably mistaken, as it overlooks the connection with the mission of the early church in Acts, where we see that Paul and others appointed church leaders from the very beginning (e.g., Acts 14:23; cf. Phil. 1:1), so that this feature need not reflect late first- or early second-century practice. Also, the letters to Timothy and Titus display a keen interest in the end times, including the workings of Satan, demons, and angels, and the second coming of Christ. In particular, Paul sees the end times as already present in the

sense that the devil is actively at work through the false teachers who try to infiltrate and subvert the church and lead it away from the apostolic gospel. Perhaps most distinctively, Paul sees the present age as the time between Christ's first and second comings, both of which he describes in similar terms (i.e., by using the *epiphaneia* word group).<sup>[165](#)</sup>

This has been a brief sketch of some of the major contours of Paul's theology in the letters to Timothy and Titus. In light of this, let us briefly ponder the important question: How is this understanding of the biblical theology of these letters different from the standard treatment in systematic theology? We may register a few general observations. (1) Starting with mission is very different, as systematic treatments

virtually never start with mission and some, if not many or even most, systematic theologies do not include the topic of mission at all. (2) Putting salvation in a preeminent place and subordinating God and Christ to salvation is also different, as systematic theology typically treats God and Christ prior to salvation, moving from theology proper to Christology and soteriology. (3) The depiction of the church as God's household may in many systematic theologies pale in comparison to the more prominent metaphor of the church as Christ's body. (4) Viewing eschatology and ecclesiology jointly as we have done is also different from systematic theology, which typically treats ecclesiology and eschatology separately.

Examples could be multiplied, but the overall point is clear: Biblical theology, if done well, can give interpreters an independent pair of legs to stand on that allows them to get closer to the Bible and enables them to critique, and at times even correct, standard systematic theology treatments, especially when looking at a given Old or New Testament book or corpus. We believe the above study of the theology of the letters to Timothy and Titus demonstrates rather clearly that while both biblical and systematic theology have a vital contribution to make, there is a marked difference between the two. Systematic theology endeavors to bring Scripture closer to *our* day by trying to find answers to questions we have *today*. By contrast, biblical theology tries to



bring *us* closer to *Scripture* by helping us see what the biblical writers *themselves* believed, so that we can conform *our* beliefs to *theirs*. In this way, we submit to the *authority* of Scripture and allow *it* to set the agenda rather than domesticating Scripture and conforming it to our agenda, ideology, or culture. With that, let us move to our second case study.

### *1.2.3.2 Case Study #2: The Holy Spirit*

It is important to realize that there are several legitimate ways in which to engage in biblical theology. One is to study all the themes in one book or corpus of Scripture, as we have just done with the letters to Timothy and Titus. Another legitimate way of engaging in biblical theology—and arguably the most common

in recent years—is to study one major theme throughout Scripture. As mentioned, there are several examples we could give here, such as the theme of mission or the Bible’s teaching on God’s design for man and woman. Yet for our present purposes, we would like to take a brief look at the biblical theology of the Holy Spirit, summarizing some of the major findings of Andreas’s biblical-theological work on this topic.[166](#)

As we study the Bible’s teaching on the Spirit historically, inductively, and descriptively, we start with individual references to the Spirit in both Testaments. There are about four hundred references to “spirit” (*rûah*) in the Old Testament, but only about one hundred of these relate to the person of the Holy Spirit; the rest refer

to the human spirit or breath or to the wind (which at times serves as an emblem for God's judgment). Remarkably, the expression "Holy Spirit" occurs only twice in the Old Testament (Ps. 51:11 [disputed by some]; Isa. 63:10–11); most commonly, the reference is to the "Spirit of YHWH" or simply "the Spirit." Similarly, in the New Testament, not every reference to *pneuma*, "spirit," refers to the person of the Holy Spirit. Many references are to the human spirit or the wind.<sup>[167](#)</sup> What is more, sometimes the Holy Spirit is referenced apart from the word *pneuma*.<sup>[168](#)</sup> Theologically, there is a development from the Old Testament—where the Spirit is shown to be active in creation and later said to come upon certain leaders or prophets at God-

appointed times but is not said to indwell ordinary believers—to the New Testament, where the Spirit comes to indwell believers, starting at Pentecost (Acts 2).

One fascinating challenge when studying the Holy Spirit throughout Scripture is that there is only a limited amount of material on the Spirit in the Old Testament. To begin with, there are three references to the Spirit in Genesis and ten more in the remainder of the Pentateuch.<sup>[169](#)</sup> The Spirit is first mentioned in the Bible as hovering over the waters at creation (Gen. 1:2); the closest Old Testament parallel speaks of an eagle hovering over her young (Deut. 32:11), so the word picture is likely that of the Spirit as a mother bird (see also Isa.

31:5). In Genesis 6:3, just prior to the universal flood, it is said that God's Spirit will not remain with humanity forever. In Genesis 41:38, none other than Pharaoh recognizes the Spirit's presence with Joseph. In the rest of the Pentateuch, the Spirit is depicted as coming on, or being with, various individuals: the craftsmen building the sanctuary (Bezalel and Oholiab; Ex. 31:2; 35:34–35); the seventy elders (Num. 11:17, 25); Balaam the prophet (Num. 24:2); and Joshua, Moses's successor (Num. 27:18; Deut. 34:9). In the Pentateuch, then, the Spirit is shown in three primary functions: (1) as an agent of creation; (2) as an agent of judgment (in the sense that withdrawal of the Spirit leads to weakness and death); and (3) as

an agent of empowerment for God's service.

In the Historical Books, in the days of the judges the Spirit is said to have come upon national deliverers such as Othniel, Gideon, Jephthah, and Samson.<sup>[170](#)</sup> During the early days of the monarchy, the Spirit came first on Saul (1 Sam. 10:6) and later on David his successor (1 Sam. 16:13). In both time periods—the judges and the monarchy—the Spirit is shown to mediate God's presence and to empower national deliverers and rulers. In addition, the references to the Spirit in Kings, Chronicles, and Nehemiah all involve his activity in conveying God's words to his people through prophets—or inspired individuals—such as Elijah, Elisha, or Zechariah.<sup>[171](#)</sup> Thus, in the Historical

Books the Spirit's work is essentially twofold: (1) raising up and equipping national deliverers and rulers; and (2) empowering God's spokespersons to prophesy.

There are few overt references to the Spirit in the Wisdom Literature.<sup>[172](#)</sup> Overall, wisdom theology is more focused on God's powerful, effective word as the ground of everything that exists. Thus, the Spirit takes on foundational importance for how God's creation works and is to be inhabited, utilized, and enjoyed. The Spirit is also shown to teach God's will and to examine a person's inner being (Ps. 143:10; Prov. 20:27).

The Spirit is mentioned repeatedly in the Prophetic Books, especially Isaiah, Ezekiel, and Zechariah.<sup>[173](#)</sup> In Isaiah, the

operation of the Spirit is linked with the coming of the servant of the Lord. In Isaiah 11:2, the prophet says that “the Spirit of the LORD shall rest upon him [the servant], the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD.” In Isaiah 42:1, Isaiah prophesies, “Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations,” and the figure of the servant of the Lord also finds its fulfillment in Jesus the Messiah. Finally, in a passage cited by Jesus in his hometown synagogue at Nazareth, Isaiah writes of a figure who appears to be the servant of the Lord:



The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the LORD's favor, and the day of vengeance of our God; to comfort all who mourn. (Isa. 61:1–2; cf. Luke 4:18–19)

The Spirit is also frequently mentioned in Ezekiel, while being virtually absent from Jeremiah. Ezekiel prophesies that God will provide his people with a new heart and a new spirit (Ezek. 36:25–27; cf. 39:29) and links the Spirit with restoration from the exile (Ezek. 37:12–

14). Perhaps the most important passage on the Spirit in the Twelve (the “Minor Prophets”) is Joel 2:28–29, the well-known passage cited by Peter at Pentecost (Acts 2:16–21), which speaks of a universal outpouring of God’s Spirit on “all flesh” regardless of ethnicity, gender, or social status.

In the New Testament, we see the Spirit actively at work in strategic salvation-historical individuals such as John the Baptist, Mary, Elizabeth, Zechariah, and Simeon in anticipation of the coming Messiah, Jesus, through whom God would be present with his people in an unprecedented manner (Luke 1–2).<sup>174</sup> During his earthly ministry, Jesus is shown to possess the Spirit to an unlimited degree (John 3:34), and the Spirit is

depicted at Jesus's baptism as descending and resting on him.<sup>[175](#)</sup> The future would hold the promise of even more significant pneumatological developments. John the Baptist, and later Jesus himself, indicated that the Messiah would baptize not merely with water but with the Holy Spirit.<sup>[176](#)</sup> At this future giving of the Spirit (John 7:38), both Jesus and his Father would make their home with believers by the Spirit, who would be with them forever.<sup>[177](#)</sup>

Jesus's promise is realized following his ascension at Pentecost, when believers are filled with the Holy Spirit (Acts 2:4) in fulfillment of the promise of Joel 2 that in the last days God would pour out his Spirit "on all flesh" (Acts 2:16–21).<sup>[178](#)</sup> Now it was not only the *leaders* of God's people who experienced the presence of

the Spirit but *everyone* who called on the name of the Lord. Soon it became clear that the same presence of the Spirit was available to Gentile believers in Jesus as well (Acts 10:44–47), in keeping with John the Baptist’s prophecy (Acts 11:15–17). Throughout Acts, the Spirit is shown to empower and direct the early church’s mission to the ends of the earth, so much so that Acts is not so much the *Acts of the Apostles* as it is the *Acts of the Holy Spirit through the Apostles*.

The New Testament letters, especially the writings of Paul, reinforce the notion that every believer now enjoys the Spirit’s indwelling presence.<sup>[179](#)</sup> Paul writes that believers have “received” the Spirit who has been given to them (Rom. 5:5; 8:15). The Spirit is “in” believers (see 1 Cor.

6:19) and has come to “dwell in” them (Rom. 8:9, 11; 1 Cor. 3:16). They possess the Spirit as “firstfruits” (Rom. 8:23) and as a “guarantee” (2 Cor. 1:22; 5:5) and are to “be filled with the Spirit” (Eph. 5:18). In terms of his activity, the Spirit is shown in Paul’s letters to mediate God’s presence, to impart life, to reveal truth, to foster holiness, to supply power, and to effect unity (see esp. Eph. 4:1–5). In the non-Pauline letters, the Holy Spirit is featured in three warning passages in the letter to the Hebrews.<sup>[180](#)</sup> The author issues warnings not to disregard the witness borne by God through the Holy Spirit; not to disregard manifestations of the Holy Spirit as the people of Israel did in the wilderness during the exodus; and not to disregard the Son of God and the blood of

the covenant, thus enraging the Spirit of grace (Heb. 2:4; 6:4; 10:29). The Spirit is also featured as the author of the sacred Old Testament writings through which God still speaks “today” (Heb. 3:7; 9:8; 10:15–16). Peter, in his first letter, highlights the Spirit’s role in sanctification (1 Pet. 1:2). He reminds his readers that they are blessed if and when they are persecuted, because the Spirit of God rests on them (1 Pet. 4:14). Peter also underscores the Spirit’s role in the ministry of Old Testament prophets and New Testament apostles (1 Pet. 1:10–12; 2 Pet. 1:21) and features the Spirit as an agent of Christ’s resurrection. John, in his first letter, speaks of believers having an “anointing from the Holy One,” namely the Holy Spirit (1 John 2:20, 27 NIV). John

also, in all likelihood, identifies the Spirit as God's "seed" and agent of regeneration (1 John 3:9); as one of three witnesses to Jesus together with Jesus's baptism and crucifixion (1 John 5:6–8); and as the one who bears internal witness to believers (1 John 5:10).

In Revelation, finally, the Spirit is associated with each of John's four visions. The phrase "in the Spirit" is found at or near the beginning of each of these visions.<sup>[181](#)</sup> The Spirit is also repeatedly featured in Revelation as the "seven spirits of God" (Rev. 1:4; 3:1; 4:5; 5:6), and the letters to the seven churches in chapters 2–3 contain the consistent refrain, "He who has an ear, let him hear what the Spirit says to the churches." Finally, the Spirit is shown to be actively

involved in the church's witness and mission amid persecution, and at the end of the book of Revelation, the Spirit and the church both plead with Jesus to return soon (Rev. 22:17).

To summarize, "From Genesis to Revelation, from creation to new creation, the Spirit of God is an active participant in the story of Scripture."<sup>[182](#)</sup> He mediates God's presence, reveals truth, fosters holiness, effects unity, and is life-giving, life-empowering, and life-transforming. While closely aligned with God, the Spirit operates as a distinct person along the salvation-historical continuum. The Bible, in both Testaments, provides a fascinating and intriguing conglomerate of pieces that comprise the mosaic sketching the contours of a biblical theology of the



Spirit. D. A. Carson has rightly said that the measure of any biblical-theological proposal is the way in which it deals with the question of the Bible's unity and diversity.<sup>[183](#)</sup> Regarding a biblical theology of the Spirit, one detects a measure of both unity and diversity, continuity and discontinuity. On the one hand, the same Spirit is operative throughout the full orbit and canvas of Scripture. On the other hand, the day of Pentecost marks a watershed with the outpouring of the Spirit on all believers. The New Testament writers provide a multifaceted portrayal of the roles and ministries of the Spirit. He regenerates, renews, transforms, guides, convicts, teaches, sovereignly distributes spiritual gifts, and fulfills many other vital functions in the

life of the church and individual believers. He also sustains an intimate and integral relationship with God the Father and God the Son throughout salvation history past, present, and future.

Both case studies have illustrated how to engage in biblical theology so as to discern the theology held by the biblical writers themselves. As mentioned, engaging in biblical theology requires careful listening to the text and an inductive approach that is primarily historical and descriptive. To flesh this out, we have looked at two examples of engaging in biblical theology: (1) studying the theology of a distinct group of writings in the Bible, the letters to Timothy and Titus; and (2) studying a particular theme throughout Scripture, namely, that of the

Holy Spirit. Arguably, engaging in biblical theology has gotten us into closer touch with what the Bible teaches on these subjects. If we come to the Bible prepared to submit to its authority, even where this is countercultural, we will be challenged to make life changes to align our lives with God's will for our lives (the ethical component). Rather than imposing our own views, and those of our culture, onto Scripture, we will be changed by the "living and active . . . word of God" (Heb. 4:12). Biblical theology, therefore, holds great promise as it enables us to move closer to Scripture and closer to God.

### ***1.2.4 The Storyline of Scripture***

While, in the present volume, we engage in a close, book-by-book study of each of the sixty-six books of the canon of Scripture with regard to their major themes and ethical emphases, in each case we also seek to locate each book within the overall storyline of Scripture. At the very outset, it will therefore be helpful to reflect briefly on the kind of writing we are dealing with and the kind of literature the Bible represents. In so doing, we will register several important observations that will guide our approach for the remainder of this volume. We will do so in the form of twelve affirmations that we will briefly explain and defend. What kind of document is the Bible?

(1) *The Bible is “the greatest story ever told.”* It is unlike any other story.

While there may be similarities between the Bible and, say, the corpus of a prolific writer such as William Shakespeare, there are also important differences as to its nature and message, as we will develop in the following affirmations.

(2) *The Bible is a true story.* It is history. In German, the word *Geschichte* can mean both “story” and “history.” In English, the word “story” can convey the sense of a story being told that is not grounded in actual history. In both cases, confusion can easily result. While the Bible contains multiple genres, it is based on historical characters and events. It is not merely “realistic” or “history-like,” as Eric Auerbach, Hans Frei, and others contend.<sup>[184](#)</sup> It is not contradicted by history, as many German—and British,

American, and other—historical critics maintain.<sup>[185](#)</sup> It tells the story of God's historical creation, his historical dealings with the people of Israel, and God invading history through the historical virgin birth, crucifixion, burial, and resurrection of his Son, the Lord Jesus Christ. Thus, story and history must be kept together rather than being pitted against each other, or one being jettisoned in favor of the other.<sup>[186](#)</sup>

(3) *The Bible cannot be reduced to a series of propositions.* The fact that the Bible is a story—a grand narrative—implies that it cannot simply be reduced to a set of declarations about who God is or what to believe. There is a surplus of meaning in telling and interpreting a story that must be kept intact and preserved.

This is the great merit of various narrative and literary approaches to Scripture—even though, sadly, many such approaches are reductionistic and deny the historicity of the material.<sup>[187](#)</sup>

(4) *The Bible contains multiple genres.* Each genre sets its own ground rules for interpretation. As Kevin Vanhoozer explains, even doctrines such as the inerrancy or inspiration of Scripture cannot be uniformly asserted across all genres but need to be formulated in keeping with specific genre categories in order to be accurate and meaningful.<sup>[188](#)</sup> Likewise, the multiplicity of genres in Scripture poses great challenges—as well as opportunities—to the enterprise of biblical theology and calls for

considerable nuance, interpretive skill, and hermeneutical sophistication.

(5) *The Bible is a canon*, an authoritative collection of books. Each book has integrity and contains its own distinct discourse, yet the books are all interconnected by way of common themes and a common metanarrative (not to mention a common divine author). For this reason, out of respect for the integrity of each individual book of Scripture, and in the recognition that each book has its own distinctive contribution to make to the canon, we will initially engage in a book-by-book study, seeking to discern individual themes and characteristic ethical teachings before attempting to place a given book within the overall storyline of Scripture.



(6) *The Bible is inspired.* It is revelation, divine self-disclosure—not merely a human word but the word of God.<sup>[189](#)</sup> This is taught explicitly in Scripture.<sup>[190](#)</sup> It is also implied in many statements in the New Testament by Jesus—e.g., “Scripture cannot be broken” (John 10:35)—and several of the New Testament writers.<sup>[191](#)</sup> Thus, the author of Hebrews would cite a given Old Testament passage and introduce the quote by saying, “the Holy Spirit says” (Heb. 3:7; 10:15). Belief in the inspiration and revelatory character of Scripture instills in the interpreter a certain awe and reverence, as they are contrite and humble and tremble at God’s word (Isa. 66:2).

(7) *The Bible is authoritative.* Scripture is not only inspired; it is also

authoritative. It contains divine speech acts that call for human action (ethics).<sup>192</sup> This requires a stance of obedient submission to God's word. We come to the Bible not merely as scholars or students, seeking information or intending to increase our knowledge about its contents. We come to the Bible to find out what it is God wants us to *do* (James 1:22–25; cf. Matt. 7:21–29). “Speech act theory” helpfully points out that words are locutionary (they are utterances), illocutionary (they are intentional), and perlocutionary (they seek to effect results).<sup>193</sup> They are not merely conveying information but are also calling the recipients to action. God gave us his word to call us to obedience—“the obedience of faith” (Rom. 1:5; 16:26).

(8) *The Bible is a love story.* It tells the story of redemptive love—how “God so loved the world, that he gave his only Son” (John 3:16a). The story of the Messiah’s cross is a story about God’s perfect love. This, we believe, is at the heart of the metanarrative of Scripture. In fact, we will attempt to show that many biblical writers—Moses, John, Paul, Peter, not to mention Jesus himself—touch on the theme of love and espouse a love ethic that calls for love of God and love of people. Thus, *love* will emerge as being at the very heart of the biblical storyline and of biblical revelation about who God is, why he created humanity, and what he expects of his people.

(9) *The Bible is a story of salvation:* “. . . that whoever believes in him should

not perish but have eternal life” (John 3:16b). As mentioned in the previous point, God is not merely love; his is a love that will not let people go without going to extreme lengths in order to save them (though people are of course free to reject that love if they so choose). Thus, there is a redemptive thread that runs through the entire metanarrative of Scripture.

(10) *The Bible is a story with many twists and turns.* It is a story with many characters—some major, some minor. Thus, the Bible reflects both diversity and unity. This is the weakness of a central-themes approach; while the effort to ground the biblical metanarrative in the unity of God and of Scripture is commendable, such a model insufficiently

accounts for the “story” nature of Scripture—and the fact that, like every good story, the Bible covers many topics and features a plotline that is not always linear but includes many twists and turns. This calls for engaging reading, creative imagination, and hermeneutical, interpretive, and literary sophistication.

(11) *The Bible is the story of God calling out a people*—the people of God. The Bible’s thrust is not merely individual but communal. It connects God’s call of Abraham with his calling out a people, the nation of Israel, and later the church, made up of believing Jews and Gentiles. This, too, has important thematic, ethical, and interpretive implications.[194](#)

(12) *The Bible is a dramatic story*, a theo-drama, the story of a cosmic battle

between God and Satan.<sup>[195](#)</sup> The Bible teaches that God created both humans and angels, and that just as humanity rebelled against him, the highest angel (Satan) and many other angels (demons) rebelled against God as well. Thus, the backdrop of the entire biblical narrative is a supernatural battle between God and evil forces, which, in turn, seek to pull sinful humanity to their side and away from God. The mission of Jesus is therefore a spiritual rescue operation of sinful humanity, and Satan is the main antagonist of the scriptural theo-drama. This creates enormous suspense and drama throughout the biblical narrative, which comes to a head at the cross, and ultimately at the second coming. Yet there is little suspense about the final outcome: God wins! With

this, we move from story to canon and the significance of the canonical forms of Scripture for biblical theology.

## **1.3 The Significance of the Canonical Form(s) of Scripture for Biblical Theology**

There is currently a renaissance in the appreciation of the theological dimension of Scripture, and one aspect of this has been recent efforts at writing biblical theologies.<sup>[196](#)</sup> Our present volume aims to serve as a further contribution to that venture. The Bible is an inherently theological book, for it claims to describe and explain God, his character, his ways, and his purposes, and on that basis a

theological reading of the text is demanded by its contents. The Bible tells us what is important to know about God and how humans are to behave if God is who he is revealed to be. Believers read Scripture with the aim of understanding God's nature, actions, and motivations and what this means for who they are and how they should live. In line with this agenda, the biblical canon is being treated with new theological seriousness as a sacred collection providentially preserved for the church for instruction in doctrine and ethics,[197](#) and biblical book order is an obvious and important aspect of the canonical presentation of the biblical material.



### ***1.3.1 Biblical Book Order and Hermeneutics***

Before proceeding further, it is necessary to consider what status is to be given to the phenomenon of book order in the reading of the Bible. The sequential ordering of the books according to the contours of the historical canons (Hebrew and Greek) is a component of the *paratext* of Scripture. The term “paratext” refers to elements that are adjoined to the text but not part of the text per se.<sup>[198](#)</sup> The scriptural paratext also includes book titles and the internal partitioning of books (e.g., paragraphing). The order of the biblical books is a paratextual phenomenon that cannot be put on the same level as the text itself, for it is a product of ancient readers of the text

rather than of the biblical authors themselves. It is a *post-authorial* interpretive frame around the biblical text, generated by early readers as they sought to grapple with the meaning of the various Bible books and as a result placed them in what they deemed appropriate canonical settings as a hermeneutical guide to later users, on the principle that juxtaposed books are related in some way and illuminate each other. A prescribed order of books is a de facto interpretation of the text.<sup>199</sup> For this reason, we must approach the issue of book order as part of the history of the interpretation of the Bible. A study of biblical book order uncovers an early stage in the reception history (*Rezeptionsgeschichte*) of Scripture, preserving for posterity the insights and

convictions of ancient readers. In the present subsection, we will examine the positions assigned to the book of Ruth in the Hebrew and Greek canons as a test case, seeking to discover how the compilers of these canons viewed this book's theological meanings, all with the aim of informing and enriching our own understanding and response to sacred Scripture.

To reiterate the gist of the preceding paragraph, the ordering of the biblical books should not be put on the same level of authority as the text itself, for it is readers rather than authors who are responsible for the ordering.<sup>[200](#)</sup> Authors generate the biblical text and are the *makers* of meaning—which is the case irrespective of the precise compositional

history of a work (e.g., the possibility of multiple authors, editions, and stages of redaction)—whereas readers, by putting the books in a particular canonical order, provide a paratextual frame for the text, reflecting their *understanding* of the meaning of the text. The placing of books in a certain order is putting an external constraint on the text of Scripture, albeit an inescapable one when texts of diverse origin are collected into a literary corpus. That being the case, it is not possible to have a text without a paratext,<sup>[201](#)</sup> yet their inseparability does not mean that they are indistinct in origin and function. Not all scholars accept that the distinction between text and paratext is quite as absolute as we are suggesting;<sup>[202](#)</sup>

however, we would insist that there is a clear demarcation between the two.<sup>[203](#)</sup>

Since the Reformation, what might be viewed as a halfway house has prevailed with regard to the Bible commonly in use, so that the Hebrew text forms the basis for translations of the Old Testament in Protestant Bibles, but the ordering of the books is that of the Greek canonical tradition (transmitted via the Latin Vulgate). Strange to say, this is a not-unsatisfactory situation, for it has the benefit of reminding Christian readers of their debt to *both* canonical traditions and does not allow either tradition to have absolute precedence over the other.

Some have claimed too much significance for a particular way of ordering the books (e.g., Georg Steins,

Stephen Dempster). Others view the order of the biblical books as a mechanical phenomenon of little or no interpretive consequence (e.g., John Barton, John C. Poirier). Both extremes are to be avoided. Steins believes that Chronicles was written to be the last book in the Old Testament canon,<sup>[204](#)</sup> so that placing it in any other position would be inappropriate; however, there is no evidence that the Chronicler wrote with any such intention.<sup>[205](#)</sup> Nor should one particular order of canonical books—for example, the Hebrew order found in Baba Bathra—be used as the exclusive basis of an Old Testament theology, as Dempster does.<sup>[206](#)</sup> According to John Barton, “It could in theory be the case that canonical listings preserve important hermeneutical

principles. Collecting books together is potentially an interpretative process.”<sup>207</sup> Barton, however, is quite skeptical as to whether this can be convincingly established as fact. Likewise, Poirier cites the ordering of the Pauline Epistles according to the decreasing size of the letters (resulting in Romans as the head book), seeing this as proving that the order conveys no meaning for the reader.<sup>208</sup> However, the main target of Poirier’s critique is what he sees as Brevard Childs’s unfounded move from description (the empirical fact of book order) to prescription (mandating that a particular interpretation based on book order be binding on later readers).<sup>209</sup> For our part, we do not assume or argue that this paratextual feature *always* has to be

purposeful; however, where a book is placed within the canonical collection seldom if ever appears haphazard. Its position usually does seem to represent an interpretive evaluation of the book's meaning and function by those responsible for placing the books in order. A more positive evaluation of the interpretive significance of book order is provided by Ched Spellman, who states, "Where an individual writing is positioned in relation to other writings in a collection (either materially or conceptually) has significant hermeneutical ramifications."[210](#)

We maintain that the divergent orders of the canonical books are not to be viewed as *competing* traditions but rather as complementary and mutually enriching perspectives on the meaning of Scripture



that should be considered by contemporary readers who seek to discern the theological parameters of the biblical text.

### ***1.3.2 A Missing Factor in Recent Efforts at Theological Interpretation?***

Practitioners of the theological interpretation of Scripture, which has biblical theology as an essential first step and foundation, though not rejecting academic rigor and critical tools, view their task as primarily serving the church rather than the academy.<sup>[211](#)</sup> According to Stephen Fowl, what is required for the reading of Scripture is “a complex interaction in which Christian convictions, practices, and concerns are brought to bear on scriptural interpretation in ways

that both shape interpretation and are shaped by it.”<sup>[212](#)</sup> In line with an interpretive approach that privileges the ecclesial context of biblical interpretation is the fact of the liturgical context of the use of ancient biblical manuscripts, whether in Israelite assemblies, synagogue worship, or early Christian gatherings.<sup>[213](#)</sup> Given that usage, the resultant forms of the Old Testament canon—and the subsequent New Testament canon—are likely to reflect the reading habits of believing communities and fundamental theology as understood by these groups. It is plain that more than one reading community (*communio lectorum*) has been involved in the process of producing the canon in its different historic forms.<sup>[214](#)</sup> Any biblical theology that ignores the resultant shape(s)

of the canon is likely to be theologically lacking for its failure to take seriously the insights of these earlier readers.

Roger Beckwith is one of a number of scholars who sees the threefold structure of the Old Testament canon reflected in the dominical post-resurrection saying recorded in Luke 24:44: “everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”<sup>215</sup> However, “Psalms” may be referring only to that specific book, so that Jesus is singling out the Psalter from other books in the broad category of prophecy only because it is a particularly important biblical witness to him. Seeing that the Old Testament Scriptures are usually designated by bipartite expressions such as “the Law and the Prophets” (e.g., Matt.

5:17),<sup>216</sup> it is best to understand the wording in Luke 24:44 to mean “*especially* the Psalms.”<sup>217</sup> In addition, the Qumran manuscript 11QPs<sup>a</sup> (column 27, line 11) provides evidence that the Psalms may have been included among the Prophets, since they were spoken by David “through prophecy” (cf. 4 Macc. 18:10–19; Acts 2:30).<sup>218</sup> The reading of “Psalms” as a synecdoche for a third canonical division is, in fact, an improper retrojection of later evidence from the Talmud, which is a methodological flaw in Beckwith’s argumentation in general. The historian Josephus also lists the canonical books in three sections, but in his listing only the Pentateuch coincides with one of the sections of the typical tripartite arrangement of books in the

Hebrew Bible (*Contra Apionem* 1.37–42). It is not convincing, therefore, to claim that Jesus read his Bible in this way and that we should read our Old Testament in this way as well.

While the arrangement of the Old Testament into three sections may be ancient, the first conclusive evidence for a formal distinction between the Prophets and Writings is found in the Talmud, which records second-century traditions to that effect (Baba Bathra 14b).<sup>[219](#)</sup> John Barton suggests that the rationale for the division is the practice of regularly reading from the Prophetic Books in the synagogue but not from the Writings.<sup>[220](#)</sup> In other words, the arrangement of the biblical books as set out in the Talmud is liturgical and presumably reflects the

theological commitments of ancient communities of Jewish believers. The *Haftarot* are the selections from the Prophets recited publicly in the synagogue on Sabbaths, festivals, and certain fast days after the set portion from the Torah (*Parashah*).<sup>[221](#)</sup> For Jews, the canonical section Prophets covers the books of Joshua, Judges, Samuel, and Kings (Former Prophets), as well as what Christians consider Prophetic Books (Latter Prophets), namely Isaiah, Jeremiah, Ezekiel and the Twelve (= Minor Prophets), so that in the Hebrew Bible it is an eight-book canonical unit. What we are arguing is that the reading practices of ancient Jewish worshipping communities are enshrined in the sequencing and aggregations of the books

of the Old Testament, which suggests that these literary arrangements may reflect the theological conviction of those communities.

Earlier scholarship lightly dismissed the historical organization of the biblical books in favor of a rearranged “scholar’s canon,” for example, by extracting Deuteronomy from the Pentateuch and placing it with the books that follow, as in Martin Noth’s theory of the Deuteronomistic History.<sup>[222](#)</sup> According to Noth’s theory, Deuteronomy 1–3 is an introduction to a literary work encompassing Deuteronomy–2 Kings. Despite the strong thematic ties between the books of Joshua and Deuteronomy,<sup>[223](#)</sup> in all ancient canon lists and Bibles the canonical unit is a Pentateuch (the first

five scrolls), not a Tetrateuch (four scrolls).<sup>[224](#)</sup> Neither is it a Hexateuch (six scrolls), formed by combining the Pentateuch and the book of Joshua, such as is promoted by other scholars. Even though this would appear to be a natural unit, running from the exodus to the entrance into the land (as in Deut. 6:20–24; 26:5b–9),<sup>[225](#)</sup> or moving from the patriarchs to land possession (as found in the speech of Josh. 24:2–13),<sup>[226](#)</sup> ancient readers did not group the books in this way. In contrast to such reconfigurations of the biblical material, in its traditional location at the close of the Pentateuch, Deuteronomy is to be read as a sermonic recapitulation and application of the teaching of the Pentateuch to all future generations of Israelites.



Another example is the critical handling of the Book of the Twelve, one instance being that Judean references by the northern prophet Hosea (e.g., 1:7, 11; 4:15; 5:5, 10, 12, 13, 14) are discounted as secondary. Christopher Seitz provides a brief history of scholarly work on the Minor Prophets, showing that there has been an increasing appreciation of the literary links between the twelve prophetic sections, so that the twelve prophets are to be read in light of each other.<sup>[227](#)</sup> Hosean prophecy is mostly addressed to the northern kingdom, yet at times makes reference to the southern kingdom.<sup>[228](#)</sup> Given the fact that the superscription at Hosea 1:1 mentions four southern kings by name (Uzziah, Jotham, Ahaz, and Hezekiah), as well as Jeroboam

II, king of Israel, it is no surprise to find a united-kingdom stance in the final form of the prophecy. What is more, in the superscription, Judean kings are listed *before* Israelite kings (as also in Amos 1:1),<sup>[229](#)</sup> so that some relation of the contents of the prophecy of Hosea to the situation of Judah is assumed from the outset. This explanation is supported by the wider patterning of the Book of the Twelve, in which there is an alternation of prophets who ministered in Israel and Judah: Hosea (Israel), Joel (Judah), Amos (Israel), Obadiah (Judah), Jonah (Israel), and Micah (Judah).<sup>[230](#)</sup> This schematic arrangement encourages a hermeneutic that reads the prophetic threats and promises as applying to both kingdoms and, even more widely, to God's people generally,

irrespective of time and place. Seitz himself tries to maintain a delicate balance between preserving the individuality of the twelve witnesses and appreciating the overall effect of the Twelve as a canonical corpus. As a sincere admirer of Childs, Seitz takes seriously the theological dimension of the historical process that led to the shape of the canon of the Old Testament as we know it.

To give an example from the New Testament, in current study of Luke-Acts, this two-part Lucan corpus is viewed by most scholars as a natural unit for the purposes of elucidating the meaning and significance of the two books,[231](#) and this methodology accords with the grammatico-historical orientation of many

modern practitioners.<sup>[232](#)</sup> Ancient practice cannot coerce the contemporary reading of Scripture, but nor should we ignore how earlier generations read and interpreted the Scriptures.<sup>[233](#)</sup> The relevant point is that Luke is not put next to Acts in any extant ancient Greek manuscript,<sup>[234](#)</sup> and the positions assigned to Luke reflect the view of early readers that the primary canonical conversation partners of Luke are the other three Gospels, not its companion volume, Acts. The alternative of conjoining Luke and Acts “as one unit in a mutually interpretive two-part treatise” was not taken up in antiquity,<sup>[235](#)</sup> and their lack of physical contiguity in canonical arrangements can be read as a statement about the *differing* contexts in which each volume should be read.<sup>[236](#)</sup> In

contrast to the order customary in English Bibles, in all Greek textual witnesses Acts precedes the Catholic Letters, and these are treated as a fixed and coherent canonical unit (*Praxapostolos*).<sup>237</sup> As Robert Wall observes, the manuscript tradition indicates that “Acts found its significance as the context for understanding the non-Pauline apostolic witness.”<sup>238</sup> The settled pattern of conjoining Acts and the Catholic Epistles implies that Acts promotes non-Pauline forms of Christianity, whereas contemporary scholarship has used Acts for other purposes (e.g., the relation of its portrait of Paul to what can be gleaned about the apostle from his epistles).

A final example of how modern scholarship has tended to ignore the

canonical positions assigned to biblical books is its treatment of Ruth. The book of Ruth is put after Judges in the Greek tradition, after Proverbs in the Hebrew Masoretic tradition, and before the Psalter in the Talmudic tradition. Modern scholarship routinely assigns Ruth a postexilic date of composition and views it as a polemic against the ban on interracial marriages. Ezra and Nehemiah insisted that those Israelites who had married foreign wives must divorce them (Ezra 10; Neh. 13:23–27). In this reconstructed context, Ruth is read as resisting their exclusivist stance.<sup>[239](#)</sup> In fact, although muted, a hint of a more inclusive outlook may be detected in the mention in Ezra-Nehemiah of foreigners participating in the Passover.<sup>[240](#)</sup> An

inclusive outlook may also be detected in the community pledge to follow the Torah (Neh. 10:28), for those making the pledge included “all who have separated themselves from the peoples of the lands to the law of God.”<sup>241</sup> Also, the book of Ruth fails to address the specific concerns of the early Restoration period, for example the issue of children speaking the foreign language of their mother (Neh. 13:23–24) and what to do with foreign wives who are not like Ruth. Ruth the Moabite is portrayed as adopting worship of the God of Israel (1:16–17; 2:12), and so it is hardly the case that the story of Ruth “provides an alternative or a solution to the problems that Ezra-Nehemiah seeks to address.”<sup>242</sup> Daniel Hawk views the book of Ruth as

recording dissent to the Ezra-Nehemiah reforms; however, the reforms did not oppose marriage to foreign women like Ruth, namely, women who had left their foreign gods behind and embraced the Israelite faith.<sup>243</sup> Hawk, like many others, fails to note the references to the acceptance of proselytes in Ezra 6 and Nehemiah 10. Put simply, the books Ruth and Ezra-Nehemiah are about different things, as might have been suspected if their canonical placements had been considered by scholars when attempting to interpret them. Therefore, taking seriously the canonical position(s) of the book of Ruth potentially facilitates the reader's discovery of the biblical-theological dimensions of its story.



Downplaying canonical arrangements is only one manifestation of a larger intellectual movement in the wake of the Enlightenment.<sup>[244](#)</sup> By contrast, the exercise of theological interpretation includes, or should include, taking seriously the form of the biblical canon—including the ordering and juxtapositioning of books—bequeathed by earlier generations of believers.<sup>[245](#)</sup> We are not saying that book order has been entirely ignored by those seeking to provide theological readings of the Bible, for scholars such as Brevard Childs, Christopher Seitz, Francis Watson, and Markus Bockmuehl have made notable contributions to this area,<sup>[246](#)</sup> but they are in the minority.

### ***1.3.3 How Theological Is Biblical Book Order?***

To demonstrate the potential of considering biblical book order, we will explore some of the theological implications of the canonical orders settled upon by different communities of faith, with a focus on the book of Ruth. It is not our aim to justify or promote a particular order of Old Testament books (Hebrew versus Greek canons) as the exclusive basis for study and thinking on the theology of the biblical text. It is not necessary to decide upon one order of books, favoring it to the exclusion of other orders, seeing that each order in its own way may be valid and useful to the present-day reader.

The differing positions assigned to Ruth in Hebrew and Greek canons suggest alternative ways of viewing its content.<sup>[247](#)</sup> It is found after Judges among books classified as Histories in the Greek Old Testament, for it tells the story of God's providential care of the family that produced David, and the books of Samuel that follow plot the rise of David to the throne.<sup>[248](#)</sup> God's direct involvement is stated by the narrator only once (enabling Ruth to conceive; 4:13), but God is repeatedly referred to by characters within the story.<sup>[249](#)</sup> In line with this, the rise of David to the throne in the books of Samuel is shown to be providential.<sup>[250](#)</sup> Ruth 1:1 locates the action of the book in the period of the judges, and the Ruth narrative forms a sharp contrast with the

story of the Levite from Bethlehem (Judg. 17:8–9) and that of the Levite's concubine who comes from Bethlehem (19:1–2). Judges 21 concerns the drastic measures taken to secure wives for an Israelite tribe (Benjamin) threatened with extinction (Judg. 21:6), and the book of Ruth depicts God's providence in preserving the Bethlehemite family of Naomi that eventually produces the great King David (Ruth 4:5, 10, 18–22). In what amounts to a record of the historical background of the Davidic house, the author shows that the workings of divine providence on behalf of David began during the lives of his ancestors, giving hope for the future of the Davidic house, a family line that will eventually produce the Messiah. The propriety of a salvation-historical reading

of the book of Ruth is confirmed for the Christian reader by the inclusion of the heroine Ruth in the genealogy of Jesus (Matt. 1:5).

The book of Ruth appears to be read from a wisdom perspective in the Hebrew Bible, in which it is found immediately after the portrait of the “woman of worth” (*’ēšet-ḥayil*) in Proverbs 31.[251](#) The phrase “woman of worth” occurs only once elsewhere in the Old Testament, namely Proverbs 12:4 (“A *good wife* is the crown of her husband”). The description in Proverbs 31:31 fits the woman Ruth (“her deeds will praise her in the gates”), for in Ruth 3:11, Boaz, in praising Ruth, says, “all my fellow townsmen [lit., ‘all the gate of my people’] know that you are a woman of

worth (*'ēšet-ḥayil*)” (our translations), and the people at the gate and the elders who meet there are recorded as praising Ruth (4:11–12). The canonical placement next to Proverbs suggests that Ruth the Moabite is to be viewed as a real-life example of the piety taught in Proverbs and embodied in the exemplary woman of Proverbs 31. The book of Ruth is not usually thought of as a wisdom work, and certainly none of the *dramatis personae* (characters in the narrative) are identified as “wise”; also, the story makes no use of what may be said to be exclusively wisdom terms. On the other hand, the narrative provides in the person of Ruth an ethical paradigm,<sup>[252](#)</sup> namely a pattern of behavior worthy of emulation by readers.<sup>[253](#)</sup>

In the listing of books in Baba Bathra, Ruth precedes the Psalter and can be read as a prehistory of David the chief psalmist, who is shown in Psalms to be one who “takes refuge” (root *ḥsh*) in God just as did his ancestor (e.g., Pss. 2:12; 7:1; 11:1; 16:1).<sup>254</sup> This suggests that the heroine Ruth is being viewed by the ancient readers responsible for this canonical order as an embodiment of the implied ethic of the Psalter, in which David turns to God in times of distress.<sup>255</sup> The conjoining of Ruth and the Psalter helps to bring to light the thematic links between the two books that include the key terms “refuge,” “wings,” and “kindness.” This way of ordering the books highlights the connection of Ruth with David the psalmist, and Ruth

personifies the implied ethic of total reliance on God as taught in the Psalter. Just as Ruth embodies and experiences God's "kindness" (*ḥesed*),<sup>[256](#)</sup> so also David praises God as the one who "shows [kindness] to his anointed, to David and his offspring forever" (Ps. 18:50). In Ruth 2:12, Boaz evokes the image of the protecting "wings" (*kānāp*) of YHWH, the God of Israel, a metaphor that apparently is in no need of explanation or elaboration, with its meaning immediately understood, and indeed this motif is found a number of times in the Psalter.<sup>[257](#)</sup> In this way, the ancestor of the chief psalmist anticipates the piety of David, who calls on God to defend and help him in his troubles.<sup>[258](#)</sup> The noted thematic links



present Ruth the Moabitess as a model of the piety of the Psalter.

The different canonical orders—Ruth after Judges, Ruth after Proverbs 31, and Ruth preceding the Psalter—each have a logic, and arguably no one order of books is superior to the other two. There is more than one possible principle of organization for the ordering of the Old Testament books, and it is left to the reader to surmise what rationale is at work. We should not attempt to force all the books of the Bible into exactly the same theological mold, for it is to be expected that they will have different emphases and interests, seeing that they address disparate times and situations, though, as component parts of the biblical canon, their compatibility is assumed,

even as their (measure of) variety is to be celebrated and exploited to speak to the multitude of circumstances in which God's people find themselves.

Ancient readers placed Ruth among Historical Books in the Greek canonical tradition and put it alongside Proverbs 31 in the Hebrew canon. These alternate placements suggest the compatibility of the wisdom ideal (exemplified in the figure of Ruth) and the salvation-historical focus of the narrative book of Ruth (given the David linkage). Certainly, there is no evidence that these are irreconcilable ways of interpreting the canonical book. This affirms the essential relation between ethics and biblical theology, and the theological appreciation of Scripture includes an exploration of the ethical

implications of Old Testament narratives as a resource for Christian formation.<sup>[259](#)</sup> Indeed, properly understood, the study of ethics comes under the umbrella of theology.

The canon of Scripture fosters the interaction of the texts within the bounds of the canon, and this dynamic was reinforced when later readers placed particular books side by side as canonical conversation partners (e.g., Ruth and Psalms). Reading a biblical book in relation to other biblical books both narrows its range of possible meanings and opens up new interpretative options as the contents of one canonical text throws light on the contents of another. The significance for theology of the relationship between narrative and poetry

is affirmed by the placing of Ruth and Psalms next to each other, one lesson being the compatibility of the history of God's dealings with his people (the story of Ruth) and theology (expressed in the lament, doxology, and prayers of the Psalter). Indeed, a consideration of the acts of God on behalf of his people is what generates theology—an understanding of God's character, ways, and purposes—and leads to adoration and worship. The Ruth-Psalter collation also shows that beliefs about God enshrined in the pious expressions of the Psalter are not arbitrary but can be viewed as valid conclusions drawn from Israel's historical experience of God's "kindness" (e.g., as epitomized in the story of Ruth). Having established that

biblical book order has theological implications, we will now turn to addressing the relationship between biblical theology and ethics.

## **1.4 Biblical Theology and Ethics**

“All Scripture,” writes Paul, is useful for teaching Christians (2 Tim. 3:16). The reference, in context, is to the Old Testament, though the text applies, of course, derivatively, to the New Testament corpus of writings of which 2 Timothy is now a component. The Old Testament contains ethical teaching that the New Testament simply assumes and does not necessarily bother to repeat. Indeed, Paul states that the Old Testament

is essential for the moral equipping of the believer.<sup>[260](#)</sup> It is plain by the expressions used alongside the word “teaching” in this text—“reproof,” “correction,” “training in righteousness”—that Paul primarily has in mind the use of the Old Testament as a *moral* resource for the believer.<sup>[261](#)</sup> It is right to distinguish between theology (what we know about God and his ways) and ethics (how humans are to behave as a result), but these two aspects of biblical revelation should not be separated. It is for this reason—conforming to what the Bible says about itself—that the present volume explores both biblical-theological themes and ethical teachings on display in the storyline of Scripture.

### ***1.4.1 The Relation of Biblical Theology to Ethics***

In applying the Old Testament to Christian living, we are not only to think of the Ten Words (Ex. 20:1–17; Deut. 5:1–21), which the New Testament clearly takes up and endorses (Matt. 19:18–19; Rom. 13:8–10; 1 Tim. 1:8–11)—with the exception of the Sabbath command (though it may indeed endorse the general principle of rest)—or even of the instructional sections of the Old Testament more widely (e.g., Ex. 20–23; Deut. 5–26). Wisdom literature (e.g., Proverbs) is another source of moral instruction upon which Jesus and the authors of the New Testament draw in such portions as the Sermon on the Mount (Matt. 5–7), Romans 12, Ephesians 4, and the epistle of James.

The social conscience of the prophets (e.g., Amos 2:6–7; 4:1; 8:4–6) has been a source of guidance and rebuke to the church down through the centuries. The ethical application of Old Testament narratives also has dominical sanction (e.g., Matt. 12:41–42; Mark 2:25–26). What is more, the importance of the Old Testament *story* for Paul's theology and ethics can be readily demonstrated.<sup>[262](#)</sup> As noted by Richard Hays, in Romans 4 Paul sees Abraham as an example of faith for all believers, with the principles of faith and works on display in the story of Abraham applying to the behavior of God's people before and after Christ's coming. The apostle assumes that his Roman and Corinthian readers are well versed in the Old Testament, including its



stories, and that they recognize their authority and relevance.<sup>[263](#)</sup> The other New Testament writers expect similar things of their readers. For example, the author of Hebrews makes use of the story of the rebellion of the Israelites under the leadership of Moses (Heb. 3:7–19); James finds examples of good works in the lives of Abraham and Rahab (James 2:21–25) and cites the prophets and Job as exemplars of steadfastness in the face of suffering (5:10–11) and Elijah of persevering prayer (5:17). The same principles apply to the ethical use of the narrative portions of the New Testament. For example, Robert Tannehill argues cogently that the book of Acts gives ethical guidance by narrating scenes in which persons are models of good—

or bad—behavior, and he focuses on the ethics of witness, leadership, the mission and governing authorities, and possessions.<sup>[264](#)</sup>

There are a number of common difficulties that need to be acknowledged and addressed if the ethics of the Old Testament is to have its proper place in molding Christian attitudes and behavior. First, it is not necessarily the case that the Old Testament presents a lesser ethical demand than does the New Testament, though there are instances where this is the case.<sup>[265](#)</sup> For example, the six antitheses of Matthew 5:21–48 (“You have heard that it was said, . . . But I say to you . . .”), properly interpreted, are not contradicting or correcting the Old Testament itself but the distortion of its injunctions as

practiced and taught by the scribes and Pharisees (cf. Matt. 5:17–20). In addition, the two great commandments—love of God and of neighbor—drawn from Deuteronomy 6:5 and Leviticus 19:18 sum up not only the ethics of the Old Testament (Matt. 22:36–40) but that of the New Testament as well.[266](#)

Second, there is the fear that use of the Old Testament for ethical instruction may lead to legalism, that is, an ethic separated from its gospel basis. This appears to be the target of Graeme Goldsworthy's book, *Preaching the Whole Bible as Christian Scripture*, where he warns of the danger of reverting to Old Testament character studies.[267](#) What he fears most is legalism, and the biblical theology method he advocates is seen as the antidote.

However, there is no legalism in the Old Testament itself, as the preface to (and so the context of) the Ten Words serves to show (Ex. 20:2), for the presupposition behind the (mostly) prohibitions is the exodus deliverance, so that the Ten Words are meant to be understood as outlining how *saved* people are to behave.<sup>[268](#)</sup> Also to be considered is the *non-mention* of the keeping of many of the Old Testament legal stipulations in the Old Testament period, such as circumcision (Josh. 5:2–7) and Passover (2 Chron. 30:26); and little is said about the Sabbath until the time of the prophets. The Old Testament does not portray the punctilious performance of the details of the law of Moses. For this reason, it is fallacious to read the Old Testament through the eyes of the

Pharisees, who, as Christ said, knew “neither the Scriptures nor the power of God” (Matt. 22:29). In other words, the ethics of the Old Testament, like that of the New, has a *gospel* dynamic and motivation, though it is of course also true, as Paul writes in Romans, that we are no longer under law but under grace (Rom. 6:14).

Third, many wonder whether the ethics of the Old Testament is useful, after the many centuries that have elapsed, or whether it is even appropriate to make application from the stories and teaching of the Old Testament after the provision of the New Testament. Often, however, the stories encourage “global virtues” that are easily transferable to the present, such as faith, hospitality, modesty, prayerfulness,

perseverance; or they warn against stereotypical sins such as sexual immorality, greed, and idolatry.<sup>269</sup> What is more, behind the plethora of instructions provided in the Pentateuch and the Wisdom Books are certain basic moral principles that have no *use-by-a-certain-date* label (e.g., the fear of God: Deut. 6:2; Prov. 1:7). In addition, the new creation is not yet complete, and believers have been taught to pray, “Your kingdom come,” and so Christians still live in a world where sin, selfishness, and violence are endemic, and not dissimilar moral choices face every generation of believers.

Fourth, the supposed “moral difficulties” attached to the extermination of the Canaanites, the breakup of families

by Ezra and Nehemiah, and the curses on enemies found in the Psalms are seen by some as proof that the Old Testament is sub-Christian; however, the answer of John Bright is apposite: “I find it most interesting and not a little odd that although the Old Testament on occasion offends our Christian feelings, it did not apparently offend Christ’s ‘Christian feelings’!”[270](#)

There is less controversy about using the warnings and injunctions of the New Testament as a moral guide to Christian living, though that does not mean that expositors and commentators have always been careful to demonstrate the essential connection between the doctrine and ethics of the New Testament writings, the first being the ground of the second. For

example, the Sermon on the Mount has often been lifted from the Gospel of Matthew that has as its climax the death and resurrection of Jesus, with the result that its ethic is turned into a “social gospel” rather than viewed as an essential part of our submission to the risen Christ who claims the obedience of the nations.[271](#)

Likewise, effort is not always made to coordinate the contents of the two parts (doctrinal and ethical) of a number of Pauline letters. As noted by Ian K. Smith,[272](#) most scholarly attempts at defining the nature of the aberrant philosophy in the letter to the Colossians deal only with chapters 1–2, focusing primarily on 2:8–23. Smith shows that the *paraenesis* (exhortation) of the letter



relates directly to the challenge represented by the heresy. A chapter division at 3:1 at first appears inappropriate in that 3:1–4 (“If then you have been raised with Christ, . . .”) matches and is the inverse of 2:20–23 (“If with Christ you died . . .”), but there is now no mention of the false teaching of the heretics, though 3:1 and the following verses presumably still have the heresy in view, even if this is less obvious.<sup>[273](#)</sup> Colossians 3:1–4 is, in fact, a bridge section, marking the transition to the hortatory unit of the letter, and Paul’s ethic in chapters 3 and 4 develops out of the preceding doctrine enunciated by him.

### ***1.4.2 Discerning the Ethical Import of Narrative and Poetry***

Another problem is the difficulty in trying to find ethical models—positive and negative—in Old Testament narrative, seeing that it is reductionistic to think in terms of heroes and villains.<sup>[274](#)</sup> The complexity of the David of the books of Samuel (esp. in 2 Sam. 10–20) does not allow such easy categorization, though he is not the *same* David in Kings, in which he sets the moral standard of Yahwistic orthodoxy in worship for subsequent kings.<sup>[275](#)</sup> Naomi is not necessarily the nice character that readers would like her to be,<sup>[276](#)</sup> though Ruth appears uniformly noble.<sup>[277](#)</sup> Jonah is not a false prophet, only a very bad one, such that the reader has a love-hate relationship with him. The list could go on. There is the danger of Protestant exegesis setting up new

“images of the saints” to replace the plaster ones destroyed. To preach moralistic sermons from biblical texts is to pay insufficient attention to the ambiguity of its characters, so that sometimes we do not know whether to praise or blame them.<sup>278</sup> While our sermons should provide moral application, crude moralizing is to be avoided.

The biblical narrators seldom preach, and in their committed non-didacticism they neither approve nor disapprove of the conduct of their characters. The reader is not always meant to supply this lack, and it is easy to make wrong judgments.<sup>279</sup> Close attention to the text will prevent the reader from falling into such an error. The Old Testament does not provide Jesus-like

models, i.e., “What would Jacob do?”; we had best do the exact opposite! The advice of Gordon Wenham when using Old Testament narrative for ethical guidance is that readers try to work out the views of the implied author and his message for the implied readers that are encoded in various narrational features.<sup>[280](#)</sup> The Old Testament author gives clues, whether by putting an ethical judgment in the mouth of a character (e.g., 2 Sam. 13:13: “you would be as one of the wanton fools in Israel” [RSV]); by the way an act is described (e.g., Gen. 16:6: “Sarai *ill-treated* her” [our translation]); by a (rare) moral comment by the narrator (e.g., 2 Sam. 11:27: “But the thing that David had done displeased the LORD”); by the reaction of other characters to an action

(e.g., 2 Sam. 13:22); by the detrimental consequences of an action (e.g., Gen. 16:4); or by the same trait being shown in a series of scenes (e.g., the positive attitude of the patriarchs to foreigners). We will use such tools in seeking to explore the ethical import of the various biblical books.

The connection of the Psalter with cultic worship cannot be denied,<sup>[281](#)</sup> given the liturgical directions in many of the psalm titles,<sup>[282](#)</sup> but its canonical presentation shows that its prime use is for continual meditation on the divine instruction contained in the five books of the Psalter (1:2),<sup>[283](#)</sup> on analogy with pious use of the “Five Books” of Moses (cf. Josh. 1:8). As noted by Wenham, features that would help to mold the attitude and

behavior of the user of the Psalter include: the blessings that approve a particular way of life (e.g., Pss. 1:1; 2:12; 84:12); the presence of first-person expressions (e.g., Ps. 34:1), leading the user to identify with the sentiment expressed; the depictions of the wicked and their fate in a way that makes their behavior look unattractive; and the way in which the recitation of the psalms involves active assent to their ethical sentiments (e.g., Ps. 7:8–9), so that it is close to taking an oath (Ps. 119:106).<sup>[284](#)</sup> In other words, the poetry of the Psalter is not just a vehicle for the verbalization of heartfelt thoughts and feelings to God; its effusion of religious sentiments also provides instruction for God's people as to what they *should* be feeling, what they *should*

be doing, and what they *should* be saying in prayer.

## **1.5 An Analogy: Biblical Theology as a Moderated Family Conversation**

We close this introductory chapter with an analogy: biblical theology as a moderated family conversation. The approach taken in this volume is based on the conviction that all sixty-six books of the Bible have a voice that deserves to be heard. A book-by-book approach is predicated upon respect for all biblical voices, no matter how insignificant they may seem in relation to the grand metanarrative of Scripture. Think of biblical theology, then, as a moderated family conversation. In a

family, too, there are parents, and there are older children who might tend to be given more weight than younger children who might at times have a hard time being heard. The persons moderating the discussion should ensure that everyone's voice is heard and every person's right to speak is respected. In this analogy, the moderators are the biblical theologians, and the various family members are the writers of Scripture and the individual books they wrote. The moderators seek to involve each of these writers and books in canonical conversation as appropriate.

The moderators' role is primarily that of listening to the various contributions made by the participants in the family conversation, in keeping with Adolf Schlatter's call for a listening



“hermeneutic of perception” that focuses on “seeing what is there.”<sup>285</sup> They are also concerned, with Kevin Vanhoozer, that the ethical rights of the biblical authors are respected.<sup>286</sup> The moderators (i.e., the biblical theologians; in our case the present authors) will at times summarize the findings thus far. They will draw certain connections, point out commonalities, weave various individual contributions into larger themes, and connect them to the grand biblical metanarrative. But they will do so, not heavy-handedly, or even autocratically, but humbly, in full submission to biblical authority and a commitment to the diversity of Scripture in the context of its underlying unity. Others have used the picture of a roundtable discussion (Caird),

a symphony (with the vital role of the conductor),<sup>[287](#)</sup> or that of a play or theater performance (with the vital role of a dramaturge; Vanhoozer).<sup>[288](#)</sup> What all these metaphors have in common is that in each case, (biblical) theologians are in the role of facilitators who help to bring out the truth and beauty of the Scriptures with skill and humility.

As with a good family discussion, at the end of this book our goal will be that every biblical author will walk away, so to speak, with the feeling that they have been heard and accurately represented and appreciated. In such a scenario, there will be family unity amid diversity of individual contributions. There will also be a sense that the whole is greater than its parts, and that it is only in diversity that

the full-bodied truth of scriptural revelation can be adequately expressed. There will hopefully also be a sense that, when we walk away from this canonical conversation, the work has only just begun. Just like when our cars pull out of the parking lot after the church service and we see the familiar sign, “You are now entering your mission field,” the individual, communal, and missional ethic of the Scriptures will urge us on to be doers of the word and not hearers only. Above all, we will sense God’s call to love him and serve him unconditionally, and to love others the way Christ loved us. With these foundational considerations in place, we invite you to join us as active listeners around the table as we engage in canonical family conversation.

1 The discussion in the remainder of this chapter borrows and adapts, with permission, selected portions of Andreas J. Köstenberger, “The Sizemore Lectures 2018: The Promise of Biblical Theology: What Biblical Theology Is and What It Isn’t,” *MJT* 17, no. 1 (Spring 2018): 1–13; and “The Sizemore Lectures 2018: The Practice of Biblical Theology: How Is Biblical Theology Done?,” *MJT* 17, no. 1 (Spring 2018): 14–27.

2 Cf. Gerhard Ebeling, “The Meaning of ‘Biblical Theology,’” in *Word and Faith*, trans. James W. Leitch (Philadelphia: Fortress, 1963), 79, who defines biblical theology as “the theology contained in the Bible, the theology of the Bible itself”; cited by Charles H. H. Scobie, *The Ways of Our God: An Approach to Biblical Theology* (Grand Rapids, MI: Eerdmans, 2003), 5, who adds that “this definition is the one that is preferred by most scholars.”

3 James Barr calls them species within the genus “biblical theology,” which he dubs “pan-biblical theology” (*The Concept of Biblical Theology: An Old Testament Perspective* [Philadelphia: Fortress, 1999], 1).

4 Of course, there are questions of authorship to be adjudicated. It is also true, as Ben Witherington maintains, that “Biblical theology involves more than just combining OT and NT theology” (*Biblical Theology: The Convergence of Canon* [Cambridge: Cambridge University Press, 2019], 2). While one can detect a bifurcation of biblical theology into Old and New Testament theologies over the last two centuries, there seems to be a growing trend toward the pursuit of a unified biblical theology. For a succinct survey of this phenomenon and the history of the discipline, see Charles H. H. Scobie, “History of

Biblical Theology,” in *New Dictionary of Biblical Theology: Exploring the Unity and Diversity of Scripture*, ed. T. Desmond Alexander, Brian S. Rosner, D. A. Carson, and Graeme Goldsworthy (Downers Grove, IL: InterVarsity Press, 2000), 11–20. See also D. A. Carson, “New Testament Theology,” in *Dictionary of the Later New Testament and Its Developments: A Compendium of Contemporary Biblical Scholarship*, ed. Ralph P. Martin and Peter H. Davids (Downers Grove, IL: InterVarsity Press, 1997), 796–804; Thomas R. Schreiner, *New Testament Theology: Magnifying God in Christ* (Grand Rapids, MI: Baker, 2008), 867–88; Henning Graf Reventlow, “Theology (Biblical), History of,” *ABD* 6:483–505; and Robert W. Yarbrough, *The Salvation Historical Fallacy? Reassessing the History of New Testament Theology*, History of Biblical Interpretation 2 (Leiden: Deo, 2004).

5 For a thorough exploration of revelation as a prolegomenon for biblical theology, see Hans Hübner, *Biblische Theologie des Neuen Testaments*, vol. 1: *Prolegomena* (Göttingen: Vandenhoeck & Ruprecht, 1990). See also Scobie, *Ways of Our God*, 47, who contends that necessary presuppositions for a coherent biblical theology include “belief that the Bible conveys a divine revelation, that the word of God in Scripture constitutes the norm of Christian faith and life, and that all the varied material of the OT and NT can in some way be related to the plan and purpose of the one God of the whole Bible.” Contra Robert Morgan, “Theology (NT),” *ABD* 6:474, who contends that “actually identifying Scripture with revelation is irrational biblicism” (see the critique

by Carson, “New Testament Theology,” 806, who counters that God is a talking God and points to the presence of witnesses to God’s verbal self-revelation in Scripture).

6 Of course, even biblical theologians must organize their presentation of the biblical material. Scobie, *Ways of Our God*, 4–5, rightly points out that biblical theology is “the *ordered study* of what the Bible has to say about God and his relation to the world and to humankind” (emphasis added). For efforts to canvas the scope of biblical theology, see Jeremy M. Kimble and Ched Spellman, *Invitation to Biblical Theology: Exploring the Shape, Storyline, and Themes of Scripture* (Grand Rapids, MI: Kregel, 2020); and Jason S. DeRouchie, Oren R. Martin, and Andrew David Naselli, *40 Questions about Biblical Theology*, 40 Questions (Grand Rapids, MI: Kregel, 2020). See also Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*, rev. ed. (Downers Grove, IL: InterVarsity Press, 2006), ch. 15; and the theme issue “Exploring Biblical Theology,” *SBJT* 12, no. 4 (Winter 2008), with contributions by Stephen J. Wellum, Graeme Goldsworthy, James M. Hamilton Jr., Robert W. Yarbrough, and Mark A. Seifrid.

7 See, e.g., D. A. Carson and H. G. M. Williamson, eds., *It Is Written: Scripture Citing Scripture: Essays in Honour of Barnabas Lindars, SSF* (Cambridge: Cambridge University Press, 1988); G. K. Beale and D. A. Carson, eds., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, MI: Baker, 2007).

8 See esp. Abner Chou, *The Hermeneutics of the Biblical Writers: Learning to Interpret Scripture from the Prophets*

and Apostles (Grand Rapids, MI: Kregel, 2018); Chris Bruno, Jared Compton, and Kevin McFadden, *Biblical Theology according to the Apostles*, NSBT 52 (Downers Grove, IL: InterVarsity Press, 2020).

9 Jean-François Lyotard, *The Postmodern Condition*, trans. Geoff Bennington and Brian Massumi, *Theory and History of Literature* 10 (Minneapolis: University of Minnesota Press, 1984; orig. French ed. *La condition postmoderne* [1979]), xxiv, characterized the postmodern age by its “incredulity towards grand narratives.” However, while Lyotard’s critique has some legitimacy in exposing modernity’s overconfidence in its ability to provide a comprehensive account of reality by virtue of mere human reason, it is plagued by epistemological skepticism and fails to provide a viable alternative. As Bauckham observes, the story of Scripture is an example of a non-modern metanarrative that is not a legitimate target of Lyotard’s critique. See Richard Bauckham, “Reading Scripture as a Coherent Story,” in *The Art of Reading Scripture*, ed. Ellen F. Davis and Richard B. Hays (Grand Rapids, MI: Eerdmans, 2003), 47–53. Bauckham’s critique of Lyotard on pp. 45–47, in turn, is indebted to Steven Connor, *Postmodernist Culture: An Introduction to Theories of the Contemporary*, 2nd ed. (Oxford: Blackwell, 1997), 23–43; and Gary K. Browning, *Lyotard and the End of Grand Narratives* (Cardiff: University of Wales Press, 2000). See also D. A. Carson, *The Gaggling of God: Christianity Confronts Pluralism*, rev. ed. (Grand Rapids, MI: Zondervan, 2002).

10 Wolfgang Jacob Christmann, *Teutsche biblische Theologie* (Kempten, 1629; no longer extant); Henricus A.

Diest, *Theologia Biblica* (Daventri, 1643); Gotthilf Traugott Zachariä, *Biblische Theologie oder Untersuchung des biblischen Grundes der vornehmsten theologischen Lehren*, 5 vols. (Göttingen/Kiel: Boßiegel, 1771, 1772, 1774, 1775, 1786; no longer extant). Note that the publication of the fifth volume in 1786 may have influenced Gabler's address (see next footnote with main text; cf. John Sandys-Wunsch and Laurence Eldredge, "J. P. Gabler and the Distinction between Biblical and Dogmatic Theology: Translation, Commentary, and Discussion of His Originality," *Scottish Journal of Theology* 33, no. 2 [April 1980]: 140–58). Cf. Gerhard Hasel, *Old Testament Theology: Basic Issues in the Current Debate*, 4th ed. (Grand Rapids, MI: Eerdmans, 1991), 11–12. On the history of biblical theology, see Gerald Bray, *Biblical Interpretation: Past and Present* (Downers Grove, IL: InterVarsity Press, 1996), 193–208; Ferdinand Hahn, *Theologie des Neuen Testaments*, Bd. I: *Die Vielfalt des Neuen Testaments*, 3rd ed., UTB (Tübingen: Mohr Siebeck, 2011), 1–28; James K. Mead, *Biblical Theology: Issues, Methods, and Themes* (Louisville: Westminster John Knox, 2007), 13–59; Eckhard J. Schnabel, "Biblical Theology from a New Testament Perspective," *JETS* 62 (2019): 225–49; and Scobie, *Ways of Our God*, 9–28; idem, "History of Biblical Theology." See also Peter Balla, *Challenges to New Testament Theology: An Attempt to Justify the Enterprise* (Peabody, MA: Hendrickson, 1998); more briefly, Hendrikus Boers, *What Is New Testament Theology? The Rise of Criticism and the Problem of a Theology of the New Testament* (Philadelphia: Fortress, 1979); and Edward W. Klink III and Darian R. Lockett,



*Understanding Biblical Theology: A Comparison of Theory and Practice* (Grand Rapids, MI: Zondervan, 2012), 13–17.

11 Altdorf is located about 25 km east of Nürnberg in eastern Bayern (Bavaria). The Latin title of Gabler's address was *Oratio de iusto discrimine theologiae biblicae et dogmaticae regundisque recte utriusque finibus*. For an English translation, see Johann Philipp Gabler, "An Oration on the Proper Distinction between Biblical and Dogmatic Theology and the Specific Objectives of Each," in *Old Testament Theology: Flowering and Future*, ed. Ben C. Ollenburger, Sources for Biblical and Theological Study 1, 2nd ed. (Winona Lake, IN: Eisenbrauns, 2004; repr. ed., 2016), 497–506. For summaries of Gabler's work, see William Baird, *History of New Testament Research*, vol. 1: *From Deism to Tübingen* (Minneapolis: Fortress, 1992), 184–87; and Scobie, *Ways of Our God*, 15–16. For an English translation and critique, see Sandys-Wunsch and Eldredge, "J. P. Gabler and the Distinction between Biblical and Dogmatic Theology," 133–58; see also Witherington, *Biblical Theology*, 11–18, esp. 14. For a discussion of the contemporary relevance of Gabler's address, see Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants*, 2nd ed. (Wheaton, IL: Crossway, 2018), 40–41; for a comparative assessment of J. P. Gabler and Geerhardus Vos, see Matthew Barrett, *Canon, Covenant, and Christology: Rethinking Jesus and the Scriptures of Israel*, NSBT 51 (Downers Grove, IL: InterVarsity Press, 2020), 17–20.

12 Sandys-Wunsch and Eldredge, "J. P. Gabler and the Distinction between Biblical and Dogmatic Theology," 143;

and the discussion in Barrett, *Canon, Covenant, and Christology*, 18.

[13](#) See, e.g., Charles H. H. Scobie, “The Challenge of Biblical Theology,” *TynBul* 42 (1991): 34; William D. Dennison, “Reason, History, and Revelation: Biblical Theology and the Enlightenment,” in *Resurrection and Eschatology: Theology in Service of the Church: Essays in Honor of Richard B. Gaffin Jr.*, ed. Lane G. Tipton and Jeffrey C. Waddington (Phillipsburg, NJ: P&R, 2008), 343; and the discussion in Barrett, *Canon, Covenant, and Christology*, 18–19.

[14](#) On the Tübingen School, see Horton Harris, *The Tübingen School: A Historical and Theological Investigation of the School of F. C. Baur* (Oxford: Clarendon, 1975). On the history-of-religions school, see Wilhelm Bousset, *Kyrios Christos: A History of the Belief in Christ from the Beginnings of Christianity to Irenaeus*, trans. John Steely (Nashville: Abingdon, 1970).

[15](#) For a comparison and contrast of the work of F. C. Baur and Johann Christian Konrad von Hofmann, see Yarbrough, *Salvation-Historical Fallacy*, 8–59, who notes that Baur produced “[o]ne of the first great syntheses of New Testament theology in the Gablerian sense” (8).

[16](#) The German title was *Über die Aufgabe und Methode der sogenannten neutestamentlichen Theologie* (Göttingen: Vandenhoeck & Ruprecht, 1897). Cf. Carson, “New Testament Theology,” 797, who adds, “Wrede argued that to treat each book of the NT separately was absurd, since each book provided too little information to enable an interpreter to reconstruct the entire ‘theology’ of its author. The only

responsible way forward was to reconstruct ‘the history of early Christian religion and theology.’”

17 Adolf Schlatter, *Das Wort Jesu* (Stuttgart: Calwer, 1909); 2nd ed., *Die Geschichte des Christus* (Stuttgart: Calwer, 1921); idem, *Die Lehre der Apostel* (Stuttgart: Calwer, 1910); 2nd ed., *Die Theologie der Apostel* (Stuttgart: Calwer, 1922). ET, *The History of the Christ: The Foundation of New Testament Theology*, trans. Andreas J. Köstenberger (Grand Rapids, MI: Baker, 1997); *The Theology of the Apostles: The Development of New Testament Theology*, trans. Andreas J. Köstenberger (Grand Rapids, MI: Baker, 1999). Schlatter, in turn, was influenced by Johann Christian Konrad von Hofmann. See, e.g., *Die heilige Schrift des neuen Testaments zusammenhängend untersucht*, 11 vols. (Nördlingen, Germany: C. H. Beck, 1862–1878; 2nd ed., W. Völck, ed., 1896); idem, *Weissagung und Erfüllung im Alten und im Neuen Testamente*, 2 vols. (Nördlingen, Germany: C. H. Beck, 1841); von Hofmann’s stance is epitomized by the following quote by Theodor Zahn, *Johann Chr. K. von Hofmann: Rede zur Feier seines hundertsten Geburtstags in der Aula der Friderico-Alexandrina am 16. Dezember 1910 gehalten* (Leipzig: A. Deichert, 1911), 17: “People realized soon enough that, for von Hofmann, a theologian who isn’t a Christian, and therefore also a theologian-in-the-making who isn’t on the way to becoming a Christian, is an equally pitiful creature as a blind person who aspires to become a painter” (our translation). For a comparison and contrast between Schlatter and Wrede, see Robert Morgan, *The Nature of New Testament Theology* (London: SCM, 1973), who notes that it is “striking how far

Schlatter is in agreement with Wrede about the necessity for historical method in theology and the way it must operate, unhampered by the historian's own personal viewpoint" (29). See further the discussion below.

18 Cf., e.g., Karl Barth, *Der Römerbrief* (Zürich: EVZ, 1919; 2nd ed. 1921); ET, *The Epistle to the Romans*, trans. Edwin C. Hoskyns (1933; repr., London: Oxford University Press, 1976); Rudolf Bultmann, *Theology of the New Testament*, trans. Kendrick Grobel, 2 vols. (New York: Charles Scribner's Sons, 1951, 1955). See the discussion in Carson, "New Testament Theology," 797–98.

19 See the discussion in Morgan, *Nature of Biblical Theology*, 34–35.

20 The quote is from Morgan, *Nature of Biblical Theology*, 34. We are borrowing the *Wrededbahn* terminology from N. T. Wright, who speaks of the *Wrededbahn* (or *Wrededstrasse*) and the *Schweitzerbahn*, designating alternative options of a historical or apocalyptic approach to New Testament studies. See Wright, "The Servant and Jesus: The Relevance of the Colloquy for the Current Quest for Jesus," in *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins*, ed. William H. Bellinger Jr. and William R. Farmer (Harrisburg, PA: Trinity Press International, 1998), 281–97. For an important critique of Bultmann, see Peter Stuhlmacher, *Biblical Theology of the New Testament*, trans. and ed. Daniel P. Bailey (Grand Rapids, MI: Eerdmans, 2018), 19–21, who faults Bultmann for his existentialism and demythologization program, his dichotomy between Judaism and Hellenism, and his neglect of the Old Testament. Most importantly, Stuhlmacher contends,

against Bultmann, that Jesus's own proclamation is not merely the presupposition of New Testament theology (as Bultmann famously contended) but the proper "historical foundation of the theology of the New Testament" (20). See also Peter Stuhlmacher, "Die Tübinger Biblische Theologie des Neuen Testaments: Ein Rückblick," *Theologische Beiträge* 48 (2017): 76–91, where the author reminisces about his relationship with Hartmut Gese and Martin Hengel (the two scholars to whom his work is dedicated) and others and laments that the current faculty at the University of Tübingen has turned back to the Bultmannian School rather than following his lead (as noted at xvii, n. 9).

[21](#) Carson, "New Testament Theology," 798. An example of such an approach is G. Ernest Wright, *God Who Acts: Biblical Theology as Recital*, SBT 1, no. 8 (London: SCM, 1952).

[22](#) Brevard S. Childs, *Biblical Theology in Crisis* (Louisville: Westminster, 1970). Cf. Scobie, *Ways of Our God*, 6, who speaks of "the *division* of BT (into OT and NT theology), the *decline* of BT (as it was absorbed by the history of religion), and finally the virtual *demise* of BT." For a proposal to read the New Testament canonically following the demise of the biblical theology movement, see Markus Bockmuehl, *Seeing the Word: Refocusing New Testament Study*, Studies in Theological Interpretation (Grand Rapids, MI: Baker Academic, 2006), ch. 3, esp. 101, who stresses that all knowledge is perspectival and mediated, notes the selective interpretive nature of New Testament texts (13–21), and emphasizes the importance of reception history (*Wirkungsgeschichte*) and living memory in biblical interpretation (chs. 4 and 6).

23 James Barr, *The Semantics of Biblical Language* (Oxford: Oxford University Press, 1961); see esp. his critique of Gerhard Kittel's edited multivolume *Theological Dictionary of the New Testament*, in ch. 8. See also Barr's own *Concept of Biblical Theology*.

24 James Barr, "Biblical Theology," in *IDBSup* (1976), 109 (see discussion in Barrett, *Canon, Covenant, and Christology*, 12).

25 Already in 2003, Scobie, *Ways of Our God*, 42–45, could see signs of "A Revival of Biblical Theology." For representative series, see Biblical Theology of the New Testament (BTNT; Andreas J. Köstenberger, ed.; Zondervan); Evangelical Biblical Theology Commentary (EBTC; T. Desmond Alexander, Thomas R. Schreiner, and Andreas J. Köstenberger, eds.; Lexham); Essential Studies in Biblical Theology (ESBT; Benjamin L. Gladd, ed.; InterVarsity Press); New Studies in Biblical Theology (NSBT; D. A. Carson, ed.; InterVarsity Press); and Short Studies in Biblical Theology (SSBT; Dane C. Ortlund and Miles V. Van Pelt, eds.; Crossway). In addition, *Theology for the People of God* (David Dockery, Christopher W. Morgan, and Nathan Finn, eds.; B&H Academic) features the collaborative work of biblical and systematic theologians on major Christian doctrines.

26 Foreword to Schlatter's *Das Wort Jesu* (1909), reprinted (ET) in Schlatter, *History of the Christ*, 18 (see the positive reference to Schlatter's work in Scobie, *Ways of Our God*, 19). For a discussion along similar lines, see Andreas J. Köstenberger with Richard D. Patterson, *Invitation to Biblical Interpretation: Exploring the Hermeneutical Triad of History*,

*Literature, and Theology*, 2nd ed. (Grand Rapids, MI: Kregel, 2021), ch. 14. See also Barr, *Concept of Biblical Theology*, 4, who says biblical theology is meaningful only with regard to what “was thought or believed within the time, languages and cultures of the Bible itself,” adding, “What we are looking for is a ‘theology’ that existed back there and then . . . the theology that existed in the minds of biblical persons.” In some cases, this theology may be mostly implicit; in other cases (e.g., John’s Gospel) it may be more explicit, that is, it may represent conscious reflection on, e.g., the deity of Christ, etc. (cf. the discussion in *ibid.*, 248–49, noting that “[t]heology is a reflective activity in which the contents of religious expressions is to some extent abstracted, contemplated, subjected to reflection and discussion, and deliberately reformulated” [249]).

27 Schlatter, *History of the Christ*, 18. At the same time, it is, of course, important to remember that it is Christ who birthed his church, of which he is the head, *by means of* these men; they are not the originators of the church but rather the human instruments in God’s redemptive plan.

28 See D. A. Carson, “Current Issues in Biblical Theology: A New Testament Perspective,” *BBR* 5 (1995): 17–26, who, after calling for definitional clarity, identifies the following valid approaches to biblical theology: (1) the theology of the whole Bible, descriptively and historically considered; (2) the theology of the various biblical corpora or strata (e.g., Old and New Testament theologies); (3) the theology of a particular theme across the Scriptures. Cf. Kimble and Spellman, *Invitation to Biblical Theology*, 16–21, who posit as their

working definition that biblical theology is “the study of the whole Bible on its own terms” (16, 21). However, they proceed to claim that the definition of biblical theology is “A Tale of Two Senses,” in which biblical theology is defined as both “the theology presented in the Scriptures” and “theological reflection that accords with the Scriptures” (17–18). We would maintain instead that only the first sense is a proper definition of biblical theology; the second sense more accurately describes systematic theology. Collapsing these two “senses” or definitions into one only perpetuates confusion and unduly blurs the lines between the two disciplines.

29 This is not to be confused with the aforementioned approach taken by Kimble and Spellman, *Invitation to Biblical Theology*, 17–18, who include “theological reflection that accords with the Scriptures” as part of biblical theology. Rather, our approach is primarily descriptive, which of necessity involves a certain amount of drawing connections and arrangement in one’s presentation.

30 Cf. Osborne, *Hermeneutical Spiral*, 353–55, who writes that systematic theology is the “intermediate step” between exegetical and biblical theology on the one hand and application and homiletics on the other. He adds, however, that “any attempt to separate the tasks too greatly is artificial,” because in the ultimate analysis these disciplines are interdependent (quotes are from 355).

31 D. A. Carson, “The Bible and Theology,” in *NIV Biblical Theology Study Bible*, ed. D. A. Carson (Grand Rapids, MI: Zondervan, 2018), 6–11. Though see further the caution against a strictly linear construal below.



32 The analogy could be extended by picturing different runners in such a relay race as various teams comprised of biblical scholars, exegetes, biblical theologians, and systematicians who practice their craft each in their own way. If so, the question would be, Which team best advances our understanding of the thought of the biblical writers?

33 Cf. D. A. Carson, "Systematic Theology and Biblical Theology," in *New Dictionary of Biblical Theology*, 89–104; Scobie, *Ways of Our God*, 66: "Dogmatic theology is the final stage in the movement from the horizon of the text to the horizon of the interpreter." For a dissenting view, see Kevin J. Vanhoozer, "Is the Theology of the New Testament One or Many? Between (the Rock of) Systematic Theology and (the Hard Place of) Historical Occasionalism," in *Reconsidering the Relationship between Biblical and Systematic Theology in the New Testament: Essays by Theologians and New Testament Scholars*, ed. Benjamin E. Reynolds, Brian Lugioyo, and Kevin J. Vanhoozer, WUNT 2/369 (Tübingen: Mohr Siebeck, 2014), 38, who contends, "Systematic theology is not simply a second step that follows biblical theology; rather, it is a partner in the exegetical process itself."

34 See, e.g., Adolf Schlatter, *Die Geschichte des Christus* (Stuttgart: Calwer, 1909; 2nd ed. 1922); *Die Theologie der Apostel* (Stuttgart: Calwer, 1910; 2nd ed. 1923); *Das christliche Dogma* (Stuttgart: Calwer, 1911; 2nd ed. 1923); *Die christliche Ethik* (Stuttgart: Calwer, 1914); *Die philosophische Arbeit seit Cartesius: Ihr religiöser und ethischer Ertrag* (Gütersloh: C. Bertelsmann, 1906; 4th ed. Stuttgart: Calwer, 1959). For a definitive biography including an exhaustive bibliography, see

Werner Neuer, *Adolf Schlatter: Ein Leben für Theologie und Kirche* (Stuttgart: Calwer, 1996).

[35](#) See chs. 2 and 15 on history and application, respectively, in Köstenberger with Patterson, *Invitation to Biblical Interpretation*.

[36](#) Cf. John H. Walton, *The Lost World of Adam and Eve: Genesis 2–3 and the Human Origins Debate* (Downers Grove, IL: InterVarsity Press, 2015), *passim*.

[37](#) Cf. John H. Walton, *The Lost World of Genesis One: Ancient Cosmology and the Origins Debate* (Downers Grove, IL: InterVarsity Press, 2009), *passim*.

[38](#) Schlatter, *History of the Christ*, 18.

[39](#) See 1.2.1 below. Carson, “Current Issues in Biblical Theology: A New Testament Perspective,” 31, rightly points out that, “[i]deally, biblical theology will transcend mere description . . . and call men and women to a knowledge of the living God” (*italics removed*). The present section is adapted and further developed from Köstenberger with Patterson, *Invitation to Biblical Interpretation*, ch. 14, with publisher’s permission.

[40](#) Cf. Geerhardus Vos, *Biblical Theology: Old and New Testaments* (Grand Rapids, MI: Eerdmans, 1948), 4. Similarly, Schlatter, *History of the Christ*, 18, calls for a listening hermeneutic and a hermeneutic of perception that focuses primarily on “seeing” what is there. Vos goes on to say that exegetical theology consists in the study of the contents of Scripture, the science of introduction, the study of the canon (“canonics”), and biblical theology. He adds that biblical theology is “that branch of Exegetical Theology which deals

with the process of the self-revelation of God deposited in the Bible” (*Biblical Theology*, 4).

[41](#) For an explanation of what is meant by a “triadic” hermeneutical approach, see Köstenberger with Patterson, *Invitation to Biblical Interpretation*, ch. 1. For a summary, see Andreas Köstenberger, “*Invitation to Biblical Interpretation and the Hermeneutical Triad: New Hermeneutical Lenses for a New Generation of Bible Interpreters*,” *CTR* n.s. 10, no. 1 (Fall 2012): 3–12.

[42](#) See also multiple podcasts on biblical theology posted on the website for the Center for Biblical Studies at Midwestern, [cbs.mbts.edu](http://cbs.mbts.edu).

[43](#) D. A. Carson, “Unity and Diversity in the New Testament: The Possibility of Systematic Theology,” in *Scripture and Truth*, ed. D. A. Carson and John D. Woodbridge (Grand Rapids, MI: Zondervan, 1983), 91; repr. in D. A. Carson, *Collected Writings on Scripture* (Wheaton, IL: Crossway, 2010), 145; see also idem, “Bible and Theology,” 2633–36; Benjamin B. Warfield, “The Idea of Systematic Theology,” in *Studies in Theology* (Edinburgh: Banner of Truth Trust, 1988), 49–87, originally in *Presbyterian and Reformed Review* 7 (1896): 243–71; and Richard B. Gaffin Jr., “Systematic Theology and Biblical Theology,” *WTJ* 38 (1976): 281–99.

[44](#) See the chart “Feedback Loop” in Carson, “Bible and Theology,” 2635.

[45](#) Carson, “Unity and Diversity in the New Testament,” 92. Cf. Scobie, *Ways of Our God*, 83, who notes “the objection that a systematic scheme tends to impose categories that are alien

to biblical thought” and, as a result, tends to overlook actual biblical categories such as “the land” or “wisdom.”

[46](#) Cf. Gabler, cited in Sandys-Wunsch and Eldredge, “J. P. Gabler and the Distinction between Biblical and Dogmatic Theology,” 135, who speaks of “the depraved custom of reading one’s own opinions and judgments into the Bible” and “that unfortunate fellow who heedlessly dared to attribute some of his own most insubstantial opinions to the sacred writers themselves,” adding that “[t]hose completely unable to interpret correctly must inevitably inflict violence upon the sacred books.”

[47](#) See further the discussion below.

[48](#) Unfortunately, space does not permit a full airing of this issue here. For an argument for biblical and systematic theology as parallel disciplines, see Geerhardus Vos, *The Idea of Biblical Theology as a Science and as a Theological Discipline* (New York: Anson D. F. Randolph, 1894); idem, *Biblical Theology*; and Vern Sheridan Poythress, “Kinds of Biblical Theology,” *WTJ* 70 (2008): 129–42. Vos prefers to speak of “the history of biblical revelation” (*Biblical Theology*, 5–9). On Vos’s biblical-theological method, see Andreas J. Köstenberger, “Geerhardus Vos: His Biblical-Theological Method and His Theology of Gender,” Geerhardus Vos Lecture (Beaver Falls, PA: Geneva College, forthcoming).

[49](#) See here the New Testament instances of the Greek word μυστήριον (e.g., Matt. 13:11; Mark 4:11; Luke 8:10; Rom. 11:25–27; 16:25–26; 1 Cor. 15:51; Eph. 3:2–10; 5:32; Col. 1:26–27; 2 Thess. 2:7; 1 Tim. 3:16), which is usually rendered, rather inadequately, as “mystery” in our English translations. In fact,

a μυστήριον is the very opposite of a mystery: It is the *disclosure* of a truth that had previously remained unrevealed. See D. A. Carson, “Mystery and Fulfillment: Toward a More Comprehensive Paradigm of Paul’s Understanding of the Old and New,” in *Justification and Variegated Nomism*, vol. 2: *The Paradoxes of Paul*, WUNT 2/181, ed. D. A. Carson, Peter T. O’Brien, and Mark Seifrid (Tübingen: Mohr Siebeck; Grand Rapids, MI: Baker, 2004), 393–436. See also G. K. Beale and Benjamin L. Gladd, *Hidden but Now Revealed: A Biblical Theology of Mystery* (Downers Grove, IL: InterVarsity Press, 2014).

[50](#) Cf. Witherington, *Biblical Theology*, 3, who stresses the importance of “operating with the right hermeneutical principles, the chief of which is the notion of progressive revelation”; and George Eldon Ladd, *A Theology of the New Testament*, rev. ed., ed. Donald A. Hagner (Grand Rapids, MI: Eerdmans, 1993), 27: “Since biblical theology traces the divine acts in redemptive history, we must expect progression in the revelation”; Ladd adds that scholars should also “expect diversity within a basic unity” (28). See also Völs, *Biblical Theology*, 16, who affirms that the method of biblical theology is “determined by the principle of historic progression.” As a result, in general, biblical theology precedes systematic theology, though “there is at several points already a beginning of correlation among elements of truth in which the beginnings of the systematizing process can be discerned.” Note, however, one major limitation in Völs’s own method: because he approaches biblical theology as history of divine revelation culminating in Jesus, he does not treat Paul’s letters,

the remaining New Testament Epistles, and Revelation, which renders his presentation incomplete.

[51](#) D. A. Carson, “The Role of Exegesis in Systematic Theology,” in *Doing Theology in Today’s World: Essays in Honor of Kenneth S. Kantzer*, ed. John D. Woodbridge and Thomas E. McComiskey (Grand Rapids, MI: Zondervan, 1994), 66. Similarly, *idem*, “Bible and Theology,” 2634.

[52](#) Cf., e.g., Millard J. Erickson, *Christian Theology*, 3rd ed. (Grand Rapids, MI: Baker, 2013); Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*, 2nd ed. (Grand Rapids, MI: Zondervan, 2020).

[53](#) D. A. Carson, “Subtle Ways to Abandon the Authority of Scripture in Our Lives,” *Themelios* 42, no. 1 (January 2017): 8.

[54](#) Carson, “Subtle Ways,” 8.

[55](#) Carson, “Subtle Ways,” 8.

[56](#) Carson’s fifth point in “Subtle Ways,” 8–9.

[57](#) Other examples include the eternal generation of the Son (“only begotten”), the doctrine of imputation (Jesus’s perfect life and obedience being credited to believers), or the doctrine of sanctification. In each case, while biblical theology proceeds along original historical lines, tracing how a given teaching was disclosed gradually over time, systematic theology constructs a doctrinal framework that is atemporal and logical in orientation.

[58](#) For examples of such cross-disciplinary collaboration between biblical scholars and systematic theologians, see Andreas J. Köstenberger and Scott R. Swain, *Father, Son, and Spirit: The Trinity and John’s Gospel*, NSBT 24 (Downers

Grove, IL: InterVarsity Press, 2008); and Gregg R. Allison and Andreas J. Köstenberger, *The Holy Spirit*, Theology for the People of God (Nashville: B&H Academic, 2020). The latter work is the inaugural volume in a series featuring the collaborative work of biblical scholars and systematic theologians on all of the Bible's major doctrines.

[59](#) D. A. Carson, "Theological Interpretation of Scripture: Yes, But . . . ," in *Theological Commentary: Evangelical Perspectives*, ed. R. Michael Allen (London: T&T Clark, 2011), 206–7.

[60](#) See further the discussion under the next heading.

[61](#) See Andreas J. Köstenberger, "The Present and Future of Biblical Theology," *Themelios* 37, no. 3 (2012): 445–64; an earlier version with the same title appeared in *SwJT* 56, no. 1 (2013): 3–24. By urging a continuing distinction between biblical and systematic theology, we are in no way seeking to dispute the continuing viability of systematic theology. See R. Michael Allen and Scott R. Swain, "In Defense of Proof-Texting," *JETS* 54 (2011): 589–606, who analyze the work of Thomas Aquinas and John Calvin and urge disciplinary symbiosis with theology and exegesis working hand in hand. However, while we understand the authors' desire to defend the legitimacy of systematic theology, we do not agree with their criticism of Carson's above-cited essay, "Systematic Theology and Biblical Theology," in *New Dictionary of Biblical Theology*.

[62](#) A point made by Murray Rae, "Theological Interpretation and the Problem of Method," in *Ears That Hear: Explorations in Theological Interpretation of the Bible*, ed. Joel B. Green

and Tim Meadowcroft (Sheffield, UK: Sheffield Phoenix, 2013), 25.

[63](#) Cf. Richard S. Briggs, *The Virtuous Reader: Old Testament Narrative and Interpretive Virtue*, Studies in Theological Interpretation (Grand Rapids, MI: Baker Academic, 2010). The aim of Briggs is to explore the readerly virtues implied in Old Testament texts. What kind of readers does the Bible desire? Briggs provides a series of case studies of particular interpretive virtues that are explicit or implicit in various texts, that is, the moral virtues relevant to the process of interpreting Scripture. Along similar lines, see the discussion of interpretive virtues in Köstenberger with Patterson, *Invitation to Biblical Interpretation*, 66.

[64](#) See the discussion provided by Stephen E. Fowl, *Engaging Scripture: A Model for Theological Interpretation*, Challenges in Contemporary Theology (Oxford: Blackwell, 1998), 13–21.

[65](#) This is briefly commented on by Bockmuehl, *Seeing the Word*, 109.

[66](#) E.g., Ernest C. Lucas, *Proverbs*, THOTC (Grand Rapids, MI: Eerdmans, 2015); Stephen E. Fowl, *Philippians*, THNTC (Grand Rapids, MI: Eerdmans, 2005). Another example is the Journal of Theological Interpretation Supplement series, with a number of volumes in the series bringing together biblical studies and historical theology. See, e.g., Thomas Holsinger-Friesen, *Irenaeus and Genesis: A Study of Competition in Early Christian Hermeneutics*, JTISup 1 (Winona Lake, IN: Eisenbrauns, 2009); Seth B. Tarrer, *Reading with the Faithful: Interpretation of True and False Prophecy in the Book of*



*Jeremiah from Ancient to Modern Times*, JTI Sup 6 (Winona Lake, IN: Eisenbrauns, 2013). Yet another example of the theological interpretation of the Bible—whether or not Gerald Bray would describe what he is doing exactly in those terms—is the volume by Gerald Bray, *God Is Love: A Biblical and Systematic Theology* (Wheaton, IL: Crossway, 2012), which is a warmhearted explanation of Christian doctrine given to us in Scripture. It is aimed at those who normally find systematic theology unappealing and incomprehensible—through no fault of their own. True to the subtitle, almost without exception, only biblical references appear in the footnotes. Bray uses simple, straightforward language, avoiding all theological jargon. Another outstanding feature of this book is the inclusion of theological and practical ethics at appropriate points in the discussion, including the Christian attitude toward marriage, sports, and politics. Even when dealing with doctrine, Bray's discussion regularly turns in a practical direction, so that when discussing the Christian hope, for example, he addresses the problem of the experience of failure. The doctrine of union with Christ leads to an explanation of the place and importance of prayer: "To be a Christian without praying is like being married but never speaking to your spouse" (623). In his discussion of the doctrine of the church, he gives a down-to-earth explanation of what is or is not essential in church life.

<sup>67</sup> Kevin J. Vanhoozer, "What Is Theological Interpretation of the Bible?," in *Dictionary for Theological Interpretation of the Bible*, ed. Kevin J. Vanhoozer, Craig G. Bartholomew,

Daniel J. Treier, and N. T. Wright (Grand Rapids, MI: Baker Academic, 2005), 19–27.

[68](#) Vanhoozer, *Dictionary for Theological Interpretation*, 18.

[69](#) See the essay by Adolf Schlatter, “Atheistic Methods in Theology,” trans. David R. Bauer, *Asbury Theological Journal* 51, no. 2 (1996): 45–57, who deplores “a deep suspicion and spirited protest against ‘theology’” in Germany in his day and notes “that ethics is forgotten” in such treatments.

[70](#) Gregg R. Allison, “The Theological Interpretation of Scripture: An Introduction and Preliminary Evaluation,” *SBJT* 14, no. 2 (2010): 28–36, esp. 32–33.

[71](#) Allison, “Theological Interpretation,” 30 (emphasis added).

[72](#) See the critique by Carson, “Theological Interpretation of Scripture,” 187–207; idem, “New Covenant Theology and Biblical Theology,” in *God’s Glory Revealed in Christ: Essays on Biblical Theology in Honor of Thomas R. Schreiner*, ed. Denny Burk, James M. Hamilton Jr., and Brian Vickers (Nashville: B&H Academic, 2019), 25–27. See also Stanley E. Porter, “What Exactly Is Theological Interpretation of Scripture, and Is It Hermeneutically Robust Enough for the Task to Which It Has Been Appointed?,” in *Horizons in Hermeneutics: A Festschrift in Honor of Anthony C. Thiselton*, ed. Stanley E. Porter and Matthew R. Malcolm (Grand Rapids, MI: Eerdmans, 2013), 234–67, who answers the question in the title of his essay with a resounding no.

[73](#) For a summary and critique of an important work written by a practitioner of TIS, see Andreas J. Köstenberger, “Review

of Craig G. Bartholomew, *Introducing Biblical Hermeneutics*,” <https://www.booksataglance.com/book-reviews/introducing-biblical-hermeneutics-comprehensive-framework-hearing-god-scripture-craig-g-bartholomew>. Oddly enough, as noted, Bartholomew’s chapter on history (ch. 10) is particularly strong, while the chapter on theology (ch. 12) is rather weak (focusing largely on creation while neglecting soteriology).

74 For some of the thoughts and references in this and the next paragraph, we are indebted to Samuel G. Parkison, “Divine Revelation’s Creaturely Corollary: Illumination as the Christ-Adoring Bridge between Systematics and Hermeneutics” (PhD seminar paper, Midwestern Baptist Theological Seminary, 2018).

75 See D. A. Carson, “Approaching the Bible,” in D. A. Carson, *Collected Writings on Scripture*, comp. Andrew David Naselli (Wheaton, IL: Crossway, 2010), 19–54; Andreas J. Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, the Cross, and the Crown: An Introduction to the New Testament*, 2nd ed. (Nashville: B&H Academic, 2016), ch. 1; D. A. Carson, ed., *The Enduring Authority of the Christian Scriptures* (Grand Rapids, MI: Eerdmans, 2016); Wayne A. Grudem, “Scripture’s Self-Attestation and the Problem of Formulating a Doctrine of Scripture,” in *Scripture and Truth*, ed. D. A. Carson and John Woodbridge (Grand Rapids, MI: Zondervan, 1983), 19–59.

76 Scott R. Swain, *Trinity, Revelation, and Reading: A Theological Introduction to the Bible and Its Interpretation* (New York: T&T Clark, 2011), 8.

77 Eckhard J. Schnabel, "Scripture," in *New Dictionary of Biblical Theology*, 41. Cf. Schlatter, "Atheistic Methods in Theology"; see also Robert W. Yarbrough, "Adolf Schlatter's 'The Significance of Method for Theological Work': Translation and Commentary," *SBJT* 1, no. 2 (1997): 64–76; James Eglinton and Michael Bräutigam, "Scientific Theology? Herman Bavinck and Adolf Schlatter on the Place of Theology in the University," *Journal of Reformed Theology* 7, no.1 (2013): 27–50.

78 On biblical inspiration, see, e.g., Swain, *Trinity, Revelation, and Reading*, 67; Michael W. Goheen and Michael D. Williams, "Doctrine of Scripture and Theological Interpretation," in *A Manifesto for Theological Interpretation*, ed. Craig G. Bartholomew and Heath A. Thomas (Grand Rapids, MI: Baker Academic, 2016), 72–93. On the canon of Scripture, see Stephen G. Dempster, "The Canon and Theological Interpretation," in Bartholomew and Thomas, *Manifesto for Theological Interpretation*, 131–48; Michael J. Kruger, *The Question of Canon: Challenging the Status Quo in the New Testament Debate* (Downers Grove, IL: InterVarsity Press, 2013).

79 On genre, see, e.g., Kevin J. Vanhoozer, "The Semantics of Biblical Literature: Truth and Scripture's Diverse Literary Forms," in *Hermeneutics, Authority, and Canon*, ed. D. A. Carson and John D. Woodbridge (Grand Rapids, MI: Baker, 1995), 49–104.

80 See esp. Luke 24:25–27, 44–48; see also Matt. 5:17; John 5:45–47; Rom. 10:4; Heb. 1:1–2. Cf. Graham Cole, *The God Who Became Human: A Biblical Theology of Incarnation* (Downers

Grove, IL: InterVarsity Press, 2013); Thomas R. Schreiner, *The King in His Beauty: A Biblical Theology of the Old and New Testaments* (Grand Rapids, MI: Baker Academic, 2013); Völs, *Biblical Theology*.

[81](#) This is the primary thesis of Parkison, “Divine Revelation’s Creaturely Corollary,” citing Herman Bavinck, *Reformed Dogmatics*, ed. John Bolt, trans. John Vriend (Grand Rapids, MI: Baker, 2003), 350.

[82](#) Cf. 1 Cor. 2:11–16. See the discussion of the need for regenerate, Spirit-filled, and Spirit-led interpretation in Köstenberger and Patterson, *Invitation to Biblical Interpretation*, 55; on the role of faith and the Spirit in interpretation, see Gerhard Maier, *Biblical Hermeneutics*, trans. Robert W. Yarbrough (Wheaton, IL: Crossway, 1995), ch. 11; Robert W. Yarbrough, *Clash of Visions: Populism and Elitism in New Testament Theology*, Reformed Exegetical Doctrine Studies (Fearn, Ross-shire, UK: Christian Focus, 2019).

[83](#) Cf. Völs, *Biblical Theology*, v, 18, taking his cue from Thomas Aquinas, who espoused the belief that theology is *a Deo docetur, Deum docet, ad Deum ducit* (“taught by God, teaches God, [and] leads to God”). Völs believed that the task of biblical theology is to trace the “organic growth . . . of the truths of Special Revelation” (v–vi). Toward this end, he divided biblical history into two periods, Mosaic and prophetic.

[84](#) The term “intertextuality” was coined by the Bulgarian-French thinker and writer Julia Kristeva. More recently, biblical scholars such as Richard Hays have appropriated an

intertextual approach for biblical studies. See the extensive interaction with Hays throughout this volume, esp. in ch. 8 on the Gospels.

[85](#) For a discussion of structuralism, poststructuralism, reader-response criticism, and deconstructionism, see appendix 1 in Osborne, *Hermeneutical Spiral*, 465–99.

[86](#) See Köstenberger with Patterson, *Invitation to Biblical Interpretation*. See also Brian S. Rosner, “Biblical Theology,” in *New Dictionary of Biblical Theology*, 3: “Biblical theology is principally concerned with the overall message of the whole Bible. It seeks to understand the parts in relation to the whole and, to achieve this, it must work with the mutual interaction of the literary, historical, and theological dimensions of the various corpora, and with the interrelationships of these within the whole canon of Scripture” (emphasis added).

[87](#) Vols, *Biblical Theology*, 8. The same premise underlies Andreas J. Köstenberger and Richard D. Patterson, *For the Love of God’s Word: An Introduction to Biblical Interpretation* (Grand Rapids, MI: Kregel, 2015). See also David K. Clark, *To Know and Love God: Method for Theology*, Foundations of Evangelical Theology (Wheaton, IL: Crossway, 2003), xxix, who points out that while “theology is *never less* than truth about God,” it “is *never only* about expressing true information about God” (emphases original). In addition to the scientific side of theology, there is also its sapiential and spiritual dimension—“Knowing and loving God!” (xxix).

[88](#) Vols, *Biblical Theology*, 8–9.

[89](#) Vols, *Biblical Theology*, 8.

[90](#) Vols, *Biblical Theology*, 10.

91 Völs, *Biblical Theology*, 10.

92 Völs, *Biblical Theology*, 10–11.

93 Cf. the three guiding principles affirmed by Völs, *Biblical Theology*, 11–13: theism, revelation, and plenary inspiration; and Witherington, *Biblical Theology*, 5, who writes that “the Bible is a book of progressive revelation of the character and work of God.” See also Stuhlmacher, *Biblical Theology*, 13, who urges that biblical theologians be “open to the gospel’s claim to revelation.” While affirming the historical-critical method as “currently [the] only one established method” for understanding a text historically, Stuhlmacher states that the “New Testament attests the *revelation* of the one God in the mission, work, and resurrection of Jesus from the dead” (12, emphasis original). At the same time, Stuhlmacher believes there are errors and contradictions in Scripture. As noted in Andreas J. Köstenberger, “Diversity and Unity in the New Testament,” in *Biblical Theology: Retrospect and Prospect*, ed. Scott J. Hafemann (Downers Grove, IL: InterVarsity Press, 2002), 144, Stuhlmacher believes that “the Bible contains diverse voices that do not merely complement but also contradict each other” (“Der Kanon und seine Auslegung,” in *Jesus Christus als die Mitte der Schrift: Studien zur Hermeneutik des Evangeliums*, ed. Christof Landmesser et al., BZNW 86 [Berlin: de Gruyter, 1997], 287: “vielfältige Stimmen, . . . die sich nicht nur gegenseitig ergänzen, sondern auch widersprechen”). For a thorough summary and critique of Stuhlmacher’s work, see Andreas J. Köstenberger, “Review of Peter Stuhlmacher, *Biblical Theology of the New Testament*,” <https://www.booksataglance.com/book-reviews/andreas->

kostenbergers-review-of-biblical-theology-of-the-new-testament-by-peter-stuhlmacher.

94 Augustine, *De doctrina christiana* 1.36, quoted in N. T. Wright and Michael F. Bird, *The New Testament in Its World: An Introduction to the History, Literature, and Theology of the First Christians* (Grand Rapids, MI: Zondervan, 2019), 73, n. 43. Wright and Bird mean by this “a sympathetic and yet inquisitive appropriation of the authors and texts of the New Testament,” in which “the lover [i.e., the biblical interpreter] affirms the reality and the otherness of the beloved” (a model known as “critical realism” [73]). In addition, in the context of this biblical theology, a “hermeneutic of love” will bring to light God’s love for the world and his desire for people to love him in return as a key theme in the biblical story.

95 Edward J. Herrelko III, “The Role of Presuppositions and Their Impact on the Process of Biblical Theology: A Case Study of the Pauline Theologies of James Dunn and Thomas Schreiner” (PhD diss., Southeastern Baptist Theological Seminary, 2016).

96 James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids, MI: Eerdmans, 1997); Thomas R. Schreiner, *Paul, Apostle of God’s Glory in Christ: A Pauline Theology*, 2nd ed. (Downers Grove, IL: InterVarsity Press, 2020).

97 Similarly, Stuhlmacher, *Biblical Theology*, 253 et passim, classifies the Pastoral Epistles (1–2 Timothy and Titus), Ephesians, and (more tentatively) Colossians and 2 Thessalonians, as deutero-Pauline (i.e., not written by Paul).

98 Among their many publications, see, e.g., James D. G. Dunn, *The New Perspective on Paul*, rev. ed. (Grand Rapids,



MI: Eerdmans, 2007); Thomas R. Schreiner, *Romans*, 2nd ed., BECNT (Grand Rapids, MI: Baker Academic, 2018).

99 Hans-Georg Gadamer, *Truth and Method*, ed. Garrett Barden and John Cumming (New York: Continuum, 1975; orig. German ed. *Wahrheit und Methode* [1960]), sought to recast the German word *Vorurteil*, which has a pejorative connotation (“bias”) but which, Gadamer argued, can be taken more neutrally to mean “prejudgment.”

100 See, e.g., Andreas J. Köstenberger, *A Theology of John's Gospel and Letters: The Word, the Christ, the Son of God*, BTNT (Grand Rapids, MI: Zondervan, 2009); idem, *Commentary on 1–2 Timothy and Titus*, EBTC (Bellingham, WA: Lexham, 2020); Andreas J. Köstenberger and Margaret E. Köstenberger, *God's Design for Man and Woman: A Biblical-Theological Survey* (Wheaton, IL: Crossway, 2014); Allison and Köstenberger, *Holy Spirit*; and Andreas J. Köstenberger with T. Desmond Alexander, *Salvation to the Ends of the Earth: A Biblical Theology of Mission*, NSBT 53 (Downers Grove, IL: InterVarsity Press, 2020).

101 See, e.g., Michael Lawrence, *Biblical Theology in the Life of the Church: A Guide for Ministry* (Wheaton, IL: Crossway, 2010). See also Stuhlmacher, *Biblical Theology*, 13, who suggests four methodological imperatives for a biblical theology—it must be (1) historically appropriate, (2) open to revelation, (3) related to the church's faith, and (4) rationally transparent and controllable—and closes with a call, not only to biblical exegesis and dogmatics, but also to “participation in the life of the church” (789).

[102](#) We will return to this subject in the final chapter of this volume, which is devoted to biblical-theological synthesis.

[103](#) Vbs, *Biblical Theology*, 17.

[104](#) Vbs, *Biblical Theology*, 17.

[105](#) Vbs, *Biblical Theology*, 17.

[106](#) Vbs, *Biblical Theology*, 17.

[107](#) Vbs, *Biblical Theology*, 17–18.

[108](#) Vbs, *Biblical Theology*, 18.

[109](#) Scobie, *Ways of Our God*, 8.

[110](#) Scobie, *Ways of Our God*, 8.

[111](#) Scobie, *Ways of Our God*, 8. The allusion is to Krister Stendahl, “Biblical Theology, Contemporary,” *IDB* 1:419, who distinguishes between biblical theology as being concerned with what the Bible “meant” and systematic (or dogmatic) theology as being concerned with what the Bible “means” (cf. Scobie, *Ways of Our God*, 5).

[112](#) Cf. “The Method of Biblical Theology,” in Scobie, *Ways of Our God*, 46–80; “How Do We Do New Testament Theology?,” in I. Howard Marshall, *New Testament Theology: Many Witnesses, One Gospel* (Downers Grove, IL: InterVarsity Press, 2004), 17–48.

[113](#) That authorial intent, it should be noted, includes the intent of both the divine and the human author. On the neglect of the divine intent in hermeneutics, see Barrett, *Canon, Covenant, and Christology*, 5, who writes, “Evangelicals pay lip service to inspiration, but when we turn to the text itself the divine author may have little functional imprint across the canon. Our hermeneutic betrays a deistic God, one who has inspired the text but thereafter has no role in how the whole

text (and its story) comes together over the course of history.” While it is problematic to neglect divine intent, however, it is likewise problematic to neglect human intent; divine and human intent must be held in proper balance. For an example of an overemphasis on divine intent, see Vern S. Poythress, “Dispensing with Merely Human Meaning: Gains and Losses from Focusing on the Human Author, Illustrated by Zephaniah 1:2–3,” *JETS* 57 (2014): 481–99, who urges that interpreters abandon the quest for authorial intent and focus exclusively on divine intent. Also, to speak about the divine intent expressing itself in the *story* or *storyline* of Scripture can be a bit slippery (cf. Barrett, *Canon, Covenant, and Christology*, 2: “it is because the story of Scripture has one divine author that his *divine authorial intent* is embedded throughout Scripture’s storyline” [emphasis original]); we prefer to speak of divine/human authorial intent being expressed in concrete words and texts.

114 Carson, “Systematic Theology and Biblical Theology,” 91.

115 Cf. Scobie, *Ways of Our God*, 46, who proposes “an intermediate biblical theology” focusing on historical study, biblical theology (by which he essentially means a literary study of the canon), and the “faith and life of the church.” While different in execution, we would agree that engaging in biblical theology involves historical and literary study within a canonical framework as well as a concern for the ethical dimension of the teachings of Scripture.

116 Cf. Gabler, “Oration on the Proper Distinction between Biblical and Systematic Theology,” 501: “There is truly a

biblical theology, *of historical origin*, conveying what the holy writers felt about divine matters.” However, see the important critique by Barrett, *Canon, Covenant, and Christology*, 17–20, citing John V. Fesko, “On the Antiquity of Biblical Theology,” in Tipton and Waddington, eds., *Resurrection and Eschatology*, 443–77, esp. 445–53. Cf. Stuhlmacher, *Biblical Theology*, 5, who seeks to strike the proper balance: “The theology of the New Testament must do justice to both the historical claims to revelation and the ecclesiastical significance of the New Testament canon” (italics removed). In “Book 1: The Origin and Character of the New Testament Proclamation,” Stuhlmacher organizes his presentation of New Testament theology in six parts: the proclamation of Jesus, the early church, Paul, the period after Paul, the Synoptic Gospels, and “John and his school.” See also Hagner, in Ladd, *Theology of the New Testament*, 20: “Biblical theology is that discipline which sets forth the message of the books of the Bible in their historical setting . . . primarily a descriptive discipline.”

[117](#) David A. Croteau and Andreas J. Köstenberger, “‘Will a Man Rob God?’ (Malachi 3:8): A Study of Tithing in the Old and New Testaments,” *BBR* 16, no. 1 (2006): 53–77; idem, “Reconstructing a Biblical Model for Giving: A Discussion of Relevant Systematic Issues and New Testament Principles,” *BBR* 16, no. 2 (2006): 237–60.

[118](#) See Stuhlmacher, *Biblical Theology*, 3: “A theology of the New Testament must allow the New Testament itself to dictate its theme and presentation” (italics removed); Rosner, “Biblical Theology,” 10: “It [biblical theology] proceeds with historical and literary sensitivity and seeks to analyze and

synthesize the Bible's teaching about God and his relations to the world *on its own terms*, maintaining sight of the Bible's overarching narrative and Christocentric focus" (emphasis added); and Carson, "Current Issues in Biblical Theology," 27–32, who urges that biblical theology read the Bible as a historically developing collection of writings; presuppose a coherent and agreed-upon canon; and utilize an inductive approach, draw connections among the various corpora, and call people to know the living God.

[119](#) A helpful book on sanctification is David Peterson, *Possessed by God: A New Testament Theology of Sanctification and Holiness*, NSBT 1 (Downers Grove, IL: InterVarsity Press, 2001). See also Marny Köstenberger, *Sanctification as Set Apart and Growing in Christ by the Spirit* (Wheaton, IL: Crossway, forthcoming).

[120](#) Cf. Andreas J. Köstenberger, *The Missions of Jesus and the Disciples according to the Fourth Gospel* (Grand Rapids, MI: Eerdmans, 1998).

[121](#) Cf. Marshall, *New Testament Theology*, 44: "The New Testament must be understood first of all and as far as possible on its own terms, as an expression of thought within the ways that were possible in the first century."

[122](#) Thus, technically, there can be no "biblical theology of the Trinity," since the word "Trinity" is not found in the Bible, even though there can be a biblical-theological exploration of the relationship between God the Father, Jesus Christ the Son, and the Holy Spirit in Scripture. This may seem overly pedantic but makes a vital methodological point. It is also the reason why Andreas and his coauthor Scott Swain chose the title

*Father, Son, and Spirit* for their NSBT volume rather than *The Trinity*, and opted for the subtitle *The Trinity and John's Gospel* rather than *The Trinity in John's Gospel* (Downers Grove, IL: InterVarsity Press, 2008).

[123](#) Cf. Marshall, *New Testament Theology*, 43, who rightly insists that New Testament theology “must have some relevance to the theology of Christian believers” and points out that while New Testament theology is in the first place descriptive, “the prescriptive element is hard to eliminate” (44).

[124](#) Köstenberger, “Present and Future of Biblical Theology.” For an alternate (albeit controversial) taxonomy, see Klink and Lockett, *Understanding Biblical Theology*, who, along a spectrum from “more historical” to “more theological,” distinguish between biblical theology as historical description (James Barr), history of redemption (D. A. Carson), worldview-story (N. T. Wright), canonical approach (Brevard Childs), and theological construction (Francis Watson); but see the pointed critique by Carson, “New Covenant Theology and Biblical Theology,” 17–31.

[125](#) Though perhaps (2) and (3) could be combined and a single-center approach be viewed as a subset of a central-themes approach in which one theme is given priority over all others.

[126](#) In addition, we may consider Paul's sermons recorded by Luke in the book of Acts.

[127](#) Cf. Marshall, *New Testament Theology*, 707, who, characterizing his approach in his own biblical theology, “considered it essential to begin with examining the theology of each of the documents individually.” He adds that, even

where a series of writings comes from the same author, as in the case of Luke-Acts or Paul's letters, "it is still of value to look at these writings separately to see what contribution each has to offer to the total picture" (707).

128 G. K. Beale, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Grand Rapids, MI: Baker, 2011), 7, notes that a number of "classic New Testament theologies . . . conduct a consecutive theological analysis of each NT book, usually in the canonical order of each corpus, and then . . . draw up a final comparison of each of the theological emphases of each of the books," citing Marshall, *New Testament Theology*, and Frank S. Thielman, *Theology of the New Testament: A Canonical and Synthetic Approach* (Grand Rapids, MI: Zondervan, 2005). See Beale's entire introductory discussion of issues in biblical theology in ch. 1; and his discussion of "storyline" in chs. 2 and 6.

129 Scott J. Hafemann and Paul R. House, eds., *Central Themes in Biblical Theology: Mapping Unity in Diversity* (Grand Rapids, MI: Baker, 2007). See also Scobie, *Ways of Our God*; and the discussion in Köstenberger, "Present and Future of Biblical Theology," 449–51.

130 Cf., e.g., Trent A. Rogers, "Song, Psalm, and Sermon: Toward a Center of Biblical Theology," *JETS* 64 (2021): 129–45. Still helpful is Hasel, *Old Testament Theology*. See also the summary discussion in Beale, *New Testament Biblical Theology*, 86; more broadly, Scobie, *Ways of Our God*, 93–102; and Stuhlmacher, *Biblical Theology*, 772–91.

131 Cf. Carson, "New Testament Theology," 810: "The pursuit of the center is chimerical. NT theology is so

interwoven that one can move from any one topic to any other topic. We will make better progress by pursuing clusters of broadly common themes, which may not be common to all NT books.” Similarly, Andreas contends in his essay “Diversity and Unity in the New Testament,” in Hafemann, *Biblical Theology*, 154, that “the search for a single center of the NT should be abandoned.” See further the discussion below.

132 One of the few exceptions in recent decades is James M. Hamilton Jr., *God’s Glory in Salvation through Judgment: A Biblical Theology* (Wheaton, IL: Crossway, 2010), who practices this approach rather rigidly (and continues to defend it: see idem, “The Definition, Structure, and Center of Biblical Theology,” *MJT* 20, no. 1 [2021]: 1–18); see the discussion and assessment in Köstenberger, “Present and Future of Biblical Theology,” 452–55; and the critique by Gentry and Wellum, *Kingdom through Covenant*, 20–21. As Gentry and Wellum observe, “Many proposals [as to the center of biblical theology] have been given, and they all tend toward reductionism” (31, n. 2). In his 2021 article, Hamilton does affirm a book-by-book approach, which is commendable but rings a bit hollow as he does not seem to be prepared to acknowledge adequately the theological and thematic diversity of the biblical writings. More latitude is found in J. Scott Duvall and J. Daniel Hays, *God’s Relational Presence: The Cohesive Center of Biblical Theology* (Grand Rapids, MI: Baker Academic, 2019), who speak of God’s relational presence as a “cohesive center.” See also Joshua W. Jipp, *The Messianic Theology of the New Testament* (Grand Rapids, MI: Eerdmans, 2020), whose “central argument” is “that the messianic identity



of Jesus of Nazareth is not only the presupposition for, but is also the primary (though certainly not exclusive) content of theology” (3). There are some points of affinity with James D. G. Dunn, *Unity and Diversity in the New Testament: An Inquiry into the Character of Earliest Christianity*, 3rd ed. (London: SCM, 2006).

[133](#) See, e.g., Hahn, *Theologie des Neuen Testaments*, who devotes vol. 1 to diversity and vol. 2 to unity. He starts vol. 1 with Paul (topical) and the “Pauline school” (2 Thessalonians; Colossians; Ephesians; Pastorals); moves to post-apostolic “Hellenistic-Jewish Christian writings” independent of Paul (James; 1 Peter; Hebrews; Revelation); the Synoptics and Acts; John; and, finally, Jude and 2 Peter. In vol. 2, Hahn provides a systematic presentation of the Old Testament, God’s revelation in Jesus Christ, pneumatology, soteriology, ecclesiology, ethics, and eschatology. Similarly, Hübner, *Biblische Theologie des Neuen Testaments*, who, after a lengthy prolegomenon on revelation (vol. 1), starts with Paul (chronological); moves on to the deuterio-Paulines (same as Hahn) and General Epistles (vol. 2); before covering Hebrews, the Synoptics, John, and Revelation (vol. 3).

[134](#) Köstenberger, “Diversity and Unity in the New Testament,” 200–23.

[135](#) See, e.g., Andrew David Naselli, “How Do Genesis 1–3 and Revelation 21–22 Relate as the Bible’s Bookends?,” in *40 Questions about Biblical Theology*, 339–46; see also D. A. Carson, “Genesis 1–3: Not Maximalist, but Seminal,” *TrinJ* 39, no. 2 (2018): 143–63.

[136](#) See, e.g., G. K. Beale, “The New Testament and New Creation,” in *Biblical Theology: Retrospect and Prospect*, 159–73; Matthew Y. Emerson, *Christ and the New Creation: A Canonical Approach to the Theology of the New Testament* (Eugene, OR: Wipf & Stock, 2013), who suggests that the New Testament book order “points to the goal of Christ’s coming, which is to bring about the New Creation” and calls this “the center or focal point of New Testament theology” (xvii); and Sean McDonough, *Creation and New Creation: Understanding God’s Creation Project* (Peabody, MA: Hendrickson, 2016). For the creation/new creation theme in John’s Gospel and letters, see Köstenberger, *Theology of John’s Gospel*, ch. 8.

[137](#) For a survey, see Köstenberger with Patterson, *Invitation to Biblical Interpretation*, 566–76. See also Thomas R. Schreiner, *Covenant and God’s Purpose for the World*, SBT (Wheaton, IL: Crossway, 2017).

[138](#) See Gentry and Wellum, *Kingdom through Covenant*, who encapsulate God’s program by the phrase “kingdom through covenant.”

[139](#) See, e.g., T. Desmond Alexander, *From Eden to the New Jerusalem: An Introduction to Biblical Theology* (Grand Rapids, MI: Kregel, 2008); Graeme Goldsworthy, *Christ-Centered Biblical Theology: Hermeneutical Foundations and Principles* (Downers Grove, IL: InterVarsity Press, 2012); Beale, *New Testament Biblical Theology*. See the discussion and assessment of these works in Köstenberger, “Present and Future of Biblical Theology,” 455–49.

140 In fact, the metanarrative approach also leans heavily on systematics, because everyone has a theological system that draws theological connections, whether classical Reformed covenant theology, dispensationalism, new covenant theology, or some other system. This will doubtless affect even the most principled biblical theologian's work (e.g., G. K. Beale writing within the bounds of the Westminster confession, as he acknowledges in the dedication and conclusion to his work).

141 On the question of a "canon within a canon" in German scholarship, see Hahn, *Theologie des Neuen Testaments*, 1:24, who cites Siegfried Schulz, *Die Mitte der Schrift: Der Frühkatholizismus im Neuen Testament als Herausforderung an den Protestantismus* (Stuttgart: Kreuz, 1976), as an example of a scholar who considers only Pauline theology as genuinely Christian theology.

142 E.g., Deuteronomy has greater weight than Zephaniah, Romans greater weight than Jude. Note in this regard the frequency of New Testament references to Old Testament books: References to the Pentateuch (esp. Deuteronomy), the Psalms, and Isaiah predominate, while there is no explicit citation of Esther or the Song of Songs. See further ch. 7 below.

143 Bruce M. Metzger, *The Canon of the New Testament: Its Origin, Development, and Significance* (Oxford: Clarendon, 1987), 282. But see the gentle pushback by Stuhlmacher, *Biblical Theology*, 785, who insists that such a comprehensive approach "still does not relieve exegetes of the responsibility of informing their audiences about the central teaching of the New Testament." For his part, Stuhlmacher follows the lead of Werner Georg Kümmel, who advocates discerning the main

New Testament traditions without neglecting the Old Testament (cf. Werner Georg Kümmel, “Das Problem der ‘Mitte des Neuen Testaments,’” in *Heilsgeschehen und Geschichte*, 2 vols., Marburger Theologische Studien 16 [Marburg: N. G. Elwert, 1968], 2:73), resulting in his seeing Paul’s gospel of justification as the biblical center. At the outset of his work, Stuhlmacher affirms, “The gospel of God concerning Jesus Christ is the decisive center of the New Testament” (12).

144 Cf., e.g., Jason S. DeRouchie, “What Is Scripture’s Storyline?,” in *40 Questions about Biblical Theology*, 29–40; “Epilogue: The Story Line of Scripture,” in Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 1024–49; and the discussion at 1.2.4 below.

145 E.g., Lewis R. Donelson, *Pseudepigraphy and Ethical Argument in the Pastoral Epistles*, HUT 22 (Tübingen: Mohr Siebeck, 1986), who claims pseudepigraphy was an accepted way of reclaiming Pauline tradition; David G. Meade, *Pseudonymity and Canon: An Investigation into the Relationship of Authorship and Authority in Jewish and Earliest Christian Tradition*, WUNT 1/39 (Tübingen: Mohr Siebeck, 1986), whose argument is similar; and Bart D. Ehrman, *Forgery and Counterforgery: The Use of Literary Deceit in Early Christian Polemics* (Oxford: Oxford University Press, 2012), who considers all three letters forged polemic for the sake of church order (1 Timothy, Titus) and eschatology (2 Timothy). But see Armin D. Baum, *Pseudepigraphie und literarische Fälschung im frühen Christentum. Mit ausgewählten Quellentexten samt deutscher Übersetzung*, WUNT 2/138 (Tübingen: Mohr Siebeck, 2001); Stanley E.

Porter and Gregory P. Fewster, eds., *Paul and Pseudepigraphy* (Leiden: Brill, 2013), esp. the essay by Armin Baum; Terry L. Wilder, *Pseudonymity, the New Testament, and Deception: An Inquiry into Intention and Reception* (Lanham, MD: University Press of America, 2004); idem, “Pseudonymity, the New Testament, and the Pastoral Epistles,” in *Entrusted with the Gospel: Paul’s Theology in the Pastoral Epistles*, ed. Andreas J. Köstenberger and Terry L. Wilder (Nashville: B&H Academic, 2010), 28–51; and the discussion of “Authenticity” in Köstenberger, *1–2 Timothy and Titus*, 14–24.

[146](#) See esp. 1 Tim. 3:15; cf. vv. 4–5.

[147](#) E.g., 1 Tim. 6:14; 2 Tim. 4:1; Titus 2:13.

[148](#) E.g., 1 Tim. 4:12; 6:11; 2 Tim. 2:22.

[149](#) For additional reasons and assessment, see Köstenberger, *1–2 Timothy and Titus*, 19–24.

[150](#) Carson and Moo’s judgment is sound, that the letters to Timothy and Titus “are much more akin to the accepted letters of Paul than they are to the known pseudonymous documents that circulated in the early church” (D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament*, 2nd ed. [Grand Rapids, MI: Zondervan, 2005], 563).

[151](#) 1 Tim. 1:1; 2:3; Titus 1:3, 4; 2:10, 13; 3:4, 6.

[152](#) 1 Tim. 1:15; 3:1; 4:8–9; 2 Tim. 2:11–13; Titus 3:4–8.

[153](#) See Köstenberger, *1–2 Timothy and Titus*, 296–99.

[154](#) Eckhard J. Schnabel, “Paul, Timothy, and Titus: The Assumption of a Pseudonymous Author and of Pseudonymous Recipients in the Light of Literary, Theological, and Historical Evidence,” in *Do Historical Matters Matter to Faith? A Critical Appraisal of Modern and Postmodern*

*Approaches to Scripture*, ed. James K. Hoffmeier and Dennis R. Magary (Wheaton, IL: Crossway, 2012), 392 (emphasis original). Note, however, that Schnabel concedes too much when he speaks of the “absence” of the Holy Spirit in these letters; see Köstenberger, *1–2 Timothy and Titus*, 427–31.

[155](#) For a full discussion, see the biblical-theological portion in Köstenberger, *1–2 Timothy and Titus*, 357–544.

[156](#) See esp. Andreas J. Köstenberger, “An Investigation of the Mission Motif in the Letters to Timothy and Titus with Implications for Pauline Authorship,” *BBR* 29 (2019): 49–64; Chiao Ek Ho, “Mission in the Pastoral Epistles,” in *Entrusted with the Gospel*, 241–67.

[157](#) See Köstenberger, *1–2 Timothy and Titus*, 386–97.

[158](#) Köstenberger, *1–2 Timothy and Titus*, 431–45.

[159](#) Köstenberger, *1–2 Timothy and Titus*, 413–46.

[160](#) See Köstenberger, *1–2 Timothy and Titus*, 446–82.

[161](#) For a helpful study, see the PhD dissertation by Charles J. Bumgardner, “Family Relationships in the Letters to Timothy and Titus” (Southeastern Baptist Theological Seminary, 2020); see also idem, “Kinship, Christian Kinship, and the Letters to Timothy and Titus,” *Southeastern Theological Review* 7, no. 2 (2016): 3–17.

[162](#) Köstenberger, *1–2 Timothy and Titus*, 482–513.

[163](#) Köstenberger, *1–2 Timothy and Titus*, 513–27.

[164](#) E.g., Ernst Käsemann, “Paulus und der Fröhenkatholizismus,” *ZTK* 60 (1963): 75–89; cf. Dunn, *Unity and Diversity*, 372–400.

[165](#) First coming, Titus 2:11; second coming, 1 Tim. 6:14; 2 Tim. 4:1; Titus 2:13.

[166](#) Andreas J. Köstenberger, “Part 1: Biblical Theology,” in Allison and Köstenberger, *Holy Spirit*, 3–219.

[167](#) See, e.g., Jesus’s wordplay in John 3:6–8, where he uses πνεῦμα to refer to both the Spirit and the wind.

[168](#) See, e.g., Jesus’s reference to “the promise of my Father” in Luke 24:49 or “the gift my Father promised” in Acts 1:4 (NIV).

[169](#) Gen. 1:2; 6:3; 41:38; Ex. 31:3; 35:31; Num. 11:17; 11:25 (2x), 26, 29; 24:2; 27:18; Deut. 34:9. See Allison and Köstenberger, *Holy Spirit*, 9–15, and the discussion below.

[170](#) Judg. 3:10; 6:34; 11:29; 13:25; etc. See Allison and Köstenberger, *Holy Spirit*, 17–26.

[171](#) 1 Kings 18:12; 2 Kings 2:16; 2 Chron. 24:20.

[172](#) Though see, e.g., Pss. 33:6; 104:30; 139:7; Job 33:4. See Allison and Köstenberger, *Holy Spirit*, 26–31.

[173](#) Allison and Köstenberger, *Holy Spirit*, 33–49.

[174](#) Allison and Köstenberger, *Holy Spirit*, 53–79.

[175](#) Matt. 3:16; Mark 1:10; Luke 3:22; John 1:32–33.

[176](#) Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5.

[177](#) John 14:16–17, 21; cf. John 20:22; Luke 24:49.

[178](#) Allison and Köstenberger, *Holy Spirit*, 81–101.

[179](#) Allison and Köstenberger, *Holy Spirit*, 103–66.

[180](#) Allison and Köstenberger, *Holy Spirit*, 167–88.

[181](#) Rev. 1:10; 4:2; 17:3; 21:10 (Allison and Köstenberger, *Holy Spirit*, 188–94).

[182](#) Allison and Köstenberger, *Holy Spirit*, 201. See “A Biblical-Theological Synthesis of the Holy Spirit in Scripture,”

in Allison and Köstenberger, *Holy Spirit*, 201–19.

[183](#) Carson, “New Testament Theology,” 810: “The most pressing of these [issues] is how simultaneously to expound the unity of NT theology . . . while doing justice to the manifest diversity.” Cf. Hahn, *Theologie des Neuen Testaments*, 1.xvii: “A theology of the New Testament must . . . deal not only with the diversity but also with the unity of the early Christian witness” (our translation).

[184](#) Erich Auerbach, *Mimesis: The Representation of Reality in Western Literature* (Princeton, NJ: Princeton University Press, 1963); Hans W. Frei, *The Eclipse of Narrative: A Study in Eighteenth and Nineteenth Century Hermeneutics* (New Haven, CT: Yale University Press, 1974).

[185](#) See Harris, *Tübingen School*; see also Yarbrough, *Salvation-Historical Fallacy*; idem, *Clash of Visions*.

[186](#) This insight is a vital part of the hermeneutical triad; see Köstenberger with Patterson, *Invitation to Biblical Interpretation*.

[187](#) See the previous point.

[188](#) See Vanhoozer, “Semantics of Biblical Literature”; idem, “A Lamp in the Labyrinth: The Hermeneutics of ‘Aesthetic’ Theology,” *TrinJ* 8 (1987): 25–56; idem, “Lost in Interpretation? Truth, Scripture, and Hermeneutics,” *JETS* 48 (2005): 89–114.

[189](#) Contra, e.g., Kenton L. Sparks, *God’s Word in Human Words: An Evangelical Appropriation of Critical Biblical Scholarship* (Grand Rapids, MI: Baker, 2008); Peter Enns, *Inspiration and Incarnation: Evangelicals and the Problem of the Old Testament*, 2nd ed. (Grand Rapids, MI: Baker, 2015). Cf. G. K. Beale, *The Erosion of Inerrancy in Evangelicalism*:



*Responding to New Challenges to Biblical Authority* (Wheaton, IL: Crossway, 2008).

[190](#) 2 Tim. 3:16–17; 2 Pet. 1:19–21; cf. Pss. 19; 119.

[191](#) See John Wenham, *Christ and the Bible*, 3rd ed. (1972; repr., Eugene, OR: Wipf & Stock, 2009).

[192](#) By “ethics” we essentially mean moral principles governing a person’s conduct, as well as specific exhortations in keeping with these moral principles, though we will be open to the individual contributions of the various biblical writers in developing a biblical ethics inductively throughout this volume.

[193](#) On speech act theory, see J. L. Austin, *How to Do Things with Words* (London: Oxford University Press, 1962); John R. Searle, *Speech Acts* (Cambridge: Cambridge University Press, 1969). See also Anthony C. Thiselton, *The Two Horizons: New Testament Hermeneutics and Philosophical Description with Special Reference to Heidegger, Bultmann, Gadamer, and Wittgenstein* (Grand Rapids, MI: Eerdmans, 1980); Kevin J. Vanhoozer, *Is There a Meaning in This Text? The Bible, the Reader, and the Morality of Literary Knowledge* (Grand Rapids, MI: Zondervan, 1998).

[194](#) See the discussion at 13.3.2.4 below.

[195](#) See Köstenberger, *Theology of John’s Gospel and Letters*, 281–82. See also Kevin J. Vanhoozer, *The Drama of Doctrine: A Canonical-Linguistic Approach to Christian Doctrine* (Louisville: Westminster John Knox, 2005), developing further the seminal work by Hans Urs von Balthasar, *Theo-drama: Theological Dramatic Theory*, 5 vols. (San Francisco: Ignatius, 1988–1998); and Craig G.

Bartholomew and Michael W. Goheen, *The Drama of Scripture: Finding Our Place in the Biblical Story*, 2nd ed. (Grand Rapids, MI: Baker, 2014).

[196](#) An earlier version of material in 1.3 was published in Gregory Goswell, “The Ordering of the Books of the Canon and the Theological Interpretation of the Old Testament,” *JTI* 13 (2019): 1–20. ©The Pennsylvania State University, University Park, PA, 2019. Used by permission.

[197](#) E.g., Dempster, “Canon and Theological Interpretation”; Ron Haydon, “A Survey and Analysis of Recent ‘Canonical’ Methods (2000–2015),” *JTI* 10 (2016): 145–55.

[198](#) For the concept of paratext, see Gérard Genette, *Paratexts: Thresholds of Interpretation*, trans. Jane E. Lewin (Cambridge: Cambridge University Press, 1997). Cf. Martin Wallraff and Patrick Andrist, “Paratexts of the Bible: A New Research Project on Greek Textual Transmission,” *Early Christianity* 6 (2015): 239: “all contents in biblical manuscripts except the biblical text itself are a priori paratexts.”

[199](#) Cf. Robert W. Wall, “Canonical Context and Canonical Conversations,” in *Between Two Horizons: Spanning New Testament Studies and Systematic Theology*, ed. Joel B. Green and Max Turner (Grand Rapids, MI: Eerdmans, 2000), 175–76: “the literary conventions of the canonical process, such as the final arrangement of canonical writings and their titles, purpose to facilitate their use as Scripture.”

[200](#) Cf. Graham A. Cole, “Why a Book? Why This Book? Why the Particular Order within This Book? Some Theological Reflections on the Canon,” in Carson, ed., *Enduring Authority of the Christian Scriptures*, 473, 475–76.

[201](#) There are, however, paratexts without texts, e.g., the lost works known only by title in the Bible (e.g., Book of the Chronicles of the Kings of Judah [2 Kings 20:20]; Chronicles of King David [1 Chron. 27:24]), for a title is an optional, though almost universal, element of paratext; see Gérard Genette, “Introduction to the Paratext,” *New Literary History* 22 (1991): 263.

[202](#) E.g., Hendrik J. Koorevaar, who specifically critiques this view in “The Torah Model as Original Macrostructure of the Hebrew Canon: A Critical Evaluation,” *ZAW* 122 (2010): 64–66.

[203](#) For arguments along these lines, see Gregory Goswell, “Should the Church Be Committed to a Particular Order of the Old Testament Canon?,” *HBT* 40 (2018): 28–34.

[204](#) Georg Steins, *Die Chronik als kanonisches Abschlussphänomen: Studien zur Entstehung und Theologie von 1/2 Chronik*, BBB 93 (Weinheim, Germany: Beltz Athenäum, 1995).

[205](#) For arguments against Steins’s approach, see Edmon L. Gallagher, “The End of the Bible? The Position of Chronicles in the Canon,” *TynBul* 65 (2014): 181–99; Gregory Goswell, “Putting the Book of Chronicles in Its Place,” *JETS* 60 (2017): 283–99.

[206](#) Stephen G. Dempster, *Dominion and Dynasty: A Biblical Theology of the Hebrew Bible*, NSBT 15 (Leicester, UK: Apollos, 2003).

[207](#) John Barton, *Holy Writings, Sacred Text: The Canon in Early Christianity* (Louisville: Westminster John Knox, 1997), 34.

208 John C. Poirier, “Order and Essence of Canon in Brevard Childs’s Book on Paul,” *BBR* 20 (2010): 503–16.

209 Cf. Brevard S. Childs, *The Church’s Guide for Reading Paul: The Canonical Shaping of the Pauline Corpus* (Grand Rapids, MI: Eerdmans, 2008).

210 Ched Spellman, *Toward a Canon-Conscious Reading of the Bible: Exploring the History and Hermeneutics of the Canon*, New Testament Monographs 34 (Sheffield, UK: Sheffield Phoenix, 2014), 109–10.

211 Daniel J. Treier, *Introducing Theological Interpretation of Scripture: Recovering Christian Practice* (Grand Rapids, MI: Baker Academic, 2008), 79–100.

212 Stephen E. Fowl, *Engaging Scripture: A Model for Theological Interpretation*, Challenges in Contemporary Theology (Oxford: Blackwell, 1998), 8.

213 E.g., Josh. 8:30–35; 2 Kings 23:1–3; Neh. 8:1–8; Luke 4:16–30; Acts 13:13–16; Col. 4:16; 1 Thess. 5:27; 1 Tim. 4:13; Justin Martyr, *Apologia i* 67. G. J. Venema, *Reading Scripture in the Old Testament: Deuteronomy 9–10; 31; 2 Kings 22–23; Jeremiah 36; Nehemiah 8*, OtSt 48 (Leiden: Brill, 2004); Michael J. Kruger, *Christianity at the Crossroads: How the Second Century Shaped the Future of the Church* (London: SPCK, 2017), 99–102.

214 This is stressed by Stefan Schorch, “Which Bible, Whose Text? Biblical Theologies in Light of the Textual History of the Hebrew Bible,” in *Beyond Biblical Theologies*, ed. Heinrich Assel, Stefan Beyerle, and Christfried Böttrich, WUNT 1/295 (Tübingen: Mohr Siebeck, 2012), 359–74.

215 Roger T. Beckwith, *The Old Testament Canon of the New Testament Church and Its Background in Early Judaism* (London: SPCK, 1985).

216 See the survey provided by Stephen B. Chapman, *The Law and the Prophets: A Study in Old Testament Canon Formation*, FAT 27 (Tübingen: Mohr Siebeck, 2000), 276–79.

217 Cf. Konrad Schmid, “The Canon and the Cult: The Emergence of Book Religion in Ancient Israel and the Gradual Sublimation of the Temple Cult,” *JBL* 131 (2012): 300: “Scattered references like those in 4QMMT or Luke 24:44 specifically accentuate the Psalms alongside the Law and the Prophets, but they are rare and not necessarily contradictory: the ‘and’ between the Prophets and the Psalms may have an exegetical [= clarifying] instead of an additive meaning.”

218 For the Hebrew text and translation, see J. A. Sanders, *The Psalms Scroll of Qumrân Cave 11 (11QPsa)*, DJD 4 (Oxford: Clarendon, 1965), 92. For David as a prophet, see, e.g., Benjamin Sargent, *David Being a Prophet: The Contingency of Scripture upon History in the New Testament*, BZNW 207 (Berlin: de Gruyter, 2014), 78.

219 Andrew E. Steinmann, *The Oracles of God: The Old Testament Canon* (Saint Louis: Concordia Academic Press, 1999), 136–44.

220 John Barton, *Oracles of God: Perceptions of Ancient Prophecy in Israel after the Exile* (London: Darton, Longman & Todd, 1986), 75–82.

221 On the possible origins of the public recitation of the Torah, see Michael Fishbane, *Haftarot*, JPS Bible Commentary (Philadelphia: JPS, 2002), xx–xxiii.

222 Martin Noth, *The Deuteronomistic History*, JSOTSup 15 (Sheffield, UK: JSOT, 1981).

223 These are explored in Gordon J. Wenham, “The Deuteronomic Theology of the Book of Joshua,” *JBL* 90 (1971): 140–48.

224 This was promoted by Noth, in part due to his failure to find Deuteronomic material in Genesis–Numbers; see Martin Noth, *A History of Pentateuchal Traditions*, trans. Bernhard W. Anderson, Scholars Press Reprints and Translations 5 (Chico, CA: Scholars Press, 1981).

225 The “short historical creed” in the latter Deuteronomic passage is an important part of the argument of Gerhard von Rad in favor of a Hexateuch; see *The Problem of the Hexateuch and Other Essays*, trans. E. W. Trueman Dicken (Edinburgh: Oliver & Boyd, 1966), 3–13.

226 See Thomas C. Römer and Marc Z. Brettler, “Deuteronomy 34 and the Case for a Persian Hexateuch,” *JBL* 119 (2000): 401–19, for the argument that Joshua 24 was created by the Hexateuch redactor to summarize and conclude the larger work.

227 Christopher R. Seitz, *The Goodly Fellowship of the Prophets: The Achievement of Association in Canon Formation* (Grand Rapids, MI: Baker Academic, 2009); idem, *Prophecy and Hermeneutics: Toward a New Introduction to the Prophets*, Studies in Theological Interpretation (Grand Rapids, MI: Baker Academic, 2007).

228 On this topic, see the detailed study of Grace I. Emmerson, *Hosea: An Israelite Prophet in Judean Perspective*, JSOTSup 28 (Sheffield, UK: Sheffield Academic

Press, 1987), 56–116. She refuses to assume that Hosea, as a northerner, must have had an anti-Judean stance (*Hosea*, 95).

[229](#) On the priority given to the kings of Judah, see James Nogalski, *Literary Precursors to the Book of the Twelve*, BZAW 217 (Berlin: de Gruyter, 1993), 85–87.

[230](#) Raymond C. Van Leeuwen, “Scribal Wisdom and Theodicy in the Book of the Twelve,” in *In Search of Wisdom: Essays in Memory of John G. Gammie*, ed. L. G. Perdue, B. Scott, and W. Wiseman (Louisville: Westminster John Knox, 1993), 34. The idea goes back to C. F. Keil, *The Minor Prophets*, trans. J. Martin, Commentary on the Old Testament, vol. 10 (1869; repr., Grand Rapids, MI: Eerdmans, 1980), 3.

[231](#) There is, however, a vocal minority who think otherwise. For a review of recent debate over the unity of Luke-Acts, see Alan J. Bale, *Genre and Narrative Coherence in the Acts of the Apostles*, LNTS 514 (London: Bloomsbury T&T Clark, 2015), 15–20.

[232](#) E.g., Robert C. Tannehill, *The Narrative Unity of Luke-Acts: A Literary Interpretation*, 2 vols. (Philadelphia: Fortress, 1986); J. Verheyden, ed., *The Unity of Luke-Acts*, BETL 142 (Leuven, Belgium: Peeters, 1999).

[233](#) See David Paul Parris, *Reading the Bible with Giants: How 2000 Years of Biblical Interpretation Can Shed Light on Old Texts* (Milton Keynes, Buckinghamshire, UK: Paternoster, 2006).

[234](#) Metzger, *Canon of the New Testament*, 230, 231, 296, 297.

[235](#) Michael F. Bird, “The Unity of Luke-Acts in Recent Discussion,” *JSNT* 29 (2007): 440.

[236](#) Andrew Gregory, *The Reception of Luke and Acts in the Period before Irenaeus: Looking for Luke in the Second Century*, WUNT 2/169 (Tübingen: Mohr Siebeck, 2003), 2–5, 352.

[237](#) David C. Parker, *An Introduction to the New Testament Manuscripts and Their Texts* (Cambridge: Cambridge University Press, 2008), 283–86. The *Praxapostolos* is the combination of Acts and the Catholic Epistles, in that order.

[238](#) Robert W. Wall, “The Acts of the Apostles in Canonical Context,” *BTB* 18 (1988): 20.

[239](#) This view continues to be popular in recent commentaries. E.g., André LaCocque, *Ruth: A Continental Commentary*, trans. K. C. Hanson (Minneapolis: Fortress, 2004); Tamara Cohn Eskenazi and Tikva Frymer-Kensky, *Ruth*, JPS Bible Commentary (Philadelphia: JPS, 2011).

[240](#) Ezra 6:21: “and also everyone who had joined them and separated himself from the uncleanness of the peoples of the land to worship the LORD, the God of Israel.”

[241](#) See Peter H. W. Lau, “Gentile Incorporation into Israel in Ezra-Nehemiah?,” *Biblica* 90 (2009): 356–73. Eskenazi and Frymer-Kensky note that “Ezra 6:21 could be read as referring to a loophole in this exclusionary policy” (*Ruth*, lxxi, n. 41).

[242](#) As asserted by Eskenazi and Frymer-Kensky (*Ruth*, xxv).

[243](#) L. Daniel Hawk, *Ruth*, ApOTC 7B (Nottingham, UK: Apollos, 2015). By contrast, see the more nuanced discussion provided by Marvin A. Sweeney, *Tanakh: A Theological and Critical Introduction to the Jewish Bible* (Minneapolis: Fortress, 2012), 429–33.



244 See Michael C. Legaspi, *The Death of Scripture and the Rise of Biblical Studies*, Oxford Studies in Historical Theology (Oxford: Oxford University Press, 2010), viii: “The academic Bible was created by scholars [in the eighteenth century, and by Johann David Michaelis in particular] who saw that the scriptural Bible, embedded as it was in confessional particularities, was inimical to the socio-political project from which Enlightenment universities draw their purpose and support” (our bracketed addition).

245 For a critique of any salvation-historical model that claims exclusivity for biblical theology on the basis of Augustine’s distinction between “sign” and “thing,” see Darian Lockett, “Limitations of a Purely Salvation-Historical Approach to Biblical Theology,” *HBT* 39 (2017): 211–31. As Lockett contends, “In the end, the thesis here is that the salvation-historical approach is a necessary but, on its own, insufficient method for doing biblical theology” (213). He adds, “Insisting that a historically reconstructed salvation history is in fact the Bible’s own overarching pattern and shape both fails to appreciate the various ways the Bible speaks theologically through other genres and obscures theological characteristics which cannot be fully captured in such chronological sequence (for example, God’s transcendence)” (220).

246 Childs, *Church’s Guide*; Seitz, *Goodly Fellowship*; Francis Watson, *Paul and the Hermeneutics of Faith* (London: T&T Clark, 2004); Bockmuehl, *Seeing the Word*.

247 Murray D. Gow comments briefly on the interpretive consequences of reading Ruth in different canonical locations;

see “Ruth, Book of,” in *Dictionary for Theological Interpretation*, ed. Vanhoozer et al., 706. For more details, see Andrea Beyer, *Hoffnung in Bethlehem: Innerbiblische Querbezüge als Deutungshorizonte im Ruthbuch*, BZAW 463 (Berlin: de Gruyter, 2010), 141–45.

[248](#) Gregory Goswell, “The Book of Ruth and the House of David,” *EvQ* 86 (2014): 116–29.

[249](#) Ruth 1:6, 9, 16–17, 20–21; 2:12, 20; 3:10, 13; 4:11, 12, 14. Ronald M. Hals, *The Theology of the Book of Ruth*, Facet Books Biblical Series 23 (Philadelphia: Fortress, 1969).

[250](#) 1 Sam. 16:13, 18; 18:12, 28; 2 Sam. 5:2.

[251](#) See Gregory Goswell, “Is Ruth also among the Wise?,” in *Exploring Old Testament Wisdom: Literature and Themes*, ed. David G. Firth and Lindsay Wilson (London: Apollos, 2016), 115–33.

[252](#) R. B. Y. Scott, *The Way of Wisdom in the Old Testament* (New York: Macmillan, 1971), 85–87.

[253](#) E.g., an ethic of hard work (Ruth 2:7, 17; cf. Prov. 6:6–11; 10:26; 13:4), and the book contains themes that find a place in acknowledged Wisdom Books (e.g., marriage to a suitable wife, theodicy, providence, reward, and the care of the poor). Cf. Katharine Dell, “Didactic Intertextuality: Proverbial Wisdom as Illustrated in Ruth,” in *Reading Proverbs Intertextually*, ed. Katharine Dell and Will Kynes, LHBOTS 629 (London: T&T Clark, 2019), 103–14.

[254](#) Ruth 2:12: “under whose wings you have come to take refuge.” See Jerome F. D. Creach, *Yahweh as Refuge and the Editing of the Hebrew Psalter*, JSOTSup 217 (Sheffield, UK: Sheffield Academic Press, 1996).

255 Peter H. W. Lau and Gregory Goswell, *Unceasing Kindness: A Biblical Theology of Ruth*, NSBT 41 (London: Apollos, 2016), 53–70.

256 The English translation supplied reflects the fact that the Hebrew term denotes *non-obligatory* generous action on God's part, as demonstrated by Francis I. Andersen, "Yahweh, the Kind and Sensitive God," in *God Who Is Rich in Mercy: Essays Presented to Dr. D. B. Knox*, ed. Peter T. O'Brien and David G. Peterson (Homebush West, NSW, Australia: Lancer, 1986), 41–88. Andersen examines the three uses of the term in Ruth on pp. 59–60.

257 Pss. 17:8; 36:7; 57:1; 61:4; 63:7; 91:4. Alec Basson, *Divine Metaphors in Selected Hebrew Psalms of Lamentation*, FAT 2/15 (Tübingen: Mohr Siebeck, 2006), 99–100.

258 The similarity of these Psalms texts to Ruth 2:12 is noted by Gert Kwakkel, "Under Yahweh's Wings," in *Metaphors in the Psalms*, ed. Antje Labahn and Pierre Van Hecke, BETL 231 (Leuven, Belgium: Peeters, 2010), 143.

259 E.g., Bruce C. Birch, "Old Testament Narrative and Moral Address," in *Canon, Theology, and Old Testament Interpretation: Essays in Honor of Brevard S. Childs*, ed. Gene M. Tucker, David L. Petersen, and Robert R. Wilson (Philadelphia: Fortress, 1988), 75–91; Douglas S. Earl, *Reading Old Testament Narrative as Christian Scripture*, JTISup 17 (Winona Lake, IN: Eisenbrauns, 2017), ch. 7.

260 2 Tim. 3:17: "that the man of God may be complete, equipped for every good work."

261 For efforts to use the Old Testament for this purpose, see, e.g., Walter C. Kaiser Jr., *Toward Old Testament Ethics*

(Grand Rapids, MI: Zondervan, 1983); Bruce C. Birch, *Let Justice Roll Down: The Old Testament, Ethics, and Christian Life* (Louisville: Westminster John Knox, 1991); Christopher J. H. Wright, *Old Testament Ethics for the People of God* (Leicester, UK: IVP, 2004).

[262](#) E.g., 1 Cor. 10:1–11 draws on stories from Exodus and Numbers (Gordon J. Wenham, *Story as Torah: Reading the Old Testament Ethically*, OTS [Edinburgh: T&T Clark, 2000], 129–34).

[263](#) Richard B. Hays, *The Conversion of the Imagination: Paul as Interpreter of Israel's Scripture* (Grand Rapids, MI: Eerdmans, 2005), 147–62.

[264](#) Robert C. Tannehill, “Acts of the Apostles and Ethics,” *Interpretation* 66 (2012): 270–82; cf. Gert J. Steyn, “Driven by Conviction and Attitude! Ethics in the Acts of the Apostles,” in *Identity, Ethics, and Ethos in the New Testament*, ed. Jan Gabriël van der Watt, BZNW 141 (Berlin: de Gruyter, 2006), 136–62.

[265](#) Cf., e.g., Matt. 19:8a: “Because of your hardness of heart Moses allowed you to divorce your wives.” Though note Jesus’s quotation of God’s original and abiding design for lifelong marriage in Gen. 2:24 at Matt. 19:5.

[266](#) See John 13:34–35; 14:15; Rom. 12:9–10; 13:8; Heb. 13:1.

[267](#) Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture: The Application of Biblical Theology to Expository Preaching* (Grand Rapids, MI: Eerdmans, 1999), 99.

[268](#) The adverb “therefore” in Rom. 12:1 serves a similar function in joining Paul’s moral instructions to the preceding eleven chapters of instruction on “the mercies of God.”

[269](#) Wenham, *Story as Torah*, 130.

[270](#) John Bright, *The Authority of the Old Testament* (Grand Rapids, MI: Baker, 1975), 77–78. Each of these moral issues is specifically addressed in the present volume.

[271](#) Cf. Matt. 28:20: “teaching them to observe all that I have commanded you.”

[272](#) Ian K. Smith, *Heavenly Perspective: A Study of the Apostle Paul’s Response to a Jewish Mystical Movement at Colossae*, LNTS 326 (London: T&T Clark, 2006).

[273](#) See Smith, *Heavenly Perspective*, 173–84, for the relation of Col. 3:1–4 to 2:6–23.

[274](#) The same applies to New Testament stories. See Sidney Greidanus, *Sola Scriptura: Problems and Principles in Preaching Historical Texts* (Eugene, OR: Wipf & Stock, 2001).

[275](#) E.g., 2 Kings 14:3; 18:3; 22:2. The contrast is not, however, too overdrawn, for the author of Kings has in mind the high points of David’s piety on display in what he does for the ark (2 Sam. 6–7).

[276](#) E.g., she thinks of Ruth’s welfare only *after* she has spent a day working in the fields (Ruth 2:22).

[277](#) D. N. Fewell and D. M. Gunn, *Compromising Redemption: Relating Characters in the Book of Ruth*, Literary Currents in Biblical Interpretation (Louisville: Westminster John Knox, 1990).

[278](#) E.g., the “lie” told by Rahab in Josh. 2:4–5; cf. 1 Sam. 19:14; 2 Sam. 17:20.

[279](#) E.g., viewing the deaths in Naomi’s family as due to the *sin* of leaving the promised land (Ruth 1:1–5).

280 Wenham, *Story as Torah*, 14–15. Cf. A. J. Culp, *Puzzling Portraits: Seeing the Old Testament's Confusing Characters as Ethical Models* (Eugene, OR: Wipf & Stock, 2013).

281 In this volume, the words “cult” and “cultic” have reference to the worship system of ancient Israel.

282 E.g., the title of Psalm 4: “To the choirmaster: with stringed instruments.” For the use of psalms with cultic sacrifice and worship, see Gordon J. Wenham, *Psalms as Torah: Reading Biblical Song Ethically* (Grand Rapids, MI: Baker Academic, 2012), 11–19.

283 For evidence that the Psalter was to be memorized and so to be available for constant meditation, see Wenham, *Psalms as Torah*, 41–56.

284 See Wenham, *Psalms as Torah*, 65–76.

285 Schlatter, *History of the Christ*, 18.

286 Vanhoozer, *Is There a Meaning in This Text?*

287 As Quinn Mosier (whose father, Kirt Mosier, is an internationally known conductor) pointed out to one of us, a conductor is responsible for making sure certain lines are brought out in relation to the rest of the symphony. His role is to ensure that countermelodies interplay with melodies properly and that the balance of the orchestra is finely tuned. In addition, of course, most of all, the conductor must have ears to hear, or else the orchestra will be just a motley assortment of isolated, talented musicians all playing at the same time!

288 G. B. Caird, *Theology of the New Testament*, completed and ed. by L. D. Hurst, rev. ed. (Oxford: Clarendon, 1995); Mark Strom, *The Symphony of Scripture: Making Sense of the*

*Bible's Many Themes* (Phillipsburg, NJ: P&R, 2001); Vanhoozer, *Drama of Doctrine*.

Part 1

**THE OLD  
TESTAMENT**



# The Old Testament Framework

## **2.1 The Tripartite Structure of the Hebrew Canon**

Where a biblical book is placed relative to other books in the canon influences a reader's view of the book as to what to expect and what the book may be about.<sup>[1](#)</sup>

In this chapter, we will consider some of the implications of the canonical orders settled upon by different communities of faith and discern how book order feeds into biblical theology.<sup>2</sup> The aim is not to justify or promote a particular order of books, for the Hebrew and Greek orders may both contain valuable insights. The ordering of books can be classified according to a number of principles (e.g., their size, storyline thread, or similar themes). These principles need not be mutually exclusive, for there may be more than one possible principle reflected in a particular order. In the case of the Bible, it is left to the reader to surmise what rationale is at work in the ordering of the books and the literary blocks that make up the larger whole. It is not necessary to

know or decide how deliberative the process of ordering was, for the focus of this study is the effect of the order on the reader. It is not our aim to second-guess what was in the mind of those responsible for the ordering of the biblical books. On the other hand, consciously or unconsciously, the reader's evaluation of a book is affected by "the company it keeps" in the library of Scripture. The arrangement of the books that make up the Old Testament varies between the Jewish and Christian communities who share it as Scripture. In this chapter, we will look at the Hebrew canon (adopted by the Jews), and in the next chapter we will examine the Greek canon (preserved by the Christian Church). Both canons basically have the same books but not the same

order in which books are placed. When required, we will take into consideration the Apocrypha but will not discuss the related but separate issue of why some books were included in the canon and others were left out. The typical order of books in the Hebrew Bible is as follows:

## **Torah**

Genesis

Exodus

Leviticus

Numbers

Deuteronomy

## **Prophets**

*Former Prophets*

Joshua

Judges

Samuel

Kings

*Latter Prophets*

Isaiah

Jeremiah

Ezekiel

The Twelve (= Minor Prophets)

## **Writings**

Psalms

Job

Proverbs

Ruth

Song of Songs

Ecclesiastes

Lamentations

Esther

Daniel

Ezra-Nehemiah

Chronicles

Thus the Hebrew Bible was given a tripartite structure (Tanak). Tanak is an acronym for the *Torah* (= Law), *Nevi'im* (= Prophets), and *Ketuvim* (= Writings), with helping vowels, these being the three canonical sections of the Hebrew Scriptures.<sup>3</sup> The first part (Torah) describes the making of a covenant between God and Israel. The second part (Prophets) offers instructions and warnings regarding Israel's violation of provisions of the covenant. Putting books that Christians usually view as "Histories" (e.g., Samuel and Kings) in the same section as prophetic anthologies (Isaiah; Jeremiah; etc.) tends to make all these books prophetic in orientation; that is, they offer a critique of the behavior of God's people according to divinely

instituted standards (see 1 Sam. 12; 2 Kings 17). The placement of Joshua–Judges–Samuel–Kings after the Torah suggests an understanding of these four books as illustrating and applying the teaching of the Pentateuch; so too, the prophets whose oracles are recorded in the *Latter* Prophets are viewed as preachers of the law. This understanding of the books is supported by a cluster of references to God's law at the beginning and end of the *Former* Prophets (e.g., Josh. 1:8; 8:31, 32, 34; 2 Kings 22:8, 11; 23:24, 25). Likewise, the *Latter* Prophets start and close with references to the law (Isa. 1:10; Mal. 4:4). The third part (Writings) provides prudential wisdom for typical situations of life. The Writings, however, do not simply include wisdom

texts (e.g., Job, Proverbs) but also what look like historical works (Ezra-Nehemiah and Chronicles). The tone of Chronicles differs from Kings by virtue of its tendency to extract a moral lesson from historical events (e.g., 2 Chron. 15:1–7; 16:7–9, 12).<sup>4</sup> It is perhaps possible, then, to view Chronicles as a wisdom book of sorts.<sup>5</sup> There is, as well, the wisdom theme of Daniel (e.g., Dan. 1:4, 17, 20; 11:33, 35) and the exemplary behavior of the Jewish heroes in the “tales from the Diaspora” in Daniel 1–6 and Esther.<sup>6</sup> Features like this lead Brevard Childs to suggest that the whole of the Writings have been “sapientialized.”<sup>7</sup>

### ***2.1.1 The Torah***



The placement of the Torah first in the Hebrew canon does not need to imply that the whole of the Old Testament is turned into ethical instruction (and no more), for the Pentateuch has the same primary position in the Christian Bible.<sup>8</sup> The Pentateuch could hardly be put in any other position, for it recounts the origins of the world and of Israel, and by so doing provides a background for all that follows. Many of the key biblical-theological themes of the Bible receive an initial airing in the Pentateuch. Moreover, the five books could not be put in any other order than they are in, given the storyline that connects them, so that historical sequence explains the ordering of the five books.

Genesis can be conceived of as the introduction to the story of Israel proper, which begins in Exodus. It is a family history of the forefathers (Abraham, Isaac, etc.), but the emphasis on progeny prepares the reader for the great nation that the family has become by the start of Exodus (Ex. 1:7). The Sinai events are preceded and succeeded by an account of the wilderness wanderings, which lead the people from Egypt to Sinai and then from Sinai to the edge of the promised land (Ex. 15–18; Num. 10–21), and this places Leviticus and its theology of holiness at the heart of the Pentateuch. The books Leviticus and Numbers form a pair, for Numbers does *physically* what Leviticus does theologically; namely, it forges a link between Sinai and the holy land, for the

people travel from the holy mountain to the border of the land. In Numbers, the old generation who experienced the exodus and the Sinai encounter with God (chs. 1–25) is replaced by a new generation in the desert forty years later (chs. 26–36).

Deuteronomy picks up and makes substantial homiletical use of the idea of the linkages between successive generations. Deuteronomy is set off sharply from the preceding books by its style, which is that of a series of speeches or sermons by Moses to Israel (Deut. 1:1). It homiletically recapitulates the divine instructions received at Sinai in preparation for entering the promised land. Deuteronomy's position at the close of the Torah gives a lively interpretation of the law. The law's continuing relevance

is stressed (e.g., Deut. 5:2–3: “[The LORD God made a covenant] with us, all of us, here, alive, this day” [a literal rendering of the original]), for Moses addresses the *second* generation of Israelites as if they saw what their fathers did at Horeb some forty years earlier. Another example of the Deuteronomic merging of the generations is 29:14–15, where future generations are thought of as participants in the covenant on an equal footing with the contemporary generation addressed by Moses (“Nor is it with you only that I make this sworn covenant, but with him who is not here with us this day as well as with him who stands here with us this day before the LORD our God” [our translation]). In effect, all future generations are addressed by Moses. On that basis, Deuteronomy is

the link between the Torah and the rest of the Old Testament, not simply with Joshua–Kings, and so, for example, the prophecy of Malachi makes extensive use of Deuteronomy.<sup>9</sup>

### ***2.1.2 The Prophets***

The four books of the Former Prophets (Joshua; Judges; Samuel; Kings) precede and match in number the four books of the Latter Prophets (Isaiah; Jeremiah; Ezekiel; and the Book of the Twelve [= Minor Prophets]).<sup>10</sup> The Masoretic Text (MT) follows a generally chronological scheme, namely Isaiah, Jeremiah, and Ezekiel, with the catch-all collection of Twelve Prophets at the end. Certainly, the ministries of Haggai, Zechariah, and Malachi in the Persian period are to be

dated later than those of the other prophets. There are other orders attested for the Latter Prophets, notably that found in a tradition preserved in the Babylonian Talmud tractate Baba Bathra (14b), which reads,

Our rabbis taught that the order of the prophets is Joshua and Judges, Samuel and Kings, Jeremiah and Ezekiel, Isaiah and the Twelve. . . . The order of the Writings is Ruth and the Book of Psalms and Job and Proverbs, Ecclesiastes, Song of Songs and Lamentations, Daniel and the Scroll of Esther, Ezra[-Nehemiah] and Chronicles. (our translation)

It is a *baraita* (a quotation of earlier rabbinic sources) originating in the Tannaic period (pre-AD 200).<sup>[11](#)</sup> The sequence in Baba Bathra 14b may be in order of decreasing length, a common mode of ordering in the biblical canon,<sup>[12](#)</sup> or else it reflects an alternate method of computing chronological order,<sup>[13](#)</sup> noting that the latter part of the scroll of Isaiah foresees certain postexilic developments (mentioning Cyrus) and Haggai-Zechariah-Malachi concern events that post-date Jeremiah and Ezekiel.<sup>[14](#)</sup> The placing of these mostly prophetic anthologies (Jonah being the exception) side by side does not ignore, therefore, the historic settings of the ministries of the prophets, yet it also brings to the fore the relation of the prophets with each other,

suggesting that the message of each prophet should be read in the context of the Latter Prophets as a canonical corpus, such that their mutual interaction is vital for biblical theology.

An important feature of the Baba Bathra listing is the *pairing* of books using a conjunctive *waw*.<sup>[15](#)</sup> The Baba Bathra pairing of books (e.g., Joshua and Judges) is attested in the earliest printed versions of the Talmud from the Soncino-Pesaro edition of the 1510s onwards, but the *waw* is absent in all the medieval manuscripts, which leads to the conclusion that this is an editorial (and interpretive) insertion into the Talmudic text, and thus, it is not represented in recent English editions of the Talmud.<sup>[16](#)</sup> Irrespective of this, the books do seem to be placed in pairs,



which could be justified in the following terms: Joshua and Judges concern the conquest and its aftermath, with repeated notice of the death of the hero Joshua (Josh. 24:29–31; Judg. 1:1; 2:6–10). The connection of Samuel and Kings need hardly be argued, since their linkage in the Greek Bible as Kingdoms 1–4 shows that many ancient readers saw their obvious relation one with the other as a history of kingship from its rise to its demise. The books Jeremiah and Ezekiel belong together as collections of oracles from contemporary prophets. The relation between Isaiah and the Twelve may be due to the similarity of their superscriptions (Isa. 1:1; Hos. 1:1), both of which have “in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of

Judah,”<sup>17</sup> and some of the earlier and the larger sections of the Twelve (Hosea; Amos; Micah) are other eighth-century prophets. Also relevant is the fact that both books near their end depict the prospect of universal pilgrimage to Zion (Isa. 66:23; Zech. 14:16). A further link between Isaiah and the Twelve is the synoptic passages about “the mountain of the house of the LORD” in Isaiah 2:2–4 and Micah 4:1–3. In addition, like the Book of the Twelve, the scroll of Isaiah begins with prophecies set in the era of Assyrian ascendancy (Isa. 1–39) and ends with material about a projected restoration of the nation in the Persian period (Isa. 40–66 mentioning Cyrus).

### *2.1.2.1 The Former Prophets*

With regard to the paratextual phenomenon of the order of the four books of the Former Prophets as self-standing literary blocks, their arrangement according to storyline thread does not mean that this way of sequencing the biblical material is *natural* or *neutral*. Their enjambment affects the interpretation of the individual books. For example, with Judges following Joshua, the period of the judges is made to appear even darker than it might otherwise be (Judg. 2:10), given the contrast with the obedient generation of Joshua's day. The refrain in the final chapters of Judges ("In those days there was no king . . .") is often viewed as recommending kingship as a way of overcoming the inadequacies of the period (17:6; 18:1; 19:1; 21:25).<sup>18</sup> It is not,

however, that simple, for the books that follow Judges show that most of the kings were unfaithful, such that Gideon's adverse reaction to the suggestion that he rule over Israel is shown to be justified (8:22–23). And with the book of Samuel following Judges, an absolute rejection of human kingship in Israel is also not possible, though that is the first reaction of Samuel *the judge* (1 Sam. 8). David is not idealized in Samuel (esp. 2 Sam. 12–20) but becomes a pious model against which later Judean kings are measured in the book of Kings (e.g., 1 Kings 3:3; 11:4; 2 Kings 14:3; 18:3). This has sometimes caused readers of Samuel to take insufficient notice of the nuanced portrait of Davidic kingship in the person of the founder of the dynasty. On the other hand,

after the parading of David's failures in the second half of 2 Samuel, the reader is not surprised to find in Kings a largely negative view of monarchy in Judah and Israel. What we are seeking to illustrate is that the theological evaluation of individual biblical books must take into account their canonical setting, especially the interaction of neighboring books.

#### *2.1.2.2 The Latter Prophets*

A number of Prophetic Books have superscriptions relating to kings who are mentioned by name in the book of Kings, helping to bind together and coordinate the Former and Latter Prophets (e.g., Hos. 1:1; Amos 1:1). This in part compensates for the virtual non-mention of the writing prophets in the book of Kings. Isaiah

(2 Kings 18–20) and Jonah (2 Kings 14:25) are the only writing prophets mentioned in Kings. The Former Prophets, and Kings in particular, supply a narrative frame for the compilations of oracles by prophets that follow (starting either with Isaiah [MT] or Jeremiah [Baba Bathra]). The synoptic nature of 2 Kings 18–20 and Isaiah 36–39 justify the juxtapositioning of Kings and Isaiah in the MT, and the two books assist in uniting the larger canonical structure dominated by prophecy.<sup>19</sup> These synoptic passages represent an important turning point in their respective books, namely, when the fate of the Davidic house is announced (2 Kings 20:16–18; Isa. 39:5–7), either leading to an account of the final years of that house (2 Kings 21–25) or precipitating a major

thematic shift to an exclusive focus on divine kingship (Isa. 40–66). These perspectives can be viewed as complementary, the one providing the historical record of the end of the house of David (Kings) and the other the theocratic framework within which to understand it (Isaiah).

The sequence of Jeremiah, Ezekiel, Isaiah, and the Twelve in Baba Bathra 14b may have been arranged in descending order according to length,<sup>[20](#)</sup> or in accordance with an alternate understanding of chronological order,<sup>[21](#)</sup> for the latter part of the prophecy of Isaiah (mentioning Cyrus) and Haggai–Zechariah–Malachi concern events that postdate Jeremiah and Ezekiel. That is not the explanation of the order supplied by

the rabbinic discussion recorded in Baba Bathra itself. Baba Bathra explains that Kings ends with destruction (*ḥorbana*) and Jeremiah is all destruction; Ezekiel commences with destruction and ends with consolation (*naḥmata*); and Isaiah is full of consolation, so that “destruction is next to destruction and consolation is next to consolation.”<sup>22</sup> The suggestion is, then, that thematic considerations predominate, so that, for example, the placing of Kings and Jeremiah side by side is due to their common theme of judgment and the disaster of exile. The placement of Jeremiah after Kings provides a prophetic explanation of the demise of the nation as plotted in 2 Kings 23–25. Moreover, the position of Jeremiah immediately after Kings is



appropriate seeing that Jeremiah 52 is drawn from (and adapts) 2 Kings 25, so that these are synoptic passages. In addition, the oracles of Jeremiah are set in the closing years of the kingdom of Judah, which is what the final chapters of Kings describe. The effect of the order in Baba Bathra is to give the Prophetic Books an increasingly hopeful prospect, due to the extensive promises of restoration in Isaiah 40–66.<sup>[23](#)</sup>

The four Hebrew book titles “Joshua,” “Judges,” “Samuel,” and “Kings” give the Former Prophets a distinct focus on leadership. The focus on kings and prophets in the book of Kings is, therefore, in line with the thematic orientation of the canonical grouping of which it is the climax. Kings plots the

failure of the institution of kingship, both in Israel and in Judah, with most kings failing to reflect the prototype of a good king provided by David. Consistent with this focus on kings, the prophets are styled as the critics of kings, and the ruin of the nation is blamed on the kings. With Jeremiah as the head book of the Latter Prophets (B. Bat. 14b), the interest in kings and prophets is picked up, for the prophet Jeremiah himself is a severe critic of contemporary kings (esp. chs. 21–23).<sup>[24](#)</sup>

The MT order (Isaiah; Jeremiah; Ezekiel; Twelve Prophets) is chronological.<sup>[25](#)</sup> Ezekiel was the younger contemporary of Jeremiah and therefore Ezekiel's prophetic book follows that of Jeremiah. There is a fuller discussion of the exile and the hope for the nation

beyond it in the prophecy of Ezekiel (chs. 36–48) relative to Jeremiah (where it is largely limited to chs. 30–33). The historical progression is also indicated by the different schemes of dating used in the two books. In the book of Ezekiel, the prophecies are often dated according to the years of Jehoiachin's exile (Ezek. 1:2; 8:1; 20:1; 24:1; etc.), whereas in the book of Jeremiah, a number of the prophecies are dated according to the year of a reigning Judean king, often Zedekiah (Jer. 25:1; 26:1; 27:1; 32:1; etc.). The placing of these four Prophetic Books side by side gives the impression of a (divinely provided) succession of prophets generation by generation, matching the succession of monarchs described in the book of Kings.

The order of the books in the Twelve (= Minor Prophets) is set in the Masoretic tradition,<sup>[26](#)</sup> though the order of the books in the Major Prophets varies considerably in Jewish lists. The evidence of the Qumran fragments of the Minor Prophets indicates that these twelve prophetic booklets were copied together in ancient times.<sup>[27](#)</sup> The order within the Twelve may well be intended to be chronological,<sup>[28](#)</sup> though the dating of several of these books is strongly debated (esp. Joel and Obadiah). The order within the Twelve gives no more than a rough approximation to the order of their real dates, with a basic twofold division into Assyrian (Hosea to Zephaniah) and Persian (Haggai; Zechariah; and Malachi) periods.<sup>[29](#)</sup> Amos should be dated before

Hosea, for example, seeing that the superscription of Amos mentions only Uzziah, whereas Hosea 1:1 also lists the three subsequent Judean kings. Hosea may stand at the head because of its size and because it is theologically formative.<sup>30</sup> It lays down the dynamics of the covenant relationship, so that Hosea 1–3 functions to introduce the leading themes of the Twelve as a unit. The story of Hosea 1–3 is one of covenant infidelity and punishment, followed by restoration. As such, it can be viewed as providing a summary of the message of the Twelve as a whole. There is no chronological data supplied by Joel to explain its placement between Hosea and Amos. It must, then, be considerations of *content* that dictated Joel's position before Amos.<sup>31</sup> Joel

widens the indictment of sin found in Hosea to include a general denunciation of the nations (e.g., Joel 3:1–8), which helps to prepare for the critique of foreign powers in Amos 1–2. On the other hand, Amos 9:11–15 eases the transition to Obadiah, with Obadiah expanding on the mention of Edom in Amos 9:12.<sup>32</sup>

Taking into consideration the order within the Twelve is hermeneutically productive: why, for example, does Jonah follow Obadiah? The enjambment suggests that Jonah wants to treat Nineveh in the same way that Edom had treated Israel (as portrayed in Obad. 10–14). Jonah sits outside Nineveh, waiting and hoping for Nineveh's obliteration, such that Jonah the Hebrew (Jonah 1:9) looks like an Edomite (4:5).<sup>33</sup> In addition, the

Jonah section continues the theme of the relation of Israel and the nations that began in Joel 3:9–21 and was developed in Amos 1–2 and Obadiah. The response of fasting and repentance by Ninevites (Jonah 3) is reminiscent of Joel 1:13–14 and 2:15–16, which call for fasting and sackcloth by Israelites, such that the penitent response of Nineveh is an example for Jerusalem. The book of Jonah stands between Obadiah and Micah, and such paratextual considerations should shape the reader's understanding of the text, not a hypothetical historical reconstruction (e.g., that of combating the restrictiveness of the Ezra-Nehemiah reforms).<sup>34</sup> Micah's place after Jonah is appropriate in that it explains how sinful Israel could be destroyed by Assyria,

which itself had evaded judgment by repenting.<sup>35</sup> The prophecy of Micah (5:5–6), however, anticipates Assyria's subjugation by Judean shepherds, and Nahum in turn portrays the eventual punishment of Nineveh, which plainly deserves God's wrath (Nah. 3:18–19). With the removal of Assyria, Habakkuk is set in the context of the looming Babylonian crisis (Hab. 1:6). The cosmic breadth of the devastation described in Zephaniah (e.g., Zeph. 1:2–3) makes it a fitting climax for the first nine prophecies of the Twelve that focus on the theme of judgment, but it also introduces the restoration focus of Haggai–Zechariah–Malachi, with Zephaniah 3:9–20 containing God's promise to restore the



fortunes of Zion (3:20: “At that time I will bring you home” [our translation]).<sup>36</sup>

### ***2.1.3 The Writings***

According to Marvin Sweeney, the Tanak, in placing the Writings after the Prophets, portrays the rebuilt temple and restored Jewish community in the postexilic period as a fulfillment of the hope of the prophets.<sup>37</sup> If the arrangement of the books *were* doing this, it would be at variance with the *contents* of the books themselves. In the eyes of the Jews, the Tanak is complete in and of itself, insofar as it does not constitute a component of a larger body of Scripture—it is not “Old Testament,” for it has no New Testament—but the story of God’s purposes is far from complete, for the restoration

described in Ezra-Nehemiah is disappointing. It is not true that the Tanak, ending with Chronicles, has no sense of incompleteness, for it ends on a note of expectation (2 Chron. 36:23: "Let him go up"). According to the final books of the Tanak, the nation is still oppressed; for example, Nehemiah 9:32 speaks of their continued hardship "until this day," and in Nehemiah 9:36 there is the complaint to God by those who have returned to Jerusalem ("we are slaves"). The sweeping historical review provided by the penitential prayer of Nehemiah 9 makes depressing reading. Likewise, Ezra-Nehemiah shows the failure of God's people to reform themselves, ending as it does with the depressing account of the recurrence of problems (the final

placement of Neh. 13:4–31 demonstrates the people's inability to keep their pledge in Neh. 10:28–39). Contrary to John Sailhamer,<sup>38</sup> we are not convinced that ending the Tanak with Ezra-Nehemiah rather than Chronicles, as in the Leningrad and Aleppo codices,<sup>39</sup> makes a material difference, for both books show that the people of God are still in exile. Given that Chronicles was written long after the temple was rebuilt (c. 400 BC)<sup>40</sup>—namely, it was authored later than the Ezra-Nehemiah era, while Ezra-Nehemiah depicts a physical return from exile—Chronicles grapples with the mystery that, despite that return, Israel is still awaiting the definitive return of the people of God as predicted by the prophets.<sup>41</sup> In other words, the Chronicler looks for a more

ultimate return, with the result that the Hebrew canon ends on an eschatological note.<sup>42</sup> In addition, Daniel 9 reinterprets Jeremiah's prophecy of a return after seventy years (Dan. 9:2) in terms of the much more extended "seventy weeks" (9:24), so that the fulfillment of Jeremiah's prophecy is projected beyond the return of some exiles to Palestine from Babylon in the years following 586 BC.

The order of the individual books within the Writings greatly fluctuates in the Jewish tradition.<sup>43</sup> According to the Babylonian Talmud (B. Bat. 14b), the book of Ruth comes at the beginning of the Writings, maybe because the events narrated belong to the time of the judges (Ruth 1:1).<sup>44</sup> In that *baraita*, the relevant listing is "Ruth, Psalms, Job, Proverbs,"

so that this is a four-book mini-collection, with Ruth (ending with the genealogy of David) positioned as a kind of preface to Psalms, and Psalms–Job–Proverbs forming a tripartite wisdom collection. “Qoheleth” is next in line, strategically placed between books also viewed as Solomonic compositions.<sup>45</sup> Then, we find three *pairs* of books, namely, Song of Songs and Lamentations (a genre grouping of songs: romantic and mournful); Daniel and Esther (both court tales wherein the safety of Jews are under threat); and lastly, Ezra–Nehemiah and Chronicles (with their obvious similarities).

In some medieval manuscripts, Chronicles comes at the beginning of the Writings. However, the present sequence became established in printed editions of

the Bible. In Hebrew Bibles, at the beginning of the Writings is the group of “three great writings” (Babylonian Talmud, Ber. 57b), Psalms, Job, and Proverbs, in order of decreasing length.<sup>46</sup> In all the varying sequences for Writings, Psalms, Job, and Proverbs are always found together, either in that order or as Psalms–Proverbs–Job. The little group of *Megillot* (meaning “scrolls”) are placed next, and finally Daniel, Ezra-Nehemiah, and Chronicles. The Writings as a disparate group of books is given a measure of cohesion by the clumping of books with perceived similarities into the three units as specified above. Either positioning of Chronicles—at the beginning or end of the Writings—could be justified,<sup>47</sup> for Chronicles as a world

history (beginning, as it does, with Adam) makes an appropriate closure for the whole canon, which begins with Genesis, while its obvious similarities to Kings (upon which it draws), means that at the beginning of Writings it helps to bridge Prophets and Writings.

The order of the five books of the *Megillot* in the Leningrad Codex (B 19<sup>A</sup>; the base of the *BHS*) and in Sephardic codices appears to be based on traditional notions of chronology: Ruth, Song of Songs (written by a young Solomon?), Ecclesiastes (written by Solomon when he was old?),<sup>[48](#)</sup> Lamentations, and Esther.<sup>[49](#)</sup> It is usually said that these five books are grouped together for liturgical reasons, due to their public reading at the five main annual festivals, but this rationale has

been questioned by Timothy Stone, who argues that the process was the reverse; namely, it was because of the existence of the five-book grouping that Ruth, Song of Songs, and Ecclesiastes, in particular, began to be read at feasts, following the example of the obvious fit of Esther with Purim.<sup>50</sup> Certainly, the link of Ruth with the Feast of Weeks, Song of Songs with Passover, and Ecclesiastes with Booths (Tabernacles) is not strong and could be viewed as manufactured.<sup>51</sup> In other Hebrew Bibles, especially those used by Ashkenazic Jews, the order of the *Megillot* reflects the sequence of the annual cycle of the major Jewish festivals (assuming the year starts with the month of Nisan): Song of Songs (Passover), Ruth (Weeks), Lamentations (Ninth of Ab),



Ecclesiastes (Booths), and Esther (Purim).<sup>52</sup> The reading of the Song of Songs at Passover suggests that the song is viewed as an expression of God's love for Israel.<sup>53</sup> Ruth read at Weeks, during the wheat harvest, picks up the mention of the barley and wheat harvests in the book. Lamentations can be viewed as a response to the destruction of Solomon's temple on the ninth of the month of Ab. Reading Ecclesiastes at Tabernacles (Booths) reminds the people of the difficulties of their forefathers in the wilderness and reflects upon the futility of life in general. And, most obvious of all, Esther is the rescue story behind the Feast of Purim.

In the order of books Proverbs, Ruth, and Song of Songs (*BHS*), both Ruth and Song of Songs develop the picture of the

virtuous and assertive woman pictured in Proverbs 31,<sup>54</sup> and the woman is the main speaker in the Song.<sup>55</sup> When followed by Song of Songs, the romance aspect of the book of Ruth is highlighted. Then, Ecclesiastes, Lamentations, and Esther follow in that order. The liturgical application of the *Megillot* is further supported by the fact that it is placed directly after the Pentateuch in the editions of the Hebrew Bible in the fifteenth and sixteenth centuries,<sup>56</sup> for the Pentateuch and the *Megillot* are the only portions read in their entirety in the lectionary of the synagogue.

The Cyrus decree provides an *inclusio* around Ezra-Nehemiah and Chronicles, in that order (Ezra 1:1–4; 2 Chron. 36:22–23). After the people focus of Ezra-

Nehemiah, with its many lists of names (e.g., Ezra 2; 8; Nehemiah 3; 7), the reader meets the genealogies of 1 Chronicles 1–9, though H. G. M. Williamson has successfully debunked the earlier scholarly consensus that subsumed both Ezra-Nehemiah and Chronicles under the common authorship of the Chronicler.<sup>57</sup> Instead of being at the end of the Writings as in the standard editions, Chronicles in the oldest medieval codices (Aleppo and Leningrad) is at the beginning of the whole unit, so that, with Ezra-Nehemiah, Chronicles forms an envelope around the Writings, providing a unifying and ordering framework for them. According to David Noel Freedman,<sup>58</sup> the major themes and emphases in the Chronicler's work are exemplified in the other

associated works. David and Solomon are prominent in Chronicles, and so there is in the Writings a heavy concentration of works connected with or attributed to the house of David. The books that follow Chronicles, namely, Psalms and Proverbs, are directly connected with the founding dynasts, David and Solomon.<sup>59</sup> Chronicles followed by Psalms gives the poetic pieces of the Psalter a liturgical setting in the musical cult organized by David (cf. 1 Chron. 23–27; 2 Chron. 7:6; 8:14; 23:18; 29:25–30; 35:15), and a number of psalmic titles help to cement such a connection (e.g., the titles of Pss. 42–50 and 62).<sup>60</sup> Ruth may be treated as a “Davidic biography,” since Ruth and Boaz are the great-grandparents of David (Ruth 4:18–22). Song of Songs (e.g., 3:11) and

Qoheleth (read as royal autobiography) each have connections with Solomon. Esther provides a happy ending to the *Megillot*, especially when read after the tragic expressions of Lamentations. Daniel is in this position because of the court tales (Dan. 1–6) that connect with similar tales in Esther and Ezra-Nehemiah. Daniel following the book of Esther (in the Talmud, the order is reversed) provides a theological explanation for the confidence expressed in Esther concerning the survival of the Jewish race in the genocidal crisis depicted in the book (Est. 6:13).

### ***2.1.4 Conclusions***

With regard to the order(s) of the books that make up the Hebrew Bible, the

following may be said by way of summary. The ordering of books according to storyline would seem to explain the sequence of books in the Pentateuch and the Former Prophets. The books of the Latter Prophets also are ordered according to chronology, whether the sequence is Isaiah, Jeremiah, Ezekiel, and the Twelve, or Jeremiah, Ezekiel, Isaiah, and the Twelve. The highs and lows of the covenant relationship between YHWH and Israel are thereby plotted through time. The order in the Writings may, in part, reflect the (presumed) order of composition, with Davidic and Solomonic works at the beginning and Persian period compositions at the end (Esther onwards). It is not true, therefore, that only the Greek Old Testament has a

dominating historical principle.<sup>[61](#)</sup> In almost every case, the location of a biblical book relative to other canonical books, whether in terms of the grouping in which it is placed, or of the books that follow or precede it, has significance for the reader who seeks meaning in the text. Therefore, a consideration of biblical book order can assist in the process of interpretation and the biblical-theological appreciation of the contents of Scripture.

## **2.2 The Structure of the Greek Old Testament Canon**

In the previous section, we surveyed and analyzed the order of the books in the Hebrew Bible, viewing the ordering of the books as an element of the paratext of

Scripture. We now turn to the structure of the Old Testament in the Greek tradition, which will allow comparison between the Hebrew and Greek orders.<sup>[62](#)</sup> The Greek canon presents salvation history as a progressive movement through temporal stages toward an eschatological goal.<sup>[63](#)</sup> According to Sweeney, this gives the Greek canon a primarily historical orientation, providing a linear account of the divine purpose, moving from the creation to the consummation as promised by the prophets. By placing the Prophets at the end of the canon, the Greek Old Testament points beyond itself to a future fulfillment, and the reader is led to consider eschatology as the guiding thread through the multifarious books of which Scripture is composed.<sup>[64](#)</sup> Despite the



appropriateness of this arrangement for a Christian reading of the Old Testament, the evidence is that the Greek arrangement of the books is a pre-Christian order and is not shaped by Christian preconceptions.<sup>[65](#)</sup> Contrary to Sweeney, *both* the Tanak and the Greek canon can be viewed as leading to the New Testament.<sup>[66](#)</sup> We should not overplay the difference in ordering or view them as Jewish versus Christian canons.

Isaac Kalimi thinks otherwise, and contrasts what he calls the Zionist motivation for the tripartite Hebrew canon closed by Chronicles, and its call to return to Jerusalem (2 Chron. 36:22–23), with what is found in the Christian Bible. He claims that Christianity adopted the order ending with Malachi because it suited its

theology to have the Old Testament finish with a prophecy of the messianic era as a *bridge* to the New Testament (Mal. 3:1; 4:5–6). In other words, Kalimi reads the alternate canonical endings in terms of an ideological clash between Jews and Christians.<sup>67</sup> Jack Miles is right in saying that the Hebrew Bible and the Old Testament are not the same thing—he is thinking of the different organization of their identical contents<sup>68</sup>—but, like Kalimi, he goes too far when he claims that, since Christianity believed that the life of Christ fulfilled Old Testament prophecy, “[t]he Christian editor edited the Hebrew Bible to reflect this Christian belief.”<sup>69</sup> According to Miles, it was those responsible for ordering the Christian Old Testament who *shifted* the

Prophetic Books from the middle of the Jewish canon to the end. These kinds of assertions have been endlessly repeated, but that does not make them correct.

The early church adopted and used the Septuagint, and, for that reason, the influence of this tradition is reflected in the various sequences of the Greek Bible now preserved in ancient Christian codices. The early church did not adopt the canonical order it did for Christological reasons, but because the predominantly Greek-speaking church found the Septuagint convenient and of practical use both for teaching its converts and in apologetic argument with Jews, until Christian appropriation of the Septuagint caused most Jews to abandon it and replace it with other Greek renderings

of the proto-Masoretic Hebrew text.<sup>70</sup> What we are arguing is that the reason behind the Christian adoption of the Greek Old Testament was simply language. Many Christians in the early centuries spoke Greek; they did not understand Hebrew.

The four-part structure—Pentateuch, Historical Books, Poetic Books, and Prophetic Books—reflects the *generic* character of the books that comprise the Greek Old Testament, and, in contrast to the Tanak, there is no disparate literary category of Writings. The four sections together represent, according to Sweeney, a progressive movement of history: the remote past, the recent past, the present, and the future. The Pentateuch depicts the distant past, for it describes the origins of

the world and of Israel.<sup>71</sup> The Historical Books recount the more recent past, up to and including the Persian period. The Poetic Books reflect perennial (and therefore present) concerns. Finally, the Prophetic Books describe the future as envisaged by the prophets. Given their position in the Christian canon, they naturally point to the New Testament as the fulfillment of prophetic visions. Such historical periodization is also evident in the larger two-part canonical structure of Old Testament succeeded by New Testament. The majority order of books in the Greek Old Testament (exemplified by Vaticanus) is as follows:

## **Pentateuch**

Genesis

Exodus

Leviticus

Numbers

Deuteronomy

## **Historical Books**

Joshua

Judges

Ruth

1, 2 Kingdoms (= 1, 2 Samuel)

3, 4 Kingdoms (= 1, 2 Kings)

1, 2 Paraleipomena (= 1,  
2 Chronicles)

Esdras A\*

Ezra-Nehemiah

## **Poetic Books**

Psalms (+ Psalm 151\*)

Proverbs

Ecclesiastes

Song of Solomon

Job (+ Wisdom\* Sirach\*)

Esther (+ Judith\* Tobit\*)

## **Prophetic Books**

The Book of the Twelve #

Isaiah

Jeremiah (+ Baruch\*)

Lamentations (+ Epistle of  
Jeremiah\*)

Ezekiel

Daniel (+ Susanna\*, Bel and the  
Dragon\*)

\* Non-canonical work(s)

# Order: Hosea, Amos, Micah, Joel,  
Obadiah, Jonah, Nahum, etc.

### ***2.2.1 The Pentateuch***

The Pentateuch has the same premier position in the Greek Bible as in the Hebrew canon, and we would not expect its canonical placement to change in any listing of Old Testament books, given the fact that it describes the origin of the world and of Israel. The large area of commonality between the alternative canons should not be overlooked. Although the five books of the Pentateuch are followed by the books Joshua to Kings, classified as “Former Prophets” in the Hebrew canon, the fact that the Greek canon, as represented by the three great codices,<sup>[72](#)</sup> is consistent in the ordering of the books from Genesis to 2 Chronicles could be taken as suggesting that the Pentateuch is being viewed through the same *historical* lens as the Historical



Books, that is, the storyline is the important thing. On the other hand, the attribution by the Chronicler of a number of works cited by him to prophetic figures as authors, if that is what the titles do indicate (e.g., “the [records] of Samuel the seer” [1 Chron. 29:29]), suggests that Chronicles also embodies a prophetic representation and interpretation of historical events. It is possible, then, that Sweeney and others overstress the differences between the two canons, for what we are suggesting is that Joshua to 2 Chronicles may well be viewed as prophetic works in the Greek tradition (cf. the portrait of prophets as historians in Josephus [*Contra Apionem* 1.38–41]).

The creation backdrop (Gen. 1) to subsequent events in the Pentateuch gives

them a universal context and testifies of God's interest in humanity as a whole. The disastrous consequences of the fall and the spread of sin affect all humanity and disrupt the unity of the race (11:1–9). The divine call and commission of Abram is with the aim that the peoples of the world will find blessing through the descendants of Abraham (12:1–3). For the most part, the patriarchs' relationship with other people groups is portrayed positively. The patriarchs strive to maintain peaceful relations with the Canaanites (e.g., Gen. 34:30), and the family of Jacob finally finds a safe refuge in a foreign land (Egypt). Balaam's fourth and final oracle speaks of Israel's dominion over various named nations and says, "a scepter shall rise out of Israel" (Num. 24:17). At the

end of the Pentateuch, though Israel is the focus of attention in the sermons of Moses, the issue of the nations is not ignored, if nothing else, due to the presence of the Canaanites in the land to be conquered. God's dealings with Israel take place on an international stage (e.g., Deut. 4:5–8; 9:26–28; 15:6). Underlying such passages is the idea that Israel is divinely chosen to be an example for other nations to emulate.<sup>73</sup>

There is nothing in the Pentateuch, therefore, that is incompatible with the world mission that takes place in the New Testament; however, there is no reason to see the theme of the nations as particularly highlighted in the Pentateuch.<sup>74</sup> The focus is rather on the unfaithfulness of God's people and, notwithstanding this, God's

gracious dealings with them in the covenant relationship. The moral failings of the patriarchs—Abraham (Gen. 12:10–20; 20:1–18), Isaac (26:6–16), Jacob (ch. 27), and Judah (ch. 38)—are not hidden or excused, and these revelations prepare for the persistent unfaithfulness of Israel in the rest of the Pentateuch. The sin of the golden calf in Exodus 32–34 is notable, as is God’s judgment of the rebellious wilderness generation for refusing to go up to the land (Num. 13–14). Moses’s preaching in Deuteronomy 9 makes clear that Israel is not receiving the land “because of [their] righteousness, for [they] are a stubborn people” (9:6). The future prospect provided by chapters 29 and 31–32 includes the expectation that Israel will fail to keep God’s instruction

as required.<sup>75</sup> Moses anticipates the apostasy of God's covenant people and their expulsion from the land. The inverse of this theme is the revelation of the grace of God in being willing to forgive his people, the explanation being his gracious character (Ex. 34:6–7; cf. Num. 14:18–19). The hope is God's promise to circumcise the heart of the nation and bring them back to the land (Deut. 30:1–10).<sup>76</sup> All in all, the interpretation of the Pentateuch is little affected by whether it is in the Hebrew or the Greek canon.

### ***2.2.2 The Historical Books***

The bringing together of various books into one section (Joshua–Esther) suggests that these books are being read according to a historical perspective,<sup>77</sup> which is a

feature of the Greek canon generally. The disadvantage in calling these books “Histories” is that it may obscure for the reader the fact that historical writing is not limited to this second section; indeed the Bible as a whole has a narrative framework. The Pentateuch sketches the history of the world from creation to the death of Moses. The Historical Books (Joshua–Esther) present the history of Israel as one of failure; but then, so do the Former Prophets in the Hebrew Bible (Joshua–Kings), which move from land entrance to expulsion from the land.

According to Sweeney, the relations between Israel and the nations are traced through Joshua–Kings mainly in terms of antagonism, and this is again the theme he chooses to highlight.<sup>78</sup> For example, these

Historical Books narrate the conquest of Canaan (Joshua), the oppression of Israel by foreign kings (Judges), the Philistine threat (1 Samuel), the victories of David over surrounding nations (2 Sam. 8), and the final defeat and deportation of God's people at the hands of the Assyrians (2 Kings 17) and the Babylonians (2 Kings 25). This is not the only theme in these books, but it is one that shows their ready compatibility with the New Testament, which is the reason why Sweeney selects it for special mention. The narrower scope of Chronicles, tracing only the southern line of kings, does not significantly change the picture, with the book closing with the Persian king Cyrus as the undisputed master of the world (2 Chron. 36:22–23). In Ezra-Nehemiah,

steps are taken to break up exogamous marriages. The anti-foreigner attitude is reinforced by the inclusion of Esther at the end of this canonical section, for in that book the Jews slaughter their Gentile adversaries (Est. 9). On this reading, the books Joshua–Esther show that God's intention that the world be blessed through Israel appears to be frustrated and remains unrealized.

There is no reason, however, to see the theme of Jew-Gentile relations as the leading theme of Joshua–Esther in the Greek canon. When history is reviewed in the Old Testament and a lesson drawn from God's dealings with his people in successive periods of history, the persistent focus of the presentation is the unfaithfulness of God's people and yet the



graciousness of God's dealings with them. This is the case whether the review takes the form of historical psalms (e.g., Pss. 78, 105, 106, and 107),<sup>79</sup> speeches and summaries (e.g., 1 Sam. 12; 2 Kings 17), prophetic surveys (Hos. 2; Ezek. 16; 20; and 23), or postexilic penitential prayers (Dan. 9; Neh. 9). If a historical principle is reflected in Genesis–Esther in the Greek tradition, the periodization is in terms of the ups and down of God's dealings with his wayward people. The book of Joshua ends with sober warnings (Josh. 23–24). This is followed by the cycle of unfaithfulness plotted in Judges 2–3 and illustrated in the rest of the book. The people reject God in asking for a king (1 Sam. 8). David is shown to have feet of clay (2 Sam. 11–20). With

only a few exceptions, the kings of Judah and Israel are reprobates (Kings), and the final paragraph of 2 Kings (25:27–30) gives no prospect of a revival of the house of David (supporting Noth’s minimalist reading).<sup>80</sup> The presentation of Chronicles is little different in this regard and closes with Cyrus as world ruler (2 Chron. 36:22–23).<sup>81</sup> Ezra-Nehemiah ends with the failure of God’s people to do what they had pledged (Neh. 13:4–31). Whatever the reason for the non-mention of God in the book of Esther, the book is hardly a glowing endorsement of the character of Jews in the Diaspora.

The placement of Chronicles after Kings in the Greek order makes it look like an addendum and supplement, and the Greek title assigned to it—“[The books]

of the things left out” (*Paraleipomenōn*)—has the effect of downgrading its importance. Chronicles has had to live in the shadow of Kings until the recent flowering of Chronicles scholarship. After a recapitulation of preceding events provided by the genealogies of 1 Chronicles 1–9, the detailed story is picked up at the death of Saul (1 Chron. 10 [= 1 Sam. 31]), so that Chronicles could be understood as supplementing the information given in 2 Samuel and 1–2 Kings. Only the brief final paragraph of 2 Chronicles (36:22–23) takes the reader beyond the point at which the account closed in 2 Kings. What is more, the fact that only the Judean line of kings is traced might confirm the reader in the impression of Chronicles as an

appendix to the story given a broader scope in Kings, but Chronicles is better viewed as world history, seeing that it begins with Adam (1 Chron. 1:1). The effect of placing Chronicles, Ezra-Nehemiah, and Esther after Kings (rather than in the Writings) is that the history plotted in Joshua to Kings is extended into the postexilic period. In the Greek Bible, these three books are viewed as histories rather than as moral tales, as they might be construed in their alternate setting in the Hebrew canon. However, the distinction we have drawn is not absolute, for in both canons the story recounted has moral applications.

The Greek order of Chronicles *followed* by Ezra-Nehemiah gives an impression of continuity and may obscure

for the reader the theological distinctives of each work. The “overlap” (as it is often called) in 2 Chronicles 36:22–23 and Ezra 1:1–3a seems to confirm their continuity, but that description prejudices the issue. With regard to the Greek codices, an ellipsis in Sinaiticus makes it unclear whether 2 Esdras (= Ezra-Nehemiah) directly follows Chronicles.<sup>[82](#)</sup> In Alexandrinus, 1 and 2 Esdras are nowhere near Chronicles. In Vaticanus,<sup>[83](#)</sup> the deuterocanonical book of 1 Esdras (= Esdras A) intrudes between Chronicles and Ezra-Nehemiah, which is an appropriate setting for it, in that it reproduces (and rewrites) the substance of 2 Chronicles 35–36, the whole of Ezra (partly rearranged), and then jumps to Nehemiah 8 (which also features the

figure of Ezra), so that it spans Chronicles and Ezra-Nehemiah. First Esdras is a *rewriting* of the biblical text to emphasize the contribution of Josiah, Zerubbabel, and Ezra in the reform of Israel's worship, so that it has a different orientation to the people focus of Ezra-Nehemiah.<sup>[84](#)</sup> In 1 Esdras, Zerubbabel is viewed as being in the line of wise Solomon, who built the temple, and his Davidic lineage is mentioned (1 Esdr. 5:5), whereas it is not mentioned in Ezra-Nehemiah. Tamara Eskenazi argues that 1 Esdras was in fact written by the Chronicler,<sup>[85](#)</sup> so that its placement after Chronicles in Vaticanus is fitting. The upshot of all this is that putting Ezra-Nehemiah straight after Chronicles, as happens in the English Bible, runs the

danger of blurring the individual teaching of each book.

Ezra-Nehemiah is followed by Esther (only in Sinaiticus) because that book is set in the reign of Ahasuerus (Est. 1:1), and this Persian king (mentioned in Ezra 4:6) preceded Artaxerxes, who was the royal master of Ezra and Nehemiah. The account of Esther's marriage to a Persian king, therefore, follows Ezra-Nehemiah and that book's negative reference to Solomon's marriages to foreign women (Neh. 13:26). The book of Esther continues the negativity about foreigners that is present throughout Ezra-Nehemiah (e.g., Ezra 9:1–2). Mordecai's and Esther's disobedience to the king is based on their Jewish identities. Mordecai's refusal to bow before Haman is because

“[Mordecai] told them that he was a Jew” (Est. 3:4). In the three Greek codices, Esther is always placed with Judith and Tobit (though the order is Esther–Tobit–Judith in Sinaiticus and Alexandrinus). These three books teach diaspora ethics, an example being the model provided by the pious, law-abiding character of Tobit, as shown in the description of his godly ways (Tob. 1) and his instructions to his son, Tobias (Tob. 4). In the same vein, Mordecai and especially Esther serve as models of energetic effort and risk-taking for the sake of the welfare of the Jewish people.<sup>86</sup> Judith’s beauty and wisdom are emphasized in that she beguiles and cuts off the head of Holofernes, commander-in-chief of Nebuchadnezzar’s army. With regard to the genre of these three books,



they are placed in different positions in the codices. Sinaiticus treats them as histories (seeing that they are narratives) and they are followed by 1 and 4 Maccabees. In Vaticanus, they follow (and join) Wisdom Books and both entertain and instruct readers about sustaining a Jewish ethos in the midst of a pagan world. There is a preponderance of feminine imagery for wisdom in Proverbs, for example in Proverbs 1–9, where the adulterous and foolish woman stands over and against Lady Wisdom, and they are the two potential lovers of the son.<sup>[87](#)</sup> The final embodiment and epitome of wisdom in Proverbs is the “woman of worth” of Proverbs 31. This makes it appropriate to have female moral exemplars in the books of Esther and Judith (and let us not forget

Sarah in the book of Tobit). In Alexandrinus, Esther–Tobit–Judith follow Daniel (with its narrative additions of Susanna and Bel and the Dragon), so that, like Daniel, they are classed as paradigmatic diaspora tales. In Alexandrinus, the grouping of Esther–Tobit–Judith is followed by 1 Esdras, Ezra–Nehemiah, and 1–4 Maccabees, indicating that all belong together as postexilic histories.

### ***2.2.3 The Poetical Books***

The Psalter, by its placement between Job and Proverbs in the English Bible, conforming to the order in the Vulgate,<sup>[88](#)</sup> is designated as a wisdom book, and this classification is supported by the wisdom psalms sprinkled through it (e.g., Pss. 1;

32; 34; 37; 49; 112; 128) and by the various other psalms that show a wisdom influence (e.g., Pss. 25; 31; 39; 40; 62; 78; 92; 94; 111; 119; 127).<sup>89</sup> This setting makes Psalms a wisdom book rather than a hymn book for temple praise, despite the musical notation found in some psalm titles (e.g., “To the choirmaster”), such that this canonical position adds support to the thesis of Gerald Wilson, who reads the Psalter along these lines.<sup>90</sup> The cultic connections of the Psalter, however, do not have to be denied entirely and are reflected in some of the titles assigned to this book (e.g., Hebrew [*sēper*] *tēhillîm*, that is “[book of] praises”).<sup>91</sup> In the Greek codices, the Psalter commences a section usually classified as poetic, but seeing that most of the other books in this section are

obviously wisdom in character (i.e., Proverbs, Ecclesiastes, Job, Wisdom, and Sirach), it seems best to view the section in toto as consisting of Wisdom Books. Psalms is followed by either Proverbs (Vaticanus and Sinaiticus) or Job (Alexandrinus). The placement of “The Song of Solomon” (so named) in this section makes it *another* wisdom book, with the Solomon connection in the Greek title adding weight to this classification. The Song is more than an effusive outpouring of amorous sentiment but is a means of instruction. See, for example, the warnings in the refrain-like verses at 2:7, 3:5, and 8:4 about the power of love. The position of Job at the beginning of this section in the English Bible is presumably

due to chronological priority, given the setting of the story in the patriarchal age.<sup>92</sup>

The juxtapositioning of Proverbs and Ecclesiastes (with Job not far away) is a sign that Job and Ecclesiastes are not to be viewed as “wisdom in revolt”<sup>93</sup> or “protest wisdom,”<sup>94</sup> with these two books, according to this theory, aiming to correct or counter Proverbs. Instead, their propinquity assumes and asserts their ready compatibility, as does the “epilogue” of Ecclesiastes (12:9–14), which closes with the exhortation, “fear God and keep his commandments.”<sup>95</sup> Like the other two books, Proverbs insists that no degree of mastery of the rules of wisdom can confer absolute certainty on human actions and their consequences (e.g., 16:1, 2, 9; 19:14, 21; 20:24; 21:30–

31). A failure to notice this strain of teaching in the book of Proverbs has led many to perceive a tension, if not an irreconcilable conflict, between Job–Ecclesiastes and Proverbs. The truth of the matter is that the three books are aligned in their teaching.

### ***2.2.4 The Prophetic Books***

If the Prophetic Books are placed at the end of the Old Testament (as in Vaticanus), it is implied that prophecy is mainly foretelling, pointing forward to the eschaton in which God's plan of salvation for Israel and the nations will come to completion. The fact that a number of Prophetic Books are capped by oracles of hope shows that this is not a tendentious reading of the Prophets (e.g., Isa. 40–66;

Ezek. 40–48; Amos 9:11–15; Mic. 7:8–20). In Vaticanus (B), Alexandrinus (A), and Greek orders generally, the Minor Prophets *precede* the Major Prophets, perhaps because the ministries of Hosea and Amos must have preceded in time that of Isaiah. The accustomed English ordering of these two prophetic blocks is found only in Sinaiticus (ℵ). The usual Hebrew order follows a general chronological scheme, beginning with Isaiah, followed up by Jeremiah and Ezekiel (his younger contemporary), with the catch-all Book of the Twelve at the end. There is a slight difference in the order of the sequence within the Twelve in the Greek Bible (Hosea; Amos; Micah; Joel; Obadiah; Jonah; Nahum; etc.) compared to the MT.<sup>[96](#)</sup> The last six books

are in identical sequence in both versions.<sup>97</sup> Significant for interpretation is the fact that oracles with a northern provenance (Hosea; Amos; Jonah), those originating from the southern kingdom (Joel; Obadiah; Micah; Nahum; Habakkuk; Zephaniah), and those addressed to postexilic returnees (Haggai; Zechariah; Malachi) are placed together and even mixed together, so that they become in this larger canonical conglomerate the word of God for God's people *irrespective* of time and location. The reference to both northern and southern kings in the superscription in Hosea 1:1 and Amos 1:1 has the same effect. In the Greek canon, the order of Obadiah followed by Jonah is the same as in the MT. The juxtapositioning of Jonah and Nahum is



supported by the Nineveh orientation of both books (Nah. 1:1a: “An oracle concerning Nineveh”). The bringing together of Hosea, Amos, and Micah places these three larger books at the head of the Book of the Twelve, with Micah 1:1 indicating a later dating than either Hosea or Amos, and the smaller books follow in their train, so that size appears to be a contributing factor to the Greek arrangement.

### ***2.2.5 Conclusions***

By way of conclusion, the following comments may be made about the order(s) of the books that make up the Greek Old Testament. The reader naturally assumes that the placement of books in close physical proximity implies that they are

related in some way. In other words, propinquity is taken as an indication that there is a significant connection between books so conjoined. A historical principle is reflected in the arrangement of the Greek Bible into four sections reflecting a chronological sequence (Vaticanus), though the fact that Sinaiticus and Alexandrinus end with poetry, not prophecy, is one of a number of factors that show that we are not to exaggerate the contrast between the Greek and Hebrew canonical traditions. These *rival* orders are not to be seen as sectarian in origin or polemical in purpose. In this volume, we will allow both canonical traditions to feed into and enrich our understanding of biblical theology.

## 2.3 The Alternative Ends of the Old Testament Canon

The Old Testament is a unified corpus whose ending is significant for an understanding of the whole.<sup>98</sup> The behavior of readers establishes the principle that a consideration of the *end* of a book transforms how one reads the book, for it is not uncommon for a reader, when taking up a book, to turn to the last chapter as a guide to what the book is about, and to use what is found in the last few pages to guide the reading of the whole book. A literary critic will read a book more than once, and second (and subsequent) readings are done with a knowledge of how the book ends, and it is this epistemological vantage point that

enables critical appraisal of a book's contents. As stated by Jonathan Dyck, "Reading the ending first is simply a shortcut to a critical reading of the text."<sup>99</sup>

Something similar is involved if the series of books that make up the Old Testament is read as a coordinated canonical structure,<sup>100</sup> which is what we are seeking to do in this biblical theology. The diversity of the contents and origins of the different parts that make up the Bible does not exclude it from being considered a single literary work.<sup>101</sup> A reader's expectation is that the last book in a series builds on, interacts with, and affects the reading of the books that precede it in a particular canonical order. If the Bible is read in canonical order and viewed as having a narrative trajectory

(i.e., as one story moving toward a goal), this would require “an increased emphasis on the theology of the later literature which forms the end of the story.”<sup>[102](#)</sup> According to Frank Kermode, “the end of the Bible transforms all its contents.”<sup>[103](#)</sup> It is no light matter, therefore, what book is placed last in the biblical canon, for that book will have *the last say* on what the Old Testament is about and in this way will make a major contribution to an evaluation of the overall theological shape and intent of the Old Testament.<sup>[104](#)</sup>

### ***2.3.1 Alternative Last Books***

With regard to Hebrew canons, the final book is almost always Chronicles, or Ezra-Nehemiah when Chronicles is placed at the head of the Writings.<sup>[105](#)</sup> Peter

Brandt classifies those Jewish orders with Chronicles at the end of the Writings as Eastern (Babylonian) and those that close with Ezra-Nehemiah as Western (Palestinian).<sup>[106](#)</sup> Certainly, by the time of the Babylonian Talmud tractate Baba Bathra 14b,<sup>[107](#)</sup> Chronicles is at the end of the Writings. In line with this, the order found in the Mishnaic tractate *Yoma* 1.6 is: “Job and Ezra(-Nehemiah) and Chronicles.” This is its position in the majority of manuscripts and printed editions of the Hebrew Bible, which is why the editors of *BHS* deviated from the order of books found in Codex Leningrad (their base text) and placed Chronicles in final position. The tradition in Baba Bathra (14b) has “the order of the Writings” closing with “Daniel and the

Scroll of Esther, Ezra[-Nehemiah] and Chronicles” (our translation). The *baraita*, therefore, provides an early record of an acceptable order of the Writings closing with Chronicles.

It is commonly said that the Greek canon in effect transposes the second and third sections in the Hebrew ordering of the books. In this way the Prophetic Books (= Latter Prophets of the Tanak) close the Old Testament canon and, from a Christian perspective, provide a bridge to the New Testament, signaling that the main connection of the New Testament is with the words of the prophets who pointed forward to Jesus Christ. As previously noted, Jack Miles claims that “The Christian editor edited the Hebrew Bible to reflect this Christian belief.”<sup>[108](#)</sup> In

actual fact, only Vaticanus (B 03) of the early codices places the Prophetic Books at the end of the canon (the Minor Prophets preceding the Major Prophets), with Daniel being the last book listed. In Sinaiticus (01 8) and Alexandrinus (A 02), the Poetic Books are placed last, so that the final section in these two codices is not all that different from the Writings.<sup>[109](#)</sup> This suggests that we are not to overplay the difference between the (relatively settled) tripartite Hebrew order and the less uniform Greek orders of the canonical books.<sup>[110](#)</sup> Seitz overstates the case, however, when he says that “there is no ‘Greek order’ as against a Hebrew order,”<sup>[111](#)</sup> for a compilation of Greek lists of sacred books shows that the *majority* Greek order is exemplified in



Vaticanus, with the Prophetic Books (ending with Daniel) placed last.[112](#)

Though the reader of the English Bible is familiar with Malachi as the last book of the Old Testament, this arrangement is not found in Hebrew, Greek, or Latin orders.[113](#) Its late placement at this position came with the adjustment of the Vulgate tradition made in the Protestant Bible of the sixteenth century, when 1–2 Maccabees were removed from after Malachi.[114](#) It was, therefore, an adjustment of biblical book order *within* the Christian tradition, and this had the unpremeditated consequence of making Malachi the last book of the Old Testament. This outcome had nothing to do with controversy with Jews and everything to do with disputes among

Christians over the canonical status of the Apocrypha. Though of relatively recent origin, its current prominence in printed Bibles and influence on contemporary readers means this order cannot be ignored.

Finally, at times, though only rarely, Esther is the last book in the Old Testament. One important instance is  $\mathfrak{P}^{967}$ , a Greek manuscript dated c. AD 200 and the earliest witness to the (pre-hexaplaric) Old Greek version. It has the order Ezekiel, Daniel (with Bel and the Dragon and Susanna), and Esther. According to Siegfried Kreuzer, the scribal blessing for the writer and readers put after the text of Daniel (including Bel and the Dragon and Susanna) in  $\mathfrak{P}^{967}$  indicates and confirms that this was the usual end of the Old

Testament canon in the Greek tradition (Vaticanus),<sup>[115](#)</sup> and he views the appending of Esther after Daniel as reflecting uncertainty concerning its canonical status. We do not accept his argument, for a sequence of books ending with Esther is unusual but not unique, for it is found in MS 311 and in Codex Alexandrinus, though in these Esther is not at the end of the Old Testament canon.<sup>[116](#)</sup> Other texts that have Esther at the end of a listing of Old Testament books are the Bryennios list, where it is placed after Daniel, Esdras A and B (c. 2nd century AD);<sup>[117](#)</sup> the canon poem of Amphilochios from Ikonion (late 4th cent. AD), who notes that after the Prophetic Books ending with Daniel “some also add to these Esther;”<sup>[118](#)</sup> Epiphanius of Salamis, who

aims to provide a listing of the books accepted by the Jews (after the two books of Esdras);<sup>[119](#)</sup> and finally Jerome, who reports that the “order” (*ordo*) of the Hagiographa (or Writings) known to him lists the last Old Testament books as Daniel, Chronicles, Ezra(-Nehemiah), and Esther.<sup>[120](#)</sup> Therefore, the five main books to evaluate as last books of the Old Testament are Chronicles, Ezra-Nehemiah, Daniel, Malachi, and Esther.

### ***2.3.2 Ending with Chronicles***

The placement of the book of Chronicles after Kings in Greek orders makes it look like an addendum to Kings, and the Greek title assigned it—“[The books] of the things left out” (*Paraleipomenōn*)—confirms that Chronicles is being viewed

as a supplement to 2 Samuel and 1–2 Kings. What is of relevance in the present discussion is the greater role assigned to Chronicles in the Hebrew Bible, for it is no longer overshadowed by Kings. In particular, 2 Chronicles 36:22–23, when placed at the close of the Writings, has a new prominence, and its proper interpretation becomes a key issue.

Concerning the last two verses of Chronicles, Brian E. Kelly states: “The Chronicler wishes to emphasize that the conditions for achieving a fuller measure of restoration now exist. . . . the Chronicler indicates that the history of his community is not ‘realized’ or complete but rather is on the threshold of a new period, awaiting fulfilment.”<sup>[121](#)</sup> In other words, the generation of the Chronicler is

put in the same position as the original returnees as depicted in 1 Chronicles 9,<sup>[122](#)</sup> but with the hope of a significant advance over the failures and disappointments of the original return depicted in Ezra-Nehemiah. Kelly is right to insist on an eschatological interpretation of Chronicles, though he appears to think that for Chronicles to have an eschatology it must be *messianic* in character; but eschatology and messianism (= the hope of a coming ideal king) need not be equated.<sup>[123](#)</sup> There is, however, nothing in 2 Chronicles 36 to suggest an expectation of the restoration of Davidic rule. The ambiguous hope provided by Jehoiachin's release from prison in 2 Kings 25:27–30 has no parallel in Chronicles.<sup>[124](#)</sup> The rule of Cyrus confirms the termination of the

Davidic dynasty, with the Persian king dressed in the Davidic garb of world ruler and temple builder (cf. the portrait of Cyrus in Isa. 44:28 and 45:1).<sup>[125](#)</sup> On the other hand, the glowing portrait of Cyrus does not need to mean that the Chronicler recommends political quietism under perpetual Persian rule and has no expectation or desire for a change for the better.<sup>[126](#)</sup> Although Sara Japhet would classify Chronicles as non-eschatological, due to her overly precise understanding of eschatology as, by definition, otherworldly, she rightly insists that the Chronicler “awaited the restoration of Israel’s fortunes.”<sup>[127](#)</sup>

Chronicles is an appropriate last book of the Tanak, seeing that it “bookends” the Old Testament with Genesis, for it

reviews the entire sweep of world history starting with Adam (1 Chron. 1:1).<sup>[128](#)</sup> In line with this understanding, Jerome, in his introduction to Chronicles in the Vulgate, remarks that “all the teaching of Scripture is contained in this book” (*quod omnis eruditio Scripturarum in hoc libro continetur*).<sup>[129](#)</sup> Contrary to Barry Olshen, the future return to the land contemplated in 2 Chronicles 36 need not be equated with the vision of the modern Zionist movement.<sup>[130](#)</sup> Isaac Kalimi also wonders whether the Sages had a “Zionist” intention, given that the *baraita* in Baba Bathra postdated the destruction of Jerusalem (AD 70), so that the Tanak ends by encouraging immigration to the land of Israel despite its attendant risks.<sup>[131](#)</sup> Rather, the concluding words of Chronicles, “let



him go up [to rebuild the temple],” reiterate the prophetic hope of the return of God’s people within the consummated kingdom of God, anticipated by the rebuilt temple (= God’s palace [*hēkāl*]), as the final goal of God’s purposes in history.<sup>[132](#)</sup>

### ***2.3.3 Ending with Ezra-Nehemiah***

Contrary to Sailhamer, we are not convinced that ending the Tanak with Ezra-Nehemiah rather than Chronicles as in the Leningrad Codex, wherein Chronicles is found at the start of the Writings (so, too, the Aleppo Codex), makes a material difference, in that both books show that God’s people are still in exile.<sup>[133](#)</sup> Building on the work of David Freedman,<sup>[134](#)</sup> Sailhamer views the alternate positions assigned to the book of

Daniel as the most significant feature of the fluctuations in the order of the Writings.<sup>[135](#)</sup> Daniel 9 reinterprets Jeremiah's prophecy of a return after seventy years (Dan. 9:2) in terms of the much more extended and indefinite period of "seventy sevens" (or weeks) (9:24),<sup>[136](#)</sup> so that the fulfillment of Jeremiah's prophecy is projected beyond the mundane return from Babylonian captivity in the years following 538 BC.

In the Leningrad Codex, the final three books are Esther–Daniel–Ezra(–Nehemiah). In this order, the decree of Cyrus (Ezra 1:2–4) immediately follows the book of Daniel, and Sailhamer views this as asserting that the historical return under Ezra and Nehemiah is presented as the true fulfillment of Jeremiah's prophecy

of a return after seventy years, with Ezra 1:1 referring to the prophecy of Jeremiah. A comparison with 2 Chronicles 36:21–22 suggests that the prophecy of the seventy years is indeed in view, and if Ezra-Nehemiah directly follows Daniel, the natural supposition is that Ezra 1:1 refers to the same prophecy as Daniel 9:2. It is Jeremiah's prophecy of the seventy years that motivates the prayer recorded in Daniel 9. That prayer is set in the first year of Darius (= the first year of Cyrus, given Dan. 6:28),<sup>[137](#)</sup> as is the fresh development described in Ezra 1. God used Cyrus to accomplish his purposes, and he did so “in fulfillment of” (Hebrew root *klh*) the word he had spoken through the prophet Jeremiah.<sup>[138](#)</sup> With the capture of Babylon—the event presupposed by the

notice in Ezra 1:1 that is set in “the first year of Cyrus king of Persia”—the first part of the prophecy of Jeremiah has come true (cf. Jer. 25:12; 29:10). This gives reason to hope that his prediction of a return to the land will also come true, and this is the substance of the decree of Cyrus (Ezra 1:2–4).

According to Sailhamer, Ezra-Nehemiah ignores the apocalyptic reinterpretation of the seventy years found in Daniel 9.<sup>[139](#)</sup> It is not clear, however, that this is the case, given the prayer recorded in Nehemiah 9. Ezra-Nehemiah describes a national renewal with the rebuilding of the temple and the restoration of a law-abiding Jewish community in fulfillment of the hope of the prophets,<sup>[140](#)</sup> but the restoration is far from

complete. The Levitical prayer of Nehemiah 9 speaks of their continued hardship “until this day” (9:32), and in 9:36 there is the complaint to God by those who have returned to Jerusalem: “we are slaves.” The exploitation suffered under Persian rule is viewed as a continuation of the earlier Assyrian oppression (Neh. 9:32: “since the time of the kings of Assyria until this day”). Moreover, their present situation is one of “hardship” (9:32) and “distress” (9:37), with these expressions framing an appeal for divine relief in the final portion of the prayer (9:32–37).<sup>[141](#)</sup> In line with this gloomy evaluation of the current state of the nation, the notice at Ezra 1:1 must be understood as a *partial* fulfillment only of Jeremiah’s prophecy of a return to the

land. Consistent with this interpretation of the joint book, the prayer of Nehemiah 9 is followed by a community oath (9:38–10:39), whose third and largest section consists of a pledge to support “the house of our God” (10:32–39). The oath closes with the words, “We will not neglect the house of our God.” Their hope is that in response to the prayer of his people and their recommitment to live under God’s rule (as indicated by their promise to provide material support for the temple), God will act to bring them relief from their burdens in the future consummated kingdom over which he will rule.

In addition, Ezra-Nehemiah shows the failure of God’s people to reform themselves, ending as it does with the depressing account of the recurrence of

problems, for the final placement of Nehemiah 13:4–31 demonstrates the people's inability to keep their earlier pledge in Nehemiah 10. In chapter 13, the people are described as doing the very things they promised they would not do.<sup>[142](#)</sup> The period ends with disappointment, for the popular reforms have failed. All this makes plain that the glorious visions of the prophets have not yet been fulfilled. Dissatisfaction with Persian rule implies a longing for its replacement by God's rule, namely, there is an underlying "kingdom of God" theology in Ezra-Nehemiah.<sup>[143](#)</sup> Sailhamer's evaluation of Ezra-Nehemiah causes him to find two "contending 'final shapes' of the Tanak"<sup>[144](#)</sup> and to posit the existence of "deep-seated disagreements over the meaning of Scripture" in the pre-

Christian period.<sup>145</sup> It is Sailhamer's misreading of Ezra-Nehemiah that leads him to find two conflicting theological shapes for the Tanak as a whole.

One feature that makes Ezra-Nehemiah an appropriate final book for the Old Testament is the historical review provided by the penitential prayer of Nehemiah 9 (cf. Dan. 9). The prayer recapitulates and evaluates the course of biblical history starting at creation. The Davidic-Solomonic period is not mentioned in the historical review, which has only generic references to "our kings" in 9:32 and 34 (cf. Ezra 9:7; Dan. 9:6, 8, 12 ["our rulers"]). The non-mention of David or the Davidic covenant in the historical review provided by the Levites' prayer fits the context of the canonical



book in which it is found, for the author of Ezra-Nehemiah chooses to concentrate upon the Abrahamic and Mosaic covenants in the three main prayers of the joint-book (Ezra 9; Neh. 1; 9). In other words, the eschatological hope in Ezra-Nehemiah, consistent with the preceding book of Daniel, is focused on the dawning of the kingdom of God, when God will act to redress the grievances of his people.

### ***2.3.4 Ending with Daniel***

With regard to Daniel as the final book of the Old Testament, this occurs in certain Greek orders, though it is always *near* the end of the Tanak in the Hebrew ordering of the canon.<sup>[146](#)</sup> In the Greek canon, of which the early church became the custodian, Daniel is regarded as a prophet

(the subscription of Alexandrinus names the book “Daniel the prophet”),<sup>[147](#)</sup> and his book follows that of Ezekiel as the last of the great prophets.<sup>[148](#)</sup> This tradition, which is of Jewish origin, shows itself in a *florilegium* of biblical passages from Qumran,<sup>[149](#)</sup> in the New Testament, in Josephus, in Melito, and in Origen,<sup>[150](#)</sup> all of which refer to Daniel as a prophet. The decision to include Daniel among the Prophets is undoubtedly due to the visionary character of chapters 7–12, wherein Daniel receives visions depicting future events. Following Ezekiel, which ends with the vision of the new temple (Ezek. 40–48), the temple theme of the book of Daniel is highlighted, commencing as it does with the sacking of the temple.<sup>[151](#)</sup> Moreover, the prayer of

Daniel 9 results from the hero's pondering of the prophecies of Jeremiah (Dan. 9:2), and Daniel 10–12 is full of exegetical reapplications of prophetic texts,<sup>[152](#)</sup> so that the book of Daniel sheds light on earlier parts of the prophetic corpus in which it is found in the Greek orders.

As in the case of Ezra-Nehemiah, the presence in Daniel of a long prayer that provides a review and evaluation of Old Testament history (Dan. 9) makes its position near the end of the canon apposite. In that prayer, the hero Daniel pleads for the restoration of the city of Jerusalem and especially its sanctuary (9:17–19), but rather than receiving a simple affirmative answer to his request, the prophecy of Jeremiah of a return after seventy years is given an apocalyptic

reinterpretation. The “seventy years” becomes “seventy sevens (weeks)” (9:24–27),<sup>153</sup> indicating that the imminent hoped-for return of the exiles and rebuilding of the city of Jerusalem (9:25) will not bring to an end “the desolations of Jerusalem” (9:2).<sup>154</sup> This reinterpretation does not ignore the intent and concern of Jeremiah’s prophecy but makes clear that the city will be rebuilt and destroyed more than once before the climax of history and final salvation of God’s people takes place. There will be an actual return of exiles to Jerusalem after seventy years, as Jeremiah predicted, and the temple will be rebuilt, just as Jeremiah anticipated, but Gabriel reveals that this is not the end but only the beginning of the divine timetable.

It is plain that the Jerusalem sanctuary is the focus of the angelic communication recorded in Daniel 9:24–27, especially when the time of Gabriel’s arrival is noted (9:21: “at the time of the evening sacrifice”; cf. 8:13–14).<sup>155</sup> The dual references to “an anointed” (9:25, 26 [*māšîaḥ*]) pick up the earlier mention of the *anointing* of “a most holy (place)” (9:24).<sup>156</sup> Most likely, the references in verses 25 and 26 are to an anointed individual (whether king or priest) whose exact role is not specified, for the focus in the closing verses of Daniel 9 continues to be the fate of the sanctuary. A future destruction of the city and the “sanctuary” (*qōdeš*) is forecast in 9:26 (“desolations [*šōmēmôt*] are decreed”), together with the cessation of sacrifice and offering

through the action of a “desolator” (9:27 *šōmēm*). The “most holy (place)” (*qōdeš qodāšîm*) is most likely the temple,<sup>[157](#)</sup> so that the action in 9:24 reverses the predicted treading down of “the holy place” predicted in 8:13–14, both verses using *qōdeš*, picking up the earlier mention of the “sanctuary” (*miqdāš*) in 8:11.<sup>[158](#)</sup> On this reading, Daniel 9 contains the prediction that the sanctuary will be reconsecrated after its defiling (9:24), followed by a further destruction and restoration (9:26).

Within the closing vision of Daniel, there is yet another prediction of a later interference with the temple (11:31; 12:11). The temple focus of the material is supported by the argument of Arie van der Kooij, who finds a cultic connection in the

cryptic expression *běřît qōdeš* in 11:28 and 30 (2x) (ESV “the holy covenant”), which he translates as “the covenant concerning the holy place, the sanctuary.”<sup>159</sup> What is described is foreign interference in the temple cult (Dan. 11:28, 30a) and the culpable failure of the priests as temple functionaries (11:30b, 32a; cf. 2 Macc. 4:14).<sup>160</sup> This interpretation can be coordinated with what is found in the closing chapter of Nehemiah, where the failure of priests with regard to the temple is exposed (13:4–14) and where covenant terms are used to condemn exogamous marriages contracted by priests (13:29: “they have [defiled] the priesthood and the covenant of the priesthood and the Levites”). So too, in the prophecy of Malachi, priestly

failings are condemned on the basis of “the covenant with Levi” (2:4–7), with the background to this phrase being found in the blessing of Levi in Deuteronomy 33:8–11 or the reward promised to Phinehas in Numbers 25:11–13, or a combination of both Pentateuchal passages.<sup>161</sup> The Danielic focus on the fate and future of the temple is consistent with the theology of the kingdom of God on display in the book as a whole. As a result of the placement of the Prophetic Books at the end of the canon (culminating with Daniel), the Greek canon points to an eschatological hope centered on the kingdom of God as the dominating theology of Scripture.

### ***2.3.5 Ending with Malachi***



If the Prophetic Books are placed at the end of the Old Testament (as in Vaticanus), it is implied that prophecy is mainly foretelling the future, with the Prophets pointing forward to the eschaton in which God's plan of salvation for Israel and the nations will come to completion. In line with this, the prophecy of Malachi includes the eschatological hope of the renovation of the Jerusalemite cult (3:4) and the universal recognition of God by the nations (1:5, 11, 14; 3:12), though we must rule out the idea that Malachi was consciously selected by Christians as a fitting conclusion to the Old Testament.<sup>[162](#)</sup> In his explanation of the rationale of the structuring of the Greek canon, Marvin Sweeney places great emphasis on the theme of Israel's interaction with the

nations,<sup>[163](#)</sup> and the end-time salvation of the Gentiles is an important theme in the Prophetic Books, Malachi included (e.g., Isa. 2:1–4; Amos 9:12; Zech. 8:20–23; 14:16–19).

The theme of foreign nations surfaces in Malachi as early as 1:5b, which is best translated in the future tense: “YHWH will show himself to be great beyond the border of Israel” (our translation).<sup>[164](#)</sup> The threat of God’s action against Edom (Mal. 1:4–5a) is a portent of his future rule over all the nations of the world, given the regular role assigned to Edom as a representative of foreign nations generally in prophecy (e.g., Amos 9:12; Obadiah). Following Zechariah 14 (esp. 14:9: “the LORD will become king over all the earth” [our translation]), we would expect

Malachi's eschatology to include the prospect of the extension of YHWH's rule over the nations, as well as God's punishment of noncompliant nations like Edom (cf. Zech. 14:12–15), and these are, in fact, leading features of the opening oracle of the prophecy of Malachi (1:2–5).

Malachi 1:11 depicts acceptable Gentile worship of YHWH on foreign soil, without any mention of the requirement of pilgrimage to Jerusalem. Despite the common rendering of this verse in English versions in the present tense, the text provides a picture of the future, as is clearly the case in the two texts closest to it in content (cf. Isa. 19:18–25; Zeph. 2:11). This implies that Malachi 1:11 does not depict present

practice but an eschatological prospect (“My name will be great among the nations” [NIV]). The contemporary cultic failure of Jerusalemites (unworthy sacrifices) is set in contrast with the future universal worship of YHWH by all nations (“from the rising of the sun to its setting”). The picture is of the whole world united in Yahwistic worship (cf. the expressions in Pss. 50:1; 113:3). As noted by Beth Glazier-McDonald, these psalmic cross-references are in contexts that look toward an eschatological demonstration of God’s universal sovereignty, favoring the translation of the Hebrew verbless clause in Malachi 1:11 as future.<sup>[165](#)</sup>

Likewise, the close thematic relation of Malachi 1:11 and 14b suggests the possibility that verse 14b is again an

eschatological prospect: “my name will be feared among the nations.” Malachi 3:1–5 describes what God will do when he comes “to his temple,” namely, he will purify “the sons of Levi” and judge wrongdoers. These verses prophesy of the time when “the offering of Judah and Jerusalem will be pleasing to the LORD” (3:4). Finally, the reference to “all the nations” in 3:12 is hyperbolic (“all nations will call you blessed”), but hyperbole is appropriate for a verse which, like 1:5, 11, and 14, provides a glimpse of the end times,<sup>[166](#)</sup> in this case the picture of the restored nation of Israel as the envy of the nations, implying international recognition of the God of Israel.

The focus of discussion on the suitability of Malachi as the last book in the Old Testament is usually the final verses of the prophecy (4:4–6) but need not be limited to them, as we have demonstrated. It is not necessary to view these three verses as two redactional additions to the prophecy, added to cap the Twelve or perhaps the prophetic corpus as a whole, though this viewpoint is frequently adopted.<sup>167</sup> However, scrutiny of their content shows their suitability as the closing verses of the Old Testament. The extensive use of Deuteronomic terminology in 4:4 provides a strong link back to the Pentateuch.<sup>168</sup> In addition, the reference to the Mosaic “law” in this verse coincides with the opening of the Former Prophets (Josh.

1:8), the Latter Prophets if headed by Isaiah (Isa. 1:10), and the Writings if headed by Psalms (Ps. 1:2).<sup>[169](#)</sup> So, too, the promised sending of “Elijah” (Mal. 4:5) to turn hearts (cf. 1 Kings 18:37) and the threat of the impending judgment recalls the prophetic section of the Old Testament. It is predicted that an Elijah figure will be sent by God “before the coming of the great and terrible day of the LORD” (Mal. 4:5 NASB), and this verse in Malachi is the final instance of the pervasive theme of the day of the Lord in the Book of the Twelve.<sup>[170](#)</sup> The final three verses of Malachi, therefore, could be viewed as summing up and combining the total story told in the Old Testament, which is understood as leading up to the dawning of the day of the Lord.

### ***2.3.6 Ending with Esther***

Placement of Esther in the final position occurs just often enough to discount the explanation that Esther was simply tacked on to the end of the Old Testament canon due to uncertainty over its canonical status. It does seem that there were at least some early readers who saw this as the appropriate position for the book, and in such a position it is well-nigh impossible to ignore its presence in Scripture. In final position, the book of Esther adjoins either Daniel or Ezra-Nehemiah (= 2 Esdras [Esdras B]),<sup>[171](#)</sup> so that the absence of the mention of God in Esther does not mean that it should be read from a secular perspective. If the book of Esther is allowed to have the last say, it has an effect on the reading of the Old Testament



as a whole, on analogy with the ending of a novel or a script of a play.[172](#)

It is not always the *same* book of Esther that is placed at the end of the Old Testament, for sometimes it is the Hebrew version of Esther and at other times one of the Greek versions. Irrespective of the version, however, the book testifies to the remarkable survival of the Jewish race despite the genocidal aims and efforts of Haman. As pointed out by Kalimi,[173](#) its story forms the final link in a long chain of biblical texts that describe such threats—going back at least as far as the struggles of the patriarchs to have progeny in Genesis and Pharaoh’s pogrom in Exodus—and so the book of Esther addresses “the fear of complete annihilation.” In other words, with Esther in final position,

God's people are intact at the end of the Old Testament, and their continued existence is attributed to the courage and ingenuity of Esther and Mordecai, the leading characters in the book. In the letters of Mordecai and Esther that give instructions concerning Purim, it is laid down that the feast is to be celebrated at the same time "every year" (Est. 9:27) and kept without fail "throughout every generation" (9:28). What is more, whether by the canonical context of the book of Esther (in the case of the Hebrew Bible, near books like Daniel) or due to the explicit mention of divine involvement (in the Greek versions of Esther), the expectation is generated that God is behind this development and that he will protect and vindicate his people in such

times of threat in the future; namely, the story has a kingdom of God frame.

### ***2.3.7 A Bridge to the New Testament?***

It is plain, therefore, that all five candidates for the final book in the Old Testament (Chronicles, Ezra-Nehemiah, Daniel, Malachi, Esther) are oriented toward the future. They each look forward to the unreached divine goal of the consummated kingdom of God. On that basis, each can be viewed as a viable bridge to the New Testament, for the Old Testament requires a sequel, though nothing suggests that this was a motivation for the placement of any of the five books in final position. According to Frank Kermode, the new end imposed on the Old Testament by the addition of a New

Testament (closing with the book of Revelation) causes a radical rereading of the Old Testament.<sup>[174](#)</sup> The Bible opens with creation and, capped by Revelation, closes at the ultimate end,

so that the whole vast collection has unity and makes sense, conferred precisely by this transformative fiction. The end-less successiveness of the original narratives is abolished; there is a peripeteia that turns everything round and gives sense and completeness (*pleroma*, as I called it) to the whole work.<sup>[175](#)</sup>

We have sought to show, however, that the Old Testament itself, whichever of the five books is placed at its close, has an eschatological goal in view, and there is a

remarkable coalescence of theme in all five books, namely, the hope of the coming of God's kingdom. The eschatological ending of Chronicles can be viewed as requiring a sequel such as is provided by the coming of Jesus Christ, who viewed his death as the means of gathering God's people (John 10:16) and his resurrection as the raising up of the new temple (John 2:18–22). The non-use of Ezra-Nehemiah by New Testament writers may be due to its non-messianic stance, but that is not the same as saying that it is non-eschatological, for its profound dissatisfaction with present conditions leads to the hope of the dawning of God's kingdom, which is what takes place in the ministry of Jesus (Mark 1:14–15). With regard to Daniel as the final book of the

Old Testament, its kingdom theme is picked up in the teaching of Jesus (notably the parables).<sup>[176](#)</sup> Though no one in antiquity placed Malachi in final position, it is almost universally recognized as making an effective transition to the revival of prophecy depicted in the New Testament. The prediction of the coming of “Elijah” (Mal. 4:5) is applied to John the Baptist, who goes before the Lord “in the spirit and power of Elijah” (Luke 1:17). Moreover, Malachi’s eschatological orientation is confirmed by its recurrent expression of the hope of the recognition of God by the nations of the world (Mal. 1:5, 11, 14; 3:12), which in the New Testament leads to the gospel mission to the nations. Finally, though the book of Esther is not taken up by the New

Testament, perhaps due to its non-mention of God (a striking feature that calls for explanation),<sup>177</sup> the implied message of the positive outcome to the story is to give assurance to God's people that they will survive in a hostile world, leading to their final triumph over all their enemies.

---

<sup>1</sup> John H. Sailhamer, *The Meaning of the Pentateuch: Revelation, Composition, and Interpretation* (Downers Grove, IL: InterVarsity Press, 2009), 216: "A book's order within a canonical list no doubt played a role in determining its meaning. If nothing more, it is a reflection of the book's relationship to other books in the list."

<sup>2</sup> For an earlier version of material in this chapter, see Gregory Goswell, "The Order of the Books in the Hebrew Bible" *JETS* 51 (2008): 673–88. Used with permission.

<sup>3</sup> For what follows in this paragraph, we acknowledge our dependence on Charles Elliott Vernoff, "The Contemporary Study of Religion and the Academic Teaching of Judaism," in *Methodology in the Academic Teaching of Judaism*, ed. Zev Garber, *Studies in Judaism* (Lanham, NY: University Press of America, 1986), 30–32.

4 See Raymond B. Dillard, "Reward and Punishment in Chronicles: The Theology of Immediate Retribution," *WTJ* 46 (1984): 164–72.

5 See Joseph Blenkinsopp, "Wisdom in the Chronicler's Work," in *In Search of Wisdom: Essays in Memory of John G. Gammie*, ed. Leo G. Perdue, Bernard Brandon Scott, and William Johnston Wiseman (Louisville: Westminster John Knox, 1993), 19–30.

6 W. L. Humphreys, "A Life-Style for Diaspora: A Study of the Tales of Esther and Daniel," *JBL* 92 (1973): 211–23.

7 Brevard S. Childs, *Biblical Theology of the Old and New Testaments: Theological Reflection on the Christian Bible* (London: SCM, 1992), 116.

8 So, too, in the New Testament, "law" (*nomos*) can be used as a synecdoche to mean Scripture as a whole without any legalist nuance; see John 10:34, 12:34, 15:25; Rom. 3:19; and 1 Cor. 14:21, wherein non-Pentateuchal texts are cited and dubbed "law."

9 William J. Dumbrell, "Malachi and the Ezra-Nehemiah Reforms," *RTR* 35 (1976): 42–52.

10 Early references to the canon count the Twelve (so-named) as one book, e.g., 4 Ezra 14:45 and Josephus *Contra Apionem* I.38–41 (because of the number of books they count); Sirach 49:10, Melito (recorded in Eusebius, *Historia ecclesiastica* 4.26.13–14), and the Talmud (B. Bat.14b).

11 *Baba Bathra*, Hebrew-English Edition of the Babylonian Talmud, ed. I. Epstein, new ed. in 2 vols. (London: Soncino, 1976).



12 The view of Roger T. Beckwith, *The Old Testament Canon of the New Testament Church and Its Background in Early Judaism* (London: SPCK, 1985), 162.

13 Louis Jacobs, *Structure and Form in the Babylonian Talmud* (Cambridge: Cambridge University Press, 1991), 35.

14 Edgar W. Conrad, *Reading the Latter Prophets: Toward a New Canonical Criticism*, JSOTSup 376 (London: T&T Clark, 2003), 77–78. The discussion in Baba Bathra itself suggests yet another explanation of the order.

15 Beckwith, *Old Testament Canon*, 156–57.

16 See, e.g., *The Talmud of Babylonia: An American Translation, XXII.A: Tractate Baba Batra, Chapters 1–2*, trans. Jacob Neusner; Brown Judaic Studies 239 (Atlanta: Scholars Press, 1992), 69.

17 Julio Trebelle-Barrera, “Qumran Evidence for a Biblical Standard Text and for Non-Standard and Parabiblical Texts,” in *The Dead Sea Scrolls in Their Historical Context*, ed. Timothy H. Lim with Graeme Auld, Larry W. Hurtado, and Alison Jack (Edinburgh: T&T Clark, 2000), 95.

18 William J. Dumbrell calls into question the traditional interpretation of Judg. 21:25; see “‘In Those Days There Was No King in Israel; Every Man Did What Was Right in His Own Eyes’: The Purpose of the Book of Judges Reconsidered,” *JSOT* 25 (1983): 23–33.

19 See Christopher R. Seitz, *The Goodly Fellowship of the Prophets: The Achievement of Association in Canon Formation* (Grand Rapids, MI: Baker Academic, 2009), 90–91 and 106, for a brief survey of crosslinks between the books that make up the prophetic section of the Hebrew canon.

[20](#) The view of Beckwith, *Old Testament Canon*, 162.

[21](#) Treballe-Barrera, “Qumran Evidence,” 98.

[22](#) B. Bat. 14b.

[23](#) The discussion in B. Bat.14b views Isaiah as “full of consolation” rather than only ending with consolation (as Ezekiel does).

[24](#) A. Graeme Auld, *Kings without Privilege: David and Moses in the Story of the Bible's Kings* (Edinburgh: T&T Clark, 1994), 168.

[25](#) The account of famous men in Sirach 48:22–26 and 49:1–10 follows this sequence, as noted by Francis Watson, *Paul and the Hermeneutics of Faith* (London: T&T Clark, 2004), 80–81.

[26](#) The LXX order is Hosea, Amos, Micah, Joel, Obadiah, Jonah, Nahum . . .

[27](#) 4QXIIa, 4QXIIb, 4QXIIc, 4QXIIE, 4QXIIg, MurXII, and 8HevXIIgr. This list is provided in James VanderKam and Peter Flint, *The Meaning of the Dead Sea Scrolls: Their Significance for Understanding the Bible, Judaism, Jesus, and Christianity* (San Francisco: Harper, 2002), 138–39. Only 4QXIIa appears to diverge from the MT order (Zechariah–Malachi–Jonah).

[28](#) In B. Bat. 14b, the arrangement of the books with Hosea in premier position is explicitly said to be chronological, in that Hos. 1:2 is understood to mean that God spoke *first* to Hosea (“When the LORD first spoke through Hosea”).

[29](#) Edgar W. Conrad, “The End of Prophecy and the Appearance of Angels/Messengers in the Book of the Twelve,” *JSOT* 73 (1997): 65–79.

30 The suggestion is that of Paul R. House, *The Unity of the Twelve*, JSOTSup 97 (Sheffield, UK: Almond, 1990), 74–76. In this and the following paragraph, we acknowledge our dependence on House.

31 The transition between Joel and Amos is assisted by the fact that Amos echoes Joel twice (Amos 1:2 sounds like Joel 3:16a; Amos 9:13b sounds like Joel 3:18a).

32 Note how similar Obadiah 19a is to Amos 9:12a, with the verb “possess” (*yāraš*) found in both cases.

33 This is the interpretation proffered by House (*Unity of the Twelve*, 83).

34 See the rebuttal of the usual critical theory by R. E. Clements, “The Purpose of the Book of Jonah,” in *Congress Volume: Edinburgh 1974*, VTSup 28, ed. J. A. Emerton (Leiden: Brill, 1975), 16–28.

35 Elmer Dyck, “Jonah among the Prophets: A Study in Canonical Context,” *JETS* 33 (1990): 72.

36 See James D. Nogalski, *Literary Precursors to the Book of the Twelve*, BZAW 217 (Berlin: de Gruyter, 1993), 201–15.

37 Marvin A. Sweeney, “Tanak versus Old Testament: Concerning the Foundation for a Jewish Theology of the Bible,” in *Problems in Biblical Theology: Essays in Honor of Rolf Knierim*, ed. Henry T. C. Sun and Keith L. Eades with James M. Robinson and Garth I. Moller (Grand Rapids, MI: Eerdmans, 1997), 353–72, esp. 359.

38 John H. Sailhamer, “Biblical Theology and the Composition of the Hebrew Bible,” in *Biblical Theology: Retrospect and Prospect*, ed. Scott J. Hafemann (Downers Grove, IL: InterVarsity Press, 2002), 34–36.

[39](#) David Noel Freedman, ed., *The Leningrad Codex: A Facsimile Edition* (Grand Rapids, MI: Eerdmans, 1998); Moshe H. Goshen-Gottstein, ed., *The Aleppo Codex: Part One: Plates* (Jerusalem: Magnes, 1976).

[40](#) For this dating, see Sara Japhet, *I and II Chronicles: A Commentary*, OTL (London: SCM, 1993), 3–28.

[41](#) William Johnstone, “Guilt and Atonement: The Theme of 1 and 2 Chronicles,” in *A Word in Season: Essays in Honour of William McKane*, ed. J. D. Martin and P. R. Davies, JSOTSup 42 (Sheffield, UK: Sheffield Academic Press, 1986), 113–38.

[42](#) William Johnstone, “Hope of Jubilee: The Last Word in the Hebrew Bible,” *EvQ* 72 (2000): 307–14.

[43](#) See the tabulation of eleven alternate orders provided by Christian D. Ginsburg, *Introduction to the Massoretico-Critical Edition of the Hebrew Bible* (London: Trinitarian Bible Society, 1897; New York: Ktav, 1966), 7.

[44](#) Rolf Rendtorff, *The Old Testament: An Introduction*, trans. John Bowden (London: SCM, 1985), 245.

[45](#) Marvin H. Pope, *Song of Songs*, AB 7C (Garden City, NY: Doubleday, 1977), 18.

[46](#) Beckwith sees considerations of size as the dominating factor in the order of books (excluding the Former Prophets) in the Baba Bathra listing (*Old Testament Canon*, 160–62). The *baraita* implies that the order of the Writings is meant to be chronological (= when authored) with the exception of Job, so that Sweeney is mistaken in thinking that a chronological principle is reflected only in the ordering of the Greek Old Testament.

[47](#) Japhet, *I and II Chronicles*, 2.

[48](#) Louis Ginzberg, *The Legends of the Jews*, trans. Henrietta Szold, 7 vols. (Philadelphia: The Jewish Publication Society of America, 1911), 6:301–302.

[49](#) There is, however, some minor variability in the codices; see the tables provided by Michèle Dukan, *La Bible hébraïque: Les codices copiés en Orient et dans la zone séfarade avant 1280*, Bibliologia 22 (Turnhout, Belgium: Brepols, 2006), 67; Peter Brandt, *Endgestalten des Kanons: Das Arrangement der Schriften Israels in der jüdischen und christlichen Bibel*, BBB 131 (Berlin: Philo, 2001), 148–71. The Aleppo Codex appears to have the same order as the Leningrad Codex, but due to damage, leaves are missing after several words in Song 3:11a.

[50](#) Timothy H. Stone, *The Compilational History of the Megilloth: Canon, Contoured Intertextuality, and Meaning in the Writings*, FAT 2/59 (Tübingen: Mohr Siebeck, 2013), 105–11.

[51](#) Cf. Peter S. Knobel, *The Targum of Qohelet: Translated, with a Critical Introduction, Apparatus, and Notes*, The Aramaic Bible 15 (Collegeville, MN: Liturgical Press, 1991), 4–5.

[52](#) L. B. Wolfenson, “Implications of the Place of the Book of Ruth in Editions, Manuscripts, and Canon of the Old Testament,” *HUCA* 1 (1924): 157.

[53](#) There is a long and distinguished history of this interpretation both within Judaism and in the church. More than merely human sexual love may be in view; see Mark W. Elliot, “Ethics and Aesthetics in the Song of Songs,” *TynBul* 45 (1994): 137–52.

[54](#) Cf. Tremper Longman III, *Song of Songs*, NICOT (Grand Rapids, MI: Eerdmans, 2001), 2.

[55](#) See the statistics provided by Athalya Brenner, “Women Poets and Authors,” in *The Feminist Companion to the Song of Songs*, ed. Athalya Brenner (Sheffield, UK: JSOT, 1993), 88.

[56](#) For details, see Ginsburg, *Introduction*, 3–4; Wolfenson, “Implications,” 155, n.13.

[57](#) H. G. M. Williamson, *Israel in the Books of Chronicles* (Cambridge: Cambridge University Press, 1977), 1–70. Whenever the two books are placed side by side in Hebrew orders, Ezra-Nehemiah is *followed* by Chronicles, which would discourage an understanding that interprets them in terms of chronological continuity and theological homogeneity.

[58](#) David Noel Freedman, *The Unity of the Hebrew Bible* (Ann Arbor, MI: University of Michigan Press, 1991); David Noel Freedman, “The Symmetry of the Hebrew Bible,” *Studia Theologica* 46 (1992): 96.

[59](#) There is psalmic material in Chronicles, most notably 1 Chron. 16:7–36, which shows close relation to Psalms 96, 105, and 106.

[60](#) David L. Petersen, “Portraits of David: Canonical and Otherwise,” *Interpretation* 40 (1986): 130–42.

[61](#) See section 2.2 below.

[62](#) For an earlier version of material in this section, see Gregory Goswell, “The Order of the Books in the Greek Old Testament,” *JETS* 52 (2009): 449–66. Used with permission.

[63](#) Sweeney, “Tanak versus Old Testament,” 359.

[64](#) John Barton, *Oracles of God: Perceptions of Ancient Prophecy in Israel after the Exile* (London: Darton,

Longman & Todd, 1986), 21–23.

[65](#) See Gregory Goswell, “Should the Church Be Committed to a Particular Order of the Old Testament Canon?,” *HBT* 40 (2018): 18–22.

[66](#) See the next chapter.

[67](#) Isaac Kalimi, *The Retelling of Chronicles in Jewish Tradition and Literature: A Historical Journey* (Winona Lake, IN: Eisenbrauns, 2009), 30–31; Nahum Sarna makes a similar contrast, see “The Authority and Interpretation of Scripture in Jewish Tradition,” in *Understanding Scripture: Explorations of Jewish and Christian Traditions of Interpretation*, ed. Clemens Thoma and Michael Wyschogord (New York: Paulist, 1987), 12; cf. Northrop Frye, *The Great Code: The Bible and Literature* (London: Routledge & Kegan Paul, 1983), 206–207.

[68](#) Jack Miles, *God: A Biography* (New York: Alfred A. Knopf, 1995), 16.

[69](#) Miles, *God: A Biography*, 18.

[70](#) Cf. Martin Hengel and Roland Deines, “Die Septuaginta als ‘christliche Schriftensammlung’, ihre Vorgeschichte und das Problem ihres Kanons,” in *Die Septuaginta zwischen Judentum und Christentum*, ed. Martin Hengel and Anna Maria Schwemer, WUNT 1/72 (Tübingen: Mohr Siebeck, 1994), 182–87.

[71](#) Sweeney, “Tanak versus Old Testament,” 360–61.

[72](#) Namely, Vaticanus (B 03), Sinaiticus (01  $\aleph$ ), and Alexandrinus (A 02).

[73](#) T. Desmond Alexander, *From Paradise to the Promised Land: An Introduction to the Main Themes of the Pentateuch* (Carlisle, UK: Paternoster, 1995), 178.

[74](#) For the previous paragraph, we acknowledge our dependence on Sweeney. In surveying the Septuagint, he emphasizes the theme of Israel's interaction with the nations. Before we follow him in this, we should acknowledge the danger of reading back into the Greek Old Testament the special focus on the Gentiles in the New Testament.

[75](#) Cf. Paul A. Barker, "The Theology of Deuteronomy 27," *TynBul* 49 (1998): 277–303.

[76](#) J. Gary Millar, *Now Choose Life: Theology and Ethics in Deuteronomy*, NSBT 6 (Leicester, UK: Apollos, 1998), 161–80.

[77](#) The sequence is found in the English Bible (and in Sinaiticus).

[78](#) For this paragraph, we acknowledge our dependence upon Sweeney, "Tanak versus Old Testament," 363.

[79](#) Erik Haglund, *Historical Motifs in the Psalms*, Coniectanea Biblica: Old Testament Series 23 (Uppsala, Sweden: Gleerup, 1984).

[80](#) Martin Noth, *The Deuteronomistic History*, JSOTSup 15 (Sheffield, UK: JSOT, 1981), 98.

[81](#) William Riley, *King and Cultus in Chronicles: Worship and the Reinterpretation of History*, JSOTSup 160 (Sheffield, UK: Sheffield Academic Press, 1993), esp. ch. 3.

[82](#) Helen Lake and Kirsopp Lake, eds., *Codex Sinaiticus Petropolitanus: The New Testament, the Epistle of Barnabas, and the Shepherd of Hermas* (Oxford: Clarendon, 1911).

[83](#) *Biblorum sacrorum graecorum Codex Vaticanus B: Bibliothecae Apostolicae Vaticanae Codex Vaticanus Graecus 1209* (Rome: Istituto Poligrafico e Zecca dello Stato, 1999).



84 Tamara Cohn Eskenazi, *In an Age of Prose: A Literary Approach to Ezra-Nehemiah*, SBLMS 36 (Atlanta: Scholars Press, 1988).

85 Tamara Cohn Eskenazi, "The Chronicler and the Composition of 1 Esdras," *CBQ* 48 (1986): 39–61.

86 Sandra B. Berg, *The Book of Esther: Motifs, Themes, and Structure*, SBLDS 44 (Missoula, MT: Scholars Press, 1979).

87 Gale A. Yee, "I Have Perfumed My Bed with Myrrh: The Foreign Woman in Proverbs 1–9," *JSOT* 43 (1989): 53–68.

88 Also, in the *Prologus Galeatus* of Jerome.

89 While scholars do not agree on which psalms are to be classified as wisdom poems, the four psalms on which there is widest agreement are Psalms 1, 37, 49, and 112. See Roland E. Murphy, "The Classification 'Wisdom Psalms,'" in *Congress Volume Bonn 1962*, ed. G. W. Anderson, P. A. H. Boer, G. R. Castellino, Henry Cazelles, E. Hammershaimb, H. G. May, and W. Zimmerli, VTSup 9 (Leiden: Brill, 1963), 156–67.

90 See Gerald H. Wilson, "Shaping the Psalter: A Consideration of Editorial Linkage in the Book of Psalms," in *The Shape and Shaping of the Psalter*, ed. J. Clinton McCann Jr., JSOTSup 159 (Sheffield, UK: JSOT, 1993), 72–82, esp. 78–81, where he focuses on the apparent clustering of wisdom psalms in Book I (Pss. 1–41) and in Book V (Pss. 107–150), giving a "wisdom frame" to the whole Psalter.

91 See Gregory Goswell, "What's in a Name? Book Titles in the Latter Prophets and Writings," *Pacifica* 21 (2008): 5–7.

92 E.g., Job's wealth is in livestock and servants (Job 1:3; cf. Gen. 12:16; 13:2–13), he offers sacrifices without priestly mediation and intercedes for others (Job 1:5; 42:7–9; cf. Gen.

12:7; 18:22–33), and he lived to a great age (Job 42:16; cf. Gen. 25:7).

[93](#) Pace R. B. Y. Scott, *The Way of Wisdom in the Old Testament* (New York: Macmillan, 1971).

[94](#) As in, e.g., Bruce C. Birch, Walter Brueggemann, Terence E. Fretheim, and David L. Petersen, *A Theological Introduction to the Old Testament*, 2nd ed. (Nashville: Abingdon, 2005), 401–23.

[95](#) See Gerald H. Wilson, “‘The Words of the Wise’: The Intent and Significance of Qohelet 12:9–14,” *JBL* 103 (1984): 178–79, who suggests that the phraseology resonates with the content of Qoheleth but is sufficiently general to connect to the broader wisdom tradition, particularly Proverbs.

[96](#) Cf. Emanuel Tov, *The Greek Minor Prophets Scroll from Naḥal Ḥever (8HevXIIgr) (The Seiyâl Collection I)*, DJD 8 (Oxford: Clarendon, 1990). This scroll supports the MT order (the scroll preserving parts of columns containing Jonah–Zechariah).

[97](#) See the comparison and analysis by Marvin A. Sweeney, “Sequence and Interpretation in the Book of the Twelve,” in *Reading and Hearing the Book of the Twelve*, ed. James D. Nogalski and Marvin A. Sweeney, SBLSymS 15 (Atlanta: SBL, 2000), 49–64. In the 34-page codex Washington-Freer 5 (LDAB 3124) the order is Hosea, Amos, Joel, Obadiah, Jonah, Nahum.

[98](#) For an earlier version of material in this section, see Gregory Goswell, “Having the Last Say: The End of the OT,” *JETS* 58 (2015): 15–30.

[99](#) Jonathan E. Dyck, *The Theocratic Ideology of the Chronicler*, BIS 33 (Leiden: Brill, 1998), 78.

[100](#) E.g., Stephen G. Dempster, “Canon and Old Testament Interpretation,” in *Hearing the Old Testament: Listening for God’s Address*, ed. Craig G. Bartholomew and David J. H. Beldman (Grand Rapids, MI: Eerdmans, 2012), 174.

[101](#) See the discussion provided by Nicholas Wolterstorff, “The Unity behind the Canon,” in *One Scripture or Many? Canon from Biblical, Theological, and Philosophical Perspectives*, ed. Christine Helmer and Christof Landmesser (Oxford: Oxford University Press, 2004), 217–32, esp. 228–32.

[102](#) Mark McEntire, “The God at the End of the Story: Are Biblical Theology and Narrative Character Development Compatible?,” *HBT* 33 (2011): 187.

[103](#) Frank Kermode, *The Sense of an Ending: Studies in the Theory of Fiction with a New Epilogue* (Oxford: Oxford University Press, 2000), 196.

[104](#) Cf. Seitz, *Goodly Fellowship*, 115: “It stands to reason that significance would be attached to whichever book or books stood last in the Writings.”

[105](#) See the tables provided by H. B. Swete, *An Introduction to the Old Testament in Greek, Appendix Containing the Letter of Aristeas*, ed. H. St. J. Thackeray (Cambridge: Cambridge University Press, 1902); rev. R. R. Ottley (New York: Ktav, 1968), 200; Wolfenson, “Implications,” 160–61; Beckwith, *Old Testament Canon*, 452–64; Dukan, *La Bible hébraïque*, 65–70.

[106](#) See his detailed discussion in Brandt, *Endgestalten des Kanons*, 148–55.

[107](#) A *baraita* originating in the Tannaic period (pre-AD 200).

[108](#) Miles, *God: A Biography*, 18.

[109](#) For further details, see Swete, *Introduction*, 201–202. There is no uniform Greek order; see B. Botte and P. -M. Bogaert, “Septante et versions grecques,” in *Supplément au Dictionnaire de la Bible*, ed. L. Pirot and A. Robert (Paris: Letouzey & Ané, 1996), 12:535–691, esp. 541–43; Martin Hengel, *The Septuagint as Christian Scripture: Its Prehistory and the Problem of Its Canon*, OTS, trans. Mark E. Biddle (Edinburgh: T&T Clark, 2002), 57–60.

[110](#) See the tables of lists of early Greek (Eastern) and Latin (Western) orders up to the fifth century provided in Lee Martin McDonald, *The Biblical Canon: Its Origin, Transmission, and Authority* (Peabody, MA: Hendrickson, 2007), appendix B, 439–42.

[111](#) Christopher Seitz, “Canon, Narrative, and the Old Testament’s Literal Sense: A Response to John Goldingay, ‘Canon and Old Testament Theology,’” *TynBul* 59 (2008): 28.

[112](#) Daniel is sometimes followed by what can be viewed as other “court tales,” namely, Esther and/or 1–2 Esdras; cf. David Trobisch, *The First Edition of the New Testament* (Oxford: Oxford University Press, 2000), 64.

[113](#) For a detailed listing of the various Latin orders (212 orders are provided), see Samuel Berger, *Histoire de la Vulgate: pendant les premiers siècles du moyen âge* (Hildesheim, Germany: Georg Olms, 1976), 331–39.

[114](#) Brandt, *Endgestalten des Kanons*, 320–22; cf. Berger, *Histoire de la Vulgate*, 304. For early Protestant editions of the Bible, see Roland Deines, “The Term and Concept of Scripture,” in *What Is Bible?*, ed. Karin Finsterbusch and

Armin Lange, CBET 67 (Leuven, Belgium: Peeters, 2012), 240–48.

[115](#) Siegfried Kreuzer, “Papyrus 967: Its Significance for Codex Formation, Textual History, and Canon History,” in Siegfried Kreuzer, *The Bible in Greek: Translation, Transmission, and Theology of the Septuagint*, SBL Septuagint and Cognate Studies 63 (Atlanta: SBL, 2015), 266–69.

[116](#) See tables in Brandt, *Endgestalten des Kanons*, 182–83. Moreover, only in  $\mathfrak{P}^{967}$  is the order Bel and the Dragon and Susanna.

[117](#) See Jean-Paul Audet, “A Hebrew-Aramaic List of the Books of the Old Testament in Greek Transcription,” *JTS* 1 (1950): 135–54.

[118](#) Kreuzer, “Papyrus 967,” 268, who depends on Eberhard Oberg, “Das Lehrgedicht des Amphilochios von Ikonion,” *Jahrbuch für Antike und Christentum* 16 (1973): 93–95, lines 264–288.

[119](#) *De Mensuris et Ponderibus*, 4, 23 (Migne PG 43, 244, 286); see the discussion provided by Beckwith, *Old Testament Canon*, 188–190.

[120](#) *Prologus Galeatus* (Migne PL 28, 599); see Jay Braverman, *Jerome’s Commentary on Daniel: A Study of Comparative Jewish and Christian Interpretations of the Hebrew Bible*, CBQMS 7 (Washington, DC: Catholic Biblical Association of America, 1978), 45–46, 48–49. We exclude Origen, for his listing of OT books has Esther followed by reference to the books of Maccabees (Eusebius, *Historia ecclesiastica* 6.25–26 [Migne PG 20, 581]).

[121](#) Brian E. Kelly, *Retribution and Eschatology in Chronicles*, JSOTSup 211 (Sheffield, UK: Sheffield Academic Press, 1996), 189–90.

[122](#) Martin J. Selman, *1 Chronicles*, TOTC (Leicester, UK: IVP, 1994), 38. Selman notes that 1 Chronicles 9 is another passage drawn and adapted from Ezra-Nehemiah.

[123](#) Kelly, *Retribution and Eschatology*, 135–85.

[124](#) Donald F. Murray, “Dynasty, People, and the Future: The Message of Chronicles,” *JSOT* 58 (1993): 71–92.

[125](#) Riley, *King and Cultus in Chronicles*, 153–55.

[126](#) Pace E. J. Bickerman, *From Ezra to the Last of the Maccabees* (New York: Schocken, 1962), 30. For a survey of scholarly opinion, see P. B. Dirksen, “The Future in the Book of Chronicles,” in *New Heaven and New Earth: Prophecy and the Millennium: Essays in Honour of Anthony Gelston*, VTSup 77, ed. P. J. Harland and C. T. R. Hayward (Leiden: Brill, 1999), 37–51.

[127](#) Sara Japhet, *The Ideology of the Book of Chronicles and Its Place in Biblical Thought*, trans. Anna Barber, BEATAJ 9 (New York: Peter Lang, 1989), 504. For the “future dimension” in Chronicles, see Mark J. Boda, “Gazing through the Cloud of Incense: Davidic Dynasty and Temple Community in the Chronicler’s Perspective,” in *Chronicling the Chronicler: The Book of Chronicles and Early Second Temple Historiography*, ed. Paul S. Evans and Tyler F. Williams (Winona Lake, IN: Eisenbrauns, 2013), 238–45.

[128](#) E.g., Beckwith, *Old Testament Canon*, 159.

[129](#) Jerome, *Praefationes Sancti Hieronymi in Liber Paralipomenon*; see *Biblia Sacra, Iuxta Latinam Vulgatam*

Versionem, vol. 7: *Verba Dierum* (Rome: Typis Polyglottis Vaticanis, 1948), 9.

[130](#) Barry Olshen, “The Return to Tanakh,” in *Approaches to Teaching the Hebrew Bible as Literature in Transition*, ed. Barry N. Olshen and Yael S. Feldman, Approaches to Teaching World Literature 25 (New York: The Modern Language Association of America, 1989), 54–58, esp. 55.

[131](#) Kalimi, *Retelling of Chronicles in Jewish Tradition and Literature*, 30–31; Isaac Kalimi, ““So Let Him Go Up [to Jerusalem]!’: A Historical and Theological Observation on Cyrus’ Decree in Chronicles,” in *An Ancient Israelite Historian: Studies in the Chronicler, His Time, Place and Writing*, Studia Semitica Neerlandica 46 (Assen, Netherlands: Royal Van Gorcum, 2005), 153, 155, 156. He notes an earlier positive reference to returning to the land in 2 Chron. 30:9.

[132](#) Despite what is often asserted, the (later) threefold structure of the OT canon (with Chronicles as the last book) is not reflected in the dominical sayings recorded in Luke 24:44 and Matt. 23:35 (// Luke 11:51); see Goswell, “Should the Church Be Committed to a Particular Order of the Old Testament Canon?” 24–26.

[133](#) Sailhamer, “Biblical Theology,” 34–36.

[134](#) Freedman, *Unity of the Hebrew Bible*.

[135](#) Sailhamer, *Meaning of the Pentateuch*, 172.

[136](#) While the period is regularly viewed as 490 years, as noted by Michael B. Shepherd, “week” never means a period of seven years elsewhere in the Hebrew Bible; see *Daniel in the Context of the Hebrew Bible*, Studies in Biblical Literature 123 (New York: Peter Lang, 2009), 97.

[137](#) For the equation of these kings, see Brian E. Colless, “Cyrus the Persian as Darius the Mede in the Book of Daniel,” *JSOT* 56 (1992): 113–26.

[138](#) Though this root does not mean “to fulfill” elsewhere, it must mean this in the present context; see Serge Frolov, “The Prophecy of Jeremiah in Esr 1,1,” *ZAW* 116 (2004): 598–99. In what follows we acknowledge our debt to Frolov.

[139](#) Seitz summarizes Sailhamer’s view as follows: “The force of Daniel is thus domesticated by an editorial interpretation that construes exile as ending with the return and rebuilding of the temple” (*Goodly Fellowship*, 116).

[140](#) Sweeney thinks in such terms; see “Tanak versus Old Testament,” 359, 366; cf. James A. Sanders, “‘Spinning’ the Bible: How Judaism and Christianity Shape the Canon Differently,” *Bible Review* 14, no. 3 (1998): 27–28.

[141](#) As noted by Rodney A. Werline, *Penitential Prayer in Second Temple Judaism: The Development of a Religious Institution*, SBLEJL 13 (Atlanta: Scholars Press, 1998), 58.

[142](#) We are to resist a critical reordering of the biblical material on the false supposition that Nehemiah 13 chronologically precedes Nehemiah 10; see Gregory Goswell, “The Handling of Time in the Book of Ezra-Nehemiah,” *TrinJ* 31 (2010): 187–203.

[143](#) See Gregory Goswell, “The Absence of a Davidic Hope in Ezra-Nehemiah,” *TrinJ* 33 (2012): 19–31.

[144](#) Sailhamer, *Meaning of the Pentateuch*, 173.

[145](#) Sailhamer, *Meaning of the Pentateuch*, 175.

[146](#) Jordan M. Scheetz, *The Concept of Canonical Intertextuality and the Book of Daniel* (Eugene, OR: Pickwick,



2001), 140–46; Gregory Goswell, “The Canonical Position(s) of the Book of Daniel,” *ResQ* 59 (2017): 129–40.

[147](#) H. J. M. Milne and T. C. Skeat, *Scribes and Correctors of the Codex Sinaiticus* (London: British Museum, 1938), plate 24; F. G. Kenyon, ed., *The Codex Alexandrinus (Royal MS. 1 D V-VIII) in Reduced Photographic Facsimile: Old Testament Part III Hosea–Judith*, British Museum (London: Longmans, 1936), plate 417.

[148](#) This is the order in Vaticanus and Alexandrinus (Sinaiticus is defective), namely Ezekiel, Susanna–Daniel–Bel and the Dragon, all viewed as one book in Alexandrinus, the subscription *telos Daniēl prophētou* (the end of Daniel the prophet) coming only after Bel and the Dragon.

[149](#) John M. Allegro, *Qumrân Cave 4.1 (4Q158–4Q186)*, DJD 5 (Oxford: Clarendon, 1968), 54, 70.

[150](#) 4QFlor (4Q174) 2.3 (“[whi]ch is written in the book of Daniel the prophet”); Matt. 24:15; Mark 13:14; Josephus (*Contra Apionem* 1.8; *Ant.* 10.11.4, 7, 10.26.7–8, and 11.8.5); the order of the Prophets (so designated) in Melito is Isaiah, Jeremiah, the Twelve in one book, Daniel, Ezekiel (Eusebius, *Historia ecclesiastica* 4.26.13–14); Origen, in his exposition of Psalm 1, includes the catalogue: Isaiah, Jeremiah–Lamentations–Letter, Daniel, Ezekiel (Eusebius, *Historia ecclesiastica* 6.25–26).

[151](#) For the importance of the temple theme in Daniel, see Gregory Goswell, “The Temple Theme in the Book of Daniel,” *JETS* 55 (2012): 509–20.

[152](#) Michael Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Clarendon, 1985), 489–495; Michael A. Knibb,

“‘You Are Indeed Wiser Than Daniel’: Reflections on the Character of the Book of Daniel,” in *The Book of Daniel in the Light of New Findings*, ed. A. S. van der Woude, BETL 106 (Leuven, Belgium: Leuven University Press, 1993), 399–411, esp. 406–409.

[153](#) Pieter M. Venter, “Daniel 9: A Penitential Prayer in Apocalyptic Garb,” in *Seeking the Favor of God*, vol. 2: *The Development of Penitential Prayer in Second Temple Judaism*, ed. Mark J. Boda, Daniel K. Falk, and Rodney A. Werline, SBLEJL 22 (Atlanta: SBL, 2007), 33–49.

[154](#) Knibb, “‘You Are Indeed Wiser Than Daniel,’” 405.

[155](#) Jacques Doukhan views the specified timing as reflective of Daniel’s piety that lies in the hope for the temple’s restoration; see *Le soupir de la terre: Etude prophétique du livre de Daniel* (Dammarie les Lys Cedex, France: Edition Vie et Santé, 1993), 199.

[156](#) Tim Meadowcroft, “Exploring the Dismal Swamp: The Identity of the Anointed One in Daniel 9:24–27,” *JBL* 120 (2001): 436. The idea that the rededication of the temple would involve an “anointing” may be inferred from the anointing of the tabernacle and its utensils (Ex. 30:26; 40:9; Lev. 8:10–11).

[157](#) C. F. Keil, *The Book of the Prophet Daniel*, trans. M. G. Easton (Edinburgh: T&T Clark, 1872), 348.

[158](#) *Miqdāš* and *qōdeš qodāšîm* are in apposition in Ezek. 45:3.

[159](#) Arie van der Kooij, “The Concept of Covenant (*Berît*) in the Book of Daniel,” in *The Book of Daniel in the Light of New Findings*, ed. A. S. van der Woude, BETL 106 (Leuven, Belgium: Leuven University Press, 1993), 498.

[160](#) The cross-reference is provided by van der Kooij.

[161](#) For a discussion of the alternatives, see Julia M. O'Brien, *Priest and Levite in Malachi*, SBLDS 121 (Atlanta: Scholars Press, 1990), 104–106.

[162](#) See the discussion above (2.3.1).

[163](#) Sweeney, “Tanak versus Old Testament.”

[164](#) For detailed argumentation, see Gregory Goswell, “The Eschatology of Malachi after Zechariah 14,” *JBL* 132 (2013): 625–38.

[165](#) Beth Glazier-McDonald, *Malachi: The Divine Messenger*, SBLDS 98 (Atlanta: Scholars Press, 1987), 60. Theodor Lescow interprets 1:11 in the light of psalmic acclamations, with which it shares various common terms; see *Das Buch Maleachi: Texttheorie – Auslegung – Kanontheorie: Mit einem Exkurs über Jeremia 8,8–9*, *Arbeiten zur Theologie* 75 (Stuttgart: Calwer, 1993), 88–92.

[166](#) Cf. David L. Petersen, *Zechariah 9–14 and Malachi: A Commentary*, OTL (Louisville: Westminster John Knox, 1995), 218: “this hyperbole emphasizes a motif important elsewhere in the book, the place of God’s people among the nations.”

[167](#) E.g., Stephen B. Chapman, *The Law and the Prophets: A Study in Old Testament Canon Formation*, FAT 27 (Tübingen: Mohr Siebeck, 2000), 131–49; but see Hendrik J. Koorevaar, “The Torah Model as Original Macrostructure of the Hebrew Canon: A Critical Evaluation,” *ZAW* 122 (2010): 75; and Glazier-McDonald, *Malachi*, 243–70. Both argue that these verses are by no means unrelated to the body of the prophecy.

[168](#) On Malachi’s Deuteronomistic theology, see Dumbrell, “Malachi and the Ezra-Nehemiah Reforms,” 42–52.

[169](#) Cf. Sarna, “Bible,” in *Encyclopedia Judaica*, ed. Fred Skolnik and Michael Berenbaum, 2nd ed., 22 vols. (Detroit: Macmillan Reference USA, 2007), 3:582.

[170](#) See James D. Nogalski, “The Day(s) of YHWH in the Book of the Twelve,” in *Thematic Threads in the Book of the Twelve*, ed. Paul L. Redditt and Aaron Scharf, BZAW 325 (Berlin: de Gruyter, 2003), 192–213; Paul-Gerhard Schwesig, *Die Rolle der Tag-JHWHs-Dichtungen im Dodekapropheten*, BZAW 366 (Berlin: de Gruyter, 2006), 237–80.

[171](#) For a discussion of thematic and other links between Esther and these books that help to frame a canonical reading of Esther, see Gregory Goswell, “The Place of the Book of Esther in the Canon,” *TrinJ* 37 (2016): 155–70.

[172](#) Cf. e.g., Oscar Wilde, *Nothing . . . Except My Genius*, compiled by Alastair Rolfe (London: Penguin, 1997), 27: “There is a great deal to be said in favor of reading a novel backwards. The last page is as a rule the most interesting, and when one begins with the catastrophe or the *dénouement* one feels on pleasant terms of equality with the author.”

[173](#) Isaac Kalimi, “Fear of Annihilation and Eternal Covenant: The Book of Esther in Judaism and Jewish Theology,” in *Jewish Bible Theology: Perspectives and Case Studies*, ed. Isaac Kalimi (Winona Lake, IN: Eisenbrauns, 2012), 236–43.

[174](#) Kermode, *Sense of an Ending*, 193.

[175](#) Kermode, *Sense of an Ending*, 193.

[176](#) See Craig A. Evans, “Daniel in the New Testament: Visions of God’s Kingdom,” in *The Book of Daniel*:

*Composition and Reception: Volume II*, ed. John J. Collins and Peter W. Flint, VTSup 83,2 (Leiden: Brill, 2001), 492–98.

[177](#) On that issue, see 5.1.4.5.

# 3

## The Law

“THE LAW” (*tôrâ*) is the title for a five-book corpus. Some would explain the division into five books as simply due to practical necessity, for a very long scroll would be unwieldy to use. Moshe Greenberg suggests that what he sees as the largely arbitrary division is proven by the fact that it is sometimes called “the five fifths of the Torah,”<sup>1</sup> which is

equivalent to the Greek *hē pentateuchos* [*biblos*] (“the five-roll [book]”). This approach is questionable, and Rolf Rendtorff insists that each of the five books has an individual character and that their division is not arbitrary.<sup>2</sup> For example, Genesis is structured by means of a repeated formula, “This is the history of . . .” (Gen. 2:4; 5:1; 6:9; 11:27; etc. [our translation]), which ties the various parts of this book into a unity, and the book closes with the death of Joseph, which brings the patriarchal era to an end (cf. Ex. 1:6). The name “Torah” (*tôrâ*) does not have to suggest that Genesis to Deuteronomy contains nothing but legislation for the nation of Israel, though it does highlight the Sinaitic didactic portions (e.g., Ex. 20–23; Leviticus;

Num. 1–9) that are given a central position in the Pentateuchal corpus. The usual English rendering of the word “law” has a legalistic ring that is not present in the underlying Hebrew word, which is closer to “instruction.”<sup>3</sup> Deuteronomy in its opening sentences classifies its contents using this key term (1:5), and its description as “instruction” is broad enough to encompass the sermonic character of the speeches of Moses. The word *Torah*, first used to designate Deuteronomy (e.g., Josh. 1:8; 8:31), was later reapplied to the Pentateuch as a whole (e.g., Ezra 6:18; Neh. 8:1). This suggests that all five books should be read through the lens provided by Deuteronomy, a book that emphasizes God’s love for Israel and the love



response required in return (6:4–5). The Gospel of John plays a similar canonical role in relation to the preceding Synoptic Gospels and also emphasizes the love of God (e.g., John 3:16) and the duty of love (13:34–35; 14:15). Seeing that Deuteronomy is a highly theological book, it could be argued that it should set the tone for a convincing biblical-theological evaluation of the Old Testament. The Johannine writings are similar in significance for the New Testament.

Looking in the other direction, the strategic position of Deuteronomy suggests that it is the bridge between the Pentateuch and the rest of the Old Testament. Its pervasive influence is not due to its canonical location, but its placement does prompt the reader to look

for and to discover its influence. The connection is not simply with the book of Joshua, given their close thematic relations,<sup>4</sup> nor even with the corpus Joshua–Kings that immediately abuts it,<sup>5</sup> and so, for example, the prophecies of Jeremiah, Hosea, and Malachi make extensive use of Deuteronomy. The depiction of the conquest in Joshua picks up certain themes from Deuteronomy, themes such as the land, the religious danger posed by Canaanite culture, instructions on warfare, and tribal unity. The later history of the turbulent relationship between kings and prophets recounted in Samuel and Kings elevates in importance the passages in Deuteronomy that deal with the offices of king (17:14–20) and prophet (18:15–22), though there

is no hint in Deuteronomy that the incumbents in these two offices will clash. It is no surprise that themes and modes of expression in the speeches of Moses are reused in the proclamations of later prophets, for Moses is the paradigm for the later prophetic office (18:15, 18). Moreover, many links can be found between Deuteronomy and the wisdom thinking exemplified in Proverbs (e.g., the “fear of the LORD” ethic). The key point is that the final position of Deuteronomy in the Pentateuch suggests a way of reading the Pentateuch as a whole as lessons for future generations, and encourages the search and discovery of various kinds of inner-biblical connections.

## 3.1 The Pentateuch Book by Book

The average Bible reader is probably aware of this five-book grouping but has not thought about how the five books might be connected or interact. Genesis can be conceived of as the introduction to the story of Israel proper, which begins in Exodus. Genesis is a family history, but the emphasis on progeny in Genesis prepares the reader for the family to become a great nation (“the Israelites”) in the opening chapter of Exodus (1:7).<sup>6</sup> The Sinai events are preceded and succeeded by an account of the wilderness wanderings, which lead the people from Egypt to Sinai and from Sinai to the edge of the promised land (Ex. 15–18;

Num. 10–21). Sadly, the similarities between these sections (e.g., grumbling, unbelief) show that Israel was unchanged by the encounter with God at Sinai.<sup>7</sup> The effect of this is also to centralize the book of Leviticus,<sup>8</sup> and to place its theology of holiness at the heart of the Pentateuch.<sup>9</sup> It is true that Leviticus has the same setting as the book of Exodus (Sinai), but from Leviticus 1:1 onwards, the Lord speaks to Moses from the tent of meeting and no longer from the top of the mountain. Dennis Olson proposes that Numbers has a bipartite structure and that there is a shift of focus from the old generation, who experienced the exodus and Sinai events (Num. 1–25), to the new generation, who replaced the old in the desert forty years later (Num. 26–36).<sup>10</sup> There is an implied

ethic based on the difference between the disobedience of the old generation and the (hoped-for) obedience of the new. Deuteronomy picks this up and makes homiletical use of the idea of successive generations.[11](#)

### **3.1.1 Genesis**

Genesis is a *book of origins*, the origin of the world and of Israel, and it is scarcely possible to understand the rest of the Bible without a knowledge of this book. The heavens and the earth spring into being due to the sovereign word of the Creator. God saw all that he had made and declared that “it was very good” (Gen. 1:31). Here, “good” means beneficial for humanity, as made clear in 2:9 (“good for food”),[12](#) and 1:31 and 50:20 form an

*inclusio* around the book of Genesis as a whole, which is about human flourishing due to the providential care of the Creator God (“As for you, you meant evil against me; but God meant it *for good*, to bring it about that many people should be kept alive, as they are today”). This key word will be picked up and used with similar intent in Deuteronomy in its descriptions of the land of promise as the “good land” (e.g., 1:25, 35; 6:18; 8:7). Sinful humanity did its best to spoil God’s good creation, but where sin abounded, grace abounded all the more, and life on earth was sustained and humanity continued to flourish.

It is important to view Genesis as a unified work. The book begins with eleven chapters that tell of the creation of

the world but then recount how sin dreadfully changed and perverted that world. It is a tale of sin's rampant increase and the judgment and misery it produced. Chapters 12–50 tell the story of the family history of Abraham, Isaac, Jacob, and Joseph. The two blocks of material that together make up the book are essentially related. Genesis 12, at the joint of these two blocks, is the linchpin and key chapter of Genesis. The stories of the patriarchs, beginning with Abram's obedience to God's command to leave his homeland (bound for Canaan), reverse the theme of expulsion, alienation, and scattering that marks human experience in chapters 1–11.

The *toledot* formula (“This is the history of . . .”) is followed by either a



genealogy or a narrative. A narrative is introduced in 2:4, 6:9, 11:27, 25:19, and 37:2, which are the five major movements into which the storyline of the book is subdivided. The implication of this repeated formula is the continuity of the history, which must not be threatened by overemphasizing divisions, for example, wanting to separate off the primeval history (chs. 1–11) from what follows. This also suggests a two-part division of primeval history, namely, the Adamic age (Gen. 2:4–6:8) and the Noahic age (6:9–11:26), with Noah depicted as a second Adam figure when the human race starts afresh after the flood.<sup>13</sup> The same can be said of Abraham, for in his case, likewise, God makes a new beginning with one man and his family. The ultimate second Adam

is, of course, Jesus Christ, the new head of the human race, who repairs the damage done by the transgression of the first Adam (Rom. 5:12–21).

### *3.1.1.1 The Themes of Genesis*

The main themes of Genesis are the promises to Abraham (land, blessing, and offspring), covenant, and the universal scope of God's salvation that aims to repair the created order. After dealing with world events, one individual is chosen by God (ch. 12). Three promises are made by God to Abram: he is promised descendants, a land, and worldwide blessing (12:1–3, 7). Due to human sin, the world is under God's curse (mentioned five times [3:14, 17; 4:11; 5:29; 9:25]), but the emphasis at the start

of chapter 12 is on blessing, mentioned five times in its first three verses.<sup>[14](#)</sup> The promises made to Abram are intended to repair the effects of sin. Abram will be blessed and will be an agent of blessing to the entire world (12:3: “in you all the families of the earth shall be blessed”).<sup>[15](#)</sup> Here is the gospel in the Old Testament, for Paul writes that the Scripture “preached the gospel beforehand to Abraham, saying, ‘In you shall all the nations be blessed’” (Gal. 3:8). It is made clear that God alone has the answer to the problem of human sin.

The three themes of land, blessing, and offspring are introduced in the opening section of the book (Gen. 1:1–2:3).<sup>[16](#)</sup> They each receive their initial sounding in the primeval history (chs. 1–11) and fuller

development in the ensuing chapters, such that the promises to the patriarchs are to be read as *reaffirming* the primal divine intentions for humanity. The themes of land/earth (1:1, 9–10) and blessing (1:22, 28; 2:3) are obvious in the opening chapter of Genesis, but as the book progresses, the word “land” (*'ereš*) shifts in meaning from “the earth” to the land of promise, Canaan; and divine “blessing” that at first shows itself in fertility and procreation becomes the blessing to come to the world through Abraham. The theme of “offspring” (*zera'*) may be less noticeable in Genesis 1 but is found in references to “plants yielding seed (*zera'*)” and “fruit trees bearing fruit in which is their seed (*zera'*)” (1:11–12). This theme leads to the patriarchal

promise of offspring (e.g., 12:7: “to your [seed] I will give this land”). Throughout Genesis, care is taken to trace the line of descent, and hence the recording of the genealogies from Adam to Noah (ch. 5), and from Noah’s son, Shem, to Abram (ch. 11). On the other hand, humanity seems bent on self-destruction, for Cain kills his brother (4:8), Lamech slays a mere youth (4:23), and the earth is “filled with violence” (6:11). Likewise, Esau threatens the life of Jacob (not without provocation), and the sons of Jacob plot against their brother Joseph. The wives of Abraham, Isaac, and Jacob each had trouble in bearing children (11:30; 25:21; 29:31), and Sarah, Rebekah, and Rachel give birth due only to divine intervention (21:1; 25:21; 30:22). The continuation of

the line of Abraham is wholly due to God's enabling.

Genesis 12–50 traces the three divine promises through the line of Abraham, Isaac, Jacob, and Joseph. All the events in the lives of the four patriarchs in one way or another deal with one or more of the promises about descendants, land, and blessing. It is, however, the theme of *descendants* that dominates. A series of divine pronouncements helps give unity to Genesis. The promises made to Abram at the outset of his story (12:1–3) are repeated to him on five other occasions and appear at crucial junctures in the stories of Isaac (26:2–4) and Jacob (28:13–14; 35:9–12). What is more, through Jacob they are connected with the story of Joseph (46:1–4). The blessing of

God passes down to younger sons—Isaac, Jacob, and Judah—defying social convention, and in so doing foregrounds the key element of divine choice in the train of events.<sup>[17](#)</sup>

Genesis, however, is not to be viewed as merely an introduction to Exodus and the rest of the Pentateuch. Though the author of Genesis does aim to prepare readers for the exodus deliverance (see, e.g., Jacob's [49:28–33] and Joseph's last words [50:24–26]), Genesis is a literary unit, having its own themes and its own beginning, middle, and end.<sup>[18](#)</sup> Joseph is depicted as an antitype to Adam, one who does not fall when tempted by a woman and who brings blessing to humanity as a whole.<sup>[19](#)</sup> The *story of Joseph* occupies a disproportionately large space in Genesis

and functions as the completion of everything preceding it. In these chapters, we witness a return to universalism. The famine threatens the survival not only of Egypt, and of the family of Jacob, but of the whole earth (41:57). As anticipated in the divine promises, the family of Abraham, in the person of Joseph, brings blessing to the nations (39:5), and Joseph embodies the human ideal as summed up by Pharaoh: "Can we find a man like this, in whom is the Spirit of God?" (41:38). The whole earth is saved from extinction and blessed through Joseph, who is indwelt by the Spirit who hovered over the waters at the dawn of creation (1:2). The life-giving Spirit of God is here working through Joseph to sustain life on earth (cf. Ezek. 37:14; Ps. 104:30).



With regard to the theme of *covenant*, it is best not to envisage a “covenant of works” in 2:16–17, for a prohibition and a threat (“you shall not eat . . . you shall surely die”) do not in themselves imply the presence of a covenant.<sup>[20](#)</sup> The non-use of the word “covenant” does not rule out there being a covenant in Genesis 2 (cf. the nonappearance of the word in 2 Samuel 7) but the element of formalization elsewhere present when covenants are made (e.g., a sign, a ceremony, an oath, a shared meal, or a name change) is absent. The failure to find a covenant in Genesis 2 does not impair the doctrine that Adam and Christ are the two corresponding *heads* of the human race.<sup>[21](#)</sup> Hosea 6:7 may favor the finding of the first covenant here (“But like Adam

they transgressed the covenant”); however, the adverb “there” in the second line of that verse (“*there* they dealt faithlessly with me”) suggests that Adam is a place name (“at Adam”; cf. Josh. 3:16), which is supported by the use of place names in subsequent verses: Gilead (Hos. 6:8) and Shechem (6:9). The generosity of the original command (“You may *freely* eat of *every* tree” [our translation]) shows that the restriction imposed is not at all overbearing, though the serpent seeks to make it appear so (Gen. 2:16; cf. 3:1). The wording of God’s command may refer to *both* trees (the tree of life implicitly), given the threat of death on eating.

The first mention of the actual word “covenant” in the Bible is in the context of

God's instructions to Noah about preparing for the flood (Gen. 6:18), and what is anticipated ("I *will* establish my covenant with you") is fulfilled in Genesis 9, when God says to Noah, "I *now* establish my covenant with you" (9:9 [our translation]). It takes the form of a unilateral decree ("*my* covenant"), God declaring that the earth and its creatures will "never again" be destroyed by floodwaters (9:9–11, 15). The covenant is not made with Noah alone but with all living creatures. The "as for you" (9:7, *wě'attem*) and "as for me" (9:9, *wa'ānî*) structuring of the divine speech indicates that obligations are placed on Noah and his family, though the responsibilities of each party to the covenant are by no means equal and fall mainly on God (a short

speech [v. 7] versus a long speech [vv. 9–16]). The Adamic connection is shown by the reissued and renovated Adamic charge given to Noah and his sons in 9:1–7, mentioning propagation, rule over the animal kingdom, food, and the image of God (cf. 1:28–30). These similarities are no evidence of a covenant in Genesis 1, for a covenant was not needed in the pre-sin situation.<sup>22</sup> Only now, after the entrance of sin, are the supports that a covenant provides necessary, for sin brings new stresses into the God-human relationship (e.g., humans find it difficult to obey God and to trust in his promises).

A covenant does not *initiate* a relationship; rather, it *presupposes* such a relationship (God's past dealings with Noah) and confirms it by giving it quasi-

legal backing.<sup>23</sup> This covenant provides formal support for the divine resolution to ensure that life on earth will be sustained and will flourish (Gen. 8:21–22). The sign of the covenant is the bow (9:12–13), the arch of which may imitate the domed firmament that holds back the waters from above (7:11; 8:2);<sup>24</sup> it is first of all a sign *for God* (“I will see it”), the bow reminding him of his promise and eliminating the *possibility* of divine forgetfulness, even though that is an impossible possibility. God promises that he will “remember” his covenant (9:15, 16), and the onus is on what God obligates himself to do in a largely one-sided arrangement. However, in a secondary sense the sign of the bow is also for humanity, for in their fallen state, humans

find it hard to trust in God and too easily fear that God might forget what he has promised.

The two-part charge to Abram (Gen. 12:1–3) consists of two parallel segments, each starting with an imperative (“Go . . . , and be a blessing”), followed by a statement of divine purpose (“so that I may make you a great nation . . . so that I may bless those who bless you”), and a final statement of intended result (12:3b: “thus, by means of you, all the families of the earth will be blessed”) (our translations).<sup>25</sup> In the first segment (12:1–2a), the focus is the promise of nationhood,<sup>26</sup> contingent on Abram’s obedience to the command to leave his homeland. In the second segment (12:2b–3a), the theme is the blessing of the

world's families through the one blessed family.<sup>[27](#)</sup> A further step is taken in Genesis 15, in which the prospect of nationhood, including “seed” (= offspring; 15:1–6) and “land” (15:7–21), is guaranteed by covenant. Then, in Genesis 17, the prospect of international blessing comes to the fore, with the divine announcement that Abraham will become “the father of a multitude of nations” (17:4), so that the promised seed will be a royal line (17:6, 16). According to Paul Williamson, Genesis 15 and 17 describe two different but related covenants that develop the twin programmatic threads of 12:1–3.<sup>[28](#)</sup>

Both halves of chapter 15 have an audio-visual aspect, conveyed by the sign of the stars (vv. 4–5) and the cutting ceremony (vv. 17–21), and signal that a

covenant is being “made” (*kārat*; v. 18). Again, as in the case of God’s dealing with Noah, the function of a covenant is not to inaugurate a relationship (one that can be traced at least as far back as 12:1) but to add further assurance to the promises and to support the faith response of Abram (15:6). Coming after a silence of some thirteen years (17:1; cf. 16:16), chapter 17 is marked as especially significant. The key promise is that “nations” and “kings” (17:4–6, 16, 20 [“princes”]) will spring from (renamed) Abraham and Sarah. In 17:2, the covenant is spoken of using the future tense (“and I *will make* my covenant” [our translation]) and 22:15–18 is to be understood as the making of that promised covenant. Chapter 17 stresses the obligations of Abraham



(17:1), filled out by the instructions concerning circumcision (17:9–14), underlining the permanent character of the “everlasting covenant” (17:7, 13, 19). The expression “*my* covenant” (17:2, 4, 7, 10, 13, 19, 21) reflects the unilateral nature of this covenant as one imposed on the patriarch with terms devised by God alone. By means of the *Akedah* (“binding”) incident of chapter 22, Abraham is subjected to the ultimate test of the covenant obligation laid upon him in 17:1, and with the test passed with flying colors, the eternal covenant announced in chapter 17 is at last established (22:16–18).

The covenants with Abram/Abraham have both conditional and unconditional elements. The unconditional nature of the

promises is stressed in chapter 15, with the obligation distinctly one-sided: God alone (represented by the flaming torch) passes between the divided animals (Gen. 15:17), this being an enacted self-curse by God of what will happen to him if he fails to do as obligated (15:5, 18–21),<sup>29</sup> though the faith response made by Abraham (15:6) shows that there is a conditional element as well. In chapter 17, the “as for you” element is more prominent (vv. 9–14) but comes only after God has made his covenant commitment (vv. 2–8), marking the requirement of circumcision as a response to this gracious initiative. The cutting of the male procreative organ is an enacted self-curse by the human partner, symbolizing cutting off the covenant breaker and his line of descent (v. 14).<sup>30</sup>

The reason God gives for ratifying this covenant is the demonstration of Abraham's obedience (22:18, "because you have obeyed my voice"), so that the required response is fidelity to the covenant commands.<sup>[31](#)</sup>

### *3.1.1.2 The Ethics of Genesis*

Formulaic language is used in Genesis 1 to delineate the sequence of divine generative acts in seven paragraphs, each corresponding to one of the six days of God's active work and the culminating seventh day (2:1–3).<sup>[32](#)</sup> What is described in 1:1 is best viewed as God's first creative act, with 1:2 then narrowing down the scope ("Now as for the earth, . . ." [our translation]), and this earth-centered perspective is the focus of

the rest of the Bible. Whether the Hebrew word *bārā'* ("to create") technically means *creatio ex nihilo* or not, it must mean that in 1:1, given that what is created ("the heavens and the earth") encompasses all that is. The use of the term in 1:21 for the creating of the first living creatures and in 1:27 (three times) for the creating of humanity supports the meaning "to make something special," with human beings the most special creatures of all. The first week climaxes in the Sabbath day (2:1–3), with God ceasing from his work. Coming soon after the statement that humans are made in the image of God (1:27), God resting on the seventh day is a model that humans are meant to follow (cf. the explicit command in Ex. 20:8–11). What "rest" means is pictured in the idyllic

garden of Eden (Gen. 2:4–25),<sup>33</sup> where the work assigned to humans would have been free of the stress, strain, and frustration that often spoil our enjoyment of work. There are hints in the periods of waiting in the flood story that God and Noah observe the Sabbath (7:4, 10; 8:10, 12), but this theme is not reflected in the patriarchal narratives.

The divine command for humanity to be fruitful and multiply (Gen. 1:28) is picked up in the genealogies of chapters 5 and 11, where it is repeatedly stated that so-and-so “had other sons and daughters,” and the patriarchs are repeatedly assured that they will have many descendants (e.g., 13:16; 15:5). By divine appointment, humans rule as God’s vice-regents on earth (1:26; 9:2), and this foreshadows the promise that

there will be kings among Abraham's descendants (cf. 17:6, 16) and, more specifically, that "the scepter shall not depart from Judah" (49:10). We cannot blame the Bible for the ecological crisis, for the rule of the image bearers should reflect the benign way in which God himself exercises authority, and Joseph Blenkinsopp finds in Genesis "an ethic of limitation" rather than of exploitation,<sup>34</sup> one example being the vegetarian diet of humans and animals (1:29–30; cf. Isa. 11:6–7).<sup>35</sup> In line with this, Noah is charged to bring pairs of animals into the ark "to keep them alive" (Gen. 6:19–20), the patriarchs are shepherds who care for flocks (e.g., 13:2–7; 26:12–14), and Joseph's relief measures save the lives of both humans and beasts (47:15–18).

Though God made provision for food (1:29–30; 9:3), there are several famines in the book (12:10; 26:1; 43:1), but God sent Joseph to Egypt to keep many alive (45:5; 50:20). Adam’s disobedience made human life precarious (3:17–19), but the promise to the patriarchs offers hope of an eventual return to the plenteous provision of Eden.<sup>[36](#)</sup>

Genesis 1:28 views human procreation positively (“Be fruitful and multiply”), but in chapter 2 the focus is on the relationship between husband and wife, not the production of children (2:18–25). The woman is created to meet the man’s need of companionship, and to be a helper “matching him” (2:18 [our translation]), which is perhaps the symbolism behind the taking of woman from his “rib/side.”

The rest of Genesis demonstrates that monogamy is God's original design, seeing that polygamy produces strife in marriages—between Abraham, Sarah, and Hagar (ch. 16); and between Jacob, Leah, and Rachel (chs. 29–30).<sup>37</sup> Adam recognizes the woman as his closest relative, saying that she is “bone of my bones and flesh of my flesh” (2:23; cf. 29:14; 2 Sam. 5:1), such that other familial connections are not to be put on the same level, with Genesis 2:24 announcing a principle with wider application, given that the first man had no father and mother to leave. The ideal marriage in Genesis 2 is soon spoiled by the entrance of sin, with the woman usurping the initiative (3:6), and the harmony between the two becoming



blame-shifting (3:12). There is also the prospect of long-term conflict, in part resulting from the woman's frustrated desire to rule over her husband (3:16; cf. 4:7).<sup>38</sup> Sarah (Gen. 16) and Rebekah (Gen. 27) are examples of wives who try to rule their husbands, though Abraham and Jacob are hardly exemplary husbands. The pain of childbirth (3:16) is illustrated in the agonies of Rebekah (25:22) and Rachel (35:16–19).

It is not just the primeval history that displays a *universalistic* concern (e.g., the Table of the Nations in ch. 10), for the patriarchal stories provide details of the links of the family of Abraham (and so of later Israel) with its near-neighbors, notably Moab and Ammon (19:30–38), the Ishmaelites (25:12–18), the Philistines

(21:22–34), the Hittites (ch. 23), the Edomites (ch. 36), the Hivites (ch. 34), the Canaanites (ch. 38), and the Egyptians (chs. 39–50). The stories are not anti-Canaanite (though note 24:3). For the most part, the family's relationship with foreign peoples is portrayed positively; sometimes foreigners are more noble than God's own people (e.g., 12:18; 20:9); and Egypt and the family of Jacob are indebted to each other for their survival. In other words, the family history of Genesis 12–50 is not isolated from wider concerns, and an implied ethic is on display in the patriarchs who strive to live at peace with surrounding people groups.<sup>39</sup> Moreover, within the family of Abraham, when brothers clash, reconciliation is possible

through forgiveness (33:4–11; 45:1–15; 50:15–21).

### *3.1.1.3 Genesis in the Storyline of Scripture*

The work of creation by an omnipotent God proceeds by means of performative speech, “And God said, . . .” (Gen. 1:3, 6, 9, etc.). Genesis 1 provides the archetype of the command-fulfillment pattern, such as seen in *other* sanctuary-building accounts, particularly the making of the ark (6:13–22), in which God commands and Noah obeys, and the erection of the tabernacle (Ex. 39:32–43), wherein Moses is the one who carries out God’s instructions.<sup>[40](#)</sup> This suggests that Genesis 1 depicts the making of the cosmic tent within which God and humanity will

dwell together in fellowship, with the incarnation being “the quintessential expression of divine presence in the midst of God’s people.”<sup>[41](#)</sup> The Old Testament describes a God who speaks, acts, and feels as if he were embodied, though the Old Testament theophanies (appearances of God) do not amount to incarnation. This could suggest (but does not prove) that the incarnation was part of God’s plan from the beginning, whether or not sin arose to spoil creation. Moreover, the *ten* injunctions uttered by God (“And God said, . . .”) may anticipate the Decalogue (Ten Words) of Exodus 20 and Deuteronomy 5, and establish God’s credentials as ruler and legislator of a universal kingdom. In sum, the theological picture of Genesis 1 is of the cosmos as a

vast temple in which humanity can dwell with and serve creation's King.<sup>[42](#)</sup>

The narrative in Genesis 2 is not, as often supposed, a *second* creation account, but provides a different and complementary vantage point and is human-centered in a way that Genesis 1 is not. It describes the planting of a garden near the top of the world mountain from which the headwaters of a great river flow and divide into four rivers that fructify the four corners of the earth (2:10–14). Later, this typology of the mountain sanctuary will be taken up and applied to Sinai and Zion.<sup>[43](#)</sup> If Genesis 1 focuses on God in his majestic sovereignty, in Genesis 2 the intimacy of God's care comes to the fore, for the Lord God “fashioned” (our translation) the man and “planted” a

garden (2:7, 8). The biblical presentation would be impoverished without portraits of God as both transcendent and immanent.<sup>44</sup> The man is placed in the garden “to work it and keep it” (2:15 ESV), a reference to agricultural labor, but the two verbs also have the priestly or Levitical nuances of *serving* and *guarding* within God’s sanctuary (cf. Num. 3:7–8; 8:26; 18:5–6), such that the garden is a kind of inner sanctum.<sup>45</sup> The word “garden” (*gan*) denotes an area fenced off by a wall or hedge (e.g., Jer. 39:4; Neh. 3:15). In the ancient Near East, parks of trees were planted by and for kings (Ezek. 31:8; Est. 7:7; Eccles. 2:4–6), so here is a royal enclosure, with the first man depicted as creation’s king.<sup>46</sup> A theology of work and a portrait of humans as

king/priests is on display in Genesis 2. The need and opportunity to work is not a punishment but reflects the dignity of humanity, though the fall into sin made work harder than originally intended. It is Jesus, the ultimate Gardener-King, who will bring about the new creation, with scenes repeatedly set in a garden in John's Gospel (18:1, 26; 19:41; 20:15).<sup>[47](#)</sup>

With regard to “the tree of the knowledge of good and evil” (Gen. 2:9, 17),<sup>[48](#)</sup> “knowing good and evil” refers to the ability to discern good and evil in a judicial situation and is a divine prerogative (3:5). Solomon prayed, “Give your servant a hearing heart to judge your people, to discern between good and evil” (1 Kings 3:9 [our translation]), and the case of the two harlots who each claim to

be mother of the living child acts as a confirmation of Solomon's wisdom in judgment. As a result, the people "saw that the wisdom of God was in him to make judgment" (3:28 [our translation]). Genesis 3, therefore, concerns moral autonomy, our first parents sinfully taking upon themselves the responsibility of trying to determine whether something is right for them or not. In other words, the man and the woman decide to be self-legislating. The serpent's prediction that their eyes would be opened is ironically fulfilled (Gen. 3:5), but what the couple see is that they are naked (before God; 3:7), and their covering up and hiding among the trees (3:8) indicates the spoiling of their relationship with God. Their expulsion from Eden, that is entered



(and exited) from the east (3:24), shows its sanctuary character (cf. Ezek. 47:1), as does the placing of the guardian cherubim at the entrance (cf. Ex. 25:18–22; 26:1; 1 Kings 6:23–29).<sup>49</sup> The rest of the Bible is the history of how God deals with sin and enables the renewal of the creation and the return of redeemed humanity to the garden (Rev. 21:1; 22:1–2).<sup>50</sup>

The creating of humans takes place on the sixth day (Gen. 1:24–31), such that we share our *birthday* with the animals, and so we have some kind of kinship with them, though humanity is far more than a highly successful and adaptable mammal. At this point, what has been a terse account becomes prolix, and the divine self-exhortation in 1:26 before taking the step of creating “male and female” (1:27)

is a way of underlining the importance of what is about to be done (cf. 3:22; 11:7). The use of the first-person plural (“Let *us* make man”) is intriguing and may be phrased the way it is because God is stirring himself up, so to speak, to act in a decisive way; or it may be viewed as the voicing of God’s plan in council (cf. Isa. 6:1–3, 8; 1 Kings 22:19–22), God speaking with his (angelic) courtiers (though angels are not as such mentioned in Genesis 1), or God speaking to his Spirit, who is mentioned in 1:2—and the close association of God and his Spirit is part of the foundation for the Trinity laid by the Old Testament but only clearly revealed in the New Testament.<sup>[51](#)</sup>

The image/likeness of God in 1:27 is not defined—hence the argument by

scholars over what the terms may refer to—but its *purpose* is made clear: “that they may have dominion . . .” (v. 28 [our translation]; the Hebrew syntax expresses purpose), so that the exercising of dominion is not the image as such. Male and female both share the image (Gen. 1:27: “male and female he created *them*”). Brian Rosner connects the image with sonship, that is to say, it points to the kinship relation of father and son (5:1, 3; cf. Adam as “the son of God” in Luke 3:38),<sup>[52](#)</sup> which means that true identity is found in knowing God as our Father, listening to what he says and relying on his loving care.<sup>[53](#)</sup> As Rosner explains, personal identity is not autonomous; rather, our relationships—especially our relationship with God—help us to

discover our true selves. The point of the passage is *the fact* of the likeness, with no definition being provided. Indeed, the image is best left *undefined*, for once it is defined (e.g., as rationality or the ability to relate to other persons), it can too easily be defined away and stolen from vulnerable persons (e.g., the mentally impaired; the unborn).

### ***3.1.2 Exodus***

The promise to Abraham of numerous offspring has been ostensibly fulfilled, for the family has become a nation (Ex. 1:7), but Israel is enslaved (ch. 1). Moses is rescued from the waters of the Nile (2:1–10), and through Moses God brings his people safely through the waters of the Red Sea (ch. 14). What would later

become Johannine terminology of faith/signs punctuates the narrative (Ex. 4:1, 8, 9, 30, 31) and finds a climax in 14:31 (“Israel saw the great work which the LORD did against the Egyptians, and the people feared the LORD and they *believed* in the LORD and in his servant Moses” [our translation]). The sequence of plagues reaches a high point with the last and worst of the plagues at the Passover (chs. 11–13)—something anticipated as early as 4:22–23—and the death of the Egyptian firstborn forces Pharaoh to release the Israelites. The Red Sea crossing belongs to the same literary section as the plagues, given the similar motifs in chapter 14: Pharaoh’s heart was hardened (14:4a); YHWH’s aim is that “the Egyptians shall know that I am YHWH” (14:4b); and

Moses stretches out his hand (14:16, 26). As in the case of the ten plagues, because the God of Israel is the Creator, he is able to harness the forces of nature, such that the divine warrior, using wind and water, is victorious over the Egyptian host at the Red Sea (15:3, 5, 8, 10). The history of salvation in the Bible presupposes the creation of the world and has as its goal the renewal of the created order.

The formula “Let my people go, that they may serve me” (Ex. 7:16; 8:1, 20; 9:1) speaks of the need for the Hebrews to formalize their relationship with YHWH by *serving* him through offering sacrifices (5:17; 8:25–28). At the burning bush, Moses is commanded not to come any closer and to remove his sandals, since it is holy ground (3:5). The theophanic

display of fire makes the place God's sanctuary (cf. Isa. 60:13: "the place of my sanctuary" = "the place of my feet"), and Moses is a quasi-priest in Exodus 3. Israelite priests ministered (apparently) with bare feet, for there is no mention of footwear in the priestly wardrobe (Ex. 28). The immediate goal of the divine rescue is the cultic gathering of the people at "the mountain of God" where the call of Moses was given (3:12: "you [plural] shall serve God on this mountain"). The hard service rendered to Pharaoh (1:13–14; the root *'bd* is used five times) is replaced by their *service* of God in the tabernacle cult (chs. 25–40).

### 3.1.2.1 *The Themes of Exodus*

The main themes of Exodus are the revelation of God's name, his kingship (God as rescuer and ruler), his sanctuary, and Israel as the corporate priest-king. After a glimpse of heaven (2:23–25), a look behind the scenes at God's covenant musings, the narrator resumes his account of Moses's life (3:1: “[Meanwhile] Moses . . .”). The divine self-identification as “the God of Abraham, the God of Isaac, and the God of Jacob” in 3:6 recalls 2:24. What God is doing in heaven (he is concerned for his suffering people), he now reveals on earth. Moses is commissioned to act as God's messenger (ambassador) from king to king (“I will send you to Pharaoh”). Moses pretends not to be the right man for the job (3:11) but receives God's assurance: “I



will be with you” (3:12). Moses requests to know the *name* of the God who sends him on this difficult mission. God initially evades the question (3:14), for the main use of the *idem per idem* formula is to be vague, defining a thing by itself: “I am who I am” (cf. Gen. 43:14; Ex. 33:19). God hints at the divine name by punning on the verb “to be” (root *hyh*), and the name is given only in Exodus 3:15, namely, the divine tetragrammaton, the four sacred letters (YHWH), with the first consonant (*yod*) indicating that it is a third-person imperfective name. The name recalls the promise of 3:12, “I will be with you” (cf. 4:12, 15), God’s characteristic of *being with* his people (cf. Lev. 26:12). The word YHWH is not supplied with its proper vowels in the

Hebrew Bible, so it cannot be pronounced. The motive may be extreme reverence or the desire to prevent misuse of the name. The Masoretes, who record a carefully preserved tradition, instruct readers of the Hebrew Bible to substitute the word *Adonai* (= Lord), and this procedure is reflected in the Greek Old Testament (*kurios*) and in most English translations (e.g., ESV). The odd result is that we do not know how to pronounce the divine name, but we do know its intended meaning: God's name is his pledge *to be with* his people in their times of trouble.

Exodus 15 is pivotal in the structuring of the book as a whole. The first part of the *Song of the Sea* (15:1b–12) provides a theological commentary on the deliverance already effected (chs. 1–14)

and the second part (15:13–18) anticipates the journey to Sinai and the land.<sup>54</sup> The song praises YHWH as the sole agent of salvation,<sup>55</sup> celebrating God's victory at the sea as well as the conquest of the land, which typologically is God's sanctuary mount (15:13, 17), without regard to the fact that only the first has been accomplished at this stage. The climax of the song is the acclamation of God's eternal kingship (15:18: "The LORD will reign forever and ever"). There is no difficulty in positing a theology of God's kingship at this early stage and before Israel had its own experience of a king (Saul, David, etc.), for the Israelites had suffered under a king (1:8, 15, 17, 18; 2:23; 3:18), but by his defeat of Pharaoh and his forces at the sea, YHWH is

demonstrated to be Israel's King. The notion of the deity as king is found also among Israel's neighbors, as indicated by the names of their pagan gods Milkom, Melkart, and Chemosh-Melek (the Hebrew root *mlk* referring to kingship).<sup>56</sup> There is, then, no reason to suppose that the characterization and worship of God as King was dependent on Israel's experience of kingship as an indigenous institution.

The designation of the people of Israel as "a kingdom of priests and a holy nation" in Exodus 19:6 is a *crux interpretum*.<sup>57</sup> These important words form the climax of a brief divine declaration given to Moses (19:4–6a), which he is twice instructed to relay to the people of Israel on his descent from

Mount Sinai (19:3b, 6b), and the obedience of Moses (19:7), the positive response by the people (19:8a), and the communication of this fact to YHWH (19:8b) are all recorded, indicating the importance of the substance of this divine communication, as does its elevated poetic style (e.g., parallelism, most importantly “kingdom of priests // holy nation”) and the metaphor of God carrying his people on eagles’ wings (19:4). Verse 4 provides a summary of the exodus and wilderness experience from the perspective of divine action and initiative, with Israel pictured as caught up to heaven as the invited guests of God (“and brought you to myself”). Verses 5–6a have the structure of a conditional sentence, with verse 5a as the protasis (“Now, *if* [*’im*]

you will pay heed to my voice, and keep my covenant”) and the apodosis commencing at verse 5b (“*then* you will be mine . . .”) (our translations). The protasis is a declaration requiring a response, which comes in verse 8a with the pledged commitment by the people. Despite this, it would be a mistake to view the status of Israel as a *reward* for faithfulness to the covenant, and William Dumbrell is correct to query the sharp distinction often made between the Abrahamic and Sinaitic covenants.<sup>58</sup> The reference to “my covenant” anticipates the new Sinai arrangement inaugurated in Exodus 24, just as the mention of “my covenant” in Genesis 6:18 looks forward to 9:8–17. The people agree to heed whatever YHWH may subsequently utter,

and this provides the basis for the detailed instructions of Exodus 20–23.

The covenant people are described by God as “my own possession” (*sěgullâ*). The secular usage of this term refers to the personal treasure of the king (e.g., 1 Chron. 29:3; Eccles. 2:8), but its common use in the Hebrew Bible is as a metaphorical designation of Israel as the special possession of the divine king (Deut. 7:6; 14:2; 26:18; Mal. 3:17; Ps. 135:4), enjoying a status that is unique among the nations. The clause “for all the earth is mine” is not implying any *mission* of Israel to the nations, but rather speaks of God’s choice of this one people out of all the people groups on earth (cf. Deut. 7:6: “the LORD your God has chosen you to be a people for his [own] possession

[*səgullâ*], out of all the peoples who are on the face of the earth”). The Israelites will uniquely belong to God in the capacity of “a kingship of priests and a holy nation.” Davies has systematically categorized and evaluated the various interpretations of the key phrase “kingship of priests” and adopts the *active* meaning: “a reigning group of priests.” This is not a reference to an Israelite ruling class (its cultic officials) but a metaphorical designation of *all Israel* as those who in some way have attributes of kingship in an active sense and are also identified as priests. In other words, this is an honorific democratization of the notions of both royalty and priesthood, which Davies calls the “active-corporate” interpretation. Dumbrell reads “priestly kingdom” and



“holy nation” in parallel (viewing “[kingdom of] priests” as a genitive with adjectival force). The parallelism of the phrases is easy to accept, given that “kingdom” and “nation” are a common word pair, and “priests” and “holy” belong to closely related semantic domains.

As to the meaning of Israel being a *king*, Davies finds an analogy in ancient Near Eastern accounts of a royal or divine grant of kingly authority.<sup>59</sup> By analogy, Israel will be a corporate monarch under the patronage of YHWH. Davies views the position as strictly honorific, with the associated grant of priesthood fitting Israel to participate in the royal court of the divine king (which is what the cult and its procedures symbolized). The

combination of kingly and priestly images in 19:6 reflects a cultural background in which the two functions were connected (e.g., the priest-king Melchizedek [Gen. 14:18]). The rest of Exodus 19 is taken up with preparations to ready the Israelites to encounter YHWH (e.g., washing clothes in vv. 10 and 14). The encounter at Sinai was anticipated as early as 3:12 (“you [plural] shall serve God on this mountain”), and the meeting with God is one in which the *people as a whole*, not just Moses, participate.

The washing and waiting (three days) in chapter 19 is analogous to the rite of passage in Leviticus 8 for the ordination of priests (cf. Lev. 8:6, 33, 35),[60](#) and the objective of all the preparations of chapter 19 is for Israel “to meet God”

(Ex. 19:17), but all that happens is a renewal of earlier warnings (19:21–25). Matters are picked up in the events of chapter 24, which relate explicitly to the “covenant” that God is making with Israel (24:7–8; cf. 19:5).<sup>61</sup> In 24:1–2, Moses and his associates are summoned to ascend and approach God, and 24:9–11 recounts the anticipated ascent and vision of God and the meal in his presence, and between these verses, 24:3–8 describes the covenant ritual. There are close links between chapters 19 and 24, so that the sevenfold use of “descend” (root *yrd*) in Exodus 19 is matched by a sevenfold use of “ascend” (root *‘lh*) in chapter 24, and, in particular, the covenant proposed in 19:5 is consummated in 24:3–8.

In Exodus 24:1–2, we have an echo of the earlier invitation given by YHWH to Moses and Aaron (19:24), but now broadened to include two sons of Aaron and “seventy of the elders of Israel,” representing the people as a whole (cf. Num. 11:16–17, 24). The blood manipulation rite in Exodus 24:6–8, sprinkling blood on the altar (representing YHWH?) and on the people, binds the covenant partners together, and between these two aspects of the blood ritual is the reading of “the Book of the Covenant” (cf. 24:4), which must be the Decalogue, the Covenant Code, or some other summary of Israel’s obligations. The affirmative response of the people in 19:8 is echoed with minimal change in 24:3 and 7, but the intervening four chapters

enable this to be a well-informed commitment. It is to be understood as an explicit response to the condition laid down in 19:5 (“if you will . . . obey”), and the sprinkling of the blood on the people is a kind of priestly inauguration (cf. Ex. 29:20–21; Lev. 8:23–24, 30). In other words, the sacrifices that take place at the base of the mountain are the rites by which Israel is consecrated to be a “kingdom of priests” to YHWH. The leaders gain access to God and receive a vision of “the God of Israel” as the *representatives* of the priestly nation. In effect, all Israel through its representatives participates in the experience of being invited guests in the court of the heavenly king. Their eating and drinking (Ex. 24:11) following the references to “covenant” (vv. 7–8) may

signify that the meal is part of the formal ratification of the covenant with God (cf. Gen. 26:26–31; 31:44–54).

### *3.1.2.2 The Ethics of Exodus*

The instructions of Exodus 20–23 can be viewed as enlarging on “if you will . . . obey my voice and keep my covenant” (19:5). The two injunctions are synonyms, but with the second placing the concept of obedience in an explicit covenant framework. The bracketing of the instructions by chapters 19 and 24 has the same effect.<sup>62</sup> Despite the substantial bulk of the instructional material, the Sinai arrangement need not be viewed as different in kind from the injunctions to “keep my covenant” and “obey my voice” spoken to Abraham (Gen. 17:9–10; 22:18;

26:5). The preface to the Decalogue also makes clear its framework of grace (Ex. 20:2: “I am the LORD your God, who brought you out of the land of Egypt, out of the house of [bondage]”). The requirements of the Sinaitic covenant are to be understood as a response of gratitude for God’s saving deliverance.<sup>[63](#)</sup>

While Torah (*tôrâ*) is commonly translated “law” in English Bibles, the word really means “teaching” or “instruction.”<sup>[64](#)</sup> Translating the Hebrew word *tôrâ* as “law” conjures up a legalistic mindset that is not present in the Old Testament text. God informs Moses that he will be given the tablets written by God on which are “the law [*tôrâ*] and the commandment” in order “to teach them” (using the same *yrrh* root; Ex. 24:12). The

Decalogue (20:1–17) and the Covenant Code (20:22–23:33) are summed up as “all these words” (20:1; 24:8), and the expression “the [ten] words” becomes a standard term for the Decalogue (34:1, 27–28). Such modes of expression have no legalistic ring to them. The instructions of the Covenant Code have strong links with the preceding narrative of deliverance and find their rationale there (e.g., 22:21b: “for you were strangers in the land of Egypt” [NASB]),<sup>65</sup> and the instructions about the humane treatment of slaves (21:1–11) have been shaped by the precedent of God’s action of rescuing the Israelites from slavery. What is more, anticipating what will become a prominent theme in Deuteronomy, there is a concern for the “poor” person, who is



designated a “neighbor” to those better off (22:25–27).<sup>[66](#)</sup>

Exodus 19:5–6 has been marginalized in scholarly treatments of the Sinai covenant, though Dumbrell is an exception.<sup>[67](#)</sup> A parallel is usually drawn between the Sinai covenant and the suzerainty (or vassal) treaties of the second and first millennia BC, but John Davies is right to argue that a better analogy is found in the grant of royal favor to individuals of a royal or priestly office.<sup>[68](#)</sup> Without entering into the vexed issue of an exact definition of the term “covenant” (*bĕrît*),<sup>[69](#)</sup> the fundamental idea is the use of familial categories for people not bound by ties of natural kinship.<sup>[70](#)</sup> The enacting of a covenant is a legal or quasi-legal process whereby persons become

“father,” “son,” or “brother” to another for a range of beneficial purposes.<sup>71</sup> YHWH says that Israel is his “son” (Ex. 4:23), and this speaks of a preexisting relationship between God and the forebears of national Israel, which the Sinai covenant serves to strengthen and confirm.

The people hear the Ten Words spoken aloud by God (Ex. 20:1–17), but as a result, in fear they ask Moses to act as mediator of God’s will (20:19: “You speak to us, and we will listen, but do not let God speak to us, lest we die”). The position of this request between the Ten Words and the Covenant Code turns Moses into the interpreter of God’s instructions, an image of Moses expanded in Deuteronomy (1:5).<sup>72</sup> As for the Ten

Words, the space devoted to the Sabbath commandment (Ex. 20:8–11) shows that it is the central focus of the ten, and the divine instructions make sense in the context of the sabbatical rest the people will enjoy in the land. The Ten Words have the following two-part structure (see table 3.1).

TABLE 3.1: Two-Part Structure of the Ten Words

(Words 1–4) Relations with God	Out of the land of Egypt (v. 2)
	Sabbath Command (“manservant, cattle, etc.”; vv. 8–11)
(Words 5–10)	Live long in the land (v. 12)

and with neighbors	
	Do not covet (“manservant, cattle, etc.”; v. 17)

The “land” context of the Ten Words is plain, both the land (of slavery) they left and the (promised) land to which they are going. Again, the mass of words in the commandment about graven images shows its importance (Ex. 20:4–6). The same two emphases are present in the Covenant Code that follows. The Code begins with instructions about the altar upon which no tool is to be wielded, lest it incorporate in its design graven images (20:22–26), and so it is an application of 20:4–6. The Code ends with the sabbatical commandments of 23:10–19, the annual

feasts being an extension of the Sabbath principle, followed by an exhortation about the capture of the land (23:20–33; cf. the summary of the Covenant Code in 34:11–26). In sum, these instructions are to be kept in the holy land, whose center is the altar, and in that land they will enjoy their Sabbath rest.

### *3.1.2.3 Exodus in the Storyline of Scripture*

The preface to the section on the tabernacle (Ex. 24:15–18) shows that the role of the tabernacle is to extend the Sinai experience. Moses sees the glory of the Lord (24:16), which is “like a devouring fire on the top of the mountain,” and he enters the cloud (24:18). There is also the creational-sabbatical motif of six

days of cloud cover and a voice from the cloud on the seventh day (24:16). On the mountain, Moses receives the tabernacle plans in *seven* divine speeches, each beginning with “The LORD said to Moses” (25:1; 30:11, 17, 22, 34; 31:1, 12). The first six speeches are instructions on how to build the tabernacle. Everything is to be made according to the pattern shown on the mountain (25:9, 40; cf. 26:30; 27:8), such that the resulting tabernacle is *a portable Sinai*. The tabernacle is a miniaturized and portable reproduction of YHWH’s sanctuary, of which Israel has caught a glimpse (24:9–11), as is clearly seen in the reference to the theophanic cloud which settles on and fills the completed tabernacle (40:34–35; cf. 24:15–18). As expressed by Childs,

“What happened at Sinai is continued in the tabernacle.”<sup>73</sup> The sanctuary will enable God to dwell in their midst as they continue their journey (25:8).

Instructions are given for the tabernacle and its furnishings, as well as for Aaron's and his sons' priestly garments (Ex. 28), and for a seven-day ordination procedure for the priests (29:35–37). All is to be made by Spirit-endowed Bezalel (31:2–3; 35:30–31) and his assistant Oholiab (31:6). The *seventh* speech (31:12–17) is a command to observe the Sabbath. Here is sketched the Sabbath-rest ideal for the people of God, with YHWH dwelling in their midst as King. First, in two speeches, Moses commands the people (35:1–3, 4–19), followed by a lengthy narrative recording their obedience

(35:20–39:43). Moses's two speeches sum up God's revelation to him in chapters 25–31; more particularly, his first speech about the Sabbath (35:1–3) reflects the seventh divine speech of 31:12–17,<sup>74</sup> and Moses's second speech (35:4–19) recalls the long first divine speech of 25:1–30:10. By the device of inverted parallelism, the whole of chapters 25–31 is summarized.

The theological meaning of the tabernacle is as the “tent of meeting” where YHWH meets with Israel in his capacity as King (Ex. 25:22; 29:42; 30:6, 36), shown by the rich furnishings of the tent and by its ritual, which is exaggerated royal protocol (e.g., restricted access [cf. Est. 4:11; 5:1–2]). The worship arrangements symbolize their reverent



approach to the king in his palace, and the provision of YHWH's *needs* (e.g., lamps, table with bread) emphasizes the fact of the divine presence among his people.<sup>75</sup> The ark is YHWH's footstool or throne (cf. 2 Sam. 6:2). The people bring materials and precious things for making the tabernacle and priestly garments. The task of building a temple for the deity in the ancient Near East is usually that of a king (e.g., David in 2 Sam. 7:1–7), who supplies materials needed for the project (cf. 1 Chron. 18:8; 22:14),<sup>76</sup> but in Exodus this royal role is taken by the people, who voluntarily supply the materials and labor (Ex. 25:1–9; 35:4–29; 36:1–7).<sup>77</sup> The emphasis is on God “stirring” their hearts and making them willing (35:21, 22, 26, 29).

Moses's third speech (Ex. 35:30–36:1) reflects the sixth divine speech of 31:1–11 and appoints Bezalel and Oholiab as the tabernacle builders. They are Spirit-filled, so that the tabernacle is a sanctuary erected by God's Spirit, as was the original creation house of Genesis 1 (cf. Gen. 1:2). Exodus 39 describes the making of the priestly garments, again with the sabbatical/creational motif, for seven times it is said, "as the LORD had commanded Moses" (39:1, 5, 7, 21, 26, 29, 31). The priestly clothes are made of the same materials as the tabernacle and thus are mini-tabernacles. The final paragraph of chapter 39 is heavy with creational themes: the work is "finished" (39:32; cf. Gen. 2:1); Moses "sees" all the work (Ex. 39:43; cf. 40:33; Gen. 1:31);

and he “blessed them” (Ex. 39:43; cf. Gen. 2:3). This indicates that the tabernacle is a mini-cosmos.<sup>78</sup> Both the tabernacle and later the temple were constructed in such a way as to represent the cosmos, showing that these constructions were significant steps on the way to the renewing of the whole creation.<sup>79</sup> The goal of the exodus is reached with the glory-cloud filling the tabernacle, signifying God’s presence (Ex. 40:34–38).

The incident of the golden calf (chs. 32–34) comes as a jarring break between the instructions of God about the tabernacle (chs. 25–31) and their communication to Israel (35:1–19). In response to their sin, God threatens that his presence will not go with them (32:34;

33:2–3, 5, 15–16; 34:9), implying that the tabernacle will not be needed.<sup>80</sup> Their gross rebellion in the matter of the golden calf is a parody of the command in Exodus 20:2–6, for the people make an idol and say, “These are your gods, O Israel, who brought you up out of the land of Egypt” (32:4).<sup>81</sup> The story of the golden calf is structured by two parallel descents by Moses with the tables of the law (32:15; 34:29), the first descent signaling the broken covenant and the second its restoration. The people’s forgiveness is shown by the making of two new tables and the reissue of a summary of their covenant responsibilities (34:10–26). God is not obligated to forgive his wayward people under the terms of the covenant; rather, their forgiveness is

explained by God's gracious character (34:6–7). God prefers to forgive rather than to punish. He limits the inflicting of punishment “to the third and the fourth generation” (cf. Ex. 20:5–6; Num. 14:18–19; Deut. 5:9–10),<sup>[82](#)</sup> but he shows kindness “to *thousands* (of generations)” (cf. Deut. 7:9, where the word “generations” is supplied),<sup>[83](#)</sup> and this portrays God's kindness as extravagant.

Moses's shining face and veil show that he is the one true Israelite, who stands in the presence of the Lord and receives revelation (Ex. 34:29–35). Moses is the ideal man, reflecting the glory of God, but sinful Israel receives only a veiled revelation through the mediation of Moses. Only Moses now enjoys the full benefit of the exodus deliverance and

subsequent covenant. In chapter 24, the seventy elders (as representatives of all Israel) go up onto the mountain, but chapter 32 reveals the national heart, and the incident of the golden calf precipitates a change in the nature of Israel's covenant relationship with God.<sup>84</sup> Various features of chapters 33–34 indicate that the presence of God is now mediated through Moses: (1) the tent of meeting used by Moses is pitched “outside the camp” (33:7–11); (2) the theophanic manifestation is vouchsafed to Moses alone (33:12–34:9); (3) Moses alone enjoys intimacy with God (34:29–35). Moses is now the recipient of the divine presence removed from Israel. The ideal of corporate access of God in 19:5–6 is not withdrawn but becomes a matter for

eschatological fulfillment (2 Cor. 3:12–18).

### ***3.1.3 Leviticus***

Leviticus is closely connected to the preceding book, as can be seen by comparing the final paragraph of Exodus with the opening words of Leviticus: “The cloud covered the tent of meeting” (Ex. 40:34) . . . “The LORD called Moses and spoke to him from the tent of meeting” (Lev. 1:1). When the book ends (27:34), the people of Israel are still at Mount Sinai, but Leviticus is differentiated from the books that surround it. Exodus 25–40 is concerned with the construction of the tabernacle, whereas in Numbers 1–10 preparations are made for it to be taken down and moved. Between these sections,

in Leviticus God speaks *from* the tabernacle,<sup>[85](#)</sup> and this divine revelation aims “to mitigate the danger of YHWH’s presence in the midst of his people.”<sup>[86](#)</sup> Exodus 32–34 showed the danger involved in God dwelling among his people, a point reinforced by the death of Aaron’s sons in Leviticus 10:1–7, and the statement in 10:3, according to Katherine Smith, gives “thematic coherence” to the book as a whole.<sup>[87](#)</sup> The principle stated in 10:3, namely, that the holiness of God must be recognized and that God must be glorified by priestly obedience, is extended to the people in 22:32. Sanctifying YHWH becomes the responsibility of Israel as a whole, and this is what is taught by means of detailed instructions in chapters 17–27.<sup>[88](#)</sup> The



passages surrounding the two occasions when fire comes forth from God's presence (Lev. 9:1–10:7) provide examples of priestly obedience (8:1–36; 10:12–20), and by so doing, they exemplify the principle stated in 10:3; then, in chapters 17–22, this principle of sanctifying and glorifying God is applied to Israel's future life in the land.<sup>[89](#)</sup>

### *3.1.3.1 The Themes of Leviticus*

The main themes of Leviticus are the holiness of God and his people, the hope and danger of drawing near to God, and the Sabbath. Leviticus has three main parts. The first encompasses chapters 1–10, within which chapters 1–7 describe the different kinds of sacrifices to be offered, and chapter 8 the ordination and

installation of the priests. By the end of chapter 9, the tabernacle is fully operational: “Moses and Aaron went into the tent of meeting, and when they came out they blessed the people, and the glory of the LORD appeared to all the people. And fire came [forth] from before the LORD and consumed the burnt offering” (Lev. 9:23–24).<sup>90</sup> All the instructions of chapters 1–9 aim to prevent the disaster of 10:1–7, in which two of the sons of Aaron, Nadab and Abihu, die. They “offered unholy fire before the LORD, such as had not been commanded them. And fire came forth from the presence of the LORD and devoured them, and they died before the LORD” (10:1–2 [our translation]). In the second part, chapters 11–15, instructions are given so that Israel

may be separate from everything unclean, climaxing in the purging of the tabernacle from all such defilements by a ritual on the Day of Atonement (ch. 16). By doing as instructed in chapter 16, Aaron will exemplify the principle of 10:3, for he will sanctify YHWH and preserve his life as he enters God's presence.<sup>91</sup> The third and final part of the book sets out the laws of holiness (chs. 17–27). Israel was redeemed to be a holy people, and every aspect of community life is to reflect this fact.

In terms of a theology of sacrifice, the five main types of offerings are enumerated, namely: burnt offering (Lev. 1:3–17), grain offering (ch. 2), peace offering (ch. 3), sin offering (ch. 4), and guilt offering (5:1–6:7).<sup>92</sup> The instructions

have a *lay* focus (1:2: “When any man of you brings an offering, . . .” [NASB 1995]), and this can be called the *didactic* order of sacrifices. Then, the same five offerings are described again, but this time the focus is on how *the priest* is to handle the sacrifices. The sacrifices are in a different order (relocating the peace offering), and this can be called an *administrative* order (6:9: “Command Aaron and his sons, saying, . . .”). The order is burnt offering (6:8–13), grain offering (6:14–23), sin offering (6:24–30), guilt offering (7:1–10), and peace offering (7:11–36). There is no discussion in the Old Testament of a *theory of sacrifice*, namely, the rationale by which the killing of animals was thought to effect atonement and forgiveness.<sup>[93](#)</sup> As noted by

James Watts, Leviticus provides virtually no interpretations of the rituals that it describes and prescribes, but the book insists that the priests have a monopoly on the process of atonement, which Watts sees as the main rhetorical concern.<sup>94</sup> A better explanation of the silence is that a theory of sacrifice is not possible until there is a sacrifice that actually achieves something (Heb. 10:4),<sup>95</sup> and, therefore, it is not until the New Testament, and most fully in Hebrews 9–10, that an explanation (of Christ's sacrifice) is provided.

In Leviticus 8, the sacrifices just described are used in the ordination of the priests,<sup>96</sup> and 8:10–12 shows that priest and tabernacle are closely connected, for both are anointed. The numerology involving sevens (8:33: “it will take

seven days to ordain you”) is familiar from Exodus 25–31 and 35–40. In the inauguration of Aaron and his sons, the emphasis is on the ceremony unfolding according to the exact execution of God’s will, for the refrain “as the LORD commanded Moses” is found at Leviticus 8:4, 9, 13, 17, 21, 29, and 36 (seven times in all). Chapter 9 takes place on the eighth day, after the completion of the seven-day ordination process (ch. 8), and the glory of the Lord appears (9:23), such as took place in Exodus 40; indeed, the aim of the ceremony is to produce such a theophanic manifestation (Lev. 9:4, 6). With the glory of the Lord appearing, the tabernacle is now in full operation, God’s people are blessed, and they worship God in their midst (9:22–24).

The order of the sacrifices in 9:22 is the most theologically significant order, given the climactic importance of this section: sin offering (that heals the breach between God and humanity caused by sin); then, burnt offering (expressing commitment to God); lastly, peace offerings accompanied by meals enjoyed with fellow worshipers (denoting the fellowship with God that results). This is the basic order of the offerings in chapter 9, which verse 22 summarizes.<sup>[97](#)</sup> Rainey says this ideal or “procedural” order, as he calls it, is key to understanding the significance of the sacrificial system, namely, the pattern of expiation, consecration, and fellowship.

The notion of drawing near to God, in order to serve him, is central to Israel’s

conception of the priestly office (Ex. 19:22; 28:35; Num. 16:5, 7; 1 Sam. 2:28; Deut. 33:8–11), and, according to Richard Nelson, the priesthood is defined by the issue of “access” (Lev. 10:3).<sup>98</sup> Priests in Israel and the ancient Near East enjoyed a semi-royal status,<sup>99</sup> and the vestments of the priest are regal in character; for example, the jewel-studded breastplate (Ex. 28:15–30) can be related to the king of Tyre, who is portrayed as the primal man adorned with precious stones (Ezek. 28:12–13), and, as well, the priest wears a turban with a “crown” as do kings (Ex. 29:6; 39:30; Lev. 8:9). The anointing of the priests with oil (Ex. 29:7; 40:12–15; Lev. 8:12) is also similar to what was done to some kings (1 Sam. 10:1; 16:13; 2 Sam. 2:4). The priests are exalted



persons with a royal dignity and a right of access to the divine realm.

The distinction between clean and unclean discussed in Leviticus 11 and following is a separation process (root *bdl*) that recalls the *separations* of Genesis 1:4, 6, and 14. The priest *sees* the infected person (Lev. 13:3, 5, 6 [ESV “examine”]), just as God “saw” that what he made was good (Gen. 1:4, 12, 18, 21, 25, 31), and there is also a repetition of the “evening” motif from Genesis 1 (e.g., Lev. 15:6, 10, 18). One of the chief tasks of the priest is to “distinguish between the holy and the common, and between the unclean and the clean” (10:10; cf. 14:57) and to teach this cultic distinction to the Israelites, for whom it was of vital importance. The various rules on this

subject are given in chapters 11–15, and the *aim* of these instructions is stated in 15:31a (“Thus you shall keep the people of Israel separate from their uncleanness”). This is important, for as 15:31b warns, “lest they die in their uncleanness by defiling my tabernacle that is in their midst.” This half-verse prepares for chapter 16, the purging of the tabernacle from defilement. Chapters 11–15 list the impurities that will contaminate the sanctuary (15:31), for which the purgation ritual of chapter 16 is mandated. Also, 16:1 looks back to the climax of the first section (ch. 10), stating, “The LORD spoke to Moses after the death of the two sons of Aaron.”[100](#) Chapter 16 is, then, the climax of the second part of the book, 16:32–33 sums up the chapter, and the

statement found at 16:34 brings closure: “And Moses did as the LORD commanded him” (our translation). The cleansed tabernacle at the center of a cleansed people is a theological ideal.

Similar to the structuring of chapters 1–7, the instructions on holiness in chapters 17–20 have a *lay* focus (“If any one of the house of Israel . . .” [17:3]), and those in chapters 21–22 a *priestly* focus (“Speak to the priests, the sons of Aaron, and say to them . . .” [21:1]). The behavior of God’s people is carefully prescribed, and the standards required of the priests are especially high. In the theological model set up in these chapters, the priest is like the ideal man in paradise: “none of your [descendants] throughout their generations who has a blemish may approach to offer

the bread of his God” (21:17). The underlying theology is of the priest as an ideal man in God’s sanctuary. The unblemished figure of the priest is an Adamic antitype, and any physical defect is enough to debar him from office (Lev. 21:17–23). This alludes to and symbolizes the goal of God’s saving efforts, namely, the restoration of fallen humanity and of creation as a whole.<sup>101</sup> The motivation for obedience is the covenant relationship (e.g., 18:2: “I am the LORD your God”). It is also made clear that sanctification is not a meritorious achievement but the result of the gracious choice of God to dwell in the midst of Israel (22:32: “I am YHWH who sanctifies you”).

The remaining instructions have a *sabbatical* focus (Lev. 23–26) and end

with the command, “You shall keep my Sabbaths and reverence my sanctuary: I am the LORD” (26:2). Some of the references to the Sabbath in these chapters are: rest on the seventh day of the week (23:3); the seventh day of holy convocation on Passover week (23:8); the Day of Atonement is “a Sabbath of solemn rest” (23:32); the memorial bread is changed every Sabbath (24:8); the seventh year is “a Sabbath of solemn rest for the land” (25:4); and in the curses section there is the expression, “the land shall enjoy its Sabbaths” (26:34, 43).<sup>[102](#)</sup> Leviticus 27:34 is virtually identical to 26:46, suggesting that chapter 27 has the character of an appendix.<sup>[103](#)</sup> This concluding chapter provides instructions about gifts for the tabernacle. The tithe of

the produce of the land is holy to YHWH, for the land as a whole is God's sanctuary, not simply the tabernacle. This final chapter softens the impact of the dire threats of expulsion from the land for disobedience found in chapter 26. The final picture of Leviticus is of a member of God's people making a voluntary vow out of gratitude to God for his gift of life in the land.[104](#)

### *3.1.3.2 The Ethics of Leviticus*

There has been difficulty in explaining the rationale of why certain types of food are declared to be unclean (Lev. 11); for example, the meat of the camel is forbidden (11:4).[105](#) The reason does *not* seem to be a concern for health or hygiene. Moreover, there are natural and

unavoidable processes such as childbirth (ch. 12) and bodily discharges (ch. 15) that render a person ceremonially unclean. There is less mystery in the case of skin diseases and of mildew (chs. 13–14), but we should avoid simply identifying cleanness with cleanliness or uncleanness with dirtiness. Jacob Milgrom is right in seeing the dietary laws as having a *moral* basis, and he views them as an extension of the blood prohibition and as an expression of “reverence for life.”<sup>[106](#)</sup> Mary Douglas takes this further and asserts that the two main dietary rules (forbidding the ingestion of blood and of unclean animals) are connected.<sup>[107](#)</sup> These taboos protect key social and moral standards. Consistent with this ethical focus, chapter 19 lies at the heart of the

book, and God's concern for equitable and charitable dealings can be summed up by the injunction in 19:18 ("you shall love your neighbor as yourself"). The contents of chapter 19 reflect the Decalogue and the Covenant Code, including the motivation provided by the exodus deliverance (19:34, 36), and the love commandment is extended to the alien (19:34).<sup>[108](#)</sup> In addressing the situation of the alien, these instructions are a bridge to the application of the Ten Words to Gentiles, without any need for recourse to the problematic concept of natural law.<sup>[109](#)</sup>

The dietary laws (ch. 11) replicate the order of the creative acts in Genesis: listing prohibited animal foods on the earth (11:2–8), in the waters (11:9–12), and in the air (11:13–25). In describing



different animals, the focus is on mode of locomotion. An extension of the rule of avoiding blood is to forbid the consumption of blood-eating animals and carrion-eaters, for these predators have ingested blood, and the crawling animals represent the victims of predation. The forbidden species which are not covered by the instruction against blood either have something *lacking* (like joints, legs, fins, or scales)—on the assumption that all sea creatures are *supposed* to have scales—or have something *superfluous*, like a burden on their backs (e.g., the camel). In this way, the forbidden species exemplify either the perpetrators of violence or those who suffer violence. The principle enunciated is that holiness is incompatible with predatory behavior. An avoidance of

contact with carcasses and cadavers (11:24–40) has similar moral implications, namely, avoiding the death of persons and the unnecessary death of animals (cf. Gen. 1:27–28; 9:1–7). The New Testament abolition of the clean/unclean distinction (e.g., Mark 7:14–23) is no indication that the Old Testament law is discounted but serves to confirm the essentially symbolic nature of the food regulations.

With regard to the manipulation of blood in some sacrificial rites, the nearest attempt at describing the significance of blood in respect to atonement comes in the much-quoted Leviticus 17:11 (“The life of the flesh is in the blood, . . . for it is the blood that makes atonement, by [reason of] the life”). Despite what is routinely

said by scholars about blood being a life symbol, blood is best understood as representing death, namely, shed blood is a sign of the *loss* of life,<sup>[110](#)</sup> with the Old Testament forging an essential link between atonement and death. This becomes the background to the apostolic explanation of the death of Christ and what it achieves.

Instructional codes in the Old Testament habitually begin with notices about the altar (e.g., Ex. 20:22–26; Deut. 12:1–4), and in the case of Leviticus, 17:1–9 (esp. v. 6) enjoins the bringing of sacrifices to the altar, and its instructions end with applications of the Sabbath principle (ch. 25),<sup>[111](#)</sup> just as the Covenant Code begins with commands about the altar (Ex. 20:22–26) and ends with Sabbath

commands (23:10–19). In the Old Testament, God's instructions are never generalized religious, social, or moral commands, but an expression of life in relationship with God, that is to say, they concern the life of Israel in the land that is God's sanctuary, wherein Israel will enjoy Sabbath rest in the presence of God.

The priest bears the names of the tribes of Israel inscribed on the gemstones on his shoulders, for he represents the whole community before God (Ex. 28:12; 39:6), but there is also a realization that the ideal cannot be met by Israel. What follows, therefore, is a reminder of the blessings of holy living (Lev. 26:3–13) and of the curse that falls on people who disobey God (26:14–45). "I will make my dwelling among you, and my soul shall not

abhor you. And I will walk among you and will be your God, and you shall be my people” (26:11–12). This promise is conditional upon holy living. The covenant focus of chapter 26 is clear (26:9, 15, 25, 42, 44, 45). The nation is threatened with loss of the land because of uncleanness, with the land enjoying its Sabbaths as God’s people go into exile (26:34), in parallel with Adam’s expulsion from the garden sanctuary. The intent of Leviticus 17–26 is to instruct God’s people so that they will not be expelled from the land.[112](#)

### *3.1.3.3 Leviticus in the Storyline of Scripture*

At the holy mountain, in a series of speeches, Israel is impressed with the

need to be “a holy people.” As in the book of Exodus, tabernacle, Mount Sinai, and the land are linked closely in Leviticus. If the people neglect God’s instructions, they will be expelled from the holy land (ch. 26). A holy land demands holy people. “Be holy, for I am holy” is the motto of the book (11:44, 45; 19:2; 20:7, 26),<sup>[113](#)</sup> indicating that only holy people can approach God (cf. Matt. 5:48; Heb. 12:14). “I am YHWH your God” (e.g., Lev. 18:2; 19:31; 23:22) is a refrain, and there is the repeated reminder that God saved them from Egypt (11:45; 19:36; 22:33; 23:43; 25:38, 42, 55; 26:13, 45). The invitation to and demand for holiness is not legalism, for the response called for is obedience out of gratitude for God’s salvation. The primary idea of holiness is

not *separation*, as often asserted,<sup>[114](#)</sup> but has to do with the divine sphere to which the “holy” (*qādôš*) person or object relates.<sup>[115](#)</sup> Persons or objects are holy to YHWH (Lev. 20:26) or, in one instance in the Old Testament, holy to Baal (2 Kings 10:20). The “entrance liturgies” of Psalm 15 and Psalm 24 reinforce this demand for holiness on the part of those who would draw near to God’s dwelling place. In other words, “holy” is a *positive* relational term: holiness is being like God, being sanctified by God, and experiencing nearness to God. In essence, it is a return to Adamic perfection and Eden-like fellowship with God, God walking among his people (Lev. 26:12).<sup>[116](#)</sup>

Central to the cult is the notion of holiness as characteristic of the realm

associated with God, with the accompanying concept of graduated orders of holiness. This graduation is most easily demonstrated in spatial terms: the arrangement of the wilderness camp (Num. 1:52–2:31), with the tabernacle at center, an inner ring of Levitical families, and an outer ring of the other tribes. Likewise, the tabernacle has three levels of holiness: the outer court or “entrance to the tent of meeting,” the holy place, and the most holy place (Ex. 26:33; 29:4; 33:10). The degree of spatial holiness increased as one moved (if permitted) from the outside to the inside. The plan of the tabernacle distinguished three zones, separated by physical boundaries (e.g., curtains) and variations in the materials used for their construction (e.g., gold,



silver, bronze).<sup>[117](#)</sup> The symbolism is that of the *tripartite universe* of heaven, earth, and sea; hence, to gain access to the innermost room of the tabernacle, in effect, was to gain access to heaven itself.

### **3.1.4 Numbers**

The book of Numbers recounts the journey of the Israelites from Sinai to the plains of Moab, and in so doing, sketches the history of some forty years. By the end of the book, Israel is on the border of the promised land. The book has two main parts, based on the shift of focus from the old generation, who experienced the exodus and events at Sinai (chs. 1–25), to the new generation, who replaced the old in the desert (chs. 26–36).<sup>[118](#)</sup> The beginning of each section is signaled by

the census reports in chapters 1 and 26. If the two census lists are the key to its structure, the Greek title for the book, Numbers (*arithmoi*) is appropriate. One generation ends in failure and death (chs. 1–25), and a second generation replaces it whose fate is not yet determined (chs. 26–36). The Hebrew title of the book, *běmidbar* (“in the wilderness”), based on its opening words (1:1), serves to foreground the years of wilderness testing occupying the central section of the book (chs. 11–21).<sup>119</sup> It is these chapters that give the book its separate identity compared to the books on either side of it.

#### 3.1.4.1 *The Themes of Numbers*

The main themes of Numbers are holiness, conquest (in prospect), and inheritance.

The book presents a theological model: the sacred order of the wilderness camp (ch. 2). The focal point of the camp is the tabernacle, and arranged around it, in two concentric circles, according to the degree of holiness, are the Levitical families and then the other tribes. The Israelite camp is set apart from everything profane, for God dwells in their midst (5:3). All the instructions given are connected to the theme of holiness (chs. 5–10). The dates in 1:1 and 7:1 help to identify these as the openings of two subsections within the first ten chapters. In fact, 7:1 and 9:1 refer to a period *prior* to 1:1, so there is a theological structuring of the material rather than straight chronology.<sup>[120](#)</sup> These chapters are in two parallel subsections (chs. 1–6; 7:1–9:14), with 9:15–10:10 as

an appendix, and all their contents are oriented to preparing for the camp to be on the move.[121](#)

Here is a breakdown of the first subsection (chs. 1–6): the census of the tribes as an army; the Levites are exempted because of their role of caring for the tabernacle (ch. 1); the organization of the camp around the tabernacle (ch. 2); the census and service of the Levites, emphasizing their role in the transportation of the tabernacle (chs. 3–4); the exclusion of unclean persons from the camp (ch. 5); the law of the Nazirite, who is a radical example of separation to the Lord (ch. 6), with the Aaronic blessing as the climax to this subsection (6:22–27). In the second subsection (7:1–10:10) we find: the offerings of the twelve princes

for the altar, the same persons as in chapters 1–2 (ch. 7); the Levites are separated, purified, and at work (ch. 8), with 8:16–19 drawing on terminology from chapter 3; instructions about the Passover, stressing the cleansing procedure (9:1–14); and an appendix that explains about the movement of the glory cloud (9:15–23) and the silver trumpets used to signal that it is time to break camp (10:1–10). This appendix prepares for the movement of the next subsection of the book. The carefully structured repetition makes a theological point: the camp of Israel is a picture of the ideal state of a holy community, with God dwelling in their midst.

In chapter 10 the camp sets out; the army of Israel is on the move. But at 11:1

there is an abrupt break in the narrative (“And the people complained . . .”).<sup>[122](#)</sup> The people crave for meat (ch. 11), and then Miriam and Aaron speak against Moses (ch. 12). The unrivaled stature of Moses as God’s servant is supported by the fact that he is filled with God’s Spirit to a unique degree (11:25). Until this point in the narrative, the picture of the relationship of God and his people has been positive, with frequent notes of Israel’s compliance (e.g., 1:54; 2:34; 8:20, 22). By contrast, chapters 11–25 are dominated by a series of rebellions, plagues, and deaths. When the spies bring an evil report about the land, the people fail to trust (14:11) and despise God’s promise to help them (chs. 13–14).<sup>[123](#)</sup> This is a decisive episode, as was the sin of the

golden calf (Ex. 32–34). Again, Moses intercedes for the people, and he cites the earlier revelation of God’s gracious character in creedal form (Ex. 34:6–7; cf. Num. 14:18–19),<sup>[124](#)</sup> and due to his “kindness” (*hesed*), God does pardon the iniquity of the people (14:20), and the punishment is mitigated. God will not destroy the whole nation as threatened (14:12; cf. Ex. 32:10), but the rebellion seals the fate of the wilderness generation (Num. 14:21–35).<sup>[125](#)</sup> Much of the rest of this section of the book, up to Numbers 25, recounts further insurrections and their disastrous consequences (chs. 16; 17; 20; 21; 25), but there are intimations of hope, such as regulations for when the people enter the land (Num. 15); the victories over the king of Arad and the kings Sihon

and Og (Num. 21); and the Balaam oracles, revealing the distant future (Num. 22–24). A final rebellion, the episode of Baal-Peor, leads to the death of the remnant of the first generation (Num. 25).

The closing section of the first half of Numbers looks forward to the conquest of the promised land (Num. 22:2–25:17). With the people's arrival at the plains of Moab (22:1), two threats endanger them. There is Balaam, who may lay a curse on the people (chs. 22–24), and there is the snare of Baal-Peor (ch. 25). Both threats are met and overcome. Balaam is forced to bless Israel and he predicts the crushing of Moab and the dispossession of Edom (24:17–18), and Israel is purged by slaughter and plague after the Baal-Peor



apostasy (25:5, 9). These two encounters prepare the people of Israel to survive potential contamination from the nations who presently inhabit the promised land, but Numbers leaves the distinct impression that the real threat to Israel will come from within the nation.

A new generation takes over (Num. 26:1: “After the plague . . .”), and God calls for another census of the people (26:2), and the people are listed according to tribe. The issue of inheritance is uppermost: the inheritance of the eleven tribes (26:52–53) and the non-inheritance of the Levites (26:62).<sup>[126](#)</sup> The new generation is offered what the former one had forfeited. The census makes clear that an entirely new generation has arisen to replace the old

(Num. 26:63–65). This text, says Olson, “provides a programmatic summary of the structure of the book of Numbers” (cf. Deut. 2:13–15).<sup>127</sup> The final portion of the book is a unity (Num. 27–36), as suggested by the *inclusio* regarding the question of the inheritance of “the daughters of Zelophehad” (chs. 27, 36).<sup>128</sup> Joshua is appointed to lead God’s people into their inheritance (27:12–23). The stages of Israel’s journey are reviewed (ch. 33), signaling that their journeying is behind them (33:49). Instructions are given for the time “when you pass over the Jordan into the land of Canaan” (33:51). The inhabitants of the land are under the ban (33:50–56); the boundaries of the land are demarcated (34:1–15); a leader from each tribe is appointed to organize the

land division (34:16–29); the Levitical possessions and the cities of refuge are mandated (35:1–8, 9–28); and the problem of the pollution of the land by blood is addressed (35:29–34). These arrangements and regulations presuppose the holy character of the land they will enter and possess. “You shall not defile the land in which you live, in the midst of which I dwell, for I the LORD dwell in the midst of the people of Israel” (35:34). In other words, in terms of biblical theology, the land of promise is like the wilderness camp (cf. 5:3).[129](#)

#### *3.1.4.2 The Ethics of Numbers*

The account of the rebellions and punishments in Numbers 11–25 supports the holy ideal of the earlier chapters. The

nation sets out in battle array, with the ark going before them. Whenever the ark set out, Moses would say, “Arise, O LORD, and let your enemies be scattered, and let those who hate you flee before you” (10:35). What is demonstrated, however, is that the real danger to Israel is the wayward behavior of Israel herself. Chapter 21 shows that they need not fear any outside threat or enemy, noting as it does so their victories (even over a *Canaanite* king [21:1–3, 26, 29]) and the beginning of land-possession in the Trans-Jordanian region. The implication is that only Israel herself can threaten her possession of the land.

The ethical import of the events recorded becomes explicit at certain points. For example, the instructions in

Numbers 15 concerning offerings take up issues and themes from chapters 10–14. The loss of the right of entry by this evil generation is contrasted with a stress on “when you come into the land . . .” (15:2, 18; etc.) and with the refrain, “throughout your generations” (15:15, 21, 23, 38). The offerings specified in chapter 15 have as their aim that “all the congregation of the people of Israel [might] be forgiven” (15:26). All the congregation punishes a man who profanes the Sabbath (15:32–36), and tassels are prescribed as a reminder to them of the Lord’s commandments (15:37–41). Chapters 18–19 form another *interlude*, taking up issues raised by the rebellion of Korah (chs. 16–17), God confirming Aaron and his family in their exclusive role as priests

(18:7: “Anyone else who comes near [shall be] put to death”; cf. 17:13; 18:22 [NIV]). The red heifer rite provides an ongoing means of atonement for anyone who is unclean (ch. 19). Israel is furnished with the means of avoiding the contamination that was experienced by their fathers in the wilderness. In Scripture, the fate of the wilderness generation becomes a warning to all future generations (e.g., Ps. 95:7–11; Matt. 12:39; 16:4; Heb. 3–4; Jude 5).

At the close of the book, Israel is encamped at the edge of the promised land (Num. 36:13). The new generation at the end of Numbers has not progressed any further than the old generation (cf. 22:1).<sup>[130](#)</sup> It faces the same challenge of living as God’s holy people, and it

stands under the same promises and threats as the past generation. The older generation had reached the edge of the promised land but had gone no further (chs. 13–14), whereas the destiny of the new generation remains undecided. In fact, their future is unresolved at the end of the Pentateuch as well. The open-ended character of Numbers has the effect of putting readers in the same position as the second generation, with the implied ethic that they need to decide whether they will trust and obey God.

### *3.1.4.3 Numbers in the Storyline of Scripture*

The book of Numbers forges a connection between the instructions given at Sinai and the promised land, in which that way of

life must be put into practice. Indeed, Numbers is *pivotal* in the arrangement of the Pentateuch, for in it Israel moves from Sinai (the location at the start of the book) to the border of the land (the location at its end). It does *physically* what the next book, Deuteronomy, does by means of the homiletical exhortation, as Moses in his sermons applies the instructions first given at Sinai to their future situation in the land. The mediating role of Numbers is also seen in the way it combines the pictures of Israel as a sacerdotal community centered on the tabernacle (ch. 2)—as in Leviticus—and as a military camp (ch. 1)—as in Deuteronomy, which has the coming conquest in view.<sup>[131](#)</sup> In Ezekiel's vision of the future, the land is apportioned among the tribes (48:1–7,



23–29), with the scheme of allotment patterned on the old divisions (Josh. 13–21), though adjusted under the influence of the organization of the battle camp in Numbers, for the new temple is now in the center of the land (seven tribes to the north and five tribes to the south) and it is surrounded by the portion of the tribe of Levi.<sup>[132](#)</sup> In this way, the wilderness camp becomes a theological symbol of the holy land yet to be occupied.

### ***3.1.5 Deuteronomy***

Meredith Kline says that “Deuteronomy is a covenant renewal document which in its total structure exhibits the classic legal form of the suzerainty treaties of the Mosaic age.”<sup>[133](#)</sup> Kline is thinking of second-millennium Hittite treaties. Though

Deuteronomy has affinities with international treaty texts, as Kline stresses, it is not the text of a treaty as such,<sup>134</sup> for in terms of actual content, it is a series of hortatory sermons.<sup>135</sup> The treaty model does not explain all the contents of Deuteronomy and may even obscure some important features; for example, Moses makes clear that the Israelites will not keep the terms laid down (4:25–31), which is a very odd thing for a *treaty* to do. In line with this, the emphasis in chapter 27 is upon curse, with the altar set up on Mount Ebal, the mountain of curse, and there is a long list of curses.<sup>136</sup> Far more space is devoted to outlining the results of disobedience (28:15–68) than of obedience (28:1–14). The need for national repentance is

forecast (30:1–15), for YHWH anticipates the apostasy of his covenant people (31:16–21). The book is also in the style of a “valedictory speech” by Moses, anticipating as he does his death,<sup>[137](#)</sup> and so the treaty analogy goes only so far as a heuristic guide to the meaning of this important biblical book. With an eye to the *sermonic* form of the book (1:5), it may be divided into four main speeches by Moses (Deut. 1:6–4:40; 5:1–26:19; 27:1–28:68; 29:1–30:20).<sup>[138](#)</sup> The first speech provides a historical retrospect, the second expounds God’s instructions, the third stresses the consequences of obedience and disobedience, and the fourth looks to the future course of the nation’s relationship with God.

### 3.1.5.1 *The Themes of Deuteronomy*

The main themes of Deuteronomy are the role(s) of Moses, the land, God's instructions, and the office of the king. It would be hard to overestimate the importance of the figure of Moses in Deuteronomy. The book begins by identifying all its words as "the words that Moses spoke to all Israel" (1:1). Moses is the *teacher* of Israel (4:1, 5, 14; 5:31; 6:1), and in that role, he stands between God and the people, mediating the revelation of God (5:30–31). It is teaching that is meant to be put into practice, which is why the book has a hortatory character. Moses seeks to elicit a response of obedience. Elsewhere in the Pentateuch, Moses is portrayed as the recipient of what looks like a prophetic call (Ex. 3),

and in Deuteronomy he becomes the paradigm for the later *prophets*.<sup>[139](#)</sup> He is both a model for future prophets (Deut. 18:15, 18 [“like me/you”]) and greater than any subsequent prophet (34:10: “And there has not arisen a prophet since in Israel like Moses”), for YHWH communicated with Moses “face to face” (cf. Ex. 33:11; Num. 12:7–8 [“mouth to mouth”]), a phrase presumably connoting unmediated revelation,<sup>[140](#)</sup> and Moses did many more miraculous wonders than they did (cf. Deut. 13:1 about prophets who do wonders). Moses sets the pattern for later prophetic preaching, and he predicts the future course of Israel’s history (30:1–10; 31:16–22). Moses has the role of *intercessor*, and he recalls what occurred in Exodus 32–34 and Numbers 13–14,

when his prayer saved the rebellious nation from destruction (Deut. 9:7–29; 10:10–11). A second aspect of his prophet-like function is that of *suffering servant*. Moses suffers vicariously for the people (1:37: “Even with me the LORD was angry on your account”; cf. 3:26; 4:21–22).<sup>[141](#)</sup> His breach of faith in Numbers 20 is mentioned once (Deut. 32:51–52), but more often his fate is attributed to the people’s sin.<sup>[142](#)</sup> Moses is also portrayed as a *military leader* (chs. 2–3), and this function is taken over by Joshua, whose career in various ways parallels that of Moses (31:1–8). Neither in Deuteronomy nor elsewhere in the Pentateuch is Moses depicted as a king, despite Philo’s *Life of Moses*, which provides a successive treatment of Moses

as a king (over 50 percent of the whole work), lawgiver, priest, and prophet.<sup>[143](#)</sup>

In the book of Deuteronomy, the *land* is a primary theme, as is to be expected of sermons delivered on the edge of the land.<sup>[144](#)</sup> The instructions lay down the required way of life in the land to be possessed (e.g., 7:1–2: “When the LORD your God brings you into the land. . . . You shall . . .”). It would be possible to write a *theology of Deuteronomy* using the motif of land as the integrating point, for just about everything in Deuteronomy links to this major theme. The land is a *gift* from God (e.g., 1:39; 3:18; 4:1) and not due to Israel’s size or conduct (9:4–8). God’s promise to the fathers (patriarchs) is understood primarily in terms of the land (1:8, 35; 6:10, 18, 23). To possess

the land will require military conflict (7:17–26; 9:1–5), but it is God’s intervention that will be decisive, and so the successful conquest is the basis for recognizing that YHWH is the supreme God and that “there is no other” (4:37–39).<sup>145</sup> The descriptions of the land are primarily in terms of “the good land” (Deut. 1:25, 35; 3:25; 4:21–22; 6:18; etc.). The adjective “good” applied to the land picks up the earlier use of this key word from Genesis, and what is offered by Moses is the good life in the land (5:16; 6:18 [“that it may go well with you . . .”]). Israel will be blessed and will enjoy long life in the land (15:4; 28:8; 30:16). The land is eulogized (6:10–11; 8:7–10) and contrasted with the land of Egypt (11:10–11). The Israelites will eat



and be full, hence the prominent eating aspect of the festivals, in which everyone must be enabled to join (e.g., 12:7, 12, 18; 16:11).<sup>146</sup> The land is their “inheritance” and is described in paradisiacal terms as “flowing with milk and honey” (Deut. 6:3; 11:9; 26:9, 15; 27:3; 31:20).<sup>147</sup> Israel’s life in the land is envisaged as one of “rest” from enemies (3:20; 12:10; 25:19). The land is the place where Israel must do what the Lord requires (4:5, 14; 5:31; 6:1; 12:1), and this is the condition for their ongoing life in the land (4:25–26; 6:18; 8:1).<sup>148</sup> The land remains in their possession only through obedience, and there is the added motivation provided by threats of perishing (11:17: “You will perish quickly off the good land that the LORD is giving you”). The worst

punishment that Israel can suffer is expulsion from the land.

In Deuteronomy, the institution of kingship is an optional rather than a mandated part of the polity of the Israelite nation.<sup>149</sup> On the other hand, the divine permission given in response to an anticipated popular request for a king is by no means grudging (17:15: “you may indeed set a king over you . . .”).<sup>150</sup> This foreshadows the development described in 1 Samuel 8, in which the Israelite elders ask for the appointment of a king, and the inner-biblical connection of the passages is reinforced by the recurrence of the phrase “like all the nations” in the book of Samuel (8:5, 20; cf. Deut. 17:14). This phrase in Deuteronomy does not need to be viewed as polemically colored,<sup>151</sup>

but is better understood as setting up the ensuing divine response in which the role of the king does not conform to typical ancient Near Eastern expectations of kingly rule.<sup>[152](#)</sup> Like surrounding nations, Israel may have a king, but the king chosen by God is not to act like the kings of other nations.<sup>[153](#)</sup>

The role of the Israelite king is circumscribed in ways that exemplify the teaching of Deuteronomy (17:16–17); for example, the king is prohibited from amassing horses, for it is the enemy that has horses and chariots, and the Israelites must rely on God's help to defeat them without such weaponry (cf. 20:1; Josh. 11:6, 9). The king must not be “a foreigner,” for such a person might introduce foreign cults into Israel, about

which warnings are repeatedly given in Deuteronomy (e.g., 7:25; 8:19). He is not to accumulate wealth, which applies general Deuteronomic *paraenesis* to the special situation of the king, for prosperity can lead to self-reliance (8:11–14).<sup>154</sup> The prohibition against “many wives” restricts the making of foreign alliances by means of marriage, in line with the ban on exogenous marriage that applies to all Israelites (7:1–5). All of this suggests that the aim of these restrictions is not the diminution of the power of the king as such, even if that is one marked effect, though that is the motivation often imputed to this legislation. The positive counterpart to these prohibitions is that of YHWH’s choice of the king (17:15a), in line with a theology of divine choice on

show in Deuteronomy more generally (e.g., YHWH's choice of Israel and of the place where he will set his name),<sup>[155](#)</sup> and the king must be someone "from among your brothers" (v. 15b). Rather than viewing the picture of the king as idealistic or utopian,<sup>[156](#)</sup> it is better to recognize that his restricted role reflects the fundamental theology of the book that Israel is a covenant community and a brotherhood (e.g., 15:7, 9, 11).<sup>[157](#)</sup>

In Deuteronomy 17, the priority of the king is to write a duplicate of the copy of the law that is in the charge of the Levitical priests (v. 18), and the Greek title of Deuteronomy (*Deuteronomion* [Vaticanus, Alexandrinus]) highlights the instructions about the king as a key passage for the proper interpretation of

this biblical book, for it is only in this text that the term occurs.<sup>[158](#)</sup> The king is portrayed as a model Israelite,<sup>[159](#)</sup> and so this is an appropriate passage for the Greek title to highlight as a guide to later readers. The king sets an example in regularly reading the law, something all Israelites should do (6:7–9; 11:18–21; 31:9–13).<sup>[160](#)</sup> He habitually studies the law “that he may learn to fear the LORD his God,” which is a Deuteronomic virtue applicable to all God’s people (cf. 4:10; 5:26; 6:2; 14:23; 31:12). In this way, the Deuteronomic ethic of obedience is to be modeled by the king. The king as the first citizen, the first among equals (*primus inter pares*), is to view his subjects as “his brothers” (17:20),<sup>[161](#)</sup> so that the egalitarian teaching of the book, rather

than being undermined by the appointment of a king—a distinct danger, as shown by the despotism of the later Israelite kings—is modeled by this Israelite officer.

### *3.1.5.2 The Ethics of Deuteronomy*

In Deuteronomy, the covenantal way of life is firstly discussed in outline (chs. 5–11), Moses urging total consecration to YHWH, and the repeated use of “today” signals that the nation of Israel is at the point of decision (e.g., 4:8, 26, 39, 40). Will they trust and follow God or will they not? Every subsequent generation is faced with the same decision.<sup>[162](#)</sup> More specific instructions follow (chs. 12–26), and the ordering of the material in these fifteen chapters reflects the order of stipulations in the Decalogue.<sup>[163](#)</sup> The

detailed instructions provide *examples* of how to apply the moral principles enunciated in the Decalogue. The exposition of the Decalogue shows that each of the Ten Words is, in fact, a global moral principle. A similar kind of wide-ranging application is given in the Westminster Larger and Shorter Catechisms, wherein each of the Ten Words is viewed as a moral principle that applies in some way to almost every aspect of life.<sup>[164](#)</sup>

With regard to the meaning and application of the Ten Words, using the exposition in Deuteronomy 12–26 as a guide, the *First and Second Words* (5:7–10) concern proper worship and are expounded and applied in 12:1–31. YHWH is “a jealous God” (5:9) who will



not share his covenant people with another god (4:23–24; 6:15), so that here jealousy is God's passionate love for his bride. The ban on images is explained by the preceding passage in 4:15–19 about the Sinai encounter with God, in which it is YHWH's word that provides the link to God, not visual representation (4:12: "[you] saw no form; there was only a voice").<sup>165</sup> The same explanation is implied in Exodus 20:22–23. The ban does not need to be the death knell for visual arts.<sup>166</sup> The divine command to destroy all foreign places of worship (Deut. 12:2–3) and the prohibition of Canaanite cultic places (12:29–31) frame laws dealing with the sacrificial cult at the one sanctuary of Israel. The formula "the place that YHWH your God will choose"

occurs in 12:5, 11, 14, 18, 21, 26, and becomes a pervasive theme in the book (e.g., 14:25; 15:20; 16:2, 6, 7, 11). The focus is on God's choice of that place, not on the geographical location of the chosen place per se (Deuteronomy never mentions Jerusalem). Several times the expression mentioning the central sanctuary is expanded by the addition of the words "to put/set his name there" (12:5, 21; 14:24) or "to make his name dwell there" (12:11; 14:23; 16:2, 6, 11; 26:2). According to Gerhard von Rad, these phrases refer not to God himself but to his substitute, his Name; however, the book also says that Israel must appear and rejoice *before* the Lord (16:11, 16; 26:10, 13). It is by no means obvious that the Deuteronomic "name theology" signifies

an assertion of divine transcendence over against the crude idea that God was restricted to the sanctuary. In chapter 26, the Israelite who has brought the tithe offers it “*before YHWH*” (v. 13) and prays, “Look down from your holy habitation, from heaven, and bless your people Israel and the ground that you have given us” (v. 15).<sup>167</sup> The book regards God as present in heaven and in his sanctuary.

The *Third Word* (Deut. 5:11) aims to protect the sanctity of God’s name (13:1–14:27), and the idiom in 5:11 means, “You shall not take *upon your lips* the name of YHWH your God in vain” (cf. Pss. 16:4; 50:16). It warns against the misuse of the divine name in cursing, perjury, or insincere oaths (cf. 2 Sam. 14:11; Jer. 7:9;

Hos. 4:2). The *Fourth Word*, about the Sabbath (Deut. 5:12–15), is applied to tithes, the seven-year rest, and the three great annual festivals (14:28–16:17). There is a similar broadening of what is, in effect, a Sabbath *principle* in Exodus 23:10–14 and Leviticus 23–25. Time for the Israelites is punctuated by divinely mandated interruptions of work that remind the community of their dependence on God. For example, the Passover regulations of Deuteronomy 16:1–8 contain numerous echoes of 5:12–15. The Passover law begins, “*Observe* the month of Abib [by keeping] the Passover” (16:1), recalling the Sabbath instruction in 5:12 (“*Observe* the Sabbath day”). It commemorates the exodus from Egypt (16:1, 3, 6), which is a central concern of

the Deuteronomic form of the Sabbath commandment (5:15). Passover is a seven-day festival, on the seventh day of which “you shall do no work” (16:8; cf. 5:14). Just as the primary concern of the Fourth Word is to provide rest for powerless people (5:14), the Feast of Weeks makes special provisions for the community’s most vulnerable members (16:11). The social dimension of Old Testament ethics is to the fore in all these instructions.

The *Fifth Word* (Deut. 5:16), about honoring father and mother, is expanded to cover such authority figures as judges (16:18–17:13), the king (17:14–20), the priesthood (18:1–8), and prophets (18:15–22). Just as authority is shared by the two parents, not centered in the father

alone, this model of a *distribution* of authority carries over into a sharing of authority among judges, kings, priests, and prophets, with the limitation of power most notable in the case of the king. Other Old Testament formulations of the command to “honor” parents especially prohibit striking or cursing father and mother (Ex. 21:15, 17; 22:28; Deut. 21:18–21). The command has in mind not children—a valid, but secondary application (Eph. 6:1–4)—but adults, as in the case for the other nine words—in particular, how *adult children* are obligated to support their elderly parents who are no longer able to work and provide for themselves (cf. Prov. 23:22), as may be inferred from Jesus’s own

interpretation of the command to honor parents (Mark 7:9–13; cf. 1 Tim. 5:8).<sup>[168](#)</sup>

In expounding the *Sixth Word* (Deut. 19:1–22:8), the principle about unlawful killing (5:17) is applied to such things as manslaughter (19:1–13) and warfare (ch. 20). There is the onus on Israelites to promote the safety and well-being of others (e.g., 22:1–4, 8). The *Seventh Word*, about adultery (5:18), is shown to cover sexual ethics in general. The *Eighth Word* (5:19) includes property theft (23:19–24:7) but particularly has in mind the stealing of *people* (24:7; cf. Ex. 21:16), just as Joseph says that he was “stolen out of the land of the Hebrews” (Gen. 40:15; cf. 1 Tim. 1:9–10 [“enslavers,” i.e., kidnappers]). A wider application to property is also made, for

theft is a serious crime in a subsistence economy (e.g., Deut. 24:6). Deuteronomy does not as such teach the right of private property; its concern is for the underprivileged. The *Ninth Word* (5:20) is applied to false speech of many kinds (24:10–25:4), though the prohibition has a law court focus (24:17), for making a false accusation in court leads to serious consequences (cf. 19:18–19). Finally, the *Tenth Word* (5:21), about coveting, is widened (25:5–26:19) and includes the dishonesty that can result (25:13–16). Deuteronomy's distinction between a person's wife and other objects of desire shows a high valuation of women and their rights, consistent with the humane strain of the teaching of Deuteronomy in general.



Deuteronomy is called “this Book of the Law” (31:26). Its call to obedience is a call to follow divine guidance (4:6–8), with instruction (*tôrâ*) and wisdom identified (4:6).<sup>[169](#)</sup> With Calvin, Andrew Cameron sees a “third use” for the law, but he notes the convergence of law and wisdom in the Old Testament and New Testament (e.g., the Sermon on the Mount and the Letter of James), a convergence that precludes a wooden application of Old Testament legislation but provides much-needed wisdom and insight into contemporary moral dilemmas.<sup>[170](#)</sup> To the question of the son about the rationale for the law, the father’s reply is in terms of the exodus deliverance (Deut. 6:20–25). The query of the son recalls the Passover question of Exodus 12:26 and 13:14, but

here it is a broader question that refers to laws in general as typical of Deuteronomy. Other Deuteronomic passages about teaching children include 4:9–10; 6:7; 11:1–7, 19; 29:22–23; and 31:13. Moses shows great concern for future generations (1:36, 39; 4:40; 5:9, 29; 6:2), viewing the commandments at Horeb as available and binding for all time to come. The father's answer is framed in terms of "our/us/we," so that past events are made present, and each new generation is made to feel that they personally experienced what their forefathers did.

The instruction given by Moses has as its context God's gracious act of deliverance, hence the frequent call to "remember" the cluster of events

associated with the exodus (e.g., Deut. 16:12; 5:15; 6:12), and its obverse is the warnings about the possibility that they may “forget” (e.g., 8:14; 9:7).<sup>[171](#)</sup> Indeed, Deuteronomy can be classified as a “memory-producing agent,” Moses making use of storytelling, cultic ritual, and song to reinforce his teaching about their obligation to God.<sup>[172](#)</sup> God’s instruction embodies the principle of the exodus (Deut. 10:19) and so necessitates care for the oppressed and the powerless. This is the origin of Deuteronomy’s “humanism” (the term used by Weinfeld) rather than the result of late wisdom influence (see below). Instruction is brought into relation to covenant, such that “covenant” in Deuteronomy 4:13 and 23 appears to mean the Decalogue. Great stress is put on

the “keeping” of the covenant (29:9), and there are warnings against breaking the covenant (17:2; 31:16). Therefore, “covenant” means their *obligations* under the covenant, as well as the freely chosen obligations that YHWH has placed upon himself (7:9).

Deuteronomy recognizes that God’s instruction must be made interior (8:2), a point taken up in Jeremiah’s “new covenant” (Jer. 31:33). The hope is that the Torah will be placed on the heart, reading Deuteronomy 30:11–14 in continuity with the restoration prophecy of 30:1–10 (v. 14b: “it *will be* in your mouth and in your heart, so that you *will be able* to do it” [our translation]).<sup>173</sup> Moses speaks of the “circumcision” of the heart (10:16), which is an inward operation that

YHWH himself must and will perform (30:6a), leading to a response of love and obedience by Israel (30:6b, 8). This passage makes “Israel’s *Shema*-fulfillment directly dependent on the divine act.”<sup>174</sup> The call to Israel is to “love” God (Deut. 6:4–5; 13:3), and the word suggests intensity, totality, and interiority.<sup>175</sup> The proper expression of love for God is obedience (5:10; 7:9; 11:1),<sup>176</sup> and this becomes a Johannine theme (John 14:15; 1 John 5:3). The Lord “loved” and elected Israel (Deut. 4:37; 7:7–8, 13; 10:15; 23:5), and her response must be to love him in return. The *Shema* (6:4–5) is the theological center of the book of Deuteronomy. The affirmation “YHWH is one” is not so much a declaration of monotheism as the affirmation that God is

*undivided* in his will to save and bless his people, and R. W. L. Moberly, citing Song 6:8–9, argues that to say YHWH is “one” designates him as the appropriate recipient of the unreserved “love” of the Israelites, so that “one” and “love” are used in Deuteronomy 6:5 as correlates.<sup>[177](#)</sup>

Many of the commands in Deuteronomy that find no parallel elsewhere in the Pentateuch have a humane tone (e.g., the construction of a roof parapet to eliminate danger to human life [Deut. 22:8]).<sup>[178](#)</sup> Moreover, in those instructions that do have parallels, the Deuteronomic version is marked by a more compassionate tone, for example, slave laws (15:12–18; cf. Ex. 21:2–11). In Deuteronomy, a key concern is the protection of people, especially the vulnerable, with the

recurrent command to have Levites, the poor, the alien, the orphan, and the widow participate in the rejoicing before God (Deut. 12:12, 18; 14:22–27; 16:11, 14). Proverbs and Deuteronomy share a special concern for the poor: “Whoever is generous to the poor lends to the LORD” (Prov. 19:17). Both books are greatly concerned about justice: “You shall not be partial in judgment” (Deut. 1:17); “To show partiality is not good” (Prov. 28:21). Both Deuteronomy and Proverbs warn judges against accepting bribes (Deut. 16:19; Prov. 17:23). Weinfeld suggests this humane orientation in Deuteronomy is due to wisdom influence, such that Deuteronomy represents the late fusion of wisdom and law among the scribes of the courts of Hezekiah and

Josiah.<sup>[179](#)</sup> More likely, the ethic of the “fear of the LORD” in Wisdom Literature (e.g., Prov. 1:7; 9:10; Eccles. 12:13) is derived from the command to fear God found many times in Deuteronomy (e.g., 4:10; 5:29; 6:2, 13, 24). The canonical viewpoint is certainly to give the priority to Deuteronomy, so that one of the vital roots of Israelite wisdom thinking is the teaching and preaching of Moses as embodied in the book of Deuteronomy.<sup>[180](#)</sup>

### *3.1.5.3 Deuteronomy in the Storyline of Scripture*

By the end of the period of the judges, it appears that Shiloh was the sanctuary of all Israel (Josh. 18:1, 10; Judg. 21:19–21; 1 Sam. 1:3). The capture of Jerusalem by David and the transfer of the ark there



made this city the religious and political capital of the nation, and the city's importance as a religious center was confirmed by the erection of Solomon's temple. It was Hezekiah who first made an effort to ensure that the temple was the sole sanctuary (2 Kings 18:4: "He removed the high places"). Hezekiah's reform was less than successful, and Josiah reintroduced it (2 Kings 23:4–21). In Deuteronomy, there is no hint that Jerusalem is the place intended as the center of worship, and the only place specified as a location where sacrifice is to be offered is Mount Ebal (Deut. 27:1–8). The real thrust of Deuteronomy 12 is to eliminate idolatry and guard against "other gods" (5:7; 6:14; 7:4; 8:19), and the limiting of the offering of sacrifices to one

place aimed at achieving this goal. The danger of “other gods” is a recurrent problem in the books that follow (e.g., Judg. 2:19; 10:13; 1 Sam. 8:8; 1 Kings 11:4; 14:9; 2 Kings 17:7; 22:17).

Though Israel is obviously enough the focus of attention in Deuteronomy, the issue of the nations is not ignored. Being a “theology of the land,” the question of what to do with the Canaanites who presently inhabit the land is a live issue (Deut. 7:1). Canaanite religious practice is condemned holus-bolus, with no attempt to understand its details or logic (e.g., 12:2–3).<sup>[181](#)</sup> The term “nations” is used in Deuteronomy when foreign peoples are viewed as a threat (e.g., 29:16, 18), and “peoples” is used as the more neutral term (2:25). Deuteronomy stresses that Israel is

chosen from among all the peoples as God's "treasured possession" and "holy people" (7:6–7; 14:2; 26:18–19), and the "peoples" are depicted as the worldwide audience for God's dealings with Israel (4:5–8; 28:9–10, 25, 37). Such Mosaic teaching must be viewed as a reflection upon the programmatic statements in Exodus 19:5–6. The *mission* of Israel in the Old Testament period was to be distinct from and an example to other nations, with the nations being the intended audience of Israel as she lived according to God's instruction (e.g., Deut. 4:6: "in the sight of the peoples").<sup>[182](#)</sup> The exodus experience controls the treatment of foreigners who assimilate within the community of Israel (23:3–8). Justice is to be given to "the alien" (*gēr*) in Israel,

who is listed among the vulnerable who need special care (1:16; 14:29; 16:11; 24:14), and so the view taken of foreigners is not wholly negative. Certain foreigners (Edomites and Egyptians) are even approved for acceptance into the congregation of Israel in the third generation (23:7–8), with Israel's past experience as aliens in Egypt cited as justification. The kind treatment of aliens is not peculiar to Deuteronomy (cf. Ex. 22:21; 23:9; Lev. 19:33–34), but it is emphasized to a new degree and justified by the fact that the Lord loves aliens (Deut. 10:18), and so the Israelites are to love them (10:19), this ethic being a kind of *imitatio Dei*.<sup>[183](#)</sup> Mark Glanville sees these texts as forging a triangle of kinship relations between YHWH, Israel, and the

alien.<sup>184</sup> The destruction of the Canaanites is connected to the religious danger that their continued presence would pose (e.g., 7:16). While Deuteronomy adopts a very negative attitude toward the indigenous inhabitants of the land, the same is not true of its view of other nations.

## **3.2 Central Themes of the Pentateuch**

The notion of the canonicity of the Old Testament is relegated by critical scholars to a late date in biblical history, beginning at the Josianic reforms (linked to the discovery of the book of Deuteronomy), or even in the postexilic period (e.g., Ezra, who returned to Jerusalem from exile and supposedly brought with him some form of

the Pentateuch). However, the concept of canon is not a late imposition on the Old Testament but accompanied the formation of the Scriptures from their inception (e.g., “the Book of the Covenant” [Ex. 24:7] that features in the covenant-making ceremony led by Moses at Mount Sinai). Meredith Kline finds the formal roots of biblical canon in the treaty documents by which ancient Near Eastern international relations were administered, wherein the suzerain’s authoritative words to the vassal were put in writing.<sup>185</sup> Kline believed that the treaty pattern supplied the structure of the Decalogue and of Deuteronomy as a whole,<sup>186</sup> such that the origin of the canon coincided with the founding of “the kingdom of Israel” (Kline’s expression) by covenant at Sinai.

In other words, the concepts of canon and covenant are inextricably connected.

Kline goes on to claim that the anthology of various types of literature subsequently produced and preserved as canon (law, history, prophecy, wisdom, and praise) “all function as extensions (free and creative to be sure) of some main section or feature” of the treaties that reflect Israel’s covenant status.<sup>[187](#)</sup> According to Kline, the post-Pentateuchal books perform key covenantal functions: the Historical Books trace the history of the covenant relationship between YHWH and Israel, the Prophets are guardians of the covenant, and the Wisdom Books teach covenant living. What is more, the New Testament writings can be understood to perform the same kind of covenantal

functions as their Old Testament literary counterparts (e.g., the letters of Paul are equivalent to the canonical books recording the prophetic oracles that instruct and correct God's people).<sup>[188](#)</sup> In support of this theory, it should be noted that the common order of the New Testament books follows the pattern laid down by the Old Testament; whether the template used was the Hebrew or Greek arrangement of the Old Testament makes little difference (e.g., the Former Prophets or Historical Books find a parallel in the Acts of the Apostles).<sup>[189](#)</sup> The ordering of the New Testament according to this preexisting pattern encourages its readers to detect a covenantal rationale behind its construction. Both Testaments, therefore, are written and preserved as a canon with



the purpose of giving authoritative guidance to the covenant people of God.[190](#)

The foundations of covenant as a major biblical-theological theme are laid down in the Pentateuch, in which a series of covenants are made by God, with the family of Noah and all creatures, with Abraham, and with Israel. Paul Williamson is right in seeing God's covenant with Noah as highly significant, even though it has suffered relative neglect in presentations of biblical covenant theology. This covenant reaffirms and guarantees the original divine intention for creation. It shows that God will not allow human sin to permanently defeat his gracious purposes for his creatures.[191](#) The ancient Near Eastern treaties of grant

of land or house (= dynasty) are a likely parallel for the biblical covenants, particularly the Abrahamic (Gen. 15:7, 18; 17:8; 26:4–5) and the Davidic (2 Sam. 7:11). In addition, the office of priesthood, usually closely associated with kingship, was considered the gift of kings or deities (Num. 18:7), and on that basis, the Sinai covenant can be viewed as a grant of collective priesthood.<sup>[192](#)</sup> Weinfeld identifies the Abrahamic and Davidic covenants as belonging to the grant or promissory category of covenant, but he considers the Sinai covenant to be of the suzerainty or “obligatory” type whereby a set of legal ordinances was imposed on the people.<sup>[193](#)</sup> This sharp contrast between the conditionality of the Sinai covenant (with its obligations) and the

unconditionality of the Abrahamic and Davidic covenants (with their lack of obligations) is a widely held position. The contrast, however, is open to question, for God delivers his people from Egypt because of “his covenant with Abraham, with Isaac, and with Jacob” (Ex. 2:24), such that the covenant arrangements at Sinai are a vehicle for the fulfillment of Abrahamic promises, especially that of land. In turn, the Davidic arrangement takes up the sonship and kingship of the nation and applies them to an individual (and his household) and for the benefit of that nation (Ex. 4:23; 19:6; cf. 2 Sam. 7:14; Ps. 2:7). The Abrahamic covenant also is not without its expectation of faithful service (Gen. 17:1; 18:19).[194](#)

Following the example of the authors of the New Testament, Christians view various Old Testament passages as pointing forward to and throwing light on Jesus Christ, and such passages are not exhausted by a few classic texts in the Prophets (e.g., Isa. 7; 9; 11) and the Psalter (e.g., Pss. 2; 110). The expectation of a future ideal *king* (= Messiah) also finds a place in Old Testament narrative,<sup>[195](#)</sup> including the stories and teaching of the Pentateuch through the theme of seed (= offspring). God's instructions and promises to Abram in Genesis 12:1–3 play a major role in setting the agenda for the Pentateuch, which records selected events from the creation of the world to the arrival of the Israelite tribes on the border of the

promised land. The international aspect of God's promises is confirmed by covenant in Genesis 17, in which there is the promise that Abraham will be the "father of many nations" (17:4–5 NIV). The divine oath of 22:16–18 ratifies the covenant in Genesis 17 and promises that Abraham's "seed" will be God's agent of universal blessing (cf. Ps. 72:17).<sup>196</sup> The term "seed" is a *Leitwort* (major motif) in Genesis (used 59 times), and the line of Abraham's seed, through Sarah, will give rise to royal offspring (Gen. 17:6, 16 ["kings shall come from you . . . kings of peoples shall come from her"]). On that basis, the first use of this key word as applied to humanity (3:15), is justly seen as important, and this text is not to be dismissed as irrelevant to an exploration

of messianism, though neither should it be overinterpreted, for it is not explicit that “the seed of the woman” is a king figure or even an individual.<sup>[197](#)</sup>

The royal dimension of the Abrahamic promise is reiterated to Jacob (Gen. 35:11: “kings shall spring from you” [our translation]). It is also noteworthy that at the close of Genesis, kingship of some sort is associated with the tribe of Judah (49:8–12), for the dying patriarch speaks of the coming ascendancy of Judah among his twelve sons in these terms: “The scepter shall not depart from Judah” (49:10).<sup>[198](#)</sup> Later in the Pentateuch, the theme resurfaces in Balaam’s oracle of Israelite victories over Moab and Edom (Num. 24:17: “a scepter shall rise out of Israel”),<sup>[199](#)</sup> and finally the same theme is

sounded in Moses's instructions about the future shape of Israelite kingship in Deuteronomy 17:14–20. The Pentateuch anticipates that human kingship will be an aspect of the future constitution of Israel. It both predicts the rise of kingship and dictates what form it will take. A marked feature of the royal paradigm is its conformity to the teachings of Deuteronomy as a whole, and this results in the Israelite king having a more restricted role than was usually the case in the ancient Near East. Deuteronomy 17 is taken up and given eschatological application elsewhere in the Old Testament, with later writers depicting the hoped-for king as modeling different aspects of the ethos of Deuteronomy. The author of Kings draws on and applies this

Deuteronomic model in such a way that the ideal king (following the example of David) embodies Yahwistic cultic orthodoxy. In the prophecy of Jeremiah (23:5–6), the future Davidide exemplifies the social justice ethic of Deuteronomy. In the Psalter, especially in Book V, the figure of David is a model of the Torah piety at the heart of the tenets of Deuteronomy. On this reading, the portrait of the king in Deuteronomy 17 is interpreted as providing a model for future kingship that is properly classified as messianic.

### **3.3 The Ethics of the Pentateuch**



What place is to be assigned to the doctrine of creation in biblical theology? Gerhard von Rad claims that only at a *late* stage in Israel's theological development are ideas about creation (dependent on a wider ancient Near Eastern tradition) brought into relation to Israelite salvation-historical thinking (Isa. 40–55, the so-called Priestly Source [P] in the Pentateuch and several psalms).<sup>[200](#)</sup> Walther Zimmerli expresses the same point: “everything the Old Testament has to say about the deliverance from Egypt is remarkably uniform and unambiguous. In contrast, what the Old Testament says about YHWH as creator is more varied, and formulated in terms of different cosmologies; this is a sign of the secondary development of this matter.”<sup>[201](#)</sup>

Was creation theology a *breakthrough* that emerged only in the exilic period? William Dumbrell, after examining Exodus 15:1–18, a poetic piece that all scholars agree is very early, comes to a quite different conclusion: “Exodus 15:1–18 presupposes behind the doctrine of redemption a well-endorsed theology of creation. This early hymn implicitly argues that a doctrine of creation is theologically prior to any presentation of the place and purposes of redemption.”<sup>[202](#)</sup> As made plain in the biblical presentation, the call of Abram was a response to the more general problem of human sinfulness and its disrupting effect on the created order. On that basis, redemption is to be classified as the repair of the creation.<sup>[203](#)</sup> After the early chapters of Genesis, the

doctrine of creation makes only brief appearances in the Old Testament, but where it is used, it is theologically foundational (e.g., allusions in the Psalms; the hymnic pieces in Amos 4:13; 5:8–9; 9:5–6). If the goal of God's saving plan is the renewal of the created order (cf. Eph. 1:21–23; Col. 1:15–20), biblical ethics covers the physical well-being of people as well as their spiritual welfare,<sup>[204](#)</sup> and it is necessarily broad, embracing such areas as environmental ethics (creation care), social ethics (justice for the poor), and personal ethics (e.g., sexual morality).<sup>[205](#)</sup>

The *exclusion* of Deuteronomy's partner, the book of Joshua, from the Pentateuch, and its placement with the books that follow (Former Prophets), is a

confessional statement, for it indicates that possession of the promised land was not constitutive for the faith of Israel but is a divine promise to be realized and embodies an eschatology of hope (cf. Heb. 4:8–10; 11:10, 13–17, 39 [they “did not receive what was promised”]). At the conclusion of the Pentateuch, Israel is stationed at the edge of the river Jordan rather than in possession of the land of promise.<sup>[206](#)</sup> The people of God are effectively in the same position (outside the land) at the close of two other Hebrew canonical sections: Former Prophets (2 Kings 25) and the Writings (2 Chron. 36).<sup>[207](#)</sup> Though enjoying higher privileges than the Old Testament people of God (e.g., a greater measure of God’s Spirit), God’s people today wait for the

return of Jesus and the fullness of his kingdom, and, therefore, are in a similar position to their Old Testament counterparts. In other words, God's people have always lived by faith in promises of blessing not yet fully experienced.

H. C. Schmitt argues that the Pentateuch is a redactionally unified composition focusing on faith as its central theme.<sup>[208](#)</sup> That, no doubt, is an exaggeration, but, as pointed out by Schmitt, the “faith theme” (*Glaubens-Thematik*) does appear at notable junctures in the unfolding story: Genesis 15:6 (“Abram believed the LORD, and he credited it to him as righteousness” [NIV]); Exodus 4:5 (“that they may believe that the LORD . . .”); 4:31 (“And the people believed”); 14:31 (“the people

feared the LORD and put their trust in him and in Moses his servant” [NIV]); Numbers 14:11 (“How long will you refuse to believe in me, in spite of all the miraculous signs?” [our translation]); 20:12 (“But the LORD said to Moses and Aaron: ‘Because you did not trust in me enough to honor me as holy in the sight of the Israelites, you will not bring this community into the land I give them’” [NIV]); Deuteronomy 1:32 (“Yet in spite of this word you did not believe the LORD your God”); 9:23 (“and [you] did not believe him or obey his voice”). It is plain, therefore, that the roll call of people of faith in Hebrews 11 (e.g., Abraham, Moses) does not misrepresent the situation in Old Testament times, in which God expected his people to trust in his

promises and to live in light of them. The need to exercise faith is key in the time of Moses, not only of Abraham. Moreover, the summons to obey God applies to Abraham and Moses and to the family/nation they head, with obedience understood to spring from faith. What might be classified as Deuteronomic phraseology is used to speak of the patriarch's required response to God ("because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws" [Gen. 26:5]). The same terms would later come to denote God's instructions given through Moses (e.g., Deut. 5:31; 12:1). In addition, Abraham's responsibility to instruct his children (Gen. 18:19) is also stressed in Deuteronomy (e.g., 6:7; 11:19). This

shows that faith and works are not opposed; rather, keeping the commandments is an expression of faith in God and his promises. The unbelief of the people of Israel and their leaders (Moses and Aaron included) demonstrates the failure of the Sinai covenant and (according to Sailhamer) engenders a hope in the coming of a new covenant.[209](#)

The ethic of love and justice in Deuteronomy is the culmination of the instructions in the Pentateuch on the subject of human relationships within the covenant community. The response of God's people to his undivided love for them ("the LORD is one") is that they should love him in return (Deut. 6:4–6). The influence of Deuteronomy on later books such as Hosea (e.g., 3:1; 11:1) and



Malachi (1:2–6) is in part shown by their common emphasis on the love of God for his people. Proper relations between fellow Israelites is summed up in Deuteronomy by the word “justice” (16:20),<sup>[210](#)</sup> especially the requirement that the just claims of the poor be upheld and their needs met, and so the call for justice is, in effect, a call to love one’s neighbor (cf. Lev. 19:18). The social justice ethic of Deuteronomy picks up and affirms what is found earlier in the Pentateuch (e.g., Ex. 23:4–9; Lev. 19:9–18). The patriarchs make an effort to live in peace with their neighbors. Though Abram had to clash with kings to rescue his nephew Lot (Gen. 14), his dealings with Melchizedek and the king of Sodom bring the episode to a positive conclusion. Both Abraham and

Isaac peacefully resolve disputes with Abimelech over wells (Gen. 21:22–34; 26:17–33), and Jacob parts from Laban on amicable terms (31:43–55). The enslavement of the Israelites in Egypt does not lead to permanent antipathy toward Egyptians (Deut. 23:7). The religious danger represented by the Canaanites (not an issue in Genesis) explains the aversion to any relations with them in Deuteronomy (ch. 7), but this does not reflect a general anti-foreigner sentiment; indeed, the ethic of Deuteronomy goes as far as commanding that they love the alien, the resident foreigner within Israel (10:19).

## **3.4 The Pentateuch in the Storyline of Scripture**

The Pentateuch is theologically foundational for the rest of the Old Testament in a number of ways. The canon starts with an account of creation (Gen. 1), and the plan of salvation that occupies the rest of the Bible can, therefore, be categorized as re-creation and will not be complete until the new heavens and new earth (2 Pet. 3:13). The book of Revelation is given special prominence by its placement in final position in the biblical canon,<sup>[211](#)</sup> where it forms an *inclusio* with the first book of the Bible.<sup>[212](#)</sup> Genesis describes the creation of the world and the entrance of evil to spoil it, and Revelation matches Genesis by forecasting the final defeat of evil and the renewal of the created order (Rev. 21–22).<sup>[213](#)</sup> In line with this, the opening of

John's Gospel echoes Genesis 1:1 ("In the beginning . . ."), and so the Fourth Gospel can be read as showing the central role of Jesus in the renewing of the whole of creation. The story of the Bible is not, however, fully told until the book of Revelation supplies its ending.

Without claiming that God's kingship is the center of Old Testament theology, but only asserting that it is central, the metaphor of God as king is pervasive within the Old Testament. The kingship of YHWH is connected to creation, for in creating the cosmos he was creating a realm to rule (cf. Pss. 29:10; 74:12–17; 93:2–5), and the world is depicted as his sanctuary-palace (Gen. 1) whose center is the garden of Eden (Gen. 2).<sup>[214](#)</sup> As noted by Stefan Schreiber, mention is seldom

made of God as King in the Pentateuch, maybe limited to Exodus 15:18, 19:6 (implied), Numbers 23:21, and Deuteronomy 33:5,<sup>[215](#)</sup> but that does not mean that it is not central (*pace* Schreiber), for this theme is in each case found in poetic material,<sup>[216](#)</sup> and the theologically charged role and theocentric orientation of many inset poems in Old Testament narratives has been demonstrated by James Watts.<sup>[217](#)</sup> This suggests that the kingship of YHWH is intended to be recognized as the theological presupposition behind the narrative of the exodus rescue and its aftermath. God's position as King explains why he was able to do what he did for his people, and in turn his powerful deeds as the divine warrior provide evidence of his

kingly status, this being the logic of the position of Exodus 15:18 as the finale of the Song of the Sea (“The LORD will reign for ever and ever”).<sup>218</sup> Like the great kings of the ancient Near East who organized their empires by means of treaties with subject rulers, God makes a “covenant” with his people at Sinai. The worship regulations of Exodus and Leviticus reflect the ideal of oriental royal protocol, the proper way in which to approach the exalted personage of the king, and Watts argues that the commandments of Exodus–Deuteronomy implicitly characterize their (divine) speaker as king.<sup>219</sup> Moses anticipates that Israel will have the institution of kingship (Deut. 17:14–20), something that does not happen until the time of Saul and David. Neither Moses

nor Joshua are depicted as royal figures. The later prophets see themselves as the ambassadors of the divine King and use the appropriate messenger language (“Thus says the LORD”; cf. 2 Kings 18:19), and, like Moses, their role is to insist on the crown rights of God within the kingdom of Israel.

The creation backdrop to events in the Pentateuch (Gen. 1) gives a universalistic focus to those events, indicating that God is King over the whole of creation, including all of humanity. The disastrous consequences of the fall and the spread of sin affect all humanity, something most obvious at the flood (6:5–9:28) and Babel (11:1–9). In the *Table of the Nations* (Gen. 10), the human race is depicted as divided into lands, languages, families,

and nations (10:5, 20, 31, 32), but the fracturing of the human race at Babel will be repaired through God's plan.<sup>[220](#)</sup> The divine call of Abram (12:1–3) is presented against the background of humanity under the curse, so now, after a series of human failures, God introduces a new phase of history that has as its aim the mending of this situation. The climactic expression in 12:3 speaks of Abram as the means of blessing for “all the families of the earth,” so that the focus, from this point on, on the family of Abraham (Gen. 12–50) and then on the nation of Israel (from Exodus 1) does not mean that the rest of humanity is forgotten. The second half of Genesis 12:1–3, with its universal focus (“be a blessing . . .”), is picked up by the covenant in Genesis 17,



with its universalism clearly to the fore in such phrases as “you shall be the father of a multitude of nations” (17:4) and the concomitant name change to Abraham (from Abram), with this meaning “father of a multitude.” Likewise, Sarai is renamed Sarah, and God announces that “she will be the mother of nations; kings of peoples will come from her” (17:16 NIV). The divine purpose behind the hardening of Pharaoh’s heart and the multiplying of the signs comes to light in Exodus 7:5 (“The Egyptians shall know that I am the LORD”) (cf. 9:14, 16). Israel has the unique status of being the “possession” (*sěgullâ*) of the divine King, and she is chosen out of all the peoples of the world (19:5: “for all the earth is mine”). This is not a *mission* text and

should not be taken to mean that Israel's status as the corporate priest-king involves *mediating* the knowledge of God to the rest of the world; rather, this refers to her special access to the presence of God (Ex. 24:9–11). But the world backdrop of God's choice is still significant. The theme of the nations is repeatedly sounded in the Pentateuch, though often Israel's relations with them are strained. The battle with Amalek (Ex. 17:8–16), Israel's defeat of Sihon and Og (Num. 21), and their vengeance on Midian (Num. 31) each anticipate what they will face in the promised land. Balaam's fourth and final oracle (Num. 24:15–24) speaks of Israel's dominion over certain nations and says, “a scepter shall rise out of Israel” (24:17). The story of God's

purposes begun in the Pentateuch and continued in the following books cannot be reduced to a *history of Israel*.

---

[1](#) Moshe Greenberg, *Introduction to Hebrew* (Englewood Cliffs, NJ: Prentice-Hall, 1965), 175. E.g., the Hebrew Bible edited by Norman H. Snaith (London: The British and Foreign Bible Society, 1958).

[2](#) Rolf Rendtorff, *The Old Testament: An Introduction*, trans. John Bowden (London: SCM, 1985), 131.

[3](#) See Barnabas Lindars, “Torah in Deuteronomy,” in *Words and Meanings: Essays Presented to David Winton Thomas*, ed. P. R. Ackroyd (Cambridge: Cambridge University Press, 1968), 117–36, who emphasizes the didactic character of the word “Torah.”

[4](#) Gordon J. Wenham, “The Deuteronomic Theology of the Book of Joshua,” *JBL* 90 (1971): 140–48; J. Gordon McConville and Stephen N. Williams, *Joshua*, THOTC (Grand Rapids, MI: Eerdmans, 2010), 179–83.

[5](#) Cf. Martin Noth, *The Deuteronomistic History*, JSOTSup 15 (Sheffield, UK: JSOT, 1981).

[6](#) Joel S. Baden, *The Promise to the Patriarchs* (New York: Oxford University Press, 2013), 18.

[7](#) Dennis T. Olson, *Numbers*, IBC (Louisville: Westminster John Knox, 1996), 61–63.

[8](#) Joseph Blenkinsopp, *The Pentateuch: An Introduction to the First Five Books of the Bible* (New York: Doubleday, 1992), 45–47, 134–35.

[9](#) Graeme Auld, “Leviticus: After Exodus and before Numbers,” in *The Book of Leviticus: Composition and Reception*, ed. Rolf Rendtorff and Robert A. Kugler, VTSup 93 (Leiden: Brill, 2003), 41–54.

[10](#) Dennis Olson, *The Death of the Old and the Birth of the New: The Framework of Numbers and the Pentateuch*, Brown Judaic Studies 71 (Chico, CA: Scholars Press, 1985).

[11](#) Brevard S. Childs, *Old Testament Theology in a Canonical Context* (Philadelphia: Fortress, 1986), 55: “Moses is portrayed as explaining the divine will to a new generation which had not itself experienced the formative events of its religious history. Deuteronomy, therefore, serves as an authoritative commentary on how future generations are to approach the Law and how it functions as a guide for its interpretation.”

[12](#) Also note the ironic reuse of the phrase in Gen. 3:6.

[13](#) Robert L. Cohn, “Narrative Structure and the Canonical Perspective,” *JSOT* 25 (1983): 3–16.

[14](#) Patrick D. Miller Jr., “Syntax and Theology in Genesis XII 3a,” *VT* 34 (1984): 472–75; H. W. Wolff, “The Kerygma of the Yahwist,” *Interpretation* 20 (1966): 145.

[15](#) Thomas W. Mann, “‘All the Families of the Earth’: The Theological Unity of Genesis,” *Interpretation* 45 (1991): 341: “Genesis is a book about dysfunctional families and the ways in which God seeks to use those families as agents of divine grace to ‘all the families of the earth.’”

[16](#) S. Dean McBride Jr., “Divine Protocol: Genesis 1:1–2:3 as Prologue to the Pentateuch,” in *God Who Creates: Essays in Honor of W. Sibley Towner*, ed. William P. Brown and S. Dean McBride Jr. (Grand Rapids, MI: Eerdmans, 2000), 3–41.

[17](#) For an exploration of these themes, see James McKeown, *Genesis*, THOTC (Grand Rapids, MI: Eerdmans, 2008), 195–259.

[18](#) For this paragraph we acknowledge our dependence on Bruce T. Dahlberg, “On Recognizing the Unity of Genesis,” *Theology Digest* 24 (1976): 360–67.

[19](#) Timothy J. Stone, “Joseph in the Likeness of Adam: Narrative Echoes of the Fall,” in *Genesis and Christian Theology*, 62–73.

[20](#) John Murray, “The Adamic Administration,” in John Murray, *Collected Writings of John Murray*, 4 vols. (Edinburgh: Banner of Truth, 1977), 2:49–50. Murray sees it as significant that God’s arrangement with Adam lacked the oath-bound promise of redemption present in all divine covenants in Scripture.

[21](#) See A. T. B. McGowan, “In Defence of ‘Headship Theology,’” in *The God of Covenant: Biblical, Theological, and Contemporary Perspectives*, ed. Jamie A. Grant and Alistair I. Wilson (Leicester, UK: Apollos, 2005), 178–99; A. T. B. McGowan, *Adam, Christ, and Covenant: Exploring Headship Theology* (London: Apollos, 2016), 111–28.

[22](#) Pace, e.g., Jeffrey J. Niehaus, “Covenant: An Idea in the Mind of God,” *JETS* 52 (2009): 231.

[23](#) William J. Dumbrell, *Covenant and Creation: An Old Testament Covenantal Theology* (Exeter, UK: Paternoster, 1984), 16–20.

24 Laurence A. Turner, "The Rainbow as the Sign of the Covenant in Genesis ix 11–13," *VT* 43 (1993): 119–24.

25 Our translations. For this textual division, see Erich Zenger, *Die Sinaitheophanie: Untersuchungen zum Jahwistischen und Elohistischen Geschichtswerk*, *Forschung zur Bibel* 3 (Würzburg, Germany: Echter, 1971), 267, n. 122; J. Gerald Janzen, *Abraham and All the Families of the Earth: A Commentary on the Book of Genesis 12–50*, *International Theological Commentary* (Grand Rapids, MI: Eerdmans, 1993), 15–16.

26 As stressed by Baden, *Promise to the Patriarchs*, 8–10.

27 For this and subsequent paragraphs, we acknowledge our dependence on Paul R. Williamson, *Abraham, Israel, and the Nations: The Patriarchal Promise and Its Covenantal Development*, *JSOTSup* 315 (Sheffield, UK: Sheffield Academic Press, 2000).

28 Williamson, *Abraham, Israel, and the Nations*.

29 Meredith G. Kline, *Kingdom Prologue: Genesis Foundations for a Covenantal Worldview* (Eugene, OR: Wipf & Stock, 2006), 295–97.

30 Meredith G. Kline, *By Oath Consigned: A Reinterpretation of the Covenant Signs of Circumcision and Baptism* (Grand Rapids, MI: Eerdmans, 1968), 43, 86–89.

31 William J. Dumbrell, "The Covenant with Abraham," *RTR* 41 (1962): 42–50.

32 With regard to the meaning of the word "day" in Genesis 1 (literal versus period of time), see Robert Letham, "In the Space of Six Days': The Days of Creation from Origen to the Westminster Assembly," *WTJ* 61 (1999): 149–74. Letham

makes the point that interpreting them as other than twenty-four-hour days is not just the result of reaction to recent scientific theories. The non-literal view goes back at least to Origen, who commented that the creation of the sun and moon on the fourth day means that the first three were not *solar* days. Genesis uses common speech, so that it is unlikely that anything other than literal days is intended, with the creation week setting the pattern for Israel's own liturgical week (cf. Ex. 20:11). The Westminster Confession of Faith ("in the space of six days") is using scriptural phraseology rather than mandating a particular interpretation of the days, such that a carefully framed theistic evolutionary view may not be outside the proper bounds of orthodoxy.

**33** According to Gordon J. Wenham, the "idyllic portrayal of the Garden of Eden in chapter 2 conveys the air of sabbatical bliss" (*Story as Torah: Reading the Old Testament Ethically*, OTS [Edinburgh: T&T Clark, 2000], 27), which may be used to justify the (odd?) chapter division at 2:1 that separates the seventh day from the preceding six.

**34** Joseph Blenkinsopp, "Creation, the Body, and Care for a Damaged World," in Joseph Blenkinsopp, *Treasures Old and New: Essays in the Theology of the Pentateuch* (Grand Rapids, MI: Eerdmans, 2004), 36–52; cf. Richard Bauckham, "Humans, Animals, and the Environment in Genesis 1–3," in *Genesis and Christian Theology*, 178–83; Sandra L. Richter, "A Biblical Theology of Creation Care," *The Asbury Journal* 62 (2007): 67–76.

**35** James Barr, "Man and Nature: The Ecological Controversy and the Old Testament," *BJRL* 55 (1972–73): 9–32.

[36](#) Douglas J. Moo and Jonathan A. Moo, *Creation Care: A Biblical Theology of the Natural World*, Biblical Theology for Life (Grand Rapids, MI: Zondervan, 2018).

[37](#) See Andreas J. Köstenberger with David W. Jones, *God, Marriage, and Family: Rebuilding the Biblical Foundation*, 2nd ed. (Wheaton, IL: Crossway, 2010), 21–27 (God’s design), 31–33 (polygamy).

[38](#) Susan T. Foh, “What Is the Woman’s Desire?,” *WTJ* 37 (1974/75): 376–83. Cf. the ESV rendering, “Your desire shall be contrary to your husband, but he shall rule over you.”

[39](#) Wenham, *Story as Torah*, 39.

[40](#) Meredith G. Kline, *Images of the Spirit* (Grand Rapids, MI: Baker, 1980), 37–38.

[41](#) Graham A. Cole, *The God Who Became Human: A Biblical Theology of Incarnation*, NSBT 30 (Nottingham, UK: Apollos, 2013), 22.

[42](#) Joseph Blenkinsopp, “The Structure of P,” *CBQ* 38 (1976): 275–92.

[43](#) Geerhardus Vos, *Biblical Theology: Old and New Testaments* (Edinburgh: The Banner of Truth Trust, 1975), 27–28.

[44](#) J. Scott Duvall and J. Daniel Hays, *God’s Relational Presence: The Cohesive Center of Biblical Theology* (Grand Rapids, MI: Baker Academic, 2019), 15.

[45](#) For its possible relation to the later tabernacle, see Andrew S. Malone, *God’s Mediators: A Biblical Theology of Priesthood*, NSBT 43 (London: Apollos, 2017), 49–51.

[46](#) For the notion of king as gardener for a deity, see Manfred Hutter, “Adam als Gärtner und König (Gen 2,8.15),”



*Biblische Zeitschrift* 30 (1986): 258–62; cf. Robert J. Banks, *God the Worker* (Claremont, CA: Albatross, 1992), 165–211.

47 Jeannine K. Brown, “Creation’s Renewal in the Gospel of John,” *CBQ* 72 (2010): 280; Andreas J. Köstenberger, *A Theology of John’s Gospel: The Word, the Christ, the Son of God*, BTNT (Grand Rapids, MI: Zondervan, 2009), ch. 8.

48 W. Malcolm Clark, “A Legal Background to the Yahwist’s Use of ‘Good and Evil’ in Genesis 2–3,” *JBL* 88 (1969): 266–78.

49 Gordon J. Wenham, “Sanctuary Symbolism in the Garden of Eden,” in *“I Studied Inscriptions from before the Flood”*: *Ancient Near Eastern, Literary, and Linguistic Approaches to Genesis 1–11*, ed. Richard S. Hess and David T. Tsumura (Winona Lake, IN: Eisenbrauns, 1994), 399–404.

50 For the goal of salvation history as enabling “a return to Eden,” see L. Michael Morales, *Who Shall Ascend the Mountain of the Lord? A Biblical Theology of the Book of Leviticus*, NSBT 37 (Nottingham, UK: Apollos, 2015), 75–107. For humanity’s journey to dwell with God in a magnificent heavenly city, see T. Desmond Alexander, *The City of God and the Goal of Creation*, SSBT (Wheaton, IL: Crossway, 2018).

51 Anthony C. Thiselton, *The Holy Spirit: In Biblical Teaching, through the Centuries, and Today* (Grand Rapids, MI: Eerdmans, 2013), 4. For a biblical theology of the Holy Spirit, see Gregg R. Allison and Andreas J. Köstenberger, *The Holy Spirit*, *Theology for the People of God* (Nashville: B&H Academic, 2020).

52 Brian S. Rosner, *Known by God: A Biblical Theology of Personal Identity*, *Biblical Theology for Life* (Grand Rapids, MI: Zondervan, 2017); cf. C. L. Crouch, “Genesis 1:26–7 as a

Statement of Humanity's Divine Parentage," *JTS* 61 (2010): 1–15.

[53](#) Richard Lints argues cogently that the image is about human identity, not human nature; see *Identity and Idolatry: The Image of God and Its Inversion*, NSBT 36 (Downers Grove, IL: InterVarsity Press, 2015).

[54](#) For an understanding of the song as the “fulcrum-point” of the book, see Mark S. Smith, *The Pilgrimage Pattern in Exodus*, JSOTSup 239 (Sheffield, UK: Sheffield Academic Press, 1997), 46–47.

[55](#) James W. Watts, *Psalm and Story: Inset Hymns in Hebrew Narrative*, JSOTSup 139 (Sheffield, UK: JSOT, 1992), 46.

[56](#) Martin Buber, *Kingship of God*, 3rd ed. (London: George Allen & Unwin, 1967), 85–98.

[57](#) In what follows, we acknowledge our dependence on John A. Davies, *A Royal Priesthood: Literary and Intertextual Perspectives on an Image of Israel in Exodus 19:6*, JSOTSup 395 (London: T&T Clark, 2004).

[58](#) Dumbrell, *Covenant and Creation*, 80–81.

[59](#) Cf. Moshe Weinfeld, “The Covenant of Grant in the Old Testament and in the Ancient Near East,” *JAOS* 90 (1970): 184–203.

[60](#) Jacob Milgrom, “The Priestly Consecration (Leviticus 8): A Rite of Passage,” in *Bits of Honey: Essays for Samson H. Levey*, ed. Stanley F. Chyet and David H. Ellenson, South Florida Studies for the History of Judaism 74 (Atlanta: Scholars Press, 1993), 57–61.

[61](#) T. Desmond Alexander, "The Composition of the Sinai Narrative in Exodus 19:1–24:11," *VT* 49 (1999): 2–20.

[62](#) Cf. Childs, *Old Testament Theology*, 53: "That all this legislation was seen in the context of establishing a covenant is made clear from ch. 24."

[63](#) E. W. Nicholson, *Exodus and Sinai in History and Tradition* (Richmond: John Knox, 1973), 1–32.

[64](#) Joseph Jensen, *The Use of Tôrâ by Isaiah: His Debate with the Wisdom Literature*, CBQMS 3 (Washington, DC: Catholic Biblical Association of America, 1973), 3–27.

[65](#) Harry Nasuti, "Identity, Identification, and Imitation: The Narrative Hermeneutics of Biblical Law," *The Journal of Law and Religion* 4 (1986): 9–23.

[66](#) David J. A. Clines, "Being a Man in the Book of the Covenant," in *Reading the Law: Studies in Honour of Gordon J. Wenham*, ed. J. G. McConville and Karl Möller, LHBOTS 461 (New York: T&T Clark, 2007), 4.

[67](#) William J. Dumbrell, "The Prospect of Unconditionality in the Sinaitic Covenant," in *Israel's Apostasy and Restoration*, 143–47.

[68](#) Davies, *Royal Priesthood*, 170–88.

[69](#) See, e.g., Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants*, 2nd ed. (Wheaton, IL: Crossway, 2018).

[70](#) Cf. Scott W. Hahn, *Kinship by Covenant: A Canonical Approach to the Fulfillment of God's Saving Promises* (New Haven, CT: Yale University Press, 2009).

[71](#) F. Charles Fensham, “Father and Son as Terminology for Treaty and Covenant,” in *Near Eastern Studies in Honor of W. F. Albright*, ed. H. Goedicke (Baltimore: Johns Hopkins University Press, 1971), 121–35.

[72](#) Joe M. Sprinkle views the code as providing an illustrative commentary on the general imperatives of the Ten Words, helping to promote ethical reflection on them (*The Book of the Covenant: A Literary Approach*, JSOTSup 174 [Sheffield, UK: Sheffield Academic Press, 1994]). An exposition of the Ten Words is provided in 3.1.5.

[73](#) Brevard S. Childs, *The Book of Exodus*, OTL (Philadelphia: Westminster, 1974), 540.

[74](#) As noted by Daniel C. Timmer, the speeches about the Sabbath frame chs. 32–34; see *Creation, Tabernacle, and Sabbath: The Sabbath Frame of Exodus 31:12–17; 35:1–3 in Exegetical and Theological Perspective*, FRLANT 227 (Göttingen: Vandenhoeck & Ruprecht, 2009), 43–60. This arrangement hints that the availability of God’s presence in the tabernacle recalls the sabbatical rest of Eden, and this would feed the hope of its realization.

[75](#) Jay Sklar, *Leviticus: An Introduction and Commentary*, TOTC 3 (Nottingham, UK: IVP, 2013), 37.

[76](#) E.g., Arvid S. Kapelrud, “Two Great Rulers and Their Temple Buildings,” in *Text and Theology: Studies in Honour of Professor Dr. Theol. Magne Sæbø Presented on the Occasion of His 65th Birthday*, ed. Arvid Tångberg (Oslo: Verbum, 1994), 135–42.

[77](#) Martin Ravndal Hauge, *The Descent from the Mountain: Narrative Patterns in Exodus 19–40*, JSOTSup 323 (Sheffield,

UK: Sheffield Academic Press, 2001), 121–30, esp. 125: “the Exodus account presents the people as the princely donors.”

[78](#) For the possible cosmic symbolism of the tabernacle furnishings, see Joseph Blenkinsopp, “The Structure of P,” *CBQ* 38 (1976): 275–92; Peter J. Kearney, “Creation and Liturgy: The P Redaction of Ex 25–40,” *ZAW* 89 (1977): 381, 384; J. Gerald Janzen, *Exodus*, Westminster Bible Companion (Louisville: Westminster John Knox, 1997), 269: “The tabernacle is a miniature cosmos as God would have it.”

[79](#) T. Desmond Alexander, *From Eden to the New Jerusalem: Exploring God’s Plan for Life on Earth* (Nottingham, UK: IVP, 2008), 40–41.

[80](#) Timmer, *Creation, Tabernacle, and Sabbath*, 116.

[81](#) Further parodies on Ex. 20:2 are made by God himself, when he speaks to Moses of “your people, whom you brought up out of the land of Egypt” (32:7; cf. 32:23; 33:1).

[82](#) The logic is that a wicked person may live to influence that many generations (cf. Gen. 50:23; Job 42:16; 2 Kings 10:30; 15:12).

[83](#) Gordon R. Clark, *The Word Hesed in the Hebrew Bible*, JSOTSup 157 (Sheffield, UK: JSOT, 1993), 250.

[84](#) John H. Sailhamer, *The Pentateuch as Narrative: A Biblical-Theological Commentary* (Grand Rapids, MI: Zondervan, 1992), 46–50.

[85](#) For this paragraph, we acknowledge our dependence on Christopher R. Smith, “The Literary Structure of Leviticus,” *JSOT* 70 (1996): 17–32.

[86](#) Katherine M. Smith, *The Persuasive Intent of the Book of Leviticus* (PhD diss., University of Bristol, 2018), 53. Smith

notes that her understanding has a different emphasis than that of Morales, who argues that the key issue to be solved is, “How can Israel dwell with YHWH?” (Morales, *Who Shall Ascend*, 110 [emphasis original]). Both Smith and Morales comment on the significance of Exodus ending with Moses unable to enter the tabernacle (40:35).

[87](#) Smith, *Pervasive Intent*, 123.

[88](#) Smith, *Pervasive Intent*, 126–29.

[89](#) Smith, *Pervasive Intent*, 154, 196.

[90](#) Or the section may be extended to 10:7 (Smith, *Pervasive Intent*, 97–98), and then, the food theme in the rest of ch. 10 is picked up in ch. 11.

[91](#) Smith, *Pervasive Intent*, 192.

[92](#) A. F. Rainey, “The Order of Sacrifices in Old Testament Ritual Texts,” *Biblica* 51 (1970): 485–98.

[93](#) This silence is also noted by Childs, *Old Testament Theology*, 156.

[94](#) James W. Watts, *Ritual and Rhetoric in Leviticus: From Sacrifice to Scripture* (Cambridge: Cambridge University Press, 2007), 130. For a critique of Watts, see Smith, *Pervasive Intent*, 155–157.

[95](#) The writer to the Hebrews does not see himself as contradicting what is said in Leviticus (the sacrifices are prescribed for atonement but are not efficacious). His use of Old Testament texts suggests that it was axiomatic for him that “the Old Testament is not only an incomplete book but an avowedly incomplete book, which taught and teaches men to live by faith in the good things that were to come.” See G. B.

Caird, "The Exegetical Method of the Epistle to the Hebrews," *Canadian Journal of Theology* 5 (1959): 49.

[96](#) As noted by Smith, Lev. 7:36 previews the procedure for priestly ordination described in ch. 8 (*Pervasive Intent*, 140).

[97](#) See Mark Strom, *The Days Are Coming: Exploring Biblical Patterns* (London: Hodder & Stoughton, 1989), 60–61.

[98](#) Richard D. Nelson, *Raising Up a Faithful Priest: Community and Priesthood in Biblical Theology* (Louisville: Westminster John Knox, 1993), 61; Malone, *God's Mediators*, 45.

[99](#) Johann Maier, "Self-Definition, Prestige, and Status of Priests towards the End of the Second Temple Period," *BTB* 23 (1993): 139–40.

[100](#) Jacob Milgrom suggests that Lev. 16:1 indicates that chs. 11–15 are an insert, i.e., ch. 16 follows directly upon ch. 10 ("Leviticus," in *IDBSup* [1976], 543).

[101](#) Alex T. M. Cheung, "The Priest as the Redeemed Man: A Biblical-Theological Study of the Priesthood," *JETS* 29 (1986): 265–75.

[102](#) The closing verses of Leviticus 16 look ahead to these chapters, for the Day of Atonement is specified to be a "Sabbath of solemn rest" (16:29–34).

[103](#) According to Smith, Lev. 26:46 functions as a closure marker only for chs. 25–26 (*Persuasive Intent*, 83, 115).

[104](#) Smith, "Literary Structure of Leviticus," 30–31.

[105](#) See the survey by Joe M. Sprinkle, "The Rationale of the Laws of Clean and Unclean in the Old Testament," *JETS* 43 (2000): 637–57.

106 Jacob Milgrom, “The Biblical Diet Laws as an Ethical System,” *Interpretation* 17 (1963): 288–301; Jacob Milgrom, *Leviticus 1–16: A New Translation with Introduction and Commentary*, AB 3 (New York: Doubleday, 1991), 773.

107 For what follows, we acknowledge our dependence on Mary Douglas, “The Forbidden Animals in Leviticus,” *JSOT* 59 (1993): 3–23.

108 Jonathan Magonet, “The Structure and Meaning of Leviticus 19,” *HAR* 7 (1983): 151–67.

109 A point made by Christopher R. Seitz, “The Ten Commandments: Positive and Natural Law and the Covenants Old and New: Christian Use of the Decalogue and Moral Law,” in *I Am the Lord Your God: Christian Reflections on the Ten Commandments*, ed. Carl E. Braaten and Christopher R. Seitz (Grand Rapids, MI: Eerdmans, 2005), 18–38.

110 Nobuyoshi Kiuchi, *Leviticus*, ApOTC 3 (Nottingham, UK: Apollos, 2007), 321; cf. Leon Morris, *The Apostolic Preaching of the Cross* (Leicester, UK: IVP, 1965), 112–21, esp. 116.

111 A summary of the key points is provided by 26:1–2.

112 Walter Brueggemann, “The Kerygma of the Priestly Writers,” *ZAW* 84 (1972): 412–13.

113 Gordon J. Wenham, *The Book of Leviticus*, NICOT (Grand Rapids, MI: Eerdmans, 1979), 18, 180.

114 E.g., *pace* Milgrom, *Leviticus 1–16*, 730.

115 Tryggve N. D. Mettinger, *In Search of God: The Meaning and Message of the Everlasting Names* (Philadelphia: Fortress, 1988), 154, seeing that the root *qdš* is never followed by *min separationis* (i.e., you must be holy *from* . . . ).



[116](#) Morales, *Who Shall Ascend*, 217–19.

[117](#) Philip Peter Jenson, *Graded Holiness: A Key to the Priestly Conception of the World*, JSOTSup 106 (Sheffield, UK: JSOT, 1992).

[118](#) Olson, *Death of the Old and the Birth of the New*.

[119](#) Cf. Allan A. MacRae, “The Book Called ‘Numbers,’” *BSac* 111 (1954): 47–53.

[120](#) Childs, *Introduction*, 196: “The unifying force behind this apparent disorder lies in a theological construct which views the material from a unified sacerdotal perspective.”

[121](#) David J. Clines, *The Theme of the Pentateuch*, JSOTSup 10 (Sheffield, UK: JSOT, 1978), 53–54.

[122](#) Adriane B. Leveen, “Variations on a Theme: Differing Conceptions of Memory in the Book of Numbers,” *JSOT* 27 (2002): 201–21.

[123](#) For the trust theme, see Richard S. Briggs, *Theological Hermeneutics and the Book of Numbers as Christian Scripture*, Reading the Scriptures (Notre Dame, IN: University of Notre Dame Press, 2018), ch. 2.

[124](#) In both passages, *hesed* is used twice and is the term that sums up the other descriptors of God’s compassionate nature. The LXX regularly translates it as *eleos* (“mercy”). See Mark J. Boda, *The Heartbeat of Old Testament Theology: Three Creedal Expressions*, Acadia Studies in Bible and Theology (Grand Rapids, MI: Baker Academic, 2017), 27–51.

[125](#) Keith Condie, “Narrative Features of Numbers 13–14 and Their Significance for the Meaning of the Book of Numbers,” *RTR* 60 (2001): 123–37.

[126](#) Itamar Kislev, “The Numbers of Numbers: The Census Accounts in the Book of Numbers,” *ZAW* 128 (2016): 189–204.

[127](#) Olson, *Death of the Old and the Birth of the New*, 163.

[128](#) D. R. Ulrich, “The Framing Function of the Narratives about Zelophehad’s Daughters,” *JETS* 41 (1998): 529–38.

[129](#) For Ezekiel’s way of making this connection, see section 3.1.4.3 below.

[130](#) For this paragraph, we acknowledge our dependence on Olson, *Death of the Old and the Birth of the New*, 142, 180.

[131](#) Nathan MacDonald, “The Book of Numbers,” in *A Theological Introduction to the Pentateuch: Interpreting the Torah as Christian Scripture*, ed. Richard S. Briggs and Joel N. Lohr (Grand Rapids, MI: Baker Academic, 2012), 122.

[132](#) J. D. Levenson, *Theology of the Program of Restoration of Ezekiel 40–48*, HSM 10 (Missoula, MT: Scholars Press, 1976).

[133](#) Meredith G. Kline, *The Structure of Biblical Authority*, 2nd ed. (Grand Rapids, MI: Eerdmans, 1972), 132.

[134](#) Dennis J. McCarthy, *Treaty and Covenant*, AnBib 21A (Rome: Biblical Institute Press, 1978).

[135](#) Cf. J. G. Janzen, “The Yoke That Gives Rest,” *Interpretation* 41 (1987): 262–66.

[136](#) Paul A. Barker, *The Triumph of Grace in Deuteronomy: Faithless Israel, Faithful Yahweh in Deuteronomy*, Paternoster Biblical Monographs (Carlisle, UK: Paternoster, 2004).

[137](#) Steven L. McKenzie, *Covenant, Understanding Biblical Themes* (St. Louis: Chalice, 2000), 34–35.

[138](#) The points of division are close to those suggested by Kline on the basis of the treaty analogy.

[139](#) For earlier hints of Moses's prophetic credentials in the Pentateuch, see J. D. Atkins, "Assessing the Origins of Deuteronomic Prophecy: Early Moses Traditions in Deuteronomy 18:15–22," *BBR* 23 (2013): 323–41.

[140](#) Jeffrey Stackert, *A Prophet Like Moses: Prophecy, Law, and Israelite Religion* (Oxford: Oxford University Press, 2014), 108–17.

[141](#) Gerhard von Rad, "Ancient Word and Living Word: The Preaching of Deuteronomy and Our Preaching," *Interpretation* 15 (1961): 10.

[142](#) The death of Moses is important in the overall presentation; see Patrick D. Miller Jr., "'Moses My Servant': The Deuteronomic Portrait of Moses," *Interpretation* 41 (1987): 245–55.

[143](#) For a critique of recent attempts to revive this image of Moses, see Gregory Goswell, "The Non-Royal Portrayal of Moses in the Pentateuch," *JESOT* 7, no. 1 (2021): 60–81.

[144](#) In what follows, we are indebted to Patrick D. Miller Jr., "The Gift of the Land: The Deuteronomic Theology of the Land," *Interpretation* 23 (1969): 451–65.

[145](#) Norman C. Habel, *The Land Is Mine: Six Biblical Land Ideologies*, OBT (Minneapolis: Fortress, 1995), 38–39.

[146](#) Adam Warner Day, "Eating before the LORD: A Theology of Food according to Deuteronomy," *JETS* 57 (2014): 85–97.

[147](#) F. Charles Fensham, "An Ancient Tradition of the Fertility of Palestine," *Palestine Exploration Quarterly* 98 (1966): 166–67.

[148](#) Hans Eberhard von Waldow, "Israel and Her Land: Some Theological Considerations," in *A Light to My Path: Old Testament Studies in Honour of Jacob M. Myers*, ed. Howard N. Bream, Ralph D. Heim, and Carey A. Moore (Philadelphia: Temple University Press, 1974), 493–508.

[149](#) For the provisional nature of the institution of kingship in Israel, see J. Gordon McConville, *God and Earthly Power: An Old Testament Political Theology, Genesis–Kings*, LHBOTS 454 (London: T&T Clark, 2008), 155–56; cf. James Richard Linville, *Israel in the Book of Kings: The Past as a Project of Social Identity*, JSOTSup 272 (Sheffield, UK: Sheffield Academic Press, 1998), 162–63.

[150](#) Jamie A. Grant, *The King as Exemplar: The Function of Deuteronomy's Kingship Law in the Shaping of the Book of Psalms*, Academia Biblica 17 (Atlanta: SBL, 2004), 194–96.

[151](#) Pace E. W. Nicholson, *Deuteronomy and Tradition* (Oxford: Basil Blackwell, 1967), 49–50, who sees this phrase signaling that kingship is a foreign import.

[152](#) For the limited powers of the king in Deuteronomy, see J. Gordon McConville, "King and Messiah in Deuteronomy and the Deuteronomistic History," in *King and Messiah in Israel and the Ancient Near East: Proceedings of the Oxford Old Testament Seminar*, ed. John Day, JSOTSup 270 (Sheffield, UK: Sheffield Academic Press, 1998), 276–81.

[153](#) Gregory Goswell, "The Shape of Kingship in Deuteronomy 17: A Messianic Pentateuch?" *TrinJ* 38 (2017): 169–81.

[154](#) A. D. H. Mayes, *Deuteronomy*, NCB (Grand Rapids, MI: Eerdmans, 1979), 273.

[155](#) J. Gordon McConville, *Law and Theology in Deuteronomy*, JSOTSup 33 (Sheffield, UK: JSOT, 1984), 30–32.

[156](#) Pace Bernard M. Levinson, “The Reconceptualization of Kingship in Deuteronomy and the Deuteronomistic History’s Transformation of Torah,” *VT* 51 (2001): 511–34.

[157](#) McConville, *Law and Theology*, 19.

[158](#) For more details concerning the possible exegetical significance of the Greek title, see Gregory Goswell, “The Paratext of Deuteronomy,” in *Interpreting Deuteronomy: Issues and Approaches*, ed. David Firth and Philip Johnston (Nottingham, UK: IVP, 2012), 209–28, esp. 218–21.

[159](#) Ryan O’Dowd, *The Wisdom of Torah: Epistemology in Deuteronomy and the Wisdom Literature*, FRLANT 225 (Göttingen: Vandenhoeck & Ruprecht, 2009), 77–78.

[160](#) Dennis T. Olson, *Deuteronomy and the Death of Moses: A Theological Reading*, OBT (Minneapolis: Fortress, 1994), 82–83.

[161](#) Gary N. Knoppers, “The Deuteronomist and the Deuteronomic Law of the King: A Reexamination of a Relationship,” *ZAW* 108 (1996): 330.

[162](#) James Robson, *Honey from The Rock: Deuteronomy for the People of God* (Nottingham, UK: Apollos, 2013), 15–17.

[163](#) Stephen A. Kaufman, “The Structure of the Deuteronomic Law,” *MAARAV* 1, no. 2 (1978–79): 105–58.

[164](#) Gregory Goswell, “The Use of the Old Testament in the Westminster Standards,” *RTR* 66 (2007): 148–65.

[165](#) Walther Zimmerli also notes the connection; see *Old Testament Theology in Outline*, trans. David E. Green (Edinburgh: T&T Clark, 1978), 123–24.

[166](#) Francis Schaeffer, *Art and the Bible* (London: Hodder & Stoughton, 1973), 11–18. He points to the decorative aspects of the tabernacle and temple (including the cherubim).

[167](#) For this paragraph, we depend on Ian Wilson, *Out of the Midst of the Fire: Divine Presence in Deuteronomy*, SBLDS 151 (Atlanta: Scholars Press, 1995).

[168](#) Charlie Trimm, “Honor Your Parents: A Command for Adults,” *JETS* 60 (2017): 247–63.

[169](#) Cf. John Barton, *Ethics in Ancient Israel* (Oxford: Oxford University Press, 2014), 22: “This way of thinking about much of what is normally called biblical ‘law’ has the effect of bringing it closer to the Wisdom Literature than used to be commonly thought.”

[170](#) Andrew J. B. Cameron, “Liberation and Desire: The Logic of the Law in Exodus and Beyond,” in *Exploring Exodus: Literary, Theological, and Contemporary Approaches*, ed. Brian S. Rosner and Paul R. Williamson (Nottingham, UK: Apollos, 2008), 123–53.

[171](#) E. P. Blair, “An Appeal to Remembrance: The Memory Motif in Deuteronomy,” *Interpretation* 19 (1961): 41–47.

[172](#) A. J. Culp, *Memoir of Moses: The Literary Creation of Covenantal Memory in Deuteronomy* (Lanham, MA: Lexington/Fortress Academic, 2019).

[173](#) For an eschatological reading of these verses, see Steven R. Coxhead, “Deuteronomy 30:11–14 as a Prophecy of the New Covenant in Christ,” *WTJ* 68 (2006): 305–20.

[174](#) Kyle B. Wells, *Grace and Agency in Paul and Second Temple Judaism: Interpreting the Transformation of the Heart*, NovTSup 157 (Leiden: Brill, 2015), 35.

[175](#) Dennis J. McCarthy, “Notes on the Love of God in Deuteronomy and the Father-Son Relationship between Yahweh and Israel,” *CBQ* 27 (1965): 144–47.

[176](#) This view should not exclude the emotional or affective aspect; see Jacqueline E. Lapsley, “Feeling Our Way: Love for God in Deuteronomy,” *CBQ* 65 (2003): 350–69; and Bill T. Arnold, “The Love-Fear Antinomy in Deuteronomy 5–11,” *VT* 61 (2011): 551–69.

[177](#) R. W. L. Moberly, “Toward an Interpretation of the Shema,” in *Theological Exegesis: Essays in Honor of Brevard S. Childs*, ed. C. R. Seitz and K. Greene-McCreight (Grand Rapids, MI: Eerdmans, 1999), 132–33.

[178](#) Moshe Weinfeld, “The Origin of the Humanism in Deuteronomy,” *JBL* 80 (1961): 241–47.

[179](#) Moshe Weinfeld, *Deuteronomy and the Deuteronomistic School* (Winona Lake, IN: Eisenbrauns, 1992).

[180](#) A credible biblical theology must note and explore the interconnections of Torah, Prophets, and Writings; see Childs, *Old Testament Theology*, 12.

[181](#) In what follows we acknowledge our dependence on J. Gary Millar, *Now Choose Life: Theology and Ethics in Deuteronomy*, NSBT 6 (Leicester, UK: Apollos, 1998), 147–51.

[182](#) Alexander, *From Paradise to the Promised Land*, 178; Michael W. Goheen, *A Light to the Nations: The Missional Church and the Biblical Story* (Grand Rapids, MI: Baker Academic, 2011), 40–42, 52–53.

[183](#) R. J. D. Knauth, “Alien, Foreign Resident,” in *Dictionary of the Old Testament: Pentateuch*, ed. T. Desmond

Alexander and David W. Baker (Downers Grove, IL: InterVarsity Press, 2002), 26–33.

[184](#) Mark R. Glanville, “‘Festive Kinship’: Solidarity, Responsibility, and Identity Formation in Deuteronomy,” *JSOT* 44 (2019): 138–41.

[185](#) Kline, *Structure of Biblical Authority*, 27–38.

[186](#) Meredith G. Kline, *Treaty of the Great King: The Covenant Structure of Deuteronomy: Studies and Commentary* (Grand Rapids, MI: Eerdmans, 1963), 13–44.

[187](#) Kline, *Structure of Biblical Authority*, 45–68, esp. 47.

[188](#) For recent use of the theory of Kline, see Andreas J. Köstenberger and Michael J. Kruger, *The Heresy of Orthodoxy: How Contemporary Culture’s Fascination with Diversity Has Reshaped Our Understanding of Early Christianity* (Wheaton, IL: Crossway, 2010), 109–22.

[189](#) Kline, *Structure of Biblical Authority*, 172–203. Kline focuses on what he views as parallels between the Gospels and the book of Exodus. For more, see section 6.2 below.

[190](#) See Gregory Goswell, “The Two Testaments as Covenant Documents,” *JETS* 62 (2019): 677–92.

[191](#) Paul R. Williamson, *Sealed with an Oath: Covenant in God’s Unfolding Purpose*, NSBT 23 (Nottingham, UK: Apollos, 2007), 59–68.

[192](#) Davies, *Royal Priesthood*, 183–87.

[193](#) Moshe Weinfeld, “*bērît*,” *TDOT* 1:253–79.

[194](#) Bruce K. Waltke, “The Phenomenon of Conditionality within Unconditional Covenants,” in *Israel’s Apostasy and Restoration*, 123–39.



[195](#) For what follows, see T. Desmond Alexander, “Royal Expectations in Genesis to Kings: Their Importance for Biblical Theology,” *TynBul* 49 (1998): 191–212.

[196](#) T. Desmond Alexander, “Further Observations on the Term ‘Seed’ in Genesis,” *TynBul* 48 (1997): 363–67; C. John Collins, “A Syntactical Note (Genesis 3:15): Is the Woman’s Seed Singular or Plural?” *TynBul* 48 (1997): 139–48.

[197](#) See Andrew T. Abernethy and Gregory Goswell, *God’s Messiah in the Old Testament: Expectations of a Coming King* (Grand Rapids, MI: Baker Academic, 2020), 11–14.

[198](#) Of course, some scholars classify this as an *ex eventu* prophecy and place its date of composition in the early monarchical period; e.g., Sigmund Mowinckel, *He That Cometh: The Messiah Concept in the Old Testament and Later Judaism*, trans. G. W. Anderson (Oxford: Basil Blackwell, 1956), 102.

[199](#) Cf. what was later achieved militarily by David, in 2 Sam. 8:2, 13–14.

[200](#) Gerhard von Rad, *Old Testament Theology*, vol. 1: *The Theology of Israel’s Historical Traditions*, trans. D. M. G. Stalker (Edinburgh: Oliver & Boyd, 1962), 136.

[201](#) Zimmerli, *Old Testament Theology in Outline*, 33.

[202](#) William J. Dumbrell, *The End of the Beginning: Revelation 21–22 and the Old Testament* (Homebush West, NSW, Australia: Lancer, 1985), 170.

[203](#) Terence. E. Fretheim, “The Reclamation of Creation: Redemption and Law in Exodus,” *Interpretation* 45 (1991): 354–65, esp. 359: “Redemption is in the service of creation.”

204 Ian K. Smith, *Not Home Yet: How the Renewal of the Earth Fits into God's Plan for the World* (Wheaton, IL: Crossway, 2019).

205 Craig G. Bartholomew and Michael W. Goheen, *The Drama of Scripture: Finding Our Place in the Biblical Story* (Grand Rapids, MI: Baker Academic, 2004), 196–205. For creation care, especially as an application of the land theology of Deuteronomy, see Sandra L. Richter, *Stewards of Eden: What Scripture Says about the Environment and Why It Matters* (Downers Grove, IL: IVP Academic, 2020), 15–21.

206 Clines asserts the same when he sums up the theme of the Pentateuch as “the partial fulfilment—which implies also the partial non-fulfilment—of the promise to or the blessing of the patriarchs” (*Theme of the Pentateuch*, 29).

207 In the Greek canon, Daniel follows Ezekiel as the final prophetic book (Minor Prophets preceding Major Prophets), and so at the end of this canonical section, as well, the Israelite nation finds itself outside the land.

208 Hans-Christoph Schmitt, “Redaktion des Pentateuch im Geiste der Prophetie,” *VT* 32 (1982): 170–89.

209 This thesis (building on Schmitt) is developed by John H. Sailhamer, “Mosaic Law and the Theology of the Pentateuch,” *WTJ* 53 (1991): 241–61.

210 L. E. Toombs, “Love and Justice in Deuteronomy: A Third Approach to the Law,” *Interpretation* 19 (1965): 399–411.

211 Bruce M. Metzger, *The Canon of the New Testament: Its Origin, Development, and Significance* (Oxford: Clarendon, 1987), 295, n. 1; *GNT4*, 10\*–18\*.

[212](#) Cf. Kent D. Clarke, “Canonical Criticism: An Integrated Reading of Biblical Texts for the Community of Faith,” in *Approaches to New Testament Study*, JSNTSup 120, ed. Stanley E. Porter and David Tombs (Sheffield, UK: Sheffield Academic Press, 1995), 209: “[a canonical reading] places emphasis on Revelation as the concluding chapter and final summation of the entire Bible” (our bracketed addition).

[213](#) Tobias Nicklas, “The Apocalypse in the Framework of the Canon,” in *Revelation and the Politics of Apocalyptic Interpretation*, ed. Richard B. Hays and Stefan Alkier (Waco, TX: Baylor University Press, 2012), 143–53.

[214](#) Gary V. Smith, “The Concept of God/the Gods as King in the Ancient Near East and the Bible,” *TrinJ* 3 (1982): 20–38.

[215](#) Stefan Schreiber, *Gesalbter und König: Titel und Konzeptionen der königlichen Gesalbtenenerwartung in frühjüdischen und urchristlichen Schriften*, BZAW 105 (Berlin: de Gruyter, 2000), 43–47.

[216](#) As also noted by J. Alberto Soggin, *Judges: A Commentary*, OTL (London: SCM, 1987), 160. The use of parallelism and other poetic features in Ex. 19:3b–6 means that, at the very least, it is semi-poetic (Davies, *Royal Priesthood*, 36–38).

[217](#) See Watts, *Psalm and Story*.

[218](#) Cf. Marc Zvi Brettler, *God Is King: Understanding an Israelite Metaphor*, JSOTSup 76 (Sheffield, UK: Sheffield Academic Press, 1989), 67.

[219](#) James W. Watts, “The Legal Characterization of God in the Pentateuch,” *HUCA* 67 (1996): 8.

[220](#) William Osborne, “Nations, Table of,” in *Dictionary of the Old Testament: Pentateuch*, 588–96.

# The Prophets

## **4.1 The Former Prophets**

The Former Prophets (Hebrew canon) and Historical Books (Greek canon) play a central macrostructural role in the Old Testament. These books continue the story of salvation begun in the Pentateuch as a foundational document, and they form the narrative framework for the Prophetic

Books (the Latter Prophets) and Wisdom Books (the Writings) that follow.<sup>1</sup> The book of Acts plays a similar organizational role in the New Testament canon.<sup>2</sup> Along these lines, repeated mention is made of the “law” (*torâ*) of Moses in the post-Pentateuchal books. Prophetic figures of the likes of Samuel, Nathan, Gad, Ahijah, and Elijah punctuate the narratives of Samuel and Kings. The figure of David as depicted in the book of Samuel provides an intra-canonical link to the Psalter, via the psalmic titles (e.g., Psalm 3 title: “A Psalm of David, when he fled from Absalom his son”). In addition, figures identified as “wise,” such as Jonadab, Ahithophel, Hushai, and especially Solomon appear in 2 Samuel and 1 Kings. The noted features are

enough to suggest that these narrational works play a role in assisting to mold the variegated contents of the Old Testament into a coordinated canonical structure from which a coherent biblical theology may emerge.

In postulating a unifying function for the Former Prophets or Historical Books as outlined in the preceding paragraph, the lack of exact fit between these books and the books that follow in the canon is one indicator among others that this macrostructural role is an insight garnered by readers rather than one necessarily devised and intended by the biblical authors themselves. For example, with regard to the mention of prophetic figures in Samuel and Kings, despite the obvious interest in prophecy, only Jonah (in one

verse [2 Kings 14:25]) and Isaiah (2 Kings 18–20) of the writing prophets make an appearance. The non-mention of the prophet Jeremiah in the account of the closing years of the kingdom of Judah in the final chapters of 2 Kings is especially surprising, though his absence is remedied by 2 Chronicles (35:25; 36:12, 21, 22). There is really nothing to encourage the theory of Christopher Begg that there is a fundamental incompatibility between the perspective of the book of Kings and the teaching of the prophets preserved in the Latter Prophets (e.g., Amos and Micah were supposedly anti-cultic, whereas the author of Kings was not);<sup>3</sup> however, there is also no indication that the Historian wrote with the aim of preparing his



audience to interact with and benefit from their reading of the Prophetic Books.

Several of the wise figures in 2 Samuel use their cleverness in devious and unworthy ways (e.g., Ahithophel is on the side of Absalom), so that the David story from 2 Samuel 12 onwards is certainly not a blanket endorsement of the practitioners of wisdom in Israel,<sup>4</sup> though it should be noted that the Wisdom Books also warn against the *wrong* kind of human wisdom (e.g., Prov. 26:12; 28:11, 26; Job 12:1–2; Eccles. 12:12). What is more, Solomon's exceptional wisdom did not prevent him from being led astray by his foreign wives (1 Kings 11), and no allusion is made in the book of Kings to the three canonical compositions attributed to him in the works themselves (Proverbs,

Ecclesiastes, and the Song of Songs).<sup>5</sup> Despite the fact that the ordering of books in the Old Testament canon is an achievement of ancient readers, not of the biblical authors, the resulting interpretive framework may assist our efforts in reading the text.<sup>6</sup> In particular, the macrostructural role played by the Former Prophets (Hebrew Bible) or the larger number of Historical Books culminating in Esther (Greek Old Testament) suggests that they may also help to unify the Old Testament theologically and so be especially important for biblical theology.

## **4.2 The Former Prophets**

### **Book by Book**

The titles of the four books that make up the Former Prophets (Joshua; Judges; Samuel; and Kings) place a distinct focus on leadership, and this is not at all inappropriate when the content of the books is scanned.<sup>7</sup> What is more, the placement of divisions between the books at the point of significant deaths (those of Moses, Joshua, Saul, and Ahab) also draws attention to leadership (and transitions in leadership) as a prominent feature of this corpus, with Joshua 1:1, Judges 1:1, 2 Samuel 1:1, and 2 Kings 1:1 using the formula “After the death of X” in each case.<sup>8</sup> In line with this, Mark O’Brien sees the books as composed “principally as a story of Israel’s leaders,” with the leaders portrayed as exercising various aspects of Moses’s

authority, “albeit of course in a way that was appropriate to the particular period of Israel’s life in the land.”<sup>9</sup> Joshua is the first of the post-Moses Israelite leaders.

### ***4.2.1 Joshua***

The book of Joshua opens with the death notice of Moses (1:1: “After the death of Moses”) and the potential leadership vacuum filled by Joshua, and closes by recording the death of Joshua (24:29). After the description of Joshua’s commissioning by God (1:1–9), the book is bounded by speeches made by Joshua in the remainder of chapter 1 and in the final two chapters (chs. 23–24). Chapters 1–6 can be viewed as an apologetic for Joshua’s leadership, accrediting him as the God-appointed successor to Moses

(“Today I will begin to exalt you in the sight of all Israel, that they may know that, as I was with Moses, so I will be with you” [3:7; cf. 4:14; 6:27]).<sup>10</sup> Following that, Joshua leads in the campaign of conquest (chs. 7–12), and he and other leaders divide the land among the Israelite tribes (chs. 13–21). The noted features serve to highlight Joshua’s leadership and suggest that any evaluation made of Joshua’s position and role will have a material effect on the understanding of the theological presentation of the book.

#### *4.2.1.1 The Themes of Joshua*

The main themes of the book of Joshua are the exercise of God’s kingship, the unity of Israel, and the conquest and allotment of the land. Joshua completed Moses’s task

of bringing the people into the land and distributing the land as an inheritance among the tribes (Deut. 11:23–24), this being Joshua's twofold office as set out in Deuteronomy 31:7. In the early chapters of the book of Joshua, Joshua is presented as the divinely authenticated successor to Moses (1:3, 5, 17, 18; 3:7; 4:14) and is shown to emulate Moses in several ways. His likeness to Moses is seen when he intercedes for sinful Israel (7:6–9), just as Moses did (Deut. 9:25–29). Like Moses, Joshua makes speeches that follow the covenant form (Josh. 23–24). At times, he is seen as a prophet like Moses, giving a word of prophecy (3:9–13; 6:26; 7:13).<sup>[11](#)</sup> The crossing of the Jordan recapitulates the earlier Red Sea crossing under Moses (4:23). Joshua's encounter with the

commander of the Lord's army recalls the burning bush experience (5:14–15; cf. Ex. 3:2–5). Just as God hardened the heart of Pharaoh, Moses's archenemy, he hardens the hearts of Joshua's enemies (Josh. 11:20; cf. Ex. 9:12). Joshua 12:1–6 lists Moses's victories over “the kings of the land,” and this is followed in 12:7–24 with a listing of Joshua's victories. Joshua 13:8–33 records Moses's allotment of land to several Israelite tribes, and chapters 14–19 list Joshua's allotments. Lastly, Joshua effecting a victory with his outstretched javelin (8:18, 26) recalls Moses's use of his rod (Ex. 14:16; 17:11).

For all his similarity to Moses, however, Joshua is not placed on the same level as Moses. He is consistently depicted as subservient to the law given

by Moses and to the agenda set by Moses (e.g., Josh. 1:7, 8; 4:10; 22:2; 23:6),<sup>12</sup> though, at the end of the book, as the supreme mark of respect by the biblical author, Joshua is given the same title as Moses: “the servant of the LORD” (24:29; cf. 1:1). Joshua is not an independent figure but, as a second Moses, finishes the work begun by the first Moses.

Like Moses before him, Joshua is a nonroyal figure,<sup>13</sup> and Joshua makes no provision for a successor. The only indication of the shape of leadership in the post-Joshua era is of a nation with a decentralized governmental structure consisting of elders, ancestral heads, judges, officers, and priests (23:2; 24:1, 31).<sup>14</sup> There is a focus on kings as *opponents* as early as Joshua 2, where, in



the narrative about the spies, “the king of Jericho” takes a leading part (2:2–3). It is Canaanite kings who oppose the Israelite invasion (5:1; 6:2; 8:29; 9:1–2; 10:1–5; 11:1–5), and the “major concern of the battle reports is to record the total destruction of the nations in which the fate of the kings is highlighted” (Josh. 8:23, 29; 10:16–27, 28, 30, 33, 39, 40, 42; 11:12).<sup>15</sup> In the summary of the military campaign (11:18), “Israel’s battles of conquest are pictured as a personal conflict between Joshua and the kings of the land,” and Joshua the “commoner” (as Sarah Hall designates him) is set in contrast to his royal counterparts.<sup>16</sup> The only Canaanites spared by the Israelites are Rahab (and family), who disobeyed and deceived the king of Jericho; and the

Gibeonites, who are the one people group not said to have a king (10:2: “Gibeon was a great city, like one of the royal cities”). In the catalogue of defeated kings in Joshua 12, repeated use is made of the formula “the king of X” (where X = various city states). The listings of the victories of Moses and those of Joshua are both headed by the title “Now these are the kings of the land, whom [Moses/Joshua and the people of Israel] defeated” (12:1a, 7a). In this respect, Joshua prepares for the exploits of the later judges as deliverer figures who defeat foreign kings (Judg. 3:10, 15; 4:2; 8:5; 11:12).<sup>17</sup> The theological presupposition behind this is the supreme position of God as King over his people; namely, Israel is a theocracy.

YHWH himself is the chief warrior and defeats the enemies of his people, and the capture of Jericho, the first city to fall, sets the pattern for the entire conquest. The ceremonial marching around the wall makes it a highly symbolical event. The collapse of the walls of Jericho is presented as a miracle (Josh. 6:20), which only then is followed by human fighting. The decisive leader in the narrative of the battle in chapter 6 is YHWH, whose royal presence is denoted by the ark (= God's throne/footstool) and whose name is mentioned twelve times (but Joshua's only eight). The leadership of YHWH is signaled by the oracle (vv. 2–5), the parading of “the ark of YHWH,” and above all by the miracle itself. Later in the book, YHWH is depicted as striking the

enemy with panic (10:10) and employing cosmic forces: throwing great stones from heaven (10:11) and halting the sun in the sky to ensure total victory (10:12–14). Even when the victory might be attributed to tactics, YHWH is the one who devises those tactics and gives the victory (8:4–9, 18–23). Joshua's action of hamstringing horses and burning chariots (11:6, 9) is a rejection of superior weaponry and demonstrates belief in the sufficiency of YHWH as warrior to give victory.

In terms of a theology of land, a theological ideal is given of total conquest (e.g., Josh. 10:40–43; 11:23), with “rest” from enemies and all God's promises to the forefathers fulfilled (21:43–45; 22:4; 23:1), yet the book also acknowledges the *difference* between the land actually taken

possession of during the lifetime of Joshua and the larger territory promised Israel by God (e.g., 13:1, 2–5, 13; 14:12; 15:63). While the *contradiction* between statements of complete conquest and incomplete conquest might be explainable as due to hyperbole, or the use of disparate sources, or as evidence of redaction, or might even be overemphasized,<sup>18</sup> it is better viewed as a resolvable tension supporting the exhortation near the conclusion of the canonical book to complete the work begun. Central to the theology of the book is the image of the land as a cluster of family allotments.<sup>19</sup> YHWH is the owner of the land (22:19), and he invites the families of Israel to possess the land that has been allotted to them. The key word

“inheritance” used in reference to the land helps to unify the second half of the book (e.g., 13:6, 7, 8, 14, 23), and distribution of land is by means of lot casting (15:1; 16:1; 17:1; etc.), making it plain that God himself is allocating the territories as he sees fit.<sup>[20](#)</sup>

#### *4.2.1.2 The Ethics of Joshua*

It is impossible to ignore what is routinely viewed as the grave moral problem of the book of Joshua, namely, the action of the Israelites in exterminating the Canaanites. The sad history of the Crusades, what colonial powers did to indigenous peoples, the Jewish holocaust, recent examples of ethnic cleansing, and the terror perpetrated by *jihadist* groups on people going about their daily lives have

rightly made us sensitive about what looks like an ancient example of the same thing in the Bible itself. Of necessity, recent commentaries on the book of Joshua have wrestled at length with this issue.<sup>[21](#)</sup> The problem is made more difficult by the fact that it is made plain that the ban (*ḥērem*) is at God's behest (e.g., 6:2; 8:1–2; 10:40) and that God hardened the hearts of the Canaanites to prevent them from making peace with Israel, thus ensuring their destruction (11:20). Moreover, the book does not try to excuse the action of the Israelites by laying stress on Canaanite decadence as a reason for the ban (unlike Deut. 7:1–5).<sup>[22](#)</sup> The book of Joshua will be rendered unusable to the Christian reader unless an answer is found to the

moral and theological problem as set out above.

Lawson Stone highlights what he calls six “heard” texts (Josh. 2:9–11; 5:1; 9:1–2, 3–4a; 10:1–5; 11:1–5), in which the Canaanite kings hear about and initiate the aggression against the incoming Israelites, such that the Israelite campaign after Ai can be viewed as a *defensive* reaction.<sup>[23](#)</sup> The Canaanites are depicted as resisting the decree of YHWH, who had given the land to Israel.<sup>[24](#)</sup> On the other hand, the Israelites are pictured as exemplary in their obedience to God (10:40; 11:15), carrying out his command to kill all Canaanites, so that Joshua’s generation is a model for future generations (24:31: “Israel served the LORD all the days of Joshua”).<sup>[25](#)</sup> Given this way of framing the



situation, Stone argues, “Clear moves were made to guide the reader to a non-militaristic and non-territorial actualization of the text in which the conquest first illustrated the necessity of an affirmative response to YHWH’s action, then became a paradigm of obedience to the written Torah.”[26](#)

Certainly, later in the Old Testament, in Ezra 9–10, what happened under Joshua is not understood to require the killing of Canaanites but only the breakup of marriages with non-Israelites who do not share their faith. To marry such foreign women is classified as “acting unfaithfully.” This damning characterization (using the Hebrew root *m’l*) is found a total of five times in these two chapters (Ezra 9:2, 4; 10:2, 6, 10).

The most significant earlier biblical use of the root is in relation to the sin of Achan (Josh. 7:1: “the people of Israel *broke faith* in regard to the devoted things”; cf. 22:20).<sup>[27](#)</sup> In other words, to be involved in foreign marriages was to commit the sin of Achan. In Ezra and Nehemiah, those Israelites who had married foreign wives were required to divorce them (Ezra 10; Neh. 13:23–27), but in the New Testament it is not mandated that an unconverted spouse be divorced (1 Cor. 7:12–16), for the desire is that, if possible, they come to faith. Wider biblical discussion makes clear, therefore, that any application of the book of Joshua is in terms of acting in a way that displays devotion to God but does no harm to other people.<sup>[28](#)</sup>

What is more, in contrast to what is said about the foreign nations in the land, the portrayal of Rahab and the Gibeonites presents a positive view of foreigners, clearing the book of the charge of xenophobia.<sup>29</sup> The book does not teach the dictum that “the only good Canaanite is a dead Canaanite.” Both Rahab and the Gibeonites side with Israel; they utter theologically profound confessions (Josh. 2:9–11; 9:9–10); and they establish binding covenants with Israel (2:12–14; 9:11–15), so that their continued presence within Israel is not viewed as a threat (6:25; 9:7, 16, 22, 27; 10:1). This aligns with the suggestion of Lori Rowlett that the book of Joshua explores the theme of marginality, that is, who is included in or excluded from Israel.<sup>30</sup> The Gibeonites

are the mirror image of the Trans-Jordanian tribes (ch. 22), ethnic outsiders within the geographical boundaries of the land. In the same way, Rahab and Achan are opposites, with the contrast reinforced by her reappearance (6:22–25) immediately before the Achan incident in chapter 7. These examples serve to show that ethnicity is not the only determiner of a person's fate, and they reveal the process by which insiders are ejected from Israel and outsiders are brought into Israel.<sup>31</sup> The warning speeches at the end of the book make the appropriate applications, for a sinful Israel will receive exactly the same treatment as that measured out to the foreign nations (23:13, 15–16). In sum, the definition of “Israel” is not finally a matter of race, and

the book of Joshua cannot be used to support ethnic prejudices of any kind.

#### *4.2.1.3 Joshua in the Storyline of Scripture*

In line with earlier biblical covenants, especially the required response of the Israelites to God as set out in Deuteronomy (e.g., obey, love God; the danger of “other gods”), Joshua’s final exhortations have the repeated pattern of what the Lord has done (Josh. 23:1–5, 9–10, 14), and what *they* must do (23:6–8, 11–13, 15–16). Chapter 23 prepares the way for the covenant renewal ceremony of chapter 24, which amounts to an assertion of God’s sole kingship over Israel. Konrad Schmid finds links with Deuteronomy 33:5 (“Thus the LORD

became king in Jeshurun, when the heads of the people were gathered, all the tribes of Israel together”), which implies that the theocratic focus of the earlier text carries over into Joshua 24,<sup>32</sup> for the Israelite tribes and their leaders “present themselves before God” as before a king (Josh. 24:1; cf. Ex. 8:20; 9:13; Prov. 22:29).<sup>33</sup> After the historical review of God’s actions on behalf of his people in Joshua 24:2–13, the main theme of Joshua’s exhortation to the assembled tribes is that they *serve* the Lord (Josh. 24:14 [2x], 15 [2x], 18, 19, 21, 22, 24, 31). The stated obverse is the danger of forsaking (‘*āzab*) the Lord (24:16, 20),<sup>34</sup> and *serving* other gods (24:2, 14, 15 [2x], 16, 20). The verb “to serve” (‘*ābad*) can have a cultic flavor; however, serving

God is not limited to acts of worship but involves nothing less than the recognition of God as the sole deity (cf. 22:5, 27; 23:7, 16).<sup>[35](#)</sup>

The basic idea is that of serving God *the King*, as seen in Exodus, where the Israelites' enforced service of Pharaoh (Ex. 1:13–14 [*‘abad* used five times]) is replaced by their service of God (“Let my people go, that they may *serve* me”).<sup>[36](#)</sup> It is Joshua, in his capacity as “head of an ancestral household,”<sup>[37](#)</sup> who challenges his fellow Israelites, depicted as other households and their heads, to serve the Lord (Josh. 24:15: “but as for me and my house, we will serve the LORD”). Covenant commitment is an acknowledgment of God's kingship over his people, and the portrayal of Joshua as

a nonroyal figure is consistent with and supports the theocratic theology of the book as a whole that depicts God as the exclusive King over the ancestral houses of Israel.

The conquest begun in the book of Joshua continues in the book of Judges (ch. 1), but with only indifferent progress. The promise of “rest” from enemies remains and is reiterated by God to David in 2 Samuel 7:11a (“and I *will give you rest* from all your enemies”), and the victories of David recounted in 2 Samuel 8 are to be seen as its fulfillment (8:1a: “After this . . .”). The temporal succession, namely, that 2 Samuel 8 depicts later victories, is confirmed by the promise to David of a great name (7:9b: “and I will make for you a great name,



like the name of the great ones of the earth”), which is fulfilled in the victories of 2 Samuel 8 (esp. v. 13: “David made a name for himself”). The superfluity of references to David by name in chapter 8 (e.g., “And the LORD gave victory to David wherever he went” [8:6, 14]) emphasizes the exaltation of the king and his military triumphs.<sup>38</sup> In biblical-theological terms, the focus on the God-enabled victories of David can be viewed as anticipating and pointing forward to the greater achievement of David’s greater son.

It might have been expected that the writers of the New Testament would make great use of the book of Joshua; after all, the name of the man from whom the book derives its title is “Joshua,” a *savior*

figure, which is what his name signifies (as noted by Sir. 46:1). The Greek Bible renders the name as *Iēsous* (= Jesus), the same name given to the one who came to save (Matt. 1:21: “she [Mary] will bear a son, and you [Joseph] shall call his name Jesus [*Iēsous*], for he will save his people from their sins”). However, the New Testament does not make a typological link to Jesus as a second Joshua;<sup>39</sup> rather, in the book of Hebrews, Jesus and Joshua are set in contrast (Heb. 4:8: “If Joshua had given them rest, . . .”). The action of God in the book of Joshua is best understood as anticipating how Jesus the Divine King will enable his people to enter the land and find lasting rest.

#### ***4.2.2 Judges***

The book of Judges has three main sections. The introduction (Judg. 1:1–2:5) shows that, unlike the days of Joshua, the Judges era is marked by covenant disobedience and failures in attempts to complete the conquest and settlement. The body of the book features stories about twelve leaders (2:6–16:31), with the stories arranged geographically, from Othniel in the south and moving further north each time, telling of the deeds of Ehud, Deborah, Gideon, Jephthah, and finally Samson, from the tribe of Dan, which will secure territory for itself in the far north by the end of the book (ch. 18; cf. Josh. 19:47).<sup>40</sup> There is no mention of any judge after chapter 16. The absence of Joshua-like success in chapter 1 and the loss of tribal unity in chapters 17–21 are

temporarily reversed in chapters 2–16 due to God's action of raising up deliverers for his people.

#### *4.2.2.1 The Themes of Judges*

The main themes of Judges are the leadership exercised by the judges under God and the twelve-tribal constitution of the nation of Israel. The unity of Israel is a fundamental presupposition of the book (Judg. 1:1: “*the people of Israel* inquired of the LORD, ‘Who shall go up first for us [= Israel] against the Canaanites?’”) just as it is in the book of Joshua. The book opens with Judah cooperating with Simeon “his brother” to fight the Canaanites (1:3, 17). The uncoordinated action of the other tribes in chapter 1 is to be viewed as symptomatic of a serious

decline in the national life of the one people of God. Near the end of the book, the tribes are fighting each other (20:18: “Which of us shall go up first to battle against the Benjaminites?” [our translation; cf. 1:1, substituting “Benjaminites” for “Canaanites”]).<sup>[41](#)</sup> However, the twelve-tribal structure of Israel is still intact at the close of the book, though requiring the enacting of a desperate plan to prevent the demise of the tribe of Benjamin (21:6: “One tribe is cut off from Israel this day”).<sup>[42](#)</sup>

The death of Joshua was a major turning point in the nation’s life (Judg. 1:1; cf. 2:6–10) and raised the issue of how Mosaic-like leadership would continue in the post-Joshua era. The book of Judges favors rule by God, mediated by nonroyal

subordinate leaders. These leaders, usually dubbed “judges” (Hebrew root *špt*), lead the nation against its enemies (e.g., Aram, Moab) and rule the people during times of peace. The older critical view was that the figure of the judge grew out of local tribal heroes, but the book itself maintains a national perspective (e.g., 12:7: “Jephthah judged *Israel* six years”), so that only one judge can officiate at any one time. The scope of a judge’s authority and activity was *pan-Israelite*. This is reflected, for example, in the complaint made in the Song of Deborah about the failure of Reuben, Gilead, Dan, and Asher to join the fight (5:15–17).<sup>43</sup> Gideon’s action against the Midianites involved only Manasseh, Asher, Zebulun, and Naphtali (6:35);

however, the Ephraimites later scold him for not calling upon their assistance (8:1; cf. 12:1). The book consistently maintains a national or *all Israel* perspective (e.g., 13:1: “And *the people of Israel* again did what was evil in the sight of the LORD”).

Two Hebrew terms sum up the activity of the leaders, namely, they “save” (root *yš‘*) (Judg. 3:31; 6:14) or “judge/lead” (root *špt*) (10:3; 12:7, 8, 11, 13). A few of the judges are said to do both, namely Othniel, Tola, and Samson (3:9–10; 10:1–2; 13:5; 15:20). In the case of Barak, he is conscripted by Deborah (4:6) and instructed by her as to strategy for the conflict (4:7, 14); both go into battle (4:9), though Barak is the actual leader of the troops (4:10, 15–16, 22).<sup>44</sup> In the case of Deborah, she “used to sit under the

palm of Deborah . . . , and the people of Israel came up to her for judgment” (4:5), which seems to focus on Deborah’s possession of wisdom and discernment. Her primary designation is as “a prophetess” (4:4), and just as the later prophets directed kings (e.g., Samuel telling Saul to destroy Amalek in 1 Samuel 15), Deborah directs Barak.<sup>45</sup> Despite Judges 4:4–5, the meaning of the verb “to judge” cannot be limited to the judicial sphere and often bears the wider meaning “to rule” (e.g., Hos. 7:7; Amos 2:3; Mic. 5:1). The leadership of these divine emissaries reflects and supports the kingship of God over the nation, as established under Moses.

The characteristics of rule under the judges are as follows:<sup>46</sup> (1) there is a



national crisis to address (e.g., Judg. 3:7); (2) the judge appears after a long period of foreign occupation (e.g., 3:14; 4:3); (3) YHWH equips the judge, often articulated by the expression “YHWH was with the judge” (2:18; cf. 6:12, 16), or signaled by the reception of the Spirit of YHWH (3:10; 6:34), leading to a military victory; (4) the authority bestowed on a judge is spontaneous, rather than hereditary or transferable; (5) their leadership was independent of social status, class, sex, or age,<sup>[47](#)</sup> for example, the woman Deborah, Gideon the youngest son (6:15), and Jephthah the bandit (11:3); (6) the relationship between the judge and the people was never formalized; (7) the authority of the judge

transcended the individual tribe and was not confined to a restricted locale.

Given the prominence of the theme of leadership in the Former Prophets, the question must be asked, What attitude is adopted in the book of Judges to the possible emergence of Israelite kingship? Does Judges favor the institution of kingship, as argued by some,<sup>48</sup> or is it ambivalent about the place of a human king in the theocratic structure of the Israelite nation? The reason the question needs to be asked (yet is not easy to answer) is that the book can be read as giving more than one answer to the question.<sup>49</sup> For example, when Gideon is offered the kingship, he ostensibly refuses (Judg. 8), and Abimelech's disastrous dalliance with kingship does nothing to

enhance the reputation of the institution (Judg. 9). On the other hand, the refrain that punctuates the final chapters of the book, “In those days there was no king in Israel. Everyone did what was right in his own eyes” (17:6; 21:25; found in abbreviated form without the second clause in 18:1 and 19:1), is commonly read as favoring kingship. It is, of course, possible that more than one viewpoint is allowed a place in the final form of the book;<sup>50</sup> however, we would expect some kind of thematic resolution of the perceived tension in a literary composition.

Without suggesting that the primary purpose for which the book was written was to evaluate and pass judgment on the institution of kingship—after all, the theme

is broached only at certain points in the narrative—Judges does not seem to see kingship as a viable option for God's people at this time. In the incident of Gideon's ephod (8:22–27), Gideon is offered hereditary rule (8:22), but he categorically rejects the offer, and his declaration has the character of a confession of faith: "I will not rule over you, and my son will not rule over you; the LORD will rule over you" (8:23).<sup>51</sup> The antithetical nature of Gideon's statement is reinforced by an emphatic Hebrew construction ("*I myself* will not rule over you . . ."). The contrast is further strengthened by placing the subject (YHWH) before the verb in the Hebrew sentence order ("it is the LORD who will rule over you").

Judges 8:23 is best viewed as summarizing the assessment of the book of Judges, with its theology placed in the mouth of a key character. Gideon speaks as the typical judge, and his rebuttal of their request is in line with what is found in the next book, in which Samuel (the judge) views the people's request for a human king as tantamount to a rejection of YHWH as King (1 Sam. 8:7; 10:19; 12:12, 17, 19). On that basis, Gideon's reply is a statement of a theological principle. Taking Gideon's refusal of kingship at face value, the explanation for his counter-request—that the people give him a portion of the spoil, with which he made an ephod—is that it might serve as an oracular device whereby the Lord

would make known his royal will to the nation (Judg. 8:24–27).<sup>52</sup>

Yet, ironically, after his *verbal* refusal of the office of king, Gideon adopted what might be viewed as the *trappings* of kingship: he founded a cult involving the ephod oracle (Judg. 8:27); he claimed spoil from war in the form of jewelry and royal raiment (8:24–26; cf. 8:21); he “sat” (= enthroned?) in his house (8:29; cf. 2 Sam. 7:1);<sup>53</sup> and he had many wives, seventy sons, and a concubine in Shechem (Judg. 8:30–31; cf. the seventy sons of Ahab in 2 Kings 10:1).<sup>54</sup> Gideon rejected kingship, yet he appears to toy with it. Daniel Block may be right in saying that Gideon’s rejection of kingship sounds pious but turns out to be hollow, with 8:24–28 going on to show Gideon

adopting the royal paraphernalia.<sup>55</sup> It seems best to interpret Gideon's statement in 8:23 as expressing an exemplary sentiment, which, however, he may have failed to uphold in practice.<sup>56</sup> This does not necessarily mean that kingship is banned *for all time* as a legitimate model of government in Israel, but before rule by kings in Israel can be sanctioned, certain safeguards must be put in place, clarifying the exact relationship between the divine King and the human king, so that the lesser king will not detract from the preeminent position of the greater King (a theological development that does not take place until the book of Samuel).

If the final verse of the book of Judges is read as a blanket endorsement of kingship (21:25), it stands in tension with

the accounts in Judges 8 and 9 that are not complimentary to the institution. William Dumbrell sees the verse as simply descriptive of the period as one of relative individual freedom in the absence of kingly rule, so that the contrast in mind is being able to do what one wants rather than having to do the king's will.<sup>57</sup> The stereotyping of rule by kings as making onerous demands on the people is also reflected in the later speech by Samuel in which he tried to talk the elders out of wanting a king (1 Sam. 8:10–18).<sup>58</sup> Dumbrell goes on to argue that the refrain has the implication that since God kept the nation intact during this troubled era, he can do so again (in the postexilic period). A positive interpretation of the refrain is supported by the contents of Judges 19–



21, which depict the drastic means used to restore the near-decimated tribe of Benjamin with the aim of preserving the twelve-tribal structure of the nation. The final verses of the book describe the restoration of a theological ideal, with the Benjaminites and Israel as a whole enjoying their “inheritance” (21:23–24). In line with this way of reading the closing scene, a major theme in chapters 17–18 is how the tribe of Dan secured its “inheritance” (18:1). A unified twelve-tribal Israel has been maintained by God without recourse to the institution of kingship. Robert Boling also views the refrain in a positive sense, meaning that YHWH was still King, and so they needed no human king.<sup>59</sup> Thus, it would be true to observe that Israel survived the period of

the judges but did not survive the succeeding era of kingship, wherein misrule by kings led to the exile of both northern and southern kingdoms.

#### 4.2.2.2 *The Ethics of Judges*

The core of the book consists of cycles of apostasy, oppression, and rescue (by a judge), with the cycle outlined in Judg. 2:11–23. Just as the nation appears to be in a worse state at the end of the book than at the beginning, so, too, its leaders seem to *degenerate* as the story unfolds. Othniel escapes criticism, perhaps as much as anything because of the extreme brevity of the account (Judg. 3:7–11). Ehud's single-handed bravery involves treachery (3:20), and his victory has some association with "idols" (3:19, 26 [*pěsîlîm*]; cf. Deut. 7:5,

25; 12:3]). Barak is fainthearted (Judg. 4:8–9), so that Jael is given the honor of killing Israel's archenemy Sisera (4:22). Gideon is a reluctant deliverer and overly severe in the aftermath of victory (8:16–17). Jephthah's success is marred by the subsequent sacrifice of his daughter (11:34–40) and slaughter of Ephraimites (12:1–6). Finally, there is Samson, who attaches himself to several Philistine women and whose acts of deliverance seem to be motivated by personal revenge (14:19; 15:3, 7; 16:28). In the case of Samson, it was only promised that “he shall *begin* to [deliver] Israel from the hand of the Philistines” (13:5). He breaks all the components of his Nazirite vow: he eats impure food (14:9), (apparently) drinks intoxicants at the “feast” (=

drinking party [root *šth*]) of 14:10, and has his hair cut. Despite the apparent unworthiness of the agents that God used to deliver and rule his people in this period of Israelite history, the author's delight in recounting the adventures of the judges shows that he views them as praiseworthy (e.g., Samson's ethnic joke in 16:28: "that I may be avenged on the Philistines for *one of* my two eyes" [our translation]; implying that the deaths of many Philistines are not worth the value of his two eyes).<sup>[60](#)</sup> In regard to God's use of unworthy agents, the book of Judges is little different than other narratives in the Old Testament, for even the greatest of its heroes (e.g., David, Solomon) are shown to be faulty.<sup>[61](#)</sup>

### *4.2.2.3 Judges in the Storyline of Scripture*

In the book of Judges, Israel is depicted as one nation in twelve tribes. This picks up the key theme of the unity of God's people in the sermons of Deuteronomy, in which Moses addresses "all Israel" (Deut. 1:1). In line with this, rather than viewing the picture of the king in Deuteronomy as utopian,<sup>[62](#)</sup> the highly restricted role of the king reflects the fundamental theology of the book that Israel is a brotherhood,<sup>[63](#)</sup> so that the king is not allowed to rise too far above "his brothers" (Deut. 17:20). Likewise, Deuteronomy ignores distinctions between cultic officials (priest/Levite) because of the book's emphasis on oneness, and Moses describes the tribe of Levi as a

brotherhood (18:7: “like all his brothers the Levites” [our translation]), just as he does Israel as a whole (18:2: “they shall have no inheritance among their brothers”). In the book of Joshua, the unity of the nation is maintained by requiring all of the tribes to play their part in the conquest of the land, including the two and a half tribes already allotted land on the east side of the Jordan River (Josh. 1:12–18; ch. 22). Later, both south and north will unite under the rule of David (2 Sam. 2:4; 5:1–5), and despite the division of the kingdom after the death of Solomon (1 Kings 12), Kings traces the history of both kingdoms. In 1 Chronicles 1–9, the genealogies of all twelve tribes are supplied, for together they make up the true Israel. Likewise, the Chronicler

asserts that all twelve tribes are still in existence in the postexilic period, such that when the resettlement is described in 1 Chronicles 9:2–3, Judah, Benjamin, Ephraim, and Manasseh (i.e., the two southern and two [representative] northern tribes) are specifically listed. The Old Testament prophets look forward to the ultimate reunion of north and south (e.g., Ezekiel’s prophecy of the two sticks [37:15–32]), and Jesus’s statement that he has “other sheep” who must be regathered (John 10:16) depends upon what Ezekiel said about the “good shepherd.” The idealistic picture of the 144,000 in Revelation 7:1–8 shows the eschatological goal of assembling the full number of believing Israelites who form the new Israel.

In the book of Judges, there is a continuation of non-dynastic modes of government such as already seen in the persons of Moses and Joshua, whose nonroyal roles did not compete with or detract from the exercise of God's crown rights over Israel. God's use of the ad hoc office of judgeship, wherein leaders are raised up only when needed to address a crisis, shows that God is actively exercising his role as King over his people. God is involved in both the punishment and the deliverance of Israel. He "sold" them into the hands of Cushan-rishathaim, Jabin, the Philistines, and the Ammonites (Judg. 3:8; 4:2; 10:7); he "gave them into the hand" of the Midianites and the Philistines (6:1, 13; 13:1); and he "strengthened" Eglon, king



of Moab, against Israel (3:12). At the same time, YHWH's involvement in saving Israel is made plain (e.g., Samson's birth is a miracle [13:2–3]). He gives Israel's enemies into their hands (Judg. 3:10, 28; 4:7, 14–15; 7:2, 7, 9, 14–15; 8:3, 7; 11:9, 30, 32; 12:3), and the Spirit of the Lord falls on a judge before he goes into battle (3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14). The book lays stress on God's superintendence of Israel's fate and fortunes, and this reinforces its central theological and ethical message that loyalty to YHWH as their King is indispensable (2:1–3, 17, 19–20).<sup>64</sup>

Since the book of Judges is part of a canonical unit that stretches from Joshua to Kings (Former Prophets), whatever the

process of composition, the final setting of the book must be exilic, and so it cannot be oblivious to the disastrous results of the rule of later kings who brought ruin on the nation. After what was, in effect, a period of oppression (“After Abimelech . . .”), a deliverer was raised up in the person of Tola (“to deliver Israel”), whose leadership fixed up the mess made by Abimelech and enabled a return to stable government (Judg. 10:1).<sup>65</sup> Tola was immediately succeeded by Jair (10:3), and a further uninterrupted sequence of four judges is found later in the book (12:7, 8, 11, 13).<sup>66</sup> If the attraction of kingship for the people was continuity of rule, and the offer to Gideon in 8:22 specifically mentioned this feature (“Rule over us, you and your son and your

grandson also”)—namely, the appeal of the institution of kingship was that it guaranteed there would always be a military head to lead the nation against its enemies (cf. 1 Sam. 8:20)—the book of Judges shows that judgeship when functioning at its best could provide a measure of stability and, therefore (*pace* Amit),<sup>67</sup> the presentation does not prove the necessity or superiority of kingship. The refrain in the closing chapters (“In those days there was no king in Israel”), when read in context, implies that the Israelite nation can function satisfactorily without kings.<sup>68</sup>

### **4.2.3 Samuel**

The book of Samuel is named after the first of its three main characters, Samuel,

Saul, and David, whose interconnected lives and fates are recounted. Their lives follow a similar pattern, with each foreshadowing or reflecting the others as the narrative progresses.<sup>69</sup> This pattern is introduced to the reader in Hannah's song (1 Sam. 2:4, 7–8). The pattern could be called the “rise of the lowly, fall of the mighty,” with Samuel, Saul, and David each enjoying a rise and then suffering a fall.<sup>70</sup> The first instance of the pattern, however, is Eli and the fate of his priestly house. A partial climax in the story is found in Samuel's (supposed) farewell speech in 1 Samuel 12, but Samuel is not accepting retirement and says he will continue to pray for and instruct the people and their king (12:23). Samuel has important roles in chapters 13, 15, and 16,

and is mentioned again in 19:18–24. Samuel's death notice comes only in 25:1, and even then, he returns one more time to haunt Saul (ch. 28). Samuel has, in effect, superintended the career of Saul from beginning to end. On that basis, it comes as no surprise that there are important roles for prophets in 2 Samuel during the reign of David, especially Nathan (chs. 7, 12) and Gad (ch. 24).<sup>71</sup> Without prophetic support, a king will fail. Later prophetic texts firmly link messiahship to the Davidic line (e.g., Isa. 9; 11; Jer. 23; Ezek. 34).

#### *4.2.3.1 The Themes of Samuel*

The main themes of Samuel are kingship as a messianic institution, the emergence of prophecy, and the covenant with David.

This book depicts a time of transition in Israel's history, moving from the days of the judges to monarchy under the house of David. The Song of Hannah (1 Sam. 2:1–10) as the *overture* prepares for all that follows, and the final note of the song is, “he [the LORD] will give strength to his king and exalt the [power] of his anointed” (2:10b).<sup>72</sup> The parallel of “his king” and “his anointed” shows that a royal figure is in view, though the term “anointed” (*māšîaḥ*) is not limited to kings.<sup>73</sup> The point made is that God's supreme rule guarantees the success of his anointed king, who is dependent on God for strength. The personal pronouns (“*his* king . . . *his* anointed”) stress that the king derives power from God and owes obedience to him. It is promised that God

will “exalt the horn [*qeren*] of his anointed” (2:10b), and at the end of the joint book, David praises YHWH as “the horn [*qeren*] of my salvation” (2 Sam. 22:3), acknowledging that it is God who gave him victory over his enemies.

How can the book of Judges be interpreted as (at best) unenthusiastic about rule by kings when the next biblical book describes the installation of kings as divinely approved? The book of Samuel endorses the human kingship that was rejected during the period of the judges, yet it is also aware of the dangers of this institution. The events of the book begin in the days of the judges, and Eli and Samuel are both said to have “judged” Israel (1 Sam. 4:18; 7:15), but the key difference lies in the fact that the book of Samuel

shows *how* kingship of a certain kind can be incorporated into the Israelite theocracy, namely, Saul as “prince” (ESV; *nagîd*) under the control of a prophet (9:16; 10:1).<sup>74</sup> This development is achieved by the time of Samuel’s speech in 1 Samuel 12, wherein he cautions both the king and the people to follow prophetic direction (12:23–25).<sup>75</sup> The tone of warning indicates that there is likely to be little room for error on Saul’s part in his conduct as king, and if he fails, it will be as a result of disobedience to prophetic instructions.<sup>76</sup> This, of course, is what happens: Saul disobeys God’s commands through Samuel and is rejected as king (1 Sam. 13:13–14; 15:11, 22–23). In other words, in the early chapters of the book of Samuel, kingship is viewed as a



religiously dangerous institution that needs to be hedged about with checks and balances, such that before measures are put in place to effectively limit the powers and prerogatives of the Israelite king, no king can be appointed. Would the author of Judges agree with the proposal that kingship *of a certain kind* can be assimilated into the Israelite theocracy? Presumably, he would, though this train of thought is not in evidence in the book of Judges, and so the book does not as such endorse the rise of human kingship as an Israelite institution.

The experiences of Saul provide a *model* of what is involved in being the Lord's anointed,<sup>[77](#)</sup> namely, the pattern of Saul: he is God's choice (1 Sam. 9:16); he is anointed (10:1); he is endowed with the

Spirit of God (10:10; 11:6); and public proof of his charisma is provided by his victory over the Ammonites (ch. 11). In line with this theological schema, the same pattern recurs in the experience of David: he is God's choice (16:1–3); an anointing with oil at the hands of Samuel (16:13a); Spirit endowment (16:13b); and victory over the enemy, this time the slaying of Goliath the Philistine (ch. 17). In other words, this messianic paradigm is seen for a second time in the person of David. Several factors suggest that the messianic theology of the book of Samuel has implications for the future. One factor is the repeated sequence of events to be found in the book, whereby the experiences of Saul are replicated in those of David, suggesting that they are an

established pattern and therefore provide a *model* for both the present and the future.<sup>78</sup> Another factor is that the book depicts a theological *ideal*, but this would have little point if it were never to be realized, and so the ideal also implies the prospect of a future messianic individual. A further factor is that this messianic theology is propounded by prophetic figures (esp. Samuel) or others speaking like prophets (e.g., Hannah), and we would not expect a major disjunction between earlier and later prophecy, in which messianic predictions are to be found (e.g., Isaiah, Jeremiah, and Ezekiel).

The high point of David's piety in the book of Samuel is certain commendable actions in the cultic realm, namely, his transfer of the ark to Jerusalem (2 Sam. 6)

and his desire to provide the ark with more adequate housing (2 Sam. 7).<sup>79</sup> YHWH's kingship over Israel was acknowledged by David in 2 Samuel 6 by his bringing the ark (= YHWH's throne or footstool; 6:2) to his newly conquered capital, David's motivation being that Jerusalem might become God's capital and not just *his* capital—all with the aim of affirming God's supreme rule over the sacred nation. Indeed, on that occasion, David's exuberant devotion to God (6:14, 16, 21 [2x]: “[It was] before the LORD”) and lack of concern for his own royal dignity earned him the disapproval of “Michal the daughter of Saul” (6:16, 20–23).

Likewise, David's reason for wanting to build a *temple* to house the ark is that

there would be a *palace* for the heavenly king (the word in Hebrew [*hēkāl*] having both senses), on analogy with David's own palace. Note the comment made in 7:1 ("the king lived in his house"), namely, kings live in palaces, such that it was when Hiram built him a house that "David [perceived] that the LORD had established him king over Israel" (2 Sam. 5:11–12). In speaking to Nathan, David states only the premise of what is an *a fortiori* argument ("See now, I dwell in a house of cedar . . ."; 2 Sam. 7:2). The unexpressed logic is that it is even more appropriate for YHWH to have a house, for he is the supreme King.<sup>80</sup> The completed argument of David (supplying the elided conclusion) is that since David (the lesser king) has a house (= palace),

then surely God should have a house (= temple). David is commended in 1 Kings 8:18 for his desire to build a temple.

God's refusal of David's plan is not a criticism of David (2 Sam. 7:5), and Nathan's support for the project was due to his recognition of the religious logic behind the royal proposal (7:3). What, then, was the problem with David's idea? David *thought* he had achieved rest from his enemies (7:1b), but God revealed through Nathan that the time of rest lay in the future (7:11a: "And I *will* give you rest from all your enemies"). The fact of incomplete rest is confirmed by the subsequent wars fought by David, as catalogued in chapter 8. Despite differences in wording, the same explanation of the divine prohibition is

given in the three other passages that broach the subject (1 Kings 5:2–4; 1 Chron. 22:8–9; 28:3), namely that, in accord with the divine timetable, David was preoccupied in warfare and it would be his son who would build the temple, in a time of peace.<sup>[81](#)</sup>

Though the word “covenant” is not as such found in 2 Samuel 7, the divine arrangement with David is elsewhere designated a covenant,<sup>[82](#)</sup> and certain features present in 2 Samuel 7 indicate that a covenant is brought into existence.<sup>[83](#)</sup> One feature is the formality and solemnity of the divine promise of verse 11b, God referring to himself in the third-person (“The LORD will make you a house”), for this gives quasi-legal force to YHWH’s statement of what he promises to do for

David. Second, the father-son relation is used as a metaphor for the relation of YHWH to the Davidic king (7:14a), and so, as is common when covenants are formed, what is happening in 2 Samuel 7 is the forging of a fictive kinship relationship that strengthens the bond between the two covenant partners. Lastly, the role of a covenant is to give permanency to a relationship with the aim of securing lasting benefits, and so the “forever” *Leitmotif* in 2 Samuel 7 (e.g., 7:13, 16) is an important factor in what makes the divine arrangement a covenant.

#### 4.2.3.2 *The Ethics of Samuel*

The standard of God for his anointed king is very high; in fact, he is required to be faultless.<sup>[84](#)</sup> Saul's apparent reluctance to



become leader of God's people establishes him as a sympathetic character in the eyes of the reader (1 Sam. 9:21; 10:22; 11:5), and his hesitancy in accepting the role may be due to a realization of its inherent difficulty (how was he to please both God and the people?). Saul sinned and was rejected by YHWH. One sin was enough to ensure Saul's judgment, and he was told that his kingdom would not continue (13:13–14). The reader is provided with two examples of Saul's disobedience to a prophetic command. The account of the repeat offense is not superfluous (ch. 15) but clarifies any ambiguities in the first, for it confirms Saul's guilt and shows that his disobedience is not an aberration but a character trait, and in this way justifies

YHWH's harsh judgment.<sup>[85](#)</sup> In 1 Samuel 14, Jonathan acts as a foil for Saul, showing the attitudes and actions that Saul should display but does not (e.g., his trust in God's ability to give victory [14:6]).<sup>[86](#)</sup> Samuel's sorrow over the rejection of Saul is another sign of the sympathetic treatment of the first king by the narrator (15:35; 16:1), but Saul is not rejected by God for no reason, and God's choosing of David need not be seen as unfair favoritism.<sup>[87](#)</sup>

In contrast to Saul, David repeatedly passes the test, for he does not sin by taking action against Saul, as Jonathan points out when defending David to his father (1 Sam. 19:4–5: “Let not the king sin against his servant David, because he has not sinned against you”). In this matter,

David also claims to be without guilt (20:1, 8). He twice spares Saul's life, and these occasions give David the opportunity to declare his innocence (24:9–15; 26:18) and for Saul himself to confirm this (24:17–19; 26:21). In the intervening narrative, David recognizes Abigail as God's agent in preventing him from incurring blood guilt by slaying Nabal (25:32–34). Later, David is shown to be innocent of the deaths of Saul, Ishbosheth, and Abner (2 Sam. 1:15–16; 2:5; 3:28, 39; 4:9–12).<sup>88</sup>

After this long record of faithfulness, David's position is confirmed by way of covenant in 2 Samuel 7,<sup>89</sup> God promising to treat his house differently than that of Saul (7:14–15: "When he [a son of David] commits iniquity, . . . my steadfast love

will not depart from him, as I took it from Saul, whom I put away from before you”). However, from this point onward, David can virtually do nothing right (2 Sam. 10–20),<sup>90</sup> failing both as a father and as a king. Moreover, David’s private failings, particularly his failings as a father, impact his public role and success as king.<sup>91</sup> It could be argued that his sin of taking Bathsheba the wife of Uriah the Hittite (ch. 11), a sin replicated in the sexual misdemeanors of his sons Amnon, Absalom, and Adonijah, is worse than any sin committed by Saul. It is Nathan the prophet who confronts David with his sin (ch. 12), just as it had been Nathan who communicated the gracious promise of God (ch. 7).<sup>92</sup> Would David’s heinous sin, or God’s covenant with David, have the

final say in David's life? David's response to Nathan's confrontation differs sharply from that of Saul when confronted by Samuel in a comparable situation: Saul tried to excuse what he had done (1 Sam. 13:11–12; 15:15, 20–21, 24), whereas David was quick to confess his sin (2 Sam. 12:13a). But this cannot fully explain the immediate offer of mercy (12:13b). Despite David's faults, God remains true to his covenant pledge of 2 Samuel 7, and the narrative logic of the book implies that this is the *main* reason David is maintained as king and not rejected as was Saul.

The book of Samuel could be understood as an exposition of the Fifth Word (Deut. 5:16), given its portrayal of a series of ineffective fathers and

disobedient sons. The father-son relationship even becomes a metaphor for the relation of YHWH to the Davidic king (2 Sam. 7:14). The paternal position of YHWH relative to the Davidic king will involve the use of discipline by the divine head of the house (7:14b), with this prospect mentioned in the context of a book wherein fathers have failed to discipline their children (e.g., Eli in 1 Sam. 3:13). The only possible exception to this rule is Saul, and in his case the discipline he exercised was wrongly directed (against Michal and Jonathan for siding with and assisting David).<sup>93</sup> Eli is condemned for his failure to discipline his wicked sons (1 Sam. 2:27–36). Samuel, likewise, fails in his fathering role, for he, too, has two named wicked sons (8:1–3).

Saul is a dutiful son (9:1–5) but sins by disobeying the word of the Lord through his prophet, who is meant to be like a father to him (1 Sam. 13:13; 15:1, 10, 13, 19, 20, 22–23; 28:18). By contrast, David's behavior is exemplary up until and including 2 Samuel 7, where his position is confirmed by way of covenant, but his gross sin in chapter 11, though forgiven, will be reduplicated in the lives of his unworthy sons (12:10a). David's sin in 2 Samuel 11, in effect, breaks the Fifth to Tenth Words, seeing that it involves the abuse of authority, murder, adultery, stealing (a wife), lying, and coveting.<sup>94</sup> David Noel Freedman wants to interpret the book of Samuel as illustrating the breaking of the prohibition against adultery (Deut. 5:18),<sup>95</sup> and

certainly David's act of adultery with Bathsheba had catastrophic consequences for him and his house. Freedman also wishes to relate the book of Joshua to theft (committed by Achan) and Judges to murder (of the concubine [ch. 19]), but his scheme is too idiosyncratic to be convincing.

#### *4.2.3.3 Samuel in the Storyline of Scripture*

The rise of kingship in Israel coincides with the emergence of the specialized role of the prophet in the person of Samuel, whose task is to guard God's royal prerogatives by keeping the king in check. It is not entirely clear why certain early figures were identified as prophets, for example Abraham (Gen. 20:7), Miriam



(Ex. 15:20), and Deborah (Judg. 4:4), but the explanation is probably either an intercessory role or their inspired utterances. The programmatic statement about the prophet is Deuteronomy 18:15–22, which is the climax of the section in Deuteronomy that expounds the Fifth Word (16:18–18:22) and deals with authoritative offices in Israel. Israel is prohibited from having various types of diviners and mediums (18:9–14), and as a substitute God promises to raise up prophets, of whom Moses is the prototype (“like me/you”).<sup>96</sup> This chapter avoids explicitly labeling Moses a prophet, for to give Moses such a label might be misunderstood as bringing him down to the level of later prophetic imitators. Such a nuanced interpretation finds support in

Deuteronomy 34:10–12, which insists that the later prophets did not come up to his stature (“there has not arisen a prophet since in Israel *like Moses*”). This text comes closer to saying that Moses was a prophet, but the main point being made is Moses’s superiority to all later prophets. The portrait of Joshua includes certain prophet-like features among other similarities to Moses, and Joshua’s speeches (Josh. 23–24) mark the end of an era, just as the speech of the prophet Samuel brings the period of the judges to a close (1 Sam. 12).<sup>[97](#)</sup>

In the history of prophecy, Samuel is a transitional figure. Up to 1 Samuel 8, Samuel is pictured as a judge. Especially in chapter 7, Samuel’s actions are those of a typical judge. Some four times reference

is made to Samuel's activity as a judge (7:6, 15, 16, 17). In that capacity, he is both a military leader (7:5–14) and administrator of justice (7:15–17), protecting the nation from external aggression and internal disintegration. Samuel is the crucial figure in the transition from the league to the monarchy. With the appointment of the first king, the (now) prophet Samuel focuses on supervising the king. In that capacity, Samuel makes and unmakes kings: he appoints Saul (ch. 10) and disposes of him (chs. 13, 15) and appoints David in his stead (ch. 16).<sup>98</sup> In the book of Kings, there is a series of prophets (e.g., Nathan, Abijah, Elijah) who see their role as controlling the king.

What is the relation between the covenant with David and previous covenants, especially the Abrahamic and Mosaic covenants? Seeing that the preceding history of God's dealings with the nation are referred to in 2 Samuel 7 (vv. 6–9), this implies that it is not unconnected to earlier arrangements. David is designated the agent through whom the exodus deliverance (= rest in the land of promise) is finally achieved, and the term “son” earlier applied to Israel (Ex. 4:22) is applied to David in 2 Samuel 7:14 and in other covenant contexts (Pss. 2:2–7; 89:27).<sup>99</sup> In this way, God's covenant with David is to be seen as a vehicle for the Sinai covenant, and even further back, for the Abrahamic covenant, neither of which have lapsed or

been annulled.<sup>[100](#)</sup> This is what Jon Levenson would call an “integrationist” approach to the relation between Mosaic and Davidic covenants.<sup>[101](#)</sup> The Davidic promises engage much more than the issue of the continuation of the royal line; they ensure Israel’s well-being, as David’s prayer in response makes clear (2 Sam. 7:18–29).<sup>[102](#)</sup> The argument among scholars over whether the Davidic covenant is unconditional or conditional in nature is unproductive, seeing that the seemingly absolute promise of royal succession does not at all mean that the recipients have no obligations (7:14–16). The disciplining of Davidic sons by God, who promises to act as a conscientious father should, is best viewed as a measure to support the *unconditional* nature of the

covenantal arrangement rather than as showing its conditional nature.<sup>[103](#)</sup>

David's descendants have the obligation to obey (2 Sam. 7:14), and disobedience by David's heirs will bring chastisement; however, the guarantee of succession is not predicated upon the loyalty of David's sons. Nor does the covenant protect David from the moral consequences of any future personal failing, as the account of David's sin with regard to Bathsheba serves to demonstrate. Promise and responsibility are not antithetical in covenant theology, and so there need be no fundamental conflict between Mosaic and Davidic covenants, with the one viewed as having obligations and the other as being purely promissory. The "everlasting covenant"

with Abraham of Genesis 17 throws some light on why God should establish such a covenant with David and “his seed” (see 2 Sam. 7:11–16). The Davidic covenant is a divine guarantee that the promise to Abraham of international blessing will be fulfilled through a royal descendant of David.<sup>104</sup> In other words, the emergence of the Davidic dynastic monarchy can be viewed as fulfilling the promise of “kings” in Genesis 17:6, 16 and 35:11, with Judah (from which David springs) the only one of the tribes with which regnal imagery is connected (Gen. 49:8–12). In addition, the land focus of God’s covenant with Abraham in Genesis 15 is finally fulfilled through the victories of David (2 Sam. 7:11), resulting in Israel’s possession of the full dimensions of the

promised land (1 Kings 4:21; cf. Deut. 1:7).

#### **4.2.4 *Kings***

The book of Kings may be divided into three main sections: the reign of Solomon (1 Kings 1–11); the rule of the kings of Israel and Judah down to the exile of the northern kingdom (1 Kings 12–2 Kings 17); and the rule of the kings of Judah (with Hezekiah and Josiah as highlights) to the exile of the southern kingdom (2 Kings 18–25). Near the end of each section the judgment is explained. Due to Solomon's apostasy, the prophet Ahijah announces that his kingdom will be split in two (1 Kings 11:30–39). The judgment of the kingdom of Israel is due to the failure of the nation—badly served by



its kings—to listen to the prophets sent by God (2 Kings 17:21–23). Finally, the prophetess Huldah pronounces the doom of the nation due to the gross apostasy of Judah (2 Kings 22:14–20). It seems that the book of Kings was written to *explain* the exile, a tragedy brought upon the sister kingdoms in large part by the misrule of their kings.

#### *4.2.4.1 The Themes of Kings*

The main themes of Kings are the (fractured) ideal of Solomon, David as a model against whom other kings are measured, and the role of the prophet in controlling the kings. In a number of ways, the reign of Solomon, culminating with the visit of the queen of Sheba (1 Kings 10:1–13), is a high point in the history of Israel

as recounted in the Former Prophets.<sup>[105](#)</sup> Significantly, at this Solomonic crescendo, the “love” theme reemerges. At the birth of Solomon, the reader is told that “the LORD loved him” (2 Sam. 12:24), and at the start of his reign, the narrator states that “Solomon loved the LORD” (1 Kings 3:3), with his love expressed in David-like devotion in line with Deuteronomic ethics. In the programmatic speech of the queen of Sheba, she asserts that God making Solomon king is a sign that the Lord loves his people (1 Kings 10:9). Sadly, in an ironic reuse of the same Hebrew root (*'hb*), the apostasy of Solomon is due to perverted love: “King Solomon loved many women. . . . Solomon clung to these in love” (11:1–2). What this means is that, like the

Pentateuch, the Former Prophets as a canonical unit highlight God's love for his people and the response of love required in return.

Other key features in the account of Solomon's reign are his wisdom, his wealth, foreign recognition, and his building of the temple,<sup>106</sup> but the ideal is quickly shattered. The account of his reign is framed by passages depicting three enemies of Solomon who are successfully dealt with (Adonijah, Joab, and Shimei; chs. 1–2) and three enemies he did *not* overcome (Hadad, Rezon, and Jeroboam; 1 Kings 11:14–43; esp. v. 14: “the LORD raised up an adversary against Solomon . . .”).<sup>107</sup> Just as the prophet Nathan was instrumental in consolidating the kingdom under Solomon (ch. 1), so too

another prophet, Ahijah, sowed the seeds of revolt that led to the division of the kingdom after the death of Solomon (ch. 11). This alerts the reader that the interaction of kings and prophets will be a leading feature of the book of Kings, and that the success of kings depends on prophetic support.

The two dreams of Solomon are structurally important in the account of his reign (1 Kings 3:1–15; 9:1–10a), noting that 9:2 specifically connects the two events (“the LORD appeared to Solomon a second time, as he had appeared to him at Gibeon”; cf. 11:9). In the first dream, God predicts that Solomon will be a wise and wealthy king who will live a long life if he follows David’s example. In the second dream, however, the future is uncertain

(“But if you turn aside from following me, . . .”; 9:6). This structure implies that a less favorable view of Solomon begins at least as far back as 9:1 (not just at 11:1), though *explicit* criticism of Solomon is confined to chapter 11. We see an (apparent) violation of Deuteronomic law in regard to horse trading and excessive wealth (1 Kings 10:26–29; cf. Deut. 17:16).<sup>[108](#)</sup> According to Jerome Walsh, the characterization of Solomon even in the early chapters is not wholly positive.<sup>[109](#)</sup> For example, in 1 Kings 3:1 the royal palace is mentioned before the temple (because it takes precedence in Solomon’s mind?), and he spent seven years on the temple but lavished thirteen years on his own house (1 Kings 6:38; 7:1). Solomon’s wise decision about the

contending claims of the two harlots depends on a psychological trick (3:16–28).<sup>110</sup> Daniel Hays goes as far as to assert that the narrator, while overtly praising Solomon in chapters 1–10, ironically undercuts the positive portrait;<sup>111</sup> for example, the foreign (Egyptian) marriage and the high places of 3:1–2 are ominous foreshadowings of his later apostasy (11:1–8), and amid temple construction comes the divine warning that obedience is what counts (6:11–13).

There are enough links with the depiction of David in the book of Samuel (esp. 2 Sam. 6; 7; 24) to render unnecessary the theory that the Historian's use of David as a prototype of the godly king cannot have its origins in the revered figure of David but must be a retrojection

of the image of cultically devoted Josiah and an imposition of an alien image on David.<sup>[112](#)</sup> Moreover, though Josiah is likened to David (2 Kings 22:2), it is not plain that David is all that similar to Josiah, for what is said of Josiah in 22:2 is not said of David (“and he did not turn aside to the right hand or to the left”).<sup>[113](#)</sup> The similar phrasing found in Deuteronomy 17:20 would suggest that the Historian views Josiah as approximating the ideal king of Deuteronomy 17:14–20. The intertextual connection is supported by the multiple mentions of the “Book of the Law/Covenant” in the Josiah narrative (2 Kings 22:8, 11; 23:2, 21; cf. Deut. 17:18).<sup>[114](#)</sup> The author of Kings has modeled Josiah on that Deuteronomic royal portrait but then moves beyond its

severely circumscribed role for the king, given the proactive reformist stance that Josiah adopts in an attempt to meet the challenge faced by the nation.<sup>[115](#)</sup>

In some ways, Hezekiah is more like David than is Josiah, for only of David and Hezekiah among the Davidic kings is it said that “YHWH was with him” (1 Sam. 16:18; 18:12, 14; 2 Sam. 5:10; 2 Kings 18:7) and that they “were successful” or “prospered” (root *škl*) in military exploits (1 Sam. 18:5, 14, 15, 30; 2 Kings 18:7). Also, both David and Hezekiah enjoyed success against the Philistines (1 Sam. 18:30; 2 Kings 18:8). What is more, in contrast to only one mention of David in relation to Josiah (2 Kings 22:2), there are several explicit allusions to David in the account of



Hezekiah's reign (18:3; 19:34; 20:5, 6). The similarities between Hezekiah and David confirm the argument made above that the author of Kings does not ignore the way in which David is portrayed in the preceding book. Josiah embodies the Davidic prototype of cultic orthodoxy but then goes beyond the model provided by David.<sup>[116](#)</sup>

However, if the book of Kings provides a portrait of kings, the prophets are equally prominent, or nearly so, in the narrative. There is a series of named prophets (e.g., Nathan, Gad, Abijah), and the book may be analyzed in terms of the repeated pattern of confrontations between kings and prophets.<sup>[117](#)</sup> In addition, the central positioning of and space devoted to the Elijah-Elisha narratives

(1 Kings 17–2 Kings 13) highlight their importance within the book as a whole. The transition between 1 and 2 Kings is also close to the point where the prophetic succession of Elijah to Elisha is secured (2 Kings 2),<sup>[118](#)</sup> such that the impression is given of a divinely provided succession of prophets matching the succession of kings described in the book.<sup>[119](#)</sup> Nathan is involved in the accession of Solomon (1 Kings 1:11, 22, 32). Ahijah the Shilonite's acclamation of Jeroboam is recorded in 1 Kings 11:29–39, and this is fulfilled when he is made king over Israel (12:1–20). Further prophetic support by Shemaiah stopped Rehoboam's military attempt to regain the north (12:22–24). On the other hand, Ahijah's threat to cut off Jeroboam's house (14:7, 10–11) is

fulfilled in 15:29–30. Likewise, the prophecy of Jehu causes the fall of Baasha's dynasty (16:1–4, 7). In summary, the history of the kings in 1 Kings 11–16 is prophetically controlled and appears to be written from a prophetic standpoint.

Condemnation by prophets—Elijah included—seals Ahab's fate (1 Kings 21:19–24, 28–29; 22:17–28), but, by contrast, the political rally of Israel culminating in the reign of Jeroboam II was heralded by the dying words of Elisha to Joash (2 Kings 13:14–19) and by the oracle of Jonah (14:23–27).<sup>[120](#)</sup> In other words, this brief period of respite was given to the northern kingdom by the prophets. Finally, the collapse of the north is explained in 2 Kings 17 by the nation's persistent failure to listen to God's

“servants the prophets” (17:13, 23).<sup>[121](#)</sup> In the south, Hezekiah enjoys the prophetic support of Isaiah (2 Kings 19), and Josiah that of Huldah (22:14–20), but Isaiah’s prophecy of the demise of the royal house (20:16–18) works out in practice in 2 Kings 21–25. Unnamed prophets announce that Manasseh’s crimes have sealed the nation’s fate (2 Kings 21:10–15; cf. 23:26; Jer. 15:4). It is plain that the Historian specifies fulfillments to prophecy whenever he can.<sup>[122](#)</sup>

#### 4.2.4.2 *The Ethics of Kings*

The figure of David has a long *afterlife* in the book of Kings, in which the image of David is the standard by which all subsequent kings are measured and mostly found wanting. The thesis of Alison

Joseph is that “[t]he Deuteronomistic Historian devises a prototype of a covenantally adherent king in the portrait of David, who provides the cultic model for subsequent kings to follow.”<sup>[123](#)</sup> The cultic focus of the evaluation of kings is not at all surprising given the importance of the temple in the book.<sup>[124](#)</sup> It is significant that the narrative moves from temple *erection* to temple *destruction*. The record of the reign of Solomon (1 Kings 1–11) has at its heart the account of temple building (1 Kings 6–7) and Solomon’s prayer at its dedication (1 Kings 8). At the climax of the book is the account of temple destruction (2 Kings 25:13–17), which takes up the details of 1 Kings 7 (mentioning the pillars, the bronze sea, pots, and shovels) and binds

Kings into a tight conceptual unity, for what is constructed at the start of the book is dismantled at the end.

In the regnal formulae, the good (only southern) kings are those who do what is “right in the eyes of YHWH,”<sup>[125](#)</sup> of whom there are only eight: Asa, Jehoshaphat, Jehoash, Amaziah, Azariah, Jotham, Hezekiah, and Josiah (1 Kings 15:11; 22:43; 2 Kings 12:2; 14:3; 15:3, 34; 18:3; 22:2). However, only three kings reach such a level that they are likened to David, the prototypical good king (Asa, Hezekiah, Josiah). Both Hezekiah and Josiah are praised by being said to be incomparable (2 Kings 18:5; 23:25), and in line with this high commendation, Hezekiah is not merely said to be like David (as stated of Asa), but that he did

“all that David his father had done” (2 Kings 18:3). However, the description of Josiah is the most impressive, for “[he] walked in all the way of David his father, and he did not turn aside to the right hand or to the left” (2 Kings 22:2).

That the criterion of judgment for the kings is cultic in nature is confirmed by the basis on which Jeroboam and all subsequent northern kings are condemned by the Historian. In the regnal formulae, the northern kings are said to do what is “evil in the sight of YHWH” and are compared to either Jeroboam or Ahab (e.g., 1 Kings 22:52; 2 Kings 8:18, 27; 10:31). The crucial event in the history of the northern kingdom is the action of Jeroboam in founding a counter-cultus in Bethel and Dan (1 Kings 12:25–33;

2 Kings 17:16). This is prophetically condemned, and the cultic reform of Josiah that will expunge this evil is anticipated (1 Kings 13:2–5; cf. 2 Kings 23:15–18).<sup>126</sup> Each succeeding northern king (except for the short-lived kings Elah and Shallum) is condemned in similar terms, namely that “he did what was evil in the sight of the LORD, and walked in the way Jeroboam and in his sin which he made Israel to sin” (e.g., 1 Kings 15:34; 16:26), and the northern kingdom perishes because of the sin of Jeroboam (1 Kings 12:26–32; 14:10–11; 2 Kings 10:28–31; 17:16, 20–22).<sup>127</sup> It is plain that the issue is the sin of idolatry (e.g., 1 Kings 16:26: “provoking the LORD, the God of Israel, to anger by their idols”). The promises that God made to Jeroboam through Ahijah



depended on his adhering to the Davidic standard (1 Kings 11:38: “as David my servant did”), but Jeroboam, the potential second David, failed to live up to this standard (14:8–9),<sup>[128](#)</sup> and instead became a kind of “anti-David,”<sup>[129](#)</sup> and so Jeroboam is the negative benchmark for future northern kings. In this way, the Davidic prototype is the key to the judgment of both kingdoms.

The culprit corresponding to Jeroboam in the southern kingdom was Manasseh, who did as Ahab had done (2 Kings 21:3, 13), and, by so doing, ensured the exile of the southern kingdom (2 Kings 21:20; 23:26; 24:3). Ahab was like Jeroboam, only worse (1 Kings 16:31),<sup>[130](#)</sup> but he was mimicked by Manasseh, and by this means, Jeroboam’s defection from the

Jerusalem-centered cultus led to the destruction of both kingdoms.<sup>[131](#)</sup> Just as the piety of Hezekiah and Josiah found cultic expression (2 Kings 18:4; 23:4–20), the crimes of Ahaz and Manasseh were primarily cultic (2 Kings 16:3–4, 10–18; 21:2–9). In summary, the individuality of the kings is largely suppressed,<sup>[132](#)</sup> and they are typified as being like, or unlike, another king. The writer condemns northern kings for mimicking Jeroboam and his crime of refusing the primacy of the Jerusalemite cult. Likewise, southern kings are the target of criticism when they do not follow the pious ways of David.

The judicial role of the Israelite kings is present but not especially highlighted in the book of Kings; instead, as we have seen, the piety of the kings is measured

against a cultic standard, namely, their devotion to Yahwistic worship centered on the Jerusalemite temple. The royal responsibility of promoting social justice is, however, mentioned in the reign summary provided for David: “David administered justice and equity to all his people” (2 Sam. 8:15). By contrast, in the lead-up to Absalom’s rebellion, Absalom implicitly criticizes his father for failings in this area (2 Sam. 15:1–6). There may be more truth in what Absalom says than often admitted by commentators. When the details of David’s apparatus of administration in 2 Samuel 8:16–18 are repeated (with variations) in 20:23–26, there is no repetition of the equivalent of 8:15, for it is not possible to say this after the sordid events of 2 Samuel 11–20. The

responsibility of the king as chief law officer is also assumed when people are depicted as coming before David for the redress of an injustice (e.g., 2 Sam. 12:1–6; 14:1–14; cf. 2 Kings 8:1–6) or when in danger of the imposition of a judicial penalty due to their misdeeds (2 Sam. 15:28–33; 19:16–23).<sup>[133](#)</sup>

After a display of the wrong kind of *wisdom* in 1 Kings 2, in which Solomon takes revenge on his enemies, following the instructions of his father (“Act therefore according to your wisdom . . . for you are a wise man” [2:6, 9]), he appears to realize that he does not have the kind of wisdom a just ruler needs. In 1 Kings 3, Solomon requests of God, “Give your servant therefore an understanding mind” (3:9a), and the

second half of the verse reveals the purpose behind the request: “to judge [root *špṭ*] your people in order to discern between right and wrong. For who is able to judge this great people of yours?” (3:9b [our translation]). Immediately after the dream in which God grants his request, Solomon’s wisdom is displayed when two prostitutes each claim that the dead child is the other woman’s and the living child her own (3:16–27). The narrator’s statement at the end of the chapter shows the point being made: “And all Israel heard of the judgment (*mišpāṭ*) that the king had rendered (*šāpaṭ*), and they stood in awe of the king, because they perceived that the wisdom of God was in him to do justice (*mišpāṭ*)” (3:28). The link of wisdom and justice is confirmed in

1 Kings 10, where the queen of Sheba comments on Solomon's wisdom by saying, "Happy are your servants, who continually stand before you and hear your wisdom! . . . Because the LORD loved Israel forever, he has made you king, that you may execute justice (*mišpāṭ*) and righteousness" (10:8–9). These two incidents serve as bookends for the (largely) successful phase of Solomon's reign.

The theme of justice drops from view after the reign of Solomon, perhaps because Solomon becomes a model for the future, for there is no subsequent king who approached his stature in wisdom. The responsibility of the king to judge righteously and dispense justice is reflected in texts that speak of God's

provision of a future ruler in David's line (2 Sam. 23:3; Ps. 72:2–4, 12–14; Isa. 9:7; 11:4–5; 16:5; 32:1; Jer. 23:5).<sup>134</sup> Given that the social critique of the prophets is grounded in the teaching of Deuteronomy (e.g., Jer. 7:6; Zech. 7:10; Mal. 3:5), the prophetic picture of future kingship is presumably built on the same basis.<sup>135</sup> It is also in line with the expectation on ancient Near Eastern kings to uphold social justice.<sup>136</sup> A negative example is the abuse of royal judicial authority in 1 Kings 21 in the Naboth incident. The implied ethic of Kings, embodied in its depiction of the religious and moral obligations and failures of the kings, can be related to dominical teaching on the two *great commandments*, both of which are stated by Jesus to be essential, but with love for

God being given the priority (Matt. 22:34–40).

#### *4.2.4.3 Kings in the Storyline of Scripture*

The final paragraph of the book of Kings depicts the release of Jehoiachin from prison by order of Evil-merodach of Babylon (2 Kings 25:27–30). It is noted that, subsequently, Jehoiachin king of Judah dined at the Babylonian king's table “every day of his life . . . as long as he lived” (his death implied).<sup>[137](#)</sup> This scenic ending serves to bring this history to a close on a cheery note; or is it more than that? Scholars are divided between minimalizing and maximizing viewpoints of what is described in the final paragraph of the book, namely, whether the release



of Jehoiachin means little (simply the last information available) or much (presaging a revival of Davidic rule over Judah).<sup>[138](#)</sup> We agree with those who argue that the closing verses of Kings are too weak a foundation on which to build high hopes for the Davidic house. The passage does not say that the rehabilitation of Jehoiachin is divinely ordered (unlike in the case of 2 Kings 24:2–3). There is no verbal link to God’s promise of 2 Samuel 7,<sup>[139](#)</sup> nor does it use one of the writer’s “fulfillment notices” (cf. 2 Kings 23:16). Nothing is said about Jehoiachin’s release being preceded by an act of repentance or an appeal to God by Jehoiachin, such as we might expect, given the paradigm set out in the prayer of Solomon in 1 Kings 8:46–53.<sup>[140](#)</sup> It must be said, therefore, that

these considerations favor Martin Noth's minimalizing view of the manumission of Jehoiachin, with Noth viewing this turn of events as simply the last datum available to the Historian to record.<sup>[141](#)</sup>

However, the book of Kings is not entirely pessimistic about the future, as the closing section of Solomon's prayer shows (1 Kings 8:46–53), but it does not contemplate a return to the land (unlike in Deut. 30:3–5) nor does it speak of a postexilic restoration of Davidic kingship.<sup>[142](#)</sup> Read in the light of these verses, what happens to Jehoiachin at most reflects the hope that God would “grant them compassion in the sight of those who carried them captive” (1 Kings 8:50).<sup>[143](#)</sup> On this reading, the improvement in the lot of Jehoiachin does not presage a

messianic hope but does suggest that there is a future for Israel in the good purposes of God.<sup>[144](#)</sup> Jehoiachin prospers under Babylonian rule, and so, therefore, can God's people generally (cf. Jer. 29). The implied application for readers is that serving the king of Babylon is the way ahead in the exilic situation.<sup>[145](#)</sup>

## **4.3 Central Themes of the Former Prophets**

Central themes of the Former Prophets include leadership (kingship), God's sanctuary, and the land. This canonical corpus sketches a history of Israelite *leaders*—Joshua, the judges, the kings, and the prophets. No category of leader is found to be wholly adequate, including

prophets, who could not prevent the exile of God's people. Most notably, this canonical corpus records the history of kingship as an Israelite institution: its shaky beginnings under Saul, its Davidic-Solomonic high point, the division of the kingdom, the apostate northern kings, the mostly inadequate southern kings, and the end of both kingdoms. In many ways, rule by kings was a failed experiment. Reading the books of Judges and Samuel in sequence, the ambivalent attitude toward kingship in Judges makes sense and, indeed, is confirmed by the book of Kings. It is only after YHWH explains the concept of a "prince" to Samuel (1 Sam. 9:15–16) that Samuel (the judge) shifts from his vocal anti-monarchism (8:6) to a certain brand of pro-monarchism, namely,

one in which the “prince” takes his orders from the prophet (Samuel rebadged) and God remains in control of the nation. The book of Samuel goes on to describe the first (failed) king (Saul), and then the start of the Davidic dynasty (undergirded by divine promises), whose kings, however, were still subject to the guidance and critique of prophets (2 Sam. 7; 12; 24). The weaknesses of David—exposed in 2 Samuel 11–20—do not bode well for the future, and it is by no means surprising that the history of kingship provided in Kings places the institution in a very negative light. On the other hand, due to the covenant that God made with David, messianism in the Old Testament from this point onward is irrevocably linked to the house of David.

With the last four verses of Kings we come full circle, for they recall the beginning of Kings that opens by portraying an enfeebled King David (1 Kings 1:1–4). Jehoiachin, as depicted in the closing verses of Kings, is “a similarly enfeebled monarch,” though his impotence is political, not sexual (2 Kings 25:27–30).<sup>[146](#)</sup> On this reading, the house of David suffers the same fate as the house of Saul, for Jehoiachin is a Mephibosheth-like figure, namely, a humbled royal personage who cannot himself exercise rule and must eat at another king’s table (2 Sam. 9:11, 13; cf. 1 Kings 2:7; 4:27).<sup>[147](#)</sup> The book of Kings ends in hope, but the unflattering portraits of the first and last Davidic kings suggest that it entertains a *democratized* hope—hope for

the nation—and not one that includes the prospect of a return of Davidic kingship.<sup>[148](#)</sup>

With regard to the theme of God's *sanctuary*, in Deuteronomy the repeated reference to “the place that the LORD your God will choose” (e.g., Deut. 12:5, 11; 14:22–27; 15:19–23; 16:2, 6) does not specify a geographical location, and there is no hint that Jerusalem is the place intended. Jerusalem is not mentioned in Deuteronomy,<sup>[149](#)</sup> though lists of Canaanite nations give a certain prominence to the Jebusites, for they are invariably placed in final position (e.g., Deut. 7:1; 20:17; Josh. 3:10; 9:1). Jebus was not captured by the invading Israelites (Josh. 15:63), or at least not permanently (Judg. 1:8, 21). By the end of the period of the judges, if not

earlier, Shiloh is the central sanctuary of all Israel (Josh. 18:1, 10; Judg. 21:19–21; 1 Sam. 1:3). When David captured Jerusalem and moved the ark there, it became the religious, as well as the political, capital of his kingdom, and the prestige of Jerusalem as a religious center was enhanced by the erection of Solomon's temple.

The building of the temple is the centerpiece of Solomon's reign, and in some ways, the theological focus of the rest of the book of Kings is Jerusalem—the home of the temple—rather than the fortunes of the house of David as such. After the division of the kingdom, God left the Davidic house with Judah (and Benjamin), as he states, “that David my servant may always have a *lamp* [*nîr*]



before me in Jerusalem, the city where I have chosen to put my name” (1 Kings 11:36).<sup>150</sup> The phraseology recalls the description of the chosen place (sanctuary) in Deuteronomy.<sup>151</sup> Likewise, the deliverance of the city in Hezekiah’s day is “for my own sake and for the sake of my servant David” (2 Kings 19:34), and Isaiah tells Hezekiah that it is “the LORD, the God of David your father” who responds to his prayer for a lengthening of his days (20:6). Even in the reigns of wicked kings, Jerusalem is spared for the same reason (1 Kings 15:4; 2 Kings 8:19). In sum, God’s promise to David of a sure house is the reason that the kingdom of Judah and Jerusalem lasted so long, according to the writer of Kings.<sup>152</sup> There is an ongoing commitment to David’s city

as YHWH's chosen habitation—in some cases *forever* (1 Kings 8:13; 9:3; 2 Kings 21:7)—but it was not without conditions (2 Kings 21:8), and it is apparent that the kings failed to meet these requirements.

No hope is expressed of a future for the Davidic dynasty.<sup>[153](#)</sup> For readers of the book of Kings, David becomes a model, not for postexilic kings (of whom there proved to be none), but for the people of God generally, who must avoid idolatry and, if there is opportunity, participate in the Jerusalemite cult. The ideal of what the kingdom might look like is imperfectly achieved and short-lived under Solomon. This picture is, however, picked up by the Prophets, for example, in Isaiah 2:2–4 (// Mic. 4:1–3), a passage which portrays YHWH as the wise King at Zion, with the

nations coming for instruction, resulting in lasting peace among the nations.<sup>[154](#)</sup>

Finally, a theology of the *land* is to be found in the Former Prophets, which moves from Israel's entrance into the land to its expulsion from it. Within the corpus, the land is gained and lost. In Deuteronomy, God's promise to the fathers (the patriarchs) is understood mainly in terms of the land (1:8, 35; 6:10, 18, 23), and Moses predicts the future course of Israel's history, which includes their exile from the land (30:1–10; 31:16–22). Obedience to the commandments is the condition for ongoing life in the land (4:25–26; 6:18; 8:1). The cities of refuge are established (Deut. 19; cf. Josh. 20), “lest innocent blood be shed in your land” (Deut. 19:10), and they are emblematic of

the holy character of the land of promise. The various locations of the sanctuary as a movable tent expresses the fact that the whole land is God's sanctuary (2 Sam. 7:6), but the later establishment of Jerusalem as the permanent site of the ark (2 Sam. 6) and then the housing of the ark in the temple (1 Kings 8) can be understood to assert the same thing, only in a different way (the focal point of the land), such that in the future as depicted by the prophets the temple becomes the fructifying center of the land (Ezek. 47:1–12; Joel 3:17–18; Amos 9:11–15).

## **4.4 The Ethics of the Former Prophets**

The positioning of the Former Prophets *after* the Pentateuch implies that it was understood by its compilers as a collection of historical examples of Israel's response to the instruction given by Moses and the consequences of their obedience and disobedience. The study of ethics too often neglects the narrative sections of the Old Testament, a fact bemoaned and addressed by Gordon Wenham.<sup>[155](#)</sup> The clustering of the noun "instruction" (*torâ*) in Joshua (1:8; 8:31, 32, 34 [2x]; 22:5; 23:6; 24:26) and Kings (1 Kings 2:3; 2 Kings 10:31; 14:6; 17:13, 34, 37; 21:8; 22:8, 11; 23:24–25) forms an interpretive frame around the narrative of Joshua through Kings. The books of the Former Prophets call for obedience to the Torah in the opening of the frame and

sketch the consequences of failure to exercise such piety at the close. The opening divine speech of Joshua 1 sets the tone for the book, stressing the need for “being careful to do according to all the law that Moses [God’s] servant commanded” (1:7), and constant meditation was seen as essential to being “careful to do according to all that is written in it” (1:8). If this passage is viewed as the preface not just to the book of Joshua but to the canonical block as a whole, Joshua 1:7–8 subordinates the books of the Former Prophets to the Mosaic Torah and, in effect, indicates that these books serve as a commentary on the Torah.<sup>156</sup> Toward the close of the book of Kings, the downfall of both kingdoms is attributed to a failure to keep the law.

What is more, in the account of the dedication of the temple, in which Solomon transfers the ark to the newly built temple (1 Kings 8), it is noted that “there was nothing in the ark except the two tables of stone, that Moses put there at Horeb” (8:9; cf. 8:21), indicating that obedience to the Decalogue is a fundamental requirement in the covenant with God. The lengthy prayer of Solomon repeatedly stresses the need for seeking and receiving forgiveness (8:30, 34, 36, 39, 50), such that the covenant relationship will be sustained only by God’s willingness to forgive a repentant people. Unsurprisingly, it is in the sermons of Moses that we find the most developed teaching on repentance in the Pentateuch, but Moses predicts that it will

take the experience of exile to lead God's people to genuine repentance (Deut. 30:1–10).<sup>157</sup> David is the model penitent (2 Sam. 12; 24), but Israel and Judah do not repent, with this failure leading to disastrous consequences.<sup>158</sup>

Within this Torah framework, the Former Prophets depict events according to a rhythm of success and failure. The reader finds a glaring contrast between the obedience of the generation of Joshua and the disobedience of the generations that followed. Israel's commitment to God's instruction (Josh. 24:18, 22, 31) collapses after the passing of Joshua and his generation (Judg. 2:10). A similar pattern is evident in Samuel and Kings, so that the more hopeful book of Samuel is followed by the depressing picture of the book of



Kings (most of the kings are reprobates), and faithful kings are often succeeded by unfaithful ones (David/Solomon, Hezekiah/Manasseh). On this reading, the Former Prophets as a canonical unit serves to dramatize Torah piety, with the literary corpus explaining the successes and failures of the nation in terms of its observance or violation of God's instruction.

An ethical reading of the Former Prophets finds support when it is noted that the Hebrew Bible puts books that Christians usually view as "Histories" (e.g., Samuel and Kings) in the same canonical section (Prophets) as the prophetic anthologies (Isaiah; Jeremiah; etc.), and this makes all these books prophetic in orientation, namely, they offer

a critique of the behavior of God's people according to divinely instituted standards (the values derived from the instruction of Moses). The pairing of Torah lessons (*Sedarim*) and selections from the Former and Latter Prophets (*Haftarot*) in the later scheme of synagogue readings also suggests an understanding of Joshua–Kings as illustrating and applying the teaching of the Pentateuch and turns the writing prophets into preachers of the Law.[159](#)

A more historically oriented stance is reflected in the classifying of Joshua–Esther in the Greek tradition as “Histories,” but the periodization is still in terms of the ups and downs of God's dealings with a wayward people based on their response to his instructions. The

book of Joshua ends with warnings (Josh. 23–24). This is followed by the cycle of infidelity plotted in Judges 2 and illustrated in the rest of the book. The people reject God in asking for a king (1 Sam. 8). David is shown to have feet of clay (2 Sam. 11–20). With only a few exceptions, the kings of Judah and Israel are reprobates, and the final paragraph of 2 Kings (25:27–30) gives no prospect of a revival of the house of David (agreeing with Noth's minimalist reading). The presentation of Chronicles is little different in this regard and closes with the decline of the Davidic house and the position of Cyrus as world ruler (2 Chron. 36:22–23).<sup>160</sup> Ezra-Nehemiah ends with the failure of God's people to do what they had earlier pledged to do (Neh. 13:4–

31). The upshot is that, in the Former Prophets of the Hebrew Bible and in the Histories of the Greek Old Testament, the recorded persons and events are evaluated in terms of the moral standards contained in the divine instructions given to Israel through Moses.

A challenge to such a reading is the alternate approach taken, for example, by Daniel Friedmann, a legal expert, who compares biblical justice and morality with a wide range of other types of ancient law and modern laws in several jurisdictions (England, the United States, and Israel). His focus is biblical *stories*, as opposed to biblical law codes. In a short introduction, he reveals his adherence to the schema of Wellhausen,<sup>[161](#)</sup> claiming that we know little about the

binding laws in biblical times. He accepts a Josianic dating for Deuteronomy, with other legal codes to be dated subsequent to that time. On the basis of this critical position, Friedmann emphasizes the turn to moral preaching by Amos and the prophets who followed him. The same evolutionary mentality is seen in his comment that only in Jeremiah 7:31 is human sacrifice totally banned. He traces the occurrence of deceit as a feature in many biblical tales, with a legal prohibition of fraud not evident (so Friedmann) in the stories of the Torah and Former Prophets, so that the implicit ethic of these stories is different from, and even contradictory to, the ethical system in the Mosaic Law (Lev. 19:33; 25:13–17). He argues that in the stories the deceiver

(e.g., Jacob and Samson [his riddle]) is often successful. Only with the prophets was deceit viewed as wrong (e.g., Amos 8:4–6). According to Friedmann, the prophets brought with them a new moral seriousness.

Friedmann's evaluation depends on the supposition that the lack of explicit condemnation in the stories amounts to tacit approval. He ignores the fact that both Jacob and Samson ultimately paid a high price for their deceitful ways. Friedmann also does not take sufficient account of the non-didacticism of biblical narrative. In the story of the old prophet in 1 Kings 13, the narrator supplies no motive for the deception, and Friedmann takes that to mean that motive is morally irrelevant in such stories.[162](#) He fails to

see that biblical narration is marked by understatement and terseness and that the biblical writers expect their readers to reflect upon what they read. Friedmann critiques the attempt of later Jewish Midrash and Haggadah to narrow the gap between the stories and the moral outlook of Pentateuchal law. His thesis is that the law was not in operation in biblical times, but an alternate (and better) explanation is that it was not woodenly applied in post-biblical fashion. What is more, it is a misunderstanding to view the law as offering a *total* legal system. For example, Friedmann assumes that Deuteronomy 24:1–4 was the total divorce law, so that Michal's return to David would be wrong if that law were in operation (2 Sam. 3:12–16). Friedmann's solution is always

to argue that the law did not obtain in that day or that other laws and customs prevailed. To our mind, however, it is wrong to assume that the legal provisions of the Torah are comprehensive. The instructions found in the Pentateuch provide examples only of how God's people should behave in certain situations and leave room for further thoughtful application in the complexities of life.

What is more, the disobedience of God's people in the Former Prophets predominantly takes the form of the worship of "other gods," which picks up a key concern in the speeches of Moses in Deuteronomy (e.g., 7:4; 13:2, 6, 13) and so represents a valid reading of the ethics of the Pentateuch mediated by Deuteronomy. The concluding speeches of



Joshua are along this line (Josh. 23:7, 16; 24:15, 20, 23); the failure of the tribes in the period of the judges took an identical form (e.g., Judg. 2:11–13, 17, 19; 3:6; 1 Sam. 7:3); at the end of the period of the kings the same sin is on display (2 Kings 17:7–18; 21:1–15). By contrast, despite the extremity of being driven to Philistia by the persecution of Saul (1 Sam. 27:1), in that foreign land where other gods are worshiped, David does not succumb to the temptation to “serve other gods” (1 Sam. 26:19). In summary, the course of Israelite history is explained by obedience and disobedience to Deuteronomic law, and the instructions of Moses are viewed as having ongoing relevance.

## 4.5 The Former Prophets in the Storyline of Scripture

The books Joshua to Kings in the Hebrew canon (Ruth not included) are called Former Prophets, perhaps because the viewpoint taken of the history narrated is to a large extent that of the early prophets.<sup>[163](#)</sup> According to John Barton, the four books were designated prophecy because, though narrative, they are paradigmatic, and in that sense predictive of the dynamics of God's dealings with his people, namely, they "are an expression of the eternal shape of God's purpose for his people: a pattern of his chastisement and consolation."<sup>[164](#)</sup> The history recounted sets the tone for prophetic appeals to covenant loyalty in the books that follow

in the Hebrew Bible (Latter Prophets). In the stories, reference is made to a *series* of prophets, such as Deborah (Judg. 4:4), Samuel (1 Sam. 3:20), Nathan (2 Sam. 7:2; 12:1), Gad (24:11), and Ahijah (1 Kings 11:29), though only in the books of Samuel and Kings do prophetic figures become a regular feature of the narrative, and it is not until the book of Kings that the confrontation between prophets and kings is central to the theology of the narrative. So, too, the prediction-fulfillment formula is prominent only in the book of Kings (e.g., 1 Kings 2:27; 12:15; 2 Kings 9:36; 10:17; 23:16). On the other hand, several Prophetic Books have superscriptions that list the names of kings mentioned in the book of Kings (e.g., Uzziah, Hezekiah), and this, in part,

offsets the virtual absence of the Writing Prophets in Kings and helps to bind together and coordinate the Former and Latter Prophets (e.g., Isa. 1:1; Hos. 1:1; Amos 1:1).<sup>[165](#)</sup>

The synoptic passages 2 Kings 18–20 and Isaiah 36–39 record the interaction of Hezekiah and Isaiah, and this is a significant link between Kings and the Prophetic Books.<sup>[166](#)</sup> Kings gives details of how Isaiah's prediction of disaster on the royal house (2 Kings 20:16–18 // Isa. 39:5–7) was fulfilled in the years that followed (2 Kings 21–25), whereas Isaiah 40–66 assumes the demise of the Davidic house without depicting it. On the other hand, the theme of the kingship of YHWH over the nations, only hinted at in Kings as the theological basis of

Hezekiah's request for help against the Assyrian threat (2 Kings 19:19 // Isa. 37:20) and his repeated resort to the temple (2 Kings 19:1, 14; 20:8 // Isa. 37:1, 14; 38:22), is substantially expanded in the prophetic vision of the book of Isaiah. The international dimension of God's rule is strongly featured in oracles against the nations in Isaiah 13–23, Jeremiah 46–51, Ezekiel 25–32, and Amos 1–2, and the future hope of the Prophets takes the form of the dawning of the universal kingdom of God (e.g., Amos 9; Zechariah 14). In terms of macrostructural relations, the Kings-Isaiah collation in the Hebrew Bible helps to connect Former and Latter Prophets, indicating that these two canonical corpora are to be read in

tandem. The Former Prophets, and the book of Kings in particular, supply a narrative frame for the compilations of oracles by individual prophets that follow (starting with Isaiah). On the other hand, compensating for the rather depressing ending of 2 Kings and, therefore, of the Former Prophets as a canonical unit, the different setting provided for Isaiah 36–39 turns the historic rescue of Jerusalem in the days of Hezekiah into an anticipation of the end-time dawning of the universal kingdom of God, centered on Zion, that is forecast in the second half of the prophecy of Isaiah.

Another synoptic passage, Jeremiah 52 (adapted from 2 Kings 24–25), also forges a connection with Kings. Kings plots the failure of the institution of kingship, both

in Israel and in Judah, with most kings failing to reflect the prototype of a good king provided by David. Consistent with this focus on kings, the Prophets are styled as the critics of kings, and the ruin of the nation is blamed on the kings. With Jeremiah as the head book of the Latter Prophets in the listing in the Talmud (B. Bat. 14b), the Historian's interest in kings and prophets is picked up (esp. Jer. 21–23), but with some significant variations. In Jeremiah, the disappointing performance of kings leads to the hope of God's provision of a new "David" (23:5), and a more explicit messianism becomes a feature of the Prophetic Books that follow. This Davidic hope could be understood as a step forward from what we find in Kings but is not inconsistent with what is in

Kings, where David is viewed as a model king. The high valuation of David in Kings might easily foster the hope of the coming of one who would fulfill this royal ideal, though that aspiration is not explicitly stated in the book. The main target of prophetic critique in Jeremiah moves from kings to the nation, and the Prophetic Books that succeed Jeremiah have a popular orientation. The noted connections between the books of Kings and Jeremiah assist in effecting a smooth transition between the Former and Latter Prophets.

In English Bibles, the four books of Former Prophets are referred to as “Histories,” for they are part of the sequential history recounted by the books from Joshua to Esther in the Greek canon;



and, situated in this canonical grouping, Ezra-Nehemiah also makes mention of the work of the prophets Haggai and Zechariah (Ezra 5:1–2; 6:14). The book of Chronicles—following straight after Kings in the Greek Bible—often refers to (now lost) works by prophets and seers (e.g., 1 Chron. 29:29; 2 Chron. 9:29).<sup>167</sup> The Chronicler depicts prophets as “men of letters”<sup>168</sup> and informs his readers that the prophet Isaiah son of Amoz wrote the rest of the deeds of Uzziah (2 Chron. 26:22) and that “the vision of the prophet Isaiah son of Amoz in the book of the kings of Judah and Israel” included a fuller account of Hezekiah’s reign (32:32 NIV).<sup>169</sup> Finally, a lost book called “the Laments” (*haqqînôt*) is said to contain Jeremiah’s lament for Josiah (2 Chron.

35:25), implying that Jeremiah, as a recognized composer of laments,<sup>[170](#)</sup> could be the author of the canonical book of Lamentations, which is not to be confused with the book alluded to in 2 Chronicles 35:25, which he “also” wrote. In other words, the Chronicler depicts Isaiah and Jeremiah as authors, so that this comes close to alluding to the canonical Prophetic Books. The picture provided by Samuel, Kings, and Chronicles is of the prophets as accredited representatives of God, whose word makes and breaks kings and whose predictions are always fulfilled.<sup>[171](#)</sup> This would lead pious readers to treat with reverence the books of the Latter Prophets, that mainly consist of their oracles.

## 4.6 The Latter Prophets

It would be a mistake for Christians to read the Prophets only for predictions about the coming of Jesus, for that would be to use them in a highly selective fashion and to impose a narrow theological agenda on their writings. A passage like Amos 9:11–15, which mentions the name of David and is quoted in Acts 15, might attract attention for this reason (Amos 9:11: “In that day I will raise up the booth of David that is fallen”), but then what use would be made of the preceding eight and a half chapters in the prophecy of Amos? The prophets spoke for their own day as well as for future days, and they did so in a historical and religious context. They were forthtellers as well as foretellers, which

means that their preaching meant something to their contemporaries. Is, then, the first task in the process of interpretation to work out what was originally meant by a prophet? I.e., in the example cited above, what did Amos himself intend to convey by his prophecy of salvation in the last five verses of his prophecy? The interpretive task is often framed in such terms, and by no means do we discount the vital importance of a consideration of historical context. However, we argue for a different approach, namely that of considering how the Prophetic Books have been assembled and are presented to the reader as components of the prophetic corpora of the Hebrew and Greek Old Testament canons. The ensuing discussion aims to

show the value of reading the individual Prophetic Books with an eye to neighboring books in the prophetic canon, especially if we are seeking to determine the contribution they make to biblical theology.

How accurately are we able to reconstruct the social and religious situation to which the prophet Amos, for example, was responding? The main source for discovering the background of the ministry of Amos is what can be gleaned from the book itself, which raises the dangers inherent in *mirror-reading*. Amos mentions the exploitation of the poor by the rich (2:6–8; 3:9; 4:1; 5:10–13; 6:1–7; 8:4–6) and condemns cultic malpractice (4:4–5; 5:4–5), and these may be viewed as emphases of his preaching.

Does this mean that such crimes were rampant in Amos's day? Or is their selection due to traditional prophetic concerns (cf. 1 Sam. 15:22–23; Isa. 1:11–17; Mic. 6:6–8)? In the case of Amos, we have a couple of controls, namely his contemporary Hosea (e.g., 2:8, 13) and passages from 2 Kings (e.g., 17:1–18), where Baalism is seen as the main threat, and so it is somewhat unnerving to find that Amos is virtually silent on the issue.<sup>[172](#)</sup> In other words, our access to and knowledge of the *Sitz im Leben* of Amos and his historic ministry may be less secure than commonly thought, and there is the peril of circular reasoning, attempting a social reconstruction on the basis of Amos's words and then proceeding to use that reconstructed setting of eighth-century

Israel to interpret the words of the prophet. Is there an alternate and more stable context for interpreting his words?

The words of the prophets have been collected and written down in anthologies, usually, as in the case of Amos, without any indications of specific context.<sup>[173](#)</sup> In this regard, the dated oracles of Haggai (1:1, 15b; 2:1, 10, 20) are very much the exception. In Jeremiah, the exact year of the different prophecies are often recorded (e.g., Jer. 1:2–3; 3:6; 21:2; 25:1; 28:1), but these time references do not form a sequence, for the arrangement of the book is *topical*.<sup>[174](#)</sup> A standard feature is the schematic structuring of the prophetic material into longer or shorter sections of doom and hope (e.g., Isa. 1–12; Micah).<sup>[175](#)</sup> It does appear that the

individual oracles of Amos have been given a purely literary setting, and this is the only setting of which we can be certain.<sup>[176](#)</sup> For instance, the immediate canonical context of Amos 9:11–15 is that it comes after eight and a half chapters of collected sayings of the prophet Amos that focus on judgment, and in the wider setting of the Twelve, Obadiah immediately picks up and develops the mention of Edom.<sup>[177](#)</sup>

The aim is not to dehistoricize Old Testament prophetic texts, which did arise from and respond to specific historical settings—for example, in connection with the ministry of Amos to the northern kingdom of Israel in the eighth century BC.<sup>[178](#)</sup> The attribution of his oracles to a specified prophetic figure helps to prevent the loss of the historical dimension of the



text and protects the theological distinctives of his message. The titles assigned to the Prophetic Books are, therefore, an important part of the canonical presentation (e.g., Amos 1:1: “The words of Amos . . .”). Those early readers and scribes responsible for the canonical framing of the books—replete with titles and put in order—had in mind the needs of future generations.

## **4.7 The Latter Prophets Book by Book**

The common titles of the Prophetic Books (Isaiah; Jeremiah; Amos; etc.) are justified by the superscriptions that head them (e.g., Isa. 1:1; Jer. 1:1–3; Amos 1:1). The titles amount to abbreviations of such

superscriptions and do not give all the information that the superscriptions contain (e.g., kings are mentioned by name in a number of the superscriptions but do not make it into the titles). The abbreviated titles imply, “The *Book* of Isaiah” or “Isaiah’s message,” etc.<sup>179</sup> It cannot be said that the figure of the prophet is prominent in most of the books. On the whole, the books furnish little information about the prophets as people, and Joel, Obadiah, Nahum, Habakkuk, and Malachi are names only. In the case of Malachi (Hebrew = “my messenger”) we cannot even be certain “Malachi” was his name. The titles put the focus on the prophetic mouthpiece, but the contents of the books are not reflective of a biographical interest per se and, with the

exception of the book of Jonah, they consist of anthologies of the oracles of the prophets.<sup>[180](#)</sup> The failure of the brief titles to specify to whom the prophet speaks (whether to Judah, Israel, or the exiles), which information is often in the superscription, is a feature that helps to universalize their message. With regard to the individuals whom the prophetic scrolls invoke as the eponyms, it is not necessarily the case that those who appended the prophets' names to the books viewed the prophets as their actual authors (e.g., we know that Jeremiah used a scribe, Baruch). The titles are not straightforward claims about authorship. Certainly, the book of Jonah's highly critical stance toward its protagonist does not suggest that he himself is a likely

candidate for its author, though it is possible for an author to be self-deprecating.

### ***4.7.1 Isaiah***

Isaiah was closely involved in the life of the royal court in Jerusalem, as his interactions with Ahaz (ch. 7) and Hezekiah (chs. 36–39) show. His prophecy focuses on the fate and future of Zion and begins with alternating sections of threat and promise (chs. 1–12). The holy God will judge his unfaithful people (ch. 6), but a remnant will be saved (6:13). The city and nation will be purged (1:25), but Zion's happy future is guaranteed (12:6: "Shout, and sing for joy, O inhabitant of Zion, for great in your midst is the Holy One of Israel"). Next,

oracles against nations such as Babylon, Moab, Egypt, and Tyre are recorded (chs. 13–23), and then the same theme is expressed in an apocalyptic mode (chs. 24–27). The judgments of history point to a future judgment of cosmic proportions, but God's people will be gathered and will “come and worship the LORD on the holy mountain at Jerusalem” (27:13; cf. 24:23). Further exposure of current Judean failings (chs. 28–33) is again capped by two chapters with an apocalyptic orientation,<sup>[181](#)</sup> wherein the fate of Edom represents that of all nations (ch. 34) and the final salvation of God's people is pictured (ch. 35), using themes that anticipate those in later chapters (e.g., the transformation of the wilderness [35:1–2; 41:17–20]; the coming of God

[35:4; 40:9: “Behold, your God”]; and the “highway” to Zion [35:8; 40:3]), helping to bridge between Isaiah’s earlier and later prophecies.[182](#)

The narrative of Isaiah 36–37 describes the almost-successful blockade of Jerusalem by the Assyrians in 701 BC, and in chapter 39 Isaiah predicts a Babylonian exile of sorts. The transitional character of Isaiah 36–39 has been recognized by P. R. Ackroyd and others.[183](#) For Ackroyd, the activity of the prophet Isaiah in the reign of Hezekiah is “the historic occasion” for the giving of consolation which follows in chapters 40–66, and he warns against too strict a separation of chapter 39 from the chapters that follow, which may “obscure the nature of the purposeful arrangement of the

material of the book.”<sup>[184](#)</sup> The opening verses of Isaiah 40 are to be read as the hopeful answer to the decree of exile in chapter 39.<sup>[185](#)</sup> In his eagerness to have chapters 36–39 provide such a bridging function, Ackroyd fails to note that chapter 39 does not predict the exile of God’s people but the loss of royal treasure and the exile of some of the royal sons, such that chapters 40–66 will present a certain slant on the theme of kingship. Hezekiah’s repeated resort to “the house of the LORD” in the national crisis and his own health crisis shows his recognition of the higher kingship of God (37:1, 14; 38:22), with these chapters ending with the prophecy by Isaiah of the loss of royal treasure (39:6) and some of the royal sons (39:7). Hezekiah’s statement that the

announced disaster is “good” (39:8) does not reflect a lack of concern for future generations but is a godly confession by Hezekiah that God’s kingship is what matters. He is thankful that he will enjoy God-given “peace” and God’s “faithfulness” (*’ēmet*) in the temple for the rest of his days.<sup>186</sup> Hezekiah can accept the demise of the Davidic house because of the *compensating fact* of divine kingship and its benefits.<sup>187</sup> This prepares the reader for an almost exclusive focus on God’s kingship in chapters 40–66.

The message of comfort (Isa. 40:1) is that YHWH will come back to Jerusalem and bring his people back with him (40:9–11) through a new and greater exodus (51:9–11).<sup>188</sup> God’s sovereign word of promise controls the course of history



(40:8; 55:10–11), and the foreign gods are nothing. Zion will be repopulated and prosper: “Break forth together into singing, you waste places of Jerusalem; for the LORD has comforted his people; he has redeemed Jerusalem” (52:9). The strategic placement of Isaiah 53 after the call to depart from Babylon (52:11–12) shows that it will be the suffering and death of the faithful servant of the Lord that enables the people of God to return to Zion. Isaiah’s final vision is of divine rule (66:1: “Heaven is my throne . . .”), with a pilgrimage of all the surviving nations “to [God’s] holy mountain Jerusalem” (66:20; cf. 2:1–4; 4:2–6).

#### *4.7.1.1 The Themes of Isaiah*

The main themes of Isaiah are the hopes that revolve around Jerusalem-Zion, the nations, and the messiah and the servant of the Lord as agents of the divine King who is passionate about justice. According to Dumbrell, the theme that unifies the book is that of “[God’s] interest in and devotion to the city of Jerusalem.”<sup>189</sup> From the start, Isaiah’s *double attitude* toward Zion is plain,<sup>190</sup> for present apostate Jerusalem will be judged (1:8), but “in the latter days” a purified Zion is expected beyond the divine judgment (2:1–4). The book moves from judgment on the historic city (ch. 1) to the vision of the new Jerusalem (ch. 66), and the Zion theme is linked to the other key Isaianic theme of justice.<sup>191</sup> The promised Davidic ruler and the servant of the Lord, each in their own

way, are agents through whom God will ensure that justice will prevail in Zion and in the world in general. Both figures find their fulfillment in Jesus Christ, though Andrew Abernethy is correct in saying that it is not clear *in Isaiah itself* that these two persons are the same individual.<sup>[192](#)</sup>

With regard to messianism, in Isaiah 7 the year is 735 BC, when Syria and Israel tried to compel Judah into an alliance. They threaten the Davidic dynasty, their aim being to set up in place of Ahaz a pretender, “the son of Tabeel” (7:6). Isaiah prophesies of a “virgin” (*‘almâ*) who will conceive. The prophecy is futuristic, though with immediate repercussions. It is not clear in the passage that the child is linked to the royal

family, though this may be implied, seeing that the foreign threat posed is against the Davidic house (7:2). Before the child reaches the age of discernment, Assyria will have dealt with these two enemies (7:16; cf. 8:4). A sign is offered to Ahaz (7:11), but he refuses to “ask for a sign” (7:12), for he has no intention of relying on God in this crisis, but “the Lord himself will give a sign” (7:14).<sup>193</sup> The imposing of a sign by God on someone who does not want a sign suggests it is a threatening one, and the child is named “Immanuel—God [is] with *us* (= God is with the remnant of faith),” implying that God is not with Ahaz and those like him who will not believe.<sup>194</sup> The Immanuel sign-name in Matthew (1:22–23) indicates that in the person of Jesus there will be a

revival of the judged house of David and that God will be *with us* to save all who believe.

Isaiah 9 assumes that Assyria has acted against the Israel-Syria coalition, and now Assyria is encroaching into northern areas (9:1). Isaiah 9:2 develops the contrast of light and darkness from the preceding verses (“The people who walked in darkness have seen a great light”). In the following chapter, “the light of Israel” (10:17) is an appellation for God, so that the “great light” of 9:2 must be a metaphor for the saving action of God and does not refer to the appearance of a messianic figure.<sup>195</sup> Isaiah 9:2–7 is a hymn praising or thanking God for acting against the enemy, supplying three reasons for the people’s joy mentioned in 9:3 (“for . . .”

[vv. 4a, 5a, 6a]). Human rulership comes to expression only in 9:6–7, where it forms a *third* reason for the people's joy. Paul Wegner argues that the titles of 9:6 are theophoric names: “wonderful planner (is) the mighty God; the Father of eternity (is) a prince of peace.”<sup>196</sup> If so, the name is descriptive of *God*, not indicative of a divine status for the child who bears the name, and the name extols God for delivering his people and establishing his kingdom. The “you” (v. 3) who has increased joy and has broken the rod of the oppressor (v. 4) and brought wars to an end (v. 5) is YHWH. The role of the Davidic figure is to administer a kingdom that has been secured and established by YHWH.<sup>197</sup>

In the next messianic prophecy, after YHWH chops down the forest representing the Assyrian foe or judged Judah (Isa. 10:33–34), “a shoot” will sprout from the stump of Jesse (= David’s father; 11:1). A new David is predicted, who will be equipped by God’s Spirit (11:2–3a) and will govern justly (11:3b–5), and God’s Spirit will also bring about a return to paradisiacal conditions (11:6–9). The vision of Isaiah in the temple (ch. 6) prefaces these chapters. In the temple, God’s prophet sees a vision of divine sovereignty (6:5: “for my eyes have seen *the King*, the LORD of hosts”). This puts the reign (and death) of any human king into perspective, and so human rulership (messianism) is viewed as theologically subservient to divine kingship (6:1a: “In

the year that King Uzziah died I saw the LORD sitting upon a throne”). However, with the coming of Jesus, the God-man, divine and human kingship are brought into perfect harmony, with Jesus fulfilling the roles predicated of God and of the messianic figures in Isaiah 9 and 11. We should not equate the God of the Old Testament just with the Father but with the triune God of Scripture. Neither in Isaiah 9 nor in chapter 11 does the promised ruler overthrow the foreign enemy; rather, he inherits a pacific realm and rules in such a way as to ensure social justice.<sup>[198](#)</sup> The passages speak of the ruler’s *domestic* activities rather than military exploits.

In the second half of Isaiah, the key agent of the divine King is the servant of



the Lord, as depicted in the four “Servant Songs” (Isa. 42:1–4; 49:1–6; 50:4–9; and 52:13–53:12); and 61:1–3, in which a prophetic figure announces what God will do for Zion, is probably to be added to their number. The *songs* are not songs but speeches (by YHWH, the servant, and others). There is no place anywhere in Isaiah 40–66 for messianism, if we hold to a strict definition of messianism (= the promised king in David’s line), for the only “anointed” ruler in these chapters is the Persian king Cyrus (45:1). Of course, the Servant Songs and Isaiah 61 (an ectopic Servant Song) are fulfilled by Jesus as prophet, and Isaiah 40 is fulfilled in the coming of Jesus as God in the flesh. These chapters make no mention of a Davidic revival; the thematic focus lies

elsewhere, unless 55:3–5 is an exception, though majority scholarship says it is not.<sup>[199](#)</sup> The question must be asked as to the relation of the figure of the servant to the Davidic ruler spoken of in earlier chapters.<sup>[200](#)</sup> The servant of the LORD and the Davidic ruler of Isaiah 9, 11, and 16 are not easily equated,<sup>[201](#)</sup> for the servant's proclamatory role *precedes* the founding of God's kingdom, whereas the role of the Davidic ruler is as an enforcer of justice *within* the consummated kingdom. Thus, their roles are carried out at different stages of salvation history, though the New Testament clarifies what is not made plain in the proclamation of Isaiah, namely, that both figures find their fulfillment in Jesus. The focus in Isaiah 40–66 is on God as the King who liberates his people and

redeems Zion, and this leaves to the servant of the Lord the prophetic roles of speaking and suffering as agent of the divine King.<sup>[202](#)</sup>

The emphasis in 42:1–4 is on the *role* rather than the identity of the servant (“He will bring forth [root *yṣ*’] justice to the nations” [42:1b]). The description of his role is basically repeated in 42:3b and 4a (using *mišpāṭ* [“justice”] each time). The use of the expression “bring forth [from the mouth],” meaning to speak, favors a prophetic figure, with the same sense found in 48:20 (“declare this with a shout of joy, proclaim it, *send it out* [root *yṣ*’] to the end of the earth”). Likewise, the Isaianic context indicates that the verb used in 42:4 (“till he has *established* [root *śym*] justice in the earth”) may have the

sense “to proclaim justice” (*Rechtsproklamation*),<sup>203</sup> given its use shortly after in 42:12 (“Let them give [root *śym*] glory to the LORD, and declare his praise in the coastlands”),<sup>204</sup> so that a speaking role is again indicated. This interpretation of 42:4 is supported by the final line of the verse (“and the coastlines wait for his *instruction* [*tōrâ*]”), for this again specifies that the servant has a speaking office. The servant comes in answer to the earlier complaint of 40:27 (“my right [*mišpāṭ*] is disregarded by my God”).<sup>205</sup> The servant will bring the justice for which Israel is looking, resulting in the enforcement of justice in world history. As a prophetic figure, he is equipped by God’s Spirit for his task of announcing justice (42:1; 61:1), for justice

and the restoration of creation go hand in hand (32:15–17).<sup>206</sup> Like the Prophets in general, and Jeremiah in particular, the servant is a suffering figure (42:4; 49:4; 50:6), with the fourth Servant Song (Isa. 53) building on 50:6 (“I hid not my face from [shame] and spitting”).<sup>207</sup> The servant suffers not just innocently, as in the first three songs, but *for* the iniquity of others: “he was [wounded] for our transgressions, he was [bruised] for our iniquities” (53:5).<sup>208</sup> His suffering is vicarious and atoning, and results in the glorification of Zion, the return of God’s people, and the fulfillment of all the covenants (chs. 54–55).

#### *4.7.1.2 The Ethics of Isaiah*

The present Jerusalemite cult is rejected by God through his spokesman (1:13: “Bring no more vain offerings; incense is an abomination to me. New moon and Sabbath and the calling of convocations—I cannot endure iniquity and solemn assembly”). Isaiah attacks social crimes as vehemently as does Amos (Isa. 5:8–24), and he rejects lavish acts of worship for the same reason as Amos: the worshipers’ perversion of justice and indifference to the rights of the helpless (Isa. 1:10–17). There is, however, no final incompatibility of cultic worship and social justice, for in 56:1–8 foreigners and eunuchs who act justly are allowed to participate in the Israelite cult and, in addition, the practice of “fasting” is used as a metaphor for the care of the poor and

oppressed in 58:3–10.[209](#)

Isaiah announces that God's judgment falls on human pretensions (2:5–22), requiring the humbling of “all that is proud and lofty,” and on the Jerusalemite leadership in particular (ch. 3), with references to “princes” (3:4, 14) and “leaders” (3:6, 7, 12). Isaiah 9:8 and following picks up Isaiah 5 and continues the theme of God's judgment on unrepentant Israel, using the refrain about YHWH's “hand” (5:25). Four stanzas in sequence conclude with this ominous refrain, “and his hand is stretched out still” (9:12, 17, 21; 10:4). Moreover, a series of seven woes shows the connection (5:8, 11, 18, 20, 21, 22; 10:1). The vision of chapter 6 comes *immediately after* the first appearance of

the motif of YHWH's outstretched hand (5:25) and God's invitation to an unnamed "nation afar off" to attack Judah (5:26–30 RSV).<sup>210</sup> The acclamation of God's holiness by the seraphim (6:3: "Holy, holy, holy is the LORD of hosts"<sup>211</sup>) is triggered by the announcement that God will judge his sinful people and ensure that justice prevails (cf. 5:16: "But the LORD of hosts is exalted in justice, and the Holy God shows himself holy in righteousness"). Holiness and justice are linked themes in Isaiah, and the reading of 5:16 is not greatly affected whether the justice and righteousness is YHWH's or the people's.<sup>212</sup> The agents of divine justice in Isaiah 1–39 are Assyria, "the rod of [God's] anger" (10:5), and the predicted messianic figure. In Isaiah 40–



66, the agent of divine justice is God's servant (42:1, 4) whose stated role is to bring "justice to the nations . . . justice in the earth." When these compressed expressions are unpacked, they refer to the vindication of oppressed Israel in the historical process (with the nations as witness).

The king of Judah, Ahaz, is exposed as an unbeliever (7:1–13), but, in contrast to the unfaithfulness of the current Davidide, Isaiah prophesies of a future ideal Davidic ruler (9:7; 11:4–5; 16:5) who will exemplify the social justice ethic of Isaiah. Ahaz is urged by Isaiah to trust God and not to rely on the city defenses (7:4–9), and in 7:9b the point is made by means of wordplay: "unless you *believe*, you will not be *established*."<sup>[213](#)</sup> In

speaking to the king, Isaiah's wording changes from "your God" (7:11) to "my God" (7:13), for by his refusal to trust God in this crisis (7:12), Ahaz puts himself outside the community of faith. Likewise, in 28:14–22 Isaiah threatens the rulers of Jerusalem who rely on their own political schemes and have abandoned trust in the LORD (28:16: "Whoever believes will not be in haste"). The leaders depend on their alliance with unreliable Egypt (30:1–7; 31:1–3) and on horses (= chariotry; 30:16), but Isaiah's call is to trust in God (30:15). The climax of the "trust" theme is found on the lips of the Rabshakeh, with the Assyrian commander ironically proclaiming the same message about the unreliability of Egypt and also echoing Isaiah's message

of trust (36:4, 5, 6, 7, 9),<sup>214</sup> though it is not necessary to take seriously the Rabshakeh's accusation that Hezekiah himself has been guilty of relying on Egypt (36:6), for the claim is contradicted by what he says subsequently (36:18). Hezekiah is portrayed as a king with faith, especially in his prayer of 37:14–20, where trust takes the form of an affirmation of God's kingship in a situation of crisis.<sup>215</sup>

#### *4.7.1.3 Isaiah in the Storyline of Scripture*

An important link between Isaiah and the Book of the Twelve is the synoptic passages about “the mountain of the house of the LORD” in Isaiah 2:2–4 and Micah 4:1–3. In each case, the passage is

strategically located. The second superscription at Isaiah 2:1 (“The word which Isaiah the son of Amoz saw . . .”; cf. 1:1) helps to demarcate Isaiah 1 as an introduction to the book,<sup>[216](#)</sup> so that 2:2–4 is a programmatic passage placed at the beginning of the *body* of the book, signaling the centrality of Zion theology in the book of Isaiah, which moves from the picture of present judged Jerusalem (ch. 1) to the prospect of transformed Zion in the closing chapters. In Isaiah’s vision of the ultimate future (2:2: “in the latter days . . .”), God will rule over the nations from Zion, resulting in the end of all wars, and YHWH is described using the typology of a wise Solomon-like king who teaches the nations “his ways” and “his paths” (2:3).<sup>[217](#)</sup> The Masoretes, in their

notes for scribes at the end of the book (*masora finalis*), marked Micah 3:12 as the middle verse of the Book of the Twelve, and Micah 4:1–3 immediately follows it. Micah announces that “Jerusalem shall become a heap of ruins” (3:12),<sup>[218](#)</sup> but as in Isaiah, the glorious future in store for Zion is also central to Micah’s message of hope. The importance of this central passage is supported by the quotation of Micah 3:12 in Jeremiah 26:18 and the parallel to Micah 4:1–3 found in Isaiah 2 (irrespective of which passage depends on which). In Micah, Zion is presented as God’s capital (e.g., Mic. 4:7b: “and the LORD will reign over them in Mount Zion”),<sup>[219](#)</sup> and the comparison with Isaiah alerts readers that Zion theology is also important in the

Twelve as a whole (e.g., Joel 3:17; Amos 1:2; Obad. 21; Zech. 2:10; 14:16). Likewise, as we will discover, Isaianic themes such as God's supreme kingship, his passion for justice, and his purposes for the nations that encompass both judgment and salvation run like threads through the subsequent Prophetic Books.

#### ***4.7.2 Jeremiah***

Jeremiah prophesied during the last years of the kingdom of Judah. His prophetic career stretched from his call in 627 BC (1:2: "the thirteenth year of [Josiah's] reign") to the years after the Babylonian capture of Jerusalem in 586 BC. This forty-year time span matched the time span of Moses's ministry and is one of a series of similarities between Jeremiah and

Moses. Chapter 1 introduces the main themes of the book: the figure of the prophet, the prophet in relation to “the nations,” and the prophet and the nation of Judah. Like Moses, Jeremiah tried to evade the call of God (1:6: “Ah, Lord GOD! Behold, I do not know how to speak” [cf. Ex. 4:10]), but God promised to fortify and defend him against his critics (Jer. 1:7–8, 17–19). Jeremiah is made “a prophet to the nations” (1:5, 10), and in that capacity he will announce judgment on foreign nations and on Judah, who is demoted to the status of *just one of the nations* that deserve God’s judgment.<sup>[220](#)</sup> God’s word through Jeremiah will destroy nations, though the words “to build and to plant” (1:10) hint that there

will be a positive aspect to Jeremiah's message as well (cf. 31:28).

Chapters 1–24 record Jeremiah's message of judgment against Judah. In chapter 25, God is angry with the nations, too, and he will judge them. Later, chapters 46–51 give specific indictments nation by nation. Chapters 30–33 are a collection of oracles of hope and consolation. These oracles of promise naturally follow Jeremiah's letter to the exiles (ch. 29), in which he counters the false hope of a speedy return from exile that was being spread by prophets among the exiles. Jeremiah tells the exiles that the return will take place only "when seventy years are completed for Babylon" (29:10–14). Jeremiah is not just a prophet of doom. The four chapters giving hope (chs.



30–33) form a parenthesis within the larger section that at first appears to be biographical (chs. 26–45), in which the word is proclaimed by Jeremiah but rejected by the nation (chs. 26–36), and because Jeremiah is the bearer of bad news, he must endure much suffering. The prophecy of Jeremiah explores the theme of the suffering prophet more fully than any other Old Testament book.<sup>[221](#)</sup> Chapters 37–45 describe the working out in history of the despised word of this prophet, focusing on the last days of the kingdom of Judah and the immediate aftermath of its fall. Chapter 52 is a narrative drawn from 2 Kings 24–25 (with some shortening) and serves to confirm Jeremiah's prophecy of the capture of the city by the Babylonians and the death of King Jehoiachin in exile

(cf. Jer. 22:24–30). The kings with their godless policies had brought this disaster on the nation.

#### *4.7.2.1 The Themes of Jeremiah*

The main themes of Jeremiah are the prophet in the image of Moses, God's word of judgment and hope to his sinful people, and the prospect of the new covenant. In the prophecy of Jeremiah, chapters 1–20 provide an anthology of the message of the prophet, and chapters 21–24 are an appendix about kings and prophets.<sup>[222](#)</sup> There is a long section condemning recent Judean kings (21:1–23:8), followed by a shorter section condemning Jerusalem's prophets (23:9–40). Despite the fulsome condemnation of the nation's recent kings, God's final word

on the institution of kingship is one of hope and restoration (23:1–8), God promising to “raise up for David a righteous Branch” (23:5). There are important links between this hope and Deuteronomy 17:14–20, for in both passages the role of the king is highly circumscribed; for example, in neither passage does the anticipated king have a military or salvific function. In the case of Jeremiah 23:5, the task specified for the promised king in David’s line is that he “shall execute justice and righteousness in the land.” This judicial function is understood in terms of the protection and support of the vulnerable social groups who are repeatedly identified in Deuteronomy as needing assistance.<sup>223</sup> The responsibility of the promised king of

Jeremiah 23 is set in contrast to the moral failings of contemporary kings. The royal house is told to “Do justice and righteousness” (22:3), and Shallum (= Jehoahaz) is reminded of the praiseworthy example of his father Josiah (22:15: “Did not your father . . . do justice and righteousness?”).<sup>[224](#)</sup> By contrast, recent kings have been enriching themselves “by unrighteousness, and . . . by injustice” (22:13). A failure in social justice emerges as the major concern of Jeremiah’s denunciation of the kings.<sup>[225](#)</sup> The fact that the temple sermon of Jeremiah applies the Deuteronomic obligation of caring for vulnerable groups to the people in general (7:6: “if you [plural] do not oppress the sojourner, the fatherless, or the widow . . .”) implies that

the king has an exemplary role,<sup>[226](#)</sup> such that the promised king will only be reflecting and reinforcing what is the accepted community standard of behavior in God's future kingdom (23:5).<sup>[227](#)</sup>

Jeremiah is consciously a prophet like Moses,<sup>[228](#)</sup> and the account of Jeremiah's call takes the form of a robust conversation with God similar to the call of Moses at the burning bush. Both Moses and Jeremiah wish to refuse their calls (Jer. 1:6; cf. Ex. 4:10) but were not allowed to do so. Moses and Samuel were famous intercessors (Ex. 32; Num. 14:13–25; 1 Sam. 7:5–11; 12:19) in accordance with what became a standard prophetic role, but the LORD specifically forbade Jeremiah to pray for the sinful nation (Jer. 7:16; 11:14; 14:11; 15:1). The new

covenant idea is Mosaic in character as well (see below). It is by no means surprising, therefore, that Jeremiah's preaching often echoes the themes and phraseology of the preaching of Moses in Deuteronomy. Redactional approaches to the book, on the other hand, want to see the influence of Deuteronomy as due to exilic editors who in shaping the present book of Jeremiah depict the prophet along lines consistent with the broader theological views of the Deuteronomistic movement, but there is no reason to think that the presentation of Jeremiah and his message in the book named after him distorts our picture of the Jeremiah of history.[229](#)

The oracles of salvation (chs. 30–31 and 33) are combined with an account in

which Jeremiah himself experienced the promise, being instructed by God to redeem by purchase ancestral land at Anathoth upon which the Babylonian army was presently camped, for the time will come when fields will again be bought and sold (ch. 32). Chapters 30 and 31 are often called the “Book of Consolation” due to their hopeful theme and the mention of a book in 30:2 (“Write in *a book* [really a scroll] all the words that I have spoken to you),” with this feature perhaps to be explained by the fact that these words of hope apply to and need to be preserved for future days. God promises to restore the fortunes of Israel and Judah (30:3), and the repeated mention of Israel/Ephraim in the prophecies shows that the message of hope embraced both

the northern and southern kingdoms (30:4: “These are the words that the LORD spoke concerning Israel and Judah”).<sup>230</sup> The two chapters giving hope climax with the famous oracle about the new covenant (31:31–34).

In promising a new covenant, the divine initiative of the new arrangement is stressed, and there is a series of first-person statements by YHWH (e.g., “when I will make a new covenant, . . . For this is the covenant that I will make . . .” [31:31, 33]).<sup>231</sup> The language is eschatological (31:31: “Behold, the days are coming”). The vision is of a reunited nation, “the house of Israel and the house of Judah” (31:31b), with the two parts to become again the one “house of Israel” (31:33a). Reference is made to the earlier



Sinai covenant (“that they broke”), and the mark of the new covenant is its inviolability. Both partners will keep it, for God says, “I will put my law within them, and I will write it on their hearts” (31:33). The wording indicates that the arrangement is modeled on the Sinai original. Deuteronomy had seen that the law needed to be lodged in the heart (6:4–6; 10:16; 11:18; 30:6), and by placing the law on the heart, God is enabling the original intent of the Sinai covenant to be achieved. Therefore, what is *new* about the new covenant is that it will not be broken by the human covenant partner.<sup>[232](#)</sup> The new covenant prophecy points forward to the heartfelt obedience that is a reality for the New Testament believer. Bradley Green argues that the transition

from the old covenant to the new does not alter the fact that works, obedience, and faithfulness are constituent parts of the life of the believer, but under the new covenant a deeper experience of God's Spirit is enjoyed (cf. Ezek. 36:26–27).<sup>233</sup> In both Testaments, God saves people by grace, and his saved people have the covenant obligation to obey him. In other words, says Green, the Mosaic covenant was not *based* on works. Under that covenant, works were necessary but not meritorious, and the same applies to the new covenant (cf. Phil. 2:12–13). Jeremiah 31:34 stresses the immediacy of the new relationship with God, such that there will be no need for instruction (unlike in Deut. 6:7, 20–25; 11:18–21; 31:9–13), so that it is plain that, whatever

foretastes of covenant blessings are enjoyed by the Christian now (the Spirit's indwelling, a changed heart), in this prophecy, Jeremiah is finally "looking beyond the New Testament age to the community of the end-time," when the effects of sin will be eradicated.[234](#)

#### *4.7.2.2 The Ethics of Jeremiah*

The so-called "temple sermon" (7:1–8:3) can be taken as representative of Jeremiah's preaching. Its date, as shown by the parallel in 26:1, is the year of the accession of Jehoiakim on the death of Josiah (609 BC), so that whatever had been the contemporary effects of the Josianic reform, no lasting change to the national character had resulted. Jeremiah exposes flagrant violations of covenant

obligations: the oppression of vulnerable persons, injustice, and the worship of “other gods” (7:6, 9). The wording recalls the humane standards in Deuteronomy and in the Decalogue in particular. All the while, the people remained confident that their involvement in the temple cult was all that was required of them, finding security in the mere *existence* of the temple (7:4, 10–11). Stationed at the temple gates where he would get an audience (7:2), Jeremiah issued a call for repentance (7:3: “Amend your ways and your deeds”; 7:5: “If you truly amend your ways and your deeds, . . .”). The stated condition assumes that repentance was a *possibility* (cf. 4:1–4 [“If you return, . . .”]; 17:19–27), though other passages in the prophecy of Jeremiah

speak as if the judgment cannot be turned away.<sup>[235](#)</sup> If repentance was forthcoming, then, God says, “I will let you dwell in *this place*” (7:7), with the phraseology that of Deuteronomy (“this place” = the land = God’s sanctuary; cf. Deut. 12:11, 14). The false prophets had a wrong temple theology (Jer. 7:4), but Jeremiah argues that the temple was not inviolable. There is a popular confusion of symbol (the temple = God’s palace) and reality (living under God’s rule). YHWH does not protect the temple unconditionally, and Jeremiah reminds the people of the precedent set by the destruction of the earlier sanctuary at Shiloh (7:12–15), showing that God *can* judge his sanctuary.

Next, Jeremiah 7:16–20 seems to interrupt the sermon, forbidding prophetic

intercession like that of Moses and Samuel, but the temple is a hiding place for evildoers and their loot, a “den of robbers” (7:11), preventing it from being a house of prayer, which is the connection that 7:16–20 has to the context. Obedience rather than sacrifice is the call, and this is the common prophetic perspective (cf. 1 Sam. 15:22; Amos 5:21–25; Hos. 6:6; Mic. 6:6–8), and Jeremiah makes some of the strongest anti-sacrifice statements of any prophet (Jer. 7:21–23). God’s persistence in sending a series of prophets is noted (7:13, 25; cf. 25:4), yet the people have a stubborn heart (7:24) and a stiffened neck (7:26). Last of all, there is the call for lamentation (7:29–8:3), for the nation is condemned to death and will suffer the terrible fate of lack of

burial and the desecration of tombs. This sermon is not anti-temple *as such*; rather, properly understood, the sermon expresses great reverence for the temple and annoyance at its corruption (7:11: “this house, which is called by my [= God’s] name”). Here, as elsewhere in his prophecy, Jeremiah is the demolisher of false hopes.

The prophets in Kings and Jeremiah are depicted as those who announce impending judgment, and the precedent of Micah, who like Jeremiah prophesied against the temple and city, is used by supporters of Jeremiah to defend him against his critics (Jer. 26:16–19; cf. Mic. 3:12). The portrait of the prophets as announcers of doom is sharpened in Jeremiah by the related issue of the

problem of false prophets who, both at home and in exile, proclaim a message contrary to that of Jeremiah.<sup>[236](#)</sup> Jeremiah faced a prophetic competitor in the person of Hananiah (ch. 28), who contradicted him by predicting the speedy return of the temple vessels, Jeconiah (= Jehoiachin), and the exiles (28:2–4). Almost by definition, such a prediction must be false, for, as Jeremiah pointed out to Hananiah, “[t]he prophets who preceded you and me from ancient times prophesied war, famine, and pestilence against many countries and great kingdoms” (28:8). Given such a reading of history, a prophet who prophesies “peace” (*šālôm*) can only be believed if and when his prediction comes true (28:9). Jeremiah’s letter to the exiles that announces a seventy-year exile



(ch. 29) is prompted by false prophets in Babylon (29:15, 21, 31), but, in an ironic twist, the true message of “peace” is that the exiles in Babylon should settle down and “seek the welfare (*šālôm*) of the city where I [God] have sent you into exile” (29:7).

Jeremiah resisted King Zedekiah’s foolhardy policy of rebellion against Babylon, for despite the earlier deportation of Jehoiachin and leading citizens, the common people did not face reality, and those left in Jerusalem seemed to view themselves as a righteous remnant who had survived the judgment and were the heirs of the land. Jeremiah’s vision of the good and bad figs corrects this delusion (Jer. 24). The “good figs” (= righteous remnant) are those deported to

Babylon. During the time of the conference of rebel kings held in Jerusalem (27:1–3), no doubt convened at Zedekiah's invitation, Jeremiah preaches that to resist Nebuchadnezzar is to resist the LORD (27:4–8), for “I [God] have given all these lands into the hand of Nebuchadnezzar, the king of Babylon, my servant” (27:6). Throughout the siege, Jeremiah's constant advice to Zedekiah was that he surrender (34:1–7), and when the siege was temporarily lifted, he said it would certainly be resumed (37:3–10). He was later suspected of deserting to the Babylonians and was imprisoned (37:11–15). Certainly, Jeremiah advised people to desert to save their lives (21:8–10), and some did so (38:19; 39:9), much to the irritation of officials in the city. Jeremiah

was viewed as a defeatist and traitor, but he was only a religious and political realist. Jeremiah had no love for the Babylonians as such, for he prophesied against Babylon (chs. 50–51), and he refused their offer to go to Babylon (40:1–6). His consistent message to the people was not to fear the king of Babylon and to remain in the land if possible (e.g., 42:9–12), for like Moses in Deuteronomy, Jeremiah sees the life of God's people in the land as the highest benefit under the covenant.

#### *4.7.2.3 Jeremiah in the Storyline of Scripture*

The books of Jeremiah and Ezekiel belong together as compendia of oracles from contemporary prophets. For all their

distinguishing features, the books have a common hope, and their juxtapositioning in the canon invites comparison and leads to mutual enrichment (while preserving individual emphases). For example, irrespective of whether Jeremiah 23 is compositionally connected to Ezekiel 34, the same combination of elements occurs in both chapters, namely, an address condemning the unfaithful shepherds (Jer. 23:1–2; Ezek. 34:1–10a), giving notice that they will be replaced (Jer. 23:3–4; Ezek. 34:10b–16), and promising a new “David” (Jer. 23:5; Ezek. 34:23–24). It is plain that there is some kind of relation between Jeremiah 23 and Ezekiel 34, or perhaps they draw independently on the same stream of tradition,<sup>[237](#)</sup> for use of the shepherd as a metaphor for royal

leadership is common in the ancient Near East and in the Old Testament itself (e.g., 1 Kings 22:17; Jer. 3:15; Mic. 5:4).<sup>238</sup> For our purposes, it is not essential to decide the degree or direction of dependence. In Ezekiel 34:23, the promised Davidide is simply described as carrying out the role of shepherd (ESV “feed” [root *r’h*]), without closer definition. However, a hint that this may involve promoting social justice is found in 34:16 as part of the description of what *God* will do for his flock (“I will strengthen the weak, . . . I will feed [root *r’h*] them *in justice*”). Moreover, the strategic positioning of 34:23, straight after the mention of God’s intervention to “judge between sheep and sheep” (Ezek. 34:20–22), may also be taken as implying that the promised prince

will use his authority to exercise judgment and protect the flock.<sup>[239](#)</sup> This role is made explicit in the parallel passage in Jeremiah 23:5 (“and [he] shall execute justice and righteousness in the land”). This is an example of how the study of one prophet may assist in the interpretation of another. A further example of how the juxtaposed prophecies enrich each other is that Ezekiel 36:26–27 reveals that it is by the agency of God’s Spirit that the “heart surgery” and new obedience that characterize the new covenant will be achieved, something not explained in Jeremiah 31:33.

### ***4.7.3 Ezekiel***

Ezekiel was taken into captivity to Babylon among those who went with King

Jehoiachin in the first deportation in 597 BC (1:1–3; cf. 2 Kings 24:10–17). At age thirty, when he would have begun his work as a priest if he had been back in Jerusalem, he received his call to be God's spokesman to his fellow exiles, and the theme of the temple runs through the book and is the key to its unity and construction. The changing location of the theophanic *glory cloud* provides the fundamental movement of the book: the glory cloud is seen in exile (ch. 1); then, the glory cloud leaves the Jerusalem temple, signifying the temple's imminent judgment (chs. 8–11; 8:4 relates the vision to the first incident in 1:28); lastly, the glory cloud returns to the new temple in the restored land (ch. 43; 43:3 links the three incidents).<sup>[240](#)</sup> In a sentence, the

prophecy of Ezekiel is the story of the departure of the glory of God from the temple (judgment) and its return (restoration).

Here, then, is an outline of the book of Ezekiel: the call of Ezekiel (1:4–3:15); his ministry of warning of impending judgment on Jerusalem (chs. 4–24) and on foreign nations (chs. 25–33); his message of hope and renewal, once news reaches the exiles that Jerusalem has fallen (chs. 34–37); the attack of Gog and Magog that fails to disrupt the promised state of salvation (chs. 38–39); and details of the new temple and new land (chs. 40–48). Just as the earlier vision of the glory cloud signifies God's departure from the Jerusalem temple and the end of an era (chs. 8–11), the final vision of the glory



cloud symbolizes the return of God and the beginning of a new era (43:2). In line with this, John Kutsko sees the exile as raising the question of the presence of God,<sup>241</sup> and the theology of divine presence (and absence) is affirmed by the final verse of the book of Ezekiel: “and the name of the city from that day shall be, ‘The LORD Is There [YHWH *Shamah*]’” (48:35). The name indicates that the city is not simply to be equated with Jerusalem of old, though it is a wordplay on the older name (something similar is found in Isa. 62:12).

#### *4.7.3.1 The Themes of Ezekiel*

The main themes of Ezekiel are the presence (and absence) of God, God as Shepherd, the coming Davidic shepherd

and “prince,” and the new temple and land. The book consists of God’s words to Ezekiel, with the direct address of God to him often prefaced by: “And you, O son of man,” or “The word of the LORD came to me.” At the heart of the call narrative of Ezekiel is a sign (2:8: “open your mouth and eat what I give you”), which shows the close involvement of this prophet with his message. Ezekiel’s ingestion of the scroll suggests to Ellen Davis that “he must let the scroll that he has swallowed speak through him” (2:9–3:3).<sup>242</sup> Ezekiel’s call comes in the context of an encounter with God on his “mobile throne.” The image of the *wheels* emphasizes YHWH’s mobility (1:15–21), so that God can leave the temple and appear in exile, as he does in chapter 1. The wealth of detail about

what is below the platform (1:5–25) serves only to highlight the extreme brevity of the description of what is *above* it (1:26–28).<sup>243</sup> Above the platform is seen a seated humanoid figure that is spoken of only by using double comparisons (e.g., 1:26: “*the likeness as it were* of a human form” [our translation]), and the circumlocutions indicate the author’s reverent restraint when describing God (1:28: “such was the appearance of the likeness of the glory of the LORD”). Such manifestations of God in the Old Testament are best not classified as *Christophanies*, appearances of the preincarnate Jesus, for there is no reason to limit them to either the Father or the Son; they are better understood as appearances of the yet-to-be-clearly-

revealed triune God of Scripture. The God of the Bible is not inherently invisible, hence the warning to Moses in Exodus 33 about the danger of seeing God's face. In support of this thesis, Andrew Malone argues that New Testament passages that describe God as "invisible" (e.g., Col. 1:15; 1 Tim. 1:17) more likely mean that he is "not usually seen."[244](#) God is invisible to human prying, though he can make himself visible when and where he chooses in theophanies. There is a longstanding church tradition of interpreting appearances of the angel of the Lord as preincarnate manifestations of the Son, but the divine identity of this heavenly visitor need not be narrowed down to exclusively refer to the Son of God.[245](#)

Ezekiel manifests a highly unusual personality. He is a priest living in a strange and unclean land and so cannot carry out his normal priestly role (cf. Amos 7:17). Do we see the deleterious effect of frustration in his prophecy? Moreover, there is the psychological burden of his prophetic task, that is, the *isolation* of the prophets (e.g., Jeremiah was ostracized and mistreated). For Ezekiel, this is pictured as his being confined at home (3:24) and bound by cords “so that [he] cannot go out among the people” (3:25). He acts in odd ways (e.g., the street theatre of chs. 4 and 12) and travels to distant places by means of vision (notably, in chapters 8–11 he is transported to the Jerusalem temple to see the corrupt practices within it). However,

we do not have the material needed for a proper psychological analysis of Ezekiel, and this book is no more a biography than is the prophecy of Jeremiah; instead, the strongly stylized words and deeds of Ezekiel are best seen as the means by which he performed his prophetic function and are to be understood as vehicles for the message of God.

A major shift in the prophecy from judgment to hope is signaled at 33:21 (“In the twelfth year of our exile, in the tenth month, on the fifth day of the month . . .”), the chronological note specifying the year, month, and day that news came of the fall of Jerusalem. What follows is a series of messages delivered by Ezekiel during the *night prior to* receiving this distressing news. The switch of theme from judgment

to hope is also indicated in 33:22, which states that Ezekiel's mouth was *opened* on that evening, and that he spoke all night until the messenger from Jerusalem arrived in the morning. In chapters 34–37, the prophet repeats and greatly expands messages of promise to the exiles which occurred in germ form in earlier chapters. The expanded picture is similar to what have only been brief intimations before this point in the prophecy: YHWH will forgive both Israel and Judah (Ezek. 16:61–63; 37:19–22), and he will make a new and everlasting covenant with them (16:60; 37:26). He will lead them out of the countries where they are exiled (20:34, 41; 36:24; 37:21), bring them into the wilderness, and there he will judge and purge them (20:35–38; 34:20–22).

What is more, he will lead the survivors into the land of Israel (11:17; 20:42; 34:13; 36:24), where they will be regenerated by the agency of God's Spirit (11:19–20; 36:25–27) and a Davidide will rule over them (17:22; 34:23–24; 37:24–25). Despite the emphasis of the first half of the book being on judgment (chs. 3–33) and of the second half on promise (chs. 34–48), the links here noted show that the book of Ezekiel is a unified theological work.

The metaphor of “shepherd” dominates Ezekiel 34:1–16, which is an oracle outlining the failures of the preexilic kings. In response to these failures, verse 11 anticipates that YHWH himself will act as the true shepherd (“I myself will search for my sheep and will seek them out”).



YHWH will search for, rescue, and regather the flock that was scattered on the day that he had to judge his people (34:12).<sup>246</sup> There will also be a judgment among the flock (34:17–22), with God discriminating between oppressive and oppressed sheep. In this context, a Davidic figure will be placed over the flock as the “one shepherd,” implying a North-South reunification (34:23–24), and this new “David” is the symbol and guarantee of that unity. Certainly, YHWH the Shepherd plays a much greater role in chapter 34 than does the Davidic shepherd, with YHWH insisting, “I myself will be the shepherd of my sheep . . . you are my sheep” (34:15, 31).

The future royal figure is said to be a Davidide (34:23), but there appears to be

an avoidance of the term “king” (*melek*). The substitute term of *nāśî’* (usually rendered “prince”) does not need to suggest a lower rank than king but may hint at a different way of carrying out the role than was the experience in the preexilic period.<sup>247</sup> The shepherd is called “David.” There is nothing to imply a *line* of kings, and the specification of “one” could be read as precluding the thought of a dynasty, though a hereditary position appears to be in view in 45:8–9 and 46:16–18. The ruler will be appointed by YHWH himself, in line with Ezekiel’s theocratic emphasis, and his installation takes place *after* the rescue has been achieved by the divine shepherd.<sup>248</sup> The “my servant” designation also stresses the figure’s subordination to

YHWH. The use of “prince” (34:24) is consistent with Ezekiel’s efforts to downplay Israel’s monarchy (e.g., 7:27; 12:12; 19:1 [which all use “prince”]). In verse 23, he is simply described as carrying out the role of a shepherd (ESV “feed” [the root *r’h*]), and, as noted by Zimmerli, “the active function of this shepherd is not in any way more closely defined.”<sup>[249](#)</sup>

The fifth night message of Ezekiel centers on a symbolic act in which the joining of two sticks represents the reunion of the divided kingdoms of Judah and Israel. There will be one nation (*gôy*) in the land, and one kingdom under “one king” (37:22), and God announces, “My servant David shall be king (*melek*) over them” (37:24). The term “king” in verse

24 picks up its use in verse 22,<sup>[250](#)</sup> but contrasts with Ezekiel's preferred designation for Israel's rulers as "prince." According to Block, the uncharacteristic use of "king" may be due to the discussion of the restoration of united Israel as a "nation" and is in line with the expectation that an independent nation has its own king.<sup>[251](#)</sup> The text reverts to the use of "prince" in 37:25. Verses 26–28 of chapter 37 anticipate the sanctuary focus of chapters 40–48, and on that basis, as noted by Kenneth Pomykala, "the prophecy of a new David is only a component part of Ezekiel's visions of an ideal future for Israel, where the emphasis is on the LORD's relationship with his people and the presence of his sanctuary among them."<sup>[252](#)</sup> The focus on the temple

in the final vision is a way of emphasizing God's kingship, namely, his presence as King (43:7: "Son of man, this is the place of my throne and the place of the soles of my feet, where I will dwell in the midst of the people of Israel forever"), and the role of the prince is set within that overarching theocratic framework.

The heart of the final vision is a *temple tour* (43:1–46:24) similar to the tour of chapters 8–11, but now cultic sins are replaced by cultic renewal, with prescriptions of how the new temple will function. Chapters 40–42 supply a preliminary description of the temple, and this initial description is needed because this is not the same temple as that built by Solomon. Then, the influence of the house on the land leads to the transformation of

the land (47:1–12), which passage links the temple description with the land description that follows. The concluding section describes the division of the land (47:13–48:35), specifically, the external boundaries of the land (47:13–23), the internal allocation of the territory among the tribes (48:1–29), and the city and its gates (48:30–35).

The tribal allotments are patterned on the old divisions (Josh. 13–21), but with significant improvements. The tribes receive land in east-west strips west of the Jordan River only (Ezek. 47:18), such that there is an idealizing as one would expect when giving a picture of the future.<sup>[253](#)</sup> To better center the temple in the land, some of the northern tribes are moved south, becoming southern tribes.

Moreover, Judah is placed in the north, so that the north has a share in the house of David, and Benjamin (the tribe of the Saulides) is southern, so that there is no excuse for northern severance. This, in part, recalls the organization of the battle camp in the wilderness (Num. 2; 3:21–28). The sanctuary is surrounded by the allotment of the tribe of Levi, in order to distance the city from the sanctuary. The temple no longer abuts the palace (Ezek. 43:7–8); the city is in no sense “the city of David” but “belongs to the whole house of Israel” (45:6); the city has inhabitants drawn from all tribes (48:19); its gates give equal access to all tribes (48:30–34); and the “prince” is not associated with any particular tribe but becomes a pan-

tribal figure who has his own portion of land.<sup>[254](#)</sup>

The office of prince has little independence, and the limitations imposed on him accentuate the kingship of YHWH.<sup>[255](#)</sup> Minimal administrative organization is in view; after all, in a theocracy scant attention need be given to the mechanics of government.<sup>[256](#)</sup> On the other hand, the prince has unique privileges in the new temple of the vision, such that certain spaces are open to him alone (Ezek. 44:1–4; 46:1–3, 8–10, 12). He alone may sit in the outer east gate (the entryway of the divine presence) and eat his meals there (44:3). Taking his stand at the inner east gate, he is the sole lay observer of the ministrations of the priests in the inner court (46:2, 8, 12).<sup>[257](#)</sup> He joins



(maybe even leads) the sacral procession of the people on festival days (46:10). He has a special allotment of land on either side of the sacred reserve (45:7; 48:21–22). He supplies what is needed for sacrifices (e.g., 45:22: “On that day the prince shall provide for himself and all the people of the land a young bull for a sin offering”; cf. 46:4, 12–17),<sup>[258](#)</sup> which may be why he needs an extensive portion of land. The prince is the leader and representative of the worshiping community (45:16–17) in regard to the presentation of the offering prescribed in the preceding verses (45:13–15),<sup>[259](#)</sup> such that the people hand over to him what is required for the offering, and he is then responsible to supply what is needed for all the festivals.<sup>[260](#)</sup> According to

Levenson, “Clearly the *nāśî*’ is here a figure of great honour, however impotent.”<sup>261</sup> Some scholars posit that the use of the term “prince” reflects a downgrading justified by a sustained critique of earlier kings,<sup>262</sup> whereas others maintain that the prince retains various Davidic prerogatives,<sup>263</sup> for he owns tracts of land and servants (45:7–8; 48:21–22) and may even have a role in maintaining a just social order (see 45:9–12, addressed to the “princes of Israel”).<sup>264</sup> If Jesus fulfills the vision of Ezekiel, and he does, he is both the human “prince” who leads in the worship of God and the divine King whose kingdom focuses on the temple.

#### *4.7.3.2 The Ethics of Ezekiel*

Notices about Ezekiel's role as a "watchman" bracket the oracles of judgment on Jerusalem and the nations (3:16–21; 33:1–9). He is given the responsibility of warning of coming disaster and so is obligated to speak. His ministry is largely confined to one of proclaiming divine judgment until the city of Jerusalem's destruction (24:25–27; 33:21–22). In these chapters, he regurgitates the contents of the scroll at the heart of his call to be a prophet (2:10: "and there were written on it words of lamentation and mourning and woe"), with clear parallels to Jesus's own ministry as a prophet who spoke of judgment and predicted the fall of Jerusalem (especially in the Gospel of Matthew). Associated with the theme of Ezekiel as a watchman

is that of *dumbness* (3:26–27; 24:25–27; 33:21–22), but given that chapters 3–33 are full of speeches by Ezekiel, it cannot refer to a literal inability to speak. It is a metaphor for an inability to speak any word of *hope* until the fall of Jerusalem, or an inability to intercede on behalf of wayward people whom God who is determined to judge.<sup>[265](#)</sup> Note that Jeremiah, too, was told by God not to intercede on behalf of the people of Judah (e.g., Jer. 7:16; 11:14; 14:11–12). Only one-way communication is possible in the present circumstances: God will speak to the prophet, who will speak to the people (Ezek. 3:27). There is this narrowing of the prophetic office because God is determined to judge his people. This interpretation is supported by 14:3

and 20:1–3, 31, where the elders are refused permission to inquire of God. Ezekiel pronounces judgment and is forbidden to plead the people's cause, lest he avert judgment as Moses did (cf. Ex. 33). Ezekiel must fall dumb and let the scroll that he swallowed speak through him. In regard to details of what offends God, the three versions of Israel's history told by Ezekiel emphasize the recurrent problem of idolatry due to foreign influence (chs. 16; 20; 23), but sexual immorality and the mistreatment of the vulnerable are also among their crimes (ch. 22).

The rhetorical question "Will you judge them, son of man, will you judge them?" (Ezek. 20:4; cf. 22:2; 23:36) forges a link between the theme of judgment and

Ezekiel's title "son of man." The designation is used about ninety times in Ezekiel. As son of man he is commanded to pronounce God's judgment, just as in John 5:27 Jesus says that the Father has given him the "authority to execute judgment, *because* he is the Son of Man."<sup>266</sup> It appears that Jesus drew upon Ezekiel as well as Daniel 7 in describing himself as the Son of Man. In fact, only from Ezekiel can we draw a *suffering* son of man who bears Israel's punishment (Ezek. 4:4–8) and prefigures their awful destiny in himself (12:1–7, 17–20; 24:15–24). It is not possible to find a suffering son of man in Daniel 7.

Ezekiel opposes the popular proverb about eating sour grapes because it leads to fatalism and irresponsibility (18:2). He

deals with three cases in the form of three *generations* (18:5–32), serving to illustrate the principle that each generation stands or falls on its own merits. The charge of injustice leveled at God is turned back upon his accusers (18:25, 29), who are called to repentance (18:32). All this is intended to help the nation respond appropriately to the judgment that is now taking place and to the promise of future salvation. Barnabas Lindars argues that Ezekiel in chapter 18 speaks in terms of the individual but that the *application* is to the whole nation.<sup>[267](#)</sup> The concept of individual moral responsibility did not need to wait for Ezekiel to introduce it (cf. Deut. 24:16), for it is on display in all Old Testament law codes (e.g., the prohibitions of the Decalogue use the

second-person singular [“You shall not murder”]).

Repeated use of the recognition formula (“You shall know that I am the LORD”) is a marked feature of Ezekiel's prophecy. The statement is addressed to Israel, in connection with both the coming judgment (e.g., Ezek. 6:7, 10, 14; 7:4, 27; 20:38) and the coming restoration (20:42, 44; 28:26; 36:11, 38). God's purpose in his dealings with his people is to reveal his true nature to Israel—especially his passion for what is good and right—and to bring them to a recognition of who he is. This indicates that there is nothing arbitrary about the moral standards that God imposes on his people, rather they reflect his moral nature. The formula is also addressed to the foreign nations



under judgment (e.g., 25:5, 7, 11, 17; 26:6). The formula occurs more than sixty times. This emphasis on knowing God is similar to Jesus's teaching in John's Gospel (10:25–27, 38; 14:20; 17:3). Through Jesus's mighty works, God is made known.

#### *4.7.3.3 Ezekiel in the Storyline of Scripture*

A number of close analogies to Ezekiel's picture of the future are found elsewhere in the Old Testament. His vision is of a reunited Israelite kingdom ruled by YHWH, the centerpiece of which is the new temple in a paradisiacal land. In this theocratic context, the circumscribed role of the Davidic "prince" is that of patron and sponsor of the temple cultus. In line

with this, in the future as sketched by Amos, the portrait of David in Amos 6:5 carries with it the implication of the presence of a Davidic figure in the restored sanctuary city of Jerusalem (“the booth of David”), with this Davidide acting as chief worshiper (Amos 9:11). If a royalist hope has a place in the eschatology of Ezra-Nehemiah, it must take the form of a future Davidic worship leader for a nation whose life is centered on the temple. Likewise, in the theology of the Chronicler, if the return of the Davidic house is to be contemplated (though this hope is not explicit), the chief role of the Davidic king would be to support temple worship. Similarly, in a reading of the Psalter as a connected whole, like the vision of Ezekiel 40–48, the prospect is

held out of a united Israel whose life focuses on the temple, and David is portrayed in Book V as a model of true devotion to God the King. The important place given to the temple in the prophecy of Ezekiel is replicated in several late canonical works (e.g., Chronicles; Haggai; Zechariah; and Malachi).

#### ***4.7.4 Book of the Twelve***

The order of books within the Twelve may be intended to be roughly chronological,<sup>[268](#)</sup> though the dating of several of these books is a matter of dispute (e.g., Joel and Obadiah). Part of the explanation of the placement of Joel and Obadiah among the eighth-century prophets may be an editorial desire to achieve an alternation of prophets who

ministered in Israel and Judah: Hosea (Israel), Joel (Judah), Amos (Israel), Obadiah (Judah), Jonah (Israel), and Micah (Judah).<sup>[269](#)</sup> According to Keil, this oscillating north/south sequence may continue a little further if Nahum were shown to be a northerner and Habakkuk a southerner. The gentile adjective “the Elkoshite” attached to the name of Nahum presumably refers to his hometown of Elkosh (Nah. 1:1), whose location is unknown, but which is possibly a village in Galilee (= Capernaum, meaning “the city of Nahum”),<sup>[270](#)</sup> and the anti-Nineveh orientation of his prophecy is consistent with a concern about the threat that Assyria posed to Israel (though Nah. 1:15 addresses Judah). The prophet Habakkuk is occupied with the Chaldean threat to

Judah (1:6) and so presumably is to be classified as a southern prophet. This geographical schema encourages a hermeneutic that reads the prophetic threats and promises in the various books that make up the Twelve as applying to *both* kingdoms and, even more widely, to God's people generally, irrespective of time and location. In other words, the books as presently assembled are intended by those who compiled the prophetic canon in this way to contribute to a biblical theology that has universal relevance and application.

#### *4.7.4.1 Hosea*

Hosea prophesied in the closing years of the northern kingdom. Under Jeroboam II, the kingdom was at the height of its wealth

and influence, and the disaster predicted by Hosea was unthinkable. He spoke out against the worship of Baal, the people's trust in sumptuous worship, and their reliance on dubious foreign policy (5:13; 8:9). He condemned social inequalities and the failure of their priests, prophets, and kings. The book divides itself into two main parts (chs. 1–3 and 4–14).

#### 4.7.4.1.1 THE THEMES OF HOSEA

The main themes of Hosea are the unhappy history of the covenant relationship of God with Israel his wayward *wife*, the old and new exodus, and the promise of a new “David.” The prophecy is famous for its application of the marriage metaphor to the relationship of God and Israel.<sup>[271](#)</sup> The divine command to Hosea to marry “a

wife of whoredom” (1:2) is offensive to many readers, but the phrase avoids the plain term “whore” (*zônâ*) and probably is *anticipating* what will happen rather than describing Gomer’s state at the time of their marriage.<sup>[272](#)</sup> The marital troubles of Hosea become a parable of the covenant relationship (1:2: “for the land commits great whoredom by forsaking the LORD”). The restoration of estranged Israel in chapters 1 and 2 suggests that chapter 3 depicts Hosea reclaiming Gomer. The adverb in “Go *again* (*‘ôd*), love a woman . . .” (3:1) implies that the unnamed woman of Hosea 3 is indeed Gomer.<sup>[273](#)</sup> The marriage analogy serves to condemn the actions of Israel but also affirms the passionate love of God for Israel that motivates both his harsh action

and gracious restoration (e.g., 11:8: “How can I give you up, O Ephraim! How can I hand you over, O Israel!”). Moreover, just as Hosea’s obligations as a husband do not strictly require him to take back his unfaithful wife, so, too, God goes *beyond* any obligation under the covenant when he reclaims and restores wayward Israel.

Hosea thought of contemporary Israel as at the juncture between two parallel eras.<sup>[274](#)</sup> The first period stretched from the exodus to the present; the second, beginning with a new captivity in Egypt (11:5), would lead through a new exodus and covenant-making to a renewal of Israel’s life in the land. This reuse of traditions comes under the label of *typology*, whereby the future is symbolized by the events of the past. Their



coming exile at the hands of Assyria is described symbolically as a second captivity “in Egypt.” It will be followed by a second wilderness wandering that will provide an opportunity for national renewal (2:14; 7:16; 9:3, 6, 17; 11:5; 12:9). As God redeemed Israel from Egypt, impelled by love, he will redeem Israel in the future (1:11; 2:14–23; 3:5; 11:10–11; 14:4–7). Yet we should not infer from Hosea’s use of an exodus-wilderness-settlement typology that he understood the future as a *mere repetition* of the past. Israel’s apostasy would be displaced by a new and permanent fidelity in the future (14:4: “I will heal their faithlessness” [RSV]).

Given the fact that the superscription at Hosea 1:1 mentions by name four southern

kings (Uzziah, Jotham, Ahaz, and Hezekiah) as well as Jeroboam II, king of Israel, it is no surprise to find a united kingdom stance in the prophecy, so that some relation of its contents to the situation of Judah is assumed from the outset. There are, in fact, *many* references to Judah in the prophecy, some fifteen in total. For example, in 1:7, Judah is exempted from the threat of certain judgment levelled at Israel (“But I will have pity on the house of Judah” [our translation]), and in 5:5, Hosea condemns Judah along with Israel (“Judah also shall stumble with them”).<sup>[275](#)</sup> As these examples show, the prophecy is not simplistically pro-Judah and may be read as a warning to Judah not to go the way of her sister kingdom or else be punished like her

(4:15: “let not Judah become guilty”). Given its position at the head of the Book of the Twelve, the plethora of Hosean references to Judah suggests a reading strategy wherein the Twelve as a canonical unit is to be interpreted as addressed to God’s people generally, whether in the north or south, at home or in exile.

The name “David” is mentioned in 3:5 (its sole use in the book), but in 1:11 Hosea envisions a reunited nation under a single leader whom he calls “head” (*rō’s*). Wider biblical usage shows that “head” is a pre-monarchic (Judg. 10:18; 11:8, 9, 11) and early monarchic (1 Sam. 15:17) term for a pan-tribal leader (Jephthah and Saul, respectively) that has no necessary connection to Davidic-style

kingship.<sup>276</sup> What connects these two early appointments of leaders is that they are the result of agreement between different tribal groups, and such a concept suits the use of this leadership term in the Hosean context of a joint head of north and south and does not, as such, rule out a Davidic candidate. The restoration of the nation's fortunes will be brought about by divine initiative (Hos. 1:10), as made plain by the series of divine statements of intent found in the parallel text (2:23: "I will sow . . . I will have mercy . . . I will say . . ."; cf. Jer. 31:27).<sup>277</sup> Nothing is said about the involvement of the "head" as military leader or deliverer, despite the presence in 1:11 of military terminology referring to the day of battle ("the day of Jezreel"), namely, a battle fought in the

valley of Jezreel. The context implies that the restoration (requiring the defeat of enemies) is due to the action of the divine warrior, with this verse picking up the language of divinely effected defeat and deliverance in 1:5 and 7 (both of which mention weaponry). By contrast, the “one head” appears to have a purely governmental function within the reunited nation.

The mention of “David their king” in 3:5 is not to be explained away, for the way in which punishment is depicted in 3:4 (“For the children of Israel shall dwell *many days* without king [*melek*] or prince [*śar*], . . .”) envisages a temporary rather than a permanent deprivation of kingship,<sup>[278](#)</sup> and, therefore, 3:5 is not easily detached from what precedes, for

some such expression of hope appears to be required by the provisional situation set up in 3:4.<sup>[279](#)</sup> As noted by Emmerson,<sup>[280](#)</sup> the deprivation envisaged in verse 4 is both political and cultic, so that the promised restoration also must involve both cultic and political spheres: they will “return and seek YHWH their God and David their king” (cf. Jer. 30:9). It is likely that Jeremiah took up and developed this theme from Hosea (cf. Jer. 23:5; 33:17, 21, 22, 26). Given the political instability of his day, it is not impossible to conceive of Hosea favoring a Davidic restoration as antidote.<sup>[281](#)</sup>

#### 4.7.4.1.2 THE ETHICS OF HOSEA

Hosea has nothing good to say about the contemporary exercise of kingship, but he

also makes strong anti-prophet (9:7–8) and anti-priest (5:1; 6:9; 10:5) statements. He is, in fact, critical of *all* the main authority figures in the Israelite nation, and therefore need not be read as singling out kingship for special criticism. This means that an announcement by Hosea of a restoration of kingship in the future does not have to be viewed as out of place in a record of his proclamation (1:11; 3:5). Hosea was highly critical of the Israelite kings of his day (e.g., 7:3–7).<sup>[282](#)</sup> A negative view of the institution of kingship is evident in 8:4 (“They made kings, but not through me. They set up princes,<sup>[283](#)</sup> but without my knowledge”) and 13:11 (“I give you kings in my anger and I take them away in my wrath”) (our translations). These verses may allude to the rapid and

continual turnover of dynasties in the northern kingdom, in contrast to the continuity of Davidic rule in the south.

Hosea attacks the syncretistic worship that turned the worship of YHWH into a Baal fertility cult (4:11–19), which amounted to spiritual harlotry. Hosea laid the blame for such perversions at the feet of the priests (4:4–10). Hosea boldly reuses Baal terminology to teach that YHWH is their “husband” (2:2, 7, 16) and the one who gives fertility (2:8, 22). Hosea seems to repudiate the official cult (6:6 is the prophet’s best-known negative statement), but 14:1–3 implies the future renewal of the cultus, though now thoroughly spiritualized: “And we will render the bulls [*pārîm*] of our lips” (14:2 RSV mg.), with the text equating the output



of the lips (i.e., words of praise and/or confession) with the sacrificing of expensive animals like bulls.

#### 4.7.4.1.3 HOSEA IN THE STORYLINE OF SCRIPTURE

The prophecy of Amos should be dated before that of Hosea, seeing that the superscription of Amos mentions only Uzziah (Amos 1:1), whereas Hosea 1:1 also lists the three subsequent Judean kings. The book of Hosea may stand at the head of the Twelve, however, due to its size and because it is theologically formative.<sup>[284](#)</sup> It lays down the dynamics of the covenant relationship, such that Hosea 1–3 functions to introduce the leading themes of the Twelve as a unit. The parallel familial and national stories

told in Hosea 1–3 (Gomer, the unfaithful wife, representing Israel) concern covenant infidelity and punishment, followed by restoration. As such, Hosea 1–3 provides a summary of the message of the Twelve as a whole. Gomer's sin, punishment, and restoration (chs. 1 and 3) symbolize the history of Israel from the exodus to the exile (ch. 2). In line with this, the first nine prophetic booklets that make up the Twelve (Hosea–Zephaniah) focus mostly on sin and judgment.<sup>[285](#)</sup> After the punishment of the exile, there will be a new exodus, a new wilderness journey, a new entry into the land, and a renewal of the covenant. In Hosea's typological presentation, Israel's brighter future will be patterned on the events of the past. The last three booklets

of the Twelve (Haggai; Zechariah; and Malachi) explicitly come from the postexilic period of restoration.

#### *4.7.4.2 Joel*

The rhetorical question of Joel 1:2b (“Has such a thing happened . . . ?”) requires a negative answer (“No such thing has ever happened before”). The hyperbolic language reflects the unprecedented severity of the locust plague threatening Judah, and the depiction of this as a disaster without parallel assists an eschatological reapplication of the calamity. Moreover, the use of “days” (2x) in 1:2 anticipates “the day of the LORD” imagery and language later in the prophecy, and this theme is explicit as early as 1:15 (“Alas for the day! For the

day of the LORD is near”). This is developed as a sustained theme in chapter 2 onwards, and the conjoining of natural disaster and the day of YHWH is fundamental to the message of Joel. Yet in the divine denouement, God intervenes to save his people (2:18–19; 4:16–21 [Eng. 3:16–21]),<sup>[286](#)</sup> so there is a theology of reversal in the prophecy as a whole.<sup>[287](#)</sup>

#### 4.7.4.2.1 THE THEMES OF JOEL

The main themes of Joel are the present threat of judgment on God’s people, his judgment on the nations, and the day of the Lord. A major turning point in the book comes after 2:27,<sup>[288](#)</sup> for the author is finished with the theme of the locusts and the devastation they caused only in 2:27 (n.b. 2:25: “I will restore to you the years

that the swarming locust has eaten”). The listing of the four types of locust in 2:25 is an *inclusio* with 1:4, around what might be viewed as the first half of the prophecy of Joel. The verses leading up to 2:27 describe the return of agricultural plenty after the devastating plague.<sup>[289](#)</sup> As noted by Seitz, 2:22 (“Fear not, you beasts of the field”) recalls the mourning of the animals depicted in 1:18 and 20 and is an indicator that chapter 2 describes the resolution of the agricultural crisis described in chapter 1.<sup>[290](#)</sup> The recognition formula in 2:27 (“You shall know that . . .”), and the “never again” (‘ôd) motif in the same verse (“And my people shall never again be put to shame”), make 2:27 sound like a decisive finale,<sup>[291](#)</sup> after

which a new era of divine blessing will begin (cf. 4:17 [Eng. 3:17]).

Locusts are mentioned by name in only two verses in Joel (1:4; 2:25), but throughout chapter 2 it is the activities of the locusts that are being described, not an actual invading foreign army.<sup>[292](#)</sup> In Judges 6:5, marauding Midianites and Amalekites are said to be “like locusts for number” (RSV), and they “lay along the valley like locusts for multitude” (7:12 RSV). Jeremiah threatens Egypt with an enemy “more numerous than locusts” (Jer. 46:23), and he also says to Babylon that the Lord of hosts will “fill you with men [= troops], as many as locusts” (Jer. 51:14). Within the wider structure of the Book of the Twelve, Nahum 3:15–17 could be understood as applying to

Assyria the locust imagery earlier found in Joel.<sup>[293](#)</sup> Joel reverses the simile and uniquely makes literal locusts like an invading army, and 2:4–9 makes clear how the comparison is to be taken (“like war horses . . . like soldiers”), namely, they are agricultural pests and not a superhuman army that will threaten in the future. Like the effect of an invading army, it is feared that the devastation caused by locusts will lead other nations to view Judah in an unfavorable light (cf. Ezek. 36:30), and an important thematic focus down to 2:27 is the “reproach” (2:17, 19) and “shame” (2:26, 27) suffered by God’s people in the sight of the nations. The priests in their appeal for God’s help quote the foreign nations speaking to each other: “Where is their [= Judah’s] God?”

(2:17). The quoting of the sneering question asked by foreigners is calculated to stir God into action (cf. Ps. 42:3, 10). Though chapters 1–2 are entirely about the locusts,<sup>294</sup> since the locusts are *likened* to a human army in Joel 2, the symbolic use of the insect pest assists a thematic transition to the focus on actual human enemies in Joel 4 (Eng. 3) (Tyre, Sidon, Philistia, Egypt, Edom). The theme of the nations introduced in 2:17 and 19 is developed in earnest in chapter 4 (Eng. ch. 3), where the nations are condemned as guilty of oppressing the Judahites and are threatened with retaliatory punishment (4:2–8 [Eng. 3:2–8]).

#### 4.7.4.2.2 THE ETHICS OF JOEL



According to Joel, it is not too late to avert the coming plague (2:12: “Yet even now . . .”). Does his call for the people to “return” (*šûb*) to God mean they need to repent, or to turn to the Lord for help? Maybe it is the latter, for there is no explicit exposure of sin in this prophecy (cf. Psalm 44). The call to return assumes a covenant bond between YHWH and the people of Judah (“your God”), with God pledged to help his people in their distresses. On the other hand, the call may pick up on Hosea 3:5 and 14:1–2, where there is clearly a call to repentance.<sup>295</sup> On either interpretation, their response will include wailing, fasting, and weeping in public assemblies as outward expressions of penitence or of intense intercession. Joel is not against cultic display as such,

but more than formalities are required (“and rend your hearts and not your garments”). Joel 2:13b describes the Lord’s qualities and provides motives for turning to him (his compassionate nature), recalling Exodus 34:6–7, and the use of this old confession of faith runs like a thread through the Book of the Twelve (Jonah 4:2; Mic. 7:18; Nah. 1:2–3).<sup>296</sup> The idiomatic and rhetorical “who knows” (Joel 2:14) indicates the freedom and sovereignty of God. This is not intended to depict God as unpredictable or fickle but indicates that any response is a free act of grace on God’s part. Humans cannot demand that YHWH forgive, but they can hope for a compassionate response given the nature of God as revealed in Exodus 34. God may “turn”

(*yāšûb*) in response to the above-mentioned human turning (Joel 2:12–13), and reuse of the Hebrew root closely links the turning of the people and YHWH's response to their turning.

There is indecision among scholars as to whether the expression “all flesh” includes foreigners (3:1 [Eng. 2:28]: “I will pour out my Spirit on all flesh”) or refers only to different classes of Judahites (“*your* sons,” etc.), but the “man-servants” and “maid-servants” mentioned in the catalogue of persons in 3:1–2 [Eng. 2:28–29] likely included foreign slaves.<sup>[297](#)</sup> Such a universalistic note is appropriate in apocalyptic material, though Joel 4 [Eng. 3] speaks only of the fate of judgment falling on the nations. Chapter 3 is a continuation of the

divine speech of chapter 2 and prolongs the story of reversal told there,<sup>[298](#)</sup> telling what will happen after the events of 2:18–27 (without specifying how long after). What happens in chapter 3 continues to reverse earlier troubles, and so, for example, cosmic signs are no longer threatening but auspicious (3:3–4 [Eng. 2:30–31]; cf. 2:10). What is more, just as the fruitfulness of the land will be restored, presumably through the agency of the Spirit, so also the people will be restored by the outpouring of God's Spirit.<sup>[299](#)</sup> If we stress the connection of 3:1–5 [Eng. 2:28–32] with the verse before (2:27), the promise of God's Spirit functions as a guarantee of the fulfillment of the promise of the knowledge of YHWH.<sup>[300](#)</sup> The focus on prophecy in 3:1

[Eng. 2:28] (“your sons and your daughters shall prophesy”) is explained by the fact that the prophet is viewed as the archetype of the Spirit-filled person in several Old Testament passages, most notably Numbers 11:29 (“Would that all the LORD’s people were prophets, that the LORD would put his spirit on them”).<sup>301</sup> A similar coalescence of themes—the renewal of the land, the universal knowledge of YHWH, and the agency of God’s Spirit—can be found in Isaiah 11:1–9 and Ezekiel 36:26–38. The glorious future as depicted by the prophets, Joel included, involves nothing less than the repair of creation, with the baneful effects of sin on nature and humanity removed forever.

#### 4.7.4.2.3 JOEL IN THE STORYLINE OF SCRIPTURE

There is no chronological data supplied by the book of Joel to explain its placement between Hosea and Amos, and presumably it was considerations of *content* that dictated Joel's position, not esoteric knowledge of the book's date of composition.<sup>[302](#)</sup> The description of the locust plague in Joel picks up and expands the vegetative imagery found at the end of Hosea (14:5–7). Joel also widens the indictment of sin beyond Israelites to include a denunciation of the nations (e.g., 4:1–8 [Eng. 3:1–8]), and without Joel, the detailed critique of foreign powers in Amos 1–2 would appear to be a radical shift. The apocalyptic coloring of much of Joel's prophecy does not demand a late

date, for various Prophetic Books contain such a perspective and provide a glimpse of the ultimate purposes of God for his people and the world (e.g., Isa. 24–27; Ezek. 38–39).

The eschatological formula at Joel 4:18 [Eng. 3:18] (“In that day”) marks the start of a final subsection in the second half of the prophecy. The key feature of 4:18 is the cause-and-effect connection between the temple and the land (“a fountain shall come forth from the house of the LORD and water the Valley of Shittim”). This pictures the sanctuary city of Jerusalem/Zion as the rejuvenating center of the land (cf. Amos 9:11–15; Ezek. 47:1–12; Zech. 14:8, 10).<sup>303</sup> This is a movement that reverses (and repairs) what is found in the first chapter of Joel, in

which a causal connection was established between the (Jerusalem) temple and the land, for the famine means that there are no offerings, with food scarcity incapacitating the temple service (Joel 1:9, 13, 16). The nations that oppressed Judah will be judged, but Zion will be a place of refuge for God's people (4:16b, 17b [Eng. 3:16b, 17b]). The main motifs of the subsections alternate: salvation for Judah (v. 18); vengeance on the enemy (v. 19); salvation for Judah (v. 20); and vengeance on the enemy (v. 21). The symmetrical structuring of the four verses accentuates the doom of Egypt and Edom, but this is offset by the two promises of salvation to Judah, depicted in paradisiacal terms.



The prophecy of Joel finds fulfillment in the New Testament in more than one way. On the day of Pentecost Peter interprets the experience of the outpouring of the Holy Spirit “on all flesh” as the direct fulfillment of Joel’s prophecy and the inauguration of the day of the Lord (Acts 2:17), and though it appears that those converted in Acts 2 are limited to Jews and proselytes (2:9–11), subsequent events in Acts show believing Samaritans and Gentiles receiving the Holy Spirit. The use of Joel 2:32 in Acts 2:21 and Romans 10:13 makes clear that “everyone who calls on the name of the Lord [whether Jew or Gentile] shall be saved.” Thus, the implicit universal scope of the prophecy in Joel 2 is confirmed and reinforced in the New Testament. In

addition, the picture of world judgment and the renewal of creation forecast in Joel 3 is picked up in the book of Revelation.

#### 4.7.4.3 *Amos*

Amos was the first of the *Writing Prophets*, namely, those whose oracles were recorded and preserved for posterity. He proclaimed a judgment that would culminate in the exile and the end of Israel as a nation (Amos 5:2, 27; 8:1–2; 9:7–8). The book begins with oracles against the nations (chs. 1–2). The eight indicted nations (that include Judah and Israel) represent all the nations of the world over which God rules from his capital, Jerusalem (1:2). The election of Israel by YHWH will give no immunity

from punishment (3:1–2). The oracles of Amos are loosely joined together by rubrics such as “Hear this word” (3:1; 4:1; 5:1) and “Woe to those who . . .” (5:18; 6:1, 4). The second half of the prophecy is made up of a series of five visions of judgment (starting at 7:1, 4, 7; 8:1; and 9:1). The prophecy of Amos closes, however, with the prospect of future salvation (9:11–15).

#### 4.7.4.3.1 THE THEMES OF AMOS

The main themes of Amos are God’s universal kingdom, impending judgment, and the restoration of Jerusalem as God’s world capital. As indicated by the superscription (1:1), Amos is from the south (Tekoa in Judah), yet he speaks in the north (Israel). The mention of both a

southern and northern king is also relevant (“Uzziah . . . Jeroboam”). Despite the northern target of Amos’s words, the order of mention gives priority to the southern king (Uzziah). The superscription of Hosea likewise mentions southern and northern kings (Hos. 1:1), with southern kings again having the priority, both in terms of initial position (as in Amos 1:1) and number (four southern kings versus one northern). Subsequently, the superscriptions of the books of Micah (1:1) and Zephaniah (1:1) mention only southern kings. This suggests that there is a Judah (Jerusalem) focus in the Book of the Twelve. In line with this, as noted by Henton Davies, Hebrew word order gives a prominent position to the phrases “from Zion . . . from Jerusalem” in the two

clauses of Amos 1:2 (“*From Zion the LORD roars, and from Jerusalem he utters his voice*” [our translation]), placing emphasis on the Jerusalemite sanctuary as the point of origin of the revelation communicated through Amos.<sup>[304](#)</sup> The nations of Amos 1–2 appear to be chosen due to geographical proximity, each being a neighbor of either Israel or Judah.<sup>[305](#)</sup> In addition, 3:9 (mentioning Egypt) and 9:7 (mentioning the Ethiopians [ESV “Cushites”]) show that God’s sovereignty over the nations is unconnected to whether they were once constituents of the Davidic empire. The picture is, then, of God’s sovereignty over the nations of the world generally, exercised from Zion, the capital city of God’s universal empire (1:2).

David is mentioned twice by name (6:5; 9:11). The phrase “like David” in 6:5 is an ironic comparison of the nation’s leaders with David (“and like David [they] invent [*ḥāšab*] for themselves instruments of music”).<sup>306</sup> Alternatively, the Hebrew preposition ‘*al* in 6:5a (“to [*‘al*] the sound of a harp”) may do double-duty for the second colon, resulting in the translation “they improvise (*ḥāšab*) for themselves *upon* (*‘al*) instruments like David” (6:5b).<sup>307</sup> Irrespective of the exact translation, the leadership of Zion and Samaria (6:1) are sarcastically likened to David in his role as a singer of sacred songs and possibly the inventor of musical instruments used in worship. David used music and song for worship, whereas those condemned used them for carousing.

The allusion to David in Amos 6 has no messianic coloring, and David is simply depicted as a worshiper and cultic figure.<sup>[308](#)</sup>

This raises the possibility that the phrase “the booth [*sukkâ*] of David” (9:11) also has a cultic nuance, namely, that it alludes to the sanctuary character of Zion/Jerusalem, the temple and city viewed as a unit.<sup>[309](#)</sup> The term “booth” is applied to forlorn Jerusalem in Isaiah 1:8 (“and the daughter of Zion is left like a booth in a vineyard”).<sup>[310](#)</sup> God promises in Amos 9:11 to repair the “breaches” (*piršîm*) in its city walls, this being the most common sense of the term (e.g., Isa. 58:12; 1 Kings 11:27; Neh. 6:1). The historical origin of the phrase under discussion is the occasion when David

brought the ark to Jerusalem and put it in a “tent” (2 Sam. 6:17; 7:2; cf. 2 Sam. 11:11, which uses *sukkâ*). Isaiah 16:5 (“the tent of David”) may preserve another reminiscence of the Davidic tent that (pre-temple) was the cultic center of the nation. David’s “booth” is best understood, therefore, as a reference to Jerusalem as a cultic center for the reunited Israelite kingdom.<sup>[311](#)</sup> As in the vision of Ezekiel 47:1–12, Amos prophesies that the rebuilt sanctuary city of Jerusalem (9:11) will be the rejuvenating source of the restored land, which will be given miraculous fruitfulness (9:13–15). Reading the book of Amos in the context of the Twelve, wherein there is a recurring Davidic hope,<sup>[312](#)</sup> the logic of the portrait of David in Amos 6 is that it implies the presence in



restored Jerusalem of a Davidic figure as worshiper and patron of the cult.

#### 4.7.4.3.2 THE ETHICS OF AMOS

The proclamation of judgment by Amos would have been unpalatable to Israel, hence his insistence that it is God's word (1:2; 3:1) and the motif of the prophetic compulsion to speak (3:7–8). Amos 1:2 and 3:8 both use the metaphor of YHWH as a roaring lion and form an envelope around the first major subdivision of the book, which ends in 3:3–8 with “a justifying speech” by Amos, answering any criticism that his oracle against Israel may have evoked.<sup>[313](#)</sup> The people are indicted for their attempted silencing of the prophets (2:12); they need to listen to them, for God tells the prophets what he is

going to do before he does it (3:7). A series of rhetorical questions explores the link between events and causes (3:3–6), with 3:6b stating the principle established (YHWH stands behind the fall of any city), and the appearance of a prophet is to be understood in this light (3:7). Since God has spoken, Amos has no choice but to proclaim a message of judgment (3:8: “who can but prophesy?”), and he refuses to be silenced (cf. 5:10, 13; 7:12).

There is a covenant logic to the appeal of Amos, given references to the exodus deliverance (2:10; 3:1; 9:7) and the fact that the nation is suffering the covenant curses (4:6–12), though Amos does not actually use the word “covenant” (*bĕrît*). The nation has sinned against grace: “You only have I known of all the families of

the earth” (3:2). The sense of “known” (root *yd‘*) is “chosen” (cf. Gen. 18:19; 2 Sam. 7:20; Hos. 13:5), and the divine election of Israel is the basis of the announced judgment. Behind the phrase “all the families of the earth” stands God’s choice of the family of Abraham (Gen. 12:3; 28:14). There is a covenantal rationale to the judgment threatened by God (Amos 3:2b: “*therefore* I will punish you for all your iniquities”); Israel’s election entails obligation.<sup>[314](#)</sup> What looks like a deliberate avoidance of the use of “covenant” by Amos and other eighth-century prophets is presumably due to the term being misunderstood by the people of that time as denoting only privilege and not responsibility.<sup>[315](#)</sup>

The main subject of Amos's denunciations is social injustice. The people are accused of selling the poor into slavery for unpaid debts (2:6), and depriving them of justice (2:7; 5:12). Mention of "the [city] gate" (= law court) (5:10, 15) means that justice is being understood judicially. Linked to this, the shallow worship at the official sanctuaries at Bethel and Gilgal is rejected. Their worship is spurned by God because of their treatment of people. The link is made as early as 2:8a ("they lay themselves down beside every altar on garments taken in pledge"). Such a garment or coat must be returned to the poor at night (Ex. 22:25–27), so that they can sleep upon it (Deut. 24:12–13), but these creditors keep it to lie on themselves, and they act in this

heartless way “beside every altar,” namely, they flagrantly oppress the poor in the very sight of God. God through Amos rejects worship, even if orthodox (Yahwistic), when unconnected to morality (cf. Amos 5:21–24). Likewise, “in the house of their God they drink the wine of those who have been fined” (2:8b), namely, the wine they used in feasts was purchased using the proceeds of (unjust) fines.<sup>316</sup> What makes their worship unacceptable to God is not its location (e.g., Bethel; 4:4; 5:5), nor is it said to be idolatrous; the key issue is that their worship is not matched by compassionate and just dealings with vulnerable people (5:7, 10–12). The surprise element in 2:6–16 assumes that the Israelites saw the crimes of the nations

as far worse in God's eyes than their own petty misdemeanors, but God places social injustice on a par with war crimes. The pairing of "justice and righteousness" in Amos (5:7, 24; 6:12) means that social justice is an essential aspect of covenant living.<sup>[317](#)</sup>

#### 4.7.4.3.3 AMOS IN THE STORYLINE OF SCRIPTURE

The final oracle of Amos (9:11–15) eases the transition to the prophecy of Obadiah, with Obadiah expanding on the mention of Edom in 9:12.<sup>[318](#)</sup> In the other direction, according to Terence Collins, "[t]he preoccupation with the status of Zion and its temple is a major feature of Joel . . . [and] serves to ensure that the same preoccupation is a key note for the whole

of *The Twelve*,”<sup>[319](#)</sup> and the expression “the booth of David” (Amos 9:11), correctly understood, refers to the same thing, the city of Jerusalem with the temple in its midst. The Zion/temple theme is found in passages such as Joel 1:13–16 and 2:1; and in Joel, Zion is viewed as God’s capital, the fructifying center of the land/earth and the refuge of God’s people. Consequently, according to Rolf Rendtorff, “those who are at ease in Zion” (Amos 6:1) may have drawn the wrong conclusion from the picture of Zion as a place of safety in Joel.<sup>[320](#)</sup> The threatening tone of “the day of the LORD” in Amos 5:18–20 also builds on the picture given in Joel. If the canonical context provided for Amos is deemed significant, the

presentation in Joel shapes the interpretation of Amos.

The connections of Amos with the prophecies that immediately precede and follow substantially relieve the perceived problem of the authenticity of the final Amosean oracle (9:11–15),<sup>[321](#)</sup> for a sudden transition from judgment to salvation is just what the reader expects, given the wider patterning in evidence within the Twelve, wherein other prophecies combine these themes, which, therefore, must be viewed as complementary rather than contradictory. The problem is created by the wish to root the final oracle in the inner life of the prophet—something the booklet of Amos itself does not encourage, given the minimal information provided about Amos



himself—or by the desire to ground the prophecy in a historical context, where critical scholars think that a message of hope is not appropriate given the continued unfaithfulness of the contemporary generation. When it is recognized that the record of the proclamation of Amos is a booklet within a larger canonical structure, his message makes eminent sense, for, like most of the Prophetic Books, it is a mixture of threat and promise.

#### *4.7.4.4 Obadiah*

There is uncertainty as to the historical setting of the book of Obadiah, possibly the aftermath of the fall of Jerusalem in 586 BC,<sup>[322](#)</sup> but its placement after Amos is especially significant for interpretation,

for in some ways the short prophecy of Obadiah is best viewed as an appendix to the larger book and best read in coordination with Amos.

#### 4.7.4.4.1 THE THEMES OF OBADIAH

The main themes of Obadiah are judgment on Edom, and the day of the Lord, when all nations will be judged but God's people will be safe in Zion and will possess the nations. Given the severe criticism of Edom throughout the Old Testament, including the immediately preceding prophecy of Amos, and the long history of hostility between Israel and Edom, going back to the Jacob-Esau conflict of Genesis 27, it is not at all surprising to find a prophetic book focused on condemning Edom. In

Obadiah, the judgment threatened against Edom (vv. 1–14) is widened to include a warning concerning the fate of “all the nations” in the overtly eschatological second half of the prophecy (vv. 15–21). As in Joel and Amos, the nations are threatened with judgment, but Zion will be a place of safety for God’s people (Obad. 17: “[Mount Zion] shall be holy [= inviolable]”).<sup>[323](#)</sup>

#### 4.7.4.4.2 THE ETHICS OF OBADIAH

Obadiah calls on the nations, including former allies of Edom (vv. 1, 7), to attack and punish the Edomites for exploiting the “day” of Jerusalem’s troubles (vv. 5–14).<sup>[324](#)</sup> Repeated use of the word “day” (e.g., “in the day of his misfortune; . . . in the day of their ruin”) prepares for the

thematic shift to “the day of the LORD” in verses 15 and following. The fraternal relationship between the two nations made Edom’s crime against Judah all the more reprehensible (v. 10: “your brother Jacob”; cf. v. 12). This picks up the condemnation of nations in Amos 1–2, wherein Edom is shown to be involved in their crimes, whether as partner (Amos 1:6, 9), perpetrator (1:11), or victim (2:1),<sup>[325](#)</sup> such that Edom is placed before the reader several times. According to John Barton, the rationale of Amos’s condemnation of the nations is that their wrong actions were offenses against common humanity, such that they had failed to follow the dictates of their own moral sense,<sup>[326](#)</sup> and the extreme nature of some of the crimes could support such a

view (e.g., the war crime of Amos 1:13: “they have ripped up women with child in Gilead” [RSV]). The crimes condemned are not said to be against Israel (except for Amos 1:3 and 13), and the backdrop is the worldwide kingdom over which God rules as moral governor, so that the nations are required to behave as citizens of that universal kingdom. Obadiah focuses on Edom’s mistreatment of Israelites, but that does not need to be taken as meaning that God is offended only by crimes directed at his own people.

#### 4.7.4.4.3 OBADIAH IN THE STORYLINE OF SCRIPTURE

The repeated mention of “the house of Esau” (v. 18 [2x]) and “Mount Esau” (vv. 19, 21) in the second half of the

prophecy of Obadiah shows that Edom plays a representational role similar to what is already found in Amos 9:12, where “the remnant of Edom” stands in parallel with “all the nations.” The Hebrew plural verb “[that] they may possess” (which is not supplied with a subject; Amos 9:12a) could possibly refer to future rulers of the Davidic dynasty who reassert their authority over nations of the former Davidic empire,<sup>[327](#)</sup> but no individual royal figure is on view in this passage.<sup>[328](#)</sup> More likely, given the repeated use of the same plural verb in Obadiah (*yāraš*), it is the people of Zion who will “possess” the nations (Philistia, Edom, Phoenicia) and areas of the north and south (Ephraim, Samaria, Gilead, the Negeb; Obad. 17, 19 [3x], 20). According

to Bert Dicou, if read in the light of Amos 2:10 (“*to possess the land of the Amorite*”), it means to take possession by conquest.<sup>[329](#)</sup> An antithesis is drawn in Obadiah 21 between “Mount Zion” and “Mount Esau,” and the savior figures mentioned in this verse are presumably the judge-like *leaders* of God’s people who took possession of the nations and who, under God the undisputed King, from Zion his capital, will “rule” over Edom and the other nations of the world.<sup>[330](#)</sup> The final statement that “the kingdom shall be the LORD’s” (Obad. 21b) may hint at the explanation for this nonroyal mode of government, namely, so that God’s unrivaled kingship is made plain.

What is more, there are hints in Amos 9:12 of Edom’s *spiritual* incorporation in

a restored kingdom of God together with all the nations “who are called by my name” (cf. Deut. 28:10, where God’s name is called over Israel as a sign of her choice by God). This implies the spiritual incorporation of other nations (with Edom as a leading example) into the people of God now more widely defined, such that they will enjoy the privilege that once belonged uniquely to Israel. This shows the credibility of James’s reference in Acts 15:16–21 to this prophecy in application to the Gentile mission initiated by Peter and carried forward by Paul.<sup>[331](#)</sup> Something more profound is predicted than simply a reimposition of Israel’s rule and influence over surrounding nations. James, quoting these verses at the Council of Jerusalem, sees them as being in the



process of fulfillment in the mission to the Gentile nations. James asserts that God has taken “a people [*laos*] for his name” (Acts 15:14), so that believing Gentiles are part of the people of God in the same way as believing Jews are, for the word “people” (*‘am*) in the Old Testament is normally applied to Israel. Nothing is said in Amos 9 about Gentiles having to become Jews; rather, what is contemplated is the incorporation of Gentiles as Gentiles into the eschatological people of God. The prophecies of Amos and Obadiah show the alternate fates of the foreign nations (salvation/judgment), according to whether they submit to or rebel against God’s rule.

#### 4.7.4.5 Jonah

The character and psychology of Jonah the prophet are prominent features in his story. The book is a *prophetic parody*, depicting as it does Jonah's negative reaction to the divine commission to go to Nineveh, as he flees instead to Tarshish (ch. 1); his failure to pray for others (1:6), praying only about himself (ch. 2); the truncated message he preached (ch. 3); his disapproval of the reprieve granted to Nineveh (ch. 4). And yet, despite all this, YHWH's word through Jonah was remarkably effective (1:16; 3:5). Jonah was not a false prophet, only a very bad one. By way of contrast, the gracious and merciful character of God comes to the fore (1:15; 3:10; 4:2, 11), as Jonah is

shown to be out of step with the God whom he serves.

#### 4.7.4.5.1 THE THEMES OF JONAH

The main themes of the book of Jonah are the role of the prophet (of which Jonah was a very poor example), the gracious character of God, and the extension of his mercy to the nations. The Jonah narrative has strong links with the prophecy of Joel,<sup>332</sup> for the king of Nineveh speaks like a prophet about the possibility of divine relenting (Jonah 3:9) and, by so doing, echoes the prophet in Joel 2:14 (“Who knows whether he [YHWH] may turn and relent . . . ?”).<sup>333</sup> The king calls on the Ninevites to “turn” (root *šwb*) from their evil and violent behavior (Jonah 3:8), just as Joel calls on the Judahites to

“turn” (šwb) to God (Joel 2:13 [our translation]).<sup>334</sup> What is more, the king calls for the girding on of sackcloth and for fasting (3:7–8), echoing Joel 1:13–14 and 2:12. These essential components of prophetic preaching were absent from the preaching of Jonah. There is the possibility of mercy (Jonah 3:9), which is the unstated explanation of the delay of “forty days.” Jonah does not alert the Ninevites to the possibility, and R. W. L. Moberly interprets this as Jonah’s attempt to subvert his own mission, implying that there was no urgency, seeing that the judgment was not imminent.<sup>335</sup> The king’s speech does not supply the motivation that Joel does by reference to YHWH’s gracious character (Joel 2:13), but this is found subsequently in the Jonah narrative

through its ironic use by angry Jonah as an accusation against God (Jonah 4:2).<sup>336</sup> Other allusions to the creedal description of God's character in Exodus 34:6–7 include Hosea 14:3–4, Micah 7:18–20, and Nahum 1:2–3a,<sup>337</sup> but it is the Joel and Jonah passages that are most similar.<sup>338</sup> Though Joel's call for repentance is directed at Judah (2:12–17), the prophet makes brief mention of the effect that a divine withholding of pity (*hws*) would have on other nations, who would mock Judah and her God (Joel 2:17; cf. 2:19b).<sup>339</sup> The international aspect that is only a minor feature in Joel 2 becomes the focus of attention in the Jonah narrative in the final divine speech (Jonah 4:10–11, also using the root

hws), for God's mercy extends even to Gentiles.

#### 4.7.4.5.2 THE ETHICS OF JONAH

The ethics of the book of Jonah is presumably linked to the author's implied criticism of the unattractive character and behavior of the recalcitrant prophet. We should not assume that mean-spirited Jonah is a typical Jew, nor are the (easily converted) sailors and Ninevites to be thought typical Gentiles. The book's primary conversation partners are the Prophetic Books among which it stands, rather than books in the Writings (e.g., Ruth, Ezra-Nehemiah). Jonah stands between Obadiah and Micah, and such paratextual considerations should shape the reader's understanding of the text, not

a hypothetical reconstruction of its situation and purpose (e.g., the theory that the book of Jonah is a late prophetic novella combating the restrictiveness of the Ezra-Nehemiah reforms). If Jonah had been classified differently by ancient readers, it would presumably have been placed alongside tales like Ruth or Esther. Such hypothetical alternative settings would have shifted its meaning in various ways. Reading the Jonah story with Ruth, as in the mainline critical reconfiguration, highlights the author's positive attitude toward foreigners, which has ethical implications for Jew-Gentile relations. Reading Jonah alongside Esther (featuring other Jews in a foreign setting), it could be understood as satirizing anti-Gentile attitudes, this being the inverse of the book

of Esther, wherein anti-Jewish attitudes are exposed to mockery. However, the prophet Jonah's xenophobia is often overstated, and 2 Kings 14:25 does not prove that the figure of Jonah was used for this story because of his reputation as an arch-nationalist, for it simply states that his prophecy of the enlargement of Israel's borders was fulfilled, without commenting on whether or not Jonah approved of this territorial expansion of the northern kingdom.<sup>[340](#)</sup> The implied ethic is that people should show mercy toward others in line with the character of God on display in this book.

#### 4.7.4.5.3 JONAH IN THE STORYLINE OF SCRIPTURE



The only other mention of Jonah in the Old Testament is in the reign of Jeroboam II (2 Kings 14:25), which records the fulfilling of Jonah's prediction of the expansion of the borders of the northern kingdom at the expense of the Arameans (Syrians). At this time, relations between Israel and the nations (esp. Aram) were a key issue. YHWH disciplined his people by the hand of Aram, and Aram was shown some favor by YHWH in the days of Elisha. Now, however, Aram was in eclipse due to the rising power of Assyria. The book of Jonah follows the pattern of divine blessings upon Gentiles in the days of Elijah and Elisha. There are points of resemblance between the experience of Jonah and aspects of the ministry of Elijah (e.g., Jonah's flight; his request to die; the

miraculous care that the prophet enjoys [cf. 1 Kings 19]); however, disobedient and obstinate Jonah comes off second best in any comparison with Elijah or Elisha.<sup>[341](#)</sup>

Not all scholars would read the Book of the Twelve as a literary corpus and interpret its component parts on this basis (e.g., Ehud Ben Zvi),<sup>[342](#)</sup> but we argue that taking into consideration the order within the Twelve is hermeneutically productive. For example, an eschatological context is provided for the Jonah narrative by the preceding book of Obadiah (e.g., Obad. 15: “For the day of the LORD is near upon all the nations”), and by the pervasive theme of the day of the Lord in the Twelve in general. The Jonah section continues the theme of the relation of Israel and the

nations that began in Joel 3:9–21 and was elaborated in Amos 1–2 and Obadiah. The response of the sailors and the Ninevites is to be read within the wider “nations” theme in the Twelve, in which the end-time conversion of the nations is a leading feature (e.g., Zeph. 2:11; 3:9; Mal. 1:11). This helps to explain why nothing is said in the booklet of Jonah about these Gentile converts having to become Jews to be acceptable to God (e.g., conforming to circumcision, food laws, and the Sabbath), for the sailors and Ninevites prefigure the treatment of the nations in the end times.

The canonical placement of Jonah by ancient scribal readers is a prompt for the narrative to be interpreted in this setting.<sup>[343](#)</sup> Alan Cooper goes as far as to

say that Jonah was “never intended to be read apart from that canonical context. According to this way of looking at it, an intertextual reading of the book is, therefore, both valid and necessary.”<sup>344</sup> The point we are making is that the message of Jonah will continue to baffle interpreters until they are willing to consider its canonical context.<sup>345</sup> As noted by Michael Shepherd, the salvation of Gentiles as depicted in Jonah “receives an eschatological slant” by the positioning of Jonah between Obadiah and Micah, notably Micah 4:1–4, which depicts the inflow of the nations to Zion in the end times.<sup>346</sup> We suggest that the prophet objects to God’s extension of mercy to the Ninevites because he believes such an action by God to be *mistimed*. Jonah

makes this evaluation because he knows that the conversion of the nations is always an end-time scenario in prophetic proclamation. In holding such a conviction, Jonah is perfectly correct, but the book mocks a woodenly orthodox prophet who is unable to cope with the idea that God should act in an exceptional way and have mercy on foreign peoples ahead of the *proper* time. The book provides a glimpse of eschatological realities, one key feature of which is the turning of Gentiles to God.

When asked for a sign, Jesus refers to the “sign of Jonah,” namely, the sign that Jonah’s appearance and preaching was to the pagan people of Nineveh, who repented (Luke 11:29–30). Jesus also alludes to “the queen of the South”—the

queen of Sheba—who came “from the ends of the earth to hear the wisdom of Solomon,” warning that she will condemn the “evil (= unbelieving) generation” in his time on the day of judgment (11:31–32). In each case, the responsiveness of foreigners serves to condemn the contemporaries of Jesus who refused to accept the Son of Man, who is far greater than Jonah or Solomon, but these Old Testament events also serve to anticipate the entrance of Gentiles into God’s kingdom in the last days. Those last days began with the coming of Jesus.

#### *4.7.4.6 Micah*

Micah 1 and 6 are parallel in structure, for each oracle begins with the summons to “hear” (1:2; 6:1) and uses the language of

covenant lawsuit as YHWH levels accusations against his people.<sup>347</sup> Chapters 2 and 7, likewise, are parallel in structure and have the pattern of a long section of complaint and critique (2:1–11; 7:1–10), each beginning with a “woe,” followed by a promissory section (2:12–13; 7:11–20).<sup>348</sup> This demarcation suggests that a second major division in the book occurs at 3:1, with the prophetic summons to “hear” again found at that point, matching the opening call in 1:2 and 6:1, so that chapters 3–5 form a large central section. The theme of judgment dominates Micah 3 (culminating with the threat to Jerusalem in 3:12), and chapters 4–5 are as a united section of hope. Micah, like most of the prophets in the

Twelve, proclaimed both judgment and salvation.

#### 4.7.4.6.1 THE THEMES OF MICAH

The main themes of Micah are the divine and human *shepherd*, judgment on present Jerusalem, and God's future rule over all nations from Zion. In the prophecy of Micah, the metaphor of sheep and shepherd is used to describe the relationship between YHWH and his people (2:12–13; 4:6–8; 7:14). The shepherd image is also applied to the human ruler in 5:4,<sup>[349](#)</sup> though scholars often inflate the role of the Davidic ruler beyond what is actually indicated in Micah 5.<sup>[350](#)</sup> The future messianic figure is not depicted as the deliverer (*Heilsbringer*) of God's people; rather, he



is assigned the more modest role of dispenser of justice within the divine economy. What is said about a future Davidic figure is against the backdrop of God's world rule from Zion (4:1–4).

Though the Davidism is implicit rather than explicit, the promised “ruler” is pictured as coming from the small village of “Bethlehem Ephrathah” (5:2), the birthplace of David (1 Sam. 16:18; 17:12), so there is no doubt that the arrival of a Davidide is in prospect. The subservience of the figure to YHWH is underlined in two ways: (1) the relative insignificance of his place of origin (“[you] who are too little to be among the clans of Judah”), so that his promotion to the position of ruler must be due to God's enabling; (2) he comes forth “for me”

(God speaking), that is, to serve God's purposes. In line with this, the clause that follows expresses the divine purpose for which the promised figure comes forth ("to be ruler over Israel" [NIV]).<sup>351</sup> The term "ruler" (*môšēl*) is a word play on the name of Solomon (*šēlomoh*; cf. 1 Kings 4:21 [NASB]: "Solomon was ruling [*môšēl*] over all the kingdoms . . .").<sup>352</sup> This shepherd figure is not said to gather the scattered flock,<sup>353</sup> for that is something done by YHWH himself without mention of human mediation (Mic. 2:12; 4:6). It is only in the next verse that the role of the messianic figure is specified (5:4: "he shall stand and [tend] his flock"), presumably by enforcing social justice, given the earlier choice of the designation *šōpēṭ* (ESV "judge") for the city's ruler

(5:1). Solomonic peace is what is expected, and, like Solomon, this domestic ruler inherits a pacific realm. The promised Davidide is the centerpiece of the picture of the consummated kingdom of God, but he is not said to be responsible for the peace or deliverance enjoyed by God's people, for that role is attributed to God himself (5:6b, 9, 15).<sup>354</sup> With regard to the subjugation of the nations, Davidic prerogatives are democratized and transferred to the remnant (e.g., 4:8: "the kingdom of the daughter of Jerusalem" [NASB 1995]). The result is that in the prophecy of Micah, YHWH himself is the undisputed King and Deliverer.<sup>355</sup>

#### 4.7.4.6.2 THE ETHICS OF MICAH

The fame of Micah as a social critic is second only to that of his predecessor Amos; indeed, Micah could be called the “Amos of the southern kingdom.” Due to his rural origins, his hometown being Moresheth-gath, Micah had firsthand knowledge of the oppression of the rural peasantry (1:1, 14). He defends the rights of small farmers, who were being forced off their ancestral lots and into debt slavery (2:2–5, 9; cf. 1 Kings 21). He condemns the rich who pervert justice by accepting bribes (Mic. 3:1–4, 9–12; 7:3) and cheat by falsifying weights (6:11). Because of their idolatry and exploitation of the poor, Samaria and Jerusalem will be judged (1:2–2:11). However, beyond the judgment is the promise that God their King will lead the remnant of his people

back to their home (2:12–13).

Ungodly leaders and false prophets were bringing down a divine judgment upon Jerusalem, “the mountain of the house” (3:1–12), but in the “latter days” God will rule over the nations from Zion, and God’s people will dwell secure (4:1–4). It is a false faith in God’s presence in Zion, despite their practice of injustice (3:1, 11), that evokes a devastating proclamation of Zion’s fate in 3:12. As in Isaiah, Hosea, and Amos, a link is forged in Micah between ethical behavior and cultic performance, with the first having priority in God’s eyes (Mic. 6:6–8; cf. Isa. 1:12–17; Hos. 6:6; Amos 4:1–5; 5:4–7, 21–24). Micah’s audience is called “to do justice, and to love kindness, and to walk humbly with [their] God” (Mic. 6:8). As

noted by Stephen Dempster, the requirement goes beyond *showing* kindness (moral acts); they are to “*love* kindness” (moral character), namely, embody kindness so that it becomes an established virtue (à la virtuous Ruth).<sup>356</sup> Their failure in the ethical area means that disaster will come upon them, and Jesus’s words in Matthew 10:35–36 appear to allude to Micah 7:6, with judgment taking the form of family division, a judgment precipitated by the coming of Jesus. However, a concluding psalm expresses confidence that God will forgive and bless the remnant of the covenant people (7:8–20). The basis for this confidence is the compassionate and forgiving nature of God, with 7:18–20 alluding to the

revelation of God's name (= character) to Moses in Exodus 34.

With regard to Micah's self-understanding as a prophet, he levels severe criticism at prophets who supported state policies, preached "peace" (Mic. 2:8; 3:5), and were paid to do so (3:11). According to Micah, such commercially motivated prophecies were no more than "divination" (3:6–7, 11), but his main critique is that they were deceiving the people by telling them what they wanted to hear (2:11; 3:5). Like Amos before him, Micah was urged not to preach disaster (2:6–7). In contrast to these so-called prophets, Micah claimed to be filled with God's Spirit and insisted on his divinely authorized role of exposing the sin of God's people (3:8).<sup>[357](#)</sup>

Micah was remembered as a prophet of judgment (Jer. 26:16–19), which served as a precedent for (and defense of) Jeremiah in the same role, though the reference in the book of Jeremiah does not need to be taken as meaning that the historic Micah preached *only* judgment.<sup>[358](#)</sup>

#### 4.7.4.6.3 MICAH IN THE STORYLINE OF SCRIPTURE

Micah's place after Jonah is appropriate in that his prophecy explains how sinful northern Israel was destroyed by Assyria, which itself had received a reprieve from judgment because it repented under the preaching of Jonah.<sup>[359](#)</sup> There is no evidence, however, that it was the fear of such an outcome that made Jonah reluctant to go to Nineveh. The fate of Samaria at



the hands of the Assyrians (Mic. 1:6) anticipates the fate of Jerusalem (3:12), for the Judean leadership had failed to learn from what was suffered by their sister kingdom (1:5). It is stated that Micah prophesied of what he “saw concerning Samaria and Jerusalem” (1:1), namely, he related the fate of the two capital cities. Both cities will be reduced to a “heap” of ruins, and the land on which they stand will revert to agricultural use (noting the similarity of the picture of devastation in 1:6 and 3:12). However, Micah also anticipates Assyria’s subjugation by Judean shepherds (5:5–6), and in line with this, the prophecy of Nahum that follows that of Micah in canonical order portrays the punishment of Nineveh (Nah. 3:18–19).[360](#)

In the application of the prophecy of Micah 5 found in the New Testament, it is seen as fulfilled in the birth of Jesus as “the Christ” (Matt. 2:6). In this Matthean passage, the visit of the *magoi* bearing gifts serves to recall the story of the queen of Sheba (Matt. 2:11; cf. 1 Kings 10:2, 10; Ps. 72:10–11, 15), and therefore, consistent with the presentation of Micah 5, the messianic theology of the Evangelist features the typology of the birth of a Solomonic ruler who receives international recognition.<sup>[361](#)</sup> Of course, in line with the high Christology of the first Evangelist, Jesus as God in the flesh is also acknowledged to be the divine Shepherd-King who seeks, saves, and refines his flock (Matt. 10:6; 14:14; 15:24, 32; 25:31–46),<sup>[362](#)</sup> so that reading

Micah 5 in this biblical-theological framework means that Jesus in the Gospels also carries out what is predicated of God in the prophecy of Micah.

#### *4.7.4.7 Nahum*

It is generally accepted that Nahum prophesied in the period between the sacking of Thebes by Ashurbanipal the Assyrian king in 663 BC (Nah. 3:8) and the destruction of Nineveh in 612 BC. This book is the prophetic vision of Nahum in which the fall of Nineveh is predicted (1:1), and the destruction of the Assyrian capital is well deserved (“the city of blood” [3:1 NIV]). She was to receive in return what she had measured out to others in the heyday of her imperial

power (3:19). The book begins with an introductory psalm (1:2–8), which is followed by oracles of judgment.

#### 4.7.4.7.1 THE THEMES OF NAHUM

The main themes of Nahum are God as warrior and divine vengeance, especially directed at Nineveh. The opening psalm (1:2–8) is an alphabetical acrostic, and its successive lines begin with precisely half of the 22 letters of the Hebrew alphabet (Psalm 9 has a similar poetic structure). This hymn of praise describes the coming of the divine warrior. God comes in the storm wind, and creation is thrown into convulsions (Nah. 1:3b–5): “He rebukes the sea and makes it dry; he dries up all the rivers; Bashan and Carmel [two places that were always lush; cf. Amos 1:2

and 4:1] wither; the bloom of Lebanon withers.” The poem begins and ends with references to the same two aspects of God’s character: he is slow to anger, yet vengeful on adversaries (Nah. 1:2, 3a); he is the protector of those who take refuge in him, yet the destroyer of his enemies (1:7, 8). As noted by Carolyn Sharp,<sup>[363](#)</sup> Nahum 1:3 transmutes the creedal statement about God’s mercy into an ominous threat against Nineveh by the addition of words from Exodus 34:7 not found in Jonah 4: “The LORD is slow to anger and of great might, *and the LORD will by no means clear the guilty*” (RSV). Unlike in Jonah, the priority in Nahum is divine vengeance.

The psalm (Nah. 1:2–8) prepares the reader for the oracles to follow. This prophecy against the city of Nineveh did

not arise from an Israelite thirst for revenge but is derived from the character of God. God will protect Israel, who has taken refuge in him (1:15). God's kind dealings with Israel are illustrative of his character as a God of mercy. The overthrow of Nineveh, by way of contrast, is an illustration of God's power against human evil and nationalistic arrogance. All this is the outworking of God's revealed character (with Ex. 34 as its classic expression). The order in which Nahum presents his material (first a psalm and then the oracles of judgment) is a message in itself. The psalm offers a summary of God's character, and the oracles that follow become demonstrations of God's character in concrete historical acts. What the Lord

does is a reflection of who he is. Behind the different ways in which God acts stands his unchanging moral character. His acts of mercy or vengeance arise from his moral nature.

#### 4.7.4.7.2 THE ETHICS OF NAHUM

The implied ethics of Nahum disapproves of the mistreatment of people by the powerful, since God punishes Nineveh for her crimes against lesser nations (cf. Amos 1–2), despoiling her of the booty accumulated by violent crimes perpetrated against different people groups. It is a thoroughly deserved punishment, such that those oppressed by her will applaud and approve her downfall (Nah. 3:19; cf. Zeph. 2:15).

#### 4.7.4.7.3 NAHUM IN THE STORYLINE OF SCRIPTURE

The juxtapositioning of Jonah and Nahum in the Greek canon is supported by the Nineveh orientation of both books (Nah. 1:1a: “An oracle concerning Nineveh”).<sup>364</sup> When Nahum follows Micah, as in the Hebrew canon, the judgment on Nineveh that is the burden of the prophecy of Nahum becomes a demonstration of the faithfulness and kindness of God that is proclaimed in Micah 7:20. The designation of this prophecy as an “oracle” (Nah. 1:1 *maśśā’*) links it to other texts in the Twelve with the same heading (Hab. 1:1; Zech. 9:1; 12:1; Mal. 1:1), as well as to Isaiah’s oracles against nations (Isa. 13:1; 14:28; 15:1; 17:1; 19:1; etc.), and in all of



these texts there is a focus on judgment (mostly of the nations, though God's people are not exempt).<sup>365</sup> As in the case of the focus on Edom, the archenemy of Israel, in Obadiah, the special attention given to Assyria in Nahum treats it like the "ultimate enemy,"<sup>366</sup> whose judgment ensures the salvation of God's people, the first being a requirement for the second. The sinister reputation of Assyria goes back to the proud founders of the great cities of Mesopotamia, including Nineveh, in Genesis 10:8–12, and its dubious repute was enhanced by the attempt of Sennacherib to capture Jerusalem (2 Kings 18–19).<sup>367</sup> The symbolic value attached to Nineveh means that its historic overthrow gives assurance to God's

people of the final triumph of God over the forces of evil and darkness.[368](#)

#### *4.7.4.8 Habakkuk*

The prophetic activity of Habakkuk is probably to be dated during the last decades of the southern kingdom, before the destruction of Jerusalem at the hands of the Babylonians in 586 BC. In the closing years of the kingdom, after the death of Josiah in 609 BC, the subjugation of Judah by the Babylonians (or the Chaldeans, as they are also called in Hab. 1:6) was well-nigh inevitable. This prophecy is in three sections: Habakkuk's lament and God's reply (1:2–2:5), a collection of woe oracles (2:6–20), and a final prayer by Habakkuk that has a psalmic character (ch. 3).

#### 4.7.4.8.1 THE THEMES OF HABAKKUK

The main themes of Habakkuk are the mystery of God's ways, God as the judge, and the needed response of faith in trying circumstances. Habakkuk's lament covers the whole of chapter 1 and concerns God's apparent indifference to widespread social abuses in Judah, about which YHWH does nothing. The activities of the Babylonians only accentuate the perceived problem of God's apparent inaction in addressing what is happening in Judahite society.<sup>369</sup> God's reply (2:2–5) is that the fulfillment of the vision granted Habakkuk, though delayed, will indeed occur, and so Habakkuk is to write down the revelation because it will be fulfilled, Habakkuk's protest notwithstanding (2:2). With considerations such as this,

Habakkuk can be viewed as the “Job of the Book of the Twelve,” providing a prophetic exploration and justification of the strange ways of God. With an eye to the impending crisis, the assurance is given that “the righteous [one] shall live by his faith.” In the Hebrew word order, the verb “shall live” is put at the end of the line so that stress is placed on these words: “The righteous by faith *shall live*,” God promising to bring his people through their troubles. The “righteous” here is the person who has faith that God will be faithful to the “vision” that he has given (Hab. 2:3) and who continues to trust despite the discouragement of present circumstances and the need to wait for a period of time until the vision becomes reality.<sup>[370](#)</sup> This is the kind of persevering

faith on display in the final response of Habakkuk himself in 3:17–19.

The third section of Habakkuk's prophecy (ch. 3) is a psalm somewhat similar to the psalm in Nahum 1:2–8. Habakkuk the prophet, like Nahum, grounds God's actions in history in the revealed nature of God. The psalm depicts the exalted arrival of the Warrior God. The natural world is thrown into confusion at his presence. "The mountains saw you and writhed; the raging waters swept on; the deep gave forth its voice; it lifted its hands on high" (Hab. 3:10). The Creator of heaven and earth controls the forces of nature, and he can tame the unruly nations too. God is the lord of nature and of history. Habakkuk's vision of God (3:2–15) leads on to his great

statement of faith (3:17–19). Faith in such a God is not misplaced. Habakkuk places the psalm last, the opposite procedure to that employed by Nahum. Starting with historical events, the people of God can, with the help of Scripture, view God's actions as illustrations of his character, and this feeds faith and leads to worship.

#### 4.7.4.8.2 THE ETHICS OF HABAKKUK

The prophetic complaints and divine replies are followed by a collection of woe oracles (2:6–20). The five woes (2:6, 9, 12, 15, 19) are directed against the Chaldean king by former victims, who taunt their oppressor. For example: “Woe to him who heaps up what is not his own” (2:6); “Woe to him who gets [unjust] gain for his house” (2:9); “Woe to him who

builds a town with blood and founds a city on iniquity!” (2:12). The focus is on crimes of violence and on idolatry. More positively, God is the universal ruler and the moral governor of humanity, and Habakkuk, in public statements of orthodox faith,<sup>371</sup> alludes to the end times when this will be acknowledged by all (2:14; cf. Isa. 11:9), with the whole earth reduced to silence, all people recognizing God’s right to judge the crimes outlined in the five woes (Hab. 2:20; cf. Zeph. 1:7; Zech. 2:13).

#### 4.7.4.8.3 HABAKKUK IN THE STORYLINE OF SCRIPTURE

In Habakkuk, “the Chaldeans” are mentioned by name only once, as those who pose a threat to Judah (1:6).<sup>372</sup> This

fact and the general nature of the prayer of the prophet in chapter 3 do not encourage readers to try to reconstruct an overly precise historical context, enhancing its usefulness in the face of other enemies and in other crises.<sup>[373](#)</sup> This gives permission for the prophecy to be read in its canonical setting, and when this is done, the fate of Assyria in Nahum can be understood to anticipate the similar penalty that would fall upon the Chaldean oppressor (Hab. 2:8; 3:16b),<sup>[374](#)</sup> and the resolution of Habakkuk's *crisis of faith* can speak to God's people in all future times of stress.

The promise in Habakkuk 2:4 that the righteous by faith *shall live* is, of course, a crucial text for Paul (Rom. 1:17; Gal. 3:11). In both Romans and Galatians, Paul



uses the Abrahamic narrative (Gen. 12:3, 7; 15:6) coupled with Habakkuk 2:4 to mount a scriptural defense of his Gentile mission. Habakkuk 2:3–4 is also used in Hebrews 10:37–38 to warn the readers against shrinking back and to motivate them to persevere in faith and receive what is promised (Heb. 10:36, 39). According to Paul, now, in his gospel, “the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—the righteousness of God through faith in Jesus Christ for all who believe” (Rom. 3:21–22). It is possible that “the Law” here refers in the first instance to Genesis 15:6 and “the Prophets” refers to Habakkuk 2:4. All this makes the prophecy of Habakkuk of

enormous significance despite its comparative brevity.

#### *4.7.4.9 Zephaniah*

The superscription (1:1) places the prophecy of Zephaniah in the reign of Josiah (639–609 BC). During the previous reigns, the nation had fallen under Assyrian influence and the religious life of God's people had suffered accordingly. After the death of Ashurbanipal in 621 BC, Assyria quickly declined in power. Zephaniah, like Nahum, foretells the destruction of Nineveh (2:13) and speaks of a subsequent time of blessing that Jerusalem will enjoy. The description of the nation's apostasy (1:4–13), especially deviant worship practices, shows a nation in need of reform, and this

may have been the prophetic prompt behind Josiah's reformist efforts (2 Chron. 34:1–7),<sup>375</sup> though this supposition cannot be proved. The prophecy is in three sections: announcement of the day of the Lord (Zeph. 1:2–2:3); oracles against the nations and Jerusalem (2:4–3:8); and a final section of hope (3:9–20).

#### 4.7.4.9.1 THE THEMES OF ZEPHANIAH

The main themes of Zephaniah are the coming judgment that is cosmic in scope, though focused on Nineveh and Jerusalem; and the promise of the return of God's people and of the restoration of Zion. The presence of "day of the LORD" language in Zephaniah is used by some scholars to suggest a late date for the prophecy or redactional levels within the prophecy

(e.g., 1:7, 14),<sup>376</sup> but such moves are not necessary, given the pervasive day of the Lord theme throughout the Twelve. As in Joel 2:2 and Amos 5:18–20, the focus in Zephaniah is on this dark day being one of judgment on God's own people (Zeph. 1:7–18, esp. v. 15). The nations also will be judged, both near-neighbors to the east and west (Philistia, Moab, and Ammon) and more distant peoples to the south and north (Ethiopians, Assyria; 2:4–15).<sup>377</sup> The schematic nature of the list makes it plain that it is meant to represent all the nations of the world. As in Obadiah and Micah, it is the remnant of God's people who will plunder and possess the nations (Zeph. 2:7a, 9b), and God is said to be in the midst of his people as King (3:14–18).

When the prophecy opens, the prophet speaks of a judgment that is cosmic in proportions, involving the world's return to a lifeless state, the way it was before God created the fish, birds, animals, and humans (1:2–3).<sup>[378](#)</sup> It is described in this way because Zephaniah is teaching that God will thoroughly purge the world of evil. The day of the Lord will be a day of universal judgment, and the epicenter of the destruction will be Jerusalem with all its idolatrous crimes (1:4–6). What God did to other nations (3:6) was intended (but sadly failed) to move his own people to “accept correction” (3:7).<sup>[379](#)</sup> The only hope for Judah, if it is to escape the day of God's wrath, is a nationwide turning to the Lord in humility and righteousness (2:1–3). It was just such a movement of national

repentance and reformation that Josiah instituted in the eighth year of his reign, when he was only sixteen years of age.

Next in order come prophecies against the foreign nations (2:4–15), and then, against Jerusalem herself (3:1–8). The whole matter is summed up in one frightening sentence: “for in the fire of my jealous wrath all the earth shall be consumed” (3:8 RSV). Jerusalem is called “the oppressing city” (3:1), and so she will share the same fate as other nations, but this is given rhetorical force by the fact that it is not immediately obvious that the unnamed city in 3:1 that is the object of condemnation has switched from Nineveh to Jerusalem, and the identity of the city becomes apparent only in 3:2b (“She does not trust in the LORD, she does

not draw near to her God”).<sup>380</sup> The privilege of having the Lord dwell in her midst (3:5) is matched by the responsibility of doing God’s will, for he is righteous and just. God’s anger is viewed as an admirable quality of God, for it is a reflection of his righteousness.

The book of Zephaniah ends on a note of promise (3:9–20), predicting that beyond the judgment lay a time of blessing. The nations will be converted, as indicated by the change of their idolatrous speech to making appeals to YHWH (3:9; cf. Ps. 16:4; Hos. 2:17),<sup>381</sup> and distant peoples will bring offerings to God (Zeph. 3:10). God will dwell in the midst of Zion again, and so Zephaniah explains the coming exile and return in the context of universal judgment and

salvation. Even though it is the nation of Israel that is usually on center stage in the Old Testament, and the Lord showed a special concern for this one nation, the nations (plural) are not ignored. There are more than a few hints that peoples of other nationalities will have the opportunity to be saved. This is not expanded on in the Old Testament to any great extent, but the seeds are there, and they germinate in the New Testament, in which this becomes a major theme.

#### 4.7.4.9.2 THE ETHICS OF ZEPHANIAH

The ethical responsibility of God's own people is not ignored. The problems of idolatry and injustice in Judah are exposed, and judgment is threatened (1:4–6; 3:1–5). By contrast, the humble and



righteous response desired by God is outlined (1:6b; 2:3; 3:11–13).

#### 4.7.4.9.3 ZEPHANIAH IN THE STORYLINE OF SCRIPTURE

The cosmic breadth of the devastation pictured in Zephaniah (e.g., 1:2–3) makes it a fitting climax for the first nine prophecies of the Twelve, which major on judgment. The prophecy also introduces the restoration focus of Haggai–Zechariah–Malachi, with Zephaniah 3:9–20 containing God’s promise to bring his people back from exile and restore the fortunes of Zion.<sup>[382](#)</sup> The response of the sailors and Ninevites in the book of Jonah presage the end-time conversion of the nations, a prospect that is also anticipated in the eschatology of Zephaniah, who

depicts both the worship of YHWH by foreigners on foreign soil (2:11b; 3:9; cf. Mal. 1:11) and the pilgrimage of nations to Zion (Zeph. 3:10; cf. Zech. 14:16).

#### *4.7.4.10 Haggai*

In 538 BC, the Persian king issued an edict permitting the Jews to return home (Ezra 1:1–4). Cyrus did this so that they might rebuild the destroyed temple in Jerusalem, and this was the stated purpose of the return. The rebuilding of the temple commenced in 536 BC, but due to foreign opposition the work quickly stopped. This was still the state of affairs when God raised up the prophet Haggai in 520 BC (Ezra 5:1–2; 6:14). The theology of the book of Haggai turns on the temple: 1:1–4 broaches the issue of the unfinished

temple; 1:5–11 asserts that due to their neglect of the temple, the people are experiencing the covenant curses; in 1:12–15, the leaders and people respond and begin to work on the temple; the aim of 2:1–9 is to encourage the builders; in reference to their previous inaction, Haggai speaks of their unclean past (2:10–14),<sup>[383](#)</sup> and their unfruitful past (2:15–17); God promises to bless now that rebuilding has commenced (2:18–19), and he promises to protect Zerubbabel, the governor, who has played a leading role in the rebuilding program (2:20–23).

#### 4.7.4.10.1 THE THEMES OF HAGGAI

The main themes of Haggai are the temple, the dawning of God's universal rule, and the protection promised to Zerubbabel.

The prophecy of Haggai, like a number of other postexilic canonical works, gives much attention to the temple (cf. Ezekiel; Zechariah; Daniel; Chronicles), and Haggai's teaching about the temple (esp. 2:1–9) makes clear that the prophet views “the house of the LORD” in an eschatological frame, such that its rebuilding presages the dawning rule of God over all nations. In other words, his horizon is not limited to the completion of the present building program but includes the prospect of a further glorious stage in the history of the house of God.

At the heart of the message of Haggai is the theological significance of the temple, especially the issue of the appearance of divine glory at the temple and the importance of the temple as a precursor to

the end time (1:8; 2:3, 6–9). The prophet depicts the inflow of the wealth of the nations to the rebuilt temple (2:7), which is a traditional prophetic theme (cf. Isa. 45:14; 60:5–11; 61:6; 66:12).<sup>384</sup> The reference to silver and gold belonging to YHWH relates to the same theme (Hag. 2:8). “Glory” (*kābôd*) can have the sense of “wealth” (e.g., Gen. 31:1; Isa. 60:7, 13), however, the material wealth mentioned in Hag. 2:8 does not exhaust what is meant by “glory” in Haggai 2. Divine “glory” filled the tabernacle (Ex. 40:34–35), and it filled the first temple on its completion (1 Kings 8:10–11; 2 Chron. 5:13–14; 7:1–2). Ezekiel 43:2–5 and 44:4 contain references to the hope that “the glory of the LORD” will fill the new temple. The use of the same formula

(*Formulierung*) in Haggai 2:7 (“and I will fill this house with glory”) suggests that it describes the prospect of God’s theophanic presence indwelling the temple.<sup>[385](#)</sup> This may also be what is meant in 1:8b (RSV, “and that I may appear in my glory”).<sup>[386](#)</sup> What is promised in Haggai 2:7 is the coming of the glorious presence of God. The future “glory” anticipated, despite the immediately preceding clause, is not to be limited to the presence of foreign riches. Embellishing the temple by means of the treasures of the nations makes it a suitable dwelling for the glorious presence of the divine King, who will rule over the nations from Jerusalem. In other words, the focal point of the future kingdom of God will be a glorified temple.

It is regularly asserted by scholars that the metaphor of the “seal” applied to Zerubbabel in the final oracle (2:23: “I will make you into a seal” [our translation]) reverses the judgment pronounced on his predecessor, Jehoiachin, in Jeremiah 22:24–30.<sup>387</sup> According to Wolter Rose, both the terminology “seal” (*ḥôtām*; ESV “signet ring”) and the details of the picture in Haggai 2:23 do not fit a kingship interpretation of the imagery, and the same evaluation applies to Jeremiah 22.<sup>388</sup> God is depicted as wearing the seal “on [his] right hand” in the Jeremiah text, but that is not a feature in Haggai. In neither passage is the seal taken from one person and given to another, signaling the delegating of authority (in contrast to Gen. 41:42;

Est. 3:10; 8:2). As stated by Rose, “the oracle is not about God giving Zerubbabel a seal/signet ring to put on his finger, but about God making Zerubbabel like a seal/signet ring.”<sup>389</sup> Seal imagery is used in the Old Testament and the ancient Near East to evoke the idea of the special care of a person who has high personal value for someone.<sup>390</sup> In Jeremiah 22:24, the divine rejection of Jehoiachin is likened to the discarding of a seal, and the rejected Jehoiachin is described using the metaphor of worthless potsherd (22:28). In Haggai 2:23, Zerubbabel is assured that he is a seal and will be protected like a precious object. Rose concludes that God’s promise to Zerubbabel comprises special protection for God’s chosen servant at a time of substantial changes on



the political landscape.<sup>391</sup> The metaphor of the seal in Haggai's final oracle is not a royal or messianic cipher. The use of the expressions "the *throne* of kingdoms" and "the *kingdoms* of the nations" suggests a special focus on royal rule in 2:22, but nothing is said about Zerubbabel becoming king (2:23). The predicted shaking of the nations (2:7) and destruction of kingdoms (2:22) are the prelude to the establishment of the kingdom of *God*, not that of Zerubbabel.<sup>392</sup>

#### 4.7.4.10.2 THE ETHICS OF HAGGAI

The temple-focus of his prophecy suggests that the exhortations of Haggai come under the umbrella of kingdom ethics. Why is the temple of such importance? This is not encouraging reliance on cultic externals.

The temple (= God's palace) is a symbol and reminder of God's kingship, and so the prophecy is a summons "to seek first God's kingdom" (see Matt. 6:33). Haggai does not, however, go into the details of what such an ethic will look like in terms of daily living or community practice (cf. Zech. 7:8–10; 8:16–17).

#### 4.7.4.10.3 HAGGAI IN THE STORYLINE OF SCRIPTURE

The aim of the second oracle of Haggai (2:1–9) is to counter the discouragement of the builders alluded to 2:3, in which is recorded the estimation by some people that the rising temple structure was only a pale reflection of its earlier form under Solomon ("Is it not as nothing in your eyes?"). Only a month had gone by since

rebuilding commenced, noting the difference between the dates in 1:15 and 2:1, but this was time enough for comparison to be possible and for this evaluation to be made. Is this a credible time frame? It can be, if what is said about the temple in 1:4 and 9 is interpreted as hyperbole (“this house [my house that] lies in ruins [*ḥārēb*]”), with the prophet using emotive language to make the point that the uncompleted state of the temple cannot be allowed to go on. The language used is also explainable by the play on words connecting the desolate state of the temple and that of the land in 1:11 (“drought”; root *ḥrb* I [*BDB*]), the implication being that the first is the cause of the second (the connection of crime and punishment). However, Frank Andersen

argues that the meaning in verses 4 and 9 is possibly “deserted” (root *ḥrb* II), namely, devoid of people, just as it is in Isaiah 34:10, Jeremiah 26:9, 33:10, Ezekiel 12:20, and Zephaniah 3:6,<sup>[393](#)</sup> so that Haggai’s complaint is that the temple is deserted, whereas the site should be alive with builders. If that is the case, verses 4 and 9 of Haggai 1 are not saying anything about the temple’s physical condition.

It should also be noted that the exhortation in Haggai 1:8 mentions only the need for *wood* as a building product (“and bring wood and build the house”), implying that the stone walls of the temple structure were intact. Likewise, the contrast in 1:4 is the unfinished house of God versus their “roofed [*sěpûnîm*]

houses,”<sup>394</sup> meaning that only timber is needed to complete the temple, for it lacks only a roof. It is a crime for the people to inhabit *roofed* dwellings only because the house of God is unroofed.<sup>395</sup> Further light is thrown on the possible state of the temple in Haggai 1 by comparison with Ezra 3, which records an earlier point in the rebuilding process. The building of the temple was well underway, and its speedy completion was expected until foreign opposition emerged in Ezra 4. According to a straightforward reading of Ezra 1–6, there were *two* attempts by the returnees to rebuild the temple in Jerusalem, one in the early years of the reign of Cyrus (Ezra 3:8a) and another commencing in the second year of Darius I (Ezra 5–6).<sup>396</sup> Haggai does not mention an earlier

episode in rebuilding, and why should he, for his concern is their *present* inaction. It is plain that the prophecy of Haggai is to be connected to the second attempt mentioned in Ezra (cf. Ezra. 5:1; 6:14; Zech. 4:9).

Ezra 3 and Haggai 2 refer to different events, but their similarity is plain, such that the first passage may throw light on the second. According to the logic of Haggai's words (2:3), they assume that some of his hearers were old enough (over seventy years of age) to have seen the Solomonic original ("Who is left among you who saw this house in its former glory?"). Ezra 3:12, likewise, refers to "old men who had seen the first house."<sup>[397](#)</sup> As pointed out by Andersen, only when the building was near

completion or at least well advanced could the new structure be compared to the old, as was done in Ezra 3:12,<sup>[398](#)</sup> where it is recorded that those old enough to remember the temple of Solomon “wept with a loud voice when they saw the foundation of this house being laid.” Haggai does not mention anyone weeping but claims to know what they are *thinking* (using the metaphor of sight),<sup>[399](#)</sup> namely, that the present structure does not compare favorably with that built by Solomon, and Haggai seeks to counter their negative thinking. The adverse comparison being made between the present state of the temple and the Solomonic original threatens the completion of the rebuilding project. Haggai’s oracle describes the house of God in its three successive

states, past, present and future: 2:3 contrasts the Solomonic temple and the present half-built structure that looks so poor in comparison; 2:7 contrasts the present structure and its future transformation as promised by Haggai; and in 2:9 (looping back and completing the circle) the contrast is between the future glorified structure promised by Haggai (“the latter glory of this house”) and the Solomonic original that it will surpass, for Haggai looks forward to its transformation in the end-time kingdom of God.

#### *4.7.4.11 Zechariah*

The first half of Zechariah’s prophecy begins with a brief introduction that sounds the theme of the “former prophets”



(1:1–6), followed by a series of visions (1:7–6:15), and chapters 7–8 return to the theme of the “former prophets.” In the second half of the book, there are identical headings at 9:1 and 12:1 (“An oracle [burden]. The word of the LORD . . .”). Despite the generic difference between the two halves of the book (visions/oracles), they exhibit a similar sequence. The first half begins with the prospect of God’s return to Jerusalem (1:16: “I have returned to Jerusalem with compassion” [RSV]) and closes with the picture of Jerusalem as the center of world pilgrimage (8:20–23). Likewise, in the second half of the book, the chapters move from the march of the divine warrior to the Jerusalem temple (ch. 9) to the prospect of Jerusalem as the universal goal of pilgrimage (14:16–19).

#### 4.7.4.11.1 THE THEMES OF ZECHARIAH

The main themes of Zechariah are temple, the coming of God, the gathering of the nations to Zion, the figure of “the Branch,” and the shepherd who is slain. Zechariah predicts the coming of a messianic figure, with the term “the Branch” (ESV; *šemaḥ*) used to predict the arrival of this agent of God (3:8).<sup>400</sup> He cannot be identified with Zerubbabel, for the simple fact that Zerubbabel is already on the scene, whereas God says, “I am *about to bring* [using *hinneh* plus Hebrew participle] my servant, the Branch” (our translation; cf. Jer. 23:5; 33:15).<sup>401</sup> His role as temple builder is stated twice (Zech. 6:12–13), and the second occurrence is more emphatic (“It is he [*hû*] who shall build the temple of the LORD”). This was a

responsibility assigned to Zerubbabel in 4:6–10, and, therefore, many scholars view the parallel as proving that Zerubbabel is the Branch,<sup>[402](#)</sup> but the reference in Zechariah 6 must be to the building of a *future* temple in the consummated kingdom of God, such as contemplated in Ezekiel 40–42 and Haggai 2:9. Some gifts for the temple are used to make an *impressive* crown (the probable sense of the Hebrew plural in Zech. 6:11).<sup>[403](#)</sup> Only one crown is in view in this passage, for only “the head of Joshua” is mentioned, and the crown is then placed in the temple (6:14), presumably in readiness for the coming Branch. The fact that the crown is put on Joshua’s head, not Zerubbabel’s, again

shows that he is not to be identified with the Branch.

The meaning of Zechariah 9:9 is contested, with a point of disagreement being whether the one depicted entering Jerusalem “mounted on a donkey” is a messianic figure or YHWH himself, but the verse is best understood as a metaphorical depiction of the entry of YHWH.<sup>[404](#)</sup> Terry Collins has highlighted the importance of the motif of the coming of YHWH in the prophecy generally (1:16; 2:10; 8:3; 9:14; 14:3, 5).<sup>[405](#)</sup> In particular, the striking similarity of 9:9 to 2:10 favors the notion that 9:9 depicts the entrance of God into the city of Jerusalem. Both verses have three main constituents: (1) a call to rejoice; (2) an address to the city of Jerusalem (“O daughter of Zion”);

(3) an announcement of the arrival of some significant personage. In 2:10, it is plain that YHWH's arrival is announced (by YHWH himself), given that God is stated to be the speaker ("Lo, I come and I will dwell in the midst of you, says the LORD" [RSV]). We follow Paul Hanson, who argued that 9:1–8 depicts the march of God as the divine warrior from the north to the temple,<sup>406</sup> with the aim of ensuring the protection of the temple from foreign attack (9:8), and God enters the city to be enthroned (9:9). The coronation of Solomon at Gihon involved a ride on the royal mule, with his crowning followed by his triumphant entrance into the city and his enthronement (1 Kings 1:34–40), and Zechariah 9:9 reapplies this ritual pattern to God.<sup>407</sup> This

interpretation is in line with the final vision of the eschatological reign of God (esp. Zech. 14:9: “And the LORD will be king over all the earth”). Chapters 9 and 14 frame the second half of the book,<sup>[408](#)</sup> and both chapters feature the action of the divine warrior in the battle that leads to the defeat and subjugation of the nations (9:1–7, 10a, 14–17; 14:1–3, 12–15), YHWH’s defense of Jerusalem (9:8; 14:3), his entry into the city (9:9; 14:4–5), his universal rule (9:10b; 14:9); and both chapters focus on the “house” of God (9:8; 14:20). The fact that no messianic agency is in sight in Zechariah 14 adds weight to the claim that Zechariah 9:9 is best understood as a picture of the divine warrior. The New Testament applies Zechariah 9:9 to Jesus,

but not in his capacity as Messiah, instead referring to the fact that he is God in the flesh (cf. Matt. 21:4–5; John 12:14–15).[409](#)

The people's troubles are due to their "want of a shepherd" (10:2 RSV), namely, the right kind of leader, and God promises to punish the false "shepherds," who here appear to be oppressive foreign kings (10:3; 11:1–3), with God using the community to bring this about; no messianic leader is in view in the battle described (10:4–7). Then, in 11:4–14, the prophet is commissioned to act the role of a good shepherd (= king),[410](#) but he is unable to improve the situation (11:4, 7), offers his resignation, and is given a wage of "thirty shekels of silver" (11:12 RSV). When this is applied to Jesus in Matthew

27:9,<sup>[411](#)</sup> it is unclear whether he is being depicted as the rejected prophet or as the rejected shepherd (= king), for the prophet is mimicking a shepherd, though it is probably the latter. In a second sign-act, the prophet plays the role of the worthless shepherd, who deserves and receives God's judgment (Zech. 11:15–17).<sup>[412](#)</sup> In 12:1–3, the nations come against Jerusalem, but the Lord strikes panic (12:4), and with God's enabling, Jerusalem is delivered by “the clans/tents of Judah” (12:5–9). The “house of David” works jointly with the “ruler” or “inhabitants” of Jerusalem (*yôšēb* could mean either) (12:7). The Davidic house appears several times in the context of action by different clans and tribes, but it is God who gives the victory.<sup>[413](#)</sup> What is



more, the “house of David” is among those who mourn for the one “whom they have pierced” (12:10), with the people themselves somehow responsible for his death.

The shepherd approved by God (“my shepherd”) who is slain by the sword in 13:7 would seem to be the same person as the one pierced in 12:10, and the figure of 13:7 may also be equated with the “good shepherd” of 11:4–14. In Zechariah, there is ambiguity as to who the shepherd would be, but he appears to be a Davidic royal figure over which his house will mourn. This material about the slaying of the shepherd is applied to Jesus by the Gospel writers (Matt. 26:31; Mark 14:27; John 19:37),<sup>[414](#)</sup> though without elaboration, presumably because they thought the key

points plain, namely, the piercing/striking of the shepherd was in accord with God's plan and resulted in the scattering of the flock. At the end of the book of Zechariah, the focus is YHWH as the universal King, but the "muted messianism" of the first half of the book (the figure of the Branch) is neither forgotten nor denied but sublimated into the figure of the suffering shepherd-king,<sup>[415](#)</sup> who has a significant role in the purposes of God. In the Old Testament, this aspect of the messianic role is not prominent, but it does exist (as Psalm 22 and Zechariah show) and need not be *manufactured* by trying to turn the Isaianic servant of the Lord (a suffering prophetic figure) into a royal personage.<sup>[416](#)</sup>

#### 4.7.4.11.2 THE ETHICS OF ZECHARIAH

The return of God anticipated by Zechariah has ethical conditions. God was angry with the people's forefathers (1:2; 7:12; 8:14), but he is not angry with the recipients of this prophecy, who have come back from exile. In line with the message of the "former prophets," on God's behalf Zechariah issues a call to repentance (1:3: "Return to me"). Their ancestors failed to repent (1:4), but Zechariah's hearers do (1:6), and the hope of God's return to Jerusalem is taken up in the first vision (1:16; cf. 8:3). Like Ezekiel and Haggai, Zechariah predicts a more ultimate rebuilding of the temple (1:16: "my house shall be built"), and he anticipates the renewal and repopulating of Jerusalem (1:16–17; 2:4–5, 12; 8:1–8).

These hopes go beyond the present temple-building program that Zerubbabel has started and will finish (4:9; 8:9). In the vision of the “flying scroll” (5:1–4), it is plain that the contents of the scroll are the Decalogue, with two representative commandments mentioned (stealing, false swearing). Later, in 7:9–10 and 8:16–17, there is the demand to show justice and to care for the vulnerable in line with the teaching of Deuteronomy. Again, we see how influential these portions of the Pentateuch are in the moral teaching of the Prophets.

#### 4.7.4.11.3 ZECHARIAH IN THE STORYLINE OF SCRIPTURE

The placement of Haggai and Zechariah side by side in the canon is

noncontroversial, given the pairing of the prophets in Ezra 5:1 and 6:14. The year is 520 BC, and Zechariah 1:1 is dated two months after Haggai commenced his work. Just as there is in the prophecy of Haggai the regular pairing of the leaders, Zerubbabel and Joshua (1:1, 12, 14; 2:2, 4), so also Zechariah 6:9–15 envisions a priestly-royal diarchy consisting of a priest and the Branch. The second-to-last clause of 6:13 is best translated, “and there will be a priest beside (*‘al*) his throne” (our translation), such that the picture is similar to the king and priest pairing predicted in Jeremiah 33:17–22 (cf. 1 Sam. 2:35). The Branch will “sit and rule (*māšal*) upon (*‘al*) his throne” (Zech. 6:13 RSV), and the harmony of the duo, or the resultant peaceful conditions

due to their joint counsel, is expressed by way of wordplay on the name of “Solomon” (*šəlomoh*) (“and peaceful counsel [*‘ăṣat šālôm*] shall be between them”). A comparison can be made with the idyllic picture provided by Zechariah 3:10 (“every one of you will invite his neighbor under his vine and under his fig tree” [RSV]), a verse that is reminiscent of the picture of the reign of Solomon as a golden period in Israelite history (cf. 1 Kings 4:25; Mic. 4:4). As in Micah 5, the implication is that a Solomon-like ruler is predicted, and here his roles are temple building and domestic rule. This differentiates Zechariah’s vision from what is found in Haggai, where the future transformation of the temple is due to the action of God himself (Hag. 2:7: “and I

will fill this house with glory”). Haggai makes no mention of messianic agency when predicting the glorification of the future temple, but this is an omission on his part rather than a direct contradiction of what is said by Zechariah.

#### *4.7.4.12 Malachi*

The book of Malachi is set in the Persian period (1:8: “governor”), and the temple has been rebuilt (1:10: “shut the doors”). Malachi’s theology provides the platform for the Ezra-Nehemiah reforms that were soon to occur (e.g., support for the temple cultus and tithing; opposition to divorce).<sup>[417](#)</sup> It is not totally certain that Malachi is the prophet’s actual name, for it simply means “my messenger,” and so it may be a description of God’s

mouthpiece, either as a cult prophet (since Hag. 1:13 uses “messenger” as a prophetic title) or as a reforming priest (“messenger” is a priestly designation in Mal. 2:7). His focus is the covenant realities that stand behind the temple and its cult, for the temple (= palace [*hêkal*]) represents God’s kingly rule. As with the Prophets generally, his message embodies a kingdom of God theology, which, of course, is the main theology of the Bible as a whole (cf. Mark 1:15; Acts 28:31).

#### 4.7.4.12.1 THE THEMES OF MALACHI

The main themes of Malachi are covenant, the purification of the cult, and the universal worship of God. Malachi draws heavily on the theology and terminology of Deuteronomy. When the prophet speaks of



God's "love" (1:2), he means his electing love (cf. Deut. 7:7; 10:15); "Levite" means priest (Mal. 2:4; cf. Deut. 18:1, 6); the audience addressed is "Israel" (Mal. 1:1; 4:4; cf. Deut. 1:1); as in Deuteronomy, Malachi refers to the mountain where God gave the Decalogue to Moses as "Horeb" (Mal. 4:4); and he uses the Deuteronomic term "abomination" (2:11). The numerous connections to Deuteronomy show that Malachi is in the mainstream of prophetic teaching, whose roots are to be found in the preaching of Moses. Hosea is another prophet who draws heavily on Deuteronomy (e.g., Hos. 4:1–3), including the theme of God's love for Israel (Hos. 3:3; 9:15; 11:1, 4; 14:4; Mal. 1:2 [3x]), so that together Hosea and Malachi provide a

Deuteronomic frame around the Book of the Twelve.<sup>[418](#)</sup> This implies that the theology of God's dealings with his people as plotted in the intervening ten prophetic booklets can be summed up under the Deuteronomic label of love.<sup>[419](#)</sup>

The prophecy is usually divided into some six oracles, which are treated as *isolated* utterances of the prophet, yet a covenant logic connects the oracles together, and through Malachi, YHWH confronts his wayward covenant people.<sup>[420](#)</sup> YHWH has been faithful to the covenant relationship (1:2–5), and Malachi assures a skeptical people of God's electing love and favor ("I have loved you"). The actual covenant breakers are exposed (1:6–2:16), and the community, both people and priests, are

indicted on the charge of covenant violation (for details, see below). A judgment oracle follows (2:17–3:5). Having indicted the whole community, judgment is declared, on both the priesthood (3:3–4) and the laity (3:5). Reflecting the covenant alternatives of blessing and curse, a salvation oracle comes next (3:6–12). Malachi 3:6 is a pivotal text (“For I the LORD do not change”); God’s adherence to the covenant may mean acting in judgment (2:17–3:5) or in salvation (3:7–12), depending on the response of his people. What is different to the earlier prophets is Malachi’s repeated use of the term “covenant” (*bĕrît*; e.g., 2:4, 5 [2x], 8, 10, 14), though covenant thinking is the subtext of all prophetic preaching. Finally, there is an

apocalyptic narrowing to the elect within the covenant nation (3:13–4:3). No longer is the Israelite nation as a whole threatened or pleaded with, for there is no possibility of repentance; instead, the starkly different fates of the righteous and the wicked have been fixed by God.

The only passage in Malachi where some readers have found reference to messianic agency in God's plans is 3:1–5. It answers the skeptical question of the people in 2:17b (“Where is the God of justice [*mišpaṭ*]?”). The wrongs of the present age will be put right by God's coming (3:5: “Then I will draw near to you for judgment [*mišpaṭ*]”). The coming of “the Lord” to the temple will, however, be preceded by the arrival of “my [= God's] messenger” (3:1a), and this

“Lord” is YHWH rather than a messianic figure.<sup>[421](#)</sup> God is the presumed speaker in 3:1a and 5, and 3:1b–4 speaks of God in third-person reference, as is often the case where a prophet speaks as God’s mouthpiece. The “messenger” in 3:1b (“even [*waw*] the messenger of the covenant”) is equated with “the Lord” (*ha’ādôn*), for similar relative clauses are applied to both figures (“whom you seek . . . in whom you delight”) and both are said to be “coming” (using the same Hebrew verb). This prophecy is based on what is said about the angel of the Lord in Exodus 23:20 (“Behold, I send my messenger before you to guard your way” [our translation]), another passage in which the roles of YHWH and his messenger merge (cf. 23:21–22). The

divine “messenger of the covenant” remains the subject of the following verse (Mal. 3:2), where divine action is clearly in view in the frightful prospect of God coming as refiner and purifier. There are, then, two messengers in Malachi 3:1, the first prophetic (v. 1a) and the second divine (v. 1b).<sup>[422](#)</sup>

Therefore, Malachi 3:1–5 describes what God will do when he comes to purify “the sons of Levi” and judge wrongdoers. It tells of the time when “the offering of Judah and Jerusalem will be pleasing (root *'rb*) to the LORD” (3:4). This prospect reverses the earlier evaluation of Judean sacrifices as unacceptable to God (cf. 1:8b: “Present that to your governor; will he be pleased [root *ršh*] with you or show you favor?”

[RSV]).<sup>423</sup> Malachi 3:4 is a “refinement text”<sup>424</sup> and idealizes the past (“as in the days of old and as in former years”); however, the idyllic past does not have a Davidic frame of reference (cf. Isa. 1:26).<sup>425</sup> In the prophecy of Malachi, the ideal past has already been alluded to (Mal. 2:4–7), so that the earlier period referred to in 3:4 is presumably the same ideal Levitical past in the Mosaic era. This is the case whether the background to the “covenant with Levi” alluded to in 2:4–7 is found in the blessing of Levi in Deuteronomy 33:8–11, the reward promised to Phinehas in Numbers 25:11–13, or a combination of both Pentateuchal passages.<sup>426</sup> Therefore, nothing suggests any messianic agency in the forecast reformation of the Jerusalemite cult;

rather, Malachi announces that God himself will intervene to judge and refine.<sup>[427](#)</sup>

#### 4.7.4.12.2 THE ETHICS OF MALACHI

Given its marked dependence on Deuteronomy, it is by no means surprising to find that the teaching of Malachi has a strong ethical slant. The priests and people are dishonoring their covenant God by lax performance of sacrifices (1:6–14). This first subsection of the indictment begins and ends with covenant (or treaty) modes of address (“son/father,” “servant/master” [1:6]; “a great King” [1:14]), and the Deuteronomic response of “fear” (1:6, 14). As for specific priestly abuses, “the covenant of Levi” has been broken (2:5, 8), and the priestly role of



instruction is highlighted in 2:6–9. The priests have failed to instruct God's people as they should have done (cf. Deut. 31:9–13). There are also marriage violations, with husbands putting away their Jewish wives so as to marry foreign women (Mal. 2:10–16). The offending husbands are accused of the crime of being “faithless” (2:10, 11, 14, 15, 16), the presupposition being that marriage is a covenant (2:10, 14: “the covenant between you and the wife of your youth” [RSV]).<sup>428</sup> Reference to hating a wife shows that aversion divorce is in view (2:16; cf. Deut. 21:15–17; 24:3). The husband is the subject of “he hates . . . he covers”;<sup>429</sup> the expression “to send/put away” (= divorce) is found in Deuteronomy 22:19 and 29; and the

resultant translation of Malachi 2:16 is, “if he hates so that he divorces . . . [then] he covers his garment with violence” (our translation). This prohibits a particular type of divorce. Later, the prophetic summons to repent is issued (3:7: “return to me”), a repentance to be demonstrated by right tithes and offerings (3:8–10a). The blessing that results is expressed in terms of the Deuteronomic bounty of the land (3:10b). The covenant relationship with God brings important moral obligations.

#### 4.7.4.12.3 MALACHI IN THE STORYLINE OF SCRIPTURE

The prophecy of Malachi comes straight after Zechariah 14, in which the nations recognize God as King. Malachi is closely

connected with the preceding prophetic booklets of the Twelve (especially Haggai and Zechariah).<sup>[430](#)</sup> The links include the “messenger” (*mal’āk*) theme; the similar oracular titles in Zechariah 9:1, 12:1, and Malachi 1:1; and the question-answer schema in Haggai 2:11–14, in Zechariah’s night visions, and throughout Malachi.<sup>[431](#)</sup> The call to “return” to YHWH and the contingent promise that YHWH will “return” to Jerusalem found in Zechariah 1:3 are picked up in Malachi 3:7.<sup>[432](#)</sup> The prophecy of Haggai ends with the anticipation of God’s rule over the nations of the world (Hag. 2:20–23). In Zechariah 14:16–19, the nations share in the worship of God in a restored Jerusalem. Though there is no mention of a pilgrimage of the nations to Zion in Malachi, international

recognition of YHWH's rule is an important theme in Malachi's picture of the future, and several texts in Malachi describe that future prospect and should be translated using future tense (1:5, "The LORD *will be great* beyond the border of Israel" [our translation]; 1:11, "in every place incense *will be offered* to my name"; 1:14, "my name *will be feared* among the nations").<sup>433</sup> The picture is of converted Gentiles worshiping God on their home soil. This hope has been anticipated in Zephaniah 2:11b ("and to him [YHWH] shall bow down, each in its place, all the lands of the nations"). Malachi alludes to future international cultic recognition of YHWH (1:11, 14b) for the purpose of highlighting and condemning the current Judean cultic

failure (e.g., they offer animals with physical defects; 1:6–10, 12–14a). Like the preceding prophets, Malachi looks forward to the dawning of the final kingdom of God, when God's rule will be acknowledged by all nations, and God's people need to live in the light of that future.

Confirmation that Davidic messianism is not on display in Malachi 3 is the fact that the New Testament identifies the messenger of Malachi 3:1a (cf. 4:5–6) as John the Baptist (Matt. 11:10; Mark 1:2; Luke 7:27), and according the Evangelists, “the Lord” spoken of in Malachi 3:1b is Jesus, God in the flesh, with the divine identity of the one for whom John prepares made clear by the citation of Isaiah 40 in conjunction with Malachi

(Mark 1:3, citing Isa. 40:3: “Prepare the way of the Lord”).<sup>[434](#)</sup> In line with the prophecy of Malachi, John is preparing people for the coming of God.

## **4.8 Central Themes of the Latter Prophets**

The theme of Zion-Jerusalem runs through the Prophetic Books, in which the city is viewed as God’s world capital and the place of refuge for his people. The Zion tradition may go back to David’s choice of Jerusalem and the experience of the Davidic empire,<sup>[435](#)</sup> but that tradition as developed in Isaiah and the Twelve depicts Zion (both present and future) as primarily *God’s* capital. Given the regular picture of the nations streaming to Zion

(e.g., Mic. 4:1–3; Zech. 8:20–23), the pilgrimage of the queen of Sheba to Solomon may also have influenced the development of Zion theology (cf. 1 Kings 10).<sup>436</sup> The hard questions she put to Solomon (1 Kings 10:3) are given a wider dimension in Isaiah 2:2–4, which depicts all the nations flowing to Zion to be instructed by God, the ultimate wise King. The doctrine of God's protection of Zion is prominent in Isaiah (e.g., 33:20–22) but was not new with Isaiah, nor was it a product of the unsuccessful attempt by Sennacherib to capture Jerusalem in 701 BC, for a text like Amos 1:2 (“The LORD roars from Zion”) shows that Zion was viewed as YHWH's world capital before the ministry of Isaiah, and the Psalter already includes the picture of

Zion as a safe haven for God's people due to the presence of God there (e.g., Ps. 46:5: "God is in the midst of her; she shall not be moved"). What is more, Zion will be "the city of righteousness" (Isa. 1:26), for God will remove sinners from his city, and he promises that "he will fill Zion with justice and righteousness" (33:5).<sup>437</sup> Closely connected to the theme of Zion is that of the temple located there, and prophets such as Ezekiel, Haggai, and Malachi speak more in terms of temple (= God's palace) than Zion (= God's capital), though of course they are finally inseparable (e.g., Amos 9:11), for both are leading emblems of God's universal and everlasting reign.<sup>438</sup>

God's universal rule leads to the renewal of the land and, indeed, of



creation as a whole, the transformation taking place by the agency of God's Spirit. In Isaiah 11:6–9, YHWH speaks of the pacification and harmony of nature (11:9: “in all my holy mountain”). The human ruler of 11:1–5 does not as such feature in these verses,<sup>[439](#)</sup> and the two textual units are best understood as separate depictions that together constitute a comprehensive picture of the new era that is the final outcome of *divine* rulership: the Davidic figure is equipped by YHWH's Spirit to act as God's deputy (11:1–5), and YHWH (through his Spirit) brings about a paradisiacal renewal (11:6–9), dealing with both violence in society and predation in the animal kingdom.<sup>[440](#)</sup> As helpfully clarified by Jacob Stromberg, there is “a causal relation between the

peace with animals and knowledge of the Lord: they [the animals] will not hurt” because of (*kî*) the universal knowledge of YHWH (11:9).<sup>[441](#)</sup> As also noted by Stromberg, mention of “[the spirit of] knowledge” in 11:2 suggests that the universal knowledge of God and the resultant pacification of nature depicted in 11:9 are also due to the influence of his Spirit (cf. Isa. 32:15–20; esp. v. 15: “until the Spirit is poured [out] upon us from on high”).<sup>[442](#)</sup> There is, in Ezekiel 34:23–25, a similar juxtapositioning of the divine promise of a new David and the removing of dangerous animals as two key aspects of God’s provision for his people.<sup>[443](#)</sup> In other texts, the same hope is depicted in terms of the cause-and-effect connection between the Jerusalem temple (= the

divine palace) and the reviving of nature (e.g., Joel 3:18: “a fountain shall come forth from the house of the LORD and water the Valley of Shittim”). This pictures Zion as the rejuvenating center of the land (cf. Ezek. 47:1–12; Zech. 14:8). In the case of Amos 9, the causal connection between verses 11–12 and 13–15 is implied rather than stated, but taking into account the context provided by Joel 3 in the order of the Twelve, it is the final establishment of God’s rule denoted by restored Jerusalem with its temple (= “the booth of David”) forecast in Amos 9:11–12 that causes the miraculous fertility in what is a new Eden (Amos 9:13–15; cf. Ezek. 36:35). The creation was thrown into disorder by human sin (Hos. 4:1–3; Amos 8:4–8; Mic. 6:8–15), but the future kingdom of God as

envisioned by the prophets includes a return to the perfect created order with which the Bible begins, with an implied ecological ethic of creation care.<sup>[444](#)</sup>

The Spirit of the Lord fell on the judges before they went into battle (e.g., Judg. 3:10; 6:34; 11:29); the first two kings, Saul and David, were endowed with the Spirit of God (1 Sam. 10:10; 11:6; 16:13), and public proof of their charisma was provided by their victory over God's enemies (Ammonites [ch. 11] or Philistines [ch. 17]). So also, the new David predicted by Isaiah will be equipped by God's Spirit (Isa. 11:2–3a), and this is what will enable him to govern justly (11:3b–5). In distinction to the earlier role of David as conqueror of nations (e.g., 2 Sam. 8), the prophets

never describe the future Davidide as a deliverer. In opposition to false prophets, Micah claimed to be filled with God's Spirit for his divinely authorized role of exposing sin (Mic. 3:8). Likewise, when an earlier prophet (Micaiah) battled false prophets, God's Spirit was the decisive actor (1 Kings 22:22–24). Just as God's Spirit restores the fruitfulness of the land (Joel 2:18–27), people will be restored by the outpouring of God's Spirit (2:28–29),<sup>[445](#)</sup> with a focus on their ability to prophesy (2:28: “your sons and your daughters shall prophesy”), on the assumption that the prophet is the archetype of the Spirit-filled person (esp. Num. 11:29). The involvement of the Spirit is to the fore in the experiences of Ezekiel (e.g., 3:12, 14; 8:3; 11:1; 37:1;

43:5), and 36:26–27 reveals the agency of God’s Spirit in the heart surgery and new obedience that characterize the new covenant. God’s Spirit supports the efforts to rebuild the temple (Hag. 2:5; Zech. 4:6),<sup>[446](#)</sup> and “the two sons of new oil” (Zech. 4:14 ESV mg.), who supply the oil for the lampstand—an illustration depicting the successful completion of the temple-building project—are probably the prophets Haggai and Zechariah (4:14). In the theocratic theology of the prophets, therefore, both leaders (prophets or kings) and common people are enabled by God’s Spirit to live as they should under God’s rule.

With regard to messianism, the portrait of the future David as forecast by the prophets focuses either on his role as the

enforcer of social justice in God's kingdom (Isaiah; Jeremiah; Micah) or as the leader of worship in the final temple-centered kingdom (Amos; Ezekiel; Zechariah). If the first role underlines the importance of ethics in the Old Testament and the other insists on the duty of worship, both are non-negotiables and are equivalent to the two love commandments (Matt. 22:37–40), and there is no call to play one off against the other.

The picture of the Prophets is of the nations facing judgment (e.g., Isa. 13–23; Jer. 46–51; Ezek. 25–31; Amos 1–2), but there is also the hope that a remnant of the nations will turn to YHWH and be saved.<sup>[447](#)</sup> The elevation of Zion in Isaiah 2 (2:2: “[it] shall be raised above the hills” [RSV]) is probably metaphorical, namely,

its elevated importance in the eyes of all the nations who will flow to Zion.<sup>[448](#)</sup> The chapters outlining the faults and punishment of the nations (Isa. 13–23) are not entirely negative, for passages such as 14:1, 18:7, 19:18–25, and 23:17–18 anticipate foreign nations (e.g., Ethiopia, Egypt, Assyria, Tyre) sharing in the true worship of God.<sup>[449](#)</sup> In the apocalyptic chapters (Isa. 24–27), a banquet is prepared for all the surviving nations in Zion (25:6–8). The relationship between Israel and the nations is a “core concern” in Isaiah 40–55,<sup>[450](#)</sup> so that as early as 40:5 the new exodus to Jerusalem has worldwide implications (“all flesh shall see [the glory of the LORD] together”). The “survivors of the nations” (45:20) are clearly Gentiles, and they are invited to



turn to YHWH and accept salvation from him (45:22). The nations will see what God has done for Israel and will acknowledge his sole deity (45:6). The consistent pattern is of the foreign nations coming in (centripetal) rather than of Israel reaching out (centrifugal), with Zion as the political and religious center of the world (e.g., 60:3). The nations will be drawn to the light that they may witness Zion's vindication (62:1–2), and their role is to bring tribute (60:5–7, 11, 16) and to labor in menial tasks (60:10, 12–14; 61:5–6), repairing their earlier despoliation of Israel and their destruction of her cities.

But some Isaianic passages go further, and foreigners “who join themselves to the LORD” (= proselytes) are given full

standing and even ministry roles in the worshipping community of the temple, which will be “a house of prayer for all peoples” (Isa. 56:6–7).<sup>451</sup> Finally, in 66:18–21, there is a New Testament-style *sending* of messengers to the farthest corners of the earth (e.g., Tarshish, Put [or Pul (Africa)], Javan [Greece]), and “to the coastlands far away” (= the shores of the Mediterranean), and the clause “that have not heard my fame or seen my glory” (66:19) shows that distant nations are in view. Given the climactic positioning of this passage, the mission theme may be said to be highlighted in Isaiah. Moreover, the “survivors” sent out as missionaries are Gentiles (66:20: “they shall bring all your brothers from all the nations”). The view that these “brothers” are diaspora

Jews is untenable, given the explanatory phrase in 66:20b (“just as the Israelites bring their grain offering in a clean vessel to the house of the LORD”). Indeed, 66:21 even contemplates Gentiles being admitted to the priesthood and Levitical office. The final Isaianic vision is of one people of God, though the distinction of Gentile and Jew remains intact.

With regard to the remnant, this is a concept as old as the flood and the destruction of Sodom and Gomorrah, where it is more a historical fact than a theological concept. The Elijah narrative is its first theological use, namely the seven thousand who have not bowed the knee to Baal (1 Kings 19:18).<sup>[452](#)</sup> The Elijah cycle of stories shows the remnant motif in the key scenes of Mount Carmel

(1 Kings 18:22, 40) and Horeb (1 Kings 19:3–4, 14, 18), with the self-depiction of the prophet (“I, even I only, am left . . .” [v. 14]) reflecting his misguided estimation that he was the sole remnant of loyal Israel. The concept of the remnant is adapted by Amos,<sup>[453](#)</sup> and Amos is the first to connect the remnant with the future (e.g., Amos 5:15: “It may be that the LORD, the God of hosts, will be gracious to the remnant of Joseph”), but soon after, Isaiah substantially developed the concept.<sup>[454](#)</sup> In Isaiah’s vision, there is the motif of a pathetically small remnant (Isa. 6:13). Gerhard Hasel sees the remnant motif at the end of Isaiah 6 (minus the last line) as largely negative in intent (“though a tenth remain in it, it will be burned again”), for the image of the stump of the tree

illustrates the magnitude of the disaster that will overtake God's sinful people.<sup>[455](#)</sup> But the remnant, by virtue of the severe purging, will constitute a "holy seed" (the last line of 6:13). In the book's introductory chapter, the refining metaphor used implies the emergence of a remnant (Isa. 1:24–26). The image of seven women taking hold of "one man" implies a remnant (4:1), and the remnant theme becomes explicit in the verses that follow (4:2–3: "He who is left in Zion . . ."). The name "Immanuel" also reflects the remnant idea (God is with *us*, but not with you; 7:14),<sup>[456](#)</sup> as does the name "Shear-jashub" (7:3), for the symbolic name of Isaiah's son probably means *only* a remnant will turn (to God in faith). Under the judgment of God, Judah will be

reduced to a remnant of faith. The recovery of a remnant promised in 11:11 and 16 is more general than just a return of exiles from Assyria. Other prophets, such as Micah (2:12; 4:7; 5:7) and Zephaniah (2:7, 9), also prominently feature this theme.

There is in the Old Testament a series of covenants, the most important being the Noahic (Gen. 6:18; 9:1–17), Abrahamic (Gen. 15; 17), Mosaic (Ex. 24:1–11), and Davidic (2 Sam. 7:1–17; 23:5), and in the Prophetic Books there is the prospect of the new covenant (Jer. 31:31–34; cf. Ezek. 36:25–27). These covenants are not unconnected, nor are they founded on different or incompatible principles; rather, the biblical presentation is that later covenants build on, and are vehicles

for, the fulfillment of earlier covenants.<sup>[457](#)</sup> For example, the exodus rescue occurred because “God remembered his covenant with Abraham, with Isaac, and with Jacob” (Ex. 2:24; cf. 6:2–8). God’s promise to give David “a great name, like the name of the great ones of the earth” (2 Sam. 7:9) recalls the Abrahamic promise (Gen. 12:2). Jeremiah’s “new covenant” is a reissuing of and improvement on the Sinai covenant (Jer. 31:33: “I will put my law within them”).

What is more, in terms of eschatological expectation, the Prophets look forward to the renewal of *all* the covenants (Isa. 54–55; Ezek. 37). The placement of the fourth Servant Song (Isa. 53) suggests that it describes the way in which God’s agent, the servant, will

realize the second exodus (52:11–12). What follows is a survey of the future glory of Zion, in terms of the fulfillment of the main biblical covenants: Abrahamic (54:1–3), Mosaic (54:4–8), Noahic (54:9–10), new covenant (54:11–13; esp. v. 13: “All your sons shall be taught by the LORD” [RSV; cf. Jer. 31:34]), and Davidic (Isa. 55:3–5).<sup>458</sup> Isaiah 54 and 55 are united by the theme of covenant fulfillment, and the clear implication is that, due to the servant’s costly ministry of suffering and dying, the “sons” of Zion are offered the benefits and blessings promised in *all* the divine covenants.<sup>459</sup> In Ezekiel 37:23–28, the picture of hope features “a covenant of peace” (37:26; cf. 34:25–31); and, in fact, all of Israel’s covenants will be fulfilled at that time: the



eternal land promises of the Abrahamic covenant will be realized (“and multiply them”; 37:26); Israel will walk in the stipulations of the Mosaic covenant (37:24b); she will be cleansed under the new covenant (37:23) and will experience the reign of the “prince” under the Davidic covenant (37:24a). A special focus on the Sinai covenant in any reading of the Old Testament is, however, justified, for it is referred to far more often than other covenants, and the new covenant is a revamped Sinai covenant, making the relation between the two covenants a key issue in both Testaments.[460](#)

## **4.9 The Ethics of the Latter Prophets**

The covenant relationship between God and his people is the presupposition behind prophetic condemnation of the failings of God's people, whether the word itself (*bĕrît*) is used or not (e.g., Amos 3:1–2). The repeated use of the word in Malachi only makes explicit what is often implicit in other prophets. It would be reductionistic, however, to reduce the rich theology of the Old Testament to just one theme. Moreover, it may be detrimental to try to turn everything the Old Testament says into “covenant theology.” Other themes might be highlighted that are equally prominent (or nearly so), one obvious candidate being the theme of God's kingdom.<sup>[461](#)</sup> There is the danger of finding covenant thinking where it is not actually present;

for example, not everyone detects a divine covenant in the first two chapters of Genesis.<sup>[462](#)</sup> Likewise, there is the risk of turning words into *covenant terms* when they are nothing of the sort, for example, the use of “steadfast love” or “loyalty” to render the Hebrew term *hesed*, where the common English translations (e.g., ESV) have already decided the issue in favor of *hesed* being a covenant term, though it is better rendered “kindness,” denoting as it does *non-obligatory* generous action (e.g., when Ruth’s actions go above and beyond the requirements of duty to family [Ruth 3:10]).<sup>[463](#)</sup> By contrast, covenants create or regulate obligations between covenant partners. With these provisos, it can be acknowledged that covenant is a key theme in Scripture, including the

Covenant categories cannot be made to express all that needs to be said in outlining the dynamics of God's ways with humanity, a vital aspect of which is how God deals with fallen human beings, and specifically, what he does when Israel fails to keep the covenant. For example, limiting our discussion to the Prophetic Books, just as Hosea's obligations as a husband do not require him to take back his unfaithful wife and God must instruct him to do this (Hos. 3:1–2), God goes *beyond* what he is obligated to do under the covenant when he reclaims and restores wayward Israel. In Jeremiah 31:31–34, the making of the new covenant is *predicated* on God forgiving the sins of his disobedient people (31:34: “for I will

forgive their iniquity, and I will remember their sin no more”). Forgiveness is a *precondition* for the making of the new covenant rather than a blessing under the covenant,<sup>[465](#)</sup> for the simple fact that God writing the law upon the heart guarantees human fidelity, and therefore the forgiveness spoken of in 31:34 cannot be something needed under the new covenant arrangement.<sup>[466](#)</sup> Likewise, at the Last Supper Jesus described the shared cup of wine as “the blood of the [new] covenant” (Matt. 26:28; Mark 14:24; Luke 22:20), an allusion to the role of blood in the ratification of covenants (esp. Ex. 24:8: “the blood of the covenant”). At the supper, Jesus anticipated that his imminent death, by atoning for sin and bringing forgiveness (Matt. 26:28), would

inaugurate and make possible the new covenant.

In Ezekiel, God does not punish his people as they deserve, not because he is obligated to act in this gracious way under the covenant, but “for the sake of [his] name” (Ezek. 20:9, 14, 22; 36:22). As also stated in these verses, what is in mind is protecting YHWH’s reputation among the nations, specifically, preventing a misrepresentation of his gracious character as outlined in Exodus 34:6–7, when he “proclaimed the name of the LORD” to Moses (34:5). Likewise, it was God’s kindness (*hesed*) that led him to forgive his sinful people and to renew the broken covenant with Israel after the sin of the golden calf (cf. Neh. 9:17). The importance of the creedal description of

God's character in the passage from Exodus for the message of the Prophets is signaled by the number of times it is alluded to in the Twelve (Hos. 14:3–4; Joel 2:13; Jonah 4:2; Mic. 7:18–20; Nah. 1:2–3a). Forgiveness is not something that God is *obligated* to do, as the rhetorical questions in Joel 2:14 and Jonah 3:9 indicate (“Who knows, God may . . . ?”). God's willingness to forgive sinful Judahites or repentant Ninevites is a free act of grace on his part. Humans cannot demand that YHWH forgive, though they can hope for a compassionate response, given the nature of God as revealed in Exodus 34.

This must feed into a proper understanding of the doctrine of justification, and it is just here that N. T.

Wright, for example, took a false step early in the development of his thinking,<sup>[467](#)</sup> and what he went on to say about Pauline theology has its roots in and was affected by what we would argue is his *overuse* of covenant.<sup>[468](#)</sup> Covenant categories are used by Wright to explain the entire plan of salvation, for he writes,

For God, to act righteously means to act in accordance with the covenant. For his people, to appeal for vindication in the heavenly lawcourt is to appeal to the covenant. Justification is therefore God's declaration that certain people are within the covenant. And the significance of this is that God's covenant people are a forgiven



people: the covenant was designed in the first place as the means of undoing the sin of humanity.<sup>[469](#)</sup>

Notice that, for Wright, covenant *totally* defines what God does and what humans must do. Wright critiques and gives advice to both Protestants and Catholics, whose errors and their consequences, though not the same for both groups, are summed up by him in this way: “All these things happen because we have taken the doctrine of justification out of the context of the covenant.”<sup>[470](#)</sup>

This is not the place for a detailed examination of what Wright says, but the point we are making is that the category of covenant is not intended to be a comprehensive theological framework for

understanding all aspects of relations between God and humanity. The specific role of a covenant is to give permanency to a relationship with the aim of securing lasting benefits for one or both parties; hence covenants in the ancient Near East and in the Bible often feature an oath (e.g., Ezek. 16:59)<sup>[471](#)</sup> or use the father-son relation as a metaphor (e.g., Ex. 4:22; 2 Sam. 7:14; Hos. 1:10)<sup>[472](#)</sup> or employ “forever” language to stress the perpetuity of the bond forged (e.g., Ezek. 37:24–28). Covenants are needed in a world where people often fail to keep their promises or to live up to their obligations. Behind the biblical covenants stands the love of God, for covenants reassure God’s people that he will fulfill his promises, and they remind them of what they are obligated to

do as people in relationship with God. Covenants cannot, however, be used to explain the “kindness” (*hesed*) of God in doing what he is not obligated to do for fallen humanity (repairing the broken covenant),<sup>[473](#)</sup> and so the acquittal of sinners that is at the heart of the gospel cannot as such be a *covenantal* action, nor can justification simply be equated with the declaration that someone is “within the covenant,” as Wright wishes to do. This indicates the danger of stretching covenant categories beyond their legitimate sphere and purpose.

The social dimension of the ethical teaching of the Prophets is probably due to their dependence on the humane strain in the preaching of Moses. In line with this supposition, the opening of the prophecy

of Isaiah reflects a Deuteronomic social ethic (Isa. 1:17, 23), and Zechariah sums up the message of his prophetic predecessors in just such terms (Zech. 7:9–10). This compassionate outlook even underlies the ritual laws in Deuteronomy, reflected in the injunction to enable the Levite, the poor, the alien, the orphan, and the widow to rejoice before God by means of participation in ceremonial meals (Deut. 12:12, 18; 14:22–27; 16:11, 14). The coordination of social ethics and cultic practice in Deuteronomy lies behind the attacks by prophets such as Amos and Isaiah on social crimes (Amos 5:10–15; Isa. 5:8–24), rejecting what was otherwise orthodox worship due to the indifference of Israelites to the rights and needs of the helpless (Amos 2:6–8; Isa.

1:10–17). God's passion for justice also explains the recurrent feature in the eschatology of the Prophets that highlights the social justice role of the future Davidide who will rule over God's people in the consummated kingdom (e.g., Isa. 9:7; 16:5; Jer. 23:5; 33:15).

The Prophets also condemn worship when it is idolatrous (e.g., Hos. 4:11–19), with this reflecting the ever-present danger of “other gods” found in the Historical Books. This is a major theme in Ezekiel, and in his three versions of Israel's history (Ezek. 16; 20; 23) the crime of idolatry is the leading feature. In Isaiah 40–55, sections usually given the title *Polemic against Idol Manufacture* mock those who make and trust in idols. An example of this genre is Isaiah 41:6–7,

in which one craftsman encourages another in the useless effort of making an idol, wherein there is the need to take special measures so that the idol will not “be moved” (= topple-over). Similar polemic, using humor as a weapon, is found in Isaiah 44:9–20, Jeremiah 10:1–16, 51:15–19, and Habakkuk 2:18–19. Such arguments assume that the people of Israel were tempted to think in idolatrous categories. Isaiah also engages in a more serious mode of combatting idolatrous ways of thinking in his so-called *Trial Speeches*. These depict a court scene in which YHWH confronts the false gods, which are unable to answer the questions put to them (hence their silence, e.g., Isa. 41:1–5, 21–29). The false pagan gods cannot predict or direct the course of

history, in contrast to YHWH's proven ability to foretell and superintend the course of historical events, most notably the rise of Cyrus, which is what is alluded to in 41:2 ("Who stirred up one from the east . . . ?"). In Isaiah 40–55, an explicit monotheism is on display (44:6; 43:11).

In the face of the failings of God's people, the prophets preach the need to respond to God in repentance. Jeremiah, for example, invited the people of his day to turn back to God (e.g., Jer. 4:1–2; 7:5–7). Jason LeCureux argues that this is a major unifying theme in the Twelve, playing on the different meanings of the Hebrew root *šwb* ("to turn/return/repent").<sup>[474](#)</sup> In Hosea, God threatens to cause his people to return to Egypt (Hos. 8:13; 9:3; 11:5) because they

have not listened to his calls for them to return/repent (5:4; 6:1; 12:6; 14:1–2). In Joel, if it is talking about repentance (or else it means to turn to God for help), the offer is made that if people turn to God, he will turn to them (Joel 2:12–14), and the same reciprocity is found in Zechariah 1:3 and Malachi 3:7. The hope that acts of repentance will lead to God's turning from his anger is also found in Jonah 3:8–10, but this time Gentiles are in view. In line with the message of the “former prophets,” Zechariah issues a call to repentance (1:3: “Return to me [= God]”), and the hope is that God will respond by returning to Jerusalem (1:16; cf. 8:3), a hope that goes beyond the mundane return of God's people from Babylon,



anticipating the dawning of God's final kingdom.

## **4.10 The Latter Prophets in the Storyline of Scripture**

The prophets followed in the succession of Moses, the prototype of the prophets (Deut. 18:15–22), and in the case of the twin ministries of Elijah and Elisha the parallels with Moses are striking (e.g., miraculous feedings, a trip to Horeb, and crossing bodies of water). In the history of prophecy, Samuel is a transitional figure, for with the emergence of kingship in the person of Saul, Samuel the judge becomes the model of the more specialized role of prophet who sought to control the kings. In Kings, the prophets are king-makers and

king-breakers. A new stage is reached with Amos (c. 750 BC), with a dramatic shift of the primary object of prophetic address and criticism away from the royal house to the people as a whole.<sup>475</sup> The classical (or writing) prophets were primarily *popular* prophets, and their oracles are recorded in writing for posterity,<sup>476</sup> for they spoke about the indefinite future and not just about current concerns. The prophets predicted the exile of both kingdoms, and the prophetic institution continued into the postexilic period, culminating with Malachi.

Old Testament prophecy does, however, finally come to an end, and the Book of the Twelve may be an *anti-prophetic* document, in the sense that it restricts prophecy to a *limited* number of

sources. The restriction of the number to twelve prophets (and no more) may be viewed as an assertion of the completion of prophecy.<sup>477</sup> In this prophetic corpus there is the persistent problem of *false* prophecy, such that prophetic figures are often criticized (Hos. 4:4–6; Mic. 3:5–7, 9–11; Zeph. 3:4), though other prophets are assessed positively (Hos. 6:5; 12:10, 13; Amos 2:11–12; 3:7–8). A canonical reading of the expression “the former prophets” in Zechariah 1:4; 7:7, 12 suggests that it refers to the accredited messengers of God preceding Zechariah, whose oracles are preserved in the Twelve,<sup>478</sup> and 7:8–14 provides what amounts to a *precis* of their message, which is strikingly Deuteronomic in flavor. By the end of the prophecy of

Zechariah, it is made plain that prophecy is largely discredited (13:2–6). No prophets are expected until an Elijah-figure returns “before the great and terrible day of the LORD comes” (Mal. 4:5 RSV). In summary, the figure of Moses is the fount of prophecy, and the message of the Prophets is the echo of his preaching (cf. Mal. 4:4).

What is more, prophecy turns into something else, *apocalyptic*, which is best viewed as an extension and radical reconfiguration of the prophetic message.<sup>[479](#)</sup> Paul Hanson has shown the real measure of continuity between prophecy and apocalyptic,<sup>[480](#)</sup> and, in fact, the continuity is even stronger than Hanson allows: the first apocalyptists *were* prophets, for we find material that should

be classified as apocalyptic *within* the Prophetic Books of the canon (Isa. 24–27; Ezek. 38–39; Zech. 9–14; Mal. 3:13–4:3). Apocalyptic amounts to an extremely strong affirmation of God's sovereignty over the historical process. History is presented as being in the grip of evil forces (e.g., the beasts of Daniel 7), and the only possible solution is the direct intervention of the divine warrior (e.g., Ezek. 38:18–23), who will destroy his enemies and bring in his everlasting kingdom. Apocalyptic is cosmic in orientation rather than concerned with the fortunes of the nation of Israel (e.g., the theme of "the earth" in Isa. 24). The "city of chaos" (Isa. 24:10 RSV) is not named, as is typical of the generalizing approach of apocalyptic (so, too, the beasts of

Dan. 7 remain unnamed). This city—where all evil is concentrated and which is judged and destroyed by God—is not to be equated with Babylon or any other city known to history. Apocalyptic presents a panoramic view of history and asserts that history is following a predetermined divine plan. The concern is not Israel versus the nations (as in prophecy); rather, humanity is divided into the godly and the ungodly, who have very different fates (e.g., Mal. 3:18). Apocalyptic is written for times of stress, when God's people need an even *stronger* assertion of God's sovereignty than prophecy could supply.

---

<sup>1</sup> Cf. Richard Bauckham, “Reading Scripture as a Coherent Story,” in *The Art of Reading Scripture*, ed. Ellen F. Davis and Richard B. Hays (Grand Rapids, MI: Eerdmans, 2003), 39: “Some books have no narrative material at all, but it is not

difficult to see that the canon implicitly gives some nonnarrative books (e.g., Psalms, Lamentations) a narrative setting within the story told by the narrative books.”

2 By analogy, the book of Acts continues the narration of salvation history begun in the Gospels and provides a historical and theological frame for reading the letters of Peter, John, James, and Paul. For details, see 6.2.

3 Pace Christopher T. Begg, “The Non-mention of Amos, Hosea, and Micah in the Deuteronomistic History,” *Biblische Notizen* 32 (1986): 41–53.

4 Cf. Iain W. Provan, “On ‘Seeing’ the Trees While Missing the Forest: The Wisdom of Characters and Readers in 2 Samuel and 1 Kings,” in *In Search of True Wisdom: Essays in Old Testament Interpretation in Honour of Ronald E. Clements*, ed. Edward Ball, JSOTSup 300 (Sheffield, UK: Sheffield Academic Press, 1999), 153–73.

5 See Prov. 1:1; 10:1a; 25:1; and Song 1:1. Also, Ecclesiastes plainly alludes to Solomon, especially his wisdom, wealth, and building projects (1:1, 12, 16; 2:3–9).

6 For biblical book order (fixed by use of the codex) and other paratextual features (e.g., paragraphing) as reading aids, see Michael J. Kruger, *Christianity at the Crossroads: How the Second Century Shaped the Future of the Church* (London: SPCK, 2017), 170–71, 192–93.

7 See Mark A. O’Brien, “The ‘Deuteronomistic History’ as a Story of Israel’s Leaders,” *ABR* 37 (1989): 14–34.

8 The latter two divisions are in the Greek tradition that subdivides the books of Samuel and Kings (= 1–4 Kingdoms). The formula is slightly modified in the case of 2 Kings 1:1.

[9](#) O'Brien, "Story of Israel's Leaders," 17, 19.

[10](#) See Dennis J. McCarthy, "The Theology of Leadership in Joshua 1–9," *Biblica* 52 (1971): 165–75.

[11](#) See Sarah Lebharr Hall, *Conquering Character: The Characterization of Joshua in Joshua 1–11*, LHBOTS 512 (New York: T&T Clark, 2010), 51–54, 109, 110, 123, 124.

[12](#) Christa Schäfer-Lichtenberger, *Josua und Salomo: Eine Studie zu Autorität und Legitimität des Nachfolgers im Alten Testament*, VTSup 58 (Leiden: Brill, 1995), 174–75, 191; G. C. Chirichigno, "The Use of the Epithet in the Characterization of Joshua," *TrinJ* 8 (1987): 77: "Joshua's willing submission to Moses is the mark of greatness."

[13](#) For detailed argument along these lines, see Gregory Goswell, "Joshua and Kingship," *BBR* 23 (2013): 29–42.

[14](#) J. Gordon McConville, *God and Earthly Power: An Old Testament Political Theology, Genesis–Kings*, LHBOTS 454 (London: T&T Clark, 2008), 113.

[15](#) Gordon Mitchell, *Together in the Land: A Reading of the Book of Joshua*, JSOTSup 134 (Sheffield, UK: Sheffield Academic Press, 1993), 186.

[16](#) Hall, *Conquering Character*, 190.

[17](#) M. A. Beek, "Joshua the Savior," in *Voices from Amsterdam: A Modern Tradition of Reading Biblical Narrative*, ed. Martin Kessler, SBLSS (Atlanta: Scholars Press, 1994), 151–52.

[18](#) As done by Daniel L. Hawk, *Every Promise Fulfilled: Contesting Plots in Joshua*, Literary Currents in Biblical Interpretation (Louisville: Westminster John Knox, 1991).



[19](#) Norman C. Habel, *The Land Is Mine: Six Biblical Land Ideologies*, OBT (Minneapolis: Fortress, 1995), 54–74.

[20](#) Anne M. Kitz, “Undivided Inheritance and Lot Casting in the Book of Joshua,” *JBL* 119 (2000): 601–18.

[21](#) E.g., Pekka M. A. Pitkänen, *Joshua*, ApOTC 6 (Nottingham, UK: Apollos, 2010), 74–99. Pitkänen does not skirt around these moral issues, though he does point out the exceptional nature of the conquest, even in the Old Testament with its many wars, and notes that the New Testament proclaims a gospel to all nations and rejects any division of humanity along ethnic lines. The seeds of this are found in the book of Joshua itself, with the incorporation of Rahab’s family and the Gibeonites into Israel.

[22](#) Only near the end of the book, in Joshua 23, does Israel’s vulnerability to the appeal of Canaanite religion serve to justify the annihilation of the Canaanites.

[23](#) Lawson G. Stone, “Ethical and Apologetic Tendencies in the Redaction of the Book of Joshua,” *CBQ* 53 (1991): 25–36.

[24](#) Norman C. Habel, “Conquest and Dispossession: Justice, Joshua, and Land Rights,” *Pacifica* 4 (1991): 85, 90.

[25](#) The text is highlighted by Rachel M. Billings, “*Israel Serves the Lord*”: *The Book of Joshua as Paradoxical Portrait of Faithful Israel*, Reading the Scriptures (Notre Dame, IN: University of Notre Dame Press, 2013), 11–24.

[26](#) Stone, “Ethical and Apologetic Tendencies,” 36.

[27](#) The archaic listing of Canaanite people groups in Ezra 9:1 indicates that typological parallels are drawn between the entrance into the land under Joshua and the return from exile; see M. D. Goulder, *Midrash and Lection in Matthew* (London:

SPCK, 1974), 215–17; also, Mark J. Boda discusses the similarities and differences between Ezra 9–10 and Joshua 7, in *Praying the Tradition: The Origin and Use of Tradition in Nehemiah 9*, BZAW 227 (Berlin: de Gruyter, 1999), 58–61.

[28](#) For an interpretation of the ban as a metaphor for total devotion to God, see R. W. L. Moberly, *Old Testament Theology: Reading the Hebrew Bible as Christian Scripture* (Grand Rapids, MI: Baker Academic, 2013), 53–74.

[29](#) Cf. David G. Firth, *Including the Stranger: Foreigners in the Former Prophets*, NSBT 50 (Downers Grove, IL: IVP Academic, 2019), ch. 2.

[30](#) Lori Rowlett, “Inclusion, Exclusion, and Marginality in the Book of Joshua,” *JSOT* 55 (1992): 15–23. We acknowledge our substantial dependence on Rowlett for this paragraph.

[31](#) Cf. David G. Firth, “Models of Inclusion and Exclusion in Joshua,” in *Interreligious Relations: Biblical Perspectives*, ed. Hallvard Hagelia and Markus Zehnder, T&T Clark Biblical Studies (London: Bloomsbury T&T Clark, 2017), 70–88.

[32](#) Konrad Schmid, *Erzväter und Exodus: Untersuchungen zur doppelten Begründung der Ursprünge Israels innerhalb der Geschichtsbücher des Alten Testaments*, WMANT 81 (Neukirchen-Vluyn, Germany: Neukirchener, 1999), 225.

[33](#) The references are provided by Trent C. Butler, *Joshua*, WBC 7 (Waco, TX: Word, 1983), 270.

[34](#) Johannes Peter Floss, *Jahwe Dienen—Göttern Dienen: Terminologische, literarische und semantische Untersuchung einer theologischen Aussage zum Gottesverhältnis im Alten Testament*, BBB 45 (Köln: Peter Hanstein, 1975), 94–107.

[35](#) Floss, *Jahwe Dienen*, 370–71.

[36](#) Floss, *Jahwe Dienen*, 181–235. Floss designates Pharaoh and the LORD as the old and new sovereigns respectively (234).

[37](#) The point is developed by Habel (*Land Is Mine*, 68–71), who notes that the leaders of tribes or clans are regularly designated by this term (cf. Josh. 14:1; 17:4; 19:51; 21:1; 22:14, 21, 30).

[38](#) Robert M. Good, “2 Samuel 8,” *TynBul* 52 (2001): 129–38.

[39](#) For this issue, see Zev Farber, *Images of Joshua in the Bible and Their Reception*, BZAW 457 (Berlin: de Gruyter, 2016), 275–84.

[40](#) Abraham Malamat, “Charismatic Leadership in the Book of Judges,” in *Magnalia Dei, the Mighty Acts of God: Essays on the Bible and Archaeology in Memory of G. Ernest Wright*, ed. Frank Moore Cross, Werner E. Lemke, and Patrick D. Miller Jr. (Garden City, NY: Doubleday, 1976), 154.

[41](#) Gordon J. Wenham, *Story as Torah: Reading the Old Testament Ethically*, OTS (Edinburgh: T&T Clark, 2000), 47.

[42](#) Don Michael Hudson, “Living in a Land of Epithets: Anonymity in Judges 19–21,” *JSOT* 62 (1994): 49–66.

[43](#) The song mentions the involvement of more tribes than just the two listed in Judg. 4:6 and 10.

[44](#) On Deborah, see Andreas J. Köstenberger and Margaret E. Köstenberger, *God’s Design for Man and Woman: A Biblical-Theological Survey* (Wheaton, IL: Crossway, 2014), 67–69, who cite 1 Sam. 12:11 LXX: “And the LORD sent Jerubbaal and Barak and Jephthah and Samuel . . .” (though note that Barak is not in the Hebrew text of 1 Sam. 12:11 [“Bedan” may be Samson, according to Rashi]), and Heb. 11:32, where only Barak, but not Deborah, is listed among

those who “through faith conquered kingdoms” and “enforced justice.”

[45](#) See Daniel I. Block, *Judges, Ruth*, NAC 6 (Nashville: Broadman, 1999), 191–211, esp. 193–97.

[46](#) For this paragraph, we acknowledge our substantial dependence on Malamet, “Charismatic Leadership,” 161–63.

[47](#) Deborah is the only woman. It seems that Barak was intended to be the primary leader, and Deborah tried to recruit him to lead, but because he was reluctant, women had to do men’s work, which was cast as shameful to men (see 4:9: “the LORD will sell Sisera into the hand of a woman”; cf. 9:53–54: “Draw your sword and kill me, lest they say of me, ‘A woman killed him’”).

[48](#) E.g., Arthur E. Cundall, “Judges: An Apology for the Monarchy?” *ExpTim* 81 (1970): 178–81; Yairah Amit, *The Book of Judges: The Art of Editing*, BIS 38 (Leiden: Brill, 1999), 92–119.

[49](#) E.g., McConville speaks of “the book’s ambivalence on the matter of kingship,” see *God and Earthly Power*, 125; cf. Susan Niditch, “Judges, Kingship, and Political Ethics: A Challenge to the Conventional Wisdom,” in *Thus Says the Lord: Essays on the Former and Latter Prophets in Honor of Robert R. Wilson*, ed. John J. Ahn and Stephen L. Cook, LHBOTS 502 (New York: T&T Clark, 2009), 59–70.

[50](#) E.g., as asserted by Martin Buber, *Kingship of God*, trans. Richard Scheimann (London: George Allen & Unwin, 1967), 77–84. Buber views the canonical book as an amalgam of an anti-monarchical book (chs.1–16) and a monarchical book (chs. 17–21).

[51](#) Cf. Edgar Jans, *Abimelech und sein Königtum: Diachrone und synchrone Untersuchungen zu Ri 9*, ATSAT 66 (St. Ottilien: EOS, 2001), 384, who speaks of Gideon's "königskritische Konzeption."

[52](#) Barry Webb, *The Book of Judges*, NICOT (Grand Rapids, MI: Eerdmans, 2012), 264.

[53](#) Gordon K. Oeste, *Legitimacy, Illegitimacy, and the Right to Rule: Windows on Abimelech's Rise and Demise in Judges 9*, JSOTSup 546 (New York: T&T Clark, 2011), 61.

[54](#) Oeste, *Legitimacy, Illegitimacy*, 61.

[55](#) Daniel I. Block, "Will the Real Gideon Please Stand Up? Narrative Style and Intention in Judges 6–9," *JETS* 40 (1997): 361–62. Block gives a fuller list of features that show that Gideon flirted with kingship.

[56](#) Cf. the noble statements by Saul in 1 Sam. 11:13 and 24:20.

[57](#) W. J. Dumbrell, "'In Those Days There Was No King in Israel; Every Man Did What Was Right in His Own Eyes': The Purpose of the Book of Judges Reconsidered," *JSOT* 25 (1983): 31–32.

[58](#) We do not have to view the verses as anti-Solomon polemic, rather they allude to the exploitative ways of the ancient Canaanite kings; see Erwin I. J. Rosenthal, "Some Aspects of the Hebrew Monarchy," *Journal of Jewish Studies* 9 (1958): 2–3.

[59](#) Robert G. Boling, "In Those Days There Was No King in Israel," in *A Light unto My Path: Old Testament Studies in Honor of Jacob M. Myers*, ed. Howard N. Bream, Ralph D. Heim, and Carey A. Moore, Gettysburg Theological Studies 4

(Philadelphia: Temple University Press, 1974), 41; Robert G. Boling, *Judges: Introduction, Translation, and Commentary*, AB 6A (Garden City, NY: Doubleday, 1975), 258, 273, 293.

[60](#) Wenham, *Story as Torah*, 45–71.

[61](#) For more on this issue, see section 4.4. For discussion of the Spirit of God coming on judges like Samson, see Gregg R. Allison and Andreas J. Köstenberger, *The Holy Spirit, Theology for the People of God* (Nashville: B&H Academic, 2020), 18–20. They note that “the Spirit does not seem to effect any lasting inner transformation of Samson’s character until the final moments of his life” (20).

[62](#) Pace Bernard M. Levinson, “The Reconceptualization of Kingship in Deuteronomy and the Deuteronomistic History’s Transformation of Torah,” *VT* 51 (2001): 511–34.

[63](#) J. Gordon McConville, *Law and Theology in Deuteronomy*, JSOTSup 33 (Sheffield, UK: JSOT, 1984), 19.

[64](#) Richard G. Bowman, “Narrative Criticism: Human Purpose in Conflict with Divine Presence,” in *Judges and Method: New Approaches in Biblical Studies*, ed. Gale A. Yee (Minneapolis: Fortress, 1995), 30–34.

[65](#) Amit, *Book of Judges*, 99.

[66](#) As noted by Amit, *Book of Judges*, 84: “we do not hear of any intermediate period of abandoning God or of periods of punishment and wars of deliverance.”

[67](#) Amit, *Book of Judges*, 85: “this editor needed the consecutive judges in order to present the advantages of consecutive rule.”

[68](#) For more details, see Gregory Goswell, “The Attitude to Kingship in the Book of Judges,” *TrinJ* 40 (2019): 3–18.

[69](#) The use of this narratival technique in the book of Samuel is emphasized by Moshe Garsiel, *The First Book of Samuel: A Literary Study of Comparative Structures, Analogies, and Parallels* (Ramat-Gan: Revivim, 1983).

[70](#) T. R. Preston, "The Heroism of Saul: Patterns of Meaning in the Narrative of the Early Kingship," *JSOT* 24 (1982): 27–46.

[71](#) The suggestion made by Stanley D. Walters is that giving the book the title "Samuel" is a hermeneutical guide, alerting the reader to the prophetic outlook of the narrative ("Reading Samuel to Hear God," *CTJ* 37 [2002]: 62–81), so that, as Walters states, "Royal ideology must be subservient to prophetic ideology" (68).

[72](#) Susan M. Pigott, "Wives, Witches, and Wise Women: Prophetic Heralds of Kingship in 1 and 2 Samuel," *Review and Expositor* 99 (2002): 145–73.

[73](#) Cf. the high priest (Ex 29:7; Num. 35:25), other priests (Ex. 28:41; 30:30; 40:15; Num. 3:3), and prophets (1 Kings 19:16; Isa. 61:1; Ps. 105:15).

[74](#) Rosenthal, "Some Aspects," 7–9.

[75](#) Lyle Eslinger, "Viewpoints and Point of View in 1 Samuel 8–12," *JSOT* 26 (1983): 61–76.

[76](#) David M. Gunn, *The Fate of King Saul*, *JSOTSup* 14 (Sheffield, UK: JSOT, 1980), 65.

[77](#) For this and what follows we acknowledge our dependence on Rolf P. Knierim, "The Messianic Concept in the First Book of Samuel," in *Jesus and the Historian: Written in Honor of Ernest Cadman Colwell*, ed. F. Thomas Trotter (Philadelphia: Westminster, 1968), 20–51.

[78](#) See Gregory Goswell, “The Lord’s Anointed in the Books of Samuel,” *WTJ* 82 (2020): 241–54.

[79](#) Paul S. Ash, “Jeroboam I and the Deuteronomistic Historian’s Ideology of the Founder,” *CBQ* 60 (1998): 19, n. 16: “David’s piety is closely associated with his treatment of the ark.”

[80](#) J. Schelhaas, “II Samuel 7:1–5,” in *The Law and the Prophets: Old Testament Studies Prepared in Honor of Oswald Thompson Allis*, ed. John H. Skilton (Philadelphia: P&R, 1974), 289.

[81](#) For this interpretation of the divine refusal, see Gregory Goswell, “Why Did God Say No to David? (2 Samuel 7),” *JSOT* 43 (2019): 556–70.

[82](#) See 2 Sam. 23:5; Pss. 89:3, 28, 34; 132:12; Jer. 33:21; 2 Chron. 13:5; 21:7.

[83](#) For details, see Gregory Goswell, “What Makes the Arrangement of God with David in 2 Samuel 7 a Covenant?,” *ResQ* 60 (2018): 87–97.

[84](#) Knierim, “Messianic Concept,” 38.

[85](#) Claire Mathews McGinnis, “Swimming with the Divine Tide: An Ignatian Reading of 1 Samuel,” in *Theological Exegesis: Essays in Honor of Brevard S. Childs*, ed. Christopher R. Seitz and Kathryn Greene-McCreight (Grand Rapids, MI: Eerdmans, 1999), 253.

[86](#) See David Jobling, “Jonathan: A Structural Study in 1 Samuel,” in *The Sense of Biblical Narrative*, JSOTSup 7 (Sheffield, UK: JSOT, 1978), 4–25.

[87](#) Mathews McGinnis, “Swimming with the Divine Tide,” 248.



[88](#) Cf. P. Kyle McCarter Jr., *1 Samuel*, AB 8 (Garden City, NY: Doubleday, 1980), 27–28; Keith W. Whitlam, “The Defence of David,” *JSOT* 29 (1984): 61–87.

[89](#) Knierim, “Messianic Concept,” 38.

[90](#) Gillian Keys argues that chs. 1–9 of 2 Sam. are concerned with the consolidation of David’s power, and so she restricts the next unit to chs. 10–20, the focus being the *humanity* of David rather than David from “a more public angle” (*The Wages of Sin: A Reappraisal of the “Succession Narrative,”* JSOTSup 221 [Sheffield, UK: Sheffield Academic Press, 1996], 150).

[91](#) For David M. Gunn, it is the story of David as king and of David the father, and the interconnection between the political and private themes (*The Story of King David: Genre and Interpretation*, JSOTSup 6 [Sheffield, UK: JSOT, 1978], 87–94).

[92](#) For the connections between chs. 7 and 12, see Frank H. Polak, “David’s Kingship—A Precarious Equilibrium,” in *Politics and Theopolitics in the Bible and Postbiblical Literature*, ed. Henning Graf Reventlow, Yair Hoffman, and Benjamin Uffenheimer, JSOTSup 171 (Sheffield, UK: JSOT, 1994), 129–30.

[93](#) Gregory Goswell, “Fathers and Sons in the Books of Samuel,” in *An Everlasting Covenant: Biblical and Theological Essays in Honour of William J. Dumbrell*, ed. John A. Davies and Allan M. Harman, RTRSS 4 (Doncaster, Vic., Australia: Reformed Theological Review, 2010): 7–28.

[94](#) Brevard S. Childs, *Old Testament Theology in a Canonical Context* (Philadelphia: Fortress, 1985), 77.

[95](#) David Noel Freedman, with Jeffrey C. Geoghegan and Michael M. Homan, *The Nine Commandments: Uncovering a Hidden Pattern of Crime and Punishment in the Hebrew Bible*, ed. Astrid B. Beck (New York: Doubleday, 2002), 119–35.

[96](#) According to John F. A. Sawyer, Moses “is a kind of ‘Identikit’ picture of the archetypal prophet” (*Prophecy and the Prophets of the Old Testament* [Oxford: Oxford University Press, 1987], 62).

[97](#) Gordon Oest, “The Shaping of a Prophet: Joshua in the Deuteronomistic History,” in *Prophecy and Prophecy and Ancient Israelite Historiography*, ed. Mark J. Boda and Lissa M. Wray Beal (Winona Lake, IN: Eisenbrauns, 2013), 23–41, esp. 38–39.

[98](#) Rolf Rendtorff, “Samuel the Prophet: A Link between Moses and the Kings,” in *The Quest for Context and Meaning: Studies in Biblical Intertextuality in Honor of James A. Sanders*, ed. Craig A. Evans and S. Talmon (Leiden: Brill, 1997), 27–36.

[99](#) William J. Dumbrell, *Covenant and Creation: An Old Testament Covenantal Theology* (Exeter, UK: Paternoster, 1984), 150–51.

[100](#) Avraham Gileadi, “The Davidic Covenant: A Theological Basis for Corporate Protection,” in *Israel’s Apostasy and Restoration: Essays in Honour of Roland K. Harrison*, ed. Avraham Gileadi (Grand Rapids, MI: Baker, 1988), 157–63.

[101](#) Jon D. Levenson, “The Davidic Covenant and Its Modern Interpreters,” *CBQ* 41 (1979): 205–19.

[102](#) Gary N. Knoppers, “David’s Relation to Moses: The Contexts, Content, and Conditions of the Davidic Promises,” in

*King and Messiah in Israel and the Ancient Near East: Proceedings of the Oxford Old Testament Seminar*, ed. John Day, JSOTSup 270 (Sheffield, UK: Sheffield Academic Press, 1998), 91–118.

[103](#) Goswell, “Fathers and Sons,” 27–30.

[104](#) Paul R. Williamson, *Abraham, Israel, and the Nations: The Patriarchal Promise and Its Covenantal Development*, JSOTSup 315 (Sheffield, UK: Sheffield Academic Press, 2000), 264–65.

[105](#) For Solomon as a “greater David,” see Andrew T. Abernethy and Gregory Goswell, *God’s Messiah in the Old Testament: Expectations of a Coming King* (Grand Rapids, MI: Baker Academic, 2020), 68–74.

[106](#) Bezalel Porten, “The Structure and Theme of the Solomon Narrative (1 Kings 3–11),” *HUCA* 38 (1967): 93–128.

[107](#) Kim Ian Parker, “Repetition as a Structuring Device in 1 Kings 1–11,” *JSOT* 42 (1988): 19–27.

[108](#) Kim Ian Parker, “Solomon as Philosopher King? The Nexus of Law and Wisdom in 1 Kings 1–11,” *JSOT* 53 (1992): 75–91.

[109](#) Jerome T. Walsh, “The Characterization of Solomon in First Kings 1–5,” *CBQ* 57 (1995): 471–93.

[110](#) Daniel Friedmann, *To Kill and Take Possession: Law, Morality, and Society in Biblical Times* (Peabody, MA: Hendrickson, 2002), 24–27.

[111](#) J. Daniel Hays, “Has the Narrator Come to Praise Solomon or to Bury Him? Narrative Subtlety in 1 Kings 1–11,” *JSOT* 28 (2003): 149–74.

[112](#) E.g., Richard D. Nelson, *The Double Redaction of the Deuteronomistic History*, JSOTSup 18 (Sheffield, UK: JSOT, 1981), 125–26, who views the Historian’s portrait of David as “an image of Josiah projected back into history” (125). Alison L. Joseph concurs with Nelson; see *Portrait of the Kings: The Davidic Prototype in Deuteronomistic Poetics* (Minneapolis: Fortress, 2015), 95, 103, 154, 185, 232.

[113](#) The phrase is found elsewhere only in Deut. 2:27; 5:32; 17:11, 20; 28:14; Josh. 1:7; 23:6; 1 Sam. 6:12; 2 Chron. 34:2 (references provided by Iain W. Provan, *Hezekiah and the Books of Kings: A Contribution to the Debate about the Composition of the Deuteronomistic History*, BZAW 172 [Berlin: de Gruyter, 1988], 115, n. 61).

[114](#) For this observation and what follows in the next paragraph we are dependent on Provan, *Hezekiah and the Books of Kings*, 116–17.

[115](#) Gary N. Knoppers, “The Deuteronomist and the Deuteronomic Law of the King: A Reexamination of a Relationship,” ZAW 108 (1996): 333–34; J. Gordon McConville, “Law and Monarchy in the Old Testament,” in *A Royal Priesthood? The Use of the Bible Ethically and Politically: A Dialogue with Oliver O’Donovan*, ed. Craig Bartholomew, Jonathan Chaplin, Robert Song, and Al Wolters, Scripture and Hermeneutics Series 3 (Carlisle, UK: Paternoster, 2002), 75–78.

[116](#) Cf. Joseph, *Portrait of the Kings*, 232: “The description of Josiah depicts him as exceeding the expectations of the good Davidic king.”

[117](#) E.g., Victor H. Matthews, “Kings of Israel: A Question of Crime and Punishment,” in *SBL 1988 Seminar Papers*, ed.

David J. Hull (Atlanta: Scholars Press, 1988), 517–26.

[118](#) R. P. Carroll, “The Elijah-Elisha Sagas: Some Remarks on Prophetic Succession in Ancient Israel,” *VT* 19 (1969): 400–15.

[119](#) For this paragraph, we acknowledge our substantial dependence on George Savran, “1 and 2 Kings,” in *The Literary Guide to the Bible*, ed. Robert Alter and Frank Kermode (Cambridge, MA: Belknap Press of Harvard University Press, 1987), 149.

[120](#) Cf. John W. Olley, “2 Kings 13: A Cluster of Hope in God,” *JSOT* 36 (2011): 199–218.

[121](#) Steven L. McKenzie, “The Prophetic History and the Redaction of Kings,” *HAR* 9 (1985): 203–20.

[122](#) Gerhard von Rad, “The Deuteronomic Theology of History in I and II Kings,” in Gerhard von Rad, *The Problem of the Hexateuch and Other Essays* (New York: McGraw-Hill, 1966), 205–21.

[123](#) Joseph, *Portrait of the Kings*, 5.

[124](#) For the relation of the kings and the cultus in Kings, see R. H. Lowery, *The Reforming Kings: Cults and Society in First Temple Judah*, *JSOTSup* 120 (Sheffield, UK: Sheffield Academic Press, 1991).

[125](#) The evaluative phrase goes back to Deut. 6:18. For this and what follows in the next two paragraphs, we acknowledge our dependence on Joseph, *Portrait of the Kings*, 77–93.

[126](#) Robert L. Cohn, “Literary Technique in the Jeroboam Narrative,” *ZAW* 97 (1985): 32, 35.

[127](#) E. Theodore Mullen Jr., “The Sins of Jeroboam: A Redactional Assessment,” *CBQ* 49 (1987): 212–32.

128 Paul S. Ash, “Jeroboam I and the Deuteronomistic Historian’s Ideology of the Founder,” 18–19.

129 Ash, “Ideology of the Founder,” 19: “The Deuteronomist condemns Jeroboam for one primary reason: failure to be like David (1 Kings 14:8).”

130 Hans-Detlef Hoffmann, *Reform und Reformen: Untersuchungen zu einem Grundthema der deuteronomistischen Geschichtsschreibung*, Abhandlungen zur Theologie des Alten und Neuen Testaments 66 (Zurich: Theologischer Verlag, 1980), 78–82.

131 William M. Schniedewind, “History and Interpretation: The Religion of Ahab and Manasseh in the Book of Kings,” *CBQ* 55 (1993): 649–61.

132 Cf. Robert L. Cohn, “Characterization in Kings,” in *The Book of Kings: Sources, Composition, Historiography, and Reception*, ed. André Lemaire and Baruch Halpern, VTSup 129 (Leiden: Brill, 2010), 91: “the narrator’s moral judgment of each king closes his file, flattening whatever individuality may have emerged from the account of the king’s reign.”

133 For more, see Gregory Goswell, “The Just King: The Portraits of David and Solomon in the Books of Samuel and Kings,” *ResQ* 62 (2020): 195–208.

134 Cf. Thomas L. Leclerc, *Yahweh Is Exalted in Justice: Solidarity and Conflict in Isaiah* (Minneapolis: Fortress, 2001), 63–65, 67–70; Walter J. Houston, *Contending for Justice: The Ideologies and Theologies of Social Justice in the Old Testament*, LHBOTS 428 (London: T&T Clark, 2008), 152–56.

135 James Luther Mays, "Justice: Perspectives from the Prophetic Tradition," *Interpretation* 37 (1983): 5–17; Christl Maier, *Jeremia als Lehrer der Tora: Soziale Gebote des Deuteronomiums in Fortschreibungen des Jeremiabuches*, FRLANT 196 (Göttingen: Vandenhoeck & Ruprecht, 2002), 75.

136 Moshe Weinfeld, *Social Justice in Ancient Israel and in the Ancient Near East* (Jerusalem: Magnes, 1995), 45–74; Hans Jochen Boecker, *Law and the Administration of Justice in the Old Testament and Ancient East* (Minneapolis: Augsburg, 1980), 40–49; Hemchand Gossai, *Justice, Righteousness, and the Social Critique of the Eighth-Century Prophets*, American University Studies, Series VII: Theology and Religion 141 (New York: Peter Lang, 1993).

137 This is made explicit in the version of the passage found in Jer. 52:34 ("until the day of his death, as long as he lived").

138 Christopher T. Begg, "The Significance of Jehoiachin's Release: A New Proposal," *JSOT* 36 (1986): 49–56; David Janzen, "An Ambiguous Ending: Dynastic Punishment in Kings and the Fate of the Davidides in 2 Kings 25:27–30," *JSOT* 33 (2008): 39–58.

139 As commented on by Michael Avioz, *Nathan's Oracle (2 Samuel 7) and Its Interpreters*, Bible in History (Bern: Peter Lang, 2005), 111–13.

140 For this paragraph we acknowledge our dependence on Begg, "Significance of Jehoiachin's Release," 50–51.

141 Martin Noth, *The Deuteronomistic History*, JSOTSup 15 (Sheffield, UK: JSOT, 1981), 98.

142 J. G. McConville, "1 Kings VIII 46–53 and the Deuteronomic Hope," *VT* 42 (1992): 67–79; J. G. McConville,

“The Restoration in Deuteronomy and the Deuteronomistic Literature,” in *Restoration: Old Testament, Jewish, and Christian Perspectives*, ed. James M. Scott, JSJSup 72 (Leiden: Brill, 2001), 11–40.

[143](#) Donald F. Murray, “Of All the Years the Hopes—or Fears? Jehoiachin in Babylon (2 Kings 25:27–30),” *JBL* 120 (2001): 263–65.

[144](#) Jon D. Levenson, “The Last Four Verses in Kings,” *JBL* 103 (1984): 360; Bob Becking, *From David to Gedaliah: The Book of Kings as Story and History*, Orbis biblicus et orientalis 228 (Göttingen: Vandenhoeck & Ruprecht, 2007), 187.

[145](#) As argued by Begg, “The Significance of Jehoiachin’s Release,” 53–54; cf. Iain W. Provan, *1 and 2 Kings*, New International Bible Commentary (Peabody, MA: Hendrickson, 1995), 280.

[146](#) Jan Jaynes Granowski, “Jehoiachin at the King’s Table: A Reading of the Ending of the Second Book of Kings,” in *Reading between Texts: Intertextuality and the Hebrew Bible*, ed. Danna Nolan Fewell (Philadelphia: Westminster John Knox, 1992), 178.

[147](#) Cf. Jeremy Schipper, “‘Significant Resonances’ with Mephibosheth in 2 Kings 25:27–30: A Response to Donald F. Murray,” *JBL* 124 (2005): 521–29.

[148](#) For more, see Gregory Goswell, “King and Cultus: The Image of David in the Book of Kings,” *JESOT* 5, no. 2 (2016–2017): 167–86.

[149](#) This makes it implausible to regard the book of Deuteronomy as the program for Josiah’s efforts at reformation.



[150](#) The meaning of this rare term is disputed.

[151](#) A link also indicated by the mode of reference used by God of David, which picks up 2 Sam. 7:5 and 8 (“my servant David”).

[152](#) Steven L. McKenzie, *Covenant, Understanding Biblical Themes* (St. Louis: Chalice, 2000), 67–68; Troy D. Cudworth, “Yahweh’s Promise to David in the Books of Kings,” *VT* 66 (2016): 194–216.

[153](#) The summation of Kåre Berge, “Is There Hope in the Deuteronomistic History?,” in *New Perspectives on Old Testament Prophecy and History: Essays in Honour of Hans M. Barstad*, ed. Rannfrid I. Thelle, Terje Stordalen, and Marvyn E. J. Richardson, *VTSup* 168 (Leiden: Brill, 2015), 268, 272.

[154](#) Cf. the portrait of Solomon in 1 Kings 4:34; 10:1–10, 24. See William J. Dumbrell, “Some Observations on the Political Origins of Israel’s Eschatology,” *RTR* 36 (1977): 33–41, for the significance of the visit of the queen of Sheba in shaping the eschatology of the prophets (1 Kings 10:1–10).

[155](#) Wenham, *Story as Torah*, 5–15; cf. Bruce C. Birch, *Let Justice Roll Down: The Old Testament, Ethics, and Christian Life* (Louisville: Westminster John Knox, 1991), 51–68; John Barton, *Ethics in Ancient Israel* (Oxford: Oxford University Press, 2014), 25–32. For this paragraph and the next, we acknowledge our dependence on Arie C. Leder, “Paradise Lost: Reading the Former Prophets by the Rivers of Babylon,” *CTJ* 37 (2002): 9–27.

[156](#) Michael Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Clarendon, 1985), 384–85.

[157](#) Mark J. Boda, “Renewal in Heart, Word, and Deed: Repentance in the Torah,” in *Repentance in Christian Theology*, ed. Mark J. Boda and Gordon T. Smith (Collegeville, MN: Liturgical Press, 2006), 7–13.

[158](#) Mark J. Boda, “Return to Me”: *A Biblical Theology of Repentance*, NSBT 35 (Downers Grove, IL: InterVarsity Press, 2015).

[159](#) For details, see Gregory Goswell, “The Hermeneutics of the Haftarat,” *TynBul* 58 (2007): 83–100.

[160](#) William Riley, *King and Cultus in Chronicles: Worship and the Reinterpretation of History*, JSOTSup 160 (Sheffield, UK: Sheffield Academic Press, 1993), 149–55.

[161](#) Friedmann, *To Kill and Take Possession*, 1–6.

[162](#) Friedmann, *To Kill and Take Possession*, 112–27.

[163](#) Cf. Josephus, *Contra Apionem* 1.38–41. This is explicit in Chronicles, which depicts prophets as the recorders of histories, see Gregory Goswell, “Putting the Book of Chronicles in Its Place,” *JETS* 60 (2017): 286–89.

[164](#) John Barton, “‘The Law and the Prophets’: Who Are the Prophets?,” in John Barton, *The Old Testament: Canon, Literature, and Theology: Collected Essays of John Barton* (Aldershot, Hampshire, UK: Ashgate, 2007), 13.

[165](#) Gene M. Tucker, “Prophetic Superscriptions and the Growth of a Canon,” in *Canon and Authority: Essays in Old Testament Religion and Theology*, ed. George W. Coats and Burke O. Long (Philadelphia: Fortress, 1977), 56–70; John D. W. Watts, “Superscriptions and Incipits in the Book of the Twelve,” in *Reading and Hearing the Book of the Twelve*, ed.

James D. Nogalski and Marvin A. Sweeney, *SBLSymS* 15 (Atlanta: SBL, 2000), 110–24.

[166](#) Cf. Thomas Römer, “From Deuteronomistic History to Nebiim and Torah,” in *Making the Biblical Text: Textual Studies in the Hebrew and Greek Bible*, ed. Innocent Himbaza, *Orbis biblicus et orientalis* 275 (Fribourg, Switzerland: Academic, 2015), 12.

[167](#) Gregory Goswell, “Titles without Texts: What the Lost Books of the Bible Tell Us about the Books We Have,” *Colloquium* 41 (2009): 73–93.

[168](#) Karel van der Toorn, *Scribal Culture and the Making of the Hebrew Bible* (Cambridge, MA: Harvard University Press, 2007), 230.

[169](#) This is not the canonical book of Isaiah, despite its similar designation (cf. Isa. 1:1).

[170](#) The verb is a denominative Po’el *qîn* (*BDB* 884: “chant a *qinah*”).

[171](#) Cf. Thomas Römer, “The Case of the Book of Kings,” in *Deuteronomy–Kings as Emerging Authoritative Books: A Conversation*, ed. Diana V. Edelman, *SBL Ancient Near East Monographs* 6 (Atlanta: SBL, 2014), 187–201, esp. 196: “The book of Kings constructs a prophetic authority that is ranked above royal authority.” Cf. Ehud Ben Zvi, “‘The Prophets’: References to Generic Prophets and Their Role in the Construction of the Image of the ‘Prophets of Old’ within the Postmonarchic Readership/s of the Book of Kings,” *ZAW* 116 (2004): 555–67.

[172](#) Foreign gods are mentioned in Amos only at 5:26 (astral deities), and 8:14 must be excluded from consideration, for it

probably refers to regional epithets of YHWH at pilgrimage sites. Cf. M. Daniel Carroll R., “‘For So You Love to Do’: Probing Popular Religion in the Book of Amos,” in *Rethinking Contexts, Rereading Texts: Contributions from the Social Sciences to Biblical Interpretation*, ed. M. Daniel Carroll R., JSOTSup 299 (Sheffield, UK: Sheffield Academic Press, 2000), 178–81; Max E. Polley, *Amos and the Davidic Empire: A Socio-Historical Approach* (New York: Oxford University Press, 1989), 87–94.

[173](#) For an attempt to assign the different oracles and visions of Amos to various phases of his historic ministry, see Francis I. Andersen and David Noel Freedman, *Amos*, AB 24A (New York: Doubleday, 1989), 83–88.

[174](#) Cf. the chronological rearrangement attempted in the Anchor Bible commentary of John Bright; *Jeremiah: A Commentary*, AB 21 (Garden City, NY: Doubleday, 1965).

[175](#) See, e.g., B. W. Anderson, “‘God with Us’—In Judgment and in Mercy: The Editorial Structure of Isaiah 5–10[11],” in *Canon, Theology, and Old Testament Interpretation: Essays in Honor of Brevard S. Childs*, ed. Gene M. Tucker, David L. Petersen, and Robert R. Wilson (Philadelphia: Fortress, 1988), 230–45; Leslie C. Allen, *The Books of Joel, Obadiah, Jonah, and Micah*, NICOT (Grand Rapids, MI: Eerdmans, 1976), 257–61.

[176](#) Cf. Brevard S. Childs, “The Canonical Shape of the Prophetic Literature,” *Interpretation* 32 (1978): 46–55. Of course, Childs’s view that oracles have been reshaped and rearranged builds upon an acceptance of the findings of form criticism and redaction criticism, but the basic point remains:

the prophetic oracles as presently arranged in the canonical books give little or no clue to their original setting in the life situation of the individual prophet.

[177](#) Cf. Allen, *Joel, Obadiah, Jonah, and Micah*, 129: “[T]he book [Obadiah] may be viewed as a virtual commentary on Amos 9:12” (our bracketed additions).

[178](#) This historical link is accepted by Shalom M. Paul; see *Amos*, Hermeneia (Minneapolis: Fortress, 1991), 6: “the book in its entirety (with one or two minor exceptions) can be reclaimed for its original author, the prophet Amos.” Cf. John H. Hayes, *Amos, the Eighth-Century Prophet: His Times and His Preaching* (Nashville: Abingdon, 1988), 223.

[179](#) It is possible that 2 Chron. 32:32 refers to the canonical book of Isaiah under the fuller title “the Vision of Isaiah the prophet the son of Amoz” (cf. Isa. 1:1). CD 7.10 names it “the words of Isaiah the prophet the son of Amoz” (cf. Florilegium 4Q174), though, like Mark 1:2; Luke 3:4; 4:17, 20; Acts 8:28, and 30, these may not be titles, strictly speaking.

[180](#) Cf. Luke 3:4: “the book of the words of Isaiah the prophet” (cf. Luke 4:17, 20).

[181](#) Chs. 28–33 of Isaiah are unified by an introductory “woe” formula (NIV, 28:1; 29:1, 15; 30:1; 31:1; 33:1); see Gary Stansell, “Isaiah 28–33: Blest Be the Tie That Binds (Isaiah Together),” in *New Visions of Isaiah*, ed. Roy F. Melugin and Marvin A. Sweeney, JSOTSup 214 (Sheffield, UK: Sheffield Academic Press, 1996), 68–103.

[182](#) Rolf Rendtorff, “The Book of Isaiah: A Complex Unity. Synchronic and Diachronic Reading,” in *SBL 1991 Seminar*

*Papers*, ed. E. H. Lovering (Atlanta: Scholars Press, 1991), 8–20.

[183](#) P. R. Ackroyd, “Isaiah 36–39: Structure and Function,” in *Von Kanaan bis Kerala. Festschrift für Prof. Mag. Dr. Dr. J. P. M. van der Ploeg O. P. zur Vollendung des siebzigsten Lebensjahres am 4. Juli 1979*, ed. W. C. Delsman, J. T. Nelis, J. R. T. M. Peters, W. H. Ph. Römer, and A. S. van der Woude, AOAT 211 (Kevelaer, Germany: Butzon & Bercker, 1982), 3–21; cf. Edgar Conrad, “The Royal Narratives and the Structure of the Book of Isaiah,” *JSOT* 41 (1988): 67–81.

[184](#) P. R. Ackroyd, “The Death of Hezekiah: A Pointer to the Future?,” in *De la Tôrah au Messie: Mélanges Henri Cazelles: Études d'exégèse et d'herméneutique bibliques offertes à Henri Cazelles pour ses 25 années d'enseignement à l'Institut Catholique de Paris, Octobre 1979*, ed. J. Doré, P. Grelot, and M. Carrez (Paris: Desclée, 1981), 219.

[185](#) P. R. Ackroyd, “An Interpretation of the Babylonian Exile: A Study of 2 Kings 20, Isaiah 38–39,” *Scottish Journal of Theology* 27 (1974): 341.

[186](#) Cf. Isa. 38:3, 18 and 19, where *'ēmet* refers to human or divine faithfulness.

[187](#) For this interpretation, see Gregory Goswell, “Farewell to Davidic Kingship: The Meaning and Significance of Isaiah 39,” *ResQ* 61 (2019): 87–106.

[188](#) B. W. Anderson, “Exodus Typology in Second Isaiah,” in *Israel's Prophetic Heritage*, ed. B. W. Anderson and W. Harrelson (London: SCM, 1962), 177–95; David W. Pao, *Acts and the Isaianic New Exodus* (Grand Rapids, MI: Baker Academic, 2002), 51–59.

[189](#) William J. Dumbrell, "The Purpose of the Book of Isaiah," *TynBul* 36 (1985): 112; cf. Barry G. Webb, "Zion in Transformation: A Literary Approach to Isaiah," in *The Bible in Three Dimensions: Essays in Celebration of Forty Years of Biblical Studies in the University of Sheffield*, ed. D. J. A. Clines, Stephen E. Fowl, and Stanley E. Porter, JSOTSup 87 (Sheffield, UK: Sheffield Academic Press, 1990), 65–84.

[190](#) P. M. Venter, "Isaiah and Jerusalem," *OTE* 2 (1989): 32–33.

[191](#) Leclerc, *Yahweh Is Exalted in Justice*, 171–73.

[192](#) Andrew T. Abernethy, *The Book of Isaiah and God's Kingdom: A Thematic-Theological Approach*, NSBT 40 (London: Apollos, 2016).

[193](#) On Isaiah's "signs" theology as a source for John's theology of signs, including structural implications, see Andreas J. Köstenberger, "John's Appropriation of Isaiah's Signs Theology: Implications for the Structure of John's Gospel," *Themelios* 43, no. 3 (2018): 376–86.

[194](#) Gregory Goswell, "Royal Names: Naming and Wordplay in Isaiah 7," *WTJ* 75 (2013): 97–109.

[195](#) This interpretation does not contradict the quotation and use of Isa. 9:1–2 in Matt. 4:15–16, if the Evangelist is understood to assert the high Christology of Jesus as God the Savior.

[196](#) Paul D. Wegner, "A Re-Examination of Isaiah IX 1–6," *VT* 42 (1992): 111.

[197](#) Gregory Goswell, "The Shape of Messianism in Isaiah 9," *WTJ* 77 (2015): 101–10.

[198](#) Gregory Goswell, “Messianic Expectation in Isaiah 11,” *WTJ* 79 (2017): 123–35.

[199](#) The Davidic covenant is transferred to the theocratic community (55:3b: “and I will make with you [plural] an everlasting covenant”); see Marvin A. Sweeney, “The Reconceptualization of the Davidic Covenant in Isaiah,” in *Studies in the Book of Isaiah: Festschrift Willem A. M. Beuken*, ed. Jacques van Ruiten and Marc Vervenne, BETL 132 (Leuven, Belgium: Peeters, 1997), 41–61.

[200](#) Ulrich Berges, “Kingship and Servanthood in the Book of Isaiah,” in *The Book of Isaiah: Enduring Questions Answered: Essays Honoring Joseph Blenkinsopp and His Contribution to the Study of Isaiah*, ed. Richard J. Bautch and J. Todd Hibbard (Grand Rapids, MI: Eerdmans, 2014), 159–78, esp. 162: “How Can the Servant Songs of Deutero-Isaiah Be Reconciled with the Expectations of a Ruler or King in Proto-Isaiah?”

[201](#) For the messianic prophecy in Isa. 16:5, see Gregory Goswell, “Isaiah 16: A Forgotten Chapter in the History of Messianism,” *SJOT* 28 (2014): 91–103.

[202](#) See Gregory Goswell, “A Royal Isaianic Servant of YHWH?,” *SJOT* 31 (2017): 185–201.

[203](#) Ulrich F. Berges, *Jesaja 40–48: Übersetzt und ausgelegt*, HThKAT (Freiburg im Breisgau: Herder, 2008), 232. Berges views the servant as the messenger (*Bote*) of YHWH (*Jesaja* 40–48, 234).

[204](#) R. N. Whybray, *Isaiah 40–66*, NCB (London: Marshall, Morgan & Scott, 1975), 73.



205 W. A. M. Beuken, “*Mišpāt*: The First Servant Song and Its Context,” *VT* 22 (1972): 1–30. This first Servant Song forms the climax of the section beginning in 40:12; see William J. Dumbrell, “The Role of the Servant,” *RTR* 48 (1989): 105–13, who builds on the work of Beuken.

206 Hilary Marlow, “The Spirit of YHWH in Isaiah 11:1–9,” in *Presence, Power, and Promise: The Role of the Spirit of God in the Old Testament*, ed. David G. Firth and Paul D. Wegner (Nottingham, UK: Apollos, 2011), 225. The prophetic interest in and call for justice is on bright display in Luke’s portrait of Jesus; see 8.4.1 and 8.4.2 below.

207 H. G. Reventlow, “Basic Issues in the Interpretation of Isaiah 53,” in *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins*, ed. William H. Bellinger and William R. Farmer (Harrisburg, PA: Trinity Press International, 1998), 31.

208 Anthony R. Ceresko, “The Rhetorical Strategy of the Fourth Servant Song (Isaiah 52:13–53:12): Poetry and the Exodus-New Exodus,” *CBQ* 56 (1994): 42–55.

209 Leclerc, *Yahweh Is Exalted in Justice*, 161.

210 Isaiah 7:17 reveals the marauding nation to be Assyria.

211 The closest parallel is Ezek. 21:27: “ruin, ruin, ruin” (= total ruin)]; cf. Isa. 26:3: “peace, peace” (= perfect peace). The Masoretic accents suggest a 1 + 2 structure: “holy, holy-holy” (= “holy, utterly holy”).

212 R. W. L. Moberly, “Whose Justice? Which Righteousness? The Interpretation of Isaiah V 16,” *VT* 51 (2001): 55–68.

213 The verse uses the Hiphil and Niphal forms of the Hebrew root *’mn* (to believe).

[214](#) John Barton, *Ethics in Ancient Israel*, 117–20.

[215](#) John W. Olley, “‘Trust in the Lord’: Hezekiah, Kings, and Isaiah,” *TynBul* 50 (1999): 59–77.

[216](#) Georg Fohrer, “Jesaja 1 als Zusammenfassung der Verkündigung Jesajas,” *ZAW* 74 (1962): 251–68.

[217](#) Note the use of “ways/paths” in wisdom material (e.g., Prov. 2:8; Ps. 1:6).

[218](#) Knud Jeppesen, “‘Because of You!’: An Essay about the Centre of the Book of the Twelve,” in *In Search of True Wisdom: Essays in Old Testament Interpretation in Honour of Ronald E. Clements*, ed. Edward Ball, JSOTSup 300 (Sheffield, UK: Sheffield Academic Press, 1999), 196–210.

[219](#) According to Rick R. Marrs, in Micah “Zion appears not solely as it currently exists but as an object of divine intent”; see “‘Back to the Future’: Zion in the Book of Micah,” in *David and Zion: Biblical Studies in Honor of J. J. M. Roberts*, ed. Bernard F. Batto and Kathryn L. Roberts (Winona Lake, IN: Eisenbrauns, 2004), 82.

[220](#) Harry P. Nasuti, “A Prophet to the Nations: Diachronic and Synchronic Readings of Jeremiah 1,” *HAR* 10 (1987): 249–66. Judah is called “a nation” in 5:9, 29; 7:28; and 9:9.

[221](#) The figure of the rejected prophet is never far from the foreground, and this becomes a paradigm for Jesus; see Michael Knowles, *Jeremiah in Matthew’s Gospel: The Rejected Prophet Motif in Matthean Redaction*, JSNTSup 68 (Sheffield, UK: Sheffield Academic Press, 1993).

[222](#) See R. J. R. Plant, *Good Figs, Bad Figs: Judicial Differentiation in the Book of Jeremiah*, LHBOTS 483 (New York: T&T Clark, 2008), 55–58.

[223](#) Given Jeremiah's rejection of the line of Jehoiakim-Jehoiachin (= Coniah; 36:30–31; cf. 22:24–30), presumably in his thinking it will be through an alternate Davidic branch that the future king(s) will come. See Gregory Goswell, "The Davidic Restoration in Jeremiah 23:1–8 and Deuteronomy 17:14–20," *BBR* 30 (2020): 349–66.

[224](#) For the pairing or close association of the terms "justice" and "righteousness," see Jer. 4:2; 9:24; 22:13, 15; 23:5; 33:15.

[225](#) Jack R. Lundbom, *Jeremiah among the Prophets* (Eugene, OR: Cascade, 2012), 67: "national wellbeing requires that the king practice righteousness and justice."

[226](#) Maier, *Jeremia als Lehrer der Tora*, 74–77.

[227](#) Cf. Maier, *Jeremia als Lehrer der Tora*, 245: "In its focus on a social ethic, the speech in the royal palace [n.b. 22:1] is comparable to the exposition in Jer. 7:5–7" (our translation and addition).

[228](#) William L. Holladay, "The Background of Jeremiah's Self-Understanding; Moses, Samuel, and Psalm 22," *JBL* 83 (1964): 153–64.

[229](#) Christopher R. Seitz, "The Prophet Moses and the Canonical Shape of Jeremiah," *ZAW* 101 (1989): 3–27.

[230](#) Mark Biddle, "The Literary Frame Surrounding Jeremiah 30:1–33:26," *ZAW* 100 (1988): 409–13.

[231](#) For this section we acknowledge our dependence upon Dumbrell, *Covenant and Creation*, 174–85.

[232](#) This is anticipated in the renewal of the covenant after the sin of the golden calf in Ex. 34, claims Rolf Rendtorff, *The Covenant Formula: An Exegetical and Theological*

*Investigation*, trans. Margaret Kohl (Edinburgh: T&T Clark, 1998), 72 and 86–87.

[233](#) Bradley G. Green, *Covenant and Commandment: Works, Obedience, and Faithfulness in the Christian Life*, NSBT 33 (Nottingham, UK: Apollos, 2014).

[234](#) Dumbrell, *Covenant and Creation*, 183.

[235](#) On the issue of whether Jeremiah did in fact preach a message of repentance, see J. Gordon McConville, *Judgment and Promise: An Interpretation of the Book of Jeremiah* (Leicester, UK: Apollos, 1993), 27–41. As noted by Boda (“Return to Me”), Jeremiah sums up his message and that of earlier prophets as the call to turn away from evil (25:5), but repentance can happen only through divinely wrought heart surgery (24:7) as part of the promise of the new covenant.

[236](#) Kathleen M. Rochester, *Prophetic Ministry in Jeremiah and Ezekiel*, CBET 65 (Leuven, Belgium: Peeters, 2012), 155–70.

[237](#) See Walter Gross, “Israel’s Hope for the Renewal of the State,” *JNSL* 14 (1988): 124–26; Ronald M. Hals, *Ezekiel*, FOTL 19 (Grand Rapids, MI: Eerdmans, 1989), 251–52.

[238](#) See, e.g., Daniel I. Block, *The Book of Ezekiel: Chapters 25–48*, NICOT (Grand Rapids, MI: Eerdmans, 1998), 279–81.

[239](#) Iain M. Duguid, *Ezekiel and the Leaders of Israel*, VTSup 56 (Leiden: Brill, 1994), 47–49.

[240](#) H. Van Dyke Parunak, “The Literary Architecture of Ezekiel’s *Mar’ôt ’Elohîm*,” *JBL* 99 (1980): 61–74.

[241](#) John F. Kutsko, *Between Heaven and Earth: Divine Presence and Absence in the Book of Ezekiel*, Biblical and

Judaic Studies from the University of California, San Diego 7 (Winona Lake, IN: Eisenbrauns, 2000).

[242](#) Ellen F. Davis, *Swallowing the Scroll: Textuality and the Dynamics of Discourse in Ezekiel's Prophecy* (Sheffield, UK: Almond, 1989), 50.

[243](#) Leslie C. Allen, "The Structure and Intention of Ezekiel 1," VT 43 (1993): 145–61.

[244](#) For this discussion we acknowledge our dependence on Andrew Malone, *Knowing Jesus in the Old Testament? A Fresh Look at Christophanies* (Nottingham, UK: IVP, 2015).

[245](#) Cf. Mark S. Gignilliat, *Reading Scripture Canonically: Theological Instincts for Old Testament* (Grand Rapids, MI: Baker Academic, 2019), 99–114.

[246](#) The same focus on God as the one who will rescue is found in Ezek. 20:33–38 (v. 33: "I [= God] will be king over you").

[247](#) See Daniel I. Block, "Bringing Back David: Ezekiel's Messianic Hope," in *The Lord's Anointed: Interpretation of Old Testament Messianic Texts*, ed. Philip E. Satterthwaite, Richard S. Hess, and Gordon J. Wenham (Carlisle, UK: Paternoster, 1995), 168–69.

[248](#) As noted by Block, "Bringing Back David," 177.

[249](#) Walther Zimmerli, *Ezekiel 2: A Commentary on the Book of the Prophet Ezekiel Chapters 25–48*, Hermeneia (Philadelphia: Fortress, 1983), 278–79.

[250](#) It is just possible that the "one king" in 37:22 is YHWH, but this interpretation is considered and finally discounted by Paul M. Joyce; see "King and Messiah in Ezekiel," in *King and Messiah in Israel and the Ancient Near East: Proceedings of*

the *Oxford Old Testament Seminar*, ed. John Day, JSOTSup 270 (Sheffield, UK: Sheffield Academic Press, 1998), 328 and 335.

[251](#) Block, “Bringing Back David,” 178. Zimmerli, likewise, sees the reference to Israel as a “nation” and “kingdom” as the trigger for the use of “king” (*Ezekiel* 2, 277–78).

[252](#) Kenneth E. Pomykala, *The Davidic Dynasty Tradition in Early Judaism: Its History and Significance for Messianism*, SBLEJL 7 (Atlanta: Scholars Press, 1995), 29.

[253](#) See the discussion provided by J. D. Levenson, *Theology of the Program of Restoration of Ezekiel 40–48*, HSM 10 (Missoula, MT: Scholars Press, 1976).

[254](#) Kalinda Rose Stevenson, *Vision of Transformation: The Territorial Rhetoric of Ezekiel 40–48*, SBLDS 154 (Atlanta: Scholars Press, 1996), 127.

[255](#) Joachim Becker, *Messianic Expectation in the Old Testament*, trans. David E. Green (Philadelphia: Fortress, 1980), 62: “One should have no illusions about the status accorded the king in the book’s expectations: He stands in the shadow (*Schatten*) of theocracy and privileged priesthood.”

[256](#) Levenson, *Program of Restoration*, 113.

[257](#) Steven Shawn Tuell, *The Law of the Temple in Ezekiel 40–48*, HSM 49 (Atlanta: Scholars Press, 1992), 108.

[258](#) Charles R. Biggs, “The Role of the *Nasi* in the Programme for Restoration in Ezekiel 40–48,” *Colloquium* 16 (1983): 49.

[259](#) Brian Doyle, “The Figure of the *nāśî*’ in Ezekiel’s Vision of the New Temple (Ezekiel 40–48),” *ABR* 58 (2010): 7.

[260](#) Cf. Zimmerli, *Ezekiel* 2, 478.

261 Levenson, *Program of Restoration*, 113.

262 E.g., Joyce, “King and Messiah in Ezekiel,” 323–26.

263 See, e.g., Klaus Seybold, *Das davidische Königtum im Zeugnis der Propheten* (FRLANT 107 [Göttingen: Vandenhoeck & Ruprecht, 1972], 145–46).

264 For more, see Gregory Goswell, “The Prince Forecast by Ezekiel and Its Relation to Other Old Testament Messianic Portraits,” *Biblische Notizen* 178 (2018): 53–73.

265 R. R. Wilson, “An Interpretation of Ezekiel’s Dumbness,” *VT* 22 (1972): 91–104.

266 Bruce Vawter, “Ezekiel and John,” *CBQ* 26 (1964): 451–55.

267 Barnabas Lindars, “Ezekiel 18 and Individual Responsibility,” *VT* 15 (1965): 452–67. Paul M. Joyce, following Lindars, understands Ezek. 18 as only asserting “the moral independence of generations”; see “Individual Responsibility in Ezekiel 18?,” in *Studia Biblica 1978 1: Papers on Old Testament and Related Themes*, ed. E. A. Livingstone, JSOTSup 11 (Sheffield, UK: JSOT, 1979), 187.

268 See the discussion provided by Marvin A. Sweeney, *The Twelve Prophets, Volume One: Hosea, Joel, Amos, Obadiah, Jonah*, Berit Olam (Collegeville, MN: Liturgical Press, 2000), xxvii–xxviii.

269 Raymond C. Van Leeuwen, “Scribal Wisdom and Theodicy in the Book of the Twelve,” in *In Search of Wisdom: Essays in Memory of John G. Gammie*, ed. L. G. Perdue, B. Scott, and W. Wiseman (Louisville: Westminster John Knox, 1993), 34. The idea goes back to C. F. Keil, *The Minor*

*Prophets*, trans. J. Martin; Commentary on the Old Testament, vol. 10 (1869; repr., Grand Rapids, MI: Eerdmans, 1980), 3.

[270](#) It seems impossible, however, to be certain of its location; see Duane L. Christensen, *Nahum: A New Translation with Introduction and Commentary*, AB 24F (New Haven, CT: Yale University Press, 2009), 159–61.

[271](#) Gerlinde Baumann, *Love and Violence: Marriage as Metaphor for the Relationship between YHWH and Israel in the Prophetic Books* (Collegeville, MN: Liturgical Press, 2003), ch. 6.

[272](#) William J. Dumbrell, *The Faith of Israel: A Theological Survey of the Old Testament* (Grand Rapids, MI: Baker Academic, 2002), 142; A. A. Macintosh, *Hosea*, ICC (Edinburgh: T&T Clark, 1997), 8. Likewise, “children of whoredom” (1:2; 2:4) means that the children born in their marriage will share the status of their mother when she goes astray.

[273](#) Macintosh, *Hosea*, 96–97.

[274](#) For this paragraph, we acknowledge our dependence on Dwight R. Daniels, *Hosea and Salvation History: The Early Traditions of Israel in the Prophecy of Hosea*, BZAW 191 (Berlin: de Gruyter, 1990), 117–19, 124–27. Cf. Harry F. Van Rooy, “Hosea’s Use of Old Traditions,” *Evangelical Review of Theology* 19 (1995): 104–107.

[275](#) On this topic, see the detailed study of Grace I. Emmerson, *Hosea: An Israelite Prophet in Judean Perspective*, JSOTSup 28 (Sheffield, UK: Sheffield Academic Press, 1987), 56–116. She refuses to assume that Hosea as a northerner must have had an anti-Judean stance (95).



276 J. R. Bartlett, “The Use of the Word *rō’s* as a Title in the Old Testament,” *VT* 19 (1969): 1–3.

277 See Emmerson, *Judean Perspective*, 28–30.

278 The pairing of king and prince is also found in 7:3, 8:10, and 13:10.

279 Emmerson, *Judean Perspective*, 12–14.

280 Emmerson, *Judean Perspective*, 102–103.

281 For more, see Gregory Goswell, “‘David Their King’: Kingship in the Prophecy of Hosea,” *JSOT* 42 (2017): 213–31.

282 E.g., Jean de Fraine, *L’Aspect Religieux de la Royauté Israélite: L’Institution Monarchique dans l’Ancien Testament et dans les Textes Mésopotamiens*, *AnBib* 3 (Rome: Pontifical Biblical Institute, 1954), 147–53.

283 This assumes its derivation from the geminate root *śrr*, for there are repeated references to the office of “prince” (*śar*) in Hosea (3:4; 7:3, 5, 16; 8:10; 9:15; 13:10).

284 The suggestion is that of Paul R. House, *The Unity of the Twelve*, *JSOTSup* 97 (Sheffield, UK: Almond, 1990), 74–76. In what follows we acknowledge our dependence on House.

285 Building on House, see Edgar W. Conrad, “The End of Prophecy and the Appearance of Angels/Messengers in the Book of the Twelve,” *JSOT* 73 (1997): 65–79.

286 In discussing Joel, unless otherwise indicated, we will use the Hebrew versification of Joel (namely, English [Eng.] 2:28 = Hebrew [MT] 3:1; Eng. 3:1 = MT 4:1).

287 E.g., Christopher R. Seitz, *Joel*, *The International Theological Commentary* (London: Bloomsbury T&T Clark, 2016), 117–19. G. W. Ahlström, *Joel and the Temple Cult of Jerusalem*, *VTSup* 17 (Leiden: Brill, 1971), 133: “What is

mentioned in the first part of the book as lacking, or what is mentioned in terms of disaster, is turned into its opposite in the second part of the book.”

[288](#) The other possibility is that the second half of the book starts at 2:18; see Gregory Goswell, “The Bifurcation of the Prophecy of Joel and Its Theology of Reversal,” in *Les divisions anciennes du Premier Testament*, ed. Guillaume Bady and Marjo C. A. Korpel, Pericope 11 (Leuven, Belgium: Peeters, 2020), 85–105.

[289](#) Cf. J. Bourke, “Le Jour de Yahvé dans Joël,” *Revue biblique* 66 (1959): 8–9, who classifies 2:18–27 (reestablishment of fertility) with 1:4–12 (destruction of fertility) as a symmetrical frame around the first half of the book.

[290](#) Seitz, *Joel*, 180.

[291](#) Elie Assis, *The Book of Joel: A Prophet between Calamity and Hope*, LHBOTS 581 (New York: Bloomsbury, 2013), 162.

[292](#) Pace Daniel C. Timmer, *The Non-Israelite Nations in the Book of the Twelve: Thematic Coherence and the Diachronic-Synchronic Relationship in the Minor Prophets*, BIS 135 (Leiden: Brill, 2015), 30–44, esp. 31.

[293](#) Assis, *Book of Joel*, 34, 41–42.

[294](#) Cf. also J. A. Thompson, “Joel’s Locusts in the Light of Near Eastern Parallels,” *Journal of Near Eastern Studies* 14 (1955): 52–55.

[295](#) James D. Nogalski, “Joel as ‘Literary Anchor’ for the Book of the Twelve” in *Reading and Hearing*, 91–109.

[296](#) It is surveyed by Richard L. Schultz, “The Ties That Bind: Intertextuality, the Identification of Verbal Parallels, and

Reading Strategies in the Book of the Twelve,” in *Thematic Threads in the Book of the Twelve*, ed. Paul L. Redditt and Aaron Scharf, BZAW 325 (Berlin: de Gruyter, 2003), 37–41. Joel adds “and relents over disaster,” derived from Ex. 32:12 and 14, with each of the four Prophetic Books bringing out the implication of YHWH’s gracious character for a specific situation of crisis.

[297](#) James E. Meek, *The Gentile Mission in Old Testament Citations in Acts: Text, Hermeneutic, and Purpose*, LNTS 385 (London: T&T Clark, 2008), 102.

[298](#) E.g., Ahlström, *Joel and the Temple Cult*, 133.

[299](#) Cf. Isa. 44:1–5; Ezek. 39:28–29; Zech. 12:9–10.

[300](#) Larry R. McQueen, *Joel and the Spirit: The Cry of Prophetic Hermeneutic*, JPTSup 8 (Sheffield, UK: Sheffield Academic Press, 1995), 40.

[301](#) Cf. also 1 Sam. 10:6 and 19:20–24. Siegfried Bergler suggests that this verse describes the fulfillment (*Erfüllung*) of Moses’s wish recorded in Numbers 11; see *Joel als Schriftinterpret*, BEATAJ 16 (Frankfurt am Main: Lang, 1988), 342. Likewise, the triad prophecy/dreams/visions in Joel 3 may be dependent on Num. 12:6.

[302](#) Many scholars view it as a late work (4th century BC) due to the mention of the Greeks (4:6 [Eng. 3:6]).

[303](#) T. Stordalen, *Echoes of Eden: Genesis 2–3 and Symbolism of the Eden Garden in Biblical Hebrew Literature*, CBET 25 (Leuven, Belgium: Peeters, 2000), 368–72.

[304](#) G. Henton Davies, “Amos: The Prophet of Re-Union,” *ExpTim* 92 (1981): 197.

[305](#) See the schema of Andrew E. Steinmann, “The Oracle of Amos’s Oracles against the Nations: 1:3–2:16,” *JBL* 111 (1992): 687.

[306](#) For the sense of *ḥāšab* as “invent” or “devise,” see Ex. 31:4.

[307](#) Andersen and Freedman, *Amos*, 544.

[308](#) As noted by James R. Linville, David “is not imagined as a king, but rather the model musician” (*Amos and the Cosmic Imagination*, Society for Old Testament Study Monographs [Aldershot, Hampshire, UK: Ashgate, 2008], 123).

[309](#) Sabine Nägele also comes to this conclusion; see *Laubhütte Davids und Wolkensohn: Eine auslegungsgeschichtliche Studie zu Amos 9,11 in der jüdischen und christlichen Exegese*, AGJU 24 (Leiden: Brill, 1995), 211–14; cf. Jason Radine, *The Book of Amos in Emergent Judah*, FAT 2/45 (Tübingen: Mohr Siebeck, 2010), 199–211; Gregory Goswell, “David in the Prophecy of Amos,” *VT* 61 (2011): 243–57; John Anthony Dunne, “David’s Tent as Temple in Amos 9:11–15: Understanding the Epilogue of Amos and Considering Implications for the Unity of the Book,” *WTJ* 73 (2011): 363–74.

[310](#) Kenneth E. Pomykala, “Jerusalem as the Fallen Booth of David in Amos 9:11,” in *God’s Word for Our World*, vol. 1: *Biblical Studies in Honor of Simon John De Vries*, ed. J. Harold Ellens, Deborah E. Ellens, Rolf Knierim, and Isaac Kalimi, JSOTSup 388 (London: T&T Clark, 2004), 275–93; Pomykala, *Davidic Dynasty Tradition in Early Judaism*, 61–63.

[311](#) Cf. William J. Dumbrell, *The Search for Order: Biblical Eschatology in Focus* (Grand Rapids, MI: Baker, 1994), 79: “If

the fallen booth is indeed the city, this is the first instance of the eschatology of a New Jerusalem.”

[312](#) See, e.g., Anthony R. Petterson, “The Shape of the Davidic Hope across the Book of the Twelve,” *JSOT* 35 (2010): 225–46. As pointed out by Petterson (226), if the Twelve is viewed as a whole, its absence in any particular prophetic booklet does not need to be understood as a denial of any Davidic component to the future.

[313](#) Paul R. Noble, “The Literary Structure of Amos: A Thematic Analysis,” *JBL* 114 (1995): 209–26, esp. 217–23.

[314](#) Frank H. Seilhamer, “The Role of Covenant in the Mission and Message of Amos,” in *A Light unto My Path: Old Testament Studies in Honor of Jacob M. Myers*, ed. Howard N. Bream, Ralph D. Heim, and Carey A. Moore (Philadelphia: Temple University Press, 1974), 435–51.

[315](#) Cf. Leslie C. Allen, “Amos, Prophet of Solidarity,” *Vox Evangelica* 6 (1969): 42–53, esp. 47, n. 37; Walther Eichrodt, *Theology of the Old Testament*, trans. J. A. Baker, 2 vols. OTL (London: SCM, 1967), 1:51–52.

[316](#) There is some ambiguity as to the specifics of the crimes; see Graham R. Hamborg, *Still Selling the Righteous: A Redaction-Critical Investigation of Reasons for Judgment in Amos 2:6–16*, LHBOTS 555 (London: Bloomsbury T&T Clark, 2012), 202–19.

[317](#) Gossai, *Justice, Righteousness, and the Social Critique of the Eighth-Century Prophets*, 243–45.

[318](#) Note the similarity of Obad. 19a to Amos 9:12a, with the verb “to possess” (root *yrš*) used in both.

[319](#) Terence Collins, *The Mantle of Elijah: The Redaction Criticism of the Prophetic Books* (Sheffield, UK: JSOT, 1993), 68 (our bracketed addition).

[320](#) Rolf Rendtorff, “How to Read the Book of the Twelve as a Theological Unity,” in *Reading and Hearing*, 82.

[321](#) The passage is both frequently viewed as secondary and frequently defended as original. For an example of each approach, see Robert B. Coote, *Amos among the Prophets: Composition and Theology* (Philadelphia: Fortress, 1981), who attributes 9:7–15 to the postexilic C editor; and Paul, *Amos*, 288–90.

[322](#) For the alternatives, see Daniel I. Block, *Obadiah: The Kingship Belongs to YHWH*, Hearing the Message of Scripture Commentary Series (Grand Rapids, MI: Zondervan, 2013), 22–27.

[323](#) For this sense of “holy” (*qōdeš*), see also Joel 3:17.

[324](#) A similar move is made in Ezekiel 25.

[325](#) As noted by M. Daniel Carroll R., “God and His People in the Nations’ History: A Contextualised Reading of Amos 1–2,” *TynBul* 47 (1996): 61.

[326](#) John Barton, *Amos’s Oracles against the Nation: A Study of Amos 1:3–2:5* (Cambridge: Cambridge University Press, 1980), 42–45.

[327](#) Paul, *Amos*, 291.

[328](#) Cf. Paul L. Redditt, “The Production and Reading of the Book of the Twelve,” in *Reading and Hearing*, 20: “the redactors [responsible for 9:12a] are pro-Jerusalem but the Davidic house seems no longer to have been an issue” (our bracketed addition).

[329](#) Bert Dicou, *Edom, Israel's Brother and Antagonist: The Role of Edom in Biblical Prophecy and Story*, JSOTSup 169 (Sheffield, UK: JSOT, 1994), 29–31.

[330](#) The Hebrew roots “to save” (yšʿ) and “to rule” (špṭ) are both applied to the nonroyal leaders in the book of Judges (e.g., Judg. 3:9, 15, 31; cf. Neh. 9:27).

[331](#) John H. Sailhamer, *Introduction to Old Testament Theology: A Canonical Approach* (Grand Rapids, MI: Zondervan, 1995), 250–52.

[332](#) E.g., Mark J. Boda, “Penitential Innovations within the Twelve,” in *On Stone and Scroll: Essays in Honour of Graham Ivor Davies*, ed. James K. Aitken, Katharine J. Dell, and Brian A. Mastin, BZAW 420 (Berlin: Walter De Gruyter, 2011), 391–407.

[333](#) Cf. the words of the ship's captain in Jonah 1:6; James L. Crenshaw, “The Expression *mî yôdēaʿ* in the Hebrew Bible,” *VT* 36 (1986): 275–76.

[334](#) This may amount to a call for repentance; see Jason T. LeCureux, *The Thematic Unity of the Book of the Twelve*, Hebrew Biblical Monographs 41 (Sheffield, UK: Sheffield Phoenix, 2012), 119–28.

[335](#) R. W. L. Moberly, “Preaching for a Response? Jonah's Message to the Ninevites Reconsidered,” *VT* 53 (2003): 156–68.

[336](#) Thomas B. Dozeman, “Inner-Biblical Interpretation of Yahweh's Gracious and Compassionate Character,” *JBL* 108 (1980): 208.

[337](#) Alan Cooper, “In Praise of Divine Caprice: The Significance of the Book of Jonah,” in *Among the Prophets: Language, Image, and Structure in the Prophetic Writings*, ed.

Philip R. Davies and David J. A. Clines, JSOTSup 144 (Sheffield, UK: Sheffield Academic Press, 1993), 160–63.

[338](#) Boda, “Penitential Innovations,” 394; Dozeman, “Inner-Biblical Interpretation,” 209–10.

[339](#) Dozeman, “Inner-Biblical Interpretation,” 212–13.

[340](#) As pointed out by D. F. Payne, “Jonah from the Perspective of Its Audience,” *JSOT* 13 (1979): 5. Nor do the anti-Syrian prophecies in 2 Kings 13:14–19 mean that Elisha was blind to the faults of Israel.

[341](#) For attempts to read the prophecy of Jonah against this background, see John H. Stek, “The Message of the Book of Jonah,” *CTJ* 4 (1969): 23–50; Katharine J. Dell, “Reinventing the Wheel: The Shaping of the Book of Jonah,” in *After the Exile: Essays in Honour of Rex Mason*, ed. John Barton and David J. Reimer (Macon, GA: Mercer University Press, 1996), 86–89.

[342](#) See Ehud Ben Zvi, “Is the Twelve Hypothesis Likely from an Ancient Reader’s Perspective?,” in Ehud Ben Zvi and James D. Nogalski, Introduction by Thomas Römer, *Two Sides of a Coin: Juxtaposing Views on Interpreting the Book of the Twelve/the Twelve Prophetic Books*, *Analecta Gorgiana* 201 (Piscataway, NJ: Gorgias, 2009), 47–96. Ben Zvi rejects the sequential reading of the Twelve (53).

[343](#) For an attempt to do this, see Gregory Goswell, “Jonah among the Twelve Prophets,” *JBL* 135 (2016): 283–99.

[344](#) Cooper, “In Praise of Divine Caprice,” 159. Cooper has in mind the book of Jonah’s setting within the Hosea–Nahum sequence, which he views as concerned with the Assyrian crisis.



[345](#) A point also made by John F. A. Sawyer, “A Change of Emphasis in the Study of the Prophets,” in *Israel’s Prophetic Heritage: Essays in Honour of Peter R. Ackroyd*, ed. Richard Coggins (Cambridge: Cambridge University Press, 1982), 242.

[346](#) Michael B. Shepherd, *Daniel in the Context of the Hebrew Bible*, Studies in Biblical Literature 123 (New York: Peter Lang, 2009), 46.

[347](#) Allen, *Joel, Obadiah, Jonah, and Micah*, 257.

[348](#) Matthieu Richelle, “Un triptyque au cœur du livre de Michée (Mi 4–5),” VT 62 (2012): 233–35 (with a table on p. 234).

[349](#) We will follow English versification (Eng. 5:1 = MT 4:14; Eng. 5:2 = MT 5:1).

[350](#) E.g., Bruce K. Waltke, *A Commentary on Micah* (Grand Rapids, MI: Eerdmans, 2007), 294.

[351](#) Delbert R. Hillers, *Micah: A Commentary on the Book of Micah*, Hermeneia (Philadelphia: Fortress, 1984), 65. Hillers sees a resemblance to 2 Sam. 7:8 (“to be leader [*nagîd*] over my people Israel”).

[352](#) Moshe Garsiel, *Biblical Names: A Literary Study of Midrashic Derivations and Puns*, trans., rev., and enlarged ed. (Ramat Gan: Bar-Ilan University Press, 1991), 206.

[353](#) Pace Philip Peter Jenson, *Obadiah, Jonah, Micah: A Theological Commentary*, LHBOTS 496 (New York: T&T Clark, 2008), 158.

[354](#) With regard to 5:6b (“and *he* shall deliver us from the Assyrian”), YHWH is most likely the subject; see Horst Seebass, *Herrscherverheißungen im Alten Testament*, Biblisch-Theologische Studien 19 (Neukirchen-Vluyn, Germany: Neukirchener, 1992), 42.

[355](#) Gregory Goswell, “Davidic Rule in the Prophecy of Micah,” *JSOT* 44 (2019): 153–65.

[356](#) Stephen G. Dempster, *Micah*, THOTC (Grand Rapids, MI: Eerdmans, 2017), 164.

[357](#) John R. Levison, *Filled with the Spirit* (Grand Rapids, MI: Eerdmans, 2009), 41–48.

[358](#) Daniel L. Smith-Christopher, *Micah: A Commentary*, OTL (Louisville: Westminster John Knox, 2015), 26–28.

[359](#) Elmer Dyck, “Jonah among the Prophets: A Study in Canonical Context,” *JETS* 33 (1990): 72.

[360](#) Burkard M. Zapff, “The Perspective on the Nations in the Book of Micah as a ‘Synchronization’ of the Nations’ Role in Joel, Jonah, and Nahum? Reflections on a Context-Orientated Exegesis in the Book of the Twelve,” in *Thematic Threads*, 292–312.

[361](#) R. T. France, *The Gospel of Matthew*, NICNT (Grand Rapids, MI: Eerdmans, 2007), 62; Andreas J. Köstenberger and Alexander E. Stewart, *The First Days of Jesus: The Story of the Incarnation* (Wheaton, IL: Crossway, 2015), 66–67.

[362](#) As recognised by John Paul Heil, “Ezekiel 34 and the Narrative Strategy of the Shepherd and Sheep Metaphor in Matthew,” *CBQ* 55 (1993): 698–708.

[363](#) Carolyn J. Sharp, *Irony and Meaning in the Hebrew Bible* (Bloomington: Indiana University Press, 2009), 183.

[364](#) The LXX order is Hosea, Amos, Micah, Joel, Obadiah, Jonah, Nahum, etc.

[365](#) Julia M. O’Brien, *Nahum*, 2nd ed., Readings: A New Biblical Commentary (Sheffield, UK: Sheffield Phoenix, 2009), 26–29.

[366](#) O'Brien, *Nahum*, 30.

[367](#) Cf. Peter Machinist, "Assyria and Its Image in the First Isaiah," *JAOS* 103 (1983): 719–37.

[368](#) Cf. Christensen, *Nahum*, 155–56.

[369](#) Gert T. M. Prinsloo, "Habakkuk 1: A Dialogue? Ancient Unit Delimiters in Dialogue with Modern Critical Interpretation," *OTE* 17 (2004): 621–45; idem, "Petuḥot/Setumot and the Structure of Habakkuk: Evaluating the Evidence," in *The Impact of Unit Delimitation on Exegesis*, ed. Raymond de Hoop and Marjo C. A. Korpel, Pericope 7 (Leiden: Brill, 2009), 196–227.

[370](#) See the helpful exposition of Hab. 2:4 by Heath A. Thomas, *Habakkuk*, THOTC (Grand Rapids, MI: Eerdmans, 2018), 110–24.

[371](#) Jeanette Mathews, *Performing Habakkuk: Faithful Re-enactment in the Midst of Crisis* (Eugene, OR: Pickwick, 2012), 180.

[372](#) A point made by Francis Watson, *Paul and the Hermeneutics of Faith* (London: T&T Clark, 2004), 158.

[373](#) Also, Mathews, *Performing Habakkuk*, 181.

[374](#) It makes sense to read Nahum and Habakkuk in coordination, but there is no evidence that the books are related at a compositional level; see Thomas Renz, "Habakkuk and Its Co-Texts," in *The Book of the Twelve: An Anthology of Prophetic Books or the Result of Complex Redactional Processes?*, ed. Heiko Wenzel, Osnabrücker Studien zur Jüdischen und Christlichen Bibel 4 (Göttingen: Universitätsverlag Osnabrück, 2018), 13–36.

[375](#) J. J. M. Roberts, *Nahum, Habakkuk, and Zephaniah: A Commentary*, OTL (Louisville: Westminster John Knox, 1991), 163.

[376](#) E.g., Daniel Hojoon Ryou, *Zephaniah's Oracles against the Nations: A Synchronic and Diachronic Study of Zephaniah 2:1–3:8*, BIS 13 (Leiden: Brill, 1995), 354.

[377](#) There are references to the four compass points (cf. Ryou, *Zephaniah's Oracles*, 240, 284, 302–303).

[378](#) Cf. the casualty list given in the divine resolution recorded in Gen. 6:7, which is fulfilled in 7:23, such that the world has reverted to its Gen. 1:2 state at the dawn of creation, when the waters of the deep submerged everything (7:24).

[379](#) Zephaniah 3:6 picks up ideas and language from 1:3 and 18.

[380](#) Marvin A. Sweeney, *Zephaniah: A Commentary*, Hermeneia (Minneapolis: Fortress, 2003), 159–61.

[381](#) Adele Berlin, *Zephaniah: A New Translation with Introduction and Commentary*, AB 25A (New York: Doubleday, 1994), 133.

[382](#) See James D. Nogalski, *Literary Precursors to the Book of the Twelve*, BZAW 217 (Berlin: de Gruyter, 1993), 201–15.

[383](#) It is best to translate Hag. 2:14 in the *past* tense: “So it was with this people . . .”; see Hinckley G. Mitchell, *Haggai and Zechariah*, ICC (Edinburgh: T&T Clark, 1912), 67–68; Gregory Goswell, ““So Was This People . . .”: Translating Haggai 2:14 in the Past Tense,” *BBR* 24 (2014): 363–78. The only crime mentioned in the book is their *earlier* neglect of the unfinished temple.

[384](#) John Kessler, “The Shaking of the Nations: An Eschatological View,” *JETS* 30 (1987): 159–66.

[385](#) Martin Leuenberger, *Haggai*, HThKAT (Freiburg im Breisgau: Herder, 2015), 175.

[386](#) Following the MT *Qere*, which reads it as a cohortative. Cf. Mitchell, *Haggai and Zechariah*, 48: “[God will] by a display of glory inaugurate the Messianic era” (our bracketed addition).

[387](#) E.g., Karl-Martin Beyse sees Hag. 2:20–23 as a reinterpretation of Jer. 22:24, marking Zerubbabel as YHWH’s vice-regent (*Vesir*) (*Serubbabel und die Königserwartungen der Propheten Haggai und Sacharja: Eine historische und traditionsgegeschichtliche Untersuchung*, Arbeiten zur Theologie 48 [Stuttgart: Calwer, 1972], 56–57).

[388](#) For this paragraph, we acknowledge our substantial dependence on Wolter H. Rose, *Zemah and Zerubbabel: Messianic Expectations in the Early Postexilic Period*, JSOTSup 304 (Sheffield, UK: Sheffield Academic Press, 2000), 218–38.

[389](#) Wolter H. Rose, “Messianic Expectations in the Early Postexilic Period,” in *Yahwism after the Exile: Perspectives on Israelite Religion in the Persian Period: Papers Read at the First Meeting of the European Association for Biblical Studies Utrecht, 6–9 August 2000*, ed. Rainer Albertz and Bob Becking (Assen, Netherlands: Royal Van Gorcum, 2003), 171.

[390](#) BDB 368 understands *hôtām* in Hag. 2:23 to indicate “a precious article.”

[391](#) Likewise, Hubert Junker views God’s message to Zerubbabel as a promise of protection; see *Die Zwölf Kleinen*

*Propheten II*, Die Heilige Schrift des Alten Testaments VIII 3/2 (Bonn: Peter Hanstein, 1938), 106–108.

392 See Gregory Goswell, “The Fate and Future of Zerubbabel in the Prophecy of Haggai,” *Biblica* 91 (2010): 77–90.

393 The references are supplied by F. I. Andersen, “Who Built the Second Temple?,” *ABR* 6 (1958): 24. This approach is supported by Carol L. Meyers and Eric M. Meyers, *Haggai, Zechariah 1–8*, AB 25B (Garden City, NY: Doubleday, 1987), 24.

394 Rather than “paneled [houses]” (= luxurious accommodation); see Mignon R. Jacobs, *The Books of Haggai and Malachi*, NICOT (Grand Rapids, MI: Eerdmans, 2017), 43–44.

395 Tim Meadowcroft, *Haggai*, Readings: A New Biblical Commentary (Sheffield, UK: Sheffield Phoenix, 2006), 113.

396 For the scholarly debate over whether there were in fact two foundation layings, one in the reign of Cyrus (Ezra 3) and another in the reign of Darius (Haggai), see Peter Ross Bedford, *Temple Restoration in Early Achaemenid Judah*, JSJSup 65 (Leiden: Brill, 2001), 95–111.

397 For the plausibility of this, see Pieter A. Verhoef, *The Books of Haggai and Malachi*, NICOT (Grand Rapids, MI: Eerdmans, 1987), 95–96.

398 Andersen, “Who Built the Second Temple?,” 21, 26.

399 Hag. 2:3b: “How do you see it now? Is it not *in your sight* as nothing?”

400 The word *ṣemaḥ* means “vegetation, greenery, growth,” namely plants as a whole, and in Zech. 6:12 the cognate verb is

also used (“for he shall grow up [yīšmāḥ] in his place”; Rose, *Zemah and Zerubbabel*, 91–120).

[401](#) As demonstrated by Rose, *Zemah and Zerubbabel*, 121–141.

[402](#) E.g., Michael H. Floyd, *Minor Prophets: Part 2*, FOTL 22 (Grand Rapids, MI: Eerdmans, 2000), 405.

[403](#) E.g., Joyce G. Baldwin, *Haggai, Zechariah, Malachi: An Introduction and Commentary*, TOTC (Leicester, UK: IVP, 1988), 133.

[404](#) Wolter H. Rose, “Zechariah and the Ambiguity of Kingship in Postexilic Israel,” in *Let Us Go Up to Zion: Essays in Honour of H. G. M. Williamson on the Occasion of His Sixty-Fifth Birthday*, ed. Iain Provan and Mark J. Boda, VTSup 153 (Leiden: Brill, 2012), 219–31; cf. Gregory Goswell, “A Theocratic Reading of Zechariah 9:9,” *BBR* 26 (2016): 7–19.

[405](#) Terrence Collins, “The Literary Contexts of Zechariah 9:9,” in *The Book of Zechariah and Its Influence*, ed. Christopher Tuckett (Aldershot, Hampshire, UK: Ashgate, 2003), 38.

[406](#) Paul D. Hanson, *The Dawn of Apocalyptic: The Historical and Sociological Roots of Jewish Apocalyptic Eschatology*, rev. ed. (Philadelphia: Fortress, 1979), 286–324.

[407](#) Gerhard von Rad, “The Royal Ritual in Judah,” in Gerhard von Rad, *The Problem of the Hexateuch and Other Essays*, trans. E. W. Trueman Dicken (Edinburgh: Oliver & Boyd, 1966), 222–23.

[408](#) Adrian M. Leske, “Context and Meaning of Zechariah 9:9,” *CBQ* 62 (2000): 669–70.

[409](#) For detailed arguments, see Goswell, “A Theocratic Reading,” 18–19.

[410](#) Noting the parallel between shepherd and king in Zech. 11:5–6.

[411](#) Matthew combines what is said in Zechariah with material from Jeremiah 32:6–15.

[412](#) Paul L. Redditt, “The Two Shepherds in Zechariah 11:4–17,” *CBQ* 55 (1993): 676–86.

[413](#) Anthony Petterson notes that 12:9 is a summary of 12:2–8, with God the one who destroys the threatening nations (*Haggai, Zechariah, and Malachi*, ApOTC 25 [Nottingham, UK: Apollos, 2015], 261).

[414](#) See Stephen L. Cook, “The Metamorphosis of a Shepherd: The Tradition History of Zechariah 11:17 + 13:7–9,” *CBQ* 55 (1993): 453–66.

[415](#) Eric M. Meyers, “Messianism in First and Second Zechariah and the ‘End’ of Biblical Prophecy,” in “*Go to the Land I Will Show You*”: *Studies in Honour of Dwight W. Young*, ed. Joseph E. Coleson and Victor H. Matthews (Winona Lake, IN: Eisenbrauns, 1996), 135.

[416](#) Pace, e.g., Michael R. Stead, “Suffering Servant, Suffering David, and Stricken Shepherd,” in Michael R. Stead, *Christ Died for Our Sins: Essays on the Atonement* (Canberra: Barton, 2013), 63–66. Stead views the Isaianic suffering servant as a development of the suffering David of the Psalms, but it would be more accurate to say that the fourth Servant Song picks up the motif of the righteous sufferer from the lament tradition such as exemplified in the Psalter and in Jeremiah’s Confessions, but it has no essential connection to David (e.g.,



the image of the lamb led to the slaughter in Isa. 53:7 is found in Ps. 44:22; Jer. 11:19; 12:3); cf. Lothar Ruppert, *Jesus als der leidende Gerechte? Der Weg Jesu im Lichte eines alt- und zwischentestamentlichen Motivs*, Stuttgarter Bibelstudien 59 (Stuttgart: Katholisches Bibelwerk, 1972), 19–20.

[417](#) Dumbrell, “Malachi.”

[418](#) John D. W. Watts, “A Frame for the Book of the Twelve: Hosea 1–3 and Malachi,” in *Reading and Hearing*, 209–17.

[419](#) Cf. Paul R. House, “The Character of God in the Book of the Twelve,” in *Reading and Hearing*, 144: “Malachi 1:1–5 emphasizes that God’s love undergirds the coming renewal. In this way the last [b]ook of the Twelve connects with the first. It was God’s electing, patient love that made it possible for remnant persons like Hosea to exist, and possible for straying persons like Gomer to repent and come back to God. Here it is God’s love that sustains the people. All hope is based on the belief that the God who has remained loving and faithful for three centuries will maintain that loyalty indefinitely. God’s love cannot be in question.”

[420](#) Our discussion is heavily indebted to Steven L. McKenzie and Howard N. Wallace, “Covenant Themes in Malachi,” *CBQ* 45 (1983): 549–63; cf. Bradford A. Anderson, *Brotherhood and Inheritance: A Canonical Reading of the Esau and Edom Traditions*, LHBOTS 556 (New York: T&T Clark, 2011), 212–214.

[421](#) As helpfully explained by Andrew S. Malone, “Is the Messiah Announced in Malachi 3:1?,” *TynBul* 57 (2006): 215–28.

422 Beth Glazier-McDonald, “*Mal’ak habberit*: The Messenger of the Covenant in Mal 3:1,” *HAR* 11 (1987): 93–104.

423 As noted by Karl William Weyde, *Prophecy and Teaching: Prophetic Authority, Form Problems, and the Use of Traditions in the Book of Malachi*, BZAW 288 (Berlin: de Gruyter, 2000), 300–301, the roots are used in parallel in Jer. 6:20.

424 As noted by Weyde, *Prophecy and Teaching*, 302.

425 See Gregory Goswell, “Isaiah 1:26: A Neglected Text on Kingship,” *TynBul* 62 (2011): 233–46.

426 For a discussion of the alternatives, see Julia M. O’Brien, *Priest and Levite in Malachi*, SBLDS 121 (Atlanta: Scholars Press, 1990), 104–106.

427 Rikk E. Watts, “Mark,” in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids, MI: Baker, 2007), 119: “The key point is that Mal. 3 makes no mention of a messianic figure.”

428 Markus Zehnder, “A Fresh Look at Malachi II 13–16,” *VT* 53 (2003): 224–59.

429 Gordon P. Hugenberger, *Marriage as a Covenant: A Study of Biblical Law and Ethics Governing Marriage, Developed from the Perspective of Malachi*, VTSup 52 (Leiden: Brill, 1994), 67–76.

430 E.g., Louis Stulman and Hyun Chul Paul Kim, *You Are My People: An Introduction to Prophetic Literature* (Nashville: Abingdon, 2010), 240–45.

431 E.g., Mark J. Boda, “Messengers of Hope in Haggai-Malachi,” *JSOT* 32 (2007): 113–31; Ronald W. Pierce, “Literary

Connectors and a Haggai/Zechariah/Malachi Corpus,” *JETS* 27 (1984): 277–89; Ronald W. Pierce, “A Thematic Development of the Haggai/Zechariah/Malachi Corpus,” *JETS* 27 (1984): 401–11.

[432](#) Stulman and Kim, *You Are My People*, 243.

[433](#) For arguments in favor of the future tense, see Goswell, “Eschatology of Malachi.” For the allusion to Mal. 1:11 in 1 Tim. 2:8, see 10.4.9.3.

[434](#) See Craig L. Blomberg, “Elijah, Election, and the Use of Malachi in the New Testament,” *CTR* 2 (1987): 104.

[435](#) As favored by J. J. M. Roberts, “The Davidic Origin of the Zion Tradition,” *JBL* 92 (1973): 329–44; J. J. M. Roberts, “Zion in the Theology of the Davidic-Solomonic Empire,” in *Studies in the Period of David and Solomon and other Essays*, ed. T. Ishida (Winona Lake, IN: Eisenbrauns, 1982), 93–108.

[436](#) Dumbrell, “Some Observations.”

[437](#) A summary of Zion theology is provided by Dumbrell, *Search for Order*, 81–83.

[438](#) For more, see Gregory Goswell, “What Happened to the Empire of David?” *ResQ* 63 (2021): 140–60.

[439](#) As noted by Hans Wildberger, *Isaiah 1–12: A Commentary*, Continental Commentary, trans. Thomas H. Trapp (Minneapolis: Fortress, 1991), 479: “There is no more mention of the Messiah after this point [i.e., after v. 5]” (our bracketed addition).

[440](#) Marlow, “Spirit of YHWH in Isaiah 11:1–9,” 230–31.

[441](#) Jacob Stromberg, *Isaiah after Exile: The Author of Third Isaiah as Reader and Redactor of the Book*, Oxford

Theological Monographs (Oxford: Oxford University Press, 2011), 107.

[442](#) Edmond Jacob sees a link back to 11:2, viewing the Spirit as the agent of transformation in 11:6–9; see *Esaïe 1–12*, *Commentaire de L'ancien Testament VIIIa* (Genève: Labor et Fides, 1987), 164.

[443](#) The Ezekiel text is dependent upon Lev. 26:6; see Michael A. Lyons, *From Law to Prophecy: Ezekiel's Use of the Holiness Code*, LHBOTS 507 (New York: T&T Clark, 2009), 124–25.

[444](#) Hilary Marlow, *Biblical Prophets and Contemporary Environmental Ethics: Re-reading Amos, Hosea, and First Isaiah* (Oxford: Oxford University Press, 2009).

[445](#) Cf. Isa. 44:1–5; Ezek. 39:28–29; Zech. 12:9–10.

[446](#) See Andrew T. Abernethy, “The Spirit of God in Haggai 2:5: Prophecy as a Sign of God’s Spirit,” *VT* 70 (2020): 511–20.

[447](#) For reasons of space, we will focus on Isaiah.

[448](#) Christopher T. Begg, “The Peoples and the Worship of Yahweh in the Book of Isaiah,” in *Worship and the Hebrew Bible: Essays in Honour of John T. Willis*, ed. M. Patrick Graham, Rick R. Marrs and Steven L. McKenzie, JSOTSup 284 (Sheffield, UK: Sheffield Academic Press, 1999), 37–38.

[449](#) Graham Davies, “The Destiny of the Nations in the Book of Isaiah,” in *The Book of Isaiah: Le Livre d’Isaïe. Les oracles et leur relectures. Unité et complexité de l’ouvrage*, ed. Jacques Vermeulen, BETL 81 (Leuven, Belgium: Peeters, 1989), 98–99.

[450](#) Roy F. Melugin, “Israel and the Nations in Isaiah 40–55,” in *Problems in Biblical Theology: Essays in Honor of Rolf*

*Knierim*, ed. Henry T. C. Sun and Keith L. Eades with James M. Robinson and Garth I. Moller (Grand Rapids, MI: Eerdmans, 1997), 249.

[451](#) Anna L. Grant-Henderson, *Inclusive Voices in Post-Exilic Judah* (Collegeville, MN: Liturgical Press, 2004), 69–83.

[452](#) For this and what follows, see Dumbrell, *Search for Order*, 76–87.

[453](#) Gary V. Smith, “Continuity and Discontinuity in Amos’ Use of Tradition,” *JETS* 34 (1991): 33–42.

[454](#) See Gerhard F. Hasel, *The Remnant: The History and Theology of the Remnant Idea from Genesis to Isaiah* (Berrien Springs, MI: Andrews University Press, 1972).

[455](#) Hasel, *Remnant*, 239–40.

[456](#) Craig A. Evans, *To See and Not Perceive: Isaiah 6:9–10 in Early Jewish and Christian Interpretation*, JSOTSup 64 (Sheffield, UK: Sheffield Academic Press, 1989), 36–40.

[457](#) For the unity of the covenants, see O. Palmer Robertson, *The Christ of the Covenants* (Philadelphia: P&R, 1980), 27–52.

[458](#) See W. A. M. Beuken, “Isaiah LIV: The Multiple Identity of the Person Addressed,” in *Language and Meaning: Studies in Hebrew Language and Biblical Exegesis*, ed. James Barr, OtSt 19 (Leiden: Brill, 1974), 29–70.

[459](#) Fredrik Hägglund stresses the close compositional link between chs. 53 and 54; see *Isaiah 53 in the Light of Homecoming after Exile*, FAT 2/31 (Tübingen: Mohr Siebeck, 2008), 128–31.

[460](#) See, e.g., Ellen Juhl Christiansen, *The Covenant in Judaism and Paul: A Study of Ritual Boundaries as Identity*

Markers, AGJU 27 (Leiden: Brill, 1995), 54–61.

[461](#) A classic example of reading the Old Testament from this vantage point is John Bright, *The Kingdom of God* (New York: Abingdon-Cokesbury, 1953). Buber defined the Israelite religion as the belief in the kingship of God (*Kingship of God*).

[462](#) John H. Stek, “‘Covenant’ Overload in Reformed Theology,” *CTJ* 29 (1994): 12–41.

[463](#) As demonstrated by Francis I. Andersen, “Yahweh, the Kind and Sensitive God,” in *God Who Is Rich in Mercy: Essays Presented to Dr. D. B. Knox*, ed. Peter T. O’Brien and David G. Peterson (Homebush West, NSW, Australia: Lancer, 1986).

[464](#) For surveys of the Old Testament that focus on covenant, see, e.g., Walther Eichrodt, *Theology of the Old Testament*, trans. J. A. Baker, 2 vols. OTL (London: SCM, 1960, 1967); Michael D. Williams, *Far as the Curse Is Found: The Covenant Story of Redemption* (Phillipsburg, NJ: P&R, 2005); Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants*, 2nd ed. (Wheaton, IL: Crossway, 2018).

[465](#) Cf. Rendtorff, *Covenant Formula*, 86.

[466](#) Dumbrell recognizes that sin will no longer be an issue in the new age, and he wants to interpret Jer. 31:34 as saying just that (*Covenant and Creation*, 182); however, this verse does not say that forgiveness is *unnecessary*. Rather, a plain reading of the words indicates the opposite, namely, that God will forgive; so it must be speaking of forgiveness as a precondition for bestowing the benefits of the new covenant.

[467](#) See N. T. Wright, “Justification: The Biblical Basis and Its Relevance for Contemporary Evangelicalism,” in *The Great*

*Acquittal: Justification by Faith and Current Christian Thought*, ed. Gavin Reid (London: Fount, 1980), 13–37.

[468](#) E.g., N. T. Wright, *Justification: God's Plan and Paul's Vision* (London: SPCK, 2009), 212–18, where Wright equates righteousness with “membership within the covenant” (214).

[469](#) Wright, “Justification,” 15.

[470](#) Wright, “Justification,” 33.

[471](#) E.g., George E. Mendenhall defines a covenant as “an agreement enacted between two parties in which one or both make promises under oath to perform or refrain from certain action stipulated in advance” (“Covenant,” *ABD* 1.1179).

[472](#) According to F. M. Cross, the effect of a covenant is to forge fictive kinship relations between those who are not blood relatives; see “Kinship and Covenant in Ancient Israel,” in F. M. Cross, *From Epic to Canon: History and Literature in Ancient Israel* (Baltimore: Johns Hopkins University Press, 1998), 7.

[473](#) See the helpful discussion provided by Josiah D. Peeler, “YHWH's *Hesed*: Providing Hope in the Midst of Rebellion and Exile,” *ResQ* 58 (2016): 75–85.

[474](#) LeCureux, *Thematic Unity*, 62.

[475](#) For an attempt to explain this change, see John S. Holladay, “Assyrian Statecraft and the Prophets of Israel,” *HTR* 63 (1970): 29–51.

[476](#) This had nothing to do with any supposed rise in the literate skills of the ordinary Israelite; see Ian Young, “Israelite Literacy: Interpreting the Evidence, Part I and Part II,” *VT* 48 (1998): 239–53, 409–22; David M. Carr, *Writing on the Tablet of*

*the Heart: Origins of Scripture and Literature* (Oxford: Oxford University Press, 2005), 112–22.

[477](#) For this and what follows, see Conrad, “End of Prophecy.”

[478](#) Collins, *Mantle of Elijah*, 78.

[479](#) For a treatment of apocalyptic as a subgenre of Old Testament prophecy, see Andreas J. Köstenberger with Richard D. Patterson, *Invitation to Biblical Interpretation: Exploring the Hermeneutical Triad of History, Literature, and Theology*, 2nd ed. (Grand Rapids, MI: Kregel, 2021), 272–74.

[480](#) Hanson, *Dawn of Apocalyptic*.



## The Writings

THE NAME APPLIED TO the third part of the Hebrew canon, “Writings” (*kětûbîm*), reflects its *disparate* contents, with this group of books being the most heterogeneous of the three groupings in the Tanak in terms of form and content.<sup>1</sup> The term “Hagiographa,” as an alternate name for the Writings, corresponds to the expression “the Holy Writings” (*kětûbê*

*haqqôdeš*) that was used by the Jews in antiquity for the books of the third division of their canon.<sup>2</sup> A general expression like that also allows this section to encompass works belonging to many genres and dealing with many subjects. This variety is to be seen as enhancing its usefulness in addressing many different situations rather than as a problem to be solved when undertaking the process of synthesis involved in biblical theology.

## **5.1 The Writings Book by Book**

In codices Leningrad and Aleppo, Chronicles comes at the start of the Writings, but the sequence that has

Chronicles in last position became standard in printed editions of the Hebrew Bible, and so our discussion will reflect that order. Either positioning of Chronicles could be justified,<sup>3</sup> for Chronicles as a *history of the world* (beginning with Adam) makes an appropriate closure for the canon of the Old Testament, which begins with Genesis, while the obvious similarities of Chronicles to Kings (upon which it draws) means that at the beginning of Writings it helps to bridge Prophets and Writings. At or near the beginning of the Writings is the grouping Psalms, Job, and Proverbs, arranged in order of decreasing length. In all the varying sequences, the three books are always found together, either in that order or Psalms-Proverbs-

Job. Next, comes a group of five shorter works, *Megillot* (“scrolls”), and finally Daniel, Ezra-Nehemiah, and Chronicles. This third canonical grouping of books is quite diverse but achieves a certain measure of systematic organization through careful arrangement of parts into three more or less coherent subunits, as set out above.

### **5.1.1 *Psalms***

The title of the book of Psalms in Hebrew is [*sēper*] *tēhillîm*, that is “[book of] praises.” Praise is where the Psalter *ends*, but it is not an obvious name when someone commences to read the book, for the early psalms are for the most part laments (e.g., Pss. 3–7). Yet the first four books of the Psalter end with short

doxologies (41:13; 72:18–19; 89:52; 106:48), and the Psalter closes with five *Hallelujah* psalms that are all praise (Pss. 146–150).<sup>4</sup> The Hebrew title emphasizes the feature of praise that is found in almost all the psalms, even the psalms of lament (e.g., 3:3; 7:11). Finally, it is a faith statement to the effect that, in the good purposes of God, lament will give way to praise.

#### *5.1.1.1 The Themes of Psalms*

The main themes of the Psalms are God's kingship, Zion as God's capital, creation, and the figure of David, present and future. The theology of the Psalter centers on the kingship of God and can be summed up in a single sentence, "the LORD reigns" (e.g., Ps. 99:1), which anticipates his

coming universal reign that will be acknowledged by all nations.<sup>5</sup> The title “king” (*melek*) is attributed to God in both vocative address (e.g., 5:2: “my king”) and descriptions (10:16: “The LORD is king for ever and ever”). What may look like disparate roles—those of warrior, judge, lawgiver, savior, benefactor, and shepherd—all belong to God as King, and Tryggve Mettinger describes the symbol of king as a “root metaphor.”<sup>6</sup> It belongs to the office of the king to defend the weak and vindicate the oppressed, so that the psalmist praises God in these terms: “O LORD, who is like you, delivering the poor from him who is too strong for him, the poor and needy from him who robs him?” (35:10). What is more, the plea that God would “judge” (root *špṭ*) relates to the

role of the king as the chief legal officer (e.g., 7:8; 26:1). God loves righteousness and justice (33:5; 99:4), and these attributes are “the foundation of his throne” (97:2).

Connected to this theme, the Psalter speaks of God’s choice of Zion and its place in his purposes. In 2 Samuel 5, David captures Jebus, and it becomes his capital. With the entry of the ark into Jerusalem, it also becomes God’s capital (2 Sam. 6), and later the site of the temple (2 Sam. 24). The Psalter and Isaiah are the two books that most develop the theological significance of Zion.<sup>7</sup> The theme of Zion dominates Book V, with the Psalms of Ascents (Pss. 120–134) as its centerpiece, and hope of the restoration of Zion as a leading motif. In Psalm 68, Zion

replaces Sinai, and the mountains of Bashan are rebuked for their envy of “the mount which God desired for his abode” (68:16 RSV). When 87:2 says that God loves Zion “more than all the dwelling places of Jacob” (RSV), it alludes to his election of Zion. Jerusalem was the capital of David before it was God’s capital, but it is the latter that is the focus in the Psalter.

What are called “enthronement psalms” (Pss. 48; 93; 96–97; 99) depict YHWH as king in Zion (48:2: “the city of the great King”), with Zion as the site of YHWH’s throne (146:10). Again, it is not the Davidic origins of this idea but its application to the universal rule of YHWH that is the focus in the Psalter. Zion is the center of worship, with the



psalmist calling on people to “worship at his holy mountain” (99:9). The city is eulogized in glowing descriptions of its physical features (e.g., 48:12–13; 122:3). The future salvation of the nations involves their pilgrimage to Zion (102:12–22) and will fulfill the Abrahamic promise of worldwide blessing (47:9: “The princes of the peoples gather as the people of the God of Abraham”). The ultimate result of God’s rule will be international peace (e.g., 46:9: “He [YHWH] makes wars cease to the end of the earth”) and the restoration of nature (e.g., 96:11–13). Porteous makes much of the wordplay on the words “peace” (*šālôm*) and “Jerusalem” (e.g., 122:6–8),<sup>8</sup> and Zion is described in cosmic terms as the source of the mythical

river that brings fertility to the earth (46:4).

The theme of creation is prominently featured in certain psalms (e.g., Pss. 8; 104), but creation “is never an independent topic in the Psalms, that is, it is never itself the subject of an entire psalm.”<sup>9</sup> Psalm 104 comes closest to doing this, but is more about providence than creation.<sup>10</sup> The divine title “the LORD, who made heaven and earth” (115:15; 121:2; 124:8; 134:3; 146:5–6), when it occurs, usually serves as the presupposition behind YHWH’s ability to help his people when they are in trouble. The theme of creation is linked to God’s kingship, and vocabulary of a royal flavor permeates Psalm 8 (Lord, majestic, glory, crown, dominion). Allusion is made to the

divine image (8:5: “a little less than God” [RSV]; cf. Gen. 1:26) and to humanity’s dominion over different classes of animals (Ps. 8:6–8). It is recognized that it is an act of grace on God’s part that weak humanity was given such a position of honor, and all this contributes to the response of praise (8:1, 9). In Psalm 104, there is no particular focus on humans, who are simply another set of creatures dependent on God (104:14–15, 23, 26), but the link to Genesis 1 is made plain by the order of topics that agrees with the order in the opening chapter of the Bible: light (v. 2), waters (vv. 5–9), vegetation (vv. 14–18), luminaries (vv. 19–23), sea creatures (vv. 24–26), and land creatures (vv. 27–30).<sup>11</sup> Psalm 136 moves from a recollection of God’s creative actions

(vv. 4–9) to the Egyptian deliverance and the conquest of the land, demonstrating the continuity of YHWH’s creative purposes with subsequent salvation history, as also is the case in Isaiah 40–55, which obviously builds upon psalmic exemplars. All in all, the biblical-theological weaving together of themes in the Psalter is an impressive achievement.

The figure of David looms large in the Psalter, and Psalm 45 alludes to the promise made to David that his dynasty would endure forever (vv. 6–7; cf. 2 Sam. 7:11b–16). It does so with the king ostensibly addressed as “God” (*’ēlohîm*; 45:6), taking this word as a vocative (“Your throne, *O God*, is forever and ever”), though the distinction drawn in 45:7 (“God, your God”) rules out

ascribing actual divinity to the Davidic king, as do subsequent verses about the king's consort and their progeny (45:9–17). This exalted mode of address may be due to the king's role as the nation's chief law officer, delegated by God to exercise God's prerogative to judge, which is the explanation of its use in application to *judges* in Psalm 82:6 (“You are gods”; cf. Jesus's use of this verse in John 10:34–35).<sup>12</sup> This judicial interpretation is supported by mention in Psalm 45 of “throne” and “uprightness” (*mîšor*), as well as by the “[loving] righteousness . . . [hating] wickedness” contrast.<sup>13</sup> It is the supreme position of Jesus as judge (a role not given to any angel) that justifies the citation of this psalm in application to Jesus by the writer to the Hebrews (1:8–

9), for Jesus fulfills what is said of the Davidic figure of Psalm 45 as well as being the God of the Old Testament whose concern for justice explains why the human figure of Psalm 45 is given this important legal role. In this psalm, as in many others, the king is an exalted and ideal figure, and this psalmic portrait feeds into messianic hopes.<sup>[14](#)</sup>

The partnering of several royal psalms with a neighboring wisdom psalm (Pss. 1/2; 72/73; 89/90; 118/119) suggests to Jamie Grant that, in the final form of the Psalter, these royal psalms serve a didactic purpose and have a democratic flavor.<sup>[15](#)</sup> To this list of psalm pairs may be added Psalms 110/111. Psalm 110 is theocratic in its orientation, with God the one who actively fights on behalf of the

figure whom David addresses in the psalm (vv. 5–7). The human figure in Psalm 110 is largely passive, as would be expected following the plea by David in 109:26–27 for YHWH’s intervention and help. Moreover, Melchizedek of Genesis 14:18 is made a prototype of what God does for the human “lord” in a performative statement (“You are a priest forever . . .”; 110:4), and the term “priest” applied to a non-Levite has the same sense as in 2 Samuel 8:18, 1 Kings 4:5, and Isaiah 61:6, indicating a person of high rank (the parallel to 2 Sam. 18:18 in 1 Chron. 18:17 reads “chief officials” [*ri’šonîm*]),<sup>16</sup> and the psalm is silent about any cultic activity by the figure (e.g., the offering of sacrifices, the collecting of tithes). The cultic aspects in the argument of the book

of Hebrews in application to Jesus are presumably derived from Genesis 14 rather than from Psalm 110.

The figure of Psalm 110 is granted an exalted position; however, his position at God's right hand is a place of great honor rather than of personal power (cf. 1 Kings 2:19; Pss. 45:9; 80:17). Certainly, this is the case in 1 Kings 2:19, where Solomon seats his mother Bathsheba on his right. Honor rather than power is what is indicated in Psalm 110:1 ("until I put your enemies under your feet" [our translation]). Reading the expression *lědāwid* in the psalm title as a *lamed auctoris* ("By David"), David as a prophet delivers the Lord's message, using a prophetic idiom for introducing an oracle: "the utterance (*ně'um*) of YHWH"



(our translation).<sup>17</sup> In this oracle, David speaks of an exalted figure (“my lord”) who is invited to sit at God’s right hand. The wording “sitting at God’s right hand” (110:1) is echoed many times in the New Testament (e.g., Mark 14:62; Acts 2:34–35).

In Mark 12:35–37, Psalm 110:1 forms the substance of a riddle asked by Jesus, and the conundrum propounded by Jesus (Mark 12:37: “David himself calls him Lord. So how is he his son?”) implies, by way of rhetorical question, that the exalted figure designated “my Lord,” with whom Jesus appears to identify himself, is *not* “the son of David,” for it is a cultural given that fathers do not view their sons (descendants) as their superiors.<sup>18</sup> The riddle stumps his debating partners and

has puzzled Christian interpreters ever since, who commonly resort to the explanation that Jesus is hinting that he is something more than the biological descendant of David, thereby stretching the category of “Messiah” to encompass his divine person as the Son of God. But this is not the way to solve the dominical riddle. The matter is picked up in Mark 14:61–62, where Jesus conflates Psalm 110:1 and Daniel 7:13, and this supports the idea that the “lord” of Psalm 110:1 is the same figure as the “one like a son of man” in Daniel 7, noting the actual wording of Mark 14:62 (“you will see *the Son of Man* seated at the right hand of Power”). Read in the context of the preceding psalms, the picture of the exaltation of an apocalyptic human figure

in Psalm 110 gives encouragement to God's needy people that YHWH will act on their behalf and exalt them from their lowly position. Again, the comparison with Daniel 7 is illuminating, for in 7:27 the people (= the saints) are given "the kingdom and the dominion" that the one like a son of man was given in 7:14. Though the exact connection is not explained, it is perhaps safest to say that the saints *share* the rule of the one like a son of man, and the aim of the vision of Daniel 7 seems to be to encourage the suffering people of God. In sum, Psalm 110:1 points to an apocalyptic figure with whom Jesus identified himself.<sup>[19](#)</sup>

#### *5.1.1.2 The Ethics of Psalms*

The placement of certain wisdom psalms in the Psalter (e.g., Ps. 1 as an introduction) has the effect of turning the Psalter into a book of “instruction” (*torâ*),<sup>[20](#)</sup> with psalms like Psalms 19 and 119 having an instructional focus. But it would be a mistake to think that this is articulating any kind of legalism or teaching an ethic of works-righteousness, for the psalmist is always reliant on God (e.g., “Teach me your statutes” [119:12, 23, 26, 64, 68, 124, 135]).<sup>[21](#)</sup> In fact, the psalmist’s way of reading the law as wisdom for living anticipates Pauline usage,<sup>[22](#)</sup> with Romans 7:22 (“For I delight in the law of God, in my inner being”) clearly influenced by the wording and ethos of Psalm 119.

The importance of prayer in the life of the believer is obvious, given the nature of the psalms as literary pieces largely addressed to God,<sup>[23](#)</sup> and they are prayed in the expectation that God responds to the voice of his dear people. A great many of the psalms are assigned to David (73 out of 150), and his life strikes the reader as familiar, not because it is *typical*, for David is a larger-than-life character and has greater troubles than most persons experience (e.g., 3:6), but because it is authentically human. David has a passionate and personal relationship with God (e.g., Ps. 23) and shows an extraordinary *appetite* for the presence of God (e.g., 42:1–2). True religion has its seat in the affections (Jonathan Edwards), and the Psalter shows that sanctified

emotions are passionate. In their uninhibited expression of godly feelings, the Psalms are a model for readers.

David exhibits an ethic of dependence on YHWH, and in the laments that dominate Books I–III, the theme of finding a “refuge” in YHWH is prominent, introduced by the thematizing verse at the end of Psalm 2 (“Blessed are all who *take refuge* in him”). There are some thirty occurrences of the term “refuge” (root *ḥsh*),<sup>24</sup> such that these three books depict David’s life of faith. “Refuge” occurs frequently in incipits, or first lines, of Davidic psalms (7:1; 11:1; 16:1; 31:1; 57:1; 71:1), and the theme is thereby highlighted. Likewise, there are frequent expressions of trust (root *bṭḥ*) in YHWH (37:3; 56:3–4, 11; 62:8), often expressed

in terms of “waiting” (root *qwh*) for God (27:14; 37:34; 39:7; 40:1; 130:5), sometimes set in contrast with relying on weapons, princes, idols, or people (44:6; 52:7; 146:3). The *gospel* message of Psalms is, “Trust in him at all times, O people” (62:8). Isaiah proclaims the same message, using the same range of terms, especially in material associated with the Assyrian crisis (Isa. 7:4, 9; 28:15; 30:2–3, 12, 15; 31:1; 36:4, 6). As will be seen time and again, the ethics of the Writings is not in any way incompatible with that of the Prophets.

The Psalms include confession, especially in the *Penitential Psalms* (Pss. 32 and 51), and the God-orientation of the piety comes again to the fore (51:4: “Against you, you only, have I sinned and

done what is evil in your sight”). The confession is fulsome, and any resolution depends on God’s willingness to forgive (51:1–2, 7, 9). Psalms like this have become the staple of all pietistic movements within Christianity. Joy in God, especially in terms of access to God at the “house of the LORD,” is a regular feature (15:1–5; 23:6; 24:3–6; 27:4), and it is this piety that Hezekiah exemplifies (Isa. 39:8). The focus is not on the material blessings of relationship with God, though these are by no means denied, especially in wisdom psalms (e.g., Pss. 37; 112). The “health and wealth gospel” is a dangerous concoction of elements, partly drawn from the Psalter, and its main error is in positing a



*straightforward* connection between godliness and material prosperity.<sup>[25](#)</sup>

There is a group of psalms, the so-called imprecatory psalms, that may offend the moral sensibilities of the Christian, namely, when the psalmist pronounces a curse on others or calls down harm on someone (e.g., Pss. 5; 10; 28; 35; 40; 55; 59; 69; 79; 109; 137). The last psalm listed is the one most commonly cited (137:9: “Happy shall he be who takes your little ones and dashes them against the rock!” [RSV]). The issue is impossible to ignore, seeing that there is almost constant reference to enemies in the Psalter.<sup>[26](#)</sup> Such expressions cannot be excused as emotional outbursts due to pressing circumstances, for David in 1 Samuel 24 and 26 and 2 Samuel 1

shows a readiness to forgive and refrain from revenge, and canonical consistency means that curses put on David's lips (e.g., Ps. 109) need to be interpreted in a way that is true to David's characterization elsewhere in Scripture. Kit Barker argues that such curses are righteous responses, consistent with the Christian requirement to forgive (when there is penitence).<sup>27</sup> Psalm 35 is a Davidic lament that contains imprecations (vv. 4–8, 26), and the extensive space taken up by descriptions of his enemies (e.g., vv. 11–21) serves to justify the imprecations. David claims that his enemies repay evil “for good” (v. 12) and that their attacks were “without cause” (vv. 7, 19), so that David only seeks justice and looks to YHWH for

vindication (v. 24). There is no indication that David would take vengeance into his own hands; rather, he leaves that to God (cf. Rom. 12:14–21), and the prayer perhaps assists him in taking that moral high ground.

### *5.1.1.3 Psalms in the Storyline of Scripture*

The numbering of the verses in many of the psalms with titles is different between the Hebrew and the English texts, usually a difference of one, seeing that the title is assigned a number in the Hebrew Bible (e.g., the title of Ps. 3 [“A Psalm of David, when he fled from Absalom his son”] is 3:1 in the Hebrew text). If the title is particularly long (e.g., Ps. 51), the numbering of the verses will differ by

two. Despite considerable variation in the Psalter in the manuscript tradition,<sup>[28](#)</sup> there is no evidence that the psalms ever lacked titles, and so the titles are to be viewed as *text* rather than as paratext. The numbering of the titles in the Hebrew text reflects the view that the title is integral to the poetic piece.<sup>[29](#)</sup> If so, a title like that at the head of Psalm 3 suggests that the psalm be read in the context of the canonical life of David, especially as represented in the book of Samuel, with many such psalms composed by David on certain occasions when he was in danger (mostly from Saul or Absalom), such that David becomes the pious model for readers to follow in their own situations of need. The psalmic titles amount to a system of cross-references between the Psalter and the book of

Samuel, so that these psalms are understood as the prayers of David in times of stress rather than as set liturgical pieces used to accompany the sacrifices in the temple.

The psalm titles in the Hebrew Bible assign 73 psalms to David (*lědāwid*), and the titles are to be understood as a hermeneutical prompt as well as a historical claim.<sup>30</sup> There is no reason they cannot be both. The formula “to David” (*lědāwid*) is probably a claim to authorship, viewing the preposition in the expression as a *lamed auctoris*.<sup>31</sup> This is obviously the case in Psalm 18, for the superscription reads, “A psalm of David the servant of the LORD, who addressed the words of this song to the LORD,” and the title is joined to the body of the psalm by

the words, “He said.” Some thirteen psalms refer in their titles to the life of David (3; 7; 18; 34; 51; 52; 54; 56; 57; 59; 60; 63; 142); the best-known example is the title of Psalm 51, which relates that penitential psalm to the sin of David with Bathsheba. The Davidic connection is to be taken seriously and allowed to have an impact on reading in biblical theology.<sup>[32](#)</sup> This strategy implies that the shorter titles that just have “of David” are to be interpreted in line with the longer titles that point to particular occasions in David’s story, and therefore these Davidic psalms can be studied with the same assumptions as the psalms with specific settings.

A different rationale appears to be at work in the ordering of the biblical books

found in codices Aleppo and Leningrad, which place Chronicles at the head of the Writings, with the Psalter following it. In its retelling of Israelite history, Chronicles presents David as the founder of the Jerusalem cult and organizer of temple worship (esp. 1 Chron. 13–16 and 23–26), so that placing Psalms after it makes perfect sense.<sup>33</sup> The intra-canonical link of Chronicles and Psalms is still intact when Chronicles is found among the Historical Books of the Greek canon, and the association between the Histories and the Psalter is reinforced by the presence of Ezra-Nehemiah alongside Chronicles, for in Ezra-Nehemiah, the historical David is recalled several times in his role as organizer of cultic worship (Ezra 3:10; 8:20; Neh. 11:23; 12:24, 36, 45, 46), and

the link with the temple theme reinforces the theology of God's kingship that is the heartbeat of the Psalter.

### **5.1.2 *Job***

Job is a non-Israelite, but like Melchizedek of Genesis 14, he knows the true God. The book named after him is set in patriarchal times, though there is no evidence of contact with or knowledge of Abraham and his family. The book has a straightforward structure: there are two short narrative sections, which form the prologue and the epilogue, and in them Job, a man of integrity, suffers grievously (chs. 1–2), but he is compensated and rewarded (42:7–17). Between these two sections are much longer sections of poetry: the debate of Job and his three



friends (chs. 3–31); the speeches of Elihu, a younger man (chs. 32–37); and the answer of YHWH out of the whirlwind (38:1–42:6). A key issue in interpretation is how to relate the narrative and poetic portions, for Job's outburst in chapter 3 is in marked contrast to his earlier moderation, as the Job of the prologue who *blesses* God now becomes the Job who curses the day he was born; and Job's tirade sets the tone for the succeeding poetic speeches. But C. L. Seow, among others, argues for the literary integrity of the book as a whole, including the speeches of Elihu.<sup>[34](#)</sup>

### *5.1.2.1 The Themes of Job*

The main themes of Job are the nature of suffering, the mysterious ways of God, and

true piety. The book of Job is not named after the putative author of the work; rather, the title highlights its main character, the long-suffering Job, who is a wisdom model (1:1: “one who feared God”; cf. the motto of Prov. 1:7). Job’s fascinating and often daring speeches mean that he grabs the reader’s attention, and the book is no theoretical discussion of suffering and evil. The issue of the book is not the problem of suffering, for there is no mystery to Job’s suffering. The reader—though not Job or his friends—knows why Job is suffering, being privy to the behind-the-scenes glimpse provided by chapters 1–2. Job is certainly not the typical sufferer. He is not *everyman*, for no one else has suffered for the same reason; he is a unique individual (1:8; 2:3:

“there is none like him on the earth”). Athalya Brenner stresses the superior piety of Job, with the cluster of superlatives and their triple repetition (1:1, 8; 2:3), making Job more piously righteous than any other individual in the Old Testament,<sup>35</sup> but she sees this as an “unrealistic” element in his characterization and points to the idealizing use of sevens and threes in the book (e.g., 1:2, 3; 2:11, 13; 42:12–13) as confirming her evaluation. This does not, however, mean that Job must be a legendary figure. The reason for Job’s suffering is never the reason for the suffering of anyone else,<sup>36</sup> for the behavior of YHWH in chapters 1–2, having a wager with the Satan, is so unusual that we are not to imagine that this

is a typical day in heaven. This does not suggest the nonexistence of Job; it suggests that Job is a special case, though with broader application. The information supplied to the reader in the prologue shows that the long debate between Job and his friends over the reasons for his afflictions is wide of the mark.

Job speaks out of experience, while the friends stick to received doctrine and their line of wooden argumentation. They want him to sign a confession, but Job is adamant that he will never do so. Job's oath of innocence in the form of a series of self-curses in chapter 31 aims to force the hand of God, and God does make a personal appearance in chapter 38. The surprising divine evaluation of the tortured hero at the end of the book (42:7:

“you [Eliphaz and the other friends] have not spoken what is right, as my servant Job has”) requires the reader to *approve* of what Job says—though his bold speeches must have regularly shocked the reader—and to disapprove of what the friends say—though, on first hearing, what they say may sound thoroughly orthodox.

In the divine speeches, by means of a *carnival of animals*, the natural world is surveyed. The world is ordered, but the ordering of the complex kingdom over which God rules does not align with human views of justice.<sup>[37](#)</sup> Satan and Job’s friends have asserted that there is a link between piety and prosperity, but God in the prologue and in the divine speeches makes clear that no such retributory connection exists. That accepted, humans

should take the opportunity to do what is right and good, whether it is to their advantage or not.<sup>[38](#)</sup>

#### *5.1.2.2 The Ethics of Job*

The speeches of Job typically occupy the space of two chapters (e.g., Job 6–7; 9–10), or even more (Job 12–14), whereas those of his friends generally cover only a single chapter (e.g., Job 8; 11). This gives some force to the accusation by Job’s friends that he is longwinded and verbose (8:2; 11:2–3; 15:2), but it also means that Job’s perspective dominates the book. The speeches of Job end at 31:40 (“The words of Job are ended”). The chapter division at 28:1 in no way suggests that Job 28 is extraneous or self-contained material. The chapter may be read as an ironic comment

upon the preceding debate that has manifested little or no wisdom (“But where shall wisdom be found? . . . It is hidden from the eyes of all living” [vv. 12, 21]).<sup>39</sup> On this interpretation, assuming Job is still the speaker, Job in chapter 28 mocks the overconfidence of his know-all friends and their claim to dispense true wisdom. The wisdom needed to understand the human condition (and Job’s present condition in particular) cannot be found or bought. Despite a general lack of scholarly support,<sup>40</sup> there is nothing to prevent this soliloquy being put in the mouth of Job, since he is the last speaker identified (27:1). It asserts that ultimate wisdom is not accessible to human beings, and that the only type of wisdom that a human can have is the kind that Job is

described as already having (28:28; cf. 1:1, 8; 2:3). The implied ethic is that humans are to realize the severe limitations of their knowledge.

True piety is to do what is right with no expectation of reward, for God is under no obligation to repay good behavior. The issue of the book is *not* the problem of suffering as such, for the explanation of Job's suffering is provided to the reader from the start. Job's suffering as an innocent party is only a means to posit and answer the question of the proper basis of relationship to God. Does God inspire true piety? God wins both rounds of the contest with the Satan (1:22; 2:10), and Job's refusal to admit fault and to countenance the idea that his sufferings are a divine punishment for some sin is



important in establishing the honor of God, who is worthy of serving irrespective of whether such service is rewarded. There are two long speeches by YHWH and two shorter responses by Job (40:3–5; 42:1–6). God's addresses to Job are similar (38:3; 40:6–7) and represent two legal challenges. Job is first reduced to silence, and next he says, "and [I] *repent* in dust and ashes" (ESV 42:6), but the root *nḥm* is used consistently to mean "comfort" in Job (e.g., 2:11; 7:13; 16:2; 21:34; 29:25; 42:11), and its use in 42:6 (ESV mg. "and [I] am comforted") may be an *inclusio* back to 2:11. Job's friends have failed to comfort him, but now God has comforted him, for he has taken him seriously and appeared and spoken to him, so Job is *comforted* by God "upon ('*al*)

dust and ashes” (42:6), as he humbly accepts his situation. Job rightly never budged on the question of his prior behavior, and his oath of innocence stands. It is his faulty reasoning and conclusions that he is now willing to modify and repudiate (42:3b), but it is no crime to be ignorant and not to understand all of God’s purposes.

#### *5.1.2.3 Job in the Storyline of Scripture*

In the early Christian Greek codices, Psalms commences the section usually classified as “Poetic,” and the section is dominated by books that are obviously wisdom in character (Proverbs, Ecclesiastes, Job, Wisdom, and Sirach). The order of the books in Melito’s list is Psalms, Proverbs, Ecclesiastes, Song of

Songs, and Job.<sup>[41](#)</sup> Psalms is followed by either Proverbs (Vaticanus and Sinaiticus) or Job (Alexandrinus). The placement of “The Song of Solomon” (so-named) in this section makes it *another* wisdom book, with the Solomon connection in the Greek title adding weight to this classification. The positioning of Job at the beginning of this canonical section in the English Bible is presumably due to chronological priority, given its patriarchal setting.

The book of Job as a large wisdom book is naturally enough attracted to the side of Proverbs in the Hebrew Bible.<sup>[42](#)</sup> According to Lindsay Wilson, “the book of Job is best understood as a protest, not against Proverbs, but against a misunderstanding of Proverbs.”<sup>[43](#)</sup> He goes so far as to say, “In order to understand

the role of the friends [of Job], we must recognise that they have derived their ideas from Proverbs, but lost the flexibility and partial application of the original source.”<sup>44</sup> That is one way to understand the present *canonical* function of the book of Job in relation to its neighbor in the canon, but whether the author of Job ever thought in such terms is a moot point. Each of the three friends claims that his teaching is drawn from the sapiential tradition (Job 8:8; 15:18; 20:4),<sup>45</sup> but an examination of the tradition cited (8:11–12; 15:20–24; 20:5) fails to uncover evidence of the friends of Job actually quoting or alluding to the book of Proverbs.<sup>46</sup> If the canonical position of books is reflective of the evaluations of ancient readers, then the neighboring

positions assigned to Proverbs and Job reveal the view of these readers that the books are canonical *conversation partners*, with Job (and Ecclesiastes) not allowing the injustices and inequalities of human life to be ignored or explained away, and, in this way, helping readers to notice the presence of the identical but more muted theme in the book of Proverbs (see below).

What is more, Will Kynes, noting that in Baba Bathra 14b Job follows Psalms, views the order as of demonstrable hermeneutical value and argues that “reading Job through a psalmic lens brings new clarity to this often-obscure book.”<sup>47</sup> Both David and Job experienced much adversity, and both used the lament form, and this is reason enough for the books to

be placed side by side in the canon, with their propinquity commending the strategy of allowing the reading of each book to influence the interpretation of the other. A specific example of a possible adaptive reuse of psalmic material is Job 7:17–18 (“What is man . . . ?”; cf. Ps. 8:4), wherein Job’s parody of Psalm 8 expresses his disappointment in God for failing to care for him as he should, given the psalmic paradigm.<sup>48</sup> This, in turn, assists a fruitful rereading of Psalm 8, for it disallows the reading of a falsely triumphalist view of humanity into the psalm, an approach which in any case should not be possible, for, in the immediate psalmic context, Psalm 8 is to be read as the fulfilling of David’s vow to praise God at the end of Psalm 7 after

God rescued him from his enemies (7:17), and the enemy motif of Psalm 7 is picked up in 8:2 (“to still the enemy and the avenger”).

### **5.1.3 Proverbs**

The title “Proverbs [of Solomon]” inevitably throws the emphasis on the aphorisms of chapters 10–31 as the *body* of the book, with chapters 1–9 seen as introductory. Indeed, it is of the final 22 chapters that readers tend to think when the book of Proverbs is mentioned. An acceptance of this title may, however, reverse the canonical focus, seeing that chapters 10–31 are to be read through the lens provided by the first nine chapters,<sup>[49](#)</sup> which place a profound theological nuance on the individual proverbs, many

of which make no reference to God.<sup>50</sup> The inclusion of the name of Solomon in the title suggests a religious orientation for the book, given the fact that this king's supreme wisdom is depicted as God-given in 1 Kings 3:3–14. In other words, more than human wisdom is on display in this book, and so it deserves a place in the canon of Scripture.

#### 5.1.3.1 *The Themes of Proverbs*

The main themes of Proverbs are the fear of God and the character of true wisdom. The motto of this wisdom book is found at Proverbs 1:7 (“The fear of the LORD is the beginning of knowledge”), and the same ethic of godly fear is also sounded at 1:29 and 9:10, forming an *inclusio* around the first nine chapters—and also at 31:30,



forming an *inclusio* around the book as a whole. The strategic positioning of this maxim is a signal of its importance in the book, which must be read from a theistic perspective.<sup>51</sup> Given such a definition, wisdom in Proverbs is thoroughly religious and amounts to a recognition that commitment to the God of Israel is the starting point and foundation of wisdom.

The opening address by a wise father to “[his] son” (Prov. 1:8–19) shows that the book addresses youth, who are at a stage of life when they must decide the direction of their lives, and this point must not be lost in the minutiae of the many proverbs. The choice is expressed by means of various dualisms: two paths (4:10–19), two hearts (4:20–27; 6:12–19), two female companions (4:1–9; 5:1–8), and

two houses (9:1–6, 13–18).<sup>52</sup> In this way, chapters 1–9 can be called “a kerygmatic proclamation,”<sup>53</sup> and hence, the other key figure and voice in these chapters is *Lady Wisdom* (1:20–33), namely, wisdom personified as a woman who calls out (1:20; 8:1) using hortatory speech (8:32–36; 9:4–6). She speaks as only YHWH can (8:35a: “he who finds me finds life” [RSV]), though she is also distinguished from God (8:35b: “and obtains favor from the LORD”). The parenetic style of Wisdom recalls that which is found in the sermons of Moses in Deuteronomy, and her appeals in chapters 1 and 8 frame the discourses of the father. Why are all these repetitive exhortations needed if it comes down to a simple choice between two options? The reason is that wisdom means something

more than simply *knowing* certain precepts; it is about moral character and a settled lifestyle that are impervious to the seductions of evil men and women.<sup>54</sup> In Proverbs 1–9, the foreign, evil, adulterous, and foolish woman (she is given all these names) stands over and against Lady Wisdom. The most likely theory of the origins of Lady Wisdom is that she was created by the author to be a *foil* for the wrong woman; certainly, that is how the two figures function in the book. The two women are competitors for the same young man; they are the two potential lovers for the son who is under instruction. Given the preponderance of feminine imagery for wisdom in the book, it is highly appropriate that the last chapter records the advice of Lemuel's

mother (31:1–9) and that the final embodiment of the wisdom ethic taught is a real-life woman (“excellent wife”) as depicted in the acrostic of 31:10–31 (31:30: “a woman who fears the LORD is to be praised”).<sup>55</sup>

In the poem of 8:22–31, Wisdom is not actively engaged in making the world; instead, she is the first product of YHWH’s creative ability (8:22), and in view of the parallel in 8:24 (“I was brought forth”), the best understanding of the verb *qānâ* (ESV “possessed”) in 8:22 is that Wisdom announces that she was *begotten* by God.<sup>56</sup> There is a series of “before” clauses (8:23–26), stressing the origin of Wisdom before anything else was made, followed by a series of “when” clauses (8:27–29), telling of

Wisdom's presence at the creative events. The translation "like a master workman" (ESV 8:30a [*'āmôn*]), if referring to Wisdom, would suggest Wisdom's participation in the actual work of creating; however, nothing else in the passage implies that Wisdom played such a role, and the rest of 8:30 and 8:31 depict the relation between Wisdom and created things as *play*, with Wisdom described as "rejoicing" and "delighting" in the newly made world.<sup>57</sup> An alternate understanding is that *'āmôn* refers to God, and Cleon Rogers suggests the translation, "I was close to him (YHWH in his role as) a master workman."<sup>58</sup> Unlike this passage, in Proverbs 3:19 ("The LORD by wisdom founded the earth") wisdom is an *attribute* of God and not a figure that

stands over against him. The aim of Proverbs 8:22–31 is to confirm and bolster Wisdom’s authority and so to intensify the youth’s readiness to listen to her: there is no one *older* than Wisdom, and so there is no one wiser than her. It would be a mistake to find a reference to Christ under the figure of Wisdom in 8:22, or to presume that the New Testament builds a wisdom Christology from such verses in Proverbs.<sup>[59](#)</sup>

### *5.1.3.2 The Ethics of Proverbs*

The placing of Proverbs, Ecclesiastes, and Job in close proximity in various canons is an indicator that Job and Ecclesiastes are not to be viewed as “wisdom in revolt,”<sup>[60](#)</sup> nor as “protest wisdom.”<sup>[61](#)</sup> Their authors are not seeking

to correct or counter Proverbs, for the placing of the books side by side more likely assumes or asserts their compatibility. This reading is supported by the “epilogue” of Ecclesiastes (12:9–14), closing as it does with the exhortation to “fear God,” which might easily serve as a summary of the teaching of the book of Proverbs.<sup>62</sup> Likewise, the ethic of the fear of God stressed in Proverbs is exemplified by Job himself (Job 1:1, 8; 2:3).<sup>63</sup> Moreover, Proverbs is insistent that human cleverness cannot give certainty to decisions and their consequences, for they are always subordinate to God’s will (e.g., Prov. 16:1, 2, 9; 19:14, 21; 20:24; 21:30–31). The essential mystery of life is not denied or dispelled by Proverbs, and it is a

misreading to view it as naïvely optimistic about the temporal prospects of the godly.<sup>64</sup> Readers are warned against thinking that they are wise (26:12; 28:11, 26) and instead are urged to trust God (3:7). A failure to note this teaching has led many to perceive a tension in the wisdom corpus, if not an irreconcilable conflict between Job-Ecclesiastes on one side and Proverbs on the other; however, Proverbs, like the other two books, candidly warns of the *limitations* of human wisdom.<sup>65</sup>

The three books are closer in their teaching than usually thought, and the problem has been a common misinterpretation of Proverbs. Job and Ecclesiastes are not battling a rigid retribution doctrine propounded by



Proverbs, for example, in the area of wealth and poverty.<sup>66</sup> Though Proverbs can attribute poverty to sloth (19:15, 24) and describe wealth as a reward for fearing God (22:4), it also urges generosity to the needy (21:26; 28:27) and speaks of the godly who choose poverty over wrongdoing (15:16–17; 28:6). The call of Proverbs is to rely on God rather than trust in the (supposed) orderliness of the world as a place where righteous behavior is always rewarded (3:5; 16:3; 22:19). Actions have consequences, but the deed-outcome nexus is not inflexible, so there is the obligation to care for the poor who are destitute through no fault of their own (21:13; 22:22; 28:27). If Proverbs is understood in this way, there

is no conflict with either Job or Ecclesiastes.

Correctly understood, the individual proverb presents a *typical* relationship between events, and as such any proverb admits exceptions and is situation-dependent. The classic example is what at first look like contradictory instructions in 26:4–5 (“Answer not a fool according to his folly, . . . Answer a fool according to his folly, . . .”).<sup>67</sup> The proverbs are to be viewed as paradigms rather than precepts, and the book does not claim to be a manual on how to do this or that and always succeed in what one attempts.<sup>68</sup> The purpose of the proverb is to defamiliarize routine ways of seeing and to stimulate reflection and thoughtful

action (1:6: “the words of the wise and their *riddles*”).

Proverbs 10–31 is marked by a relative absence of systematic ordering; however, it is going too far to say that the chapters are “largely unedited,” for T. A. Hildebrandt argues that 124 verses (out of a possible 595) are bound together into “proverbial pairs” on the basis of either semantics (often a catchword), theme, or syntax.<sup>69</sup> Proverbs 16:10–15 and 25:2–7 are examples of topical groupings, here sets of proverbs concerned with kings. Knut Heim seeks to provide an exposition of the logic of the ordering of proverbs in what he claims are proverbial clusters (e.g., 10:1b–5),<sup>70</sup> with adjacent proverbs understood to interact with and complement each other, and in that way

the book provides a multifaceted and nuanced perspective on human life. If this mode of analysis is accepted—and it has become increasingly popular in recent commentaries on Proverbs<sup>71</sup>—it shows that the book is more subtle than often thought and does not provide simplistic or formulaic answers to the complex issues of life.

### *5.1.3.3 Proverbs in the Storyline of Scripture*

The portrait of Solomon as the consummate wise king found in Kings and to a lesser extent in Chronicles (e.g., 1 Kings 3:12, 28; 4:29–31; 10:8; 2 Chron. 9:22–23) makes no mention of the three works linked to his name in the canon. In an attempt to fill this gap, rabbinic lore

claimed that Solomon wrote the Song of Songs in his youth, Proverbs in his maturity, and Ecclesiastes when he became old.<sup>72</sup> Whatever the plausibility of this theory, presumably one generated by scrutiny of the contents of the three books, it only underscores the fact that the Historical Books do not as such depict Solomon as the author of wisdom literature found elsewhere in the canon. That does not mean, however, that the intra-canonical link is fanciful and unsustainable; indeed, the postulated connection to Solomon enriches the reading of these Wisdom Books.

The book of Proverbs is attributed to Solomon as author or collector or both (Prov. 1:1; 10:1; 25:1), and this attribution is in accord with what is said in 1 Kings

4:32, namely, that “[Solomon] also uttered three thousand proverbs.” In other words, the writer of Kings depicts Solomon as a prolific composer of proverbs, though it is not said that these were written down for posterity. In the same passage, the author of Kings recognizes the internationalism of wisdom, for he praises Solomon for possessing wisdom that “surpassed the wisdom of all the people of the east, and all the wisdom of Egypt” (1 Kings 4:30). Solomon is compared favorably with other apparently well-known savants from outside Israel, some of whom are named (e.g., “Heman, Calcol, and Darda, the sons of Mahol”), and the queen of Sheba also acknowledges his supreme wisdom (10:1, 3, 7–8). The comparison with extra-Israelite wisdom assumes a basic

*similarity* between the two, without denying Israelite distinctives (e.g., the fear of YHWH), and in line with this, the book of Proverbs includes material from extra-Israelite sources (e.g., Prov. 31:1: “The words of King Lemuel. An oracle that his mother taught him”). The links with wisdom outside Israel are another way in which the issue of the nations is broached in the Old Testament.

#### ***5.1.4 Megillot***

The order of the five books of the *Megillot* in the Leningrad Codex and in Sephardic Bibles appears to be based on traditional notions of chronology, namely, when the books were composed: Ruth (set in the days of the judges and mentioning David); Song of Songs (written by a young

Solomon?); Ecclesiastes (written by Solomon when he was old?); Lamentations (in the aftermath of the fall of Jerusalem); and Esther (set in the Persian period).<sup>73</sup> In other Hebrew Bibles, especially those used by Ashkenazic Jews, the order of the *Megillot* reflects the sequence of the annual cycle of the major Jewish festivals, assuming the year starts with the month of Nisan: Song of Songs (Passover), Ruth (Weeks), Lamentations (Ninth of Ab), Ecclesiastes (Booths), and Esther (Purim).<sup>74</sup> Recent studies of the *Megillot* have explored the thematic and lexical connections between the five books, with the idea that they may throw light on each other and assist in a more nuanced interpretation of their contents.



#### 5.1.4.1 *Ruth*

In the narrative of *Ruth*, a theology of God's kind dealings with his people on the scale of both family and nation is outlined, and an ethic of kindness is fleshed out in the persons of *Ruth* and *Boaz*. The different perspectives on the book of *Ruth* suggested by its alternative canonical placements are not contradictory, nor do they imply that the book is confusingly multivalent; rather, its various positions in the Hebrew and Greek canons alert readers that more than one significant theme is at play in this rich narrative about God's dealings with an Israelite family in distress.<sup>75</sup> The movement of the book is from emptiness (ch. 1) to fullness (ch. 4). In chapter 1, a famine causes the family of *Elimelech* to

migrate to Moab, but the move proves disastrous, for in Moab Naomi loses her husband and sons (1:3–5), and Ruth is left with no prospect of a husband (1:9, 11). The family is decimated and without a future. However, through the working of providence, by the end of chapter 4, the story becomes one of blessing and fruitfulness, for Ruth finds a husband in Boaz and Naomi finds a replacement son in Obed (4:17a: “A son has been born to Naomi”). The family is indeed blessed (4:11–12), as is evident from the genealogy, which traces the family line through Boaz and his son (born to Ruth) to great King David (4:17b–22).

#### 5.1.4.1.1 THE THEMES OF RUTH

The main themes of the book of Ruth are the kindness of God, his providence, and the hope of Israel that centers on the house of David. The opening chapter introduces the problems that the plot will resolve. It begins with the family's departure from Bethlehem in a time of famine (1:1) and concludes with the return of the remnants of the family at the time of harvest (1:22). On arrival back in Bethlehem, Ruth is ignored by everyone, and it is Naomi's unhappy state that is commented on (1:19–21). Neither Naomi nor the townsfolk have any inkling that it will be through the heroic efforts of Ruth (with the cooperation of Boaz) that the family fortunes will be restored. Naomi is the *central* character of the book in that its subject is her loss and its reversal, her

movement from emptiness to fullness (1:21), and this tends to focus the story from Naomi's perspective.<sup>76</sup> On the other hand, Boaz is the *best-connected* character in terms of the number of links with other persons (starting in 2:1), including David.<sup>77</sup> Why, then, was the book called "Ruth"? Presumably, it is because Ruth captures the reader's interest, for she appears in every scene in the book, except for the all-male scene at the city gate in chapter 4, and even there she is the subject of conversation. The concern of the book is the method by which Naomi's hopeless condition can be reversed, and it is through the initiative and action of Ruth and Boaz that the reversal takes place, justifying the confidence expressed by Naomi that Boaz

will not delay in playing his part (3:18).

#### 5.1.4.1.2 THE ETHICS OF RUTH

Famine is the cause of the family's migration to Moab, just as famine led to Abram going down to Egypt (Gen. 12:10) and was behind the translocation of Jacob and his twelve sons to the same foreign land (Gen. 45:9–11). The parallels suggest that the deaths of the husband of Naomi and her two sons need not be viewed as punishment for the *crime* of deserting the promised land. Certainly, Naomi does not see herself at fault and cannot understand why God has struck out against the family (Ruth 1:20–21). The narrator voices no criticism of their leaving the land, and interpreters would

be wise to show the same restraint. The implied ethic of the story lies elsewhere.

It is widely recognized that the entwined themes of divine and human “kindness” (*hesed*) are important in the book. In being willing to return with Naomi, the two daughters-in-law show “kindness” to their deceased husbands and to her (Ruth 1:8), and this moral quality is confirmed in the case of Ruth by her adamant refusal to part from Naomi (1:16–17). In line with this, Boaz later blesses Ruth for her “kindness” (3:10). This verse actually speaks of her *two* acts of kindness (“you have made this last kindness greater than the first”). The first was her loyalty to Naomi and the family (cf. Boaz’s praise of Ruth in 2:11–12), and the second is her willingness, for the

sake of the family, to marry a relative of her deceased husband, even though Boaz is an older man.<sup>78</sup> Naomi had asked that God would repay the kindness of her daughters-in-law with kindness (1:8: “May the LORD deal kindly [root *ḥsd*] with you”), and she sees in the new development reported by Ruth (Boaz’s favor toward Ruth) a signal that God is acting in kindness toward the family (2:20). The sentence in 2:20 is ambiguous (“who has not forsaken *his* kindness to the living or the dead” [our translation]), with the pronoun’s antecedent either the Lord or Boaz (“Blessed be he [Boaz] by the LORD”). The second alternative is the one most often favored by scholars, namely, it refers to Boaz’s kindness, but if the ambiguity is deliberate, the reference is to

God's kindness shown through that of Boaz.<sup>79</sup> Due to the fact that Ruth and Boaz go beyond the obligations of family duty—Ruth was urged by Naomi to return to her original family (1:8), and Boaz is not the nearest of kin (3:12)—they serve as models and agents for God's own kindness to a family in distress. The idea that Ruth and Boaz are to be viewed as ethical models is supported by the placement of the book after Proverbs 31 in the Hebrew Masoretic tradition.

God's direct involvement is stated by the narrator only once (4:13),<sup>80</sup> though God is referred to many times by characters in the form of lament (1:20–21) and blessings (e.g., 2:11–12, 20; 4:14–15). This creates an expectation of how God will (or should) act to remedy



problems or reward right behavior. More subtly, the apparent *chance* event of Ruth entering the field of Boaz (2:3), and the arrival of Boaz and of the unnamed close relation at just the right time (2:4; 4:1), support the same theology of God's superintendence of events.<sup>[81](#)</sup> A striking feature of the story is the way in which each of the three main characters acts in the way that God is expected to act, the correlation implying that they are divine agents. Naomi asks that God may provide her daughters-in-law with a "home" (1:9), but later it is she who seeks a "home" for Ruth (3:1; the root *nwh* in both instances). Boaz calls on God to recompense Ruth as one who has taken refuge under God's "wings" (2:12), but later Ruth, in effect, calls on Boaz to act as God's agent by

spreading his “corner-garment” (= wing) over her and marrying her (3:9). Above all, God’s “kindness” toward the family (2:20) is shown by Ruth’s “kindness” in thinking of the needs of the family and being willing to marry Boaz, who is a generation older than she (3:10). The ethics of the book takes the form of *imitatio Dei*, reflecting the fundamental biblical truth that what humans should be and do reflect God’s moral character and actions.

#### 5.1.4.1.3 RUTH IN THE STORYLINE OF SCRIPTURE

The family history recorded in the book of Ruth is set in the context of God’s grand purposes for Israel. The promise of a blessed life in the land will be fulfilled

through the house of David, and this book can be read as an apology for the Davidic dynasty. The genealogical information given in 4:17b–22 enables the story to be situated in the Bible's main narrative, namely Genesis to Kings, in which kingship is a major concern.<sup>82</sup> In fact, the theme of kingship is sounded immediately before the Ruth narrative in the Greek canonical tradition by means of the refrain that punctuates the last chapters of Judges: "In those days there was no king in Israel" (Judg. 17:6; 18:1; 19:1; 21:25). The references to Perez in Ruth 4:12 and 18 take the reader back into the patriarchal stories of Genesis, notably the circumstances of the birth of Perez in Genesis 38; then we move forward in time to David, so that the genealogy helps to

establish continuity between earlier Israelite history and the beginning of the Davidic monarchy as stages in the plan of God.<sup>[83](#)</sup> What is more, within the total panorama of the biblical story, the book of Ruth prepares not only for David, but for David's greater son, Jesus, and the royal house of David reaches its zenith with the birth of Jesus who is the Christ (Matt. 1:1, 5, 18).

The book of Ruth covers much the same ground as do the books of Samuel, namely, the period from "the days when the judges ruled" (Samuel being the last judge; 1 Sam. 7:15) to David.<sup>[84](#)</sup> There are similarities between Ruth and Hannah, who through her offspring Samuel (the anointer of the first two kings) is also related to the coming monarchy

(1 Sam. 1–2). Through the house of David, God will bring blessing to Israel and also to the world. Ruth’s designation as “the Moabite woman” is found seven times in the book (1:4, 22; 2:2, 6, 21; 4:5, 10), highlighting her outsider status.<sup>85</sup> Repeated mention of Ruth’s foreign origin picks up the promise of blessing to “all the families of the earth” in the Abrahamic covenant (Gen. 12:3; 18:18; 22:18). The theme of the acceptance of outsiders is expanded upon in the Prophetic Books (esp. Isaiah), but its presence in the Ruth narrative anticipates the multiethnic nature of the end-time people of God (Rev. 5:9–10; 14:6).

There is a close relation between God’s “kindness” featured in the story of Ruth and the subsequent Davidic covenant

tradition,<sup>86</sup> whose fountainhead is the dynastic oracle in 2 Samuel 7, wherein God promises (through Nathan) that he will not take his “kindness” (*hesed*) from David’s son (7:15). Solomon said that God showed “great kindness” to David in giving him an heir to sit upon the throne (1 Kings 3:6). Behind the special position given to the house of David stands God’s kindness. The word “kindness” is used seven times in Psalm 89.<sup>87</sup> The psalm opens with praise of the Lord’s acts of kindness (v. 1), for God’s kindness is firm and enduring (v. 2), as illustrated by his covenant with David (vv. 3–4). God’s kindness enabled David to defeat his enemies (vv. 22–23). It is expected that the covenant will stand firm due to God’s kindness (v. 28), even in the face of

disloyalty by David's descendants (v. 33; cf. 2 Sam. 7:11b–16), but the unthinkable has happened and it appears that God has renounced the covenant (Ps. 89:38–51). The Ruth narrative can be understood as giving hope for the future of the Davidic house. Despite the ancestors of David experiencing a time of extreme peril, God's kindness did not fail the family, and likewise (by implication) his kindness will not fail the troubled dynasty of David.

#### *5.1.4.2 Song of Songs*

The Song of Songs is largely a woman's song, for the female lover is the first and last to speak, as well as the most frequent speaker,<sup>[88](#)</sup> and sometimes her male beloved speaks only indirectly, through

her speech (e.g., 2:10–13). The song is divided into two Hebrew *seder* lessons after 5:1, and the second half of the verse is the poet's own words ("Eat, O friends, and drink; drink deeply, O lovers!" [RSV]), which serve as the center and thematic high point of the book.<sup>89</sup> Romantic love is celebrated, and the biblical author shows no embarrassment in including graphic head-to-toe descriptions of the two lovers.

#### 5.1.4.2.1 THE THEMES OF THE SONG OF SONGS

The main theme of the Song of Songs is romantic love, its joys, its strength, and its dangers. Whatever the canon, the neighboring books of the Song of Songs are remarkably consistent, with



Ecclesiastes preceding (B. Bat. 14b; LXX) or following it (MT), and it is never far from Proverbs, though always with a book (Ecclesiastes or Ruth) intervening between them. In the Talmudic ordering of the books, Song of Songs is followed by Lamentations. Following Proverbs (Hebrew Bible), both Ruth and Song of Songs develop the picture of the virtuous and resourceful woman featured in Proverbs 31,<sup>[90](#)</sup> for Ruth is almost constantly in view in the book named after her, and the female lover is the main speaker in the Song. With Proverbs preceding it (e.g., Prov. 5:15–19), the eroticism of the Song of Songs cannot be read as encouraging sexual experience outside the marriage relationship. When followed by Song of Songs, the amorous

aspect of the book of Ruth is highlighted (e.g., Boaz's immediate interest in the new maiden in the field [2:5] and his attentiveness to her every need [2:8–9, 14–16]), and just as Ruth and Boaz are perfectly matched, so also are the besotted lovers in the Song.<sup>91</sup> In both books, there is the issue of how the man and the woman will be brought together. In the case of the book of Ruth, the potential barriers of age and race (the older Israelite man and the young Moabitess) must be overcome (2:10; 3:10). The structure of the poems of the Song of Songs is disputed, but a number of scholars find a repeated pattern in the main units of the Song (the bringing together of the separated lovers), though they do not agree on the exact dimensions of the units and use different terms to label

the pattern: seeking and finding (Cheryl Exum), desire and union (David Dorsey), and rendezvous (Elie Assis).<sup>92</sup>

Early readers were right to detect the presence of significant connections between these canonical works.<sup>93</sup> In the Song of Songs, the main speaker is the female lover (as noted above), and in the juxtaposed book of Lamentations, one of the two main speakers in the early chapters is “the Daughter of Zion,” whose speeches are full of passion and pathos (see below). Later liturgical use of the Song at Passover suggests that it was interpreted as an expression of God’s love for Israel as seen in the exodus deliverance (cf. *Song of Songs Rabbah*). There is a long history of this interpretation in Judaism,<sup>94</sup> though to read

the Song as a full-blown allegory is today viewed as untenable. The love lyrics of the Song resonate with the romance and marriage of Ruth and Boaz. Moreover, in line with the bringing together of the separated lovers in the Song of Songs, there is in Lamentations the plea that the strained relationship between God and Zion be restored (e.g., 2:18–20; 3:55–57; 5:1, 19–22). This does not turn the Song of Songs into allegory, but the intertextual resonances do prevent the trivialization of romantic love.

With regard to possible thematic links between the Song of Songs and Ecclesiastes, as part of the more general joy theme in Ecclesiastes (e.g., 9:7), the call to enjoy one's wife in 9:9 finds an extensive illustration in the Song of

Songs,<sup>95</sup> and the repeated exhortation of Song 2:7, 3:5, and 8:4 (“that you not stir up or awaken love until it pleases”) can be understood as giving advice on the right timing of love in line with Ecclesiastes 3:5 and 8.<sup>96</sup> These links, however, are minimal and perhaps contrived, and Stone may be correct in saying that the conjoining of the Song of Songs and Ecclesiastes is largely due to the perceived need that both books be near Proverbs as components of a *Corpus Salomonicum*.<sup>97</sup>

#### 5.1.4.2.2 THE ETHICS OF THE SONG OF SONGS

The male lover in the Song of Songs can at times be depicted in kingly terms (1:5, 12; 7:5); however, Solomon, despite having

many wives (1 Kings 11:1–3; cf. Song 6:8–9), is probably not the lover portrayed in the poems. The Solomon connection is one reason among others to recognize that the Song of Songs is not unrelated to wisdom ways of thinking,<sup>98</sup> though in terms of genre, it is love songs and finds an extrabiblical parallel in ancient Egyptian love poetry.<sup>99</sup> As noted by Katharine Dell, the repeated admonitions spoken by the female lover to the daughters of Jerusalem about waiting patiently for love and not rushing to find it (2:7; 3:5; 8:4) and the profound reflections on the strength of love in the final chapter (8:6–7) come close to the kind of conceptual thinking found in wisdom circles (cf. Prov. 15:17).<sup>100</sup> The Solomon connection suggests that it is not

to be treated as a secular love song (or as a collection of such songs); rather, the Song has lessons to teach as it points out the power, dignity, and beauty of romantic love.

Thomas Krüger is more positive than Stone in his evaluation of the significance of a sequential reading of the *Corpus Salomonicum* and identifies a significant motif that runs like a thread through the three books, namely that of *seeking* and *finding* the ideal woman. In Proverbs, this woman is mostly Lady Wisdom (1:28; 2:2–4; 3:13; 4:22; 7:15; 8:9, 12, 17, 35),<sup>101</sup> though finding wisdom in Proverbs is finally given empirical embodiment in the finding of the “good wife” (31:10; cf. 18:22). In Qoheleth, seeking and finding wisdom (Eccles. 7:24–29; 8:17;

12:10) leads to the call to find enjoyment in everyday activities, including delight in one's own wife (9:9). In the Song of Songs, the vicissitudes of seeking and finding the ideal companion (though here it is the woman who does the seeking) is explored in emotionally charged language (Song 3:1–4; 5:6–8; 6:1; 8:1).<sup>102</sup> Krüger goes as far as to hypothesize that Qoheleth may have been written to expand upon Proverbs, and that the Song of Songs may have been composed as a follow-up to Qoheleth; but given the marked variations in how the theme of seeking and finding is handled in the three books, it is likely that the thematic thread identified by Krüger was among the links recognized by ancient readers rather than something contrived by the biblical authors.



#### 5.1.4.2.3 THE SONG OF SONGS IN THE STORYLINE OF SCRIPTURE

Within the cycle of love songs that make up the Song of Songs, Solomon is mentioned by name in the superscription (1:1: “The Song of Songs, which is Solomon’s”), in the simile “like the curtains of Solomon” (1:5), in a description of his opulent litter on his wedding day (3:6–11), and in an allusion to his extensive vineyard (8:11–12). Solomon is probably not, however, the shepherd-lover depicted in the poems, though having numerous wives and concubines would have contributed to his romantic fame and suggested that he was well qualified to compose such a passionate work (1 Kings 11:1–3; cf. Song 6:8–9). In a final summary of what the

songs are about, the reader is taught about the awesome power of romantic love (Song 8:6–7).<sup>103</sup> Though not an application made in the Song of Songs itself, it is not without significance that in the story of Solomon told in Kings, it was his attachment to his foreign wives (“Solomon clung to these in love”) that brought him down (1 Kings 11:1–8), such that in Nehemiah 13:26, the fate of Solomon becomes an object lesson in a postexilic sermon on the danger of entanglement with foreign wives.

#### 5.1.4.3 *Ecclesiastes*

The Hebrew term *Qohelet*, rendered “Ecclesiastes” in English, is used in 1:1, 2; 7:27; 12:8, 9 and 10, and comes from the Hebrew root meaning “to collect.” It

appears to be the name of an office, perhaps designating one who collects proverbs or gathers pupils (12:9). Seitz sees the name evoking the scene in 1 Kings 8 when Solomon “gathered” (using the root *qhl*) all Israel.<sup>[104](#)</sup> The structure of the book is disputed by scholars,<sup>[105](#)</sup> but 1:2 is the *motto* of the book and forms an *inclusio* with 12:8 (“Vanities of vanities, says the Preacher, all is vanity”), with the book’s argument ending with a restatement of this theme, followed by an epilogue (12:9–14). Then, 1:3 provides the programmatic question the book seeks to answer: “What does man gain by all the toil at which he toils under the sun?,” namely, the book may be thought of as a thesis on the value (or otherwise) of human work and effort.

#### 5.1.4.3.1 THE THEMES OF ECCLESIASTES

The main themes of Ecclesiastes are the impermanence of all things, the inescapability of death, the injustices of life, and the value of work. The so-called “king fiction” in Ecclesiastes plainly alludes to Solomon and his wisdom, wealth, and building projects (1:1, 12, 16; 2:3–9). Eric Christianson refutes the common supposition that the Solomonic “guise” is discarded after 2:26,<sup>[106](#)</sup> showing that the book as a whole can be understood as written from a Solomonic perspective. On this understanding, the intra-canonical link to the biblical portrait of Solomon materially contributes to the interpretation of Ecclesiastes. Y. V. Koh also argues for “the pervasiveness of the royal voice” throughout the book,<sup>[107](#)</sup> but,

unlike Christianson, she does not view the book as aimed at debunking the wisdom of Qoheleth; this approach is in accord with the more positive portrayal of Solomon in Chronicles (esp. 2 Chron. 9).<sup>108</sup> In addition, as explained by Koh, “Solomon’s reputation as Israel’s wise king *par excellence* would lend support and authority to Qoheleth’s pessimistic conclusions,”<sup>109</sup> since he had the wisdom and wealth to do a thorough investigation, namely, he did not get the results he did because of any lack of insight or affluence. Qoheleth has tested everything in a way that other people, with their more limited intellectual and material resources, would not be able to attempt, and his conclusions are that humans cannot master life (Eccles. 1:15), human wisdom is limited (1:18),

and indulging in pleasure cannot lead to permanent gain (2:2, 11), though human work and effort, properly understood and executed, are of value.

The word *hebel* (ESV “vanity”) is the key term in the book,<sup>[110](#)</sup> and this multivalent Hebrew word can mean “vapor” or “breath” (Ps. 78:33 may be taken as representative: “So he [God] made their days vanish like a breath, and their years in terror”).<sup>[111](#)</sup> It occurs 38 times in Ecclesiastes and is used as a summarizing term (e.g., Eccles. 2:11, 17, 23). The book appears to teach that there is no lasting advantage to human labor because everything under the sun is temporary, and Daniel Fredericks argues that *hebel* means “temporary,” namely, it asserts the brevity of life,<sup>[112](#)</sup> but the more

general idea of “insubstantial” makes best sense of all its uses in Ecclesiastes and when applied to time means “temporary.”<sup>[113](#)</sup> This fits with the later annual reading of the book during the Feast of Booths (= temporary shelters) in the liturgical calendar of Judaism. The book explores how to live and work in a world characterized by insubstantiality, but that does not empty everything of value. Despite all this negativity, the book’s ending has a positive injunction (12:13–14).

The fact of death is squarely faced, as is the reality of injustice. Humans do not know what the future holds, and the only thing one can foretell with certainty is death (Eccles. 2:12–17; 8:5–8; 9:2–3, 12; 11:8; 12:6–7). Though death would seem

to negate the advantages and achievements of wisdom (2:14–16) and talents (9:11–12), it is “better” to be wise than a fool (2:13–14a); however, wisdom will not save a person from death (2:14b). Not only can a person not take their well-earned possessions with them, but there is also the uncertainty as to who will get them when they die (2:17–23), and a fool (2:19) or a lazy good-for-nothing (2:21) may get everything for which the wise have worked so hard. Qohelet feels such injustices keenly and does not hold back the voice of protest.

#### 5.1.4.3.2 THE ETHICS OF ECCLESIASTES

In Ecclesiastes, as in Proverbs and Job, the observation of life shows that people experience that they are not the master of



events; rather, God rules all things as he pleases, and he does so independent of any person's desires and merits (Eccles. 2:22–26; esp. v. 24: “This also, I saw, is from the hand of God”). There is a *time* for everything (3:1–8), yet humans do not know what that time is; instead, they only have “timelessness” in their mind (the contextual meaning of *‘olam* [3:11]; ESV “eternity”). Therefore, properly understood, 3:11 declares the ignorance of humans.<sup>[114](#)</sup> God rules the times (3:12–15), but not knowing the time, people often fail to react appropriately simply because they misread the situation in which they find themselves (e.g., Is it the time to speak or to keep silent? [3:7b; cf. Prov. 10:19]). There is a time appropriate for every action (Eccles. 3:11a: “[God] has made

everything beautiful in its time”), but humans do not know the time (3:11b: “so that he cannot find out what God has done from the beginning to the end”). What is *fitting* for the occasion is “beautiful” (3:11; cf. 5:18 [yāpê]; Mark 14:6: “She has done a beautiful thing to me”),<sup>115</sup> but it is a vain hope to think that human beings can always act appropriately, and so, many a false step is taken in life.

Despite this sober truth, there is the repeated refrain that urges people to eat, drink, and enjoy the fruit of one’s labor (Eccles. 2:24; 3:13, 22; 5:18), and it is stated that the ability to enjoy such simple pleasures is a gift from God (2:24–26; 3:13; 5:18). Whybray finds some seven texts in which Qoheleth recommends the pursuit of enjoyment.<sup>116</sup> Some scholars

would question the joy thesis, but it is not enough to view the joy statements as simply acting as *psychological relief* in the face of Qoheleth's pervasive pessimism. God may give joy and pleasure, but humans can never achieve it for themselves, however hard they try. The implied ethic is to enjoy life, but to do so in the right way, not trying to squeeze from possessions and pleasures what they cannot give, namely, ultimate significance and security; these must be found in God. People should trust and obey God, whether life is long or short, enjoying what he gives them as his kind gifts (cf. 1 Tim. 6:6–10; James 4:13–17).

#### 5.1.4.3.3 ECCLESIASTES IN THE STORYLINE OF SCRIPTURE

Gerald Sheppard argues that the epilogue in chapter 12 is a redactional statement that reflects canonical shaping,<sup>[117](#)</sup> with the evidence being what he sees as tell-tale differences between the epilogue and the body of the book. For example, Ecclesiastes 12:9–14 switches from direct address by Qoheleth to a third-person description of Qoheleth (12:9–10), and the epilogue stands outside the thematizing frame of the book (the *inclusio* formed by 1:2 and 12:8 [“vanity of vanities”]). The “my son” formula of 12:12a, while common in Proverbs, is not otherwise encountered in Ecclesiastes. On the other hand, the mention in 12:9 of arranging “proverbs” has no direct reference to the canonical book by that name but refers to an aphoristic genre *intrinsic* to

Ecclesiastes, for there is proverbial material in the book (e.g., 7:1–13; 9:4).<sup>118</sup> Proverbs always uses YHWH as an object of the verb “to fear” (Prov. 1:7, 29; etc.), but Qoheleth uses “God” (Eccles. 5:7; 7:18; 8:12–13), so that 12:13 is not a direct citation of Proverbs. In Proverbs, “commandments” (plural) refer exclusively to the precepts of the father (e.g., 2:1; 3:1; 4:4) but in Ecclesiastes 12:13 they are divine instructions.<sup>119</sup> Also, in 12:14, an appointed time when God will execute judgment is anticipated. Judgment is not a theme explicit in Proverbs, but Ecclesiastes 11:9 is virtually an exact parallel in language (cf. 3:17), and so the contents of the epilogue are not totally foreign to the book it completes and do not have the book of

Proverbs in their sight.

The epilogue may be viewed as a statement appended to guide readers on how to read and understand the book. However, it does not *correct* its teaching; rather, 12:9 commends Qoheleth and approves his work. He is a wise man (*ḥākām*), and this portrayal of Qoheleth legitimates the book as a wisdom production and rules out an interpretation that finds anything but an orthodox perspective in his sayings.<sup>[120](#)</sup> Scholars keen to unearth evidence in the epilogue of “canon consciousness” interpret the phrase “beyond these [sayings]” (12:12) as referring to an otherwise unspecified wisdom canon (“the words [sayings] of the wise”; 12:11; cf. 9:17; Prov. 1:6; 22:17).<sup>[121](#)</sup> On this understanding, the book

is intended to interact with other wisdom books, and the epilogist cautions against the *wrong* books (Eccles. 12:12). However, Seow is right to dispute this approach, arguing that 12:11 need refer only to the words of Qoheleth; namely, the reader is warned not to go beyond “the sayings of the wise” as recorded and taught by Qoheleth himself.<sup>[122](#)</sup> Qoheleth has said all that is needed. The epilogue does not allude to or cite the book of Proverbs, but irrespective of what the epilogist may have had in mind, the placement of Ecclesiastes *after* Proverbs indicates that some ancient readers believed that these two books were to be read in concert,<sup>[123](#)</sup> and the implication is that Qoheleth’s instruction is to be understood in such a way that it aligns

with the mainstream wisdom teaching found in Proverbs.

#### *5.1.4.4 Lamentations*

The five chapters of Lamentations are five poems, and their similarities of construction and theme imply that they are coordinated. The first four poems are alphabetical acrostics. In chapters 1 and 2, each stanza has three lines, and the first word of each stanza begins with the successive letter of the Hebrew alphabet, such that there are 22 verses in each of these two chapters. Chapter 4 shares the same basic pattern, but the stanzas have only two lines. Chapter 3 is more elaborate, with each line of each three-line stanza beginning with the respective letter of the alphabet, and this intensified



pattern is signaled in our English versions by having 66 numbered verses, though the chapter is no longer than chapters 1 and 2. Chapter 5 is not an acrostic but has 22 lines and so conforms to the same general pattern. The lack of an acrostic in the final chapter alerts the reader to the book's impending conclusion, though the thematic tensions present in the book remain unrelieved at its close. The literary pattern cannot be put down as an aid to the memorization of the poems or mere literary embellishment. It probably aims to express the *completeness* of grief, giving total expression to the nation's sorrows, in the hope of leading to emotional catharsis.[124](#)

#### 5.1.4.4.1 THE THEMES OF LAMENTATIONS

The main themes of Lamentations are the problem of suffering, the severity and compassion of God, and the restoring of a broken relationship with God. The five poems do not exhibit any obvious theological progression, and in recent times a common way for the book to be analyzed is in terms of the different viewpoints or *voices* to be heard, each of which, in its own way, expresses the suffering of God's people.<sup>[125](#)</sup> William Lanahan suggests that five *personae* are discernible in the book: the first voice is of someone who approaches the city of Jerusalem only to find it deserted (Lam. 1:1–11b, 15a, 17; 2:1–19). Lanahan calls it the “objective reporter,” who sees Jerusalem as a widow woman. Then, Zion speaks for herself in passionate outbursts

(1:9b, 11b–22; 2:20–22). In chapter 3, the poet has assumed the persona of a defeated soldier (says Lanahan), but this voice also approximates that of Jeremiah, for a verse such as 3:14 (“I have become the laughingstock of all peoples”) sounds like the experience of Jeremiah (cf. Jer. 20:7).<sup>126</sup> Verses like 3:53–56 can be read as recalling incidents in the troubled ministry of Jeremiah, notably his being thrown into a “pit” (cf. Jer. 38:6–13). The voice of chapter 4, according to Lanahan, is that of the average citizen, and the final viewpoint provided in chapter 5 is a choral voice where the people express their communal misery (noting the repeated use of “we,” “us,” and “our”). The readers are, in effect, invited to join the sorrowful choir and in this way are

helped to enter into the experience of the ancient event, at least to some extent.<sup>[127](#)</sup>

In terms of the theology on display, the suffering of the city has been inflicted by God in response to her sins (Lam. 1:5: “Because the LORD has made her suffer for the multitude of her transgressions” [our translation]), and Jerusalem herself says in 1:12, “Look and see if there is any sorrow like my sorrow, which was brought upon me, which the LORD inflicted on the day of his fierce anger.” The frightening truth is that it is the divine warrior who destroyed his city and sanctuary (2:1–9). Lamentations does not as such question the justice of what God has done, but nor does it try to minimize the suffering that has resulted. There is, however, hope because of the gracious

character of their God (3:21: “But this I call to mind, and therefore I have hope . . .”). In chapter 3 especially, the suffering is personalized (noting the repeated use of “I,” “me,” and “my”), but so are the godly expressions of hope.<sup>[128](#)</sup>

However, the fact that the book does not *end* with chapter 3 must be of significance, and after hope is sounded in the center of the book (3:22–24, 37–39, 55–57), the images of suffering return. The central positioning of these strophes must be intentional, and 3:22–23 is one of a number of Old Testament verses that reflect the creedal declaration of God’s character given in Exodus 34:6–7.<sup>[129](#)</sup> While similar sentiments are found elsewhere in Scripture, what makes the declaration about the kindness of God in

Lamentations 3 so amazing is its setting in such a depressing book. The fact that they are traditional statements does not make them glib or insincere.<sup>[130](#)</sup> Chapter 3 is a theological high point and is pivotal to the message of the book as a whole in terms of both its form and content. It is not convincing to interpret these orthodox affirmations as accusations aimed at God, with the poet intent on motivating God to take action.<sup>[131](#)</sup> Chapter 3 couches the nation's plight in the language of faith, and aims "by the use of common forms of liturgy to appeal to the whole nation to experience that dimension of faith testified to by one representative individual."<sup>[132](#)</sup>

#### 5.1.4.4.2 THE ETHICS OF LAMENTATIONS

But if sin is confessed in Lamentations (e.g., 1:5, 8, 14), it cannot be asserted that the people's sin is *equal* to their suffering. Though it is a contributing factor, the *full* explanation of their suffering cannot be their sin, for Judah's sin is mentioned relatively infrequently when compared to the images of suffering that haunt almost every line.<sup>[133](#)</sup> Also to be noted is the lack of specificity in what is said about sin in the confessions. It is a genuine acknowledgment of sin, but that is not the whole story. Judah's suffering *outweighs* her sin; the punishment is out of all proportion to the crime. No easy explanation of suffering is provided in Lamentations, nor in any other book of the Bible. There is too much suffering for there to be neat answers. Of course, the

closest we get to an adequate answer is the revelation of God in the cross, where God in Christ voluntarily suffers for sin that is not his own.

Lamentations ends with a profession of faith in the eternal reign of God (5:19) and a petition for restoration (5:20–21), but the very last verse is inconclusive as to what will happen: “unless (*kî ’im*) you [YHWH] have utterly rejected us, and you remain exceedingly angry with us” (5:22). The judgment on the city was the result of sin, and in that sense their suffering was deserved, and so they are in no position to insist that God do what they wish him to do (forgive and restore), yet the character of God is such that it is hoped that he may respond to their cries with mercy.



Lamentations teaches the appropriate language of prayer amid suffering.

#### 5.1.4.4.3 LAMENTATIONS IN THE STORYLINE OF SCRIPTURE

Should we place Lamentations among the festal scrolls (*Megillot*) as in the Hebrew Bible, or should it follow Jeremiah as in the Greek canonical tradition? There may be no right answer, but such alternatives reflect the different possible uses and interpretations of this scriptural work.<sup>[134](#)</sup>

Lamentations is traditionally assigned to Jeremiah, and its placement in the Greek Bible (Sinaiticus) directly after the prophecy of Jeremiah is an attribution of authorship.<sup>[135](#)</sup> The postulated link to Jeremiah leads to a rapprochement between the prophet of judgment and the

people who suffered at the hands of God, for it makes Lamentations a personal reaction by Jeremiah to the fall of Jerusalem. Jeremiah may be identified as one of the two main poetic “voices” who are in dialogue in the book (e.g., Lam. 3:1: “I am a man who has seen affliction”). The other voice is that of the suffering city herself, Daughter Zion (e.g., 1:11–16), but neither perspective is privileged over the other.<sup>[136](#)</sup> On this understanding, the prophet has “a *rhetorical* role” in Lamentations,<sup>[137](#)</sup> and, therefore, the book may be viewed as a canonical “extension” of the book of Jeremiah.<sup>[138](#)</sup> The male figure who laments in chapter 3 can be viewed as an adjustment of the persona of stern Jeremiah (cf. Jer. 20:14–18). In effect, he acts as a representative of the

suffering Daughter Zion, who does not speak for herself in that chapter, but whose grievous suffering is acknowledged and felt (3:48, 51).<sup>[139](#)</sup> This does not need to be understood as a radical redrawing of the image of Jeremiah (cf. Jer. 9:1), but it does bring into greater prominence the heartfelt sorrow of Jeremiah—and the God he represented—over the need for his people to be punished. The conjoining of the books of Jeremiah and Lamentations results in the reconciliation of the prophet and the people whom he roundly condemned in his prophecy. In other words, placing Lamentations after the scroll of Jeremiah allows a rereading of that prophecy, and the prophet is shown to sympathize with the plight of the judged city and nation.

One frequent suggestion for the *Sitz im Leben* of Lamentations is that the songs come from ceremonies of lamentation that took place in the years following the fall of Jerusalem (cf. Zech. 7:3, 5; 8:19). This theory of origin, plausible as it may seem, is pure speculation. In later liturgical usage, Lamentations is read on the annual festival commemorating the fall of Jerusalem in 586 BC, so that in Jewish liturgy it is associated with the ninth day of Ab, the anniversary of that event. However, Lamentations gives little away as to the specific crisis to which it is the response, showing that the author is not interested in wedding the book to any one historical event.<sup>[140](#)</sup> As with Psalms 74 and 79, where those who sacked the temple are not identified, the lack of specificity in

Lamentations (not mentioning the Babylonians by name) assists its reuse in new contexts wherein God's people suffer grievously at the hands of others (e.g., the Holocaust).

In its canonical setting among the *Megillot*, Lamentations alludes to the widowed status of decimated Jerusalem (Lam. 1:1; cf. 5:3), and this forms a parallel to Naomi's situation in the book of Ruth (e.g., 1:1, 5, 20–21). The link suggests that the books of Ruth and Lamentations, each in their own way, wrestle with the problem of theodicy,<sup>[141](#)</sup> given their recognition of God's involvement in distressing situations—the decimation of a family on the one hand and of the city of Jerusalem on the other. The books of the *Megillot* have in

common that God seldom speaks or openly acts in these books,<sup>[142](#)</sup> and women play a key role in nearly all of them (a marked exception being Ecclesiastes; see esp. 7:28).<sup>[143](#)</sup> A theological reading of the book of Ruth would interpret the revival in the fortunes of Naomi's family as part of the wider story of God's kind purposes for Israel that culminate in David (Ruth 4:18–22), so that this book, like Lamentations, has the fate and future of the nation in its purview. There is no *happy ending* to Lamentations, but its canonical placement near or next to Ruth implies that the hopeful sentiments in Lamentations 3 are not to be viewed as a passing mood or momentary leap of faith.

Ecclesiastes (following or preceding it) shares the somber mood of Lamentations

and generalizes its negative experience of the vicissitudes of life. Jennie Barbour discerns various links between Qohelet's poem about old age and death (Eccles. 12:1–7) and the Israelite tradition of the city-lament that found normative expression in Lamentations (e.g., desolate and silent streets [Eccles. 12:4, 6; cf. Lam. 1:1; 5:18]; the contrast of past/present conditions using gold/silver [Eccles. 12:6; cf. Lam. 4:1]).<sup>144</sup> In both books, however, the depressing tone is relieved at various points, especially in the joy passages in Ecclesiastes (e.g., 2:24; 3:13, 22; 5:18), and in the creedal strophes at the center of Lamentations (e.g., 3:22–24), and these are not to be discounted just because the book also contains protests against what God has

done to Zion (e.g., Lam. 2:20: “Whom have you ever treated like this?” [NIV]). What we can say, therefore, is that Lamentations and Ecclesiastes resist readings that in the name of piety would attempt to explain away the human experience of suffering. On the other hand, these books are not totally pessimistic about life’s prospects. In both books, simplistic answers are avoided, but hope is not extinguished.

In Song of Songs, the woman is the first speaker (Song 1:2–7) and the main speaker in the Song, but it is probable that God is mentioned at only one point in this collection of songs about romantic love. This assumes that Song 8:6 uses *Yah* in reference to God (YHWH) and is to be translated “the flame of *Yah*” (cf. ESV).<sup>[145](#)</sup>



In line with the reunion of lovers depicted in the Song of Songs, there is the plea in Lamentations that the strained relationship between God and Zion be restored (Lam. 2:18–20; 3:55–57; 5:1, 19–22). The placement of Lamentations near or next to Song of Songs can be taken as implying that ultimately a reconciliation will take place between God and “the Daughter of Zion.”

In the case of the book of Esther, the heroine’s initiative is highlighted (e.g., Est. 4:16), and God himself is not said to play any part in events. By contrast, God is mentioned in Lamentations, though he is not recorded as speaking or making any response to the pleas directed at him. The book of Esther describes and celebrates the deliverance of the Jews from their

enemies (8:15–17; 9:17–22), and when the tragic expressions found in Lamentations are followed by a reading of the neighboring book of Esther, this could be taken as implying that the city and nation will survive the crisis described in Lamentations. The overall effect, therefore, of reading Lamentations as one of the *Megillot* is to affirm the intimations of hope found in Lamentations 3. The disaster of defeat and exile does not spell the end of the people of God or of God's dealings with them.

#### 5.1.4.5 *Esther*

In the Hebrew Bible, Esther is one of the *Megillot*, and this placement treats the book as a festal scroll, in line with the various banquets described in the

narrative and with the fact that it is read at the Feast of Purim.<sup>[146](#)</sup> The book begins with two successive banquets set in the third year of the reign of Ahasuerus (Est. 1:3–9) and ends with two others set in his twelfth year (9:17–18), held by the Jews to celebrate their victory over their enemies. The matching pairs of banquets at the beginning and end of the book is one of a number of indications that Purim is not incidental to the story.<sup>[147](#)</sup> From the beginning, the book anticipates its conclusion in the two-day Jewish festival, and it provides the background to the celebration of the annual feast whose exuberant celebration often involves people dressing up as one or another of the book's leading characters.

#### 5.1.4.5.1 THE THEMES OF ESTHER

The main themes of the book of Esther are the threat to the existence of the Jews, and the indestructability of God's people. Esther has the distinction of being the only book in the Old Testament in which God does not figure. A number of features in the narrative show that God could easily have been brought into the story, but these opportunities were not taken up by the biblical writer. In fact, the writer had to work hard to keep God out of the story. For example, what elsewhere in the Bible are religious practices (e.g., fasting, casting of lots), in the book of Esther have no overt religious reference.<sup>[148](#)</sup> When Esther is faced with the prospect of death as the penalty for entering unsummoned into the king's presence, she calls for

fasting “on [her] behalf” (4:16), but no mention is made of its usual accompaniment, prayer (cf. Neh. 1:4; Dan. 9:3)—in this case, prayer offered for her safety—and this makes the absence in Esther of any connection to prayer highly visible to the reader.

In Esther, God’s ordering of events may be *assumed*, but it is not the lesson illustrated by any event in the book. This distinction is important to observe. Scholars regularly provide a listing of the striking series of *coincidences* reported; for example, the removal of Vashti as queen creates a vacancy at the top that Esther can fill; Mordecai chances to overhear the plot to assassinate the king; Esther is queen at a time of crisis (as remarked upon in 4:14b); and Ahasuerus

has insomnia and reads the report in the royal chronicles that describes Mordecai's service to the crown (6:1–3). As stated by Berg, “These ‘coincidences’ fall within the realm of possibility but nevertheless strain the laws of probability,” for they are all favorable to the Jews.<sup>149</sup> The string of coincidences gives credibility to Mordecai's confidence that assistance will be forthcoming (4:14) but does so without a positive assertion of God's providential ordering of events. The narrator is not interested in *demonstrating* to his audience God's control of history, as, for instance, the author of Daniel clearly aims to do, through explicit references to God (e.g., Dan. 2:47; 4:2–3) and the element of the miraculous in his storytelling (e.g.,

3:28–29; 6:22). The narrator of Esther remains tight-lipped about God’s control of events, nor does any character allude to his possible involvement (cf. Ruth 1:20–21; 2:20).<sup>[150](#)</sup> In other words, the story of Esther is not a subtle communication of the message that God is at work behind the scenes.

Mordecai confidently states that if Esther does not intercede with the king, help will come “from another *quarter*” (4:14 RSV). This term, in context, is *not* a veiled reference to God, though it is regularly viewed as a circumlocution for God by commentators ancient (Josephus, *Antiquities* 11.227, 279–282), rabbinic (critiqued by Ibn Ezra), and modern.<sup>[151](#)</sup> Rather, “another quarter” makes a spatial contrast with “in the king’s palace” (Est.

4:13). Mordecai's argument is that, if help is not forthcoming from *inside* the palace (through Esther), then it will come from *outside* the palace, presumably through some other human agent. The passage does not explain the reason for Mordecai's confidence, but it is certainly not given a theological basis.<sup>[152](#)</sup> This statement is another example in the book of almost speaking about God but failing to do so. Despite the literary absence of God, however, the fact that the book found a home in the biblical canon shows that early readers viewed it as a religious text, so that it should not be labeled *secular*.<sup>[153](#)</sup>

#### 5.1.4.5.2 THE ETHICS OF ESTHER

As to the propriety of Esther participating in a beauty pageant and marrying a pagan



king (2:5–18), it is not clear that she had much choice in the matter, for she is among the Jewish captives and under the guardianship of Mordecai (2:7, 10, 20). The book generally is very positive about the role of women and undercuts male chauvinism;<sup>154</sup> for example, the author appears to approve the stand made by Vashti in refusing the king's request (1:12) and mocks men who treat women merely as objects of desire (2:12, 14) and are fearful that women may rebel against their authority (1:16–22).

The avoidance of any reference to God must be put down to a deliberate strategy by the author.<sup>155</sup> There is a difference between explaining an unusual feature and explaining it away, and the answer to the present mystery is not to somehow bring

God back into the story, as is done by two other ancient versions of the book of Esther (the LXX and the Greek Alpha-Text [AT]).<sup>156</sup> Rather, the author's purpose is to highlight the courage and acumen of Esther as an example for diaspora Jews to emulate.<sup>157</sup> Leaving God out of the story provides room for the human characters to step forward and take action.<sup>158</sup> The heroine Esther's courage is highlighted (e.g., 4:16: "if I perish, I perish"), so that the book called "Esther" is aptly named, for the reader is meant to take note of what the heroine Esther does for the sake of her people. In other words, the failure to refer to God is intentional and serves a function,<sup>159</sup> namely, to bring into the foreground human initiative and to

promote an ethic of self-assertion (*Selbstbehauptung*).<sup>[160](#)</sup>

Can there be a *theology* of a book that does not mention God? If theology is defined broadly to include ethics (as it should be), then we can speak of a theology of Esther, and the story does not need to be rehabilitated for pious use by reinserting God into the story. On the other hand, the previously noted *coincidences* are open to a theistic explanation (as regularly suggested by commentators) and make God's presence palpable. Moreover, Purim is a religious festival that celebrates God's deliverance of the Jews from their enemies.<sup>[161](#)</sup> Depicting a challenging situation faced by diaspora Jews, the author's prescription for survival is that Jewish men and women

act with the kind of energy and daring exemplified by Esther and Mordecai. The book parades and applauds the faithful and heroic efforts of believers in a situation of crisis, and it encourages believers in all future generations to live out their faith in a hostile environment with intelligence, resourcefulness, and courage.

#### 5.1.4.5.3 ESTHER IN THE STORYLINE OF SCRIPTURE

The collation of Daniel and Esther in the listing in Baba Bathra comes from a time before the formation of the *Megillot*.<sup>[162](#)</sup> A deficiency in many discussions of the meaning of the book of Esther is that its location in Old Testament canons is ignored or discounted,<sup>[163](#)</sup> and Stone

attempts to redress this lack by examining Esther's "compilational context."<sup>164</sup> The pairing of Esther and Daniel in Baba Bathra manipulates the expectations of readers toward a generic classification of the book of Esther as "court tales" (matching Dan. 1–6).<sup>165</sup> The similarities between the books include: Esther and Mordecai, like Daniel and his three friends, face mortal danger, exacerbated by the immutability of "the law of the Medes and Persians" (Dan. 6:8, 12, 15; Est. 1:19; 8:8); their Jewishness is an issue, though the foreign kings are not as such hostile to the Jews (Dan. 3:8, 12; Est. 2:5; 3:4); a mocking view is taken of the foreign kings as buffoons who are easily manipulated by courtiers (Dan. 3:8–12; 6:6–9; Est. 1:13–22; 3:7–15; 8:3–12);<sup>166</sup>

and the motive of professional envy is in play (Dan. 6; Est. 3). In particular, Stone argues that the plot and other key features of Daniel 1 resonate strongly with Esther 2;<sup>167</sup> for example, Daniel and his three friends and Esther are all said to be of “beautiful appearance” (using the same Hebrew phrase; Dan. 1:4; Est. 2:3, 7); all undergo elaborate preparations before being presented to the king for testing (Dan. 1:8; Est. 2:12); they are under the charge of eunuchs, who show favor toward them (Dan. 1:9; Est. 2:9); and they are chosen by the king as superior to others (Dan. 1:20; Est. 2:17). Since the two chapters are variations on the same type-scene (the introduction of a foreigner to court), the similarities do not require the thesis that either author knew of or

was reacting to the work of the other, but the noted resemblances may go toward explaining the *post-authorial* decision to juxtapose the books, for ancient readers noted these (and maybe other) similarities and believed that each book threw light on the other and contributed to the greater understanding of both.[168](#)

It is the *differences*, however, that are the crucial interpretive issue. Daniel's success is specifically said to be due to God (Dan. 1:9, 17), and Daniel took steps to ensure that a limit was placed on his obligation of loyalty to the king, which involved a refusal to eat and drink from the king's table (1:8). There are no equivalent features in Esther 2, for God is not mentioned in this or any other chapter, and Esther's assimilation into her new

environment goes as far as marriage to the foreign king.<sup>[169](#)</sup> A comparison with the book of Daniel makes the absence of God in the book of Esther a glaring omission. The noted differences make it more difficult (though not impossible) to view the atypical heroine and hero of the book of Esther as models of faithfulness in a time of crisis. As observed by Stone, Mordecai's refusal to bow to Haman in violation of the king's command and the crisis it precipitates (Est. 3:2–3) is now to be read within the frame provided by Daniel 3 and 6.<sup>[170](#)</sup> All we are told in Esther is that Mordecai refuses to bow because he is a Jew (Est. 3:4), whereas in Daniel the motivation for refusal is specifically religious (their higher loyalty to God as King).<sup>[171](#)</sup> Nevertheless, a harsh



reading, in which Mordecai and Esther are *ignorant* of God and of basic religious customs, is not required.<sup>[172](#)</sup> The order of the books in Baba Bathra (Daniel–Esther) means that Esther (not Daniel) has the final say, and this makes it unlikely that it is intended that Daniel be a corrective to (or critique of) what happens in Esther.<sup>[173](#)</sup>

In the Talmudic ordering of the books, Daniel as a preface to Esther provides a theological framework that could explain the confidence expressed in the book of Esther concerning the survival of the Jewish race (e.g., Est. 4:14),<sup>[174](#)</sup> with the lesson of the book put in the mouth of Zeresh, the wife of Haman the archenemy of the Jews (6:13: “If Mordecai, before whom you have begun to fall, is of the Jewish people, you will not prevail

against him but will surely fall before him” [RSV]). The heavily underlined theology of God’s kingship in the book of Daniel is *assumed* by the reader of Esther,<sup>[175](#)</sup> but the non-mention of God in the book of Esther must also be respected by the reader. Its inclusion in the biblical canon (abutting Daniel) must mean that readers are meant to accept a theistic explanation of events, even though the author himself made an effort to exclude any mention of God’s involvement in the dramatic story of rescue.

### ***5.1.5 Daniel***

Despite the generic divide between Daniel 1–6 (court tales) and 7–12 (visions), the canonical presentation requires readers to find a rationale and

message for the book as a whole. It is also written in two languages, which, at first, appears to further disrupt the cohesion of the book. Lenglet proposed a scheme according to which the Aramaic chapters of the book form a concentric structure, as follows:[176](#)

Chs. 2 and 7: Visions of the four kingdoms (the four-part statue // the four beasts)

Chs. 3 and 6: Miraculous deliverances from furnace and lions' den

Chs. 4 and 5: Divine judgment on a royal father (Nebuchadnezzar) and son (Belshazzar).

The deployment of the languages of Hebrew and Aramaic gives the book an

ABA structure. Chapter 1, recounting events in the wake of the sacking of the temple, may be treated as an *introduction* (in Hebrew) to the book, with the language change occurring at 2:4a, when quoting Chaldean officials speaking to the king in Aramaic. In the opening chapter, the temple is despoiled of its sacred vessels, and, after the six Aramaic chapters, when Hebrew language is resumed in 8:1, the final five chapters reflect Jewish concern over other examples of foreign interference in the functioning of the temple (e.g., 8:11–12; 9:27; 11:31), matching the theme of chapter 1. Whether by design or default, Daniel 7 interlocks the two halves of the book, given that the chapter is written in Aramaic (like most of the first half of the

book) and is a vision (like the rest of the second half).[177](#)

#### *5.1.5.1 The Themes of Daniel*

The main themes of the book of Daniel are the kingdom of God, the oppression of human rulers, the temple, God's control of the course of history, and the figure of the one like a son of man. Chapter 1 opens with a successful attack on Jerusalem by Nebuchadnezzar, who desecrates the temple (1:1–2), and ends with the ascension of Cyrus (1:21). The difficult years between the despoliation of the temple and the edict allowing its rebuilding call into question God's kingship, of which his temple (= palace) is a key symbol. Is God still on the throne? The temple vessels are abused by

Belshazzar in chapter 5. Agony over the desolate state of the sanctuary is on display in the penitential prayer of chapter 9, and a future destruction and rebuilding are anticipated (9:26–27). The course of world history, as depicted in the dreams of chapters 2 and 7, leads to the final establishment of God's rule (2:35; 7:13–14). In chapter 8, the little horn overthrows the sanctuary (8:11–14), but only for a time. Next, chapters 10–12 feature the profaning of the temple (11:31), and it can be argued that the temple theme is one of the major themes of the book.<sup>178</sup> In other words, the kingship of YHWH in history, despite what may appear, is asserted and vindicated.

The element of successiveness in the depiction of the series of kingdoms

represented by the four segments of the image in Daniel 2 is plain; for example, it is stated: “*After you* [i.e., Nebuchadnezzar] shall arise another kingdom inferior to you” (2:39 RSV), and “a third kingdom” and “a fourth kingdom” are specifically designated as constituents in a numerical sequence (2:39–40). They are *successive* kingdoms, for each is universal in scope, and so they cannot coexist, but this feature is not to be pressed too far, for in the recounting of the king’s dream the intention may be to depict the destruction of the various parts of the image as happening simultaneously (2:35: “then the iron, the clay, the bronze, the silver, and the gold, *all together* were broken in pieces”).<sup>[179](#)</sup> The other possibility is that the reader is meant to

understand that the image is demolished from *bottom* to *top*, for the stone strikes the image at its weakest point, the feet of iron mixed with clay that forms its base (= the fourth kingdom; 2:34–35). In other words, the common understanding that the dream is depicting a neat schema of four chronologically successive and historically identifiable empires does not do justice to the subtlety of the account. The vision of four kingdoms (with the numeral representing totality; cf. 7:2) represents *all* the kingdoms of history that will be judged and replaced by the eternal kingdom of God, irrespective of the eventual sum total of actual kingdoms in the course of human history.<sup>[180](#)</sup>

In chapter 7, the four metals of the statue become four beasts (7:3), which,



like the four winds (7:2), suggest that a world-encompassing totality is depicted, and this supposition is supported by other uses of the numeral four in the book (e.g., 8:8: “there came up four conspicuous horns toward the four winds of heaven”). The implication of the numerology is that the four beasts do not depict four *specific* kingdoms but *all* the kingdoms of history and, on that basis, it is not the intention of the biblical author that readers should assign names to the four kingdoms. As in the earlier royal dream of Daniel 2, a neat chronological schema is not followed, as indicated by the following features: (1) the four beasts appear to come out of the sea together (7:3), unless this verse is meant to be understood as a summary of the verses that follow, in which the four

beasts are described one by one; (2) the fate of the fourth beast is discussed *first* (7:11), then the fate of the other three beasts (7:12); (3) the first three beasts lose their authority at the same time. As in chapter 2, a *simple and irreversible* historical progression—such as required if the four beasts represent Babylon-Media-Persia-Greece, or some such sequence of identifiable empires—is not what is found when the contents of the vision are closely scrutinized.

In the interpretive part of chapter 7, the horn acts against “[the people of] the saints of the Most High” (7:21, 25), but finally dominion is given to them (7:22, 27). The fact that the “one like a son of man” was earlier given dominion (7:13–14) does not need to mean that he is

simply a corporate symbol of the saints. Likewise, the fact that the saints of the Most High suffer does not mean that the son of man suffers (he is not depicted in combat with the beasts). Rather, the intended connection is that the saints will share his rule. Who is this human-like figure? His description is close to that of “the man Gabriel” (8:15; 9:21). An angel was at work in the earlier chapters, delivering God’s people (3:25; 6:22), and later Michael acts on behalf of God’s people (10:13, 21; 12:1). Given repeated mention of the humanoid form of angelic figures, the context does suggest that the figure of 7:13 may be thought of as angel-like, but explicit identification with either Gabriel or Michael is avoided. Moreover, in this book, angelic figures are divine

agents sent either to deliver God's people (esp. the militant figure of Michael)<sup>[181](#)</sup> or to reveal God's plans to them (Gabriel is primarily an *angelus interpres*).<sup>[182](#)</sup> By contrast, the one like a son of man is not said to play either role; rather, he is a passive figure who receives authority from God.<sup>[183](#)</sup>

Though Daniel 7 is non-messianic, there being no Davidic link, it feeds into the Christology of the New Testament. For example, the vision of "one like a son of man" in Revelation 1:13–16 (= the risen Jesus, given 1:18) shows the combined influence of Daniel 7:9 and 13; namely, it amalgamates the separate descriptions of the "one like a son of man" and the one who was ancient of days (e.g., his hair like white wool [Rev. 1:14; cf. Dan.

7:9]).<sup>184</sup> A similar merging of the figures is the explanation behind Matthew 25:31 (cf. Matt. 19:28), where it is said that “[the Son of Man] will sit on his glorious throne” as world judge. The origin of the *judging* function of the Son of Man in Matthew 25 lies in the merging of the human figure of Daniel 7:13 with the divine judge of Daniel 7:9, for the “one like a son of man” in Daniel 7 is not said to be a judge. A precedent is found in the elaboration of the Danielic tradition in the Similitudes (Parables) of 1 Enoch (esp. 62:5, “the Son of Man sitting on the throne of his glory”; 69:29, “that the Son of Man has appeared and has seated himself on the throne of his glory”). The enthronement of the Son of Man in 1 Enoch and Matthew is not derived from

the use of “thrones” (plural) in Daniel 7:9, which is best understood as a plural of magnitude (God’s enormous throne),<sup>[185](#)</sup> for the myriads of 7:10 are all pictured as standing, and the “one like a son of man” is not invited to sit down. The merging of the two figures cannot be explained by recourse to Psalm 110:1, for no use is made of the phrase the “right hand” of God that could be a tell-tale sign of its influence. What is more, it is not a second throne but the *one* divine throne on which the Son of Man takes his seat in 1 Enoch and Matthew, ruling out the influence of Psalm 110.<sup>[186](#)</sup> Therefore, we should understand Jesus’s self-referential use of “Son of Man” as a shorthand way of referring to the scene of Daniel 7:13–14 in toto, whereby he identifies himself with

*both* figures: the enthroned divine judge who *gives* authority and the human figure who *receives* it. This is another way in which Jesus is shown to be claiming to be the God-man.

Commentators differ over whether the throne scene of Daniel 7 is set in heaven or on earth, but we favor the latter alternative, for the four beasts who represent *earthly* kingdoms are brought before the divine throne for judgment, and the one who was ancient of days is said to *come* to judge in favor of the saints (7:22), suggesting a movement from heaven to earth for that purpose.<sup>[187](#)</sup> Likewise, the “one like a son of man” is described as coming “with (*im*) the clouds of heaven” (7:13), namely, he also descends from the heavenly sphere to earth,<sup>[188](#)</sup> where he will

receive a universal earthly kingdom, with the aim “that all peoples, nations, and languages should serve him” (7:14). In line with this understanding, the visionary scene of Daniel 7 is applied by Jesus himself to events connected to his final return as the Son of Man from heaven to earth in glory and power, at which time he will gather his elect (Mark 8:38–9:1; 13:26–27; cf. 4 Ezra 13:39–40). Notably, both in Daniel 7 and in Jesus’s use of the passage, reference is to *descent*, not *ascent*.<sup>189</sup> Given this understanding, it is plain that Jesus referred to the prospect of his return to earth to judge and reign far more often than some New Testament scholars have suggested.

#### 5.1.5.2 *The Ethics of Daniel*



Following Daniel Smith-Christopher, it is best to think in terms of “*oppositional ethics* in the face of Babylonian, Persian, or Hellenistic authority.”<sup>[190](#)</sup> Smith-Christopher finds an ethic of nonviolent resistance in the book,<sup>[191](#)</sup> a mode of reading that has become popular in recent scholarship<sup>[192](#)</sup> but it is an argument from silence, for Daniel nowhere mentions (let alone outlaws) taking up arms, and this interpretation is due to the assumption that the book provides an alternative to the violent response of the Maccabees to Antiochus’s program of persecution.<sup>[193](#)</sup> What we can say is that the motive behind the bold actions taken by the Jewish heroes in the book is loyalty to God as King, leading them to resist the unrestrained political power of the

various imperial authorities.

In the opening chapter, Daniel and his compatriots take the stand they do because of the inordinate obligations inherent in partaking of the king's food. Out of loyalty to God, they decline to sit at the king's table.<sup>194</sup> In Daniel 1, repeated mention is made of the king's "food" (*pat-bag*; 1:5, 8, 13, 15, 16; cf. 11:26). The last reference, in Daniel 11, provides a clue to the significance of the food ("Even those who eat his food [*pat-bag*] shall break him. His army shall be swept away, and many shall fall down slain"). Rebellion against the king of the south in 11:26 is reprehensible, because the rebels eat from the king's table, and their eating is a seal of political covenant (cf. 1 Sam. 20:26–34; 2 Sam. 9:9–13; 19:27–29; 2 Kings

25:27–30).<sup>195</sup> To eat the king's food is tantamount to a pledge of unqualified loyalty. In line with this, it is the king-connection of the food that is stressed in Daniel 1, noting its (redundant) double-mention (Dan. 1:5: “a daily portion of the food *that the king ate*, and of the wine *that he drank*”). By means of this dietary regimen, the king seeks to impose a binding political commitment on his subjects.<sup>196</sup> Though Daniel and his companions do accept positions as advisors to the king (1:19), that is not the same as pledging unquestioning obedience.<sup>197</sup>

The opening sentence of Daniel 3 shows the thematic orientation of the chapter as a whole (“King Nebuchadnezzar made an image of

gold”).<sup>198</sup> The “image” is not an idol of any pagan god but a symbol of empire, possibly an image of Nebuchadnezzar himself. The “head of gold” that represented Nebuchadnezzar and his kingdom in chapter 2 (vv. 32, 38 [“you are the head of gold”]) has become a whole image of gold (3:1). The events of Daniel 3 are to be read as a continuation of the action in chapter 2, describing a further response by Nebuchadnezzar to his dream,<sup>199</sup> with the king attempting to prevent the vision becoming reality, namely, the replacement of his kingdom by subsequent kingdoms. Nebuchadnezzar seeks to ensure the loyalty of his subjects and the endurance of his kingdom by commanding that they prostrate themselves before the golden image that symbolizes

his glorious empire. The bowing down expresses loyalty and subservience to the empire and, as was the case with the food in Daniel 1, it is the king-connection of the golden image that matters, with the connection reinforced by way of repetition: “the image that [King Nebuchadnezzar/I/you] have set up” (3:2, 3 [2x], 5, 7, 14, 15, 18). The ultimate loyalty of the three friends who refuse to bow is to God’s kingdom. There is no sustained anti-idol polemic in the canonical book of Daniel, unlike in the apocryphal Greek additional stories of Bel and the Dragon, with reference to other gods and pagan idols kept to a minimum in chapters 3, 5, and 6. The ethical point being made is the necessity to remain loyal to God, especially when

under pressure to submit to the inordinate claims of foreign kings.

To explain Daniel's undeviating routine of prayer simply in terms of pious practice does not take adequate notice of the specific context of his actions.<sup>[200](#)</sup> The events of Daniel 6 take place during the first year of Darius (= Cyrus; 5:31),<sup>[201](#)</sup> the year when permission was given for the Jews to return and rebuild the temple (1:21; cf. Ezra 1:1–4). It is this that explains Daniel's deliberate continuation of his daily prayers despite the personal risk involved (Dan. 6:10: "When Daniel knew that the document had been signed, . . ."). He prays in an upper room whose windows are "open toward Jerusalem" because he is praying *for* Jerusalem, as shown by the content of the

prayer of Daniel 9 dated the same year (9:1: “In the first year of Darius the son of Ahasuerus”).<sup>[202](#)</sup> Most scholars do not notice the connection of Daniel 6 with Daniel 9 but instead see 1 Kings 8:44–51 as sufficient explanation of Daniel’s practice of praying toward Jerusalem; however, Daniel 9 lies closer at hand. Daniel 6:10 is, then, an important link between the two halves of the book. What Daniel is modeling is unbending loyalty to God’s rule, as demonstrated by his earnest concern for the fate of the Jerusalem temple (= God’s palace).

In the visions, in the situation of distress depicted in Daniel 11:29–35, there are “those [priests] who forsake the holy covenant” (Dan. 11:30b) and “those who violate the covenant” (11:32a),<sup>[203](#)</sup>

but, on the other hand, “the people who know their God shall stand firm and take action” (11:32b), among whom “the wise” are singled out for special mention (11:33a [root *śkl*]). Their designation as “wise” (11:33, 35; 12:3) picks up the earlier characterization of Daniel and his friends as “*skillful* (root *śkl*) in all wisdom” (1:4) and possessing God-given “*skill* in all literature and wisdom” (1:17). This mode of naming suggests that Daniel and his companions are their model as they seek to be faithful to God in a time of stress. The “wise” are teachers of righteousness (11:33; 12:3), that is, they teach others to adhere to what God commands, with the context suggesting that this teaching includes the requirement to adhere to “the holy covenant” (= properly



reverencing the temple). Their loyalty to God as King (and, therefore, to his temple) requires that they pay a high price, for reference is made to the *stumbling* of the wise, namely, to their martyrdom (11:33–35).<sup>204</sup> Their stumbling does not refer to apostasy or falling away but to their death, as 11:33 makes plain (“they shall stumble by sword . . .”). There is a healthy realism in the book in that God’s faithful people are not said to always escape physical harm (cf. 3:18: “But if not, . . .”), but there is the recompense of resurrection (12:2–3), an eventuality anticipated by the near-death experiences of the heroes in Daniel 3 and 6.<sup>205</sup> What we have discovered in the book of Daniel, therefore, is a species of kingdom ethics, with loyalty to God as King the virtue

repeatedly on display in the various actions of the protagonists.

### *5.1.5.3 Daniel in the Storyline of Scripture*

The distinctive character of the two halves of Daniel (tales/visions) is probably what caused the different positioning of the book in the Hebrew and the Greek canons.<sup>[206](#)</sup> In the Writings of the Hebrew canon, the book of Daniel is set alongside Esther and read as further “court tales” (due to chs. 1–6). This reading is reinforced by Ezra-Nehemiah, which follows, featuring as it does other Jewish heroes who come from the Persian court (Zerubbabel, Ezra, and Nehemiah in turn). Placed next to Esther, the ethical implications of the book of Daniel come

to the fore. The moral didacticism of Daniel 1–6 is obvious, but the visions in Daniel 7–12 are not without ethical implications.

In the Greek canon, Daniel is regarded as a prophet, and his book follows that of Ezekiel as the last of the great prophets.<sup>[207](#)</sup> The inclusion of Daniel among the Prophets is prompted by the visionary character of chapters 7–12, where Daniel receives visions depicting future events.<sup>[208](#)</sup> Following Ezekiel, which ends with the vision of the new temple (Ezek. 40–48), the temple theme of the book of Daniel is highlighted, commencing as it does with the sacking of the temple. What is more, the penitential prayer of Daniel 9 results from the hero's pondering of the prophecies of Jeremiah.

Daniel 10–12 is full of exegetical reappropriations of prophetic texts,<sup>[209](#)</sup> a notable example being the reuse of Isaiah 40:2 (“her warfare [*ṣābā*] is ended”) in Daniel 10:1 (“it was a great conflict [*ṣābā*]”), anticipating the account of wars in Daniel 11, such that the book sheds light on earlier parts of the prophetic corpus in which it is found. The pattern of the seesawing fortunes of the nations found in Daniel 11 is taken up by Jesus in his description of history (Matt. 24:6–8). If Daniel is in last position in the Prophetic Books, as it almost always is in Greek canons, it can be understood to provide a final summing up of the message of the Prophets as chiefly embodying a kingdom of God theology.

### ***5.1.6 Ezra-Nehemiah***

The title “Ezra-Nehemiah” subverts the theology of the book that focuses on the part played by the people (as opposed to leaders) in the events narrated, such that the usual title is antithetical to the work it heads.<sup>[210](#)</sup> In Hebrew tradition, Ezra-Nehemiah (named Ezra) is considered to be one book, and the division into two parts is found first at the time of Origen (AD 185–253), for the reason that Nehemiah 1:1 seems to mark an entirely new beginning (“The words of Nehemiah the son of Hacaliah”); however, various literary and theological features demonstrate the unity of the larger work. The incomplete date in Nehemiah 1:1 (“in the month of Chislev, in the twentieth year”), not specifying the king’s name (cf.

Neh. 2:1), suggests dependence on the date in Ezra 7:7 where the name of Artaxerxes is given. The function of the heading at Nehemiah 1:1 is to enable the reader to identify the “I” in the ensuing narrative as a new subject, Nehemiah, not Ezra the scribe, the last excerpt of whose autobiographical account was Ezra 9:15. Following the book of Daniel in the Hebrew Bible, the three *missions* of Ezra-Nehemiah (Ezra 1–6, 7–10; Neh. 1–13) are led by high-ranking Jews, who, like the hero Daniel, enjoyed the favor of the Persian court.

#### *5.1.6.1 The Themes of Ezra-Nehemiah*

The main themes of Ezra-Nehemiah are the house of God, the people of God, and the help of the kings of Persia. The

position of the decree of Cyrus at the head of the book (Ezra 1:2–4) is the reader's first clue as to its great importance within the ensuing narrative. The decree may be divided into three subsections, each of which announces one of the three main themes of the book. The decree initiates the movement of the book, and it sets out the plan of the first six chapters. The decree is carried out to the letter, but in reverse order (forming a concentric structure). See table 5.1.

TABLE 5.1: Reverse Order of Decree and Implementation in Ezra

<b><i>Decree</i></b>	Temple to be rebuilt (Ezra 1:2)
	People allowed to return (1:3)
	Treasure donated (1:4)

<b><i>Carried out</i></b>	Treasure released by the king (rest of ch. 1)
	The caravan of people who return (ch. 2)
	Temple is built (chs. 3–6)

With regard to the theme of the people of God, “[t]he question of national identity is a major and central issue in the book, and the answers to this question unequivocal.”<sup>[211](#)</sup> The tribes of Judah, Benjamin, and Levi (Ezra 1:5), who respond to the decree of Cyrus, are viewed as the embodiment of Israel, with emphasis on the genealogical continuity of the people of God with the preexilic community of Israel (2:59–63). A sharp dichotomy is drawn between the returnees, who are “Israel,” and “the



people[s] of the land[s]” (4:3–4). It is possible to view Ezra-Nehemiah as primarily written to propound this particularistic view of the identity of postexilic Israel.<sup>212</sup> The main “character” in the narrative is the people, as the long listing of the returnees in Ezra 2 serves to show.<sup>213</sup> It is the people who build the altar and restore the temple, rather than any leader (Zerubbabel is not mentioned after Ezra 5:2). An offer of help that would compromise their separateness is rejected (4:1–3), and the people are enabled to maintain their separate worship (6:21). The sin of the people is hinted at in 6:17 and 8:35 (sin offerings), but not revealed until chapters 9–10. It is the sin of intermarriage with foreigners. The community stands in typological

relationship with the generation of the conquest, so that “the people[s] of the land[s]” are classified as Canaanites, with whom intermarriage cannot be tolerated (hence the archaic list of people groups from the time of Joshua in 9:1, which includes nations long since extinct).<sup>214</sup> A strong sense of guilt pervades the three major prayers in Ezra-Nehemiah. The Lord has had to punish Israel, but in his grace he has left a remnant. Now, even this remnant is in jeopardy due to its sinful actions. The putting away of foreign wives aims at preserving Israel (10:3). The survival of the people of Israel in the land depends on their separateness. The rebuilding of the wall is for a ring of defense to keep out all that is foreign (Neh. 2:20). It is the people who build the

wall (Neh. 3), and the many names listed make that point. Nehemiah 5, with its internal problems, hints that the wall may not achieve all that is desired, and the anticlimax at 6:17–19 confirms this (Tobiah is as influential in the city as ever). It is easier to complete the wall than to shut out all foreign influences from the city, for the problem is the unreformed nature of the people themselves. There are more efforts at reformation, but the book ends with the depressing picture of the reemergence of the problems that earlier beset the community (Neh. 13:4–31). The people are represented as going back on their pledge (10:28–39) and unable to reform themselves.<sup>215</sup> The failure is theirs, not that of the leaders Ezra and Nehemiah, who did their best to assist the people.

The house of God is the second theme that pervades and unites Ezra-Nehemiah. Dumbrell writes, “This temple emphasis, in fact, is maintained throughout the entire Ezra-Nehemiah complex.”<sup>216</sup> The people go up to “rebuild the house of the LORD” (Ezra 1:3), which is, at first, equated with the temple. This house is the goal of the journey (2:68), however, the digression of 4:6–24, with its paralleling of wall building and temple building, hints at a wider definition of the “house.” When Ezra goes up, he, too, is concerned for the house and the proper ordering of temple worship and provision for it (7:27). Another hint of the wider definition of the house comes in Ezra’s prayer, where Judah and Jerusalem seem to be called the “holy place” (9:8–9). In the Nehemiah

narrative, the concern for the wall and gates of Jerusalem (Neh. 1:2–3) confirms the earlier hints of this wider definition. It is clear from Nehemiah 2:20 what the wall is intended to do, namely, shut out all sources of uncleanness. The entire city is as holy as the temple, as the consecration of the first section of the wall by the priests makes clear (3:1). The appointment of (temple) gatekeepers, (cultic) singers, and Levites to guard the city gates (7:1–3) shows the sacral character of the city. The city is designated “the holy city” (11:1, 18) and at the dedication of the city walls the priests “purified the people and the gates and the wall” (12:30). Lastly, in Nehemiah 13:22 it is the Levites who guard the city gates, which again indicates

the expansion of the sanctity from the temple to the city as a whole.

It is too simplistic to call Ezra-Nehemiah pro-Persian or to see Persian rule as an expression of divine benevolence. Much in the book expresses dissatisfaction with the political situation that follows the return.<sup>[217](#)</sup> The book has a “developing argument,”<sup>[218](#)</sup> and the dependence on the favor of Cyrus (Ezra 1:5–11; 3:7) and the naïve readiness of the Jews to appeal to his decree as displayed in early chapters (4:3; 5:13) cannot be read as the final view of the book, which soon drops its unquestioning acceptance of Persian domination. The silence of the narrative about the Davidic connections of Zerubbabel is not to be explained by a supposed “complete acceptance of the

political present and a complete absence of any perspective of change.”<sup>219</sup> The true explanation is the tendency in Ezra-Nehemiah to transfer emphasis from the leaders to the public. The experience of Ezra 4–6 shows that the decrees of the kings can hinder as well as help the work of rebuilding. God was using the Persian kings to fulfill his purposes (1:1; 6:22), but the narrative lets slip the self-serving agenda of the kings (6:10; 7:23). In the prayer of Ezra 9, Ezra confesses that their guilt remains “to this day” and that their punishment is that they are given over “into the hands of the kings of the lands . . . as it is today” (9:7). At most, Ezra sees Persian rule as providing “a little reviving” (9:8). The prayer of Nehemiah 9 makes the point even more strongly; the

rule of the kings of Persia is an intolerable burden (9:36: “Now we today are slaves” [our translation]). Persian domination is a punishment for sin and is incompatible with the realization of the hopes of the community. The people aspire to freedom from Persia and hope for the dawning of God’s kingdom.<sup>[220](#)</sup> When in difficulty, Nehemiah prays to God rather than appealing to the king. The wall is built with the help of God (Neh. 6:16), and any mention of royal patronage is conspicuous by its absence. Finally, the vow of the people not to “neglect the house of our God” (10:39) must be interpreted as a refusal to rely on royal funding. The book is radical politically in a way that the book of Esther, for example, is not. Ezra-Nehemiah gives a picture of God’s people



in need of his forgiveness and help if they are to secure their place in the holy city.

#### *5.1.6.2 The Ethics of Ezra-Nehemiah*

The action taken in Ezra 9–10 to dissolve marriages with foreign women is typically viewed as a *hardline* reform that was unwarranted and even wrong when viewed from the wider biblical perspective. The usual critical theory is that Jonah, Ruth, and Isaiah 56, with their positive view of foreigners, were composed as counterarguments to the reform of Ezra-Nehemiah that was essentially xenophobic.<sup>[221](#)</sup> Others find fault because it was those who were most vulnerable—women and children—who were hardest hit by the measures to ensure the purity of the community. It is clear,

however, that Ezra-Nehemiah not only *describes* what occurred but *endorses* the rigorous measures taken. In the context of the wider book, the issue of the separateness of God's people in Ezra 9–10 is not new, for as early as the long list of the returnees in Ezra 2 there is the expressed concern for community continuity with preexilic Israel and, in particular, for priestly pedigree (2:59–63). Anyone wishing to take part in the Passover must first “separate himself from the pollutions of the peoples of the land” (Ezra 6:21), a probable reference to the acceptance of proselytes (cf. Neh. 10:28).<sup>[222](#)</sup> At the end of the book, the radical reform involving separation from all things foreign reappears in the work of Nehemiah (13:23–27).

The perceived moral problem may be eased in part by consideration of the extenuating circumstances of the times: the religious vulnerability of the people of God, without clear territorial integrity as part of the Persian empire, made such rigor necessary if Israelite identity was to survive at all.<sup>[223](#)</sup> The argument is, then, that the drastic measures taken are to be seen as a response to contemporary issues and should be excused as a product of their time.<sup>[224](#)</sup> This solution to the problem is at best partial, for it empties the reform of any ongoing moral relevance. Behind the statements of the exposed community problem in Ezra 9:1–2 and 12 are texts in Exodus (34:11–16) and Deuteronomy (7:1–4; 20:10–18; 23:3–8), which, however, only warn against mixed

marriages and do not offer stipulations of what to do where the warnings are transgressed. In that sense, the resolution strongly urged by Shecaniah (the breaking up of the forbidden marriages) lacks scriptural basis, even though he says, “let it be done according to the Law” (Ezra 10:3).<sup>[225](#)</sup> The *letter* of the Old Testament law required no such remedy, but Shecaniah does not need to be understood as claiming that it did, but only as putting forward an *application* of the law. The measures taken may not be explicitly required in Exodus or Deuteronomy,<sup>[226](#)</sup> for the Pentateuchal legislation is preventative rather than curative, but Shecaniah’s prescription of how to remedy the situation is an obvious application, namely, that such offending

marriages be broken up. In line with the legal material in Exodus and Deuteronomy, the possibility of the conversion of the foreign wives is not broached, but no biblical book (Ezra-Nehemiah included) denies that foreign converts (e.g., Ruth the Moabitess) will be accepted within Israel, and “[t]here is no proof that Ezra disapproved of converts to Judaism.”<sup>[227](#)</sup> The issue is foreign wives who retain their foreign ways (Neh. 13:23–24).<sup>[228](#)</sup>

Despite what is usually said by modern critics of the reform, it is hardly extreme, given that in Deuteronomy the command is to “utterly destroy them [the foreign nations in the land]” (7:2 RSV), presumably to prevent intermarriage with them, for the ban on intermarriage

immediately follows this command (7:3). There is no interest as such in Ezra-Nehemiah in how to integrate the resident outsider of foreign origin into the body of Israel, though other parts of the Old Testament consider this. The suggestion has been made that Ezra-Nehemiah is stricter than the general legal tradition, due to the ethos in Ezra-Nehemiah, where there is an extension of the concept of holiness from the priests and Levites to the community as a whole who live in “his holy place” (Ezra 9:8) and are citizens of “the holy city” (Neh. 11:1, 18);<sup>[229](#)</sup> but the high priest was the only Israelite not allowed to marry a foreigner (Lev. 21:14), in contrast to other priests and cultic officials (21:7).

The prohibition in Deuteronomy against intermarriage includes *both* sexes (Deut. 7:3), while in Ezra-Nehemiah measures are taken only against foreign women. Moses forbade intermarriage with either sons or daughters of the Canaanite idolaters, but Ezra denounced only the foreign *wives*. It needs to be noted, however, that according to Ezra's prayer (9:12), the Deuteronomic prohibition pertains to both men and women, so that (at least in theory) foreign husbands are as abhorrent as foreign wives. In Nehemiah 10:30 and 13:25, sons and daughters are put on the same footing, so that the book is not one-sided. It is a parody to view the reform as a heavy-handed patriarchal maneuver that sees women alone as a spiritual threat and makes them the

scapegoat for a wider community problem, on the supposed analogy with the “strange woman” of Proverbs 1–9. The book does not focus on the issue of female returnees who married “the peoples of the land,” for either that did not happen or, if it did, such women were viewed as no longer part of Israel.

#### *5.1.6.3 Ezra-Nehemiah in the Storyline of Scripture*

An earlier scholarly consensus subsumed the book of Ezra-Nehemiah under the common authorship of the Chronicler, but it is more satisfactory to assert the canonical integrity of Ezra-Nehemiah.<sup>[230](#)</sup> In Hebrew canonical orders, whenever the books are side by side,<sup>[231](#)</sup> Ezra-Nehemiah *precedes* Chronicles, though in the Greek



Bible this order is reversed in a section labeled “Histories,” because chronology is the dominating principle at work in the Greek canonical tradition. The presence of the opening sentences of Ezra at the end of 2 Chronicles 36 (2 Chron. 36:22–23 = Ezra 1:1–3a) may look like an *overlap* between the books and give the appearance that Ezra 1 takes up the story where it left off at the end of Chronicles, but that is a false impression, for the decree of Cyrus (found only in truncated form at the end of Chronicles) is much more firmly anchored to the context in Ezra than in Chronicles, for in Ezra it provides the plan for Ezra 1–6 (see above), and Ezra-Nehemiah is theologically distinct in a number of

significant ways from the work of the Chronicler.<sup>[232](#)</sup>

Of course, there are common concerns, for both works derive from the postexilic era and therefore the focus is on the role and significance of the temple, yet the differences are too striking to ignore. The problem of mixed marriages is central to the characterization of Israel's sin in Ezra-Nehemiah, and Solomon, who was led astray by his foreign wives, is made a parade example of what not to do (Neh. 13:26), whereas the Chronicler omits the details from 1 Kings 11 to which Nehemiah refers. Chronicles gives a positive presentation of the Israelite population living in the north, but in Ezra-Nehemiah the only inhabitants of the north are foreigners resettled by the Assyrians

(Ezra 4:2, 10), and no mention is made of remnants of any northern tribes. In Chronicles, among those who return from exile are people from northern tribes (1 Chron. 9:3), but in Ezra-Nehemiah “Israel” is represented by Judah, Benjamin, and Levi (e.g., Ezra 1:5; 3:1; 4:1; 10:9; Neh. 11:4).<sup>233</sup> Ezra-Nehemiah’s use of exodus and conquest typology (especially in the long prayers of Ezra 9 and Neh. 9) is not matched by Chronicles. In contrast to the focus on the Davidic house in Chronicles, there is no such interest in Ezra-Nehemiah. In Chronicles, the reigns of David and Solomon are seen as a unity centered on preparing for and building the house of God.<sup>234</sup> In Ezra-Nehemiah, the figure of David is recalled a number of times in his role as organizer

of the cult (Ezra 3:10; 8:20; Neh. 11:23; 12:24, 36, 45, 46), yet there is nothing at all to connect the house of David with the construction of the temple.<sup>235</sup> Finally, unlike the Chronicler's doctrine of *immediate retribution*, where each generation must shoulder its own guilt, in Ezra-Nehemiah later generations are said to be living with the baneful effects of the sins of earlier generations (Ezra 9:7; Neh. 1:6; 9:33–37). Here, then, are a number of theological differences that would seem to matter, such that Ezra-Nehemiah must be allowed to speak with its own voice, *apart from* the witness of Chronicles.

The conjoined canonical books cannot, however, be working at cross-purposes. When Chronicles follows Ezra-Nehemiah, as in the Hebrew Bible, what is being

suggested to the reader? Chronicles was authored at a *later* time. At the close of Ezra-Nehemiah, the period ends with disappointment and foreboding, for the reforms seem to have failed. Chronicles was written to encourage the perpetuation of Ezra-Nehemiah ideals around the year 400 BC and promotes a temple-centered eschatology,<sup>[236](#)</sup> as does Ezra-Nehemiah. Daniel's prayers for the destroyed sanctuary (Dan. 9) receive a partial answer in the events recorded in Ezra-Nehemiah, suggesting that the book is concerned with the restoration of the temple and its cultus.<sup>[237](#)</sup> What is more, it was Daniel's study of Jeremiah's prophecy of the seventy years that moved him to prayer (Dan. 9:1–2), and Ezra-

Nehemiah begins with a reference to the prophecy of Jeremiah (Ezra 1:1).<sup>[238](#)</sup>

### ***5.1.7 Chronicles***

The book of Chronicles recounts a history that stretches from Adam (1 Chron. 1:1) to the establishment of the Persian Empire (2 Chron. 36:20). An alternate tradition in the Greek Bible divides the work into two and calls them “(The books) of the things left out,” alluding to a number of passages where Chronicles *supplements* the account in Samuel and Kings, though it also omits, repeats, and modifies material from these books. The influence of this misnomer may have contributed to the general neglect of Chronicles until the renaissance of Chronicles scholarship in the 1970s. This situation was exacerbated

by the placement of Chronicles after Kings in the Greek canonical tradition, making it look like an addendum to Kings, whereas notice should be taken of the Chronicler's distinctive viewpoint and his unique theological contribution to the canon.

#### *5.1.7.1 The Themes of Chronicles*

The main themes of Chronicles are the temple, the relation of the kings to the temple, the unity of God's people, and the hope of the dawning of God's kingdom. The message of Chronicles centers on the temple,<sup>[239](#)</sup> and any consideration of the Chronicler's view of the future of Davidic kingship must be read in relation to that controlling theme, as recognized by recent studies.<sup>[240](#)</sup> David desired to build God a "house" but was not allowed to do so

(1 Chron. 17), but he did prepare for the temple building, and he organized the Levites in readiness for when the temple was built (1 Chron. 22–29). The account of Solomon's reign is dominated by the building of the temple (2 Chron. 2–8). The better Judean kings reformed the temple (e.g., Joash in 2 Chron. 24:1–14; Hezekiah in 29:3–36). According to the Chronicler, the temple was the locus of worship for both north and south (e.g., 2 Chron. 11:13–17; 15:8–15; 19:4; 30:1–13, 25; 31:1; 34:9). The book ends with the destruction of the temple but also anticipates its rebuilding (36:22–23). Once it is recalled what the temple (= God's palace) signifies, it becomes clear that Chronicles has a pronounced kingdom of God theology. A properly functioning temple



emerges as the *raison d'être* of the Davidic dynasty and takes precedence over the monarchy as the fundamental concern of the Chronicler,<sup>[241](#)</sup> who stresses the cultic vocation of the Davidic kings.<sup>[242](#)</sup>

The lists of 1 Chronicles 1–9 start with creation and move through the twelve tribes of Israel, and the first section climaxes with the names of “the sons of Israel” (2:1–2). The details of the twelve tribes are provided, highlighting the tribes of Judah (2:3–4:23) and Levi (ch. 6). From Judah came the kings, David, who prepared for the temple, and Solomon, who built the temple. The tribe of Levi supplied the priests and temple servants. The other tribes, however, are by no means dispensable, and in 5:1–2 Joseph (from whom spring the tribes of Ephraim

and Manasseh) is elevated to the position of firstborn. According to the Chronicler, all twelve tribes are in existence in the postexilic period, and 9:2–3 records the resettlement of Judah, Benjamin, Ephraim and Manasseh (i.e., the two southern and two [representative] northern tribes), consistent with the Chronicler's attempt to show that the north is a legitimate part of Israel.

The perdurance of the Davidic line into the postexilic period is noted (1 Chron. 3:17–24), but this does not necessarily mean the Chronicler believed that YHWH's dynastic promise remained effective in that period. The focus is on Jerusalem in the list of the descendants of David (3:5), in Levi's genealogy (6:10, 15, 31–32), and in the mentions of

families who moved to Jerusalem (e.g., 9:3); the city itself is to be seen as the “climax” of the genealogical lists.<sup>[243](#)</sup> These early allusions to the importance of the city are due to the fact that the temple is located there, such that the genealogies already suggest the theological concerns of the narrator.<sup>[244](#)</sup> The Chronicler provides a history of the world, with Israel as the goal of God’s purposes in creation and the temple cult testifying to YHWH’s universal kingship (1 Chron. 16:8–36).

It would be a mistake to view Chronicles as a history of the southern kingdom, and the older view that the Chronicler is anti-northern must be discarded.<sup>[245](#)</sup> After the division of the united kingdom of Solomon after his

death, Hezekiah's reign is crucial, for he is something of a "second Solomon" (2 Chron. 30:26) who (temporarily) reunites north and south in a great Passover celebration at the Jerusalem temple (30:11, 18). The Chronicler highlights those occasions when northerners come south and when royal reforms include the north (2 Chron. 11:13–17; 15:8–15; 19:4; 30:1–13, 25–26; 31:1; 34:6, 9, 21, 33). On that basis, Chronicles can be read as promoting the reunion of all God's people, either appealing to the north to join in common worship at the Jerusalem temple, or rebuking certain separatist parties in the south (maybe doing both of these things).

Obviously, a lot of attention is paid to David and Solomon in Chronicles (28

chapters in total), but undue emphasis should not be placed on either king nor on the Davidic dynasty *apart* from their role in relation to the temple, and the concluding chapter of the book gives little if any reason to assume that the author looked forward to the reestablishment of the dynasty. The focus is the taking away of the temple vessels (mentioned three times [36:7, 10, 18]), which prepares for the return of the vessels to a rebuilt temple, with this being the prospect on which the chapter ends (36:23). The Chronicler mentions the exile of the last kings but not their deaths (36:4, 6, 10), leaving open the future of the royal line they represent, but the dynastic promise of 1 Chronicles 17 is not alluded to, and the issue of the future of Davidic kingship is

left hanging. For instance, Chronicles does not include the account of the release of Jehoiachin from prison at the end of 2 Kings (25:27–30) and the possible hint it provides of a future Davidic revival.<sup>[246](#)</sup> The Chronicler traces the line of Davidic descendants following the exile, beginning with “Jehoiachin the captive” (1 Chron. 3:17–24 NIV), but again nothing is made of it. The Davidic dynasty simply disappears from the scene.<sup>[247](#)</sup> As in Isaiah 45:1, Cyrus appears in Davidic raiment as world ruler and temple builder (2 Chron. 36:22–23). There is ongoing scholarly debate over whether the Chronicler expects the reemergence of Davidic kingship, and it may be that the author does not give a clear answer to this question. Gerhard von Rad famously

described the Chronicler as “the guardian of the Messianic tradition,”<sup>248</sup> but others, such as William Riley, argue that the Chronicler wrote to legitimate the cultic offices founded by David and to teach that submission to God’s kingship is shown by commitment to the Jerusalem temple. If the return of the Davidic house is part of the thought world of the Chronicler, though this is not made explicit (and certainly not in the last chapter), this prospect would have to fit within his theocratic framework, namely, the chief role of any such Davidic king would be to support the temple cultus. According to von Rad, if we wanted to develop a picture of what a future David might look like from what is said in Chronicles, he “would look on the care of the sanctuary and the ordering of

sacral offices as the first of his main duties.”[249](#)

#### *5.1.7.2 The Ethics of Chronicles*

David enjoyed the support of “all Israel” throughout his forty years as king. Even though the Bathsheba episode is omitted in Chronicles, it would be wrong to think that David is *whitewashed*, for sins with cultic ramifications are not overlooked, notably his faults over the ark and census. In the same way, the nine chapters about Solomon give a very different picture of his reign compared to what is found in 1 Kings (no fight to succeed, no apostasy by Solomon, and no adversaries). Solomon enjoys the support of “all Israel” from the beginning to the end of his reign. Again, this is no whitewash, but rather



Solomon is an exclusively cultic figure in Chronicles. The Chronicler is aware of Solomon's failings (note the critical indications at 2 Chron. 9:29; 10:4, 10–11, 14–15),<sup>250</sup> but Solomon never deviated from devotion to God when it came to his role in temple building. The implied ethic is that of commitment to God as King.

The Chronicler's ethic of *immediate retribution* undergirds the theology of Solomon's great prayer given in 2 Chronicles 6, which YHWH summarizes in 7:12–18 (“I have heard your prayer . . .”). The prayer sets the tone for all subsequent history, where this measure-for-measure doctrine is the yardstick used in writing the history of the post-Solomonic kings.<sup>251</sup> The pattern in the reigns of a number of kings is this: first

half of reign faithful and the second half unfaithful, with the appropriate blessings and punishments handed out (e.g., Asa [2 Chron. 14:1–15:19; 16:1–14]; the first half of the reign is faithful, so there is “no more war” [15:19], yet then he is unfaithful, so “from now on you will have wars” [16:9]). Unlike the author of Kings, the Chronicler not only reports events, he offers a rationale for their occurrence. Uzziah’s leprosy is simply recorded in 2 Kings 15:5, but the Chronicler explains it as being due to his attempt to usurp priestly prerogatives (2 Chron. 26:16–21). The explanation for wicked Manasseh’s long reign of fifty-five years (2 Kings 21:1) is his repentance in exile (2 Chron. 33:10–13). Finally, why would godly Josiah die at the hands of Necho?

This happened because he disobeyed the voice of God through the Egyptian king (2 Chron. 35:21–23).<sup>252</sup> The implied ethic is the possibility of repentance as a way of averting, or at least moderating, divinely threatened judgment, for example, David's (1 Chron. 21), Rehoboam's (2 Chron. 12:5–8), and Manasseh's repentance (33:12–14).<sup>253</sup> The Chronicler does not aim to defend God's action of bringing judgment (theodicy) but to motivate readers to repentance and submission to God's rule.

### *5.1.7.3 Chronicles in the Storyline of Scripture*

Jonathan Dyck understands 2 Chronicles 36:22–23 as “a directive to keep reading (elsewhere),” namely, in the book of Ezra-

Nehemiah, which begins with the same words, the opening of Ezra being the likely origin of the extract quoted by the Chronicler.<sup>[254](#)</sup> On this shaky basis, Dyck sees Chronicles (read together with Ezra-Nehemiah) as picturing the history of God's people as a series of exiles and restorations, culminating in the static portrait of the theocratic community of the Chronicler's day. In other words, Dyck follows the common scholarly view that the message of Chronicles is non-eschatological.<sup>[255](#)</sup> As noted by William Johnstone, in the account of the Chronicler the word of Jeremiah superintends the final (post-Josiah) phase of Judahite history, with Jeremiah mentioned by name four times (2 Chron. 35:25; 36:12, 21, 22).<sup>[256](#)</sup> Jeremiah raises a lament over dead

Josiah (2 Chron. 35:25), and it is noted that the last king did not heed Jeremiah's words (36:12). In the first year of Cyrus (538 BC), Jeremiah's prediction of a period of "seventy years" of exile stands behind the issuing of a decree by Cyrus, if calculated as starting with the death of Josiah (usually dated 609 BC). The Chronicler, by reproducing a truncated form of Cyrus's edict (minus Ezra 1:3b–4), places a distinct focus on going up to Jerusalem (the last quoted words being, "Let him go up"), but he fails to describe its occurrence, suggesting that he is not in fact thinking of the historical return described in Ezra-Nehemiah.

While Ezra-Nehemiah depicts a physical return from exile, Chronicles grapples with the mystery that despite the

return, Israel is still awaiting the final gathering of all God's people, the glorification of the temple, and the dawning of God's kingdom, such as promised by the prophets. The Chronicler looks toward a more ultimate return, meaning that the Hebrew canon ends on an eschatological note. On this reading, the final passage in the Hebrew Bible "extends Jeremiah's seventy years beyond the time of the return from Babylon, closing the whole Tanak with a decidedly future reference."<sup>257</sup> Chronicles (2 Chron. 36:21) interprets the prophecies of Jeremiah 25:12 and 29:10 in the light of the warning in Leviticus 26:34–35, so that the "seventy years" in Jeremiah's prophecy is viewed as a period of seventy years of sabbatical rest for the land.<sup>258</sup>

The same combination of texts lies behind the reinterpretation of Jeremiah's prophecy in Daniel 9 that there would be a much-extended period of "seventy sevens" (9:24), which is a "time image" or "theochronology" in the form of a heptadic periodization of history leading to the restoration of all things.<sup>[259](#)</sup> It would be a mistake to view the numerology involving sevens in either Daniel 9 or 2 Chronicles 36 as aimed at providing a mundane timetable of historical events.<sup>[260](#)</sup> It is not true, therefore, that the Tanak, ending with Chronicles, has no sense of incompleteness;<sup>[261](#)</sup> rather, the Chronicler looks for a more ultimate return of God's people as depicted by the prophets (Jeremiah included). Rather than promoting a program of migration to the

land, the concluding words of Chronicles, “let him go up [to rebuild the temple],” reiterate the prophetic hope of the return of God’s people within the consummated kingdom of God, anticipated by the rebuilt temple (= God’s palace), as the final goal of God’s purposes in history.

## **5.2 Central Themes of the Writings**

Wisdom books are prominently featured in the Writings. How is wisdom thinking to be integrated with biblical theology more generally? Is wisdom a *foreign body* within the Old Testament? The perceived problem is that wisdom is silent about salvation history, the exodus, the cult, and covenant themes, but, as stated by Roland



Murphy, “The alleged incompatibility of wisdom and Yahwism is a logical creation (and Western logic at that) and it is not real.”<sup>[262](#)</sup> To claim that the essence of Old Testament theology is salvation history would be to propound “a canon within a canon,” for the canon begins with *creation*, not exodus, and God’s manipulation of wind and water when delivering his people is explainable only by the fact that he is the Creator, so redemption must be viewed against the backdrop of creation (Ex. 15:5, 8). On that basis, noting allusions to creation in Wisdom Books (e.g., the survey of the natural world in Job 38–41; links to the early chapters of Genesis in Ecclesiastes [e.g., 3:20];<sup>[263](#)</sup> and depictions of God as Creator in Prov. 14:31; 17:5; 20:12; 22:2;

29:13), Walther Zimmerli thinks that wisdom operates within the framework of a theology of creation.<sup>[264](#)</sup> However, the theme of creation is not all that prominent in wisdom literature,<sup>[265](#)</sup> nor is it obvious that creation is deemed theologically foundational for wisdom thinking, though in Job and Ecclesiastes it is made plain that the world is disordered and scarred by suffering and injustice (e.g., Eccles. 7:29: “See, this alone I found, that God made man upright, but they have sought out many schemes”).

A more fruitful line of investigation is suggested by the equation of law and wisdom in Deuteronomy 4:6 (“Keep them and do them, for that will be your wisdom and your understanding in the sight of the peoples”) and by the fact that wisdom

teaching is called “instruction” (*torâ*) in Proverbs 1:8, 3:1, 13:14, 28:4, and 7. There are, in fact, many links between Deuteronomy and wisdom ideas.<sup>[266](#)</sup> In Proverbs and Deuteronomy, “keeping my/his commandments” is considered the necessary basis for “life” (Prov. 3:1–2; Deut. 6:1–2); both speak of binding the commandments on the body (Prov. 6:20–23; 7:1–3; Deut. 6:6–9); they use father/son terminology (Prov. 3:11–13; Deut. 8:5–6); both view reality as the alternative of two ways (Prov. 4:10–19; Deut. 30:15–18); the possession of the land is the reward for adherence to the righteous path in both (Prov. 2:20–22; Deut. 5:32–33); and the fear of the Lord is a leading maxim in both (Prov. 1:7; 9:10; Deut. 4:10; 5:29).<sup>[267](#)</sup> It may, therefore, be

argued that wisdom is a *subset* of the theology of Deuteronomy, lacking as it does the historical and covenantal framework that is both present and prominent in Deuteronomy's presentation.<sup>[268](#)</sup> Weinfeld put the humanitarian orientation in Deuteronomy down to wisdom influence, with Deuteronomy representing the late fusion of wisdom and law by scribes in court circles at the time of Hezekiah and Josiah.<sup>[269](#)</sup> The explanations of the similarities noted above will, of course, be influenced by views of the relative compositional dates of Deuteronomy and Proverbs, but the canonical viewpoint is certainly to give the priority to Deuteronomy, so that one of the important roots of Israelite wisdom is the teaching

of Moses, such that wisdom is by no means an *alternate* way to God than what is posited in the Pentateuch.

Kingdom themes are prominent in Psalms and Chronicles, as well as in Daniel. In Book V of the Psalter, the model set by David is of one whose chief concern is to properly honor the divine king, whose rule over Israel is symbolized by the ark (Ps. 132:1–10). A certain type of Davidism is in view at the end of the Psalter, where David is a model of devotion to God and to what the temple and Zion represent (God's palace and capital, in that order); namely, this "David" embodies the ethic of loyal citizenship in God's kingdom. The following psalms carry on the Zion focus and promote an ideal of Israel unified

around Zion (133:1–3; 134:3; cf. 122:1–4), much like the Chronicler, who desires all the tribes to join in worship at Jerusalem.<sup>[270](#)</sup> There is, therefore, a remarkable coalescence of the theology of Chronicles and that of the Psalter.

Likewise, in Ezra-Nehemiah, the figure of David is recalled a number of times in his role as organizer of cultic worship (e.g., Ezra 3:10; Neh. 11:23), and Solomon his son once joins him in the same role (Neh. 12:45; cf. 2 Chron. 8:14). Certain prominent features of the city of Jerusalem act as memorials of David as a great figure of the past (Neh. 3:15, 16; 12:37), but none of the references to David has any messianic coloring. Likewise, nothing in 2 Chronicles 36 suggests an expectation of the

reestablishment of Davidic rule, for the Persian king, Cyrus, in effect, substitutes for David as world ruler and temple builder (36:22–23; cf. Isa. 44:28; 45:1). The new beginning made possible by the decree of Cyrus makes no mention of the restoration of the Davidic house. In sum, the picture of the historical David (and any future Davidic ruler) in Psalms, Ezra-Nehemiah, and Chronicles is as a patron of the cult in which God is honored and served as King.

The kingdom theology and terminology of the book of Daniel is the main source for the kingdom teaching of Jesus. For example, the summary of the teaching of Jesus given in Mark 1:15 (“The time is fulfilled, and the kingdom of God is at hand”) echoes the language of the book of

Daniel: “the time [*ho kairos*] has come; the holy ones have taken possession of the kingdom” (Dan. 7:22 Theodotion).<sup>[271](#)</sup> Behind Jesus’s proclamation stands the belief that “the time of the end” has come in the events of his ministry (cf. Dan. 12:4, 9). So also, the stone that *crushes* (Luke 20:18) probably alludes to the stone that destroyed the image in Daniel 2:35 and 44, and the temple “not made with hands” (Mark 14:58) probably recalls Daniel’s stone that “was cut . . . by no human hand” (Dan. 2:45). Not without justification, therefore, David Wenham claims that “the book of Daniel may be the primary background to the Gospels’ teaching about the Kingdom.”<sup>[272](#)</sup> On that basis, it is no exaggeration to say that the person and work of Jesus in the Gospels are



interpreted in a kingdom framework provided by Daniel.

God as Creator and King is concerned for the world as a whole, not just the fortunes of the people of Israel. The Psalms anticipate and celebrate the coming rule of God, which will be universally recognized, and all nations are invited to join in his praise and share in salvation (e.g., 96:1, 3, 10; 97:4, 9). Likewise, that God's purposes embrace the world is hinted at by the internationalism of wisdom in Proverbs 30–31, the praiseworthy behavior of Ruth the Moabitess (e.g., Ruth 2:11; 3:11), and the parading of the piety of the non-Israelite Job (1:1, 8; 2:3; 42:7). What is more, when it is noted that Chronicles begins at the point of creation

(1 Chron. 1:1) and ends with the prospect of the rebuilding of God's temple and the gathering of all his people in the consummated kingdom of God, it is plain that history will culminate with the open and unchallenged rule of God over all the world.

## **5.3 The Ethics of the Writings**

The ethical import of the book of Esther, especially the courage and initiative modeled by Esther herself,<sup>[273](#)</sup> aligns with the view of James Sanders that the Writings target the individual Jew's personal worth and responsibility.<sup>[274](#)</sup> Several books in this canonical section focus on ethical instruction, especially the

wisdom books Proverbs and Ecclesiastes. In addition, the Chronicler seeks to explain the events that he records in such a way that his story has obvious ethical implications (e.g., a call for repentance), and the outpouring of devotion to God found in the Psalter is plainly exemplary in nature. A book like Ruth is not didactic or moralistic in tone, but the protagonists Ruth and Boaz behave in such a way as to provide a model of how others should behave in a crisis.

In line with Boaz's commendation of Ruth for *taking refuge* in YHWH (Ruth 2:12: "under whose wings you have come to take refuge [root *ḥsh*]"), the Psalter portrays David as one who takes refuge in God just as did Ruth his ancestor,<sup>[275](#)</sup> so that it could be said that Ruth is an

embodiment of the ethic of the Psalter. Creach views the first occurrence of the refuge motif in the Psalter as strategically placed as an addendum to Psalm 2 (cf. the last line of 2:12: “Blessed are all who take refuge in him”), signaling the importance of this concept in the subsequent psalms and encouraging those who use the Psalter to adopt this ethic. In Book I of the Psalter, the term is repeatedly used to characterize the righteous (Pss. 5:11; 17:7; 18:30; 31:19; 34:8, 22; 36:7; 37:40), and the fact that it is placed in the opening verse of various psalms (7:1; 11:1; 16:1) confirms that seeking refuge in YHWH is “a key organizing feature” for this part of the Psalter.<sup>276</sup> What is more, toward the end of the Psalter, 118:8–9 states, “It is better

to take refuge in the LORD than to trust in man. It is better to take refuge in the LORD than to trust in princes” (cf. 142:4–5; 144:3–4; 146:3). Human rulership—even that exercised by the Davidic house—will fail, but God can be relied on to help and protect his people in the challenging situations of life.

With regard to the attitude toward foreigners, the book of Ruth does not allow ethnicity to be determinative for Israelite identity, for the incorporation of Ruth the Moabitess into Israel disallows an ideology of Israelite ethnic purity.<sup>[277](#)</sup> Although marriage to a foreigner can lead to disaster (Ruth 1:4–5), marriage to a God-fearing foreigner like Ruth is permitted.<sup>[278](#)</sup> In Ezra-Nehemiah, the focus is on protecting Israel from foreign

influence, but hints of an inclusive outlook may be detected in the mention of foreigners (= proselytes) participating in the Passover (Ezra 6:21) and joining in the community pledge to follow the Torah (Neh. 10:28).<sup>279</sup> In other words, even in Ezra-Nehemiah, exogenous marriages are outlawed only if foreign spouses fail to commit themselves to the God of Israel and to practices consistent with that commitment.<sup>280</sup> The book of Ruth supports ethnic inclusiveness, and its concern would help to draw the reader's attention to such passages in Ezra-Nehemiah. What this indicates is that foreigners who leave behind their foreign ways and embrace the religion of Israel are to be welcomed as members of the people of God.

Closely allied to its ethic of inclusiveness is the book of Ruth's promotion of an expansive application of the Torah, and an ethic of practicing "kindness" is on display in both Ruth and Ezra-Nehemiah. The book of Ruth presents a generous application of the law according to the principle of *hesed* and focuses on the moral logic underlying the law, not a rigorous application of Levirate or redemption regulations. Something similar applies to the application of the law found in Nehemiah 5. Nehemiah's call for an immediate cancelation of debts and return of property goes beyond the strict requirements of the "release" (5:11–12; cf. Deut. 15:1–6; Ex. 23:10–11) or the Jubilee (Lev. 25:8–55).<sup>[281](#)</sup> Instead, Nehemiah appeals to the Jewish nobles

and officials' sense of morality (Neh. 5:9: "the thing that you are doing is not good"). Nehemiah's focus is the underlying morality of the creditors' behavior rather than strict legal requirements. Nehemiah had heard complaints about the actions of some of the nobles toward their Jewish brothers (5:7). He appealed to the creditors on the basis of common brotherhood (note the sevenfold occurrence of the term "brother[s]" in 5:1, 5, 7, 8 [2x], 10, 14). The demand for social justice was made on the basis of their status as "brothers," which picks up and uses what is also a key term in Leviticus 25 (vv. 25, 35, 36, 39, 46–48). The use of Leviticus 25 shows that Nehemiah was deploying a hermeneutic in which the law is applied in accordance



with its intentions rather than its specifics, and behavior is to be motivated by concern for *brothers*. This is in line with the book of Ruth, where morality moves beyond the limits of strict legal responsibility, for it presents an ethic of generosity (*hesed*) as the behavioral norm in Israelite society.

What is to be done when people behave badly? There are in the Writings a number of significant prayers of confession, both personal and corporate (e.g., Pss. 32; 51; Ezra 9; Neh. 1; 9; Dan. 9), and Chronicles provides royal examples of repentance. The experience of exile put the need to repent on the national agenda. True penitence requires a proper estimation of the gravity of sin, fulsome confession, and the realization by the penitent that they

have no claim upon God's mercy (e.g., Ps. 51:3–4). The prayer of Ezra the scribe in Ezra 9 is didactic in tone, such that he speaks to God and instructs the people at the same time.<sup>[282](#)</sup> The prayers of Nehemiah 9 and Daniel 9 confess sin and also provide a historical review that explains the parlous state of God's people, who had failed to listen to the warnings of prophets (Neh. 9:30; Dan. 9:9). In this way, the third and final canonical section of the Hebrew Bible is shown to be consistent with the message of the prophets, who called people to repentance.

How are people to respond when tragedy strikes? It is a gross distortion to view the book of Proverbs as providing simplistic remedies and propounding a

wooden doctrine of retribution (e.g., poverty is always deserved); rather, in the face of suffering there are no easy answers or blanket solutions, as is also made plain in Lamentations, Ecclesiastes, and Job. In line with the prophets, who expose and condemn the abuse of the poor by those in power (e.g., Isa. 1:17; 5:8; Amos 2:6–8), and the humane teaching of Moses in Deuteronomy (e.g., 15:7–11), the care of the poor is an established wisdom ethic, for they are often in need through no fault of their own (Job 29:12–16; 31:16–23; Eccles. 5:8–9; Prov. 14:31; 19:17; 22:9). The ideal king in the Psalter is responsible to care for the poor (Ps. 72:1–4, 12–14).<sup>283</sup> Neither on a national scale (Lamentations) nor on an individual level (Job) is suffering simply or always

explainable as due to the faults of those afflicted.

## **5.4 The Writings in the Storyline of Scripture**

According to Gerald Wilson, the Psalter itself has a storyline, providing a history of the fortunes of the house of David. The seminal work of Wilson shows that certain royal psalms are given prominent placement in the five-book structuring of the Psalter,<sup>[284](#)</sup> with Psalms 2, 41, 72, and 89 strategically placed at the “seams” of Books I, II, and III.<sup>[285](#)</sup> According to Wilson, an examination of Psalms 2, 41, 72, and 89 reveals a progression in thought about Israelite kingship and the Davidic covenant. Books I–II can be

construed as a celebration of YHWH's faithfulness to the covenant that supported the united monarchy under David and Solomon. Psalm 2 introduces and alludes to the Davidic covenant (2:7–9), for example, through the language of sonship in verse 7 (“You are my son”; cf. 2 Sam. 7:14: “I will be to him a father, and he shall be to me a son”), though the word “covenant” (*bĕrît*) is not used (nor is it used in 2 Sam. 7). The king is depicted as world ruler (Ps. 2:2, 8). Psalm 72, with its repeated petition on behalf of the “royal son” (72:1), may represent the prayer of the aged David (cf. 71:9, 18) for his son Solomon in view of the latter's ascension to the throne (understanding the title *lěšĕlomoh* of Psalm 72 as meaning: “*For Solomon*”). The hope is expressed

that the blessings of the Davidic covenant will continue in the experience of his descendants. But in line with the disappointing history of kingship as plotted in Kings and Chronicles, at the conclusion of Book III and the start of Book IV, a less hopeful psalm regarding Davidic kingship (Ps. 89) gives way to a focus on the enduring kingship of God (Ps. 90).

Wilson goes on to argue that, starting from Psalm 90, Books IV and V move away from this royal framework, and that the final form of the Psalter encourages its readers to shift their focus “away from hope in human, Davidic kingship back to the pre-monarchic period with its (supposed) direct reliance on God’s protection and the individual access

guaranteed by the Law.”<sup>286</sup> An overwhelming focus on divine kingship in the later part of the Psalter (e.g., Pss. 93–99) appears to leave behind any messianic hope in the form of revived Davidic rule (e.g., 97:1: “The LORD reigns; let the earth rejoice”). For Wilson, the Psalter is a historical retrospect (Books I–III) followed by an exhortation directing Israel’s future hope to theocracy (rule by God) and depicting a reduced (though vital) role for the Davidic king (Books IV–V). Psalm 145 is the climax of the Psalter (according to Wilson), and in it David the king extols the superior kingship of YHWH, whom he addresses as “my God and King” (145:1). At the close of Psalm 145, David says that he will “speak the praise of the LORD”

(145:21), and so Psalm 146 is presumably spoken by David, who contrasts the mortality and weakness of human rulers (146:3–4) with the dependability of God's help (146:5); God the eternal King alone is worthy of trust.<sup>[287](#)</sup> God fulfills the judicial and social responsibilities of the former Israelite kings (146:6–9), and it is his eternal reign centered at Zion that is proclaimed (146:10). Of all the books of the Writings, the Psalter has the strongest links with the Prophetic Books, especially Isaiah, notably the themes of David, Zion, God's kingdom, and the fate of the nations, and both books come to similar conclusions.

The book of Psalms has a key role in integrating the theology of the Old Testament, and what are usually called the



“Historical Psalms” retell episodes in the Old Testament story in their own way. For example, in Psalm 78 God’s choice of Zion appears at the climax of a recitation of salvation history and as part of the theological undergirding of Davidic rule (78:67–71), and Psalm 132 amounts to a poetic version of the account of David’s transfer of the ark to Jerusalem (2 Sam. 6), ensuring that we see the action of David as a mark of his devotion to God as King. Patrick Miller views Psalms 104–106 as together retelling the story of the Pentateuch.<sup>[288](#)</sup> Miller draws the application that the praise of YHWH as the Creator and Sustainer of the world (Ps. 104) needs to be coordinated with thanksgiving for his care as the covenant God, for the contents of Psalms 105 and

106 reflect the narrative sequence in Genesis through Judges.<sup>[289](#)</sup> In other words, what God does subsequently for his people in salvation history has a creation backdrop. The Psalter supports the thesis that the nine books (Enneateuch) that make up Pentateuch and Former Prophets are coordinated parts in the one story of God's saving purposes.

The picture is no different when the focus becomes the position of Chronicles as the last book of the Hebrew Bible. Chronicles as a world history, starting with Adam and tracing the three lines of humanity to Abraham (1 Chron. 1:1–27), shows that God's purposes go back to creation and that he is the King of a universal kingdom. The theology of the kingdom of God that lies behind the

Chronicler's work is on display in his presentation of the reign of Solomon, for example, in Solomon's words to Hiram that recall David's house of cedar: "[you] sent him [= David] cedar to build himself a house to dwell in" (2 Chron. 2:3), and Solomon expresses his own aim to build a house for YHWH (2:4), for which more cedar is needed (2:8). In the Solomon narrative, in which he builds both a house for God and a house for himself, there is a recurrent paralleling of the two "houses" (*bayit*), namely, the house of God (= temple) and that of Solomon (= palace; 2:1, 12; 8:1; 9:3–4). The pairing of the houses reinforces the key theological point that the temple is the palace of the divine King, and for the Chronicler, the temple is the definitive symbol of God's kingship

over Israel and the world, and the role of any future Davidic king (as in Deut. 17:14–20) will be to set an example of how to behave in God's kingdom, which in Chronicles takes the form of devotion to the temple and its services.

The Chronicler often lists prophets and seers among his sources (e.g., 1 Chron. 29:29; 2 Chron. 9:29; 12:15). He views the writing of history to be a prophetic activity and appears to understand his own work as an inspired sermon based on historical events. Some Levites are described as giving messages under divine inspiration (e.g., 2 Chron. 15:1; 20:14; 24:20), and the merging of prophecy and preaching fits with the homiletical style of Chronicles itself.<sup>[290](#)</sup> In addition, temple musicians are said to

prophesy (e.g., 1 Chron. 25:1–3). A distinction is made between those designated *prophets* and other inspired messengers, specifying Spirit-possession only for the non-prophets (e.g., the Levite Jahaziel in 2 Chron. 20:14),<sup>[291](#)</sup> presumably because the Spirit's leading of those called prophets would be assumed. In this way, Chronicles is important canonical glue, for it binds together history, starting at the point of creation (Pentateuch and Former Prophets), psalmody and ethics (Writings), and prophetic insight and proclamation (Latter Prophets). A corollary is that the Chronicler's presentation suggests that the canon of the Old Testament in all its parts is to be viewed as the outcome of the

guidance of God's Spirit in its many and varied authors.

In Psalm 136, a historical psalm, the term "kindness" (*hesed*) is the key term in a refrain used to sum up the experience of God's providence in Israelite history ("for his kindness endures forever" [our translation]). The contents of the opening verse of that psalm, "O give thanks to the LORD, for he is good, for his kindness endures forever" (136:1 [our translation]), are used in more or less identical form to characterize YHWH's dealings with the nation through time in Psalms 106:1, 107:1, 118:1, and 29. The adjective "good," picked up from Genesis, is applied to God himself and describes him as always acting for the benefit of his people. In an expansion of the creedal

description of God in Exodus 34, David in Psalm 145:9 proclaims that “The LORD is good *to all*, and his compassion is *over all that he has made*” (RSV), showing that the nations also come within the scope of God’s “kindness” and may share in his salvation. This is implied in Psalm 117, in which “all nations . . . all peoples” are called on to praise God for his kindness. The wording of Psalm 136:1 is also used to epitomize worship in the first and second temples (1 Chron. 16:34, 41; 2 Chron. 5:13; 7:3, 6; 20:21; Ezra 3:11),<sup>[292](#)</sup> so that, when the Writings start with the Psalter and end with Chronicles (as in most Hebrew Bibles), this canonical unit is bounded by the praise of God for his beneficial dealings with his

people in line with his gracious character.<sup>[293](#)</sup>

---

<sup>1</sup> A point made by David Noel Freedman, *The Unity of the Hebrew Bible* (Ann Arbor: University of Michigan Press, 1991), 75.

<sup>2</sup> Harry M. Orlinsky, “Prolegomenon: The Masoretic Text: A Critical Evaluation,” in C. D. Ginsburg, *Introduction to the Massoretico-Critical Edition of the Hebrew Bible* (New York: Ktav, 1966), xl.

<sup>3</sup> According to Sara Japhet, *I and II Chronicles: A Commentary*, OTL (London: SCM, 1993), 2.

<sup>4</sup> For the significance of the Psalter ending with praise, see Walter Brueggemann, “Bounded by Obedience and Praise: The Psalms as Canon,” *JSOT* 50 (1991): 63–92.

<sup>5</sup> James L. Mays, “The Centre of the Psalms,” in *Language, Theology, and The Bible: Essays in Honour of James Barr*, ed. Samuel E. Balentine and John Barton (Oxford: Clarendon, 1994), 230–46.

<sup>6</sup> Tryggve N. D. Mettinger, *In Search of God: The Meaning and Message of the Everlasting Names*, trans. Frederick H. Cryer (Philadelphia: Fortress, 1988), 92–122.

<sup>7</sup> John T. Willis, “Isaiah 2:2–5 and the Psalms of Zion,” in *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition: Volume One*, ed. Craig C. Broyles and Craig A. Evans, VTSup 70,1 (Leiden: Brill, 1997), 295–316.



8 Norman W. Porteous, “Jerusalem-Zion: The Growth of a Symbol,” in Norman W. Porteous, *Living the Mystery: Collected Essays* (Oxford: Basil Blackwell, 1967), 93–111.

9 For this paragraph, we acknowledge our dependence on James Luther Mays, “‘Maker of Heaven and Earth’: Creation in the Psalms,” in *God Who Creates: Essays in Honor of W. Sibley Towner*, ed. William P. Brown and S. Dean McBride Jr. (Grand Rapids, MI: Eerdmans, 2000), 75.

10 Geoffrey W. Grogan, *Psalms*, THOTC (Grand Rapids, MI: Eerdmans, 2008), 246–51.

11 Adele Berlin, “The Wisdom of Creation in Psalm 104,” in *Seeking Out the Wisdom of the Ancients: Essays Offered to Honor Michael V. Fox on the Occasion of His Sixty-Fifth Birthday*, ed. Ronald L. Troxel, Kelvin G. Friebe, and Dennis R. Magary (Winona Lake, IN: Eisenbrauns, 2005), 71–83.

12 This is the view of Rashi, recorded in the Rabbinic Bible. For other possible instances, see Ex. 21:6 and 22:8 (KJV, NIV). The alternate interpretation is that these verses about going to God refer to going to the sanctuary for judgment (cf. 1 Sam. 10:3), where the appointed judges reside; see Brevard S. Childs, *The Book of Exodus*, OTL (Philadelphia: Westminster, 1974), 469, 475.

13 Cf. Grogan, *Psalms*, 99.

14 John I. Durham, “The King as ‘Messiah’ in the Psalms,” *Review and Expositor* 81 (1984): 425–35.

15 Jamie A. Grant, *The King as Exemplar: The Function of Deuteronomy’s Kingship Law in the Shaping of the Book of Psalms*, Academia Biblica 17 (Atlanta: SBL, 2004).

[16](#) Cf. Gordon J. Wenham, “Were David’s Sons Priests?,” *ZAW* 87 (1975): 79–82.

[17](#) For David as a prophet, see Margaret Daly-Denton, “David the Psalmist, Inspired Prophet: Jewish Antecedents of a New Testament *Datum*,” *ABR* 52 (2004): 32–47.

[18](#) George Aichele, *The Control of Biblical Meaning: Canon as Semiotic Mechanism* (Harrisburg, PA: Trinity Press International, 2001), 178, 182–85.

[19](#) For fuller argumentation, see Gregory Goswell, “The Non-Messianic Psalter of Gerald H. Wilson,” *VT* 66 (2016): 524–54.

[20](#) Gerald T. Sheppard, *Wisdom as a Hermeneutical Construct: A Study of the Sapientialization of the Old Testament*, BZAW 151 (Berlin: de Gruyter, 1980), 136–44.

[21](#) Samuel Terrien, “Wisdom in the Psalter,” in *In Search of Wisdom: Essays in Memory of John G. Gammie*, ed. Leo G. Perdue, Bernard Brandon Scott, and William Johnston Wiseman (Louisville: Westminster John Knox, 1993), 62–63.

[22](#) Brian S. Rosner, *Paul and the Law: Keeping the Commandments of God*, NSBT 31 (Nottingham, UK: IVP, 2013), 165–74.

[23](#) Gerald T. Sheppard, “Theology and the Book of Psalms,” *Interpretation* 46 (1992): 143–55.

[24](#) Jerome F. D. Creach, *Yahweh as Refuge and the Editing of the Hebrew Psalter*, JSOTSup 217 (Sheffield, UK: Sheffield Academic Press, 1996).

[25](#) For a biblical-theological treatment of wealth and poverty, see Craig L. Blomberg, *Neither Poverty nor Riches: A Biblical Theology of Possessions*, NSBT 7 (Downers Grove, IL: IVP Academic, 2000).

[26](#) Erich Zenger, *A God of Vengeance? Understanding the Psalms of Divine Wrath*, trans. L. A. Maloney (Louisville: Westminster John Knox, 1996), 9–13.

[27](#) Kit Barker, “Psalms of the Powerless: A Theological Interpretation of Imprecation,” in *Stirred by a Noble Theme: The Book of Psalms in the Life of the Church*, ed. Andrew Shead (Leicester, UK: Apollos, 2013), 205–29.

[28](#) See William Yarchin, “Is There an Authoritative Shape for the Book of Psalms? Profiling the Manuscripts of the Hebrew Psalter,” *Revue biblique* 122 (2015): 355–70.

[29](#) For the antiquity of the titles, see Roger T. Beckwith, “The Early History of the Psalter,” *TynBul* 46 (1995): 1–27.

[30](#) See Brevard S. Childs, “Psalm Titles and Midrashic Exegesis,” *Journal of Semitic Studies* 16 (1971): 137–50; E. Slomovic, “Toward an Understanding of the Formation of Historical Titles in the Book of Psalms,” *ZAW* 91 (1979): 350–80. For these scholars, the figure of David functions as what Alan Cooper calls a “productive interpretive strategy” but is not necessarily a genuine historical connection; see “The Life and Times of King David according to the Book of Psalms,” in *The Poet and the Historian: Essays in Literary and Historical Biblical Criticism*, ed. R. E. Friedman, Harvard Semitic Studies 26 (Chico, CA: Scholars Press, 1983), 125.

[31](#) While accepting that the Hebrew preposition *lē* can have a range of meanings, Vivian L. Johnson argues that it is best to understand the Davidic psalms as put in the mouth of David and imagined as uttered by him; see *David in Distress: His Portrait through the Historical Psalms*, LHBOTS 505 (New York: T&T Clark, 2009), 4–6.

[32](#) Brevard S. Childs, *Old Testament Theology in a Canonical Context* (Philadelphia: Fortress, 1986), 198.

[33](#) Cf. J. S. McIvor, *The Targum of Chronicles: Translated, with Introduction, Apparatus, and Notes*, Aramaic Bible 19 (Collegeville, MN: Liturgical Press, 1993), 13: “the position of Chronicles just before Psalms in the St. Petersburg Codex [= Leningrad B19a] may have been because Chronicles, in which David plays such a leading role, was regarded as a good introduction to the book attributed to him” (our bracketed addition).

[34](#) C. L. Seow, *Job 1–21: Interpretation and Commentary*, Illuminations (Grand Rapids, MI: Eerdmans, 2013), 31–38.

[35](#) Athalya Brenner, “Job the Pious? The Characterization of Job in the Narrative Framework of the Book,” *JSOT* 43 (1989): 41–42.

[36](#) D. J. A. Clines, “Deconstructing the Book of Job,” in *What Does Eve Do to Help? and Other Readerly Questions to the Old Testament*, ed. D. J. A. Clines, JSOTSup 94 (Sheffield, UK: Sheffield Academic Press, 1990), 106–23.

[37](#) Sylvia Huberman Scholnick, “Poetry in the Courtroom: Job 38–41,” in *Directions in Biblical Poetry*, ed. Elaine R. Follis, JSOTSup 40 (Sheffield, UK: JSOT, 1987), 185–204.

[38](#) J. A. Baker, “The Book of Job: Unity and Meaning,” in *Studia Biblica 1978: I. Papers on Old Testament and Related Themes*, ed. E. A. Livingstone, JSOTSup 11 (Sheffield, UK: JSOT, 1979), 17–26.

[39](#) Cf. Donald E. Gowan, “Reading Job as a ‘Wisdom Script,’” *JSOT* 55 (1992): 85–96, who sees Job 28 as an

appropriate conclusion to the debate between Job and his friends (92).

[40](#) Two exceptions are J. Gerald Janzen, *Job*, IBC (Atlanta: John Knox, 1985), 187–201; and Edwin M. Good, *In Turns of Tempest: A Reading of Job, with a Translation* (Stanford, CA: Stanford University Press, 1990), 290–93.

[41](#) Eusebius, *Historia ecclesiastica* 4.26.12–14.

[42](#) For Job as a wisdom book, see Lindsay Wilson, *Job*, THOTC (Grand Rapids, MI: Eerdmans, 2015), 291–301.

[43](#) Wilson, *Job*, 222.

[44](#) Wilson, *Job*, 293 (our bracketed addition).

[45](#) Cf. Norman C. Habel, “Appeal to Ancient Tradition as a Literary Form,” *ZAW* 88 (1976): 253–74. For the theology of the friends, see Seow, *Job* 1–21, 92–97.

[46](#) There are, however, a few possible examples of the literary dependence of Job on Proverbs (e.g., Job 18:5–6; cf. Prov. 13:9; 24:20); see E. Dhorme, *A Commentary on the Book of Job*, trans. Harold Knight (London: Thomas Nelson, 1967), clxv–clxvi.

[47](#) Will Kynes, “Reading Job Following the Psalms,” in *The Shape of the Writings*, ed. Julius Steinberg and Timothy J. Stone with the assistance of Rachel Marie Stone, Siphrut 16 (Winona Lake, IN: Eisenbrauns, 2015), 131. We acknowledge our dependence on Kynes for this paragraph.

[48](#) Will Kynes, *My Psalm Has Turned into Weeping: Job’s Dialogue with the Psalms*, BZAW 437 (Berlin: de Gruyter, 2012), 63–70. See also Tryggve N. D. Mettinger, “Intertextuality: Allusion and Vertical Context Systems in Some Job Passages,” in *Of Prophets’ Visions and the Wisdom of*

*Sages: Essays in Honour of R. Norman Whybray on his Seventieth Birthday*, ed. Heather A. McKay and David J. A. Clines, JSOTSup 162 (Sheffield, UK: Sheffield Academic Press, 1993), 266–69.

[49](#) Arthur Jan Keefer, *Proverbs 1–9 as an Introduction to the Book of Proverbs*, LHBOTS 701 (London: Bloomsbury T&T Clark, 2020).

[50](#) The Hebrew (Mishnaic) title *sēper ḥokmâ* (“Book of Wisdom”) classifies Proverbs as within the genre of Wisdom Literature and perhaps identifies it as the apotheosis of wisdom thinking.

[51](#) Cf. Henri Blocher, “The Fear of the LORD as the ‘Principle’ of Wisdom,” *TynBul* 28 (1977): 4–5.

[52](#) Norman C. Habel, “The Symbolism of Wisdom in Proverbs 1–9,” *Interpretation* 26 (1972): 131–57. Similarly, Jesus contrasts two roads and gates, two trees and fruits, two confessions, and two hearers and builders in the closing stages of the Sermon on the Mount (Matt. 7:13–27); see Andreas J. Köstenberger, *The Jesus of the Gospels: An Introduction* (Grand Rapids, MI: Kregel, 2020), 68–69; cf. Charles L. Quarles, *The Sermon on the Mount*, NACSBT 11 (Nashville: B&H, 2011), 17–18.

[53](#) R. E. Murphy, “The Kerygma of the Book of Proverbs,” *Interpretation* 20 (1966): 3–14.

[54](#) Michael V. Fox, “Ideas of Wisdom in Proverbs 1–9,” *JBL* 116 (1997): 613–33.

[55](#) The portrait is realistic but idealized; see Andreas J. Köstenberger with David W. Jones, *God, Marriage, and Family: Rebuilding the Biblical Foundation*, 2nd ed.

(Wheaton, IL: Crossway, 2010), 39–41; cf. Bruce K. Waltke, *The Book of Proverbs, Chapters 15–31*, NICOT (Grand Rapids, MI: Eerdmans, 2005), 510–38, esp. 515, 528.

[56](#) Derek Kidner, *The Wisdom of Proverbs, Job, and Ecclesiastes*, TOTC (Leicester, UK: IVP, 1985), 24.

[57](#) Roland E. Murphy, “The Personification of Wisdom,” in *Wisdom in Ancient Israel: Essays in Honour of J. A. Emerton*, ed. John Day, Robert P. Gordon, and H. G. M. Williamson (Cambridge: Cambridge University Press, 1995), 222–33.

[58](#) Cleon L. Rogers III, “The Meaning and Significance of the Hebrew Word *’āmôn* in Proverbs 8:30,” *ZAW* 109 (1997): 208–21.

[59](#) See Karen H. Jobes, “Sophia Christology: The Way of Wisdom,” in *The Way of Wisdom: Essays in Honor of Bruce K. Waltke*, ed. J. I. Packer and Sven K. Soderlund (Grand Rapids, MI: Zondervan, 2000), 226–50; and Gordon D. Fee, “Wisdom Christology in Paul: A Dissenting View,” in *Way of Wisdom*, 251–79.

[60](#) Pace R. B. Y. Scott, *The Way of Wisdom in the Old Testament* (New York: Macmillan, 1971), who applies the term to both books.

[61](#) Wilson, *Job*, 293.

[62](#) See Gerald H. Wilson, “‘The Words of the Wise’: The Intent and Significance of Qohelet 12:9–14,” *JBL* 103 (1984): 178–79, where he suggests that the phraseology resonates with the content of Qoheleth but is sufficiently general to connect to the broader wisdom tradition, most particularly Proverbs.

63 Lindsay Wilson, "The Book of Job and the Fear of God," *TynBul* 46 (1995): 69–73.

64 Michael V. Fox, *A Time to Tear Down and a Time to Build Up: A Rereading of Ecclesiastes* (Grand Rapids, MI: Eerdmans, 1999), 59–63.

65 Cf. Richard L. Schultz, "Unity or Diversity in Wisdom Theology? A Canonical and Covenantal Perspective," *TynBul* 48 (1997): 281–89.

66 For this paragraph, we acknowledge our dependence on Raymond C. Van Leeuwen, "Wealth and Poverty: System and Contradiction in Proverbs," *Hebrew Studies* 33 (1992): 25–36; and Michael V. Fox, *Proverbs 1–9*, AB 18A (New York: Doubleday, 2000), 91–92.

67 See Fredrick Holmgren, "Barking Dogs Never Bite, Except Now and Then: Proverbs and Job," *Anglican Theological Review* 61 (1979): 341–53; John J. Collins, "Proverbial Wisdom and the Yahwist Vision," *Semeia* 17 (1980): 1–17.

68 Calvin Seerveld, *Rainbows for the Fallen World: Aesthetic Life and Artistic Task* (Toronto: Tuppence, 1980), 97.

69 T. A. Hildebrandt, "Proverbial Pairs: Compositional Units in Proverbs 10–29," *JBL* 107 (1988): 207–24.

70 Knut Martin Heim, *Like Grapes of Gold Set in Silver: An Interpretation of Proverbial Clusters in Proverbs 10:1–22:16*, BZAW 273 (Berlin: de Gruyter, 2001), 112–13.

71 E.g., Bruce K. Waltke, *The Book of Proverbs: Chapters 1–15*, NICOT (Grand Rapids, MI: Eerdmans, 2004), 450–62, who interprets 10:1b–5 as a grouping pertaining to wealth and poverty, and 10:6–17 as a cluster united by the theme of the effects of speech on oneself and others.



[72](#) Louis Ginzberg, *The Legends of the Jews*, trans. Henrietta Szold, 7 vols. (Philadelphia: The Jewish Publication Society of America, 1911), 6:301–302. See the evaluation provided by Thomas M. Bolin, *Ecclesiastes and the Riddle of Authorship*, Bible World (New York: Routledge, 2017), 20–35.

[73](#) There is, however, some minor variability in the codices; see Peter Brandt, “Final Forms of the Writings: The Jewish and Christian Traditions,” in *Shape of the Writings*, 59–85.

[74](#) L. B. Wolfenson, “Implications of the Place of the Book of Ruth in Editions, Manuscripts, and Canon of the Old Testament,” *HUCA* 1 (1924): 157.

[75](#) For details, see 1.3.3.

[76](#) Adele Berlin, *Poetics and Interpretation of Biblical Narrative*, Bible and Literature Series 9 (Sheffield, UK: Almond, 1983), 83–110.

[77](#) As demonstrated by John T. Dekker and Anthony H. Dekker, “Centrality in the Book of Ruth,” *VT* 68 (2018): 41–50.

[78](#) Katharine Doob Sakenfeld, *Faithfulness in Action: Loyalty in Biblical Perspective*, OBT (Philadelphia: Fortress, 1985), 32; Peter H. W. Lau, *Identity and Ethics in the Book of Ruth: A Social Identity Approach*, BZAW 416 (Berlin: de Gruyter, 2011), 107–109. The social dimensions of Ruth’s actions are stressed by Mary E. Mills, *Biblical Morality: Moral Perspectives in Old Testament Narratives* (Aldershot, Hampshire, UK: Ashgate, 2001), 97–116.

[79](#) Cf. Mordechai Cohen, “*Hesed*: Divine or Human? The Syntactic Ambiguity of Ruth 2:20,” in *Hazon Nahum: Studies in Jewish Law, Thought, and History Presented to Dr. Norman*

*Lamm on the Occasion of His Seventieth Birthday*, ed. Yaakov Elman and Jeffrey S. Gurock (Hoboken, NJ: Ktav, 1997), 11–38.

[80](#) Despite the assertion of some (e.g., Edward F. Campbell, Jr., *Ruth: A New Translation with Introduction, Notes, and Commentary*, AB 7 [Garden City, NY: Doubleday, 1975], 29), Ruth 1:6 is not an instance of the storyteller directly asserting God’s involvement, for it only states what Naomi *heard* (from whom? on whose authority?), namely, “that the LORD had visited his people and given them food.”

[81](#) As noted by Campbell, *Ruth*, 29.

[82](#) Berlin, *Poetics and Interpretation*, 110.

[83](#) Harold Fisch, “Ruth and the Structure of Covenant History,” VT 32 (1982): 435; cf. W. S. Prinsloo, “The Theology of the Book of Ruth,” VT 30 (1980): 340, who notes that the genealogy “adds a new and wider dimension to the book.”

[84](#) The transitional character of the book of Ruth between Judges and Samuel is argued for by Tod A. Linafelt; see “Ruth,” in Tod A. Linafelt and Timothy K. Beal, *Ruth, Esther*, Berit Olam: Studies in Hebrew Narrative and Poetry, ed. David W. Cotter (Collegeville, MN: Liturgical Press, 1999), xvii–xxv.

[85](#) She also proclaims herself to be a “foreigner” (*nokriyyâ*; 2:10), even though, more accurately, she is a “resident alien” (*gēr*), one who has assimilated into Israelite society.

[86](#) For this paragraph, we acknowledge our dependence on Sakenfeld, *Faithfulness in Action*, 52–63; Katharine Doob Sakenfeld, *The Meaning of Ḥesed in the Hebrew Bible: A New Inquiry*, HSM 17 (Missoula, MT: Scholars Press, 1978), 139–47.

87 See Marti J. Steussy, *David: Biblical Portraits of Power* (Columbia: University of South Carolina Press, 1999), 137–43.

88 See the statistics provided by Athalya Brenner, “Women Poets and Authors,” in *The Feminist Companion to the Song of Songs*, ed. Athalya Brenner (Sheffield, UK: JSOT, 1993), 88.

89 Francis Landy, “The Song of Songs,” in *The Literary Guide to the Bible*, ed. Robert Alter and Frank Kermode (Cambridge, MA: Harvard University Press, 1987), 316.

90 Cf. Tremper Longman III, *Song of Songs*, NICOT (Grand Rapids, MI: Eerdmans, 2001), 2; Jack Miles, *God: A Biography* (New York: Alfred A. Knopf, 1995), 341.

91 Timothy H. Stone, *The Compilational History of the Megilloth: Canon, Contoured Intertextuality, and Meaning in the Writings*, FAT 2/59 (Tübingen: Mohr Siebeck, 2013), 184.

92 J. Cheryl Exum, “A Literary and Structural Analysis of the Song of Songs,” *ZAW* 85 (1973): 47–79; David A. Dorsey, “Literary Structuring in the Song of Songs,” *JSOT* 46 (1990): 81–96; Elie Assis, *Flashes of Fire: A Literary Analysis of the Song of Songs*, LHBOTS 503 (New York: T&T Clark, 2009).

93 Cf. Thomas Krüger, *Qoheleth*, Hermeneia (Minneapolis: Fortress, 2004), 27, who says the same about the sequence of Proverbs, Qoheleth, and Canticles (Song).

94 Roland E. Murphy, *The Song of Songs*, Hermeneia (Minneapolis: Fortress, 1990), 28–32.

95 Julius Steinberg, *Die Ketuvim: Ihr Aufbau und Ihre Botschaft*, BBB 152 (Hamburg: Philo, 2006), 447; Krüger, *Qoheleth*, 28.

96 Renita J. Weems, “The Song of Songs,” in *The New Interpreter’s Bible*, ed. Leander Keck, 12 vols. (Nashville:

Abingdon, 1994–2004), 5:390.

[97](#) Stone, *Compilational History of the Megilloth*, 186.

[98](#) These are explored by Katharine J. Dell, “Does the Song of Songs Have Any Connections to Wisdom?,” in *Perspectives on the Song of Songs*, ed. Anselm C. Hagedorn, BZAW 346 (Berlin: de Gruyter, 2005), 8–26.

[99](#) Richard J. Clifford, *The Wisdom Literature*, Interpreting the Biblical Text (Nashville: Abingdon, 1998), 158–60.

[100](#) Dell, “Connections,” 14–15; cf. Francis Landy, *Paradoxes of Paradise: Identity and Difference in the Song of Songs*, Bible and Literature Series 7 (Sheffield, UK: Almond, 1983), 30; Nicolas J. Tromp, “Wisdom and the Canticle: Ct., 8, 6c–7b: Text, Character, Message, and Import,” in *La Sagesse de l’Ancien Testament*, ed. M. Gilbert, BETL 51 (Leuven, Belgium: Leuven University Press, 1979), 88–95.

[101](#) See also Claudia V. Camp, *Wisdom and the Feminine in the Book of Proverbs*, Bible and Literature Series 11 (Sheffield, UK: Almond, 1985), 99–101.

[102](#) Krüger, *Qoheleth*, 28.

[103](#) Murphy, *Song of Songs*, 196.

[104](#) Christopher R. Seitz, “A Canonical Reading of Ecclesiastes,” in *Acts of Interpretation: Scripture, Theology, and Culture*, , ed. S. A. Cummins and Jens Zimmermann (Grand Rapids, MI: Eerdmans, 2018), 100–15.

[105](#) A. G. Wright, “The Riddle of the Sphinx: The Structure of the Book of Qoheleth,” *CBQ* 30 (1968): 313–34. Stephen de Jong suggests this book is made up of a series of alternating observation and instruction complexes; see “A Book on

Labour: The Structuring Principles and the Main Theme of the Book of Qoheleth,” *JSOT* 54 (1992): 107–16.

[106](#) Eric S. Christianson, *A Time to Tell: Narrative Strategies in Ecclesiastes*, JSOTSup 280 (Sheffield, UK: Sheffield Academic Press, 1998), 128–72.

[107](#) Y. V. Koh, *Royal Autobiography in the Book of Qoheleth*, BZAW 369 (Berlin: de Gruyter, 2006), 71.

[108](#) Cf. Gary N. Knoppers, *1 Chronicles 1–9: A New Translation with Introduction and Commentary*, AB 12 (New York: Doubleday, 2003), 136.

[109](#) Koh, *Royal Autobiography*, 192.

[110](#) Graham S. Ogden, “‘Vanity’ It Certainly Is Not,” *The Bible Translator* 38 (1987): 301–307; Richard Alan Fuhr Jr., *An Analysis of the Inter-Dependency of the Prominent Motifs within the Book of Qohelet*, Studies in Biblical Literature 151 (New York: Peter Lang, 2012).

[111](#) Douglas B. Miller, “Qohelet’s Symbolic Use of Hebel,” *JBL* 117 (1998): 437–54.

[112](#) Daniel C. Fredericks, *Coping with Transience: Ecclesiastes on Brevity in Life*, The Biblical Seminar 18 (Sheffield, UK: Sheffield Academic Press, 1993), 11–32.

[113](#) Ben Rae, *The Structure and Meaning of Ecclesiastes* (unpublished MTh thesis, Australian College of Theology, 2018).

[114](#) Cf. Scott, *Way of Wisdom*, 180–82.

[115](#) George Aaron Barton, *The Book of Ecclesiastes*, ICC (Edinburgh: T&T Clark, 1912), 105.

[116](#) R. Norman Whybray, “Qoheleth, Preacher of Joy,” *JSOT* 23 (1982): 87–98; cf. Agustinus Gianto, “The Theme of

Enjoyment in Qoheleth,” *Biblica* 63 (1982): 528–32.

[117](#) Sheppard, *Wisdom as a Hermeneutical Construct*, 120–29.

[118](#) Gerald T. Sheppard, “The Epilogue to Qoheleth as Theological Commentary,” *CBQ* 39 (1977): 184.

[119](#) Though Wilson is right to argue that the gap is reduced if both books are understood to be picking up Deuteronomic phraseology (“Words of the Wise,” 183–89). Katharine J. Dell sees this link with Torah as the decisive factor in the emerging canonical authority of wisdom books; see “Ecclesiastes as Wisdom: Consulting Early Interpreters,” *VT* 44 (1994): 301–29.

[120](#) Cf. Michael V. Fox, *Qohelet and His Contradictions* (Sheffield, UK: Almond, 1989), 316–18.

[121](#) Perhaps no explanation was needed due to shared knowledge with his readers, and according to Sheppard, “The assumption is suggestive of some early canonical division of wisdom, perhaps containing only Proverbs and Qoheleth” (“Epilogue to Qoheleth,” 188).

[122](#) C. L. Seow, “‘Beyond Them, My Son, Be Warned’: The Epilogue of Qoheleth Revisited,” in *Wisdom, You Are My Sister: Studies in Honor of Roland E. Murphy, O. Carm., on the Occasion of His Eightieth Birthday*, ed. Michael L. Barré, CBQMS 29 (Washington, DC: Catholic Biblical Association of America, 1997), 136–37.

[123](#) Wilson insists that this canonical collation be taken seriously and allowed to influence interpretation (“Words of the Wise,” 190–92).

[124](#) Walter C. Kaiser Jr., *A Biblical Approach to Personal Suffering* (Chicago: Moody, 1982), 15.

[125](#) E.g., William F. Lanahan, “The Speaking Voice in the Book of Lamentations,” *JBL* 93 (1974): 41–49.

[126](#) Hannes Bezzel, “‘Man of Constant Sorrow’: Rereading Jeremiah in Lamentations 3,” in *Jeremiah (Dis)placed: New Directions in Writing/Reading Jeremiah*, ed. A. R. Pete Diamond and Louis Stulman, LHBOTS 529 (New York: T&T Clark, 2011), 253–65.

[127](#) Homer Heater Jr., “Structure and Meaning in Lamentations,” *BSac* 149 (1992): 304–15.

[128](#) Jose Krasovec, “The Source of Hope in the Book of Lamentations,” *VT* 42 (1992): 224–30.

[129](#) R. C. Denton, “The Literary Affinities of Exodus xxxiv 6f,” *VT* 13 (1963): 34–51.

[130](#) Norman K. Gottwald, “Studia Biblica XXX: Lamentations,” *Interpretation* 9 (1955): 320: “Tasting of the bitterest dregs of pain and sorrow, of cruelty and ignominy, of frustration and loneliness, it dares cling to a faith undaunted.”

[131](#) Pace Walter C. Bouzard, “Boxed by the Orthodox: The Function of Lamentations 3:22–39 in the Message of the Book,” in *Why? . . . How Long? Studies on Voice(s) of Lamentation Rooted in Biblical Hebrew Poetry*, ed. LeAnn Snow Flesher, Carol J. Dempsey, and Mark J. Boda, LHBOTS 552 (London: Bloomsbury T&T Clark, 2014), 68–82.

[132](#) Childs, *Old Testament Theology*, 103.

[133](#) As noted by F. W. Dobbs-Allsopp, “Tragedy, Tradition, and Theology in the Book of Lamentations,” *JSOT* 74 (1997): 29–60.

[134](#) For more details, see Gregory Goswell, “Assigning the Book of Lamentations a Place in the Canon,” *JESOT* 4, no. 1

(2015): 1–19.

[135](#) In codices Vaticanus and Alexandrinus the order is: Jeremiah, Baruch, Lamentations, and Epistle of Jeremiah.

[136](#) Charles William Miller, “Reading Voices: Personification, Dialogism, and the Reader of Lamentations 1,” *BibInt* 9 (2001): 393–408.

[137](#) Nancy C. Lee, *The Singers of Lamentations: Cities under Siege, from Ur to Jerusalem to Sarajevo*, BIS 60 (Leiden: Brill, 2002), 129 (emphasis original).

[138](#) Lee, *Singers of Lamentations*, 130.

[139](#) Bezzel, “Man of Constant Sorrow,” 263.

[140](#) Iain W. Provan, “Reading Texts against a Historical Background: The Case of Lamentations 1,” *SJOT* 1 (1990): 130–43.

[141](#) Noted by Marjo C. A. Korpel, *The Structure of the Book of Ruth*, Pericope 2 (Assen, Netherlands: Van Gorcum, 2001), 230–31.

[142](#) Cf. Brittany N. Melton, *Where Is God in the Megilloth? A Dialogue on the Ambiguity of Divine Presence and Absence*, OtSt 73 (Leiden: Brill, 2018), 24. God is not presented as having abandoned his people; for example, Naomi’s complaints (1:13, 20–21) are about God’s punishment for no good cause.

[143](#) Lee, *Singers of Lamentations*, 130.

[144](#) Jennie Barbour, *The Story of Israel in the Book of Qohelet: Ecclesiastes as Cultural Memory*, Oxford Theological Monographs (Oxford: Oxford University Press, 2012), 138–56.

[145](#) J. Cheryl Exum, *Song of Songs*, OTL (Louisville: Westminster John Knox, 2005), 253–254; David R. Blumenthal,



“Where God Is Not: The Book of Esther and Song of Songs,” *Judaism* 44 (1995): 81–82.

[146](#) For a case study on the book of Esther under the rubrics of history, literature, and theology, see Andreas J. Köstenberger with Richard D. Patterson, *Invitation to Biblical Interpretation: Exploring the Hermeneutical Triad of History, Literature, and Theology*, 2nd ed. (Grand Rapids, MI: Kregel, 2021), 198–202.

[147](#) Berg, *Book of Esther*, 31–47.

[148](#) Cf. J. A. Loader, “Esther as a Novel with Different Levels of Meaning,” *ZAW* 90 (1978): 417–21, esp. 418: “Motifs that certainly suggest a religious quality are introduced, but they are made to function in such a way that any theological significance is immediately veiled again.”

[149](#) Berg, *Book of Esther*, 104.

[150](#) D. Bland, “God’s Activity as Reflected in the Books of Ruth and Esther,” *ResQ* 24 (1981), 129–47.

[151](#) E.g., Jon D. Levenson, *Esther*, OTL (London: SCM, 1997), 81; Carey A. Moore, *Esther*, AB 7B (Garden City, NY: Doubleday, 1971), 50.

[152](#) As noted by Michael V. Fox, “Such confidence usually derives from and expresses a belief in God’s covenantal care of Israel” (*Character and Ideology in the Book of Esther*, 2nd ed. [Grand Rapids, MI: Eerdmans, 2001], 244).

[153](#) See Bernhard W. Anderson, “The Place of the Book of Esther in the Christian Bible,” *Journal of Religion* 30 (1950): 32–43.

[154](#) Bruce W. Jones, “Two Misconceptions about the Book of Esther,” *CBQ* 39 (1977): 171–81.

155 Gregory Goswell, “Keeping God out of the Book of Esther,” *EvQ* 82 (2010): 99–110.

156 The Alpha-Text (AT) version of Esther found in four late manuscripts, like the Esther in the LXX (see the Catholic Bible), is an overtly religious story, so that, for example, in the equivalent to the dialogue between Mordecai and Esther in ch. 4 (MT), he instructs her to act to save him and the people: “Therefore call upon God and speak on our behalf to the king, and deliver us from death” (AT 5:5–6). When she demurs, he adds, “If you neglect to help your people, then God will be their help and salvation, but you and your father’s house will perish” (AT 5:9–10). Esther agrees to his request, saying: “Proclaim a service of worship and pray earnestly to God and I and my handmaids will do likewise” (AT 5:11). For an English translation of AT, see D. J. A. Clines, *The Esther Scroll: The Story of the Story*, JSOTSup 30 (Sheffield, UK: JSOT, 1984), 216–47 (the quotations of AT in English are those of Clines).

157 This is the thesis of Berg, *Book of Esther*.

158 This aspect is overlaid by Aaron Koller, *Esther in Ancient Jewish Thought* (Cambridge: Cambridge University Press, 2014), 99–104, who says that “[God’s] place has been usurped by humans in multiple ways” (99 [our bracketed addition]).

159 In a canonical story of deliverance, we expect God to be there, and as noted by Fox, “[s]uch a violation of expectations is surely no accident” (*Character and Ideology*, 235).

160 Arndt Meinhold, “Theologische Erwägungen zum Buch Esther,” *Theologische Zeitschrift* 34 (1978): 330.

[161](#) For more along these lines, see the next section (5.1.4.5.3).

[162](#) See Goswell, “Esther in the Canon.”

[163](#) E.g., Fox, *Character and Ideology*, 238: “the lack of reference to God probably shows that he did not intend his book to be regarded as sacred scripture . . . we must try to read the book as an independent unit, unconstrained by the canonical context it was later to enter.”

[164](#) Stone, *Compilational History of the Megilloth*, 147–48.

[165](#) For the listed similarities, see John J. Collins, *Daniel: A Commentary on the Book of Daniel*, Hermeneia (Minneapolis: Fortress, 1993), 40; Fox, *Character and Ideology*, 145–48; Adele Berlin, *Esther*, The JPS Bible Commentary (Philadelphia: JPS, 2001), xl.

[166](#) Erich Gruen, “Persia through the Jewish Looking-Glass,” in *Jewish Perspectives on Hellenistic Rulers*, ed. Tessa Rajak, Sarah Pearce, James Aitken, and Jennifer Dines, Hellenistic Culture and Society 50 (Berkeley: University of California Press, 2007), 53–75, esp. 64–66 and 68–69.

[167](#) Stone, *Compositional History of the Megilloth*, 154–55.

[168](#) Cf. Miles, *God: A Biography*, 363: “at least the first half of Daniel may be considered a kind of religious version of Esther.”

[169](#) According to Stone, “It is not insignificant that the narrative analogies in Daniel 1–6 provide a *consistent* and *coherent* commentary on Esther where Daniel and his friends serve as a foil to Esther and Mordecai” (*Compilational History of the Megilloth*, 157 [emphasis original]).

[170](#) Stone, *Compilational History of the Megilloth*, 156, 164, and 166.

[171](#) See Gregory Goswell, “The Ethics of the Book of Daniel,” *ResQ* 57 (2015): 129–42.

[172](#) Pace Stone, *Compilational History of the Megilloth*, 161–73.

[173](#) The order is the reverse (Esther–Daniel) in later Hebrew Bibles, but in that case the key relation for Esther as part of the *Megillot* is with what precedes (Lamentations or Ecclesiastes), and not with Daniel that follows, which is placed in a grouping of late Histories (Daniel, Ezra–Nehemiah, and Chronicles).

[174](#) For the varied order Esther–Daniel or Daniel–Esther in Hebrew manuscripts and Bibles, see the tables in Wolfenson, “Implications,” 160–61.

[175](#) The positioning of Esther after Daniel is noted by Harald Martin Wahl, who writes, “Thus the contemporary Jew reads the text [of Esther] in this context” (“‘Glaube ohne Gott?’ Zur Rede vom Gott Israels im hebräischen Buch Esther,” *Biblische Zeitschrift* 45 [2001]: 41 [our translation and addition]).

[176](#) A. Lenglet, “La structure littéraire de Daniel 2–7,” *Biblica* 53 (1972): 169–90.

[177](#) John J. Collins, *The Apocalyptic Vision of the Book of Daniel*, HSM 16 (Missoula, MT: Scholars Press, 1977), 18.

[178](#) Gregory Goswell, “The Temple Theme in the Book of Daniel,” *JETS* 55 (2012): 509–20.

[179](#) William J. Dumbrell, *The Faith of Israel: A Theological Survey of the Old Testament* (Grand Rapids, MI: Baker Academic, 2002), 305: “It [the interpretation of the dream] is

characterized by a strange blend of sequence with simultaneity” (our bracketed addition).

[180](#) For additional arguments, see Gregory Goswell, “The Visions of Daniel and Their Historical Specificity,” *ResQ* 58 (2016): 129–42.

[181](#) Aleksander R. Michalak, *Angels as Warriors in Late Second Temple Jewish Literature*, WUNT 2/330 (Tübingen: Mohr Siebeck, 2012), 101–107.

[182](#) Michalak, *Angels as Warriors*, 124–25.

[183](#) Gregory Goswell, “Where Is David in the Book of Daniel?,” *ResQ* 56 (2014): 209–21.

[184](#) Peter R. Carrell, *Jesus and the Angels: Angelology and the Christology of the Apocalypse of John*, SNTSMS 95 (Cambridge: Cambridge University Press, 1997), 148–74.

[185](#) Richard Bauckham, *Jesus and the God of Israel: God Crucified and Other Studies on the New Testament’s Christology of Divine Identity* (Grand Rapids, MI: Eerdmans, 2008), 161–62.

[186](#) Bauckham, *Jesus and the God of Israel*, 169–70.

[187](#) G. R. Beasley-Murray, “The Interpretation of Daniel 7,” *CBQ* 45 (1983): 49.

[188](#) Cf. what is said of God in Isa. 19:1 about his riding on a cloud and coming to Egypt to judge that nation.

[189](#) As correctly noted by Robert H. Gundry, *Mark: A Commentary on His Apology for the Cross* (Grand Rapids, MI: Eerdmans, 1993), 784, 911.

[190](#) Daniel L. Smith-Christopher, “The Quiet Words of the Wise: Biblical Developments toward Nonviolence as a Diaspora Ethic,” in *Character Ethics and the Old Testament*:

*Moral Dimensions of Scripture*, ed. M. Daniel Carroll R. and Jacqueline Lapsley (Louisville: Westminster John Knox, 2007), 131 (emphasis original).

[191](#) He does so, in part, stimulated by the example of Gandhi's use of the book; see Daniel Smith-Christopher, "Gandhi on Daniel 6: Some Thoughts on a 'Cultural Exegesis' of the Bible," *BibInt* 1 (1993): 321–38.

[192](#) E.g., Anthea E. Portier-Young, *Apocalypse against Empire: Theologies of Resistance in Early Judaism* (Grand Rapids, MI: Eerdmans, 2011), 235–42.

[193](#) See, e.g., Portier-Young, *Apocalypse against Empire*, 229, 234.

[194](#) For the refusal to eat the king's food as resistance to royal claims to power, see Daniel L. Smith-Christopher, "Hebrew Satyagraha: The Politics of Biblical Fasting in the Post-Exilic Period (Sixth to Second Century B.C.E.)," *Food and Foodways* 5 (1993): 285.

[195](#) Shane Kirkpatrick, *Competing for Honor: A Social-Scientific Reading of Daniel 1–6*, BIS 74 (Leiden: Brill, 2005), 42.

[196](#) Cf. Danna Nolan Fewell, *Circle of Sovereignty: A Story of Stories in Daniel 1–6*, JSOTSup 20 (Sheffield, UK: Sheffield Academic Press, 1988), 37.

[197](#) Cf. J. David Pleins, *The Social Visions of the Hebrew Bible: A Theological Introduction* (Louisville: Westminster John Knox, 2001), 201: "total assimilation to pagan life is not an option, but cautious participation in the flourishing of the empire can lead to the success of the Jewish people."

[198](#) Tim Meadowcroft, *Aramaic Daniel and Greek Daniel*, JSOTSup 198 (Sheffield, UK: Sheffield Academic Press, 1995), 143.

[199](#) Fewell, *Circle of Sovereignty*, 65.

[200](#) Pace John Barton, “Theological Ethics in Daniel,” in *The Book of Daniel: Composition and Reception: Volume II*, ed. John J. Collins and Peter W. Flint, VTSup 83,2 (Leiden: Brill, 2001), 662.

[201](#) Despite the variety of views as to the identity of “Darius the Mede,” he is probably to be equated with Cyrus, interpreting the conjunction in 6:28 (Aram. 29) as an explicative *waw* (“the reign of Darius *and* [= that is] the reign of Cyrus the Persian”); see Brian E. Colless, “Cyrus the Persian as Darius the Mede in the Book of Daniel,” *JSOT* 56 (1992): 113–26.

[202](#) In Papyrus 967, Daniel 9 immediately follows Daniel 6 in a chronological sequencing of the chapters, see R. Timothy McLay, “The Old Greek Translation of Daniel IV–VI and the Formation of the Book of Daniel,” *VT* 55 (2005): 304–23.

[203](#) Arie van der Kooij, “The Concept of Covenant (*Berît*) in the Book of Daniel,” in *The Book of Daniel in the Light of New Findings*, ed. A. S. van der Woude, BETL 106 (Leuven, Belgium: Leuven University Press, 1993), 498, argues that “the holy covenant” has a cultic nuance (the covenant about holy things).

[204](#) There is a play on words between “wise” (root *śkl*) and “stumble” (root *kšl*).

[205](#) For chs. 3 and 6 as quasi-resurrection stories, see Gregory Goswell, “Resurrection in the Book of Daniel,” *ResQ* 55 (2013): 139–51.

[206](#) Gregory Goswell, “The Canonical Position(s) of the Book of Daniel,” *ResQ* 59 (2017): 129–40.

[207](#) This is the order in Vaticanus and Alexandrinus (Sinaiticus is defective), namely: Ezekiel, Susanna–Daniel–Bel and the Dragon, all viewed as one book in Alexandrinus (the subscription “the end of Daniel the prophet” coming only after Bel and the Dragon). Papyrus 967 is a Greek manuscript dated c. AD 200 (the earliest witness to the Old Greek version) and has the order: Ezekiel, Daniel, Susanna, Bel and the Dragon, Esther.

[208](#) See Jordan M. Scheetz, “Daniel’s Position in the Tanach, the LXX-Vulgate, and the Protestant Canon,” *OTE* 23 (2010): 178–93.

[209](#) See Michael A. Knibb, “‘You Are Indeed Wiser Than Daniel’: Reflections on the Character of the Book of Daniel,” in *The Book of Daniel in the Light of New Findings*, ed. A. S. van der Woude, BETL 106 (Leuven, Belgium: Leuven University Press, 1993), 406–409.

[210](#) Tamara Cohn Eskenazi, *In an Age of Prose: A Literary Approach to Ezra-Nehemiah*, SBLMS 36 (Atlanta: Scholars Press, 1988).

[211](#) Sara Japhet, “People and Land in the Restoration Period,” in *Das Land Israel in biblischer Zeit*, ed. Georg Strecker (Göttingen: Vandenhoeck & Ruprecht, 1983), 112.

[212](#) The thesis of Philip E. Esler, “Ezra-Nehemiah as a Narrative of (Re-Invented) Israelite Identity,” *BibInt* 11 (2003): 413–26.

[213](#) Eskenazi (*In an Age of Prose*) argues cogently for the centrality of the community as a whole in Ezra-Nehemiah, with



a concomitant shift away from the grand heroic exploits of *great men*.

[214](#) H. G. M. Williamson, "The Concept of Israel in Transition," in *The World of Ancient Israel: Sociological, Anthropological, and Political Perspectives*, ed. R. E. Clements (Cambridge: Cambridge University Press, 1989), 155.

[215](#) We are not to reverse the ordering of chs. 10 and 13 by a critical reorganizing of the text (as attempted by many scholars); see Gregory Goswell, "The Handling of Time in the Book of Ezra-Nehemiah," *TrinJ* 31 (2010): 187–203.

[216](#) William J. Dumbrell, "The Theological Intention of Ezra-Nehemiah," *RTR* 45 (1986): 66.

[217](#) See Gregory Goswell, "The Attitude to the Persians in Ezra-Nehemiah," *TrinJ* 32 (2011): 191–203.

[218](#) J. Gordon McConville, "Ezra-Nehemiah and the Fulfilment of Prophecy," *VT* 36 (1986): 208.

[219](#) Sara Japhet, "Sheshbazzar and Zerubbabel: Against the Background of the Historical and Religious Tendencies of Ezra-Nehemiah, I," *ZAW* 94 (1982): 72.

[220](#) Gregory Goswell, "The Absence of a Davidic Hope in Ezra-Nehemiah," *TrinJ* 33 (2012): 28–30.

[221](#) Anna L. Grant-Henderson, *Inclusive Voices in Post-Exilic Judah* (Collegeville, MN: Liturgical Press, 2004); Mary Douglas, "Responding to Ezra: The Priests and the Foreign Wives," *BibInt* 10 (2002): 1–23.

[222](#) Peter H. W. Lau, "Gentile Incorporation into Israel in Ezra-Nehemiah?" *Biblica* 90 (2009): 356–73.

[223](#) The argument is that of Bob Becking, "Law as Expression of Religion (Ezra 7–10)," in *Yahwism after the Exile*:

*Perspectives on Israelite Religion in the Persian Period*, ed. Rainer Albertz and Bob Becking, *Studies in Theology and Religion* 5 (Winona Lake, IN: Eisenbrauns, 2004), 18–20.

[224](#) E.g., Victor H. Matthews, “The Social Context of Law in the Second Temple Period,” *BTB* 28 (1998): 7–15.

[225](#) H. Zlotnick-Sivan, “The Silent Women of Yehud: Notes on Ezra 9–10,” *Journal of Jewish Studies* 51 (2000): 12–13.

[226](#) See Gary Knoppers, “Sex, Religion, and Politics: The Deuteronomist on Intermarriage,” *HAR* 14 (1994): 121–41.

[227](#) Hyam Maccoby, “Holiness and Purity: The Holy People in Leviticus and Ezra-Nehemiah,” in *Reading Leviticus: A Conversation with Mary Douglas*, ed. John F. A. Sawyer, *JSOTSup* 227 (Sheffield, UK: Sheffield Academic Press, 1996), 169.

[228](#) Peter H. W. Lau and Gregory Goswell, *Unceasing Kindness: A Biblical Theology of Ruth*, *NSBT* 41 (London: Apollos, 2016), 7–10.

[229](#) Eskenazi, *In an Age of Prose*, 68; cf. David Bossman, “Ezra’s Marriage Reform: Israel Redefined,” *BTB* 9 (1979): 37: “The priestly ideal of a cultic purity is brought to bear upon the community.”

[230](#) H. G. M. Williamson, *Israel in the Books of Chronicles* (Cambridge: Cambridge University Press, 1977), 37–59.

[231](#) Chronicles is at the head of the Writings in codices Aleppo and Leningrad.

[232](#) E.g., Roddy L. Braun, “Chronicles, Ezra, and Nehemiah: Theology and Literary History,” in *Studies in the Historical Books of the Old Testament*, ed. J. A. Emerton, *VTSup* 30 (Leiden: Brill, 1979), 52–64.

[233](#) See Jonathan E. Dyck, “The Ideology of Identity in Chronicles,” in *Ethnicity and the Bible*, BIS 19, ed. Mark G. Brett (Leiden: Brill, 1996), 89–116.

[234](#) Roddy L. Braun, “Solomon Apologetic in Chronicles,” *JBL* 92 (1973): 503–16.

[235](#) Goswell, “Absence of a Davidic Hope,” 27.

[236](#) For this paragraph we acknowledge our dependence on William J. Dumbrell, “The Purpose of the Books of Chronicles,” *JETS* 27 (1984): 257–66.

[237](#) P. R. Ackroyd, “Chronicles-Ezra-Nehemiah: The Concept of Unity,” *ZAW* (1988): 191. This is not all that different from placing Ezra-Nehemiah immediately after 2 Chron. 36:22–23, but Ackroyd is correct in viewing the relative placement of the books as offering “clues to stages of interpretation.”

[238](#) The commentary attributed to Rashi in the Rabbinic Bible views the conjunction at the start of the book of Ezra (“And in the first year . . .”) as supporting a thematic connection back to the book of Daniel.

[239](#) See the classic article by Roddy L. Braun, “Message of Chronicles: Rally ’Round the Temple,” *Concordia Theological Monthly* 42 (1971): 502–14. For this paragraph, we acknowledge our dependence on Braun.

[240](#) E.g., Jozef Tiño, *King and Temple in Chronicles: A Contextual Approach to Their Relations*, FRLANT 234 (Göttingen: Vandenhoeck & Ruprecht, 2010); David Janzen, *Chronicles and the Politics of Davidic Restoration: A Quiet Revolution*, LHBOTS 655 (London: Bloomsbury T&T Clark, 2017).

241 Cf. Jon L. Berquist, *Judaism in Persia's Shadow: A Social and Historical Approach* (Minneapolis: Fortress, 1995), 156: "Within this text's ideology, the true goal of history is the temple, and politicians are relevant only when needed to support the temple and its worship."

242 Joachim Becker, *Messianic Expectation in the Old Testament*, trans. David E. Green (Philadelphia: Fortress, 1980), 82: "The theocratically inclined Chronicler reveres David and Solomon as founders of the cult."

243 Isaac Kalimi, "The View of Jerusalem in the Ethnographical Introduction of Chronicles (1 Chr 1–9)," *Biblica* 83 (2002): 556–62.

244 Rodney K. Duke, *The Persuasive Appeal of the Chronicler: A Rhetorical Analysis*, JSOTSup 88 (Sheffield, UK: Almond, 1990), 55–56.

245 See the seminal article, Roddy L. Braun, "A Reconsideration of the Chronicler's Attitude toward the North," *JBL* 96 (1977): 59–62.

246 Klaus Baltzer, "Das Ende des Staates Juda und die Messias-Frage," in *Studien zur Theologie der alttestamentlichen Überlieferungen*, ed. Rolf Rendtorff and Klaus Koch (Neukirchen-Vluyn, Germany: Neukirchener, 1961), 39–40; Murray, "Dynasty, People," 76.

247 William Riley, *King and Cultus in Chronicles: Worship and the Reinterpretation of History*, JSOTSup 160 (Sheffield, UK: Sheffield Academic Press, 1993).

248 Gerhard von Rad, *Old Testament Theology*, vol. 1: *The Theology of Israel's Historical Traditions*, trans. D. M. G. Stalker (Edinburgh: Oliver & Boyd, 1962), 351.

[249](#) Von Rad, *Old Testament Theology*, 351.

[250](#) Yong Ho Jeon, *Impeccable Solomon? A Study of Solomon's Faults in Chronicles* (Eugene, OR: Pickwick, 2013), 260–69.

[251](#) Sara Japhet, “Theodicy in Ezra-Nehemiah and Chronicles,” in *Theodicy in the World of the Bible*, ed. Antti Laato and Johannes C. de Moor (Leiden: Brill, 2003), 429–69.

[252](#) The explanation is not as odd as it may at first appear, for a number of times in Chronicles the words of foreign monarchs reflect the will of God (the most famous being the Cyrus edict in 2 Chron. 36:23); see Ehud Ben Zvi, “When the Foreign Monarch Speaks,” in *The Chronicler as Author: Studies in Text and Texture*, ed. M. Patrick Graham and Steven L. McKenzie, JSOTSup 263 (Sheffield, UK: Sheffield Academic Press, 1999), 209–22.

[253](#) Gary K. Knoppers, “Images of David in Early Judaism: David as Repentant Sinner in Chronicles,” *Biblica* 76 (1995): 449–70.

[254](#) Jonathan E. Dyck, *The Theocratic Ideology of the Chronicler*, BIS 33 (Leiden: Brill, 1998), 83. Dyck acknowledges the influence of Miles on his thinking (*God: A Biography*, 391–96).

[255](#) E.g., Otto Plöger, *Theocracy and Eschatology*, trans. S. Rudman (Oxford: Basil Blackwell, 1968), 39–40, in dependence upon Wilhelm Rudolph, who saw “das Ideal der Theokratie” embodied in the postexilic community as excluding any eschatological hope; see *Chronikbücher*, Handbuch zum Alten Testament 21 (Tübingen: J. C. B. Mohr [Paul Siebeck], 1955), xxiii–xxiv.

[256](#) William Johnstone, *1 and 2 Chronicles*, vol. 2: *2 Chronicles 10–36: Guilt and Atonement*, JSOTSup 254 (Sheffield, UK: Sheffield Academic Press, 1997), 259–60. We acknowledge our substantial dependence on Johnstone for this paragraph.

[257](#) John H. Sailhamer, *The Meaning of the Pentateuch: Revelation, Composition, and Interpretation* (Downers Grove, IL: InterVarsity Press, 2009), 174.

[258](#) Michael Fishbane suggests that the Chronicler understood Jer. 25:9–12 as “a prophecy based upon that covenant warning” (*Biblical Interpretation in Ancient Israel* [Oxford: Clarendon, 1985], 481).

[259](#) Ron Haydon, “Seventy Sevens Are Decreed”: A Canonical Approach to Daniel 9:24–27, JTISup 15 (Winona Lake, IN: Eisenbrauns, 2016), 82–85.

[260](#) This is a criticism of the prevailing historicist reading of Dan. 9:24–27 (seventy sevens = 490 years) made, e.g., by Haydon, “Seventy Sevens Are Decreed,” 67–85.

[261](#) Pace Marvin A. Sweeney, “Tanak versus Old Testament: Concerning the Foundation for a Jewish Theology of the Bible,” in *Problems in Biblical Theology: Essays in Honor of Rolf Knierim*, ed. Henry T. C. Sun and Keith L. Eades with James M. Robinson and Garth I. Moller (Grand Rapids, MI: Eerdmans, 1997), 359 and 366.

[262](#) R. E. Murphy, “Wisdom and Yahwism,” in *No Famine in the Land: Studies in Honor of John L. McKenzie*, ed. J. W. Flanagan and A. W. Robinson (Missoula, MT: Scholars Press, 1975), 118.

263 Charles C. Forman, "Koheleth's Use of Genesis," *Journal of Semitic Studies* 5 (1960): 256–63.

264 Walther Zimmerli, "The Place and Limit of the Wisdom in the Framework of the Old Testament Theology," in *Studies in Ancient Israelite Wisdom*, ed. J. Crenshaw, (New York: Ktav, 1976), 314–26; Jamie A. Grant, "Wisdom and Covenant: Revisiting Zimmerli," *European Journal of Theology* 12 (2003): 103–11.

265 Hans-Jurgen Hermisson, "Observations on the Creation Theology in Wisdom," in *Israelite Wisdom: Theological and Literary Essays in Honor of Samuel Terrien*, ed. John G. Gammie, Walter A. Brueggemann, W. Lee Humphreys, and James M. Ward (Missoula, MT: Scholars Press, 1978), 43–57.

266 See, e.g., Gary V. Smith, "Is There a Place for Job's Wisdom in Old Testament Theology?," *TrinJ* 13 (1992): 7–9; Paul Overland, "Did the Sage Draw from the Shema? A Study of Proverbs 3:1–12," *CBQ* 62 (2000): 424–40.

267 Cf. these and other comparisons listed and studied in Moshe Weinfeld, *Deuteronomy and the Deuteronomic School* (Winona Lake, IN: Eisenbrauns, 1992).

268 C. Hassell Bullock examines what he sees as Torah elements and ideas in wisdom under the rubrics of creation, monotheism, and the fear of God; see "Wisdom, the 'Amen' of Torah," *JETS* 52 (2009): 5–18.

269 Moshe Weinfeld, "Deuteronomy: The Present State of Inquiry," *JBL* 86 (1967): 249–62.

270 As noted by Philip E. Satterthwaite, "Zion in the Songs of Ascent," in *Zion, City of Our God*, ed. Richard S. Hess and Gordon J. Wenham (Grand Rapids, MI: Baker, 1999), 127–28.

[271](#) C. H. Dodd, *According to the Scriptures: The Substructure of New Testament Theology* (London: Nisbet, 1952), 69. Theodotion was the Jewish scholar who translated the Hebrew Bible into Greek (c. AD 150), and whose translation of Daniel replaced the older LXX version.

[272](#) David Wenham, “The Kingdom of God and Daniel,” *ExpTim* 98 (1987): 132.

[273](#) See 5.1.4.5.

[274](#) James A. Sanders, “The Stabilization of the Tanak,” in *A History of Biblical Interpretation*, vol. 1: *The Ancient Period*, ed. Alan J. Hauser and Duane F. Watson (Grand Rapids, MI: Eerdmans, 2003), 225–49, esp. 246–48.

[275](#) In this section we acknowledge our dependence on Creach, *Yahweh as Refuge*.

[276](#) Creach, *Yahweh as Refuge*, 77.

[277](#) Edward Allen Jones III, *Reading Ruth in the Restoration Period: A Call for Inclusion*, LHBOTS 604 (London: Bloomsbury T&T Clark, 2016), with his argument summarized on 9–10.

[278](#) The Ruth narrative itself is silent as to whether the deaths of family members in Moab were an act of divine judgment, and they remain an unexplained tragedy; see James McKeown, *Genesis*, THOTC (Grand Rapids, MI: Eerdmans, 2008), 17–18.

[279](#) Christopher M. Jones, “Seeking the Divine, Divining the Seekers: The Status of Outsiders Who Seek Yahweh in Ezra 6:21,” *Journal of Hellenic Studies* 15 (2015): 1–23.

[280](#) Marvin A. Sweeney, *Tanak: A Theological and Critical Introduction to the Jewish Bible* (Minneapolis: Fortress, 2012),



433: “Although Ezra-Nehemiah stipulates no procedure for conversion of a foreigner to Judaism, there is no indication in the book that foreigners who adhere to YHWH were an issue.”

[281](#) R. H. Lowery, *Sabbath and Jubilee*, Understanding Biblical Themes (St. Louis: Chalice, 2000), 46–51.

[282](#) Cf. Dennis J. McCarthy, “Covenant and Law in Chronicles-Nehemiah,” *CBQ* 44 (1982): 33: “The genre of the speech is difficult to define. It is a sermon, a confession, a call for new resolution.”

[283](#) Walter J. Houston, “The King’s Preferential Option for the Poor: Rhetoric, Ideology, and Ethics in Psalm 72,” *BibInt* 7 (1999): 341–67.

[284](#) Gerald H. Wilson, *The Editing of the Hebrew Psalter*, SBLDS 76 (Chico, CA: Scholars Press, 1985).

[285](#) Though Ps. 41 is not usually classified as a royal psalm, Wilson argued that it belongs to this category.

[286](#) Gerald H. Wilson, “The Use of Royal Psalms at the ‘Seams’ of the Hebrew Psalter,” *JSOT* 35 (1986): 92.

[287](#) Gerald H. Wilson, “Shaping the Psalter: A Consideration of Editorial Linkage in the Book of Psalms,” in *The Shape and Shaping of the Psalter*, ed. J. Clinton McCann Jr., *JSOTSup* 159 (Sheffield, UK: JSOT, 1993).

[288](#) Patrick D. Miller Jr., “The Poetry of Creation: Psalm 104,” in *God Who Creates: Essays in Honor of W. Sibley Towner*, ed. William P. Brown and S. Dean McBride Jr. (Grand Rapids, MI: Eerdmans, 2000), 100–103.

[289](#) F. C. Fensham, “Neh. 9 and Pss. 105, 106, 135, and 136: Post-Exilic Historical Traditions in Poetic Form,” *JNSL* 9 (1981): 35–51.

[290](#) Gerhard von Rad, “The Levitical Sermon in I and II Chronicles,” in Gerhard von Rad, *The Problem of the Hexateuch and Other Essays* (London: SCM, 1966), 267–80.

[291](#) W. M. Schniedewind, “Prophets and Prophecy in the Books of Chronicles,” in *The Chronicler as Historian*, ed. M. Patrick Graham, Kenneth G. Hoglund, and Steven L. McKenzie, JSOTSup 238 (Sheffield, UK: Sheffield Academic Press, 1997), 204–24.

[292](#) Pancratius C. Beentjes, “‘Give Thanks to YHWH. Truly He Is Good’: Psalms and Prayers in the Book of Chronicles,” in Pancratius C. Beentjes, *Tradition and Transformation in the Book of Chronicles*, Studia Semitica Neerlandica 52 (Leiden: Brill, 2008), 141–76.

[293](#) This is reinforced by echoes of the creed of Ex. 34:6–7 in the postexilic prayers of confession (Dan. 9:4; Neh. 1:4; 9:17).

## Part 2

# **THE NEW TESTAMENT**

# The Order of Books in the New Testament Canon

## **6.1 The Order of the Books of the New Testament**

We now turn to an exploration of the significance of the location of the books of

the New Testament, with “location” defined as physical proximity in the anthology of Scripture.<sup>1</sup> As discussed in 1.3.2 above, when believing communities in the early days of the church put biblical books next to each other, it is a clue that significant relations are to be discerned among those books and their neighbors in the library of canonical books. The assumption is that a book is more closely related to books next to it or nearby, and less closely related to books placed far from it. This study is not a historical investigation into the formation of the New Testament canon but an exploration of the implications of the order of biblical books for a theological reading of the sacred canon.

### ***6.1.1 The Fourfold Gospel***

The premier position of the Gospels in the New Testament underscores the foundational importance to the life, death, and resurrection of Jesus Christ for all the writings of the New Testament (cf. 1 Cor. 2:2; 3:11). Robert Wall makes this point in the following terms: “[The Gospels are] the subtext for all the writings that follow in the New Testament.”<sup>2</sup> The centrality of the narrative elements in Paul’s writings can be seen as a step toward the later production of written Gospel narratives, suggesting the fundamental congruity of narrative structure between Paul’s gospel and the canonical Gospels.<sup>3</sup> In terms of the time of composition, Paul’s epistles preceded the Gospels, but the apostolic correspondence assumes a well-known

narrative of Jesus's life and work as later found in written form in the four Gospels.<sup>4</sup> In other words, the epistles of Paul and others are addressed to believers who know the story of Jesus through oral proclamation.

There is the danger of overestimating the church's conscious intention in the ordering of the four-Gospel canon,<sup>5</sup> though, as stated by D. Moody Smith, the final order "projects a kind of intention that can scarcely be ignored."<sup>6</sup> As to the order of the four Gospels, John is treated as the climax of the four, although different from the preceding three (the Synoptics). There is no set order in patristic lists or discussions,<sup>7</sup> but the order that is now standard in printed Bibles predominated in Greek manuscripts. Irenaeus (died c.

AD 200) treated the common order of Matthew–Mark–Luke–John as the chronological order of composition,<sup>8</sup> but this may be no more than a supposition on his part. His repeated treatment of the Gospels also made use of other orders (notably Matthew–Luke–Mark–John).<sup>9</sup> The priority of Matthew may well be due to its popularity in the early centuries (especially in the West).<sup>10</sup> The commission at the end of Matthew (28:20) is in part fulfilled by the subsequent Gospels (and letters), through which the nations will be taught “to observe all that [Jesus has] commanded.” The positioning of Mark after Matthew gives Mark the appearance of being a digest of Matthew.<sup>11</sup> Until majority scholarship decided upon the (chronological) priority



of Mark, that Gospel lived in the shadow of the larger Gospel that preceded it.<sup>[12](#)</sup>

The preface to Luke (1:1–4) is a possible explanation for its canonical placement after Matthew and Mark. Its non-pejorative reference to previous “attempts” (*epecheirēsan*) at writing an account of what Jesus said and did can be understood in canonical context as referring to the Gospels of Matthew and Mark. We could perhaps even go as far as to suggest that Luke’s reference to “eyewitnesses and ministers of the word” (Luke 1:2) has in mind Matthew and Mark in turn.<sup>[13](#)</sup> The association of the First Gospel with Matthew, one of the twelve, assumes that the writer was an eyewitness to many of the events narrated in that Gospel. While unrelated to authorship, the

designation “minister/servant” (*hypēretēs*) is applied to (John) Mark in Acts 13:5 in his assistant role on an early mission trip.

John is placed last, and its self-reference to “this book” (20:30) can be taken as an implicit acknowledgment of *other* books, namely, the three preceding Gospels. John 21:25 (“I suppose that the world itself could not contain the books that would be written”) makes an appropriate ending not only to this one Gospel with its selective focus on a few, larger cameos but to the four-Gospel collection as a whole.<sup>14</sup> This is not to claim that any other order of the four Gospels is impossible but to show the effect of the present order on the reader’s perception of the larger narrative.<sup>15</sup> Our discussion is not to be understood as

naïvely putting forward a solution to the Synoptic problem; rather, it is a mild form of reader criticism on the usual order of the four Gospels.

In a sequential reading of the four Gospels in their common order, Matthew provides an account of the infancy of Jesus (chs. 1–2).<sup>16</sup> He gives special prominence to the teaching of Jesus, especially in what are often identified as five great discourses, namely Matthew 5–7, 10, 13, 18, and 24–25. At the very end of this Gospel, the risen Jesus commands his followers to disciple all the nations by “teaching them to observe all that I have commanded you” (28:20). Mark has the appearance of abbreviating Matthew, with a strong concentration on the cross of Jesus.<sup>17</sup> The rejection and suffering of

Jesus are anticipated as early as Mark 2:20 (cf. 3:6). Mark does not feel the need to provide any information about the early years of Jesus and so begins at the equivalent of Matthew 3, the preparatory ministry of John, while omitting the teaching of Jesus. In effect, this brings the miracles of Jesus into greater focus.

The Gospel of Luke looks like a recombination and adjustment of the preceding two Gospels with a more even balance of miracles and teaching. To say that is not to propound a theory of Gospel origins—namely, that Luke made use of Matthew and Mark in composing his story of Jesus—but to suggest that this is the impression created in the mind of the reader. Luke gives his own version of the infancy narratives (chs. 1–2). The story of

Jesus as told by Luke begins and ends in the temple in Jerusalem (1:5–23; 24:53), and Jesus's final long journey to Jerusalem dominates the central portion of the Gospel (9:51–21:38), not unlike Mark's account of Jesus's way to the cross following Peter's confession. The appearances of the risen Christ occur in and around Jerusalem (Luke 24).

In John's Gospel, Jesus makes a series of trips to Jerusalem (chs. 2; 5; 7; 12). There are instances where John can be understood as presupposing his readers' familiarity with the Synoptic tradition, if not with one or several of the written Gospels.<sup>18</sup> In terms of John's theological method, we can speak of John's "transposition" of Synoptic material, by which we mean that John was likely

familiar with at least written Mark, and possibly Luke(-Acts) and even Matthew. However, rather than following these earlier Gospels, he probed the deeper theological implications of various Synoptic motifs in addition to drawing on his eyewitness recollection.<sup>[19](#)</sup> This suits John's fourth position in the lineup of Gospels.<sup>[20](#)</sup>

John 2–11 is organized around a select series of “signs” and teaching related (more or less directly) to them. There is a closer coordination of miracle and teaching (“sign” and discourse) than in the preceding Gospels (e.g., in John 6 the feeding of the five thousand leads on to the claim by Jesus to be “the bread of life”).<sup>[21](#)</sup> The Johannine “signs” have an embedded Christological symbolism, establishing a

closer connection between miracle (or prophetic sign-act) and dominical teaching.<sup>[22](#)</sup> The focus on fewer miracles compared to the preceding Gospels makes it look as if the fourth Evangelist is giving a highly selective sampling of the revelatory actions of Jesus (John 20:31). John's longer discourses supply a profound recasting of dominical teaching such as is appropriate for those who have read and digested the preceding three Gospels.<sup>[23](#)</sup> Before this is attributed to imaginative creativity on John's part, it would be well to note the suggestion of John A. T. Robinson that "the process may be one of deepening truth rather than falsification or fiction."<sup>[24](#)</sup> Robinson lodges the claim that the Johannine presentation of the teaching material of

Jesus “could be *both* the most mature *and* the most faithful to the original truth about Jesus.”<sup>25</sup> The idiolect of the Johannine portrait of Jesus is not without connection with the way Jesus speaks in the Synoptics, with the so-called “Johannine thunderbolt” in Matthew 11:27 (and the parallel in Luke 10:22) being the famous example (cf. Mark 13:32; John 3:35; 10:15).<sup>26</sup> The Christian reader is in a position to appreciate what is said by and about Jesus in John’s Gospel after having learned about Jesus’s story through reading the first three Gospels.

In John’s Gospel, there are seven positive references to Jesus as the “Son of God” (1:49; 3:18; 5:25; 10:36; 11:4, 27; 20:31), and one that is disparaging (19:7). Likewise, there are seven uses of the title



in 1 John (3:8; 4:15; 5:5, 10, 12, 13, 20), clustered toward the end of the letter. The tally of seven instances in each case is hardly accidental and suggests the presence of numerical symbolism as a way of underlining its thematic significance.<sup>27</sup> Of course, the Synoptics, likewise, portray Jesus as the Son of God, but there it is usually others rather than Jesus himself who designate him as such.<sup>28</sup> The implication is that recognition of his divine sonship is not a natural human accomplishment but comes only by special revelatory insight.<sup>29</sup> On the other hand, in John's Gospel, Jesus regularly refers to himself as the Son. Even more often, he speaks of the Father in an absolute sense that implies his own unique sonship (e.g., John 5:17; 11:41; 16:32).

The effect of placing the Gospels *side by side*, with the three Synoptic Gospels next to each other, is that each must now be read in the light of the other three. We should allow for a measure of historical contingency in the process that gave us such canonical aggregations,<sup>30</sup> but that does not mean that the four-Gospel collection is without hermeneutical significance. One obvious alternative (that was not taken up) was to conjoin Luke and Acts “as one unit in a mutually interpretive two-part treatise.”<sup>31</sup> There are some Gospel orders in which Luke is placed fourth;<sup>32</sup> however, Luke is not placed next to Acts in any extant old manuscript. This lack of proximity in the canonical arrangement is a statement about the *differing* contexts in which each

volume should be read. The collation of Luke-Acts is not without logic, of course, given their common authorship (the physician Luke), and any study of the one book will require some consideration of the other, for they throw light on each other; but earlier generations of readers saw things a little differently and prioritized the link between Luke's Gospel and the other three Gospels, and they read Acts in relation to the General Epistles. All these alternatives deserve serious consideration.

Given the retention of the fourfold form, the four Gospels have been placed side by side in the canon, inviting comparison but not harmonization. Their variety is to be seen as a resource, and the unique message of each of the Gospels must be

proclaimed rather than a homogenized blend. The multiple accounts of the same person, Jesus Christ, and even the same events, such as the feeding of the five thousand (Matt. 14:13–21; Mark 6:30–44; Luke 9:10–17; John 6:1–14), invite comparison and contrast. Moreover, the Gospels have a united theological orientation, with their focus on the words and deeds of the *earthly* Christ (as distinct from Paul, for example).<sup>33</sup> We can easily overstress their circumstantial character and should recall that Matthew preserves 90 percent of Mark's material. Moreover, the passion narrative represents a significant amount of common ground among the four Gospels. Thus, the four belong together. The early church recognized this and neither gave

preferential treatment to one nor harmonized the four into a single blended story.<sup>[34](#)</sup> The diversity of the four is an asset for the church. On a historical level, the presence of four Gospels in our canon exceeds the Jewish minimum-witness requirement of two or three.<sup>[35](#)</sup> We need all four Gospels to communicate the “whole counsel of God” today.<sup>[36](#)</sup>

### ***6.1.2 Acts***

The Pauline corpus, as we now have it in the English Bible, is prefaced by the placement of the book of the Acts. In such a position, Acts forms a bridge between the Gospels and the letters.<sup>[37](#)</sup> David E. Smith favors the wider thesis that Acts is the “glue” that holds all the pieces of the New Testament together.<sup>[38](#)</sup> Indeed, Acts

plays a key canonical role in displaying the unity of the early Christian leaders and affirms the compatibility of the teachings attributed to them.<sup>[39](#)</sup> As the second volume of Luke's two-part work, Acts bears a resemblance to the Gospel genre,<sup>[40](#)</sup> and Acts 1:1 briefly resumes the prologue of Luke's Gospel (Luke 1:1–4) that thus applies to both parts. Yet, instead of focusing on one main character (Jesus), Acts broadens its scope to present key episodes in the lives of several early church figures, especially Peter and Paul (though it could be argued that the main character of Acts is the Holy Spirit).<sup>[41](#)</sup> Frequently in Acts, the disciples replicate some facet of Jesus's life as described in Luke. For example, they teach in the temple courts (Acts 3; cf. Luke 19:47–48;

21:37–38) and perform healings (Acts 9:32–35; cf. Luke 5:17–26). Jesus’s journey to Jerusalem finds a parallel in Paul’s journeys to Jerusalem and Rome.<sup>42</sup> All this gives Acts somewhat the character of a “fifth Gospel.” What is more, the missional ending of three of the four Gospels (Matt. 28:16–20; Luke 24:44–49; John 21) helps to prepare for the spread of the gospel, which is narrated in Acts.<sup>43</sup>

In the other direction, churches planted by Paul in Acts receive letters from the same apostle: Thessalonica, Corinth, Philippi, etc. Acts provides the background to help situate individual Pauline letters in their time and location.<sup>44</sup> Canonically, the Paul of Acts is the same Paul who wrote the letters.<sup>45</sup> Though Acts

makes no allusion to Paul writing letters, an argument can be made that Paul's letters were used by the author of Acts as one of the unacknowledged sources upon which he drew for his own composition. This view is now widely accepted. According to Richard Pervo, "The cumulative evidence that Luke made use of Pauline letters is rather persuasive."<sup>[46](#)</sup>

What is more, there are obvious parallels between the activities of Peter and Paul recorded in Acts (e.g., the healing of a lame man, 3:1–10 and 14:8–10). The harmony between Paul's Gentile mission and the Jewish mission of James, Peter, and John prefaces the apostolic witness of the letters that follow (cf. Gal. 2:9, where the "pillars" are listed in the same order as the General Letters). At the



heart of Acts is the Jerusalem Council (Acts 15:1–21), where potential discord between the Pauline mission and the Jerusalem apostles is resolved.<sup>[47](#)</sup> There, Peter and James are portrayed as supporting Paul. In its canonical setting, Acts is a consensus document that provides the context for interpreting the Pauline and non-Pauline corpora, not as competing traditions within the early church but as compatible and complementary.<sup>[48](#)</sup> David Trobisch, likewise, sees the names of the Gospel authors Mark and Luke as cross-references to passages in Acts, 1 Peter, and the letters of Paul, indicating the essential harmony between the Jerusalem authorities and Paul.<sup>[49](#)</sup>

In our view, Paul's correction of Peter in Galatians 2 assumes—without stating it—that Peter accepted the rebuke and the two men were reconciled.<sup>50</sup> Peter's commendation of the teaching of Paul in 2 Peter 3:15–16, accepted as genuinely Petrine, adds weight to this assumption by the reader.<sup>51</sup> Acts asserts the normative status of the different perspectives enshrined in the Pauline and non-Pauline letter collections. The General Epistles document the teaching of other primitive apostolic figures, especially the “pillar apostles” (Gal. 2:9), and give a broader sampling of the apostolic witness than simply that of the Pauline Epistles. The coordinating function of Acts implies that the Pauline Epistles are not just for the Gentiles, nor are the non-Pauline epistles

only for Jewish believers.

In Vaticanus and Alexandrinus, Acts stands between the four Gospels and the Catholic Epistles, with the Pauline Epistles following. Yet, in Sinaiticus the order is Gospels–Pauline Epistles–Acts–General Epistles. The positioning of the non-Pauline Epistles after Acts, where they are in all Greek witnesses,<sup>[52](#)</sup> means that Acts and the General Epistles are a single collection (*Praxapostolos*), with the result that Acts can be viewed as presenting key proponents of early Christianity in addition to Paul. This appears to reverse Luke's implicit intention of defending Paul against his detractors (given the series of apologetic speeches by Paul in the latter portion of Acts).<sup>[53](#)</sup> In the Vulgate (determining the

order within the Western Bible, Protestant and Catholic), Acts is placed between the Gospels and the Pauline Epistles.<sup>54</sup> This has the potential effect of relegating the non-Pauline Epistles to the category of an appendix and of confirming the theological dominance of Paul in modern New Testament scholarship. However, as Bauckham contends, “Nothing about the canon *requires* us first to learn what Christianity is from Paul and then to see what James and others have to add.”<sup>55</sup>

The order Acts—General Epistles—Pauline Epistles reflects the presentation within Acts itself, in which Peter largely dominates chapters 1–12, and chapters 13–28 center on Paul. The Orthodox churches arrange the books of the New Testament in this order. Again, it is not a

question of right and wrong (positionings), for the alternative placement of books throws a different light on their contents so that exegetical alternatives are placed before the reader. The logic of the placement of Paul's letters immediately after Acts is that Paul's story dominates the second half of that book. The (alternative) logic of having non-Pauline letters follow Acts is that this order draws attention to the fact that Acts features apostles other than Paul, and that it does so first (especially Peter, who is the leading figure in the first half of the book). The existence of two different canonical orders warns the reader against prescribing one or another order as determinative for interpretation. To give exclusive rights to any one order of books

would be to fail to see the character of paratext as (uninspired) commentary on the text. Nevertheless, it may be possible to argue that the Greek order precedes the Latin (and English) order and has therefore a certain claim to preeminence, which may serve as a corrective to the Protestant penchant to give priority to Paul.<sup>[56](#)</sup>

### ***6.1.3 The Letters of Paul***

As for the Pauline corpus, the manuscript evidence before the advent of printed texts indicates fluidity in the order of the letters.<sup>[57](#)</sup> In the present sequence, the letters of Paul are ranked roughly according to their (decreasing) length<sup>[58](#)</sup> and audience, with letters to the same church or individual placed together.<sup>[59](#)</sup>

Though the position of Romans at the head of the Pauline corpus is due to the mechanical principle of length, it is also the most treatise-like of Paul's letters, and so appropriately functions as a theological introduction to the Pauline corpus.<sup>[60](#)</sup>

As Acts ends with Paul in Rome, it is fitting that Romans should immediately follow it in modern printed Bibles, with Romans 1:8–15 and 15:22–29 discussing a possible visit to Rome. Moreover, Romans naturally follows after Acts 28, for Romans explains the Jewish hardening predicted in the Isaiah 6 quotation of Acts 28:26–27 (cf. Rom. 9–11; see esp. Rom. 11:8). Romans also gives content to Paul's preaching of "the kingdom of God" (Acts 28:31; cf. Rom. 1:3, 5) and can be read as an answer to the false charge made against

Paul in Acts 21:28, with Romans being an authentic summary of his teaching.<sup>[61](#)</sup>

Paul's letter is written to enlist the help of the church in Rome, so that these believers might speed him on his way to Spain (Rom. 15:22–29). The teaching of this letter, which is the most theologically comprehensive of the Pauline letters, is designed to lay a platform for Roman support of his mission, and so comes in the form of a “theological resume.”<sup>[62](#)</sup> This letter, when compared to the ones that follow, may be slightly less influenced by the contingent, local problems of the church to which it was sent.<sup>[63](#)</sup> The abiding importance of the Pauline letters is that with the removal of Paul, his letters continue to “visit” the churches.<sup>[64](#)</sup> In a sense, their joint presence in a corpus,



with a theological framework provided by Romans, makes them *all* perennially circular letters.

The canonical presentation of the letters of Paul as a collection invites readers to compare the individual letters, such that the primary context of Philippians, for example, is not the original situation at Philippi (insofar as it can be recovered) but the fact that it now comes within a collection of thirteen letters by Paul.<sup>[65](#)</sup> Though the contents of Paul's letters were originally evoked by contemporary and contingent factors in the life of particular churches—e.g., the problem of disunity in the church at Philippi, including the dispute between Euodia and Syntyche (Phil. 4:2–3)<sup>[66](#)</sup>—their gathering into an epistolary corpus means that they are no

longer exclusively, or even primarily, being viewed as *occasional* letters. Rather, the positioning of the individual letters within the canonical collection (*Sitz im Kanon*) is an important index of their meaning, and the canon provides a fixed context and thus stability of meaning. In this regard, canon differs from intertextuality, which is the free association of *all* other texts without deference to any canonical concept. Also, intertextuality sets itself in contrast to an overdependence on the postulated historical background, the reconstruction of which is often based largely upon an attempt to read between the lines of the letter itself.<sup>[67](#)</sup>

The Pauline order is set out in two major categories: letters to churches, then

letters to individuals (and the churches behind them).<sup>68</sup> Because of this, Colossians is separated from Philemon (compare the names of persons mentioned near the end of each of these letters). The order of Paul's letters to churches, Romans through Thessalonians, appears to be according to a stichometric principle (from longest to shortest). Similarly, in the next series of four letters addressed to individuals, 1 Timothy appears first as the longest letter, and Philemon, the shortest, is placed at the end, while 1 and 2 Timothy are kept together as being addressed to the same recipient, even though Titus likely precedes 2 Timothy in chronological order of writing. Features such as the general ecclesial instructions given in 1 Timothy and Titus (e.g., 1 Tim.

3:14–15; 4:11; Titus 2:1) for Timothy and Titus as apostolic delegates to pass on to others, the character of 2 Timothy as a “testament” of Paul, and the fact that others besides Philemon are addressed (Philem. 1–2), make the wider application of the four letters obvious, so that the differentiation made between letters to churches and to individuals is at least to some extent schematic.<sup>[69](#)</sup>

Paul wrote letters to seven churches (Romans; Corinthians; Galatians; Ephesians; Philippians; Colossians; Thessalonians), just as there are letters to seven churches in Revelation 2–3.<sup>[70](#)</sup> The Muratorian fragment explicitly relates Paul’s seven letters to the seven letters in Revelation, saying: “the blessed apostle Paul himself, following the example of his

predecessor John, writes by name to only seven churches . . . it is clearly recognized that there is one church spread throughout the whole extent of the earth, for John also in the Apocalypse, though he writes to seven churches, nevertheless speaks to all.”<sup>71</sup> The patristic fathers argued that Paul’s letters were intended from the beginning for the *ecclesia catholica*,<sup>72</sup> an argument that needed to ignore the inclusion of Hebrews in the Pauline corpus. If Hebrews were to be included, the point can perhaps be salvaged by noting that there are 14 (7x2) Pauline letters in total.<sup>73</sup> What can be gleaned about Marcion’s Pauline collection indicates that it consisted of ten letters, with letters to the same destination (seven destinations in total) clustered together in

the following order: Galatians, 1–2 Corinthians, Romans, 1–2 Thessalonians, Laodiceans (= Ephesians), Colossians-Philemon, and Philippians.<sup>74</sup> Bringing together Paul's letters to form a *corpus Paulinum* encourages a hermeneutic in which Paul's instructions and advice on local issues—whether to a church or an individual—are departicularized so as to be applicable in all times and places.

### **6.1.4 Hebrews**

Greek manuscripts commonly situate Hebrews after Philemon (D, L, Ψ, other majuscules, most minuscules) or between 2 Thessalonians and the letters to Timothy and Titus, namely, as the last of Paul's letters to churches and before his letters to

individuals (Σ, A, B, C, H, I, K, P, etc.).<sup>75</sup> Either placement is a clear assertion that Hebrews belongs within the *Corpus Paulinum*.<sup>76</sup> The latter sequence is found in the famous list in Festal Letter 39 of Athanasius (AD 367).<sup>77</sup> P<sup>46</sup> (c. AD 200–250) is the oldest manuscript of Paul's letters, but breaks off after 1 Thessalonians 5:28. In it Hebrews is placed between Romans and 1 and 2 Corinthians on account of its size, being shorter than 1 Corinthians but longer than 2 Corinthians. David Trobisch suggests that the stichometric principle was compromised due to a desire to keep the Corinthian correspondence together.<sup>78</sup> In Vaticanus (B 03), the chapters of the Pauline Epistles are continuously numbered as if they were one book (chs.

1–93). In that codex, though Hebrews is physically placed after 2 Thessalonians, the six section numbers assigned to Hebrews (which is defective after 9:14a; chs. 59–64) suggest that in the ancestor of Vaticanus, Hebrews followed Galatians. The Vulgate (and hence English Bibles) conforms to the majority of late Byzantine manuscripts and places Hebrews at the end of Paul's letters.<sup>79</sup>

With regard to its canonical positioning after Philemon in modern printed Bibles, Hebrews looks both backward and forward. The juxtaposition of the Pauline letters with non-Pauline letters, with Paul's letters in what is now the common ordering *preceding* the non-Pauline letters, gives primacy to Paul's teaching and implies that the letters of James, Peter,



and John play a subordinate role. This has at times distorted exegesis, as when James's discussion of faith and works (James 2:14–26) is viewed in a Pauline frame and so seen as anti-Pauline, as using terms borrowed from Paul, or simply as being given more prominence than is due within the overall teaching of the letter. Sandwiched as it is now between the two collections, Hebrews helps to coordinate the Pauline and non-Pauline corpora,<sup>[80](#)</sup> not least by the fact that it broadens the theology attributed to the Pauline circle,<sup>[81](#)</sup> most notably, serving to fill out the covenant theology implicit in Paul's letters.<sup>[82](#)</sup> There is a certain appropriateness in placing Hebrews immediately prior to the General Epistles, for Hebrews is more sermon than letter

(as are James; 1 Peter; and 1 John).<sup>83</sup> In some early English Bible orders (e.g., Tyndale [1526], Coverdale [1550], and Matthew [1549]),<sup>84</sup> Hebrews is even positioned *among* the General Epistles (after the epistles of Peter and John, and before the epistles of James and Jude), despite the fact that it is still given the title “The Letter of St. Paul unto the Hebrews.” This ordering of the books is probably due to the influence of Luther’s *Das Neue Testament* (1522). This order also places the letters attributed to apostles (1, 2 Peter; 1, 2, 3 John) and letters attributed to the half-brothers of Jesus (James; Jude) together. In that way, too, Hebrews serves as a glue between the Pauline and the non-Pauline Epistles, similar to the way in

which Acts serves as the glue between the Gospels and the letters.

On the other hand, Hebrews has connections to Paul. The closing verses of Hebrews (13:22–24) do not claim a direct link with Paul by attributing authorship to him, but rather make an indirect connection by their reference to “our brother Timothy,” whom the anonymous author acknowledges as coworker and companion. This places the author within the Pauline circle. The letter’s stress upon faith (e.g., the roll call of Hebrews 11) fits such a setting, though its definition of faith as enduring hope (10:39; 11:1–2) exhibits a different concept of faith than that which is usual for Paul (but see Acts 14:22).<sup>85</sup> Its affirmation of the heavenly session of Christ (Heb. 1:3) is in accord with the

high Christology of Ephesians (Eph. 2:6) and Colossians (Col. 3:1). Its extensive interaction with Old Testament texts suggests a relation to Romans with its many citations of the Old Testament (esp. Rom. 9–11).<sup>86</sup> If the author is not Paul, this marks the teaching as contemporary with Paul—or nearly so—and compatible with and complementary to the Pauline corpus. Because of its affinities with both collections, Hebrews brings Pauline and non-Pauline collections into a mutually enriching canonical conversation.

### ***6.1.5 The General Epistles***

The common order of the General Epistles shows letters attributed to James and Jude, the two half-brothers of Jesus, surrounding, by way of *inclusio*, the

apostolic letters of Peter and John. The juxtaposition of Peter's and John's letters shows the compatibility of their witness to Christ. This constitutes a final canonical comment upon the implicit competition between Peter and "the beloved disciple" (= John) plotted in the final chapters of John's Gospel (John 13:21–30; 18:15–18; 20:1–10; 21:15–24). Second Peter follows 1 Peter due to their relative lengths, and 2 Peter 3:1 ("This is now the second letter that I have written to you" [RSV]) presumably refers to 1 Peter or was understood as so doing.

Jude's self-reference as the "brother of James" (Jude 1) is an intra-canonical link with the Letter of James. The similarities between 2 Peter and Jude, whatever their genetic explanation,<sup>[87](#)</sup> help to unify the

General Epistles. We might have expected Jude to follow straight after 2 Peter, but it was not allowed to intrude on the James-Peter-John sequence (the order in Gal. 2:9). Jude, however, is well situated after the discussion about false teachers in the three letters of John. Moreover, Jude draws on apocalypses (e.g., vv. 9, 14), and its theme of challenges to faith “in the last time” (e.g., v. 18) anticipates and helps pave the way for the book of Revelation. The General Epistles’ limitation to seven is another way in which their universal scope and intention is indicated.<sup>88</sup> Epistles by the same author are kept together and (as in the case of the Pauline letters) are ordered according to decreasing length.<sup>89</sup> So, canonical order is

no indicator of chronological order of composition.

For all their individuality, the seven letters that make up the General Epistles share a number of key themes.<sup>[90](#)</sup> In most cases, these themes can be found in the prefacing book of Acts: for example, the eyewitness testimony of the apostles to the glorified and resurrected Jesus,<sup>[91](#)</sup> the joyful endurance of trials,<sup>[92](#)</sup> the apostolic tradition that embodies the truth about Jesus,<sup>[93](#)</sup> the danger posed by false prophets,<sup>[94](#)</sup> the love command,<sup>[95](#)</sup> the sharing of possessions,<sup>[96](#)</sup> the practice of hospitality,<sup>[97](#)</sup> the observance of the law,<sup>[98](#)</sup> the prospect of the Lord's coming,<sup>[99](#)</sup> and the rescue call for those who have wandered from the faith.<sup>[100](#)</sup> The overall impression gained from the letters is the

harmony of the teaching of the half-brothers of Jesus (James/Jude) and the apostles (Peter/John), which is what one would expect to find after the presentation given in Acts. As with the Pauline Epistles, the appropriate method of interpretation is to allow neighboring letters to inform the reading of the individual letters that make up the General Epistles.[101](#)

### ***6.1.6 Revelation***

Revelation, with its letters and vision addressed to actual churches, can be seen, at least in part, as a circular letter to seven churches in the Roman province of Asia Minor, appropriating the letter form to transmit its vision. Revelation 1:4–5 and 22:21 provide the book with a formal



epistolary framework (prescript and postscript). It is not clear, however, that the letter form has materially influenced its contents.<sup>[102](#)</sup> Nevertheless, its canonical positioning after *other* letters has the effect of making it another letter. This generic classification implies its circumstantial character, though writing to seven quite different churches (as evidenced by the contents of chs. 2–3) expands the scope of the remainder of the book, similarly to Paul’s letters to seven churches and the seven General Epistles. Its epistolary genre needs to be taken into account in exegesis,<sup>[103](#)</sup> rendering unlikely the supposition that Revelation offers a detailed timetable for human history. Its future orientation as “prophecy” (see 1:3; 22:7, 9, 10, 18, 19) does not need to be

denied, however, and this has determined its final position in the New Testament.

Given its Johannine authorship (1:1, 4, 9), Revelation belongs appropriately among the other non-Pauline letters.<sup>[104](#)</sup> What is more, the theme of its final paragraph (22:18–21), the return of the Lord Jesus, and its warnings against adding to or subtracting from the words “of this book,” make these words appropriate concluding remarks not just for one book (Revelation) but for the whole New Testament and the entire Bible.<sup>[105](#)</sup> The threat uttered by the risen Christ to any who add to its words is that they will experience the plagues that accompany the opening of the seven seals or the trumpeting of the seven angels or the last seven plagues of Revelation 15–

16. In addition, those who subtract from its words will lose their share in “the tree of life and in the holy city” (22:18–19; cf. 22:1–5).

The book of Revelation stands in last position in the vast preponderance of ancient canonical lists and manuscripts, though it follows the Gospels in a few instances.<sup>[106](#)</sup> This less common position can be explained in that Revelation opens with an appearance of the risen Christ (ch. 1) and records the words of the resurrected Jesus (esp. chs. 2–3). A further explanation may be its affinity with John’s Gospel,<sup>[107](#)</sup> and indeed its shared authorship by John, the son of Zebedee. When Revelation is found at the end of the New Testament, it may have more than one function.<sup>[108](#)</sup> There is an obvious canon

logic to its position at the end of the New Testament, preoccupied as it is with the consummation of God's purposes in human history.<sup>[109](#)</sup> As such, it represents the goal of the narrative trajectory of the canonical arrangement of the New Testament books:<sup>[110](#)</sup> the Gospels present the foundational work of Jesus Christ; Acts depicts the spread of the message about Jesus Christ through the mission of the apostles and others; the Epistles instruct those in the churches planted as a result of that mission; and Revelation traces salvation history through to the eschaton.

Like the books that immediately precede it (e.g., Jude), Revelation may be best classified as another letter. As such, it picks up and develops a number of

themes from the letters of Paul and others, especially the need for endurance, the danger of false teaching, and the coming of Christ. Revelation has a kinship relation to earlier New Testament apocalyptic passages that display similar concerns (Matt. 24 and parallels; 2 Thess. 2; 2 Peter 3; and Jude). In terms of its relation to other Johannine writings, it elaborates, for example, the pneumatology of John's Gospel.<sup>[111](#)</sup> It also further develops the link between the Holy Spirit and prophetic activity in 1 John.<sup>[112](#)</sup> We expect the book placed last in a connected series to draw together important thematic threads from the books that precede it. Indeed, what is picked up (and what is not) can be taken as an indication of the

things that matter most in the New Testament canon as a whole.

Early readers gave the book of Revelation special prominence and importance by putting it in final position in the biblical canon,<sup>[113](#)</sup> where it forms an *inclusio* with the first book of the Bible.<sup>[114](#)</sup> Genesis describes the creation of the world and the entrance of evil to spoil it, and Revelation matches Genesis by forecasting the final defeat of evil and the renewal of the created order (esp. Rev. 21–22).<sup>[115](#)</sup> The story of the Bible is not fully told until the book of Revelation supplies its ending. Revelation does this without ignoring either the importance of the Old Testament or the radical newness of the Christ event, narrating a series of God-given visions in ways that are

reminiscent of Old Testament apocalyptic passages and yet provide a fresh glimpse of end-time realities.

## **6.2 Conclusions**

The following comments may be made about the order(s) of the books that make up the New Testament. The ordering of books according to (decreasing) size is found a number of times, for example the Pauline Epistles, for both the series of letters to churches (Romans–Thessalonians) and letters to individuals (1 Timothy–Philemon), and then also for 1, 2 Peter and 1, 2, 3 John. This may appear to be a largely arbitrary rationale, but it still influences reading. For example, Romans is given special

prominence by being placed in premier position within the Pauline corpus.

Assumed common authorship did not ensure that Luke and Acts were placed side by side, nor was the Johannine corpus (John's Gospel; 1, 2, 3 John; and the Revelation of John<sup>116</sup>) collected together into one place.<sup>117</sup> However, such authorial connections do imply the ready compatibility of the teaching that comes in the alternative generic forms of Gospel, Acts, and epistle. A different slant is given to Acts depending on whether it is followed by the Pauline or the General Epistles. Hebrews, placed either among (other?) Pauline letters or at the head of the General Epistles, acts as a link between these two epistolary collections. The existence of alternative orders of



biblical books warns the reader against prescribing any one order as determinative for interpretation.

The wide distribution of the Johannine writings assists in unifying the disparate contents of the New Testament canon and promotes a reading of the New Testament as a whole. The Gospel of John is treated as the climax of the four portraits of Jesus provided by the Gospel corpus. It focuses on a few highly significant miracles (“signs”) performed by Jesus and recasts dominical teaching to accentuate the high Christology of divine sonship. Both features suit its location in fourth and final position. What is more, the strategic placement of John’s Gospel makes it the interface between the Gospel corpus and the books that follow and helps to connect

the Evangelists' portrait of Christ and Paul's teaching about Jesus as the "Son of God." Standing at this canonical seam, John's Gospel also paves the way for developments in Acts. The positioning of the three letters of John in the General Epistles (and *Praxapostolos*) implies the harmony of the teaching of the apostles Peter and John as well as their compatibility with the witness of James and Jude, the half-brothers of Jesus. Revelation is given special prominence by putting it at the end of the canon. It is the goal of a narrative trajectory of the preceding books, recapitulating their key themes, and along with the book of Genesis forms an envelope around the whole Bible, bringing God's saving purposes to a satisfying conclusion.

For the ordering of the books of the New Testament, considerations of genre dominate, resulting in the bringing together of the different books that make up the four-Gospel collection (plus Acts) and the corpora of Pauline and non-Pauline Epistles (with Revelation). This shows that genre is the leading factor in the assemblage of New Testament canonical aggregations. A storyline thread also plays a part, so that the events of the life and ministry of Jesus are placed first (Gospels), then an account of the post-ascension spread of the message about Jesus (Acts), followed by letters addressed to churches that resulted from that proclamation (Letters), and completed by the final placement of Revelation that encourages a hermeneutic stressing its

futuristic orientation. The positioning of a biblical book relative to other books in the canonical collection, whether in terms of the grouping in which it is placed or the book(s) that follow or precede it, has hermeneutical significance for the reader who seeks meaning in the text. Consciously or unconsciously, the reader's evaluation of a book is affected by the company it keeps, hence the importance of a deliberate examination of this aspect of the paratext of Scripture.

---

<sup>1</sup> Pierre Bayard uses the term “location” to indicate that “what counts in a book is the books alongside it,” namely, how a book is situated relative to other books. He also makes use of the analogy of a library (*How to Talk about Books You Haven't Read*, trans. Jeffrey Mehlman [London: Granta, 2007], 11). For an earlier version of material in this chapter, see Gregory Goswell, “The Order of the Books in the New Testament,” *JETS* 53 (2010): 225–41. Used with permission.

2 Robert W. Wall, "The Significance of a Canonical Perspective of the Church's Scripture," in *The Canon Debate: On the Origins and Formation of the Bible*, ed. Lee Martin McDonald and James A. Sanders (Peabody, MA: Hendrickson, 2002), 536.

3 Cf. Richard B. Hays, *The Faith of Jesus Christ: The Narrative Substructure of Galatians 3:1–4:11*, 2nd ed. (Grand Rapids, MI: Eerdmans, 2002), 219–20.

4 E.g., the brief and allusive reference to the passion of Jesus in 1 Pet. 2:21–23. See also 1 Tim. 5:18/Luke 10:7; 1 Cor. 11:23–25/Luke 22:19–20.

5 Cf. Brevard Childs, *The New Testament as Canon: An Introduction* (London: SCM, 1984), 143–56.

6 D. Moody Smith, "John, the Synoptics, and the Canonical Approach to Exegesis," in *Tradition and Interpretation in the New Testament: Essays in Honor of E. Earle Ellis*, ed. Gerald F. Hawthorne with Otto Betz (Grand Rapids, MI: Eerdmans, 1987), 171.

7 Bruce M. Metzger, *The Canon of the New Testament: Its Origin, Development, and Significance* (Oxford: Clarendon, 1987), 296–97; and the inventory of twelve different sequences provided in Pierre-Maurice Bogaert, "Ordres anciens des évangiles et tétraévangile en un seul codex," *Revue theologique de Louvain* 30 (1999): 297–314.

8 *Adversus haereses* 3.1.1.

9 *Adversus haereses* 3.9–11; 3.11.7; 4.6.1.

10 Graham N. Stanton, "The Early Reception of Matthew's Gospel: New Evidence from Papyri?," in *The Gospel of Matthew in Current Study: Studies in Memory of William G.*

Thompson S.J., ed. David E. Aune (Grand Rapids, MI: Eerdmans, 2011), 42–61.

[11](#) Augustine notes the same thing (*De consensu evangelistarum* 1.2.4; 4.10.11); see C. Clifton Black, *Mark: Images of an Apostolic Interpreter* (Columbia: University of South Carolina Press, 1994), 127–31.

[12](#) For a discussion of the preeminence of Matthew, see R. T. France, *Matthew: Evangelist and Teacher* (Exeter, UK: Paternoster, 1989), 15–20.

[13](#) The suggestion is David Trobisch's.

[14](#) Cf. David Trobisch, *The First Edition of the New Testament* (Oxford: Oxford University Press, 2000), 78, 97–101.

[15](#) There was the so-called “Western” order (codices Bezae and Washington, the Chester Beatty codex known as ⱼ45): Matthew, John, Luke, Mark, whose rationale may be to give pride of place to the two Gospels attributed to apostles.

[16](#) For comments on reading Matthew first, see Robert W. Wall, “The Canonical View,” in *Biblical Hermeneutics: Five Views*, ed. Stanley E. Porter and Beth M. Stovell (Downers Grove, IL: InterVarsity Press, 2012), 122–26.

[17](#) See J. D. Kingsbury, “The Gospel in Four Editions,” *Interpretation* 33 (1979): 363–75, esp. 364–67.

[18](#) E.g., such allusive comments as John 1:40; 3:24; 4:44; 6:67, 71; 11:2; 18:24, 28. See Craig L. Blomberg, *The Historical Reliability of John's Gospel* (Leicester, UK: Apollos, 2001), 46–49. John A. T. Robinson, however, argues for the priority of the Gospel of John, by which he means that we must approach this Gospel on its own terms rather than trying to slot it into the

Synoptic picture of Jesus (*The Priority of John*, ed. J. F. Coakley [London: SCM, 1985]).

[19](#) Andreas J. Köstenberger, “John’s Transposition Theology: Retelling the Story of Jesus in a Different Key,” in *Earliest Christian History: History, Literature, and Theology. Essays from the Tyndale Fellowship in Honor of Martin Hengel*, ed. Michael F. Bird and Jason Maston, WUNT 2/320 (Tübingen: Mohr Siebeck, 2012), 191–226. Richard Bauckham, *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony*, 2nd ed. (Grand Rapids, MI: Eerdmans, 2016), demonstrates the nature of the Gospels as eyewitness testimony but (rather inexplicably) demurs from affirming Matthean or Johannine apostolic authorship (of course, Luke never claimed to be an eyewitness in the first place; see Luke 1:1–4). This leaves Mark’s Gospel, whose primacy Bauckham advocates, affirming underlying Petrine testimony.

[20](#) For more details, see Gregory Goswell, “The Johannine Corpus and the Unity of the New Testament Canon,” *JETS* 61 (2018): 721.

[21](#) See the schema of Leon Morris, in which he strives (not always successfully, in our opinion) to connect the seven Johannine signs (according to Morris’s tabulation) with seven discourses (*Jesus Is the Christ: Studies in the Theology of John* [Grand Rapids, MI: Eerdmans, 1989], 23).

[22](#) See Dorothy A. Lee, *The Symbolic Narratives of the Fourth Gospel: The Interplay of Form and Meaning*, JSNTSup 95 (Sheffield, UK: Sheffield Academic Press, 1994). For a case for the temple clearing in John 2 as a Johannine sign, see

Andreas J. Köstenberger, "The Seventh Johannine Sign: A Study in John's Christology," *BBR* 5 (1995): 87–103.

23 Andreas Köstenberger, *Encountering John: The Gospel in Historical, Literary, and Theological Perspective*, *Encountering Biblical Studies* (Grand Rapids, MI: Baker Academic, 2013), 198–200; D. Moody Smith Jr., "Johannine Christianity: Some Reflections on Its Character and Delineation," *NTS* 21 (1975): 222–48, esp. 228–33.

24 Robinson, *Priority of John*, 299.

25 Robinson, *Priority of John*, 342 (emphasis original). For the issue of Johannine diction, see Craig L. Blomberg, *The Historical Reliability of the Gospels*, 2nd ed. (Downers Grove, IL: IVP Academic, 2007), 231–36.

26 See the discussion provided in Joachim Jeremias, *New Testament Theology*, vol. 1: *The Proclamation of Jesus*, trans. John Bowden (London: SCM, 1971), 56–61; and Adelbert Denaux, "The Q-Logion Mt 11,27/Lk 10,22 and the Gospel of John," in *John and the Synoptics*, ed. Adelbert Denaux, BETL 101 (Leuven, Belgium: Peeters, 1992), 163–99. More generally, see P. W. Ensor, "Johannine Sayings of Jesus and the Question of Authenticity," in *Challenging Perspectives on the Gospel of John*, ed. John Lierman, WUNT 2/219 (Tübingen: Mohr Siebeck, 2006), 14–33. Ensor argues that the gap between the Jesus of John and the Jesus of the Synoptics is not as wide as commonly supposed.

27 For the use of heptads in John's Gospel (the seven "I am" sayings, etc.), see Michael A. Daise, *Feasts in John: Jewish Festivals and Jesus' "Hour" in the Fourth Gospel*, WUNT 2/229 (Tübingen: Mohr Siebeck, 2007), 32–34.



28 The angel Gabriel (Luke 1:35); Satan (Matt. 4:3, 6 [// Luke 4:3, 9]); demons (Mark 3:11; Luke 4:41; Mark 5:7 [// Matt. 8:29]; Luke 8:28); the twelve (Matt. 14:33); Peter (Matt. 16:16); the high priest (Matt. 26:63 [// Luke 22:70]); his mockers (Matt. 27:40, 43); and the centurion (Mark 15:39 [// Matt. 27:54]) (Andreas J. Köstenberger, *A Theology of John's Gospel and Letters: The Word, the Christ, the Son of God*, BTNT [Grand Rapids, MI: Zondervan, 2009], 383, n. 166). In addition, Mark designates him “the Son of God” (Mark 1:1), and God (the Father) announces that Jesus is his “beloved Son” (Mark 1:11 [// Matt. 3:17; Luke 3:22]; Mark 9:7 [// Matt. 17:5; Luke 9:35]).

29 Or else the people using the title “Son of God” are depicted as saying more than they realize to be true (expressing incredulity or speaking in jest).

30 See Robert W. Wall and Eugene E. Lemcio, *The New Testament as Canon: A Reader in Canonical Criticism*, JSNTSup 76 (Sheffield, UK: Sheffield Academic Press, 1992), ch. 1: “The Gospels and Canonical Criticism.” We acknowledge our dependence on Wall and Lemcio in this paragraph.

31 Michael F. Bird, “The Unity of Luke-Acts in Recent Discussion,” *JSNT* 29 (2007): 440. See Graham N. Stanton’s discussion of the early separation of Luke and Acts in “The Fourfold Gospel,” *NTS* 43 (1997): 334–35.

32 Bogaert, “Ordres anciens,” 299–301, 304–5.

33 Paul is, however, by no means uninterested in the tradition of the sayings of Jesus, nor was he ignorant of the pre-passion ministry of Jesus (Seyoon Kim, “Jesus, Sayings of,” in *Dictionary of Paul and His Letters*, ed. Gerald F. Hawthorne, Ralph P. Martin, and Daniel Reid [Downers Grove,

IL: InterVarsity Press, 1993], 474–92; David Wenham, *Paul: Follower of Jesus or Founder of Christianity?* [Grand Rapids, MI: Eerdmans, 1995]; idem, “The Story of Jesus Known to Paul,” in *Jesus of Nazareth: Lord and Christ: Essays on the Historical Jesus and New Testament Christology*, ed. Joel B. Green and Max Turner [Grand Rapids, MI: Eerdmans, 1994], 297–311).

34 See Andreas J. Köstenberger, *The Jesus of the Gospels: An Introduction* (Grand Rapids, MI: Kregel, 2020), 23–25. Marcion (c. AD 140) had (and maybe knew of only) one Gospel, Luke, and Tatian (c. AD 170) produced a Gospel harmony, the *Diatessaron*, but neither option was followed by the wider church.

35 Deut. 17:6; 19:15; cf. Matt. 18:16; 2 Cor. 13:1; 1 Tim. 5:19; Heb. 10:28.

36 Redaction criticism has expended much effort in trying to reconstruct the situations of the early Christian communities addressed by the individual Gospels, an enterprise which by nature is much more speculative than the present canonical context. Richard Bauckham argues that the individual Gospels were not written just for one community, and their being collected together confirms this, or is at least consistent with it. The “context” of Mark, for example, is the other three Gospels. The fourfold Gospel collection requires us to read each of the Gospels as a *version* of the life of Jesus and not the exclusive account of it, and this becomes a critical principle of interpretation. An idiosyncratic construal of Jesus’s message and work based on a tendentious reading of one Gospel is ruled out of court by the canonical arrangement (“For Whom

Were Gospels Written?,” in *The Gospels for All Christians: Rethinking the Gospel Audiences*, ed. Richard Bauckham [Grand Rapids, MI: Eerdmans, 1998], 9–48). For the argument that the four Gospels balance each other, preventing a one-sided Christology, see Robert Morgan, “Which Was the Fourth Gospel? The Order of the Gospels and the Unity of Scripture,” *JSNT* 54 (1994): 3–28, esp. 24.

[37](#) Childs, *New Testament as Canon*, 219–25; cf. Robert W. Wall, “The Acts of the Apostles in Canonical Context,” *BTB* 18 (1988): 16–24. Wall takes the work of Childs further. We acknowledge our dependence on Wall in this paragraph.

[38](#) See David E. Smith, *The Canonical Function of Acts: A Comparative Analysis* (Collegeville, MN: Liturgical Press, 2002), 39–40, for criticisms of Childs and Wall.

[39](#) See Gregory Goswell, “Authorship and Anonymity in the New Testament Writings,” *JETS* 60 (2017): 733–49.

[40](#) Richard A. Burridge, *What Are the Gospels? A Comparison with Graeco-Roman Biography*, 2nd ed. (Grand Rapids, MI: Eerdmans, 2004), 236–39, 275–79.

[41](#) Peter is already prominent in the four Gospels, including Luke (e.g., Luke 5:1–11; 8:45; 9:20, 32; 12:41).

[42](#) See Susan Marie Praeder, “Jesus-Paul, Peter-Paul, and Jesus-Peter Parallelisms in Luke-Acts: A History of Reader Response,” in *SBL 1982 Seminar Papers*, ed. Kent Harold Richards (Chico, CA: Scholars Press, 1984), 23–39.

[43](#) Mark’s longer ending likely represents a later addition: see “Sidebar 5.1: Textual Issues in Mark’s Gospel,” in Andreas J. Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, the Cross, and the Crown: An*

*Introduction to the New Testament*, 2nd ed. (Nashville: B&H Academic, 2016), 285. For the possible theological significance of the John-Acts collation, see Goswell, “Johannine Corpus,” 724–26.

[44](#) Colossians is an exception, for the church in Colossae was not founded by Paul (see Col. 2:1).

[45](#) F. F. Bruce, “Is the Paul of Acts the Real Paul?,” *BJRL* 58 (1976): 282–305; for a more recent review and defense, see Stanley E. Porter, *The Paul of Acts: Essays in Literary Criticism, Rhetoric, and Theology*, WUNT 1/115 (Tübingen: Mohr Siebeck, 1999), 187–206. See also Andreas J. Köstenberger, “Diversity and Unity in the New Testament,” in *Biblical Theology: Retrospect and Prospect*, ed. Scott J. Hafemann (Downers Grove, IL: InterVarsity Press, 2002), 149–50; Daniel Jong-Sang Chae, *The Historical Paul in Acts* (Milton Keynes, UK: Paternoster, 2019). Contra Philipp Vielhauer, “Zum ‘Paulinismus’ der Apostelgeschichte,” *Evangelische Theologie* 10 (1950–51): 1–15; ET, “On the ‘Paulinism’ of Acts,” in *Studies in Luke-Acts: Essays Presented in Honor of Paul Schubert*, ed. Leander E. Keck and J. Louis Martyn, trans. W. C. Robinson Jr. and Victor Paul Furnish (1966; repr., London: SPCK, 1968), 33–50 (see critique in Chae, *Historical Paul in Acts*, ch. 1).

[46](#) Richard I. Pervo, *Dating Acts: Between the Evangelists and the Apologists* (Santa Rosa, CA: Polebridge, 2006), 145. Cf. I. Howard Marshall, *Luke: Historian and Theologian* (Downers Grove, IL: InterVarsity Press, 1988), 220: “Pauline theology is rather the presupposition for Lucan theology”; and Peder Borgen, “From Paul to Luke,” *CBQ* 31 (1969): 168–82: “It

cannot be maintained that the Lucan writings can be viewed as a development from the Pauline letters, but in several instances Paul nonetheless illustrates the background for the theology of Luke” (169, citing Rom. 9–11, Rom. 15, and 1 Cor. 15:1–11).

[47](#) See the discussion of Trobisch, *First Edition of the New Testament*, 82–83. Mark is mentioned in Acts 12:12, 25; 15:37–39; Col. 4:10; 2 Tim. 4:11; Philem. 24. Paul mentions Luke in Col. 4:14; 2 Tim. 4:11; Philem. 24.

[48](#) See Dieter Lührmann, “Gal 29 und die katholischen Briefe: Bemerkungen zum Kanon und zur regula fidei,” *ZNW* 72 (1981): 65–87, esp. 72: “Gal 2 1–10 ist mit Act 15 1–35 in der Alten Kirche der locus classicus für die Einheit der apostolischen Lehre.”

[49](#) Trobisch, *First Edition of the New Testament*, 45–46.

[50](#) George Howard notes, “We hear of no other such crisis in the church, and from all appearances, Paul’s one public rebuke of Peter was enough eventually to bring him around” (*Paul: Crisis in Galatia. A Study in Early Christian Theology*, 2nd ed., SNTSMS 35 [Cambridge: Cambridge University Press, 1990], 43). We owe this reference to Chuck Bumgardner.

[51](#) Michael J. Kruger, “The Authenticity of 2 Peter,” *JETS* 42 (1999): 645–71.

[52](#) See the listing provided in *GNT4*, 6\*–18\*.

[53](#) For more details, see Gregory Goswell, “The Place of the Book of Acts in Reading the NT,” *JETS* 59 (2016): 67–82.

[54](#) See Samuel Berger, *Histoire de la Vulgate: pendant les premiers siècles du moyen âge* (1893; repr., Hildesheim, Germany: Georg Olms, 1976), 339. In the Muratorian fragment, “the acts of all the apostles” is discussed after Luke and John

and before the Pauline Epistles. So, too, in Eusebius (*Historia ecclesiastica* 3.25.1–2), the order of discussion of the *homologoumena* (accepted or recognized writings) is Gospels, Acts, Pauline Epistles (and Revelation).

[55](#) Richard Bauckham, *James: Wisdom of James, Disciple of Jesus the Sage*, New Testament Readings (London: Routledge, 1999), 116 (emphasis original).

[56](#) See, e.g., the recent publication of the *Greek New Testament, Produced at Tyndale House, Cambridge* (Wheaton, IL: Crossway, 2017), which features the New Testament books in the order Gospels–Acts–General Epistles–Pauline Epistles (including Hebrews)–Revelation.

[57](#) Jack Finegan, “The Original Form of the Pauline Collection,” *HTR* 49 (1956): 85–103, esp. 88–90; David Trobisch, *Die Entstehung der Paulusbriefsammlung: Studien zu den Anfängen christlicher Publizistik*, NTOA 10 (Freiburg: Universitätsverlag, 1989), 14–61.

[58](#) The order Ephesians–Galatians in §46 is perhaps due to the differing systems of stichometry in use in antiquity, for the two letters are closely similar in length; see Jerome Murphy-O’Connor, *Paul the Letter-Writer: His World, His Options, His Skills*, Good News Studies 41 (Collegeville, MN: Liturgical Press, 1995), 123–24. “Stichometry” is the ancient practice of measuring a book by the number of lines it contains.

[59](#) Wall and Lemcio, *New Testament as Canon*, 144.

[60](#) In his final book, Brevard Childs explored the significance of the premier position of Romans; see *The Church’s Guide for Reading Paul: The Canonical Shaping of the Pauline Corpus* (Grand Rapids, MI: Eerdmans, 2008). He suggested that the

rest of the corpus is to be read through the lens of the mature and comprehensive survey of Pauline teaching found in Romans (7, 66–67, 104, 117).

[61](#) Gregory Goswell, “Reading Romans after the Book of Acts,” *JETS* 62 (2019): 353–71.

[62](#) See Sam K. Williams, “The ‘Righteousness of God’ in Romans,” *JBL* 99 (1980): 245–55.

[63](#) This is an important aspect of Childs’s argument; see *Church’s Guide for Reading Paul*, 139, 145, 147, 179.

[64](#) See Robert W. Funk, “The Apostolic *Parousia*: Form and Significance,” in *Christian History and Interpretation: Studies Presented to John Knox*, ed. W. R. Farmer, C. F. D. Moule, and R. R. Niebuhr (Cambridge: Cambridge University Press, 1967), 249–68.

[65](#) In the case of Philippi, several features of Acts 16 emphasize the Romanness of that Roman colony (e.g., Acts 16:12, 21, 38) and the obsession in Philippi with rank and social status; see Joseph H. Hellerman, *Reconstructing Honor in Roman Philippi: Carmen Christi as Cursus Pudorum*, SNTSMS 132 (Cambridge: Cambridge University Press, 2005), 110–28; idem, “Vindicating God’s Servants in Philippi and in Philippians: The Influence of Paul’s Ministry in Philippi upon the Composition of Philippians 2:6–11,” *BBR* 20 (2010): 85–102.

[66](#) E.g., Davorin Peterlin, *Paul’s Letter to the Philippians in the Light of Disunity in the Church*, NovTSup 79 (Leiden: Brill, 1995).

[67](#) However, see the discussion of intertextuality in Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, CT: Yale University Press, 1993), 14–21, who

distances himself from pioneers such as Julia Kristeva and Roland Barthes and proposes “instead to discuss the phenomenon of intertextuality in Paul’s letters in a more limited sense, focusing on his actual citations of and allusions to specific texts” in Israel’s Scripture (15). As Hays notes, “Such an approach to reading Paul in no way seeks to deny or exclude the presence of nonscriptural influences on his discourse” (16). Particularly important for Hays’s way of reading Paul in relation to Israel’s Scripture is metalepsis, a literary phenomenon that “places the reader within a field of whispered or unstated correspondences” (20). Thus, Scripture is a sort of “echo chamber” (our term) for reading Paul. See also Steve Moyise, “Intertextuality and Historical Approaches to the Use of Scripture in the New Testament,” in *Reading the Bible Intertextually*, ed. Richard B. Hays, Stefan Alkier, and Leroy A. Huizenga (Waco, TX: Baylor University Press, 2009), 23–32, who says that historical criticism and intertextuality can complement each other, while each of them is “unsuited for studying Scripture” by itself (32).

68 See Jerome D. Quinn, “¶46: The Pauline Canon?,” *CBQ* 36 (1974): 379–85, with this codex containing Pauline documents that were read as letters to the churches, as the title of each of the letters indicates: “To Hebrews,” “To Corinthians,” etc. This is the oldest known copy of the Pauline Epistles, and it places Hebrews immediately after Romans, possibly due to considerations of length (seeing that Hebrews is longer than 2 Corinthians). The Muratorian fragment differentiates between Paul’s letters to seven churches, and the letters he wrote “out of affection and love one to Philemon,



one to Titus and two to Timothy” (lines 59–60; trans. in Metzger, *Canon of the New Testament*, 305–7).

69 The suggestion is that of N. A. Dahl, “The Particularity of the Pauline Epistles as a Problem in the Ancient Church,” in *Neotestamentica et Patristica: Eine Freundesgabe, Herrn Professor Dr. Oscar Cullmann zu seinem 60. Geburtstag überreicht*, VTSup 6 (Leiden: Brill, 1962), 266; but see Jeffrey T. Reed, “To Timothy or Not? A Discourse Analysis of 1 Timothy,” in *Biblical Greek Language and Linguistics: Open Questions in Current Research*, ed. Stanley E. Porter and D. A. Carson, JSNTSup 80 (Sheffield, UK: JSOT, 1993), 90–118. Reed does not comment on the formality of Paul’s self-designation (1 Tim. 1:1: “an apostle of Christ Jesus”; 97). The use of vocative address (“O Timothy”; 6:20a) is soon followed by “Grace be with *you*” (6:21b), using the second-person plural pronoun (now upgraded to an A rating in *GNT4*). According to Reed, there is nothing that requires the letter to be read by anyone but Timothy, though 6:21 may encourage that as a secondary use (101).

70 To be precise, the recipients of the letter to the Galatians includes several local churches (see Gal. 1:2). Comparison can also be made to the seven letters of Ignatius (To the Ephesians, To the Magnesians, To the Trallians, To the Romans, To the Philadelphians, To the Smyrnaeans, To Polycarp). The pattern of Ignatius is the same as the common ordering of the Pauline corpus, namely letters to churches (six) followed by a letter to an individual (Polycarp, bishop of Smyrna).

[71](#) Muratorian fragment, lines 48–50, 57–59 (translation by Metzger, *Canon of the New Testament*, 307).

[72](#) Krister Stendahl, “The Apocalypse of John and the Epistles of Paul in the Muratorian Fragment,” in *Current Issues in New Testament Interpretation: Essays in Honor of Otto A. Piper*, ed. William Klassen and Graydon F. Snyder (London: SCM, 1962), 239–45.

[73](#) A point made by Elliot, “Manuscripts, the Codex and the Canon,” 109. Festal Letter 39 of Athanasius notes that the letters of Paul (placing Hebrews after the two letters to the Thessalonians) number fourteen. Eusebius’s tally of fourteen Pauline Epistles must include Hebrews (*Historia ecclesiastica* 3.3.4–5).

[74](#) David C. Parker, *An Introduction to the New Testament Manuscripts and Their Texts* (Cambridge: Cambridge University Press, 2008), 251. Luke Timothy Johnson, *The Canonical Paul*, vol. 1: *Constructing Paul* (Grand Rapids, MI: Eerdmans, 2020), detects five “clusters” of Pauline letters (1–2 Thessalonians, 1–2 Corinthians, Galatians/Romans, Colossians/Ephesians, Pastorals). He views Philippians and Philemon as “outliers” since they lack sufficient shared vocabulary and themes to be grouped with any other letter (10).

[75](#) For more details, see Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (Stuttgart: Deutsche Bibelgesellschaft, 1994), 591–92.

[76](#) Frederic G. Kenyon, *The Chester Beatty Biblical Papyri: Descriptions and Texts of Twelve Manuscripts on Papyrus of*

*the Greek Bible; Fasciculus III Supplement; Pauline Epistles* (London: Emery Walker, 1936), xi, xii.

[77](#) See the Greek text and translation supplied by A. Souter, *The Text and Canon of the New Testament* (London: Duckworth, 1912), 214–15. In the Sahidic version of the festal letter, Hebrews is found between 2 Corinthians and Galatians (T. Skeat, “The Codex Sinaiticus, The Codex Vaticanus and Constantine,” *JTS* 50 [1999]: 600).

[78](#) David Trobisch, *Paul’s Letter Collection: Tracing the Origins* (Minneapolis: Augsburg Fortress, 1994), 17.

[79](#) See W. H. P. Hatch, “The Position of Hebrews in the Canon of the New Testament,” *HTR* 29 (1936): 133–52, esp. 149–50. According to Hatch, Hebrews found a settled place after the Pauline corpus only in printed editions of the New Testament. See also J. K. Elliott, “Manuscripts, the Codex, and the Canon,” *JSNT* 63 (1996): 108–9, and Samuel Berger (*Histoire de la Vulgate*, 339–42), who provides extensive lists of alternate Latin orders. For more, see Gregory Goswell, “Finding a Home for the Letter to the Hebrews,” *JETS* 59 (2016): 747–60.

[80](#) Robert W. Wall, “The Problem of the Multiple Letter Canon of the New Testament,” *HBT* 8 (1986): 17–19.

[81](#) See the discussion of Childs as to how the inclusion of Hebrews affected the subsequent reading of the Pauline corpus (*Church’s Guide for Reading Paul*, 250–52).

[82](#) See Goswell, “Finding a Home for the Letter to the Hebrews,” 754–60.

[83](#) On the genre of Hebrews, and rhetorical devices used in Hebrews, see Köstenberger, Kellum, and Quarles, *Cradle, the*

*Cross, and the Crown*, 773–74; Luke Timothy Johnson, *Hebrews: A Commentary*, NTL (Louisville: Westminster John Knox, 2006), 10.

[84](#) The dates refer to the edition examined, which is not necessarily the first edition. We acknowledge the late Canon Maurice Betteridge for his help in accessing this material.

[85](#) This, of course, presents Paul through a Lukan lens. See Leonhard Goppelt, *Theology of the New Testament*, vol. 2: *The Variety and Unity of the Apostolic Witness to Christ*, ed. Jürgen Roloff, trans. John E. Alsup (Grand Rapids, MI: Eerdmans, 1982), 265–66.

[86](#) Childs, *Church's Guide to Reading Paul*, 251–52, 258.

[87](#) See Terrance Callan, “Use of the Letter of Jude by the Second Letter of Peter,” *Biblica* 85 (2004): 42–64, who argues that 2 Pet. 2:1–3:3 thoroughly reworks and freely paraphrases material from Jude 4–18.

[88](#) First commented upon in Eusebius, *Historia ecclesiastica* 2.23.25.

[89](#) This is the order found in Sinaiticus, Alexandrinus, and Vaticanus.

[90](#) For what follows, see Robert W. Wall, “A Unifying Theology of the Catholic Epistles: A Canonical Approach,” in *The Catholic Epistles and the Tradition*, ed. Jacques Schlosser, BETL 176 (Leuven, Belgium: Leuven University Press, 2004), 43–71.

[91](#) 1 Pet. 5:1; 2 Pet. 1:16–18; 1 John 1:1–3; cf. Acts 1:21–22; 2:32; 3:15; 4:33; 13:30. Cf. Darian Lockett, *Letters from the Pillar Apostles: The Formation of the Catholic Epistles as a Canonical Collection* (Eugene, OR: Pickwick, 2017), 181–82.

92 James 1:2–4; 1 Pet. 1:6–9; cf. Acts 5:41; 16:25.

93 2 Pet. 3:2; repeated references to “the truth” in 1 John 1:6, 8; 2:4, 21; 3:18–19; Jude 3, 17; cf. Acts 1:15–26; 2:42; 20:26–31. See Carey C. Newman, “Jude 22, Apostolic Authority, and the Canonical Role of the Catholic Epistles,” *PRSt* 41 (2014): 370, 376.

94 2 Pet. 2:1; 1 John 4:1; cf. Acts 13:6–12.

95 James 2:8; 1 Pet. 1:22; 2:17; 3:8; 2 Pet. 1:7; 1 John 2:7–11; 3:10–11, 14, 23; 4:7, 11; 5:1–2; 2 John 5–6; 3 John 6. See Lockett, *Letters from the Pillar Apostles*, 201–209.

96 James 2:14–17; 3:17; 1 John 3:17–20; 2 John 10; cf. Acts 2:44–45; 4:32–37; 11:27–30.

97 1 Pet. 1:22; 4:9–11; 2 John 9–11; 3 John 5–8; cf. Acts 16:15.

98 James 2; 1 John 2:3–11; 3:22–24; 4:21; 5:2–3; cf. Acts 15:22–29; 21:24.

99 James 5:7; 1 Pet. 5:4; 2 Pet. 3:1–13; 1 John 2:28; Jude 24–25; cf. Acts 1:11; 3:19–21.

100 James 5:19–20; 1 John 5:16–17; Jude 22–23.

101 For more, see Gregory Goswell, “The Early Readership of the Catholic Epistles,” *JGRChJ* 13 (2018): 129–51.

102 M. Karrer attempted a thoroughgoing analysis of Revelation as a letter; see his *Die Johannesoffenbarung als Brief: Studien zu ihrem literarischen, historischen und theologischen Ort*, FRLANT 140 (Göttingen: Vandenhoeck & Ruprecht, 1986).

103 Richard Bauckham, *The Theology of the Book of Revelation* (Cambridge: Cambridge University Press, 1993), 12–17.

[104](#) For the implications of this, see William W. Klein, Craig L. Blomberg, and Robert L. Hubbard Jr., *Introduction to Biblical Interpretation*, 3rd ed. (Grand Rapids, MI: Zondervan, 2017), 558–61.

[105](#) Cf. Sinaiticus, Alexandrinus, and Ephraemi Rescriptus. See Peter Balla, “Evidence for an Early Christian Canon (Second and Third Century),” in *Canon Debate*, 375; Michael J. Kruger, *The Question of Canon: Challenging the Status Quo in the New Testament Debate* (Nottingham, UK: Apollos 2013), 63; Külli Tõniste, *The Ending of the Canon: A Canonical and Intertextual Reading of Revelation 21–22*, LNTS 526 (London: Bloomsbury T&T Clark, 2016), 189–92.

[106](#) Metzger, *Canon of the New Testament*, 295, n. 1 (cf. the details of the manuscripts provided by GNT4, 10\*–18\*).

[107](#) John Christopher Thomas and Frank D. Macchia, *Revelation*, THNTC (Grand Rapids, MI: Eerdmans, 2016), 15. (The second suggestion is attributed to John Painter.)

[108](#) For the possible functions of an ending, see Tõniste, *Ending of the Canon*, 132–38. For what follows, see also Thomas and Macchia, *Revelation*, 15–16.

[109](#) Among many who make this observation, see Ched Spellman, *Toward a Canon-Conscious Reading of the Bible: Exploring the History and Hermeneutics of the Canon*, New Testament Monographs 34 (Sheffield, UK: Sheffield Phoenix, 2014), 84, 172.

[110](#) Spellman, *Toward a Canon-Conscious Reading*, 173.

[111](#) John Christopher Thomas, *The Spirit of the New Testament* (Leiderdorp, Netherlands: Deo, 2005), 157–74; Urban C. von Wahlde, “The Role of the Prophetic Spirit in John: A

Struggle for Balance,” in *Prophets and Prophecy in Jewish and Early Christian Literature*, ed. Joseph Verheyden, Korinna Zamfir, and Tobias Nicklas, WUNT 2/286 (Tübingen: Mohr Siebeck, 2010), 211–42.

[112](#) 1 John 4:1–3; cf., e.g., Rev. 1:10; 4:2; 17:3; 19:10 (“the spirit of prophecy”); Rev. 21:10; 22:6 (“the God of the spirit of prophecy”).

[113](#) Cf. Kent D. Clarke, “Canonical Criticism: An Integrated Reading of Biblical Texts for the Community of Faith,” in *Approaches to New Testament Study*, ed. Stanley E. Porter and David Tombs, JSNTSup 120 (Sheffield, UK: Sheffield Academic Press, 1995), 209, who argues that a canonical reading “places emphasis on Revelation as the concluding chapter and final summation of the entire Bible.”

[114](#) In line with this, viewing Matt. 1:1 (*biblos geneaseōs* [“The book of the genealogy”]) as the title for the entire Gospel that it heads sets the story of Jesus as a counterpart to another “history of origins,” the book of Genesis. If so, it signals that this book tells of the renewal of creation through the person and work of Jesus (cf. Matt. 19:28 [*palingenesia*]). Cf. W. D. Davies and Dale C. Allison Jr., *The Gospel according to Saint Matthew, Volume 1*, ICC (Edinburgh: T&T Clark, 1988), 150–54. Likewise, the opening of John’s Gospel echoes Gen. 1:1 (“In the beginning . . .”), and so the Gospel according to John presumably does the same thing (and perhaps forms an *inclusio* with Matthew in this regard).

[115](#) Robert W. Wall, “The Apocalypse of the New Testament in Canonical Context,” in Wall and Lemcio, *New Testament as Canon*, 280; cf. Tobias Nicklas, “The Apocalypse

in the Framework of the Canon,” in *Revelation and the Politics of Apocalyptic Interpretation*, ed. Richard B. Hays and Stefan Alkier (Waco, TX: Baylor University Press, 2012), 143–53.

[116](#) The earliest title used in manuscripts (S, C); see Metzger, *Textual Commentary*, 662.

[117](#) There is no attempt to differentiate between the Johns in the titles, so that the reader would assume their canonical identity.



# Relationship between the Testaments

## **7.1 Two Testaments in Parallel: The Influence of the Old Testament on the Structuring of the New Testament Canon**

Our aim in the first part of this chapter is to explore the question of a possible correlation and dependence between the *macrostructural* arrangement of the two Testaments as canonical corpora.<sup>1</sup> Is the order of the New Testament books influenced by the ordering of the books of the Old Testament, and if so, what are the implications for reading the Bible as one book? This is not an entirely new issue, but it is one that has not received the recognition and consideration it deserves.<sup>2</sup> As in previous chapters, we assume that a prescribed order of books is a *de facto* interpretation of the text. If the order of New Testament books has been influenced by the order of the Old Testament books, it potentially gives access to how those responsible

understood the books of the New Testament and how they viewed the books of the Old Testament. Our main point, however, is that a credible case can be made that *either* order of Old Testament books (Greek or Hebrew canons) could have influenced the arrangement of the New Testament.

### ***7.1.1 A Parallel Structure to the Greek Old Testament?***

The organization in the New Testament canon on the basis of genre is plain to see, with the books arranged in four generic groupings: Gospels, Acts, Letters, and Revelation (Apocalypse). According to David Trobisch, evidence for this is that the titles assigned to the New Testament books include a reference to their literary

genre, though this is questionable in the case of the title “Revelation.”<sup>3</sup> Trobisch attributes the familiar canonical order of the New Testament to an editorial desire to reflect the generic principle of ordering used in the Greek Old Testament, with the majority Greek order exemplified by Codex Vaticanus (B 03).<sup>4</sup> On this understanding, the Gospels correspond to the Pentateuch, Acts to the Historical Books, the Letters to the Poetic Books, and Revelation to the Prophetic Books. Roger Beckwith recognizes parallels, though he neglects to draw a connection between the Letters and the Poetic Books. He is cautious and does not posit a direct influence of either Testament on the other, given the variations in the Greek Old Testament tradition. He is willing only to

go so far as to say, “the Old Testament and New Testament lists seem to be the work of kindred minds.”<sup>5</sup>

In a valuable discussion on the issue, Peter Brandt (dependent on Otto Kaiser) notes that Otto Eissfeldt was probably the first to allocate the division of the Old Testament in its Septuagintal (LXX) arrangement into the three dimensions of time: past (Historical Books), present (Poetic Books), and future (Prophetic Books).<sup>6</sup> Building on this insight, a number of scholars find a correlation between this tripartite chronological arrangement and the common ordering of the New Testament books. As an example, reference may be made to the following table of comparison found in Erich

Zenger's introduction to the Old Testament.<sup>7</sup>

<b>Foundation</b>	<b>Torah</b>	<b>Gospels</b>
Past	Books of History	Acts of the Apostles
Present	Books of Wisdom	Apostolic Letters
Future	Books of Prophecy	Revelation of John

According to this scheme, the Old Testament, like the New Testament, is understood to be a two-part structure. The first part constitutes a “foundation,” while the second part is arranged in three subsections, with the groups of books generating the temporal categories of past, present, and future. This chronological

principle is certainly an important factor at work in shaping the macrostructure of both Testaments.<sup>8</sup>

The parallel between the Gospels and the Pentateuch can be argued for on the basis of their common generic classification: the Gospels are composed as biographies of Jesus Christ,<sup>9</sup> just as the Pentateuch can be seen as the biography of Moses. Exodus–Deuteronomy are framed by his birth and death, and Genesis reads as an “introduction.”<sup>10</sup> The premier position given to the Gospels indicates that the life of Jesus Christ is viewed as foundational for Christian revelation, just as the revelation of God’s law framed by “the life of Moses” (*De vita Mosis*) forms the foundation of the rest of the Old Testament.

Something more than chronological priority of the events recorded in the Gospels is involved. God's act in Christ is the foundational saving event for Christians just as the exodus was for ancient Israel (cf. Luke 9:31: "his departure [*tēn exodon autou*], which he was to accomplish in Jerusalem" [RSV]),<sup>[11](#)</sup> and therefore the four Gospels are rightly put at the head of the New Testament. Compatible with this reading, Meredith Kline argued that the origin of the Gospel genre is to be found in the structuring of the book of Exodus.<sup>[12](#)</sup> Few, if any, scholars have taken up his suggestion, but Kline is right to find a "Moses-mediator typology" in the Evangelists' portrayal of Jesus, dependent on the Pentateuchal portrait of Moses.



The superscription of Matthew, “The book of the genealogy of Jesus Christ, the son of David, the son of Abraham” (on analogy with Gen. 5:1 LXX), may be intended to cover no more than the genealogy (Matt. 1:2–17). Also, the repetition (in reverse order) in 1:2–17 of the triad of names found in the opening line of the Gospel could be construed as evidence for limiting the intent of the superscription to this: Abraham (1:2), David (1:6), and Jesus, who is called the Christ (1:16).<sup>13</sup> Davies and Allison, however, opt for the view that Matthew 1:1 is the title for the entire Gospel,<sup>14</sup> with the introductory use of *biblos geneaseōs* (“The book of the genealogy”) intended to set the story of Jesus as a counterpart to another “history of origins,” the book of

Genesis.<sup>15</sup> If that is the intention, it signals that this book tells of the renewal of creation through the person and work of Jesus (cf. Matt. 19:28), making Matthew a credible first book of the New Testament. However, as noted by J. Ramsey Michaels, the other three Gospels also open with reference to some kind of beginning. So, each in its own way recalls the first chapter of Genesis.<sup>16</sup> The heading of the Gospel of Mark reads, “The beginning [*archē*] of the gospel of Jesus Christ, the Son of God” (Mark 1:1). Luke acknowledges his use of earlier traditions deriving from “those who from the beginning (*ap’ archēs*) were eyewitnesses and ministers of the word” (Luke 1:2). Finally, the opening of the Gospel of John is an unmistakable echo of Genesis 1:1

(“In the beginning [*en archē*] was the Word”).

Matthew has the structurally significant formula “When Jesus finished . . .” (7:28[–29]; 11:1; 13:53[–58]; 19:1; 26:1),<sup>17</sup> which marks the close of each instance of this Gospel’s most striking feature: the Pentateuchal scheme of five great dominical discourses. The miracles of Jesus in chapters 8–9 have significant connections with Mosaic signs and wonders (e.g., the removal of leprosy and the control of wind and sea).<sup>18</sup> The mountain location of 5:1–2 is more than a mundane geographical description; it is a Sinai allusion that has theological significance for Matthew (cf. 4:8; 5:1; 8:1; 17:1; 21:1; 24:3; 28:16).<sup>19</sup> Jesus is one who sits and teaches like Moses

(23:1) and, indeed, is greater than Moses. Even though the priority of Matthew in the common order of the four Gospels may well be due to its popularity in the early centuries (especially in the West), Matthew's strong links with the Pentateuch show that it is appropriate for this book to stand at the head of the New Testament, laying the foundation of the teaching of Jesus, the greater Moses.<sup>[20](#)</sup>

The Pentateuchal link may be most obvious in Matthew, but the other Gospels by no means fail to connect Jesus with the figure of Moses. For example, the feeding of the five thousand in Mark 6:35–44 is prefaced by the comment that the crowds are “like sheep without a shepherd” (6:34). This expression recalls the leadership role of Moses in the

wilderness (cf. Num. 27:17), and the dominical feeding recapitulates the provision of manna. As noted by Darrell Bock, Luke opens his Gospel with the miraculous conception of Elizabeth, which recalls the theme of the barren wife conceiving in the patriarchal narratives of Genesis, notably the successive situations of Sarah (Gen. 18), Rebekah (Gen. 25:21), and Rachel (Gen. 30:22, 23).<sup>[21](#)</sup> The scene of the transfiguration in Luke includes the divine command that Jesus's disciples "listen to him" (*autou akouete*; Luke 9:35); the wording is derived from the instruction about the prophet like Moses in Deuteronomy 18:15 (LXX).<sup>[22](#)</sup> The presentation of the person and work of Jesus in John's Gospel shows that the divine revelation in Jesus surpasses that

provided by Moses in the law (e.g., John 1:17; 5:46; 6:32).<sup>23</sup> Therefore, in every Gospel, the Pentateuch provides an essential backdrop to the purposes of God that find their fulfillment in the person and work of Jesus Christ, God in the flesh.

More briefly, with regard to the postulated parallel between the ordering of the other books of the New Testament and the order found in the Greek Old Testament, if the book of Acts is construed as a history of the early church, it corresponds to the history of Israel provided by Joshua–Esther. The General Letters and the Letters of Paul, like the Poetic Books, deal with ever-contemporary practical issues and dilemmas,<sup>24</sup> and the ethical focus (e.g., Rom. 12–15; Eph. 4–6; 1 Peter) and

wisdom content of the letters (e.g., James) provide support for the parallel being drawn. Finally, Revelation, an apocalyptic book also identified as a prophecy (Rev. 1:3: “the words of this prophecy”), draws much upon the imagery and ideas of the Prophetic Books of the Old Testament, though it never actually quotes them.

Before we give wholehearted support to this scheme, it is well to note (following Brandt) that things are more complex than they at first appear. Zenger’s table has a four-part structure for the Old Testament, but there is (as much as) a five-part division in the New Testament, for the section designated “Apostolic Letters” conceals the bifurcation of this epistolary category into Pauline and General Epistles.<sup>[25](#)</sup> The separation of Acts

and Letters, while justified on the basis of the obvious generic differentiation, does not take into account the fact that in all Greek textual witnesses, Acts prefaces the General Letters, and these are considered a fixed and coherent canonical unit (*Praxapostolos*).<sup>26</sup> This implies that “Acts found its significance as the context for understanding the non-Pauline apostolic witness.”<sup>27</sup> The combination of Acts and General Letters into one unit does not fit the posited parallel of Acts with the Historical Books and the Letters with the Poetic Books. What is more, the proposed chronological shift from Acts (past) to the Letters (present) is to some extent artificial, for Paul wrote most of his letters within the time and circumstances depicted in the second half of Acts. The



only exceptions are the letters to Timothy and Titus, which should probably be dated after Paul's release from his first Roman imprisonment.<sup>[28](#)</sup> Finally, perhaps the major weakness of the thesis is the proposed correlation between the Letters and the Poetic Books, for the much more likely parallel connects the Latter Prophets with the Letters.<sup>[29](#)</sup> None of these considerations, however, significantly calls into question that the order of the Greek Old Testament likely influenced the canonical order of the New Testament.

### ***7.1.2 A Structure Parallel to the Hebrew Bible?***

A comparison can also be made between the order of the books of the New Testament and that found in the Hebrew

Bible (Torah-Prophets-Writings). Christopher Seitz has suggested that the tripartite Hebrew canon has influenced the shape of the New Testament canon.<sup>[30](#)</sup> He posits that the relation of Deuteronomy to the preceding books is analogous to John's relationship to the Synoptics. Seitz likens the interconnected character of the Book of the Twelve (= Minor Prophets) to the Pauline corpus and views Hebrews, the General Epistles, and Revelation as standing in parallel to the Writings. More recently, Seitz has repeated (but not elaborated) his suggestion that it would be fruitful to compare the function of John in the Gospel collection with the role of Deuteronomy in its final location within the Pentateuch, and the canonical shaping of the Book of the Twelve with the

Pauline Letter collection.<sup>[31](#)</sup> His comments do not cover all the New Testament, but they are sufficient to indicate that this could be a viable alternate thesis with regard to the influence of the structure of the Old Testament on the ordering of the New Testament. A table of comparison can be drawn up as follows:

<b>Torah</b>	<b>Gospels</b>
Former Prophets	Acts of the Apostles
Latter Prophets	Apostolic Letters
Writings (esp. Daniel)	Revelation

The generic principle is not quite so dominant in the Hebrew Bible as it is in the Greek canon, for the second division (Prophets) combines books largely

consisting of narrative (Former Prophets) with books that are anthologies of prophetic oracles (Latter Prophets),<sup>[32](#)</sup> and the third division (Writings) has a *catch-all* character, for it is generically diverse to a remarkable degree (e.g., Psalms; Proverbs; Daniel; Chronicles). If the Hebrew Bible was the model upon which the structure of the New Testament was based, the Gospels match the Pentateuch, and Acts is in parallel with the narratives of the Former Prophets.

Duane Christiansen views the New Testament as modeled (consciously or unconsciously) on the Old Testament, but for him the Gospels plus Acts are seen as a five-book “New Torah.”<sup>[33](#)</sup> If Acts is connected to the General Letters (*Praxapostolos*) rather than with the

preceding Gospels, then Acts–Letters parallel the Former and Latter Prophets. This finds support in the formal and thematic similarities between Acts and Former Prophets. For example, the book of Joshua opens with the affirmation of Joshua as Moses’s replacement, and Acts starts with the question of a replacement for Judas (which turns out to be Matthias). Likewise, the end of the Former Prophets (the release of Jehoiachin from prison in 2 Kings 25:27–30) could be compared with the closing scene of Acts (the relative freedom of prisoner Paul in Rome in Acts 28:17–31), the theme of both sections being that of divine judgment on the Jewish nation and the open question of its future.<sup>34</sup> The Letters bear a relation to the Latter Prophets (cf. Jeremiah’s letter to

the exiles in Jeremiah 29), for, as in the recorded oracles of the prophets, in the Letters the faults of God's people are exposed and corrected. Revelation, with its special dependence on Daniel, could be seen as parallel to the Writings (which includes Daniel),<sup>35</sup> though its relation to the rest of the Writings is less obvious.

Building on his theory of the symmetry of the Hebrew Bible (excluding Daniel),<sup>36</sup> David Freedman suggested that the New Testament was constructed in much the same way: with Synoptic Gospels and Acts (John excluded) equivalent to the "Primary History" (= Pentateuch and Former Prophets), Pauline Epistles matching the Latter Prophets, and the rest of the books of the New Testament (John; Revelation; and Catholic Epistles)

corresponding to the Writings.<sup>37</sup> However, the adjustments of New Testament book order required to support Freedman's scheme make it less than convincing.

### ***7.1.3 Two Readings of the New Testament***

If the analysis of the two alternatives offered above is accepted—and neither alternative is given absolute priority over the other—the posited macrostructural parallels between the Testaments produces two different (though compatible) readings of the New Testament. The discernment of relations between blocks of biblical books in the two Testaments opens up “intra-canonical conversations” between these collections that potentially shed light on their content

and guide their application to individual believers and the Christian community.<sup>[38](#)</sup> Depending on the comparisons drawn (e.g., comparing Apostolic Letters with the Latter Prophets of the Hebrew canon, or with the Poetic Books of the Greek canon), different themes or features are highlighted. The parallel between the Pentateuch and the four-part Gospel collection is unaffected by privileging either the Greek or Hebrew arrangement of the Old Testament books, and so we will not add to the discussion provided above.

If the book of Acts is viewed as parallel to the Historical Books of the Greek canon (Joshua–Esther), the summaries of Old Testament history provided by the speech of Stephen



(Acts 7) and the complementary speech of Paul (Acts 13) bear an obvious relation to the (largely) negative historical surveys found in the equivalent Old Testament corpus (cf. Judg. 5; 1 Sam. 12; 2 Kings 17; Neh. 9).<sup>39</sup> This suggests that the events of Acts are a continuation of the history of God's purposes for Israel that are described in the Historical Books and that have now come to fulfillment in Jesus Christ and the work of the Spirit in the church. The demise of the Israelite kingdom plotted in the Historical Books begins to be repaired through the gospel mission recounted in the book of Acts (Acts 1:6).<sup>40</sup>

The suggested parallel also gives prominence to the theme of Jewish rejection of the gospel and its messengers

found in Acts, consistent with Paul's climactic use of Isaiah 6 in Acts 28 ("The Holy Spirit was right in saying to your fathers through Isaiah the prophet: . . .") [v. 25]). The rejection of Jesus (and subsequently of the apostles) is in accord with the pattern set by the earlier rejection of the prophets (cf. Acts 7:52: "Which of the prophets did your fathers not persecute?"). In the books of Samuel and Kings, prophetic figures become a regular feature of the narrative, and Kings may be analyzed in terms of the repeated pattern of confrontations between kings and prophets.<sup>41</sup> The final judgment of the two kingdoms is due to their rejection of the message brought by "my/his [God's] servants the prophets" (2 Kings 17:13, 23; cf. Ezra 9:10, 11; Neh. 9:26).

Read against the background of the Historical Books, the activities of Stephen, Philip, Peter, and Paul are to be situated in the context of Jewish opposition.<sup>42</sup> Stephen and Philip can be viewed as precursors of Paul (Saul): both Stephen and Paul are persecuted; both Philip and Paul are troubled by a magician. Given that the latter chapters of Acts are dominated by scenes in which Paul is standing before governors and kings (Acts 24–26; cf. 9:15–16), Paul's suffering is viewed as fundamental to his vocation and to the presentation of the book as a whole.<sup>43</sup> This also presents him as a model for discipleship.

If, on the other hand, as mentioned in the previous chapter, Acts-Epistles is viewed as a parallel structure to the

Former and Latter Prophets of the Hebrew canon, the role of Acts is seen a little differently, namely, as providing an interpretive framework for the letters that follow.<sup>44</sup> One effect would be to highlight the teaching content of the speeches in Acts, for example, the addresses by Peter and James at the Jerusalem conference (Acts 15:7–11, 13–21), and Paul’s farewell speech to the elders of Ephesus (Acts 20:17–35).<sup>45</sup> The resolution of potential tension in Acts 15 between Paul’s Gentile mission and James and Peter’s Jewish mission sets the context for the apostolic witness of the letters that follow. The order of the General Letters may be modeled on the order of the three “pillars” (James, Cephas [= Peter], and

John) in Galatians 2:9 (another account of the Acts 15 meeting).[46](#)

On the other hand, Robert Wall argues that the decisive role played by James at the conference in Acts 15 (James has the last say) best explains the placement of the Letter of James as the “front piece” of the Catholic Epistle collection.[47](#) The mission activities of Peter and John in Palestine (but not elsewhere) receive brief mention in Acts 8:14–25 and 9:32–11:18, though nothing is said of James venturing beyond Jerusalem. The letters connected to the three “pillars” are directed to the Jewish-Christian Diaspora. This is explicit in the list of addressees in James 1:1 and 1 Peter 1:1, and the Jewish provenance of the Johannine letters is widely accepted.[48](#) Likewise, the churches planted by Paul in

Acts receive letters from the same apostle in the adjoining epistolary section of the canon (e.g., Thessalonica, Corinth, Philippi).<sup>49</sup> In this way, Acts provides the background to help situate individual Pauline letters in their time and location within the apostolic mission to the Gentiles.

Though Acts makes no allusion to Paul writing letters, the juxtapositioning of Acts and Letters would appear to assert that the missionary Paul of Acts is the same Paul who wrote the letters.<sup>50</sup> Scholars have found what they view as evidence that certain Pauline letters were used in the composition of Acts. However, Luke's omission of reference to Paul's letters, or even the fact that he wrote letters, is best seen as an indication that

Acts and the Apostolic Letters need each other and are meant to be read together to provide a paradigmatic picture of early Christianity.<sup>[51](#)</sup> Likewise, though the Former Prophets feature prophetic figures (especially in Samuel and Kings), they make virtually no mention of the Writing Prophets, the only exceptions being Jonah and Isaiah. The canonical proximity of Former and Latter Prophets, their balanced structure as two four-book groupings,<sup>[52](#)</sup> the classifying of all eight books as prophetic, and the lack of substantial overlap between the two main parts, are best viewed as indicating that those responsible for constructing the canon in this way intended that the Former and Latter Prophets be read together, with the book of Kings providing a historical

framework for the oracles of the Latter Prophets.<sup>[53](#)</sup>

In the usual sequence, the Pauline letters are ranked according to their decreasing length. This was a common principle of book order in the ancient world. Likewise, the sequence of Jeremiah, Ezekiel, Isaiah, and the Twelve in the rabbinic *baraita* found in the Babylonian Talmud may also be arranged on the basis of descending order according to length.<sup>[54](#)</sup> Though the position of Romans at the head of the Pauline corpus is due to the mechanical principle of length, it is also the most treatise-like of Paul's letters and functions as a theological introduction and framework for the Pauline corpus it fronts.<sup>[55](#)</sup> The same function applies to the position of



Hosea at the head of the Book of the Twelve. Amos is probably to be dated before Hosea, seeing that the superscription of Amos mentions only Uzziah (Amos 1:1), whereas Hosea 1:1 also lists the three subsequent Judean kings. Hosea lays out the dynamics of the covenant relationship, so that chapters 1–3 function to introduce and summarize the leading themes of the Twelve as a unit (covenant infidelity, subsequent punishment, and final restoration).<sup>[56](#)</sup>

Paul wrote letters to seven churches (Rome, Corinth, Galatia, Ephesus, Philippi, Colossae, and Thessalonica), just as John did in Revelation 2–3, and there are seven Catholic Epistles (one by James, two by Peter, three by John, and one by Jude).<sup>[57](#)</sup> The numerical

schematization (seven = totality) has been taken as indicating that the (mostly) apostolic instructions on local issues contained in these letters are deparicularized and are now applicable in all times and places.<sup>58</sup> Similarly, the Prophetic Books exhibit features that help to universalize their message. The commonly assigned titles of the separate books of the Latter Prophets (e.g., Isaiah; Ezekiel; Amos; Malachi) amount to abbreviations of much longer superscriptions, and so do not give all the information that the superscriptions give. The failure of the brief titles to specify to whom the prophet speaks (whether to Judah, to Israel, or to the exiles), which information is often in the superscription from which the title is extracted (cf. Isa.

1:1; Ezek. 1:1–3; Amos 1:1), likewise serves to extend the scope of their message. In the case of both the Letters and the Latter Prophets, the canonical presentation no longer views their contents as tied to the original occasion or audience. Moreover, if the Pauline corpus is read in the light of the Latter Prophets, the reader is alerted to the nature of the apostle's conversion and commissioning on the Damascus Road as a prophetic call (Gal. 1:15; cf. Jer. 1:4–5).<sup>59</sup> This corresponds to his use of prophetic modes of speech when denouncing and correcting the faults of his addressees,<sup>60</sup> and also to the broader eschatological character of his proclamation (e.g., Gal. 1:4; 1 Thess. 1:10).<sup>61</sup>

On the other hand, if the New Testament is viewed as patterned on the Greek Old Testament, the Letters (Pauline and General), in analogy with the Poetic Books, deal with current issues and perennial concerns and have a distinctly ethical orientation. This reading can be justified by the ethical second half of many of the Pauline letters (e.g., Rom. 12–15; Eph. 4–6; Col. 3–4). The ancient scheme of chapter divisions found in Codex Vaticanus lends additional weight to the ethics of Paul and reminds the reader that the apostle did not teach doctrine for its own sake. Taking Ephesians as an example, a chapter division is placed at Ephesians 4:1 (= ch. 72) in the fourth-century system of capitulation found in Vaticanus.<sup>62</sup> At this

point, the tenor of the letter changes from doctrinal teaching to *paraenesis*, producing a basic two-part division into doctrine (chs. 1–3) and ethics (chs. 4–6). This does not mean that doctrine and ethics can be neatly separated, as is made immediately clear with the apostle urging his readers “to lead a life worthy of the calling to which [they] have been called” (4:1 RSV). The logical connector in 4:1 (“therefore” [*oun*]) makes the same point,<sup>63</sup> and it is found a number of times at the beginning of the hortatory second part of Pauline letters (cf. Rom. 12:1; 1 Thess. 4:1; Col. 2:6 or 3:5). Another chapter division in Vaticanus is placed at Ephesians 5:15 (ch. 74). This chapter continues as far as 6:9 inclusive and contains instructions about Christian

behavior. The opening verse (5:15) uses the metaphor of the ethical “walk” (“Look carefully then how you walk”), with this being the final use of what is a key word in the letter (*peripateō*; found at 2:2, 10; 4:1, 17; 5:2, 8, 15). The capitulation in Vaticanus effectively highlights this theme, for the occurrence of this term coincides with several of the chapter divisions (4:1, 17; 5:15 [chs. 72–74]).<sup>64</sup>

Two further examples that justify connecting the Letters with the Poetic Books of the Greek Old Testament are 1 Peter and James. The suggested connection illuminates the contents of the letters. First Peter is, in large measure, a homily based on Psalm 34, which is quoted at length in 1 Peter 3:10–12 (cf. Ps. 34:13–17 LXX).<sup>65</sup> James is

categorized by the assigned title as a letter written to diaspora Jewish Christians (James 1:1).<sup>66</sup> The pervasive wisdom content of James (e.g., 1:5: “If any of you lacks wisdom, . . .”) draws extensively upon Proverbs and other wisdom material (canonical and intertestamental), all filtered through the teaching of Jesus, the greatest teacher of wisdom (Matt. 12:42; Luke 11:31).<sup>67</sup>

In the case of Revelation, its title (*apokalypsis*) is an incipit, taken from the first Greek word in the book (1:1: “The revelation of Jesus Christ”), with 1:1–2 amounting to a superscription for the book. The sense of the opening words is that this writing contains “the revelation *from* Jesus Christ,”<sup>68</sup> who is the mediator of God’s revelation to believers (via his

angel and his servant John). The title “Revelation” (or Apocalypse) was later viewed as a genre designation and has given its name to a genre (apocalyptic), yet in the book itself, this is the only time the term is used. In all probability, John is not describing his composition as belonging to the literary type called “apocalypse,” nor does it appear that non-canonical apocalyptic works (mostly to be found in the Pseudepigrapha) are the context within which the writer wishes his own work to be interpreted.<sup>69</sup>

It is likely that *apokalypsis* is an allusion to Daniel 2 (LXX/Theodotion), where the verb *apokalyptō* (“to reveal”) is used up to six times.<sup>70</sup> The writer of Revelation draws heavily upon Daniel,<sup>71</sup> which in the Hebrew canon is situated



near the end of the Writings. Moreover, the temple theme, an important theme in Daniel, Ezra-Nehemiah, and Chronicles,<sup>72</sup> is another link between Revelation and the last books in the Writings (see Rev. 3:12; 7:15; 11:1–4, 19; 21:22).<sup>73</sup> The important theme of praising God in Revelation is clearly influenced by one of the most significant books in the Writings, the Psalter (e.g., Rev. 4:8, 11; 5:8–10; 11:17–18; 15:3–4).<sup>74</sup> A number of scholars have explored the relation of the Psalms to apocalyptic ways of thinking,<sup>75</sup> two examples being the depiction of throne scenes (e.g., Rev. 4–5; cf. Dan. 7:9–10, 13–14; Ps. 82:1) and the motif of divine victory over beasts in the sea (e.g., Rev. 13; cf. Dan. 7:1–12; Ps. 74:13–14).

The dependence of Revelation upon a wide range of Old Testament prophetic works is brought to the reader's attention if the final position of Revelation in the New Testament is viewed as parallel to the Prophetic Books of the Greek Old Testament. Within the book itself, this writing of John is termed a prophecy (1:3: "the words of the prophecy"). The similarly worded 22:7, 10, 18 ("the words of the prophecy of this book") and 22:19 ("the words of the book of this prophecy") form an *inclusio* with 1:3. In addition, the verb "to prophesy" (*prophetēuō*) is used in 10:11 to describe John's task: "And I was told, 'You must again prophesy about many peoples and nations and tongues and kings'" (RSV).<sup>76</sup> Other passages of relevance to the

evaluation of the author as a prophet include 1:1, 10; 4:1–2; 17:3; 19:10; 21:10; 22:9. These refer either to his Spirit endowment or to him under the (usually) prophetic title of “servant.” There is no actual quotation from the Old Testament prophets in Revelation (nor of any Old Testament book, for that matter). Rather, prophetic images, allusions, and phraseology form the essential content of the work.<sup>77</sup> Moreover, as Bauckham argues, Revelation presents itself as the summation of the whole biblical tradition of prophecy (especially chs. 5 and 9).<sup>78</sup>

### ***7.1.4 Conclusions***

In this study of the macrostructure of the two Testaments and of the possible dependence of the order of the books of

the New Testament on the order of the books in the Old Testament, we have sought to give due recognition to book order as a paratextual phenomenon. This precludes the idea that one order of the Old Testament books (whether the Greek or Hebrew canon) can be given absolute priority over the other, or that either order can dictate the meaning of the New Testament. We have argued that *either* order of Old Testament books could have influenced the structure of the New Testament, and the result is that the structure of the New Testament parallels that of the Old. If the fit is not exact, the explanation may lie in the fluidity of the Hebrew and Greek Old Testament canons (greater in the second case than in the first). Both orders, each in its own way,

shed light on how those responsible for the ordering of the New Testament understood the books of the New Testament and how they viewed the Old Testament canon. Alternate connections between canonical blocks of books suggest different (though not contradictory) perspectives. The differences are most noticeable when it comes to the interpretation of the Apostolic Letters and the adjudication of the question as to whether they are to be read against the background of the Poetic Books or the Latter Prophets.

With this, we turn to an examination of the Old-New Testament relationship. After some broader prolegomena, we will provide a book-by-book survey of the New Testament use of the Old. This, in

turn, will serve as a foundation for the discussion of individual New Testament books in chapters 8–12 below, where we will build on this material yet will occasionally provide greater detail as warranted by a given New Testament author's use of the Old Testament for thematic or ethical purposes and, especially, as it impacts the book's place in the storyline of Scripture.

## **7.2 The Relationship between the Old and the New Testament**

The relationship between the Old and New Testaments has been described as following a pattern of either disunity/discontinuity or unity/continuity.<sup>[79](#)</sup>

Various mediating approaches attempting to balance elements of continuity and discontinuity have been proposed as well. Disunity/discontinuity was advocated in an extreme form by the second-century heretic Marcion, who completely dissociated the two Testaments and rejected the Old Testament in its entirety (as well as parts of the New Testament), owing to what he perceived to be its inferior presentation of God. More recently, others, while less radical, have asserted the superiority of the New Testament while minimizing the importance of the Old Testament. According to Rudolf Bultmann, Old Testament history is a “history of failure,” a “miscarriage of history”; according to Bultmann, “the history of Israel is not

history of revelation,” and the Old Testament is nothing but “the presupposition of the New.”<sup>80</sup> On the opposite side of the spectrum, some have underemphasized the New Testament while overstating the importance of the Old. The Reformed scholar Wilhelm Vischer, for example, claims that the Old Testament is Christological to such an extent that Jesus’s biography can be reconstructed from its data.<sup>81</sup>

Those identifying a pattern of unity/continuity find that “the Old Testament continually looks forward to something beyond itself,” while “the New Testament continually looks back to the Old.”<sup>82</sup> Scholars favoring this approach view the Old-New Testament relationship as reciprocal. While the Old Testament



cannot be fully understood without the New, the New Testament would lack its proper foundation without the Old. Continuity can be traced along the following lines:<sup>83</sup> (1) *salvation history*: the history of God's people encompasses both the history of Israel and that of the New Testament church; (2) *Scripture*: the New Testament writers frequently cite, allude to, or echo Old Testament passages, utilizing distinctive hermeneutical axioms and appropriation techniques;<sup>84</sup> (3) *terminology*: Jesus and the New Testament writers frequently draw on Old Testament language; the study of significant New Testament theological terms requires an investigation of their Old Testament background; (4) *themes*: beyond the verbal level, the

Old and New Testaments are united by important themes such as creation, sin, promise, covenant, salvation, and Messiah; (5) *typology*: the New Testament features antitypes (escalating patterns) of Old Testament types, whether events (the exodus), characters (Elijah), or institutions (the sacrificial system);<sup>[85](#)</sup> (6) *promise fulfillment*: the New Testament records the fulfillment of countless Old Testament promises in and through the Lord Jesus Christ (e.g., the Matthean and Johannine “fulfillment quotations”; see below); (7) *perspective*: both the Old and the New Testament look forward to an eschatological consummation of God’s redemptive purposes (as is stressed especially by covenant theologians).<sup>[86](#)</sup>

While these patterns of unity/continuity are undeniable, unity ought not to be misconstrued as uniformity, and the biblical witness should be viewed within a framework that allows for development and diversity,<sup>87</sup> even discontinuity (though not disunity), properly understood. An element of discontinuity is introduced into the biblical record through the presence of initially undisclosed but subsequently revealed salvation truths, such as Paul's formulation of the *mystērion* of the body of Christ encompassing both Jews and Gentiles (Rom. 16:25–27; Eph. 3:1–6; Col. 1:25–27).<sup>88</sup> Progressive dispensationalists and others also point to the distinct identities of Israel and the church, contending that the church does not replace Israel in God's plan and that there

remains a future for ethnic Israel (Rom. 11:25–32).<sup>[89](#)</sup>

## **7.3 The New Testament Use of the Old Testament**

In what follows, we will first register several general introductory observations and then provide a book-by-book survey of the New Testament use of the Old Testament. Jesus claimed to be the Messiah predicted in the Old Testament, interpreting both Old Testament types and predictions with reference to himself.<sup>[90](#)</sup> He read the entire Old Testament Christologically, as pointing to himself (Luke 24:25–27, 45–47). Jesus variously affirmed (Matt. 5:17), sharpened (Matt. 5:27–28), or even suspended the Old

Testament (Mark 7:19). His use of Scripture, in turn, became the model for the early church's interpretation of the Hebrews Scriptures.<sup>[91](#)</sup> The New Testament features more than 250 explicit verifiable Old Testament citations.<sup>[92](#)</sup> In addition, it includes thousands of allusions and echoes.<sup>[93](#)</sup> Due to the vast scope of the topic, the following discussion will focus primarily on explicit Old Testament quotations, often marked by some form of introductory formula ("as it is written," "the Scripture says," or some variation thereof).<sup>[94](#)</sup>

The New Testament writers are in agreement that God's revelation in his son Jesus is final and definitive (John 1:1–18; Heb. 1:1–3). They consistently read the Old Testament as prophetically pointing to

the coming of the Messiah, whom they believed to be the Lord Jesus Christ. In so doing, they shared several presuppositions, most importantly that the Scriptures are completely trustworthy, infallible, and authoritative, and that they were fulfilled by the coming of Jesus as Israel's Messiah, the inauguration of the new covenant, and the formation of the new messianic community. The Jesus-centered character of New Testament interpretation sets it apart from the variegated forms of contemporary Jewish interpretation that rejected Jesus's messianic claims and held to various—at times even conflicting—messianic expectations. The Old Testament portions most frequently cited in the New Testament are the Pentateuch, the Psalms,

and Isaiah. The pervasive New Testament use of the Old establishes a strong sense of continuity between the Testaments. According to the New Testament writers, God's activity in the world through the death and resurrection of his Son and through the Spirit in the growth of the church represents a direct fulfillment and continuation of God's activity as recounted throughout the pages of the Old Testament.

New Testament authors worked primarily from the Septuagint (LXX) rather than the Hebrew text, yet the many variances between the New Testament and the LXX indicate the use of different LXX recensions. In addition, the New Testament writers likely quoted the Scriptures from memory, or on occasion

changed a given LXX wording intentionally to match the Hebrew original or to register a particular theological point. Scholars debate to what extent the New Testament writers respected the original context and intent of Old Testament quotations.<sup>95</sup> They also discuss the question as to whether or not, and to what extent, the New Testament writers engaged in hermeneutical practices common in Second Temple Judaism, particularly *peshet* (contemporizing commentary) *midrash* (paraphrase/commentary), and, to a lesser extent, allegory.<sup>96</sup> The Thessalonian letters, Philippians, Colossians, Titus, Philemon, 1–3 John, Jude, and Revelation do not contain any—or contain hardly any—explicit Old Testament quotations,



though several of these writings feature allusions and echoes as well as references to Old Testament characters (e.g., Cain; 1 John 3:12). This is likely due to several factors: (1) the relative brevity of the books; (2) the primarily Gentile background of the churches or individuals to whom they were addressed (though there are times when Paul cites the Old Testament extensively when writing to Gentile audiences); and (3) the lack of appeal to Scripture in the opponents' arguments (e.g., Colossians; 1 John).<sup>97</sup> Following these preliminary remarks, we will now turn to a brief book-by-book examination of the New Testament use of the Old Testament.

### ***7.3.1 Matthew***

Matthew uses the Old Testament primarily to demonstrate how the Old Testament was fulfilled in the birth, life, and death of Jesus the Messiah and the formation of the new messianic community on the basis of allegiance to Jesus as Messiah. Matthew's Gospel—and thus the New Testament—opens with a genealogy of Jesus Christ, identifying him as the son of Abraham and David (1:1; cf. 1:2, 8, 17).<sup>98</sup> The Matthean organizational scheme of fourteen generations each from Abraham to David / from David to the deportation to Babylon / and from the Babylonian exile to Christ (1:17) involves gematria (numerical symbolism) derived from the numerical equivalent of the name “David” (consonantal spelling: *dwd*, i.e., *daleth* [= 4] + *waw* [= 6] + *daleth* [= 4], totaling

14).<sup>99</sup> Together with several references to Jesus as the “son of David” in the Gospel (see below), this opening characterization identifies Jesus’s relationship with David as the—or at least one of the—primary Christological axis/axes for Matthew’s presentation of Jesus.

Fulfillment quotations (featuring the term “fulfill,” *plēroō*) abound in Matthew, particularly in the first four chapters of the Gospel (1:22–23; 2:15, 17–18, 23; 4:14–16; see also 2:5), demonstrating the fulfillment of Old Testament Scripture in virtually every significant aspect of the life of Christ (later fulfillment quotations include 8:17; 12:17–21; 13:35; 21:4–5; and 27:9–10).<sup>100</sup> The virgin birth and the epithet for Jesus, “Immanuel” (Matt. 1:23; cf. Isa. 7:14); his birthplace, Bethlehem

(Matt. 2:6; cf. Mic. 5:2);<sup>101</sup> his escape to Egypt as a child (Matt. 2:15; Hos. 11:1); the slaughter of infants by Herod (Matt. 2:18; cf. Jer. 31:15); Jesus's identification as a Nazarene (Matt. 2:23; cf. the mention of "sprout" [*nēšer*] in Isa. 11:1); the ministry of John the Baptist (Matt. 3:3; cf. Isa. 40:3); and Jesus's ministry in Galilee of the Gentiles (Matt. 4:15–16; cf. Isa. 9:1–2) are all said to fulfill scriptural predictions or patterns regarding God's coming in the person of Jesus the Messiah. Repeated, prominent reference is also made to Jesus's healing ministry in keeping with Isaiah's portrait of him (Matt. 8:17; 11:5; 12:17–21; cf. Isa. 35:5–6; 42:1–4, 18; 53:4; 61:1).

Matthew's fulfillment quotations generally favor the Hebrew original,

while his other quotations more closely follow the Septuagint. This phenomenon has led scholars to propose various explanatory theories. Krister Stendahl argues that a “school of Matthew” accounts for the different interpretive emphasis and text base of the fulfillment quotations.<sup>[102](#)</sup> However, as with most “school” or “community” hypotheses, such a proposal is too speculative. Robert Gundry argues that the text form of Matthew’s fulfillment quotations fits well with other Synoptic quotation material, and that the Markan tradition is unique in its affinity to the Septuagint.<sup>[103](#)</sup> However, this does not explain the considerable differences within Matthew. Despite the lack of a scholarly consensus, it is probable that Matthew drew on his

knowledge of the Hebrew, Greek, and Aramaic textual traditions,<sup>[104](#)</sup> or that he used the LXX version that was available when he wrote.<sup>[105](#)</sup> There is little scholarly agreement on the relationship between the Old Testament context of the quotations and their use in Matthew.<sup>[106](#)</sup>

Other instances where Jesus is shown to fulfill Hebrew Scripture include the division brought by his ministry (Matt. 10:35–36; cf. Mic. 7:6); his rejection by his hometown (Matt. 11:23; cf. Isa. 14:13, 15); Jesus's gentle style of ministry (Matt. 12:17–21; cf. Isa. 42:1–4); his death, burial, and resurrection (Matt. 12:40; cf. Jonah 1:17); the hardened response to Jesus's ministry (Matt. 13:14–15; 15:7–9; 21:33, 42; cf. Isa. 5:1–2; 6:9–10; 29:13; Ps. 118:22–23); Jesus's teaching in

parables (Matt. 13:35; cf. Ps. 78:2); the triumphal entry (Matt. 21:5, 9; cf. Isa. 62:11; Ps. 118:26); the cleansing of the temple (Matt. 21:13; cf. Isa. 56:7; Jer. 7:11); Jesus's lament over Jerusalem (Matt. 23:38–39; cf. Jer. 12:7; 22:5; Ps. 118:26); and his righteous suffering (Matt. 27:34–35, 39, 43, 46, 48; cf. Pss. 22:1, 7, 8, 18; 69:21). Judas's betrayal of Jesus (Matt. 26:15; cf. Zech. 11:12); Peter's denial of Jesus (Matt. 26:31; cf. Zech. 13:7); Jesus's arrest (Matt. 26:54, 56); and the death of Judas (27:9–10; cf. Zech. 11:12–13; Jer. 32:6–9) are also said to fulfill Scripture.<sup>[107](#)</sup>

In five major discourses (chs. 5–7; 10; 13; 18; 24–25), Matthew presents the “Five Books of Jesus,”<sup>[108](#)</sup> again employing numerical symbolism in

keeping with the Jewish notion of five designating the “Five Books of Moses” (the Pentateuch) and the fivefold division of the Books of Psalms.<sup>[109](#)</sup> In keeping with this characterization, Matthew presents Jesus as the “new Moses” who gives his inaugural address—the first Matthean discourse—in the form of the “Sermon on the Mount” (chs. 5–7), where Jesus ascends a mountain and expounds on the deeper intent of the law (5:21–48). By linking Jesus with Moses, the lawgiver, and by showing Jesus’s superiority over Moses, Matthew highlights Jesus’s role as the authoritative teacher of the law (7:28–29; cf. 13:51–52; 28:20).

Several recipients of Jesus’s healings address him as the son of David, invoking God’s promise to David to establish an



eternal dynasty and kingship through his son (ultimately Jesus; 2 Sam. 7:14).<sup>[110](#)</sup> The identification of Jesus as the son of David connects him with the central affirmation of God's purposes in the Old Testament, that he would rule his people through a king after his own heart. This theme of God's representative rule also comports well with Jesus's extensive teaching on the kingdom of God throughout the Gospel (Matt. 4:17, 23; 5:3, 10, 19, 20; etc.). The Abrahamic promise (cf. 1:1–2, 17), for its part, finds its climactic fulfillment in the concluding "Great Commission," where the risen Jesus charges his new messianic community to go and make disciples of the nations, promising his followers his continued presence with them in the Spirit (28:16–20; cf. 1:23).<sup>[111](#)</sup>

### **7.3.2 Mark**

Mark's use of the Old Testament centers primarily on the ministry of John the Baptist (Mark 1:2–3, citing Mal. 3:1; Isa. 40:3); the rejection of Jesus's message and ministry by the Jews (Mark 4:12, citing Isa. 6:9–10; Mark 7:6–7, citing Isa. 29:13); and the sufferings and ultimate rejection of Jesus (Mark 12:1, alluding to Isa. 5:1–2; Mark 12:10–11, citing Ps. 118:22–23; Mark 15:36, citing Ps. 22:1). While most likely writing to a Gentile Roman audience, Mark nonetheless roots the key elements of the gospel of Jesus Christ firmly in the Old Testament Scriptures. Except for the first Old Testament citation, all are found on Jesus's lips. Introductory formulas frequently—though not always—include

the word *gegraptai* (“it is written”; Mark 1:2–3; 7:6; 9:11–13; 11:17; 14:27; cf. 7:10; 12:10, 26, 36). Moreover, specific reference is made to both Moses (7:10) and David (12:36) as authors of Scripture. Jesus’s use of the Old Testament in Mark communicates adherence to the Mosaic law while indicating that Jesus, as the new lawgiver, is superior to Moses.<sup>[112](#)</sup> All of the Old Testament quotations in Mark are also found in Matthew, although several are not included in Luke.

The opening citation is intriguing in that, while the introductory formula mentions only Isaiah, Mark conflates passages from Malachi and Isaiah (Mark 1:2–3; cf. Matt. 3:3; Luke 3:4–6; see also Ex. 23:20). Mark’s point is that Malachi’s

messenger is Isaiah's voice in the wilderness, both of whom find their fulfillment in John the Baptist. Thus, at the very outset of his Gospel, Mark nurtures the expectation of a new exodus and a new return from (spiritual) exile, the coming of God in the person of Jesus, who is none other than the suffering servant of the Lord heralded by the forerunner, John the Baptist. Mark draws on Isaiah in depicting the forerunner (Mark 1:2–3; cf. Isa. 40:3); the rejection of the servant's message (Mark 4:12; 7:6–7; 12:1, 10–11; cf. Isa. 5:1–2; 6:9–10; 29:13); the servant's suffering (Mark 9:12; 14:60–61; 15:4–5; cf. Isa. 53:3, 7); and his ministry to all the nations (Mark 11:17; cf. Isa. 56:7).<sup>113</sup> Isaiah's reference to "the way" of the Lord also prepares for the later presentation of

the road Jesus must travel to the cross and the way his followers are called to traverse as well.

Unlike Matthew, Mark does not place strategic weight on the fulfillment motif (the only instance of *plēroō* is found at 14:49). The fulfillment motif is alluded to in Mark 1:2–3 (citing Mal. 3:1; Isa. 40:3): “his story is good news precisely because it is the fulfillment of scripture.”<sup>114</sup> The overwhelming majority of Mark’s Old Testament references are taken from the Septuagint (LXX), possibly since Mark’s Gentile audience may not have known Hebrew, though occasionally the references resemble the Hebrew MT (6:34; 8:18; 11:9–10). More than half of Mark’s references are to the Prophets, particularly Isaiah (esp. chs. 40–66) and

Daniel. Roughly a quarter each are to the Pentateuch and the Psalms. Mark's use of the Psalter—all in the second section of Mark (8:27–16:8)—extends to Psalm 2 (Mark 1:11; 9:7); Psalm 22 (Mark 15:24, 29, 34); Psalm 110 (Mark 12:36; 14:62); and Psalm 118 (Mark 8:31; 11:9–10; 12:10–11). Virtually all of these references deal with the prospect of death in conjunction with the suffering of the Davidic Messiah.

### **7.3.3 *Luke***

Luke acknowledges in his preface that he was not himself an eyewitness of the events he recorded, and that he used a variety of sources in compiling his account (1:1–4).<sup>[115](#)</sup> Although not to the same extent as Matthew, Luke was also

concerned to demonstrate how Jesus's life and ministry "fulfilled" Old Testament prophetic Scripture (4:21; 18:31; 21:22; 24:25–27, 44–47; cf. 22:16).<sup>116</sup> In the first two chapters of Luke's Gospel, the angelic announcements to Zechariah and Mary allude to Scripture in 1:17 (Mal. 4:6) and 1:35 (Isa. 32:15). Mary's Song in Luke 1:46–55 (the *Magnificat*) echoes Hannah's Song in 1 Samuel 2:1–10. Other possible scriptural echoes in Mary's Song are found at Luke 1:50 (Ps. 103:17); Luke 1:53 (Ps. 107:9); and Luke 1:54–55 (Isa. 41:8–9; Ps. 98:3; Mic. 7:20). Zechariah's Song in Luke 1:68–79 (the *Benedictus*) invokes the promises to Abraham and David and likely alludes to other Old Testament passages at Luke 1:71 (Ps. 106:10); Luke 1:76 (Mal. 3:1); and Luke

1:79 (Isa. 9:2). The first set of explicit Old Testament quotations occurs at the presentation of Jesus at the temple in Luke 2:23–24 (cf. Ex. 13:2, 12; Num. 3:13; 8:17; Lev. 12:8). Simeon’s words at Luke 2:32 allude to Isaiah 49:6.<sup>[117](#)</sup>

The first significant and extensive Old Testament quotation in Luke’s Gospel is found at 3:4–6 (cf. Isa. 40:3–5) with reference to the ministry of John the Baptist (cf. the reference to Mal. 3:1 in Luke 7:27; cf. Mark 1:2–3). While omitting the phrase “and the glory of the Lord shall be revealed,” Luke does make reference to the universal scope of salvation (“all flesh shall see the salvation of God”). The temptation narrative features Old Testament references in Luke 4:4 (Deut. 8:3); Luke 4:8 (Deut. 6:13);



Luke 4:10–11 (Ps. 91:11–12); and Luke 4:12 (Deut. 6:16), evoking reminiscences of Israel's wilderness wanderings.

Arguably, Luke's most distinctive Old Testament reference is found in 4:18–19, where Jesus is presented as the Spirit-anointed messenger of good news to the poor, in keeping with Isaiah's portrait of the servant of the Lord (Isa. 61:1–2; a phrase from Isa. 58:6 is inserted at the end of Luke 4:18). In this programmatic passage, Luke shows that the pattern of Jesus's ministry matches that of Isaiah's servant. In particular, Jesus is shown to minister to the poor and to liberate the oppressed. This theme is continued in the remainder of the Gospel, which depicts Jesus as a compassionate healer and

Savior who reaches out especially to those of low social status.

With the exception of the “greatest commandment” in Luke 10:27 (cf. Deut. 6:5; Lev. 19:18) and the interchange with the “rich young ruler” in Luke 18:20 (Ex. 20:12–13), the Lukan “travel narrative” (Luke 9:51–19:27) is free from explicit Old Testament quotations accompanied by an introductory formula, though there are numerous allusions, such as those to Jonah 3 (Jonah and the Ninevites) and 1 Kings 10:1–10 (Solomon and the queen of Sheba) in Luke 11:29–32; to Micah 7:6 at Luke 12:53; and to Psalm 118:26 at Luke 13:35 (cf. 19:38).<sup>118</sup> The passion narrative includes a sprinkling of Old Testament passages, such as at Luke 19:46 (Isa. 56:7); Luke 20:17 (Ps. 118:22); Luke

20:28, 37 (Deut. 25:5; Gen. 38:8; Ex. 3:6, 15–16); Luke 20:42–43 (Ps. 110:1); Luke 21:27 (Dan. 7:13); Luke 22:37 (Isa. 53:12); Luke 22:69 (Ps. 110:1; cf. 20:42–43); and Luke 23:30 (Hos. 10:8).

Two other distinctive Lukan global Old Testament references are found at 24:27 and 24:44–49, where Jesus is shown to fulfill the Hebrew Scriptures in their entirety. On the whole, Luke is less interested than Matthew in showing a point-by-point fulfillment of Old Testament prophetic prediction in various aspects of Jesus's earthly life and ministry. Instead, Luke shows how Israel's rejection of Jesus as Messiah opened the door for the extension of salvation to the Gentiles.

### 7.3.4 John

Explicit Old Testament quotations in John's Gospel are relatively infrequent. There are fourteen explicit quotations (nine in chs. 1–12 and five in chs. 13–21). Seven of the quotations are from the Psalms, four from Isaiah, two from Zechariah, and one from the Pentateuch. In terms of attribution, one quote each is assigned to John the Baptist (John 1:23) and the disciples (2:17), two to the crowd (6:31; 12:13; cf. 7:42), four to Jesus (6:45; 10:34; 13:18; 15:25; cf. 7:38; 17:12), and six to the Evangelist (12:14–15, 38, 39–40; 19:24, 36, 37; cf. 19:28).<sup>[119](#)</sup> John's explanation of his quotations of Isaiah 53:1 and 6:10 in John 12:38–40 illuminates his Christological reading of the Old Testament.<sup>[120](#)</sup> Isaiah

saw Christ's glory and spoke of him (John 12:41). Although it is uncertain whether John was dependent on the Synoptics in his use of the Old Testament,<sup>[121](#)</sup> there is continuity in introductory formulas (using some form of "it is written" [five quotations] and the fulfillment formula [ten quotations]) and the Christological interpretive lens.

The first explicit quote, at John 1:23, shows that John the Baptist understood himself as the voice crying in the wilderness who paved the way for the coming of God in the person of Jesus. This provides important historical background to the Synoptic portrait, where the quote is supplied by the Evangelists. The next two Old Testament citations in John are found in the bread of life discourse in chapter 6,

which links Jesus with Moses and the children of Israel during the exodus. Two other citations, in 7:38 and 42, are of unclear origin. Jesus's triumphal entry is depicted as the coming of God in the person of Jesus, in keeping with scriptural prophecy (John 12:13–15, citing Ps. 118:26 and Zech. 9:9).<sup>[122](#)</sup>

The most significant clusters of Old Testament references in John are found at 12:38–40—where the Evangelist adduces Isaiah 53:1 and 6:10 in support of his contention that the Jewish people's rejection of Jesus fulfilled Scripture—and in the passion narrative (John 19:24, 36, 37, referring to Ps. 22:18; Ex. 12:46 or Num. 9:12; and Zech. 12:10, respectively; see also John 19:28).<sup>[123](#)</sup> The Farewell Discourse contains three additional Old

Testament references by Jesus (John 13:18; 15:25; 17:12; cf. Pss. 41:9; 35:19). Notable is the switch from a variety of introductory formulas to a consistent pattern of fulfillment quotations starting at John 12:38 and continuing at 13:18; 15:25; 17:12; 18:9, 32; 19:24, 28, 36, and 37. In all these instances, the word used for “fulfill” is *plēroō*, except for 19:28, where *teleioō* is used, possibly in conjunction with Jesus’s cry on the cross, “It is finished” (19:30; *tetelestai*).<sup>[124](#)</sup>

Beyond these explicit citations, there are many scriptural allusions and references involving Old Testament symbolism in John.<sup>[125](#)</sup> The Gospel starts out with an unmistakable allusion to Genesis 1:1, indicating that, in Christ, God acted in continuation with his work in

creation. Also, John 1:14, 17, and 18 allude to Exodus 34:6 and 33:20, showing how God's revelation in and through Jesus surpasses God's previous revelation in and through Moses. Another important Old Testament allusion is made by Jesus's reference to a new birth in "water and spirit" (John 3:5 [our translation]), which most likely invokes Ezekiel 36:25–27.<sup>[126](#)</sup> Jesus is also shown to fulfill the symbolism underlying Jewish festivals such as Passover (John 6) and Tabernacles (chs. 7–8). In addition, depictions of Jesus as the "good shepherd" and the "true vine" (chs. 10; 15) hark back to passages such as Ezekiel 34 and Isaiah 5.<sup>[127](#)</sup> Finally, John's distinctive "I am" sayings most likely evoke Isaiah's depiction of the way



YHWH speaks (Isa. 40–66; e.g., Isa. 43:25).[128](#)

### **7.3.5 Acts**

Old Testament citations in the book of Acts (always from the Greek Old Testament)[129](#) are clustered around three major speeches: (1) Peter's sermon at Pentecost;[130](#) (2) Stephen's speech to the Sanhedrin;[131](#) and (3) Paul's synagogue address at Pisidian Antioch.[132](#) Beyond this, Peter cites Scripture in making a case for replacing Judas with another twelfth apostle (Acts 1:20, citing Ps. 69:25; 109:8) as well as at other early occasions;[133](#) James cites Amos 9:11–12 at the Jerusalem Council (Acts 15:16–18); and Paul refers to Exodus 22:28 and Isaiah 6:9–10 at Acts 23:5 and 28:26–27.

Two further instances are the early church's reference to Psalm 2:1–2 in prayer at Acts 4:25–26, and the interaction between Philip and the Ethiopian eunuch involving Isaiah 53:7–8 at Acts 8:32–33.

Peter's introductory reference in Acts 2:16 to the Joel 2:28–32 quotation (Acts 2:17–21) provides a good picture of early Christian interpretation: “this is what was uttered through the prophet Joel.” Peter is interpreting the church's experience of the outpouring of the Holy Spirit at Pentecost as the direct fulfillment of Joel's prophecy and the inauguration of the day of the Lord (Acts 2:20). The quotation of Amos 9:11–12 in Acts 15:16–17 is a significant text that has proved to be a major battleground between dispensational and covenantal

theologians. In context, the passage provides the scriptural basis for the Jerusalem Council's support of Paul's Gentile mission through a Christological interpretation of the rebuilding of David's fallen tent, which is the church as the new temple.<sup>[134](#)</sup> The quotation of Isaiah 53:7–8 LXX at Acts 8:32–33 is theologically significant in the way in which it applies Isaiah 53 directly to Jesus's suffering and death (cf. the earlier appeal to Isa. 53 in Luke 22:37).<sup>[135](#)</sup> With regard to Luke's knowledge of the Old Testament, Traugott Holtz has argued that Luke did not know the Pentateuch, and references to it are dependent upon his sources.<sup>[136](#)</sup> This conclusion, however, seems highly unlikely in that Luke demonstrates a command of the Old Testament in these

texts that, while reliant on sources (Luke 1:1–4), doubtless shows a personal command of the LXX itself.<sup>[137](#)</sup>

Some interpreters argue that Luke did not employ a genuine promise-fulfillment hermeneutic but used the language of Scripture to interpret and explain current events that had taken place in Christ's life and in the formation of the early Christian community.<sup>[138](#)</sup> Others, such as Darrell Bock, allow that Luke understood the Old Testament as prophesying and predicting the Christ event and its aftermath, possibly even through prophetic, as opposed to comparative, typology.<sup>[139](#)</sup> Yet others contend that genre plays a decisive role, with psalms being interpreted typologically and prophetic texts generally being interpreted in terms of fulfillment.<sup>[140](#)</sup>

### **7.3.6 Paul**

In the Pauline literature (including the disputed epistles), quotations occur only in Romans (sixty quotations); 1 Corinthians (seventeen quotations); 2 Corinthians (ten quotations); Galatians (ten quotations); Ephesians (five quotations); 1 Timothy (one quotation: 1 Tim. 5:18, citing Deut. 25:4); and 2 Timothy (one quotation: 2 Tim. 2:19, citing Num. 16:5). Romans, Galatians, and the Corinthian correspondence contain all but seven of the Pauline Old Testament quotations. Romans includes more than half of Paul's Old Testament citations, and Romans 9–11 features half of those. Paul generally introduces his Old Testament quotations with some sort of introductory formula and quotes mostly from Isaiah, the

Psalms, Deuteronomy, Genesis, and the Minor Prophets (in that order).<sup>[141](#)</sup>

Throughout the Pauline corpus, there is a wide diversity of interpretive approaches and text forms. Despite the possible presence of allegory in some Pauline texts (1 Cor. 9:9; 10:3; 2 Cor. 3:12–16; Gal. 4:21–31), there is a clear difference in kind between Pauline exegesis and the allegorical exegesis practiced by Philo.<sup>[142](#)</sup> More profitable comparisons have been drawn between Paul and the Qumran interpreters—particularly in terms of an eschatological hermeneutic and introductory formulas (“as it is written”)—yet Paul’s hermeneutical axiom (that Jesus is the Christ) sets him apart from Qumran. Parallels have also been drawn between

Paul and rabbinic interpreters, but these connections are complicated because rabbinic literature postdates Paul by two or more centuries.<sup>[143](#)</sup> Paul's hermeneutic is thoroughly Christological. He often employs typology based on the conviction that God is in charge of history and that there are repeatable patterns in God's interaction with his people and his intervention in history.

### *7.3.6.1 Romans*

The book of Romans contains close to sixty explicit Old Testament quotations. Two main clusters of quotations occur in chapters 3–4 and 9–11, with only one quotation each in chapters 1, 2, 7, and 8. Twelve quotations are scattered throughout chapters 12–15. Paul's nine

quotations from Genesis all come from Genesis 15–25 and are found in Romans 4:3 (Gen. 15:6); Romans 4:9 (Gen. 15:6); Romans 4:17 (Gen. 17:5); Romans 4:18a (Gen. 17:5); Romans 4:18b (Gen. 15:5); Romans 4:22 (Gen. 15:6); Romans 9:7 (Gen. 21:12); Romans 9:9 (Gen. 18:10, 14); and Romans 9:12 (Gen. 25:23). These two clusters of Genesis quotations are due to Paul's development of the Abrahamic theme in chapters 4 and 9 in his discussion of justification by faith and the identity of Abraham's descendants.

Paul primarily quotes from the Old Testament in Romans to support and defend his engagement in the Gentile mission through the proclamation that Gentiles can receive salvation and be included in the people of God by faith in



Jesus and not by works of the law. This concern is central to his defense of the righteousness and faithfulness of God to his covenant with Abraham.<sup>[144](#)</sup> Paul's purpose is manifest from the initial programmatic quotation at 1:17, rooting Paul's gospel in Habakkuk 2:4, which the apostle interprets as indicating that righteousness is from divine faith(fulness) to (human) faith.<sup>[145](#)</sup> Subsequent quotations include,

- the Old Testament catena establishing that Jew and Greek are equally and universally under sin in Romans 3:10–18<sup>[146](#)</sup>
- the above-discussed development of the Abrahamic theme in chapters 4 and 9

- the use of Hosea 1:10 and 2:23 in Romans 9:25 and 26 to explain how “not my people” could become “sons of the living God”
- the use of Joel 2:32 in Romans 10:13 to make clear that whoever—whether Jew or Gentile—calls on the name of the Lord will be saved<sup>[147](#)</sup>
- the scriptural explanations Paul provides for Israel’s rejection of her Messiah<sup>[148](#)</sup>
- the scriptural basis for Paul’s hope in Israel’s future restoration<sup>[149](#)</sup>
- the presentation of Jesus as the Davidic Messiah in whom the Gentiles will rejoice and hope.<sup>[150](#)</sup>

In contrast to the heavy use of Scripture in the sections of the letter where Paul is defending his Gentile mission, the chapters where he develops and describes new life in the Spirit through sharing in Christ's death and resurrection (Rom. 6–8) are relatively free of Old Testament quotations. The two that are present do not play a significant role in the argumentation.<sup>[151](#)</sup>

Half of Paul's scriptural quotations in Romans occur in chapters 9–11 (thirty out of sixty quotations), and this section of the letter therefore calls for special attention.<sup>[152](#)</sup> Paul relies heavily on the Old Testament in his defense of God's faithfulness to his promises to Israel, and he begins by contending that the “word of God” has not failed (Rom. 9:6) because

salvation was never guaranteed for all the descendants of Abraham. He adduces support for this from the fact that God's promises focused on Isaac over Ishmael and Jacob over Esau.<sup>153</sup> Paul also asserts God's sovereignty in election by quoting Exodus 33:19: "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion" (Rom. 9:15). This quotation is followed up by the example of Pharaoh, who further illustrates God's sovereign power and choice (Ex. 9:16 LXX in Rom. 9:17). These references in chapter 9 answer the question of God's justice/righteousness and faithfulness to his promises. Not all ethnic descendants of Abraham are children of promise. God does not compel all ethnic Israelites to believe; he freely

chooses who will be the recipients of his salvation.

Paul proceeds to use the Old Testament to argue that God's election applies to both a remnant of ethnic Jews and believing Gentiles (Rom. 9:24–29). Hosea 1:10 and 2:23 support the extension of God's saving election to the Gentiles who were formerly “not my people” (Rom. 9:25–26), while Isaiah 1:9 LXX and 10:22–23 LXX support Paul's conclusion from Scripture that only a remnant of ethnic Israel will be saved. The final Old Testament quotation in Romans 9 provides a Christological explanation for why Gentiles were being saved in larger numbers while most of Israel had rejected Jesus. The Messiah proved to be a stumbling block for Jews

who did not embrace him, while becoming the source of salvation for both Jews and Gentiles who believed in him (Rom. 9:33, citing Isa. 8:14; 28:16 LXX).<sup>154</sup> Paul follows this up by interpreting Deuteronomy 9:4 and 30:12–14 Christologically (Rom. 10:6–8) to point to the accessibility of the righteousness based on faith for all who believe. With this Christological interpretation, the “gift of Torah has now been transcended by the gift of Christ,”<sup>155</sup> leading to the universal availability of the “word of faith that we proclaim” (Rom. 10:8). This universal availability of righteousness by faith in Jesus (Rom. 10:9–10) is supported by references to Isaiah 28:16 LXX in Romans 10:11 (“Everyone who believes in him will not be put to shame”) and Joel

2:32 in Romans 10:13 (“everyone who calls on the name of the Lord will be saved”). The quotation of Isaiah 52:7 in Romans 10:15 is not germane to the argument but rhetorically underscores the importance of proclaiming the good news (Rom. 10:14–15).

In Romans 10:16, Paul returns to the fact that many in Israel had rejected the proclamation of good news and argues that this rejection was also foretold in the Old Testament Scriptures by quoting Isaiah 53:1 LXX (Rom. 10:16); Psalm 19:4 LXX (Rom. 10:18); Deuteronomy 32:21 (Rom. 10:19); Isaiah 65:1 LXX (Rom. 10:20); and Isaiah 65:2 (Rom. 10:21).[156](#) These quotations lead Paul to ask rhetorically if God has rejected his people (Rom. 11:1). He rejects the idea

on the scriptural basis that God had always preserved for himself an elect remnant (1 Kings 19:10, 14, 18, in Rom. 11:3–4) and that it was this elect remnant that obtained what was promised while the rest were hardened.<sup>[157](#)</sup> Through the example of the olive tree, Paul proceeds to undercut any basis for Gentile boasting and emphasizes that the partial hardening Israel was experiencing was temporary and that one day “all Israel will be saved” (Rom. 11:26). This claim is supported by the quotation of Isaiah 59:20–21 LXX and Isaiah 27:9 LXX in Romans 11:26–27. Paul concludes the entire argument of Romans 9–11 with a doxology based on Isaiah 40:13 LXX and Job 41:11 (Rom. 11:34–35).<sup>[158](#)</sup>



In addition, Paul uses the Old Testament in the hortatory section of the letter (chs. 12–15) to support general *paraenesis* (exhortation)<sup>[159](#)</sup> but also to show how the mixed community of Jews and Gentiles were to treat each other with respect and love.<sup>[160](#)</sup> What is more, the apostle drew inspiration for his own mission to the unevangelized from the universal scope of Isaiah 52:15 LXX (Rom. 15:21). In addition to explicit quotations, Paul also alludes to, or echoes, Israel's Scriptures at numerous points. Rather than limit oneself to the study of explicit citations, therefore, it is vital to understand the way in which Paul taps into antecedent scriptural narratives in formulating and expressing his theology.<sup>[161](#)</sup>

### 7.3.6.2 *1 Corinthians*

The seventeen Old Testament quotations in 1 Corinthians are scattered throughout the book. The first six quotations all focus on the counterintuitive way in which the cross of Christ displays God's wisdom and puts to shame the wisdom of the wise while highlighting the superiority of God's wisdom displayed in Christ.<sup>[162](#)</sup> Paul puts the Old Testament to work in his practical instruction and exhortation throughout the remainder of the letter.<sup>[163](#)</sup> The use of Exodus 32:6 in 1 Corinthians 10:7 is striking because it follows a fairly explicit methodological statement by Paul concerning his reading of the Old Testament: "Now these things took place as examples for us, that we might not desire evil as they did" (1 Cor. 10:6).

This is similar to his application of the Old Testament in Romans 4:23–24, which states, “But the words ‘it was counted to him’ were not written for his sake alone, but for ours also.” Paul is asserting that the Old Testament Scriptures were written for the New Testament community, who were living in the last days inaugurated by Christ’s death and resurrection.

Paul uses Psalm 24:1 in 1 Corinthians 10:26 to support his instructions that Christians should eat whatever is sold in the meat market. He uses Isaiah 28:11–12 in 1 Corinthians 14:21 to ground and explain the practice of speaking in tongues in Scripture. Paul’s use of Psalm 8:6 in 1 Corinthians 15:27 is theologically significant because he interprets it to indicate a functional difference between

God and his Son. All will be subjected to the Son except God himself, to whom the Son will also be subjected (1 Cor. 15:28). Paul also employs Old Testament quotations in his discussion of the future resurrection and the defeat of death.<sup>[164](#)</sup>

### *7.3.6.3 2 Corinthians*

There does not seem to be any unified pattern behind Paul's use of the Old Testament in 2 Corinthians. While not containing any explicit quotations, chapter 3 is saturated with Old Testament Scripture in the contrast between Paul's new covenant ministry and the old covenant ministry of Moses.<sup>[165](#)</sup> Paul uses Psalm 116:10 in 2 Corinthians 4:13 as an analogy for his faith in the future resurrection of believers, and he quotes

Isaiah 49:8 in 2 Corinthians 6:2 to strengthen his appeal to his readers to receive God's grace and salvation. A cluster of four quotations in 2 Corinthians 6:16–18 is used to exhort the believers to purity because they are God's spiritual temple.<sup>166</sup> Paul uses two quotations to support his exhortation to the Corinthians to give generously.<sup>167</sup> Finally, he uses Jeremiah 9:24 in 2 Corinthians 10:17 to explain the proper place of boasting and Deuteronomy 19:15 to stress the well-known fact that “[e]very charge must be established by the evidence of two or three witnesses” (2 Cor. 13:1).

#### 7.3.6.4 *Galatians*

In Galatians, Paul uses the Abrahamic narrative (Gen. 12:3, 7; 15:6) coupled

with Habakkuk 2:4 to mount a scriptural defense of his Gentile mission, as he did in Romans.<sup>[168](#)</sup> These quotations are clustered in Galatians 3:6–16 along with Leviticus 18:5, Deuteronomy 21:23, and Deuteronomy 27:26 LXX.<sup>[169](#)</sup> This high concentration of Old Testament quotations (seven of ten quotations in Galatians) supports the Gentile mission by establishing that Abraham was justified by faith (Gal. 3:6, citing Gen. 15:6); Gentiles are likewise justified by faith (Gal. 3:8, citing Gen. 12:3 or 18:18); those who rely on the works of the law are under a curse (Gal. 3:10, citing Deut. 27:26 LXX); the righteous will live by faith (Gal. 3:11, citing Hab. 2:4); the law is not of faith (Gal. 3:12, citing Lev. 18:5); Christ bore the curse of the law by hanging on a tree

(Gal. 3:13, citing Deut. 21:23); and Christ is the single “seed” promised to Abraham (Gal. 3:16, citing Gen. 12:7).

Paul’s concentrated use of the Old Testament to argue for justification by faith and the proclamation of his gospel in the Gentile mission in Galatians 3:6–16 is supported by two quotations in Galatians 4—Isaiah 54:1 in Galatians 4:27; and Genesis 21:10 in Galatians 4:30—both of which are used to develop an allegorical comparison of Hagar with Mount Sinai and Sarah with Jerusalem, juxtaposing the old covenant of bondage and slavery with the new covenant of promise and freedom. The final Old Testament quotation in Galatians is used to exhort believers to love and unity by drawing attention to the consequences of infighting and disunity

(Lev. 19:18 in Gal. 5:14). In an intriguing passage at the end of the letter, Paul speaks of “the Israel of God” (Gal. 6:16), most likely a reference to the church composed of believing Jews and Gentiles.[170](#)

#### 7.3.6.5 *Ephesians*

All of the Old Testament quotations in Ephesians occur in the final half of the letter in Paul’s practical exhortations.[171](#) Ephesians 4:8 includes a quotation of Psalm 68:18 that is Christologically interpreted to indicate that Christ dispersed gifts among his people for the work of ministry and the building up of his body (Eph. 4:9–12). Paul uses this quotation to argue that unity and peace in the church do not exclude a diversity of



gifts. This is the only citation in the book that begins with a quotation formula (“therefore it says”), and yet the text differs notably from both the LXX and MT by using the verb *edōken* (“he gave”) instead of the original verb “you received” (MT, *lāqahtā*; LXX, *elabes*).

This change is possibly due to Jewish exegetical tradition, particularly the Targum on Psalm 68:19, that saw Moses ascending to heaven, receiving the Torah, and giving it to the people.<sup>[172](#)</sup> If so, Paul may be citing Psalm 68:18 to argue polemically that Jesus ascended above the heavens to give gifts of grace, as opposed to Moses, who ascended to heaven to give people the Torah. Because the examples from Jewish exegetical tradition postdate Ephesians, it is also possible that Paul

was theologically motivated to make the changes independently, in order to emphasize the gift theme (Psalm 68 focuses on the many gifts of God to his people) and to stress Christ's triumph over the powers opposed to God's people.[173](#)

Old Testament quotations are used in the rest of Ephesians to ground explicit exhortations to speak the truth (Eph. 4:25, citing Zech. 8:16), abstain from anger (Eph. 4:26, echoing Ps. 4:4 LXX), and honor parents (Eph. 6:2–3, citing Ex. 20:12 or Deut. 5:16). Finally, the one-flesh union of husband and wife in Genesis 2:24 (cited in Eph. 5:31) is interpreted in Ephesians 5:32 to refer to Christ and the church.[174](#) In addition, we find several discernible allusions to or

echoes of Old Testament passages in the letter. The expectation expressed in Ephesians 1:22 that God will put all things under Christ's feet alludes to Psalms 8:6 and 110:1 (cf. 1 Cor. 15:25), while Paul's affirmation that Christ "preached peace to you who were far off and peace to those who were near" in Ephesians 2:17 alludes to YHWH's pronouncement in Isaiah 57:19, "Peace, peace, to the far and to the near."<sup>175</sup>

#### 7.3.6.6 *1–2 Timothy and Titus*

Explicit Old Testament quotations are infrequent in Paul's letters to Timothy and Titus.<sup>176</sup> In 1 Timothy 5:18, Paul cites Deuteronomy 25:4 to argue, in an argument from the lesser to the greater, that if oxen may be the beneficiaries of

their toil, then elders should much more be considered worthy of double honor—respect as well as financial remuneration.<sup>177</sup> The Pauline application is also in accord with the humane strand in Moses's instructions in Deuteronomy (cf. 1 Cor. 9:9: "Is it for oxen that God is concerned?"). In 2 Timothy 2:19, Paul cites Numbers 16:5 to bring assurance to believers in the wake of some who had swayed from the truth, affirming that the "Lord knows those who are his" (cf. Num. 16:26–27; Isa. 26:13).

In addition, Paul alludes to several Old Testament passages. In 1 Timothy 2:5, he may allude to the coming ruler and savior mentioned at Numbers 24:7, 17, and Isaiah 19:20. In 1 Timothy 2:8, the phrase "in every place" alludes to Malachi 1:11

LXX (“For from the rising of the sun to its setting my name is glorified among the nations, and *in every place* incense is brought to my name”). The rationale for Paul’s prohibition of women teaching or having authority over men at worship gatherings appeals to the accounts of creation and the fall in Genesis 2 and 3 (1 Tim. 2:13–14; cf. v. 12).<sup>178</sup> Similarly, 1 Timothy 4:3–5 harks back to the creation narrative, while the reference to the requirement of two or three witnesses in 1 Timothy 5:19 alludes to Deuteronomy 19:15 (cf. 2 Cor. 13:1). The reference to God’s name not being blasphemed in 1 Timothy 6:1 echoes passages such as Isaiah 52:5.

In 2 Timothy 3:8, Paul may be alluding to Exodus 7:11 when speaking of Jannes

and Jambres.<sup>[179](#)</sup> The reference to God repaying people for their works in 2 Timothy 4:14 likely echoes passages such as Psalm 62:12 and Proverbs 24:12. There is also an important connection between the reference to Paul being “rescued from the lion’s mouth” in 2 Timothy 4:17 and Psalm 22:21 (and maybe also Dan. 6:22); the reference to “all the Gentiles” hearing the gospel message in 2 Timothy 4:17 also involves a possible echo of Psalm 22:27.<sup>[180](#)</sup>

There are no citations of the Old Testament in Titus, though the statement at 2:14 that Christ “gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works” is reminiscent of passages such as

Psalm 130:8 (redemption from lawlessness) and Ezekiel 36:25–33; 37:23 (eschatological cleansing).

### 7.3.7 *Hebrews*

The author of Hebrews never introduces Old Testament quotations with “it is written” (*gegraptai*), but most often uses some form of the verb “to say” (*legein*).<sup>[181](#)</sup> This striking difference in introductory formulas emphasizes the Old Testament as the divinely spoken word. God is most often the speaker of Old Testament quotations, but the Son of God (Heb. 2:12–14; 10:5–7) and the Holy Spirit (3:7–11; 10:15–17) also speak. Some interpreters associate the author of Hebrews with Philo in regard to allegorical interpretive practices.

However, a more convincing case can be made that the use of the Old Testament in Hebrews is similar to mainstream early Jewish and Christian (particularly apocalyptic) interpretive practices.<sup>182</sup> Many parallels have been adduced between the use of the Old Testament in Hebrews and rabbinic hermeneutics—particularly in regard to *midrash* (7:1–10; 10:5–10), chain quotations (1:5–12), and the employment of lesser-to-greater arguments (*qal wahomer*; Heb. 2:2–3; 9:13–14; 10:28–29; 12:9; 12:25). Typological interpretation is pervasive, particularly in 8:3–10:18. A distinctive feature of the use of the Old Testament in Hebrews is the way in which shorter passages from longer quotations are repeated and explained (3:7–9; 10:5–7).



Old Testament quotations in Hebrews fall into two broad categories: (1) quotations used rhetorically to warn the readers against falling away and to motivate perseverance; and (2) quotations used to support Christ's legitimate role as the eternal heavenly high priest. These two categories correspond to the way in which Hebrews structurally moves back and forth between exhortation and exposition.

### *7.3.7.1 Exhortation in Hebrews*

The opening chapter of Hebrews marshals an impressive array of Old Testament quotations to demonstrate the Son's superiority to the angels.<sup>[183](#)</sup> This superiority is leveraged rhetorically in Hebrews 2:1–4 in a lesser-to-greater

argument and warning: If disobedience to the message declared by angels received just retribution, how shall those escape who neglect the great salvation declared by the Lord? The use of Deuteronomy 32:35–36 at Hebrews 10:30 caps a similar lesser-to-greater argument in Hebrews 10:26–30. If those who set aside the law of Moses died, a far worse punishment will come to those who spurn the Son of God. Habakkuk 2:3–4, which Paul cites in both Romans and Galatians, is used in Hebrews 10:37–38 to warn the readers against shrinking back and to motivate them to live by faith and receive what is promised (10:36, 39).[184](#)

The Old Testament quotations in Hebrews 3–4 function rhetorically to intensify the warning against people

turning away and hardening their hearts by comparison with the wilderness generation of Israelites, who failed to enter their rest because of disobedience and unbelief.<sup>[185](#)</sup> The author of Hebrews capitalizes on the chronological difference between Joshua bringing the people into rest in the land and the words in the psalm, to argue that the psalm was pointing beyond rest in the land to an eschatological Sabbath rest for God's people (Heb. 4:7–8).<sup>[186](#)</sup> Positive exhortation, as opposed to warning, occurs at Hebrews 6:13–14, which stresses the certainty of God's promises based on the fulfillment of the Abrahamic promise (Gen. 22:16–17). Believers can have strong encouragement and hope based on this certainty (Heb. 6:18–19).

Hebrews 12:5–6, likewise, positively motivates the readers to respond to God's discipline because he disciplines only his sons, whom he loves (citing Prov. 3:11–12 LXX).

The three quotations in Hebrews 11 illustrate the life of faith with Old Testament examples.<sup>187</sup> Similarly, Hebrews 12:20 cites Exodus 19:12–13, and Hebrews 12:21 cites Deuteronomy 9:19 to describe the terror associated with God's coming to Sinai, while Hebrews 12:26 cites Haggai 2:6 LXX as proof of God's future, eschatological upheaval. The final two quotations of the book support the exhortation to contentment because of the promise of God's presence.<sup>188</sup>

### 7.3.7.2 *Exposition in Hebrews*

The Old Testament quotations in Hebrews 2 all develop the idea of Christ's solidarity with believers. First, Hebrews 2:5–8 quotes and interprets Psalm 8:4–6 LXX Christologically with Christ summing up humanity, being made lower than angels for a time, and being exalted to glory and honor. The following quotations in chapter 2 establish how this exalted and reigning Christ shares solidarity with his “brothers.”<sup>[189](#)</sup> This solidarity (“made like his brothers in every respect”) was necessary so that he might be a merciful and faithful high priest (Heb. 2:17). Hebrews uses further Old Testament quotations to develop Jesus's qualification to be the heavenly high priest. Hebrews 5:5 (citing Ps. 2:7)

establishes that the high priest must be appointed to the task just as God appointed the Son for the role of priest (cf. Ps. 110:4 in Heb. 5:6). Psalm 110:1 is the most-cited Old Testament text in the New Testament,<sup>[190](#)</sup> but the author of Hebrews is the only one who contextually develops the significance of Psalm 110:4, with the entire seventh chapter of Hebrews being devoted to this theme. Jesus's priesthood according to the order of Melchizedek explains how Jesus could be a high priest even though he was not a physical descendant of Levi.<sup>[191](#)</sup>

Once the author of Hebrews satisfactorily establishes the legitimacy of Jesus's priesthood, he proceeds to argue from the Old Testament for the superiority of the new covenant over the old.<sup>[192](#)</sup> The

quotation of Exodus 24:8 in Hebrews 9:20 establishes the necessity of sprinkling with blood, which was fulfilled by Jesus (Heb. 9:23–24). The quotations in Hebrews 10, likewise, show how Jesus fulfilled the sacrificial system (Ps. 40:6–8 in Heb. 10:5–7) and provided forgiveness of sins in accordance with the new covenant (Jer. 31:33–34 in Heb. 10:16–17).

### ***7.3.8 James***

James quotes the Old Testament to support his practical exhortations to his readers to love and show mercy (Lev. 19:18 in James 2:8; Ex. 20:13–14 and Deut. 5:17–18 in James 2:11), and to submit humbly to God (Prov. 3:34 LXX in James 4:6; also cited in 1 Pet. 5:5). In addition,

James cites Genesis 15:6 in James 2:23 to highlight the inseparable nature of faith and works. In contrast to Paul, who focuses on the significance of the chronological priority of Abraham's faith and declaration of righteousness to the covenant of circumcision (Rom. 4:1–12), James uses Genesis 15:6 as a narrative theological summary of Abraham's entire life of faith and obedience without regard to chronology; correspondingly, he combines his quotation of Genesis 15:6 with Genesis 22 (James 2:21–23).[193](#)

### ***7.3.9 Peter***

First Peter's initial Old Testament quotation comes from Leviticus 19:2 (1 Pet. 1:16) and calls the reader to a life of holiness just as God is holy.[194](#) Peter



interprets Psalm 34:12–16 (1 Pet. 3:10–12) eschatologically in order to motivate love for one's enemies and employs Proverbs 3:34 LXX (1 Pet. 5:5) to motivate humility. In addition, Peter employs the Old Testament theologically to interpret Christ's foundational role<sup>195</sup> and sinlessness (Isa. 53:9 in 1 Pet. 2:22) and to present the Christian community as the fulfillment of the Old Testament people of God.<sup>196</sup> Moreover, Peter quotes Isaiah 40:6–8 (1 Pet. 1:24–25) to highlight the eternal nature of God's word, and Proverbs 11:31 LXX (1 Pet. 4:18) to interpret the suffering experienced by the community as the beginning of God's eschatological judgments.

The only Old Testament quotation in 2 Peter occurs at 2:22 (Prov. 26:11) as an

example of those who escape the defilements of the world through Jesus Christ but are again entangled and overcome: “The dog returns to its own vomit, and the sow, after washing herself, returns to wallow in the mire.”

### ***7.3.10 Jude***

Jude contains no Old Testament quotations but intriguingly quotes 1 Enoch 1:9 (Jude 14–15) to describe God’s judgment of the wicked in the final day. This quotation from 1 Enoch demonstrates continuity with Old Testament theophany statements and was likely employed because of the authority attributed to 1 Enoch by Jude’s audience.<sup>[197](#)</sup> First Enoch was highly valued in Second Temple Judaism and presumably among early

Jewish Christians. Jude also makes veiled reference to the archangel Michael contending with the devil, an event possibly alluded to in a lost portion of *The Testament of Moses* (Jude 8–10).[198](#)

### **7.3.11 Revelation**

The book of Revelation contains no explicit Old Testament quotations, yet features more references, allusions, and echoes than any other New Testament book.[199](#) The majority of these references come from Isaiah, Ezekiel, Daniel, and the Psalms.[200](#) Almost every verse of Revelation contains some form of allusion or echo, with the total number varying from 195 to 1,000 depending on the criteria employed.[201](#) This indirect use of the Old Testament serves to present John

and his visions as standing in continuity with the Hebrew prophets who prophesied about the coming salvation and judgment on the day of the Lord.<sup>[202](#)</sup>

John's scriptural allusions relate to the Old Testament in different ways, as (1) informal direct prophetic fulfillment; (2) universalization; (3) analogy; (4) indirect typological themes; (5) inverted or ironic usage; (6) literary prototype; (7) thematic continuity; or (8) stylistic similarity.<sup>[203](#)</sup> The use of the Old Testament to indicate *prophetic fulfillment* is labeled informal because there are no explicit introductory formulas. One of the closest occurrences to an actual quotation in Revelation is a clear example of this phenomenon: "Behold, he is coming with the clouds,

and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him” (Rev. 1:7 alluding jointly to Dan. 7:13 and Zech. 12:10). The descent of the son of man from Daniel 7 and the repentance of God’s people after his defeat of the enemy nations in Zechariah 12 are universalized (“all the tribes of the earth”) and interpreted as being fulfilled at Christ’s second coming.<sup>204</sup> Other examples of *universalization* or escalation involve the application to the church of Old Testament material focused on Israel (“a kingdom, priests” in Rev. 1:6; 5:10; from Ex. 19:6).

The use of the Old Testament by *analogy* in Revelation can be illustrated by the way in which John depends on the Old Testament to develop the themes of

God's judgment,<sup>[205](#)</sup> the tribulation and persecution of God's people,<sup>[206](#)</sup> seductive idolatrous teaching,<sup>[207](#)</sup> and divine protection,<sup>[208](#)</sup> to list but a few examples. This is closely related to the use of the Old Testament as *indirect typological prophecy* (the eschatological escalation of historical events in Israel's past) or *inverted fulfillment*.<sup>[209](#)</sup> John also develops the Old Testament *themes* of creation, God's faithfulness, final salvation and judgment, the day of the Lord, and holy war. Several chapters provide evidence that John used the Old Testament as a *literary prototype* in the development of both the themes and structure of Revelation.<sup>[210](#)</sup> Finally, John's unique *style*, particularly his grammatical solecisms (non-standard grammatical

usage and Semitisms), undergirds scriptural allusions and creates a sense of *thematic continuity* and *stylistic similarity* with the Old Testament.

---

<sup>1</sup> For an earlier version of this material, see Gregory Goswell, “Two Testaments in Parallel: The Influence of the Old Testament on the Structuring of the New Testament Canon,” *JETS* 56 (2013): 459–74. Used with permission.

<sup>2</sup> Cf. Walter Vogels, “La structure symétrique de la Bible chrétienne,” in *The Biblical Canons*, ed. J.-M Auwers and H. J. deJong (Leuven: Leuven University Press, 2003), 295–304.

<sup>3</sup> See below and David Trobisch, *The First Edition of the New Testament* (Oxford: Oxford University Press, 2000), 63. For a discussion of the titles generally, see Gregory Goswell, “What’s in a Name? Book Titles in the New Testament,” *Pacifica* 21 (2008): 160–74.

<sup>4</sup> Trobisch, *First Edition of the New Testament*, 63–64; cf. Henry Barclay Swete, *An Introduction to the Old Testament in Greek, Appendix Containing the Letter of Aristeas*, ed. H. St. J. Thackeray (Cambridge: Cambridge University Press, 1902; rev. R. R. Ottley; New York: Ktav, 1968), 218.

<sup>5</sup> Roger T. Beckwith, *The Old Testament Canon of the New Testament Church and Its Background in Early Judaism* (Grand Rapids, MI: Eerdmans, 1985), 184. For patristic New Testament lists, see B. F. Westcott, *A General Survey of the*

*History of the Canon of the New Testament*, 6th ed. (Cambridge: Macmillan, 1889), 539–79.

[6](#) Peter Brandt, *Endgestalten des Kanons: Das Arrangement der Schriften Israels in der jüdischen und christlichen Bibel*, BBB 131 (Berlin: Philo, 2001), 359, n. 1718; see Otto Kaiser, *Introduction to the Old Testament: A Presentation of Its Results and Problems*, trans. John Sturdy (Minneapolis: Augsburg, 1975), 407; Otto Eissfeldt, *The Old Testament: An Introduction*, trans. Peter R. Ackroyd (Oxford: Basil Blackwell, 1965), 570.

[7](#) Erich Zenger, *Einleitung in das Alte Testament*, 3rd ed. (Stuttgart: W. Kohlhammer, 1995), 34 (our translation).

[8](#) This is emphasized by Marvin A. Sweeney, “Tanak versus Old Testament: Concerning the Foundation for a Jewish Theology of the Bible,” in *Problems in Biblical Theology: Essays in Honor of Rolf Knierim*, ed. Henry T. C. Sun and Keith L. Eades with James M. Robinson and Garth I. Moller (Grand Rapids, MI: Eerdmans, 1997), 360–61, 364–65.

[9](#) For the Gospels as a subtype of Greco-Roman biography, see Richard A. Burridge, *What Are the Gospels? A Comparison with Graeco-Roman Biography*, 2nd ed. (Grand Rapids, MI: Eerdmans, 2004), 105–251; Craig S. Keener, *Christobiography: Memory, History, and the Reliability of the Gospels* (Grand Rapids, MI: Eerdmans, 2020).

[10](#) Rolf P. Knierim, “The Composition of the Pentateuch,” in *SBL 1985 Seminar Papers*, ed. Kent Harold Richards (Atlanta: Scholars Press, 1985), 393–415.

[11](#) See Jindřich Mánek, “The New Exodus in the Books of Luke,” *NovT* 2 (1957): 8–23, esp. 21: “In Luke’s conception



Jesus is obviously and purposely the new Moses.”

[12](#) Meredith G. Kline, *The Structure of Biblical Authority*, 2nd ed. (Eugene, OR: Wipf & Stock, 1997), 172–203.

[13](#) As noted by W. D. Davies and Dale C. Allison Jr., *The Gospel according to Saint Matthew, Volume 1*, ICC (Edinburgh: T&T Clark, 1988), 149.

[14](#) Their reasons are given in Davies and Allison, *Gospel according to Saint Matthew*, 150–54.

[15](#) However, in that case the Gospel of John would make a much better opening book to the New Testament than Matthew, in terms of the opening chapter.

[16](#) J. Ramsey Michaels, *The Gospel of John*, NICNT (Grand Rapids, MI: Eerdmans, 2010), 46.

[17](#) See B. W. Bacon, *Studies in Matthew* (New York: Holt, 1930).

[18](#) Cf. Ex. 4:6–7; 14:21–29, see Michael P. Theophilos, *Jesus as New Moses in Matthew 8–9: Jewish Typology in First Century Greek Literature*, Gorgias Studies in Philosophy and Theology 4 (Piscataway, NJ: Gorgias, 2011), 75–84, 121–27.

[19](#) Terence L. Donaldson, *Jesus on the Mountain: A Study in Matthean Theology*, JSNTSup 8 (Sheffield, UK: JSOT, 1985), 111–18. Donaldson argues that the Sinai typology of Matt. 4:23–5:1 has been absorbed by a more dominant Zion eschatology. For a reevaluation of Donaldson’s downplaying of Sinai allusions, see Trent Rogers, “The Great Commission as the Climax of Matthew’s Mountain Scenes,” *BBR* 22 (2012): 383–98.

[20](#) Though note that John, likewise, establishes a link between Jesus and Moses in John 1:17. For Moses as the

dominant type for the life of Jesus, see Dale C. Allison Jr., *The New Moses: A Matthean Typology* (Minneapolis: Fortress, 1993).

[21](#) Darrel L. Bock, *Proclamation from Prophecy and Pattern: Lucan Old Testament Christology*, JSOTSup 12 (Sheffield, UK: Sheffield Academic Press, 1987), 58.

[22](#) Bock, *Proclamation from Prophecy and Pattern*, 115.

[23](#) On this subject, see Stefan Schadick, “Religious Authority Re-Evaluated: The Character of Moses in the Fourth Gospel,” in *Moses in Biblical and Extra-Biblical Traditions*, ed. Axel Graupner and Michael Wolter, BZAW 372 (Berlin: de Gruyter, 2007), 181–209. For a general discussion of Moses and Christ in the New Testament, see John Lierman, *The New Testament Moses: Christian Perceptions of Moses and Israel in the Setting of Jewish Religion*, WUNT 2/173 (Tübingen: Mohr Siebeck, 2004), 258–88.

[24](#) Sweeney, “Tanak versus Old Testament,” 365.

[25](#) Brandt, *Endgestalten des Kanons*, 359, n. 1720.

[26](#) See the listing provided in *GNT4*, 6\*–18\*.

[27](#) Robert W. Wall, “The Acts of the Apostles in Canonical Context,” in Robert W. Wall and Eugene E. Lemcio, *The New Testament as Canon: A Reader in Canonical Criticism*, JSNTSup 76 (Sheffield, UK: JSOT, 1992), 121.

[28](#) J. N. D. Kelly, *A Commentary on the Pastoral Epistles*, Black’s New Testament Commentaries (London: Adam & Charles Black, 1963), 34–36.

[29](#) See below, and Brandt, *Endgestalten des Kanons*, 360.

[30](#) Christopher R. Seitz, *The Goodly Fellowship of the Prophets: The Achievement of Association in Canon*

*Formation* (Grand Rapids, MI: Baker Academic, 2009), 103.

31 Christopher R. Seitz, *The Character of Christian Scripture: The Significance of a Two-Testament Bible* (Grand Rapids, MI: Baker Academic, 2011), 161, 166. Note, however, that the Pauline Letter collection contains thirteen letters (or fourteen, if Hebrews is included).

32 The odd one out is the book of Jonah, a narrative *about* a prophet.

33 Duane L. Christensen, “The Center of the First Testament within the Canonical Process,” *BTB* 23 (1993): 48–53; idem, *The Unity of the Bible: Exploring the Beauty and Structure of the Bible* (New York: Paulist, 2003). Christensen’s whole approach is highly speculative.

34 Cf. Stephen G. Dempster, *Dominion and Dynasty: A Biblical Theology of the Hebrew Bible*, NSBT 15 (Downers Grove, IL: InterVarsity Press, 2003), 233.

35 Dempster also makes the connection with Daniel (*Dominion and Dynasty*, 234); see G. K. Beale, *The Use of Daniel in Jewish Apocalyptic Literature and in the Revelation of St. John* (Lanham, MD: University Press of America, 1984); Steve Moyise, *The Old Testament in the Book of Revelation*, JSNTSup 115 (Sheffield, UK: Sheffield Academic Press, 1995), 45–63.

36 David Noel Freedman, *The Unity of the Hebrew Bible* (Ann Arbor, MI: The University of Michigan Press, 1991).

37 Hershel Shanks, “An Interview with David Noel Freedman, Part 2: The Undiscovered Symmetry of the Bible,” *Bible Review* 10, no. 1 (1994): 37–39; see the table provided by Brandt (*Endgestalten des Kanons*, 361).

38 The expression “intra-canonical conversations” is that of Wall, “Canonical View,” 117.

39 Joachim Jeska, *Die Geschichte Israels in der Sicht des Lukas: Apg 7,2b–53 und 13,17–25 im Kontext antik-jüdischer Summarien der Geschichte Israels*, FRLANT 195 (Göttingen: Vandenhoeck & Ruprecht, 2001), 252–53. In Acts 13:17–20a, Paul summarizes Stephen’s speech, and in 13:20b–22 he takes the historical survey further (Richard Bauckham, “Reading Scripture as a Coherent Story,” *The Art of Reading Scripture*, ed. Ellen F. Davis and Richard B. Hays [Grand Rapids, MI: Eerdmans, 2003], 41–42).

40 Acts 1:6 does not need to be read in narrowly nationalistic terms (cf. Luke 2:38; 24:21), for in Acts 1:7–8 Jesus affirms the disciples’ concern and clarifies how God’s kingdom will be restored (with Israel given an important place within it); see Alan J. Thompson, *The Acts of the Risen Lord Jesus: Luke’s Account of God’s Unfolding Plan*, NSBT 27 (Nottingham, UK: Apollos, 2011), 103–8. The kingdom theme in Acts is highlighted by the fact that the book begins and ends (*inclusio*) with twin references to the kingdom (1:3, 6; 28:23, 31).

41 E.g., Victor H. Matthews, “Kings of Israel: A Question of Crime and Punishment,” in *SBL 1988 Seminar Papers*, ed. David J. Hull (Atlanta: Scholars Press, 1988), 517–26.

42 For the importance of the suffering theme in Acts, see Paul R. House, “Suffering and the Purpose of Acts,” *JETS* 33 (1990): 317–30.

43 Cf. David Peterson, “Luke’s Theological Enterprise: Integration and Intent,” in *Witness to the Gospel: The*

*Theology of Acts*, ed. I. Howard Marshall and David Peterson (Grand Rapids, MI: Eerdmans, 1998), 543: “Acts gives the reader a theology of suffering that is particularly exemplified by the life and work of the apostle.”

[44](#) Cf. Kline, *Structure of Biblical Authority*, 72.

[45](#) Alan Thompson gives a helpful analysis of the speeches of Acts that in total take up about a third of the book, showing that this action-packed book is also full of teaching (*Acts of the Risen Lord Jesus*, 88–101).

[46](#) Dieter Lührmann, “Gal 29 und die katholischen Briefe: Bemerkungen zum Kanon und zur regula fidei,” *ZNW* 72 (1981): 65–87.

[47](#) Robert W. Wall, “A Unifying Theology of the Catholic Epistles: A Canonical Approach,” in *The Catholic Epistles and the Tradition*, ed. J. Schlosser, BETL 176 (Leuven, Belgium: Leuven University Press, 2004), 44–55.

[48](#) On the latter, see Judith M. Lieu, *The Theology of the Johannine Epistles* (Cambridge: Cambridge University Press 1991), 16–21; John A. T. Robinson, “The Destination and Purpose of the Johannine Epistles,” in idem, *Twelve New Testament Studies* (London: SCM, 1962), 126–38.

[49](#) Colossians is the sole exception, the explanation being that the church in Colossae was not founded by Paul (Col. 2:1).

[50](#) See Stanley E. Porter, *The Paul of Acts: Essays in Literary Criticism, Rhetoric, and Theology*, WUNT 1/115 (Tübingen: Mohr Siebeck, 1999), 187–206. For the view that Acts attempts to rehabilitate the Paul of the letters, see Thomas E. Phillips, *Paul, His Letters, and Acts*, Library of Pauline Studies (Peabody, MA: Hendrickson, 2009).

51 See Robert C. Tannehill, “Acts of the Apostles and Ethics,” *Interpretation* 66 (2012): 270–82. He finds an ethic that covers such areas as humble leadership, bold witness, the use of possessions, and relations with authorities.

52 Namely, Joshua–Judges–Samuel–Kings and Isaiah–Jeremiah–Ezekiel–Twelve.

53 Only Haggai, Zechariah, and Malachi take the reader beyond the point reached in 2 Kings 25.

54 Baba Bathra 14b. The view of Beckwith, *Old Testament Canon*, 162. See Julio Treballe-Barrera, “Qumran Evidence for a Biblical Standard Text and for Non-Standard and Parabiblical Texts,” in *The Dead Sea Scrolls in Their Historical Context*, ed. Timothy H. Lim et al. (Edinburgh: T&T Clark, 2000), 94–95, for other texts that reflect the order Jeremiah–Ezekiel–Isaiah.

55 Brevard Childs, *The Church’s Guide for Reading Paul: The Canonical Shaping of the Pauline Corpus* (Grand Rapids, MI: Eerdmans, 2008), 7, 66–67, 104, 117.

56 This may stand in contrast with Romans, which sets forth justification by faith, which is not a leading theme in the Pauline letter corpus as a whole (though it is mentioned again in Galatians).

57 See David R. Nienhuis, *Not by Paul Alone: The Formation of the Catholic Epistle Collection and the Christian Canon* (Waco, TX: Baylor University Press, 2007), 9–12.

58 This was a patristic argument that Paul’s letters were for the *ecclesia catholica*; see Krister Stendahl, “The Apocalypse of John and the Epistles of Paul in the Muratorian Fragment,” in *Current Issues in New Testament Interpretation: Essays in*

*Honor of Otto A. Piper*, ed. William Klassen and Graydon F. Snyder (London: SCM, 1962), 239–45.

[59](#) Johannes Munck, *Paul and the Salvation of Mankind*, trans. Frank Clark (London: SCM, 1959), ch. 1: “The Call.”

[60](#) E.g., Calvin Roetzel, “The Judgment Form in Paul’s Letters,” *JBL* 88 (1969): 305–12.

[61](#) See Herman Ridderbos, *Paul: An Outline of His Theology*, trans. John Richard De Witt (London: SPCK, 1977); J. Christiaan Beker, *Paul the Apostle: The Triumph of God in Life and Thought* (Philadelphia: Fortress, 1980).

[62](#) The chapter numbering in Vaticanus is continuous throughout the Pauline corpus, see Gregory Goswell, “An Early Commentary on the Pauline Corpus: The Capitulation of Codex Vaticanus,” *JGRChJ* 8 (2011–12): 51–82.

[63](#) Markus Barth, *Ephesians: Translation and Commentary on Chapters 4–6*, AB 34A (Garden City, NY: Doubleday, 1960), 426.

[64](#) Moreover, Eph. 2:10 is close to the start of the second chapter division at 2:8 (ch. 71).

[65](#) For a brief exploration of the use of Psalm 34 in 1 Peter, see Gordon Wenham, *Psalms as Torah: Reading Biblical Song Ethically* (Grand Rapids, MI: Baker Academic, 2012), 186–89; for a more extensive discussion, see Sue Woan, “The Psalms in 1 Peter,” in *The Psalms in the New Testament*, ed. Steve Moyise and Maarten J. J. Menken, *The New Testament and the Scriptures of Israel* (London: T&T Clark, 2004), 213–29.

[66](#) For the genre of James, see Karl-Wilhelm Niebuhr, “Der Jakobusbrief im Licht frühjüdischer Diasporabriefe,” *NTS* 44 (1998): 420–43. Niebuhr interprets James within the diaspora

letter tradition of Jeremiah 29, the Epistle of Jeremiah, 2 Maccabees 1–2, and 2 Baruch 78–86.

[67](#) Richard Bauckham, *James: Wisdom of James, Disciple of Jesus the Sage*, New Testament Readings (London: Routledge, 1999), 29–60; Luke Leuk Cheung, *The Genre, Composition, and Hermeneutics of the Epistle of James*, Paternoster Biblical and Theological Monographs (Carlisle, UK: Paternoster, 2003), 15–52.

[68](#) David E. Aune argues that *apokalypsis Iēsou Christou* is a subjective genitive, with this interpretation supported by the succeeding clause “which God gave him” (*Revelation* 1–5, WBC 52A [Dallas: Word, 1997], 6); cf. Tobias Nicklas, “‘The Words of the Prophecy of this Book’: Playing with Scriptural Authority in the Book of Revelation,” in *Authoritative Scriptures in Ancient Judaism*, ed. Mladen Popović, JSJSup 141 (Leiden: Brill, 2010), 318.

[69](#) A point made by Bruce W. Jones, “More about the Apocalypse as Apocalyptic,” *JBL* 87 (1968): 325–27, esp. 325, n. 1.

[70](#) The suggestion is that of G. K. Beale, *The Book of Revelation: A Commentary on the Greek Text*, NIGTC (Grand Rapids, MI: Eerdmans, 1999), 181.

[71](#) For a summary, see Beale, *Use of Daniel*, 306–28.

[72](#) See Gregory Goswell, “The Temple Theme in the Book of Daniel,” *JETS* 55 (2012): 509–20.

[73](#) See G. K. Beale, *The Temple and the Church’s Mission: A Biblical Theology of the Dwelling Place of God*, NSBT 17 (Downers Grove, IL: IVP Academic, 2004), 313–34.



[74](#) Steve Moyise, “The Psalms in the Book of Revelation,” in *Psalms in the New Testament*, 231–46.

[75](#) E.g., Stephen L. Cook, “Apocalypticism and the Psalter,” *ZAW* 104 (1992): 82–99; Susan Gillingham, “Psalmody and Apocalyptic in the Hebrew Bible: Common Vision, Shared Experience?,” in *After the Exile: Essays in Honour of Rex Mason*, ed. John Barton and David J. Reimer (Macon, GA: Mercer University Press, 1996), 147–69. Gillingham provides the two examples given above.

[76](#) See David Aune’s arguments in favor of the prophetic character of Revelation in *Prophecy in Early Christianity and the Ancient Mediterranean World* (Grand Rapids, MI: Eerdmans, 1983), 274–88.

[77](#) See Moyise, *The Old Testament in the Book of Revelation*; G. K. Beale, *John’s Use of the Old Testament in Revelation*, JSNTSup 166 (Sheffield, UK: Sheffield Academic Press, 1998); *GNT4*, 891–901, esp. 896–900 for allusions and verbal parallels of Prophetic Books in Revelation; H. B. Swete, *The Apocalypse of St John*, 3rd ed. (London: Macmillan, 1909), cxi–clviii, who identifies half the uses as from Psalms (27 times), Isaiah (46), Ezekiel (29) and Daniel (31; cliii, n. 1).

[78](#) See Richard Bauckham, *The Climax of Prophecy: Studies on the Book of Revelation* (Edinburgh: T&T Clark, 1993).

[79](#) The discussion under the present heading adapts the opening section from Andreas J. Köstenberger, “Testament Relationships,” in *Dictionary of Biblical Criticism and Interpretation*, ed. Stanley E. Porter (New York: Routledge, 2007), 350–52. Used with permission. See also Gerhard Hasel, *New Testament Theology: Basic Issues in the Current Debate*

(Grand Rapids, MI: Eerdmans, 1978); David L. Baker, *Two Testaments, One Bible: The Theological Relationship between the Old and New Testaments*, 3rd ed. (Downers Grove, IL: IVP Academic, 2010); and more briefly, Charles H. H. Scobie, *The Ways of Our God: An Approach to Biblical Theology* (Grand Rapids, MI: Eerdmans, 2003), 88–91, who suggests as a fourfold scheme “God’s order,” “God’s servant,” “God’s people,” and “God’s way” (94–99).

[80](#) Rudolf Bultmann, “Prophecy and Fulfillment,” in *Essays on Old Testament Hermeneutics*, ed. Claus Westermann (Richmond, VA: John Knox, 1963), 73, 31; idem, “The Significance of the Old Testament for the Christian Faith,” in *The Old Testament and Christian Faith: A Theological Discussion*, ed. Bernard W. Anderson (New York: Harper & Row, 1963), 18, cited in Hasel, *New Testament Theology*, 173.

[81](#) Wilhelm Vischer, *The Witness of the Old Testament to Christ*, vol. 1: *The Pentateuch*, trans. A. B. Crabtree (Cambridge: Lutterworth, 1949). See also John H. Sailhamer, “The Messiah and the Hebrew Bible,” *JETS* 44 (2001): 5–23; John Goldingay, *Do We Need the New Testament? Letting the Old Testament Speak for Itself* (Downers Grove, IL: IVP Academic, 2015); and to a varying extent other Christocentric approaches to the Old Testament.

[82](#) H. H. Rowley, *The Unity of the Bible* (London: Cary Kingsgate, 1953), 95.

[83](#) Hasel, *New Testament Theology*, 186–96.

[84](#) Douglas J. Moo, *The Old Testament in the Gospel Passion Narratives* (Sheffield, UK: Almond, 1983), 374–87; Richard N. Longenecker, *Biblical Exegesis in the Apostolic*

*Period*, 2nd ed. (Grand Rapids, MI: Eerdmans, 1999). On echoes, see esp. Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, CT: Yale University Press, 1993), 25–33 et passim, who establishes seven criteria: (1) availability, (2) volume, (3) recurrence, (4) thematic coherence, (5) historical plausibility, (6) history of interpretation, and (7) satisfaction.

85 Leonhard Goppelt, *Typos: The Typological Interpretation of the Old Testament in the New*, trans. D. H. Madvig (Grand Rapids, MI: Eerdmans, 1982 [German orig. ed. 1939]); Baker, *Two Testaments, One Bible*, 169–90. But note the criticism of Goppelt by Hays, *Echoes of Scripture in the Letters of Paul*, 195, n. 22, who faults him for believing that typology “is founded directly and solely on redemptive history” (Goppelt, *Typos*, 151–52).

86 Cf. Sidney Greidanus, *Preaching Christ from the Old Testament: A Contemporary Hermeneutical Method* (Grand Rapids, MI: Eerdmans, 1999), esp. 203–78, whose primary lines of continuity are (1) redemptive-historical progression, (2) promise-fulfillment, (3) typology, (4) analogy, and (5) longitudinal themes.

87 Köstenberger, “Diversity and Unity.”

88 Markus Bockmuehl, *Revelation and Mystery in Ancient Judaism and Pauline Christianity*, WUNT 2/36 (Tübingen: Mohr Siebeck, 1990); D. A. Carson, “Mystery and Fulfillment: Toward a More Comprehensive Paradigm of Paul’s Understanding of the Old and New,” in *Justification and Variegated Nomism*, vol. 2: *The Paradoxes of Paul*, ed. D. A. Carson, Peter T. O’Brien, and Mark Seifrid, WUNT 2/181

(Tübingen: Mohr Siebeck/Grand Rapids, MI: Baker, 2004), 393–436.

89 Craig A. Blaising and Darrell L. Bock, *Dispensationalism, Israel, and the Church: The Search for Definition* (Grand Rapids, MI: Zondervan, 1992).

90 The discussion of the New Testament use of the Old below adapts and augments a prepublication version of Andreas J. Köstenberger, “The Use of the Old Testament in the New” (Bellingham, WA: Logos, n.d.), which in turn incorporates portions of idem, “Testament Relationships,” 350–52 (which were used with permission).

91 R. T. France, *Jesus and the Old Testament: His Application of Old Testament Passages to Himself and His Mission* (Downers Grove, IL: InterVarsity Press, 1971).

92 G. K. Beale and D. A. Carson, eds., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, MI: Baker, 2007); D. A. Carson and H. G. M. Williamson, eds., *It Is Written: Scripture Citing Scripture* (Cambridge: Cambridge University Press, 1987), 205–336.

93 Richard B. Hays, *Echoes of Scripture in the Gospels* (Waco, TX: Baylor University Press, 2016); idem, *Echoes of Scripture in the Letters of Paul*; see also idem, *Reading Backwards: Figural Christology and the Fourfold Gospel Witness* (Waco, TX: Baylor University Press, 2014).

94 On the New Testament use of the Old, apart from the sources cited above, see also the various contributions to Stanley E. Porter, ed., *Hearing the Old Testament in the New Testament* (Grand Rapids, MI: Eerdmans, 2006).

[95](#) The classic treatment is C. H. Dodd, *According to the Scriptures: The Substructure of New Testament Theology* (London: Nisbet, 1952); see also G. K. Beale, ed., *The Right Doctrine from the Wrong Text? Essays on the Use of the Old Testament in the New* (Grand Rapids, MI: Baker, 1994).

[96](#) Moo, *Old Testament in the Gospel Passion Narratives*; Longenecker, *Biblical Exegesis*; E. Earle Ellis, *Paul's Use of the Old Testament* (Grand Rapids, MI: Baker, 1991). On *midrash*, see also "Pauline Exegesis as Midrash," in Hays, *Echoes of Scripture in the Letters of Paul*, 10–14.

[97](#) Longenecker, *Biblical Exegesis*, 210–11.

[98](#) On patterns in Matthew's genealogy, see Chris Bruno, Jared Compton, and Kevin McFadden, *Biblical Theology according to the Apostles: How the Earliest Christians Told the Story of Israel*, NSBT 52 (Downers Grove, IL: InterVarsity Press, 2020), 13–29.

[99](#) Andreas J. Köstenberger, *The Jesus of the Gospels: An Introduction* (Grand Rapids, MI: Kregel, 2020), 35–39, esp. 38.

[100](#) Cf. Graham N. Stanton, "Matthew," in Carson and Williamson, *It Is Written*, 205–19; R. T. France, "Matthew, Mark, and Luke," in George Eldon Ladd, *A Theology of the New Testament*, rev. ed., ed. Donald A. Hagner (Grand Rapids, MI: Eerdmans, 1993), 219.

[101](#) See 4.7.4.6.1.

[102](#) Krister Stendahl, *The School of St. Matthew and Its Use of the Old Testament* (Philadelphia: Fortress, 1968).

[103](#) Robert H. Gundry, *The Use of the Old Testament in St. Matthew's Gospel: With Special Reference to the Messianic Hope*, NovTSup 18 (Leiden: Brill, 1967), 5.

[104](#) Gundry, *Use of the Old Testament in St. Matthew's Gospel*, 172; cf. George M. Soares-Prabhu, *The Formula Quotations in the Infancy Narrative of Matthew*, AnBib 63 (Rome: Biblical Institute Press, 1976), 104.

[105](#) Maarten J. J. Menken, *Matthew's Bible: The Old Testament Texts of the Evangelist* (Leuven, Belgium: Leuven University Press, 2004).

[106](#) Cf. the positive arguments in Anthony T. Hanson, *The Living Utterances of God: The New Testament Exegesis of the Old* (London: Darton, Longman & Todd, 1983); and Gundry, *Use of the Old Testament in St. Matthew's Gospel*.

[107](#) On the allusion to Zech. 11:12 (thirty shekels of silver) in Matt. 27:9, see 4.7.4.11.1, where we note that this is a likely reference to Jesus as rejected shepherd. On Matthew's use of Zechariah, see Clay Alan Ham, *The Coming King and the Rejected Shepherd: Matthew's Reading of Zechariah's Messianic Hope* (Sheffield, UK: Sheffield Phoenix, 2005); and Charlene McAfee Moss, *The Zechariah Tradition and the Gospel of Matthew*, BZNW 156 (Berlin: de Gruyter, 2008), who contends that Matthew, through a series of occasional quotations as well as more subtle allusions and echoes, presents Jesus as a "shepherd-king" who cares for his "flock" until he is struck and institutes a new covenant by his blood.

[108](#) Cf., e.g., R. T. France, "Chapter 16: Matthew, Mark, and Luke," in Ladd, *Theology of the New Testament*, 218.

[109](#) See above the discussion of the use of gematria in the genealogy. Note the pattern of concluding phrases in 7:28; 11:1; 13:53; 19:1; and 26:1.

[110](#) Matt. 9:27; 15:22; 20:30–31, cf. 1:20; 12:23; 22:42–45, cf. Ps. 110:1.

[111](#) Cf. Bruno, Compton, and McFadden, *Biblical Theology according to the Apostles*, 44–45, who, in addition, affirm Dan. 7:14 as a likely background, following Hays (*Echoes of Scripture in the Gospels*, 184).

[112](#) Morna D. Hooker, “Mark,” in Carson and Williamson, *It Is Written*, 220–30.

[113](#) See Andreas J. Köstenberger with T. Desmond Alexander, *Salvation to the Ends of the Earth: A Biblical Theology of Mission*, 2nd ed., NSBT 53 (Downers Grove, IL: InterVarsity Press, 2020), 86–88.

[114](#) Hooker, “Mark,” 220.

[115](#) Cf. I. Howard Marshall, *Luke: Historian and Theologian* (Downers Grove, IL: InterVarsity Press, 1988), 41: “The events recorded by Luke are seen as having a particular interpretation; they are not mere events, but form part of a series planned and carried into effect by God.”

[116](#) On the use of the Old Testament in Luke, see Charles A. Kimball, *Jesus’ Exposition of the Old Testament in Luke’s Gospel*, JSNTSup 94 (Sheffield, UK: JSOT, 1994).

[117](#) On the plethora of Old Testament references in Luke 1–2, see Joel B. Green, “The Problem of a Beginning: Israel’s Scriptures in Luke 1–2,” *BBR* 4 (1994): 61–84. On the infancy material, see also Darrell L. Bock, *A Theology of Luke and Acts: God’s Promised Program, Realized for All Nations*, BTNT (Grand Rapids, MI: Zondervan, 2012), 415, who focuses on the Davidic covenant highlighted in Luke 1:31–33 by Mary and 1:67–69 by Zechariah.

[118](#) See the detailed discussion of allusions in the Lukan travel narrative at 8.4.3 below.

[119](#) For complete data, see Andreas J. Köstenberger, “John,” in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids, MI: Baker, 2007), 415–21. See also C. K. Barrett, “The Old Testament in the Fourth Gospel,” *JTS* 48 (1947): 155–69; Martin Hengel, “The Old Testament in the Fourth Gospel,” in *The Gospels and the Scriptures of Israel*, ed. Craig A. Evans and W. Richard Stegner, JSNTSup 104 (Sheffield, UK: Sheffield Academic Press, 1994), 380–95; Michael A. Daise, *Quotations in John: Studies on Jewish Scripture in the Fourth Gospel*, LNTS 610 (London: T&T Clark, 2019); and Alicia D. Myers, “Abiding Words: An Introduction to Perspectives on John’s Use of Scripture,” in *Abiding Words: The Use of Scripture in the Gospel of John*, ed. Alicia D. Myers and Bruce G. Schuchard (Atlanta: SBL, 2015), 1–20.

[120](#) See Daniel J. Brendsel, “Isaiah Saw His Glory”: *The Use of Isaiah 52–53 in John 12*, BZNW 208 (Berlin: de Gruyter, 2014). More broadly, James M. Hamilton Jr., “The Influence of Isaiah on the Gospel of John,” *Perichoresis* 5, no. 2 (2007): 139–62

[121](#) As is argued by Edwin D. Freed, *Old Testament Quotations in the Gospel of John*, NovTSup 11 (Leiden: Brill, 1965).

[122](#) See 4.7.4.11.1 above, where we note that Zech. 9:9 is depicting the entrance of YHWH, the divine warrior, into Jerusalem. See also Andrew C. Brunson, *Psalms 118 in the Gospel of John: An Intertextual Study on the New Exodus*



*Pattern in the Theology of John*, WUNT 2/158 (Tübingen: Mohr Siebeck, 2003).

[123](#) On the reference to Zech. 12:10 at Matt. 26:31; Mark 14:27; and John 19:37, see 4.7.4.11.1 above. On Psalms references in the Johannine passion narrative, see Marianne Meye Thompson, “‘They Bear Witness to Me’: The Psalms in the Passion Narrative of the Gospel of John,” in *The Word Leaps the Gap: Essays on Scripture and Theology in Honor of Richard B. Hays*, ed. J. Ross Wagner, C. Kavin Rowe, and A. Katherine Grieb (Grand Rapids, MI: Eerdmans, 2008), 267–83. More broadly, see Margaret Daly-Denton, “The Psalms in John’s Gospel,” in *The Psalms in the New Testament*, ed. Steve Moyise and Maarten J. J. Menken, *The New Testament and the Scriptures of Israel* (London: T&T Clark, 2004), 119–38; idem, *David in the Fourth Gospel: The Johannine Reception of the Psalms*, AGJU 47 (Leiden: Brill, 2000).

[124](#) For a thorough exploration of the use of the Old Testament in John’s Gospel, see Köstenberger, “John,” 421–512, including the extensive bibliography at 507–12.

[125](#) See the list of more than sixty Old Testament allusions and verbal parallels in Köstenberger, “John,” 419–20.

[126](#) See 4.8 above.

[127](#) On the allusion to Ezekiel’s reference of “one flock, one shepherd” in John 10:16, see Andreas J. Köstenberger, “Jesus the Good Shepherd Who Will Also Bring Other Sheep (John 10:16): The Old Testament Background of a Familiar Metaphor,” *BBR* 12 (2002): 67–96.

[128](#) See David Mark Ball, “*I Am*” in *John’s Gospel: Literary Function, Background, and Theological Implications*,

JSNTSup 124 (Sheffield, UK: Sheffield Academic Press, 1996); Catrin H. Williams, *I Am He: The Interpretation of “Anî Hû” in Jewish and Early Christian Literature*, WUNT 2/113 (Tübingen: Mohr Siebeck, 2000); Joshua J. F. Coutts, *The Divine Name in the Gospel of John: Significance and Impetus*, WUNT 2/447 (Tübingen: Mohr Siebeck, 2017).

[129](#) Witherington cites Fitzmyer as representing a “rather broad consensus” on Luke’s use of the LXX versus the MT: “In [the] forty-five examples of OT quotations introduced explicitly by formulas . . . in *no case* is there a citation that follows the Hebrew MT rather than the Greek, when the latter differs from the Hebrew. . . . Luke quotes the OT almost always in a form either corresponding to the LXX or close to it, and not according to the Hebrew MT” (Joseph A. Fitzmyer, “The Use of the Old Testament in Luke-Acts,” in *SBL 1992 Seminar Papers*, ed. Eugene H. Lovering Jr. [Atlanta: Scholars Press, 1992], 534–35), cited in Ben Witherington, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids, MI: Eerdmans, 1997), 123.

[130](#) Acts 2:17–21, 25–28, 34–35, citing Joel 2:28–32 LXX; Pss. 16:8–11; 110:1, respectively.

[131](#) Acts 7:3, 7, 8, 27, 32, 37, 42, 49–50, citing Gen. 12:1; 15:13; Ex. 3:12; 2:14; 3:6; Deut. 18:15; Amos 5:25–27; and Isa. 66:1–2.

[132](#) Acts 13:22, 33, 34, 35, 41, 47, citing 1 Sam. 13:14; Ps. 2:7; Isa. 55:3; Ps. 16:10; Hab. 1:5; Isa. 49:6. Witherington, *Acts*, 123–24, lists passages in three categories: (1) verbatim citations of the LXX; (2) citations close, but not identical to, the LXX; and (3) citations that are not close to the LXX, where Luke may

have cited from memory, conflated passages, or cited a different version of the LXX.

[133](#) Acts 3:22–23, 25; 4:11, citing Deut. 18:15, 18; Gen. 12:3/18:18/22:18; Ps. 118:22.

[134](#) See the discussion of Amos 9 at 4.7.4.3.1.

[135](#) See the discussions of possible allusions to Isaiah 53 in Matthew and Mark at 8.2.3 and 8.3.3 below.

[136](#) Traugott Holtz, *Untersuchungen über die alttestamentlichen Zitate bei Lukas*, Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 104 (Berlin: Akademie, 1968), 169.

[137](#) Martin Rese, *Alttestamentliche Motive in der Christologie des Lukas*, Studien zum Neuen Testament 1 (Gütersloh: Gütersloher Verlagshaus, 1969), 211; Green, “Problem of a Beginning.” Luke generally used an Old Testament text similar to the manuscript A text of the Septuagint (Holtz, *Untersuchungen*).

[138](#) Cf. Thomas L. Brodie, *Luke the Literary Interpreter: Luke-Acts as a Systematic Rewriting and Updating of the Elisha-Elijah Narrative* (Rome: Pontifical University of St. Thomas Aquinas, 1987); Rese, *Alttestamentliche Motive*; Marion Soards, *The Speeches of Acts: Their Contents, Context, and Concerns* (Louisville: Westminster John Knox, 1994).

[139](#) Cf. Bock, *Proclamation from Prophecy and Pattern*; idem, *Theology of Luke and Acts*, 407–27. The classic work on typology is Goppelt, *Typos*.

[140](#) Andrew Judd, “Do the Speakers in Acts Use Different Hermeneutics for Different Old Testament Genres?,” *JETS* 64

(2021): 109–27; see esp. the charts at 114 (prophetic texts), 116 (narrative texts), and 123 (Psalms).

[141](#) Relevant studies include Ellis, *Paul's Use of the Old Testament*; Dodd, *According to the Scriptures*; Goppelt, *Typos*; Dietrich-Alex Koch, *Die Schrift als Zeuge des Evangeliums: Untersuchungen zur Verwendung und zum Verständnis der Schrift bei Paulus*, Beiträge zur historischen Theologie 69 (Tübingen: J. C. B. Mohr [Paul Siebeck], 1986); Lindars, *New Testament Apologetic* (London: SCM, 1961); Longenecker, *Biblical Exegesis*, ch. 4; and Otto Michel, *Paulus und seine Bibel*, BFCT 2/18 (Gütersloh: Bertelsmann, 1929; repr., Darmstadt: Wissenschaftliche Buchgesellschaft, 1972). On Paul's use of Isaiah, see Florian Wilk, "Paul as User, Interpreter, and Reader of the Book of Isaiah," in *Reading the Bible Intertextually*, ed. Richard B. Hays, Stefan Alkier, and Leroy A. Huizenga (Waco, TX: Baylor University Press, 2009), 83–99.

[142](#) On typology and allegory in general, see Mitchell L. Chase, *40 Questions about Typology and Allegory*, 40 Questions (Grand Rapids, MI: Kregel, 2020). On Paul's use of allegory/typology in Galatians 4, see Matthew S. Harmon, "Allegory, Typology, or Something Else? Revisiting Galatians 4:21–5:1," in *Studies in the Pauline Epistles: Essays in Honor of Douglas J. Moo*, ed. Matthew S. Harmon and Jay E. Smith (Grand Rapids, MI: Zondervan, 2014), 144–58; and David L. Starling, "Justifying Allegory: Scripture, Rhetoric, and Reason in Galatians 4:21–5:1," *JTI* 9 (2015): 227–45. On the distinction between typology and allegory, see Brent E. Parker, "Typology

and Allegory: Is There a Distinction? A Brief Examination of Figural Reading,” *SBJT* 21, no. 1 (2017): 57–83.

[143](#) See Longenecker, *Biblical Exegesis*, ch. 1.

[144](#) D. Moody Smith, “The Pauline Literature,” in Carson and Williamson, *It Is Written*, 274.

[145](#) James D. G. Dunn, *Romans 1–8*, WBC 38A (Dallas: Word, 1988), 43–46. For a treatment of the interplay between “faith” and “faithfulness,” see Nijay K. Gupta, *Paul and the Language of Faith* (Grand Rapids, MI: Eerdmans, 2020). See also the discussion at 4.7.4.8.1 above. In addition, Hays, *Echoes of Scripture in the Letters of Paul*, 36–37, detects an allusion to Ps. 98:2–3. He is followed by Douglas A. Campbell, “An Echo of Scripture in Paul, and Its Implications,” in *Word Leaps the Gap*, 367–91.

[146](#) Citing Ps. 14:1–3; Ps. 5:9 LXX; Ps. 140:3 LXX; Ps. 10:7 LXX; Isa. 59:7–8; Ps. 36:1.

[147](#) Cf. the accessibility of salvation by faith in the use of Deut. 9:4; 30:12–14 in Rom. 10:6–8.

[148](#) Isa. 10:22–23 LXX in Rom. 9:27–28; Isa. 1:9 LXX in Rom. 9:29; Isa. 8:14; 28:16 LXX in Rom. 9:33; Isa. 53:1 LXX in Rom. 10:16; Ps. 19:4 LXX in Rom. 10:18; Deut. 32:21 in Rom. 10:19; Isa. 65:1 LXX in Rom. 10:20; Isa. 65:2 LXX in Rom. 10:21; Deut. 29:4 and Isa. 29:10 in Rom. 11:8; Ps. 69:22–23 LXX in Rom. 11:9–10.

[149](#) Isa. 59:20–21 LXX and Isa. 27:9 LXX in Rom. 11:26–27.

[150](#) Ps. 18:49 in Rom. 15:9; Deut. 32:43 in Rom. 15:10; Ps. 117:1 in Rom. 15:11; Isa. 11:10 LXX in Rom. 15:12.

[151](#) Ex. 20:17 or Deut. 5:21 in Rom. 7:7; Ps. 44:22 in Rom. 8:36.

[152](#) For the use of Isaiah in Romans 9–11, see Wilk, “Paul as User, Interpreter, and Reader,” 89–92.

[153](#) Citing Gen. 21:12 in Rom. 9:7; Gen. 18:10, 14 in Rom. 9:9; Gen. 25:23 in Rom. 9:12; Mal. 1:2–3 in Rom. 9:13.

[154](#) On the use of Isa. 8:11–18 in Romans, 1 Peter, and Hebrews, see J. Ross Wagner, “Faithfulness and Fear, Stumbling and Salvation: Receptions of LXX Isaiah 8:11–18 in the New Testament,” in *Word Leaps the Gap*, 76–106, who notes that both Paul and Peter draw on the phrase “in it/him” (ἐν αὐτῷ) in LXX Isa. 8:14 and 28:16 in identifying the “stone” as Christ.

[155](#) Mark A. Seifrid, “Romans,” in Beale and Carson, *Commentary on the New Testament Use of the Old Testament*, 657.

[156](#) For a helpful treatment on Paul’s use of Deuteronomy, see David Lincicum, *Paul and the Early Jewish Encounter with Deuteronomy* (Grand Rapids, MI: Baker, 2013).

[157](#) Deut. 29:4 and Isa. 29:10 in Rom. 11:8; and Ps. 69:22–23 LXX in Rom. 11:9–10.

[158](#) See Andrew David Naselli, “How Does Romans 11:34–35 Use Isaiah 40:13 and Job 41:11a?,” in Jason S. DeRouchie, Oren R. Martin, and Andrew David Naselli, *40 Questions about Biblical Theology*, 40 Questions (Grand Rapids, MI: Kregel, 2020), 321–25.

[159](#) Deut. 32:35 in Rom. 12:19; Prov. 25:21–22 LXX in Rom. 12:20; Ex. 20:13–15, 17; Deut. 5:17–19, 21; Lev. 19:18 in Rom. 13:9.

[160](#) Isa. 49:18; 45:23 LXX in Rom. 14:11; Ps. 69:9 in Rom. 15:3.

[161](#) See esp. Hays, *Echoes of Scripture in the Letters of Paul*, ch. 2.

[162](#) Isa. 29:14 LXX in 1 Cor. 1:19; Jer. 9:24 in 1 Cor. 1:31; Isa. 64:4 in 1 Cor. 2:9; Isa. 40:13 LXX in 1 Cor. 2:16; Job 5:13 in 1 Cor. 3:19; Ps. 94:11 in 1 Cor. 3:20.

[163](#) Deut. 17:7 LXX in 1 Cor. 5:13; Gen. 2:24 in 1 Cor. 6:16; Deut. 25:4 in 1 Cor. 9:9. On the “conversation of imagination” involved in Paul’s call to the Corinthians to identify with Old Testament Israel in general, and on 1 Cor. 5:1–13 (“cleanse out the old leaven,” “Purge the evil person from among you,” vv. 7, 13) in particular, see Richard B. Hays, “The Conversion of the Imagination: Scripture and Eschatology in 1 Corinthians,” *NTS* 45 (1999): 391–412; and the discussion of Hays’s work in Markus Bockmuehl, “The Conversion of Desire in St. Paul’s Hermeneutics,” in *Word Leaps the Gap*, 498–513, esp. 499–502.

[164](#) Isa. 22:13 in 1 Cor. 15:32; Gen. 2:7 in 1 Cor. 15:45; Isa. 25:8 in 1 Cor. 15:54; Hos. 13:14 LXX in 1 Cor. 15:55.

[165](#) See the discussion and bibliographic references at 10.4.3.1 below.

[166](#) Lev. 26:12 and Ezek. 37:27 in 2 Cor. 6:16; Isa. 52:11 in 2 Cor. 6:17a; Ezek. 20:34 in 2 Cor. 6:17b; 2 Sam. 7:8, 14 in 2 Cor. 6:18.

[167](#) Ex. 16:18 in 2 Cor. 8:15; Ps. 112:9 in 2 Cor. 9:9. For penetrating analyses, see Hays, *Echoes of Scripture in the Letters of Paul*, 88–91; and John M. G. Barclay, “Manna and the Circulation of Grace: A Study of 2 Corinthians 8:1–15,” in *Word Leaps the Gap*, 409–26. See further the discussion at 10.4.3.2 below.

[168](#) Canonically speaking (though chronologically, Paul likely wrote Galatians before Romans).

[169](#) See Jason S. DeRouchie, “How Does Galatians 3:12 Use Leviticus 18:5?,” in *40 Questions about Biblical Theology*, 327–37.

[170](#) See Andreas J. Köstenberger, “The Identity of the ἸΣΡΑΗΛ ΤΟΥ ΘΕΟΥ (Israel of God) in Galatians 6:16,” *Faith and Mission* 19, no. 1 (2001): 3–24.

[171](#) On the use of the Old Testament in Ephesians, see A. T. Lincoln, “The Use of the Old Testament in Ephesians,” *JSNT* 14 (1982): 16–57; Thorsten Moritz, *A Profound Mystery: The Use of the Old Testament in Ephesians*, NovTSup 85 (Leiden: Brill, 1996); and Lynn H. Cohick, *The Letter to the Ephesians*, NICNT (Grand Rapids, MI: Eerdmans, 2020), 55–57.

[172](#) Lincoln, “Use of the Old Testament in Ephesians”; Frank S. Thielman, “Ephesians,” in Beale and Carson, *Commentary on the New Testament Use of the Old Testament*, 823.

[173](#) This is a major theme of both Ephesians and Psalm 68 (cf. Eph. 1:20–23; 2:5–6; 3:10; 6:12; Ps. 68:1–2, 7–10, 17–18, 21–23, 28–30).

[174](#) See Andreas J. Köstenberger, “The Mystery of Christ and the Church: Head and Body, ‘One Flesh,’” *TrinJ* 12 (1991): 79–94, who argues that this is an instance of illustration, not typology.

[175](#) Cf. Cohick, *Letter to the Ephesians*, 56.

[176](#) For discussions of Old Testament citations, allusions, and echoes in the letters to Timothy and Titus, see Andreas J. Köstenberger, *1–2 Timothy and Titus*, EBTC (Bellingham, WA:



Lexham, 2021), 396–412 (see esp. chart at 398–99); idem, “The Use of Scripture in the Pastoral and General Epistles and the Book of Revelation,” in Porter, *Hearing the Old Testament in the New Testament*, 230–54; more succinctly, see idem, “1–2 Timothy, Titus,” in *The Expositor’s Bible Commentary*, rev. ed., vol. 12: *Ephesians–Philemon*, ed. Tremper Longman III and David E. Garland (Grand Rapids, MI: Zondervan, 2005), 546–47. See also A. T. Hanson, “The Use of the Old Testament in the Pastoral Epistles,” *Irish Biblical Studies* 3 (1981): 203–19; and Paul Wolfe, “The Sagacious Use of Scripture,” in *Entrusted with the Gospel: Paul’s Theology in the Pastoral Epistles*, ed. Andreas J. Köstenberger and Terry L. Wilder (Nashville: B&H Academic, 2010), 199–218.

177 For a similar argument, see 1 Cor. 9:9. Cf. Jan L. Verbruggen, “Of Muzzles and Oxen: Deuteronomy 25:4 and 1 Corinthians 9:9,” *JETS* 49 (2006): 699–711.

178 On the use of Gen. 2 and 3 in 1 Tim. 2:13 and 14, see Köstenberger, “Use of Scripture in the Pastoral and General Epistles,” 231–33.

179 Cf. Ex. 7:22; 9:11?; CD 5.19; Pliny, *Naturalis historia* 30.2.11; *Targum Pseudo-Jonathan* to Ex. 7:11–12. See the detailed discussion in Köstenberger, *1–2 Timothy and Titus*, 258–60.

180 Köstenberger, *1–2 Timothy and Titus*, 375, who discusses this passage in conjunction with the mission theme in these letters. For additional possible parallels between the characterization of Paul in 2 Timothy and the characterization of Moses in relation to Joshua, see Séan Charles Martin, *Pauli Testamentum: 2 Timothy and the Last Words of Moses*, Tesi

Gregoriana, Serie Teologia 18 (Rome: Pontificia Università Gregoriana, 1999), 19–43 (summarized in Köstenberger, 1–2 *Timothy and Titus*, 401–2).

181 On the use of the Old Testament in Hebrews, see George H. Guthrie, “Hebrews,” in Beale and Carson, *Commentary on the New Testament Use of the Old Testament*, 919–95.

182 See esp. Susan E. Docherty, *The Use of the Old Testament in Hebrews: A Case Study in Early Jewish Bible Interpretation*, WUNT 2/260 (Tübingen: Mohr Siebeck, 2009); L. D. Hurst, *The Epistle to the Hebrews: Its Background of Thought*, SNTSMS 65 (Cambridge: Cambridge University Press, 1990); Ronald Williamson, *Philo and the Epistle to the Hebrews*, ALGHJ 4 (Leiden: Brill, 1970); Graham Hughes, *Hebrews and Hermeneutics: The Epistle to the Hebrews as a New Testament Example of Biblical Interpretation*, SNTSMS 36 (Cambridge: Cambridge University Press, 1979).

183 Ps. 2:7 in Heb. 1:5a; 2 Sam. 7:14 in Heb. 1:5b; Deut. 32:43 LXX in Heb. 1:6; Ps. 104:4 LXX in Heb. 1:7; Ps. 45:6–7 in Heb. 1:8–9; Ps. 102:25–27 LXX in Heb. 1:10–12; Ps. 110:1 in Heb. 1:13.

184 See esp. Radu Gheorgita, *The Role of the Septuagint in Hebrews: An Investigation of Its Influence with Special Consideration to the Use of Hab 2:3–4 in Heb 10:37–38*, WUNT 2/160 (Tübingen: Mohr Siebeck, 2003).

185 Ps. 95:7–11 in Heb. 3:7–11; Ps. 95:7–8 LXX in Heb. 3:15; Ps. 95:11 in Heb. 4:3, 5; Gen. 2:2 in Heb. 4:4; Ps. 95:7–8 LXX in Heb. 4:7. On the fate of the wilderness generation, see 3.1.4.2.

186 See the discussion at 4.2.1.3 above.

[187](#) Gen. 5:24 LXX in Heb. 11:5; Gen. 21:12 in Heb. 11:18; Gen. 47:31 LXX in Heb. 11:21.

[188](#) Deut. 31:6, 8 in Heb. 13:5; Ps. 118:6 LXX in Heb. 13:6.

[189](#) Ps. 22:22 in Heb. 2:12; Isa. 8:17 LXX in Heb. 2:13a; Isa. 8:18 in Heb. 2:13b.

[190](#) Matt. 22:44; 26:64; Mark 12:36; 14:62; Luke 20:42–43; 22:69; Acts 2:34–35; Heb. 1:13. See 5.1.1.1 above.

[191](#) Gen. 14:17–20 in Heb. 7:1–2; Ps. 110:4 in Heb. 7:17, 21.

[192](#) Ex. 25:40 in Heb. 8:5; Jer. 31:31–34 in Heb. 8:8–12. See Andreas J. Köstenberger, “Jesus, the Mediator of a ‘Better Covenant’: Comparatives in the Book of Hebrews,” *Faith and Mission* 21, no. 2 (Spring 2004): 30–49.

[193](#) Cf. Neh. 9:7–8; 1 Macc. 2:52; Jub. 23:10; Prayer of Manasseh 8; Sir. 44:19–20; 2 Bar. 57:2; Ps.-Philo 18:5; *On the Life of Abraham*, 167.

[194](#) For a study of Peter’s use of the Old Testament, see Benjamin Sargent, *Written to Serve: The Use of Scripture in 1 Peter*, LNTS 547 (London: Bloomsbury T&T Clark, 2015). Note, however, that Sargent disputes the continuity between Israel and the readers of 1 Peter. Conversely, Patrick Egan, *Ecclesiology and the Scriptural Narrative of 1 Peter* (Eugene, OR: Pickwick, 2016), points to Peter’s use of Isaiah to argue that Peter casts a vision of restoration for his suffering readers (2 et passim).

[195](#) Isa. 28:16 LXX in 1 Pet. 2:6; Ps. 118:22 in 1 Pet. 2:7; Isa. 8:14 in 1 Pet. 2:8.

[196](#) Isa. 43:20 LXX, Ex. 19:6 LXX, and Isa. 43:21 LXX in 1 Pet. 2:9.

[197](#) Cf. J. Daryl Charles, *Literary Strategy in the Epistle to Jude* (Scranton, PA: University of Scranton Press, 1993).

[198](#) For a discussion of midrashic elements in Jude 5–19, including references to the divine judgment of multiple rebellious Old Testament characters, see the detailed discussion at 11.7 below.

[199](#) On the use of the Old Testament and typology in Revelation, see Buist M. Fanning, *Revelation*, ZECNT (Grand Rapids, MI: Zondervan, 2020), 40–49. See also G. K. Beale and Sean M. McDonough, “Revelation,” in Beale and Carson, *Commentary on the New Testament Use of the Old Testament*, 1081, who note that the Apocalypse is “permeated” by the Old Testament; and J. Ramsey Michaels, “Old Testament in Revelation,” in *Dictionary of the Later New Testament and Its Developments*, ed. Ralph P. Martin and Peter H. Davids (Downers Grove, IL: IVP Academic, 2010), 850–51, who observes that Revelation is “more thoroughly saturated” with the Old Testament than any other New Testament book.

[200](#) See the studies by Jan Fekkes, *Isaiah and Prophetic Traditions in the Book of Revelation: Visionary Antecedents and Their Development*, JSNTSup 93 (Sheffield, UK: JSOT, 1994); Jean-Pierre Ruiz, *Ezekiel in the Apocalypse: The Transformation of Prophetic Language in Revelation 16,17–19,10* (Frankfurt am Main: Peter Lang, 1989); Beale, *Use of Daniel in Jewish Apocalyptic Literature*.

[201](#) Fekkes, *Isaiah and Prophetic Traditions in the Book of Revelation*, 62.

[202](#) On the creative reworking of Old Testament imagery, see Michaels, “Old Testament in Revelation,” 852, citing Austin

Farrer, *A Rebirth of Images: The Making of St. John's Apocalypse* (Westminster: Dacre, 1949).

[203](#) The following discussion is dependent on Beale, *John's Use of the Old Testament in Revelation*, 60–128; idem, “Revelation,” in Beale and Carson, *Commentary on the New Testament Use of the Old Testament*, 1085–88.

[204](#) See the study by Marko Jauhiainen, *The Use of Zechariah in Revelation*, WUNT 2/199 (Tübingen: Mohr Siebeck, 2005).

[205](#) Zech. 1; 6, in Rev. 6:1–8; Joel 1–2 in Rev. 9:7–10.

[206](#) Dan. 1:12 in Rev. 2:10; Dan. 7:25; 12:7 in Rev. 11:2; 12:1; 13:5.

[207](#) Num. 25; 31:16 in Rev. 2:14; 1 Kings 16:31; 2 Kings 9:22 in Rev. 2:20–23.

[208](#) Ezek. 9 in Rev. 7:2–8; Ex. 19:4; Deut. 32:11 in Rev. 12:14.

[209](#) The fulfillment of promises to Israel in Gentile believers; Isa. 45:14; 49:23; 60:14; Ps. 86:9 in Rev. 3:9.

[210](#) Dan. 2 and 7 in Rev. 1; 4–5; 13; 17; Ezek. 37–48 in Rev. 21–22; Ex. 8–12 in Rev. 8:6–12; 16:1–14.

# The Gospels

## **8.1 The Foundational Nature of the Fourfold Gospel**

The fourfold Gospel builds on the substructure of the Hebrew Scriptures, narrating the fulfillment of messianic expectations—nurtured in various ways in the Law, the Prophets, and the Writings—in Jesus.<sup>[1](#)</sup> Martin Luther memorably called

the Old Testament “the swaddling cloths and the manger in which Christ lies.”<sup>2</sup> As Peter Stuhlmacher points out, “The theology of the New Testament must be developed as a biblical theology of the New Testament that is open to the Old Testament, as a subdiscipline of a whole-Bible biblical theology encompassing both Testaments.”<sup>3</sup> As Stuhlmacher maintains,

The newness and uniqueness of the gospel of Christ show up precisely in the fact that the gospel takes up the Old Testament testimony to the uniqueness of God and then proclaims Jesus of Nazareth to be the only-begotten Son of this one and only God. The New Testament’s

testimony to Christ remains incomprehensible without the Old Testament's testimony to God.<sup>4</sup>

Jesus's own proclamation, for its part, is not merely the presupposition of New Testament theology, as Rudolf Bultmann asserted, but the proper "historical foundation of the theology of the New Testament."<sup>5</sup> In fact, as Adolf Schlatter insisted, "[b]y coming to understand Jesus' work we clarify for ourselves the most important factor that produced the doctrinal formation of the New Testament. Therefore the knowledge of Jesus is the foremost, indispensable component of New Testament theology."<sup>6</sup> At the same time, there is no reliable access<sup>7</sup> to



Jesus's teaching apart from the four-Gospel canon.<sup>8</sup>

While the Gospels display a certain amount of diversity, it is of great significance for a biblical theology of the Gospels to affirm the historical and theological unity of the underlying story. The four Gospels are united in bearing reliable witness to the historical mission of Jesus—the divinely sent Messiah, himself God—who took on humanity, lived a sinless life in full compliance with the law, and died a vicarious, sacrificial, and atoning death for the sins of humankind.<sup>9</sup> There is one Jesus, one gospel, and one way of salvation.<sup>10</sup> Consequently, the early church affirmed that the New Testament contains the *one* gospel according to *four witnesses*: the

Gospel according to Matthew; the Gospel according to Mark; the Gospel according to Luke; and the Gospel according to John—the *fourfold Gospel*.<sup>[11](#)</sup> In this way, the New Testament Gospels meet—and even exceed—the Old Testament requirement of two or three witnesses by including as many as *four* witnesses to the one gospel about the Lord Jesus Christ.

At the same time, there is no doubt that each of the Gospels reflects the distinctive outlook of its respective author.<sup>[12](#)</sup> For this reason, we will carefully investigate each Gospel in canonical order below and discuss major themes, ethical emphases, and the place of each Gospel in the storyline of Scripture. In this vein, with regard to biblical theology, it will often be helpful to engage in what Richard Hays

refers to as “reading backwards”—a practice that goes beyond merely noting the New Testament use of the Old Testament in terms of specific quotations, allusions, or echoes.<sup>13</sup> Rather, such a reading will be sensitive to *subtle intertextual clues that indicate that a given Evangelist found various antecedent patterns in the story of Israel that provide a fitting salvation-historical context for the story of Jesus*. While often distinctive, such readings will also reveal multiple points of convergence, especially among the Synoptic writers. After treating each Gospel in turn, we will therefore discuss central themes and will briefly address the “Synoptic problem” as well as the relationship between John and the Synoptics.

At the very outset, we will do well to remember that the four Gospels were narratives about Jesus, each directed to the churches of a particular region (Matthew possibly to Syrian Antioch, Mark to Rome, Luke to Caesarea, and John to Ephesus). Perhaps in a way similar to the seven churches of Revelation, the churches in these four regions are representative of the church as a whole. While initially each of these regions had only one Gospel, eventually all four Gospels were included in the New Testament canon. The purpose was likely not so much to prompt efforts to harmonize all four accounts into one life of Jesus or Gospel harmony, but to preserve all four accounts, as they were believed to be divinely inspired and

apostolic.<sup>[14](#)</sup> In fact, creating a solitary life of Jesus runs the risk of supplanting the fourfold biblical Gospel with a fifth, reconstructed Gospel that lacks the authority of the four canonical accounts.<sup>[15](#)</sup>

## 8.2 Matthew

The fourfold Gospel is foundational for the New Testament canon in a way similar to the way in which the Pentateuch is foundational for the Old Testament and the entire Bible.<sup>[16](#)</sup> There are five books of Moses and four Gospels. Together with Acts, the Gospels comprise a five-book New Testament “Torah” (set of instructions) equivalent to the Old Testament Pentateuch.<sup>[17](#)</sup> The first of these Gospels, the Gospel of Matthew, consciously builds on the numerical

symbolism of five “holy books.”<sup>18</sup> In the Hebrew Scriptures, this theme encompasses the Torah, the Psalms, and the *Megillot*.<sup>19</sup> Correspondingly, Matthew presents Jesus as the authoritative teacher of a “greater righteousness” than that prescribed by the law, organizing his teaching in what may be described as the “five books of Jesus”—the Sermon on the Mount (5:1–7:29), the commissioning of the twelve (10:1–11:1), two chapters of kingdom parables (13:1–53; 18:1–19:1), and Jesus’s end-time (Olivet) discourse and associated parables (23:1 [or 24:1]–26:1).<sup>20</sup>

Matthew starts out with a genealogy of Jesus, which he introduces with the words *Biblos geneseōs Iēsou Christou huiou Daid huiou Abraam* (1:1; “The book of

the genealogy of Jesus Christ, the son of David, the son of Abraham”).<sup>21</sup> By so doing, Matthew seamlessly continues the Old Testament canon in the Hebrew order (building on the genealogies of Chronicles). It is hardly a coincidence that Matthew uses the word *genesis*, rather than *genealogia* (cf. 1 Tim. 1:4; Titus 3:9), to introduce his selective account of Jesus’s ancestry. In this way, he consciously links his account of Jesus’s messianic mission with the creation narrative and, canonically speaking, this serves as the counterpart to John’s Gospel, which likewise alludes to the opening words of Genesis (John 1:1: “In the beginning . . .”).<sup>22</sup> The openings of the First and Fourth Gospels thus envelop the

four-Gospel canon in an overarching *inclusio* of origins.<sup>[23](#)</sup>

Matthew's listing of Jesus's ancestry employs numerical symbolism (gematria) involving the number fourteen ( $7 \times 2$ ): fourteen generations each from Abraham to David, from David to the Babylonian exile, and from the exile to Jesus (1:1–17). This symbolism centers on David, whose name in Hebrew (using gematria) adds up to fourteen.<sup>[24](#)</sup> In this way, Matthew focuses on the Davidic royal lineage of Jesus and his kingly messianic calling as the greater son of David.<sup>[25](#)</sup> Matthew's genealogy is followed by the infancy narrative, which presents the birth of Jesus as the result of his miraculous Spirit-wrought conception in the womb of Mary, a young Jewish virgin, in keeping



with Isaiah's prophecy (Matt. 1:18–25; cf. Isa. 7:14).<sup>26</sup> This highlights the fulfillment of Old Testament expectations regarding the Messiah—Immanuel, “God with us” (Matt. 1:23).

In his thorough demonstration that Jesus is the royal Davidic Messiah, Matthew is foundational, not only for the four-Gospel canon, but for the entire New Testament. On the front end of Matthew's account is the characterization of Jesus as the son of Abraham and David. On the back end is the risen Jesus's commissioning of his new messianic community (28:18–20). As Richard Hays observes, “The effect of these narrative bookends,” along with the Gospel's portrayal of Jesus as teacher on the nature of God's kingdom, “is to establish the basis for Jesus' authority.”<sup>27</sup>

What is more, Jesus's authority extends not merely to the nation of Israel but to all the nations, and his followers are assured of his spiritual presence with them as they embark on their worldwide disciple-making mission.<sup>[28](#)</sup>

### ***8.2.1 The Themes of Matthew***

The first four chapters of Matthew's Gospel present the early years of Jesus's life and ministry in sustained connection with the Hebrew Scriptures. Matthew consistently highlights scriptural fulfillment in various aspects of Jesus's life in the form of fulfillment quotations.<sup>[29](#)</sup> This matrix of messianic fulfillment in Jesus comprises the prophets Isaiah (7:14; 40:3; 9:1–2; cited in Matt. 1:22–23; 3:3; and 4:14–16);<sup>[30](#)</sup> Jeremiah (31:15; cited in

Matt. 2:18); Hosea (11:1; cited in Matt. 2:15); and Micah (5:2; cited in Matt. 2:6). Thus, the first Evangelist shows that Jesus taps into an entire tapestry of prophetic prediction and typology, which he fulfills and typifies in his virgin birth (Matt. 1:23) in the village of Bethlehem (2:5); his escape to and return from Egypt (2:15); the slaughter of infants at his birth (2:18); the heralding of his arrival by a “voice . . . in the wilderness” (3:3); the commendation of Jesus by a “voice from heaven” at his baptism (3:17); and the launch of his ministry in Galilee (4:15–16).<sup>[31](#)</sup>

Having grounded Jesus’s ministry in his messianic fulfillment of a matrix of Old Testament prophecy, Matthew proceeds to present the “five books of Jesus.”<sup>[32](#)</sup> As

Jeannine Brown observes, these “can be understood as providing progressive illumination of the nature and values of God’s kingdom as the story proceeds to its culmination.”<sup>33</sup> The first “book of Jesus” casts him as the greater Moses, who goes “up on the mountain” (Matt. 5:1) and expounds the deeper meaning of the law.<sup>34</sup> In so doing, Jesus strikes a note of fulfillment: “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them” (5:17).<sup>35</sup> Jesus goes on to show the deeper meaning of various portions of the law along with the sixfold antithetical refrain, “You have heard that it was said. . . . But I say to you” (5:21, 27, 31, 33, 38, 43).<sup>36</sup> In this way, Jesus explicates the fifth commandment (“You shall not

murder”); the sixth commandment (“You shall not commit adultery”) and the associated prohibition against divorce (cf. Deut. 24:1); the ninth commandment (prohibitions against swearing falsely); the *lex talionis* (law of retribution); and the second-greatest commandment, loving one’s neighbor (Matt. 22:39). In recording these pronouncements, Matthew emerges as a scribe “trained for the kingdom of heaven,” who shares treasures both old and new (13:52).<sup>37</sup>

In the remainder of the Gospel, Matthew presents Jesus’s messianic mission as following an oscillating pattern of teaching (word) and other ministry (action) in fulfillment of Isaianic prediction.<sup>38</sup> Jesus’s kingship is continually kept in view by Jesus’s

sustained proclamation of the coming of the kingdom of God which he inaugurated. While the phrase “kingdom of God” is not found in the Old Testament, the theme is implicit in large swaths of biblical material, such as in the Historical Books (esp. Samuel, Kings, and Chronicles), the Psalms, and various Prophetic Books (esp. Daniel).<sup>[39](#)</sup> In the Synoptic Gospels, Jesus is shown to act as the authoritative messenger of God’s kingdom, which he embodies as the designated King.<sup>[40](#)</sup> This kingdom has already arrived in that Jesus—the King—is present. Also, Jesus teaches extensively on the nature of the kingdom. At the same time, God’s kingdom remains the object of future expectation: “Your kingdom come” (Matt. 6:10). Select followers of Jesus are even

treated to a preliminary glimpse of Jesus's resurrected glory at the transfiguration (16:28–17:8).<sup>41</sup> A rich tapestry of kingdom parables serves to illustrate the nature of God's kingdom (chs. 13; 18; 25), which has a future orientation and is tied to Jesus's second coming (chs. 24–25).<sup>42</sup>

The second “book of Jesus,” in chapter 10, features the commissioning of the twelve apostles.<sup>43</sup> At this particular historical juncture in Jesus's ministry, the apostles are under strict orders to go “nowhere among the Gentiles and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel” (10:5–6). Thus, Matthew presents Jesus's mission—and that of his twelve apostles—as directed first and foremost to the nation of Israel (cf. 15:24: “I was sent

only to the lost sheep of the house of Israel”). While Jesus occasionally ministers to Gentiles at their initiative, his focus on “the Jews first” remains steadfastly in place. It is only after the resurrection that Jesus gathers the twelve—temporarily the eleven—and tells them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples *of all nations*” (28:18–19).<sup>44</sup> This stands in marked contrast to Jesus’s pre-crucifixion focus on the nation of Israel and marks the incipient fulfillment of God’s promise to Abraham, “And in you *all the families of the earth* shall be blessed” (Gen. 12:3). In this way, Jesus proves to be not only the regal, messianic son of David but also the son (“seed”) of Abraham (cf. Matt. 1:1, 6, 17).



Book Three features a series of kingdom parables, in particular the quintessential parable of the sower, first told, then explained (13:1–23). The parable of the weeds is explained as well (13:24–30, 36–43). Several of these parables underscore the unsurpassed value of the kingdom (esp. 13:44–46).<sup>45</sup> The fourth Matthean discourse (ch. 18), apart from additional kingdom parables, also includes instructions about life in the new messianic community.<sup>46</sup> As R. T. France observes, Matthew is an “ecclesiastical” Gospel in the sense that “Matthew emphasizes that the result of Jesus’ ministry was the creation of a new community of the believing and forgiven remnant, the people of the Messiah in whom the destiny of Israel is to be

fulfilled.”<sup>47</sup> Thus, Jesus’s new community is the present manifestation of the coming kingdom.<sup>48</sup> Book Five consists of Jesus’s Olivet Discourse (ch. 24) and end-time parables such as the parable of the ten virgins (25:1–13) and the parable of the talents (25:14–30).<sup>49</sup> These materials stress the pronounced eschatological framework for Jesus’s mission and articulate the expectation of his second coming and the final judgment (25:31–46).<sup>50</sup>

The climax and *telos* of Matthew’s narrative—as of every biblical Gospel narrative—is the account of the death, burial, and resurrection of Jesus.<sup>51</sup> What is more, the Gospel culminates in the risen Jesus’s commissioning of the believing remnant, the representatives of the new

messianic community, to disciple the nations. The closing reference to baptism “in the name of the Father and of the Son and of the Holy Spirit” (Matt. 28:19) forms a trinitarian baptismal *inclusio* with the trinitarian scene at the beginning of Jesus’s ministry at his own baptism (3:16–17). It is impossible to overstate the importance of the passion narrative as the heart of each of the Gospels. Without the passion narrative, the Gospel would not be a Gospel; it would not be good news. What is more, the Gospels teach us that the gospel is not merely an abstract set of beliefs to be affirmed; it is grounded in a series of saving events in the life of the Messiah, the Lord Jesus Christ.<sup>52</sup>

### ***8.2.2 The Ethics of Matthew***

The ethics of Matthew's Gospel—reflecting the ethics of Jesus—can be described as an ethics of righteousness, faith, and self-denial. The Sermon on the Mount epitomizes such an ethic, articulating Christian virtues as “blessed” character traits that will be on full display in God's consummated kingdom but are to find expression in the lives of Jesus's followers already in the present. Such virtues include poverty of spirit (humility), mourning over sin, meekness, a deep craving for righteousness (integrity), a spirit of mercy, purity of heart, a disposition of peacemaking and conciliation, and bearing up under persecution “for righteousness' sake” (Matt. 5:3–12). As they increasingly exhibit such characteristics, Christ's

followers will fulfill their individual and corporate calling of being “the salt of the earth”—bearing distinctive Christian witness—and “the light of the world,” letting their “light shine before others, so that they may see your good works and give glory to your Father who is in heaven” (5:13–16, esp. v. 16).<sup>53</sup>

In what follows, Jesus articulates an “ethics of righteousness”—a “greater righteousness” that exceeds the external compliance with the law exhibited by the scribes and Pharisees.<sup>54</sup> Those who merely seek to conform externally to such regulations, Jesus asserts categorically, “will never enter the kingdom of heaven” (Matt. 5:20). In this way, he affirms that true kingdom ethics must be undergirded by a heartfelt hunger and thirst for

righteousness—a purity of heart that longs to fulfill the deeper, underlying intent of the various constituent portions of the law and addresses the need for a broader application of the Old Testament Ten Words. Such citizens of God’s kingdom will seek to control their anger, pursue sexual purity, honor the covenant of marriage (cf. 19:1–12), speak with honesty and integrity, resist the temptation to take their own revenge, and love their enemies and even pray for them (5:20–48).<sup>55</sup>

In this regard, Matthew’s ethic is decidedly an ethic of “doing” the law, rather than engaging in mere verbal outward profession.<sup>56</sup> As Jesus illustrates by commenting on the “three pillars of Judaism”—prayer, fasting, and almsgiving

—any mere external compliance which does not arise from purity of heart and a genuine, heartfelt hunger and thirst for righteousness will inexorably result in hypocrisy, as in the case of the scribes and Pharisees—religious exercises whose external façade betrays a lack of inner devotion to God and is thus schizophrenic, disingenuous, and ultimately deceptive.<sup>[57](#)</sup> True devotion to God trusts that the “Father who sees in secret will reward” those who practice such “greater righteousness” (the refrain in 6:4, 6, 18). Those who “seek first the kingdom of God and his righteousness” (6:33) will trust God for their “daily bread” (6:11). They will “lay up treasures in heaven” rather than amassing fortunes on earth that they cannot take with them when they die

(6:19–21). Having made God’s kingdom their undisputed priority, such followers will not be divided in their interests nor attempt the impossible task of serving two masters (6:24). They will trust God completely for his loving, faithful provision of all they need to live their fleeting moments on this earth—food, clothing, and shelter (6:25–34). In all these ways, the hearts, lives, and affections of Jesus’s followers will be characterized by trust in their heavenly Father rather than anxiety and a quest for the things of this world.[58](#)

Matthew thus imparts to his readers a “kingdom ethic” that teaches them to rightly order their affections and to set their hearts on heavenly rather than earthly things. At the same time, he is not seeking



to promote a notion of discipleship that produces people who are “so heavenly minded that they are of no earthly good.” Rather, such citizens of the kingdom—already in the here and now—seek gospel authenticity, a proper disposition toward earthly possessions, wealth, and poverty, and a thoroughgoing, heartfelt integrity that expresses itself in righteous lives exhibiting proper, God-honoring relationships: in marriage, through pure faithfulness toward one’s spouse (5:27–32); in relationships with others, in a conciliatory attitude (5:9, 21–26); and in relation to one’s enemies and persecutors, in patient endurance, active love, and even devoted prayer (5:12–13, 38–48). In his emphasis on *doing*, and his insistence that right *doing* flows from right *being* (see,

e.g., 6:21–23; 12:33–35; 15:10–20), Jesus stands firmly in Jewish tradition.<sup>59</sup>

Matthew's ethic also finds major expression in passages where Jesus expounds on the nature of true discipleship. Such true followers prize Jesus above their natural *family* (e.g., 8:18–22; 19:27–29). Whoever loves father or mother, son or daughter more than Jesus is unworthy of him. His followers must take up their crosses and follow the path of the Crucified One, who was rejected in this world but is designated King in the world to come (10:34–39; cf. Mic. 7:6; see also Matt. 16:24–27). Following Jesus also involves a growing *faith* in him, even as small as “a grain of mustard seed” (17:20). In this way, his disciples will be able to move

spiritual mountains and be distinct from the surrounding “faithless and twisted generation” (17:17, 20). As such, Jesus’s disciples will come to him—who is “gentle and lowly in heart”<sup>60</sup>—so that he can *teach* them the way of the kingdom without placing unnecessary legalistic burdens on them (11:25–30; cf. 28:20) as the Pharisees did.

Other characteristics of Jesus’s followers include childlike humility (Matt. 18:1–4; 19:13–15), expressed in a commitment to serve others (20:20–28)—a striking reversal of the world’s values of exercising power and domination over others—and a preparedness to forgive those who have sinned against them (6:14–15; 18:15–35). The reference to Jesus’s *ekklēsia* in 18:17—which picks

up on his declaration that he would build his *ekklēsia* on Peter, who confessed Jesus as “the Christ, the Son of the living God” (16:16)—establishes a pattern of church discipline in conjunction with the rabbinic practice of “binding” and “loosing” (18:18; cf. John 20:23), and Jesus’s promise of his presence in Matthew 18:20 establishes a connection with both his incarnation (1:23) and his final commission (28:20).<sup>61</sup> Commitment to Jesus, therefore, also involves a preparedness to be an active participant in Jesus’s messianic *mission* along with a group of “laborers” who reap the spiritual harvest of saved souls under the overall direction and auspices of the divine “Lord of the harvest” (9:35–38; cf. 28:18–20). Such followers will bear fearless witness

and acknowledge Jesus freely and candidly before others (10:26–33).

Finally, it is evident that Jesus's instruction, especially in the Sermon on the Mount, reflects Old Testament Wisdom Literature (which, in turn, harks back to Deuteronomy). A case in point is the final section in the Sermon, where Jesus presents his readers with a series of choices—forks in the road, as it were—between two roads and gates (Matt. 7:13–14); two trees and fruits (7:15–20); two confessions (7:21–23); and two hearers and builders (7:24–27). Jesus's pattern of instruction here bears an uncanny resemblance to the ethos and ethic of the book of Proverbs, where those on the receiving end of instruction are likewise called to decide the fundamental direction

of their lives, and their choice is cast in the form of a series of decisions between two paths (Prov. 4:10–19), two hearts (4:20–27; 6:12–19), two female companions (5:1–8; 4:1–9), and two kinds of houses (9:1–6, 13–18).<sup>62</sup> Thus, Jesus is presented as a teacher of wisdom who urges his followers to act on what they know to be right. In fact, Jesus's entire call to discipleship epitomizes wisdom's call to choose the right course of action rather than folly, worldly allure, or immorality.

What is virtually absent in Matthew's ethic of the kingdom is the agency of the Spirit.<sup>63</sup> Of the twelve references to the Spirit in Matthew, only two relate to Jesus's followers: one speaks of the Spirit's future witness through believers in

times of persecution (Matt. 10:20); the other refers to believers' baptism in the name of the Father, Son, and Spirit (28:19).<sup>64</sup> In this way, the ethical teachings of Jesus in Matthew's Gospel and the characteristics of the citizens of God's kingdom await further explication and elaboration in Luke's and John's Gospels, the book of Acts, and the letters of Paul. Nevertheless, while Jesus does not make this explicit, the Spirit's agency in a believer's pursuit of life in the kingdom is implied. Only by the new-covenant work of the Spirit in their hearts will believers have God's law written in them and be able to act out God's "greater righteousness." God's rule in their midst will be manifested by hearts that hunger and thirst for righteousness. Thus, he will

be their God and they his people (cf. Jer. 31:31–34; Ezek. 36:25–28).

### ***8.2.3 Matthew in the Storyline of Scripture***

As the first New Testament book, Matthew follows almost seamlessly from the Old Testament. The opening words, *Biblos geneseōs Iēsou Christou*, could be rendered “The book of the genesis [or origins] of Jesus Christ,” connecting the ancestry of Jesus with creation and signaling the advent of a new creation. The heading “Jesus Christ, the son of David, the son of Abraham”—linking Jesus with king David and Abraham the patriarch, recipients of divine promises regarding a royal dynasty and a land, seed, and universal blessing—grounds “Jesus’



identity in Israel's story.”<sup>65</sup> Matthew affirms at the very outset that Jesus is the fulfillment and heir of God's promises to both pivotal figures in salvation history.<sup>66</sup> In this way, Matthew asserts not only Jesus's physical descent from these forebears but also his spiritual connection with these representative figures of Israel. The following list of ancestors—which involves numerical symbolism centered on Jesus's Davidic sonship—weaves a tapestry of Old Testament connections that serves as a framework not only for the remainder of Matthew's Gospel but also for the four-Gospel corpus.<sup>67</sup> This corpus, in turn, is foundational for the entire New Testament canon and thus serves as a bridge connecting the New Testament with the Old. In many ways, therefore,

Matthew's Gospel is at the heart of the entire Bible in its concerted focus on Jesus's fulfillment of God's promises to, and covenants with, David and Abraham.[68](#)

In Matthew's narrative, chapters 1–4 connect Jesus in various ways with antecedent prophecy or typology—in particular with passages in Isaiah, Jeremiah, Hosea, and Micah—highlighting connections regarding Jesus's virgin birth, birthplace, and other circumstances surrounding his birth and early years. The dominant motif in the early chapters is the identification and typological connection between Jesus and Israel by which “Jesus becomes the one in whom the fate of Israel is embodied and enacted. The story of Israel and the story of Jesus become one

and the same.”<sup>69</sup> Thus, Matthew narrates the return of Jesus’s family from Egypt as fulfillment of Hosea 11:1: “Out of Egypt I called my son” (Matt. 2:13–15). While in Hosea “my son” refers to Israel (cf. Ex. 4:22–23), Matthew typologically relates “son” to Jesus, who is shown to reenact Israel’s history, in the present case the nation’s exodus from Egypt.<sup>70</sup> Similarly, Rachel’s weeping is set in the context of the Messiah’s redemptive mission and the fulfillment of God’s promise of a new covenant (Matt. 2:17–18; cf. Jer. 31:15–17, 31–34).<sup>71</sup> The words, “those who sought the child’s life are dead” (Matt. 2:20), echo the Moses/exodus narrative (cf. Ex. 4:19).<sup>72</sup>

In keeping with Isaiah’s prophecy, John the Baptist is identified as the “voice . . .

crying in the wilderness” (Matt. 3:3; cf. Isa. 40:3). Subsequently, Jesus is “led up by the Spirit into the wilderness,” where he fasts for forty days and forty nights and is tempted by the devil (Matt. 4:1–2). This is reminiscent of Moses, who fasted for forty days and forty nights at Sinai (Ex. 24:18; 34:28; Deut. 9:9, 18, 25; 10:10). Symbolically, it also harks back to the people of Israel, who wandered in the wilderness for forty years (Num. 14:33–34; Josh. 5:6). At the temptation, Jesus cites three passages from Deuteronomy (Matt. 4:4, 7, 10; cf. Deut. 6:13, 16; 8:3). Hays sums it up well: “Where Israel proved wayward and disobedient, Jesus now emerges from the temptation narrative as the obedient son who gives honor to God and embodies Israel’s true

destiny.”<sup>73</sup> What is more, Jesus “embodied the covenant faithfulness Israel was meant to render to God” but failed to do so.<sup>74</sup>

Jesus’s call to discipleship, “Follow me, and I will make you fishers of men” (Matt. 4:19), may allude to Jeremiah 16:16: “Behold, I am sending for many fishers, declares the LORD, and they shall catch them.” In Jeremiah’s context, the reference is to divine judgment, which leads many to discard the possibility of an allusion to Jeremiah.<sup>75</sup> However, as D. A. Carson observes, “fishers of men” “may be reminiscent” of Jeremiah 16:16, where “Yahweh sends ‘fishermen’ to gather his people for the exile; here Jesus sends ‘fishermen’ to announce the end of the exile . . . and the beginning of the

messianic reign.”<sup>76</sup> In addition, as Grant Osborne notes, the present instance may represent a reversal of the Old Testament metaphor, “where the people netted are sent to divine judgment.”<sup>77</sup> The plausibility of a reference to the end of exile is increased by multiple references to the exile in Matthew’s Gospel, especially in the early chapters (see, e.g., 1:11–12, 17; 2:13–15; 3:3).<sup>78</sup> In addition, it is possible that Matthew connects his depiction of Jesus as the son of David and the exile motif to suggest that those who reject Jesus as Messiah remain in spiritual exile.<sup>79</sup>

After having established connections between Jesus’s coming and the *Prophets* in chapters 1–4, Matthew, in chapters 5–7—Jesus’s first discourse or inaugural

address—turns to connections between Jesus and the *Law*.<sup>80</sup> In this way, by the end of chapter 7, Matthew has programmatically established Jesus's fulfillment of *both* the Law *and* the Prophets, and thus of the entire Hebrew Scriptures. While Matthew, in chapters 1–4, has cited specific prophetic passages fulfilled in Jesus, he now notes with regard to the law that Jesus came to point his followers to the deeper intent of the law—the “spirit” of the law, as it were—which called for an external conformity, and to the wide breadth of its application to the whole of life (as exemplified in Deut. 12–26).<sup>81</sup> “For Matthew,” Hays explains, “the story of Israel is carried forward by a community of discipleship . . . that *embodies* radical obedience to the

Torah as authoritatively interpreted by Jesus.”<sup>82</sup> Toward that end, Matthew “both affirms the Torah (Matt 5:17–20) and radicalizes it (5:21–48).”<sup>83</sup>

Throughout his Gospel, Matthew casts Jesus as the greater *Moses* who ascends a mountain and expounds the law’s deeper meaning (5:1; 7:28–29).<sup>84</sup> Even the concluding words to the Sermon on the Mount and later discourses (“and when Jesus finished these sayings,” 7:28; cf. 11:1; 13:53; 19:1; 26:1) are closely patterned after the words concluding Moses’s address in Deuteronomy (cf. Deut. 31:24; 32:45: “When Moses had finished writing the words/speaking all the words”).<sup>85</sup> Jesus’s healing of a leper is likewise reminiscent of Moses (Matt. 8:1–4; cf. Ex. 4:1–9; Num. 12:1–16).<sup>86</sup> Also in



keeping with Moses typology, Jesus is shown to have compassion on the masses because they were “like sheep without a shepherd” (Matt. 9:36; cf. Num. 27:16–23).<sup>87</sup> Jesus’s walking on the water is reminiscent of Israel’s crossing of the Red Sea (Matt. 14:22–23), and his feeding of the multitude calls to mind God’s provision of manna in the wilderness (15:32–38).<sup>88</sup> As Quarles notes, the transfiguration narrative contains numerous parallels to Moses: Events take place after six days (Matt. 17:1; cf. Ex. 24:16) on a high mountain (Matt. 17:1; cf. Ex. 24:12, 15–18; 34:3); a cloud descends (Matt. 17:5; cf. Ex. 24:15–18; 34:5), and a voice is heard (Matt. 17:5; cf. Ex. 24:16); the main character radiates divine glory (Matt. 17:2; cf. Ex. 34:29–30, 35); three

people receive special mention (Matt. 17:1; cf. Ex. 24:1); and the witnesses are terrified (Matt. 17:6; cf. Ex. 34:29–30).<sup>89</sup>

Later in the narrative, in keeping with the Mosaic law, Jesus affirms that the “greatest commandment” is to love God with all of one’s heart, mind, and soul, and to love one’s neighbor as oneself (22:37–40; cf. Lev. 19:18; Deut. 6:5; see earlier, Matt. 19:16–19). In this way, Jesus identifies love as foundational to both the Law and the Prophets.<sup>90</sup> As Hays observes, Jesus here posits a “*hermeneutical reconfiguration of Torah*” in which “*love* becomes the most determinative requirement,” leading to “a reshaping of Torah into a new framework.”<sup>91</sup> In fact, we would see this configuration of Torah, with the ethic of

love at its center, as already on display in the book of Deuteronomy itself. This provides support for our contention throughout this volume that love is at the heart of the biblical metanarrative. Love is foundational to the entire Old Testament; it prompted God's covenants, sums up his ethical demands, and, as John explains, served as the underlying motivation for God's giving of his Son for the sins of the world (John 3:16; cf. 1:29, 36).

Jesus speaks of the establishment of a new covenant with his new messianic community, a believing Jewish remnant, just prior to his substitutionary cross-death (Matt. 26:28; though the best manuscripts do not include the adjective "new"; cf. Luke 22:20). This continues the

Old Testament narrative involving God's establishment of the old covenant through Moses, which in turn is part of the exodus narrative.<sup>[92](#)</sup> In fact, covenant-related references envelop the Gospel from beginning to end. Matthew's Gospel opens with a reference to Jesus's future salvation of his people from their sin (Matt. 1:21; a possible allusion to Ezek. 36:28 and 37:23); the reference to Rachel's barrenness, which is reminiscent of Jeremiah's promise of a new covenant (Matt. 2:17–18, citing Jer. 31:15; cf. 31:31–34); and the related promise of the Spirit (Matt. 3:11; cf. Isa. 32:15; 44:3; Ezek. 36:26–27; 39:29; Joel 2:28–29). Toward the end of the Gospel, Jesus speaks of the establishment of a new covenant on the eve of the crucifixion,

anticipating and interpreting his death, when the “blood of the covenant” will be poured out, the forgiveness of sins secured, and the new covenant established (Matt. 26:28; cf. Ex. 24:8).<sup>93</sup> As Quarles notes, “The fact that Jesus’ disciples participate in the new exodus and are beneficiaries of the new covenant ensures that they are characterized by an extraordinary righteousness.”<sup>94</sup>

With regard to the instances of prophetic fulfillment he records, Matthew draws particularly on *Isaiah*. The virgin birth (Matt. 1:23; cf. Isa. 7:14),<sup>95</sup> the ministry of Jesus’s forerunner (Matt. 3:3; cf. Isa. 40:3), Jesus’s ministry in Galilee (Matt. 4:14–16; cf. Isa. 9:2),<sup>96</sup> his healing ministry as the Spirit-anointed servant of the Lord,<sup>97</sup> and his teaching in parables in

conjunction with Israel's obduracy (Matt. 13:14–15; cf. Isa. 6:9–10) are all shown to fulfill Isaianic prophecy.<sup>[98](#)</sup> While the entire nation of Israel is regarded as “lost sheep” in need of being regathered (Matt. 10:5–6; 15:21–28; cf. Mark 7:24–30),<sup>[99](#)</sup> her leaders are denounced as intransigent (Matt. 15:7–9, cf. Isa. 29:13; more broadly, see Matt. 13:14–15, cf. Isa. 6:9–10). In his use of Isaiah's “Servant Songs,” Matthew initially portrays Jesus as a gentle, Spirit-anointed healer (Matt. 8:17, cf. Isa. 53:4; Matt. 12:15–21, cf. Isa. 42:1–4).<sup>[100](#)</sup> Then, in his passion narrative, Matthew proceeds to associate Jesus's suffering and subsequent exaltation with Isaiah's suffering servant (Matt. 20:28; 26:28),<sup>[101](#)</sup> echoing Isaiah 53.<sup>[102](#)</sup> In addition, Matthew invokes Davidic

psalms such as Psalms 22 and 69 (Matt. 27:34, cf. Ps. 69:21; Matt. 27:43, cf. Ps. 2:8; Matt. 27:46, cf. Ps. 22:1).[103](#)

With regard to Jesus's connection with King *David*, Matthew links Jesus with David in the genealogy (1:1, 17) and at Jesus's birth (2:1–6; cf. Mic. 5:2).[104](#) Matthew's reference to Jesus as a “Nazarene” may also invoke his Davidic connection.[105](#) Matthew repeatedly includes instances where Jesus is addressed or referred to as “son of David,” often in conjunction with his healing ministry (Matt. 9:27; 12:23; 15:22; 20:30–31; 21:9).[106](#) Jesus's response to the plucking-of-grain incident in Matthew 12:1–4 relates to David and his associates in 1 Samuel 21:1–5, underscoring that Jesus, like David,

enjoys certain privileges as the Lord's anointed. Similar to the later interchange regarding David calling the Messiah "Lord" (Matt. 22:41–46; cf. Ps. 110:1), the inescapable conclusion is that Jesus is not merely the son of David and like him, but is much greater than he.<sup>107</sup> The reference to "the blind and the lame" who came to Jesus in the temple area and were healed by him (Matt. 21:14) may echo the taunt of David's enemies, "the blind and the lame will ward you off" (2 Sam. 5:6).<sup>108</sup> The chilling statement at Jesus's trial, "his blood be on us and on our children," echoes David's verdict concerning the Amalekite who killed king Saul: "Your blood be on your head" for killing "the LORD's anointed" (Matt. 27:25; cf. 2 Sam. 1:16: *ton Christon*



*kyriou*). In this way, Matthew creates an ominous sense of foreboding: The people are about to kill the God-anointed Messiah, who came as an expression and culmination of the LORD's covenant faithfulness.<sup>[109](#)</sup> And yet, in an instance of Matthean irony, God would sovereignly use Israel's rejection of her Messiah as a means of forgiveness and salvation (Matt. 1:21; cf. Jer. 31:31–34). In this way, Matthew “has placed their [the Jews'] self-incriminating sentence in a larger narrative matrix that almost inescapably intimates that Jesus' blood is redemptive for Israel.”<sup>[110](#)</sup> At last, the dying Jesus cries out in David's words, “My God, my God, why have you forsaken me?” (Matt. 27:46; cf. Ps. 22:1), completing the Davidic

typology by portraying Jesus as the righteous sufferer.[111](#)

With regard to *Abraham*, Matthew, in a grand, overarching *inclusio*, ends his Gospel where it began—with a reference to Abraham and God's promise that in him all the nations of the earth would be blessed (Matt. 28:19; cf. Gen. 12:3).[112](#) Thus, Matthew makes the programmatic point that while Jesus's earthly ministry was directed toward the nation of Israel, the risen Jesus's mission through his commissioned followers would fulfill God's promise of universal blessing and salvation through the greater son of Abraham, the Lord Jesus Christ.[113](#) As Hays explains, "Matthew is portraying the risen Jesus as the triumphant Son of Man figure—representing Israel—who

exercises ἐξουσία over all the nations of the world in a kingdom that will not pass away.”<sup>[114](#)</sup> Another *inclusio* links Jesus’s identity as Immanuel, “God with us” (*meth’ hēmōn ho theos*; 1:23), with his parting promise, “I am with you always, to the end of the age” (*egō meth’ humōn eimi*; 28:20; cf. 18:20).<sup>[115](#)</sup> Matthew asserts that God visited his people in the person of Jesus, and the concluding trinitarian baptismal formula links Father, Son, and Spirit in the context of Jesus’s commission of his new messianic community to make disciples of all nations (28:19; cf. 3:16–17).<sup>[116](#)</sup>

In all these ways, Matthew strategically links Jesus with the three most pivotal figures in Israel’s history—Abraham, Moses, and David—and chronicles the

prophetic fulfillment of virtually every significant aspect of Jesus's ministry, especially with reference to Isaiah.<sup>[117](#)</sup> Finally, in the context of one of the Sabbath controversies in which Jesus was engaged, Matthew features Jesus's declaration, "I tell you, something greater than the temple is here" (12:6); and in response to the Pharisees' request for a sign from Jesus, Matthew includes Jesus's assertion, "behold, something greater than Jonah is here" (12:41), followed by the equally momentous pronouncement, "behold, something greater than Solomon is here" (12:42). This coming of "something greater" than the temple, Jonah, and Solomon calls for repentance in view of the arrival of the Son of Man and of the supreme wisdom of God. The

reader wonders, Who could legitimately claim to be greater than the temple, Jonah, and Solomon except for the Messiah and Son of God?

## 8.3 Mark

While Mark may have been the first to write his Gospel—and thus pioneered the Gospel genre—his Gospel is second in the New Testament canon.<sup>[118](#)</sup> Read in canonical order, Mark serves as a concise presentation of the story of Jesus culminating in his death, burial, and resurrection and a sort of digest of Matthew's Gospel. Mark wastes no time getting started. After an opening signature statement, “The beginning [*archē*; cf. John 1:1] of the gospel of Jesus Christ, the Son of God” (Mark 1:1), and in keeping with

“the traditional framework, which saw the story of Jesus as ‘beginning from the baptism of John’ (Acts 1:22; 10:37),”<sup>[119](#)</sup> Mark jumps right into the action—skipping Jesus’s birth and early years—and introduces John the Baptist, Jesus’s forerunner, as the fulfillment of Isaiah’s (and Malachi’s) prophecy (Mark 1:2–3; cf. Isa. 40:3; Mal. 3:1).<sup>[120](#)</sup> In fusing Isaiah’s prophecy with Malachi’s, Mark makes a unique contribution to the New Testament use of the Old (cf. Matt. 3:3; 11:10).<sup>[121](#)</sup>

The Gospel unfolds along the lines of the familiar geographical pattern starting in Galilee and comprising several cycles of ministry.<sup>[122](#)</sup> The pivot is Peter’s confession of Jesus in Caesarea Philippi (Mark 8:29), after which Jesus speaks

more freely about his upcoming cross-death and resurrection.<sup>[123](#)</sup> The climax—fitting for a Gospel addressed to a Roman audience—is the Roman centurion’s confession of Jesus as Son of God at the scene of the crucifixion (15:39), which connects back to the opening verse and epitomizes Mark’s desired conclusion for his readers.<sup>[124](#)</sup> The Gospel ends rather abruptly, and somewhat open-endedly, with the angel’s command at the empty tomb to some women to tell Peter and the disciples to meet Jesus in Galilee, striking a note of fear and astonishment.<sup>[125](#)</sup>

### ***8.3.1 The Themes of Mark***

The overriding Christological theme in Mark’s Gospel is the depiction of Jesus as Son of God.<sup>[126](#)</sup> Jesus’s divine authority is

manifested in the form of powerful miracles, including various types of healings and demon exorcisms. Above all, Mark proclaims the gospel of the kingdom that Jesus came to inaugurate, which entails Jesus's vicarious suffering on the cross. These three overriding themes—Jesus as Son of God, his miracles, and his substitutionary death and subsequent resurrection—provide the overarching framework for Mark's story of Jesus.[127](#) Jesus is declared "Son of God" at the outset and is climactically confessed as such toward the end of the Gospel. His miracles—along with his parables of the kingdom—dot the landscape of Mark's account from beginning to end.[128](#) Gradually, narrative suspense is building through persistent and mounting



opposition and Jesus's thrice-repeated prediction of his death and resurrection.

Pervading Mark's Gospel, in keeping with his opening declaration, is the characterization of Jesus as the powerful, miracle-working, demon-exorcising *Son of God* (Mark 1:1, 11; 3:11; 5:7; 9:7; 12:6; 13:32; 14:61; 15:39).<sup>129</sup> Strategically located are attestations by a voice from heaven—God the Father—at Jesus's baptism (1:11) and transfiguration (9:7). Twice during his Galilean ministry, demons attest to Jesus as the Son of God (3:11; 5:7). While Jesus does not accept their testimony, in Mark's Gospel the knowledge of Jesus's true identity is limited almost exclusively to the supernatural world. Apart from two self-references of Jesus as “the Son”

(12:6; 13:32) and Caiaphas's question to Jesus at his Jewish trial—"Are you the Christ, the Son of the Blessed?" (14:61)—it is only the aforementioned Roman centurion who declares at the climax of the Markan narrative, "Truly this man was the Son of God" (15:39). In addition, Peter issues the pivotal confession, "You are the Christ" (8:29). But even there, it becomes clear in the immediate aftermath that Peter does not understand the necessity for Jesus to be "killed, and after three days rise again" (8:31). In fact, Peter "rebukes" Jesus for even entertaining such a notion and is himself promptly "rebuked" by Jesus with the words "Get behind me, Satan! For you are not setting your mind on the things of God, but on the things of man" (8:33). This interchange

makes clear that no one—Peter included—truly understood who Jesus was prior to the resurrection.<sup>[130](#)</sup>

In keeping with the characterization of Jesus as the Son of God, Mark narrates Jesus's performance of multiple *demon exorcisms* and *miraculous healings* (1:28–34; v. 34: “And he healed many who were sick with various diseases, and cast out many demons”).<sup>[131](#)</sup> Memorable pericopes include the healing of a paralytic at which Jesus claims to possess authority to forgive sins—a unique divine prerogative (2:1–12)—and the healing of the Gerasene demoniac who was possessed by an entire legion of demons (5:1–20). Jesus's *teaching in parables* also occupies a prominent place, especially in the foundational parable of

the sower (4:1–20) and the climactic parable of the tenants (12:1–12).<sup>[132](#)</sup> The former explains the reason why many were rejecting Jesus's message, while the latter identifies Jesus as the beloved son who was sent after a long series of previous (prophetic) messengers but was killed by the Jewish authorities, with the result that salvation would be made available to non-Jews. At times, Mark arranges his material topically, such as when he presents Jesus's fourfold authority over the forces of nature (4:35–41), demonic spirits (5:1–20), chronic disease (5:25–34), and even death (5:21–24, 35–43). Just prior to the passion narrative, Mark features six controversy stories that show Jesus being presented with questions such as, Who gave you

authority to do these things? What will the vineyard owner do with the wicked tenants? Is it lawful to pay taxes to Caesar? Whose wife will a remarried widow be in heaven? What is the greatest commandment? And how can the Messiah be both David's son and his Lord? (11:27–12:37).[133](#)

Perhaps most importantly, Mark wrote to make clear “that Jesus is the Messiah who must suffer rather than a glorious, triumphant figure, and that discipleship therefore consists in readiness to bear the cross as he did.”[134](#) Why did the Son of God have to die? Even Peter failed to understand this essential fact when confessing Jesus as the Christ. Three times in subsequent chapters, Jesus predicts his passion with increasing specificity. And

yet, his disciples still fail to grasp the meaning of the cross (8:31–38; 9:30–32; 10:32–34). At a climactic moment in the Markan narrative, Jesus is shown to explain to his followers that “even the Son of Man came not to be served but to serve, and to give his life as a ransom [*lutron*] for many” (10:45). In this way, as many have noted, Mark’s entire Gospel becomes essentially a passion narrative with an extended introduction.<sup>135</sup> Mark’s rationale for the cross is vital for his readers to grasp the true significance of Jesus’s redemptive mission. Consequently, Jesus is set forth as the Son of God in the first half of Mark’s narrative (1:1–8:26), while he emerges as the suffering servant in the second half (8:27–16:8).<sup>136</sup>

### ***8.3.2 The Ethics of Mark***

Just as Mark's presentation of the story of Jesus is less extensive than Matthew's, so his ethic is less developed.<sup>[137](#)</sup> Perhaps most significantly, unlike Matthew (and Luke), Mark does not include the Sermon on the Mount (or on the Plain). However, when one focuses not only on explicit didactic material but also on the implicit message in Mark's narrative, a powerful ethic emerges that focuses on the "way of the cross."<sup>[138](#)</sup> The ethic espoused in Mark's Gospel is epitomized by Jesus's words to his followers recounted at 8:34–38:

And calling the crowd to him with his disciples, he said to them, "If anyone would come after me, let him

deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel's will save it. For what does it profit a man to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels."

For those who follow Jesus in the way of the cross, eternal rewards await: "Truly, I say to you, there is no one who has left house or brothers or sisters or



mother or father or children or lands, for my sake and for the gospel, who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life” (Mark 10:29–30). Repeatedly, Jesus also instructs his followers on true greatness, which manifests itself in childlike humility and a willingness to forego earthly status and possessions (9:33–37; 10:13–16, 17–31, 35–45). Beyond this, we have already sketched some of Mark’s major thematic emphases under the previous heading, including people’s inability to grasp who Jesus truly is, this side of the crucifixion and resurrection (the “messianic secret”).<sup>[139](#)</sup> While the notion of

“discipleship failure” or “misunderstanding” is present in all four Gospels, it is arguably most prominent in Mark. One reason for this—on the assumption of Mark serving as “Peter’s interpreter”<sup>[140](#)</sup>—may be that both Mark and Peter were well acquainted with failure (as well as subsequent restoration).<sup>[141](#)</sup>

In Mark’s case, he joined his cousin Barnabas and Paul on their first missionary journey (Acts 12:25).<sup>[142](#)</sup> However, before the mission even gets fully underway, we are told that “John [Mark] left them [Paul and Barnabas] and returned to Jerusalem” (Acts 13:13). No reason is given for Mark’s abandonment of the mission. Yet, at the outset of the second journey, Luke mentions that

Barnabas wanted to take Mark with them again but “Paul thought best not to take with them one who had withdrawn from them . . . and had not gone with them to the work” (Acts 15:37–38). After a “sharp disagreement,” Paul and Barnabas went their separate ways; Paul chose Silas (and later Timothy) as replacement, while Barnabas, a native of Cyprus (Acts 4:36), took Mark and sailed to that island. This is the last we hear of Mark in Acts. Toward the end of the New Testament era, however, Mark resurfaces in the writings of both Peter and Paul. Peter reports that Mark, his spiritual “son,” is with him in Rome (1 Pet. 5:13), while Paul asks Timothy to “[g]et Mark and bring him with you, for he is very useful to me for ministry” (2 Tim. 4:11). Thus, Mark is

mentioned in the company of stalwarts such as Peter, Paul, Luke, Timothy, Titus, and others. Mark knew failure, yet subsequently experienced restoration to fruitful ministry.

Peter, similarly, knew discipleship failure.<sup>[143](#)</sup> Most egregiously, he had denied Jesus three times just prior to the crucifixion. In Mark's passion narrative, we read that Jesus foretold Peter's denial (Mark 14:26–31); that Peter fell asleep while Jesus was praying in Gethsemane (14:37); that “one of those who stood by drew his sword and struck the servant of the high priest and cut off his ear” (14:47);<sup>[144](#)</sup> and that Peter denied Jesus three times, after which “he broke down and wept” (14:66–72). While only John records Peter's threefold restoration and

commissioning (John 21:15–19), Mark mentions that the angel at the empty tomb singled out Peter when commanding the women, “But go, tell his disciples *and Peter* that he is going before you to Galilee” (Mark 16:7). Like Mark, Peter knew both discipleship failure and subsequent restoration to gospel ministry.

The core spiritual lesson is articulated by Jesus as follows: “Watch and pray that you may not enter into temptation. *The spirit indeed is willing, but the flesh is weak*” (Mark 14:38).<sup>[145](#)</sup> In addition to lessons flowing from discipleship failure, Mark’s ethic, like Matthew’s, includes the notion of self-denial and following Jesus, the Crucified One, while forsaking all competing affections—whether flesh-and-blood ties, material possessions, or any

other attachments rivaling allegiance to Jesus (8:34–38). Jesus’s followers must relinquish their desire to be first and must be willing to take the lowest place (9:33–35; 10:17–31 [the rich young ruler]; 10:35–45 [James and John]). The “way of the cross” entails “obedience to the will of God . . . regardless of cost or consequences.”<sup>146</sup> What is more, the cross “redefines the nature of power and the value of suffering,” an emphasis that is further developed in Luke’s reversal motif.<sup>147</sup>

### ***8.3.3 Mark in the Storyline of Scripture***

That Mark was a remarkable storyteller has been conclusively established.<sup>148</sup> However, as Richard Hays observes, “unlike Matthew, Mark rarely points

explicitly to correspondences between Israel's Scripture and the story of Jesus."<sup>149</sup> A notable exception is Mark's opening quote of Isaiah 40:3 (fused with Mal. 3:1 and Ex. 23:20), which links the missions of John the Baptist—portrayed as a new Elijah (1:6; cf. 2 Kings 1:8)—and Jesus with the “new exodus” theme in the second half of Isaiah, which in turn harks back to the first exodus under Moses.<sup>150</sup> The “heavens being torn open” and the Spirit's descent on Jesus at his baptism are reminiscent of Isaiah's heart cry, “Oh that you would rend the heavens and come down” (Mark 1:10; cf. Isa. 64:1).<sup>151</sup> Thus, “Mark re-narrates the story of Israel by seeking to show that, in the events of Jesus' life and death, God has at last torn open the heavens and come down

and that in Jesus the Christ both judgment and restoration have come upon Israel in a way prefigured in Scripture.”[152](#)

From the very outset, Mark announces “good news” (*euangelion*; 1:1; cf. 1:14), which in Isaiah is bound up with the Lord’s visitation of Zion and his rule (Isa. 52:7–8; *euangelizō*; cf. 40:9). The language at Jesus’s baptism recalls God’s words regarding his “anointed” in Psalm 2:7 and regarding his Spirit-endowed “servant” in Isaiah 42:1–4, indicating that Jesus is appointed as king in fulfillment of Old Testament prophecy.[153](#) Jesus’s declaration that the “time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel” (Mark 1:15; cf. Dan. 7:22), in conjunction with his appointment of twelve apostles (Mark



3:13–19; 6:7–13), commences Jesus's messianic mission and signals the eschatological renewal of Israel.<sup>154</sup> The Jewish leaders, for their part, have hardened their hearts in keeping with Isaiah's prophecy (Mark 7:6–7; cf. Isa. 29:13). By contrast, Jesus's followers are privy to the secret (*mystērion*) of God's kingdom (Mark 4:11–12), invoking passages in Isaiah and Daniel (Isa. 6:9–10; Dan. 2:27–28).<sup>155</sup>

Writing most likely in the buildup to the destruction of Jerusalem and the temple, Mark keenly accentuates Jesus's message of *divine judgment* in conjunction with Old Testament prophecy. Jesus's calling of his first disciples—echoing Jeremiah's prophecy—signals Israel's imminent demise (Mark 1:17),<sup>156</sup> yet, going beyond

the original prophecy, it is also shown to involve healing and mercy (6:13, 37; cf. 10:42–45).<sup>157</sup> God's judgment is also intimated by Jesus's references to the farmer's sickle (Mark 4:29; cf. Joel 3:13) and to the place where "their worm does not die and the fire is not quenched" (Mark 9:47–48; cf. Isa. 66:24).<sup>158</sup> Perhaps most poignantly, God's judgment on Israel is conveyed by Jesus's cleansing of the temple—which people have made "a den of robbers" (Mark 11:17; cf. Jer. 7:11), a bazaar where worship is rendered all but impossible—but which Jesus cleanses in fulfillment of Isaiah's vision that God's "house shall be called a house of prayer for all nations" (Mark 11:17).<sup>159</sup> Framing the temple cleansing is the cursing of the fig tree, which likewise brings to mind

Jeremiah's prophecy (11:12–14, 20–21).<sup>[160](#)</sup>

Mark's portrayal of Jesus is rich and multifaceted.<sup>[161](#)</sup> First, throughout the Gospel, Jesus is presented as the *royal Davidic Messiah*. He is called “Christ” (1:1; 8:29; 12:35; 13:21; 14:61; 15:32), “Son of God” (1:1, 11; 3:11; 5:7; 9:7; 13:32; 14:61; 15:39), and “king of Israel” (15:32; cf. 2 Sam. 7:12–14). The voice from heaven addressing Jesus as his “beloved Son” at his baptism harks back to Old Testament messianic passages (Mark 1:11).<sup>[162](#)</sup> The phrase “sheep without a shepherd” (6:34) not only taps into Moses typology (Num. 27:17) but also echoes Ezekiel's prophecy regarding an end-time messianic shepherd, God's “servant David” (Ezek. 34:23–24). The

depiction of Jesus as the son of David also looms large at his triumphal entry (Mark 11:1–11; cf. Ps. 118:25–26). Later, Jesus asserts that he is David's Lord (Mark 12:35–37; cf. Ps. 110:1).<sup>163</sup> Davidic royal imagery climaxes at Jesus's trial as "the King of the Jews" (Mark 15:16–20, 26; cf. 14:61–62).<sup>164</sup>

Second, a whole matrix of passages places Jesus's identity and mission within the framework of Isaiah's depiction of a new exodus and the person and work of the *servant of YHWH*. Initially, Jesus's arrival is heralded by the forerunner, John the Baptist (Mark 1:2–3; cf. Isa. 40:3). Throughout the Gospel, Mark highlights the rejection of Jesus's message, in conjunction with Israel's obduracy decried already by Isaiah.<sup>165</sup> Jesus's

suffering, likewise, is likely placed within the orbit of the Isaianic depiction of the servant's ministry (Mark 9:12; 14:60–61; 15:4–5; cf. Isa. 53:3, 7). In addition, the proclamation of the gospel to all nations is said to fulfill Isaianic prophecy (Mark 11:17; cf. Isa. 56:7).<sup>166</sup> It is less certain that Mark's reference to Jesus's death "as a ransom for many" (Mark 10:45) echoes Isaiah 53, but even if it does not, the depiction of Jesus as the servant of YHWH in Mark's Gospel does not depend on this allusion.<sup>167</sup>

Third, Mark identifies Jesus as *the Son of Man*. This favorite self-reference of Jesus frequently occurs in conjunction with his suffering and subsequent resurrection (8:31; 9:12, 31; 10:33, 45; 14:21, 41). In addition, the figure features

prominently in two end-time passages echoing Daniel's reference to a coming "Son of Man": Jesus's prediction of his future return in the Olivet Discourse (13:26–27) and his similar prediction at his Jewish trial (14:61–62). In the former passage, the second coming is linked with Daniel's prophecy of "the abomination of desolation" (13:14; cf. Dan. 12:11) and the coming of the Son of Man (Mark 13:26–27; cf. Dan. 7:13–14), which in turn echoes the covenant promise to Israel that the Lord would "gather" those "banished to the ends of the earth" (Deut. 30:4 NLT). In keeping with this prospect, "Jesus promises his own eschatological triumph and, with it, the restoration of the covenant people Israel."<sup>[168](#)</sup> In the latter passage, Jesus, in response to the high

priest's question "Are you the Christ, the Son of the Blessed?" answers in the affirmative, "I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven."[169](#)

Fourth, as a climactic capstone of his Christological portrait of Jesus, Mark, albeit not as overtly as John does, engages in a sustained narrative demonstration that Jesus is *the God of Israel*. Not only is Jesus the promised Messiah and enigmatic Son of Man; he is, "in some way that defies comprehension, the embodiment of God's presence."[170](#) He is "the Lord" (*kyrios*; Mark 1:3b; cf. Isa. 40:3); he is able to forgive sins (Mark 2:7); even the wind and the waves obey him (Mark 4:35–41; cf. Pss. 89:9; 106:8–12; 107:28–

32; Job 38:8–11); he is Israel's shepherd (Mark 6:34; cf. Ezek. 34:11–15); he is the one who walks on water and mysteriously "passes by" (Mark 6:45–52; cf. Ex. 3:14; Job 9:4–11; see also Ex. 33:17–23; 34:6); he opens the ears of the deaf and loosens the tongues of the mute (Mark 7:37; cf. Isa. 35:5–6); and he looks for figs (i.e., fruit) but finds none (Mark 11:12–14; cf. Jer. 8:13).[171](#)

Mark's subtle but unmistakable characterization of Jesus as the God of Israel, in turn, stands side by side with his portrait of Jesus as *the crucified Messiah*.[172](#) Mark's portrayal of Jesus as proclaiming God's kingdom builds on the divine kingship theme found in many parts of Old Testament literature (esp. Daniel).[173](#) The parable of the tenants



presents Jesus as the culmination of the ministry of the Old Testament prophets who were sent as God's messengers but rejected by his people (Mark 12:1–11; cf. Ps. 118:22).<sup>174</sup> Thus, the cross serves as “the climax of Israel's story.”<sup>175</sup> Passover symbolism, and thus the “new exodus” theme, is rife in Jesus's institution of the Lord's Supper (Mark 14:12–26). The phrase “blood of the covenant,” in particular, echoes exodus and prophetic texts (Mark 14:24–25; Ex. 24:8; Zech. 9:11), interpreting Jesus's death as the recapitulation and replacement of the Sinai covenant and sign of apocalyptic rescue.<sup>176</sup> The famous “cry of dereliction” involves Jesus's praying of Psalm 22 in his hour of death (15:34), reinforcing the

Markan portrayal of Jesus as the righteous sufferer.<sup>[177](#)</sup>

Mark's story of Jesus ends on a note of trembling, astonishment, and fear, following the angel's command to the women to tell Peter and the other disciples to meet Jesus in Galilee.<sup>[178](#)</sup> From a canonical and paratextual perspective, the shorter ending of Mark, with its relative lack of closure and open-endedness, creates a sense of anticipation for the next Gospel. In this regard, it is similar to the book of Acts, which likewise is open-ended and appears to lack closure, thus bidding the reader to read on. In the case of Mark's short ending, the reader is rewarded for reading on, as he or she encounters the risen Jesus at the end of Luke's Gospel, where he is

shown to appear to two disciples on the road to Emmaus as well as to the twelve. What is more, the account of Jesus's ascension in Luke-Acts further develops and continues the canonical story of Jesus.

## 8.4 Luke

As Howard Marshall contends, "Luke is *both* historian *and* theologian," yet "the best term to describe him is 'evangelist,' a term which . . . includes both of the others."<sup>[179](#)</sup> In his role as theologian, Luke's concern was that "his message about Jesus and the early church should be based upon reliable history," and hence he engaged in extensive research. Thus, Luke "used his history in the service of his theology." What is more, "Luke's purpose was not simply to write theology as such";

rather, he wrote with an evangelistic intent. While Luke “believed that salvation had been revealed in history, . . . his interest was not so much in recording the history for its own sake as in indicating its significance as the means of salvation”: to be precise, then, “Luke’s [primary] concern is with salvation as such rather than with salvation-history.”[180](#) Rather than being primarily a historian, or even a theologian, Luke is all about mission and the gospel.

Luke’s opening words in his elegant preface—“Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us . . .” (1:1)—provide a perfect segue from Mark to the Third Gospel, inasmuch as Mark was most likely one of Luke’s

sources.<sup>181</sup> Luke compensated for the fact that he—as he explicitly acknowledged at the outset—was not an eyewitness (1:2) by engaging in extensive research and, “having followed all things closely for some time past,” writing “an orderly account” for his (likely) literary patron, a Roman official by the name of Theophilus (1:3; cf. Acts 1:1).<sup>182</sup> Of all the Gospels, therefore, Luke’s seems to be the most political, as his purpose was that readers such as Theophilus “may have certainty concerning the things you have been taught” (Luke 1:4). In his Gospel, Luke focuses on “the things that have been accomplished (*plēroō*, ‘fulfilled’) among us” by skillfully setting the latest chapter in God’s salvation history within the larger scope of world (i.e., Roman)

history (cf. Luke 2:1–3; 3:1–2)<sup>183</sup> and establishing the innocence of both Jesus and the early Christians—most notably, Paul—of all the charges brought against them by the Jewish and Roman authorities.<sup>184</sup>

### ***8.4.1 The Themes of Luke***

Luke was a medical doctor—Paul calls him “the beloved physician” (Col. 4:14)—and highly educated, as is evident in his elegant literary style and keen knowledge of history.<sup>185</sup> As attested by the “we-passages” in Acts, Luke accompanied Paul on several of his missionary journeys and served him loyally until the end (2 Tim. 4:11: “Luke alone is with me”). Luke’s medical, socioeconomic, and political interests are on full display in the

Gospel and its sequel as they shape and flavor his presentation of the story of Jesus. His literary plan is for the most part congruent with that of Mark (and Matthew), tracing Jesus's steps from Galilee to Jerusalem. However, as widely acknowledged, Luke creates additional drama and suspense by his extended *travel narrative* that spans the entire middle section and shows Jesus pursuing the latter part of his ministry in the shadow of the cross (Luke 9:51–19:27).<sup>186</sup> Thus, barely a third of the way into the Gospel, the reader is startled to hear, “When the days drew near for him [Jesus] to be taken up, he set his face to go to Jerusalem” (9:51; cf. v. 53).<sup>187</sup> It seems rather early to introduce the notion of Jesus's ascension—a unique Lukan

emphasis that will later serve as a connecting bracket between the Gospel and Acts (cf. Luke 24:50–51; Acts 1:9–11).<sup>188</sup> And yet, Luke deliberately strikes this note of utter resolve and determination (*stērizō*) on Jesus's part, which underscores that the crucifixion was anything but a mistake or tragic accident. Rather, Jesus went to the cross willingly and deliberately. He even actively brought about the saving events that constituted the climax of his earthly mission.

Another major distinctive of Luke's writing is his astute awareness of *salvation history*.<sup>189</sup> As Craig Keener contends, "Luke's largest agenda in Luke-Acts itself is to place the mission of Jesus and the church in its place in salvation



history.”<sup>190</sup> According to Luke, Jesus’s birth and ministry mark a decisive new step in the accomplishment of God’s plan of salvation (Luke 1:1), just as the universal outpouring of the Spirit at Pentecost marks the next stage of salvation history after Jesus’s crucifixion, resurrection, and ascension (Acts 2).<sup>191</sup> In this way, Luke demonstrates that Jesus’s identity and mission are unique and bind together God’s work among his people in Old Testament times and the Spirit’s work in the days of the early Christian mission. *Thus, while Luke’s Gospel is firmly embedded in the four-Gospel canon, it nonetheless anticipates the book of Acts, which in turn serves as the framework for the New Testament letter corpus.*<sup>192</sup> In many ways, therefore, Luke’s writings—

which, in terms of word length, comprise almost a quarter of the entire New Testament—constitute the glue that holds the entire New Testament together.<sup>[193](#)</sup>

While Hans Conzelmann wrote the classic work on salvation history in Luke, Darrell Bock, in his *Theology of Luke and Acts*, offers some helpful additional insights. He writes, “The predominant idea in Luke-Acts is that Jesus’ coming represents the inauguration and culmination of a program of promise God introduced to Israel through the covenants to Abraham and David, and the offer of a new covenant.”<sup>[194](#)</sup> Rather than replace eschatology, as Conzelmann maintained, salvation history can therefore be viewed as “the eschatology of divine promise outlined in the program of Scripture. . . .

Israel's story was about promise, including the promise to include the nations in blessing. Jesus and the mission of the new community involved announcing the coming of the realization of that promise in Jesus' coming and work."<sup>195</sup> At the same time, it still seems appropriate to speak of Luke's salvation-historical schema that has an important eschatological dimension but is even broader, as we will see below.

Luke's salvation-historical eschatology perhaps finds its most pronounced expression in two passages, both of which affirm distinct stages in God's salvation-historical program.<sup>196</sup> In the first of these, Jesus affirms that, following John the Baptist, a new phase of God's kingdom has dawned: "I tell you, among those born

of women none is greater than John. Yet the one who is least in the kingdom of God is greater than he” (Luke 7:28). In the second passage, Jesus declares, “The Law and the Prophets were proclaimed until John. Since that time, the good news of the kingdom of God is being preached” (16:16 NIV). While the old period extending until John the Baptist involved the Law and the Prophets, now “the good news of the kingdom of God” was being heralded by Jesus, the Spirit-anointed servant of the Lord.<sup>[197](#)</sup>

Bock, for his part, distinguishes between three phases: (1) the earthly ministry of Jesus; (2) the church age; and (3) Jesus’s second coming.<sup>[198](#)</sup> Yet, altogether, when one includes the Old Testament era (the Law and the Prophets;

cf. Luke 16:16), Luke's salvation-historical schema can be said to comprise four periods: [199](#)

(1) *The old age*. This period comprises the time prior to Jesus's ministry, and specifically his anointing by the Spirit. It includes the period of the Law and the Prophets (Luke 16:16) and even the ministry of John the Baptist (7:28).

(2) *The messianic age*. This period comprises the era of Jesus's ministry following his anointing with the Spirit (Luke 3:22), including his crucifixion, resurrection, and ascension, prior to Pentecost.

(3) *The new age (or church age, or age of the Spirit)*. This period begins with the outpouring of the Spirit at Pentecost, which marks the birth of the church

(Acts 2; cf. Joel 2:28–29, who refers to “the last days”; cf. Acts 11:15).

(4) *The age to come* (or *consummation*, or *kingdom of God*). This is the eternal state. Jesus promises his followers eternal life “in the age to come” (Luke 18:29–30) and speaks of the new covenant’s “fulfillment in the kingdom of God” (22:16 NIV).

Having explored Luke’s overall salvation-historical framework, we now turn to several other distinctively Lukan themes. As a medical doctor, Luke was not interested in theological doctrine merely as disembodied truth; rather, he was keenly concerned with the practical implications of the gospel in the lives of individuals and in society as a whole. As a result, Luke’s Gospel is pervaded by the

theme of *reversal*.[200](#) This theme is epitomized already in Mary's opening song (the *Magnificat*):[201](#)

My soul magnifies the Lord,  
and my spirit rejoices in God my  
Savior,  
for he has looked on the humble  
estate of his servant.

For behold, from now on all  
generations will call me  
blessed;  
for he who is mighty has done great  
things for me,  
and holy is his name.

And his mercy is for those who  
fear him  
from generation to generation.  
He has shown strength with his arm;

he has scattered the proud in the  
thoughts of their hearts;  
*he has brought down the mighty  
from their thrones  
and exalted those of humble  
estate;*  
*he has filled the hungry with good  
things,*  
*and the rich he has sent away  
empty.*

He has helped his servant Israel;  
in remembrance of his mercy,  
as he spoke to our fathers,  
to Abraham and to his offspring  
forever. (Luke 1:46–55;  
cf. 1 Sam. 2:1–10)<sup>[202](#)</sup>

Thus, Luke uniquely stresses the way in  
which Jesus's coming has brought about a



reversal of status in society. Truly, Jesus has set in motion a massive earthquake whose tremors will reverberate for the rest of human history. He has come to confront the proud, mighty, and rich, and to minister to the humble, powerless, and poor—outcasts, women, children, Gentiles—all who are disenfranchised and marginalized.<sup>[203](#)</sup> According to Luke, this is the purpose of Jesus's coming—and dying—and the nature of the movement Jesus launched. In times when Christians have cast their lot with the wealthy and powerful and ignored the socioeconomic and political implications of the reversal Jesus came to bring, this aspect of Jesus's mission has tragically been lost from view. The church—especially in the West—will do well to recover this aspect of

the gospel emphasized by Luke. This is not to say that a quest for political revolution, social reform, or economic redistribution (à la liberation theology) ought to replace the foundational spiritual character of the redemption from sin that Jesus came to bring; it is to urge the church, however, not to replace the prophetic drive for justice with a message that is limited to the spiritual and lacks adequate follow-through in every sphere of life. Jesus's coming carries within itself the explosive power to shake up the religious and political establishment. As the saying goes, he came to comfort the afflicted and to afflict the comfortable.<sup>[204](#)</sup>

Jesus cannot be domesticated or made subservient to anyone's political or religious agenda.<sup>[205](#)</sup> He cannot be

contained or co-opted. He came to save humanity from sin by dying on the cross. And yet, the cross is no isolated event or mere religious truth to be affirmed. It is a way of life—"the way of the cross"—on which Jesus himself embarked and on which he wants his true followers to embark as well. Thus, while all three Synoptic writers concur that true disciples of Jesus must take up their crosses and follow him, Luke accentuates even more keenly than Matthew and Mark the intended societal consequences of Jesus's coming. Thus, while Matthew renders the first Beatitude in Jesus's Sermon on the Mount as, "Blessed are the poor *in spirit*" (Matt. 5:3), Luke sharpens the edge by rendering it, "Blessed are *you who are poor*" (Luke 6:20). And while Matthew

speaks of “those who hunger and thirst *for righteousness*” (Matt. 5:6), Luke pronounces a blessing on “you who are *hungry now*” (Luke 6:21).<sup>[206](#)</sup> While, in Matthew, Jesus’s inaugural address lays out the ethic of God’s kingdom in broad strokes (Matt. 5–7), in Luke Jesus’s inaugural sermon in his hometown synagogue of Nazareth portrays his agenda in terms reminiscent of Isaiah’s servant:

The Spirit of the Lord is upon me,  
because he has anointed me  
to proclaim good news to *the*  
*poor*.

He sent me to proclaim liberty to the  
*captives*  
and recovering of sight to the  
*blind*,

to set at liberty those who are  
*oppressed*,  
to proclaim the year of the Lord's  
favor. (Luke 4:18–19)<sup>[207](#)</sup>

It is thus demonstrable that Luke, when compared to Matthew—the Gospel that is closest to Luke's in scope and content—proportionately focuses more on the social implications of Jesus's earthly mission.<sup>[208](#)</sup> In fact, the quote contains unmistakable echoes of the exodus.<sup>[209](#)</sup> As Richard Hays notes, “for Luke, Jesus' messianic activity is the work of *liberation*, and the direct link of the gospel to the message of the prophets is to be found in the prophetic call for *justice*.”<sup>[210](#)</sup> Hays astutely observes that “[a]ll of Jesus' miracles and healings throughout Luke's Gospel are

therefore to be read as signs of God's coming kingdom, in which the oppressed will be set free."[211](#)

### ***8.4.2 The Ethics of Luke***

In his Gospel, Luke espouses an ethic similar to that of Matthew and Mark with regard to believers' need to live their lives in the shadow of the cross.[212](#) As discussed in the previous section, Luke features a pronounced theme of reversal. Building on this reversal theme, Luke enunciates an ethic that espouses special regard for those of lower status. In particular, Luke places special emphasis on *women*.[213](#) In both of his volumes, he features women alongside men in frequent pairings. In this way, he stresses Jesus's concern for, and appeal to, men and

women alike and anticipates—or echoes—Paul’s words in Galatians that in Christ, “there is no male and female, for you are all one in Christ Jesus” (Gal. 3:28).

Luke’s concern for women is all the more remarkable as such an emphasis is largely absent from Matthew and Mark (though both Matthew and Mark feature the group of women at the cross and the empty tomb). In addition, Luke mentions a group of female followers of Jesus as early as 8:1–3. While Luke, like the other Gospels, affirms that Jesus chose twelve men as apostles, he makes clear that, with regard to *discipleship*—albeit not *leadership*—men and women are equally called to follow Jesus. In this way, Luke presents a robust ethic of discipleship that entails recognition of what it means to

follow Jesus for both genders, male and female—not to mention Jew and Gentile, and people of varying socioeconomic backgrounds (cf. Gal. 3:28; 1 Cor. 12:13: “Jews or Greeks, slave or free”). On a historical level, Luke underscores that women were part of the early Christian movement to such an extent that the second-century critic Celsus could call it “a religion of women, children, and slaves.”<sup>[214](#)</sup>

Of all the Evangelists, Luke is also the most interested in *socioeconomic* matters and features a robust vocabulary regarding wealth and poverty.<sup>[215](#)</sup> The contrast between Luke and John is particularly striking. John has virtually no interest in wealth and poverty as such—the sole exception being Judas’s objection that



Mary's perfume could have been sold and the money given to the poor (John 12:5–6)—and focuses almost entirely on spiritual matters. Luke, on the other hand, boasts a rich variety of wealth-related terms. For example, Jesus's mother Mary rejoices that God “has filled the hungry . . . , and the rich [*plouteō*] he has sent away empty” (Luke 1:53), and at the synagogue at Capernaum, Jesus identifies himself as the Isaianic servant who proclaims “good news to the poor” (*ptōchos*; 4:18; cf. Isa. 61:1). In a series of *makarisms* and woes, Jesus declares, “Blessed are you who are poor (*ptōchos*). . . . But woe to you who are rich” (*plousios*; Luke 6:20, 24). He tells messengers from John the Baptist, “Go and tell John . . . the poor (*ptōchos*) have good news preached to them” (7:22;

cf. 4:18; Isa. 61:1). In the parable of the sower, Jesus speaks of “those who hear, but as they go on their way . . . are choked by the cares and riches (*ploutos*) and pleasures of life” (Luke 8:14). Wealth is also the subject of the parable of the rich fool (12:13–21).<sup>216</sup> In the parable of the great banquet, Jesus urges, “When you give a dinner or a banquet, do not invite your . . . rich (*plousios*) neighbors . . . invite the poor (*ptōchos*), the crippled, the lame, the blind . . .” (14:12–13).

Luke’s ethic, in conjunction with Jesus’s love ethic, is given perhaps most prominent and pronounced expression in the parable of the good Samaritan (10:25–37).<sup>217</sup> As David Garland aptly summarizes the two great commandments, “Loving God means that one cannot place

limits on whom one must love as a neighbor.”<sup>[218](#)</sup> As Garland observes, “the lawyer wants to know how and where to draw the line. . . . The lawyer also wants to know from whom he can safely withhold his love.”<sup>[219](#)</sup> The question put to Jesus is, “Who is my neighbor?” Garland’s analysis is apt:

The parable’s answer is that the neighbor is the one we decided beforehand cannot be my neighbor. The question itself implies that there is such a thing as a non-neighbor; the parable says there is no such person. The kingdom of God leads people to recognize the kin-dom of life. In the parable, all the characters are fellow travelers on a dangerous road.<sup>[220](#)</sup>

Among the Evangelists, it is also Luke who has the greatest interest in *widows*. He uniquely features the parable of the persistent widow (18:1–8) and includes the story about the widow’s mite (21:1–4), which is also found in Mark (12:41–44) but not in Matthew. The latter story immediately follows Jesus’s denunciation of the scribes “who devour widows’ houses” (Luke 20:47; cf. Mark 12:40).<sup>[221](#)</sup> All in all, Luke is emphatic that social concern is properly part of Jesus’s mission and therefore should also be a concern for his followers. In this, he stands in the tradition of the Old Testament prophets, who likewise denounced social injustice and called God’s people to practice righteousness. In the words of Micah, “He has told you, O

man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Mic. 6:8).

Luke's portrayal of Jesus as liberator of Israel inexorably leads to his depiction of the church as a countercultural community in relation to both Judaism and the Roman empire.<sup>[222](#)</sup> The inclusion of Gentiles into God's orbit of salvation, anticipated in the Gospel and bursting into full daylight in Acts, transcends the narrow confines of Jewish ethnocentrism and conceptions of ethnic privilege. As Hays observes, "Luke's comprehensive program of intertextual narration creates a subculture within Israel that hermeneutically redefines Israel."<sup>[223](#)</sup> With regard to empire, the reference to Jesus as "a

Savior, who is the Messiah, the Lord” in the Lukan birth narrative contrasts with references to the emperor as “son of a god” and “benefactor and savior of the whole world.”<sup>[224](#)</sup> The community of Jesus differs markedly from the surrounding culture by its worship of Jesus and an ethic that stresses active concern for others, especially those marginalized in society.

### ***8.4.3 Luke in the Storyline of Scripture***

Luke’s storytelling credentials are beyond question.<sup>[225](#)</sup> What is more, “of all the Evangelists,” Richard Hays observes, “Luke is the most intentional, and the most skillful, in narrating the story of Jesus in a way that joins it seamlessly to Israel’s story.”<sup>[226](#)</sup> Luke’s Gospel connects with the

storyline of Scripture in a plethora of ways.<sup>[227](#)</sup> This is even more remarkable as Luke puts particular emphasis on the future inclusion of the Gentiles in the orbit of salvation. And yet Luke, similarly to Matthew, is steeped in the Old Testament and grounds Jesus's messianic mission in the Hebrew Scriptures to an astonishing degree of detail, subtlety, and variety.<sup>[228](#)</sup> In fact, as Hays observes, "not only the language but also the plot structure of Luke's narrative reflects patterns derived from the Old Testament."<sup>[229](#)</sup> The affinity between the Lukan birth narratives and the birth narrative in 1 Samuel 1 and 3 is particularly palpable.<sup>[230](#)</sup> The similarities are uncanny: Both Hannah and Elizabeth are unable to conceive but God gives them a son in answer to prayer; that son—

Samuel and John the Baptist, respectively—is dedicated to the Lord and serves as the forerunner of a royal figure, whether David or Jesus.[231](#)

As in the earlier Gospels, *John the Baptist* is presented as coming “in the spirit and power of Elijah,” but Luke adds, in the words of Malachi, that John’s purpose was “to turn the hearts of the fathers to the children” (Luke 1:17; cf. Mal. 4:6). Later, Jesus identifies John as God’s “messenger” in keeping with Malachi’s prophecy (Luke 7:27; cf. Mal. 3:1; Mark 1:2). He also identifies the Baptist as the concluding figure in the Law and the Prophets (Luke 16:16). His father Zechariah connects his coming with “the house of his servant David” (1:69) and God’s covenant with Abraham (1:73; cf.



Gen. 17:7; 26:3).<sup>232</sup> When the Baptist is later introduced in the narrative, Luke does so by way of a lengthy quote from the prophet Isaiah (Luke 3:4–6; cf. Isa. 40:3–5). As a result of “the voice of one crying in the wilderness,” “all flesh shall see the salvation of God”—highlighting the universal salvation made available in Jesus, who is God in the flesh.<sup>233</sup> The Baptist’s first words in Luke’s Gospel denounce the Jews’ ethnic presumption regarding their Abrahamic descent; to the contrary, John asserts, God could raise up children for Abraham “from these stones” (Luke 3:8).

Regarding *Jesus*, John the Baptist’s mother Elizabeth presages that he will occupy “the throne of his father David, and he will reign over the house of Jacob

forever, and of his kingdom there will be no end” (Luke 1:32–33; cf. 2 Sam. 7:12–14; see also Ps. 98).<sup>234</sup> Jesus’s mother Mary highlights his fulfillment of God’s promises “to our fathers, to Abraham and to his offspring forever” (Luke 1:55; cf. 1 Sam. 2:1–10, esp. v. 8; see also Ps. 113:7)<sup>235</sup> and declares that “the sunrise (*anatolē*) shall visit [or dawn upon] us from on high to give light to those . . . in darkness” (Luke 1:78–79).<sup>236</sup> In Jesus, the messianic age has dawned. In the Lukan birth narrative, great stress is laid on Jesus’s birth “of the house and lineage of David” (2:4) in Bethlehem—twice called “the city of David” (2:4, 11). Similarly to Matthew, Luke stresses Jesus’s connection to God’s covenants with both Abraham and David but does so in large part

through poetry uttered by the respective parents regarding the Baptist's and Jesus's births. Luke also goes to great pains to record that Jesus's adoptive father Joseph and his mother Mary scrupulously followed the Mosaic law in the events surrounding Jesus's birth and circumcision.<sup>[237](#)</sup> Simeon highlights Jesus's coming in Isaianic terms as “a light for revelation to the Gentiles, and for glory to your people Israel” (2:32; cf. Isa. 42:6; 49:6), again accentuating the universal scope of the salvation brought by Jesus.<sup>[238](#)</sup>

Similarly, Luke's description of John the Baptist at the outset of his ministry—more extensive than in Matthew and Mark and focused exclusively on Isaiah—highlights that “all flesh shall see the salvation of God” (Luke 3:3–6; cf. Isa.

40:3–5).<sup>239</sup> Luke's birth narrative ends with a genealogy of Jesus—in contrast to Matthew, who *introduces* his birth narrative with a genealogy (cf. Matt. 1:1–17)—in descending order (rather than ascending order as in Matthew), working backwards from Jesus all the way to “Adam, the son of God” (not merely Abraham, as Matthew does; Luke 3:23–38).<sup>240</sup> In this way, Luke highlights Jesus's human descent from Adam, once again underscoring the universal scope of Jesus's mission. One cannot help but be impressed with the intricate web of connections woven by Luke between John the Baptist and Jesus and a great number of Old Testament antecedent references, focusing especially on points of contact with Abraham, David, and prophecies by

*Isaiah. Like Matthew, Luke highlights the fulfillment of God's covenant promises in Jesus, but he does so in a way that draws added attention to the universal nature of the salvation brought by Jesus.*

Luke's temptation narrative, like Matthew's, finds Jesus quoting passages from the book of Deuteronomy, indicating that Jesus recapitulates, and even fulfills, Israel's calling to a new exodus (Luke 4:4, 8, 12; citing Deut. 6:13, 16; 8:3).<sup>[241](#)</sup> Jesus's inaugural address in the synagogue at Nazareth involves a lengthy quote from Isaiah's final Servant Song (Luke 4:18–19; cf. Isa. 61:1).<sup>[242](#)</sup> Notably, and fittingly, this is the only song in the first-person singular. Jesus identifies himself as the Spirit-anointed Servant who proclaims good news to the poor and announces “the

year of the Lord's favor"—a spiritual Jubilee (Luke 4:19; cf. Lev. 25:10: *aphesis*).<sup>[243](#)</sup> This highlights the Lukan reversal theme and the social implications of Jesus's coming (esp. for the poor)—note the recurrence of the word “release” (*aphesis*; ESV, “liberty”) in verse 18—and invokes the presence of “the Spirit of the Lord” with Jesus throughout his mission.<sup>[244](#)</sup> Again, Luke strikes a note of fulfillment: “Today this Scripture has been *fulfilled* in your hearing” (Luke 4:21; cf. 1:1, 45).<sup>[245](#)</sup>

In the ensuing interchange, Jesus links his ministry to the activities of *Elijah* and *Elisha* with regard to the widow in Zarephath and Naaman the Syrian, respectively (Luke 4:26–27; cf. 1 Kings 17:1–16; 2 Kings 5:1–14).<sup>[246](#)</sup> This dual

(female-male, Gentile) reference establishes a connection between Jesus's performance of miracles (including healings) and the striking deeds wrought by these two prophets.<sup>247</sup> What is more, Jesus intimates that the mission to the Gentiles is already anticipated in Scripture, an assertion that is sure to evoke resentment from his Jewish opponents.<sup>248</sup> In the same vein, Jesus, in the Beatitudes, links the future apostolic witness to that of the Old Testament prophets (Luke 6:23). Jesus's raising of the widow's son (7:11–17) is reminiscent of Elijah's raising of a widow's son in Old Testament times (1 Kings 17:17–24; cf. Luke 4:26).<sup>249</sup> However, unlike Elijah, Jesus performs the raising by his mere word.<sup>250</sup> Later, a rumor spreads that Elijah

or another ancient prophet has arisen (Luke 9:7–9, 18–19); yet, as the reader knows, it was John, not Jesus, who is said explicitly to have operated in the spirit of Elijah (cf. 1:17). Rather than being Elijah *redivivus*, Jesus is shown to converse with Elijah, as well as Moses, at the transfiguration (9:30, 33). Both figures—notice again the dual reference—speak with Jesus about his “departure” (*exodos*)—a new exodus—a topic which connects the transfiguration with Jesus’s inaugural address, where Jesus had announced the fulfillment of Isaiah’s prophecies in this regard.<sup>[251](#)</sup>

The Lukan “travel narrative” (Luke 9:51–19:27) commences with several additional echoes of the Elijah narrative.<sup>[252](#)</sup> Jesus will be “taken up” in a



way similar to Elijah (9:51; cf. 24:51; Acts 1:9–11; 2 Kings 2:9–12); James and John ask Jesus if he wants them to “tell fire to come down from heaven,” as Elijah did (Luke 9:54; cf. 1 Kings 18:20–40; 2 Kings 1:9–13); and Jesus tells prospective followers who first want to say goodbye to their families that “[n]o one who puts his hand to the plow and looks back is fit for the kingdom of God,” another scene reminiscent of the Elijah/Elisha narrative (Luke 9:59–62; cf. 1 Kings 19:19–21).<sup>253</sup> While Jesus is taken up in a manner reminiscent of Elijah, he forbids his disciples to call down fire from heaven and, unlike Elijah, does not allow would-be followers first to return home to say farewell to their loved ones before following him.<sup>254</sup>

Jesus proceeds to affirm that the judgment of those who reject his message and messengers will be more severe even than that meted out on Sodom, Tyre, and Sidon (Luke 10:12–15; cf. Matt. 11:20–24).<sup>255</sup> At the outset of the parable of the good Samaritan, Jesus commends a lawyer for rightly discerning the central ethos of the Hebrew Scriptures, “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself” (Luke 10:25–28; cf. Lev. 19:18; Deut. 6:5).<sup>256</sup> When asked for a sign, rather than performing a miracle, Jesus adduces the antecedent “sign of Jonah” to the pagan people of Nineveh, who repented (Luke 11:29–30). They, as well as the queen of the South—

the queen of Sheba—who came “from the ends of the earth to hear the wisdom of Solomon” will condemn the unbelieving generation of Jesus’s time on the day of judgment (11:31–32). In a scathing denunciation, Jesus pronounces a woe on the scribes and Pharisees, whose ancestors—unbelieving ethnic Jews—killed the prophets, “from the blood of Abel to the blood of Zechariah” (11:48–51; cf. 2 Chron. 24:20–22). Thus, the righteous dead encompass the entire gamut of Old Testament history. In this way, Jesus and the apostles stand in a trajectory of righteous martyrs while the Jewish authorities are aligned with forebears who killed many—though not all—of the prophets.<sup>[257](#)</sup> Later, Jesus laments over Jerusalem and calls her “the city that kills

the prophets and stones those who are sent to it” (Luke 13:34).<sup>[258](#)</sup>

When Jesus tells his followers to “let your loins stay girded,” he alludes to the exodus narrative in the context of Passover (Luke 12:35 ESV mg.; cf. Ex. 12:11–12).<sup>[259](#)</sup> Like Matthew, though even more extensively, Luke features Jesus’s statement that he will set various household members against each other (Luke 12:51–53).<sup>[260](#)</sup> Jesus’s injunction to invite “the poor, the crippled, the lame, the blind” is reminiscent of the Deuteronomic code (14:13; cf. Deut. 14:28–29), calling people “to a fuller and more radical vision of Israel’s identity as a liberated people.”<sup>[261](#)</sup> In the parable of the rich man and Lazarus, the rich man pleads with “father Abraham” in Hades to

send messengers to warn his brothers, but Abraham replies that they already have the witness of Moses and the prophets; they should listen to them. When the rich man presses further, Abraham insists, “If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead” (Luke 16:31).<sup>262</sup> Here Jesus makes the programmatic point—later reiterated (24:27, 44)—that both the Law and the Prophets point to him. When asked by “a ruler” what he must do to attain eternal life, Jesus cites several of the Ten Commandments (18:18–20), calling the man to radical Torah observance.<sup>263</sup> Later, he calls the repentant tax collector Zacchaeus “a son of Abraham” (19:9). As this plethora of examples amply attests,

Luke's "travel narrative" taps into a rich tapestry of interwoven scriptural motifs.

At the outset of the Lukan passion narrative, at the triumphal entry, people hail Jesus by citing a passage from the Psalms (Luke 19:38; cf. Ps. 118:26). Jesus's lament over Jerusalem brings to mind Elisha's lament in anticipation of atrocities perpetrated on Israel (Luke 19:41–44; cf. 2 Kings 8:11–12).<sup>264</sup> At the temple cleansing, Jesus quotes Isaiah and Jeremiah: "It is written, 'My house shall be a house of prayer,' but you have made it a den of robbers" (Luke 19:46; cf. Isa. 56:7; Jer. 7:11). When telling the parable of the tenants, Jesus again casts himself as standing in a long line of rejected messengers in Israel's history—yet in escalated fashion: he is "the heir"—

invoking passages in the Psalms and Isaiah (Luke 20:9–18; cf. Ps. 118:22; Isa. 28:16). In response to the Sadducees' challenge of Jesus's teaching regarding the resurrection—in which they did not believe—Jesus invokes the burning bush incident, where God identified himself to Moses as “the God of Abraham and the God of Isaac and the God of Jacob,” adding trenchantly that God “is not God of the dead, but of the living, for all live to him” (Luke 20:37–38; cf. Ex. 3:6, 15–16). When people are too afraid to ask him any further questions, Jesus responds with a counter-question of his own. Citing Psalm 110:1, where David said, “The Lord said to my Lord, ‘Sit at my right hand, until I make your enemies your footstool,’” Jesus queries how his opponents can say the

Christ is David's son when David calls him "Lord" (Luke 20:41–44).[265](#)

The Olivet Discourse proceeds along similar lines as in Matthew and Mark, but Luke adds greater specificity when speaking of a time "when you see Jerusalem surrounded by armies" as a sign that its "desolation" is near (Luke 21:20; cf. Dan. 9:26). He is referring to the Roman siege of Jerusalem in the year AD 70, when "Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled" (Luke 21:24). Luke here highlights the implications of the gospel for Gentiles and demarcates a distinct stage of salvation history, "the times of the Gentiles," as awaiting fulfillment. The coming of the Son of Man is depicted, as in Matthew and Mark, in



terms reminiscent of Daniel's prophecy (21:27; cf. Dan. 7:13). On the night before his death, Jesus is shown celebrating the Passover with his twelve apostles, instituting the Lord's Supper and pointing forward to the new covenant that his death would inaugurate (Luke 22:7–23). In his impending death, Jesus sees a fulfillment of the suffering servant: “And he was numbered with the transgressors” (22:37; cf. Isa. 53:12). The Jewish authorities call Jesus a “man perverting our nation” (Luke 23:2 RSV), which is reminiscent of Ahab calling Elijah “the [perverter] of Israel” (1 Kings 18:17).<sup>266</sup> At the crucifixion, Jesus pronounces judgment on Jerusalem and presages a fulfillment of Isaiah's words, “Blessed are the barren and the wombs that never bore and the breasts that

never nursed!” (Luke 23:29; cf. Isa. 54:1), as well as Hosea’s, “Then they will begin to say to the mountains, ‘Fall on us,’ and to the hills, ‘Cover us’” (Luke 23:30; cf. Hos. 10:8). Rather than include Jesus’s cry of dereliction, which expresses a sense of separation (Matt. 27:46; Mark 15:34; cf. Ps. 22:1), Luke features a different psalm, conveying trust (Luke 23:46; cf. Ps. 31:5). In this way, Luke avoids conveying any sense of God abandoning Jesus at the cross (cf. Acts 2:31; 13:35; cf. Ps. 16:10).[267](#)

In a unique Lukan pericope, the risen Jesus appears to two disciples—another instance of the Lukan pattern of dual reference—on the road to a village named Emmaus (about seven miles from Jerusalem; 24:13).[268](#) Asking, “Was it not

necessary that the Christ should suffer these things and enter into his glory?,” Jesus chides these disciples for their ignorance of scriptural predictions regarding the Messiah, and, “beginning with Moses and all the Prophets,” he “interpreted to them in all the Scriptures the things concerning himself” (24:26–27).<sup>269</sup> Later, speaking to the apostles, Jesus reiterates that “everything written about me in the Law of Moses and the Prophets *and the Psalms* must be fulfilled,” again striking a note of fulfillment, this time with specific mention of the Psalms (Luke 24:44).<sup>270</sup> He goes on to “open their minds to understand the Scriptures” and tells them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead, and

that repentance and the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things” (24:45–48 ESV mg).<sup>[271](#)</sup> Most likely, Jesus’s declaration that “it is written, that the Christ should suffer” refers primarily to the Psalms (e.g., Pss. 22; 31; 38; 69; cf. Luke 24:44).<sup>[272](#)</sup> He proceeds to tell his followers to wait in Jerusalem until they “are clothed with power from on high” when he sends “the promise of my Father” upon them—the Holy Spirit (24:49; cf. Acts 1:8; ch. 2).<sup>[273](#)</sup>

The thoroughness with which Luke grounds his narrative of Jesus’s mission in the Hebrew Scriptures is truly breathtaking. While Matthew is better known for his “fulfillment quotations,”

Luke is every bit as thorough and methodical in showing Jesus's fulfillment of the unified witness of Scripture—the Law, the Prophets, and the Psalms.<sup>274</sup> At the same time, in a prequel to the book of Acts, there are numerous times when Luke highlights the universal scope of the salvation Jesus came to bring—a salvation that encompasses not only Jews but Gentiles as well. He even mentions the inauguration of “the times of the Gentiles” that must be fulfilled (Luke 21:24), a salvation-historical period on which Paul will elaborate in his letter to the Romans (chs. 9–11). While Matthew focuses primarily on Jesus's fulfillment of prophecy for a predominantly Jewish audience, Luke casts his net wider and showcases Jesus's fulfillment of prophecy

for *both Jews and Gentiles*.<sup>[275](#)</sup> While this universal scope of the gospel will come to full bloom in Acts, it is present in seed form already in Luke's Gospel. In this way, Luke provides a comprehensive and compelling account of Jesus's fulfillment of Scripture, not only for his Roman literary patron, but for a wide, universal readership.<sup>[276](#)</sup>

## 8.5 John

John's Gospel completes the four-Gospel canon and provides its capstone and proper closure. In its two-part structure, and in its focus on Jesus's signs in the first part—the so-called “Book of Signs” (chs. 2–12)—the Gospel likely takes its cue from the book of Isaiah and its two-part structure and focus on signs.<sup>[277](#)</sup> In

addition, John displays certain affinities with the literary design of Matthew's and Mark's Gospels.<sup>[278](#)</sup> John also may reflect knowledge of Luke-Acts, which likewise sets forth Jesus's ministry in a two-volume work: a Gospel, narrating the mission of the earthly Jesus; and Acts, chronicling the mission of the exalted Jesus.<sup>[279](#)</sup> Thus, John already signals by his programmatic structure the continuity between antecedent accounts—Isaiah, Luke-Acts, and possibly others—and his story of Jesus. While scholars largely view the canonical Gospels as biographies, therefore, it is vital to recognize that John frames his account of Jesus's mission by utilizing Old Testament—and possibly even New Testament—antecedents.<sup>[280](#)</sup>

In addition, John's Gospel stakes the overt claim of being an eyewitness account of Jesus.<sup>[281](#)</sup> This is routinely and roundly rejected by many scholars today, though there are weighty reasons for affirming apostolic authorship by John, the son of Zebedee.<sup>[282](#)</sup> In particular, the question that arises for those who dispute apostolic authorship is this: *Whose theology is articulated in such an indisputably magisterial fashion in John's Gospel?* That of virtual unknowns—the obscure figure of “John the elder,” possibly a Jerusalem aristocrat,<sup>[283](#)</sup> a poorly attested “Johannine community”<sup>[284](#)</sup>—or that of the apostle John, the son of Zebedee, whose credentials are infinitely superior? He is a member of the twelve and even one of three in Jesus's inner



circle, closely associated with Peter in both the Gospels and Acts,<sup>[285](#)</sup> and identified by Paul as one of “the pillars” along with James and Peter (Gal. 2:9).<sup>[286](#)</sup>

In its fourth position in the New Testament Gospel canon, John provides both climax and closure. The climax is signaled by John’s majestic opening, which sets Jesus’s coming—the light’s invasion of the world’s darkness—in a cosmic context (John 1:1–5, 9–11). At the heart of John’s introduction, we read that Jesus “came to his own, [yet (adversative *kai*)] his own people [i.e., the people of Israel] did not receive him. But to all who did receive him, who believed in his name, he gave the right to become children of God . . .” (1:11–12).<sup>[287](#)</sup> In a marked escalation from Matthew’s and Luke’s

birth narratives, which present Jesus as virgin-conceived and born in a Bethlehem manger, John casts him as the preexistent Word-become-flesh, the agent of creation, and “the only God [*monogenēs theos*], who is at the Father’s side” and “has made him known” (1:18).<sup>288</sup> As such, Jesus is contrasted with Moses, through whom the law was given, but who, like others in Old Testament times, was unable to see God (1:17–18; cf. Ex. 34:6). In this exclamation point—his opening salvo—John frames his entire Gospel narrative as Jesus’s revelation of who God [the Father] is in both word (his discourses) and deed (his sevenfold “signs” revelation).<sup>289</sup>

The closing statement of John’s Gospel—that “the world itself could not contain

the books that would be written” (John 21:25)—provides a fitting conclusion, not only to John’s account but to the entire four-Gospel canon. The same can be said for the penultimate conclusion, “these [signs] are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name” (20:31).<sup>[290](#)</sup> By drawing attention to the fact that each Gospel contains only a selective presentation of Jesus’s earthly mission, John provides an implicit rationale for the inclusion of multiple Gospels in the canon. The epithet of authorial modesty, “I suppose,” in the final verse—an unusual first-person reference for a Gospel—underscores the humility of “the disciple whom Jesus loved.”<sup>[291](#)</sup> Also embedded in this

designation is John's theology of love, which constitutes a high point of the biblical ethic and the scriptural metanarrative.

### ***8.5.1 The Themes of John***

In their complementary portraits of Jesus, the Evangelists each set certain emphases. The Matthean Jesus impresses as the authoritative teacher of ethical wisdom. The Markan Jesus astounds as the powerful worker of miracles and exorcisms. The Lukan Jesus touches one's heart in his compassionate care for sinners. The Johannine Jesus, finally, leads one to worship Jesus in his majestic deity.<sup>[292](#)</sup> While Jesus is very much human in the Fourth Gospel,<sup>[293](#)</sup> it is his deity that takes center stage in an unprecedented

manner. In a major *inclusio*, John's Gospel commences with the declaration that, "In the beginning was the Word, and the Word was with God, *and the Word was God*" (1:1),<sup>[294](#)</sup> while on the other end of the Gospel, just prior to the closing purpose statement, Thomas relinquishes all doubt and dissolves in worship, exclaiming, "My Lord and my *God*!" (20:28).

In between these two bookends emphasizing Jesus's deity, the Johannine "festival cycle" is framed by two strategically placed references to Jesus as God.<sup>[295](#)</sup> In John 5:17, after healing a man on the Sabbath, Jesus asserts, "My Father is working until now, and I am working." His Jewish opponents rightly conclude that Jesus "was even calling God his own

Father, making himself equal with God” (5:18).<sup>296</sup> Toward the end of the festival cycle, Jesus lodges the astonishing assertion, “I and the Father are one” (*hen* [neuter], “one entity”; 10:30). At this, Jesus’s opponents promptly charge him with “blasphemy, because you, being a man, make yourself God” (10:33). For Jesus to claim to be God on par with God the Father—YHWH in the Old Testament—appeared to violate the central tenet of Jewish monotheism articulated in the *Shema*: “Hear, O Israel: The LORD our God, the LORD is one” (Deut. 6:4). How could the “one” God possibly be “two”? While we today may conceive of God in trinitarian terms, in Jesus’s first-century Jewish context the charge of ditheism—

the affirmation that there were two “gods”—lay close at hand.[297](#)

While John’s presentation of Jesus’s deity is arguably the grandest thematic contribution he makes to the Gospel canon, his emphasis on Jesus’s *signs* in support of his identity is a close second. These signs are:

- (1) changing water into wine (2:1–11);
- (2) clearing the temple (2:13–22);
- (3) healing an official’s son (the second sign in Cana; 4:46–54);
- (4) healing an invalid (5:1–15);
- (5) feeding the five thousand (6:1–15);
- (6) opening the eyes of a man born blind (ch. 9); and

(7) raising Lazarus from the dead  
(ch. 11).<sup>[298](#)</sup>

A few salient points can be made. The number seven conveys completeness, similar to the seven “I am” sayings.<sup>[299](#)</sup> There are three signs each in the Cana cycle (chs. 2–4) and the festival cycle (chs. 5–10) and one concluding climactic sign in the bridge section to part 2 of the Gospel, the Lazarus cycle (chs. 11–12).<sup>[300](#)</sup> In addition, the signs are presented in the form of an oscillating pattern, alternating between Galilee and Jerusalem (the final sign is just outside Jerusalem).<sup>[301](#)</sup> In keeping with Old Testament conceptuality and theology, the signs are often miraculous but need not necessarily be (i.e., the temple clearing).<sup>[302](#)</sup> The Old



Testament presents a dual theology of signs (*sēmeion*) which encompasses the “signs and wonders” performed by Moses at the exodus (miracles) and prophetic symbolic acts (signs), typically conveying God’s judgment on Israel (e.g., Isa. 20:3). This qualifies the temple clearing for inclusion as one of Jesus’s Jerusalem signs (cf. John 2:23; 3:2), sandwiched between the two signs at Cana (2:11; 4:54).

What is vital with regard to John’s “signs” concept, then, is not their miraculous nature but their character as messianic signs pointing to Jesus. In this way, the signs function as signposts pointing people to Jesus and serve to buttress his messianic claim, whether negatively, being met with rejection (John

12:36–41), or positively, serving as an aid to faith (20:30–31). Their strategic placement in the Gospel (see esp. 12:36–41; 20:30–31; cf. 10:40–42) and their dominance in the first half of the Gospel—customarily dubbed the “Book of Signs”—underscore their structural and theological significance in John’s Christology, theodicy, and apologetic. Among the aspects of Jesus’s messianic identity and mission that the signs convey about Jesus are his identity as the messianic bridegroom and bringer of messianic joy and judgment (2:1–11); his replacement of the temple in his crucified, buried, and—after three days—raised body (2:13–22); his authority over the Sabbath (chs. 5 and 9, two pericopes which serve as a study in comparison and

contrast); and his ability to heal the lame, open the eyes of the blind, and even raise the dead, in keeping with Old Testament expectations (chs. 5; 9; 11).

The Johannine signs—which deemphasize their miraculous character and stress their purpose of leading people to faith in the Messiah—are an example of John’s theological transposition of Synoptic material.<sup>[303](#)</sup> While the Synoptics speak only of the “sign of Jonah” (Matt. 12:39–40; Luke 11:29–30; cf. Mark 8:12), John selects seven striking messianic manifestations of Jesus—whether miraculous in a narrow sense or not—and expounds on their significance, often in the form of “I am” sayings (“I am the bread of life” [John 6:35]; “I am the light of the world” [8:12; 9:5]; “I am the resurrection

and the life” [11:25]); and/or extended discourses (e.g., the bread of life discourse in 6:22–59).

One of the likely criteria for John’s selection of certain acts of Jesus as signs in his Gospel is a certain above-and-beyondness which in many cases involves a numerical component: the “twenty or thirty” gallons of water turned into wine (John 2:6); the contrast between the forty-six years since the temple was renovated and the short three days in which Jesus promises to rebuild the temple (i.e., his body; 2:20); the fact that the long-distance healing of the nobleman’s son took place precisely at one o’clock in the afternoon (4:52–53); the fact that the invalid had been in his condition for thirty-eight years (5:5); the feeding of five thousand men

plus women and children (6:10);<sup>304</sup> and, last but not least, the fact that Lazarus had been dead for four days and decomposition had already set in (11:39).<sup>305</sup> This pervasive numerical symbolism and John's preoccupation with numbers render Jesus's signs unusually significant and highly memorable.

In these ways, John contributes significantly to the Gospels' presentation of Jesus's miracles and messianic deeds in support of his claims by further deepening the Synoptists' portrayal. On a broader level, John's worldview is distinctive in that it posits several polarities such as light and darkness, life and death, flesh and spirit, above and below, truth and falsehood, love and hate, trust and unbelief.<sup>306</sup> In fact, John's entire

Gospel can be viewed as a cosmic drama depicting the battle between God and Satan, with Christ as the focal point.<sup>[307](#)</sup> While this set of opposites is commonly referred to as “Johannine dualism,” “polarities” is a better term, as John does not actually think of the world in dualistic terms such that God and Satan are equally matched.<sup>[308](#)</sup>

From the very first verse, John also features a robust creation and new creation theme, moving from Jesus’s agency in the original creation to the new creation effected by Jesus.<sup>[309](#)</sup> Following the characterization of Jesus “the Word” in terms of life and light in the prologue (John 1:4–9),<sup>[310](#)</sup> John presents the first week of Jesus’s ministry against a creation backdrop (1:29–2:11); applies the light

and darkness motif repeatedly to Jesus “the light of the world” in his messianic ministry (8:12; 9:5; cf. 1:4, 7–9); casts the resurrection in new creation terms (the garden setting, 18:1, 26; 19:41; Jesus “the man,” 19:5; Jesus’s resurrection as beginning of a new creation, 20:1; Mary Magdalene’s mistaken identification of Jesus as the gardener, 20:15); and presents Jesus’s new messianic community as a new creation which Jesus establishes by breathing his Spirit on his followers (20:22; cf. Gen. 2:7; Ezek. 37:9).[311](#)

John presents Jesus’s relationship to God in terms of Father and Son, whereby the Father is typically identified as the sender of Jesus, who, in turn, is the sent one (John 5:36; 9:7) until he turns sender when commissioning his followers

subsequent to the resurrection (20:21).<sup>[312](#)</sup> In terms of mission, Father and Son are one (neuter *hen*; 10:30), that is, united in purpose, with overtones of Jesus's claim to deity.<sup>[313](#)</sup> The sending of the Spirit by both Father and Son (14:26; 15:26) is presented as yet future from Jesus's vantage point (7:39; cf. 20:22). The Spirit is called the Holy Spirit (14:26; 20:22), the Spirit of truth (14:17; 15:26; 16:13), the "other helping presence" (*paraklētos*; 14:16, 26; 15:26; 16:13), or simply the Spirit (1:32–33; 3:34; 6:63; 7:39). He will take Jesus's place, will be "in" rather than merely "with" his followers (14:17), will serve as their advocate, teacher, and guide (14:26; 16:8, 13), and will bear witness to Jesus (15:26).<sup>[314](#)</sup>



Especially in the festival cycle, John showcases Jesus's fulfillment of festal symbolism, in particular Passover (John 2:13, 23; 6:4; 11:55; 12:1; 13:1).<sup>315</sup> Not only is Jesus "the Lamb of God" who gives his life for the sin of the world (1:29, 36), he celebrates Passover with his followers (13:1–30) and is himself the Passover sacrifice (see the reference to hyssop, the fact that Jesus's bones were not broken, and the reference to mingled blood at 19:29, 33–34, 36). By promising a continual supply of water and light, Jesus is also shown to fulfill Tabernacle water-pouring and torch-lighting ceremonies (7:37–38; 8:12; see chs. 7–8). As the manifestation of God's presence, Jesus is the new tabernacle (1:14), the new house of God (1:51), and the new

temple in and through whom proper worship is to be rendered (2:19–21; 4:19–24).<sup>[316](#)</sup>

Pervading John's Gospel is the cosmic trial motif, the notion that the proceedings against Jesus constitute a grand indictment of the world for rejecting her Creator and of Israel for rejecting her Messiah (cf. John 1:10–11).<sup>[317](#)</sup> In this, John takes his cue from the covenant lawsuit motif in Isaiah 40–55.<sup>[318](#)</sup> Turning the Synoptic trial scenes on their head, John shows that rather than Jesus being put on trial, it was really Jesus and his claims that put the world on trial. What is more, in place of the biased witnesses testifying against Jesus in the Synoptics, John adduces seven witnesses to Jesus who testify to the truthfulness of his claims: John the Baptist

(John 1:6–8, 15, 19–34; 5:33–35); Jesus and his works (5:36); the Father (5:37); Moses (5:46–47); the disciples (15:27); the Spirit (15:26); and the Evangelist himself (21:24).

Other important Johannine motifs are his depiction of the new messianic community, his love ethic,<sup>[319](#)</sup> his theology of the cross, and his trinitarian mission theology. With regard to the depiction of God's people in John's Gospel, while in the prologue God's chosen people Israel are called his "own" (John 1:11), in the preamble to the passion narrative it is the twelve, the believing remnant, who are identified as Jesus's "own" (13:1).<sup>[320](#)</sup> Rather than standing in direct continuity with ethnic Israel, Jesus's followers are those who have been born again

spiritually (1:12–13; 3:3, 5), encompassing not only believing Jews but also believing Gentiles (10:16; 11:51–52)—everyone who puts their trust in Jesus (3:16).<sup>[321](#)</sup> In keeping with Old Testament terminology for Israel, Jesus's followers are metaphorically depicted as Jesus's flock and vineyard (chs. 10; 15).<sup>[322](#)</sup>

John's theology of the cross emphasizes the glory accrued to God and Jesus—their glorification—through Jesus's willing submission to the Father and the successful completion of Jesus's mission at the cross (John 17:4; 19:30).<sup>[323](#)</sup> Rather than focus on Jesus's suffering as do the Synoptics, John accentuates more keenly the way in which the cross was simply a station on Jesus's return to the Father and the glory Jesus enjoyed with the Father

before the world began (13:1–3; 14:12; 17:25).<sup>324</sup> In a Johannine *double entendre*, the cross is presented as the place where Jesus was “lifted up”—that is, both physically crucified and spiritually exalted, again taking his cue from Isaiah (John 3:14; 8:28; 12:32; cf. Isa. 6:1; 52:13). In this way, John transforms the cross from a place of humiliation to a place of triumph.

John’s trinitarian mission theology culminates in the Johannine commissioning passage, where Jesus tells his followers, “As the Father sent me, so I am sending you” (20:21; cf. 17:18), and adds, “Receive the Holy Spirit” (20:22).<sup>325</sup> In this way, John completes his portrayal of Jesus, the obedient Son, who faithfully completed the mission of the

Father who sent him by showing that Jesus, following his resurrection, commissioned his followers to continue his mission by serving as obedient and faithful representatives of their sender, Jesus.<sup>326</sup> Aiding them in their mission would be the Holy Spirit, who would undergird their witness (15:26) and authorize their pronouncement of forgiveness (or lack thereof; 20:23). This is congruent with Matthew's portrayal of the trinitarian dimension of the Great Commission (Matt. 28:19–20).

### ***8.5.2 The Ethics of John***

The unrivaled heart of John's ethic is love.<sup>327</sup> Just as “the missional God sent the Son out of love, the Son's mission was motivated and shaped by love, and the

disciples are sent to continue that mission in the same spirit of love.”<sup>328</sup> In John’s narrative, foot-washing serves as an anticipatory glimpse of the kind of love that led Jesus to die on the cross for people’s sins (see John 13:1).<sup>329</sup> In this way, the foot-washing scene serves to introduce not only the second part of the Gospel (chs. 13–21) but the Johannine passion narrative (chs. 18–19) as well.<sup>330</sup> According to John, it was love that prompted Jesus’s mission and provided the underlying motivation for his saving work. If anyone wants to know whether God loves them, they need look no further than the outstretched arms of the crucified Jesus. Thus, the author knew himself as the disciple “whom Jesus loved” (e.g., 13:23). There is no greater comfort than

knowing oneself to be loved by God—with a love so deep that God gave his only Son to die in our place.

John's ethic is firmly grounded in Israel's founding vision as reiterated in Jesus's own teaching. As Jesus declared, "On these two commandments [the command to love God and one's neighbor as oneself] depend all the Law and the Prophets" (Matt. 22:40). Thus, love for God and for others is at the very core of the Old Testament ethic and of Jesus's ethic as well. When John, therefore, makes love the centerpiece of his ethic, he is in excellent company. He taps into the very nerve center of biblical ethics and contributes further to it by focusing the love command Christologically, pointing to love's ultimate expression in Jesus's



life of service (John 13) and atoning cross-death (3:16).<sup>[331](#)</sup>

John's ethic is also grounded in God's love for the world as expressed in the "giving" of his only Son (3:16) and in being love in his very own nature and essence (1 John 4:8, 16: "God is love"). As Hays observes, "Jesus' death is depicted by John, in a manner closely analogous to Pauline thought, as an act of self-sacrificial love that establishes the cruciform life as the norm for discipleship."<sup>[332](#)</sup> God's love as expressed in the atoning, vicarious cross-death of his Son, in turn, desires to be reciprocated and extended to others (1 John 4:19: "We love because he first loved us"). In keeping with this love ethic, Jesus issued a "new commandment" to his followers

that called them to love one another the way Jesus loved them (John 13:34–35), namely, by serving one another in all humility (cf. Jesus's example at the foot-washing; 13:1–20) and by giving their lives for one another as Jesus had given his life for them (15:13).

Hays perceptively notes that “one of the most striking manifestations of the apparently isolationist tendency of the Johannine tradition is the fact that the love commandment, which plays a critical role in this literature, is applied only within the community of believers.”<sup>[333](#)</sup> Jack Sanders compares John's love ethic with Luke's parable of the good Samaritan and alleges that, while the Samaritan offered tangible help to the man in dire need, Johannine Christians offer the mere promise of

eternal life upon belief while watching the man bleed to death.<sup>[334](#)</sup> As Hays rightly argues, however, “the ethical significance of the New Testament narratives cannot be limited to their didactic content.”<sup>[335](#)</sup> This is true, particularly, of the mission theme in John’s Gospel.<sup>[336](#)</sup> Also, it is hard to imagine that the Gospel that speaks so eloquently of God’s love for the world (3:16) would endorse watching a bleeding man die—unless, of course, it were Jesus, the Lamb of God, who came to take away the sin of the world (1:29, 36).<sup>[337](#)</sup> What is more, “John’s Gospel shows that Jesus died for the very Jews who had him crucified, in keeping with the high priest’s prophecy (11:49–50). Thus, the Jews, as part of the unbelieving world, are shown to be the object of God’s love in Christ. It

is hard to imagine a more powerful demonstration of an ethic that preaches love for one's enemies.”[338](#)

There are also detractors who claim that John has no ethic whatsoever, or, if so, that John's teaching on love is narrowly sectarian, reflective of an exclusive group apart from the mainstream of Jewish society.[339](#) However, such a contention is flatly refuted by the prominence of the Johannine mission theme, despite the best efforts by some proponents of the variegated “Johannine community hypothesis” to accommodate a missions emphasis within an overall sectarian framework.[340](#) In addition, Wayne Meeks alleges that John does not provide an ethic in the form of a fully developed system of morality. There may

be an element of truth in this. However, what Meeks and others fail to see is that John's love ethic is thoroughly grounded in Old Testament antecedents that provide the substructure of John's ethic and give it additional depth and definition.

Here, it is particularly Deuteronomy that impresses on the nascent nation of Israel the importance of loving YHWH, who has entered into covenant with them. In the verse immediately following the *Shema*, God's covenant people are commanded to "love the LORD your God with all your heart and with all your soul and with all your might"—the "great and first commandment."<sup>[341](#)</sup> In addition, the Israelites were enjoined in the book of Leviticus to "love your neighbor as yourself; I am the LORD"—the "second"

commandment.<sup>[342](#)</sup> Arguably, this vision underlies Jesus's entire instruction in the Johannine Farewell Discourse (chs. 13–17).<sup>[343](#)</sup> Thus, John's ethic is mainstream, not sectarian as Meeks alleges.

We cannot provide a full discussion of John's ethic here.<sup>[344](#)</sup> We can only mention one related vital yet often-overlooked aspect of John's ethical teaching: its *missional* thrust. Contrary to Meeks and other proponents of the sectarian "Johannine community hypothesis," the love that Jesus enjoins in John's Gospel is not merely an intra-communitarian love for the fellow members of a closely confined community.<sup>[345](#)</sup> To the contrary, love overflows into mission, as Jesus's followers—who are "in the world" but not "of the world" (John 17:11, 14–16)—

are sent into a world that languishes in spiritual darkness, bearing witness to the Messiah and Son of God (see esp. 17:18; 20:21). In its larger Johannine context, love, in conjunction with the resulting unity among believers, is therefore presented as an essential prerequisite for mission (themes picked up and expanded on in Acts).

Thus, Jesus closes his final prayer in the Farewell Discourse as follows: “O righteous Father, even though the world does not know you, I know you, and these know that you have sent me. I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them” (John 17:25–26). Toward that end, Jesus tells the Father, “The glory that

you have given me I have given to them, that they may be one even as we are one, I in them and you in me, that they may become perfectly one, *so that the world may know that you sent me and loved them even as you loved me*" (17:22–23). Therefore, reciprocating God's love ought to result inexorably in the community's unified mission to the world—a mission undergirded by love.

### ***8.5.3 John in the Storyline of Scripture***

In many ways, John taps into the heart of the storyline of Scripture more deeply and penetratingly than most other biblical writers.<sup>[346](#)</sup> As Hays observes, "John, even more pointedly than the other Gospels, shows that a *fuller reading of the story* is necessary in order to grasp its



implications for shaping the life of the Christian community.”<sup>347</sup> We see in John an uncanny ability to discern the canonical logic that prioritizes God’s love for the world, his desire for his creatures and his covenant people to love him in return, and his call for them to love others with the love he gives them through the cross and the power of the Spirit.<sup>348</sup> The overriding importance of love in the storyline of Scripture and the way in which John, in particular, captures the central significance of love is aptly summarized by Leon Morris:

The importance of the love command cannot be overestimated. In Jesus’ day the Jews discerned 613 commandments in the Law, and there

were vigorous discussions about the relative importance of some of these. Jesus swept aside all such deliberations with his revolutionary insistence on the centrality of love. . . . The love for which Jesus looks is not, of course, a meritorious achievement. It is the response to God's prior love, a wholehearted response to all that God is and has done for us. It is love directed first to God from whom love comes and then overflowing in love to people. It means that love is central to the whole way of life of the follower of Jesus.<sup>[349](#)</sup>

Within the overall framework of God's love for the world, which is epitomized in

the signature verse John 3:16, John's Gospel connects with an entire matrix of Old Testament passages and themes. At the very outset, the fourth Evangelist establishes a connection with the creation narrative in Genesis, intimating that in Jesus, God is about to launch a new creation; he presents the first week of Jesus's ministry as mirroring creation week.<sup>350</sup> As Wright and Bird point out, "John was writing a new Genesis. His whole book, opening with the words 'In the beginning,' which echo Genesis 1:1, is about how the world's creator has come at last to remake his world."<sup>351</sup> They see further echoes of the new creation theme in the resurrection narrative and other portions of John's Gospel:

John 20 is about Jesus' resurrection, but every sentence breathes the life of "the first day of the week," the start of new creation. And if John hints that his prologue is heralding a new version of Genesis 1, then the equivalent of the climax of that great chapter, the creation of humans in the divine image, is precisely when the Word becomes flesh. John 1:14 corresponds to Genesis 1:26–28: the one through whom the world was made now becomes the one through whom the world is rescued and remade. This theme runs throughout the gospel, reaching its own climax in John 19:5 when Pilate declares "Here's the man!"<sup>[352](#)</sup>

Then, at the commissioning, Jesus breathes the Spirit on his disciples, reminiscent of God breathing his spirit into Adam in the Genesis narrative (20:22; cf. Gen. 2:7).

John's reference to the opening words of Genesis thus connects Jesus with the foundational act of God in human history—creation—and affirms that Jesus—the Word—is the agent of creation. John contends that, in Jesus, the Creator visited his own creation (“his own [things],” *ta idia*; John 1:11), and, more specifically, his covenant people Israel (“his own people,” *hoi idioi*; 1:11), and, shockingly and tragically, encountered opposition and even rejection. And yet, Jesus, “the light,” could not be overcome by darkness (1:5; cf. 3:19–21). Now, the true children of

God are those who put their trust in Jesus and, as a result, experience a spiritual rebirth (1:12–13; cf. 3:3, 5).

Invoking the fall narrative, Jesus asserts that Satan was “a murderer from the beginning” (8:44; cf. Gen. 3). Those who want to kill Jesus are not truly *God’s* children—even if they are ethnically Abraham’s offspring—but rather children of the devil (John 8:31–59). While the Jews subtly question Jesus’s paternity (v. 41: “We were not born of sexual immorality”), it is really they whose paternity is in serious doubt. In this way, John sets Jesus’s coming squarely in the context of the cosmic struggle between the seed of the woman and the offspring of the serpent (Gen. 3:15), a theme he further develops in his first letter when referring

to the Holy Spirit as God's "seed" (cf. 1 John 3:9).<sup>[353](#)</sup>

John's Gospel also sustains several connections with the *patriarchal* narratives.<sup>[354](#)</sup> Perhaps most importantly, John 3:16 in all probability alludes to the *Aqedah*, Abraham's near-sacrifice of Isaac (cf. Gen. 22, esp. v. 2).<sup>[355](#)</sup> The cumulative effect of several other references to various patriarchs, especially in the early chapters of John's Gospel, is that Jesus is greater than every one of these patriarchs and reenacts patriarchal history. The string of patriarchs referred or alluded to includes Abraham (John 8:58); Isaac (3:16); and Jacob (1:51, Jacob's ladder; 4:5, Jacob's field given to Joseph; 4:6, Jacob's well).<sup>[356](#)</sup>

Another set of references in John's Gospel connects Jesus to *Moses* and Israel's wilderness wanderings.<sup>[357](#)</sup> John's introduction asserts that Jesus is a greater conduit of revelation than Moses, through whom God gave the law (John 1:17). While Moses was unable to see God and live, Jesus was at the Father's side and gave an account of him (1:18; cf. Ex. 34:6). Also, Jesus asserts that Moses wrote about him (John 5:46–47), perhaps when announcing the future coming of a prophet who will tell people everything God commanded him and to whom people must listen (Deut. 18:15, 18; cf. Matt. 17:5; Mark 9:7; Luke 9:35). Throughout John's Gospel, Jesus is also cast as the fulfillment of the Passover. This includes references to Jesus's attendance at



Passover (John 2:13, 23; 6:4; 12:1), the designation of Jesus as the “Lamb of God” (1:29, 36), and the allusion to the Passover lamb at Jesus’s crucifixion (19:36).<sup>[358](#)</sup>

Later, in addition to echoes of Elijah/Elisha at the feeding of the five thousand with five small barley loaves and two small fish (John 6:1–15; cf. 2 Kings 4:42–44, where Elisha feeds one hundred men with twenty loaves of barley bread and has some leftovers), the bread of life discourse, with its references to the manna God gave to Israel through Moses in the wilderness, again connects Jesus’s coming and messianic identity with antecedent salvation history (see esp. John 6:31; cf. Ps. 78:24). Another related reference is to Moses’s lifting up of the

bronze serpent in the wilderness, which typologically foreshadowed the crucifixion (John 3:13–15; cf. Num. 21:4–9). In the second half of the Gospel, the Johannine Farewell Discourse exhibits numerous connections with Moses’s farewell in the book of Deuteronomy, particularly in its use of covenant language (“keep,” “love,” “obey,” etc.; John 13–17).[359](#)

In addition to connections with Abraham and Moses, Jesus is also linked with *David*. Reference is made to Jesus’s birth in Bethlehem, where the “offspring of David” would be born in “the city of David” (cf. John 7:42). Also, similarly to the other Gospels, Jesus is cast in John’s Gospel as the righteous Davidic sufferer. People hated Jesus for no reason (John

15:25; cf. Pss. 35:19; 69:4, both Davidic psalms). The soldiers at the cross divided Jesus's clothes (John 19:24; cf. Ps. 22:18, a psalm of David). Jesus expressed his thirst in his final moments at the cross (John 19:28; cf. Ps. 69:21).<sup>360</sup> Moreover, Jesus is cast as the new spiritual temple (John 2:18–22), replacing the sanctuary built by David's son Solomon.

John has no greater theological debt than that to the prophet *Isaiah*.<sup>361</sup> John's entire sending Christology likely takes its point of departure from Isaiah's characterization of God's word as being sent and returning to its sender after accomplishing its mission (cf. Isa. 55:11). The Gospel's two-part structure, with its emphasis on Jesus's messianic signs, is likewise in all probability dependent on

Isaiah (cf., e.g., Isa. 7:14).<sup>362</sup> In addition, John portrays John the Baptist as the “voice of one crying out in the wilderness,” heralding a new exodus (John 1:23; cf. Isa. 40:3), and Jesus as the servant who is “lifted up” in crucifixion and subsequently exalted (John 3:14; 8:28; 12:32; cf. Isa. 52:13).<sup>363</sup> In fact, Jesus’s humiliation—his “lifting up”—is at the same time his exaltation as the obedient Son of the Father who fulfilled his redemptive and revelatory mission (John 19:30; cf. 17:4).<sup>364</sup> Jesus inaugurated a time when people would all be taught by God (John 6:45; cf. Isa. 54:13), yet his message was largely rejected by his own people (John 12:38; cf. Isa. 53:1), who persisted in obduracy (John 12:40; cf. Isa. 6:10). Isaiah, for his part, saw Jesus’s

glory (John 12:41; cf. Isa. 6:1).<sup>365</sup> Echoing Isaiah's "Song of the Vineyard," Jesus identifies himself as "the true vine" (John 15:1; cf. Isa. 5).

John's Gospel also sustains connections with several other prophets, including multiple links with both *Ezekiel* and *Zechariah*.<sup>366</sup> Jesus's words to Nicodemus regarding the new birth required for entrance into God's kingdom harks back to Ezekiel's prophecy regarding the cleansing with clean water and spiritual renewal effected by God in the new covenant era (John 3:3, 5; cf. Ezek. 36:25–27).<sup>367</sup> In the good shepherd discourse, Jesus alludes to Ezekiel's vision of a time when there would be "one flock, one shepherd" (John 10:16; cf. Ezek. 34:23). As in the other Gospels,

Jesus mounts a donkey at his triumphal entry into Jerusalem, invoking Zechariah's prophecy (John 12:15; cf. Zech. 9:9).<sup>[368](#)</sup> Finally, at the cross, John notes the fulfillment of Zechariah's words, "They will look on the one they have pierced" (John 19:37 NIV; cf. Zech. 12:10).<sup>[369](#)</sup>

On a broader level, the Old Testament serves as an "encyclopedia" for John in crafting his narrative, whereby the "story of Israel . . . finds a place in John's narrative as the symbolic matrix for his portrayal of Jesus."<sup>[370](#)</sup> As the above-mentioned references to Old Testament figures illustrate, John goes to great lengths to demonstrate that "Israel's Scripture has always been mysteriously suffused with the presence of Jesus."<sup>[371](#)</sup> Correspondingly, Abraham (as well as

Jacob), Moses, and Isaiah serve as primary witnesses to Jesus even prior to the incarnation: Abraham saw Jesus's day and "rejoiced" (John 8:56); Jacob ("Israel") typified Jesus's role as revealer and messianic bridegroom (John 1:51; 4:5–6); Moses wrote about Jesus (5:46–47; cf. 1:45); and Isaiah saw Jesus's glory (12:41). What is more, Jesus symbolically embodies various figures and symbols in Israel's history: He is the lifted-up bronze serpent in the wilderness (3:14–15); the heaven-sent bread (6:35, 41, 48–51, 58); and the Son of David—born in Bethlehem, a shepherd, and a king.<sup>[372](#)</sup> He is also the new temple and epitomizes the essence of Israel's various festivals.<sup>[373](#)</sup> As Hays aptly observes, in John's hermeneutic, Israel's Scriptures serve as a "figural

web”; “[i]n contrast to Luke’s reading of Scripture as a plotted script showing the outworking of God’s promise in time,” Hays notes, “John understands Scripture as a huge web of christological signifiers generated by the pretemporal eternal *logos* as intimations of his truth and glory.”<sup>[374](#)</sup> Thus, “reading Scripture figurally—reading backwards in light of the story of Jesus—is an essential means of discerning the anticipatory traces of God the Word in his self-revelation to the world.”<sup>[375](#)</sup>

## **8.6 Central Themes of the Gospels**

### ***8.6.1 The Synoptic Problem***



The above study of the discrete canonical contributions by Matthew, Mark, Luke, and John has revealed distinctive themes in each Gospel as well as a substantial amount of common ground.<sup>[376](#)</sup> Truly, the biblical Gospels exhibit unity in diversity, neither of which should be jettisoned. In conjunction with a discussion of central themes of the Gospels in the four-Gospel canon of the New Testament, it will be helpful to consider the relationship among the first three Gospels, Matthew, Mark, and Luke—the so-called “Synoptic problem”—and the relationship between John and the Synoptics.<sup>[377](#)</sup> With regard to the *Synoptic problem*, regardless of which Evangelist wrote first, there is manifestly some kind of literary dependence among the three Synoptic Gospels that cannot be

adequately accounted for by coverage of

common material in an independent fashion (even under inspiration).<sup>[378](#)</sup>

The fact that the New Testament order puts Matthew first does not necessarily imply that he was the first to write his Gospel (though this is often assumed).<sup>[379](#)</sup> Rather, there were likely other considerations that led the church to make Matthew the first Gospel, such as his opening genealogy that connects the four-Gospel canon with the Old Testament and serves as a fitting introduction to the New Testament accounts of Jesus. Canonical considerations aside, with regard to chronology of composition, the evidence is not entirely conclusive—which should caution against dogmatism—though, for the most part, it seems to line up with the supposition that Mark's Gospel was

written first (Markan [chronological] priority). If so, Mark likely served as one of Matthew's and Luke's sources (see esp. Luke 1:1: "Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us").

More important than the order of writing is the fact that there was an inextricable link established with eyewitnesses to Jesus's ministry (see esp. Luke 1:2: "just as those who from the beginning were eyewitnesses [*autoptai*, lit., 'those who saw for themselves'] and ministers of the word have delivered them to us").<sup>[380](#)</sup> Thus, as reflected in the titles of the Gospels, eyewitness was borne in each Gospel "according to" Matthew, Mark, Luke, and John: Matthew and John

are identified in the apostolic lists as members of the twelve (Matt. 10:2–3; Mark 3:17–18; Luke 6:14–15; Acts 1:13)—John even as one of three in Jesus’s inner circle—while Mark is traditionally considered to have been “the interpreter of Peter.”<sup>381</sup> That leaves only Luke, who acknowledges at the outset of his Gospel that he himself was not an eyewitness but that “it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, that you may have certainty concerning the things you have been taught” (Luke 1:3–4).

In this way, each of the four Gospels included in the New Testament canon stakes a claim to being based on apostolic eyewitness testimony.<sup>382</sup> Historically, this

grounding of all four Gospel accounts in eyewitness testimony ensures the historical accuracy of their respective contents.<sup>[383](#)</sup> In addition, there is a literary relationship—regardless of chronological order of writing—in the case of the Synoptics, so that the two later Gospels likely used the one that was written first (and the third Gospel written may have used the second one).<sup>[384](#)</sup> In addition, there may have been various oral traditions that were incorporated into the Gospels, whether personal reminiscences—such as from Mary the mother of Jesus (Luke 1:26–56; ch. 2) or Cleopas, one of the two disciples on the road to Emmaus, in Luke’s Gospel (Luke 24:13–35)—or apostolic preaching in the period between Jesus’s ascension and the writing

of the first three Gospels, roughly the period between AD 33—the probable date of Jesus’s crucifixion<sup>385</sup>—and the mid- to late-50s or early 60s when the first and subsequent Gospels were likely written.

Within this overall framework, each Gospel was shaped by an Evangelist’s personal perspective and distinctive theology.<sup>386</sup> This has traditionally been the concern of redaction criticism.<sup>387</sup> While we do not ourselves practice redaction criticism as such, we will further highlight these distinctive contributions below. At the same time, the New Testament Gospels, and here particularly the three Synoptics, exhibit a considerable degree of unity amid a certain amount of diversity. This diversity, however, hardly

risks to the level of contradiction but instead reflects an Evangelist's particular interests and outlook and, in addition, may, at least in part, be the result of targeting a particular Gospel to a given audience.<sup>[388](#)</sup> In the end, therefore, any apparent or alleged contradiction must be examined in view of an Evangelist's authorial intent as it can be ascertained by reading a given Gospel empathetically and charitably rather than suspiciously and skeptically.<sup>[389](#)</sup>

### ***8.6.2 Relationship between John and the Synoptics***

A second important dimension in a discussion of central themes in the Gospels is the question of the *relationship between John and the Synoptics*.<sup>[390](#)</sup> Until



World War II, the prevalent view was that John wrote to supplement the earlier Gospels.<sup>[391](#)</sup> A pivotal moment was reached, however, with the publication of Percival Gardner-Smith's 1938 monograph *Saint John and the Synoptic Gospels*, who proposed a radical Johannine independence view, according to which John's Gospel is based on material that antedates the so-called "Synoptic tradition."<sup>[392](#)</sup> In a rather dichotomous manner, such scholars have affirmed that there were essentially two streams of tradition underlying John and the Synoptics—the Johannine and the Synoptic one—which are not only independent but often contradictory.<sup>[393](#)</sup> In addition, it has typically been affirmed that the Synoptic tradition is of superior

historical value while the Johannine tradition reflects theological concerns and is therefore less reliable historically (if not notoriously unreliable).

More recently, in Gardner-Smith's vein, some scholars have taken a more positive approach toward the possible value of Johannine tradition (the so-called "New Look" promoted by John A. T. Robinson), though a dichotomous way of thinking has largely continued to prevail.<sup>[394](#)</sup> According to this view, in a given instance either the Synoptic or the Johannine tradition may be reliable—and consequently, the other tradition unreliable—but not both.<sup>[395](#)</sup> Later still, redaction critics and others identified the Gospel of John as a sectarian document, often positing a Johannine school, circle, or community.<sup>[396](#)</sup>

However, construals such as these illegitimately reject the Gospel's grounding in eyewitness testimony.<sup>397</sup> On a theological level, the unduly dichotomous way of casting the relationship between John and the Synoptics can be surmounted by affirming John's likely knowledge of one or several of the earlier Gospels, and possibly even Acts.<sup>398</sup> Rather than positing John's close dependence on the earlier Gospels, the nature of the relationship may be better understood in terms of John's creative theological transposition of Synoptic material. In such a scenario, John would not only have drawn on eyewitness recollection (assuming apostolic authorship) but also would have taken a given Synoptic theme and explored and

expounded its deeper theological purpose.<sup>[399](#)</sup>

A theological transposition model would thus account for John knowing one or several of the earlier Gospels while not making extensive use of them, similar to Luke's use of preceding accounts.<sup>[400](#)</sup> On a macro-level, we see that John, similarly to Luke, who wrote a two-volume work narrating Jesus's earthly and exalted mission, divided his Gospel into two acts (chs. 1–12 and 13–21) told from the dual perspective of Jesus's earthly and exalted mission.<sup>[401](#)</sup> On a thematic level, in keeping with his theological method, John likely transposed several Synoptic themes into his own distinctive “key,” whether recasting the Synoptic miracles as Johannine signs or including a temple

clearing at the beginning rather than the end of his account of Jesus's ministry.<sup>[402](#)</sup> This kind of transposition method is capable of surmounting a rigid Johannine independence view, allowing for more common ground with the Synoptics while accounting for the unquestionable diversity characterizing the John-Synoptic relationship.<sup>[403](#)</sup>

### ***8.6.3 Central Themes in the Synoptics and John***

On a broad level, a survey of the major contents of the Synoptics and John, respectively, reveals several rather stark contrasts in their general contents. The Synoptics include such staples as Jesus's miracles (including a considerable number of demon exorcisms); his

proclamation of the kingdom of God, including—but not limited to—a large number of kingdom parables; and Jesus's great ethical and end-time discourses (such as the Sermon on the Mount or the Olivet Discourse).<sup>[404](#)</sup> Found in the Synoptics but not in John are accounts of Jesus's birth and infancy (Matthew and Luke); his baptism by John (all three Synoptics); his institution of the Lord's Supper (Matthew and Luke; though hints of Jesus's baptism and his institution of the Lord's Supper are found in John as well); the Lord's Prayer in the context of the above-mentioned Sermon the Mount (Matt. 6:9–13; cf. Luke 11:2–4); kingdom and other parables; demon exorcisms; and many beloved characters, whether in historical narratives or parables (such as

the good Samaritan, the prodigal son, or Zacchaeus, all found only in Luke).[405](#)

Conversely, only John features characters such as Nicodemus, the Samaritan woman, and Lazarus.[406](#) Only John selects a series of seven selected signs of Jesus and casts his mission in terms of giving eternal life to those who believe in him. So, the differences between John's Gospel and the Synoptics are both undeniable and considerable, without minimizing the underlying unity among these accounts. What is remarkable in this regard, however, is that there is often a point of contact, a Synoptic theme that serves as a place of departure for the Johannine presentation. One such example is the "sign of Jonah," which in the Synoptics is the only sign Jesus says he

will give to people.<sup>[407](#)</sup> In likely dependence on Isaiah, John proceeds to develop this into a theology of messianic signs.<sup>[408](#)</sup>

Alternatively, take the transfiguration account in the Synoptics. There, Jesus's inner circle gets to see Jesus's resurrected glory at a special "by-invitation-only" sneak preview event.<sup>[409](#)</sup> John, for his part, insists that the apostles saw Jesus's glory in *everything* he said and did (cf. John 1:14, 18; 2:11); consequently, he does not narrate the transfiguration (he does not need to). While it may appear that in such instances John sought to *correct* the Synoptics, a transposition model better accounts for the fact that there is some underlying congruence between them which cautions against an unduly



disjunctive way of conceiving the relationship. Additional examples include the absence of parables from John's Gospel—most likely because, for John, spiritual lessons are embedded in real-life historical events such as the healing of the man born blind (9:39–41)—and the absence of demon exorcisms (for John, the ultimate antagonist of Jesus is Satan; 13:27).<sup>[410](#)</sup> In these and other ways, John sought to deepen his readers' understanding of the underlying theological dynamic of a given theme highlighted in one or several of the Synoptics, a characteristic that has earned John the epithet “spiritual Gospel.”<sup>[411](#)</sup> While this is sometimes taken to mean that John is less interested in history than the Synoptics, it is improper to pit history

against theology as if the two are necessarily antithetical.<sup>[412](#)</sup>

To the contrary, precisely because John is interested in theology, he is concerned to ground it firmly in actual history.<sup>[413](#)</sup> This can be seen in the emphasis given to the witness theme in John's Gospel, which is part of the Johannine cosmic trial motif.<sup>[414](#)</sup> Accordingly, John asserts that in truth it was not the world—represented by the Jewish and Roman authorities—that put Jesus on trial. After all, how could the sinful world put the sinless Son of God in the dock? Rather, it was *Jesus*, along with a number of witnesses,<sup>[415](#)</sup> who put the *world* on trial for its persistent and pervasive unbelief in the Messiah. This, then, is yet another example of how John skillfully deepens the understanding of

those who previously had read one or several of the Synoptic accounts; he does this by showing that, contrary to how it may appear, the Jewish and Roman trials of Jesus were really indictments of the world that stood self-condemned in its rejection of Jesus. In these ways, in keeping with early church tradition, John's Gospel soars like an eagle above the other Gospels. It also transcends any rigid dichotomies erected by skeptics alleging contradictions or by historical critics pitting theology against history while failing to consider more complex models such as Johannine transposition.

Jesus's proclamation of God's *kingdom* and related *parables* in the Synoptics has its Johannine equivalent in Jesus's granting of eternal *life* to those who

believe in him (e.g., John 20:31). Parables, as mentioned, are omitted in John's Gospel and replaced with real-life stories.<sup>[416](#)</sup> The Synoptics also include a large number of Jesus's miracles, which John transposes into seven selected messianic signs.<sup>[417](#)</sup> Matthew, in particular, features Jesus's teaching in the form of five "Books of Jesus," including such significant teaching units as his great *ethical* discourses.<sup>[418](#)</sup> John features discourses of Jesus as well, though these tend to elaborate on the significance of Jesus's *signs*.<sup>[419](#)</sup> However, John often tends to streamline or simplify Synoptic teaching. Thus, rather than presenting Jesus's *ethical* teaching in great detail and diversity, John espouses an ethic of *love* focused on Jesus's "new

commandment”—that his followers love one another the way he loved them (John 13:34–35).

With regard to Jesus’s teaching on the *end times*, John surmounts the Jewish eschatology of the two ages—the present age and the age to come—and instead shows how, in Jesus, the age to come has in many ways already arrived.<sup>[420](#)</sup> Toward that end, John, as is his custom, uses Martha as a representative character, who in her affirmation, “I know that he [Lazarus] will rise again in the resurrection on the last day” (11:24), voices conventional Jewish end-time expectations focused on the age to come. Yet, as the reader of John’s Gospel will shortly see, Jesus is about to raise Lazarus *right then*, as a sign that the age to come

has already dawned in Jesus. Thus, the distinction between the present age and the age to come collapses—at least in part—since Jesus is “the resurrection and the life” (11:25). In this way, John highlights the present dimension of Jesus’s reign (kingdom) and shows that believers can live an abundant life already in the here and now (10:10).[421](#)

Most importantly, however, as Richard Hays contends, “*each of the four Evangelists, in their diverse portrayals, identify Jesus as the embodiment of the God of Israel.*”[422](#) Contrary to the critical view that the earliest Christology was a “low” Christology and that Jesus was elevated only gradually from a Jewish wisdom teacher and herald of the arrival of God’s kingdom to a divine figure by the

end of the first century when John wrote his Gospel,<sup>[423](#)</sup> a careful “reading backwards” of the Synoptic accounts, as we have seen above, reveals that the first three Evangelists, too, cast Jesus as divine. Rather than documenting a progression depicting “how Jesus became God” in “the exaltation of a Jewish preacher from Galilee,” therefore, we see in all four Gospel accounts—not merely in John’s—“how *God* became *Jesus*” and how “the real origins of belief in Jesus’ divine nature” lie in Jesus’s own preexistence, messianic consciousness, and divine self-revelation.<sup>[424](#)</sup>

## 8.7 The Ethics of the Gospels

When speaking of the “ethics” of the Gospels, one need not surmise that each of

the Gospels, or even the four-Gospel canon, presents a sophisticated moral system in a highly organized form of presentation. Such a systematic presentation would seem to be precluded by their narrative genre, which renders any such body of teaching more indirect and implicit in nature. Nevertheless, it is not improper to speak, in more general terms, of the Gospels' ethical teaching, and so we will examine the broader contours of such ethics.[425](#)

Within the overall ethical teaching of the Gospels, each Evangelist focuses on a particular aspect of Jesus's ethical instruction. Matthew espouses a "kingdom ethic" involving a "greater righteousness" that raises the bar above surface keeping of the law. While including Jesus's



teaching on the kingdom, Mark lays particular stress on Jesus's call to cross-centered, radical discipleship. Luke, featuring both of these elements in Jesus's ethics, displays special interest in the socioeconomic implications of Jesus's coming and emphasizes the reversal of status and expectations brought by his ministry. Thus, while all three Synoptists feature Jesus's ethic of the kingdom, they flesh out particular emphases within this broader ethic, each in his own distinctive way. John, for his part, bypassing Jesus's teaching on the kingdom, espouses a "love ethic" centered on the cross.[426](#)

Broadly speaking, at the heart of the ethic of each Gospel stands *Jesus*, with regard to both who he was and what he did and taught. At the heart of each Gospel

stands the *gospel*, epitomized by the respective passion narratives, centered on Jesus's crucifixion, burial, resurrection, and ascension.<sup>[427](#)</sup> The ethical teaching and ethos of Jesus is encapsulated primarily in his call to his disciples to follow him in the way of the cross:<sup>[428](#)</sup>

If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel's will save it. For what does it profit a man to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of me and of my words in this

adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels. (Mark 8:34–38)

This call to radical discipleship has been well captured in Dietrich Bonhoeffer's classic *The Cost of Discipleship*.<sup>[429](#)</sup> It assigns overriding priority to allegiance to Jesus and the gospel over against any demands the world places upon a person. Whatever profit might accrue by someone's worldly associations or accumulation of wealth will in the final analysis turn out to be loss, while any loss of family relationship or material possessions will be richly rewarded in God's kingdom. Thus, Jesus's

ethic can best be described as crucicentric (cross-centered) or cruciform (cross-shaped).<sup>[430](#)</sup> It involves self-denial, even self-sacrifice, love (esp. in John), humility, and service.<sup>[431](#)</sup> As L. D. Hurst observes, “What Jesus requires is the unnatural act of putting others first.”<sup>[432](#)</sup> As such, Jesus’s cross-shaped ethic expresses his own underlying disposition in living his life in the shadow of the cross (cf. Mark 8:31–38; Luke 9:51) and for the sake of others (Mark 10:45). Anyone who would follow Jesus, therefore, must likewise be willing to suffer rejection in this world and serve God and seek to advance his kingdom rather than follow the world’s agenda.

This new, overriding allegiance to Jesus also involves being transferred into

a new social and spiritual entity and *community*—the family of God, which transcends natural flesh-and-blood relationships.<sup>[433](#)</sup> While one's natural and spiritual family are not necessarily antithetical, whenever a conflict arises between natural and spiritual family—the family of Jesus—the latter must prevail: “Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. And a person's enemies will be those of his own household” (Matt. 10:34–36; cf. Mic. 7:6).

At the same time, Jesus is not anti-family, as he affirms God's good original

institution of marriage (Matt. 19:5–6; cf. Gen. 1:26–28; 2:24). Nevertheless, Jesus's call to discipleship introduces a certain tension into one's natural relationships in that it tests commitment to Jesus over against any rival claims or demands of allegiance. This presents would-be followers of Jesus with an inevitable choice (cf., e.g., Luke 9:58–62). No one can serve two masters; every person is confronted with the choice of whether to serve God or money, as it is impossible to render satisfactory service to both at the same time (Matt. 6:24). Rather than divide one's loyalties, like someone who might work for multiple employers in order to cobble together enough money to support their family, the

interests of any follower of Jesus must be undivided.<sup>[434](#)</sup>

What is more, Jesus's ethic is transmitted in the context of a small group of committed followers or *learners*, utilizing the pattern of the first-century Palestinian rabbi-student relationship.<sup>[435](#)</sup> According to this pattern, a student is not above his teacher, nor a servant above his master, but everyone, when fully *trained*, will be like his master or teacher (see Matt. 10:24–25a; Luke 6:40; John 13:16). Thus, Jesus led predominantly by example; he did not expect his followers to do anything he himself was unwilling to do or demonstrate. Supremely, he set an example of self-denial and sacrifice by giving his life for others on the cross

(Mark 10:45; John 15:13; cf. 1 Pet. 2:21–25).

In conjunction with this underlying disposition, Jesus frequently instructed his followers about their need to cultivate *humility*, considering others as more important than themselves.<sup>[436](#)</sup> The greatest among them will be the least; his followers must emulate the innocence, lowly status, and lack of self-aggrandizement seen in little children (e.g., Matt. 19:30; 23:11; Luke 9:48). Above all, Jesus summed up the entire biblical teaching in the command to *love* both God and others, especially other believers (Matt. 22:37–39; Mark 12:28–34; Luke 10:25–27; cf. Deut. 6:4–6), a fact encapsulated supremely in John's love ethic.<sup>[437](#)</sup>



Jesus's overriding concern for his disciples throughout his three-and-a-half-year ministry was that they learn to *trust* their heavenly Father to provide for all their needs. Thus, Jesus constantly aimed to strengthen his followers' faith and deplored their lack of trust. Such faith is expressed in a life lived in dependence on God, as well as in devoted prayer, asking God to "give us this day our daily bread" (Matt. 6:11; Luke 11:3). Jesus's followers are often chided as those of "little faith" (*oligopistoi*; e.g., Matt. 8:26; 16:8). In fact, all they need is faith the size of a mustard seed, and such faith, with God's help, will enable them to move spiritual mountains (Matt. 17:20).

In addition to Jesus's call to discipleship, Jesus's ethic also involved a

strong *missional* thrust.<sup>438</sup> In at least three of the four Gospels, the narrative climaxes in the commissioning of the twelve apostles (minus the betrayer), who, in turn, served as representatives of the new messianic community. Matthew's Gospel culminates in the risen Jesus's words, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations . . ." (Matt. 28:18–19). Luke, similarly, shows Jesus envisioning "that repentance for the forgiveness of sins should be proclaimed in his name to all nations" (Luke 24:47). John, finally, records Jesus's commission, "As the Father sent me, so I am sending you. . . . Receive the Holy Spirit . . ." (John 20:21–22 NIV; cf. 17:18).

What is more, while Jesus espoused a cross-shaped ethic and called his disciples to follow him, learn from him, and bear witness to him, this does not mean that he preached a strictly otherworldly kingdom with no relevance to life in the present world. This active *social concern*, which continues the legacy of the Old Testament prophets, is given expression especially in Luke's Gospel (and is continued in the book of Acts). Luke shows that Jesus's coming aimed to bring about a reversal of status already in the here and now, especially with regard to the poor, as well as women, Gentiles, and others of low status in society.

The above reflections on the ethics of Jesus as set forth in the Gospels

underscore how following Christ today, or in any age, is deeply countercultural and poses a marked challenge to living as part of the world system as controlled by Satan, the “ruler of this world” (e.g., John 12:31).

## **8.8 The Gospels in the Storyline of Scripture**

All of the Gospels establish a connection between Jesus’s birth or coming into this world and the world’s origins in creation. Matthew introduces his Gospel with a reference to Jesus’s genealogy as a “book of origins” (*genesis*) and presents Jesus as the son of Abraham and the son of David (Matt. 1:1). Mark speaks of “the beginning” (*archē*) of the gospel of Jesus Christ, the

Son of God” (Mark 1:1). Luke at the outset of his account mentions following “those who from the beginning (*ap’ archēs*) were eyewitnesses and ministers of the word” (Luke 1:2). And John opens his Gospel with the words, “In the beginning (*en archē*) was the Word” (John 1:1), and continues to assert the divinity of that Word and his eternal preexistence, agency in creation, and incarnation in the person of Jesus Christ. It is hardly a coincidence that each of the Gospels, without exception, casts the mission of Jesus in terms of a new beginning, a new *creation* corresponding to the original creation. In broad strokes, therefore, the four Evangelists interweave their storyline with the very beginning of time and show that, in Jesus, this story has received a

vital continuation and even climactic escalation, fulfillment, and realization.

In addition to a connection with creation, there is also a connection with *covenant*, especially with God's covenant promises to Abraham and David. This connection is particularly stressed in Matthew's opening genealogy, and, in fact, throughout Matthew's Gospel, where Jesus is repeatedly addressed as "son of David," culminating in the risen Jesus's command to his followers to "make disciples of all nations" in fulfillment of God's promise to Abraham (Matt. 28:19; cf. Gen. 12:3). It is also affirmed at the outset of the Lukan birth narrative in the Songs of Mary, the mother of Jesus (the *Magnificat*; 1:55), and of Zechariah, the father of John the Baptist (the *Benedictus*;

1:73). In his genealogy at the end of chapter 3, Luke also establishes a connection between Jesus and Adam, “the son of God” (3:38).<sup>[439](#)</sup> John, for his part, connects Jesus’s opponents with the fall narrative by aligning them with the devil while drawing a connection between “the seed of the woman” and those who through faith in him have been given the privilege of becoming God’s children (John 8:31–59; cf. 1:12–13; 3:3, 5; Gen. 3:15).<sup>[440](#)</sup>

In addition to connecting Jesus’s coming with creation and covenant, the Evangelists also draw a connection between Jesus and a cluster of themes surrounding *Moses*, the *exodus*, and Israel’s *wilderness wanderings*. Matthew presents Jesus as ascending a mountain

and teaching his followers the deeper meaning of the law (chs. 5–7). Mark at the very outset presents Jesus as leading his people on a new exodus in keeping with Isaianic prediction, as do the other Gospels (Mark 1:2–3; cf. Isa. 40:3; see Matt. 3:3; Luke 3:4–6; John 1:23). Luke demonstrates that Jesus’s parents followed all the stipulations in the law of Moses at the presentation of Jesus at the temple (Luke 2:22; called “the Law of the Lord” in v. 39). John links Jesus with Moses in his introduction with regard to the revelation he mediated (John 1:17), later affirms that Moses wrote about Jesus (5:46), and then establishes a close connection between Moses’s provision of bread (the manna) for the Israelites in the wilderness and Jesus’s being the “bread



of life” in dramatic escalation of God’s dealings with his people during the exodus (6:31–58).

In fact, John’s entire “signs” theology establishes a significant parallel with Moses’s working of “signs and wonders” preceding the exodus (cf. Ex. 4:1–17 and the ten plagues in chs. 7–11). In a similar vein, Jesus in John’s Gospel speaks to Nicodemus about Jesus’s typological fulfillment of Moses’s lifting up of the bronze serpent in the wilderness (John 3:13–15; cf. Num. 21:4–9). Ironically, the Pharisees claim to be “disciples of Moses” (John 9:28), but the reader knows that just as their claim of descent from Abraham—while physically and ethnically valid—was of doubtful spiritual merit, so also their claim of

Mosaic discipleship rings hollow in light of their rejection of the one of whom Moses wrote (John 5:46). In the second half of John's Gospel, Jesus delivers his Farewell Discourse to his followers, the new messianic community ("his own," 13:1; cf. 1:11), just as Moses instructed the Israelites who were about to enter the promised land as recorded in the book of Deuteronomy.

There is also a pervasive thematic connection between Jesus and the *Passover* (originally celebrated on the eve of the exodus; cf. Ex. 12). In the festival cycle of John's Gospel (chs. 5–10), Jesus is presented as the fulfillment of the entire Jewish festal calendar and of the symbolism inherent in its various constituent feasts, including Passover.

Throughout the Book of Signs, Jesus is shown to attend Passover, whether in Jerusalem or Galilee (John 2:13, 23; 6:4; 11:55; 13:1). In the end, all four Gospels show Jesus anticipating the establishing of the new covenant with his twelve apostles while celebrating a Passover meal (Matt. 26:17–29; Mark 14:12–25; Luke 22:14–23; cf. John 13:1–30) and subsequently dying as God’s Passover Lamb—“God’s Lamb,” who came to take away the sins of the world (John 1:29, 36) as the perfect, spotless sacrifice that inaugurates the new covenant. In all these and other ways, the Gospels connect the story of Jesus intricately with the story of Moses and wilderness Israel during the exodus.

Another strand woven between Jesus and the previous story of God’s dealings

with his people extends backwards to Isaiah's *suffering servant* (Isa. 52:13–53:12) and the righteous Davidic sufferer as featured in the Psalms (e.g., Matt. 27:46; Mark 15:34; cf. Ps. 22).<sup>441</sup> The Synoptics (esp. Matthew and Luke) identify Jesus as Isaiah's servant of the Lord, whether in his healing ministry (e.g., Matt. 8:17, cf. Isa. 53:4; Matt. 11:5, cf. Isa. 29:18; 35:5; 42:7, 18), his vicarious suffering (Matt. 20:28; 26:28), or his Spirit-anointed mission (see esp. Matt. 12:18–21, cf. Isa. 42:1–4; Luke 4:18–19, cf. Isa. 61:1–2).<sup>442</sup> John is indebted to Isaiah's theology in numerous ways, even beyond the figure of the servant. He draws on Isaiah's portrait of the servant being "lifted up" (John 3:14; 8:28; 12:32; cf. Isa. 52:13), links the rejection of Jesus's

message by the Jewish leaders in his day with the similar rejection experienced by Isaiah (John 12:38; cf. Isa. 53:1) due to Israel's continuing obduracy (John 12:40, citing Isa. 6:10; cf. Matt. 15:8–9, citing Isa. 29:13), and draws his entire sending Christology from Isaiah's depiction of the word that is sent by God on a mission and, once it has accomplished its mission, returns to the one who sent it (Isa. 55:10–11).<sup>443</sup> John even asserts that Isaiah saw Jesus's glory in his throne room vision where the prophet "saw the Lord sitting upon a throne, high and lifted up" and an angelic choir chanted, "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory!" (see John 12:41; cf. Isa. 6:1, 3).

Perhaps slightly less strong, but nonetheless unmistakable, are connections established in all four Gospels between Jesus and Old Testament prophets such as *Daniel*, *Ezekiel*, and *Zechariah*. With Daniel, the main connection pertains to Jesus's identity as the Son of Man and his glorious return following the "abomination of desolation."[444](#) With Ezekiel, there is likewise a connection concerning "Son of Man" language applied to Jesus. Also, in the Johannine good shepherd discourse, the Jewish leaders serve as a foil for Jesus being the good shepherd in keeping with Ezekiel's portrait of Israel's faithless shepherds (John 10; cf. Ezek. 34). Jesus's vision of "one flock, one shepherd," likewise harks back to Ezekiel (John 10:16; cf.

Ezek.34:23), as does Jesus's instruction of Nicodemus regarding being "born of water and spirit" (NET) which most likely invokes Ezekiel's prophecy regarding the new covenant cleansing by God's Spirit (John 3:3, 5; cf. Ezek. 36:25–27).<sup>[445](#)</sup> Finally, all four Evangelists link Jesus's mission with prophecies in Zechariah regarding the divine entrance into Jerusalem as a humble king, adapting the typology of Solomon, David's son,<sup>[446](#)</sup> and the piercing of YHWH, which they apply to Jesus and his crucifixion (John 19:37; cf. Zech. 12:10).<sup>[447](#)</sup>

While the above survey sketches only some of the main contours in the way in which the storyline of the Gospels connects with the rest of Scripture, and in particular the Old Testament, the

thoroughness with which the four Evangelists tie in their accounts of the mission of Jesus with virtually all the major Old Testament themes such as creation, covenant, the exodus, the Spirit-anointed suffering servant, and various messianic prophecies is truly impressive. There is no doubt that each of the Evangelists was utterly convinced that the Old Testament in its entirety—and numerous prophecies, typologies, and other anticipatory themes specifically—found its fulfillment in Jesus of Nazareth who died, was buried, and rose again on the third day in accordance with the Scriptures. This conviction, in turn, aligns with Jesus's claims that “beginning with Moses and all the Prophets,” the Scriptures spoke about him, indicating



“that the Christ should suffer . . . and enter into his glory” (Luke 24:26–27). In fact, “everything written about me [Jesus] in the Law of Moses and the Prophets and the Psalms must be fulfilled,” including that the Christ must suffer and rise on the third day and that “repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem” (Luke 24:44–47). With this, the stage is set for the sequel to Luke’s Gospel and the fifth narrative book in the New Testament, the book of Acts.

---

<sup>1</sup> The fourfold Gospel is affirmed already by Irenaeus (AD 180), who writes, “It is not possible that the gospels can be either more or fewer than the number they are. For, since there are four zones of the world in which we live and four principal winds . . . [and] the cherubim, too, were four-faced” (*Adversus haereses* 3.11.8). For evidence that Justin Martyr (AD 150–60), mentor of Tatian (who is famous for his Gospel

harmony, the *Diatessaron*) affirmed the fourfold Gospel canon, see Michael J. Kruger, “How Far Back Can We Trace the Fourfold Gospel?,” posted May 4, 2021, <https://www.michaeljkruger.com/how-far-back-can-we-trace-the-fourfold-gospel>, citing *Apologia i* 61.4 (quoting John 3:3) in conjunction with *Apologia i* 67.3 (referring to the reading of “the memoirs of the apostles” on Sunday). See also the discussion in Matthew Y. Emerson, *Christ and the New Creation: A Canonical Approach to the Theology of the New Testament* (Eugene, OR: Wipf & Stock, 2013), 38–41.

2 Martin Luther, “Preface to the Old Testament,” in *Luther’s Works*, vol. 35, ed. E. Theodore Bachmann (Philadelphia: Muhlenberg, 1960), 235–36, cited in Richard B. Hays, *Reading Backwards: Figural Christology and the Fourfold Gospel Witness* (Waco, TX: Baylor University Press, 2014), 1.

3 Peter Stuhlmacher, *Biblical Theology of the New Testament*, trans. and ed. Daniel P. Bailey (Grand Rapids, MI: Eerdmans, 2018), 6. See also his helpful survey of major German New Testament theologies by Rudolf Bultmann (1951, 1955), Hans Conzelmann (1967), Joachim Jeremias (1971), Werner Kümmel (1969), Eduard Lohse (1974), Leonhard Goppelt (1975–76), Georg Strecker (1996), Ferdinand Hahn (2002), Ulrich Wilckens (2002–2017), and Udo Schnelle (2007), in Stuhlmacher, *Biblical Theology*, 17–32, 36–44; and of English-speaking theologies by George Eldon Ladd (1974), James D. G. Dunn (1977), George Guthrie (1981), Leon Morris (1986), G. B. Caird (1994), I. Howard Marshall (2004), Frank Thielman (2005), Frank Matera (2007), Thomas Schreiner (2008), and G. K. Beale (2011), in Stuhlmacher, *Biblical Theology*, 33–36. Even more

thorough in his coverage of German and English-speaking literature is Eckhard J. Schnabel, “History of Biblical Theology from a New Testament Perspective,” *JETS* 62 (2019): 225–49.

4 Stuhlmacher, *Biblical Theology*, 44. He adds, “Christian faith atrophies where it tries to separate itself from its rootedness in the Old Testament. Since the Holy Scriptures belong to Jews and Christians together, these facts imply a theological obligation never to exclude Israel and its traditions from reflection on the truth of the gospel.”

5 Stuhlmacher, *Biblical Theology*, 20; contra Rudolf Bultmann, *Theology of the New Testament*, trans. Kendrick Grobel, 2 vols. (New York: Charles Scribner’s Sons, 1951, 1955), 1:3. See also the discussion of “The Role of Jesus in New Testament Theology” in I. Howard Marshall, *New Testament Theology: Many Witnesses, One Gospel* (Downers Grove, IL: InterVarsity Press, 2004), 40–43. Geerhardus Vos, *Biblical Theology: Old and New Testaments* (Grand Rapids, MI: Eerdmans, 1948), 350, notes the absence of “systematizing” in Jesus’s teaching, maintaining that Paul comes much closer to “doctrinal organization.” By contrast, Vos detects in Jesus’s instruction the absence of definition, even of major planks in his teaching such as “the kingdom of God.”

6 Adolf Schlatter, *The History of the Christ: The Foundation of New Testament Theology*, trans. Andreas J. Köstenberger (Grand Rapids, MI: Baker, 1997), 19. Schlatter adds that the second task is an investigation of the convictions held by the first Christians. He programmatically divides his New Testament theology into two volumes bearing the respective titles, *The History of the Christ* and *The*

*Theology of the Apostles* (see ch. 1 above). Regarding the reception and impact of Schlatter's *New Testament Theology*, see Andreas J. Köstenberger, "Schlatter Reception Then: His *New Testament Theology*," *SBJT* 3, no. 1 (1999): 40–51; idem, "Preface: The Reception of Schlatter's *New Testament Theology* 1909–23," in *Theology of the Apostles*, 9–22; Robert W. Yarbrough, "Schlatter Reception Now: His *New Testament Theology*," *SBJT* 3, no. 1 (1999): 52–65. More broadly, see Andreas J. Köstenberger, "Theodor Zahn, Adolf Harnack, and Adolf Schlatter," in *Pillars in the History of Biblical Interpretation*, vol. 1: *Prevailing Methods before 1980*, McMaster Biblical Studies 2, ed. Stanley E. Porter and Sean A. Adams (Eugene, OR: Wipf & Stock, 2016), 163–88. See also Joachim Jeremias, *New Testament Theology*, vol. 1: *The Proclamation of Jesus* (New York: Charles Scribner's Sons, 1971).

7 We say "reliable access" because the four biblical Gospels are to be distinguished from later apocryphal Gospels which lack a direct apostolic connection and are dated considerably later. See J. K. Elliott, *The Apocryphal New Testament: A Collection of Apocryphal Christian Literature in English Translation* (Oxford: Oxford University Press, 2005); and Andreas J. Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, the Cross, and the Crown: An Introduction to the New Testament*, 2nd ed. (Nashville: B&H Academic, 2016), 140–53, who conclude, "Although these Gospels may be useful for understanding divergent religious movements of the second and third centuries, they are of little

value for understanding who Jesus actually was or what he said and did” (153).

8 The impossibility of speaking meaningfully about “the proclamation of Jesus” apart from the biblical Gospels is insufficiently recognized by Stuhlmacher, who devotes 135 pages to Jesus’s proclamation (*Biblical Theology*, 51–184). A similar concern pertains to Blomberg starting his New Testament theology with chapters on Jesus and the early church (Craig L. Blomberg, *New Testament Theology* [Waco, TX: Baylor University Press, 2018]). See also the statement by Ben Witherington: “It often amazes me to think that some scholars seem to think that you can do a biblical theology without dealing with the theology of Jesus himself, as if just dealing with the theologies of the biblical books was sufficient” (*Biblical Theology: The Convergence of the Canon* [Cambridge: Cambridge University Press, 2019], 63). We would argue that a *biblical* theology should award primacy to the biblical texts, including those regarding Jesus.

9 That is, the Gospels are multiple stories that are all grounded in reliable, accurate history. Cf. the title of the work by Schlatter, *History of the Christ—Die Geschichte des Christus* in the German original, where *Geschichte* means both “history” and “story.” See also Richard B. Hays, *Echoes of Scripture in the Gospels* (Waco, TX: Baylor University Press, 2016), 8: “the Gospel narratives are not simply artful edifying fictions; rather, they are *testimony*” (emphasis original).

10 See here esp. Stuhlmacher, *Biblical Theology*, who, after affirming that “*the person and history of Jesus are the central content of the gospel*” (59, emphasis original), calls “the

historical Jesus” “an artificial scholarly construct whose profile changes with the personality of the individual researchers, their methods, and the reigning Zeitgeist” (60). Stuhlmacher himself is emphatic that “one and the same Jesus was both believed in as Messiah in the light of the Scriptures and executed as a seducer of Israel into false faith” (61). Thus, Stuhlmacher contends, critical scholars cannot legitimately appeal to Martin Kähler’s famous distinction between the “historical Jesus” and the “Christ of faith” to opt out of Jesus research. Stuhlmacher cites Adolf Schlatter: “*The earthly Jesus was none other than the Christ of faith*” (180, emphasis original; he does not give a specific reference to Schlatter’s work); similarly, Peter Stuhlmacher, *Vom Verstehen des Neuen Testaments*, 2nd ed. (Göttingen: Vandenhoeck & Ruprecht, 1986), 174. Rather, says Stuhlmacher, passages such as Acts 10:34–43 should serve as a proper starting point for exploring the life and mission of Jesus. Stuhlmacher’s indebtedness to, and appreciation of, Schlatter is evident in the opening pages of his work, *Jesus of Nazareth—Christ of Faith*, trans. Siegfried S. Schatzmann (Peabody, MA: Hendrickson, 1993); see also idem, “Adolf Schlatter als Bibelausleger,” *ZTK*, Beiheft 4 (1978): 81–111; and *Vom Verstehen des Neuen Testaments*, passim.

<sup>11</sup> See Graham N. Stanton, “The Fourfold Gospel,” *NTS* 43 (1997): 322; Martin Hengel, *The Four Gospels and the One Gospel of Jesus Christ*, trans. John Bowden (Harrisburg, PA: Trinity Press International, 2000); Michael J. Kruger, *The Question of Canon: Challenging the Status Quo in the New Testament Debate* (Downers Grove, IL: IVP Academic, 2013),

155–203; Francis Watson, *Gospel-Writing: A Canonical Perspective* (Grand Rapids, MI: Eerdmans, 2013).

12 In the history of Gospels scholarship, this insight has often been identified with the discipline of redaction criticism, though affirming the distinctive nature of each of the four Gospels by no means requires that a given scholar subscribe to the tenets of redaction criticism. A simple comparison of the four accounts reveals numerous literary and theological distinctives that we will seek to explore further below. On redaction criticism, see briefly Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 191–92; see also the section “Interpreting the Gospels,” with its instructions for reading the Gospels both vertically (one at a time) and horizontally (in relation to one another) on pp. 191–208.

13 See Hays, *Reading Backwards*; the discussion of Testament relationships at 7.2 above; and the further discussion below.

14 Matthew and John directly, Mark and Luke indirectly by virtue of their connection with Peter and other eyewitnesses.

15 See Andreas J. Köstenberger, *The Jesus of the Gospels: An Introduction* (Grand Rapids, MI: Kregel, 2020), ch. 1.

16 Cf. Vos, *Biblical Theology*, 302, who speaks out against the notion of “going back” from the apostles (particularly Paul) to Jesus. Rather, Christ is “the centre of a movement of revelation organized around Him.” Vos states that Jesus “interweaves and accompanies the creation of the facts with a preliminary illumination of them, for by the side of His work stands His teaching”; Jesus’s teaching is the embryo which, in “indistinct fashion, yet truly contains the structure, which the

full-grown organism will clearly exhibit” (303). While the Old Testament is the “overture” to the New (303, 304), Christ is the “Consummator” (303). Vos also speaks of Jesus’s “function within a scheme extending in both directions towards Him and away from Him”; he was a “link . . . in the chain of revealing organs” as both prophet and apostle (343).

17 In personal correspondence dated June 21, 2021, Chuck Bumgardner wonders if one reason why Luke and Acts were always canonically separated was to ensure they were *not* taken together as a single work, and thus the five-book “New Testament Torah” would remain intact.

18 Cf. B. W. Bacon, “The ‘Five Books’ of Matthew against the Jews,” *Expositor* 15 (1918): 56–66; idem, *Studies in Matthew* (London: Constable, 1930), esp. 145–261; N. T. Wright, *The New Testament and the People of God*, vol. 1 of *Christian Origins and the Question of God* (Philadelphia: Fortress, 1992), 384–90. Emerson, *Christ and the New Creation*, 44, suggests that Matthew’s Gospel is “first because it most explicitly bridges the Old Testament with the New” (see also 46, with reference to Robert W. Wall, “Canonical Contexts and Canonical Conversations,” in *Between the Horizons: Spanning New Testament Studies and Systematic Theology*, ed. Joel B. Green and Max Turner [Grand Rapids, MI: Eerdmans, 2000], 176).

19 I.e., Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther.

20 Marshall, *New Testament Theology*, ch. 4, assumes Markan priority and treats Matthew primarily with reference to Mark. While this has certain advantages, it does limit the



usefulness of his discussion. For surveys of Matthean scholarship, see Graham N. Stanton, “The Origin and Purpose of Matthew’s Gospel: Matthean Scholarship from 1945 to 1980,” in *Aufstieg und Niedergang der römischen Welt*, part 2, *Principat*, 25.3: 1889–1951; repr. in Markus Bockmuehl and David Lincicum, eds., *Studies in Matthew and Early Christianity* (Tübingen: Mohr Siebeck, 2013), 9–76; Daniel M. Gurtner, “The Gospel of Matthew from Stanton to Present: A Survey of Some Recent Developments,” in *Jesus, Matthew’s Gospel, and Early Christianity: Studies in Memory of Graham N. Stanton*, ed. Daniel M. Gurtner, Joel Willitts, and Richard A. Burridge (London: T&T Clark, 2011), 23–38; and Rodney Reeves, “Gospel of Matthew,” in *The State of New Testament Studies: A Survey of Recent Research*, ed. Scot McKnight and Nijay K. Gupta (Grand Rapids, MI: Baker, 2019), 275–96.

21 For a detailed discussion of Matthew’s genealogy, and genealogies in Scripture elsewhere, see Nancy S. Dawson, *All the Genealogies of the Bible*, ed. Eugene H. Merrill and Andreas J. Köstenberger (Grand Rapids, MI: Zondervan, 2023). Cf. the uses of the phrase Βίβλος γενέσεως in Gen. 2:4 LXX (creation) and 5:1 LXX (genealogy of Adam). Nicholas G. Piotrowski, “After the Deportation: Observations in Matthew’s Apocalyptic Genealogy,” *BBR* 25 (2015): 193, contends that the chiasm “Messiah/David/Abraham–Abraham/David/Messiah” is “interrupted by references to Israel’s exile.” See also Emerson, *Christ and the New Creation*, 47, who suggests that Matthew may here allude to the first and final books of the Hebrew Bible (i.e., Genesis and Chronicles).

22 Cf. Raymond E. Brown, *Introduction to the New Testament*, AYBRL (New Haven, CT: Yale University Press, 1997), 174, who contends that Βίβλος γενέσεως in Matt. 1:1 “most likely means ‘the record of the generations . . . of Jesus Christ’ [cf. Gen. 5:1] . . . but that interpretation does not exclude a play on *genesis*, meaning ‘origin,’ so that . . . the phrase prefaces the ancestral origin, birth, and beginnings of Jesus; but it also encompasses a view of the whole story of Jesus as a new creation, even greater than the old.”

23 Cf. Hays, *Echoes of Scripture in the Gospels*, 110, who points out that Matthew’s presentation of Jesus’s ancestry “outlines the plot of Israel’s story.” On the four-Gospel canon, see Stanton, “Fourfold Gospel.”

24 See 7.3.1 above.

25 By comparison, John presents Jesus’s eternal origin with God the Father, highlighting his identity as “the Word” (John 1:1; cf. 1:14), who existed from eternity past in the love and glory of the Father (17:24; cf. 17:5). At the same time, John, too, draws connections between Jesus and David. See the discussion and bibliographic references at 8.5.3 below.

26 For genealogies of Mary and Joseph, as well as Elizabeth and Zechariah, see Dawson, *All the Genealogies of the Bible*, who notes that Mary, Jesus’s mother, is of Judahite-Levitical descent while Joseph, Jesus’s adoptive father, is of Davidic lineage. Thus, Jesus is the son of David through his paternal (adoptive) line.

27 Richard B. Hays, *The Moral Vision of the New Testament: A Contemporary Introduction to New Testament Ethics* (San Francisco: Harper, 1996), 94.

28 On mission in Matthew, see Andreas J. Köstenberger with T. Desmond Alexander, *Salvation to the Ends of the Earth: A Biblical Theology of Mission*, 2nd ed., NSBT 53 (Downers Grove, IL: InterVarsity Press, 2020), 43–67. On the Matthean Great Commission, see *ibid.*, 60–64.

29 The Matthean fulfillment quotations comprise 1:22–23; 2:15, 17–18, 23; 4:14–16; 8:17; 12:17–21; 13:35; 21:4–5; 27:9; cf. 2:5–6; 3:3; 13:14–15; and 26:56. Matthew cites the Old Testament at least sixty times, not to mention numerous allusions and echoes. Cf. Hays, *Echoes of Scripture in the Gospels*, 107–9, who notes that Matthew has “frontloaded” these formulaic citations: almost half are found prior to Jesus’s baptism. Hays writes, “It is as though Matthew is producing an annotated study Bible. . . . he repeatedly erects highway signs in large letters to direct his readers, making it unmistakably explicit that Jesus is the fulfillment of Israel’s Scripture” (106). See also Craig L. Blomberg, “Interpreting Old Testament Prophetic Literature in Matthew: Double Fulfillment,” *TrinJ* 23 (2002): 17–33; Brandon D. Crowe, “Fulfillment in Matthew as Eschatological Reversal,” *WTJ* 75 (2013): 111–27; and J. R. Daniel Kirk, “Conceptualising Fulfillment in Matthew,” *TynBul* 59 (2008): 77–98. For a discussion of Matthean theological themes, see Marshall, *New Testament Theology*, 118–26.

30 On the Isaianic background of 1:23, see 4.7.1.1; on the use of Isa. 9:1–2 in Matt. 4:15–16, see 4.7.1.1; see also 4.8, especially regarding the remnant motif. Cf. the discussion in Craig L. Blomberg, *New Testament Theology* (Waco, TX: Baylor University Press, 2018), 352–53.

31 Regarding the virgin birth, Vos notes that “[t]he historical can be supernatural, the supernatural can enter history, and so become a piece of the historical in its highest form”; it is “pure prejudice” when historians limit history to the natural (*Biblical Theology*, 305). Andrew T. Lincoln, *Born of a Virgin? Reconceiving Jesus in the Bible, Tradition, and Theology* (Grand Rapids, MI: Eerdmans, 2013), observes that the virgin birth is attested only in Matthew and Luke (which he dates to AD 75–85) but not in Mark, John, or Paul. As the question mark in the title indicates, Lincoln doubts the historicity of the virgin birth, yet he implausibly argues that a denial of the virgin birth has no necessary negative effect on one’s view of the incarnation. According to Lincoln, the notion of the virgin birth is only a late theological construct used by the church to support its claim of Jesus’s divinity. For details and a critique, see Andreas’s review of Lincoln’s work at <https://www.the-gospel-coalition.org/reviews/born-virgin>.

32 In addition, Marshall, *New Testament Theology*, 96, points out that Matthew uses the same phrase, “From that time Jesus began to,” at both 4:17 and 16:21, indicating, respectively, the beginning of Jesus’s proclamation of God’s kingdom and of Jesus’s prediction of his suffering, death, and resurrection.

33 Jeannine K. Brown, “Gospel of Matthew,” in *Dictionary of Jesus and the Gospels*, ed. Joel B. Green, Nicholas Perrin, and Jeannine K. Brown, 2nd ed. (Downers Grove, IL: InterVarsity Press, 2013), 574.

34 On the five blocks of teaching material (Matt. 5:1–7:29; 10:1–11:1; 13:1–53; 18:1–19:1; 23:1 or 24:1–26:1), see Hays,

*Moral Vision*, 95, who notes that “the narrative line becomes the cargo vehicle for large shipments of didactic material.” On Moses typology, see Dale C. Allison Jr., *The New Moses: A Matthean Typology* (Minneapolis: Fortress, 1993); David R. Bauer, *The Gospel of the Son of God: An Introduction to Matthew* (Downers Grove, IL: IVP Academic, 2019), 263–64; Wayne S. Baxter, “Mosaic Imagery in the Gospel of Matthew,” *TrinJ* 20 (1999): 69–83; Hays, *Echoes of Scripture in the Gospels*, 143–45; Charles L. Quarles, *A Theology of Matthew: Jesus Revealed as Deliverer, King, and Incarnate Creator* (Phillipsburg, NJ: P&R, 2013), 33–72; and Patrick Schreiner, *Matthew, Disciple and Scribe: The First Gospel and Its Portrait of Jesus* (Grand Rapids, MI: Baker Academic, 2019), 131–68. On the structure of the Sermon on the Mount, see Dale C. Allison Jr., “The Structure of the Sermon on the Mount,” *JBL* 106 (1987): 423–45.

**35** Note that “the Law or the Prophets” here stands not only for the Old Testament law but for the Hebrew Scriptures in their entirety (cf. 7:12: “the Golden Rule”; 11:13; 22:40).

**36** See the chart including Old Testament background references in Benjamin L. Gladd, *Handbook on the Gospels*, *Handbooks on the New Testament* (Grand Rapids, MI: Baker, 2012), 26, who cites Ex. 20:13 // Deut. 5:17 (Matt. 5:21–22); Ex. 20:14 // Deut. 5:18 (Matt. 5:27–28); Deut. 24:1–4 (Matt. 5:31–32); Lev. 19:12; Num. 30:2; Deut. 23:21 (Matt. 5:33–34); Ex. 21:24; Lev. 24:20; Deut. 19:21 (Matt. 5:38–39); and Lev. 19:18 (Matt. 5:43–44).

**37** Hays, *Moral Vision*, 96–97; Schreiner, *Matthew, Disciple and Scribe*. On the genealogy of Matthew, see Dawson, *All*

*the Genealogies of the Bible.*

[38](#) See esp. Matt. 8:17, citing Isa. 53:4: “He took our illnesses and bore our diseases”; see also 12:17–21, citing Isa. 42:1–4. See further the discussion at 8.2.3 below. On the literary structure of Matthew, see David R. Bauer, *The Structure of Matthew’s Gospel: A Study in Literary Design*, Bloomsbury Academic Collections, Biblical Studies: Gospel Interpretation (1988; repr., London: Bloomsbury Academic, 2015).

[39](#) Cf. George Eldon Ladd, *The Presence of the Future: The Eschatology of Biblical Realism* (Grand Rapids, MI: Eerdmans, 1974), ch. 2; Vos, *Biblical Theology*, 372–90; and Quarles, *Theology of Matthew*, 87–88, who notes the connection between the kingdom of God and the figure of the son of man in Daniel as well as allusions to Daniel in Matthew (e.g., Matt. 13:24–30, 37–43, cf. Dan. 12:2–3; Matt. 13:31–32, cf. Dan. 4:21–22; Matt. 26:64, cf. Dan. 7:13–14) and observes that the kingdom in Daniel is both universal and eternal (Dan. 2:34–35, 44; 4:3, 34–35; 6:26–27). See also 5.5.3, where we note that the book of Daniel, usually last in the Greek canon, sums up the message of the prophets as “chiefly embodying a kingdom of God theology”; and 5.2, where we suggest, with reference to David Wenham, that “the person and work of Jesus in the Gospels are interpreted in a kingdom framework provided by Daniel.”

[40](#) See Patrick Schreiner, *The Body of Jesus: A Spatial Analysis of the Kingdom in Matthew*, LNTS 555 (London: Bloomsbury T&T Clark, 2016), who argues that the kingdom is spatially present in the body of Jesus.

[41](#) Cf. 2 Pet. 1:14–18; John 1:14; 17:5, 24; et passim.

[42](#) Quarles, *Theology of Matthew*, 86–87, aptly notes that while “Jesus describes the kingdom as already present in some sense in texts such as Matthew 5:3, 10; 12:28; 19:14; and 21:31,” most references “to the kingdom in Matthew present the kingdom as still belonging to the future” (he cites Matt. 3:2; 4:17; 7:21; 10:7; 25:34; and 26:29).

[43](#) For genealogical information on the twelve apostles, see Dawson, *All the Genealogies of the Bible*.

[44](#) See Eckhard J. Schnabel, *Early Christian Mission*, 2 vols. (Downers Grove, IL: IVP Academic, 2004), 1:326, who observes that “Jesus limited his ministry to his Jewish contemporaries” but affirms that Jesus envisioned a future mission to the Gentiles, contrary to the majority of critical scholars (as Schnabel himself points out). See also Craig L. Blomberg (*Matthew*, NAC 22 [Nashville: Broadman & Holman, 1992], 26), who states that the cluster of motifs surrounding the movement from Jesus’s mission to Israel to the Gentile mission is “the most foundational or overarching theme of the book.”

[45](#) See the discussion of kingdom parables in Matthew 13 in Köstenberger, *Jesus of the Gospels*, 91–93.

[46](#) See Köstenberger, *Jesus of the Gospels*, 108–11.

[47](#) R. T. France, “Matthew, Mark, and Luke,” in George Eldon Ladd, *A Theology of the New Testament*, rev. ed., ed. Donald A. Hagner (Grand Rapids, MI: Eerdmans, 1993), 227.

[48](#) On the relationship between the kingdom and the church, see the classic treatment by Ladd, *Theology of the New Testament*, ch. 8. Ladd writes, “The Kingdom is primarily the dynamic reign or kingly rule of God, and derivatively, the sphere in which the rule is experienced. In biblical idiom, the

Kingdom is not identified with its subjects. They are the people of God's rule who enter it, live under it, and are governed by it. The church is the community of the Kingdom but never the Kingdom itself" (109).

[49](#) See Köstenberger, *Jesus of the Gospels*, 131–38.

[50](#) See Alistair I. Wilson, *When Will These Things Happen? A Study of Jesus as Judge in Matthew 21–25* (Milton Keynes, Buckinghamshire, UK: Paternoster, 2004).

[51](#) See Richard B. Hays, "Reading Scripture in Light of the Resurrection," in *The Art of Reading Scripture*, ed. Ellen F. Davis and Richard B. Hays (Grand Rapids, MI: Eerdmans, 2003), 216–38, who contends that "[w]e interpret Scripture rightly only when we read it in light of the resurrection, and we begin to comprehend the resurrection only when we see it as the climax of the scriptural story of God's gracious deliverance of Israel" (216) = idem, *Reading with the Grain of Scripture* (Grand Rapids, MI: Eerdmans, 2020), 47 (emphases removed). See Hays's critique of detractors such as Rudolf Bultmann, Friedrich Schleiermacher, and Robert Funk (217–21); his exposition of relevant key texts such as John 2:13–22; Mark 12:18–27; and Luke 24:13–35 (221–32); and his discussion of hermeneutical implications (232–38), including a lengthy, commendatory quote of Adolf Schlatter, from Schlatter's "The Theology of the New Testament and Dogmatics," in *The Nature of New Testament Theology: The Contribution of William Wrede and Adolf Schlatter*, ed. and trans. Robert Morgan, SBT 2, no. 25 (Naperville, IL: Allenson, 1973), 122–24 and 126.



52 See Andreas J. Köstenberger, “Epilogue,” in *Whatever Happened to Truth?*, ed. Andreas J. Köstenberger (Wheaton, IL: Crossway, 2005), 131–36, esp. 131: “Truth is a person. . . . a crucified person, Jesus the Messiah”; and 136: “That truth, indeed, is a person, and his name is Jesus Christ.”

53 Cf. Hays, *Moral Vision*, 97, who stresses Matthew’s strong ecclesial orientation (cf. the only two references to Jesus’s ἐκκλησία in the Gospels, Matt. 16:18 and 18:17) and observes, “One cannot follow Jesus, according to Matthew, except by becoming part of the community that he trained to carry out his mission in the world.” See Hays’s entire discussion on pp. 96–104. On Matthew’s view of the church, see also Stuhlmacher, *Biblical Theology*, 606–8.

54 See, e.g., Jeannine K. Brown, “Justice, Righteousness,” in *Dictionary of Jesus and the Gospels*, 2nd ed., 463–67; Mark Allan Powell, “Matthew’s Beatitudes: Reversals and Rewards of the Kingdom,” *CBQ* 58 (1996): 460–79; Donald A. Hagner, “Righteousness in Matthew’s Theology,” in *Worship, Theology, and Ministry in the Early Church: Essays in Honor of Ralph P. Martin*, ed. Michael J. Wilkins and Terence Paige, *JSNTSup* 87 (Sheffield, UK: Sheffield Academic Press, 1992), 101–20; and Stuhlmacher, *Biblical Theology*, 604–5. See also the discussion of the use of Isa. 42:1–4 in Matt. 12:18–21, at 8.2.3 below.

55 Adapted from Köstenberger, *Jesus of the Gospels*, 63.

56 See 11.3.2 below.

57 See esp. the “seven woes” on the scribes and Pharisees in Matt. 23.

58 This lesson is epitomized by Jesus's encounter with the "rich young ruler" (Matt. 19:16–22). See Hays, *Moral Vision*, 93–103.

59 See esp. the book of Deuteronomy; see also 11.3.2 below.

60 On this characteristic of Jesus, see Dane C. Ortlund, *Gentle and Lowly: The Heart of Christ for Sinners and Sufferers* (Wheaton, IL: Crossway, 2020).

61 Cf. Blomberg, *New Testament Theology*, 376, who calls Matthew 18 "the most important and sustained ethical teaching after the Sermon on the Mount" in Matthew's Gospel (see Blomberg's discussion of Matthean ecclesiology on pp. 375–77). On the interpretation of the phrase "this rock" in 16:18 as Peter, see Marshall, *New Testament Theology*, 105; Donald A. Hagner, *Matthew 14–28*, WBC 33B (Dallas: Word, 1995), 469–72. Marshall goes on to note that in ch. 18 the same authority is attributed to the congregation, which means that there is no need for a successor for Peter (*New Testament Theology*, 107 and 107, n. 25). He also notes that the "Evangelists cannot be accused of anachronistically reading back the life of the church into the pre-Easter period. Here we have a sharp distinction between before and after Easter" (195).

62 See also Deuteronomy, which presents Israel with a choice between obedience, resulting in blessing, and disobedience, resulting in a curse (chs. 28–30). Later in Matthew's Gospel, Jesus remarks, "Yet wisdom is justified by her deeds" (11:19; cf. Luke 7:35). Cf. Norman C. Habel, "The Symbolism of Wisdom in Proverbs 1–9," *Interpretation* 26

(1972): 131–57; Charles L. Quarles, *The Sermon on the Mount*, NACSBT 11 (Nashville: B&H, 2011), 17–18; and 5.1.3.1 above.

[63](#) Though the statements, “He will baptize you with the Holy Spirit and fire” (3:11), and, “the Spirit of God descending like a dove and coming to rest on him” (3:16), set up the declaration that the Spirit will baptize Jesus’s followers and speak through them (10:20) at least in partial fulfillment of 3:11. On the Spirit in Matthew, see Gregg R. Allison and Andreas J. Köstenberger, *The Holy Spirit*, Theology for the People of God (Nashville: B&H Academic, 2020), 57–60.

[64](#) Regarding 28:19, Blomberg comments that the passage serves as the capstone of references to the Father (Matt. 11:27; 24:36), Son (11:27; 16:27; 24:36), and Spirit (12:28) earlier in the Gospel (*New Testament Theology*, 432).

[65](#) Cf. Hays, *Echoes of Scripture in the Gospels*, 110–12, who suggests that the entire genealogy serves as a “call to remembrance.” He observes that Matthew groups Israel’s history into “three great chapters” and that this “periodization” of Jesus’s genealogy serves as an outline of the “plot of Israel’s story,” moving from an ascent to David, a decline toward exile, and a time of obscurity prior to Christ. Hays also notes the absence of Moses. As to the inclusion of four women—Tamar, Rahab, Ruth, and Uriah’s wife (i.e., Bathsheba)—in the genealogy, Hays points to the common Gentile background of these women. However, Mary the mother of Jesus was not a Gentile, so the connection seems to break down. Similarly, Chris Bruno, Jared Compton, and Kevin McFadden, *Biblical Theology according to the Apostles: How the Earliest Christians Told the Story of Israel*, NSBT 52

(Downers Grove, IL: InterVarsity Press, 2020), 18–22, discuss “Gentile women as saviour figures” (heading on p. 18), but, again, this does not adequately account for the fact that Matthew’s genealogy serves as the buildup to a Jewish woman’s, namely Mary’s, virgin conception of Jesus the Messiah. Apart from the fact that the designation “saviour figures” seems to be a bit strange, more likely the appearance—though, in Ruth’s case, not necessarily reality—of scandal attaches to each of the four women, and in this way they provide a suitable background to the virgin birth (cf. 1:18–25). Cf. Köstenberger with Alexander, *Salvation to the Ends of the Earth*, 45, n. 9: “It is more likely that the women are featured to highlight the unusual circumstances that led to their incorporation in Jesus’ ancestry: seduction, prostitution, kinsman-redemption, adultery—and a virgin birth!” On the possible presence of Isaac typology in Matthew, see Leroy Andrew Huizenga, “The Matthean Jesus and the Isaac of the Early Jewish Encyclopedia,” in *Reading the Bible Intertextually*, ed. Richard B. Hays, Stefan Alkier, and Leroy A. Huizenga (Waco, TX: Baylor University Press, 2009), 63–81.

66 On Matthew as reader of Scripture, including his figural readings, see Hays, *Reading Backwards*, 35–38.

67 Jason B. Hood, *The Messiah, His Brothers, and the Nations (Matthew 1.1–17)*, LNTS 441 (London: T&T Clark, 2011), contends that Matthew’s genealogy serves to show that Jesus fulfills the prophecy regarding Judah, that he would rule over his brothers. In addition, Matthew included four Gentile women in his genealogy to show the inclusion of the Gentiles

in the orbit of Jesus's mission (but see the critique lodged against Hays's similar view above).

[68](#) Note the concentric structure David – Abraham (v. 1) – Abraham (v. 2) – David (v. 6b) – Abraham – David (v. 17) and the fact that Matthew presents Jesus's genealogy in ascending order while Luke's pedigree does so in descending order. For a case study of the Matthean witness to the fulfillment of Scripture in Jesus, see Matthew Barrett, *Canon, Covenant, and Christology: Rethinking Jesus and the Scriptures of Israel*, NSBT 51 (Downers Grove, IL: InterVarsity Press, 2020), ch. 3.

[69](#) Hays, *Echoes of Scripture in the Gospels*, 113, who notes that this element is not stressed in Mark.

[70](#) Hays, *Echoes of Scripture in the Gospels*, 113–14; idem, *Reading Backwards*, 39–41; cf. Quarles, *Theology of Matthew*, 50–51: “Matthew's appeal to Hosea 11:1 is intended to show that Jesus' departure from Egypt signals that Israel's promised deliverance from Egypt has begun.” Quarles adds, “The portrayal of Israel's restoration as a new exodus in Hosea 11 and the reference to the prophecy of a prophet like Moses in Hosea 12:13, coupled with the promise of the Messiah in Hosea 3:4–5, may have stirred Israel's hope for a new Moses” (51). See also Jason S. DeRouchie, “How Does Matthew 2:15 Use Hosea 11:1?,” in Jason S. DeRouchie, Oren R. Martin, and Andrew David Naselli, *40 Questions about Biblical Theology*, 40 Questions (Grand Rapids, MI: Kregel, 2020), 313–20; G. K. Beale, “The Use of Hosea 11:1 in Matthew 2:15: One More Time,” *JETS* 55 (2012): 697–715; and the summary of Beale's argument in Gladd, *Handbook on the Gospels*, 13–14.

[71](#) Cf. Hays, *Echoes of Scripture in the Gospels*, 116, who suggests that Matthew, rather than engaging in random proof-texting, “is thinking about the *specific shape* of Israel’s story and linking Jesus’ life with key passages that promise God’s unbreakable redemptive love for his people” (emphasis original); cf. idem, *Reading Backwards*, 43, where Hays notes that by linking Hos. 11:1–11 and Jer. 31:15–20, Matthew connects two prophetic texts that talk about “the exile and suffering of an unfaithful people” and envisage restoration. See also Shane E. Koehler, “Rachel Weeping in Multiple Contexts: A Study of the Formation of the Concept of Rachel as a Type in Jeremiah and the Gospel of Matthew” (PhD diss., Southeastern Baptist Theological Seminary, 2019).

[72](#) Quarles, *Theology of Matthew*, 37.

[73](#) Hays, *Echoes of Scripture in the Gospels*, 118. See also Brandon D. Crowe, *The Obedient Son: Deuteronomy and Christology in the Gospel of Matthew*, BZNW 188 (Berlin: de Gruyter, 2012).

[74](#) Hays, *Echoes of Scripture in the Gospels*, 120 (see also 139–43). As Hays observes, the references from Deuteronomy move “subtly backwards” and end up very close to the *Shema*, which enjoins Israel to love YHWH, the one true God (Deut. 6:4–5; cited at Matt. 22:36–38).

[75](#) E.g., Craig S. Keener, *A Commentary on the Gospel of Matthew* (Grand Rapids, MI: Eerdmans, 1999), 151, who contends the reference is due simply to the fact that Jesus’s first followers were fishermen. Similarly, Donald A. Hagner, *Matthew 1–13*, WBC 33A (Dallas: Word, 1993), 77, maintains, “this is not the background of the present verse.” Conversely,

Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants*, 2nd ed. (Wheaton, IL: Crossway, 2018), 533, argue that the allusion to Jer. 16:16 in Matt. 4:19 is “clear and unmistakable.”

[76](#) D. A. Carson, “Matthew,” in *The Expositor’s Bible Commentary*, vol. 9: *Matthew–Mark*, ed. Tremper Longman and David E. Garland, rev. ed. (Grand Rapids, MI: Zondervan, 2010), 148.

[77](#) Grant R. Osborne, *Matthew*, ZECNT (Grand Rapids, MI: Zondervan, 2010), 149.

[78](#) On the exile motif in Matthew—in conjunction with the new exodus motif and the depiction of Jesus as Israel—see Hays, *Echoes of Jesus in the Gospels*, 109–39, esp. 109–11, 113.

[79](#) This is argued by Nicholas G. Piotrowski, *Matthew’s New David at the End of Exile: A Socio-Rhetorical Study of Scriptural Quotations*, NovTSup 170 (Leiden: Brill, 2016).

[80](#) Note esp. the phrase, “he went up on the mountain” (5:1), which alludes to Moses’s ascent of Mount Sinai (Ex. 19:3). Cf. Quarles, *Theology of Matthew*, 37.

[81](#) Cf. Hays, *Echoes of Scripture in the Gospels*, 120–21, who notes that Jesus’s command, “You must therefore be perfect as your heavenly Father is perfect” (5:48), recalls Old Testament commands such as “You shall be holy, for I the LORD your God am holy” (Lev. 19:2) or “You shall be [perfect] before the LORD your God” (Deut. 18:13). See also Hays, *Moral Vision*, 96–99.

[82](#) Hays, *Echoes of Scripture in the Gospels*, 121, who speaks of Jesus’s “Deuteronomic vision of obedience and

radical faithfulness.” Similarly, Hays draws attention to the concern “to shift the emphasis to purity of heart” (122). On discipleship in Matthew (with special emphasis on Peter), see Michael J. Wilkins, *Discipleship in the Ancient World and Matthew’s Gospel*, 2nd ed. (Grand Rapids, MI: Baker, 1995). More recently, see Nijay K. Gupta, “The Spirituality of Faith in the Gospel of Matthew,” in *Matthew and Mark across Perspectives: Essays in Honour of Stephen C. Barton and William R. Telford*, ed. Kristian A. Bendoraitis and Nijay K. Gupta, LNTS 538 (London: Bloomsbury T&T Clark, 2016), 108–24.

[83](#) Hays, *Echoes of Scripture in the Gospels*, 123. He also notes the strong Matthean emphasis on mercy (123–28). See also the discussion of Matthew’s hermeneutics (186–90), where Hays contends that Matthew effected a “transfiguration” of religious language by which Israel, Torah, Messiah, and the nations are all seen in a new light.

[84](#) See already the connections with Moses at 2:13–15 and 4:1–2, on which see the discussions above.

[85](#) Cf. Hays, *Echoes of Scripture in the Gospels*, 144, who says that the “effect of this echo is to hint at a parallelism between Moses and Jesus as sources of authoritative revelatory teaching”; Keener, *Commentary on the Gospel of Matthew*, 37.

[86](#) Quarles, *Theology of Matthew*, 41.

[87](#) On Moses typology in Matthew, see Hays, *Echoes of Scripture in the Gospels*, 143–44; see also Allison, *New Moses*.

[88](#) Quarles, *Theology of Matthew*, 41.



[89](#) Quarles, *Theology of Matthew*, 42 (close paraphrase; references rearranged, with Matthew first). In addition, as Quarles notes, Matthew says that Jesus's "face shone like the sun" (17:2) and mentions Moses prior to Elijah (17:3). As in the Markan and Lukan parallels, the command, "Listen to him" (17:5), harks back to Deut. 18:15 (pp. 43–44). See also the chart highlighting parallels between the transfiguration and the giving of the Law at Sinai in Gladd, *Handbook on the Gospels*, 60.

[90](#) Hays, *Echoes of Scripture in the Gospels*, 122–23. On the ethics of Matthew, see 8.2.2 above. On the love of one's neighbor in ancient Judaism, see Kengo Akiyama, *The Love of Neighbour in Ancient Judaism: The Reception of Leviticus 19:18 in the Hebrew Bible, the Septuagint, the Book of Jubilees, the Dead Sea Scrolls, and the New Testament*, AJEC 105 (Leiden: Brill, 2018).

[91](#) Hays, *Echoes of Scripture in the Gospels*, 123 (emphases original).

[92](#) Cf. Deut. 10:16; 30:6–8; Jer. 29:10–14; 31:31–34; Ezek. 36:26–27; 37:24–26; see the discussion in Quarles, *Theology of Matthew*, 53–56.

[93](#) See the discussion in Quarles, *Theology of Matthew*, 57–58.

[94](#) Quarles, *Theology of Matthew*, 58, citing Matt. 5:8 and 15:19.

[95](#) See esp. Hays, *Echoes of Scripture in the Gospels*, 163–65, who interprets Isa. 7:14, and thus also Matt. 1:23, as conveying the dual sense of salvation and judgment. Similar to Israel's tenuous political situation in the eighth century BC,

Israel at the time of Jesus's birth is occupied by the Romans (164). See also Hays, *Reading Backwards*, 39.

[96](#) As many as three Isaianic passages may be involved here: Isa. 9:2 (the base passage), 42:6 ("a light for the nations"), and 60:1 ("light"; see Hays, *Echoes of Scripture in the Gospels*, 175–79). The reference foreshadows the eventual commission to make disciples of all nations (Matt. 28:19–20).

[97](#) See Matt. 8:17 (cf. Isa. 53:4); Matt. 11:4–5 (cf. Isa. 35:5–6; 61:1); and Matt. 12:18–21 (cf. Isa. 42:1–4; see also the echoes of Isaiah 42 at Jesus's baptism and transfiguration [Matt. 3:17; 17:5]). On the use of Isa. 53:4 in Matt. 8:17, see Jeannine K. Brown, "Matthew's Christology and Isaiah's Servant: A Fresh Look at a Perennial Issue," in *Treasures New and Old: Essays in Honor of Donald A. Hagner*, ed. Carl S. Sweatman and Clifford B. Kvidahl, GlossaHouse Festschrift Series 1 (Wilmore, KY: GlossaHouse, 2017), 102–3; on the use of Isa. 42:1–4 in Matt. 3:17, 12:18–21, and 17:5, see Brown, "Matthew's Christology and Isaiah's Servant," 101–2.

[98](#) On Matthew's use of Isaiah, see Richard Beaton, "Isaiah in Matthew's Gospel," in *Isaiah in the New Testament*, ed. Steve Moyise and Maarten J. J. Menken, The New Testament and the Scriptures of Israel (London: T&T Clark, 2005), 63–78.

[99](#) See Joel Willits, *Matthew's Messianic Shepherd-King in Search of "The Lost Sheep of the House of Israel,"* BZNW 147 (Berlin: de Gruyter, 2007), who construes Jesus's mission as depicted by Matthew in primarily nationalistic and political terms. Similarly, Wayne S. Baxter, *Israel's Only Shepherd: Matthew's Shepherd Motif and His Social Setting*, LNTS 457 (London: Bloomsbury T&T Clark, 2012), who also

acknowledges the mission to the Gentiles, albeit on Jewish terms.

100 See Brown, “Matthew’s Christology and Isaiah’s Servant,” 98–103. On the use of Isa. 53:4 in Matt. 8:17, see Rikk E. Watts, “Messianic Servant or the End of Israel’s Exilic Curses? Isaiah 53.4 in Matthew 8.17,” *JSNT* 38 (2015): 81–95, who argues that the passage refers to restoration from exile. On the use of Isa. 42:1–4 in Matt. 12:18–21, see Richard Beaton, *Isaiah’s Christ in Matthew’s Gospel*, SNTSMS 123 (Cambridge: Cambridge University Press, 2002), who interprets the passage in light of justice accompanying the establishment of God’s kingdom and contends that the passage is central to Matthew’s ethics; and Brown, “Matthew’s Christology and Isaiah’s Servant,” 98–101. Beaton notes that Matthew omits Isa. 42:4a, “He will not grow faint or be discouraged,” and surmises that the humility of the servant is not a major emphasis in Matthew, but this seems tenuous.

101 So rightly Brown, “Matthew’s Christology and Isaiah’s Servant,” 103–6 (more broadly, see *idem*, “Jesus Messiah as Isaiah’s Servant of the Lord: New Testament Explorations,” *JETS* 63 [2020]: 51–69). More skeptical are Hays, *Echoes of Scripture in the Gospels*, 159–62; and Leroy Andrew Huizenga, “The Incarnation of the Servant: The ‘Suffering Servant’ and Matthean Christology,” *HBT* 27 (2005): 25–58.

102 Cf. Brown, “Matthew’s Christology and Isaiah’s Servant,” 103–6, esp. 105, who notes possible echoes regarding Jesus’s mistreatment (Matt. 26:67; cf. Isa. 50:6) and silence (Matt. 26:63; 27:12, 14; cf. Isa. 53:7) as well as his burial with the rich (Matt. 27:57; cf. Isa. 53:9). Note that while Hooker

is quite categorical that Mark 10:45 does not allude to Isaiah's suffering servant, she does acknowledge that the Matthean addition "for the forgiveness of sins" (26:28) echoes Isa. 53:11–12 (Morna D. Hooker, *Jesus and the Servant* [London: SPCK, 1959], 82; cf. Brown, "Matthew's Christology and Isaiah's Servant," 103). On pre-Christian interpretations of Isaiah 53, see Martin Hengel with Daniel P. Bailey, "The Effective History of Isaiah 53 in the Pre-Christian Period," in *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, ed. Bernd Janowski and Peter Stuhlmacher, trans. Daniel P. Bailey (Grand Rapids, MI: Eerdmans, 2004), 75–146.

103 See also the discussion in Quarles, *Theology of Matthew*, 60–62, who argues that Isaiah drew "servant" language from the description of Moses as the "servant of God" in the Pentateuch and notes similarities between Moses and the "servant" in Isaiah, such as their faithfulness, intercession for others, and meekness. He also points out that, while similar to Moses, Jesus is far greater than he: "He leads his people on a greater exodus. He serves as Mediator of a greater covenant. He offers his people salvation through a greater sacrifice" (65–66).

104 Quarles, *Theology of Matthew*, 73–74, notes that David is mentioned before Abraham and as the fourteenth name in the genealogy, further underscoring his importance, as Abraham comes first in chronological order and the number fourteen is prominent in Matthew's genealogy; also, note the reference to Joseph as "son of David" (1:20). In addition, Hays (*Echoes of Scripture in the Gospels*, 146–47) draws attention to the echo of 2 Sam. 5:2 LXX in Matt. 2:6, indicating that Jesus

is about to take “his rightful place as Israel’s anointed king,” supplanting Herod (cf. 2:15).

105 Cf. Quarles, *Theology of Matthew*, 81: “The Branch prophecies (Isa. 4:2; 11:1; Jer. 23:5; 33:15) tell of a righteous descendant of David who will bring salvation to Judah with a wise and just rule empowered by the Spirit. The Hebrew consonants that make up the Hebrew word *branch* (Isa. 11:1)—*n*, *ts*, and *r*—are shared by the words *Nazareth* and *Nazarene*.” A different Hebrew root is used in the other Branch passages.

106 See Lidija Novakovic, *Messiah, the Healer of the Sick: A Study of Jesus as the Son of David in the Gospel of Matthew*, WUNT 2/170 (Tübingen: Mohr Siebeck, 2003); Quarles, *Theology of Matthew*, 73–79; Young S. Chae, *Jesus as the Eschatological Davidic Shepherd: Studies in the Old Testament, Second Temple Judaism, and in the Gospel of Matthew*, WUNT 2/216 (Tübingen: Mohr Siebeck, 2006), who emphasizes the background in Ezekiel (esp. ch. 34); and Köstenberger, *Jesus of the Gospels*, 39–40. See also the discussion of Jesus as David’s greater son in Hays, *Echoes of Scripture in the Gospels*, 146–53, esp. 147. With regard to Matt. 21:9, note the citation of Zech. 9:9 in Matt. 21:5, and here esp. Matthew’s omission of “righteous and victorious” (Zech. 9:9 CSB, NIV) in the source text, which has the effect of stressing Jesus’s lowliness, gentleness, and humility (cf. Matt. 11:28–30, echoing Jer. 6:16 MT; though this is less clear in the ESV’s “righteous and having salvation” and the NASB’s “just and endowed with salvation”). See on this connection the lengthy discussion in Hays, *Echoes of Scripture in the*

*Gospels*, 153–59, as well as our earlier discussion of Zech. 9:9 at 4.7.4.11.1.

[107](#) Hays, *Echoes of Scripture in the Gospels*, 150–51. See also Quarles, *Theology of Matthew*, 78, who calls this passage the “climax of the Son of David theme in Matthew.”

[108](#) Cf. Hays, *Echoes of Scripture in the Gospels*, 148–49.

[109](#) See the brilliant analysis by Hays, *Echoes of Scripture in the Gospels*, 132–37, including his important discussion of the history of interpretation of this passage, resulting in anti-Semitism and Christian violence against Jews.

[110](#) Hays, *Echoes of Scripture in the Gospels*, 136. Cf. T. B. Cargal, “‘His Blood Be upon Us and upon Our Children’: A Matthean Double Entendre?,” *NTS* 37 (1991): 101–12; Catherine Sider Hamilton, “‘His Blood Be upon Us’: Innocent Blood and the Death of Jesus in Matthew,” *CBQ* 70 (2008): 80–100; idem, *The Death of Jesus in Matthew: Innocent Blood and the End of Exile* (New York: Cambridge University Press, 2017).

[111](#) Cf. H. Daniel Zacharias, *Matthew’s Presentation of the Son of David: Davidic Tradition and Typology in the Gospel of Matthew*, T&T Clark Biblical Studies (London: Bloomsbury T&T Clark, 2016). On the theological significance of the Matthean “new David” theme, see Quarles, *Theology of Matthew*, ch. 6.

[112](#) Cf. Hays, *Echoes of Scripture in the Gospels*, 145, who suggests that the Matthean commissioning scene also evokes Moses’s commissioning of Joshua (Deut. 31:23: “I will be with you”; Josh. 1:7: “all the law that Moses my servant commanded you”). As Hays points out, “in Matthew’s

concluding commissioning scene, Jesus assumes the roles *both* of Moses (authoritative teacher departing) *and* of God (continuing divine presence).” Jesus is much more than a new Moses or a new Joshua; he is Immanuel, “God with us” (1:23). In addition, the reference to Jesus’s authority echoes Dan. 7:14 LXX (“And to him was given dominion [ἐξουσία] and glory and a kingdom, that all peoples, nations, and languages [πάντα τὰ ἔθνη] should serve him”; see Hays, *Echoes of Scripture in the Gospels*, 183–84; G. K. Beale, *The Temple and the Church’s Mission: A Biblical Theology of the Dwelling Place of God*, NSBT 17 (Downers Grove, IL: IVP Academic, 2004), 169; Gladd, *Handbook on the Gospels*, 96).

[113](#) Cf. Keener (*Commentary on the Gospel of Matthew*, 315), who observes that the Old Testament’s emphasis on God’s promises to Abraham may be the reason why Matthew is intent to show that Jesus first sought to establish a restored remnant of Israel through which the nations would subsequently be blessed. The apostle Paul will add further definition and specificity to this dynamic in Galatians 3.

[114](#) Hays, *Echoes of Scripture in the Gospels*, 184.

[115](#) Cf. Hays, *Reading Backwards*, 38, who says that the references in Matt. 1:23, 18:20, and 28:20 “frame and support everything in between”; see his entire discussion at 38–51. Hays also notes “reverberations” of God’s promise to Jacob in Gen. 28:15 (καὶ ἰδοὺ ἐγὼ μετὰ σοῦ) in Matt. 28:20 (καὶ ἰδοὺ ἐγὼ μεθ’ ὑμῶν εἰμι). See also Hagner, *Matthew 14–28*, 888, who points to the parallel Hag. 1:13 and the string of Old Testament passages promising God’s presence with his people (Gen. 28:15; Ex. 3:12; Deut. 31:6; Josh. 1:5, 9; Isa. 41:10). Thus,

in Matt. 28:20, Jesus places himself on par with God. Daniel M. Gurtner, *The Torn Veil: Matthew's Exposition of the Death of Jesus*, SNTSMS 139 (Cambridge: Cambridge University Press, 2007), examines the tearing of the temple veil at Jesus's death and argues that it conveys open access to God. David D. Kupp, *Matthew's Emmanuel: Divine Presence and God's People in the First Gospel*, SNTSMS 90 (Cambridge: Cambridge University Press, 1996), claims Matthew wrote in the aftermath of the destruction of the temple. Hays, *Echoes of Scripture in the Gospels*, 162–75, concludes, “Matthew highlights the worship of Jesus for one reason: he believes and proclaims that Jesus is the embodied presence of God and that to worship Jesus is to worship YHWH” (175; original italics removed). See also Joshua E. Leim, *Matthew's Theological Grammar: The Father and the Son*, WUNT 2/402 (Tübingen: Mohr Siebeck, 2015).

[116](#) This apostolic mission is subsequently narrated in Acts and attested in the various New Testament letters, which are missional documents to be interpreted within the framework of the early church's mission. On the Matthean “Great Commission,” see Köstenberger with Alexander, *Salvation to the Ends of the Earth*, 60–67. See also Schnabel, *Early Christian Mission*, 1:348–67.

[117](#) In this regard, Matthew's overall strategy is remarkably congruent with that of John, who, as we will see below, likewise seeks to establish connections between Jesus and Abraham, Moses, and David, and draws significantly on Isaiah. Cf. Quarles, *Theology of Matthew*, 33–132; Schreiner, *Matthew, Disciple and Scribe*, 65–206.



118 On Markan authorship, see, e.g., Stuhlmacher, *Biblical Theology*, who affirms authorship by John Mark, the associate and “interpreter” of the apostle Peter, as “the best attested view historically” that is also “perfectly comprehensible in its details” (573); he places the date between Peter’s martyrdom and the temple’s destruction (574). On Mark as pioneering the gospel genre, see Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 274. See also “The Origin of the Synoptic Gospels,” in Stuhlmacher, *Biblical Theology*, 558–71, who points to prophetic salvation oracles such as Isa. 53:1 as the likely origin of the genre (cf. Isa. 52:7); contra Udo Schnelle, *The History and Theology of the New Testament Writings*, trans. M. Eugene Boring (Minneapolis: Fortress, 1998), 153 (following Georg Strecker, *Theology of the New Testament*, German edition ed. and completed by Friedrich Wilhelm Horn, trans. M. Eugene Boring [Berlin: de Gruyter; Louisville: Westminster John Knox, 2000], 336–39), who sees the origins in the Hellenistic ruler cult. On Mark as *bios*, see Helen K. Bond, *The First Biography of Jesus: Genre and Meaning in Mark’s Gospel* (Grand Rapids, MI: Eerdmans, 2020); but see the strong demurral by Lydia McGrew, *The Mirror or the Mask: Liberating the Gospels from Literary Devices* (Tampa: DeWard, 2019), 67–86. On Markan priority, see Austin Farrer, “On Dispensing with Q,” in *Studies in the Gospels: Essays in Memory of R. H. Lightfoot*, ed. Dennis E. Nineham (Oxford: Blackwell, 1955), 55–88; Mark Goodacre, *The Case against Q: Studies in Markan Priority and the Synoptic Problem* (Harrisburg, PA: Trinity Press International, 2002); and David E. Garland, *A Theology of Mark’s Gospel*, BTNT

(Grand Rapids, MI: Zondervan, 2015), 82–85. N. T. Wright and Michael F. Bird (*The New Testament in Its World: An Introduction to the History, Literature, and Theology of the First Christians* [Grand Rapids, MI: Zondervan Academic, 2019]), 555, call Mark “an essay in a mixed genre that includes . . . ‘biography’ but goes well beyond it”; they also contend that Mark “demands to be seen in the . . . category of ‘apocalyptic’” (cf. 556). For a survey of scholarship on the gospel genre, see Wes Olmstead, “The Genre of the Gospels,” in McKnight and Gupta, *State of New Testament Studies*, 103–19.

[119](#) Marshall, *New Testament Theology*, 58.

[120](#) On the text-critical question surrounding Mark 1:1, see Peter M. Head, “A Text-Critical Study of Mark 1.1 ‘The Beginning of the Gospel of Jesus Christ,’” *NTS* 37 (1991): 621–29. On Mark’s introduction, see M. Eugene Boring, “Mark 1:1–15 and the Beginning of the Gospel,” *Sem* 52 (1990): 43–81; Craig A. Evans, “The Beginning of the Good News and the Fulfillment of Scripture in the Gospel of Mark,” in *Hearing the Old Testament in the New Testament*, ed. Stanley E. Porter (Grand Rapids, MI: Eerdmans, 2006), 83–103. On Mal. 3:1 in relation to John the Baptist in Matt. 11:10, Mark 1:2, and Luke 7:27, see 4.7.4.12.1 above, where we note that the notion of Jesus’s divine origin is contributed by Isa. 40:3. See also Hays, *Echoes of Scripture in the Gospels*, 20–24.

[121](#) See in more detail the discussion in Hays, *Reading Backwards*, 20–21. On Mark’s hermeneutic in general, see *Reading Backwards*, 28–33. Hays’s conclusion is this: “Mark’s proclamatory mystagogy is meant to lead readers, through a

mysteriously allusive reading of Israel's Scripture, into recognizing Jesus as the embodiment of the God of Israel."

[122](#) Familiar, that is, when read canonically, following Matthew. Historically, if Mark wrote first, he was also the first to present Jesus's ministry following this geographical pattern.

[123](#) On 8:26–27, rather than 8:29, as the pivot in Mark's Gospel, see, e.g., Joel F. Williams, *Mark*, EGGNT (Nashville: B&H Academic, 2020), 141; cf. the discussion in Köstenberger, *Jesus of the Gospels*, 203, n. 241.

[124](#) See the detailed discussion in Williams, *Mark*, 267–68.

[125](#) On Mark's ending, see Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 285; Garland, *Theology of Mark's Gospel*, 535–59; and, more briefly, Hays, *Moral Vision*, 87. In *Reading Backwards*, Hays observes that Mark's "indirection and reticence attest the enormity of the claims he is making about Jesus' identity, as well as the reverent caution with which his community of readers might rightly receive such claims" (36).

[126](#) Cf. Stuhlmacher, *Biblical Theology*, 577: "The title *Son of God* is central in Mark's Gospel."

[127](#) For a not dissimilar reconstruction of the "three strands" of Mark's story, see Marshall, *New Testament Theology*, 62–67. Marshall identifies these strands as Jesus's miracles, the mounting opposition, and Jesus's calling of the twelve. For a discussion of Markan themes, see Marshall's discussion at 77–91.

[128](#) Or, to be more precise, from 1:21 until 10:52. Interestingly, the healing of blind Bartimaeus in 10:46–52 is

thus the only miracle performed by Jesus after his third passion prediction in 10:32–34.

[129](#) On manuscript support for the reading “Son of God” in 1:1, see Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (Stuttgart: Deutsche Bibelgesellschaft, 1994), 62. On Jesus as “Son of God” in Mark, see Garland, *Theology of Mark’s Gospel*, 195–97; Santiago Guijarro, “Why Does the Gospel of Mark Begin as It Does?,” *BTB* 33 (2003): 28–38; Adela Yarbro Collins, “Mark and His Readers: The Son of God among Greeks and Romans,” *HTR* 93 (2000): 85–100. On the literary development, see the chart in Köstenberger, *Jesus of the Gospels*, 241.

[130](#) See esp. the discussion of the disciples’ “incomprehension of Jesus’s identity” by Hays, *Moral Vision*, 75–80 (quote from p. 75), who notes that “the negative portrayal of the disciples leads the reader to a fundamental reevaluation of power” (76). Regarding Jesus’s sharp rebuke of Peter, Hays remarks that “Peter is functioning as tempter and adversary” in relation to Jesus’s identity as a suffering Messiah (79).

[131](#) Cf. Stuhlmacher, *Biblical Theology*, 579–80, who contends, against mainstream critical scholarship, that Jesus is cast in Mark’s Gospel as a miracle worker not because of an underlying “divine man” (θεῖος ἄνθρωπος) Christology but because in him messianic expectations were beginning to be fulfilled. In fact, he contends that this notion is only a modern construct (citing P. Wülfing von Martitz, “υἱός,” *TDNT* 8:338–40). Among the many critiques of “divine man” Christology are Barry Blackburn, *Theios Aner and the Markan Miracle*

*Traditions: A Critique of the Theios Aner Concept as an Interpretive Background of the Miracle Traditions Used by Mark*, WUNT 2/40 (Tübingen: Mohr Siebeck, 1991), 13–96; Carl R. Holladay, *Theios Aner in Hellenistic-Judaism: A Critique of the Use of This Category in New Testament Christology*, SBLDS 40 (Missoula, MT: SBL, 1970); and Aage Pilgaard, “The Hellenistic *Theios Aner*: A Model for Early Christian Christology?,” in *The New Testament and Hellenistic Judaism*, ed. P. Borgen and S. Giversen (Aarhus, Denmark: Aarhus University Press, 1995), 101–22.

[132](#) See Garland, *Theology of Mark’s Gospel*, 341–47.

[133](#) We adapt here material from Köstenberger, *Jesus of the Gospels*, 186, 219.

[134](#) Marshall, *New Testament Theology*, 86. Contra Robert Gundry, *Mark: A Commentary on His Apology for the Cross* (Grand Rapids, MI: Eerdmans, 1993), who argues that Mark penned an apologetic for the cross for outsiders.

[135](#) Martin Kähler, *The So-Called Historical Jesus and the Historic, Biblical Christ*, trans. Carl E. Braaten, *Texts in Modern Theology* (1896; repr., Philadelphia: Fortress, 1964), 80, n. 11.

[136](#) Köstenberger, *Jesus of the Gospels*, 158; Williams, *Mark*, 9–10; Marshall, *New Testament Theology*, 77. Thus, Mark applies the Isaianic portrait of the servant of the Lord to Jesus. See table 4.1 in Köstenberger with Alexander, *Salvation to the Ends of the Earth*, 87, who cite the following connections: (1) the forerunner (Mark 1:2–3; cf. Isa. 40:3); (2) the rejection of Jesus’s message (Mark 4:12; 7:6–7; 12:1, 10–11; cf. Isa. 5:1–2; 6:9–10; 29:13); (3) Jesus’s suffering (Mark

9:12; 14:60–61; 15:4–5; cf. Isa. 53:3, 7); and (4) the gospel’s extension to all nations (Mark 11:17; cf. Isa. 56:7). See further the discussions at 8.3.2 and 8.3.3 below.

[137](#) On Matthew’s ethic, see 8.2.2 above. Cf. Hays, *Moral Vision*, 74, who points out that Mark “contains very little explicit ethical teaching”; and J. L. Houlden, *Ethics and the New Testament* (New York: Oxford University Press, 1973), 41–46, who comments regarding the “paucity of ethical material” in Mark.

[138](#) Hays, *Moral Vision*, 84, contends that the cross defines “the *norm* for discipleship” (emphasis original). See further 8.7 and the discussion under the present heading below.

[139](#) On the Markan “secrecy” motif, see Garland, *Theology of Mark’s Gospel*, 368–87; Christopher M. Tuckett, ed., *The Messianic Secret* (Philadelphia: Fortress, 1983). The classic study is William Wrede, *The Messianic Secret*, trans. J. C. G. Greig (1901; repr., Cambridge: Clarke, 1971), who contended Jesus’s reluctance to reveal himself as the Messiah was in fact a later imposition on Mark’s part and thus lacks historicity. However, Hays rightly says that Wrede was “wrong to see it [the ‘messianic secret’ motif] as an apologetic justification for the transmutation of a nonmessianic historical Jesus into a messianic figure”; rather, “the secrecy motif serves Mark’s purpose of focusing the interpretation of Jesus’ identity on the cross” (*Moral Vision*, 91, n. 14). Similarly, Stuhlmacher, *Biblical Theology*, 584–87, rejects Wrede’s theory and argues that “the decisive root of the Markan motif of a secret appears to lie with *Jesus himself*” (586); he also detects analogies in Paul and John (587).

[140](#) See, e.g., Eusebius, *Historia ecclesiastica* 3.39.14–15, citing Papias (c. AD 120). See also Richard Bauckham’s theory of the “*inclusio* of eyewitness testimony” (*Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony*, 2nd ed. [Grand Rapids, MI: Eerdmans, 2016], 124–27), and the discussion in Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 276–78.

[141](#) See Bauckham, *Jesus and the Eyewitnesses*, 155–82; Hays, *Moral Vision*, 75–80.

[142](#) Note, however, that in Acts 13:2 the Holy Spirit says, “Set apart for me *Barnabas and Saul* for the work to which I have called them” (no mention of John Mark).

[143](#) On the Markan “discipleship failure” motif, see Garland, *Theology of Mark’s Gospel*, 405–18; Hays, *Moral Vision*, 75–80.

[144](#) From John’s Gospel, we know that this person was Peter (John 18:10–11).

[145](#) It is possible that the young man who is shown to flee at Jesus’s arrest “with nothing but a linen cloth about his body”—and when that, too, is seized, he escapes stark naked—was none other than Mark, the second Evangelist (Mark 14:51–52). See Williams, *Mark*, 247, who links this passage with discipleship failure: “Mark 14:51–52 offers yet another example of discipleship failure” of one who “was unprepared for the cost,” and “was badly beaten and ran off in shame.”

[146](#) Hays, *Moral Vision*, 84–85. See also Hays’s discussion of eschatological expectation in Mark (85–88) and his six observations regarding the contours of Mark’s narrative (88–91).

[147](#) Blomberg, *New Testament Theology*, 408–11, 417–27; Hays, *Moral Vision*, 90. See 8.4.1 below.

[148](#) See esp. David M. Rhoads, Joanna Dewey, and Donald Michie, *Mark as Story: An Introduction to the Narrative of a Gospel*, 3rd ed. (Philadelphia: Fortress, 2012); Jeannine K. Brown, *The Gospels as Stories: A Narrative Approach to Matthew, Mark, Luke, and John* (Grand Rapids, MI: Baker, 2020), 165–79.

[149](#) Hays, *Echoes of Scripture in the Gospels*, 15. Hays goes on to note, however, that it would be a mistake to underestimate Mark's "allusive use of Scripture." See also Hays's astute discussion of Mark's hermeneutics at 97–103.

[150](#) See esp. Rikk E. Watts, *Isaiah's New Exodus and Mark*, WUNT 2/88 (Tübingen: Mohr Siebeck, 1997), esp. 61–90. See also Seth M. Ehorn, ed., *The Exodus in the New Testament*, LNTS 663 (Edinburgh: T&T Clark, 2022); Köstenberger, *Jesus of the Gospels*, 161; and Hays, *Echoes of Scripture in the Gospels*, 20–24.

[151](#) See Köstenberger, *Jesus of the Gospels*, 168; and Hays, *Echoes of Scripture in the Gospels*, 17–18, who notes that Mark uses the more graphic σχίζομαι ("tear," "rip") while Matthew and Luke use the more bland ἀνοίγω ("open"; cf. Matt. 3:16; Luke 3:21). See Ivor S. Buse, "The Markan Account of the Baptism of Jesus and Isaiah LXIII," *JTS* 7 (1956): 74–75; Joel Marcus, *The Way of the Lord: Christological Exegesis of the Old Testament in the Gospel of Mark* (Louisville: Westminster John Knox, 1992), 49–50, 58.

[152](#) Hays, *Echoes of Scripture in the Gospels*, 19 (italics removed).



[153](#) Marshall, *New Testament Theology*, 59.

[154](#) See Hays, *Echoes of Scripture in the Gospels*, 31, who cites Deut. 30:3–5; Isa. 11:11–12; and Zech. 2:6–8; see also Marshall, *New Testament Theology*, 59–62, esp. his discussion of the “kingdom” at 60–61. Marshall notes that Mark’s Gospel contains as many as seventeen references to “the kingdom” in a theological sense (60).

[155](#) Hays, *Echoes of Scripture in the Gospels*, 37–39.

[156](#) Cf. Jer. 16:16–18; cf. Ezek. 29:4–5; 38:4; Amos 4:1–2; Hab. 1:14–17.

[157](#) Hays, *Echoes of Scripture in the Gospels*, 24–25.

[158](#) Hays, *Echoes of Scripture in the Gospels*, 25.

[159](#) Cf. Isa. 56:7; Zech. 14:21. Hays, *Echoes of Scripture in the Gospels*, 26–27; Joel Marcus, “No More Zealots in the House of the Lord: A Note on the History of Interpretation of Zech 14:21,” *NovT* 55 (2013): 22–30.

[160](#) Cf. Jer. 8:13; Hays, *Echoes of Scripture in the Gospels*, 28–29.

[161](#) Cf. Hays, *Echoes of Scripture in the Gospels*, 46–87, who discusses Mark’s portrayal of Jesus as the Davidic king, servant of the Lord, Son of Man, and God of Israel, and to whom the discussion below is indebted. See also Marshall, *New Testament Theology*, 81–85, who says that in Mark, “Who Jesus is takes priority over his message of the kingdom.” Marshall discusses Jesus as Christ or Son of God, Son of David, and Son of Man.

[162](#) Cf. Ps. 2:6–8; Isa. 42:1; see also Mark 2:23–28; 10:46–52.

[163](#) See the discussion in Hays, *Echoes of Scripture in the Gospels*, 53–55, who demonstrates that this passage

constitutes not a rejection but a redefinition of Jesus's Davidic sonship.

[164](#) See Donald H. Juel, *Messiah and Temple: The Trial of Jesus in the Gospel of Mark*, SBLDS 31 (Chico, CA: Scholars Press, 1977); Frank J. Matera, *The Kingship of Jesus: Composition and Theology in Mark 15*, SBLDS 66 (Chico, CA: Scholars Press, 1982).

[165](#) Mark 4:12; 7:6–7; 12:1, 10–11; cf. Isa. 5:1–2; 6:9–10; 29:13.

[166](#) See table 4.1 in Köstenberger with Alexander, *Salvation to the Ends of the Earth*, 87.

[167](#) While many see an allusion to Isaiah's servant of the Lord at 10:45, Hays (*Moral Vision*, 86–76; cf. Hooker, *Jesus and the Servant*) forcefully argues that there is no clear connection between 10:45 and Isa. 52:13–53:12 except for the single word “many” (10:45: “ransom for many”; 14:22–24: “poured out for many”; cf. Isa. 53:12: “yet he bore the sin of many”; note esp. that there is no connection between “ransom” in 10:45 and Isaiah 53). Contra Peter Stuhlmacher, “Vicariously Giving His Life for Many, Mark 10:45 (Matt 20:28),” in *Reconciliation, Law, and Righteousness* (Philadelphia: Fortress, 1986), 16–29; William H. Bellinger Jr. and William R. Farmer, eds., *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins* (Harrisburg, PA: Trinity Press International, 1998).

[168](#) Hays, *Moral Vision*, 60.

[169](#) Cf. Hays, *Moral Vision*, 61, who contends that Jesus here “does not interpret Daniel 7:13–14 as a prophecy that the Son of Man will *descend* on the clouds from heaven to earth;

rather, the passage is presented, consistently with its original contextual sense, as a portrayal of the *ascent* of the Son of Man to a heavenly enthronement.” However, contrary to Hays, the passage does seem to speak of Jesus’s *descent* (his “coming” from heaven), for the judgment scene in Daniel 7 portrays the judging of earthly kingdoms (depicted as beasts) and the subsequent rule of the one like a son of man over a universal and eternal earthly kingdom.

[170](#) Hays, *Moral Vision*, 62. For a discussion of Jesus as God of Israel, see 61–78, to which the remainder of this paragraph is indebted. For an earlier version, see Hays, *Reading Backwards*, 18–28.

[171](#) In addition, the reference in 6:56 to the sick touching even the fringe of Jesus’s garment and being healed (cf. 3:10; 5:27; Matt. 9:20; 14:36; Luke 8:44) may echo Mal. 4:2, which says that “for you who fear my name, the sun of righteousness shall rise with healing in its wings” (with Greek “fringe” echoing Hebrew “wings”). See Dale C. Allison Jr., “Healing in the Wings of His Garment: The Synoptics and Malachi 4:2,” in *The Word Leaps the Gap: Essays on Scripture and Theology in Honor of Richard B. Hays*, ed. J. Ross Wagner, C. Kevin Rowe, and A. Katherine Grieb (Grand Rapids, MI: Eerdmans, 2008), 132–46.

[172](#) On Mark’s presentation of Jesus as crucified Messiah, see Hays, *Moral Vision*, 78–86.

[173](#) See the discussions at 5.2 and 5.5.3 above.

[174](#) Hays, *Echoes of Scripture in the Gospels*, 40–44.

[175](#) Hays, *Echoes of Scripture in the Gospels*, 44.

[176](#) Hays, *Echoes of Scripture in the Gospels*, 35–36, 87.

177 For references, see Köstenberger, *Jesus of the Gospels*, 86.

178 This assumes that 16:9–20 was added by a later scribe, perhaps in partial imitation of Matthew’s ending. However, some conjecture that the actual ending is no longer extant. For this view, see, e.g., R. T. France, *The Gospel of Mark: A Commentary on the Greek Text*, NIGTC (Grand Rapids, MI: Eerdmans, 2002), 670–74; Gundry, *Mark*, 1012–21; and Marshall, *New Testament Theology*, 76, n. 22.

179 This quote and the ones that follow in the remainder of this paragraph are from I. Howard Marshall, *Luke: Historian and Theologian* (Downers Grove, IL: InterVarsity Press, 1988), 18–19.

180 Marshall, *Luke: Historian and Theologian*, 19.

181 Our feeble attempt to imitate Luke’s style! Hays’s comment that to “move from reading Mark to reading Luke is like moving from Beowulf to Milton” overstates the difference in sophistication (*Moral Vision*, 112–13). For the history of Lukan scholarship, see François Bovon, *Luke the Theologian: Fifty-Five Years of Research (1950–2005)* (Waco, TX: Baylor University Press, 2006); Drew J. Strait, “The Gospel of Luke,” in McKnight and Gupta, *State of New Testament Studies*, 315–33.

182 See Bauckham, *Jesus and the Eyewitnesses*, 116–24; Craig S. Keener, *Christobiography: Memory, History, and the Reliability of the Gospels* (Grand Rapids, MI: Eerdmans, 2020), 221–33; I. I. du Plessis, “Once More: The Purpose of Luke’s Prologue (Lk I 1–4),” *NovT* 16 (1974): 259–71. Hays surmises that the name Theophilus “may well be a fictional form of

address to any interested reader” (*Moral Vision*, 135, n. 4). He draws attention to Luke’s stress on the orderliness (κατηχέω) of God’s plan and the solidity (ἀσφάλεια, “firmness”; cf. the English derivative “asphalt”) of information he seeks to impart (113). Craig S. Keener, *Acts: An Exegetical Commentary*, vol. 1: *Introduction and 1:1–2:47* (Grand Rapids, MI: Baker Academic, 2012), 437, observes, “Even if Acts is not primarily directly evangelistic, Luke has a major interest in historically validating the Gentile mission, which had already been proved successful.”

183 Hays notes that verbs denoting fulfillment (πύμπλημι, πληρόω, πληροφορέω) occur fifteen times in the first four chapters of Luke’s Gospel (*Echoes of Scripture in the Gospels*, 192). See further the discussion below.

184 Cf. Keener, *Acts*, vol. 1, 445, who concurs that Luke is defending the innocence of Paul, the “father of the Gentile mission.” Not only is Luke defending “Jesus’ teachings in the Gospel” as “socially transformative” but not promoting “political subversion” (447), he is also defending “the Christian movement with the larger Roman world,” wanting it to be “tolerated” because of “his movement’s continuity with biblical history” (458). See further the discussion of the book of Acts below.

185 For a discussion of the genealogy of Luke, see Dawson, *All the Genealogies of the Bible*. On Luke as a “physician,” see esp. Keener, *Acts*, vol. 1, 414–22, who observes that “[p]hysicians were known among the intelligent professions, and at least some were rhetorically skilled. . . . With his likely good Greek education, Luke as a physician might also be well

equipped for other intellectually stimulating tasks” (415); in this regard, Keener notes the breadth of Luke’s vocabulary, such as his use of legal and nautical terms. Cf. Hays, *Moral Vision*, 113: “Part of Luke’s literary achievement is to make the foreboding story of Jesus seem reasonable and inviting to a more cultured readership in the Hellenistic world.”

[186](#) Gladd, *Handbook on the Gospels*, 280, notes in particular the “geographic progression as Jesus nears and then enters Jerusalem,” citing 17:11 (“On the way to Jerusalem”); 18:35 (“near to Jericho”); 19:1 (“entered Jericho”), 19:11 (“near to Jerusalem”), 19:28 (“going up to Jerusalem”), 19:41 (“drew near and saw the city”), and 19:45 (“entered the temple”).

[187](#) In Luke 9:53, the word is simply πορεύομαι (“go”), though the ESV translates both στηρίζω in v. 51 and πορεύομαι in v. 53 as “set his face.” The word στηρίζω occurs elsewhere in Luke only at 16:26 (there in the passive), where it likewise conveys a sense of determination (“a great chasm *has been fixed*”) and 22:32 (“strengthen your brothers”).

[188](#) On Jesus’s ascension, see Peter C. Orr, *Exalted above the Heavens: The Risen and Ascended Christ*, NSBT 47 (Downers Grove, IL: InterVarsity Press, 2018), who stresses the identity between the earthly Jesus and the exalted Christ; and Patrick Schreiner, *The Ascension of Christ: Recovering a Neglected Doctrine*, Snapshots (Bellingham, WA: Lexham, 2020), who notes that Elijah’s ascension to heaven coupled with Elisha’s reception of Elijah’s spirit prefigures the ascension narrative in Acts 1:9–11.

[189](#) See Darrell L. Bock, *A Theology of Luke and Acts: God’s Promised Program, Realized for All Nations*, BTNT (Grand

Rapids, MI: Zondervan, 2012), 415, 121–48; John T. Squires, *The Plan of God in Luke-Acts*, SNTSMS 76 (Cambridge: Cambridge University Press, 1993). To see Luke's understanding of "salvation history" it is necessary to see Luke-Acts as a single narrative, something Luke wants us to do (cf. Luke 1:1–4 and Acts 1:2; Luke 24:44–53 and Acts 1:1–11). Cf. Bock, *Theology of Luke and Acts*, 60: "So we read Luke-Acts as Luke-Acts on the basis of its literary and theological unity, not on the basis of its being issued as two volumes from one author."

[190](#) Keener, *Acts*, vol. 1, 438.

[191](#) Cf. Hans Conzelmann, *The Theology of St. Luke* (London: Faber & Faber, 1960), 16, who discerns three stages of salvation history: (1) Israel (Luke 16:16); (2) Jesus's ministry (4:16ff.; Acts 10:38); (3) the period following the ascension, as believers anticipate Jesus's return. See the critique by Robert P. Menzies, *Empowered for Witness: The Spirit in Luke-Acts* (New York: T&T Clark, 2004), who finds Conzelmann "misleading" because of "the theological homogeneity of Luke-Acts" (121–22). However, the coming of the Spirit at Pentecost clearly constitutes prophetic fulfillment and in that sense marks a new phase in God's salvation-historical program. See further the discussion at 9.2 below.

[192](#) On the relationship between Luke and Acts, see Bock, *Theology of Luke and Acts*, 55–62; Robert C. Tannehill, *The Unity of Luke-Acts: A Literary Interpretation*, 2 vols. (Philadelphia: Fortress, 1986, 1990); and Andrew Gregory and C. Kavin Rowe, eds., *Rethinking the Unity and Reception of Luke and Acts* (Columbia: University of South Carolina Press,

2010), who note the lack of evidence that Luke and Acts were interpreted jointly in the second century AD.

[193](#) For more, see 6.1.2.

[194](#) Bock, *Theology of Luke and Acts*, 448.

[195](#) Bock, *Theology of Luke and Acts*, 448.

[196](#) See the discussion in Bock, *Theology of Luke and Acts*, 389–90.

[197](#) Luke 7:28 parallels Matt. 11:13 fairly closely, while Luke 16:16 has no parallel in Matthew or Mark.

[198](#) Bock, *Theology of Luke and Acts*, 390, also citing Acts 11:15. Cf. Dennis E. Johnson, *The Message of Acts in the History of Redemption* (Phillipsburg, NJ: P&R, 1997), 56, who says regarding Pentecost, “It was the beginning of the end of the old process of things falling apart, and it was the beginning of a new beginning, the dawn of the last days.”

[199](#) Some of the following labels are also used by James D. G. Dunn, *Baptism in the Holy Spirit: A Re-Examination of the New Testament Teaching on the Gift of the Spirit in Relation to Pentecostalism Today* (Philadelphia: Westminster, 1970). In addition, the old age could be divided into creation, the fall, the period from Adam until Moses (cf. Rom. 5:14)—or even from Adam to Abraham and from Abraham to Moses (cf. Gal. 3:17)—and the old covenant period.

[200](#) Mark Strauss, *Four Portraits, One Jesus: An Introduction to Jesus and the Gospels* (Grand Rapids, MI: Zondervan, 2007), 339. The title of Allen Verhey, *The Great Reversal: Ethics and the New Testament* (Grand Rapids, MI:



Eerdmans, 1984), is particularly apropos with regard to Luke's Gospel.

[201](#) See also Hays, who notes Luke's "repeated stress on promise and fulfillment" (*Moral Vision*, 114) and observes that the fulfillment Luke announces (cf. Luke 1:1) is bound up with "God's long-awaited action to liberate Israel from captivity to oppressive powers" (*Echoes of Scripture in the Gospels*, 195; see his discussion at 195–200).

[202](#) On the characterization of Jesus along with YHWH as the God of Israel, with a special focus on the Lukan infancy narratives, see Nina Henrichs-Tarasenkova, *Luke's Christology of Divine Identity* (London: Bloomsbury T&T Clark, 2016).

[203](#) See Craig L. Blomberg, *Neither Poverty nor Riches: A Biblical Theology of Possessions*, NSBT 7 (Downers Grove, IL: IVP Academic, 2000), 111–46, 160–74; Bock, *Theology of Luke and Acts*, 343–58; and Witherington, *Acts*, 69, who sees in 2:30–32 and 4:18–21 (which he calls "the paradigmatic speech" in Luke's Gospel) "the spread of this good news even to the least, last, and lost." He adds that "the Gospel focuses on the vertical (up and down the social scale) universalization of the gospel, while Acts focuses on its horizontal universalization (to all peoples throughout the Empire)" (69). Witherington notes that "Luke reveals the same interest in Acts in how the good news comes to the poor, the oppressed, possessed, imprisoned, with the Holy Spirit empowering those within the community as the church tries to minister to their needs" (71).

[204](#) On Luke and empire, see Bock, *Theology of Luke and Acts*, 331–32.

205 The scope of this study does not permit a detailed exploration of Luke's Christology. See here esp. Bock, "Messiah, Servant, Prophet, Savior, Son of Man, and Lord: A Synthesis on the Person and Work of Jesus," in *Theology of Luke and Acts*, 177–210; and, more broadly, 13.2.2.2 below.

206 In both cases, note not only the emphasis on the economically poor and those who are hungry "now" but also the second-person singular (rather than third-person plural) address ("you").

207 Cf. Isa. 61:1–2; "to set at liberty those who are oppressed" (lit., "to send the broken in release") is incorporated from Isa. 58:6. On the use of Isa. 61:1–2 in Luke 4:18–19, see Hays, *Echoes of Scripture in the Gospels*, 225–26; David W. Pao, *Acts and the Isaianic New Exodus* (Grand Rapids, MI: Baker, 2002), 70–83; and David W. Pao and Eckhard J. Schnabel, "Luke," in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids, MI: Baker, 2007), 287–91, who note that "the hermeneutical significance of Isa. 61:1–2 for the ministry of Jesus is indicated by its allusion in Luke 7:22 in response to a question raised concerning the nature and meaning of his ministry" (289) and add that "the allusion to Isa. 61:1–2 and the Nazareth sermon scene in Acts 10:35–38 further confirms the programmatic nature of Luke 4:18–19. As in the case of Luke 3:4–6 (Isa. 40:3–5), the ministry of Jesus is to be understood in light of the program outlined in Isaiah" (289). See also Hays, *Moral Vision*, 115–16, who notes that "Jesus' teaching is nothing less than a public announcement of his messianic vocation," a "messianic manifesto" (115), adding that the

“close linkage of servant, Messiah, and Spirit is distinctively Lukan” (116).

[208](#) For these and other Lukan themes, see Bock, *Theology of Luke and Acts*. On the universal nature of the salvation brought by Jesus, including the Gentiles, see 8.4.3 below.

[209](#) Hays, *Echoes of Scripture in the Gospels*, 226, noting the connection between Isa. 58:8 and Ex. 13:21–22; 14:19–20; see also Isa. 52:12.

[210](#) Hays, *Moral Vision*, 116. Cf. idem, “The Liberation of Israel in Luke-Acts: Intertextual Narration as Countercultural Practice,” in *Reading the Bible Intertextually*, 101–17.

[211](#) Hays, *Moral Vision*, 116. Hays also discusses Luke’s portrayal of Jesus as the prophet like Moses and as the righteous martyr (117–20).

[212](#) Compare esp. Luke’s “travel narrative” (Luke 9:51–19:27) with the second half of Mark’s Gospel.

[213](#) See Bock, *Theology of Luke and Acts*, 344–49; James M. Arlandson, *Women, Class, and Society in Early Christianity: Models from Luke-Acts* (Grand Rapids, MI: Baker, 1996); Ben Witherington, *Women in the Ministry of Jesus: A Study of Jesus’ Attitude to Women and Their Roles as Reflected in His Earthly Life*, SNTSMS 51 (Cambridge: Cambridge University Press, 1987); T. K. Seim, *The Double Message: Patterns of Gender in Luke-Acts* (Edinburgh: T&T Clark; Nashville: Abingdon, 1994).

[214](#) Origen, *Contra Celsum* 3.44, who writes that Celsus polemicized that Christians were able to persuade only “the foolish, dishonorable, and stupid, and only slaves, women, and little children.” See the discussions in Ross Shepard Kraemer,

*Her Share of the Blessings: Women's Religions among Pagans, Jews, and Christians in the Greco-Roman World* (New York/Oxford: Oxford University Press, 1992), ch. 10, esp. 128–29; Sharon L. James and Sheila Dillon, eds., *A Companion to Women in the Ancient World* (Oxford: Wiley Blackwell, 2012), 528.

[215](#) See Bock, *Theology of Luke and Acts*, 328–30, 352–57, who writes that “Luke has written more on the topic of wealth than any other NT writer” (328); cf. Andreas J. Köstenberger with Richard D. Patterson, *Invitation to Biblical Interpretation: Exploring the Hermeneutical Triad of History, Literature, and Theology*, 2nd ed. (Grand Rapids, MI: Kregel, 2021), 629–30. See also Christopher Hays, *Luke's Wealth Ethics: A Study in Their Coherence and Character*, WUNT 2/275 (Tübingen: Mohr Siebeck, 2010); Luke Timothy Johnson, *Sharing Possessions: What Faith Demands*, 2nd ed. (Grand Rapids, MI: Eerdmans, 2011); Bruce W. Longenecker, *Remember the Poor: Paul, Poverty, and the Greco-Roman World* (Grand Rapids, MI: Eerdmans, 2010); Steve Walton, “Primitive Communism in Acts? Does Acts Present the Community of Goods (2:44–45; 4:32–35) as Mistaken?,” *EvQ* 80 (2008): 99–111. We are indebted to Wright and Bird, *New Testament in Its World*, 632, for some of these references.

[216](#) See esp. v. 16: “The land of a rich man [πλούσιος] produced plentifully”; v. 21: “So is the one who lays up treasure for himself and is not rich [πλουτέω] toward God.”

[217](#) See the excellent discussion in David E. Garland, *Luke*, ZECNT (Grand Rapids, MI: Zondervan, 2011), 434–49, to whom we are indebted here.

[218](#) Garland, *Luke*, 434.

[219](#) Garland, *Luke*, 439.

[220](#) Garland, *Luke*, 448.

[221](#) Mark may have been Luke's source for both pericopes. If Luke and Matthew both used Mark, this would be an example of Luke including a story about a poor widow and Matthew bypassing it. See also Luke's special emphasis on Elijah and Elisha, which allows him to accentuate Jesus's connection between these two figures with regard to miraculous healings—even raisings from the dead—and their mission beyond the confines of ethnic Israel (see further the discussion at 8.4.3 below).

[222](#) Hays, "Liberation of Israel in Luke-Acts," 112–16.

[223](#) Hays, "Liberation of Israel in Luke-Acts," 113.

[224](#) Luke 2:11. Cf. Hays, "Liberation of Israel in Luke-Acts," 113 and 288–89, n. 21, citing a first-century inscription from Asia Minor hailing Augustus, referenced in David C. Braund, *Augustus to Nero: A Sourcebook on Roman History, 31 BC–AD 68* (London: Cross Helm, 1985), 66.

[225](#) The classic study is Henry J. Cadbury, *The Style and Literary Method of Luke* (Cambridge, MA: Harvard University Press, 1920). More recently, see, e.g., Mikeal Parsons, *Luke: Storyteller, Interpreter, Evangelist* (Peabody, MA: Hendrickson, 2007); the collection of essays in Joel B. Green, *Luke as Narrative Theologian: Texts and Topics*, WUNT 1/446 (Tübingen: Mohr Siebeck, 2020); and David R. Bauer, *The Book of Acts as Story: A Narrative-Critical Study* (Grand Rapids, MI: Baker, 2021).

226 Hays, *Echoes of Scripture in the Gospels*, 191 = idem, “Liberation of Israel in Luke-Acts,” 103. See also Hays’s discussion of Luke’s hermeneutics in *Echoes of Scripture in the Gospels*, 275–80, where he identifies the following characteristic themes: (1) narrative continuity with the Old Testament; (2) God’s covenant faithfulness to his promises; (3) Jesus as a suffering Messiah; (4) God’s concern for the poor and disenfranchised; (5) the scope of salvation extending to all nations; (6) the countercultural nature of the gospel vis-à-vis both Judaism and the Roman empire; and (7) Jesus as sharing the divine identity of YHWH (κύριος; cf. Hays, “Liberation of Israel in Luke-Acts,” 110–11). More briefly, see the overview of Luke’s “intertextual narrative techniques” in Hays, *Reading Backwards*, 57–59.

227 See Hays, *Echoes of Scripture in the Gospels*, 191–280.

228 See Bock, *Theology of Luke and Acts*, 407–28.

229 Hays, *Moral Vision*, 113, citing the Old Testament narratives of Abraham and Sarah (Gen. 17–18) and Hannah (1 Sam. 1–2) as examples. As Hays observes, “Luke neither quotes these passages nor calls attention to the typology by means of any citation formula; nonetheless, the reader who knows the Old Testament background will discern how Luke has woven these motifs seamlessly into his story.” Thus, Luke’s Gentile readers are subtly educated as to the Old Testament background of the story of Jesus while his Scripture-literate readers are presented with evidence that God’s promises to Israel were fulfilled in Jesus.

230 Cf. Joel B. Green, *The Gospel of Luke*, NICNT (Grand Rapids, MI: Eerdmans, 1997), 63, 135, 164.

[231](#) Emerson, *Christ and the New Creation*, 52.

[232](#) On Jesus as the Davidic royal Messiah in Luke's Gospel, see Mark L. Strauss, *The Davidic Messiah in Luke-Acts: The Promise and Its Fulfillment in Lukan Christology*, JSNTSup 110 (Sheffield, UK: Sheffield Academic Press, 1995); Sarah Harris, *The Davidic Shepherd King in the Lukan Narrative*, LNTS 558 (London: Bloomsbury T&T Clark, 2016); and Hays, *Echoes of Scripture in the Gospels*, 230–37, who notes “Davidic categories in the apostolic proclamation in Acts” (231–33; cf., e.g., Acts 2:34–36; 13:34–35; 15:16–17).

[233](#) Pao, *Acts and the Isaianic New Exodus*, 37–69.

[234](#) Cf. Hays, “Liberation of Israel in Luke-Acts,” 104, who observes that Luke “is content to *allude* to this well-known messianic promise without any citation formula,” a technique “characteristic of Luke’s style of intertextual narration,” which assumes that 2 Samuel is a part of his readers’ “encyclopedia of reception.”

[235](#) Cf. Gen. 12:1–3; 17:1–8; 18:18; 22:15–18; Acts 2:39. See the discussion in Hays, “Liberation of Israel in Luke-Acts,” 104–5.

[236](#) Cf. Isa. 9:2. On the messianic overtones, see Hays, *Echoes of Scripture in the Gospels*, 230–31, who notes that *anatolē* can also mean “branch” (cf. esp. Zech. 3:8; see also Zech. 6:12; on the Messiah as “branch,” see Isa. 11:1–5; Jer. 23:5). See also Simon J. Gathercole, *The Pre-existent Son: Recovering the Christologies of Matthew, Mark, and Luke* (Grand Rapids, MI: Eerdmans, 2006), 238–42, who argues that the phrase “from on high” may hint at Jesus’s preexistence.

237 Luke 2:22–24: cf. Ex. 13:12; Lev. 12:8. See also Luke 2:39: “And when they had performed everything according to the Law of the Lord.” See Andreas J. Köstenberger, “Presenting Jesus at the Temple,” *Biblical Illustrator* (Winter 2020–21): 26; Hays, *Echoes of Scripture in the Gospels*, 208.

238 See Hays, *Echoes of Scripture in the Gospels*, 217–18. Note also that Luke’s characterization of Jesus in 2:40 and 52 unmistakably echoes that of Samuel in 1 Sam. 2:21 and 26.

239 An *inclusio* with Acts 28:28. See Hays, *Echoes of Scripture in the Gospels*, 216–17; idem, “Liberation of Israel in Luke-Acts,” 105.

240 See the detailed discussion of Jesus’s genealogy according to Luke in Dawson, *All the Genealogies of the Bible*, who stresses that not only Matthew but also Luke traces Jesus’s ancestry patrilineally, that is, through Joseph’s line. See also Bock, *Theology of Luke and Acts*, 99–103.

241 See Hays, *Echoes of Scripture in the Gospels*, 215–18. Though note that Luke, quoting Jesus, refers to Mal. 3:1 later in his Gospel (7:24–28).

242 Note, however, that the quote ends with “to proclaim the year of the LORD’s favor,” cutting off the phrase “and the day of vengeance of our God” (Isa. 61:2), as Jesus, at his first coming, came to bring salvation, not judgment. This is noted by many commentators, including Joseph A. Fitzmyer, *The Gospel according to Luke: Introduction, Translation, and Notes*, AB 28 (Garden City, NY: Doubleday, 1981, 1985), 533. However, Hays challenges the conventional understanding and argues that the omitted line need not necessarily be understood in a negative sense (*Echoes of Scripture in the*



*Gospels*, 226–28). He concludes, “By leaving the quotation unfinished, Luke leaves the matter open for the reader, who will come to understand as the story unfolds that the appearance of Jesus on the scene does indeed hold out both possibilities, either destruction for those who stand against God or salvation for those who embrace the announcement of the Lord’s Spirit-anointed Servant” (228). Also, in the Old Testament context, salvation for God’s people and judgment on their enemies are viewed as two sides of the same coin, for a judgment of Israel’s enemies means salvation for Israel.

[243](#) Hays, “Liberation of Israel in Luke-Acts,” 107–9.

[244](#) The intensification of the notion of “release” (i.e., liberation or deliverance) is brought about by Luke’s fusion of Isa. 61:1–2 with Isa. 58:6—the word is found in both passages—and establishes a connection with the year of Jubilee mandated in Leviticus 25, where the word is used as well (see v. 10), not to mention resonances with both the first and the new exodus. Readers equipped with “Israel’s encyclopedia of reception” will have no difficulty discerning how Jesus here announces a new exodus and a Jubilee, denoting his redemptive mission providing forgiveness of sins. See the discussion in Hays, *Echoes of Scripture in the Gospels*, 228–29.

[245](#) Hays, “Liberation of Israel in Luke-Acts,” 109, states that in 4:16–30, “Jesus announces the fulfillment of the Isaianic hope of national restoration and challenges conventional conceptions of national privilege.” He adds, “No other story illuminates more clearly the way in which Luke’s Jesus carries forward the story of Israel’s redemption . . . while at the same

time transforming that story into something different and surprising—and thereby arousing opposition and division.”

[246](#) Hays, “Liberation of Israel in Luke-Acts,” 108. See also the echo of the former story at Luke 7:11–17 (on which see below) and the connection between Luke 1:5–17 and 1 Kings 16:29–17:1. On connections between Luke’s Gospel and the Former Prophets (esp. Samuel and Kings), see Thomas L. Brodie, *The Birthing of the New Testament: The Intertextual Development of the New Testament Writings* (Sheffield, UK: Sheffield Phoenix, 2006), 284–89, 291–382.

[247](#) As Luke does throughout his work, he here features a dual reference—to both Elijah and Elisha—likely due to the minimum-of-two-or-three-witnesses requirement in Deuteronomy (17:6; 19:15).

[248](#) Cf. Hays, *Echoes of Scripture in the Gospels*, 229, who calls this an “act of subversive Bible-reading.” He adds, “By bringing together texts from Isaiah about a new exodus and the liberation of Israel with texts from 1 and 2 Kings about prophetic acts of grace toward non-Israelites, Jesus sketches a new and provocative plot line for Israel’s story, one in which the role of the Servant as a ‘light to the nations’ takes on new prominence.” At the same time, while challenging narrow Jewish exclusivism, Jesus announces “the fulfillment of the Isaianic hope of national restoration” (230). Cf. Peter Mallen, *The Reading and Transformation of Isaiah in Luke-Acts*, LNTS 367 (London: T&T Clark, 2008), 108–13.

[249](#) Cf. Hays, *Echoes of Scripture in the Gospels*, 237–39.

[250](#) Cf. also Elisha’s raising the son of the Shunammite (2 Kings 4:18–37).

[251](#) See Luke 4:18–19; cf. Isa. 58:6; 61:1–2. Hays, *Echoes of Scripture in the Gospels*, 202; Pao, *Acts and the Isaianic New Exodus*.

[252](#) On Luke's travel narrative, see Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 327–33; Strauss, *Four Portraits, One Jesus*, 273–75, and the discussion above. On connections between the Lukan travel narrative and the Elijah/Elisha narrative, see Emerson, *Christ and the New Creation*, 52–54, mostly summarizing Brodie, *Birthing of the New Testament*.

[253](#) See Hays, *Echoes of Scripture in the Gospels*, 202, citing Thomas L. Brodie, *The Crucial Bridge: The Elijah-Elisha Narrative as an Interpretive Synthesis of Genesis–Kings and a Literary Model for the Gospels* (Collegeville, MN: Liturgical Press, 2000).

[254](#) Cf. the discussion of dissimilarities in Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, CT: Yale University Press, 1993), 140–42.

[255](#) The reference to Sidon constitutes another allusion to Elijah's ministry, as it is there that Elijah ministered to the widow of Zarephath and even raised her son from the dead (1 Kings 17:8–24). The Old Testament contains numerous prophecies announcing God's judgment on the ancient Phoenician (Gentile) coastal cities of Tyre and Sidon, located on the eastern shore of the Mediterranean (Isa. 23; Ezek. 26–28; Joel 3:4–16; Amos 1:9–10; Zech. 9:1–4). The Babylonian ruler Nebuchadnezzar laid siege to Tyre for thirteen years (586–573 BC); later, Alexander the Great captured the city after a seven-month siege (322 BC); the Persian ruler Artaxerxes III

(358–338 BC) invaded Phoenicia and conquered Sidon (for some background, see Benjamin Garstad, “Nebuchadnezzar’s Siege of Tyre in Jerome’s *Commentary on Ezekiel*,” *Vigiliae Christianae* 70 [2016]: 175–92). In the first century, crowds from Tyre and Sidon came to hear Jesus (Mark 3:7–8; Luke 6:17), and Jesus ministered to a Syrophoenician woman (Matt. 15:21–28; Mark 7:25–30; not included in Luke). On Jesus as a rejected prophet in the tradition of the Hebrew Scriptures, see Jocelyn McWhirter, *Rejected Prophets: Jesus and His Witnesses in Luke-Acts* (Minneapolis: Fortress, 2013).

[256](#) Cf. Hays, *Echoes of Scripture in the Gospels*, 209, who points out that, unlike in the Matthean and Markan parallels (Matt. 22:34–40; Mark 12:28–34), in Luke it is not Jesus but a Jewish expert in the law who articulates the centrality of the love command, which has the effect of showing that Jesus did not innovate but merely reinforced a command already commonly recognized as central.

[257](#) Stephen makes this same point in his speech in Acts 7.

[258](#) On Jesus’s ministry as prophet predicting the judgment and fall of Jerusalem, see 4.7.3.2. On Luke 13:34, see Bruce N. Fisk, “*See My Tears: A Lament for Jerusalem* (Luke 13:31–35; 19:41–44),” in *Word Leaps the Gap*, 156–59.

[259](#) See the discussion in Hays, *Echoes of Scripture in the Gospels*, 202–4, who says Luke here “links the church’s present identity to the foundational story of Israel’s liberation” (203).

[260](#) Cf. Matt. 10:34–36; see also Luke 14:26, 33. See Hays, *Echoes of Scripture in the Gospels*, 210, who detects in this set

of passages an oblique echo of Deut. 33:8–9, which harks back to the golden calf incident at Ex. 32:25–29.

[261](#) See Hays, *Echoes of Scripture in the Gospels*, 205.

[262](#) For a penetrating analysis, see Hays, *Echoes of Scripture in the Gospels*, 205–7, who says the rich man culpably ignored the ethos enunciated in passages such as Deut. 15:7–8.

[263](#) See Hays, *Echoes of Scripture in the Gospels*, 209–10.

[264](#) See Hays, *Echoes of Scripture in the Gospels*, 240; Fisk, “See My Tears,” 170–75.

[265](#) On “Jesus as Kyrios,” see Hays, *Echoes of Scripture in the Gospels*, 253–54; more broadly, see “Jesus as Lord and God of Israel” in Hays, *Echoes of Scripture in the Gospels*, 243–62. As Hays maintains, “Luke’s Christology of divine identity requires a fundamental rethinking of our notion of ‘God’” (280). See also C. Kavin Rowe, *Early Narrative Christology: The Lord in the Gospel of Luke*, BZNW 139 (Berlin: de Gruyter, 2006); and the discussion of Jesus’s logic and theology in the present passage at 5.1.1.1.

[266](#) In both cases, the verb used is διαστρέφω (see also Ex. 5:4 LXX). Cf. Hays, *Echoes of Scripture in the Gospels*, 240, who speaks of the “characteristic Lukan literary technique of projecting a flickering precursor image on a backdrop behind the center-stage action,” which helps those perceiving the connection to “gain a deepened sense of the scene’s dramatic complexities” (240) and to “appreciate the narrative irony and the final reversal of fortunes that it foreshadows” (241).

[267](#) Cf. Hays, *Echoes of Scripture in the Gospels*, 235–36, who notes that both Psalms 22 and 30 are lament psalms and

psalms of David the righteous sufferer. Hays notes that Luke employs a “reading strategy that proposes the crucified and risen Jesus as the hermeneutical key to Israel’s Scripture, while finding the key to understanding Jesus’ messianic vocation in the Davidic psalms” (237).

268 One of these two disciples is identified as Cleopas (24:18); the name of the other disciple is unknown. Some have speculated that the second person may have been Cleopas’s wife, though more likely it was another male disciple (cf. Jesus’s pattern of sending disciples out two by two; cf., e.g., Luke 10:1; see also Mark 6:7).

269 See Hays, *Echoes of Scripture in the Gospels*, 221–24, who points out the irony in the disciples’ affirmation that Jesus was “a prophet mighty in deed and word before God and all the people” (24:19). While Jesus repeatedly identifies himself as a prophet (4:24; 13:33), this hardly reflects a comprehensive grasp of his true identity. In *Reading Backwards*, Hays notes that many modern critics ascribe to Luke a low Christology, similar to that of the Emmaus disciples (57). See his discussion of Luke 24 (55–57) and his treatment of “intimations of divine identity Christology in Luke’s Gospel” (60–74). Regarding possible echoes of the Elisha narrative in 2 Kings 6 in the Emmaus road account, see Hays, *Echoes of Scripture in the Gospels*, 241–43.

270 See Pao, *Acts and the Isaianic New Exodus*, 84–90; Hays, *Echoes of Scripture in the Gospels*, 234, who sums up the Psalms’ significance by noting that the David of the Psalms is a righteous sufferer and that the lament psalms, in particular, “adumbrate the narrative pattern that is both reenacted and

newly illuminated in the story of Jesus' crucifixion, resurrection, and exaltation."

[271](#) For a study of the early church's mission grounded in the Lukan commissioning narrative, see Brian J. Tabb, *After Emmaus: How the Church Fulfills the Mission of Christ* (Wheaton, IL: Crossway, 2021).

[272](#) Cf. esp. Joshua W. Jipp, "Luke's Scriptural Suffering Messiah: A Search for Precedent, a Search for Identity," *CBQ* 72 (2010): 255–74.

[273](#) See Bock, *Theology of Luke and Acts*, 130–34.

[274](#) Cf. Hays, *Moral Vision*, 113: "Unlike Matthew, who focuses on the fulfillment of prophetic *predictions*, Luke has a subtler perception of the continuity between Scripture and his own narrative." As Hays notes, "not only the language [adopting septuagintal diction] but also the plot structure of Luke's narrative reflects patterns derived from the Old Testament." Hays observes that, while the Matthean fulfillment quotations "treat the Old Testament as a book of inspired oracles pointing to future events fulfilled in the singular person of Jesus," Luke views the Old Testament "as a book of self-involving *promises* made by God to the people of Israel: through his covenant promise, God has bound himself to this particular people and can therefore be trusted to rescue them from oppression" (*Echoes of Scripture in the Gospels*, 192 [emphasis original]).

[275](#) See Bock, *Theology of Luke and Acts*, 291–97; Christoph Stenschke, *Luke's Portrait of Gentiles Prior to Their Coming to Faith*, WUNT 2/108 (Tübingen: Mohr Siebeck, 1999); Stephen G. Wilson, *The Gentiles and the*

*Gentile Mission in Luke-Acts*, SNTSMS 23 (Cambridge: Cambridge University Press, 1973).

[276](#) Cf. Hays, *Echoes of Scripture in the Gospels*, 194, who observes that Luke creates a sense of anticipation in both his Gospel and Acts (cf. Luke 1:1; Acts 1:6) and notes that “Luke’s Gospel story sets up narrative expectations that are satisfied or brought to closure only in Acts. The Gospel—like Israel’s Scripture—points beyond itself.” Emerson, *Christ and New Creation*, 55, contends that Matthew’s new Moses theme, Mark’s new exodus theme, and Luke’s portrait of Jesus as the prophet-king of Israel all can be subsumed under the “new creation” theme, but this seems to sacrifice manifest diversity of expression for the sake of streamlining Emerson’s “new creation” theme as the goal of the biblical narrative. Perhaps Emerson senses this reductionism himself as he adds that John makes the new creation theme “much more plain” (amounting to an admission that it is not that plain in the first three Gospels?).

[277](#) Andreas J. Köstenberger, “John’s Appropriation of Isaiah’s Signs Theology: Implications for the Structure of John’s Gospel,” *Themelios* 43, no. 3 (2018): 376–86.

[278](#) For a brilliant, yet ahistorical study of John’s literary design, see the hugely influential work by R. Alan Culpepper, *Anatomy of the Fourth Gospel: A Study in Literary Design* (Philadelphia: Fortress, 1983); see also Mark W. G. Stibbe, *John as Storyteller: Narrative Criticism and the Fourth Gospel*, SNTSMS 73 (Cambridge: Cambridge University Press, 1994). In Matthew, Jesus’s teaching is conveyed primarily in the form of five major portions or “books of Jesus” (see 8.2 above). In



John, Jesus's teaching is conveyed primarily in the form of seven major discourses in the Book of Signs focusing on Jesus's identity: Jesus as (1) the "lifted-up" Son of Man (3:5–15); (2) the giver of the life-giving Spirit and the new place of worship (4:10–26); (3) the divine Son who has authority to judge (5:19–47); (4) the bread of life (6:32–58); (5) the light of the world (8:12–58); (6) the good shepherd (10:1–18); and (7) the concluding summary monologue (12:44–50). In the Book of Exaltation, Jesus's farewell, including his final prayer (13:31–17:26), focuses on his preparation of the new messianic community. Cf. Philip F. Bartholomä, *The Johannine Discourses and the Teaching of Jesus in the Synoptics: A Contribution to the Discussion Concerning the Authenticity of Jesus' Words in the Fourth Gospel* (Tübingen: Francke, 2012), whose list is similar but whose primary concern is to provide a tentative defense of John's historicity. On John's relationship with Mark, see Richard Bauckham, "John for Readers of Mark," in *The Gospels for All Christians: Rethinking the Gospel Audiences*, ed. Richard Bauckham (Grand Rapids, MI: Eerdmans, 1998), 147–71.

279 Andreas J. Köstenberger, "John's Transposition Theology: Retelling the Story of Jesus in a Different Key," in *Earliest Christian History: History, Literature, and Theology. Essays from the Tyndale Fellowship in Honor of Martin Hengel*, ed. Michael F. Bird and Jason Maston, WUNT 2/320 (Tübingen: Mohr Siebeck, 2012), 191–226. Regarding the converse question (i.e., the possible influence of Johannine tradition on Luke's Gospel), see Paul N. Anderson, "Interfluent, Formative, and Dialectical: A Theory of John's

Relation to the Synoptics,” in *Für und wider die Priorität des Johannesevangeliums*, ed. Peter Leander Hofrichter (Hildesheim, Germany: Georg Olms, 2002), 19–58.

[280](#) On the genre of John’s Gospel, see Andreas J. Köstenberger, “The Genre of the Fourth Gospel and Greco-Roman Literary Conventions,” in *Christian Origins and Greco-Roman Culture: Social and Literary Contexts for the New Testament*, vol. 1: *Early Christianity in Its Hellenistic Context*, ed. Stanley E. Porter and Andrew W. Pitts, Texts and Editions for New Testament Study (Leiden: Brill, 2012), 435–62. On the Gospels as ancient biographies, see Keener, *Christobiography*; Richard A. Burridge, *What Are the Gospels? A Comparison with Graeco-Roman Biography* (Waco, TX: Baylor University Press, 2018); and Bond, *First Biography of Jesus*. However, see McGrew, *Mirror or the Mask*, 67–86, for a dissenting voice and appropriate cautions. See also McGrew’s trenchant critique of the views of scholars such as Craig Evans, Craig Keener, and Michael Licona on the (lack of) historicity of John’s Gospel in *The Eye of the Beholder: The Gospel of John as Historical Reportage* (Chillicothe, OH: DeWard, 2021), 6–14, 23–25 et passim.

[281](#) Still useful is Leon Morris, “Was the Author of the Fourth Gospel an Eyewitness?,” in *Studies in the Fourth Gospel* (Grand Rapids, MI: Eerdmans, 1969), 139–214. See also Richard Bauckham, “Historiographical Characteristics in the Gospel of John,” *NTS* 53 (2007): 17–36 (though Bauckham does not affirm apostolic authorship). Contra Jörg Frey, “The Gospel of John as a Narrative Memory of Jesus,” in *Memory and Memories in Early Christianity: Proceedings of the*

*International Conference Held at the Universities of Geneva and Lausanne (June 2–3, 2016)*, ed. Simon Buttica and Enrico Norelli, WUNT 1/398 (Tübingen: Mohr Siebeck, 2018), 261–84, who contends that “[i]n John, ‘memory’ or ‘remembering’ does not point to an individual or a group who could still be an ‘eyewitness,’ ‘earwitness,’ or provide historical continuity with the origins of a human or social subject” (283).

[282](#) See, e.g., Andreas J. Köstenberger, *A Theology of John’s Gospel and Letters: The Word, the Christ, the Son of God*, BTNT (Grand Rapids, MI: Zondervan, 2009); idem, *Signs of the Messiah: An Introduction to John’s Gospel* (Bellingham, WA: Lexham, 2021), ch. 1; McGrew, *Eye of the Beholder*, 92–147 (see esp. her critique of Richard Bauckham’s view on pp. 136–47). For an overview of critical views, see Robert Kysar, “The Dehistoricizing of the Gospel of John,” in *John, Jesus, and History, Volume 1: Critical Appraisals of Critical Views*, ed. Paul N. Anderson, Felix Just, and Tom Thatcher, SBLSymS 44 (Atlanta: SBL, 2007), 75–102.

[283](#) These are the positions proffered by scholars such as Martin Hengel (*Die johanneische Frage: Ein Lösungsversuch*, WUNT 1/67 [Tübingen: Mohr Siebeck, 1993]); Richard Bauckham (*The Testimony of the Beloved Disciple: Narrative, History, and Theology in the Gospel of John* [Grand Rapids, MI: Baker, 2007]; see also idem, *Jesus and the Eyewitnesses*; and Wright and Bird, *New Testament in Its World*).

[284](#) The classic works are J. Louis Martyn, *History and Theology in the Fourth Gospel*, NTL, 3rd ed. (Louisville: Westminster John Knox, 2003); and Raymond E. Brown, *The*

*Community of the Beloved Disciple: The Life, Love, and Hates of an Individual Church in New Testament Times* (Mahwah, NJ: Paulist, 1979). For critiques, see Edward W. Klink III, *The Sheep of the Fold: The Audience and Origin of the Gospel of John*, SNTSMS 141 (Cambridge: Cambridge University Press, 2007); Wally V. Cirafesi, “The Johannine Community Hypothesis (1968–Present): Past and Present Approaches and a New Way Forward,” *CurBR* 12 (2014): 173–93; Bauckham, *Gospels for All Christians*, esp. 9–48.

[285](#) Cf. John 13:23–25; 18:15–16; 20:2–9; 21:2–8; Acts 3–4; 8:14–25.

[286](#) On John’s close association with Peter in the Fourth Gospel, see esp. Kevin Quast, *Peter and the Beloved Disciple: Figures for a Community in Crisis*, JSNTSup 32 (Sheffield, UK: JSOT, 1989) (though we do not share his adherence to a form of the “Johannine community hypothesis”); Paul N. Anderson, *Christology of the Fourth Gospel: Its Unity and Disunity in the Light of John 6* (Valley Forge, PA: Trinity Press International, 1997), 221–51 (though we do not share his penchant for highly conjectural and complicated theories regarding the John-Synoptics relationship); and Bauckham, *Jesus and the Eyewitnesses*, 393–402 (though we do not concur with his view of non-apostolic authorship by “John the Elder”).

[287](#) On the central position of vv. 11–12 in John’s introduction, see R. Alan Culpepper, “The Pivot of John’s Prologue,” *NTS* 27 (1980–81): 1–31.

[288](#) Concerning the reference to Jesus as “the only God,” Θεός (“God”) is the most ancient extant reading and likely

original (note its presence, whether articular or anarthrous, in  $\P 66$ ,  $\P 75$ ,  $\S^*$ , and B). Not only is  $\theta\epsilon\acute{o}\varsigma$  clearly the harder reading; it is eminently plausible that a given scribe would seek to align the wording of 1:18 with later passages such as 3:16 or 3:18. See the discussion and extended rationale in Metzger, *Textual Commentary on the Greek New Testament*, 169–70; Murray J. Harris, *Jesus as God: The New Testament Use of Theos in Reference to Jesus* (Grand Rapids, MI: Baker, 1992; repr., Eugene, OR: Wipf & Stock, 2008), 78–80. The *Greek New Testament, Produced at Tyndale House, Cambridge* appears to depart from its own stated principle of giving priority to ancient attestation by rejecting  $\theta\epsilon\acute{o}\varsigma$  in favor of  $\upsilon\acute{\iota}\acute{o}\varsigma$  (“Son”).

289 Cf. Matthew’s oscillating pattern of narrative/discourse in his presentation of Jesus as Messiah in word and deed. Rudolf Bultmann was astute to realize that Jesus’s signs and discourses provide the backbone of John’s Gospel. However, Bultmann’s two-source theory—positing a “signs source” and a “discourse source”—not to mention his historical background reconstruction of John as an essentially Gnostic document is unduly speculative. See Rudolf Bultmann, *The Gospel of John: A Commentary*, trans. George R. Beasley-Murray (Louisville: Westminster John Knox, 1971); see also Robert Fortna, *The Gospel of Signs: A Reconstruction of the Narrative Source Underlying the Fourth Gospel*, SNTSMS 11 (Cambridge: Cambridge University Press, 1970). On the seven signs of Jesus in John’s Gospel and a case for the temple clearing as a Johannine sign, see Andreas J. Köstenberger, “The Seventh Johannine Sign: A Study in John’s Christology,” *BBR* 5 (1995): 87–103; idem, *Signs of the Messiah*, passim;

contra Brandon D. Crowe, “The Chiastic Structure of Seven Signs in the Gospel of John: Revisiting a Neglected Proposal,” *BBR* 28 (2018): 65–81 (followed by Gladd, *Handbook on the Gospels*, 322, who does not include the temple clearing but instead identifies Jesus’s death/resurrection as the seventh sign). However, Jesus’s death/resurrection is the reality or fulfillment to which several of the signs point (e.g., the temple clearing [2:18–22], the raising of Lazarus [11:25; cf. chart in Gladd, *Handbook on the Gospels*, 357]) and therefore cannot itself be a sign. How can a sign point to another sign? And if so, what is the fulfillment? Thus, the chiasm is rendered highly implausible; in any case, macro-chiasms are generally suspect.

290 Note the unusual second-person plural reference by which John directly addresses his readers. On the dual ending of John’s Gospel, see J. Breck, “John 21: Appendix, Epilogue, or Conclusion?,” *St. Vladimir’s Theological Quarterly* 36 (1992): 27–49; Beverly R. Gaventa, “The Archive of Excess: John 21 and the Problem of Narrative Closure,” in *Exploring the Gospel of John: In Honor of D. Moody Smith*, ed. R. Alan Culpepper and Clinton C. Black (Louisville: Westminster John Knox, 1996), 240–52, who contends that chs. 20 and 21 pursue “different strategies of closure.” Cf. the dual ending in 1 John, with the purpose statement at 5:13 followed by the concluding portion of the letter (vv. 14–21).

291 See Andreas J. Köstenberger, “‘I Suppose’ (οἶμαι): The Conclusion of John’s Gospel in Its Contemporary Literary and Historical Context,” in *The New Testament in Its First Century Setting: Essays on Context and Backgrounds in Honour of B. W. Winter on His 65th Birthday*, ed. P. J. Williams, A. D.

Clarke, P. M. Head, and D. Instone-Brewer (Grand Rapids, MI: Eerdmans, 2004), 72–88.

[292](#) On possible liturgical pieces in John’s Gospel, see Kyle Matthew Taft, “Identifying Liturgical Material in the Gospel of John: A Criteria-Based Analysis of the Fourth Gospel” (PhD diss., Midwestern Baptist Theological Seminary, 2021). Taft identifies 1:1–18; 3:16–21, 31–36; 10:7–18, and a portion of the Farewell Discourse as liturgical, possibly having been written by John himself prior to incorporating it into the Gospel. On worship in John, see Donald Roe Love III, “Jesus as the Temple and the Fulfillment of the Feasts: Worship in John,” in *Biblical Worship: Theology for God’s Glory*, Biblical Theology for the Church, ed. Benjamin K. Forrest, Walter C. Kaiser Jr., and Vernon M. Whaley (Grand Rapids, MI: Kregel Academic, 2021), 364–76.

[293](#) See Marianne Meye Thompson, *The Humanity of Jesus in the Fourth Gospel* (Philadelphia: Fortress, 1988).

[294](#) Note that θεός here has two distinct referents: the Word was *with* God, and the Word was God. This at once raises the all-important—and for a narrow construal of Jewish monotheism, problematic—question of how someone other than YHWH can be legitimately referred to as θεός. See further the discussion below.

[295](#) See Köstenberger, *Signs of the Messiah*, chs. 4–6, esp. 73–75.

[296](#) Except, of course, that Jesus did not “make himself” equal with God—he was God.

[297](#) On this, see Andreas J. Köstenberger and Scott R. Swain, *Father, Son, and Spirit: The Trinity and John’s Gospel*,

NSBT 24 (Downers Grove, IL: InterVarsity Press, 2008), ch. 1. See also Richard Bauckham, *God Crucified: Monotheism and Christology in the New Testament* (Grand Rapids, MI: Eerdmans, 1998); Larry W. Hurtado, *One God, One Lord: Early Christian Devotion and Ancient Jewish Monotheism* (Edinburgh: T&T Clark, 1998); idem, *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity* (Grand Rapids, MI: Eerdmans, 2005); and Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove, IL: InterVarsity Press, 2006), ch. 4.

[298](#) See Köstenberger, “Seventh Johannine Sign”; see also idem, *Theology of John's Gospel and Letters*, 323–35 (see 323, n. 31 for additional bibliography); and idem, *Signs of the Messiah*, 35 (fig. 3).

[299](#) Jesus's “I am” sayings in John's Gospel identify him as the bread of life (6:35, 41); the light of the world (8:12; 9:5); the door of the sheep (10:7, 9); the good shepherd (10:11, 14); the resurrection and the life (11:25); the way, the truth, and the life (14:6); and the true vine (15:1, 5).

[300](#) Köstenberger, *Signs of the Messiah*, 107, 119 (figs. 13, 14, and 17, respectively).

[301](#) On the oscillating pattern between indoor and outdoor scenes in Jesus's Roman trial before Pilate, see 18:28–19:16a; on Jesus's Roman trial in John's Gospel, see Köstenberger, *Signs of the Messiah*, 161–65.

[302](#) See Deolito V. Vistar Jr., *The Cross-and-Resurrection: The Supreme Sign in John's Gospel*, WUNT 2/508 (Tübingen: Mohr Siebeck, 2019), 30–56, who similarly argues that John's “signs” refer to Jesus's deeds, whether miraculous or



otherwise (yet we do not concur with his primary thesis that Jesus's cross and resurrection constitute the supreme Johannine sign).

303 Köstenberger, "John's Transposition Theology."

304 Not to mention the fact that such a large multitude could hardly have been fed with 200 denarii worth of bread (6:7), much less with a boy's five barley loaves and two fish (6:9).

305 The sign of the healing of the man born blind in ch. 9, while not involving numerical symbolism, shares in the above-and-beyondness; the healing is utterly unprecedented: "Never since the world began has it been heard that anyone opened the eyes of a man born blind" (9:32).

306 Köstenberger, *Theology of John's Gospel and Letters*, 282–92.

307 Köstenberger, *Theology of John's Gospel and Letters*, 293–94.

308 See, e.g., Bultmann, *Theology of the New Testament*, 2:15–21, who claims that John's polarities reflect Gnostic dualism, yet that "the cosmological dualism of Gnosticism has become in John a *dualism of decision*" (21, emphasis original). However, see the compelling critique by Miroslav Volf, "Johannine Dualism and Contemporary Pluralism," *Modern Theology* 21 (2005): 189–217; and the older treatment by George Eldon Ladd, "The Johannine Dualism," in *A Theology of the New Testament*, rev. ed. (Grand Rapids, MI: Eerdmans, 1993), 259–73. For a comparison between Qumran dualism and John's Gospel, see James H. Charlesworth, "A Critical Comparison of the Dualism in 1QS 3:13–4:26 and the 'Dualism' Contained in the Gospel of John," in *John and the Dead Sea*

*Scrolls*, ed. James H. Charlesworth, Christian Origins Library (New York: Crossroad, 1990), 76–106. For a comparative study of John’s “truth” terminology and the Qumran Community Rule (1QS), see Elizabeth W. Mburu, *Qumran and the Origins of Johannine Language and Symbolism, Jewish and Christian Texts in Contexts and Related Studies 8* (London: T&T Clark, 2010).

[309](#) See further the discussion at 8.5.3 below.

[310](#) Köstenberger, *Theology of John’s Gospel and Letters*, 341–49.

[311](#) Köstenberger, *Theology of John’s Gospel and Letters*, 349–53. See also Derek Tidball, “Completing the Circle: The Resurrection according to John,” *Evangelical Review of Theology* 30 (2006): 169–83; Jan A. DuRand, “Creation Motif in the Fourth Gospel: Perspectives on Its Narratological Function within a Judaistic Background,” in *Theology and Christology in the Fourth Gospel: Essays by the Members of the SNTS Johannine Literature Seminar*, ed. G. van Belle, J. G. Van der Watt, and P. Maritz, BETL 184 (Leuven, Belgium: Leuven University Press, 2005), 21–46, esp. 43–46; Jeannine K. Brown, “Creation’s Renewal in the Gospel of John,” *CBQ* 72 (2010): 72–90; Emerson, *Christ and the New Creation*; and Craig R. Koester and Reimund Bieringer, eds., *The Resurrection of Jesus in the Gospel of John*, WUNT 1/222 (Tübingen: Mohr Siebeck, 2008).

[312](#) Köstenberger, *Theology of John’s Gospel and Letters*, 370–93.

[313](#) Andreas J. Köstenberger, “The Father and I Are One (John 10:30),” *Tabletalk* (October 2015): 15–16.

[314](#) Köstenberger, *Theology of John's Gospel and Letters*, 393–402.

[315](#) See also the reference to an unnamed festival at 5:1 and to Dedication (Hanukkah) at 10:22. On Jesus's fulfillment of festal symbolism in John's Gospel, see Köstenberger, *Theology of John's Gospel and Letters*, 413–22. On the Passover theme in John's Gospel, see Stanley E. Porter, "Can Traditional Exegesis Enlighten Literary Analysis of the Fourth Gospel? An Examination of the Old Testament Fulfillment Motif and the Passover Theme," in *The Gospels and the Scriptures of Israel*, ed. Craig A. Evans and William R. Stegner, JSNTSup 104 (Sheffield, UK: Sheffield Academic Press, 1994), 396–428.

[316](#) Köstenberger, *Theology of John's Gospel and Letters*, 422–35. On the temple's destruction in the year AD 70 as an occasion for writing the Gospel, see Andreas J. Köstenberger, "The Destruction of the Second Temple and the Composition of the Fourth Gospel," in *Challenging Perspectives on the Gospel of John*, ed. John Lierman, WUNT 2/219 (Tübingen: Mohr Siebeck, 2006), 69–108. On the temple theme in John's Gospel, see also Mary L. Coloe, *God Dwells with Us: Temple Symbolism in the Fourth Gospel* (Collegeville, MN: Liturgical Press, 2001); Paul M. Hoskins, *Jesus as the Fulfillment of the Temple in the Gospel of John*, Paternoster Biblical Monographs (Carlisle, UK: Paternoster, 2007); Alan R. Kerr, *The Temple of Jesus' Body: The Temple Theme in the Gospel of John*, JSNTSup 220 (Sheffield, UK: Sheffield Academic Press, 2002); Mark Kinzer, "Temple Christology in the Gospel of John," *SBL Seminar Papers* 37 (1998): 447–64; Bill Salier, "The Temple in the Gospel according to John," in *Heaven on Earth:*

*The Temple in Biblical Theology*, ed. T. Desmond Alexander and Simon Gathercole (Carlisle, UK: Paternoster, 2004), 121–34.

[317](#) Köstenberger, *Theology of John's Gospel and Letters*, 436–56.

[318](#) Andrew T. Lincoln, *Truth on Trial: The Lawsuit Motif in the Fourth Gospel* (Peabody, MA: Hendrickson, 2000). For a study of the Johannine lawsuit motif against a Diaspora-Jewish and Greco-Roman background, see Per Jarle Bekken, *The Lawsuit Motif in John's Gospel from New Perspectives: Jesus Christ, Crucified Criminal and Emperor of the World*, NovTSup 158 (Leiden: Brill, 2014). For a rhetorical study of the Johannine lawsuit motif, see George L. Parsenios, *Rhetoric and Drama in the Johannine Lawsuit Motif*, WUNT 1/258 (Tübingen: Mohr Siebeck, 2010).

[319](#) We will discuss John's love ethic under the next heading below.

[320](#) Köstenberger, *Theology of John's Gospel and Letters*, 481–508.

[321](#) On the historicity of John's call narrative, see Andreas J. Köstenberger, "Who Were the First Disciples of Jesus? An Assessment of the Historicity of the Johannine Call Narrative (John 1:35–51)," in *John, Jesus, and History*, vol. 3: *Glimpses of Jesus through the Johannine Lens*, ed. Paul N. Anderson, Felix Just, and Tom Thatcher, *Early Christianity and Its Literature* 18 (Atlanta: SBL; Leiden: Brill, 2016), 189–99.

[322](#) On corporate metaphors in John's Gospel, see Köstenberger, *Theology of John's Gospel and Letters*, 500–504. Israel is called God's "flock" in Pss. 77:20; 78:52; 95:7 NIV; Isa. 40:11; Jer. 23:1; and Ezek. 34:11; and God's "vineyard" in Isa. 5.

323 Köstenberger, *Theology of John's Gospel and Letters*, 525–38. On the glory theme in John's writings, see Andreas J. Köstenberger, "The Glory of God in John's Gospel and Revelation," in *The Glory of God*, ed. Christopher W. Morgan and Robert A. Peterson, *Theology in Community* 2 (Wheaton, IL: Crossway, 2010), 207–26. On Jesus's death in John's Gospel, see Martinus C. de Boer, ed., *Johannine Perspectives on the Death of Jesus*, CBET 17 (Kampen: Kok Pharos, 1996); John Dennis, "Jesus' Death in John's Gospel: A Survey of Research from Bultmann to the Present with Special Reference to the Johannine Hyper-Texts," *CurBR* 4 (2006): 331–63; and John Paul Heil, *Blood and Water: The Death and Resurrection of Jesus in John 18–21*, CBQMS 27 (Washington, DC: Catholic Biblical Association of America, 1995).

324 For a study of suffering in John's Gospel, see Cory M. Marsh, "In This World You Have Affliction: A Johannine Theology of Christian Suffering" (PhD diss., Midwestern Baptist Theological Seminary, 2021). Marsh discusses the healing of the royal official's son (4:46–54), the opening of the eyes of the man born blind (ch. 9), the raising of Lazarus (ch. 11), the prediction of the disciples' future suffering (chs. 13–17), and the prediction of Peter's martyrdom (ch. 21). However, he does not treat Jesus's own suffering.

325 On John's mission theology, see Köstenberger, *Theology of John's Gospel and Letters*, 539–46. See also idem, *The Missions of Jesus and the Disciples according to the Fourth Gospel* (Grand Rapids, MI: Eerdmans, 1998); and Köstenberger and Swain, *Father, Son, and Spirit*, ch. 9.

326 Köstenberger, *Missions of Jesus and the Disciples*.

327 See Köstenberger, *Theology of John's Gospel and Letters*, 509–24; see also Francis J. Moloney, *Love in the Gospel of John: An Exegetical, Theological, and Literary Study* (Grand Rapids, MI: Baker Academic, 2013); Hays, *Moral Vision*, ch. 6. On John's ethic, see also Jan G. van der Watt and Ruben Zimmermann, eds., *Rethinking the Ethics of John: "Implicit Ethics" in the Johannine Writings*, Kontexte und Normen neutestamentlicher Ethik 3, WUNT 1/291 (Tübingen: Mohr Siebeck, 2012); the collection of essays in Sherri Brown and Christopher W. Skinner, eds., *Johannine Ethics: The Moral World of the Gospel and Epistles of John* (Minneapolis: Fortress, 2017); the studies by Karl Weyer-Menkhoff, *Die Ethik des Johannesevangeliums im sprachlichen Feld des Handelns*, Kontexte und Normen neutestamentlicher Ethik 5, WUNT 2/359 (Tübingen Mohr Siebeck, 2014); and Lindsey M. Trozzo, *Exploring Johannine Ethics: A Rhetorical Approach to Moral Efficacy in the Fourth Gospel Narrative*, WUNT 2/449 (Tübingen: Mohr Siebeck, 2017). Marshall, *New Testament Theology*, 494, notes that the term "grace," used in John's Gospel only in the prologue, "is in effect replaced by 'love'" (which, in turn, is not used in the prologue) in the body of the Gospel.

328 Michael J. Gorman, *Abide and Go: Missional Theosis in the Gospel of John* (Eugene, OR: Cascade, 2018), 126.

329 See Marianne Meye Thompson, "'His Own Received Him Not': Jesus Washes the Feet of His Disciples," in *The Art of Reading Scripture*, ed. Ellen F. Davis and Richard B. Hays (Grand Rapids, MI: Eerdmans, 2003), 258–73, who argues that the foot-washing is designed to teach that having a "share" in

Jesus (John 13:8) means “not only participating in his glorious kingdom but identifying with ‘the dominated and the wretched, the powerless and the marginal . . . , with the human condition at its most wretched and degraded, the death of the slave or the criminal’” (268, citing Richard Bauckham [“Reading Scripture as a Coherent Story,” in *Art of Reading Scripture*, 52]).

[330](#) See Christopher W. Skinner, “Love One Another: The Johannine Love Command in the Farewell Discourse,” in Brown and Skinner, *Johannine Ethics*, 25–42.

[331](#) Cf. 19:30; see also 3:14; 8:28; and 12:32–33. Note the reference to the universal scope of Jesus’s death in the last of these sayings: “And I, when I am lifted up from the earth, will draw *all people* to myself” (i.e., both Jews and Gentiles; cf. 12:20; see also 12:24–26).

[332](#) Hays, *Moral Vision*, 145.

[333](#) Hays, *Moral Vision*, 139, citing 13:34.

[334](#) Jack T. Sanders, *Ethics and the New Testament: Change and Development* (Philadelphia: Fortress, 1975), 100, cited in Hays, *Moral Vision*, 139.

[335](#) Hays, *Moral Vision*, 140. Note, however, that Hays espouses a form of the “Johannine community hypothesis” (146–47), on which see further the discussion below.

[336](#) See further below.

[337](#) Cf. Hays, *Moral Vision*, 145.

[338](#) Köstenberger, *Theology of John’s Gospel and Letters*, 513.

[339](#) Wayne A. Meeks, “The Ethics of the Fourth Evangelist,” in *Exploring the Gospel of John*, 317–26; see also

idem, "The Man from Heaven in Johannine Sectarianism," *JBL* 91 (1972): 44–72. For a critique of Meeks's position and that of other detractors, see Köstenberger, *Theology of John's Gospel and Letters*, 510–14.

[340](#) See esp. 17:18; 20:21. See Carlos Raúl Sosa Siliezar, *Savior of the World: A Theology of the Universal Gospel* (Waco, TX: Baylor University Press, 2019); Köstenberger, *Missions of Jesus and the Disciples*, ch. 5.

[341](#) Deut. 6:5; cf. Matt. 22:37–38; Mark 12:29–30; Luke 10:27. Note that Mark records Jesus citing the *Shema* at the very outset of Jesus's pronouncement regarding the most important commandment.

[342](#) Lev. 19:18; cf. Matt. 22:39; Mark 12:31; Luke 10:27. On Leviticus, see 3.1.3.2, where we argue that ch. 19 lies at the heart of Leviticus.

[343](#) See esp. Aelred Lacomara, "Deuteronomy and the Farewell Discourse (Jn 13:31–16:33)," *CBQ* 36 (1974): 65–84.

[344](#) But see Köstenberger, *Theology of John's Gospel and Letters*, ch. 13.

[345](#) See the literature and critiques cited at 8.5 above. Regarding implications for the Johannine mission theme, see esp. Köstenberger, *Missions of Jesus and the Disciples*, ch. 5.

[346](#) For a discussion of John's use of the Old Testament, see Andreas J. Köstenberger, "John," in Beale and Carson, *Commentary on the New Testament Use of the Old Testament*, 299–310. In what follows, we will treat relevant Old Testament passages in roughly chronological order. For a case study of the Johannine witness to the ultimate self-disclosure of God in Jesus, the Word made flesh, see Barrett, *Canon, Covenant,*



and Christology, ch. 4. See also the survey of Johannine Christology in *ibid.*, 250–83.

[347](#) Hays, *Moral Vision*, 140 (emphasis added).

[348](#) J. Scott Duvall and J. Daniel Hays, in keeping with their overall thesis, state, “Whether it is God’s incarnational presence through the Word made flesh or God’s sustaining presence through the ministry of the Paraclete . . . , God’s relational presence in John’s Gospel takes center stage” (*God’s Relational Presence: The Cohesive Center of Biblical Theology* [Grand Rapids, MI: Baker Academic, 2019], 279).

[349](#) Leon Morris, “Love,” in *Dictionary of Jesus and the Gospels*, ed. Joel B. Green, Scot McKnight, and I. Howard Marshall, 1st ed. (Downers Grove, IL: InterVarsity Press, 1992), 494–95.

[350](#) Cf. the recurrent phrase, “the next day” (1:29, 35, 43; 2:1 [“On the third day”]). On the creation theme in John’s Gospel, see Köstenberger, *Theology of John’s Gospel and Letters*, ch. 8; Carlos Raúl Sosa Siliezar, *Creation Imagery in the Gospel of John*, LNTS 546 (London: T&T Clark, 2015); Brown, “Creation’s Renewal in the Gospel of John,” 275–90; and Emerson, *Christ and the New Creation*, 56–60, who helpfully notes that Isaiah’s new exodus theme is designed to issue in a new creation (57).

[351](#) Wright and Bird, *New Testament in Its World*, 650.

[352](#) Wright and Bird, *New Testament in Its World*, 650; cf. N. T. Wright, *The Resurrection of the Son of God* (Minneapolis: Fortress, 2003), 667.

[353](#) See Andreas J. Köstenberger, “The Cosmic Drama and the Seed of the Serpent: An Exploration of the Connection

between Gen 3:15 and Johannine Theology,” in *The Seed of Promise: The Sufferings and Glory of the Messiah; Essays in Honor of T. Desmond Alexander*, ed. Paul Williamson and Rita Cefalu (Wilmore, KY: GlossaHouse, 2020), 265–85.

[354](#) Catrin H. Williams, “Patriarchs and Prophets Remembered: Framing Israel’s Past in the Gospel of John,” in *Abiding Words: The Use of Scripture in the Gospel of John*, ed. Alicia D. Myers and Bruce G. Schuchard, RBS 81 (Atlanta: SBL, 2015), 187–212.

[355](#) On the *Aqedah* in early Judaism, see Huizenga, “Matthean Jesus and the Isaac of the Early Jewish Encyclopedia,” 65–70.

[356](#) On Jacob, see Jerome H. Neyrey, “Jacob Traditions and the Interpretation of John 4:10–26,” *CBQ* 41 (1979): 419–37.

[357](#) See T. F. Glasson, *Moses in the Fourth Gospel*, SBT 1, no. 40 (London: SCM, 1963); Stanley Harstine, *Moses as a Character in the Fourth Gospel: A Study of Ancient Reading Techniques*, JSNTSup 229 (Sheffield, UK: Sheffield Academic Press, 2002); John Lierman, “The Mosaic Pattern of John’s Christology,” in *Challenging Perspectives on the Gospel of John*, WUNT 2/219, ed. John Lierman (Tübingen: Mohr Siebeck, 2006), 210–34; Wayne A. Meeks, *The Prophet King: Moses Traditions and the Johannine Christology*, NovTSup 14 (Leiden: Brill, 1967).

[358](#) Cf. Ex. 12:46; Num. 9:12; Ps. 34:20 (see Köstenberger, “John,” 503–4).

[359](#) Cf. John W. Pryor, *John: Evangelist of the Covenant People* (Downers Grove, IL: InterVarsity Press, 1992), 216, n. 8, who notes in particular the connection between the

terminology used in John 14:15–24 (“love,” “obey,” “live,” “know,” “see”) and both Ex. 33–34 and Deuteronomy.

[360](#) See Marianne Meye Thompson, “‘They Bear Witness to Me’: The Psalms in the Passion Narrative of the Gospel of John,” in *Word Leaps the Gap*, 267–83.

[361](#) See Franklin W. Young, “A Study of the Relation of Isaiah to the Fourth Gospel,” *ZNW* 46 (1955): 215–33; Catrin H. Williams, “Isaiah in John’s Gospel,” in *Isaiah in the New Testament*, 101–16; Ben Witherington, *Isaiah Old and New: Exegesis, Intertextuality, and Hermeneutics* (Minneapolis: Fortress, 2017).

[362](#) Köstenberger, “John’s Appropriation of Isaiah’s Signs Theology.”

[363](#) Cf. Godfrey Carruthers Nicholson, *Death as Departure: The Johannine Descent-Ascent Schema*, SBLDS 63 (Chico, CA: Scholars Press, 1983).

[364](#) Cf. Wilhelm Thüsing, *Die Erhöhung und Verherrlichung Jesu im Johannesevangelium*, 3rd ed., Neutestamentliche Abhandlungen 21.1/2 (Münster: Aschendorff, 1979).

[365](#) See Daniel J. Brendsel, “Isaiah Saw His Glory”: *The Use of Isaiah 52–53 in John 12*, BZNW 208 (Berlin: de Gruyter, 2014); Craig A. Evans, “Obduracy and the Lord’s Servant: Some Observations on the Use of the Old Testament in the Fourth Gospel,” in *Early Jewish and Christian Exegesis: Studies in Memory of William Hugh Brownlee*, ed. Craig A. Evans and William F. Stinespring, Homage Series 10 (Atlanta: Scholars Press, 1987), 221–36; James M. Hamilton Jr., “The

Influence of Isaiah on the Gospel of John,” *Perichoresis* 5, no. 2 (2007): 139–62; Williams, “Isaiah in John’s Gospel.”

[366](#) See William Randolph Bynum, “Quotations of Zechariah in the Fourth Gospel,” in *Abiding Words*, 47–74; Gary T. Manning, *Echoes of a Prophet: The Use of Ezekiel in the Gospel of John and in Literature of the Second Temple Period*, LNTS 270 (London: T&T Clark, 2004); Brian Neil Peterson, *John’s Use of Ezekiel: Understanding the Unique Perspective of the Fourth Gospel* (Minneapolis: Fortress, 2015); Bruce Vawter, “Ezekiel and John,” *CBQ* 26 (1964): 450–58.

[367](#) See discussion at 4.8 above.

[368](#) See also the quote of Ps. 118:25 at John 12:13.

[369](#) Note that in the original instance, it is YHWH who is pierced; in the present instance, it is Jesus. See Köstenberger, “John,” 504–6.

[370](#) Hays, *Echoes of Scripture in the Gospels*, 289. We are indebted to Hays for some of the insights in this paragraph. The idea of an intertextual “encyclopedia” can be traced back to Umberto Eco. See, e.g., Eco’s *Semiotics and the Philosophy of Language* (Bloomington: Indiana University Press, 1986), 68.

[371](#) Hays, *Echoes of Scripture in the Gospels*, 289.

[372](#) Born in Bethlehem, John 7:42; a shepherd, 10:11–18; a king, 1:49; 18:33–39; 19:3, 12–15, 19, 21 (the references to Jesus as “King of the Jews” in chs. 18 and 19 are instances of Johannine irony). On David in John’s Gospel, see Hays, *Echoes of Scripture in the Gospels*, 323–27. See also Margaret Daly-Denton, *David in the Fourth Gospel: The Johannine Reception of the Psalms*, AGJU 47 (Leiden: Brill, 2000).

[373](#) See, e.g., 1:14; 2:18–21; 4:19–24. Cf. Köstenberger, *Theology of John's Gospel and Letters*, ch. 10; Hays, *Echoes of Scripture in the Gospels*, 308–23; idem, “The Temple Transfigured: Reading Scripture with John,” ch. 5 in *Reading Backwards*, 75–92.

[374](#) Hays, *Echoes of Scripture in the Gospels*, 343.

[375](#) Hays, *Echoes of Scripture in the Gospels*, 345; “figural interpretation” establishes a connection between real persons or events in history (see Hays, *Reading Backwards*, 2 [emphasis original], citing Erich Auerbach, *Mimesis* [Princeton, NJ: Princeton University Press, 1968], 73; idem, “Figure,” in *Time, History, and Literature: Selected Essays of Erich Auerbach*, ed. James I. Porter, trans. Jane O. Newman [Princeton, NJ: Princeton University Press, 2014], 65–113). In this regard, Hays speaks of intertextual interpretation as focusing on “reception rather than production” (*Reading Backwards*, 2, citing Stefan Alkier, “Intertextuality and the Semiotics of Biblical Texts,” in *Reading the Bible Intertextually*, 3–21). Barrett, *Canon, Covenant, and Christology*, 35–36, n. 110, criticizes Hays for his methodology of reading backwards, as he believes Hays’s emphasis on a retrospective reading of the Old Testament insufficiently recognizes that God revealed certain patterns or types *prospectively*. Thus, we need not merely read backwards but also *forwards*; in fact, “We read backwards *in order to* read forwards” (35, emphasis original). However, it should be noted that Hays does acknowledge “anticipatory traces of God” in his divine “self-revelation” in the above-cited quote. In fact, he contends that “we learn to read the OT by *reading backwards*

from the Gospels, and—at the same time—we learn how to read the Gospels by *reading forwards* from the OT” (*Reading Backwards*, 4, emphasis original). Similarly, he insists that “the retrospective interpretation of an OT text as a figural precursor of a subsequent person or event does not deny or negate the historical reality of the precursor. Both the OT type and the NT antitype stand together as concrete disclosures of God’s activity in the world. Therefore, the hermeneutical current flows in both directions, and the ‘meaning’ of each pole in the typological correlation is enhanced by its relation to the other” (131, n. 24). For our part, we certainly do not subscribe to a “reading backwards” methodology that neglects the prospective dimension of divine revelation in Scripture but rather acknowledge God-embedded typology and development in the New Testament use of an Old Testament passage, pattern, or theme by Jesus and the New Testament writers.

[376](#) Cf. A. T. Robertson, who called Matthew’s Gospel “genealogical” and “for the Jews”; Mark’s Gospel “simply practical”; Luke’s Gospel “historical in classical style”; and John’s Gospel “distinctly theological,” noting that John assumes the first three Gospels and “proceeds to interpret Christ . . . from the eternal standpoint. To him the earthly life is a mere episode in the eternal life of the Word of God” (*New Testament Interpretation [Matthew–Revelation]: Notes on Lectures*, rev. ed. [Louisville: B. B. Hilbun, 1928], 19).

[377](#) On the Synoptic problem, see Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 175–90; Mark Goodacre, *The Synoptic Problem: A Way through the Maze* (London: T&T Clark, 2001); and Wright and Bird, *New*

*Testament in Its World*, 686–99. On the relation between John and the Synoptics, see Köstenberger, “John’s Transposition Theology”; James D. Dvorak, “The Relationship between John and the Synoptic Gospels,” *JETS* 41 (1998): 201–13; Bauckham, “John for Readers of Mark”; and Paul N. Anderson, “Incidents Dispersed in the Synoptics and Cohering in John: Dodd, Brown, and Johannine History,” in *Engaging with C. H. Dodd on the Gospel of John: Sixty Years of Tradition and Interpretation*, ed. Tom Thatcher and Catrin H. Williams (Cambridge: Cambridge University Press, 2013), 96–106.

**378** Contra Eta Linnemann, *Is There a Synoptic Problem? Rethinking the Literary Dependence of the First Three Gospels*, trans. Robert W. Yarbrough (Grand Rapids, MI: Baker, 1992). Stuhlmacher, *Biblical Theology*, 593, notes that the only Markan passages not included in Matthew are Jesus’s family’s concern (Mark 3:20–21), the parable of the mustard seed (4:26–29), the apostles’ return from their mission (6:30–31), the healing of a blind man at Bethsaida (8:22–26), and a few single verses (e.g., 2:27; 9:29, 48; 14:51; 15:44). On Matthew’s expansion of Mark (on the assumption of Markan priority), see *ibid.*, 593–96.

**379** See 6.1.1 above. For a defense of Matthean priority (though much of the presentation is highly conjectural), see David Alan Black, *Why Four Gospels? The Historical Origins of the Gospels*, 2nd ed. (Gonzalez, FL: Energion, 2010), drawing heavily on the work of Bernard Orchard. For a critique of Black’s thesis that Mark is placed between Matthew and Luke to provide a bridge between a Jewish and a Gentile Gospel, see Emerson, *Christ and the New Creation*, 48, n. 40, who rightly

points out that Luke is just as dependent on Old Testament narratives in his presentation of the story of Jesus as Matthew.

[380](#) Pace Bauckham, *Jesus and the Eyewitnesses*.

[381](#) I.e., having used Peter's eyewitness testimony as the major source underlying his account. Cf. Eusebius, *Historia ecclesiastica* 3.39.14–17 (c. AD 260–340), citing Papias (c. AD 60–130). For a treatment of Mark's Gospel as Petrine testimony, see Gene L. Green, *Vox Petri: A Theology of Peter* (Eugene, OR: Cascade, 2020). For a discussion of the titles or superscriptions of the Gospels, see Stuhlmacher, *Biblical Theology*, 561–62. Remarkably, when discussing the preposition “according to,” Stuhlmacher observes, “This linguistically conspicuous κατά is apparently intended to express two things: first authorship, and second the fact that the one gospel (of Jesus Christ) is not exhausted in the book of Mark (or Matthew and Luke) but is only testified to in a way that still leaves room for other testimonies to the same gospel” (561). Citing Martin Hengel, *Die Evangelienüberschriften*, Sitzungsberichte der Heidelberger Akademie der Wissenschaften, Philosophisch-Historische Klasse (Heidelberg: C. Winter, 1984), Stuhlmacher suggests that the superscriptions were likely added as soon as the Gospels were written, as they were needed to distinguish the Gospels from one another (562). More likely, given the identical form of the titles (“The Gospel according to . . .”), the titles were added when the four were brought together as a collection. See Richard Bauckham, “The Gospel of Mark: Origins and Eyewitnesses,” in *Earliest Christian History*, 146–48.



382 Matthew and John directly, Mark and Luke via *bona fide* eyewitnesses, such as Peter and others.

383 See Keener, *Christobiography*, passim.

384 E.g., Martin Hengel believed that Mark wrote first, Matthew and Luke both used Mark, and Matthew also used Luke (*Four Gospels and the One Gospel of Jesus Christ*, 208); cf. Armin D. Baum, “Die vier Evangelien und das eine Evangelium von Jesus Christus. Martin Hengels Gesamtsynthese zu den kanonischen Evangelien,” *Theologische Beiträge* 40 (2009): 352–54. Hays, *Reading Backwards*, xiv, likewise holds to Markan priority, but rather than posit the existence of a second joint source for Matthew and Luke (Q), thinks it more likely that Luke knew Matthew.

385 Andreas J. Köstenberger, “April 3, A.D. 33: Why We Believe We Can Know the Exact Date Jesus Died,” *First Things* (April 3, 2014); Andreas J. Köstenberger and Justin Taylor, *The Final Days of Jesus: The Most Important Week of the Most Important Person Who Ever Lived* (Wheaton, IL: Crossway, 2014).

386 Including ethical teachings, on which see further below.

387 See briefly Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 190–91 and the literature cited there.

388 Though, in the final analysis, we would affirm that all Gospels were written for a universal readership that transcends their original local or regional audience. See Bauckham, *Gospels for All Christians*; Peter J. Williams, *Can We Trust the Gospels?* (Wheaton, IL: Crossway, 2018), 123–28, followed by Stuhlmacher, *Biblical Theology*, 568–69.

389 For skeptical approaches, see the matriarch of the feminist movement, Elisabeth Schüssler Fiorenza, *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins* (New York: Crossroad, 1984), who advocates a “hermeneutic of suspicion”; and Bart D. Ehrman, *Jesus, Interrupted: Revealing the Hidden Contradictions in the Bible* (San Francisco: HarperOne, 2009), who alleges numerous “hidden contradictions” in Scripture (not hidden to him, however). See the discussion in Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 130–40; the critique of feminist hermeneutics by Margaret Elizabeth Köstenberger, *Jesus and the Feminists: Who Do They Say That He Is?* (Wheaton, IL: Crossway, 2008), esp. ch. 8; and the critique of arguments advanced by skeptics such as Bart Ehrman in Andreas J. Köstenberger, Darrell L. Bock, and Joshua Chatraw, *Truth Matters: Confident Faith in a Confusing World* (Nashville: B&H, 2014); and, in more detail by the same authors, *Truth in a Culture of Doubt: Engaging Skeptical Challenges to the Bible* (Nashville: B&H, 2014).

390 For the history of research, see Köstenberger, “John’s Transposition Theology,” 193–97; Adelbert Denaux, ed., *John and the Synoptics*, BETL 101 (Leuven, Belgium: Leuven University Press/Peeters, 1992); Leon Morris, “The Relationship of the Fourth Gospel to the Synoptics,” in *Studies in the Fourth Gospel* (Grand Rapids, MI: Eerdmans, 1969), 15–64; D. Moody Smith, *John among the Gospels: The Relationship in Twentieth-Century Research* (Philadelphia: Fortress, 1992); Hans Windisch, *Johannes und die Synoptiker: Wollte der vierte Evangelist die älteren Evangelien ergänzen*

oder ersetzen? (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1926); and the discussion below.

[391](#) Dvorak, "Relationship between John and the Synoptic Gospels," 201.

[392](#) Percival Gardner-Smith, *Saint John and the Synoptic Gospels* (Cambridge: Cambridge University Press, 1938), who detected in John's Gospel "the type of first century Christianity which owed nothing to synoptic developments" (96).

[393](#) This constitutes an instance of the disjunctive fallacy. See, e.g., D. Moody Smith, *The Fourth Gospel in Four Dimensions: Judaism and Jesus, the Gospels and Scripture* (Columbia: University of South Carolina Press, 2008).

[394](#) John A. T. Robinson, "The New Look on the Fourth Gospel," in *Studia Evangelica*, ed. Kurt Aland et al., Texte und Untersuchungen 73 (Berlin: Akademie, 1959), 338–50; repr. in idem, *Twelve New Testament Studies*, SBT 1, no. 34 (London: SCM, 1962), 94–106, originally delivered as an address at a conference on "The Four Gospels in 1957." See the survey by Tom Thatcher, "The New Current through John: The Old 'New Look' and the New Critical Orthodoxy," in *New Currents through John: A Global Perspective*, ed. Francisco Lozada Jr. and Tom Thatcher, RBS 54 (Atlanta: SBL, 2006), 1–28. See also Paul N. Anderson, Felix Just, and Tom Thatcher, eds., *John, Jesus, and History*, vol. 1: *Critical Appraisals of Critical Views*, SBLSymS 44 (Atlanta: SBL, 2007).

[395](#) Note, however, that while the "new look" set out to rehabilitate the value of the Johannine tradition, it did not return to the traditional view of apostolic authorship.

396 Brown, *Community of the Beloved Disciple*; idem, “‘Other Sheep Not of This Fold’: The Johannine Perspective on Christian Diversity in the Late First Century,” *JBL* 97 (1978): 5–22; Oscar Cullmann, *The Johannine Circle* (Philadelphia: Westminster, 1976). R. Alan Culpepper, *The Johannine School: An Evaluation of the Johannine School Hypothesis Based on an Investigation of the Nature of Ancient Schools*, SBLDS 26 (Missoula, MT: Scholars Press, 1975); Oscar Cullmann, *Der johanneische Kreis: Sein Platz im Spätjudentum, in der Jüngerschaft Jesu und im Urchristentum: Zum Ursprung des Johannesevangeliums* (Tübingen: Mohr Siebeck, 1975); Martyn, *History and Theology in the Fourth Gospel*; and Meeks, “Man from Heaven in Johannine Sectarianism.”

397 Bauckham (*Jesus and the Eyewitnesses*) has lodged a compelling, even devastating, critique of such an unduly rigid source- or form-critical approach to the interpretation of the prehistory of the Gospels and has affirmed their character as eyewitness testimony (yet not apostolic in origin) in keeping with first-century historiographic conventions. One of his primary targets is James D. G. Dunn, *Jesus Remembered*, Christianity in the Making 1 (Grand Rapids, MI: Eerdmans, 2003) and some of his previous works. Similarly, Keener (*Christobiography*) has affirmed the historical reliability of both John and the Synoptics on a macro-level, while Williams (*Can We Trust the Gospels?*) has investigated the relationships between the Gospels on a micro-level. On the role of memory, see also Martin Hengel, “Eyewitness Memory and the Writing of the Gospels,” in *The Written Gospel*, ed. Markus Bockmuehl and Donald A. Hagner (Cambridge: Cambridge University

Press, 2005), 70–97; Markus Bockmuehl, *Seeing the Word: Refocusing New Testament Study*, Studies in Theological Interpretation (Grand Rapids, MI: Baker, 2006), esp. ch. 6. On the historical value of John's Gospel, see Martin Hengel, "Das Johannesevangelium als Quelle für die Geschichte des antiken Judentums," in *Judaica, Hellenistica et Christiana: Kleine Schriften II*, WUNT 1/109 (Tübingen: Mohr Siebeck, 1999), 293–334.

398 Köstenberger, "John's Transposition Theology": "A thorough reading of John's Gospel relative to the Synoptic witness surfaces various strands of evidence that converge to suggest that in addition to drawing on eyewitness recollection and possibly other oral or written sources, John in all probability deliberately and skillfully transposed Mark, and possibly Luke" (197; see the entire discussion on pp. 197–201). See also Richard Bauckham, "John for Readers of Mark," in Bauckham, *Gospels for All Christians*, 147–71; and the collected essays in Eve-Marie Becker, Helen K. Bond, and Catrin H. Williams, eds., *John's Transformation of Mark* (London: T&T Clark, 2021), esp. Harold W. Attridge, "John and Mark in the History of Research" (9–22; though it appears that none of the contributors considers "John" to be the apostle, and "transformation" is variously conceived as "hypertextuality" [Jean Zumstein], "rewriting" [Catrin Williams], "creative re-imagination" [Mark Goodacre], "transcending ancient historiography" [Eve-Marie Becker], "relecture" [Steve Hunt], "re-oralization" [Michael Labahn], or "dramatization" [Helen Bond]; see article summaries on pp. 2–7).

399 See the discussion of John's development of Synoptic miracles into an account of Jesus's messianic signs at 8.4 above.

400 Though Luke, likewise, did not usually take over previous accounts without modification.

401 See esp. Acts 1:1: "In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach."

402 John 2:13–22; cf. Matt. 21:12–17; Mark 11:15–19; Luke 19:45–48. Köstenberger, "John's Transposition Theology," 201–19, discusses sixteen possible Johannine transpositions of Mark and several possible additional transpositions of Luke-Acts.

403 In the following discussion, we will therefore identify central themes in the Gospels by highlighting themes in the Synoptics and noting their Johannine equivalent (or vice versa). See also the discussion of undesigned coincidences (a concept not original with her), the problematic practice of using genre labels, and historical reportage in Lydia McGrew's works, *Hidden in Plain View: Undesigned Coincidences in the Gospels and Acts* (Chillicothe, OH: DeWard, 2017); *Mirror or the Mask*; and *Eye of the Beholder*.

404 One reason why John may have little use for the "kingdom of God" theme in Jesus's teaching is his realized eschatology, especially if the primary source for the Synoptics' "kingdom of God" theology is the book of Daniel. See 5.2 and 5.5.3 above.

405 Luke 10:25–37; 15:11–32; 19:1–10.

406 Though note that Lazarus's sisters Mary and Martha appear in both the Synoptic and Johannine accounts (Luke

10:38–42; John 11:1–44; 12:1–8; cf. Matt. 26:6–13; Mark 14:3–9).

[407](#) Cf. Matt. 12:38–42; Luke 11:29–32; cf. Mark 8:11–12.

[408](#) Köstenberger, “John’s Appropriation of Isaiah’s Signs Theology.”

[409](#) Matt. 17:1–8; Mark 9:2–8; Luke 9:28–36.

[410](#) Though note that Luke, likewise, records that Satan entered Judas (Luke 22:3). Thus, Luke may here have served as a source for John.

[411](#) “But, last of all, John, perceiving that the external facts had been made plain in the Gospel, being urged by his friends, and inspired by the Spirit, composed a spiritual Gospel” (Clement of Alexandria, cited in Eusebius, *Historia ecclesiastica* 6.14.5–7).

[412](#) Conversely, it is also improper to deny or diminish the significant spiritual and theological content of the Synoptics.

[413](#) Leon Morris, “History and Theology in the Fourth Gospel,” in *Studies in the Fourth Gospel* (Grand Rapids, MI: Eerdmans, 1969), 65–138; cf. Andreas J. Köstenberger, “Leon Morris on John’s Gospel: An Assessment and Critical Reflection on His Scholarship,” in *The Gospel of John in Modern Interpretation*, Milestones in New Testament Scholarship, ed. Stanley E. Porter and Ron C. Fay (Grand Rapids, MI: Kregel, 2018), 197–210.

[414](#) See Köstenberger, *Theology of John’s Gospel and Letters*, ch. 11.

[415](#) E.g., God the Father, the Holy Spirit, John the Baptist, the disciples including the fourth Evangelist, Jesus’s own

works (including his “signs”), and even Moses and the Old Testament Scriptures.

[416](#) E.g., the healing of the man born blind (see esp. John 9:39–41). In addition, note John’s inclusion of several of Jesus’s symbolic discourses, such as the good shepherd discourse (ch. 10) and the discourse about the vine and the branches (ch. 15).

[417](#) Seven denotes the number of completion or perfection, a Johannine trademark.

[418](#) The Sermon on the Mount (Matt. 5–7) and his end-time discourse (ch. 24; cf. Mark 13; Luke 21:5–36).

[419](#) E.g., the bread of life discourse following the account of the feeding of the five thousand, which is found in all four Gospels; see the comparative study by Paul W. Barnett, “The Feeding of the Multitude in Mark 6/John 6,” in *Gospel Perspectives*, vol. 6, ed. David Wenham and Craig Blomberg (Sheffield, UK: JSOT, 1986), 273–93.

[420](#) Yet without denying the future dimension of Jesus’s second coming. On Johannine eschatology, see Hays, *Moral Vision*, 148–53; Köstenberger, *Theology of John’s Gospel and Letters*, 295–98.

[421](#) Again, this serves as a deepening and further exploration of implications—rather than a correction—of the Synoptic portrait. A similar dynamic obtains regarding other important themes such as Jesus’s teaching on the new messianic community, missions, and the future ministry of the Holy Spirit.

[422](#) Hays, *Reading Backwards*, 107 (emphasis original).



423 See, e.g., the scholarly literature cited in Hays, *Reading Backwards*, 123, n. 4.

424 This contention pervades the work of Richard Hays in both *Echoes of Scripture in the Gospels* and *Reading Backwards*. The words in quotation marks allude to the warring titles of Bart D. Ehrman, *How Jesus Became God: The Exaltation of a Jewish Preacher from Galilee* (New York: HarperOne, 2014); and Michael F. Bird, Craig A. Evans, Simon Gathercole, Charles E. Hill, and Chris Tilling, *How God Became Jesus: The Real Origins of Belief in Jesus' Divine Nature: A Response to Bart D. Ehrman* (Grand Rapids, MI: Zondervan, 2015). Key contributions include Hurtado, *One God, One Lord*; idem, *Lord Jesus Christ*; Bauckham, *God Crucified*; idem, *Jesus and the God of Israel*; and Wright, *Mission of God*, ch. 4. See discussion at 8.5.1 above.

425 On the ethical teaching of all four Gospels, see esp. Hays, *Moral Vision*, chs. 3–6. Hays discusses the topic in the order Mark (“Taking up the Cross”), Matthew (“Training for the Kingdom of Heaven”), Luke-Acts (“Liberation through the Power of the Spirit”), and John and his epistles (“Loving One Another”). See also the excursus on the role of the “historical Jesus” in New Testament ethics (ch. 7). Hays emphasizes the importance of narrative expressions of the ethical teaching beyond explicit didactic passages (74). On the ethics of the kingdom, see Ladd, *Theology of the New Testament*, ch. 9, who sums up, “Jesus’ ethics can be best interpreted in terms of the dynamic concept of God’s rule, which has already manifested itself in his person but will come to consummation only in the eschatological hour” (122).

[426](#) For details, see the discussions of the ethics of the individual Evangelists above.

[427](#) Matthew 26–28; Mark 14–16; Luke 22–24; John 18–21; cf. 1 Cor. 15:3–4.

[428](#) See the discussion of Mark 8 within the Markan narrative as a whole in Hays, *Moral Vision*, 75–79. Hays contends that “the cross becomes the controlling symbol for interpreting Jesus’ identity”; what is more, “the cross is not only integral to Jesus’ identity but is also . . . necessary for the sake of others” (80; cf. Mark 10:45; 14:22–24).

[429](#) Dietrich Bonhoeffer, *The Cost of Discipleship* (London: SCM, 1948; orig. ed. Munich: Kaiser, 1937). More recently, see Richard N. Longenecker, ed., *The Pattern of Discipleship in the New Testament* (Grand Rapids, MI: Eerdmans, 1996); and John K. Goodrich and Mark L. Strauss, eds., *Following Jesus Christ: The New Testament Message of Discipleship for Today* (Grand Rapids, MI: Kregel, 2019), esp. chs. 1–4 (though there is no synthesis of the ethics of the Gospels).

[430](#) The same principle is enunciated by the apostle Paul in Phil. 3:7–11. On participation with Christ and cruciformity in Paul, see the discussion at 10.4.6.1.

[431](#) Regarding love, note Hays’s observation that, “Strikingly, the concept of love, a common theme of early Christian teaching, receives very little attention in Mark.” The sole exception is 12:28–34; nowhere else “does the Markan Jesus promulgate love as a distinctive mark of discipleship,” and nowhere else does Mark “explicitly interpret[s] Jesus’ death as an act of ‘love’” (*Moral Vision*, 84).

[432](#) L. D. Hurst, “Ethics of Jesus,” in *Dictionary of Jesus and the Gospels*, 1st ed., 217.

[433](#) See Andreas J. Köstenberger with David W. Jones, *God, Marriage, and Family: Rebuilding the Biblical Foundation*, 2nd ed. (Wheaton, IL: Crossway, 2010), 99–102; see also ch. 13: “God, Marriage, Family, and the Church: Learning to Be the Family of God.”

[434](#) Paul comments on this in the context of his teaching on the advantages of singleness (1 Cor. 7:32–35). See also his advocacy of single-mindedness when writing to Timothy (2 Tim. 2:4); James’s warning against double-mindedness (James 1:8); and Jude’s denunciation of the aimlessness and lack of proper grounding of false teachers (Jude 12–13).

[435](#) See Andreas J. Köstenberger, “Jesus as Rabbi in the Fourth Gospel,” *BBR* 8 (1998): 97–128; idem, “Jesus as Rabbi” and “The Jewish Disciples in the Gospels,” in *Handbook on the Jewish Roots of the Christian Faith*, ed. Craig A. Evans and David Mishkin (Peabody, MA: Hendrickson, 2019), 178–84, 203–206.

[436](#) See Paul’s comments in Phil. 2:1–11.

[437](#) See esp. John 3:16; 13:1, 34–35; 15:13; cf. 1 John 4:8, 16, 19. See Köstenberger, *Theology of John’s Gospel and Letters*, ch. 13.

[438](#) On John’s trinitarian mission theology, see Köstenberger and Swain, *Father, Son, and Spirit*, ch. 9; see also Köstenberger, *Missions of Jesus and the Disciples*. On the mission theme throughout Scripture, including in each of the Gospels, see esp. Köstenberger with Alexander, *Salvation to*

*the Ends of the Earth*, who organize their entire account around the four Gospels (see chs. 2–5).

439 Luke here lays the groundwork for Paul’s later teaching on Jesus as the last Adam in his letters to the Romans and Corinthians (cf. Rom. 5:12–21; 1 Cor. 15:45).

440 See Köstenberger, “Cosmic Drama and the Seed of the Serpent.”

441 On the suffering servant, see, e.g., Darrell L. Bock and Mitch Glaser, eds., *The Gospel according to Isaiah 53: Encountering the Suffering Servant in Jewish and Christian Theology* (Grand Rapids, MI: Kregel, 2012); Janowski and Stuhlmacher, *Suffering Servant* (though note that some of these kinds of treatments tend to take a more maximalistic approach, in some cases possibly for evangelistic reasons). See esp. the discussion of Matthew and Mark (and here particularly Mark 10:45) at 8.2.3 and 8.3.3 above.

442 Other possible echoes pertain to Jesus’s mistreatment (Matt. 26:67; cf. Isa. 50:6) and silence (Matt. 26:63; 27:12, 14; cf. Isa. 53:7) and his burial with the rich (Matt. 27:57; cf. Isa. 53:9). On the title “servant” as applied to key figures in salvation history culminating in the Lord Jesus Christ, see Matthew S. Harmon, *The Servant of the Lord and His Servant People: Tracing a Biblical Theme through the Canon*, NSBT 54 (Downers Grove, IL: InterVarsity Press, 2021).

443 See John’s language pertaining to God the Father as “the one who sent” Jesus on a mission (e.g., John 5:37; 7:16; 8:29, 42; 12:49; cf. Isa. 55:10–11).

444 Cf. Matt. 24; Mark 13; Luke 21:5–36; cf. Dan. 7:13; 9:27; 11:31; 12:11.

[445](#) See 4.8 above.

[446](#) Matt. 21:5; Mark 11:2; Luke 19:30; John 12:15;  
cf. 1 Kings 1:33, 38; Zech. 9:9.

[447](#) For these and other connections, see Köstenberger,  
“John,” *passim*.

# The Book of Acts

## **9.1 The Function of Acts in the New Testament Canon**

In many ways, Acts is the glue that holds the entire New Testament together.<sup>[1](#)</sup> The work has several vital functions. Like the four Gospels, it is written in the genre of historical narrative, the last such book in the New Testament before moving on to

twenty-one letters—fourteen Pauline (or, in the case of Hebrews, associated with Paul), seven non-Pauline—and the Apocalypse.<sup>2</sup> In this regard, Acts closes the five-book narrative portion of the New Testament canon, mirroring the five books of Moses (the Pentateuch, or Torah) which opens and lays the foundation for the Old Testament. Acts, of course, is connected to the four-Gospel canon also by virtue of the fact that it is the sequel to the Gospel of Luke.

At the same time, Acts is not placed in any early existing manuscript immediately following Luke in the four-Gospel canon. It therefore serves a bridge function between the four-Gospel canon and the New Testament letter portion. As such, it moves the story of Jesus to the next stage

of salvation history as a sort of narrative capstone while also providing a template and framework for the various pieces of correspondence that follow, featuring virtually all of the writers of the letters that follow (Peter, John, James, Paul, and possibly the anonymous author of Hebrews, though not Jude) and providing the historical backdrop to the congregations Paul—aided by Barnabas, Silas, and Timothy—established across the Mediterranean world.

Thus, Acts is the perfect sequel to Luke's Gospel, which ends with a reference to the disciples' worldwide proclamation of the gospel, starting in Jerusalem after Jesus's ascension (Luke 24:44–53), in that Acts begins by narrating Jesus's post-resurrection, pre-



ascension ministry, and continues with an account of the disciples' witness starting at Pentecost. It also follows well after John's Gospel, which ends with a note of closure, formulating what could be the purpose statement of all four Gospels, namely, that Jesus is the Christ and Son of God (John 20:30–31), and that what is included in the Gospels is but a selection of all that could have been recorded (John 21:24–25).

Subsequently, Acts shifts focus and pivots from Jesus's earthly to his exalted ministry (Acts 1:1). In this way, the reader is told to read the following narrative of the apostles' mission in the power of the Spirit as *the exalted Jesus's* mission through the Spirit-inspired worldwide apostolic witness. In this way, the

statement implied in Acts 1:1—that what follows is the exalted Jesus's mission—serves as an introductory statement, not only for the book of Acts, but for the entire letter portion of the New Testament, and connects seamlessly with the account of Jesus's letters to the seven churches and his second coming in the Apocalypse.

Thus, no vacuum opens up with Jesus's ascension, as his presence continues to be palpable throughout the church age (cf. Matt. 28:20; John 14:16–18); he is the head of the church and continues to sovereignly direct the church's mission from his exalted position at God's right hand. As the preeminent New Testament mission book, Acts also continues the strong missional emphasis present in the Gospels. Whereas the Gospels of

Matthew, Luke, and John each end with a commissioning of Jesus's followers, these commissions are still forward-looking and future-oriented; it is in Acts that they are taken up and acted upon.

Acts records the incipient fulfillment of Jesus's program by narrating the irresistible spread of the Christian movement to the ends of the earth, from Jerusalem to Rome, the empire's capital. In fact, as Peter Stuhlmacher observes, *"Early Christianity gained its astonishing historical strength only by experiencing that Jesus had been raised by God and exalted to his right hand."*<sup>3</sup> In this way, Acts provides closure to the corpus comprised of the first five New Testament books and completes the narrative portion of the New Testament

canon. Like the Gospels, however, Acts is open-ended, closing with a reference to Paul preaching the gospel of the kingdom unhindered while under house arrest awaiting trial in Rome (28:30–31).

This catapults readers of the New Testament forward, just as one would read a book cover to cover, and prods them on to continue reading with curiosity and expectation in order to find out more about the churches Paul planted and about the ministries of various other individuals featured in the book of Acts—most notably the three “pillars,” “James, Peter, and John” (see Gal. 2:9), whose letters are featured in that same order later on as part of the letter portion of the New Testament canon.

In this regard, it is worth reiterating that there are two types of sequence of Acts and the Epistles attested in early codices of the New Testament. The Latin order is found in virtually all English Bibles: Acts–Paul’s letters–General Epistles–Revelation. The Greek order places the General Epistles prior to Paul’s letters: Acts–General Epistles (sans Hebrews)–Paul’s letters (plus Hebrews)–Revelation. Both arrangements reveal different reading strategies and generate illuminating interpretive insights, though a good case can be made that the Greek order precedes the Latin one and thus may stake a legitimate claim to being primary.<sup>4</sup>

With regard to the conventional English order, there is coherence in the fact that Acts ends with Paul preaching the gospel

at Rome, followed immediately by Paul's letter to the Romans. Romans, for its part, thus serves as the head of the Pauline letter corpus as the longest letter and sets forth Paul's gospel in the greatest detail. On the other hand, having Acts followed by James, the remaining General Epistles, and Paul's letters, builds organically on Acts's narration of the significant ministries of James, Peter, and John, particularly in the early stages of Acts (chs. 1–12), culminating in the Jerusalem Council, which sets the stage for the full-scale Gentile mission spearheaded by Paul (chs. 13–28). Thus, having the General Epistles—in particular, the letters by James, Peter, and John—*precede* rather than *follow* Paul's letters makes chronological sense in that it aligns more

closely with the sequence of events narrated in the book of Acts.

The same, incidentally, could be said about reading Paul's letters in canonical versus chronological order. It can enrich our understanding to read Paul's letters in the order in which they were likely written, as to some extent indicated by the order in which Acts records the establishment of congregations in various locations such as Galatia (leading up to ch. 15), Philippi (ch. 16), Thessalonica (ch. 17), Corinth (ch. 18), and Ephesus (chs. 19–20).

In addition, there is nice symmetry in the latter portions of Acts presenting Paul as persecuted by the Jews and then on trial by the Romans in somewhat parallel fashion to Jesus's opposition by the Jews

and then the Roman trial leading to his crucifixion.<sup>5</sup> All this is to say that Acts sustains numerous highly suggestive connections with both what precedes and what follows in the New Testament canon and in many ways is, as we have suggested, the glue that holds the entire New Testament together.

And yet, Acts is more than merely a bridge of glue linking the four-Gospel canon and the New Testament letter corpus together.<sup>6</sup> Rather, Acts drives the biblical narrative forward in significant ways. Specifically, the dynamic movement from the Gospels (esp. John) to Acts resembles that found in the creation narrative. Jesus's command for his followers to be witnesses "to the end of the earth" in the power of the Spirit (Acts



1:8) is patterned after God's command for humanity to "[b]e fruitful and multiply and fill the earth and subdue it" (Gen. 1:28; cf. 2:15) in conjunction with the breathing of his Spirit into Adam (Gen. 2:7; cf. John 20:22). Also, Pentecost witnesses a reversal—or, better, a surmounting—of the confusion of languages at Babel (Acts 2:1–13; cf. Gen. 11).<sup>7</sup> In these and other ways, Acts signals the birthing of God's new community and the universal spread of the gospel.<sup>8</sup>

## **9.2 The Themes of Acts**

It is hard to disagree with Joshua Jipp's assertion that "Acts is from beginning to end a narrative construal of God and God's activity."<sup>9</sup> This is true even though God is usually featured only indirectly and

it is typically human characters in the Acts narrative who are the recipients of divine revelation and guidance and are called to interpret God's direction and purpose.<sup>[10](#)</sup> Especially in Luke's portrayal of the activities of the Holy Spirit, we find in Acts "an intensity of divine presence and action unparalleled in extant ancient historiography."<sup>[11](#)</sup> In addition, Luke features "an absent-but-active ascending Christ," who controls the narrative progression of the book and the geographical expansion of the early Christian movement.<sup>[12](#)</sup> What is more, Luke's narrative is also "unparalleled in its intense focus on such a small group of people."<sup>[13](#)</sup>

Within this overall theological—even trinitarian—framework, *mission* is the

dominant theme in Acts. As Darrell Bock observes, “In a sense, Luke-Acts is a *Missionsgeschichte* (‘history of mission’). It explains why the new faith and its new community exist and what drives it.”<sup>14</sup> Led by the exalted Jesus in the power of the Spirit, the main protagonists of the early Christian mission—which was in fact the mission of *God*—overcame both internal and external obstacles, proclaimed that a divine reversal had taken place in the resurrection of Jesus, and demonstrated that Christianity was innocent of all the charges leveled by its opponents. The programmatic initial verse establishes a geographical pattern that sets the stage for the remaining narrative: “But you will receive power when the Holy Spirit has

come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth” (Acts 1:8).<sup>[15](#)</sup>

The church’s mission to the ends of the earth is presented as a stage in salvation history that follows the outpouring of the Spirit (Acts 2) and precedes the establishment of God’s kingdom.<sup>[16](#)</sup> Not only did Jesus present “himself alive to them [his disciples] after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God” (1:3), Jesus’s marching orders in verse 8 are given in response to the disciples’ question, “Lord, will you at this time restore the kingdom to Israel?” (1:6). Jesus answers, somewhat evasively, that it is not for them to know the times God the

Father has appointed but that they must embark on their mission, starting in Jerusalem, once the Spirit has been given.

This highlights the disciples' need for the *Spirit* to empower and direct their mission and establishes a link between Jesus's proclamation of God's *kingdom* and the church's mission to both Jews and Gentiles.<sup>[17](#)</sup> Only at the end of time will the angel's announcement sound forth, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever" (Rev. 11:15). In this way, the church's mission constitutes a parenthesis in the establishment of God's *kingdom*, which Jesus inaugurated at his first coming (Gospels) and will usher in at his return (Apocalypse). In the interim, the church is

called to preach the *gospel* of the crucified, buried, and risen Jesus in order to advance the kingdom—a kingdom still future yet already spiritually manifest in the church. In the meantime, that kingdom is growing—inconspicuously at first, yet steadily, and at times even explosively.<sup>18</sup>

Thus, while Jesus's proclamation of the kingdom of God has taken center stage in the Synoptic Gospels (including Luke's Gospel), the time has now come for *mission*.<sup>19</sup> In fact, Acts is the preeminent mission book in the entire Bible. Moreover, in setting the stage for the New Testament letters, Acts presents the *entire letter corpus* within the overall framework of mission. Therefore, there is ample justification for reading Paul's letters, as well as the other New

Testament letters, primarily as expressions of the missionary impulse and mandate of the early church.<sup>[20](#)</sup>

Seminal missions-related portions in Acts are chapter 2, which depicts the outpouring of the Spirit in fulfillment of Joel's prophecy; chapter 9, which narrates Saul's conversion from prime persecutor of the church to prime propagator of the gospel (reiterated in chs. 22 and 26); and chapter 15, which features the Jerusalem Council where the apostles, led by James, sanctioned the inclusion of believing Gentiles in the church on equal terms with believing Jews. In addition, the book narrates multiple journeys led by Paul, starting in Antioch, and gradually moving westward until he arrives in Rome (chs. 13–20). Paul's strategy centers on the

proclamation of Jesus in local synagogues and major urban centers such as Philippi, Thessalonica, Corinth, Athens, and Ephesus.

In writing the story of the early Christian mission, Luke documents how the church *overcame a series of internal and external obstacles*. Internal obstacles include Ananias and Sapphira's duplicity with regard to a piece of property they sold (ch. 5) and Peter's initial hesitancy regarding the full inclusion of the Gentiles (ch. 10). External obstacles include the martyrdoms of Stephen and of James the son of Zebedee (chs. 7; 12), persecution by the Sanhedrin and by pre-conversion Paul (chs. 4; 8), and unbelief due to turf protection (Jerusalem, ch. 4), intellectual snobbery (Athens, ch. 17), commercial



interests (Ephesus, ch. 19), and other factors.

On the whole, the movement proceeded from Jerusalem westward to the ends of the earth—Paul’s plans to visit Spain are mentioned in Romans 15—and from Jews to Gentiles (cf. Rom. 1:16). However, note that Paul continues to address himself initially to Jews and God-fearers in local synagogues, and even in Rome still first approaches the Jews before turning to Gentiles in view of Jewish unbelief. Thus, as Jipp sums up, “Israel is not disinherited or rejected, even if there is something of a current ‘hardening’ of Israel occurring within God’s plan for salvation.”<sup>[21](#)</sup> As he goes first to his fellow Jews, Paul cites at length Isaiah 6:9–10, which acts as a kind of superglue, tying Acts together with all

four Gospels on the one end and the book of Romans on the other, all of which cite this passage.<sup>[22](#)</sup>

Paul's concluding indictment of (Jewish) unbelief in Acts, in fulfillment of Isaianic prophecy, connects him with Jesus—and Isaiah—and grounds the response to the apostolic gospel message in Israel's similar opposition to prophetic preaching. In salvation-historical terms, the Jews' status as God's chosen people is not entirely lost, though Jewish opposition to the gospel message does open the door to a full-scale mission to the Gentiles in the kind of salvation-historical parenthesis that Paul addresses in Romans 9–11.<sup>[23](#)</sup> In this way, Romans will prove to be the perfect sequel to Acts in the New Testament canon.<sup>[24](#)</sup>

Paul and his associates proceeded strategically, proclaiming the gospel of the risen Messiah—Jesus—in local synagogues and other venues in major urban centers all across the Mediterranean world moving westward. At the same time, Luke goes to great pains to show that the early Christian mission was *sovereignly directed by the exalted Jesus in the power of the Spirit*. Paul at first persecuted the church, before the risen Jesus personally intervened and converted him (Acts 9:1–19). Peter initially had strong scruples when told to go and preach the gospel to the Gentiles, and was convinced only by a God-given vision (10:9–33). Later, Paul set out to follow up on previously established churches but in a vision received his famous

“Macedonian call,” redirecting his steps (16:6–10). When writing Romans, Paul was planning to visit the empire’s capital on his way to Spain; yet while he did end up in Rome eventually, he did so under entirely different circumstances than planned: he was arrested in Jerusalem, appealed to the emperor, and was taken into custody. At last, after a long journey—including shipwreck in Malta—Paul arrived in Rome, where he lived under house arrest while awaiting trial (chs. 21–28).

These examples—and others that could be given—illustrate that one of the major overriding themes in Acts is the *sovereignty of the Spirit in directing the early church’s mission*.<sup>25</sup> The church’s mission is ultimately the mission *of God*.

And because it is the mission of God, rather than a merely human mission, it cannot—and did not—fail. In this way, the success of the early church's mission—its irresistible spread throughout the then-known world and surmounting of all internal and external obstacles—provides an added apologetic for the truthfulness of the early Christians' message: that the Jesus whom the Roman and Jewish authorities had crucified had now risen and been vindicated by God and thus was who he claimed to be—both Lord and Messiah.

The dynamic that drives the irresistible spread of the gospel in Acts is clearly *the apostolic proclamation of the resurrected Jesus*.<sup>[26](#)</sup> This message is epitomized by Peter's words at Pentecost: "*This Jesus*

God raised up, and of that we all are witnesses” (2:32). As Peter stated, “*this* Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. God raised him up” (2:23–24). Later, in the presence of both Annas and Caiaphas, who had previously condemned Jesus to die, Peter was brought before the Sanhedrin.<sup>27</sup> Being filled with the Holy Spirit, Peter told the authorities,

Rulers of the people and elders, if we are being examined today concerning a good deed done to a crippled man, by what means this man has been healed, let it be known to all of you and to all the people of

Israel that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead—by him this man is standing before you well. *This Jesus* is the stone that was rejected by you, the builders, which has become the cornerstone [Ps. 118:22]. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved. (Acts 4:8–12)

Thus, the apostles saw in Jesus's crucifixion and subsequent resurrection a great, sovereign *divine reversal*, a theme Luke had already struck in his Gospel. By raising Jesus from the dead, God in effect overrode the authorities' death sentence.

This was in keeping with the Old Testament message that Israel stumbled over the stone that served as the cornerstone in God's salvation-historical program (Ps. 118:22, cited in Acts 4:11; cf. Gen. 50:20). By a sovereign act of God in accord with his "definite plan and foreknowledge" (Acts 2:23), Jesus's crucifixion had become the means of God's salvation. As the early Christians prayed, "there were gathered together against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, *to do whatever your hand and your plan had predestined to take place*" (4:27–28), in fulfillment of David's inspired words in Psalm 2:



Why did the Gentiles rage,  
and the peoples plot in vain?  
The kings of the earth set themselves,  
and the rulers were gathered  
together,  
against the Lord and against his  
Anointed. (Ps. 2:1–2; as cited in  
Acts 4:25–26)

In this way, Luke provides a thoroughgoing theological interpretation of the events surrounding Jesus's crucifixion and resurrection, which constitutes the foundation for the early Christian mission and the apostolic proclamation of the risen Messiah for the salvation of believing Jews and Gentiles.<sup>28</sup> What is more, Luke records the early Christian affirmation that “there is salvation in no one else, for there

is no other name under heaven given among men by which we must be saved” (Acts 4:12). This follows hard on the heels of Peter’s quotation of Joel’s prophecy, “And it shall come to pass that *everyone* who calls upon the name of the Lord shall be saved” (2:21). That Lord, Peter insists, is none other than *Jesus*: “Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, *this Jesus* whom you crucified” (2:36).<sup>[29](#)</sup>

On a broader scale, Acts joins Luke’s Gospel in serving preeminently as a *demonstration of the innocence of Christianity* against all the accusations brought against it.<sup>[30](#)</sup> None of the charges against Jesus and the early Christians ever sticks. In the Gospel, Jesus’s hearing

before Herod Antipas is inconclusive; no charges are established (Luke 23:6–12). Pilate, the Roman governor, declares, “I find no guilt in this man” (v. 4), and tells the Jewish leaders, “You brought me this man as one who was misleading the people. And after examining him before you, behold, *I did not find this man guilty of any of your charges against him. Neither did Herod . . .*” (v. 14–15a). When the Jews refuse to relent, Pilate affirms a third time, “I have found in him no guilt deserving death” (v. 22).

Thus, Luke assures Theophilus—most likely a Roman government official—that a Roman governor had examined all the charges against Jesus, the founder of the Christian movement, and had found him emphatically—reiterated three times

—“not guilty” (Luke 23:4, 14–15a, 22). Similarly, in Acts, Peter, Paul, and the early Christians continue to be dogged by the Jewish authorities’ accusations and obstructionism. Again, however, a long string of Roman officials examine the leaders of the Christian movement, and consistently they find no basis for the charges brought against them. In fact, ironically, it is the Roman authorities who take Paul into custody and protect him from dangers to his life. After a series of inconclusive interrogations before Roman officials such as Felix, Festus, and Agrippa that establish none of the charges against Paul and the early Christians, Acts ends with the words, “He [Paul] lived there [i.e., in Rome] two whole years at his own expense, and welcomed all who

came to him, proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance” (28:30–31).<sup>[31](#)</sup>

It is hard to imagine a more comprehensive and resounding exoneration of the Christian movement and its leaders—Jesus and Paul, respectively—from all charges brought against them. *Jesus*, God raised from the dead in a dramatic divine reversal of justice. *Paul*, God brought safely through multiple Roman trials, the end result being that he had free rein to preach the gospel in the empire’s capital. Luke’s desire to drive this message home accounts for his inclusion of Acts 20–28, where the narrative slows down dramatically and the focus is largely on Paul’s legal

defenses before Roman officials. Both volumes, Luke and Acts, thus serve as a defense (*apologia*) of Christianity against all charges brought against it.<sup>[32](#)</sup>

In narrating the early Christian mission in Acts, Luke shows that the fledgling movement overcame both internal and external obstacles, proclaimed the resurrection of Jesus as a sovereign, divine reversal of egregious human injustice, and, like Jesus, turned out to be entirely innocent of all the charges brought against it. Because the church's mission was ultimately the mission of *God* in the power of the *Spirit*, it could not fail. In the end, it was not ingenious human strategizing but the exalted Jesus, directing his servants by God's sovereign missionary Spirit, who served as the

energizing force behind the church's proclamation of the risen Lord—“*this* Jesus”—the very one whom the authorities had killed but whom God had raised and made the cornerstone in his plan of salvation.<sup>[33](#)</sup>

## 9.3 The Ethics of Acts

As Darrell Bock notes when discussing the ethics of the new community, “Jesus’ basic commandment to his followers is for them to love God and others.”<sup>[34](#)</sup> Against this overall backdrop, Luke presents the early Christian body of believers as a Spirit-empowered community that lives charitably with one another for the advancement of the gospel.<sup>[35](#)</sup> The ethics of Acts can best be described as pneumatological, communal, and

missional.<sup>36</sup> Michael Thompson has called the early church a “holy internet,” a close-knit community of believers united by their commitment to the gospel.<sup>37</sup> In the early chapters of Acts, Luke presents the emergent body of believers as the ideal eschatological community. In the signature passage immediately following the outpouring of the Spirit at Pentecost, Luke writes,

And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. And awe came upon every soul, and many wonders and signs were being done through the apostles. And all who believed were together and had all things in



common. And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved. (Acts 2:42–47)<sup>[38](#)</sup>

The early Christians were devoted to “the apostles’ teaching” (*didachē tōn apostolōn*; Acts 2:42). As the remainder of Acts makes clear, this teaching centered on the risen Jesus (e.g., Acts 4:2; 24:15, 21).<sup>[39](#)</sup> Contrary to a phalanx of German

scholarship, the so-called “Easter faith” of the church exhibits no dichotomy between the “historical Jesus” and the “Christ of faith.”<sup>40</sup> Rather, the two are one and the same—except that, of course, in Acts Jesus has now ascended to the Father, has been exalted to his right hand, and is preparing for his glorious return while directing the church’s mission in the power of the Spirit. Thus, there is perfect continuity between the earthly and the exalted Jesus, as Acts 1:1 affirms.<sup>41</sup> Throughout Acts, Luke is at pains to show that it is the very Jesus who walked among the disciples prior to the ascension—“this Jesus,” Jesus of Nazareth (2:22–23, 36)—whom God raised from the dead and who has now become the object of early Christian worship.<sup>42</sup>

The early Christians were a *gospel-centered* community, *united* in their adherence to apostolic teaching. This runs counter to the thesis of Walter Bauer—and more recently Bart Ehrman—who claimed that the early church was characterized by doctrinal diversity and only later, in the second and subsequent centuries, coalesced around an “orthodoxy” imposed by the Roman church.<sup>[43](#)</sup> Bauer, in his widely influential work *Orthodoxy and Heresy in Earliest Christianity*—its title notwithstanding—failed to consider first-century Christianity but rather based his study on alternate sets of second-century Christian beliefs in urban centers such as Asia Minor (Ephesus), Egypt (Alexandria), Edessa (east of modern Turkey), and Rome. Not only is Bauer’s

research pertaining to those cities of doubtful merit, a close look at the first-century evidence suggests that while alternate teaching existed, New Testament authors such as Paul, Peter, John, and Jude refuted such teaching on the basis of the apostolic gospel.<sup>44</sup> Jude, for example, spoke of the need to “contend [*epagōnizomai*] for the faith that was once for all delivered to the saints” (Jude 3), while Paul reiterated the core gospel message that had been delivered to him as centered around the crucified, buried, and risen Christ (“in accordance with the Scriptures”; 1 Cor. 15:3–4). Paul also spoke out against—and even pronounced a curse on—those who preached “a different gospel,” which, he contended, was really no gospel at all (Gal. 1:6–9),<sup>45</sup>

and he denounced false teachers in various locales in no uncertain terms.<sup>[46](#)</sup>

Moreover, while heresies did indeed spring up in the early centuries of the church, the New Testament evidence suggests that the apostolic gospel was geographically widespread, while heresies—including Gnosticism<sup>[47](#)</sup>—were typically local and limited to a particular geographical area.<sup>[48](#)</sup> The early church was united in its devotion to the apostolic teaching and the core message of the gospel grounded in Old Testament predictions fulfilled in Jesus; also, at a closer look, supposed rivals to the New Testament Gospels fall significantly short.<sup>[49](#)</sup> Some have a distinctly apocryphal flavor, containing highly doubtful doctrinal assertions and being of

questionable historical value, reflecting the typical apocryphal instinct to fill in scriptural gaps such as the virtual silence on Jesus's growing-up years.

Thus, the New Testament evidence unequivocally supports Luke's account that the early Christians were united in "devot[ing] themselves to the apostles' teaching" (Acts 2:42).<sup>50</sup> The unity of believers was also expressed in the "fellowship" (*koinōnia*), as well as in their "breaking of bread"—most likely *agapē* meals, which included the Lord's Supper as well as communal meals<sup>51</sup>—and "the prayers" (note the plural; most likely liturgical prayers recited regularly as part of the church's worship). While Acts 2:42 is not to be taken as a comprehensive description of early church

life (e.g., there is no mention of worship, mission, evangelism, benevolence, etc.), Luke attests that the early church was united in both doctrine and practice. At the same time, this was a very early stage in the life of the church, when believers were “praising God and having favor with all the people” (v. 47). Sadly, the honeymoon would not last very long.

Continuing in his portrait of the ideal eschatological community, Luke also mentions that there was a sense of awe as the apostles performed signs and wonders. In many ways, these works correspond to the “signs and wonders” performed by Moses at the exodus and fulfilled Joel’s prophecy that God would “show wonders in the heavens above and signs on the earth below” (2:19; cf. Joel 2:30). They

also fulfilled an important purpose in authenticating the apostles' proclamation of the risen Jesus prior to the formation of new covenant documents.<sup>52</sup> By performing signs and wonders, the apostles proved to be genuine followers of Jesus, who had likewise performed many signs and miracles.

What is more, the church's pristine unity was expressed in that "all who believed were together and had all things in common. And they were selling their possessions and belongings and distributing the proceeds to all, as any had need" (2:44–45). Luke elaborates on this later when he writes,

Now the full number of those who believed were of one heart and soul,



and no one said that any of the things that belonged to him was his own, but they had everything in common. And with great power the apostles were giving their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as were owners of lands or houses sold them and brought the proceeds of what was sold and laid it at the apostles' feet, and it was distributed to each as any had need. Thus Joseph, who was also called by the apostles Barnabas (which means son of encouragement), a Levite, a native of Cyprus, sold a field that belonged to him and brought the

money and laid it at the apostles' feet. (Acts 4:32–37)

Note that this is not necessarily a blueprint for the church of all time, as it is part of Luke's narrative description of the life of the church in the months following the birth of the new messianic community.<sup>53</sup> Rather, Luke seems to paint a picture of the community in an idealized fashion.<sup>54</sup> Moreover, believers' sharing their possessions was completely voluntary; no one was compelled to sell any of their property, as the negative example of Ananias and Sapphira in the following chapter demonstrates (Acts 5:1–11). Thus, the early church can hardly be said to have practiced a form of Christian communism or socialism. That

said, once again Luke's socioeconomic interests shine through.<sup>55</sup> As those brought together into God's spiritual family, believers should help each other in tangible ways as needed, just as they would help another family member who has a material or physical need (cf., e.g., James 1:27; 1 John 3:18). Another example of such sharing of material possessions with those in need within the community of believers is the collection Paul took up among the Gentile churches for the famine-stricken church in Jerusalem. This collection receives extensive coverage in Paul's letters to the Romans and Corinthians;<sup>56</sup> in fact, it is while delivering this collection that Paul was arrested in Jerusalem, which led to his extradition to Rome (Acts 21:27–36).

The church's unity was expressed also by the fact that it consisted of both men and women, Jews and Gentiles, slaves and free (cf. Paul's words in Gal. 3:28). While men took the lead in the missionary thrust, women had an integral part in the advance of the gospel and contributed to it in many active and significant ways.<sup>57</sup> As in Luke's Gospel, Acts features numerous instances of the parallel depiction of a male and a female character—which, in turn, is a subset of the witness or mission theme—most likely to underscore the appeal of the gospel to men and women alike. This universal appeal to men and women is addressed already in Peter's sermon at Pentecost, where he cites Joel's prophecy, "And in the last days it shall be, God declares, that I will pour out my

Spirit on all flesh, and your sons and your daughters shall prophesy” (Acts 2:17–18). In fact, both young and old, and even male and female servants, will be included in this universal outpouring of the Spirit (cf. Joel 2:28–29).<sup>58</sup> Thus, the church’s unity, made possible by the bestowal of the Spirit regardless of gender, age, or socioeconomic status, is a sign that salvation history—now that Jesus has died, was buried, and has risen—has entered “the last days.” In this way, Luke fuses ecclesiology and pneumatology and presents the believing community as Spirit-filled, united, and missional. It shows that the church’s unity is not of human making but a result of being filled with the Spirit.

Not only is the church presented in Acts as Spirit-filled and united; it is cast in strongly *missional* terms.<sup>[59](#)</sup> Believers, when persecuted, gather in united prayer, asking God to empower their bold witness (4:23–31). As a result, the ground shakes, and the church is energized to continue her proclamation of the risen Christ. Likewise, when Peter is later put in prison, believers gather in united prayer, and in answer to their pleas, Peter is miraculously rescued (12:3–19; though James is not: 12:1–2). In conjunction with the church's missional character, it is also appropriate to briefly address the leadership and shepherding function exercised by a plurality of elders.<sup>[60](#)</sup>

Finally, Luke characteristically stresses that believers put their faith into practice.

This is illustrated by the apostles' sensitivity to the needs of Jewish widows who "were being overlooked in the daily distribution of food," resulting in the appointment of what may be considered precursors of deacons in the early church (Acts 6:1–6 NIV).<sup>61</sup> It is also epitomized by a woman named Tabitha, also called Dorcas, who was "full of good works and acts of charity" (9:36), as well as by the hospitality exercised by a woman in Philippi named Lydia (16:15, 40). It is hard not to walk away inspired and excited when reading about the life of the early Christians in Acts. While not everything we read in the book is normative for the church today, we can glean many abiding principles from the

way in which the early Christians went about their daily lives and mission.<sup>[62](#)</sup>

## **9.4 Acts in the Storyline of Scripture**

As Richard Hays observes, “the community of those who confess the name of Jesus Christ stands within the great unfolding story of God’s redemptive faithfulness.”<sup>[63](#)</sup> As such, “God’s people have come from a past superintended by providence; they are going toward the end securely promised within God’s plan.”<sup>[64](#)</sup> “The community’s identity,” Hays notes, “is rooted in specific salvation history, and the God who is at work in the church is the same God who elected and delivered the people [of] Israel in the



past.”<sup>65</sup> Thus, the story of Acts is the story of Spirit-wrought liberation through the risen, ascended, and exalted Jesus. In the storyline of Scripture, Acts seamlessly follows the Gospels. In the Gospels, we see Jesus’s use of Scripture in support of his messianic claims. In Acts, we learn about the early church’s use of Scripture in support of her claim that Jesus is the Messiah, the crucified and risen Savior and Lord. In addition, we also enter a significant new phase in salvation history with the outpouring of the Spirit at Pentecost in Acts 2.<sup>66</sup> Peter interprets this outpouring as the fulfillment of Joel’s prophecy, which marks the inauguration of the last days. It also fulfills Jesus’s promise that, following his exaltation, he would send his Spirit to empower his

messianic community for her mission. As a result, the Spirit is closely linked with the risen and exalted Jesus and serves as his agent in the early Christian mission. On a canonical level, the reference to the universal outpouring of the Spirit and the subsequent reference to the full inclusion of the Gentiles at the Jerusalem Council in Acts 15 casts the entire rest of the New Testament as taking place in the age of the Spirit.<sup>[67](#)</sup>

Another way in which Acts builds on the antecedent storyline of Scripture pertains to the opposition to the Christian movement by the Jewish authorities and the way it continues the scriptural trajectory of Israel's—and even Gentile rulers'—obduracy. Stephen, one of the first deacons (6:1–6) and the first

Christian martyr, rehearses Israel's history in its entirety in his defense before the Sanhedrin.<sup>68</sup> His speech culminates in the withering indictment,

You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. Which of the prophets did your fathers not persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered, you who received the law as delivered by angels and did not keep it. (Acts 7:51–53)

Earlier in the book, the believers interpret what happened at the crucifixion of Jesus

as fulfilling the prophecy of Psalm 2, “Why did the Gentiles rage, and the peoples plot in vain? The kings of the earth set themselves, and the rulers were gathered together, against the Lord and against his Anointed” (Acts 4:25–26; cf. Ps. 2:1–2). The entire book of Acts ends with Paul’s closing denunciation of Jewish unbelief by quoting the words of the prophet Isaiah, deploring Israel’s persistent unbelief (Acts 28:26–27; cf. Isa. 6:9). Thus, the more things change, the more they stay the same. As Israel had done in Moses’s day and in the days of the prophets, so they had done in Jesus’s day and now also in the days of the early church. In this way, Luke constructs a provocative counterpoint to the prevailing Jewish historiography of his day that

viewed the history of God's people as one of observing the law and of cultivating righteousness. In fact, there is a palpable irony in Israel thinking she is righteous while exile plays such a large part in her story. To the contrary, as Scripture shows, including in Old Testament historical reviews (e.g., 1 Sam. 12; Ps. 106; Ezek. 20), and as Jesus's parable of the tenants chronicled, Israel had *always* rejected God's spokespersons and messengers. And now this trajectory of rebellion, resistance, and unbelief had reached new heights—or depths—in Israel's rejection of her Messiah. What is more, this rejection continued into the days of the early church, where the same Sanhedrin that condemned Jesus now persecuted the first Christians.

There is yet another way in which Acts continues the story of Scripture, and this relates to the full inclusion of the Gentiles following the outpouring of the Spirit in Acts 2. In keeping with Jesus's commission (Acts 1:8; cf. Luke 24:47), the apostles served as Spirit-empowered witnesses starting in Jerusalem, and subsequently moving on to Judea and Samaria, and finally even to the ends of the earth (an Isaianic term; see, e.g., Isa. 41:9).<sup>69</sup> Significantly, the early Christians substantiated the Gentile mission, just as they did many other things, by claiming that it fulfilled the Hebrew Scriptures. As Craig Keener observes, "In arguing that the Gentile mission was a legitimate extension of Israel's faith, Luke presents the biblical heritage positively,

emphasizing continuity with this heritage wherever possible. He finds discontinuity only where necessary and where confirmed by clear divine sanction (from the biblical God of Israel).”<sup>70</sup> He adds, “Luke finds in Israel’s Scripture both promises and patterns fulfilled in his own day. For him, the ministry of Jesus, the Jesus movement, and the Gentile mission climax and continue the biblical story in his own day.”<sup>71</sup>

The Gentile mission fulfilled Scripture in several ways. First, Paul and Barnabas, on their first missionary journey in Pisidian Antioch, claimed that they fulfilled the mission of Isaiah’s servant: “I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth” (Acts 13:47; cf. Isa. 49:6). This is a

momentous salvation-historical advance, as in Luke's Gospel the very same passage is applied to Jesus (Luke 2:32). While Jesus is uniquely the servant of the Lord, there is a sense in which Paul and the apostles have entered into his mission and are continuing it, so that they now are the servants of the servant of the Lord and are extending his mission. While Jesus's salvation-historical calling is primarily to the people of Israel, the apostolic era marks the decisive watershed at which God's promise to Abraham—that in him all the nations would be blessed—is finally beginning to be realized. Thus, the Gentiles now see the light and are included in the universal orbit of God's salvation in Jesus.



Second, relatedly, in a remarkable *inclusio* spanning from Paul's first to his final letter included in the New Testament canon, the apostle speaks of his "gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages *but has now been disclosed* and through the prophetic writings has been made known to all nations [*panta ta ethnē*]" (Rom. 16:25–26); and in his second letter to Timothy, just shortly before his martyrdom, Paul writes that "the Lord stood by me and strengthened me, so that through me the message might be fully proclaimed and all the Gentiles [*panta ta ethnē*] might hear it" (2 Tim. 4:17).

Third, at the pivotal Jerusalem Council narrated in Acts 15, James invokes a

passage from the prophet Amos to adjudicate the question of whether or not the Gentiles should be included in the church on equal terms with Jewish believers. After hearing a report from Peter concerning the conversion of Cornelius (15:7–11; cf. 10:1–11:18), and from Paul and Barnabas concerning the “signs and wonders God had done through them among the Gentiles” (15:12; cf. v. 2), James, in the presence of the apostles and the elders (cf. v. 6),<sup>72</sup> seeks to draw the entire meeting together by citing Amos’s prophecy:

After this I will return,  
and I will rebuild the tent of David  
that has fallen;  
I will rebuild its ruins,

and I will restore it,  
that the remnant of mankind may seek  
the Lord,  
and all the Gentiles who are called  
by my name,  
says the Lord. . . . (Acts 15:16–17;  
cf. Amos 9:11)

While there are some difficulties surrounding James's use of Scripture—which applies Amos's prophecy regarding a rebuilding of the fallen tent of David (i.e., the temple-city of Jerusalem) to the salvation of the Gentiles (but see the later reference to “the remnant of mankind” and “all the Gentiles who are called by my name”)—one thing is clear: James validates the early church's mission to the Gentiles by invoking Old Testament

prophecy, claiming that in the mission to the Gentiles, Amos's prophecy is being fulfilled.<sup>73</sup> Just as the crucifixion of Jesus and the outpouring of the Spirit had transpired according to the sovereign and preordained plan of God, so the Gentile mission was not of mere human origin but was envisioned already by Old Testament prophets such as Isaiah or Amos (not to mention David in several of his psalms). Thus, the apostolic mission is shown to continue the *missio Dei* that has its roots in the word of "the Lord, who makes these things known from of old" (Acts 15:17–18).

While we have here discussed Acts in the storyline of Scripture, the progression has not merely been a straight line in the sense that Acts merely *continues* what

precedes it (even though it does that). Rather, Acts is marked by several seismic shifts in biblical theology. Discontinuity and eschatological escalation are in play with regard to the Holy Spirit, the church, and mission. With regard to the Spirit, he previously was at work in Old Testament believers but did not indwell them; thus, his outpouring at Pentecost conveys a new fullness and effectiveness and marks a momentous salvation-historical juncture and the inauguration of the “last days.”<sup>74</sup> Likewise, with regard to the church, while there are anticipations of this in antecedent Scripture, the church is born at Pentecost and is made up of believing Jews and Gentiles. The full inclusion of the Gentiles is a salvation-historical “mystery” that, while intimated in some of

the above-cited Old Testament passages, has only now been revealed. Previously, they were not a people, but now they are the people of God.

Similarly, it is only with the outpouring of the Spirit that the early Christian mission is launched. In Old Testament times, Israel was to attract others by living a holy life and by worshiping YHWH as the one and only God. Following Jesus's ascension and the Spirit's arrival, however, the church's mission entered a new, more active phase during which Jesus's followers set out to make disciples of all nations in keeping with Jesus's Great Commission. The aftermath of Jesus's establishment of a new covenant, therefore, witnesses several notable paradigm shifts, including those

mentioned regarding the operation of the Holy Spirit, the newly revealed “mystery” of the church, and the active pursuit of the church’s mission. In this way, the storyline is anything but linear; rather, it is marked not only by escalation and fulfillment but even by discontinuity. Just as Jesus taught, new wine should be put into new wineskins.<sup>[75](#)</sup>

---

<sup>1</sup> Cf. David E. Smith, *The Canonical Function of Acts: A Comparative Analysis* (Collegeville, MN: Liturgical Press, 2002).

<sup>2</sup> On the genre of Acts, see Andreas J. Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, the Cross, and the Crown: An Introduction to the New Testament*, 2nd ed. (Nashville: B&H Academic, 2016), 399–401. On Luke’s historical connection with Paul, see Claus-Jürgen Thornton, *Der Zeuge des Zeugen: Lukas als Historiker der Paulusreisen*, WUNT 1/56 (Tübingen: Mohr Siebeck, 1991).

<sup>3</sup> Peter Stuhlmacher, *Biblical Theology of the New Testament*, trans. and ed. Daniel P. Bailey (Grand Rapids, MI: Eerdmans, 2018), 184 (emphasis original).

4 See the discussion at 6.1.2 above.

5 At this point, of course, the analogy breaks down, as Paul is not crucified at the end of Acts but rather preaches the gospel freely and is later released, though he is eventually martyred for his faith.

6 Matthew Y. Emerson, *Christ and the New Creation: A Canonical Approach to the Theology of the New Testament* (Eugene, OR: Wipf & Stock, 2013), 60–61.

7 Cf. Joel B. Green, “‘In Our Own Languages’: Pentecost, Babel, and the Shaping of Christian Community in Acts 2:1–13,” in *The Word Leaps the Gap: Essays on Scripture and Theology in Honor of Richard B. Hays*, ed. J. Ross Wagner, C. Kavin Rowe, and A. Katherine Grieb (Grand Rapids, MI: Eerdmans, 2008), 198–213, who contends that the outpouring of the Spirit at Pentecost conveys “the generation of unity among diverse peoples . . . but not by reviving a pre-Babel (imperious) homogeneity. Indeed, Pentecost does not reverse Babel but parodies it . . . [m]ultiple languages continue to be spoken, and . . . *koinonia* is possible not as a consequence of the presence of a single, all-pervasive, repressive language, not by the dissolution of multiple languages, nor, indeed, by the dissolution of all social and national distinctives in the formation of cultural uniformity,” but rather as “the consequence of the generative activity of the Spirit who is poured out by Jesus” (213).

8 See the fuller discussion of the material touched on in this paragraph in Emerson, *Christ and the New Creation*, 61–63.

9 Joshua W. Jipp, “The Acts of the Apostles,” in Knight and Gupta, *State of New Testament Studies*, 364, with reference



to Jipp, “The Beginnings of a Theology of Luke-Acts: Divine Activity and Human Response,” *JTI* 8 (2014): 23–43, to whom some of the references in this paragraph are indebted. See also Justin Jackson, “The God Who Acts: Luke’s Presentation of God,” *JETS* 64 (2021): 95–107 (though his focus is on Luke’s Gospel). For cultural implications of the identity of God (who is generative rather than derivative of culture), see C. Kevin Rowe, “The Book of Acts and the Cultural Explication of the Identity of God,” in *Word Leaps the Gap*, 244–66.

10 See Ling Cheng, *The Characterisation of God in Acts: The Indirect Portrayal of an Invisible Character*, Paternoster Biblical Monographs (Milton Keynes, Buckinghamshire, UK: Paternoster, 2011); Daniel Marguerat, *The First Christian Historian: Writing the “Acts of the Apostles,”* trans. Ken McKinney, Gregory J. Loughery, and Richard Bauckham, SNTSMS 121 (Cambridge: Cambridge University Press, 2002), 86–92; John B. F. Miller, *Convinced That God Had Called Us: Dreams, Visions, and the Perception of God’s Will in the Book of Acts*, BIS 85 (Leiden: Brill, 2006); and Michael A. Salmeier, *Restoring the Kingdom: The Role of God as the “Ordainer of Times and Seasons” in the Acts of the Apostles*, Princeton Theological Monographs 165 (Eugene, OR: Pickwick, 2011).

11 Scott Shauf, *The Divine in Acts and in Ancient Historiography* (Minneapolis: Fortress, 2015), 264.

12 Cf. I. Howard Marshall, *New Testament Theology: Many Witnesses, One Gospel* (Downers Grove, IL: InterVarsity Press, 2004), 192, who notes that Jesus “is now in a position of authority that he did not exercise or did not exercise in the same way in his earthly life.” Marshall adds that prayer is now

directed to Jesus (Acts 7:59) and miracles are performed in Jesus's name (Acts 3:6; 4:10, 30; 16:18). See also Matthew Sleeman, *Geography and the Ascension Narrative in Acts*, SNTSMS 146 (Cambridge: Cambridge University Press, 2009), 49. See also David K. Bryan and David W. Pao, eds., *Ascent into Heaven in Luke-Acts: New Explorations of Luke's Narrative Hinge* (Minneapolis: Fortress, 2016); Lidija Novakovic, *Raised from the Dead according to Scripture: The Role of Israel's Scripture in the Early Christian Interpretation of Jesus' Resurrection*, Jewish and Christian Texts in Contexts and Related Studies (London: Bloomsbury T&T Clark, 2012), 197–215; and Alan J. Thompson, *The Acts of the Risen Lord Jesus: Luke's Account of God's Unfolding Plan*, NSBT 27 (Downers Grove, IL: InterVarsity Press, 2011).

13 Shauf, *Divine in Acts*, 264.

14 Darrell L. Bock, *A Theology of Luke and Acts: God's Promised Program, Realized for All Nations*, BTNT (Grand Rapids, MI: Zondervan, 2012), 448.

15 Cf. David G. Peterson, *The Acts of the Apostles*, PNTC (Grand Rapids, MI: Eerdmans, 2009), 112: "Acts 1:8 is a prediction and promise of the way this divine plan will be fulfilled, rather than a command. The rest of the book shows how it happened, first *in Jerusalem* (chaps. 2–7), then *in all Judea and Samaria* (chaps. 8–12), and then *to the ends of the earth* (chaps. 13–28)"; F. F. Bruce, *The Book of the Acts*, NICNT (Grand Rapids, MI: Eerdmans, 1988), 36: "The geographical terms of verse 8 provide a sort of 'Index of Contents' for Acts. 'You will be my witnesses' might be regarded as announcing the theme of the book; 'in Jerusalem,'

covers the first seven chapters, ‘in all Judea and Samaria’ covers 8:1 to 11:18, and the remainder of the book traces the progress of the gospel outside the frontiers of the Holy Land until at last it reaches Rome.” For a thorough, integrated discussion of Acts in conjunction with the Pauline letters, see Andreas J. Köstenberger with T. Desmond Alexander, *Salvation to the Ends of the Earth: A Biblical Theology of Mission*, NSBT 53 (Downers Grove, IL: InterVarsity Press, 2020), ch. 5, esp. 121–98. For an argument that “end of the earth” in Acts 1:8 refers to the far west of the Roman empire, rather than Rome itself, see E. Earle Ellis, “‘The End of the Earth’ (Acts 1:8),” *BBR* 1 (1991): 123–32 (followed by Marshall, *New Testament Theology*, 186). Others view Rome as representing the entire world (e.g., C. K. Barrett, *Acts*, 2 vols. [Edinburgh: T&T Clark, 1994], 1:80–81; cf. Peter Bolt, “Mission and Witness,” in *Witness to the Gospel: The Theology of Acts*, ed. I. Howard Marshall and David Peterson [Grand Rapids, MI: Eerdmans, 1998], 191–214, esp. 210–12). I owe some of the references in this footnote to I. Howard Marshall.

16 Hans Conzelmann, *Acts of the Apostles*, Hermeneia (Philadelphia: Fortress, 1987), xlv, speaks of Pentecost as the third of Luke’s “epochs”: “Fundamental to Acts is a picture of the whole of salvation history divided up into three epochs: the time of Israel, the time of Jesus (as the center), and the time of the church.” James D. G. Dunn, *Baptism in the Holy Spirit: A Re-Examination of the New Testament Teaching on the Gift of the Spirit in Relation to Pentecostalism Today* (Philadelphia: Westminster, 1970), modifies Conzelmann by emphasizing the Christological dimension of each era and

especially Jesus's relationship with the Spirit. For Dunn, the "old age" is the Old Testament period including John the Baptist. The "messianic age" begins with Jesus's anointing with the Spirit (Luke 4:18; cf. Isa. 61:1) (25, 28). Then, at Pentecost, the exalted Jesus sends the Spirit; he "becomes Lord of the Spirit and begins to initiate others into the new age through his ministry as Baptizer in the Spirit (Acts 1:5; 2:33)" (40, 46).

17 On the Spirit in Luke and Acts, see Gregg R. Allison and Andreas J. Köstenberger, *The Holy Spirit*, Theology for the People of God (Nashville: B&H Academic, 2020), chs. 6–7; Bock, *Theology of Luke and Acts*, ch. 9; more briefly, Marshall, *New Testament Theology*, 199–201.

18 See the addition of thousands of new converts in the early stages of the Christian movement (2:41; 4:4).

19 Cf. Craig S. Keener, *Acts: An Exegetical Commentary*, vol. 1: *Introduction and 1:1–2:47* (Grand Rapids, MI: Baker Academic, 2012), 114: "Luke writes a historical monograph with an apologetic purpose (among other aims), narrating the spread of the 'word' from Jerusalem to Rome." He adds, "It is the story of a people (ethnographic), however, insofar as it grounds the Gentile mission in the story of Israel, so that the narrative movement of Acts is the movement from heritage (epitomized in Jerusalem) to mission (epitomized by Rome)" (114–15).

20 As demonstrated in Köstenberger with Alexander, *Salvation to the Ends of the Earth*, ch. 5, such a missional reading of letters like Romans or the other Pauline letters is richly rewarding for understanding the true and full message of

these books, as virtually all of them were written as Paul was on the move, planting churches and following up on various issues and problems in the churches he established (and even some he did not plant).

[21](#) Jipp, “Acts of the Apostles,” 352, referring to Jens Schröter, “Salvation for the Gentiles and Israel: On the Relationship between Christology and the People of God in Luke,” in Jens Schröter, *From Jesus to the New Testament: Early Christian Theology and the Origin of the New Testament Canon*, trans. Wayne Coppins, Baylor-Mohr Siebeck Studies in Early Christianity (Waco, TX: Baylor University Press, 2013). On the relationship between Judaism and Gentile Christianity, see the literature survey in Jipp, “Acts of the Apostles,” 350–55, and the scholarly works cited there.

[22](#) Cf. Matt. 13:14–15; Mark 4:11–12; Luke 8:10; John 12:40; Acts 28:26–27; Rom. 11:8. See esp. Craig A. Evans, *To See and Not Perceive: Isaiah 6.9–10 in Early Jewish and Christian Interpretation*, JSOTSup 64 (Sheffield, UK: JSOT, 1989).

[23](#) Regarding the Messiah’s and the church’s mission to Israel (λαός) and the Gentiles (ἔθνη), see Luke 2:31–32 (citing Isa. 49:6); Luke 23:1–5; Acts 15:14; 28:26–28; and the quotation of Ps. 2:1–2 in Acts 4:25–26 and of Isa. 49:6 in Acts 13:47.

[24](#) On the relationship between Luke’s characterization of Paul in Acts and Paul as portrayed in his letters, see Isaac W. Oliver, “The ‘Historical Paul’ and the Paul of Acts: Which Is More Jewish?,” in *Paul the Jew: Rereading the Apostle as a Figure of Second Temple Judaism*, ed. Gabriele Boccaccini and Carlos A. Segovia (Minneapolis: Fortress, 2016), 51–80; Richard B. Hays, “The Paulinism of Acts, Intertextually

Reconsidered,” in *Paul and the Heritage of Israel: Paul’s Claim upon Israel’s Legacy in Luke and Acts in the Light of the Pauline Letters*, ed. David P. Moessner, Daniel Marguerat, Mikael C. Parsons, and Michael Wolter, LNTS 452 (London: T&T Clark, 2012), 35–48.

[25](#) Cf. Marshall, *New Testament Theology*, 200: “In the Gospels the Spirit is primarily concerned with equipping individuals for the messianic mission. This role persists in Acts, where the majority of references are to the work of mission.”

[26](#) See Thompson, *Acts of the Risen Lord Jesus*. Marshall, *New Testament Theology*, 198, notes that “the motif of Christ dying for our sins . . . is virtually absent from Acts.” However, it is reasonable to surmise that this was normally assumed in early Christian preaching, and that the “big news” was, not that Christ died, but that he rose again on the third day.

[27](#) For a genealogy of Annas (including Caiaphas), see Dawson, *All the Genealogies of the Bible*.

[28](#) As Keener, *Acts*, vol. 1, 149, points out, “Ancient historians could write from particular overt moral or religious perspectives. Indeed, it was an ‘interpretive superstructure’ that distinguished history as a literary work from mere chronicles.” He adds, “Historians had moral and theological biases as well as political ones (political, moral, and theological categories indeed sometimes overlapped)” (151; Keener is speaking here of Hellenist [e.g., Thucydides, Herodotus] and Jewish historians [e.g., Josephus]). Later, he writes, “Like all other ancient historians, Luke wrote with specific agendas in mind; we may regard these agendas as much of what he

sought to teach” (159), while noting that “[a]t the same time, Luke, like other ancient historians, executed these agendas by recounting stories he believed to be true” (159). Keener further observes, “That one could learn theology from history would certainly be assumed by early Christians, who inherited Jewish Scripture” (157). In keeping with this notion, “Luke provides both historical information and theological perspective” (158).

29 See also Peter’s reference to “Jesus of Nazareth” and “this Jesus” in vv. 22 and 23, establishing a very tight connection between “the name of the Lord” in v. 21 and the historical Jesus, whom the Jews had crucified but whom God had raised from the dead.

30 Keener, *Acts*, vol. 1, 114, speaks of Acts as “a historical monograph with an apologetic purpose (among other aims), narrating the spread of the ‘word’ from Jerusalem to Rome.” He adds, “It is the story of a people (ethnographic), however, insofar as it grounds the Gentile mission in the story of Israel, so that the narrative movement of Acts is the movement from heritage (epitomized in Jerusalem) to mission (epitomized by Rome)” (114–15).

31 The phrases “with all boldness” and “without hindrance” (μετὰ πάσης παρρησίας ἀκωλύτος) are the final words in the book.

32 As Keener notes, in writing a two-volume apologetic work, Luke, in his Gospel, presents Jesus’s teachings as “socially transformative” but not promoting “political subversion” (*Acts*, vol. 1, 447). In Acts, Luke is defending Paul’s innocence, which is important for this “father of the Gentile mission” (445). In addition, he is also seeking to protect

the reputation of “the Christian movement with the larger Roman world,” wanting it to be “tolerated” because of the “movement’s continuity with biblical history” (458). Gregory E. Sterling, *Historiography and Self-Definition: Josephus, Luke-Acts and Apologetic Historiography* (New York: Brill, 1992), describes Luke-Acts as “apologetic historiography,” which he defines as “the story of a subgroup of people in an extended prose narrative written by a member of the group who follows the group’s own traditions but Hellenizes them in an effort to establish the identity of the group within the setting of the larger world” (17; cf., approvingly, Keener, *Acts*, vol. 1, 163).

[33](#) On the disruptive nature of the gospel, see Matthew L. Skinner, *Intrusive God, Disruptive Gospel: Encountering the Divine in the Book of Acts* (Grand Rapids, MI: Brazos, 2015); on the prophetic nature of the early Christian community, see Luke Timothy Johnson, *Prophetic Jesus, Prophetic Church: The Challenge of Luke-Acts to Contemporary Christians* (Grand Rapids, MI: Eerdmans, 2011).

[34](#) Bock, *Theology of Luke and Acts*, 324.

[35](#) See the discussion of “The Church in the Power of the Spirit” in Hays, *Moral Vision*, 120–28. See also the discussion of Luke’s eschatology in Acts at 129–33.

[36](#) On Luke’s pneumatology in Acts, see Allison and Köstenberger, *Holy Spirit*, ch. 7. On Luke’s ethics, see Bock, *Theology of Luke and Acts*, ch. 15. Bock discusses the topics of total commitment; love for God and one’s neighbor; prayer; perseverance in suffering; watchfulness, patience, and boldness; faith and dependence; joy and praise; testimony and



witness; wealth and possessions; hindrances to discipleship; and commitment to the lost.

[37](#) Michael B. Thompson, “The Holy Internet: Communication between Churches in the First Christian Generation,” in *The Gospels for All Christians: Rethinking the Gospel Audiences*, ed. Richard Bauckham (Grand Rapids, MI: Eerdmans, 1998), 49–70.

[38](#) Cf. Dennis E. Johnson, *The Message of Acts in the History of Redemption* (Phillipsburg, NJ: P&R, 1997), 70–86, who looks at the summary statements of 2:42–47, 4:32–35, and 5:12–16 and observes, “The summaries of the church’s life and growth in the early chapters of Acts give us a glimpse of how the church behaves when it is a normal, healthy, [and] holy community. Although some scholars have accused the author of Acts of romanticism in portraying the church infancy as idyllic, in fact Luke honestly shows that the early church, though healthy and growing, was far from flawless. . . . Luke does not intend his description to be a nostalgic retrospect of ‘good old days’ long gone, but rather a pattern for the present” (71). There is truth in this analysis, but the fact remains that Luke does present the early Christian community in idealized fashion; see further Witherington, *Acts*, 98, who speaks of the “idealized . . . portrait of the early church” in Acts; see also the discussion below.

[39](#) I. Howard Marshall, “The Resurrection in the Acts of the Apostles,” in *Apostolic History and the Gospel: Biblical and Historical Essays Presented to F. F. Bruce*, ed. W. Ward Gasque and Ralph P. Martin (Exeter, UK: Paternoster, 1970), 92–107, who concludes that “Luke’s stress in Acts on the raising

of Jesus by God is fully consistent with the teaching of the rest of the early church” (103). More recently, see Thompson, *Acts of the Risen Lord Jesus*.

40 Cf., e.g., Kähler, *So-Called Historical Jesus*; and the discussion in Ferdinand Hahn, *Theologie des Neuen Testaments*, Bd. I: *Die Vielfalt des Neuen Testaments*, 3rd ed., UTB (Tübingen: Mohr Siebeck, 2011), 30–48. But note Stuhlmacher’s emphatic insistence that “one and the same Jesus was both believed in as Messiah in the light of the Scriptures and executed as a seducer of Israel into false faith” (*Biblical Theology*, 61), concurring with Adolf Schlatter that “[t]he earthly Jesus was none other than the Christ of faith,” 180 [emphasis original]). According to Stuhlmacher, passages such as Acts 10:34–43 should serve as a proper starting point for exploring the life and mission of Jesus (e.g., 187 et passim). See also the remarkable affirmation by Stuhlmacher, as someone who stands in the tradition of the Tübingen School and espouses the historical-critical method, “*Early Christianity gained its astonishing historical strength only by experiencing that Jesus had been raised by God and exalted to his right hand*” (184 [emphasis original]).

41 See also the vantage points of the earthly and the exalted Jesus in John’s “Book of Signs” (chs. 1–12) and “Book of Exaltation” (chs. 13–21), respectively.

42 On early Christ devotion, see esp. Larry W. Hurtado, *One God, One Lord: Early Christian Devotion and Ancient Jewish Monotheism* (Edinburgh: T&T Clark, 1998); idem, *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity* (Grand Rapids, MI: Eerdmans, 2005); Richard Bauckham, *God*

*Crucified: Monotheism and Christology in the New Testament* (Grand Rapids, MI: Eerdmans, 1998). See also Ralph P. Martin, *Worship in the Early Church* (London: Marshall, Morgan & Scott, 1964); and Michael J. Wilkins and Terence Paige, eds., *Worship, Theology, and Ministry in the Early Church: Essays in Honor of Ralph P. Martin*, JSNTSup 87 (Sheffield, UK: Sheffield Academic Press, 1992).

[43](#) See Walter Bauer, *Orthodoxy and Heresy in Earliest Christianity*, trans. Gerhard Krodel (Philadelphia: Fortress, 1971; orig. German ed. 1934); Bart D. Ehrman, *Lost Christianities: The Battle for Scripture and the Faiths We Never Knew* (Oxford: Oxford University Press, 2003); and the critique by Andreas J. Köstenberger and Michael J. Kruger, *The Heresy of Orthodoxy: How Contemporary Culture's Fascination with Diversity Has Reshaped Our Understanding of Early Christianity* (Wheaton, IL: Crossway, 2010), chs. 1–3. See also the categorical verdict by Stuhlmacher, *Biblical Theology*, 206: “the formulation of disparate, competing Christologies in these churches is historically unimaginable.”

[44](#) Ehrman contends that it is anachronistic to speak of “orthodoxy” as adherence to an accepted, commonly held set of Christian beliefs in the first couple of centuries and that one can only speak of “proto-orthodoxy” (see, e.g., *Lost Christianities*). He ties this in with the establishment of the New Testament canon, which he says is a fourth-century phenomenon. However, Ehrman inadequately considers that while the term “orthodoxy” may not have been developed in the first couple of centuries, the *concept* was demonstrably present. Likewise, to disallow the notion of *canon* in the first

couple of centuries merely because the canonization *process* was not completed until the fourth century unduly disregards the fact that the *concept* of canon can be confidently dated much earlier (see esp. 1 Tim. 5:18; 2 Pet. 3:15–16; and early canonical lists such as the Muratorian fragment and second-century patristic testimony by Irenaeus and others). See esp. Köstenberger and Kruger, *Heresy of Orthodoxy*, chs. 2–3 (on alleged “early [illegitimate] diversity”) and chs. 4–6 (on canon); see also Andreas J. Köstenberger, “Orthodoxy,” in *The Encyclopedia of Christian Civilization*, 4 vols., ed. George Thomas Kurian (Oxford: Blackwell, 2011), 1735–43. On the Muratorian fragment, see Eckhard J. Schnabel, “The Muratorian Fragment: The State of Research,” *JETS* 57 (2014): 231–64.

[45](#) Cf. 2 Cor. 11:4, where Paul similarly refers to “another Jesus” and “a different gospel.”

[46](#) See, e.g., 1 Tim. 1:3–4, 18–20; 2 Tim. 2:17–18.

[47](#) See esp. Edwin M. Yamauchi, *Pre-Christian Gnosticism: A Survey of the Proposed Evidence*, 2nd ed. (Grand Rapids, MI: Baker, 1983), who established conclusively that Gnosticism, as a full-fledged movement, arose only in the second century and is clearly parasitic of first-century apostolic Christianity; more recently, see Carl B. Smith, *No Longer Jews: The Search for Gnostic Origins* (Peabody, MA: Hendrickson, 2004). Note also that Gnosticism virtually ignores the New Testament connection with the Old Testament and the grounding of the Christian belief in Jesus in Old Testament messianic prophecy, which makes it markedly different and clearly out of bounds as far as orthodox belief is concerned.

Regarding the contention that the Gospel of Thomas antedates the four biblical Gospels, see Nicholas Perrin, *Thomas and Tatian: The Relationship between the Gospel of Thomas and the Diatessaron*, Academic Biblica 5 (Leiden: Brill, 2002), who argues that Thomas depends on Tatian's *Diatessaron*, a harmony of the four Gospels written in Syriac in c. AD 175, which suggests a late second-century date for Thomas and renders it virtually useless as a source for historical Jesus research. See also Simon Gathercole, *The Composition of the Gospel of Thomas: Original Language and Influences*, SNTSMS 51 (Cambridge: Cambridge University Press, 2012), who shows that Thomas is dependent on Matthew and Luke and thus postdates these Gospels. Note also that the early canonical lists (esp. the Muratorian fragment) include only the four biblical Gospels (see Schnabel, "Muratorian Fragment").

48 See Köstenberger and Kruger, *Heresy of Orthodoxy*, ch. 3, who contend that Ehrman unduly blurs the lines between legitimate and illegitimate diversity. They show that while one can in fact find legitimate diversity in the New Testament writings (such as different perspectives in the Synoptics and John), this is different from illegitimate diversity which compromised on the core message of the Christian faith (e.g., 1 Cor. 8:6; 15:3–4) and therefore was ruled out of bounds. Some contend that "history is written by the winners," so that alternative early "Christianities" and even Scriptures are now lost (cf. Ehrman, *Lost Christianities*; idem, *Lost Scriptures: Books That Did Not Make It into the New Testament* [Oxford: Oxford University Press, 2003], *passim*). They also suggest that truth is merely a function of power—a rather cynical and

postmodern view—and thus what is considered as historic, biblical Christianity won out simply because the Roman ecclesiastical hierarchy prevailed in the power struggles of the second and subsequent centuries and was able to impose its version of Christianity upon Christendom as a whole—which makes evangelical Christians today heirs of a legacy of oppression and enemies of legitimate diversity. However, contentions such as these may owe more to postmodern skepticism toward absolute truth, divine revelation, and grand metanarratives than being borne out by responsible historical research into the nature of first-century Christianity (see Köstenberger and Kruger, *Heresy of Orthodoxy*, ch. 2).

[49](#) I.e., they are late (second- or third- rather than first-century), written in languages other than Greek (such as Coptic), are mere lists of alleged sayings of Jesus that lack any narrative framework (e.g., the Gospel of Thomas, which consists of 114 “sayings of Jesus”), or are even fraudulent altogether (e.g., the “Secret Gospel of Mark”; cf. Stephen C. Carlson, *The Gospel Hoax: Morton Smith’s Invention of Secret Mark* [Waco, TX: Baylor University Press, 2005]). See the discussion in Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 140–53.

[50](#) See Stuhlmacher, *Biblical Theology*, 230–31.

[51](#) See the reference to “love feasts” in Jude 12; see also the reference to the early Christians’ “breaking bread in their homes” (Acts 2:46).

[52](#) See Michael J. Kruger, “2 Peter 3:2, the Apostolate, and a Bi-Covenantal Canon,” *JETS* 63 (2020): 5–24.

[53](#) Stuhlmacher, *Biblical Theology*, 231, calls it “a committed learning and living community.” Note that in those early days, believers met in people’s houses (Acts 2:46, “breaking bread in their homes”; 5:42, “in various homes” [CSB]; 12:12, “house of Mary” [prayer meeting]; Rom. 16:5, “the church in their house” [Prisca and Aquila]; 1 Cor. 16:19, “the church in their house” [Aquila and Prisca]; Col. 4:15, “Nympha and the church in her house”; Philem. 2, “the church in your house” [Philemon]). Cf. Robert J. Banks, *Paul’s Idea of Community: The Early House Churches in Their Cultural Setting*, rev. ed. (Grand Rapids, MI: Baker, 1994).

[54](#) Likewise, the reference to believers “attending the temple together” in Acts 2:46 shows that these were days when the early Christians still went to the temple (cf. 3:1).

[55](#) See ch. 8 above. On wealth and poverty in Scripture, see Craig L. Blomberg, *Neither Poverty nor Riches: A Biblical Theology of Possessions*, NSBT 7 (Downers Grove, IL: IVP Academic, 2000). See also the discussion in Hays, *Moral Vision*, 464–68.

[56](#) 1 Cor. 16:1–4; 2 Cor. 8:1–9:15; Rom. 15:14–32.

[57](#) E.g., Priscilla: Acts 18:2, 18, 26; cf. Rom. 16:3–4. Note that Paul mentions a large number of women in Romans 16. On this topic, see esp. Andreas J. Köstenberger, “Women in the Pauline Mission,” in *The Gospel for the Nations: Perspectives on Paul’s Mission*, ed. Peter G. Bolt and Mark D. Thompson (Leicester, UK: IVP, 2000), 221–47.

[58](#) See 4.7.4.2.2; see also the discussion at 4.8.

[59](#) See Stuhlmacher, *Biblical Theology*, 237–43.

[60](#) Cf. Eckhard J. Schnabel, *Acts*, ZECNT (Grand Rapids, MI: Zondervan, 2012), who has an excellent discussion of Acts 20:28 (844–47). He notes the equivalence of “elder” and “overseer” (845), the significance of the authority implied in the word “overseer” (845), the care these elders are to have over “the community, the ‘flock,’ as shepherd” (845), their twin tasks of keeping watch “over themselves” and over “the whole flock” (845–46). In a further section on this passage, he unpacks what is required of “Christian leaders” (862–64). They must safeguard their personal integrity (862) and understand the true nature of the church as “fundamentally linked with God” as “God’s flock,” comprised of “saints” and “led by ‘shepherds’” (863). Leaders must safeguard “the truth of the gospel in their churches” (864) and “serve their congregations with unchecked love and commitment” (864). See also Timothy S. Laniak, *Shepherds after My Own Heart: Pastoral Traditions and Leadership in the Bible*, NSBT 20 (Downers Grove, IL: InterVarsity Press, 2006), esp. 232–33.

[61](#) Cf. Benjamin L. Merkle, *40 Questions about Elders and Deacons*, 40 Questions (Grand Rapids, MI: Kregel, 2008), 227–29, who sees a prototype of deacon in Acts 6:1–7. Similarly, Johnson, *Message of Acts in the History of Redemption*, 103: “The division of labor in Acts 6 seems at least to anticipate the later distinction between the roles of elder/overseer and deacon/servant”; and John R. W. Stott, *The Message of Acts* (Downers Grove, IL: IVP Academic, 1994), 121, who acknowledges the Seven are not called “deacons” in 6:1–7 but opines that “it may be so” that this is “the origin of the diaconate.” He adds, “the work of the Twelve and the work of



the Seven are alike called *diakonia* (Acts 6:1, 4), ‘ministry’ or ‘service.’ The former is ‘the ministry of the word’ (6:4) or pastoral work, the latter ‘the ministry of tables’ (6:2) or social work” (122).

62 Space does not permit detailed engagement with this important issue. However, see the discussion of “Applying Narrative Passages in the Book of Acts” in Andreas J. Köstenberger with Richard D. Patterson, *Invitation to Biblical Interpretation: Exploring the Hermeneutical Triad of History, Literature, and Theology*, 2nd ed. (Grand Rapids, MI: Kregel, 2021), 615–16, who argue that not everything in Acts is directly applicable to the church today. In fact, “often the reason why Luke recorded a given event is not because this event was so typical and requires consistent application but because it was so unusual and extraordinary” (see, e.g., Ananias and Sapphira [ch. 5], Peter’s angelic escort out of prison [12:5–17], people being healed by touching objects Paul had touched, such as handkerchiefs or aprons [19:11–12], or the raising of Eutychus [20:7–12]) (616). The authors contend that “none of these passages has a literal, direct, straightforward application,” but rather the interpreter’s task is to “discern an underlying spiritual lesson or principle” that applies today (616). See also Witherington, *Acts*, 97–102 (esp. his discussion regarding “norms” on p. 100); Keener, *Acts*, vol. 1., 440, who speaks of “a template” and draws attention to “[r]epetitive [perhaps better: repeated] features in Luke’s portrayal of the early church” that are deliberate and paradigmatic,” pointing out that such features were a tool utilized in “ancient historiography” as well, which would employ “paradigms and lessons for the audiences

of the historian's own era" (440); and Peterson, *Acts*, 39–49, who adduces narrative devices that can be used as guides to discern what Luke intends as his theology and as normative for the church, including summaries (2:42–47), inclusios (8:1 and 9:3), key terms (witness, Spirit, etc.), his use of Scripture (2:14–36; 7:1–53), repetitive patterns in speeches (2:25–36; 3:14–17), narrative repetition (Paul's conversion: 9:1–19; 22:6–21; 26:12–18), parallel accounts (Jesus and Paul), contrasting accounts (4:36–37; 5:1–11), geographical and other indicators (1:11–12), and characterization (Barnabas versus Ananias and Sapphira). Sidney Greidanus, *Sola Scriptura: Problems and Principles in Preaching Historical Texts* (Eugene, OR: Wipf & Stock, 2001), 200, speaks of the "kerygmatic nature of historical texts" and notes that "[h]istorical texts are and intend to be proclamation of God's acts in history" (214–15, emphasis original). See also the principles enunciated in Stephen Voorwinde, "How Normative Is Acts?," *Vox Reformata* (2010): 33–56.

[63](#) Richard B. Hays, *The Moral Vision of the New Testament: A Contemporary Introduction to New Testament Ethics* (San Francisco: Harper, 1996), 134.

[64](#) Hays, *Moral Vision*, 134. Hays writes, "Thus, Luke-Acts is to the church as the Aeneid is to Rome."

[65](#) Hays, *Moral Vision*, 134.

[66](#) I. Howard Marshall, *Luke: Historian and Theologian* (Downers Grove, IL: InterVarsity Press, 1988), pushes back on the broad consensus that Luke is uniquely interested in salvation history. Instead, he argues that "Luke's purpose was not so much to re-frame the Christian message in terms of

‘salvation-history’ as to make the way of salvation plain to his readers. . . . While Luke does operate with a principle that may be termed salvation-historical, this motif was one that was already characteristic of the theology of the early church, so that it cannot be said that Luke’s underlying motif was to reframe the message in terms of salvation-history” (84). Thus, according to Marshall, “Not salvation-history but salvation itself is the theme which occupied the mind of Luke in both parts of his work” (92). While Marshall’s caution is well taken, however, Luke-Acts covers a unique time period—from the birth of John the Baptist to Paul’s mission in Rome—which puts Luke in prime position to clarify the salvation-historical framework of the early church. Even if Luke is not unique in his salvation-historical schema, therefore (cf., e.g., John’s Gospel, which is more narrow in the salvation-historical scope it covers), he uniquely places the early church within the overall salvation-historical trajectory of Scripture.

67 Cf. Keener, *Acts*, vol. 1, 491: “Far from being anti-Jewish as some have argued, Luke respects the Jewish people and maintains hope for their future. Nevertheless Luke, like Paul, expresses dismay that large numbers of Jewish people have rejected what he regards as God’s current agenda in salvation history.”

68 Chris Bruno, Jared Compton, and Kevin McFadden, *Biblical Theology according to the Apostles: How the Earliest Christians Told the Story of Israel*, NSBT 52 (Downers Grove, IL: InterVarsity Press, 2020), identify seven New Testament instances of summaries of Israel’s story: Matthew’s genealogy (Matt. 1:1–17); the parable of the tenants

(Matt. 21:33–46); Stephen’s speech (Acts 7); Paul’s homily in the synagogue at Pisidian Antioch (Acts 13:16–41); his discussion of the role of the law in the history of Israel (Gal. 3–4); his *apologia* for God’s covenant fidelity to Israel (Rom. 9–11); and the “Hall of Faith” in Hebrews 11. They argue that common themes emerge from the apostles’ retellings of the story of Israel that are instructive for believers today. See esp. their discussion of the covenantal substructure of the speeches in Acts (pp. 65–66, 69–71).

[69](#) Incidentally, this geographical pattern is grounded in Jesus’s own missionary practice according to John’s Gospel, which records Jesus’s subsequent mission to Jerusalem (2:23–3:21), Judea (3:22), Samaria (4:1–45), and a Gentile official (4:46–54).

[70](#) Keener, *Acts*, vol. 1, 491.

[71](#) Keener, *Acts*, vol. 1, 491.

[72](#) Acts records the origins of the Christian office of elder (characteristically in the plural). They first appear in Acts 11:30, are appointed “in every church” planted by Paul and Barnabas (14:23), and are mentioned in conjunction with the apostles at the Jerusalem Council (cf. 15:2, 4, 6, 22, 23; 16:4). In 20:17–38, Paul meets with the Ephesian elders, and in 21:18, Luke refers to “James and the elders” in Jerusalem.

[73](#) For an interpretation of Amos’s prophecy, see 4.7.4.3.1 above, where we note that “the rebuilt sanctuary city of Jerusalem (9:11) will be the rejuvenating source of the restored land, which will be given miraculous fruitfulness (9:13–15)”; see also 4.7.4.4.3, where we observe that, in keeping with James’s use of Amos in Acts 15, nothing is said in Amos 9

about Gentiles having to become Jews; rather, Gentiles are incorporated into God's eschatological people as Gentiles. Note also that the early church meets in the temple courts as the "new temple," and many priests are obedient to the faith (Acts 6:7).

[74](#) John 20:22 does not narrate the actual impartation of the Spirit but serves as an enacted parable that anticipates the bestowal of the Spirit on Jesus's new messianic community (cf. the allusion to Gen. 2:7).

[75](#) Matt. 9:17; Mark 2:22; Luke 5:37–38.

# The Letters of Paul

## **10.1 Their Place in the New Testament Canon, Canonical versus Chronological Order**

Paul's thirteen letters to various churches and individuals comprise almost half of the New Testament.<sup>[1](#)</sup> The significance of Paul's contribution to the canon and to

Christian theology cannot be overstated.<sup>2</sup> Throughout his distinguished missionary career, Paul was the undisputed leader of the early church's mission to the non-Jewish world all across the Mediterranean.<sup>3</sup> Paul, who descended from the tribe of Benjamin (Phil. 3:5), was highly educated, having studied with one of the leading Jewish rabbis, the Pharisee Gamaliel (Acts 5:34; 22:3).<sup>4</sup> In his erudition, Paul is matched among known New Testament authors only by Luke, the physician and author of Luke-Acts (which comprises another quarter of the New Testament). Luke was Paul's intermittent travel companion during several of his missionary journeys.<sup>5</sup> In Paul, early Christianity had a towering intellect who could hold his own in

discussing the Christian faith with both leading philosophers of his day (see Acts 17:16–34, esp. v. 28, where he even cited pagan poetry) and experts in the Jewish law alike (e.g., 23:6–9).<sup>6</sup> Thus, he articulated the truthfulness of Christianity at a high level of intellectual sophistication, which Luke showcased in his defense of the gospel in Acts.<sup>7</sup>

On a canonical level, Acts sets the framework for the Pauline letter corpus. It narrates Paul planting several churches to which he writes letters included in the New Testament, such as congregations in Corinth, Galatia, Ephesus, Philippi, and Thessalonica; multiple letters written to the same church are kept together, as in the General Epistles. In addition, letters to three different individuals are included:



Timothy, Titus, and Philemon. In both chronological and canonical orders, Hebrews is attached to the end of the Pauline letter corpus, indicating either Pauline authorship (a slim minority view) or, as is considerably more likely, authorship by one of Paul's associates (whether Apollos, Luke, or another member of the "Pauline circle"). Two letters are addressed to churches Paul did not establish—Romans and Colossians. Romans stands at the head of the Pauline corpus as the first canonical letter, while Colossians is grouped among the letters Paul wrote from his first Roman imprisonment along with Ephesians and Philippians; it is separated from Philemon, to which it sustains a close affinity (cf., e.g., Col. 4:7–17; Philem. 23–

24), since Paul's letters are organized by whether they were written to churches or individuals. Thus, Philemon concludes the Pauline letter corpus (assuming the non-Pauline authorship of Hebrews), which seems a bit unusual in that, chronologically, 2 Timothy was almost certainly written last, just prior to Paul's martyrdom at the end of his second Roman imprisonment (cf. 2 Tim. 4:6–7).

From the above list of churches, it is clear that the New Testament order of Paul's letters is not chronological, in that it does not follow the order in which these churches were established according to the Acts narrative. Rather, other factors—such as manuscript length or topical considerations—prevailed. Even though Paul did not plant the church in Rome (cf.

Acts 2:10), the placement of Romans immediately following Acts makes for a natural and smooth transition in that Acts ends with Paul preaching the gospel in Rome. Romans, in turn, is a fitting opening to the Pauline letter corpus in that it introduces the reader to the gospel Paul preached (cf., e.g., Rom. 1:16–17), a gospel that is memorably articulated in 1 Corinthians (15:3–4) and defended in Galatians (1:6–9).

In what follows, as throughout this volume, we will discuss Paul's letters in canonical order. This will prove to be highly beneficial and illuminating in that this order reflects a very early reading strategy that highlights connections both within Paul's letter corpus and between Paul's letters and other parts of the New

Testament canon. At the same time, it should be noted that this does not preclude a reading of Paul's letters in chronological order—whether in order of composition or in the order in which those churches were planted according to the book of Acts—which has numerous benefits as well. Such a chronological reading would proceed along the following lines (with some slight possible variations):

Galatians

1–2 Thessalonians

1–2 Corinthians

Romans

Philippians

Ephesians

Colossians

Philemon

Titus

1–2 Timothy.<sup>8</sup>

For example, such a chronological reading is helpful in that it attaches Galatians more closely to the Jerusalem Council in Acts 15, at which the question of the Gentile inclusion in the church was discussed. Reading Galatians *before* rather than *after* Romans—i.e., in likely chronological rather than canonical order—is also helpful in that it shows the development of Paul's theology, as well as its consistency. For example, Paul adduces Genesis 15:6 and Habakkuk 2:4 in both of these letters.<sup>9</sup> We can also see how in Romans—written several years after Galatians—the church in Rome, and most likely the Christian movement as a

whole, has moved on from the Judaizing controversy that plagued the church when Paul wrote Galatians (though Jewish-Gentile unity continues to be a vital issue). Other examples could be given, many of which will be highlighted in the discussion of individual Pauline letters below.

Finally, while our English Bibles—following the Latin Vulgate order—present the New Testament letters in the order Pauline Epistles–General Epistles, the alternate (earlier) Greek order usually reverses the order: General Epistles–Pauline Epistles.<sup>[10](#)</sup> This order, by presenting letters written by James, Peter, John, Jude, and—last but not least—Paul, reflects more closely the order in which these figures are featured in Acts (with the

exception of Jude, who is not mentioned in Acts). In either case, the order of the non-Pauline letters, remarkably, conforms to Paul's reference to the "pillars" in Galatians 2:9—James, Peter, and John. Thus, the same above-stated principle regarding a canonical versus chronological reading of Paul's letters applies also to a reading of Pauline versus non-Pauline letters. Reading them in either order—Greek or Latin—is beneficial and capable of yielding numerous valuable insights. Nevertheless, in the present volume priority is given to canon as an overarching framework for reading the books of Scripture in relation to each other.

## 10.2 The Missionary Context of Paul's Letters

As to the nature of Paul's letters, they are best read and understood against the backdrop of his missionary endeavors.<sup>[11](#)</sup> As Peter Stuhlmacher aptly observes, "Paul's mission theology is . . . of great moment for any biblical theology that takes its subject matter from the New Testament itself."<sup>[12](#)</sup> Thus, the Pauline mission as presented in the book of Acts (and beyond, in the case of his letters to Timothy and Titus) represents the proper canonical and historical framework for interpreting each of his letters. When understood in this way, one can appreciate the fact that Paul formulated his theology in a missionary context. The following



discussion illustrates that Paul's letters were regularly occasioned and constrained by various challenges and concerns the apostle faced in dealing with churches he had previously established or that were part of the early Christian network of churches, the "holy internet" (such as Romans or Colossians).<sup>[13](#)</sup>

In Romans, Paul seeks to establish rapport with the church in Rome in conjunction with a planned trip to Spain (Rom. 15:24).<sup>[14](#)</sup> He is also in the process of collecting funds among Gentile churches to aid the Jerusalem church in a time of need, a relief work that is referenced in Paul's correspondence with the Corinthians. This highlights Paul's larger concern for Jewish-Gentile unity following the Jerusalem Council. There

appear to have been certain tensions, in part due to the rapid influx of Gentiles into the church and the comparatively small number of Jews who responded to the gospel (see, e.g., Rom. 9:22–10:4; 11:11–24). This Jewish-Gentile tension, and Paul’s desire to conciliate, seems to stand behind much of Paul’s presentation of the gospel in Romans from beginning to end.<sup>15</sup>

In 1 Corinthians, Paul addresses reports he has received regarding divisions in the church at Corinth (chs. 1–4), as well as reports of sexual immorality (ch. 5) and lawsuits between Christians (ch. 6). In addition, he received a letter with questions addressed to him, to which he responds in chapters 7–15 (with the repeated formula, “Now concerning” [*peri de*] or simply “Now” [*de*]; cf. 7:1;

8:1; 11:2; 12:1; 15:1). Issues addressed include an apparent disparagement of sex, even within marriage (ch. 7); the thorny issue of eating food that previously had been used in idol worship (chs. 8–10); and some women's apparent refusal to wear a veil during congregational worship, which in that culture conveyed submission to male authority. In addition, Paul speaks to irregularities in the observance of the Lord's Supper (ch. 11); similar irregularities in the exercise of spiritual gifts (chs. 12–14); and an apparent distortion of the Christian teaching regarding the physical nature of the resurrection body (ch. 15). In 2 Corinthians, Paul defends himself against attacks on his apostolic authority by self-proclaimed "super-apostles"

(most likely Judaizers; 2 Cor. 11:5; 12:11; cf. chs. 10–13).

In Galatians, Paul seeks to address the Judaizing teaching that insisted on circumcision as a prerequisite for Gentiles joining the Christian church (as it had been for proselytes joining the synagogue). In order to combat this teaching, which he believed nullified the gospel of grace, Paul adduced scriptural proof, in particular from God's covenant with Abraham prior to circumcision and the giving of the Mosaic law. The Judaizing "gospel," which Paul asserted was no true saving message at all, in effect rendered the cross unnecessary and also ignored the fact that it was through faith in Christ and subsequent reception of the Spirit that the believers in Galatia had

started out their Christian journey (Gal. 3:2–5). Most likely written prior to the Jerusalem Council, Galatians constitutes Paul's "line in the sand" at a strategic juncture of the Christian mission to the Gentiles where the gospel was being defined and clarified.

Ephesians, as a circular letter, is perhaps the least contextually constrained of all of Paul's letters. Here, the apostle articulates God's plan of the ages to unite all things under one head, the Lord Jesus Christ (Eph. 1:9–10). This divine plan encompasses Jewish-Gentile unity in one body, the church—a salvation-historical "mystery" hidden in ages past but now revealed through Paul (chs. 2–3). Again, Paul's concern for unity is unmistakable (see esp. 4:1–7), as also in his earlier

letters. The divine plan to unite all things under Christ's headship further encompasses marriage and the family, with the husband representing Christ and the wife representing the church (5:22–24). Bondservants and masters are addressed as well, underscoring Paul's social concern that flowed from the implications of the gospel (6:5–9; cf. 1 Cor. 12:13; Gal. 3:28).

Philippians is at least in part occasioned by disunity in the church (see the reference to a dispute between two women named Euodia and Syntyche in 4:2–3, which apparently required mediation). In this regard, Paul, in a passage reminiscent of the Johannine foot-washing scene, held up the example of Christ, who took on the posture of a

humble servant, considering others' interests as more important than his own (Phil. 2:1–11). In addition, Paul writes to acknowledge the Philippians' financial support, which was unique among Paul's churches and much appreciated (1:5; 4:10–20).

Paul's letter to the church at Colossae (which Paul did not plant) was likely triggered by his concern regarding a syncretistic heresy indigenous to the Lycus Valley, where the church was located. In its espousal of a "philosophy" and "human tradition" that involved some form of asceticism, legalism, a reliance on visions, and even the worship of angels (Col. 2:8–23), this teaching apparently took away from the Colossians' focus on Christ and the fullness of life to be

experienced only in him. As in his message to the Galatians, Paul's counsel to the Colossians is that they should continue in the way in which they started (2:6–7).

In Paul's Thessalonian correspondence, he addressed concerns as to what would happen at the second coming of Christ with regard to believers who had died prior to Christ's return (1 Thess. 4:13–18). Paul assuaged these concerns by affirming that the dead in Christ would rise first and then those who were still alive would “be caught up together with them in the clouds to meet the Lord in the air” (4:16–17). In addition, there apparently was a problem in Thessalonica with some who were idle, perhaps in connection with their expectation of the



Lord's imminent return (5:14). Also, some may have "despise[d] prophecy," but Paul advises merely that everything be tested (5:20–21).

In his follow-up letter, Paul addresses the consternation apparently caused by "a letter seeming to be from us [i.e., Paul and his associates], to the effect that the day of the Lord has come" (2 Thess. 2:2). In short, Paul instructs believers that "the rebellion" will come first, involving the man of lawlessness who is currently still being restrained (2:3–12). Apparently, idleness—whether or not in conjunction with the expectation of the Lord's imminent return—had become an even more pressing issue, as Paul addresses it more extensively, positing the maxim, "If anyone is not willing to work, let him not

eat” (3:10). There also seem to have been certain individuals who defied Paul’s instruction; such people should be warned, and if intransigent, shunned (3:13–15).

In his letters to individuals, Paul similarly addresses various pressing issues. In 1 Timothy, it is the need to “charge certain persons not to teach any different doctrine [*heterodidaskalein*],” in particular “myths and endless genealogies” (1 Tim. 1:3–4; cf. the *inclusio* with 6:3). Such individuals included Hymenaeus and Alexander, whom Paul singles out by name (1 Tim. 1:20). He mentions the former again in 2 Timothy, there in conjunction with Philetus, indicating that these false teachers taught “that the resurrection has

already happened” (2 Tim. 2:17–18). This is reminiscent of the reference in 2 Thessalonians 2:2 regarding a letter (written by Hymenaeus and Philetus?) asserting that the second coming had already occurred. Scholars have subsumed this kind of teaching under the rubric of “overrealized eschatology,” though perhaps this kind of doctrinal error is understandable simply in view of the expectation of Christ’s imminent return.

In addition, Paul urges prayer for all—rather than only certain—kinds of people, including those in authority (1 Tim. 2:1–7). He also calls men to holy, united prayer and women to modesty, self-control, and good works, as well as submissiveness to male authority in the congregation (2:8–15). Paul also wrote to

instruct Timothy on various other matters involved in serving as his apostolic delegate in the church at Ephesus, including the care of widows—honor only “true” widows, who have no other family support (5:3–5) and are at least sixty years old (5:9)—and the removal, if necessary, of sinning elders.<sup>16</sup> Finally, Paul implies that the false teachers whom Timothy is to censure—possibly elders within the church—are financially motivated (“imagining that godliness is a means of gain,” 6:5), which leads him to state, in a well-known maxim, that “the love of money is a root of all kinds of evils” (6:10). He returns to this subject, somewhat surprisingly, a second time in the same chapter, indicating that this was a serious concern (cf. 6:17–19).

Second Timothy, as is widely recognized, is Paul's final letter, written shortly before his martyrdom: "For I am already being poured out as a drink offering, and the time of my departure [*analysis*] has come. I have fought the good fight, I have finished the race, I have kept the faith" (2 Tim. 4:6–7). Paul's purpose for writing is bound up with Timothy, his heir apparent, whom he urges "to fan into flame the gift of God, which is in you through the laying on of my hands" (1:6).<sup>17</sup> In addition, Paul urges Timothy to come to him soon, if possible before winter (2 Tim. 4:21), and to bring along Mark, as well as Paul's cloak, and also "the books, and above all the parchments" (vv. 9, 11, 13).

Paul's purpose in writing his letter to Titus—who, interestingly, is not mentioned in Acts but is referenced multiple times in 2 Corinthians—was bound up with “put[ting] what remained into order [*ta leiponta epidiorthōsē*],” namely, to “appoint elders in every town” as Paul had previously directed (Titus 1:5). In the wake of these instructions, Paul mentions “many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party,” who “are upsetting whole families by teaching for shameful gain what they ought not to teach” (1:10–11). This reference harks back to Galatians, which in its entirety is devoted to addressing the false teachings of the Judaizers. Paul's particular concern is that

Cretan culture is thoroughly depraved (1:12–16). He also finds it necessary to stipulate that older women not be “slanderers [*diabolos*] or slaves to much wine” (2:3). Believers must “avoid foolish controversies, genealogies, dissensions, and quarrels about the law” (3:9), again pointing to the Jewish provenance of some false teachers plaguing the believing community on the island. Such divisive persons should be warned once, and if needed, a second time, after which they should be shunned as self-condemned (3:10–11).

Last but not least, Paul wrote to Philemon, “our beloved fellow worker,” concerning his (former) slave Onesimus, who apparently had been converted through Paul’s witness while in prison

(v. 10). The letter is essentially an appeal to Philemon to receive Onesimus back as a brother and no longer as a slave.

## **10.3 The Lack of a Systematized Pauline Theology and Its Hermeneutical Implications**

What the above thumbnail sketch of occasions for writing Paul's various letters demonstrates is that each letter was prompted by a specific concern or cluster of concerns that arose from various contexts in Paul's missionary endeavors.<sup>[18](#)</sup> As a result, the stubborn fact is that we have no Pauline theology in the form of a systematic presentation of his thought.<sup>[19](#)</sup> Instead, what we see in Paul's various



letters is church maintenance being done in the first century by an apostle of Christ. Rather than simply catching bits and pieces of his theology in between specific directives, we should see his correspondence and instruction as the practical outflow of his rich, Christ-centered theology. None of this means that Paul lacked a robust theology, only that he did not reduce his thought to writing in a systematic fashion. Thus, we do not possess his thought in an organized, coherent form of presentation (though Romans comes close).[20](#)

For this reason, it is best to look at Paul's letters—and the other, non-Pauline New Testament letters as well, for that matter—as situational, occasional writings that are real-life instantiations of

ministry and missionary practice.<sup>21</sup> Not that these writings are to be radically relativized as applicable only to their original context—far from it. The fact that they are included in the canon of Scripture lends them perennial authority and relevance. Nevertheless, the interpreter is faced with the challenge of entering empathetically into the issues Paul—along with the other New Testament writers—is addressing and to infer and distill from his instructions abiding principles for individual conduct, church governance, and missionary practice. This means that the first five books of the New Testament—the Gospels and Acts—provide the necessary framework for the occasional instantiations of first-century ministry and missionary outreach. All of this takes

place in the interim between Jesus's first and second comings under the aegis of the Holy Spirit, who is the driving force behind the church's mission and the sanctifying presence at work in individual believers and in the church as a whole.

Correspondingly, our purpose below is to probe the themes and ethics of individual letters book by book in their original contexts and to assess their place in relation to the storyline of Scripture. In this regard, we will adopt the canonical, thematic, and ethical approach characteristic of this entire volume. Following this book-by-book study in canonical order—yet with sensitivity to the chronological, historical, and contextual issues involved in each letter—we will provide a summary discussion of

central themes in Paul's letters as well as treatments of the ethics of Paul's letters and their place in the storyline of Scripture.<sup>[22](#)</sup> In this way, we will capitalize on the strengths of the three major approaches in biblical theology—book by book, central themes, and metanarrative—while avoiding the potential weakness of each approach when practiced without being balanced and supplemented by the other complementary models.<sup>[23](#)</sup>



## Map 10.1: The Widespread Destinations of Paul's Letters

*During his ministry, Paul wrote to churches in the cities of Rome, Corinth, Ephesus, Philippi, Colossae, and Thessalonica, as well as churches on the island of Crete and in the province of Galatia.*

## 10.4 Individual Letters

Paul's correspondence was directed to a considerable variety of local congregations, covering a large area (see map 10.1).<sup>24</sup> At the outset of our discussion of individual letters, it will be helpful to consider the key information in both canonical and chronological order. It is noteworthy that Timothy is listed as being with Paul in six of Paul's thirteen letters; in addition, he is the addressee of two letters written by Paul:

TABLE 10.1a: Paul's Letters (Canonical Order)

	From	To	Pro
<i>Romans</i>	Paul	Rome	Itali
<i>1 Corinthians</i>		Corinth	Ach

	Paul, Sosthenes		
<i>2 Corinthians</i>	Paul, Timothy	Corinth	Achaia
<i>Galatians</i>	Paul and all the brothers with him	Galatia	Galatia
<i>Ephesians</i>	Paul	Ephesus	Asia
<i>Philippians</i>	Paul, Timothy	Philippi	Macedonia
<i>Colossians</i>	Paul, Timothy	Colossae	Phrygia (Mysia)
<i>1 Thessalonians</i>	Paul, Silvanus, Timothy	Thessalonica	Macedonia
<i>2 Thessalonians</i>	Paul, Silvanus,	Thessalonica	Macedonia

	Timothy		
<i>1 Timothy</i>	Paul	Ephesus	Asia
<i>2 Timothy</i>	Paul	Ephesus	Asia
<i>Titus</i>	Paul	Crete	Cre
<i>Philemon</i>	Paul, Timothy	Colossae	Phry (Mi

TABLE 10.1b: Paul's Letters  
(Chronological Order)<sup>25</sup>

	<b>From</b>	<b>To</b>	<b>Provi</b>
<i>Galatians</i>	Paul and all the brothers with him	Galatia	Galati
<i>1 Thessalonians</i>	Paul, Silvanus,	Thessalonica	Mace



	Timothy		
2 <i>Thessalonians</i>	Paul, Silvanus, Timothy	Thessalonica	Mace
1 <i>Corinthians</i>	Paul, Sosthenes	Corinth	Achai
2 <i>Corinthians</i>	Paul, Timothy	Corinth	Achai
<i>Romans</i>	Paul	Rome	Italia
<i>Ephesians</i>	Paul	Ephesus	Asia (
<i>Philippians</i>	Paul, Timothy	Philippi	Mace
<i>Colossians</i>	Paul, Timothy	Colossae	Phryg (Minc
<i>Philemon</i>	Paul, Timothy	Colossae	Phryg (Minc
1 <i>Timothy</i>	Paul	Ephesus	Asia (

<i>Titus</i>	Paul	Crete	Crete
<i>2 Timothy</i>	Paul	Ephesus	Asia (

### ***10.4.1 Romans***

Paul's epistle to the Romans heads the letter portion of the New Testament canon. The foundation has been laid by the five-book narrative unit consisting of the fourfold Gospel canon and Acts. Acts closes with Paul preaching the gospel in Rome; Paul's epistle to the Romans is written to the church in Rome.<sup>[26](#)</sup> The book starts out with a reference to Paul's role as an apostle, having been set apart for "the gospel of God" (Rom. 1:1).<sup>[27](#)</sup> Yet the gospel did not originate with Paul; rather,

it has its source in God, who “promised [it] beforehand through his prophets in the holy Scriptures” (1:2). At the end of his preface, Paul specifically cites the prophet Habakkuk, who wrote, “The righteous shall live by faith” (1:17; cf. Hab. 2:4). Paul is “not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek” (Rom. 1:16). Thus, Paul’s apostolic calling is all about the *gospel*, *salvation*, and *mission*. Howard Marshall has called the New Testament writings “documents of a mission.”<sup>28</sup> Paul’s letter to the Romans, while providing a thorough presentation of the gospel Paul preached, fits perfectly this description of being a “document of a mission,” as it is driven by Paul’s desire

to take the gospel to the ends of the earth and to proclaim it to both Jews and non-Jews.<sup>[29](#)</sup>

#### *10.4.1.1 The Themes of Romans*

Major themes in Romans are the gospel, the Jewish-Gentile relationship, and the Pauline mission.<sup>[30](#)</sup> The preeminent theme of the book of Romans is the *gospel*, the good news of salvation and forgiveness in the Lord Jesus Christ. The preface introduces the reader to the gospel message in the form of an *inclusio* (1:1–2, 16–17) and asserts at the very outset that (1) the gospel originates with God and that (2) God promised the gospel beforehand through prophets such as Habakkuk: “For in it [the gospel] the righteousness of God is revealed from

faith for faith [*ek pisteōs eis pistin*], as it is written, ‘The righteous shall live by faith’” (Rom. 1:17).<sup>31</sup> Thus, the gospel, first of all, reveals “the righteousness of God.”<sup>32</sup> How does it do this? As Paul elaborates later, “But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—the righteousness of God through faith in Jesus Christ for all who believe” (3:21–22). Here, then, we have the same phrases as in the closing statement in the preface: “the righteousness of God,” “through faith in Jesus Christ” (though in 3:22 the preposition is *dia*, not *ek*), and “for all who believe” (*eis pantas tous pisteuontas*).<sup>33</sup> Thus, according to Paul, the gospel is grounded in and emanates

from the righteousness of God, which includes his faithfulness to his covenants but beyond this also includes his justice.<sup>[34](#)</sup> Also, Paul writes that this gospel “now . . . has been manifested apart from the law . . . through faith in Jesus Christ.” Thus, while the Law—as well as the Prophets—*bear witness to* Jesus Christ and the gospel “from faith to faith” (1:17 NASB; cf. Rom. 4:3, citing Gen. 15:6: “Abraham *believed* God, and it was counted to him as righteousness”),<sup>[35](#)</sup> salvation did not come *through* the law; it came through Jesus Christ (cf. Rom. 10:4: “Christ is the end of the law for righteousness to everyone who believes”).

How, then, is the manifestation of God’s righteousness in the Lord Jesus Christ to be appropriated and received? The

traditional understanding involves a certain amount of redundancy: “through faith in Jesus Christ for all who believe.” Perhaps the reason for this (partial) redundancy is that Paul wanted to stress that the gospel truly is for *all* who believe, that is, Gentiles as well as Jews (cf. Rom. 1:16). This seems to be borne out by the statement that follows, which, in turn, sums up Paul’s argument since the body opening in 1:18: “For there is no distinction; for *all* have sinned and fall short of the glory of God, and are justified by his grace [*charis*] as a gift [*dōrean*], through the redemption that is in Christ Jesus” (3:22–24). Thus, Paul here plainly states that believers are “justified” (*dikaioō*) by grace through faith—not as a new doctrine, but one that is attested by

both the Law (e.g., Gen. 15:6) and the Prophets (e.g., Hab. 2:4)—and thus, by merism, the Old Testament Scriptures in their entirety.<sup>36</sup> “Justified,” for its part, shares with “righteousness” the root *dikaio-*, which indicates that it is God, in his righteousness, who justifies (i.e., declares righteous)<sup>37</sup> sinners.<sup>38</sup> But how can God declare sinners righteous and retain his own righteousness?

The Old Testament makes plain that it is wrong to clear the guilty (e.g., Prov. 17:15: “He who justifies the wicked and he who condemns the righteous are both alike an abomination to the LORD”). How, then, can a righteous God justify the wicked? As Paul explains, he can do so “in Christ Jesus, whom God put forward *as a propitiation [hilastērion] by his*



blood, to be received by faith” (Rom. 3:24b–25). He adds, “This was to show God’s righteousness, because in his divine forbearance he had passed over former sins. It was *to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus*” (3:25b–26). It is through propitiation by Christ’s blood, to be received by faith, that God could justify sinners and remain righteous—by accepting the blood shed by a sinless substitute to atone for sin and to assuage God’s righteous wrath toward sin.<sup>[39](#)</sup> Thus, Paul argues from plight to solution: The plight is universal human sin; God’s solution is the atoning sacrifice of his one and only Son, the Lord Jesus Christ.<sup>[40](#)</sup>

Paul goes on to support this assertion by showing that Abraham, while living prior to Christ (and prior to being given the covenant of circumcision; Rom. 4:9–12), was already justified by faith—indicating that there is one unified gospel in both Testaments. What is more, the fact that Abraham was justified by faith rather than by works (such as circumcision) proves that he was the father of all believers, not only of the Jews, and that in him and his messianic offspring, all nations, not merely Jews, would be blessed (4:16–17).<sup>[41](#)</sup> As Paul explains, “Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ” (5:1). According to Paul, what saved us was God’s redemptive love: “God shows his love for

us in that while we were still sinners, Christ died for us” (5:8). Having been “justified by his blood,” we shall be “saved by him from the wrath of God” (v. 9).<sup>42</sup> The death of his Son reconciled us—who were God’s enemies—to God (v. 10); we now “stand” in God’s grace (v. 2) and “rejoice” in our Christ-wrought reconciliation with God (v. 11). Paul proceeds to show that the death of Christ atoned for the sin of Adam (5:12–21)<sup>43</sup> and he then launches into a detailed demonstration of the law’s inability to deal effectively with sin (chs. 6–8). Chapter 8 then sets forth believers’ new life in Christ “in the Spirit,” and chapters 9–11 deal with the thorny, yet vital, issue of the Jew-Gentile relationship.

The *Jew-Gentile relationship*, for its part, is a second, related issue that is of great theological and practical consequence for Paul in his mission. While called primarily to the Gentiles, Paul is at great pains to demonstrate gospel unity between Jews and Gentiles.<sup>[44](#)</sup> On a pastoral level, he seeks to conciliate and unify Jewish and Gentiles believers in the church at Rome. This is suggested by the reference to “those who cause divisions and create obstacles” and his advice in his closing appeal to be alert and avoid such individuals (Rom. 16:17). On a deeper theological level, Paul shows that God, contrary to how it might appear, is a God of his word and faithful to his promises to Israel, despite the nation’s rejection of the God-sent Messiah (see

esp. 9:6). As Paul explains, through Israel's rejection of the Messiah "salvation has come to the Gentiles, so as to make Israel jealous" (11:11). Yet, as he illustrates by the analogy of an olive tree, in the end the natural branches—Israel—will be "grafted back into their own olive tree" (11:24). Thus, "a partial hardening has come upon Israel, until the fullness of the Gentiles has come in"; yet when Christ returns, Israel will come to faith in the Messiah (11:26–27; cf. Isa. 59:20): "And in this way all Israel will be saved" (Rom. 11:26). This salvation-historical reality, Paul designates a "mystery" (*mystērion*)—a truth that, while envisaged in prophetic writings such as Isaiah, remained undisclosed until Paul was commissioned to reveal it in light of the

first coming of Christ and in view of his return (v. 25).

Intertwined with the Jewish-Gentile relationship, third, is Paul's *sense of mission*.<sup>45</sup> On a practical level, the apostle, as a missionary statesman, was invested in Jewish-Gentile unity by the collection he took up among predominantly Gentile churches for the famine-stricken church in Jerusalem, a tangible expression of support he was about to deliver when writing Romans. While Paul, when visiting the Roman church, expects to "be mutually encouraged by each other's faith, both yours and mine" (Rom. 1:12), he anticipates that his stop in the empire's capital will open the way for further missionary exploits.<sup>46</sup> He has come to a

point in his ministry where “from Jerusalem and all the way around to Illyricum” he has “fulfilled the ministry of the gospel of Christ,” and since he has made it his “ambition to preach the gospel, not where Christ has already been named,” lest he build on another’s foundation (15:19–20), he writes that “since I have longed for many years to come to you”—a church he did not plant (15:23; cf. Acts 2:10)—“I hope to see you in passing as I go to Spain, and to be helped on my journey there by you, once I have enjoyed your company for a while” (v. 24). He continues,

At present, however, I am going to Jerusalem bringing aid to the saints. For Macedonia and Achaia have

been pleased to make some contribution for the poor among the saints at Jerusalem. For they were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings. When therefore I have completed this and have delivered to them what has been collected, I will leave for Spain by way of you. (Rom. 15:25–28)

In a closing appeal “by our Lord Jesus Christ and by the love of the Spirit,” he asks for prayer that he “may be delivered from the unbelievers in Judea,” and that the delivery of the collection in Jerusalem may be successful, “so that by God’s will



I may come to you with joy and be refreshed” (15:30–32).

As it turned out, and as the readers of Acts are well aware, Paul would be arrested in Jerusalem and would end up in Rome—not as a free man, but in Roman custody, after a series of legal appeals, interrogations, and a lengthy and treacherous journey (cf. Acts 21–28). In this way, Acts serves as an indispensable historical backdrop to Paul’s explication of his plans toward the end of his letter to the Romans. What is more, we see here on full display how Romans is “a document of a mission” (I. Howard Marshall)—Paul’s mission to take the gospel of salvation in the Lord Jesus Christ where it has not yet been proclaimed. In keeping with this missional commitment, Paul

closes the letter with reference to his gospel, “according to the revelation of the mystery that was kept secret for long ages but has now been disclosed and through the prophetic writings has been made known to all nations [*panta ta ethnē*], according to the command of the eternal God, to bring about the obedience of faith” (16:25–26). Thus, it might be said, in an apt rhetorical hyperbole, that Paul’s letter to the Romans is essentially a missionary support letter with a lengthy preamble setting forth the nature of Paul’s gospel.<sup>47</sup>

#### *10.4.1.2 The Ethics of Romans*

The ethics of Romans is predicated upon the doctrine of the total depravity of humanity.<sup>48</sup> Paul articulates his ethics

against the dark backdrop of the decadence and corruption of the Roman Empire. Similar to the way in which the apostle proved to be an astute observer of Athenian (Acts 17) and later of Cretan culture (Titus 1), he contextualizes the gospel in a culture that is characterized by moral corruption and idolatry. Against this backdrop, he issues an indictment of a culture that willfully suppresses the evidence for God in nature, declaring that God's wrath rests upon it (Rom. 1:18). At the same time, he asserts later in the letter that Jesus came as a propitiation for sin, vicariously bearing God's wrath, so that sinners can be justified and forgiven (3:24). Before Paul speaks of a solution for humanity's sin, he first exhaustively diagnoses the problem. All humanity is in

Adam, and thus in bondage to sin, or, as Paul puts it, “in the flesh” (*sarx*; 7:18, 25; cf. *sarkinos*; 7:14).<sup>49</sup> Tellingly in a Roman context, where slavery was part of everyday life, Paul likens sin to slavery and contextualizes the gospel by casting it as liberation from an oppressive evil spiritual power, facilitating a transition from one master—sin—to another, the Lord Jesus Christ (6:6, 15–23). For humanity in Adam, there is no hope apart from Christ, Adam’s antitype (5:14). Christ’s mission was to remove God’s righteous wrath from humanity, to reconcile people to their Creator with whom they were at enmity, and to redeem them from their slave master—sin—out of sheer grace, mercy, and love. In this way, by his usage of the slavery motif, Paul

contextualized the gospel in Rome in a culturally relevant way, just as he did in Athens and Crete.

In a creation context, Paul first articulates a sexual ethic tethered to the creation narrative in Genesis 1 and 2, which affirms that God created humanity male and female for the purpose of monogamous, faithful, and lifelong marriage. The apostle observes how depraved humanity apart from God is darkened in its understanding and deteriorates into blurring the natural distinction between male and female (see esp. Rom. 1:26–27). Instead of one man being united to one woman in marriage, people set the “natural order” aside and instead engage in relations that are “contrary to nature,” resulting in same-sex

relationships that Paul describes as “dishonorable” acts fueled by “shameless” passions.<sup>50</sup> These sinful, same-sex relationships, however, are merely symptoms of humanity’s underlying rebellion against the Creator and his design for man and woman. By denouncing same-sex relationships in keeping with the Levitical holiness code (cf. Lev. 18:22; 20:13), Paul makes a vital contribution to biblical ethics (cf. 1 Cor. 6:9; 1 Tim. 1:10).<sup>51</sup> What is more, he unleashes an extensive vice list, showing that sexual immorality and perversity are only partial descriptions of a depraved humanity that includes also those “filled with all manner of unrighteousness, evil, covetousness, malice,” as well as those who “are full of envy, murder, strife,

deceit, maliciousness”—“gossips, slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, ruthless” (Rom. 1:29–31)—a chilling portrait indeed.

On the positive side, Paul appeals to believers, “therefore” (i.e., in light of what he has said in chs. 1–11 of his letter), “by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship” (12:1). He adds, “Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect” (v. 2).<sup>[52](#)</sup> Such an ethic of “total sacrifice” is possible only when a

person has been redeemed by Christ and has placed his or her faith in him as a sinless substitute.<sup>53</sup> “Present your bodies as a living sacrifice, holy and acceptable to God” (v. 1) is sacrificial language and stresses that, rather than slaughtering an animal, believers’ “sacrifices” are brought while they are still living—alive to God in Christ. “Do not be conformed to this world, but be transformed by the renewal of your mind” (v. 2a), for its part, is to be understood against the above-mentioned dark backdrop of Paul’s ethic articulated in the first chapter of Romans. Believers’ minds require extensive spiritual reprogramming subsequent to conversion—“that by testing you may discern what is the will of God, what is good and acceptable and perfect” (v. 2b).



This stands in marked contrast to the world's futility of thought and moral darkness (1:21) and the “debased mind” (1:28) of those who are slaves to sexual sin and moral depravity.<sup>54</sup> Instead, believers must present their bodies wholly to God as instruments of righteousness (6:13), which is their “spiritual worship” (*tēn logikēn latreian*, 12:1).<sup>55</sup>

In what follows, Paul calls believers to put their spiritual gifts to use by serving one another (12:3–8). He adds the following exhortations in rapid-fire succession:

Let love be genuine. Abhor what is evil; hold fast to what is good. Love one another with brotherly affection. Outdo one another in showing honor.

Do not be slothful in zeal, be fervent in spirit, serve the Lord. Rejoice in hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints and seek to show hospitality.

Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be wise in your own sight. Repay no one evil for evil, but give thought to do what is honorable in the sight of all. If possible, so far as it depends on you, live peaceably with all. (Rom. 12:9–18)

Just as Paul's command to love heads the above list, the apostle presents love in the following chapter as fulfilling the law (Rom. 13:8–10).<sup>[56](#)</sup> In this, he echoes Jesus's love ethic (cf., e.g., Matt. 22:36–40). In addition, believers should “put on the Lord Jesus Christ” and “make no provision for the flesh” (Rom. 13:14).<sup>[57](#)</sup> Finally, Paul advocates a non-judgmental attitude in matters of conscience (14:1–15:7). In short, believers should “be wise as to what is good and innocent as to what is evil” (16:19). All in all, Paul articulates an ethic that is grounded in total commitment to Christ individually and a communal ethic of mutual love and service. Far from a Paul who knew nothing about the historical Jesus, with his policy of non-retaliation and love for

one's enemies, and his teaching that love fulfills the entire law, Paul's ethic stands in seamless continuity with the teaching of Messiah Jesus.

### *10.4.1.3 Romans in the Storyline of Scripture*

Romans includes more than half of Paul's Old Testament quotations, and chapters 9–11 include half of those.<sup>[58](#)</sup> This underscores how deeply Paul's presentation of the gospel, and his adjudication of the Jew-Gentile relationship, is grounded in the Hebrew Scriptures. We have seen that Paul's demonstration that the gospel of justification by faith is taught already in the Old Testament was anchored in a key text in the Law—Genesis 15:6—and

another in the Prophets—Habakkuk 2:4. Thus, the apostle showed that the gospel he preached was not a new message; rather, both Abraham and those declared righteous after him were justified by faith. What Paul explicated further, of course, is how this justification by faith was centered in and accomplished by Jesus's atoning death on the cross. What is more, Paul made clear that the requirement of faith in Jesus, resulting in justification, pertained equally to both Jews and Gentiles—neither more nor less—as the church had ruled at the Jerusalem Council (cf. Acts 15). Yet, unlike in the letter to the Galatians, Paul's primary concern in Romans is more broadly that of Jewish-Gentile unity in keeping with his role as a missionary statesman and apostle-at-

large.<sup>59</sup> This unity, in turn, Paul grounds theologically, Christologically, and soteriologically in God's justification of believers in Christ by faith. Thus, in a very real sense, it was his practical ministry and missionary concerns that drove the apostle to explicate his theology.<sup>60</sup>

Paul's opening indictment of the world's rebellion against the Creator is firmly grounded in the Old Testament creation narrative (Rom. 1:18–32; cf. Gen. 1). This includes God's creation of humanity as male and female (Gen. 1:26–28; 2:4–25), against which people rebelled by exchanging “natural relations [*physikēn chrēsin*] for those that are contrary to nature [*tēn para physin*]” and engaging in “dishonorable passions”

(Rom. 1:26–27). This is followed by a long list of vices resulting from humanity’s rebellion against the created order and the Creator God (1:28–32). After redefining Jewishness—and observance of God’s law—as “inward Jewishness” and circumcision as “a matter of the heart, by the Spirit” (ch. 2, esp. v. 29),<sup>61</sup> Paul cites a long catena of passages mostly from the Psalms in support of his argument that “no one is righteous”—including the Jews (3:10–18; cf. Pss. 5:9; 14:1–3; 36:1; 140:3; see also Isa 59:7; Prov 1:16). Thus, both the creation narrative and the Psalms provide scriptural evidence for Paul’s argument that all humanity is sinful—both Jews and Gentiles (Rom. 3:23)—and that therefore justification is by faith

through grace by virtue of Christ's blood sacrifice and propitiation (3:21–26).

In what follows, Paul backs up his case by showing that Abraham, the Jewish patriarch, was justified by faith, and this prior to receiving the covenant of circumcision, so that he became the father, not only of the Jewish people, but of believers from all nations (ch. 4; cf. esp. Gen. 15:6). What is more, Paul shows that Jesus serves as the head of humanity corresponding to Adam's original headship of the human race; thus, just as human sinfulness is universal, so salvation in Christ—and thus justification and reconciliation—is available to all regardless of ethnicity (Rom. 5:12–21; cf. 3:22–23: “there is no distinction: for all have sinned”).<sup>62</sup> Paul likely continues



to develop the Adamic background later when arguing that, because all people are in Adam, the law is unable to save (7:13–25). Such individuals, Paul writes, are “of the flesh, sold under sin” (7:14). They have the desire—but not the ability—to abide by the law (7:18), because the indwelling sin nature is stronger than their willpower or the law’s ability to guide them into righteous obedience.<sup>63</sup> Sinful people are ultimately not in control of their own actions; it is as if sin—personified—acts to their detriment against their own will, similar to Jesus confronting a demon-possessed man and the response coming, not from the demoniac himself, but from the indwelling demon.<sup>64</sup> In Adam, therefore, humans cry out, the law notwithstanding, “Wretched

man that I am! Who will deliver me from this body of death [i.e., this mortal body]?” (7:24), the answer being, *not*, “Thanks be to *the law*,” but “Thanks be to *God through Jesus Christ our Lord!*” (7:25). In this way, Paul grounds human existence—as well as Jewish identity—squarely in Adam and shows that sin is the great leveler between Jews and Gentiles. Likewise, justification by faith in Christ is available to all regardless of ethnic origin.

After an exposition of life in the Spirit in anticipation of the new creation (ch. 8),<sup>65</sup> Paul turns to a thorough treatment of God’s promises to Israel against the backdrop of widespread Jewish unbelief (chs. 9–11). As N. T. Wright observes, in Paul’s “messianically reshaped reading”

of Israel's Scriptures, Paul draws extensively from passages in the Pentateuch, running "from Genesis to Deuteronomy, from Abraham (9:7) to the Song of Moses (10:19), taking in the events of the exodus on the one hand and the central command of Leviticus on the other."<sup>66</sup> Starting with Genesis—Abraham, Sarah, Isaac versus Ishmael, Isaac, Rebekah, and Jacob versus Esau—Paul demonstrates that God's election overrides primogeniture (e.g., Gen. 18:10, 14; 21:12). Moving on to Exodus (Moses and Pharaoh; cf. Ex. 4:21; 9:16), he shows that God's sovereignty allows God to have mercy on one person while hardening another.<sup>67</sup> In this regard, Paul's argument is similar to the underlying premise of the book of Job: God is

accountable to no one—he can do whatever he pleases—and yet, God is no capricious deity but rather operates on a higher plane of complexity and purpose.

All this sets up Paul's argument that God is not limited to choosing from among Israel; he can choose Gentiles as well (Rom. 9:24–26; cf. Hos. 2:1, 23; 1 Pet. 2:10). In all this, Paul carves out room for the sovereign election of God: he can choose the secondborn over the firstborn in Israel; he can choose to harden a pagan individual such as Pharaoh; he can choose Gentiles, not only Jews—God is God, and we are not. What is more, like Job, believers need to guard against arrogant presumption in questioning God's purposes. In support of these assertions, Paul quotes Isaiah, according to whom

only a remnant of Israel will be saved (Rom. 9:27; cf. Isa. 10:22); if it were not for God's mercy, Israel would have been like Sodom and Gomorrah (Rom. 9:28; cf. Isa. 28:22). In addition, Isaiah predicted that God would lay in Zion a stumbling stone, yet whoever believed in him would not be put to shame (Rom. 9:33; cf. Isa. 28:16). Toward that end, Paul espouses a Christotelic, prophetic understanding of the law as pointing to and culminating in Christ (Rom. 10:4).<sup>68</sup>

Space does not permit the continued discussion of Paul's intricate scriptural illumination of God's past salvation-historical purposes and how the passages he cites shed light on God's purposes for the future of ethnic Israel (chs. 10–11).<sup>69</sup> Suffice it to say that Paul's argument in

chapters 9–11 culminates in Isaiah’s prophecy that “the Deliverer will come from Zion”—at which time “all Israel will be saved” (11:26–27; cf. Isa. 59:20)<sup>70</sup>—and a final acknowledgment of God’s inscrutable wisdom regarding this salvation-historical mystery in the form of a doxology from Job. The doxology fittingly concludes this section and sets up the transition to the remainder of the book (Rom. 11:34–35; cf. Job 41:11).

In the hortatory section comprising the remainder of the letter, Paul uses the Old Testament for his ethics as well: in Romans 12:19–20, he cites Deuteronomy 32:35 and Proverbs 25:21–22; in Romans 13:9, he cites Exodus 20:13–15, 17 and Leviticus 19:18; in Romans 14:11, he cites Isaiah 45:23; and in Romans 15:3, he

cites Psalm 69:9. In addition, Paul cites a string of passages from Deuteronomy, the Psalms, and Isaiah to ground the Gentile mission in God's plan of salvation (Rom. 15:9–13; cf. Deut. 32:43; Ps. 117:1; Isa. 11:10). He even anchors his mission strategy—to proclaim the gospel where Christ has not yet been named—in Isaianic prophecy (Rom. 15:21; cf. Isa. 52:15). A global reference to the witness of “the prophetic writings”—providing an *inclusio* with the opening reference to the Prophets—concludes the letter (Rom. 16:26; cf. 1:2). Even though Paul is writing to a predominantly Gentile audience, his argument is thoroughly saturated with Scripture. Thus, Paul turns out to be a biblical theologian *par excellence*, who masterfully marshals

evidence from virtually every part of the Old Testament to establish, among other things, the truths of universal human sin and God's sovereign purposes in election.

### ***10.4.2 1 Corinthians***

The church at Corinth was an important and strategic church, located in an affluent port city,<sup>[71](#)</sup> yet it was also highly dysfunctional.<sup>[72](#)</sup> The planting of the church is recorded in Acts 18, including Paul's association with Aquila and Priscilla (vv. 2–3, 18, 26), Timothy and Silas (v. 5), and later Apollos (vv. 24–28). Ever the careful historian, Luke also mentions Emperor Claudius's edict expelling the Jews from Rome [AD 49] (v. 2) as well as Gallio, proconsul of Achaia [AD 53/54] (vv. 12–17), and



Sosthenes, the ruler of the local synagogue (v. 17), who is with Paul when he writes 1 Corinthians (cf. 1 Cor. 1:1).

In total, Paul appears to have written at least four letters to the church, of which only two are included in the New Testament.<sup>73</sup> First Corinthians breaks down into two parts: (1) chapters 1–6, which deal with divisions in the church in light of a report from “Chloe’s people” (1:11), as well as a case of sexual immorality in the church and lawsuits among believers; and (2) chapters 7–16, which essentially comprises a Q&A session, addressing issues raised by the Corinthians as conveyed by a delegation consisting of three individuals: Stephanas (the first convert in Achaia, 16:15), Fortunatus, and Achaicus (16:17).<sup>74</sup>

### *10.4.2.1 The Themes of 1 Corinthians*

In the case of 1 Corinthians, it is a bit more difficult to speak of sustained “themes” than in some of the other New Testament writings. The reason for this is that the letter addresses a variety of questions and concerns in the church at Corinth. In the first part, Paul deals with the division of the church into factions following Paul, Apollos, Cephas (Peter), and Christ, respectively (1:12; 3:22–23).<sup>75</sup> Paul’s response is sharp: “Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?” (1:13). The divisions showed that the Corinthians had worldly notions of rhetoric and leadership and failed to understand the cross of Christ. Paul also deals with a case of sexual immorality

(*porneia*) in the church, where a man apparently had sexual relations with his stepmother and the church tolerated it (5:1–2); denounces lawsuits among believers (6:1–8); and pointedly responds to a slogan that had currency in the Corinthian church—“All things are lawful for me” (6:12)—to which Paul retorts, “But not all things are helpful” (6:12).<sup>76</sup> Apparently, this latter issue had to do with some people having sex with pagan temple prostitutes and also involved the thorny issue of eating food that previously had been offered as part of idolatrous worship (6:12–20).<sup>77</sup> In fact, Paul’s theology of the body pervades much of the letter.<sup>78</sup>

In the second part of the letter, Paul turns to “the matters about which you

wrote” (7:1). First up is the apparent Corinthian slogan, “It is good for a man not to have sexual relations with a woman” (7:1).<sup>79</sup> Next, Paul turns to the question of eating food offered to idols (ch. 8). Paul’s maxim here is that “‘knowledge’ puffs up, but love builds up” (8:1). Thus, he juxtaposes “knowledge” (*gnōsis*) and “love” (*agapē*) and highlights their contrasting effects: The former only increases a person’s arrogance and tears down others, while the latter builds them up. Again, we see here Paul espousing a communal ethic of love (cf. Rom. 13:8–10). This ethic pervades the entire second half of 1 Corinthians and reaches its peak in chapter 13, the so-called “love chapter.” In the surrounding four chapters (chs. 11–

12, 14), Paul addresses matters related to order and proper decorum during congregational worship, including women's wearing of a head-covering (11:2–16), irregularities during the celebration of the Lord's Supper (11:17–34),<sup>80</sup> and the proper communal exercise of spiritual gifts (chs. 12–14). Here, Paul eloquently elaborates on the supremacy of love.<sup>81</sup> Since “God is not a God of confusion but of peace” (14:33), everything should be done in order (14:40). Finally, Paul takes up the question of the nature of the resurrection body, most likely in relation to the Greek notion of the immortality of the soul (but not of the body) (ch. 15).<sup>82</sup> Paul explains that believers will inherit “a spiritual body” (15:44), meaning that their “mortal

body must put on immortality” (15:53). He closes with arrangements regarding the collection for the Jerusalem church and various other travel plans and instructions (ch. 16).

#### *10.4.2.2 The Ethics of 1 Corinthians*

First Corinthians is an excellent example of Paul’s “contextual theology” whereby the apostle articulates his sexual ethic and other moral principles in the context of dealing with various ministry challenges and issues he encounters in a church he planted.<sup>[83](#)</sup> While there are numerous ethical implications to be drawn from chapters 1–6, some of which have been discussed in the previous section, Paul articulates his ethic particularly in the second part of the letter where he deals

with various issues raised by the Corinthians (“Now concerning the matters about which you wrote,” 7:1). Before turning to a discussion of Paul’s ethic in chapters 7–16, however, it is vital to enunciate the ethical foundational principles in chapters 1–6 that set the stage for Paul’s fielding of specific individual questions in the remainder of the letter.<sup>84</sup> There are two primary considerations.<sup>85</sup> First, faith in Christ entails a radical reversal of unregenerate worldly thinking. While Greeks prized human philosophy, the logic of the cross was diametrically opposite to worldly wisdom.<sup>86</sup> Thus, Paul’s ethic is squarely based on the *cross*.<sup>87</sup> Second, faith in Jesus’s substitutionary cross-death results in a person’s reception of the *Spirit*,

which has vital ethical implications: “Do you not know that you are God’s temple and that God’s Spirit dwells in you? If anyone destroys God’s temple, God will destroy him. For God’s temple is holy, and you are that temple” (3:16–17). What a person does in the body matters, for the body is God’s holy temple where his Spirit dwells.

With these foundational considerations in place, we can now turn to Paul’s specific ethical instructions and adjudications in chapters 7–16. When addressing the Corinthian slogan, “It is good for a man not to have sexual relations with a woman” (7:1), Paul’s answer is carefully nuanced.<sup>88</sup> To begin with, “because of the temptation to sexual immorality,” he urges monogamous



marriage (7:2). Married couples should not refrain from sex, “except perhaps by agreement for a limited time,” for the purpose of prayer (7:3–5, esp. v. 5). Thus, the general norm is marriage, and in the case of married couples it is *not* good for a husband to refrain from having sexual relations with his wife. Then, “as a concession, not a command,” Paul adds that he wishes all were unmarried as he was—at least at the time of writing this letter—but he concedes that not all have the God-given gift (*charisma*) of celibacy (7:6–7).<sup>89</sup> If, therefore, anyone is unmarried or widowed, Paul’s advice to those individuals is that they should remain unmarried, *except* if they lack self-control, in which case they should marry rather than “burn with passion” (7:9).<sup>90</sup>

Next, Paul turns again to those who are married and tells them not to separate or divorce; if they do, they should remain unmarried or be reconciled to their spouse (7:10–11).<sup>[91](#)</sup> This, Paul makes clear, is the teaching of Christ himself (“not I, but the Lord,” 7:10). He adds (“I, not the Lord,” 7:12) that in mixed marriages, where one spouse is a believer and the other an unbeliever, the believing spouse should not divorce the unbelieving one, particularly because of the positive influence the believing spouse may exert on the unbelieving spouse and their children (7:14);<sup>[92](#)</sup> but if the unbelieving spouse separates, the believing one is not bound but is free to remarry (7:12–16).<sup>[93](#)</sup> Paul proceeds with additional advice, noting that “the present form of this world

is passing away” (7:31) and stating that his purpose is “to promote good order and to secure your undivided devotion to the Lord” (7:35).<sup>94</sup> He concludes that if a person’s spouse dies, they are free to remarry, “only in the Lord” (i.e., only to a believer; 7:39), or they may remain unmarried, which in Paul’s judgment will result in greater happiness.

Next, Paul takes up another slogan —“All of us possess knowledge”—in conjunction with the question of whether believers should partake of food previously offered to idols as part of a pagan worship ritual (1 Cor. 8:1).<sup>95</sup> In this regard, Paul’s contention is that “knowledge”—i.e., an insistence on Christian freedom that is not tempered with love for those with a weaker

conscience—while containing genuine insight, can easily give rise to pride, while “love builds up” (8:1).<sup>96</sup> In adjudicating this vexing—and at the time highly controversial—issue, Paul contends that while Christians have rights, they should be willing to surrender these for the sake of love, and also for the sake of the gospel—which is precisely what he and the other apostles did (ch. 9; see, e.g., v. 23: “I do it all for the sake of the gospel”).

Invoking a lesson from Israel’s past, Paul goes on to urge the Corinthians to flee from idolatry (ch. 10, e.g., v. 14), adducing the example of the people of Israel in the wilderness (10:7; cf. Ex. 32:6) who were “baptized into Moses” (v. 2) and “drank from the spiritual Rock

[i.e., Christ] that followed them” (v. 4; cf. Deut. 32:4, 15, 18, 30, 31).<sup>97</sup> Later, twenty-three thousand fell ill, some were destroyed by serpents, and others “were destroyed by the Destroyer” (1 Cor. 10:8–10).<sup>98</sup> These Israelites, therefore, served as negative examples (10:6, *typoi*; v. 11, *typikōs*) of those who engaged in sexual immorality and idolatry and suffered the consequences. This is an excellent case of Paul’s use of a scriptural account of the history of Israel as a moral warning for a (predominantly) Gentile congregation.<sup>99</sup> Citing another one of the Corinthians’ many slogans, Paul proceeds to coin a counter-slogan of his own (or perhaps better, completes the slogan with a set of cautions): “‘All things are lawful,’ but *not all things are helpful*. ‘All things are

lawful,' but *not all things build up*" (10:23). Therefore, he adds, "Let no one seek his own good, but the good of his neighbor" (10:24). Note that this is yet another instance where Paul builds his ethic on the Old Testament "love" commandment as Jesus did before him. In the present instance, Paul applies this principle to believers refraining from eating idol meat if their eating of the meat would violate another person's conscience. Paul closes his discussion on this topic with yet another slogan: "So, whether you eat or drink, or whatever you do, do all to the glory of God" (10:31). In this way, Paul espouses an ethic grounded in love and regard for others for the glory of God.[100](#)

After this, Paul addresses various matters pertaining to congregational worship gatherings (1 Cor. 11:2–14:40). He first tackles the question of women's wearing of a head-covering (11:2–16).<sup>[101](#)</sup> While this was a cultural practice at the time, it also conveyed an important underlying principle, namely, women's submission to male authority in the church (11:3–10). Therefore, Paul writes, literally, “a woman ought to have authority on her head” (11:10 [our translation]).<sup>[102](#)</sup> In this regard, Paul delineates a line of authority that moves from God to Christ, from Christ to the man, and from the man to the woman (11:3).<sup>[103](#)</sup> Paul's underlying concern here is for gospel unity in the context of an honor-and-shame culture.<sup>[104](#)</sup>

Second, Paul addresses irregularities during the celebration of the Lord's Supper (1 Cor. 11:17–34): “When you come together, it is not the Lord's supper that you eat. For in eating, each one goes ahead with his own meal. One goes hungry, another gets drunk” (!) (11:20–21). As a result of such cavalier and even brazen abuses, Paul notes, “many of you are weak and ill, and some have died” (11:30). In response, Paul provides instructions for the proper celebration of the Lord's Supper (11:23–29) and tells the believers at Corinth to wait for one another, or, if they are hungry, to eat at home before they come (vv. 33–34a). He then says that he will give further instructions at his next visit (v. 34b).



Third, Paul addresses proper decorum with regard to believers' exercise of spiritual gifts (chs. 12–14). Here, Paul stresses the unity of the Spirit as undergirding the unity of the believing community, repeatedly referring to the Spirit as “the same Spirit” (e.g., 12:4, 9, 11) or “one Spirit” (12:13 [2x]).<sup>105</sup> There is only one body, though that body has many members (12:12). In keeping with this reality, Paul touts the importance of congregational unity grounded in the unity of the body of Christ and that of the Spirit. Yet after doing so, he goes on to say, “I will show you a still more excellent way” (12:31)—the way of love.

Love is greater than even the most striking spiritual gifts, such as mountain-moving faith, charitable giving, and even

heroic martyrdom (giving up one's "body to be burned"; 1 Cor. 13:1–3). While all knowledge is only partial and incomplete, love is perfect: thus "the greatest of these [spiritual virtues] is love" (vv. 12–13). For this reason, believers should "pursue love" as they exercise their spiritual gifts (14:1). While they should be "eager for manifestations of the Spirit," they should "strive to excel in building up the church" (14:12). Everything should be done in an orderly manner, since "God is not a God of confusion but of peace" (14:33; cf. v. 40).[106](#)

Last but not least, Paul addresses the question of the nature of the resurrection body (ch. 15).[107](#) Apparently, the issue was that "some" in the church at Corinth claimed "there is no resurrection of the

dead” (15:12), implying that dead people will not be raised.<sup>[108](#)</sup> Over against such teaching, which perhaps espoused the Platonic notion of the immortality of the soul, Paul asserts that at the resurrection, believers will receive “a spiritual body” (15:44) by which their “mortal body must put on immortality” (15:53). Thus, what believers do in the body matters.<sup>[109](#)</sup> Contrary to much of Greek thought, which viewed the body merely as a prison of the soul and thus of inferior value, Paul enunciates a theology of the body that connects what people do in their bodies intricately with life in the Spirit.<sup>[110](#)</sup> Similarly, he wrote earlier in the letter, “The body is not meant for sexual immorality, but for the Lord, and the Lord for the body. And God raised the Lord and

will also raise us up by his power” (6:13–14). Believers’ bodies are “members of Christ”; thus, they must not unite their bodies in sexual intercourse with a temple prostitute, surmising that this is a matter of Christian liberty and that what believers do in the body is of no consequence as it is not integrally related to the life of the Spirit. In support, Paul cites Genesis 2:24: “The two shall become one flesh” (cf. Eph. 5:31). Thus, believers should “flee from sexual immorality,” as their “body is a temple of the Holy Spirit” (1 Cor. 6:18–19): “You are not your own; for you were bought with a price. So glorify God in your body” (6:19–20).

Paul’s ethic in 1 Corinthians, then, is predicated upon the bedrock belief that “in fact Christ has been raised from the

dead” (15:20). This means that believers in Christ will likewise be raised from the dead: first those who are alive when Christ returns, and then those who died previously (15:22–23). After this, all of Jesus’s enemies will be subdued, and the Son will subject himself to God the Father, “that God may be all in all” (15:28). In this way, the bodily resurrection of Christ serves as the foundation of both the ethics and the eschatology of 1 Corinthians, just as ethics and eschatology are integrally linked in other Pauline letters (e.g., 1–2 Thessalonians).[111](#)

#### *10.4.2.3 1 Corinthians in the Storyline of Scripture*

First Corinthians is integrally connected with the teaching of Jesus and the mission of Paul and the early church.<sup>[112](#)</sup> In his first letter to the church at Corinth, Paul sets out to address divisions in the church. Paul's polemic against worldly wisdom takes its point of departure from the words of Isaiah, who prophesied that God would "destroy the wisdom of the wise" and thwart "the discernment of the discerning" (1 Cor. 1:19; cf. Isa. 29:14). Similarly to Jesus's words, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children" (Matt. 11:25), Paul asserts that God was pleased "through the folly of what we preach to save those who believe" (1 Cor. 1:21). While "Jews

demand signs and Greeks seek wisdom,” Paul and the apostles “preach Christ crucified, a stumbling block [*skandalon*] to Jews and folly to Gentiles but to those who are called, both Jews and Gentiles, Christ the power of God and the wisdom of God” (1:23–24; cf. 1:30).<sup>[113](#)</sup>

Thus, Paul sets his preaching to the Corinthians squarely within the context of his apostolic mission to both Jews and Gentiles (Acts 13–28; Rom. 1:16). Paul’s affirmation that “God chose what is low and despised in the world” (1 Cor. 1:28) is reminiscent of Jesus’s association with the lowly during his earthly ministry and is resonant with the Lukan “reversal motif.”<sup>[114](#)</sup> In 1:31, Paul cites Jeremiah 9:24: “Let the one who boasts, boast in the Lord.” Continuing the wisdom theme,

Paul, in the words of Isaiah, exults in the fact that, “What no eye has seen, nor ear heard, nor the heart of man imagined, . . . God has prepared for those who love him” (1 Cor. 2:9; cf. Isa. 52:15; 64:3; 65:16). When urging the Corinthians to “clean house” and expel an immoral church member, Paul uses exodus terminology and says that “Christ, our Passover lamb, has been sacrificed” (5:7; cf. Ex. 12:19, 21). Later, he cites Genesis 2:24 to underscore that sexual intercourse unites a man and a woman as “one flesh” (1 Cor. 6:16; cf. Eph. 5:31).

In his ethical pronouncements, Paul at times refers to Jesus (e.g., “not I, but the Lord,” 7:10).<sup>115</sup> In chapter 9, Paul aligns himself with “the other apostles and the brothers of the Lord and Cephas” when



asserting that he, like them, has “the right to take along a believing wife” (9:5; cf. 7:39). Thus, there is a bond between the apostles (the twelve), the family of Jesus (esp. his half-brothers James and Jude), and Paul in the early Christian movement that is also evident in that virtually all New Testament documents are connected to this group.<sup>[116](#)</sup> In the same context, Paul cites Deuteronomy 25:4 (“You shall not muzzle an ox when it is treading out the grain”)—just as he does in 1 Timothy 5:18—to argue that he has a rightful claim to benefit from the fruit of his labors (1 Cor. 9:9).<sup>[117](#)</sup> Thus, we see here a connection between Paul, Luke, and Jesus, as well as between 1 Corinthians and 1 Timothy.

In 1 Corinthians 8:1–6, Paul engages in a Christological rereading of the *Shema* and the first and second commandments.<sup>[118](#)</sup> Not only are there discernible links between 8:4 and Deuteronomy 5:7–11, one can also detect other intertextual connections between 1 Corinthians 5–10 and Deuteronomy 4–12 and 32; against the backdrop of Deuteronomy, Paul casts Jesus as one Lord, Creator, Savior, Rock, and opponent of idolatry.<sup>[119](#)</sup> When warning the Corinthians against sexual immorality and idolatry (1 Cor. 10), Paul adduces the example of Israel in the wilderness, referring to several instances recorded in the Exodus and Numbers narratives. When addressing irregularities at the Corinthians' celebration of the Lord's Supper, Paul writes, "For I received from

the Lord what I also delivered to you” (11:23), and proceeds to recount, in even greater detail than the Gospel passion narratives, the institution of the Lord’s Supper on the night Jesus was betrayed (11:23–26; cf. Matt. 26:26–29; Mark 14:22–25; Luke 22:19–20).<sup>[120](#)</sup> This represents yet another striking connection with the words of Jesus as recorded in the Gospels, which suggests that the contrast often drawn between Paul and Jesus is exaggerated.<sup>[121](#)</sup>

Similar to his words regarding the Last Supper tradition in 1 Corinthians 11, Paul introduces his formulation of the gospel in chapter 15 with the words, “For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the

Scriptures . . .” (v. 3). Notably, both Jesus’s crucifixion and his resurrection on the third day are said to be “in accordance with the Scriptures” (vv. 3–4);<sup>122</sup> several—though not all—of the resurrection appearances of Jesus cited by Paul in the following list are recounted in the Gospels or Acts (vv. 5–8; cf., e.g., John 20:19–29; Acts 9:3–6). Paul’s discussion of the nature of the resurrection body—which is grounded in the emphatic defense of the historicity of Jesus’s resurrection—culminates in his citation of a conflation of Isaiah 25:8 and Hosea 13:14: “Death is swallowed up in victory. O death, where is your victory? O death, where is your sting?” (1 Cor. 15:54–55).<sup>123</sup> Finally, “Come, Lord,” in 16:22 (NIV; from Aramaic *Marana tha*) echoes an early

Christian prayer for the Lord's speedy return (cf. Rev. 22:17, 20: *erchou kyrie Iēsou*).

### **10.4.3 2 Corinthians**

After writing 1 Corinthians, Paul apparently wrote a second letter, in which he urged the church at Corinth “not to associate with sexually immoral people” (cf. 1 Cor. 5:9), and he later penned a third, so-called “painful,” letter that caused the Corinthian church grief (cf. 2 Cor. 7:8, 12).<sup>[124](#)</sup> In the anguished aftermath, Titus reported to Paul the Corinthians’ positive response to his exhortation: They had had a change of heart and proven their innocence (2 Cor. 7:9, 11). Subsequently, in what was now his fourth letter to the church, Paul wrote

2 Corinthians to urge the believers at Corinth to contribute to his collection for the Jerusalem church, holding up the churches in Macedonia (Thessalonica, Philippi) as examples of generous giving (8:1–7; cf. ch. 9).<sup>[125](#)</sup> Second Corinthians is a deeply personal letter in which Paul bares his soul as he defends himself against unjust accusations and explains his philosophy of ministry.<sup>[126](#)</sup>

#### *10.4.3.1 The Themes of 2 Corinthians*

In response to challenges to his apostolic ministry, Paul mounts a defense of the superiority of his new covenant ministry to the old covenant ministry by Moses (ch. 3).<sup>[127](#)</sup> He also engages in a lengthy polemic against individuals he derisively calls “super-apostles” (11:5; 12:11), who

accused him of being financially motivated in his ministry. Paul tartly counters, “I robbed other churches by accepting support from them in order to serve you” (11:8; cf. Phil. 1:5; 4:10–20). In closing, Paul indicates plans for a third visit and urges the Corinthians to examine whether they are in the faith (2 Cor. 13:1, 5).

One of the major themes in 2 Corinthians is the nature of the *new covenant*.<sup>[128](#)</sup> While the word “covenant” occurs occasionally in Paul’s other letters (Rom. 9:4; 11:27; Gal. 3:15, 17; 4:24; Eph. 2:12; cf. 1 Cor. 11:25), the discussion of the contrast between Moses’s “old covenant” ministry and Paul’s apostolic “new covenant” ministry is unique to 2 Corinthians. In the context

of Paul's defense of his apostleship,<sup>[129](#)</sup> he declares that the Corinthians were a living letter of recommendation, written by Christ and delivered by the apostles, not with ink on tablets of stone, but with "the Spirit of the living God . . . on tablets of human hearts" (2 Cor. 3:3).<sup>[130](#)</sup>

In the discussion that follows, the operative word is "glory" (*doxa*) or "glorify" (*doxazō*), which appears ten times in 2 Cor. 3:7–11 and three more times in verse 18 (cf. 8:19, 23). Paul's argument is from the lesser to the greater:

Now if the ministry of death, carved in letters on stone, came with such glory that the Israelites could not gaze at Moses' face because of its glory, which was being brought to an



end, will not the ministry of the Spirit have even more glory? For if there was glory in the ministry of condemnation, the ministry of righteousness must far exceed it in glory.” (vv. 7–9)

In fact, Paul continues, “[W]hat once had glory has come to have no glory at all, because of the glory that surpasses it. For if what was being brought to an end came with glory, much more will what is permanent have glory?” (vv. 10–11).

Paul goes on to reason from the superiority of the new covenant to the old, to the superiority of his apostolic new covenant ministry to Moses’s old covenant ministry. The apostles are “not like Moses, who would put a veil over his

face so that the Israelites might not gaze at the outcome of what was being brought to an end” (v. 13).<sup>[131](#)</sup> Rather, “[W]hen one turns to the Lord, the veil is removed” (v. 16). In this way, “[W]e all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another” (v. 18). Thus, Paul’s ministry is marked, not by fading glory, but by radical spiritual transformation. For “the Lord is the Spirit” (v. 17; cf. v. 18).<sup>[132](#)</sup>

In what follows, Paul speaks of his God-given ministry in a very vulnerable and transparent fashion. He does not lose heart (4:1), because he realizes that if people reject his gospel, it is because Satan, “the god of this world,” has blinded the minds of unbelievers (4:4). He is also

aware that he and his fellow apostles carry the treasure of the gospel in mortal bodies that he likens to jars of clay (4:7). This should help people realize that the power comes from the gospel, not from those proclaiming it. Paul is convinced that “this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison” (4:17). He has the Spirit as a “guarantee” (5:5) and lives “by faith, not by sight” (5:7), longing to exchange his earthly “tent” for his heavenly dwelling (5:1–3). And he makes every effort to please the Lord, knowing that he must appear “before the judgment seat of Christ” (5:9–10). We see here a beautiful and humble appraisal of Christian ministry. God’s servant is in his hands, accountable to him, and keenly

aware of his own insufficiency and weakness. It is only God who sustains him and keeps him strong and courageous.<sup>[133](#)</sup>

As to his own ministry, Paul writes, “For the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died; and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised” (5:14–15). The only fitting response to the redemptive, self-giving love of Christ is total commitment to live for him. Anyone who is in Christ is a “new creation” (*kainē ktisis*; 5:17, cf. Gal. 6:15)<sup>[134](#)</sup> of God, who not only reconciled (*katallassō*) him but also gave him the ministry and message of reconciliation (*katallagē*; 2 Cor. 5:18–

19).<sup>135</sup> Paul continues to plead with the Corinthians to open their hearts to him (6:11–12; 7:2) and urges them not to be unequally yoked with unbelievers (6:14).<sup>136</sup> He also addresses the practical matter of the Gentile churches' collection for the Jerusalem church (chs. 8–9), which had important theological implications as well. He devotes the remainder of the letter to “a little foolishness” (11:1), defending himself against accusations that, while his letters are impressive, his physical presence is not.<sup>137</sup> While space does not permit a thorough rehearsal of the argument, the letter is highly instructive as to challenges servants of Christ may face in their ministry and how to address them.<sup>138</sup>

#### *10.4.3.2 The Ethics of 2 Corinthians*

Paul's ethics in 2 Corinthians is grounded in a "theology of comfort."<sup>139</sup> The apostle opens his letter on the following encouraging note: "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God" (1:3–4). In this way, Paul sets forth his own faith in the sovereignty of God and the fact that God used Paul's afflictions—and the comfort he received from God amid those afflictions—to equip him to comfort other believers who may be going through similar trials.

Paul continues,

For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in *comfort* too. If we are afflicted, it is for your *comfort* and salvation; and if we are *comforted*, it is for your *comfort*, which you experience when you patiently endure the same sufferings that we suffer. Our hope for you is unshaken, for we know that as you share in our sufferings, you will also share in our comfort. (2 Cor. 1:5–7)

In this way, Paul expresses his confidence that God sovereignly uses trials for his larger purposes and for the good of others who receive comfort—if we as believers respond rightly to our afflictions. Tellingly, in Paul's case, these afflictions

consisted largely in opposition from other people in the ministry (albeit “false apostles”) and the anguish caused by churches needing to be admonished or even disciplined (1:12–2:17).<sup>[140](#)</sup>

Another important ethical dimension highlighted in 2 Corinthians is humanity’s need for *reconciliation* with God.<sup>[141](#)</sup> God, through Christ, reconciled Paul and the apostles to himself and subsequently gave them the “ministry of reconciliation” by which they proclaim the “message of reconciliation” (2 Cor. 5:18–19; cf. Rom. 5:10–11). As Christ’s ambassadors, his servants appeal to sinners on God’s behalf, “Be reconciled to God” (2 Cor. 5:20).<sup>[142](#)</sup> God made Christ—who was sinless—to “be sin” (i.e., he laid all our sin on him), so that, in a glorious



exchange, “we might become the righteousness of God” in him (5:21). In this exchange, a sinner puts their faith in their sinless substitute—Jesus—and in return “becomes the righteousness of God,” that is, he or she is declared and considered righteous by virtue of Jesus’s substitutionary atonement. Paul’s ethic, therefore, is grounded in the world’s need for reconciliation with its Creator in Christ. Once reconciled with God, believers should not be “unequally yoked with unbelievers” (6:14) but rather should cleanse themselves “from all defilement of flesh and spirit, perfecting holiness in the fear of God” (7:1, NASB).

Other important ethical teachings in 2 Corinthians include believers’ need for repentance—prompted by what Paul calls

“godly grief” (7:10–11)<sup>143</sup>—and their need to exhibit generosity in giving (8:1–15; cf. 2 Cor. 9).<sup>144</sup> In the latter passage (2 Cor. 8:1–15), Paul discusses generous giving against the backdrop of Exodus 16, where the Israelites were told to gather each as much as they could, yet some gathered more while others did less (Ex. 16:16–17). In the end, “whoever gathered much had nothing left over, and whoever gathered little had no lack” (Ex. 16:18). In his Christological ethical application of this passage, Paul interpreted it as teaching a bilateral “redistribution of surplus,” exhibiting a “dynamic of mutuality” foundational to “Paul’s vision of community.”<sup>145</sup> Just as the manna in the wilderness was not merely to be enjoyed but also to be shared as everyone had

need, so, Paul argues, sharing among Christians was befitting “a community of mutual benefit constituted in Christ.”<sup>[146](#)</sup>

### *10.4.3.3 2 Corinthians in the Storyline of Scripture*

Paul’s comparison between Moses’s old covenant ministry and his apostolic new covenant ministry sets the New Testament era in contrast to the giving of the law at Sinai.<sup>[147](#)</sup> There is a certain affinity between Paul’s discussion in 2 Corinthians 3 and the argument of the book of Hebrews that the old covenant has been rendered obsolete now that Jesus has established the new covenant in fulfillment of Jeremiah’s prophecy (Heb. 8:13; cf. Jer. 31:31–34).<sup>[148](#)</sup> Similar to 1 Corinthians, 2 Corinthians is embedded

in the Acts narrative (esp. Acts 18:1–18); it also connects with 1 Corinthians and Paul's other letters (e.g., Titus). Along with 2 Timothy, 2 Corinthians is one of Paul's most personal letters. Rather than focus on issues in the church at Corinth as he does in 1 Corinthians, Paul in 2 Corinthians deals more personally with challenges he faces in his apostolic ministry, whether by external opposition from "false apostles" or by internal issues in the church at Corinth.

In addition, there are other connections with the biblical storyline. Paul's defense of his change of plans, affirming that his "yes" is "yes" and his "no" is "no"—in other words, he is a man of his word, though plans sometimes change—echoes Jesus's teaching in the Sermon on the

Mount (2 Cor. 1:17–18; cf. Matt. 5:37; James 5:12). In his remarks on the “light of the gospel” in Christ, “the image of God,” the apostle explicitly cites Genesis 1:2 and alludes to the creation of humanity in God’s image (2 Cor. 4:4, 6; Gen. 1:26–28).<sup>149</sup> References to the death of Jesus (e.g., 2 Cor. 4:10) connect 2 Corinthians to the Gospel passion narratives. His description of our mortal body as a “tent” is reminiscent of his instructions about the resurrection body in 1 Corinthians (esp. 15:53) and reminds readers that Paul was a tentmaker by trade (2 Cor. 5:1–5; cf. Acts 18:1–3). In his appeal to the Corinthians “not to receive the grace of God in vain,” Paul cites the words of Isaiah (2 Cor. 6:1–2; cf. Isa. 49:8). When reminding believers that they are the

temple of the living God, Paul invokes the covenant formula, “I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people” (2 Cor. 6:16; cf. Ezek. 37:27).<sup>150</sup> He goes on to fuse several other texts, exhorting believers to be separate from the world and reminding them of God’s promise that he will be a father to them and they will be his sons and daughters (2 Cor. 6:17–18; cf. 2 Sam. 7:14; Isa. 52:11).

Paul’s references to Titus—who is not mentioned in the book of Acts—connect 2 Corinthians with Paul’s later letter to Titus, who had proven his worth by handling a difficult assignment in Corinth with distinction; thus, he could be trusted to appoint elders in every town on the

island of Crete in similarly challenging circumstances (2 Cor. 7:6–7, 13–15; 8:16–24; cf. Titus 1:5). Remarks about Paul's collection in 2 Corinthians 8–9 dovetail with similar comments in Romans and 1 Corinthians (not to mention Acts); in this way, the collection unites not only (historically) Jewish and Gentile churches but also (canonically) the New Testament books of Acts, Romans, 1 Corinthians, and 2 Corinthians, read in canonical order. In his discussion of the collection, Paul also cites Exodus 16:18 and Psalm 112:9 in urging equal sharing and generous giving (2 Cor. 8:15; 9:9). While Paul's use of the Old Testament is more sporadic and ad hoc in 2 Corinthians than it is in Romans or Galatians, connections with the storyline of Scripture

are still considerable in 2 Corinthians, whether with Genesis, the Prophets, the Psalms, or with Jesus, Acts, and Paul's other letters.

#### ***10.4.4 Galatians***

Galatians is likely the first letter written by Paul that is included in the New Testament, and the fourth and final letter of the *Hauptbriefe* (major letters) of Paul.<sup>[151](#)</sup> On either side of the Corinthian letters, Romans and Galatians both focus on the gospel—as a message that did not originate with Paul—and on justification by faith. The reference to the “pillars” in Galatians 2:9 prepares the reader for the letters of James, Peter, and John in the non-Pauline letters/General Epistles corpus. The argument set forth in



Galatians must also have had a substantial impact on the deliberations of the Jerusalem Council (Acts 15). Galatians has had enormous influence (e.g., on Martin Luther) out of proportion to its relative brevity. Truly, Galatians is the little letter that changed the world and Christianity forever.

#### *10.4.4.1 The Themes of Galatians*

Most likely, Paul wrote Galatians to a church or group of churches that he had planted during his first missionary journey (cf. Acts 13–14).<sup>[152](#)</sup> It appears that since that time, false teachers (“Judaizers”) had come and insisted that Gentiles must be circumcised in order to be accepted in good standing into the church.<sup>[153](#)</sup> This issue of *ecclesiology* (church

membership), however, distorted the issue of *soteriology* (how a person is saved). Thus, Paul believed that the very gospel—the good news of salvation in the Lord Jesus Christ—was at stake.<sup>[154](#)</sup> As he does in Romans, therefore, Paul puts the gospel front and center from the very start. Paul's sense of urgency is evident in that he forgoes the customary pleasantries in the introduction—as well as the usual prayer and thanksgiving<sup>[155](#)</sup>—and comes straight to the point:

I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel—not that there is another one, but there are some who trouble you and want to distort

the gospel of Christ. But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed. As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed. (Gal. 1:6–9)<sup>[156](#)</sup>

Paul's concern is that, by adding the requirement of circumcision, the Judaizers preached a gospel of salvation by works—"works of the law"—and thus in effect rendered the cross of Christ unnecessary (see, e.g., 2:21: "I do not nullify the grace of God, for if righteousness were through the law, then Christ died for no purpose").<sup>[157](#)</sup> Similar to 1 Corinthians,

therefore, though for different reasons, Paul stresses the fundamental importance of the *cross* and resists any effort to “de-center” it from the Christian gospel. In fact, Paul insinuates that, in the case of the Judaizers, one of their motives might have been “that they may not be persecuted for the cross of Christ” (Gal. 6:12; cf. 5:11). For his part, Paul declares, “But far be it from me to boast except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world” (6:14). What is more, he claims that the cross is part of “a new creation” (6:15). He adds, “And as for all who walk by this rule [*kanōn*], peace and mercy be upon them, and upon the Israel of God” (6:16). Most likely, Paul here identifies the church—the body of believers including

both Jews and Gentiles—as God’s “Israel,” that is, as those who “walk by this rule,” namely, that “neither circumcision counts for anything, nor uncircumcision” (6:15).[158](#)

Over against the teaching of the Judaizers, Paul is adamant in his insistence on justification by faith rather than works.[159](#) Thus, he writes, “yet we know that a person is *not justified by works of the law but through faith in Jesus Christ*, so we also have believed in Christ Jesus, in order to be *justified by faith in Christ and not by works of the law*, because by works of the law no one will be justified” (2:16). This is entirely congruent with what Paul says in his letter to the Romans, even though there the Judaizing issue appears to have been

largely settled and Paul's teaching on justification by faith has become part of his larger presentation of the gospel (cf. Rom. 3:21–26; 5:1). In fact, in Romans, Abraham is “Exhibit A” of a person justified by faith rather than works (ch. 4). Genesis 15:6 serves as the major proof text (cf. Rom. 4:3, 22–23) within the context of Habakkuk 2:4, which Paul has quoted at the outset of the letter (Rom. 1:17), and Genesis 15:5 (“So shall your offspring be”) and 17:5 (“I have made you the father of a multitude of nations”) are adduced as well.[160](#)

In Galatians, we see Paul use many of the same Old Testament passages to make essentially the same point, namely, that Abraham was justified by faith, not works, which supports Paul's gospel rather than

the teaching of the Judaizers.<sup>161</sup> In many ways, therefore, Paul commends to the Galatians his superior reading of the Hebrew Scriptures, based on a better hermeneutic that reads the Scriptures more accurately in context and with greater sensitivity to the salvation-historical sequence involved. The heart of Paul's theological argument in Galatians is found in chapter 3, where he argues that Abraham, "the man of faith," was justified by faith and thus serves as a prototype for New Testament believers (3:9–10; cf. Deut. 27:26). In fact, Abraham is both the prototypical Jew (as is commonly acknowledged) and the prototypical Gentile (one who was "far off" from God but was brought near by virtue of God's call). In addition, Paul explains that, in

fulfillment of God's promises to Abraham, the Deuteronomic curse (3:13–14; cf. Deut. 21:23) fell on Christ, Abraham's "seed" (in the singular; Gal. 3:16 [NIV]; cf. Gen. 13:15; 17:8; 24:7). Paul's pivotal contention in this regard is that the law, which was given 430 years after the promise, "does not annul a covenant previously ratified by God, so as to make the promise void" (Gal. 3:17).[162](#)

The chapter culminates in the declaration,

*in Christ Jesus you are all sons of God, through faith.* For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female,



for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise. (Gal. 3:26–29)<sup>[163](#)</sup>

By affirming the essential oneness of believers in the church regardless of ethnicity, socioeconomic status, or gender, Paul clarifies the grounding of salvation in the cross of Christ apart from any human works. He argues—from soteriology to ecclesiology—that the playing field is now leveled and people should have equal regard for Jews and Gentiles, slaves and free, and men and women in the church. One can easily see how this would have been an explosive and revolutionary message that would have rocked the world of traditional Jews both theologically and

ecclesiologically. And yet, Paul has the more accurate reading of the Hebrew Scriptures on his side, which is why he engages in extensive scriptural argument in Galatians 3. In chapter 4, he then adds the notoriously difficult allegory of Sarah and Hagar.[164](#)

An additional theme that flows organically from Paul's emphasis on justification by faith in Galatians is that of the *Spirit*.[165](#) In fact, Paul introduces his argument in Galatians 3 by an appeal to the Spirit: "Did you receive the *Spirit* by works of the law or by hearing with faith? Are you so foolish? Having begun by the *Spirit*, are you now being perfected by the flesh?" (vv. 2–3). He adds, "Did you suffer so many things in vain—if indeed it was in vain? Does he who supplies the

*Spirit* to you and works miracles among you do so by works of the law, or by hearing with faith?” (vv. 4–5). As Gordon Fee sums up Paul’s argument here, “The Spirit is an experienced reality providing evidence that righteousness is not by Torah . . . and is the effective agent for righteousness now that the time of Torah is past.”<sup>166</sup> In both Romans and Galatians, Paul affirms that the Christian life begins with the Spirit (Rom. 8:15; Gal. 3:2, 14); the Spirit cries, “*Abba*, Father” (Rom. 8:15; Gal. 4:6); believers are led by the Spirit (Rom. 8:4, 14; Gal. 5:16, 25); the Spirit is diametrically opposite to the flesh (Rom. 8:4–9, 12–13; Gal. 5:17); and the Spirit, not the law, gives life (Rom. 8:2, 6, 10–11, 13; Gal. 5:25; 6:8).<sup>167</sup> In addition, Paul provides an extensive

treatment of life in the Spirit, culminating in the sevenfold “fruit of the Spirit” (Gal. 5:16–25), which we will discuss further in the next section.

#### *10.4.4.2 The Ethics of Galatians*

The ethics of Galatians is grounded in justification by faith apart from works and in the agency of the Spirit in sanctification.<sup>168</sup> The Spirit is presented not only as the agent of life but also as the agent of freedom (5:1)—freedom from the slavery of having to please God by “works of the law.” This is why the Galatian (Gentile) believers should never succumb to pressure to be circumcised, because by so doing they would accept the burden of having to keep the entire law, which no one is able to do (vv. 2–3).<sup>169</sup> If

they were to attempt to achieve justification by the law, they would be “severed from Christ,” would have “fallen away from grace,” and would have denied the necessity of the cross of Christ, which is at the heart of the gospel (v. 4; cf. 2:21; 1 Cor. 15:3–4).<sup>[170](#)</sup> Thus, life in the Spirit and faith in Christ are inseparable (Gal. 5:5). And yet, Christian liberty does not inexorably lead to licentiousness and moral anarchy because, according to Paul’s “rule,” “in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love” (5:6; cf. 6:15–16).<sup>[171](#)</sup> Once again, therefore, Paul espouses a love ethic, which, in turn, is grounded in the cross and appropriated by faith. Paul articulates this ethic more fully when he

writes, “For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another. For the whole law is fulfilled in one word: ‘You shall love your neighbor as yourself’” (5:13–14; cf. Lev. 19:18; Rom. 13:9).[172](#)

Since the desires of the flesh and those of the Spirit are diametrically opposite each other, believers must learn to “walk by the Spirit” (Gal. 5:16) and be “led by the Spirit” (v. 18), which will help them steer clear of “the works of the flesh,” such as “sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies” (vv. 19–21). Conversely, “the fruit of the Spirit is love, joy, peace, patience,

kindness, goodness, faithfulness, gentleness, self-control” (vv. 22–23). What is more, Paul enjoins, “If we live by the Spirit, let us also keep in step with the Spirit” (v. 25). Thus, Paul’s ethic in Galatians revolves around yielding to the Spirit’s control and direction in believers’ lives so as to manifest godly traits in their character and promote growth in Christlikeness.<sup>173</sup> This responsiveness to and active collaboration with the Spirit is fused with the Pauline emphasis on believers’ oneness in Christ, which is expressed in the equal status of, and regard for, all people, whether Jews or Gentiles, slave or free, male or female (Gal. 3:28).<sup>174</sup> Within the orbit of Paul’s love ethic, then, walking in the Spirit entails loving people in the church as

fellow believers and brothers and sisters in Christ regardless of ethnicity, socioeconomic status, or gender (5:14). Thus, the cross of Christ is shown to set Christians free to love others in the Spirit, whereby love heads up the list of the ninefold fruit of the Spirit (5:22).

Additional ethical emphases in the letter that are communal in nature include restoring errant fellow believers “in a spirit of gentleness” (Gal. 6:1) and bearing “one another’s burdens” and in this way fulfilling “the law of Christ” (6:2).<sup>175</sup> Believers should be humble and focus on their own calling, as “each will have to bear his own load” (v. 5). Thus, both are true: Believers should carry *one another’s* burdens, and each believer must bear his or her *own* load (vv. 2, 5).<sup>176</sup>



This calls for balance and wisdom and guards against an overemphasis on regard for others that leads to self-neglect. Believers should also “share all good things” with their teachers (6:6) and be mindful of the spiritual principle that corresponds to a similar law in the natural realm: “Whatever one sows, that will he also reap” (v. 7), whether corruption or eternal life (v. 8): “God is not mocked” (v. 7). While at times the wicked may prosper, their sins will catch up with them in the end (v. 8; cf. Ps. 73). Therefore, believers should “not grow weary of doing good, for in due course [they] will reap, if [they] do not give up” (Gal. 6:9). Specifically, they should be careful to engage in good works—“to everyone, [but] especially to those who are of the

household of faith” (v. 10)—albeit not as a means of attaining salvation.

Another key ethical motif in Galatians is love. Douglas Moo observes that Paul’s teaching in 5:13–6:10 is dominated by two terms: “Spirit” and “love.”<sup>177</sup> As Moo observes, “In 5:13–15 Paul warns his readers about the danger posed to the Christian living by the ‘flesh’ and reminds them of the vital need of love for others. The ‘freedom’ Christ wins for us (see v. 1) is to lead not to selfish conduct but to love for others.”<sup>178</sup> He adds, “Following Jesus (Matt 22:39//Mark 12:31//Luke 10:27; cf. also Matt 5:43; 19:19), and in keeping with other New Testament authors (Jas 2:8; and see the ‘new command’ of John 13:34; 1 John 2:7, 8 [cf. 3:23; 4:21]; see also Rom 13:8–10), Paul singles out

the love command of Leviticus 19:18 as central to Christian ethics. Loving, Paul claims, ‘fulfills’ the law.”<sup>179</sup> Thus, Paul establishes a vital connection between living life in the Spirit and living a life of love.

#### *10.4.4.3 Galatians in the Storyline of Scripture*

In the opening chapter of Galatians, Paul connects this letter with his initial gospel preaching in Galatia (Gal. 1:6–9; cf. Acts 13–14). As to the origin of his gospel, Paul insists he received it at his conversion “through a revelation of Jesus Christ” (Gal. 1:12, 16; cf. Acts 9:3–6). He also mentions his previous persecution of Christians and advancement in Judaism (Gal. 1:13–14; cf. Acts 8:1–3; 9:1–2;

Phil. 3:4–6) and makes reference to a Jerusalem visit with Barnabas on which they also took Titus, a Gentile, without requiring him to be circumcised (Gal. 2:1–3). The narrative climaxes with Paul's confrontation of Peter on the occasion of Peter's visit to Antioch (2:11–15).<sup>[180](#)</sup> If Paul would rebuke even Peter, why would he spare the Galatians of rebuke for the same error? Thus, the stage is set for Paul's refutation of the circumcision requirement for Gentiles in Galatia and beyond, which commences in 2:15.

While the first two chapters of Galatians do not contain a single Old Testament quotation, Paul cites the Scriptures extensively starting in chapter 3. In fact, Paul's argument here is

so saturated with Scripture that a quarter of Paul's Old Testament references are found in this letter. As in Romans, Paul's major go-to passages are Genesis 15:6 (cf. Gal. 3:6) and Habakkuk 2:4 (cf. Gal. 3:11). Taken from both the Law and the Prophets, these passages prove comprehensively that justification has always been by faith. Abraham, the Jewish patriarch, serves as the prototype of all believers—including Gentiles—as “the man of faith” who “believed God, and it was counted to him as righteousness” (3:9, 6). Over against the Judaizers, Paul offers a better, more nuanced reading of the Old Testament, noting that the law was given 430 years after God had issued his promise to

Abraham; thus the law did not set aside God's covenant with Abraham (3:17).[181](#)

In addition, Paul contends that those who teach justification by works are under a curse, while Jesus vicariously bore the Deuteronomic curse for believers: "Cursed is everyone who is hanged on a tree" (Gal. 3:13; cf. Deut. 21:23). Paul goes on to argue that Jesus is the singular "seed" (NIV) in God's promise to Abraham through whom all the nations—including the Gentiles—would be blessed (Gal. 3:16–17; Gen. 12:3; 13:15; 17:8; 24:7). In addition, Paul illustrates his teaching on justification by faith with the allegory of Sarah, "a free woman," and Hagar, "a slave woman" (Gal. 4:21–31; cf. Gen. 16). Abraham fathered Isaac, the son of promise, with Sarah; and Ishmael,

the son of the flesh, with Hagar. Allegorically, the two women represent two covenants, the heavenly and the earthly Jerusalem, and the promise and the law. And just like Ishmael had mocked Isaac, so now the Judaizers were persecuting the Galatians and Paul (Gal. 4:29; cf. Gen. 21:9–10).

Finally, when discussing Christian freedom, Paul articulates a love ethic by citing the Old Testament command to love one's neighbor (Gal. 5:14; cf. Lev. 19:18). Here, as elsewhere (cf. Rom. 13:9), Paul argues that love is the underlying motivation and foundational principle that sums up the burden of the entire law. In this, Paul essentially reiterates the similar teaching of Jesus (e.g., Matt. 22:37–40). This Pauline reference to Leviticus is

remarkable, especially in a letter that is for the most part devoted to refuting the Judaizers' insistence that the law—in particular, circumcision—continued to be binding for believers. While Paul set aside the law as a salvific framework and replaced it with the cross of Christ, he did uphold the relevance of moral principles such as the Levitical command to love one's neighbor as oneself.<sup>182</sup> Love, of course, is also what led God to send forth his Son “when the fullness of time had come. . . . born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons” (Gal. 4:4–5).<sup>183</sup>

### ***10.4.5 Ephesians***



It is hard to overstate the importance of the Ephesian church in early Christian history and in the New Testament canon.<sup>[184](#)</sup> When planting the church in Ephesus, Paul first spent three months teaching in the local synagogue (Acts 19:8); after this, he rented a lecture hall and taught there for two more years (19:10); all in all, he spent three years in Ephesus (20:31). Later, Paul wrote two letters to Timothy, his apostolic delegate, whom he had dispatched to Ephesus to deal with false teachers there (1 Tim. 1:3–4). John, the fourth Evangelist, likewise had a close relationship with the church at Ephesus. According to church tradition, he wrote his Gospel and letters there (Irenaeus, *Adversus haereses* 3.1.2), and the first of seven letters of the risen Christ

in Revelation is addressed to the church in Ephesus (Rev. 2:1–7).

Paul's letter to the Ephesians is a circular letter; the phrase "in Ephesus" in 1:1, while likely original, is not found in the earliest manuscripts.<sup>[185](#)</sup> Also lacking are personal details, except for the mention of Tychicus at 6:21–22.<sup>[186](#)</sup> In light of the Colossian parallel, and the proximity of Colossae to Ephesus, there is likely a close connection between Ephesians and Colossians, which is also borne out by the degree of overlap in content.<sup>[187](#)</sup>

In all probability, Paul wrote Ephesians and Colossians, as well as Philippians and Philemon, from his first Roman imprisonment (see Acts 28:16, 30).<sup>[188](#)</sup> Canonically speaking, this is the first of

four “Prison Epistles.”<sup>[189](#)</sup> Similar to Colossians (and Philippians), the letter is neatly divided into two halves, a doctrinal and an ethical section, spanning chapters 1–3 and 4–6, respectively.<sup>[190](#)</sup> Quite a few scholars contend the letter is pseudonymous, in part due to the above-mentioned particularities, though the letter stakes a claim of being Pauline (Eph. 1:1) and is included in the Pauline corpus in the New Testament canon.<sup>[191](#)</sup> The close connection with Tychicus and (indirectly) with Timothy, as well as other factors, support authenticity.<sup>[192](#)</sup>

#### *10.4.5.1 The Themes of Ephesians*

Following the opening greeting, the letter begins with a majestic, carefully constructed declaration of the spiritual

blessings believers enjoy in Christ, spanning all the way from Ephesians 1:3 to verse 14 (see esp. v. 3).<sup>193</sup> God chose believers in Christ “before the foundation of the world” to be “holy and blameless” (v. 4); he predestined them in love “for adoption . . . as sons” (v. 5) “to the praise of his glorious grace . . . in the Beloved” (v. 6); in Christ, God also provided “redemption through his blood” and forgiveness of sins, “according to the riches of his grace” (v. 7). In all this, Paul declares in the programmatic signature verses that headline the entire epistle, God made known to believers “the mystery of his will, according to his purpose, which he set forth in Christ, as a plan for the fullness of time, to unite [*anakephalaioō*; cf. Rom. 13:9: ‘summed up’] all things in

him, things in heaven and things on earth” (Eph. 1:9–10). In Christ, believers were also predestined for a spiritual inheritance (v. 11) and were “sealed with the promised Holy Spirit” at conversion (v. 13), whereby the Spirit serves as “the guarantee” (*arrabōn*) of believers’ inheritance (v. 14).<sup>194</sup> The constant refrain throughout this section is that God conferred all these blessings upon believers “to the praise of his glorious grace” (v. 6) or simply “to the praise of his glory” (vv. 12, 14). Paul also consistently refers to “the purpose of his [God’s] will” (v. 5), “the mystery of his will, according to his purpose” (v. 9), God’s “plan for the fullness of time” (v. 10), and “the purpose of him who works all things according to the counsel

of his will” (v. 11). This makes clear that salvation history is shot through with God’s salvific purposes.

What is more, it could not be clearer that at the center of God’s salvation purposes and will is Christ.<sup>195</sup> The phrase “in Christ” or simply “in him” is ubiquitous throughout this section and is found in virtually every verse.<sup>196</sup> Christ is the exclusive conduit of all salvation blessings, whether election, predestination, redemption, forgiveness, or even the gift of the Spirit.<sup>197</sup> While rooted in eternity past (see esp. v. 4: “before the foundation of the world”), God’s purposes in Christ culminate in “the fullness of time,” at which God will be pleased “to unite all things in him” (v. 10). While Galatians—the book preceding

Ephesians in the New Testament canon—affirms that “when the fullness of time had come, God sent forth his Son” to secure redemption and thus filial adoption, including the gift of the Spirit of God’s Son (Gal. 4:4–6), here Paul focuses not exclusively on Jesus’s first coming but casts a more inclusive, eschatological perspective. If anyone thinks God’s purpose is centered on anything other than Christ, they are sorely mistaken (cf. Colossians, esp. 1:15–20).

In this context, the major theme in Ephesians is the headship of Christ (*kephalē*), which conveys his authority “over all things”: “And he [God] put all things under his feet and gave him as head over all things to the church” (Eph. 1:22; cf. Ps. 8:7 [Eng. 8:6]; Matt. 28:18).[198](#)

Thus, Paul prays that God might help believers grasp the hope to which he has called them, and “what are the riches of his glorious inheritance,” as well as “what is the immeasurable greatness of his power” toward believers, “according to the working of his great might that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come” (Eph. 1:18–21). The Christian life is one of great hope and resurrection power; the same power that raised Christ from the dead is now at work in believers (vv. 19–20). As we see in chapter 2, God’s plan to “unite all things in Christ”



in the “fullness of time” (1:10) encompasses the bringing together of two separate entities, Jews and Gentiles, in the church, the body of Christ (2:11–21), a salvation-historical “mystery” that is now revealed through the apostle (3:1–13).<sup>199</sup> In Paul’s closing prayer in the first half of the letter, he asks that believers be enabled to grasp the fullness of “the love of Christ that surpasses knowledge” to “be filled with all the fullness of God” (3:14–21, esp. v. 19).

Accentuating the sevenfold unity of the church (Eph. 4:1–6), Paul urges that believers “grow up in every way into him who is the head, into Christ,” who “makes the body grow so that it builds itself up in love” (4:15–16)—once again, Paul’s love ethic is on display.<sup>200</sup> Yet another realm in

which God will “unite all things” under Christ’s headship is Christian marriage, as both husband and wife are “filled with the Spirit” (5:18).<sup>[201](#)</sup> Wives are called to submit to their husbands because “the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. Now as the church submits to Christ, so also wives should submit in everything to their husbands” (5:23–24). At the same time, Paul urges husbands to love their wives as Christ loves the church, sacrificially and selflessly (Eph. 5:25–29). Citing Genesis 2:24 (“Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh” [cf. Eph. 5:31]), Paul applies this “two-becoming-one” principle to Christ and the

church. Just as in marriage two become one, so in the church, by analogy, two become one: Christ as the head, and the church as his body.<sup>[202](#)</sup> Paul's instructions regarding Christlike marriage are part of a *Haustafel* (house table) which spans from 5:22 to 6:9 and addresses wives and husbands, children and parents, and bondservants and masters. In each case, the first group mentioned is called to submit to the second group, while at the same time the second group is urged to exercise their authority in a spirit of Christlike love and self-sacrifice. The thoroughgoing spiritual perspective which pervades the entire letter is brought to a climax in Paul's final exhortation to believers to "put on the whole armor of God" (6:11, 13) as they engage in combat,

not against mere flesh and blood, but against “the spiritual forces of evil in the heavenly places” (v. 12).[203](#)

#### *10.4.5.2 The Ethics of Ephesians*

While chapters 1–3 provide the doctrinal foundation, the bulk of Paul’s ethical instruction in Ephesians is found in chapters 4–6. In 1:4, Paul has already affirmed that God chose believers in Christ to “be holy and blameless before him.” In the entire section 1:3–14, Paul sketches a picture of Christian identity that presents believers as those chosen in Christ, spiritually adopted in him, redeemed and forgiven through his blood, predestined for a spiritual inheritance in hope, and sealed with the Spirit as a guarantee of that inheritance—and all this

“to the praise of his [God’s] glory” (1:14). Thus, our identity—our *being* in Christ or our *union* with Christ—is foundational for the way in which we *live out* our Christian commitment on a daily basis.<sup>[204](#)</sup> This is the programmatic point Paul makes by organizing his letter in two parts, where the first part deals with believers’ identity in Christ (theology; chs. 1–3) and the second part discusses how they are supposed to live out that identity in practical ways (ethics; chs. 4–6).

In chapter 2, Paul touches on the past life and identity of believers prior to their conversion. He states that they were spiritually dead in their sins as they followed “the course of this world” and “the prince of the power of the air” (i.e.,

Satan; 2:1–2). Persisting in disobedience, they “were by nature children of wrath” as they “lived in the passions of [the] flesh, carrying out the desires of the body and the mind” (2:3; cf. Rom. 9:22). But then God, out of his great love and mercy, graciously raised them to life together with Christ: “For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast” (Eph. 2:8–9). Yet while believers were not saved *by* works, they were saved *for* good works: “For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them” (2:10). Paul’s prayer is that believers be strengthened in their faith so they can

grasp the greatness of God's power and love (3:14–21).

Commencing his ethical instruction in chapter 4 on the basis of what he has said about believers' identity in chapters 1–3, Paul “therefore” urges them to live “in a manner worthy” of their calling—in humility, gentleness, patience, love, and peacefulness, maintaining the unity of the Spirit (4:1–3). Toward that end, God gave to the church gifts of apostles, prophets, evangelists, shepherds, and teachers (or shepherd-teachers) to equip believers for the work of the ministry (*diakonia*) to attain to unity and maturity in the faith (4:12–13).<sup>205</sup> As believers speak the truth in love, they must each do their part as the body grows and “builds itself up in love” (4:15–16). Conversely, believers are to

forsake their former way of life, putting off their old selves and putting on the “new self” (*ton kainon anthrōpon*), which God “created after the likeness of God in true righteousness and holiness” (4:17–24). This involves truthful and edifying speech, controlling one’s anger, honest work, kindness, a forgiving spirit, and avoiding whatever might grieve the Holy Spirit (4:25–32).

Throughout the letter, Paul grounds his ethic in love—God’s love toward believers in Christ, and their loving response toward him and other believers, as they grasp the greatness of God’s love for them (e.g., 1:4; 2:4; 3:17–19; 4:2, 15–16). Paul’s love ethic culminates in his opening statement in chapter 5: “Therefore be imitators of God, as beloved children.



And walk in love, as Christ loved us and give himself up for us” (5:1–2). This grounds Christian love in the family relationship believers have with God as well as in the love Christ expressed toward them as he gave his life for them as “a fragrant offering and sacrifice to God” (5:2). Believers are to walk as “children of light” and eschew anything that is “sexually immoral or impure,” pursuing “all that is good and right and true” (5:3–10). Not only are they not to live in moral darkness themselves, but they should even expose the wicked deeds of others (5:11). On the whole, believers should live wisely, make “the best use of [their] time” (*exagorazomenoi*, lit., “to buy out,” 5:16; cf. Col. 4:5),<sup>[206](#)</sup> and seek to discern the Lord’s will (Eph. 5:17; cf.

v. 10). Above all, believers—both individually and corporately—should be filled with the Spirit, resulting in worship and praise, thanksgiving, and proper submission to God-appointed authorities in their lives (5:18–6:9).<sup>207</sup> In these and other ways, Paul constructs a robust ethic that is grounded in believers' identity in Christ and pursues love and other Christian virtues as believers are filled with the Spirit individually and as part of a Spirit-filled community of faith.

#### *10.4.5.3 Ephesians in the Storyline of Scripture*

Paul's comparatively sparing use of the Old Testament in Ephesians contrasts with his heavy use of it in letters such as Galatians. On the other hand, Paul uses the

Old Testament more significantly in Ephesians than he does in Colossians.<sup>[208](#)</sup> The letter of Ephesians connects with the storyline of Scripture in multiple ways. The most obvious point of contact is the account of the establishment of the church at Ephesus in Acts (chs. 19–20), not to mention the letter to the church at Ephesus in Revelation (2:1–7).

Paul's discussion of the inclusion of the Gentiles in the body of Christ contains several allusions to Isaiah, such as the assertion that Christ is our peace (Eph. 2:14; cf. Isa. 9:5 [Eng. 9:6]) and the declaration that Jesus came and proclaimed peace both to those "who were far off" and "those who were near" (Eph. 2:17; cf. Isa. 57:19).<sup>[209](#)</sup> Paul's statement regarding Gentiles being

“separated from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of promise” (2:12) alludes to the string of covenants God made with his people Israel (cf. Rom. 9:4–5: “Theirs . . . [are] the covenants, . . . the law, the temple . . . and the promises”), while the description of Jesus as “the cornerstone” (Eph. 2:20) alludes to Isaiah 28:16. The reference to the previously undisclosed but now-disclosed “mystery” of Jews and Gentiles being united in one body “as it has now been revealed to his holy apostles and prophets by the Spirit” most likely pertains to apostles and *New Testament* prophets (Eph. 3:5; cf. 2:20). Paul’s reference to the commission given to him to preach the gospel to the Gentiles alludes to the account of his conversion

and commissioning on the road to Damascus (Eph. 3:8; cf. Acts 9:3–5, 15).

The most significant, as well as complex, Old Testament use in Ephesians is found in 4:8–10 where Paul cites Psalm 68:18: “You ascended on high, leading a host of captives in your train and receiving gifts among men.”<sup>[210](#)</sup> However, Paul’s quote of the psalm reads, “When he ascended on high he led a host of captives, and he *gave* gifts to men” (Eph. 4:8). How should one account for the change from “receive” to “give”?<sup>[211](#)</sup> In addition to the factors adduced in the discussion of this passage in the section on the New Testament use of the Old Testament in chapter 7 above, there may be a logical explanation: For Christ to be able to *give* gifts to the church in form of apostles,

prophets, and other ministers, he first had to *receive* them. This he did through his cross-wrought victory over the powers of evil, after which he “led a host of captives.” However, this is a notoriously difficult verse, and other explanations are possible.<sup>[212](#)</sup> Later in the paraenetic section, Ephesians 4:25 (“let each one of you speak the truth with his neighbor”) alludes to Zechariah 8:16 LXX; and Ephesians 4:26 (“Be angry and do not sin”) cites Psalm 4:4 (4:5 LXX), while Ephesians 5:14 may contain an allusion to Isaiah (26:19; 60:1).<sup>[213](#)</sup>

Finally, Paul cites the command to honor one’s parents in the “house table” at 6:2–3, noting that “this is the first commandment with a promise”: “that it may go well with you and that you may

live long in the land” (cf. Ex. 20:12; Deut. 5:16). It is remarkable that he quotes the commandment including the reference to “the land,” which in the original context referred to Israel living in the promised land. However, it is possible that Paul merely quoted the entire passage without adjusting it, as it was sufficient for his present purpose of urging children to honor their parents in the New Testament age.

#### ***10.4.6 Philippians***

Philippians, addressed to believers at Philippi along with “the overseers and deacons” (1:1, a rare reference to deacons in the New Testament), is essentially a thank-you note for a financial gift the church, by way of Epaphroditus, sent to

Paul, who was in prison in Rome (4:18), along with an update on Paul's circumstances (1:12–18).<sup>214</sup> The entire imperial guard has been exposed to the gospel (1:13; cf. 4:22), and many others have been emboldened to bear witness through Paul's example (1:14), though yet others have acted out of selfish ambition (1:17). Paul is confident that he will soon be released and hopes to pay another visit to Philippi (1:25–26); in the meantime, he will send Epaphroditus back with the present letter (2:25–30), and Timothy as well (2:19–24). The body of the letter also includes an encouragement for people in the church to be united and to stand firm in the gospel (see esp. 2:1–11; see also 1:27; 4:1) in light of a dispute between



two women, Euodia and Syntyche, of which Paul had become aware (4:2–3).

#### *10.4.6.1 The Themes of Philippians*

As Howard Marshall notes, “The letter is essentially one expression of the friendship or, better, fellowship between Paul, along with Timothy, and the congregation in Philippi, who were regarded with affection by him as sharers in the common task of Christian ministry.”<sup>215</sup> The letter is replete with *financial* language in keeping with the fact that the church at Philippi was apparently the only church from which Paul accepted financial support.<sup>216</sup> When sharing his present circumstances, Paul weighs the benefits of departing to be with Christ—which would be far better for him—over

against remaining in the flesh (which would be better for the Philippians); he concludes that for now it is God's will for him to remain (1:20–26). Paul also shares his perspective about his former life in Judaism (cf. 2 Cor. 11:21–22), declaring, “But whatever *gain* I had, I *counted* as *loss* for the sake of Christ. Indeed, I count everything as *loss* because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the *loss* of all things and *count* them as rubbish, in order that I may *gain* Christ and be found in him” (Phil. 3:7–9). In the present, even though he is in prison, Paul rejoices and calls on the Philippians to rejoice with him (3:1; 4:4). He has learned to be content in all circumstances

and can do all things through Christ who strengthens him (4:11–13).

*Doctrinally*, Paul seems to have a continuing concern about the teaching of those who require circumcision for salvation (he calls them “those who mutilate the flesh,” 3:2; cf. Gal. 5:12).<sup>[217](#)</sup> He counters that “we are the circumcision, who worship by the Spirit of God and glory in Christ Jesus and put no confidence in the flesh” (Phil. 3:3). Hence it is his goal to “be found in him [Christ], not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith” (3:9). Here, Paul stresses the vital importance of a believer’s participation with Christ (to “be found in him”).<sup>[218](#)</sup> In many ways, the

passage is reminiscent of Paul's comments in his earlier letters, especially Galatians and Romans (e.g., Rom. 1:16–17; 9:30–32; 10:2–3).<sup>[219](#)</sup>

Throughout the letter, Paul maintains an *eschatological* perspective.<sup>[220](#)</sup> He urges believers to be “pure and blameless for the day of Christ” (Phil. 1:10); says that for him, “to die is gain” (1:21); and looks forward to the day when “at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father” (2:10–11). He also encourages believers to “shine as lights in the world,” so that “in the day of Christ” he may be able to rejoice that he did not labor in vain (2:15–16; cf. 1 Cor. 15:10, 14, 58; 2 Cor. 6:1;

Gal. 2:2; 1 Thess. 2:1; 3:5). He chooses to leave the past behind and presses on toward the prize of God's upward call in Christ Jesus (Phil. 3:14). He reminds believers that their citizenship is in heaven, from where they await the return of Christ, who will transform their lowly bodies to be like his glorious resurrection body (3:20–21).<sup>221</sup> “The Lord is at hand” (4:5). In this way, eschatology becomes a powerful incentive for ethical living, not to mention the comfort and assurance it provides for Paul while in prison.

#### *10.4.6.2 The Ethics of Philippians*

Paul's ethic in Philippians is at least in part triggered and informed by two circumstances at the time of writing: his imprisonment, and the conflict between

Euodia and Syntyche. With regard to his imprisonment, Paul writes that believers are privileged “not only [to] believe in [Christ] but also [to] suffer for his sake” (1:29). Thus, he urges them to live in a manner “worthy of the gospel of Christ” and desires to hear that they stand “firm in one spirit, with one mind striving side by side for the faith of the gospel” (1:27). It is probably no coincidence that Paul places special emphasis on the importance of unity and the need for humility in a letter where one of the few personal references is to two women, Euodia and Syntyche, who, while being Paul’s coworkers in the gospel, apparently need a mediator to resolve their differences (4:2–3).<sup>[222](#)</sup> In this regard, it is interesting that Paul first seeks to impress the need

for humility on the entire congregation, while mentioning these two women only toward the end of the letter (perhaps in order to help them save face). The verbal link between 1:27 and 4:3, accentuated by the presence of the word *synathleō* (“strive together”) in both verses, suggests that Paul already had these two women in mind as he penned the exhortation to humility (including the Christ hymn) in 2:1–11.<sup>[223](#)</sup>

Thus, Paul’s desire that nothing—including selfish ambition (Phil. 2:3; cf. 1:17)—hinder the church’s gospel proclamation fuels his urgent admonition to humility and unity.<sup>[224](#)</sup> In this regard, Christ serves as the ultimate example, who “humbled himself . . . to the point of death, even death on a cross” (2:8).<sup>[225](#)</sup>

Paul's adamant insistence on humility here constitutes a perennial reminder that selfish ambition can be extremely detrimental to the unity and mission of the church and thus must be urgently confronted and addressed.<sup>226</sup> Throughout the letter, one notices an emphasis on the "mind" or mindset. Thus, Paul urges the Philippian believers to be like-minded (2:2, 3; cf. 1:27), adding, "Have this mind among yourselves, which is yours in Christ Jesus" (2:5). Later, he writes, "Let those of us who are mature think this way" (3:15). Conversely, the "enemies of the cross" have their minds "set on earthly things" (3:18–19). Also, as believers pray, the peace of God will guard their hearts and minds in Christ Jesus (4:7). In addition, the entire letter bears testimony



to Paul's mindset amid suffering in prison, whether regarding strategic witness (e.g., 1:12–26), his relentless pursuit of his upward call in Christ (3:12–16), or contentment and dependence on God in adverse circumstances (4:10–20). Truly, Paul is setting an incredible example (*typos*) for others to emulate (3:17; cf. 1 Cor. 4:15–17).

Paul's overall vision is for believers to be “pure and blameless” before Christ, as well as being “filled with . . . [the] righteousness that comes through Jesus Christ” (Phil. 1:10–11; cf. 2:15). Rather than taking a passive approach, they must “work out [their] own salvation with fear and trembling,” being confident that God is at work in them to accomplish what is pleasing to him (2:12–13).<sup>[227](#)</sup> In an apt

metaphor, Paul casts believers as those who shine as lights amid “a crooked and twisted generation”—note the affinity with Jesus’s teaching in the Sermon on the Mount (Matt. 5:14–16)—“holding fast to the word of life” (Phil. 2:15–16). All in all, we see Paul enunciate a missional ethic that is driven by a burning desire to bear witness to Christ in a world full of perversion, injustice, and persecution. Paul desires that believers be similarly moved by their urgent mission, so that they put their differences aside and unite for the sake of the gospel.

#### *10.4.6.3 Philippians in the Storyline of Scripture*

Philippians, like its canonical neighbors Ephesians and Colossians, as well as

Philemon, connects with the biblical storyline in that Paul writes these letters from his first Roman imprisonment depicted in Acts 28. In addition, Acts provides the background to Paul's establishment of the church at Philippi, starting with a small prayer meeting of godly women including Lydia, a seller of purple fabric (Acts 16:14; cf. v. 40). Beyond this, the book is part of the early Christian mission spearheaded by Paul; even from prison, the apostle is still pulling the strings and bearing active and strategic witness to the gospel. The references to Timothy (1:1; 2:19–24) connect the letter with Paul's apostolic delegate and the two letters written to him, not to mention other references to him in the book of Acts and elsewhere. A

possible intertextual echo of Job 13:16 LXX (“Even this will turn out for my deliverance”) is found at Philippians 1:19.<sup>[228](#)</sup>

The Christ hymn in Philippians 2:5–11 is reminiscent of Jesus’s demeanor and posture adopted at the foot-washing (cf. John 13:1–30).<sup>[229](#)</sup> The reference to the day when “every knee should bow . . . and every tongue confess” (Phil. 2:10–11) represents an allusion to Isaiah 45:23 (cf. Eph. 1:21–22). Paul’s admonition to do everything “without grumbling or disputing” (2:14) brings to mind the Israelites in the wilderness (cf. Ex. 16:2; Num. 14:2). The list of Paul’s Jewish credentials in Philippians 3:4–6 is similar to that in 2 Corinthians 11:21–22. The declaration that “our citizenship is in

heaven” (Phil. 3:20) reminds the reader of Paul’s Roman citizenship, which was at times helpful in the context of his missionary proclamation (Acts 22:28; cf. 16:37). The brief mention of the end-time transformation of our bodies (Phil. 3:21) connects with the lengthy treatment in 1 Corinthians 15 (see also 2 Cor. 5:1–5).

### ***10.4.7 Colossians***

Paul’s letter to the Colossians is the third Prison Epistle, following Ephesians and Philippians, in the New Testament canon. Like the congregation in Rome, this is a church that Paul did not plant. Apparently, the church was established by a man named Epaphras (Col. 1:7). Colossae was not too far from Ephesus (about 100 miles

to the east), so that there is a natural connection between these two churches and letters.<sup>[230](#)</sup> Several individuals mentioned in Colossians are also referred to in the letter to Philemon (e.g., Tychicus), and it is possible—if not likely—that Philemon resided in or near Colossae.<sup>[231](#)</sup> The reason why Paul may have chosen to write to the church in Colossae even though he did not plant it is the presence of a rather unique, syncretistic heresy in the church and the region—the Lycus Valley<sup>[232](#)</sup>—that detracted from gospel-centeredness on Christ and thus required a high-level, decisive response from the preeminent apostle and missionary statesman.<sup>[233](#)</sup>

#### *10.4.7.1 The Themes of Colossians*

As Howard Marshall notes, Colossians shares with Ephesians and Philippians “a rich christology that develops the idea of Christ’s preexistence and his present and future supremacy over all created entities.”<sup>234</sup> The number one theme in the letter is *the nature and all-sufficiency of Christ*.<sup>235</sup> Apparently, the heretics used the word “fullness” (*plērōma*) as part of their theology, so Paul uses the same word repeatedly to the effect that, properly understood, the “fullness” of deity dwells solely in Christ. Following the opening greeting, prayer, and thanksgiving, Paul launches directly into an exposition of the exalted person and nature of Christ.<sup>236</sup> He writes that Jesus “is the image of the invisible God, the firstborn of all creation,” by whom and for whom “all

things were created” (1:15–16). Thus, Jesus “is before all things, and in him all things hold together” (v. 17). Jesus is also “the head of the body, the church,” and “the beginning, the firstborn from the dead, that in everything he might be preeminent” (v. 18). All this is to say that in Christ, “*the fullness of God* was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross” (vv. 19–20; cf. 2:9).<sup>[237](#)</sup> Similar to what he does in Ephesians, Paul goes on to speak of “this mystery, which is Christ in you, the hope of glory” (1:27; cf. Eph. 3:1–7), and declares that it is his goal to “present everyone mature [*teleios*] in Christ” (Col. 1:28).<sup>[238](#)</sup> Toward that end, it is Paul’s desire that



the believers in Colossae attain to “all the riches of full assurance of understanding and the knowledge of God’s mystery, which is Christ, in whom are hidden all the treasures of wisdom and knowledge” (2:2–3).

It is only at this point in the letter that Paul directly addresses the Colossian heresy, stating plainly, “I say this in order that no one may delude you with plausible arguments” (Col. 2:4).<sup>239</sup> Similar to his concern for the Galatians, Paul wants the Colossians to continue in the gospel by which they were converted in the first place, rather than to be swept aside or swayed by an attractive yet dangerous heresy that denied Christ preeminence: “For in him the whole *fullness* of deity dwells bodily, and you have been *filled* in

him, who is the head of all rule and authority” (vv. 9–10). Paul reminds the believers that they were “circumcised . . . by the circumcision of Christ” (v. 11), a likely reference to their spiritual identification with Christ in his death, “having been buried with him in baptism” and “raised with him through faith” (v. 12).<sup>240</sup> By the merits of the cross, God forgave their sins, “nailing [the certificate of debt against them] to the cross” after he had “disarmed the rulers and authorities and put them to open shame, by triumphing over them in him” (vv. 13–15).<sup>241</sup> Thus, Paul recontextualizes the gospel in an area where syncretism was threatening to dilute the power, purity, and simplicity of salvation and forgiveness in Christ. In the remainder of chapter 2, Paul turns to a

direct refutation of the heresy (vv. 18–23), which, among other things, seems to have involved “asceticism and worship of angels” (vv. 18, 23). Based on this sustained argument for the supremacy, superiority, and fullness of God in Christ, Paul then proceeds to set forth his ethical argument in 3:1–4:7.

#### *10.4.7.2 The Ethics of Colossians*

Eduard Lohse’s remark aptly sums up the ethical teaching of Colossians: “Christ is Lord over everything—over powers and principalities, but also over the Christian’s daily life.”<sup>[242](#)</sup> The ethical teaching of Paul in his letter to the Colossians does not differ significantly from that presented in Ephesians (cf. chs. 4–6), which we have already discussed at

some length above.<sup>[243](#)</sup> This suggests that Paul's ethic is fairly consistent in his teaching to the various churches under his jurisdiction. Thus, while it is not easy to set forth a full-fledged "Pauline theology," there does seem to be a repeatable pattern of specific emphases in his ethical instruction. At the outset, Paul commends believers for their faith, love, and hope (1:4–5; cf. v. 8) and notes that they "understood the grace of God in truth" at conversion (v. 6). Paul's prayer is that they "be filled with the knowledge of his will in all spiritual wisdom and understanding, so as to walk in a manner worthy of the Lord . . . , bearing fruit in every good work and increasing in the knowledge of God" (vv. 9–10), and "being strengthened with all power . . . ,

for all endurance and patience with joy” (v. 11). Paul also notes that God has delivered them “from the domain of darkness and transferred [them] to the kingdom of his beloved Son, in whom [they] have redemption, the forgiveness of sins” (vv. 13–14). Paul’s goal, therefore, is to present them “holy and blameless and above reproach before” God, if indeed they “continue in the faith, stable and steadfast” (vv. 22–23; cf. v. 28).

Similar to what he does in Ephesians, Paul grounds his ethical instruction in believers’ new identity in Christ.<sup>[244](#)</sup> Since they have been raised with Christ, they should set their minds on heavenly rather than earthly things; for they have died, and their “life is hidden with Christ in God” (3:1–3). Therefore, they should “put off”

their former sins and way of life and “put on the new self, which is being renewed in knowledge after the image of its creator” (v. 10). As “God’s chosen ones, holy and beloved,” believers should cultivate “compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and, . . . forgiving each other” (vv. 12–13). Above all, they should “put on love, which binds everything together in perfect harmony” (v. 14)—Paul’s love ethic.<sup>[245](#)</sup> They should be peaceful and thankful (v. 15), be saturated with Scripture, engage in spiritual worship, and “do everything in the name of the Lord Jesus, giving thanks to God the Father through him” (vv. 16–17; cf. 1 Cor. 10:31).

As in Ephesians, only in a much more concise and condensed format, Paul includes a house table in which he addresses wives and husbands, children and fathers, and bondservants and masters (3:18–4:1).<sup>246</sup> Wives are to submit to their husbands “as is fitting in the Lord” (v. 18). Husbands are to love their wives and should “not be harsh with them” (v. 19). Children should obey their parents “in everything, for this pleases the Lord” (v. 20). Fathers should not provoke their children (v. 21). Bondservants should obey their earthly masters “with sincerity of heart” and do their work for the Lord (vv. 22–25). Masters should treat their bondservants “justly and fairly” (4:1). Similarly to his counsel in Ephesians, Paul urges believers to “walk in wisdom

toward outsiders, making the best use of the time” (4:5; cf. Eph. 5:15–16), and to be gracious in their speech, yet “seasoned with salt,” knowing how to answer each person (Col. 4:6; cf. Matt. 5:13; Mark 9:50 // Luke 14:34). Paul’s ethical teaching in Colossians, then, encourages believers to “put off the old self” and “put on the new self” in keeping with their new identity in Christ, since they have died, have been buried, have risen, and have been seated with him above.

#### *10.4.7.3 Colossians in the Storyline of Scripture*

Similarly to Ephesians and Philippians above, and Philemon below, Colossians fits in the storyline of Scripture as part of the early church’s mission spearheaded by



the apostle Paul. References to the Old Testament are conspicuously absent (though some think otherwise), as the heretics appear to have relied on “philosophy,” “human tradition” (2:8), and “human precepts and teachings” (2:22) rather than invoking Scripture (unlike, for example, the Judaizers in Galatians).<sup>247</sup> Thus, Paul opts to argue for the preeminence of Christ in more general theological terms, showing the cosmic scope of his nature and work, ranging from creation to the reconciliation of all things.<sup>248</sup>

Paul’s depiction in Colossians of Christ as the image of the invisible God shares a certain affinity with the opening of Hebrews.<sup>249</sup> While, in Colossians, Paul stresses the fullness of Christ’s deity

(1:19; 2:9), the author of Hebrews states that Jesus is the radiance of God's glory and "the exact imprint of his nature" (1:3). Also, in 2 Corinthians, Paul speaks of "the gospel of the glory of Christ, who is the image of God" (4:4) and adds, "For God, who said, 'Let light shine out of darkness,' has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (4:6). On a broader scale, the main theme of Colossians—the preeminence of Christ—connects with the central argument in Hebrews that Jesus is superior to all previous mediators of divine revelation, though the scope in Colossians is more cosmic in nature while in Hebrews the contrast proceeds along salvation-historical lines.[250](#)

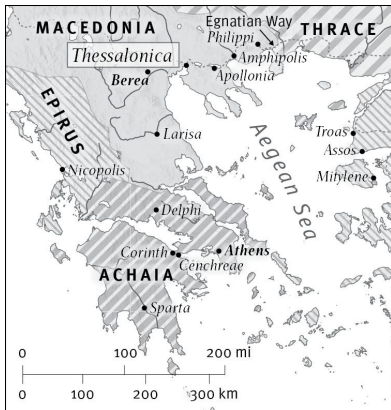
### **10.4.8 1–2 Thessalonians**

Paul's letters to the Thessalonians are included toward the end of the Pauline letter corpus, even though chronologically they were most likely the second and third letters written by Paul (Galatians being the first).<sup>[251](#)</sup> The church at Thessalonica was planted by Paul during his second missionary journey (Acts 17).<sup>[252](#)</sup> The city was located in the province of Macedonia, about one hundred miles to the west of Philippi (about the same distance Ephesus was from Colossae). Paul spent three consecutive Sabbaths in the local synagogue proclaiming that Jesus is the Christ and met with a strong favorable response (Acts 17:2–4), though opposition mounted quickly so that a public disturbance arose (vv. 5–9) and

Paul and Silas were hurriedly rushed off to Berea, west of the city (v. 10).

The relatively short time Paul was able to spend in Thessalonica after preaching the gospel there (cf. 1 Thess. 2:17: “But since we were torn away from you, brothers, . . .”) explains why he felt it necessary to follow up with a letter. Paul and Timothy traveled to Berea, from where Paul moved on to Athens (3:1; cf. Acts 17:15–16) while sending Timothy back to Thessalonica (1 Thess. 3:2–5; cf. Acts 17:14). (See map 10.2.) Later, Timothy returned to Paul with a positive report (1 Thess. 3:6), and so Paul sent 1 Thessalonians, which, among other things, included instructions about Christ’s return (4:13–18). These instructions, however, apparently caused some further

misunderstandings, which Paul sought to clarify in a second letter (see 2 Thess. 2:1–12).<sup>[253](#)</sup> Paul also elaborated on admonishing those who were idle (2 Thess. 3:10–12; cf. 1 Thess. 5:14).



**Map 10.2: The Setting of 1 Thessalonians**  
*The cities of Thessalonica, Berea, and Athens all played a part in Paul's writing of 1 Thessalonians.*

### 10.4.8.1 *The Themes of 1–2 Thessalonians*

In many ways, 1 Thessalonians is a typical missionary letter in which Paul follows up on his all-too-brief time with the Thessalonians. This follow-up essentially takes up the first three chapters of the letter. On the whole, 1 Thessalonians features two major themes—*eschatology* and *ethics*.<sup>[254](#)</sup> What is more, as in other Pauline letters (e.g., Ephesians), these two themes sustain an integral relationship with each other in that eschatology is presented as a motivation for ethical living. We will take up the topic of eschatology under the present heading and then cover ethics under the next.<sup>[255](#)</sup> Paul tips his hat to eschatology when he recalls that at the Thessalonians' conversion, they

“turned to God from idols to serve the living and true God,” so as “to wait for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come” (1 Thess. 1:9–10; cf. Rom. 5:9).<sup>256</sup> Later, he briefly touches on eschatology again when he expresses his desire that the Thessalonians’ hearts may be established “blameless in holiness . . . at the coming of our Lord Jesus with all his saints” (1 Thess. 3:13) and when he mentions that “the Lord is an avenger in all these things” (4:6).

Paul turns his full attention to eschatology in 1 Thessalonians 4:13, as is signaled by the introductory phrase “But we do not want you to be uninformed, brothers.” Apparently, the question that had arisen—and the question that Paul

decided to address—is what would happen with “those who are asleep,” that is, Christians who died prior to Christ’s return. Just like “Jesus died and rose again,” Paul explains, “through Jesus, God will bring with him those who have fallen asleep” (v. 14). He declares to them “by a word from the Lord” that those alive at Christ’s return “will not precede those who have fallen asleep” (v. 15). Jesus will descend from heaven with great fanfare, and deceased believers will be the first to rise; then living believers “will be caught up [*harpazō*] together with them in the clouds to meet the Lord in the air” (vv. 16–17)—the famous “rapture.”<sup>[257](#)</sup> Paul adds that, “concerning the times and the seasons,” “the day of the Lord will come like a thief in the night” (1 Thess.



5:1–2; cf. Matt. 24:43). Thus, believers, as “children of light,” should “not sleep, as others do, but . . . keep awake and be sober” (1 Thess. 5:5–6). After all, “God has not destined [them] for wrath, but to obtain salvation through our Lord Jesus Christ” (5:9).

In his second letter, Paul seamlessly picks up where he left off in his first. When discussing the afflictions the Thessalonians must endure from unbelievers, Paul assures them that they will be vindicated “when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus” (2 Thess. 1:7–8). He adds, “They will suffer the punishment of

eternal destruction, away from the presence of the Lord and from the glory of his might, when he comes on that day to be glorified in his saints” (vv. 9–10). Similarly to the first letter, Paul then turns to eschatology, introducing the topic with the following transitional statement: “Now concerning the coming of our Lord Jesus Christ and our being gathered together to him, we ask you, brothers . . .” (2 Thess. 2:1; cf. 1 Thess. 4:13).

Apparently, a letter had circulated, purportedly from Paul, suggesting that “the day of the Lord has come” (2 Thess. 2:2; cf. 2 Tim. 2:18). This required urgent clarification and correction, as the letter was not in fact from Paul, and the teaching that the final day had already arrived was false as well. Believers should not be

deceived, because “that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed” (2 Thess. 2:3). This is the antichrist, who “takes his seat in the temple of God, proclaiming himself to be God” (v. 4).<sup>258</sup> Most likely, Paul had briefly talked about this to the Thessalonians when he was with them, and so he alludes here only in passing to “what is restraining him [the antichrist] now” (vv. 5–6). While “the mystery of lawlessness is already at work,” it is only when what restrains him is removed that “the lawless one” will come, whom Jesus will reduce to nothing at his return (vv. 7–12).<sup>259</sup> While the identity of the “restrainer” remains a mystery, it is clear that the day of the Lord had not yet arrived and would be

preceded by the appearance of the antichrist.[260](#)

#### *10.4.8.2 The Ethics of 1–2 Thessalonians*

Intriguingly, Paul presents in his Thessalonian letters an ethic of *imitation*. At conversion, the Thessalonians “turned to God from idols to serve the living and true God” (1 Thess. 1:9). Subsequently, they became examples in sharing their faith with others so that people in their own and the adjacent province—Macedonia as well as Achaia—heard about their change of heart from idolatry to worship of the true God (1:7–9). What is more, in enduring suffering—especially from Jewish opponents—the Thessalonians also became imitators of the churches in Judea (2:14–16;

cf. 2 Thess. 1:4). In this, they became imitators of Paul and his associates and of the Lord (1 Thess. 1:6). Paul elaborates that, like a mother, he was gentle and affectionate with these new believers (2:7–8), while at the same time, like a father, he exhorted them to live in a manner worthy of the gospel (2:11–12).<sup>[261](#)</sup> In all this, Paul's conduct was holy, righteous, and blameless (2:10). In 2 Thessalonians, he writes that he and his associates set “an example to imitate” in their hard work (3:8–9). Thus, Paul presents a trajectory of examples and imitation that ranges from the Lord to Paul and his associates, and also from the churches in Judea to the church at Thessalonica, and through them to other churches in the surrounding regions, and,

in fact, “everywhere” (1 Thess. 1:8). Thus, the Thessalonians were Paul’s hope, joy, crown, and glory (2:19–20).

Throughout 1 Thessalonians, the believers are held up as examples of faith, love, and hope (1:3); faith in God (1:8); and faith and love (3:6; 2 Thess. 1:3). In particular, as in many of his other letters, Paul espouses an ethic of love: “Now concerning brotherly love you have no need for anyone to write to you, for you yourselves have been taught by God to love one another, for that indeed is what you are doing to all the brothers throughout Macedonia. But we urge you, brothers, to do this more and more” (1 Thess. 4:9–10).<sup>[262](#)</sup> In Paul’s concluding list of exhortations, love again tops the list: “We ask you, brothers, to respect

those who labor among you and are over you in the Lord and admonish you, and to esteem them very highly in love because of their work” (5:12–13). The list also includes exhortations to “admonish the idle, encourage the fainthearted, [and] help the weak” (v. 14); to “[r]ejoice always, pray without ceasing, [and] give thanks in all circumstances” (vv. 16–18); and not to “quench the Spirit,” nor to “despise prophecies,” but to “test everything”—in context, prophecies—and “hold fast what is good” (vv. 19–21). In 2 Thessalonians, Paul adds, “May the Lord direct your hearts to the love of God and to the steadfastness of Christ” (3:5).[263](#)

Another very important ethical emphasis in 1–2 Thessalonians is that of

*holiness and sanctification.*<sup>264</sup> Paul notes that his own conduct and that of his associates had been holy, righteous, and blameless in their dealings with the Thessalonians (1 Thess. 2:10). Just prior to his teaching on matters of eschatology, Paul states unequivocally, “For this is the will of God, your sanctification”; this means that believers “abstain from sexual immorality” and “know how to control [their] own body in holiness and honor”; for “God has not called [them] for impurity, but in holiness.” In fact, whoever does not do so “disregards not man but God, who gives his Holy Spirit” (1 Thess. 4:3–8). The concluding doxology drives home the importance of sanctification: “Now may the God of peace himself sanctify you completely, and may your



whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ” (5:23). In 2 Thessalonians, Paul writes that God chose these believers “through sanctification by the Spirit and belief in the truth” (2:13).

There is also a cluster of references related to *work* and *vocation* in places such as 1 Thessalonians 4:10–12 and 2 Thessalonians 3:10–12.<sup>[265](#)</sup> In the former passage, Paul urges believers to lead quiet lives, to focus on their own affairs, and to work with their own hands as he had instructed them previously. In this way, they will conduct themselves properly in front of the unbelieving world and will “be dependent on no one” (1 Thess. 4:12). Reflecting on this, G. K. Beale writes, “Christians should work in the particular

areas to which God has called them because the progress of the gospel is slowed down when they do not follow God's cultural call."<sup>266</sup> In the latter passage, Paul has sharpened his rhetoric, writing, "For even when we were with you, we would give you this command: If anyone is not willing to work, let him not eat" (2 Thess. 3:10). He adds, "For we hear that some among you walk in idleness, not busy at work, but busybodies" (v. 11). He urges such individuals "to do their work quietly and to earn their own living" (v. 12). Believers should make an effort not to be a burden to others, both because it is the right thing to do and also because to do otherwise would be a bad witness to the world around them.

### *10.4.8.3 1–2 Thessalonians in the Storyline of Scripture*

Paul's Thessalonian letters expand our knowledge of the church at Thessalonica, whose planting is recorded in Acts 17:1–9. Like several other letters written by Paul (e.g., 1–2 Corinthians, Galatians), these are follow-up letters the apostle sent to encourage this church and to deal with various issues needing to be addressed, in the present case regarding the end times and ethical matters including sanctification. On the whole, one gets the sense that Paul is rather happy with how the church is doing, so unlike his letters to the church at Corinth, the Thessalonian letters are for the most part encouraging the believers to continue steadfastly in the faith while instructing them more

accurately about matters surrounding the Lord's return.

Again, there is a relative paucity of Old Testament references (though there are several Old Testament echoes and allusions). In part, this may be because Paul is dealing here to some extent with uncharted territory (e.g., the rapture in 1 Thessalonians; the restrainer in 2 Thessalonians), though at 1 Thessalonians 4:15 Paul does refer to "a word from the Lord." Paul's instructions about Jesus's return in 1 Thessalonians are reminiscent of Jesus's teaching in the Olivet Discourse.<sup>[267](#)</sup> His instructions about the coming of the antichrist display a certain affinity with the references to the (spirit of the) antichrist in 1 John (esp. 2:18–24; 4:3) and overlap with some of

the material in the Apocalypse, which in turn harks back to the book of Daniel.

Paul appears to take up and apply Daniel 7:13–14 to the return of the Lord Jesus in 1 Thessalonians 4:16–17, where he writes, “For the Lord himself will *descend from heaven* with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them *in the clouds* to meet the Lord in the air, and so we will always be with the Lord.”<sup>[268](#)</sup> The key features drawn from Daniel 7 (italicized above) are his descent from heaven to earth and believers being caught up together with other believers in the clouds at his return. In this passage, it is plain that

Paul applies what Daniel 7 says about the one like a son of man neither to Jesus's ascension, nor to the destruction of Jerusalem, but to his final return to earth. This is in accord with Jesus's own use of Daniel 7 (Matt. 24:15 // Mark 13:14 // Luke 21:10; cf. Dan. 9:27; 11:31; 12:11).

Paul explicitly draws on his knowledge of dominical sayings (1 Thess. 4:15: "For this we declare to you by a word from the Lord"), with 4:16–17a recording the apostle's paraphrase of "a word from the Lord," framed by 4:15b and the last clause of 4:17 (summed up in 5:10). The application Paul draws from the Lord's teaching is that all believers, whether currently alive or dead, "will always be with the Lord" (4:17).<sup>[269](#)</sup> Evidence that the apostle is drawing on a tradition of

Jesus's sayings is the mention of the "trumpet" of God (4:16; cf. Matt. 24:31).<sup>[270](#)</sup> Another example of Paul's use of the words of Jesus as recorded in the Gospels is what is said about the day of the Lord coming "like a thief in the night" (1 Thess. 5:2), which echoes dominical parables about the men working in the field/women grinding at the mill (Matt. 24:42; Mark 13:34–37; Luke 12:36–38) and the wise and faithful servant (Matt. 24:45–51; Luke 12:41–48).<sup>[271](#)</sup>

The statement in Daniel 11:36 (cf. Dan. 7:25; 8:25) about the future king who will "magnify himself above every god" provides the likely background for 2 Thessalonians 2:1–12 (esp. v. 4).<sup>[272](#)</sup> Paul affirms that "the man of lawlessness" will "take his seat in the temple of God"

and “proclaim himself to be God” (v. 4).<sup>273</sup> He reminds his readers of what he had taught them when he was with them about the restraining power (*to katechon*, “what is restraining”; 2:6) or individual (*ho katechōn*, “he who . . . restrains”; 2:7) currently in operation and in opposition to the second coming, a possible allusion to the role played by Michael in Daniel 10–12 (see esp. 10:13, 21).<sup>274</sup> While elsewhere the biblical writers say that it is God’s patience and kindness that delays the second coming so as to still allow room for repentance (Rom. 2:4; 2 Pet. 3:9), in the present passage it may be evil opposition that stands in the way and needs to be overcome by the forces of good.<sup>275</sup> In any case, the influence of



Daniel on Paul's thinking is likely refracted through the dominical tradition.

#### ***10.4.9 The Letters to Timothy and Titus***

Paul's letters to Timothy and Titus make a vital and lasting contribution to Pauline and biblical theology.<sup>[276](#)</sup> However, many dispute that these letters are a legitimate part of the Pauline corpus in the New Testament. Instead, they argue that these letters were pseudonymously written by a follower of Paul after the apostle's death.<sup>[277](#)</sup> Yet it seems unlikely that the church would have accepted letters into her collection of inspired, authoritative writings that it knew were not written by its purported author. This is true especially since Paul himself repeatedly warns against pseudonymous epistles

(see, e.g., 2 Thess. 2:2) and asserts the authenticity of letters written by him (e.g., Gal. 6:11).

Not only does each of the letters to Timothy and Titus open with an explicit affirmation that the letter was written by “Paul the apostle,” many of the details surrounding the writing of these documents are inextricably woven into the fabric of the letter and have a ring of authenticity (e.g., Paul’s directive to Timothy to bring his warm coat and certain scrolls when he visits him in prison; 2 Tim. 4:13). While it is possible that a forger or pseudonymous author fabricated all these details as part of a pseudonymous composition, there is simply not enough evidence for pseudonymous epistolography in the first

century to render this plausible.<sup>278</sup> For these and other reasons, the view that these letters are inauthentic and were written by a pseudonymous author subsequent to Paul's death is highly problematic.<sup>279</sup>

Some point out that in the letters to Timothy and Titus, the author uses vocabulary and even conceives of various aspects of theology—such as soteriology, ecclesiology, and eschatology—differently than in Paul's undisputed letters. However, while there are real differences, there seems to be no good reason why Paul, in his later years, could not have communicated some of the same theological truths in different yet complementary ways, given the unique ministry settings and cultural contexts in

which they are grounded. In fact, for Paul to adapt his message would have been entirely appropriate, and even essential.<sup>[280](#)</sup>

#### *10.4.9.1 The Themes of the Letters to Timothy and Titus*

The foundational theme in the letters to Timothy and Titus is *mission*, or more specifically, *Paul's mission*, which in turn is part of the mission of the early church.<sup>[281](#)</sup> In fact, the connection of these letters with Paul's mission constitutes a vital key to understanding their teachings about God, Christ, salvation, and other key topics.<sup>[282](#)</sup> Acts, which serves as the historical framework for Paul's mission, mentions his ministry in Ephesus (chs. 19–20) and makes passing reference to his

journey past Crete (27:7–8, 12–13). Yet the situation in which Paul's apostolic delegates Timothy and Titus find themselves when receiving Paul's letters most likely points to a time after the ending of Acts. As N. T. Wright has observed, Paul conceives of his ministry as that of a "herald" (1 Tim. 2:7; 2 Tim. 1:11 NIV), who, as was common in the Greco-Roman world, would enter a given region and make first-time proclamation of a given piece of news (in Paul's case, the gospel).<sup>[283](#)</sup> As far as Paul was concerned, once he had made such an initial announcement of the good news of salvation in Jesus Christ, his own personal mission had been fulfilled. At that point, he delegated the task of follow-

up to one or several of his associates (such as Timothy or Titus).

Paul's purpose and mission statement are articulated trenchantly at the end of 2 Timothy, where Paul writes, "so that through me the message might be fully proclaimed and all the Gentiles might hear it" (2 Tim. 4:17). Importantly, the phrase "all the Gentiles" (or "all the nations"; *panta ta ethnē*) echoes God's promise to Abraham in the book of Genesis that all the nations would be blessed through him (Gen. 12:3), which is also hinted at in the Matthean commissioning passage (Matt. 28:19) and other teachings of Jesus. In essence, what Paul proclaimed was that God's ancient promises had now been fulfilled and brought to completion in the coming and saving death of the Messiah,

the Lord Jesus Christ. This self-understanding of Paul's role and calling in God's plan of salvation, therefore, informs and shapes the theology of his letters to Timothy and Titus. Rightly understood, mission provides the fulcrum of Paul's theology in these letters, integrating other pivotal themes such as God the Father, the Lord Jesus Christ, and the salvation that God provided in and through him. In Paul's own words to Titus,

Paul, a servant of God and an apostle of Jesus Christ, for the faith of God's elect and their knowledge of the truth that leads to godliness, in the hope of eternal life that God, who cannot lie, promised before time began. In his own time, he has revealed his word

in the preaching with which I was entrusted by the command of God our Savior. (Titus 1:1–3 CSB)

In these opening words, Paul grounds the remainder of his letter in his apostolic consciousness of being God's servant and Christ's apostle in keeping with God's ancient promises. In addition, we find an intriguing clue as to Paul's vision in a likely allusion to Malachi in Paul's first letter to Timothy, where he writes, "I desire then that in every place the men should pray" (1 Tim. 2:8). The phrase "in every place" may point to Malachi 1:11: "For from the rising of the sun to its setting my name will be great among the nations, and in every place incense will be offered to my name, . . . For my name



will be great among the nations.”<sup>284</sup> Paul’s grand vision is that God’s name be glorified among the nations. To spearhead this effort as God’s servant and Christ’s apostle was Paul’s calling in his generation.

Mission is therefore the foundational theme in the letters to Timothy and Titus, which are inextricably connected with the mission of Paul and the ongoing early Christian mission. When Paul wrote these letters, that mission had already been progressing for about three decades. But now the apostolic era was slowly but surely coming to an end. What would happen after the death of the apostles (including Paul)? This was a crucial question faced by the fledgling Christian movement. After a promising beginning,

would the movement continue to thrive? And what would be its foundation? While the apostles were alive, they provided and safeguarded this foundation, but now they were about to pass from the scene. Who or what would take their place? The answer, in short, is that the apostles would be replaced by the deposit of the apostolic teaching which people such as Paul were passing on to their delegates and successors.<sup>[285](#)</sup>

The theme of *teaching* is therefore closely connected to mission.<sup>[286](#)</sup> The passing on of teaching was by no means a new concept. In fact, there is a long trajectory spanning from the giving of the law to priests and Levites teaching the law to the people of Israel (Deut. 33:10) to parents in ancient Israel passing on the

witness to God's past deliverance and his requirements for his people to succeeding generations (Deut. 6:4–9; Josh. 4:6–7; Ps. 78:5–8). The same principle is at work in New Testament times, where Jesus gathers his twelve apostles—the representatives of the new messianic community—and teaches them for three and a half years. Then, after his crucifixion, burial, and resurrection, he commissions them to make disciples of all nations, teaching them to observe all that he has commanded them (Matt. 28:18–20). We also see how Jesus and the New Testament writers held the Old Testament Scriptures in the highest regard and grounded the gospel message in God's promises to his people.

In the letters to Timothy and Titus, the theme of teaching encompasses references to the “sound” or “healthy teaching,” “the truth,” “the faith,” “the word of God,” and “the deposit.” What is more, Paul employs Scripture in several ways that are both strategic and significant and provides teaching concerning the nature of Scripture itself. In all these ways, Paul underscores the vital importance of teaching. His apostolic delegates are not merely to engage in mission by focusing on evangelism; they are also enjoined to pass on the apostolic teaching to the next generation. They are not to innovate, improvise, or make converts by telling prospective followers simply what they thought they wanted to hear (2 Tim. 4:1–2); rather, they are to be faithful in passing

on what they themselves have received on good authority (2 Tim. 2:2). This is no different from what Paul himself did when preaching the gospel message (1 Cor. 15:3–4). In fact, in the ultimate analysis, the gospel is not merely a human message; it is the gospel of none other than God himself (Rom. 1:1–3).

The phrase “sound/healthy teaching” is distinctive to the letters to Timothy and Titus. In this way, Paul focuses on the positive *effect* of life-giving teaching. Sound teaching is not only wholesome and healthy itself; it also imparts healing and strength to those who hear and receive such teaching. As such, healthy teaching stands in contrast to “whatever else is *contrary to healthy teaching*” (1 Tim. 1:10 [our translation]; cf. 2 Tim. 2:18), namely,

the heretical teaching espoused by false teachers. Both Timothy and Titus are to devote themselves to passing on the “healthy teaching” of the gospel, for their own benefit and that of their listeners.<sup>[287](#)</sup> Not only is such teaching healthy—imparting life and health to those who hear and obey it—it is also “the truth.” In 1 Timothy 2:4, Paul states that God wants all (kinds of) people to be saved and come to a “knowledge of the truth.” Later, he refers to the church as “the pillar and foundation of the truth” (1 Tim. 3:15 NIV). Believers know the truth, while the false teachers are devoid of it (1 Tim. 4:3; 6:5). God’s servants must rightly handle God’s word of truth, while the opponents have departed from it (2 Tim. 2:15, 18). The true, healthy teaching of the gospel is also

glossed in the letters to Timothy and Titus as “the faith.” This shows that by the time of writing, the church had accumulated a body of teaching that could be called “the faith.” The use of this term in these letters does not necessitate that they were written by a follower of Paul after his death, but the presence of this term in these letters does suggest that they come at a later stage of Paul’s apostolic ministry.

In addition, “the faith” can serve as a shorthand for Christianity. Among the instances of “the faith” in these letters are references to Timothy fighting the “good fight for the faith” (1 Tim. 6:12; cf. 4:6) and deacons being called upon to hold onto the “mystery of the faith” (1 Tim. 3:9). Older men must be “sound in the faith” (Titus 2:2), while the false teachers

have “shipwrecked” the faith and are disqualified (1 Tim. 1:19; 2 Tim. 3:8). Those who sinfully fail to provide for their family have “denied the faith” (1 Tim. 5:8). These instances of the term “the faith” in the letters to Timothy and Titus make clear that Christianity is inevitably tethered to a body of teaching that is grounded in apostolic teaching, which in turn is rooted in Old Testament teaching and the teaching of Jesus. Paul also refers to teaching in terms of “the word of God” or simply as “the word,” as well as “the deposit.” Above all, Paul’s apostolic delegates are to preach “the word” as opposed to merely their own opinions or what they think their audience wants to hear (2 Tim. 4:1–2). Also, believers are to live in such a way that



God's word is not dishonored (Titus 2:5). Timothy, as Paul's model disciple, is to "guard the [good] deposit" (1 Tim. 6:20; 2 Tim. 1:14).[288](#)

We have seen that a close reading of the letters to Timothy and Titus reveals that for Paul, his mission—ultimately *God's* mission in which he participated—and the saving gospel message were primary. It is in conjunction with the *salvation* theme in these letters that Paul refers to God and/or Christ by the unique phrases "God our Savior" and "Christ our Savior," again contextualizing his message.[289](#) Paul starts out 1 Timothy with references to himself as "an apostle of Christ Jesus by the command of *God our Savior* and of Christ Jesus our hope." Christians hope in Jesus Christ, both now and in the future. Later in

the same letter, Paul refers to “God our Savior, who wants everyone to be saved and to come to the knowledge of the truth” (1 Tim. 2:3–4 [our translation]) and to God as “the Savior of all people, especially of those who believe” (1 Tim. 4:10). God’s salvation in Christ potentially extends to all people, though it is actualized only in those who put their trust in Christ. The salvation theme continues in 2 Timothy, where Paul writes that God has “saved us” (2 Tim. 1:9) and speaks of “the appearing of our Savior Christ Jesus” (2 Tim. 1:10). He asserts that “salvation . . . is in Christ Jesus” (2 Tim. 2:10), and that this salvation calls for faithfulness and perseverance in the here and now. In that vein, there is an important, albeit often overlooked,

perseverance theme in the letters to Timothy, in particular, where Paul expresses concern for believers' preservation in the present and their safe arrival in the life to come (1 Tim. 2:15; 4:16; 2 Tim. 4:18).<sup>290</sup> The introduction to Titus refers to both God and Jesus Christ as "our Savior" (Titus 1:3–4), making the point that they worked in tandem to secure our salvation. Later in the letter, Paul refers to "the teaching of God our Savior," according to which "the grace of God has appeared, bringing salvation for all people," which instructs them to live in a righteous and godly manner in the here and now while awaiting the return of "our great God and Savior, Jesus Christ" (Titus 2:11–13).<sup>291</sup>

While sustaining a close relationship with Old Testament Israel as the chosen people of God, there is a sense in which the church is a New Testament phenomenon.<sup>[292](#)</sup> Properly understood, the church began at Pentecost (Acts 2) shortly after Jesus's ascension and exaltation with God the Father, in keeping with Old Testament eschatological promises (Joel 3:1–5 [Eng. 2:28–32]). The critical connection point between those two entities—Old Testament Israel and the New Testament church—is Jesus the Messiah, who as the new Israel is the head of the church and is himself the vine of the branches, his new messianic community (cf. John 15). In Paul's earlier letters, he often depicts the church as the body of Christ, with Christ serving as the

church's head and ultimate authority.<sup>[293](#)</sup> In his letters to Timothy and Titus, Paul presents another, complementary metaphor to describe the believing community: the *household*. In both the Jewish and the Greco-Roman world of Paul's day, the father (*paterfamilias*) was the *head* of the (extended) household, which included not only the nuclear family of father, mother, and children, but grandparents (especially widows), servants, and others as well. In addition, households were major centers of *learning* and places where covenant *fidelity* was practiced and modeled for the next generation.<sup>[294](#)</sup>

While the word “house” or “household” (*oikos* or *oikia*) is not very common in the letters to Timothy and Titus, conceptually the household motif undergirds Paul's

entire presentation of the church. In addition, there are passages where the apostle articulates the conception of the church as God's household explicitly (see esp. 1 Tim. 3:14–15). Later, Paul instructs Timothy on how to deal with various groups in the church, again conceiving of the church in terms of an ancient household (1 Tim. 5:1–2).<sup>[295](#)</sup> Paul proceeds to provide instructions on providing for members of the extended household, namely widows (vv. 3–16) and elders (vv. 17–25). We find a similar household orientation in the letter to Titus, where Paul moves from older men to older and younger women, and then to younger men (a chiastic pattern), followed by instructions concerning household servants (Titus 2:2–10). As heads of

God's household, therefore, pastors and elders are called to meet the needs of the diverse members of the church.<sup>[296](#)</sup> They are to protect them from spiritual harm, nurture them with sound teaching, and meet any physical needs. Also on analogy with the natural household, the church is designed along *clear lines of authority*. In both Jewish and Greco-Roman ancient households, the man was the head of the household, which, in turn, was in keeping with the pattern of male leadership throughout Scripture.<sup>[297](#)</sup> *God is a God of order*. In the ancient household, everyone had a distinctive role and set of responsibilities along clear lines of authority. And while fathers—or in the case of the church, qualified male elders—were in positions of ultimate authority

(see, e.g., 1 Tim. 3:2; Titus 1:6; cf. 1 Tim. 2:12), the Bible conceives of their role primarily in terms of *stewardship*.<sup>298</sup> God is the ultimate Sovereign and Ruler; pastors and elders are merely caretakers and managers of what God has entrusted to them as a sacred charge, and they will be held accountable one day for the way they shepherded the flock of God.

Finally, Paul nurtures the expectation of a future day of judgment and vindication.<sup>299</sup> Thus, he writes, “I know whom I have believed, and I am convinced that he is able to guard *until that day* what has been entrusted to me” (2 Tim. 1:12). Later, he echoes the same sentiment when he writes, “May the Lord grant him to find mercy from [the Lord] *on that day*” (2 Tim. 1:18). Toward the end



of his life, the apostle expressed the confidence that there was reserved for him “the crown of righteousness, which the Lord, the righteous Judge, will give me *on that day*” (2 Tim. 4:6–8 [our translations]). A climactic exclamation point is provided when Paul writes in Titus 2:11–13 that believers living between Christ’s first and second comings ought to “live in a sensible, righteous, and godly way in the present age, while we wait for the blessed hope, the appearing of the glory of our great God and Savior, Jesus Christ.” We see here that the expectation of Christ’s return serves as a powerful motivation for ethics and virtuous living in the here and now. Because we know that Christ is coming back, and that he will reward those who

have been faithful to him and judge those who have rejected him, what we do in this life really does matter. In this way, the end times are truly upon us, and we should live our lives each and every day in light of Jesus's return.

#### *10.4.9.2 The Ethics of the Letters to Timothy and Titus*

In their emphasis on the vital significance of ethics and virtues in the Christian life, the letters to Timothy and Titus make an important contribution to Pauline theology and to the theology of the New Testament.<sup>[300](#)</sup> In the context of a world that was often characterized by evil and corruption, Christians would stand out starkly as they pursued a life of virtue, integrity, and love. In that vein, both

Timothy and Titus are urged to serve as examples for those under their spiritual care (1 Tim. 4:12; Titus 2:6–8). False teachers, on the other hand, are consistently cast as foils for Paul's teaching on virtuous living (e.g., 2 Tim. 2:14–18; 3:1–17). In keeping with Paul's concerted focus on the imperative of cultivating Christian virtues in his apostolic delegates and those they mentored and shepherded, the letters to Timothy and Titus contain the densest concentration of ethical lists in the entire New Testament.<sup>[301](#)</sup> The message is clear: Believers are to be devoted to the pursuit of a series of Christian virtues as part of their discipleship while avoiding a slew of vices characteristic of those in the

world who live apart from God, some of whom even being instruments of the devil.

What, then, are some of the preeminent virtues extolled by Paul in these letters? Pride of place belongs to the virtue of *love*. In 1 Timothy, Paul writes that “the goal of our instruction is love that comes from a pure heart, a good conscience, and a sincere faith” (1 Tim. 1:5 CSB). In 2 Timothy, Paul writes, “For God has not given us a spirit of fear, but one of power, love, and sound judgment” (2 Tim. 1:7 CSB). Believers are to love strangers but not money (1 Tim. 3:2–3), and Timothy is exhorted to pursue love along with righteousness, faith, and peace, together with all those who call on God with a pure heart (2 Tim. 2:22).

Another virtue Paul stresses in his letters to Timothy and Titus is *faithfulness*. At the beginning of 1 Timothy, Paul affirms that God's entire plan "operates by faith" (1 Tim. 1:4 [our translation]). In the second letter to Timothy, Paul writes, "And the things you heard me say in the presence of many witnesses, these entrust to faithful men who are able to teach others also"(2 Tim. 2:2 [our translation]). Faithfulness is the virtue of being able to be trusted, of being reliable in carrying out a task or mission. In the case of God's servants, this means passing on the apostolic message of salvation in Jesus Christ without distortion, addition, or subtraction, which calls for humility. The world prizes innovation and fresh ideas; God is looking

for those who are willing to submit to the gospel God has already given. As Paul stressed repeatedly, the gospel he preached was not a message of his own making; rightly understood, it was *God's* gospel (Rom. 1:1; Gal. 1:11–12). Thus, the message of salvation is a sacred stewardship with which God's servants have been entrusted; this calls for humble, quiet faithfulness.

*Godliness* was a virtue also in the Greco-Roman world, where it referred to religious piety (the Latin word is *pietas*). The word is not common in the New Testament; outside of 1–2 Timothy and Titus it is found only in Acts and 2 Peter (e.g., Acts 3:12; 2 Pet. 1:3, 6, 7). In the letters to Timothy and Titus, the picture is different; various words making up the

“godliness” word group occur as many as thirteen times, most notably *eusebeia*, which is found ten times. The Old Testament features comparable vocabulary only in Proverbs and Isaiah. In addition, *eusebeia* may be roughly equivalent to the Old Testament concept of “the fear of the LORD.” Paul’s overriding concern is that believers live godly lives amid a culture that needs Christ (1 Tim. 2:2). He urges Timothy to pursue spiritual discipline and godliness which, unlike mere physical discipline, holds promise in both the present life and the life to come (1 Tim. 4:7–8, 10). Conversely, the opponents hold to an “appearance of godliness” while “denying its power” (2 Tim. 3:5). Paul opens Titus with the statement that the “knowledge of the truth

... leads to godliness” (Titus 1:1 NIV). Thus, for Christians, genuine conversion implies a mandate to pursue godliness. Godliness does not happen by accident; it is the result of committed, disciplined effort, not only individually but in community.

A closely related virtue is that of *self-control*. Remarkably, self-control is urged for every gender and age: women of any age and marital status, including in the way they dress and also in their life in general (1 Tim. 2:9, 15); elders who shepherd the household of God (1 Tim. 3:2; Titus 1:8); and older men and women as well as young women and men (Titus 2:2, 4–5, 6). In essence, self-control entails a sensible life that is undergirded by a sound, healthy mind that can assess a



given situation from God's point of view. This is a way of thinking and living we should seek to cultivate in young people and that should characterize more experienced Christians as well. It is more than merely controlling one's speech, temper, and physical and sexual appetites; it encompasses a sensible lifestyle lived according to the values and plan of God.

We have seen that in 1–2 Timothy and Titus, written toward the end of his life and ministry, Paul presented the Christian life as the pursuit of godly virtues. For any true disciple of Christ, what is paramount is growth in godly character, resulting in the performance of a variety of good works (e.g., Titus 2:14). How does one grow in such virtues? The way one makes progress in these areas is by pursuing

virtues such as love, faithfulness, godliness, and self-control in one's personal life—aided by the Spirit of God—as well as in community with others. While perfection in this life is unattainable, and all people are sinful, because of their relationship with God in Christ believers have the indwelling Spirit who is actively at work to help them become more like Christ as they continue to humble themselves under the mighty hand of God (Prov. 3:34; cited in James 4:6; 1 Pet. 5:5).

#### *10.4.9.3 The Letters to Timothy and Titus in the Storyline of Scripture*

The letters to Timothy and Titus sustain numerous connections with the storyline of Scripture.<sup>[302](#)</sup> Paul repeatedly cites

Scripture, especially in 1 Timothy 5:18 (Deut. 25:4; cf. Luke 10:7) and 2 Timothy 2:19 (Num. 16:5; Isa. 26:13).<sup>303</sup> This shows that he consciously saw himself as operating in continuation with Old Testament teaching and that he grounded many aspects of his teaching in it. Paul's high esteem for the Hebrew Scriptures is further underscored by passages where he explicitly teaches on the value of the Old Testament, most notably in 2 Timothy 3:14–17. In this way, teaching took on the form of equipping the next generation of leaders in the Christian movement (see esp. 2 Tim. 2:2).<sup>304</sup>

Regarding connections with the Gospels, verbal links tie Paul's mission to the Matthean Great Commission. There is also a connection between church

discipline procedures laid out in Matthew (18:15–20) and these letters (1 Tim. 5:19–20; Titus 3:10–11). Beyond this, Paul quotes a saying of Jesus recorded in Luke's Gospel (1 Tim. 5:18; cf. Luke 10:7). In addition, there are also points of contact with the book of Acts, other New Testament letters, and the Apocalypse,<sup>[305](#)</sup> but for our purposes we will focus primarily on affinities between the letters to Timothy and Titus and the Old Testament as well as the other Pauline letters. While the Old Testament is quoted explicitly only a handful of times, appearances can be deceiving, as the theology of these letters is grounded at numerous points in Old Testament theology. Particularly pronounced are connection points regarding the apostolic

mission, righteous suffering, and the pattern of apostolic succession.

Paul grounds the *apostolic mission* in God's promises to Abraham (2 Tim. 4:17; cf. Gen. 18:18; 22:18; 26:4). Paul's instructions to men "in every place" (1 Tim. 2:8) echo Malachi's vision according to which God's "name will be great among the nations, . . . from the rising of the sun to its setting . . . in every place" (Mal. 1:11). We also detect a web of connections between the righteous sufferer as portrayed in David's Psalms on the one hand and both Jesus and Paul on the other, including a sense of abandonment (2 Tim. 4:16; cf. Ps. 22:1). Like David, Paul craves God's presence (2 Tim. 4:17; cf. Ps. 22:19) and experienced deliverance from persecution

or is expecting such rescue in the future (2 Tim. 3:11; 4:17–18; cf. Ps. 22:8). In the context of universal gospel proclamation, Paul, like the psalmist, was rescued from “the lion’s mouth” (2 Tim. 4:17; cf. Ps. 22:13; Dan. 6:22). Thus, Paul stands at the culmination of a trajectory of righteous suffering reaching from David to Jesus and subsequently to himself.

The pattern of *mentoring* and *succession* connecting Paul and Timothy is grounded in the Moses/Joshua relationship. (1) In conjunction with Korah’s rebellion (Num. 16), Alexander and Hymenaeus are types of the false teachers while Paul and Timothy hark back to Moses and Aaron (2 Tim. 2:19). (2) The false teachers are connected with Jannes and Jambres (2 Tim. 3:8–9; cf.

Ex. 7; 9). (3) While Moses laid hands on Joshua (Num. 27:18–23; Deut. 34:9), Paul and the elders laid hands on Timothy (2 Tim. 1:6). (4) Moses “the servant of the Lord” (Deut. 34:5; cf. 2 Kings 18:12) and “man of God” (Deut. 33:1) prefigures Paul and Timothy (“servant of the Lord,” 2 Tim. 2:24; Titus 1:1; “man of God,” 2 Tim. 3:17). (5) Moses’s call to Israel and also Joshua to be “strong” anticipates Paul’s similar call to Timothy (2 Tim. 2:1; cf. Deut. 31:6–7). In all these ways, we see how Paul significantly reaches back to the Old Testament in his understanding and practice of his relationship with his successor.

On the topic of *men’s and women’s roles*, likewise, Paul grounds his teaching in Old Testament precedents. Specifically,

when teaching on the role of men and women in the church, he refers to God's creation of Adam and Eve in the beginning and mentions the scenario at the fall (1 Tim. 2:12–15; cf. Gen. 1–3). Women are not to teach or exercise authority over a man in the church because Adam was created first, not Eve (1 Tim. 2:12–13); likewise, it was not Adam who was deceived by the serpent but Eve (1 Tim. 2:14). For these reasons, Paul consistently teaches that qualified men should be assigned ultimate responsibility for the church before God (1 Tim. 3:1–7; Titus 1:6–9) while women should be devoted to their roles as wives and mothers and managers of the household.[306](#)

The letters to Timothy and Titus mark the closing chapter in Paul's apostolic



ministry. This means that these letters are unique in many ways, which can be seen both in the distinctive vocabulary used and the subject matter pertaining to the preservation and passing on of Paul's apostolic legacy. These letters continue the account of Paul's mission from Acts and his earlier letters. They also articulate Paul's theology in a contextually appropriate way. For example, Paul focuses on salvation and calls both God and Jesus "our Savior," in contrast to contemporary savior figures. Paul speaks of the church as God's household in keeping with first-century Jewish and Greco-Roman households, rather than as the body of Christ as he does in earlier letters. He conceives of and presents the Christian life primarily in terms of a

pursuit of a series of virtues such as love, faithfulness, godliness, and self-control. And he points out that the last days are already upon the church in the form of false teachers, who are instruments of Satan. Finally, these letters alone feature “trustworthy sayings.” In these and other ways, the letters to Timothy and Titus make a distinctive contribution to Pauline and New Testament theology.

At the same time, there is considerable continuity between these letters and Paul’s earlier New Testament writings. The letter openings by and large follow the standard epistolary format. False teachers are to be delivered to Satan (1 Tim. 1:18–20; 1 Cor. 5:5). Believers are to submit to governing authorities (1 Tim. 2:1–3; Titus 3:1–2; Rom. 13:1–7). There are lists of

virtues<sup>307</sup> and vices.<sup>308</sup> Paul uses athletic metaphors.<sup>309</sup> He grounds his teaching on male-female roles in Old Testament teaching (1 Tim. 2:12–15; cf. 1 Cor. 11:8–9). Finally, he crafts household codes, uses Old Testament passages in similar ways, draws on preformed traditions, and exhibits a concern with local church leadership. Beyond this, there are many other verbal and conceptual parallels.<sup>310</sup> All these affinities demonstrate that the uniqueness of the letters to Timothy and Titus within the Pauline corpus should not be exaggerated. While Paul's theology in these letters is certainly distinct, there is at the same time a vital connection and continuity between Paul's earlier letters and his letters to Timothy and Titus.

The letters to Timothy and Titus constitute an integral part of the biblical and New Testament canon. They are firmly built upon the substructure of Old Testament theology, in particular with regard to the grounding of the early church's mission, the pattern of apostolic succession, the concept of righteous suffering, and their understanding of God's design for man and woman as it applies to the New Testament church. They display both similarities and distinctive differences in relation to the other ten letters in the Pauline corpus. Most likely written after the period covered in Acts, the letters to Timothy and Titus provide an essential supplement to the Pauline chronology and account of his apostolic ministry.<sup>[311](#)</sup> They also display a series of

interesting connections with non-Pauline letters. Rather than belonging to the subapostolic period, these letters are therefore best viewed as an integral part of the New Testament's depiction of the life and mission of the early church as spearheaded by apostles such as Paul.

#### ***10.4.10 Philemon***

The letter to Philemon closes the Pauline corpus in the New Testament canon. Like the letters to Timothy and Titus, this brief personal letter was written to an individual, a man named Philemon. The setting finds Paul in prison ("Paul, a prisoner for Christ Jesus," v. 1; cf. vv. 9, 23), similar to the letters to the Ephesians, Philippians, and Colossians. Most likely, Paul is in Rome—his first Roman

imprisonment—which places the letter at the end of Acts. Some of the individuals mentioned in the letter—such as Epaphras, Mark, Aristarchus, Luke, and Archippus—are familiar from the letter to the Colossians (vv. 2, 23–24; cf. Col. 4:10–14, 17).<sup>312</sup> In particular, Paul mentioned Onesimus, the primary subject of the present letter, in Colossians 4:9, saying that he had sent Tychicus to Colossae, along with Onesimus, whom he calls “our faithful and beloved brother.” Paul writes that Onesimus is “one of you,” which may suggest that Philemon is in Colossae. At the end of the letter, Paul directs Philemon to “prepare a guest room” for him, as he hopes that, in part by virtue of Philemon’s prayers, he would soon be released (v. 22).

The letter is essentially an appeal to Philemon, a slaveholder, to receive Onesimus, his former bondservant, back, not only as a bondservant but rather as a new brother in Christ (v. 10).<sup>[313](#)</sup> While different reconstructions are possible, and scholarly opinions vary, the story runs essentially as follows.<sup>[314](#)</sup> While in prison, Paul had made the acquaintance of a certain man named Onesimus. He had shared the faith with him (cf. v. 6), and in due course Onesimus was converted to Christ (v. 10). Now, Paul is sending him back to Philemon (v. 12). Paul could have used Onesimus's services himself while still in prison but did not want to do anything presumptuous that precluded Philemon's consent (vv. 13–14). As to divine providence, Paul writes, "For this

perhaps is why he was parted from you for a while, that you might have him back forever, no longer as a bondservant but more than a bondservant, as a beloved brother” (vv. 15–16). Thus, Paul appeals to Philemon to receive Onesimus back as he would receive Paul himself. What is more, Paul tells Philemon that anything Onesimus owes him can be charged to Paul’s account (though Paul hints that Philemon owed *him* [Paul] his very life, v. 19).[315](#)

From our own vantage point, the letter raises, of course, various questions regarding slavery in the first century and in more recent history. We will explore some of these questions in the section on the ethics of Philemon below.



#### 10.4.10.1 *The Themes of Philemon*

In Paul's appeal to Philemon, one notices several economic terms, such as "useless" versus "useful" (v. 11), "partner" (*koinōnos*, v. 17; cf. v. 6), "owe" and "charge . . . to my account" (v. 18), "repay" and "owe" (v. 19), "benefit" (v. 20), and, of course, "bondservant" (*doulos*, v. 16 [2x]). In this way, we see that Paul engages Philemon on a socioeconomic level, reasoning with him that it would be beneficial for him to receive Onesimus back as a brother, not merely as a bondservant.

Paul's appeal to Philemon is "for love's sake" (v. 9).<sup>[316](#)</sup> At the very outset, he calls Philemon his "beloved fellow worker" (v. 1) and later calls Onesimus his "very heart" (v. 12) and a "beloved brother"

(v. 16). In the opening thanksgiving, Paul commends Philemon for his love and faith (v. 5) and says that he himself has “derived much joy and comfort” from Philemon’s love, which has refreshed the hearts of the saints (v. 7; cf. v. 20). Throughout the letter, Paul also uses several familial terms, such as “brother” (v. 1, Timothy; vv. 7, 20, Philemon) and “sister” (v. 2, with reference to Apphia, presumably Philemon’s wife), as well as “child” (Onesimus) and “father” (Paul, v. 10 [lit., “I fathered”]).<sup>[317](#)</sup>

Thus, Paul’s primary motivation in appealing to Philemon for the release of Onesimus was not a civil rights agenda or movement for socioeconomic reform but Christian love. In his appeal to Philemon, Paul chooses to accentuate the new

kinship relations created in the community of believers which override socioeconomic realities. In this, Paul espouses a love ethic (cf. esp. 1 Cor. 13). We will briefly explore the spiritual and social implications of this in the discussion of the ethics of Philemon below.

#### *10.4.10.2 The Ethics of Philemon*

Paul implies that Christian conversion transforms socioeconomic relationships into spiritual familial bonds. Thus, the former master and slave have now become brothers in Christ. This is a beautiful picture of the transformative power of the gospel. In his previous letters, Paul has stated repeatedly that, in Christ, there is no longer any distinction

between “slave or free”; all are one in Christ Jesus regardless of ethnicity, socioeconomic status, or gender (1 Cor. 12:13; Gal. 3:28). Thus, Paul expressed his confidence that the gospel had innate spiritual power to transform, first individuals, and then socioeconomic structures, from within (cf. Rom. 1:16). This is in keeping with Paul’s instructions to masters and slaves or bondservants in several of his other letters (cf. Eph. 6:5–9; Col. 3:22–4:1; 1 Tim. 6:1–2). For example, in his letter to the Colossians, Paul urges bondservants to obey their masters in everything and to work heartily for the Lord, not people (Col. 3:22–23), and tells masters to “treat [their] bondservants justly and fairly, knowing that [they] also have a Master in heaven”

(Col. 4:1). Thus, we see here in Paul a confidence that slavery would in time be dissolved and transformed, not by a slave rebellion or some other revolution, but by voluntary means due to a spiritual change in the hearts of individuals. This does not, of course, disallow or discourage the involvement of believers in efforts or campaigns to end prejudice and the mistreatment of their fellow human beings; quite the reverse—it affirms that love mandates the release of all who are oppressed. (We will have more to say about this important topic in the following section.)

#### *10.4.10.3 Philemon in the Storyline of Scripture*

The writing of the letter to Philemon most likely occurred near the end of Acts. We have already seen how Philemon sustains several connections with instructions to bondservants and masters in Paul's other letters (e.g., Ephesians, Colossians, and 1 Timothy). In addition, it is particularly Luke, Paul's partner in ministry, who expresses a pronounced socioeconomic concern in his presentation of the story of Jesus.<sup>[318](#)</sup> Notably, both the second and third Evangelists (Mark and Luke) are mentioned as being with Paul—who is in prison in Rome—at the time of writing. This again indicates the close-knit nature of and solidarity among the first-century Christian community.

On a larger scale, Philemon fits within the scriptural trajectory of social concern

and justice exemplified by many of the Old Testament prophets.<sup>[319](#)</sup> It also harks back to the institution of slavery in ancient Israel and the early Roman empire.<sup>[320](#)</sup> In addition, the book of Philemon connects with Paul's use of slavery language to describe himself as "a slave [*doulos*] of God or Christ" (e.g., Rom. 1:1; Phil. 1:1; Titus 1:1).<sup>[321](#)</sup> It is hardly a coincidence that Paul uses a sustained analogy from slavery to describe the Christian life in his letter to the church at Rome, where slavery was part of everyday life (Rom. 6:6, 15–23). Paul, for his part, made himself "a servant to all" for the sake of the gospel as part of his missionary strategy (1 Cor. 9:19–23) in keeping with the teaching of Jesus, who redefined greatness in this world as humble

servanthood (e.g., Matt. 20:24–28; Mark 10:42–45; Luke 22:24–27).

The Bible contains numerous accounts of injustice perpetrated by humans on other humans. The only real, lasting solution—God’s solution—is the cross of Christ, the one who became servant and slave of all (Phil. 2:7; cf. 2 Cor. 8:9). Jesus took human sin upon himself and bore God’s wrath to save all those who place their faith in him. In this life, injustice continues to be a vexing reality. As the Apocalypse makes clear, however, the day will come when God will judge all evil and his justice will prevail. In this context, it is all the more striking that Paul exemplifies an ethic of love and compassion toward both slaveholder and slave, gently appealing to the former to



receive the latter back as a brother in Christ. In this way, Paul exhibits confidence in the transformative power of the gospel, which alone can effect true deliverance from sin. The cross of Christ levels the playing field between oppressors and oppressed because “all have sinned and fall short of the glory of God” (Rom. 3:23).

## **10.5 Central Themes of the Pauline Epistles**

Paul’s writing career most likely spanned a little more than a decade and a half (c. AD 49–65). From the letter to the Galatians to 2 Timothy, he traversed a long distance—both literally and figuratively—in the challenges he faced

and the ministry he accomplished, both in planting churches and following up on them and in mentoring individuals such as his apostolic delegates Timothy and Titus.<sup>[322](#)</sup> While it is not necessary to assume that Paul went through fundamental changes or corrections in his outlook during this time, it is only natural that one's ministry priorities and focus change depending on the situation one faces, and in this regard Paul seems to have been no exception.<sup>[323](#)</sup> Paul's writings are "documents of a mission," that is, they are to be understood as part of the Pauline mission, which, in turn, is part of the early Christian mission. At the same time, we noted the lack of a systematized Pauline theology. This, of course, is not to say Paul had no well-thought-out theology—

he certainly did. It is, however, to caution interpreters against developing Paul's theology into a system while giving inadequate consideration to the situational and occasional nature of his writings that in many instances were triggered by and responded to specific issues arising from his missional endeavors, as we have seen in our book-by-book exploration of Paul's thirteen letters.<sup>[324](#)</sup>

Is there a center in Paul's thought? Justification by faith, union with Christ, the gospel, God's glory in Christ, and other central themes have been proposed.<sup>[325](#)</sup> However, in our view, "center" is an unduly static category; what is needed is a more dynamic model that recognizes Paul's development over his missionary career<sup>[326](#)</sup> and grapples with the

canonical ordering of letters within the Pauline corpus. Considering the representation of Paul's mission in the arrangement of the Pauline corpus, one can possibly discern three phases, which are canonically reflected in three groups of letters:<sup>[327](#)</sup> (1) *foundations*: as the apostle to the Gentiles, Paul sought to clarify the gospel in keeping with the biblical (Old Testament) teaching on justification by faith (Romans–Galatians); most explicit uses of the Old Testament by Paul are found in these four letters; (2) *flowering*: the gospel aimed not merely at individual conversion but at the establishment of full-fledged, unified, organic communities of believers among all the nations (Ephesians–Thessalonians); (3) *legacy*: grounded in the gospel, and

fleshed out in strategic, multiplying local congregations of believers, the transition from the apostolic to the subapostolic era must be managed so as to safeguard the gospel intact and to pass it on to the next generation (1 Timothy–Philemon).<sup>328</sup> Thus, rather than looking for a static center in Paul's theology, a dynamic approach is preferable, one that tracks with the canonical presentation of the Pauline corpus from beginning to middle to end. Toward this end, we offer the thematic study of Paul's letters below.

Paul's epistles can be profitably read in both canonical and chronological order of writing. Read canonically, we see that Paul's thirteen letters can be grouped into three clusters: (1) the first four letters, Romans, 1–2 Corinthians, and Galatians;

(2) three letters written from Paul's first Roman imprisonment plus his Thessalonian correspondence—Ephesians, Philippians, Colossians, and 1–2 Thessalonians; and (3) four letters to three different individuals—1–2 Timothy, Titus, and Philemon. All in all, Paul's canonical letters are addressed to eight different destinations (letters to the churches at Rome, Corinth [2], and Galatia; letters to the churches at Ephesus, Philippi, Colossae, and Thessalonica [2]; letters to Timothy at Ephesus [2], Titus at Crete, and Philemon at Colossae). Thus, there is a nice symmetry to the canonical arrangement (4 / 5 / 4 letters), with each grouping featuring one double (1–2 Corinthians, 1–2 Thessalonians, 1–2 Timothy). Three letters are addressed to

Ephesus; two each to Corinth, Thessalonica, and Colossae; and one letter each to Rome, Galatia, Philippi, and Crete. Nine letters are to churches, four to individuals. All in all, the letters are addressed to seven different churches and three different individuals. The three groupings are headed up by Romans (letters to churches at Rome, Corinth, and Galatia), Ephesians (Prison Epistles *sans* Philemon and Thessalonian letters), and 1 Timothy (letters to Timothy, Titus, and Philemon). See table 10.2.

TABLE 10.2: Symmetry in the Pauline Letter Corpus

	<b>Romans– Galatians</b>	<b>Prison Epistles + Thessalonians</b>	<b>L I</b>

<i>Number of letters</i>	4	5	4
<i>Function</i>	Foundational	Flowering	L
<i>Destinations</i>	Rome, Corinth, Galatia	Ephesus, Philippi, Colossae, Thessalonica	E C C
<i>Number of destinations</i>	3	4	3
<i>Two letters to</i>	Corinth	Thessalonica	E
<i>Head letter</i>	Romans	Ephesians	1
<i>Main theme</i>	Gospel (justification)	Unity of body of Christ	C le

The major theme in Romans, which heads up the first group of letters and the entire Pauline letter corpus, is the gospel Paul preached—a gospel ultimately given



to him by God that stands in continuity with the message already embedded in the Law and the Prophets. This message is that individuals are justified—counted righteous by God—by faith apart from works. The second major theme in Romans is that of Jewish-Gentile unity. This concern, in turn, is given visible expression by the collection Paul took up among Gentile congregations for the Jerusalem church; it is also reflected in Paul's teaching on the church as the body of Christ and on the future of ethnic Israel in God's salvation-historical program. The collection is mentioned in Romans and both Corinthian letters and binds those writings together thematically. Similarly, Paul's initial teaching on the body of Christ in Romans finds fuller development

in 1 Corinthians and is taken up also in Ephesians and Colossians.

Paul's Corinthian letters reveal both the highly dysfunctional nature of the Corinthian church (1 Corinthians) and the severity of opposition Paul faced from individuals he derisively calls "super-apostles" (2 Corinthians). In 1 Corinthians, Paul deals with divisions in the church as well as cases of sexual immorality and lawsuits among believers (part 1) and subsequently takes up questions addressed to him by the church (part 2). Topics include singleness and marriage, food offered to idols, proper worship (women wearing veils, abuses at the Lord's Supper, proper exercise of spiritual gifts), and the nature of the resurrection body. In 2 Corinthians, Paul

provides an eloquent exposition of the superiority of the new over the old covenant and his apostolic ministry over against that of Moses (part 1, esp. ch. 3). He also mounts a spirited defense of his apostolic ministry, resorting to irony and even sarcasm (part 2). The Gentile collection for the Jerusalem church is never far from his mind at this stage of his ministry and is mentioned prominently in both Corinthian letters.

Paul's letter to the Galatians, which was most likely the first of his extant letters, like Romans, provides a thorough exposition of the biblical teaching on justification by faith. Also similar to Romans is Paul's teaching on life in the Spirit (Gal. 5; cf. Rom. 8). Read canonically, Galatians echoes many of

Paul's teachings in Romans; read chronologically, we see how Paul's initial dealings with the Judaizers in Galatians are incorporated into a broader exposition apart from pressing controversy in Romans. The key passages Paul cites are identical in both letters—Genesis 15:6 (Abraham believed God, “and he counted it to him as righteousness”); and Habakkuk 2:4 (“the righteous shall live by his faith”). These two passages provided the broad contours for Paul's teaching that his gospel was taught in both the Law and the Prophets, and thus comprehensively in all of Scripture (i.e., the Old Testament). There is thus a nice symmetry to the first four letters in that the first and the fourth and final book—Romans and Galatians, which envelop the Corinthian letters—

stand in perfect harmony and mutually reinforce each other. Fittingly, Romans, as the more general exposition, heads up the collection, even though Galatians was almost certainly written prior to Romans. Continuity is provided by the consistent mention of the collection in Romans and both Corinthian letters.

The second group consists of Ephesians—which heads up this group—as well as Philippians, Colossians, and the Thessalonian letters. Similar to Romans, Ephesians is rather broadly conceived and general in nature, so that it serves as a fitting introduction to this portion of the Pauline letter corpus. Ephesians opens with an impressively long sentence, spanning a dozen verses (Eph. 1:3–14), that sets forth believers' blessings in

Christ, including their election, predestination, redemption, adoption, sealing with the Spirit, and inheritance in Christ. Also, in a programmatic verse, Paul declares that it is God's end-time purpose to unite all things in Christ and under his authority (Eph. 1:9–10). Under Christ's headship, Paul contends, God united Jews and Gentiles in one body—a now-revealed salvation-historical mystery (Eph. 2:12–21; 3:1–6)—and that God, in the Spirit, is working to restore marriage to its original purpose according to which, under Christ's overall headship, the husband is the loving head and the wife is called to submit to her husband in Christ (Eph. 5:22–33). Thus, Paul exults in the principle of two becoming one: Jews and Gentiles are united in one body

(Eph. 2:12–21); husband and wife, under Christ, are two individuals who become one flesh, in keeping with God's original purpose (Eph. 5:31; cf. Gen. 2:24); and, likewise, Christ and the church are spiritually united as head and body (Eph. 5:29–32).

In Philippians, financial matters move to the forefront, as Paul acknowledges the Philippians' partnership in the gospel (Phil. 1:5) and thanks them for their most recent contribution (Phil. 4:10–20). In Colossians, Paul extols the all-sufficiency of Christ (Col. 1:15–20) over against the unique and highly syncretistic Colossian heresy that apparently involved the worship of angels and various ascetic practices (Col. 2:8–23). Similar to Philippians, Paul's missives to the

Thessalonians are missionary follow-up letters (in contrast to Romans and Colossians, which are addressed to churches Paul did not plant). In these letters, Paul expresses his satisfaction that the Thessalonians' faith resounded in their province and even in the adjacent province (1 Thess. 1:8–10) and discusses matters of eschatology as an incentive to ethics. Paul wrote 2 Thessalonians most likely to clear up some confusion generated by 1 Thessalonians as well as by a pseudonymous letter supposedly from him (2 Thess. 2:2). He deals with the question of deceased believers at the second coming—the rapture—in 1 Thessalonians (4:13–18) and the appearance of the antichrist—and the current restraining force or individual—



in 2 Thessalonians (2:1–12). All this is cast as an incentive to sanctification and the pursuit of a holy life, free from sexual immorality (see esp. 1 Thess. 4:3–8), a concern that to some extent pervades all of Paul's letters.

The third and final grouping contains four letters written to three different individuals and destinations—Timothy, Titus, and Philemon living in Ephesus, Crete, and Colossae, respectively. As Paul nears the end of his life and apostolic ministry, he is concerned to leave a legacy and to provide for solid, spiritually mature church leadership. In Timothy's case, this involves instructions regarding the potential removal of sinning elders (1 Tim. 5:18–23; cf. 1:3–4); in Titus's case, this entails the appointment of first-

time elders in the various cities on the island of Crete (Titus 1:5). While Paul's concerns and ministry priorities at this stage of his ministry have progressed, it is best to assign these letters to the final stage of Paul's apostolic mission, and thus as constituting an integral part of his apostolic mission, rather than relegating them to a period after his death. The apostle's letters to his delegates show a decided focus on teaching, salvation ("God/Christ our Savior"), the church as God's household, and the pursuit of virtues in light of the arrival of the last days and of many false teachers who are instruments of Satan. Finally, in Philemon, Paul returns to economics, addressing the thorny issue of slavery in the case of Onesimus, a runaway slave who had been

converted through Paul's ministry during his first Roman imprisonment. Paul here writes with great confidence that faith in Christ will inevitably transform problematic social patterns.

Paul's overarching themes include the identification of Jesus as the Christ, the gospel and salvation, life in the Spirit, the church, and the two ages—this age and the age to come. While the Gospels set forth persuasive proof that Jesus is the promised Messiah, Paul builds his entire body of teaching on the premise that Jesus is in fact the Christ, so much so that “Jesus Christ” or “Christ Jesus” pervades Paul's entire letter corpus. In conjunction with Paul's Christological focus, he lays great emphasis on the gospel as the saving message concerning the Lord Jesus Christ

(e.g., Rom. 1:16; 1 Cor. 15:3–4). In this context, he expounds on vital entailments of salvation such as justification by faith and reconciliation with God (e.g., Rom. 3:21–26; 5:1–11) and an entire string of divine acts in the life of the believer (Rom. 8:28–30). As has been increasingly recognized, at or near the heart of Paul’s teaching is being “in Christ”—a believer’s union with Christ—and living life in the Spirit (see esp. Rom. 8; Gal. 5).<sup>[329](#)</sup> Another prominent Pauline theme is the church, conceived as the body of Christ (Rom. 12:4–8; 1 Cor. 12–14; Eph. 1:22–23; 2:16; 3:6; 4:4–16; 5:30; Col. 1:18) or the household of God (1 Tim. 3:14–15).<sup>[330](#)</sup> Finally, Paul espouses an inaugurated eschatology, distinguishing between “this [or the

present] age” and “the [age] to come” (e.g., Eph. 1:21).<sup>[331](#)</sup>

## **10.6 The Ethics of the Pauline Epistles**

Delineating Paul’s ethic is not an easy task.<sup>[332](#)</sup> As Richard Hays notes, “Paul nowhere sets forth a systematic presentation of ‘Christian ethics.’ . . . Instead, he responds ad hoc to the contingent pastoral problems that arise in his churches.”<sup>[333](#)</sup> And yet, contrary to detractors such as Martin Dibelius or Hans Dieter Betz, Paul does not adopt “his moral norms from the surrounding educated culture.”<sup>[334](#)</sup> As Hays contends, “Paul is driven by a theological vision of extraordinary breadth: everything is

brought under scrutiny of the gospel, and the attempt is made to speak to all pastoral problems in light of the gospel.”<sup>[335](#)</sup> On a methodological level, Hays concludes that, “Because Paul’s letters are situationally specific, the best approach to Pauline ethics would be to take them one at a time, exploring the particular problems and Paul’s response to them.”<sup>[336](#)</sup> This is the approach we will follow below.<sup>[337](#)</sup>

Paul’s ethic in Romans is grounded in God’s creation order, including the revelation of his invisible attributes in nature and his design for man and woman (Rom. 1:18–32). In this context, Paul strongly speaks out against “unnatural” sexual desires and acts that are contrary to the created order (i.e., homosexuality).<sup>[338](#)</sup>

Also, Paul presents Adam as the head of humanity who sinned as humanity's representative, and Jesus as the second Adam, in whom the new humanity has been redeemed (Rom. 5:12–21).<sup>[339](#)</sup> In view of the law's inability to save, people are justified by faith in Christ and are now under a new “law,” the “law of the Spirit of life” (Rom. 8:2). This Spirit-infused life, among other things, involves being conformed to ever-greater likeness to Christ and eventual glorification, though in this life we groan as we await the redemption of our bodies (Rom. 8:18–30).<sup>[340](#)</sup> In Paul's climactic exhortation, he urges believers to present their bodies as a living sacrifice, which is their spiritual worship, and to exercise their spiritual gifts in the body of Christ (Rom. 12:1–

12). Believers should submit to earthly authorities and be charitable when dealing with matters of conscience (Rom. 13:1–15:7).

On the basis of the general sexual ethic enunciated in Romans, Paul reiterates his teaching in 1 Corinthians and in addition addresses various concerns pertaining to sexual ethics in the Corinthian church. He asserts that “[n]either the sexually immoral [*pornoi*] . . . nor adulterers [*moichoi*] nor men who have sex with men” will inherit God’s kingdom (1 Cor. 6:9 NIV).<sup>341</sup> Addressing the sinful practice of church members engaging in sex with temple prostitutes, Paul teaches that a believer’s body is a “temple of the Holy Spirit” (1 Cor. 6:19; cf. vv. 12–20). Believers were “bought with a price”;



therefore, they should honor God with their bodies (v. 20). Over against teaching that apparently denigrated sex and marriage, Paul affirms that marriage and sex are good, while celibacy is a gift from God to select individuals (1 Cor. 7:7). It is wrong for married individuals to withhold their body from their spouse (continence, vv. 3–5); it is also wrong to separate from or even divorce one's spouse in order to elevate and practice a sexless spirituality (vv. 10–13). Nevertheless, for those who are unmarried and have the gift of celibacy, there are many advantages, as they are free from the obligation to provide for a spouse and family and can practice undistracted devotion to the Lord (vv. 32–35).<sup>[342](#)</sup> This, in turn, is part of Paul's theology of the

body, which pervades much of the letter. The body, Paul teaches, is a temple of the Holy Spirit (1 Cor. 6:19); thus, what we do in the body matters a great deal. In fact, sins pertaining to the body are more serious than others, particularly sex outside of marriage (including sex with a temple prostitute, vv. 15–18). This is underscored by Christian teaching regarding the bodily resurrection; at the final resurrection, believers will receive a new, spiritual body (1 Cor. 15:44).

Second Corinthians is one of Paul's most personal letters. The entire letter is framed in terms of comfort—God's providential comfort which we receive in our afflictions, and on which we can draw to comfort others who face similar afflictions (2 Cor. 1:3–7).<sup>[343](#)</sup> Paul also

shows great humility and perseverance in dealing with major challenges to his ministry and apostolic authority. In this regard, he serves as an example for all those who are misrepresented by detractors alleging they are financially motivated or whose motives are otherwise impugned and their credibility attacked. Galatians, like Romans, grounds Paul's ethic in justification by faith (Gal. 2:17–21) and proceeds to instruct believers regarding life in the Spirit (ch. 5). Just as believers start their journey of faith when they receive the Spirit, they need to learn to continue in the Spirit as they walk (live) in the Spirit, are led by and keep in step with the Spirit, and are filled with the Spirit, both individually and corporately as a community of believers, so that they

can glorify God in worship, in God-honoring, Christ-centered marriages and families, and in their relationships at work.<sup>[344](#)</sup>

In both Ephesians and Colossians, we see Paul ground his ethical instruction in the second half of the letter in the string of affirmations about believers' identity in Christ that he set forth in the first half of the letter.<sup>[345](#)</sup> In Ephesians, Paul starts out by recounting their blessings in Christ. Similarly, in the opening portions of Colossians, Paul affirms Christ's all-sufficiency and supremacy. On the basis of their union with Christ (Ephesians) and their exalted heavenly position in him (Colossians), believers are then exhorted to live in a manner worthy of the gospel, which involves putting off their old, sinful

nature and putting on their new identity in Christ. In both letters, Paul also includes a house table—extensive in Ephesians, more succinct in Colossians—where he provides instructions for various members of the extended household, moving from those under to those in authority.<sup>346</sup> Paul wrote Philippians, at least in part, to address a problem with two women who were engaged in a sustained dispute (Phil. 4:2–3). He takes the opportunity to instruct the entire congregation in their need for humility and holds up Christ as the ultimate example (Phil. 2:1–11).<sup>347</sup> In his Thessalonian letters, Paul extols the virtues of faith, hope, and love, commends the believers' example of sharing their faith, and urges them on to holiness and sanctification (1 Thess. 4:3–8).<sup>348</sup>

In his letters to Timothy and Titus, Paul urges his apostolic delegates to pursue virtues such as love, faithfulness, godliness, and self-control, and to serve as examples for the entire congregation in this regard.<sup>[349](#)</sup> In these letters, Paul frames his instruction within the overall model of the church as God's household (see esp. 1 Tim. 3:14–15). This involves intentional mentoring of young believers by those who are more mature and experienced in their faith (e.g., Titus 2:3–5; see also 2 Tim. 2:2). Such interactions are set within clear lines of authority, with male elders as heads of households (e.g., 1 Tim. 3:2; Titus 1:6), who are to make sure that all the needs of the various members of the extended household (including widows and bondservants) are met. Also,

Paul shows great concern for the spiritual protection and preservation of vulnerable individuals—such as young widows—in light of the fact that itinerant false teachers sought to use households as platforms for their deceptive pattern of instruction (1 Tim. 5:11–15). Thus, the care of elders for the members of the household also involves protection from spiritual predators. In his letter to Philemon, Paul chronicles Onesimus's journey from slave to brother, urging Philemon to treat his former slave in keeping with his newfound identity in Christ.

On the whole, we see Paul's ethic firmly grounded in creation (esp. Rom. 1:20, 26–27). In addition, Paul proceeds to construct his ethic based on the fall

resulting in human depravity (cf. Rom. 1:18–32). Central for Paul's ethic is believers' position "in Christ" as those who have been redeemed, justified, and reconciled to God by Christ's death on the cross (Rom. 3:23–26; 5:1, 10–11; 8:28–30). Through the work of the Holy Spirit, believers have also been sanctified or set apart by God at conversion to be holy (1 Cor. 1:2), though this still involves a process of growing into spiritual maturity (1 Cor. 3:1–3). Believers' new identity, which is a gracious divine gift appropriated by faith, places them in the family of God by virtue of spiritual adoption as God's sons and daughters (Rom. 8:15, 23; Gal. 4:5–6). As recipients of God's love (Rom. 5:5), believers are to love one another within



the community of God (Rom. 12:9–10; 13:8–10; Gal. 5:13–14; Col. 3:14), especially when dealing with controversial issues on which believers may disagree (Rom. 14, esp. v. 15). They are to engage in good works (Eph. 2:10; Titus 2:7, 14) and reach out to the unbelieving world in love, proclaiming the gospel of salvation and forgiveness in Jesus Christ in both word and deed (1 Thess. 1:3, 7–8). Thus, Paul's ethic is best characterized as an ethic of the Spirit, love, and mission grounded in believers' new identity in Christ.[350](#)

## **10.7 The Pauline Epistles in the Storyline of Scripture**

The Pauline letter corpus opens with reference to “the gospel of God, which he promised beforehand through his prophets in the holy Scriptures, concerning his Son, who was descended from David” (Rom. 1:1–3). Later, Paul elaborates that “now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it” (Rom. 3:21). Thus, Paul ties in his gospel with both the Law and the Prophets, especially Habakkuk whom he quotes at the end of his preface (Rom. 1:17). In diagnosing the world’s predicament, Paul refers to God’s creation of the world (Rom. 1:20) and the way in which sinful men and women pervert his good creation design in their lack of understanding and active rebellion against

the Creator. Paul presents Adam as the head of sinful humanity and casts Jesus as the second Adam who redeemed humanity from sin (Rom. 5:12–21; cf. 7:13–25). Paul also shows that Abraham “believed God” and thus was counted righteous and justified by faith (ch. 4; cf. Gen. 15:6). By contrast, the law only convicts people of sin—in fact, “all have sinned and fall short of the glory of God” (Rom. 3:23), as Paul demonstrates by citing a catena of passages from the Psalms—but it cannot make people righteous (chs. 6–7). Later, when addressing the Jew-Gentile relationship, Paul cites numerous passages from the Pentateuch to establish that not every individual Israelite is part of spiritual Israel, but only a believing remnant (chs. 9–11; see esp. Rom. 9:6–7).

At the same time, Paul cites a passage from Isaiah in support of his contention that at the second coming, “all Israel will be saved” (Rom. 11:26; cf. Isa. 59:20).

In 1 Corinthians, Paul repeatedly refers to Jesus’s teaching, which is remarkable in that Paul is often charged with ignorance of or lack of concern for Jesus’s earthly mission. When addressing the subject of divorce, Paul writes, “To the married I give this charge (not I, but the Lord): the wife should not separate from her husband” (1 Cor. 7:10). Later, when addressing abuses of the Lord’s Supper, Paul writes, “For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, ‘This is my body,

which is for you. Do this in remembrance of me” (1 Cor. 11:23–24). Also, when writing, “if I have all faith, so as to remove mountains, but have not love, I am nothing” (1 Cor. 13:2), Paul alludes to Jesus’s statements about mountain-moving faith (Matt. 17:20; 21:21; Mark 11:23). The establishment of the church at Corinth is narrated in Acts 18, just as Acts in general serves as the canonical and historical backdrop of many of the churches addressed in one or several of Paul’s letters. In 2 Corinthians, Paul engages in a lengthy comparison and contrast of Paul’s and Moses’s ministries (cf. Ex. 31–34, esp. 34:29–35).

In Galatians, Paul furnishes a detailed demonstration of justification by faith from the Hebrew Scriptures, similar to

what he did in Romans. In fact, he uses some of the very same passages. However, while in Romans Habakkuk 2:4 is the thematic verse (Rom. 1:17) and Paul refers to Genesis 15:6 only later, in Galatians Paul focuses on Genesis 15:6 and God's declaration of Abraham as righteous on the basis of his faith, while referencing Habakkuk 2:4 only later and not as prominently as he does in Romans. In addition, in a quotation not found in Romans, Paul also cites the statement in Deuteronomy 21:23 that everyone who is hanged on a tree is cursed, to make the point that Jesus was not cursed for his own sin but became a curse *for us* (Gal. 3:13). In Paul's argument, Abraham serves as the prototype of believers being justified by faith apart from works, and

thus serves as a powerful counter-example to the “gospel” of the Judaizers, who claimed that Gentiles must be circumcised in order to join the community of faith. To the contrary, Paul claims, “There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise” (Gal. 3:28–29).

The remaining Pauline Epistles feature only a handful of citations of the Old Testament. The primary Old Testament quotation in Ephesians pertains to God’s gift to the church of various leaders to equip the saints for the work of the ministry (Eph. 4:8–12; cf. Ps. 68:18). In the letters to Timothy and Titus, Paul is

particularly concerned with intergenerational mentoring and succession, patterning his relationship with Timothy after the Moses-Joshua relationship. In 1 Timothy 2:12–15, Paul grounds men's and women's roles in the church in the Genesis creation and fall narratives (Gen. 1–3). The man was created first, while the woman sinned first, showing that God intended for the man to bear ultimate responsibility for marriage, and, Paul contends, also for the church; the scenario at the fall should not be repeated but be avoided. Women's preservation through childbearing (1 Tim. 2:15) may refer to preservation from Satan's temptation to overstep their God-given boundaries, alluding to the fall narrative. In 1 Timothy 4:3–5, Paul



grounds his response to the false teaching in the creation narrative as well. In addition, Paul juxtaposes quotations from Deuteronomy and a dominical saying recorded in Luke's Gospel in 1 Timothy 5:18 (Deut. 25:4; Luke 10:7), in effect putting Luke's Gospel on par with recognized Scripture. He also cites the two-to-three-minimum-witness requirement from Deuteronomy 19:15 (1 Tim. 5:19; cited also by Jesus in Matt. 18:16).

This is stating the obvious, but a New Testament without the Pauline letter corpus would be almost unthinkable. Paul penned thirteen out of twenty-seven New Testament books, or almost half of the contents of the New Testament canon. Just as Paul the man and missionary was the

preeminent leader of the early Christian mission, so Paul the theologian and letter-writer is the towering theological figure in the New Testament. What is so remarkable, however, is that Paul's theological acumen is wedded with an intense practical concern for the living out of the Christian faith in the lives of God's people. This is why it is so important not only to discuss major theological themes in Paul's writings but also to highlight Paul's ethical teaching as we have done above. While the Gospels are thus foundational to the New Testament canon, in many ways the Pauline corpus is the "meat and potatoes" of the New Testament's teaching on what it means to apply the saving benefits of Christ's work to the lives of believers.

1 In what follows, all thirteen letters will be regarded as genuinely Pauline in keeping with their attribution to Paul in these letters and the lack of evidence for epistolary pseudepigraphy during the New Testament period (in fact, there is evidence that forged letters were strongly denounced; see, e.g., 2 Thess. 2:2). So also Thomas R. Schreiner, *Paul, Apostle of God's Glory in Christ: A Pauline Theology*, 2nd ed. (Downers Grove, IL: IVP Academic, 2020), *passim*. Contra the consensus of critical scholarship that typically regards the letters to Timothy and Titus as well as Ephesians, Colossians, and 2 Thessalonians as pseudonymous (see, e.g., Peter Stuhlmacher, *Biblical Theology of the New Testament*, trans. and ed. Daniel P. Bailey [Grand Rapids, MI: Eerdmans, 2018], 253–56; James D. G. Dunn, *The Theology of Paul the Apostle* [Grand Rapids, MI: Eerdmans, 1997], *passim*).

2 See “Paul: The Man and His Message,” in Andreas J. Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, the Cross, and the Crown: An Introduction to the New Testament*, 2nd ed. (Nashville: B&H Academic, 2016), 437–80. See also Charles L. Quarles, *An Illustrated Life of Paul* (Nashville: B&H Academic, 2014). On the so-called (and not-so-new-anymore) “New Perspective” on Paul, a movement launched by E. P. Sanders (*Paul and Palestinian Judaism: A Comparison of Patterns of Religion* [Philadelphia: Fortress, 1977]), see the survey and critique in Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 448–57; see also D. A. Carson, Peter T. O’Brien, and Mark A. Seifrid, eds., *Justification and Variegated Nomism*, 2 vols. (Grand Rapids, MI: Baker, 2001, 2004); Seyoon Kim, *Paul and the New*

*Perspective: Second Thoughts on the Origin of Paul's Thought* (Grand Rapids, MI: Eerdmans, 2002); and Preston M. Sprinkle, *Paul and Judaism Revisited: A Study of Divine and Human Agency in Salvation* (Downers Grove, IL: IVP Academic, 2013). For a history of Pauline research, see N. T. Wright, *Paul and His Recent Interpreters: Some Contemporary Debates* (Minneapolis: Fortress, 2015). While a proponent of the "New Perspective" himself, Wright distances himself repeatedly from James D. G. Dunn, who coined the phrase and is one of the most notable adherents of the "New Perspective" (see James D. G. Dunn, "The New Perspective on Paul," *BJRL* 65 [1983]: 95–122; repr. in idem, *Jesus, Paul, and the Law: Studies in Mark and Galatians* [Louisville: Westminster John Knox, 1990], 183–214; idem, *Theology of Paul the Apostle*). This shows that the "New Perspective" is anything but monolithic. For Wright's magnum opus, see *Paul and the Faithfulness of God*, vol. 4 of *Christian Origins and the Question of God* (Minneapolis: Fortress, 2013); see also idem, *Justification: God's Plan and Paul's Vision* (Downers Grove, IL: InterVarsity Press, 2009); and the critique of Wright by Peter Stuhlmacher, "N. T. Wright's Understanding of Justification and Redemption," in *God and the Faithfulness of Paul: A Critical Examination of the Pauline Theology of N. T. Wright*, ed. M. F. Bird, C. Heilig, and J. T. Hewitt, WUNT 2/413 (Tübingen: Mohr Siebeck, 2016), 359–74. In addition, there are numerous attempts at steering a middle course "post-New Perspective"; see, e.g., Michael F. Bird, *An Anomalous Jew: Paul among Jews, Greeks, and Romans* (Grand Rapids, MI: Eerdmans, 2016); idem, "When the Dust Finally Settles:

Coming to a Post-New Perspective Perspective,” *CTR* 2 (2005): 57–69.

<sup>3</sup> See Eckhard J. Schnabel, *Paul the Missionary: Realities, Strategies, and Methods* (Downers Grove, IL: InterVarsity Press, 2008); idem, *Early Christian Mission*, vol. 2: *Paul and the Early Church* (Downers Grove, IL: IVP Academic, 2004), 923–1485. Luke’s threefold account of Paul’s conversion (Acts 9:1–19; 22:6–21; 26:12–18), while seemingly repetitive, underscores the inestimable impact this event had on the early Christian movement, as in one fell swoop the main persecutor of Christianity turned into its main propagator. For a discussion of Paul’s conversion, including of the question of whether or not Paul really was converted (disputed by some), see Andreas J. Köstenberger with T. Desmond Alexander, *Salvation to the Ends of the Earth: A Biblical Theology of Mission*, 2nd ed., NSBT 53 (Downers Grove, IL: InterVarsity Press, 2020), 134–40. See also the classic treatment by Seyoon Kim, *The Origin of Paul’s Gospel* (Grand Rapids, MI: Eerdmans, 1982).

<sup>4</sup> For a genealogy of Paul, see Nancy S. Dawson, “Genealogy of Paul the Apostle (also Called Saul of Tarsus),” in *All the Genealogies of the Bible*, ed. Eugene H. Merrill and Andreas J. Köstenberger (Grand Rapids, MI: Zondervan, 2023). Paul’s Hebrew name was Saul, after Israel’s first king. Contrary to what is sometimes alleged, God did not change Saul’s name to Paul (see esp. Acts 13:9: “But Saul, who was also called Paul”). Rather, Luke referred to Paul by using his Greco-Roman name starting with the first missionary journey, perhaps in view of his leading role in the Gentile mission. See Stephen B.

Chapman, “Saul/Paul: Onomastics, Typology, and Christian Scripture,” in *The Word Leaps the Gap: Essays on Scripture and Theology in Honor of Richard B. Hays*, ed. J. Ross Wagner, C. Kavin Rowe, and A. Katherine Grieb (Grand Rapids, MI: Eerdmans, 2008), 214–43; on a popular level, Greg Lanier, “No, ‘Saul the Persecutor’ Did Not Become ‘Paul the Apostle,’” posted May 3, 2017, <https://www.thegospelcoalition.org/article/no-saul-the-persecutor-did-not-become-paul-the-apostle>. Sean M. McDonough, “Small Change: Saul to Paul, Again,” *JBL* 125 (2006): 390–91, suggests that there may be a word play involving the tall physical stature of Saul, Israel’s first king (1 Sam. 9:2; 10:23), and Latin *paulos*, which means “small” or “little” (cf. the description of David as “the youngest” or “smallest” in 1 Sam. 16:11).

**5** On the Paul-Luke relationship, including the “we-passages” in Acts, see Daniel Jong-Sang Chae, *The Historical Paul in Acts*, Paternoster Biblical Monographs (Milton Keynes, Buckinghamshire, UK: Paternoster, 2019), esp. ch. 4.

**6** For a helpful overview of the relationship between Paul and Greek philosophers, see Joseph R. Dodson and David E. Briones, *Paul and the Giants of Philosophy: Reading the Apostle in Greco-Roman Context* (Downers Grove, IL: IVP Academic, 2019). See also N. T. Wright, “How Greek Was Paul’s Eschatology?,” *NTS* 61 (2015): 249–53.

**7** For an overview of Paul’s use of rhetoric, see James W. Thompson, *Apostle of Persuasion: Theology and Rhetoric in the Pauline Letters* (Grand Rapids, MI: Baker, 2020).

**8** Note, however, that the chronological order is disputed. For discussions of Paul’s letters in chronological order, see

Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, esp. 468–73 and the chart on p. 474; Köstenberger with Alexander, *Salvation to the Ends of the Earth*, ch. 5; as well as I. Howard Marshall, *New Testament Theology: Many Witnesses, One Gospel* (Downers Grove, IL: InterVarsity Press, 2004), 207–488. In addition to Marshall (*ibid.*, 209), the order Galatians – 1–2 Thessalonians is favored by F. F. Bruce, *Commentary on Galatians*, NIGTC (Grand Rapids, MI: Eerdmans, 1982); Richard N. Longenecker, *Galatians*, WBC 41 (Dallas: Word, 1990); and James D. G. Dunn, *The Theology of Paul's Letter to the Galatians*, New Testament Theology (Cambridge: Cambridge University Press, 1993), who asserts that within “the Pauline corpus . . . Galatians has a primary place as the first extant statement of Paul’s distinctive theology” (133). Others contend that 1 Thessalonians likely precedes Galatians, especially when dating Galatians late.

9 Cf. Rom. 4:3; Gal. 3:6; and Rom. 1:17; Gal. 3:11, respectively.

10 In codices Vaticanus and Alexandrinus, Acts stands between the four Gospels and the Catholic Epistles, with the Pauline Epistles after that, but in Sinaiticus the order is Gospels, Pauline Epistles, Acts, and Catholic Epistles.

11 Cf. Marshall, *New Testament Theology*, 707, who, in his New Testament theology is “concerned to locate the theological activity that comes to expression in the New Testament in the context of the missionary situation in which it took place.” Similarly, Stuhlmacher, *Biblical Theology*, 264: “Paul’s letters are real mission documents, from which Paul’s

thought must be reconstructed. . . . As such they relate to various (conflict) situations in the mission churches.”

[12](#) Stuhlmacher, *Biblical Theology*, 252.

[13](#) Cf. Marshall, *New Testament Theology*, 34–37, who calls the New Testament writings “documents of a mission” and argues that the mission theme “binds them together” (34). He elaborates that “the documents came into being as a result of a two-part mission, first, the mission of Jesus sent by God to inaugurate his kingdom . . . , and then the mission of his followers called to continue his work. . . . The theology springs out of this movement and is shaped by it, and in turn the theology shapes the continuing mission of the church” (34–35). As Marshall contends, “A recognition of this missionary character of the documents will help us to see them in true perspective and to interpret them in the light of their intention” (35).

[14](#) For a helpful overview of this point, see N. T. Wright, “Paul’s Western Missionary Project: Jerusalem, Rome, Spain in Historical and Theological Perspectives,” in *The Last Years of Paul: Essays from the Tarragona Conference, June 2013*, ed. Armand Puig i Tàrrach, John M. G. Barclay, and Jörg Frey, WUNT 1/352 (Tübingen: Mohr Siebeck, 2015), 49–66. In this essay, Wright is skeptical that Paul actually traveled all the way to Spain by the end of his life. Wright has since tentatively changed his view, primarily based on his reading of 1 Clement 5:7. For his most recent view, see N. T. Wright, *Paul: A Biography* (London: SPCK, 2018). See also idem, *Paul and the Faithfulness of God*, ch. 16.

[15](#) See further below.



16 See the reference to charges against elders and “those [elders] who persist in sin” in 1 Tim. 5:19–20 (cf. vv. 22, 24).

17 Cf. 1 Tim. 4:14: “Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you.”

18 For a general treatment, see “Interpreting Paul’s Letters,” in Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 473–79, who discuss interpreting Paul’s letters with historical sensitivity, literary sensitivity, and theological and hermeneutical sophistication.

19 In this, incidentally, Paul was no different than other Jewish teachers, none of whom produced anything remotely resembling a systematic theology; the Mishnah and other compilations of Jewish traditions and beliefs consists primarily of rabbinic rulings on individual cases. Recent works on Pauline theology include Dunn, *Theology of Paul*, who uses Romans as a template; Douglas J. Moo, *A Theology of Paul and His Letters: The Gift of the New Realm in Christ*, BTNT (Grand Rapids, MI: Zondervan, 2021), who examines each of Paul’s letters individually before providing a thematic synthesis; and Schreiner, *Paul, Apostle of God’s Glory in Christ*, who takes a mostly topical approach. See also N. T. Wright, “Historical Paul and ‘Systematic Theology’: To Start a Discussion,” in *Biblical Theology, Past, Present, and Future*, ed. Carey Walsh and Mark W. Elliott (Eugene, OR: Wipf & Stock, 2016), 147–64.

20 For a helpful summary of German scholarship on Paul’s theology starting with Rudolf Bultmann and Ernst Käsemann,

as well as E. P. Sanders's and James D. G. Dunn's contributions, see Stuhlmacher, *Biblical Theology*, 264–73.

21 See N. T. Wright, “Paul and Missional Hermeneutics,” in *The Apostle Paul and the Christian Life*, ed. Scot McKnight and Joseph B. Modica (Grand Rapids, MI: Baker, 2016), 179–92.

22 A narrative approach to Paul has become increasingly popular in scholarship today. J. R. Daniel Kirk, *Jesus Have I Loved, but Paul? A Narrative Approach to the Problem of Pauline Christianity* (Grand Rapids, MI: Baker, 2010), uses this approach in order to appeal to modern readers' proclivity for narrative over mere propositions. N. T. Wright has written extensively on this topic; see, e.g., *The New Testament and the People of God*, vol. 1 of *Christian Origins and the Question of God* (Philadelphia: Fortress, 1992), 405; idem, “New Exodus, New Inheritance: The Narrative Substructure of Romans 3–8,” in *Romans and the People of God: Essays in Honor of Gordon D. Fee on the Occasion of His 65th Birthday*, ed. Sven Soderlund and N. T. Wright (Grand Rapids, MI: Eerdmans, 1999), 26–35. Richard Hays has been influential as well; see esp. *The Faith of Jesus Christ: The Narrative Substructure of Galatians 3:1–4:11*, 2nd ed. (Grand Rapids, MI: Eerdmans, 2002). See further the discussion at 10.5 below.

23 See the introductory comments in ch. 1 above. For critiques of N. T. Wright's storyline approach, see Luke Timothy Johnson, “A Historiographical Response to Wright's Jesus,” in *Jesus and the Restoration of Israel: A Critical Assessment of N. T. Wright's Jesus and the Victory of God*, ed. Carey C. Newman (Downers Grove, IL: InterVarsity Press, 1999), 206–24; R. Barry Matlock, “The Arrow and the Web:

Critical Reflections on a Narrative Approach to Paul,” in *Narrative Dynamics in Paul: A Critical Assessment*, ed. Bruce Longenecker (Louisville: Westminster John Knox, 2002), 44–57; Mark A. Seifrid, “The Narrative of Scripture and Justification by Faith: A Fresh Response to N. T. Wright,” *Concordia Theological Quarterly* 72 (2008): 26–27; and Joel White, “N. T. Wright’s Narrative Approach,” in *God and the Faithfulness of Paul*, 181–205.

24 Vern S. Poythress, “Dispensing with Merely Human Meaning: Gains and Losses from Focusing on the Human Author, Illustrated by Zephaniah 1:2–3,” *JETS* 57 (2014): 498, n. 15, claims that, “When we treat Paul’s letters together, as witnesses to ‘Pauline theology,’ we may minimize the distinctiveness of what takes place in letters directed to distinct missionary situations,” and he urges a “focus on divine authorship” instead. However, we fail to see the logic in this argument. Not only is it unduly disjunctive to pit human against divine authorship, but there is also no necessary conflict between seeking to delineate Pauline theology and giving full consideration to the various issues being addressed in the Pauline Epistles included in the New Testament canon.

25 For an alternate set of dates, see N. T. Wright and Michael F. Bird, *The New Testament in Its World: An Introduction to the History, Literature, and Theology of the First Christians* (Grand Rapids, MI: Zondervan Academic, 2019), 363.

26 For further intertextual and theological links between the ending of Acts and the beginning of Romans, see Matthew Y. Emerson, *Christ and the New Creation: A Canonical*

*Approach to the Theology of the New Testament* (Eugene, OR: Wipf & Stock, 2013), 68–74.

27 Cf. the reference to the “salvation of God” at Acts 28:28. See Emerson, *Christ and the New Creation*, 71, who also mentions the connection between Rom. 1:2, 3, 5 and Acts 28:23, 28 (with further reference to Robert W. Wall and Eugene E. Lemcio, *The New Testament as Canon: A Reader in Canonical Criticism*, JSNTSup 76 [Sheffield, UK: Sheffield Academic Press, 1992], 152).

28 Marshall, *New Testament Theology*, 34–35. See also the discussion of Romans in the context of the early Christian mission in Köstenberger with Alexander, *Salvation to the Ends of the Earth*, 170–80.

29 On the occasion and purpose of Romans, see Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 600–606. Thomas R. Schreiner, *Romans*, 2nd ed., BECNT (Grand Rapids, MI: Baker, 2018), 16–21, summarizes other options for the purpose of Romans. Schreiner himself posits a threefold purpose: to unify churches, to bring the gospel to Spain, and to bring glory to God (22–26).

30 Cf. Marshall, *New Testament Theology*, 305–6: “The crucial problem [in Romans] is the place of Jews and Gentiles in God’s plan of salvation and their relationship to one another.” In addition, he calls Romans “a theodicy,” demonstrating that God is not unjust in acquitting unrighteous Gentiles and is not unfaithful to his promises to his people Israel (306).

31 See the discussion of various scholarly views on the phrase ἐκ πίστεως εἰς πίστιν in Rom. 1:16 in Köstenberger with Alexander, *Salvation to the Ends of the Earth*, 172–73, n. 251.

See also Roy E. Ciampa, “Habakkuk 2:4 in Romans: Echoes, Allusions, and Rewriting,” in *Scripture, Texts, and Tracings in Romans*, ed. Linda L. Belleville and A. Andrew Das (Philadelphia: Fortress, 2021), 11–30; and Nijay K. Gupta, *Paul and the Language of Faith* (Grand Rapids, MI: Eerdmans, 2020), ch. 9, who sees this phrase as a call to “trust,” rather than the kind of faith that refers only to mental assent (see esp. p. 166).

[32](#) On “the righteousness of God” in Romans, see Douglas J. Moo, *The Letter to the Romans*, NICNT, 2nd ed. (Grand Rapids, MI: Eerdmans, 2018), 99–100; Ernst Käsemann, “‘The Righteousness of God’ in Paul,” in *New Testament Questions of Today* (Philadelphia: Fortress, 1969), 168–82; Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 620–33.

[33](#) On the phrase πίστις Χριστοῦ as meaning “faith in Christ” (objective genitive) rather than “the faithfulness of Christ” (subjective genitive), see James D. G. Dunn, “ΕΚ ΠΙΣΤΕΩΣ: A Key to the Meaning of ΠΙΣΤΙΣ ΧΡΙΣΤΟΥ,” in *Word Leaps the Gap*, 351–66 (with reference to a previous round of debate on p. 351, n. 1), in response to Hays, *Faith of Jesus Christ*. For a contrasting perspective, siding with Hays against Dunn, see Wright, “Faith, Virtue, Justification,” in *Word Leaps the Gap*, 489–94, who could write in 2008 that he regarded the debate settled in favor of πίστις Χριστοῦ meaning “the faithfulness of Christ” (492).

[34](#) See further below.

[35](#) Gupta, *Paul and the Language of Faith*, 168–69, provides four different options for what this phrase means:

(1) continuative (continuity between OT and NT faith); (2) progressive (both starting and ending with faith); (3) covenantal (referring to both human and divine partners in a covenant); and (4) rhetorical (the repetition of faith for rhetorical effect). Gupta finds option 3 to be the least and option 4 the most convincing. For the significance of Abraham's faith (cf. Gen. 15:6) for the understanding of Paul's argument in both Romans and Galatians, see Dunn, "ΕΚ ΠΙΣΤΕΩΣ," 360–65.

[36](#) Cf. Schreiner, *Romans*, 188. On the Pauline notion of grace, see esp. John M. G. Barclay, *Paul and the Gift* (Grand Rapids, MI: Eerdmans, 2015), who delineates six aspects of grace: (1) superabundance; (2) singularity; (3) priority; (4) incongruity; (5) efficacy; and (6) non-circularity.

[37](#) The -οω suffix is causative.

[38](#) The literature on the nature of justification is vast. N. T. Wright has famously denied the traditional understanding of justification in favor of a more "covenantal" view of justification that denies the imputation of Christ's righteousness. See N. T. Wright, *What Saint Paul Really Said: Was Paul of Tarsus the Real Founder of Christianity?* (Grand Rapids, MI: Eerdmans, 2009), esp. 98, 119. See also idem, *Justification*, esp. 65; and idem, *Paul and His Recent Interpreters*, esp. 111. Wright's position is not without its critics. See John Piper, *The Future of Justification: A Response to N. T. Wright* (Wheaton, IL: Crossway, 2007); Kevin J. Vanhoozer, "Wrighting the Wrongs of the Reformation? The State of the Union with Christ in St. Paul and Protestant Soteriology," in *Jesus, Paul, and the People of God: A*

*Theological Dialogue with N. T. Wright*, ed. Nicholas Perrin and Richard B. Hays (Downers Grove, IL: InterVarsity Press, 2011); Charles Lee Irons, *The Righteousness of God: A Lexical Examination of the Covenant-Faithfulness Interpretation*, WUNT 2/386 (Tübingen: Mohr Siebeck, 2015); Stuhlmacher, “N. T. Wright’s Understanding of Justification and Redemption,” in *God and the Faithfulness of Paul*, 359–74.

39 For a helpful overview on the concept of propitiation, see Richard N. Longenecker, *The Epistle to the Romans*, NIGTC (Grand Rapids, MI: Eerdmans, 2016), 426–29; see also Martin Hengel, *The Atonement: The Origins of the Doctrine in the New Testament*, trans. John Bowden (London: SCM, 1977); James M. Boice, “The Nature of the Atonement: Propitiation,” in idem, *Atonement* (Phillipsburg, NJ: P&R, 2010), 31–47.

40 See Frank S. Thielman, *Plight to Solution: A Jewish Framework for Understanding Paul’s View of the Law in Galatians and Romans*, NovTSup 61 (Leiden: Brill, 1989). This is contrary to E. P. Sanders, who coined the phrase “solution to plight” in *Paul and Palestinian Judaism*, in which he states that there were no inherent faults or problems with Paul’s Judaism before Christ; rather, the coming of Jesus revealed the “solution” that required a subsequent “plight” to be retroactively discovered (see esp. Sanders, *Paul and Palestinian Judaism*, 443). See also Wright, *Paul and the Faithfulness of God*, 748, n. 373, who offers a modified version of Sanders’s argument.

41 See further the discussion of the Jew-Gentile relationship below.

[42](#) For a discussion of Rom. 5:9 in the context of Paul's eschatology, see Constantine R. Campbell, *Paul and the Hope of Glory: An Exegetical and Theological Study* (Grand Rapids, MI: Zondervan, 2020), 141–42.

[43](#) On the connection between Adam and Christ in Romans 5, see Morna D. Hooker, *From Adam to Christ: Essays on Paul* (Cambridge: Cambridge University Press, 1990); Otfried Hofius, “Die Adam-Christus-Antithese und das Gesetz: Erwägungen zu Röm 5, 12–21,” in *Paul and the Mosaic Law*, ed. James D. G. Dunn, WUNT 1/89 (Tübingen: Mohr Siebeck, 1996), 165–206.

[44](#) On Paul's apostolic mission to the Gentiles and Jews, see Bird, *Anomalous Jew*, ch. 2. See also Terence Donaldson, *Paul and the Gentiles: Remapping the Apostle's Convictional World* (Philadelphia: Fortress, 1997); Martin Hengel, *Jews, Greeks, and Barbarians: Aspects of the Hellenization of Judaism in the Pre-Christian Period* (Philadelphia: Fortress, 1980); Krister Stendahl, *Paul among Jews and Gentiles* (Philadelphia: Fortress, 1976).

[45](#) On Romans in a missions context, see esp. Köstenberger with Alexander, *Salvation to the Ends of the Earth*, 170–80. See also Craig L. Blomberg, *New Testament Theology* (Waco, TX: Baylor University Press, 2018), 228, who draws special attention to 10:14–17 (cf. Isa. 52:7), which he calls the “classic” missionary “text in the Pauline corpus.”

[46](#) On Paul as a herald making first-time proclamation of the gospel, see Wright, “Paul's Western Missionary Project,” 49–66. For a more extensive discussion of Wright's essay, see Köstenberger with Alexander, *Salvation to the Ends of the Earth*, 177–80.



47 Steven E. Runge, in personal conversation, with reference to Stephen H. Levinsohn; cf. Steven E. Runge, *Romans: A Visual and Textual Guide*, High Definition Commentary (Bellingham, WA: Lexham, 2014).

48 On the topic of original sin, see Thomas R. Schreiner, “Original Sin and Original Death: Romans 5:12–19,” in *Adam, the Fall, and Original Sin*, ed. Hans Madueme and Michael Reeves (Grand Rapids, MI: Baker, 2014), 271–88; Christopher W. Morgan and Robert A. Peterson, eds., *Fallen: A Theology of Sin*, Theology in Community (Wheaton, IL: Crossway, 2013); Cornelius Plantinga, *Not the Way It’s Supposed to Be: A Breviary of Sin* (Grand Rapids, MI: Eerdmans, 1999).

49 See also Rom. 5:12–21, though the word “flesh” is not used there. The meaning of Rom. 5:12 is fiercely debated, especially concerning the words ἐφ’ ᾧ. See Schreiner, *Romans*, 279–83, for a helpful overview of the interpretive options, including Schreiner’s own explanation for why he changed his own view between the 1st and 2nd edition of his commentary.

50 On sexual ethics in Romans 1, see Simon J. Gathercole, “Sin in God’s Economy: Agencies in Romans 1 and 7,” in *Divine and Human Agency in Paul and His Cultural Environment*, ed. John M. G. Barclay and Simon J. Gathercole, T&T Clark Biblical Studies (London: T&T Clark, 2008), 158–72; Robert A. J. Gagnon, *The Bible and Homosexual Practice: Texts and Hermeneutics* (Nashville: Abingdon, 2002). On Paul’s rhetoric of shame in Rom. 1:26–27, see Te-Li Lau,

*Defending Shame: Its Formative Power in Paul's Letters* (Grand Rapids, MI: Baker, 2020), 152–53.

[51](#) See Andreas J. Köstenberger with David W. Jones, *God, Marriage, and Family: Rebuilding the Biblical Foundation*, 2nd ed. (Wheaton, IL: Crossway, 2010), ch. 10.

[52](#) On the phrase ἡ λογικὴ λατρεία, see Schnabel, “Lives That Speak: ἡ λογικὴ λατρεία in Romans 12:1,” in Schnabel, *Jesus, Paul, and the Early Church*, 175–93.

[53](#) On the relationship between Christ and the Levitical sacrifices, see Michael L. Morales, *Who Shall Ascend the Mountain of the Lord? A Biblical Theology of the Book of Leviticus*, NSBT 37 (Downers Grove, IL: InterVarsity Press, 2015).

[54](#) See the chart comparing 1:18–32 and 12:1–3 in Craig S. Keener, *The Mind of the Spirit: Paul's Approach to Transformed Thinking* (Grand Rapids, MI: Baker, 2016), 155; see also David G. Peterson, “Worship and Ethics in Romans 12,” *TynBul* 44 (1993): 284; and Reed Waggoner, “From Corruption to Renewal: The Redemption of the Mind in Paul's Letter to the Romans” (unpublished paper, Shepherds Theological Seminary, 2021), 21, who proposes that Paul's theology of the mind in Romans unfolds along the lines of a simple chiasm:

A The mind is corrupted (1:20–21, 28)

B The law is powerless to transform the mind (7:23–25)

B' The Spirit is powerful to transform the mind (8:5–7)

A' The mind is renewed (12:1–2)

55 Keener, *Mind of the Spirit*, 151, cites several different renderings of the word λογικός in English translations, such as “spiritual” (ESV, NASB, NRSV), “true and proper” (NIV), and “reasonable” (NKJV). Douglas J. Moo, *The Epistle to the Romans*, NICNT (Grand Rapids, MI: Eerdmans, 1996), 771, summarizes four major interpretive options: “(1) ‘spiritual,’ in the sense of ‘inner’: a worship that involves the mind and the heart as opposed to worship that simply ‘goes through the motions’; (2) ‘spiritual’ or ‘rational,’ in the sense of ‘appropriate for human beings as rational and spiritual creatures of God’: a worship that honors God by giving him what he truly wants as opposed to the depraved worship offered by human beings under the power of sin (see Rom. 1:23–25); (3) ‘rational,’ in the sense of ‘acceptable to human reason’: a worship that ‘makes sense,’ as opposed to the irrational worship of God through the offering of animals; (4) ‘reasonable,’ or ‘logical,’ in the sense of ‘fitting the circumstances’: a worship that is appropriate to those who have truly understood the truth revealed in Christ.” Moo prefers the last option, yet concedes that it may not capture all of Paul’s meaning.

56 Cf. the exegetical analysis of Rom. 12–13 in Eckhard J. Schnabel, “How Paul Developed His Ethics: Motivations, Norms, and Criteria of Pauline Ethics,” in *Jesus, Paul, and the Early Church: Missionary Realities in Historical Contexts*, WUNT 1/406 (Tübingen: Mohr Siebeck, 2018), 200–202, who sums up that the “aim of the general παρακλήσις in Rom 12–13 is the lifelong commitment to the love commandment (13:8–10)” (202).

57 See Michael B. Thompson, *Clothed with Christ: The Example and Teaching of Jesus in Romans 12:1–15:13*, JSNTSup 59 (Sheffield, UK: Sheffield Academic Press, 1991).

58 Cf., e.g., E. Earle Ellis, *Paul's Use of the Old Testament* (Grand Rapids, MI: Baker, 1991), 150–52, who says that 51 out of 89 Scripture citations in Paul are found in Romans. For a selective discussion of Paul's use of Scripture in Romans, see Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, CT: Yale University Press, 1993), ch. 2; see also Dietrich-Alex Koch, *Die Schrift als Zeuge des Evangeliums: Untersuchungen zur Verwendung und zum Verständnis der Schrift bei Paulus*, Beiträge zur historischen Theologie 69 (Tübingen: J. C. B. Mohr [Paul Siebeck], 1986). On God's faithful, covenant-keeping love as underlying his message in Romans 9–11, see J. Ross Wagner, "'Enemies' Yet 'Beloved' Still: Election and the Love of God in Romans 9–11," in *God and Israel: Providence and Purpose in Romans 9–11*, ed. Todd D. Still (Waco, TX: Baylor University Press, 2017), 103–22.

59 See Bird, *Anomalous Jew*, 69–107, esp. 103–4.

60 See 10.2 above. See also Michael F. Bird, "Salvation in Paul's Judaism," in *Paul and Judaism: Crosscurrents in Pauline Exegesis and the Study of Jewish-Christian Relations*, ed. Reimund Bieringer and Didier Pollefeyt, LNTS 463 (London: T&T Clark, 2012), 15–40.

61 There are some scholars today who argue for much greater continuity between Paul and Judaism. See, e.g., Mark D. Nanos, ed., *Paul within Judaism: Restoring the First-Century Context to the Apostle* (Minneapolis: Fortress, 2015);

Pamela Michelle Eisenbaum, *Paul Was Not a Christian: The Original Message of a Misunderstood Apostle* (New York: HarperOne, 2010). However, John Barclay has a much more balanced treatment on this issue: see *Paul and the Gift*, 259–66.

[62](#) Notice that while Eve sinned first, Paul says that “death reigned from Adam to Moses” and speaks of “one man’s sin, trespass, or disobedience” (see Rom. 5:14–19). Thus, he presents Adam as the head of the human race, “who was a type of the one who was to come” (5:14).

[63](#) The identity of the “I” in Romans 7 continues to be a hotly debated topic. See Schreiner, *Romans*, 370–90, for an evaluation and summary of the main positions. See also Terry Wilder, ed., *Perspectives on Our Struggle with Sin: Three Views of Romans 7* (Nashville: B&H Academic, 2013); and Brian Dodd, *Paul’s Paradigmatic “I”: Personal Example as Literary Strategy*, JSNTSup 177 (Sheffield, UK: Sheffield Academic Press, 1999).

[64](#) See N. T. Wright, *The Paul Debate: Critical Questions for Understanding the Apostle* (Waco, TX: Baylor University Press, 2015), 87, for a helpful distinction between “sins” and “Sin,” the latter being connected to the idea of Sin as a cosmic power.

[65](#) On the new creation theme in Romans, see Emerson, *Christ and the New Creation*, 74–85.

[66](#) Wright, *Paul and the Faithfulness of God*, 1461.

[67](#) For a helpful treatment of multiple exodus motifs in the New Testament, see L. Michael Morales, *Exodus Old and New*:

*A Biblical Theology of Redemption*, ESBT (Downers Grove, IL: IVP Academic, 2020).

[68](#) On the topic of Christ and the law, see Karl Olav Sandnes, *Paul Perceived: An Interactionist Perspective on Paul and the Law*, WUNT 2/412 (Tübingen: Mohr Siebeck, 2018), esp. 27–51; A. Andrew Das, *Paul, the Law, and the Covenant* (Grand Rapids, MI: Baker Academic, 2010); Heikki Räisänen, *Paul and the Law*, WUNT 1/29 (Tübingen: J. C. B. Mohr, 1983); Colin G. Kruse, *Paul, the Law, and Justification* (Eugene, OR: Wipf & Stock, 2008); Douglas J. Moo, “Israel and the Law in Romans 5–11: Interaction with the New Perspective,” in *Justification and Variegated Nomism*, vol. 2: *The Paradoxes of Paul*, 185–216.

[69](#) For a discussion of Paul’s use of Deut. 30:11–14 in Rom. 10:6–8, see Hays, *Echoes of Scripture in the Letters of Paul*, 1–5; for a discussion of Paul’s use of Isa. 52:7 in Rom. 10:14–17 and of Ps. 19:4 in Rom. 10:18 in support of his missionary proclamation of the gospel to the ends of the earth, see Köstenberger with Alexander, *Salvation to the Ends of the Earth*, 174–75.

[70](#) Note the change from “to” to “from” Zion; see the discussion in Wright, *Paul and the Faithfulness of God*, 1249–50; see also idem, *Climax of the Covenant: Christ and the Law in Pauline Theology* (Edinburgh: T&T Clark, 1991), 250–51, where Wright suggests that Paul may conflate Deut. 33:2, Isa. 2:3, and Ps. 14:7.

[71](#) See Jerome Murphy-O’Connor, *St. Paul’s Corinth: Texts and Archaeology* (Wilmington, DE: Glazier, 1983).

[72](#) For background on Corinth and the Corinthian Christian community, see Anthony C. Thiselton, *The First Epistle to the Corinthians*, NIGTC (Grand Rapids, MI: Eerdmans, 2000), 1–29. See also Mark T. Finney, *Honour and Conflict in the Ancient World: 1 Corinthians in Its Greco-Roman Social Setting*, LNTS 460 (New York: T&T Clark, 2012), 63–68, who thinks the Corinthian church was made up of three or four house groups that probably met monthly in a larger venue to partake of a fellowship meal and the Lord’s Supper. For textual connections between Romans and 1 Corinthians, see Emerson, *Christ and the New Creation*, 87–88. For the intertextuality among the Epistles more broadly, see Thomas L. Brodie, Dennis R. MacDonald, and Stanley E. Porter, eds., *The Intertextuality of the Epistles: Explorations of Theory and Practice*, New Testament Monographs (Sheffield, UK: Sheffield Phoenix, 2006).

[73](#) Cf. Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 546, who chronicle seven events: (1) first visit and planting of church at Corinth (AD 50–52; Acts 18); (2) “previous letter” (1 Cor. 5:9, 11); (3) 1 Corinthians written (from Ephesus; AD 53/54; 1 Cor. 16:8); (4) “painful visit” (2 Cor. 2:1; cf. 12:14; 13:1–2); (5) “severe letter” (2 Cor. 2:4; 7:8); (6) 2 Corinthians written (from Macedonia; AD 54/55; 2 Cor. 7:5; 8:1; 9:2); (7) third visit (Acts 20:2).

[74](#) Cf. Margaret M. Mitchell, *Paul and the Rhetoric of Reconciliation: An Exegetical Investigation of the Language and Composition of 1 Corinthians*, HUT 28 (Tübingen: Mohr Siebeck, 1992).

[75](#) The main division seems to have been between the “Paul party” and the “Apollos party” (1 Cor. 3:4–6); note that Paul is consistently mentioned first and Apollos second. Note, in particular, that some in Corinth apparently prided themselves in who baptized them, which, Paul asserted, was of no consequence (1:13–17). Sigurd Grindheim, “Wisdom for the Perfect: Paul’s Challenge to the Corinthian Church (1 Corinthians 2:6–16),” *JBL* 121 (2002): 709, observes that the Corinthians’ “factionalism is rooted in a misapprehension of the gospel. Instead of having their self-identity in the word of the cross, the Corinthians rely on a kind of rhetoric that was supposed to allow them to excel in personal status, to the detriment of others.”

[76](#) Some scholars put forward 1 Cor. 6:18b as a slogan of the Corinthian church as well. See Jay E. Smith, “A Slogan in 1 Corinthians 6:18b: Pressing the Case,” in *Studies in the Pauline Epistles: Essays in Honor of Douglas J. Moo*, ed. Matthew S. Harmon and Jay E. Smith (Grand Rapids, MI: Zondervan, 2014), 74–98. Cf. Andrew David Naselli, “Is Every Sin outside the Body Except Immoral Sex? Weighing Whether 1 Corinthians 6:18b Is Paul’s Statement or a Corinthian Slogan,” *JBL* 136 (2017): 969–87.

[77](#) See the discussion of the salient issues in Marshall, *New Testament Theology*, 255–57; and the discussion below.

[78](#) See 10.6 below.

[79](#) See the discussion of Paul’s response at 10.4.2.2 below.

[80](#) See D. Clint Burnett, *Studying the New Testament through Inscriptions: An Introduction* (Peabody, MA: Hendrickson, 2020), 77–96, who shows that the problem was



that some wealthy church members went ahead eating the Lord's Supper rather than waiting for the other members of the congregation.

81 1 Cor. 12:31: "And I will show you a still more excellent way"; 13:13: "but the greatest of these is love."

82 Cf. Murray J. Harris, *Raised Immortal: Resurrection and Immortality in the New Testament* (Grand Rapids, MI: Eerdmans, 1985); see also Kirk R. MacGregor, "1 Corinthians 15:3b–6a, 7 and the Bodily Resurrection of Jesus," *JETS* 49 (2006): 225–34; Peter Jones, "Paul Confronts Paganism in the Church: A Case Study of First Corinthians 15:45," *JETS* 49 (2006): 713–37.

83 See the discussion at 10.2 above. Emerson, *Christ and the New Creation*, 89, in interaction with D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament*, 2nd ed. (Grand Rapids, MI: Zondervan, 2005), 284–85, argues that, in conjunction with Romans 12–16, Paul's contextual theology in 1 Corinthians serves not merely as a historical case study in Pauline ethics but "instead gives a timeless model for the church of what it looks like to live as a new creation in Christ." On Paul's ethic in 1 Corinthians 5–7, see Brian S. Rosner, *Paul, Scripture, and Ethics: A Study of 1 Corinthians 5–7* (Leiden: Brill, 1994; repr., Grand Rapids, MI: Baker, 1999). On the father-child relationship between Paul and the Corinthians, see Jonathan A. Moo, "Of Parents and Children: 1 Corinthians 4:15–16 and Life in the Family of God," in *Studies in the Pauline Epistles: Essays in Honor of Douglas J. Moo*, ed. Matthew S. Harmon and Jay E. Smith (Grand Rapids, MI: Zondervan, 2014), 57–73.

84 On Paul's rhetoric of shame in 1 Corinthians, see Lau, *Defending Shame*, 107–22. See also Finney, *Honour and Conflict in the Ancient World*, who sees the “pursuit of honour” at the “root of the community's many problems” (223). Finney situates the Corinthian church in their ancient context as a culture whose ethics was influenced by whether or not an action would bring honor or shame on a given person and their family. Finney sees the Corinthians as “a community struggling to grasp the uncompromising significance of living in the shadow of the cross,” which entails disengagement from a Greco-Roman culture that had the love of honor “at its very core” (222–23).

85 Note here particularly the way in which the cross plays a crucial part in Paul's argument when dealing with divisions in the church and the Corinthians' worldly approach to leadership (1 Cor. 1:17–2:16). The cross, Paul argues, exhibits God's wisdom and is appreciated by those who are truly spiritually minded. This, in turn, is revealed by the Spirit to those who are mature and thus have “the mind of Christ” (2:10–16). Cf. Marshall, *New Testament Theology*, 267–70, and the discussion below.

86 See the entire section 1 Cor. 1:18–2:5 and the discussion of the New Testament reversal theme at 13.3.2.6 below.

87 See Raymond Pickett, *The Cross in Corinth: The Social Significance of the Death of Jesus*, JSNTSup 143 (Sheffield, UK: Sheffield Academic Press, 1997). See also H. Drake Williams, “Living as Christ Crucified: The Cross as a Foundation for Christian Ethics in 1 Corinthians,” *EvQ* 75 (2003): 117–31.

88 See Köstenberger with Jones, *God, Marriage, and Family*, 170–73. Marshall, *New Testament Theology*, 257, n. 10, perceptively notes that it “may seem surprising that the same congregation included people who indulged in sexual immorality with prostitutes and those who favored celibacy and sexual inactivity.” The former group may have consisted of “expagans who had not given up their preconversion way of life” while the latter group likely included those who espoused an ascetic lifestyle, “suppressing bodily impulses in order to achieve what they regarded as a spiritual salvation.”

89 On Paul’s likely marital status, see esp. Köstenberger with Jones, *God, Marriage, and Family*, 174 and nn. 23–25 on pp. 348–49 (including the primary evidence stated there). In interaction with arguments that Paul may have been previously married and possibly had been widowed, due to his alleged seat on the Sanhedrin, these authors conclude that none of these arguments is compelling and most likely Paul never married.

90 Of course, this is hardly an excuse for lack of self-control, just an acknowledgment that sexual urges can be very strong.

91 Note that Paul addresses both parties: A wife should not separate from her husband; a husband should not divorce his wife.

92 Thiselton, *First Epistle to the Corinthians*, 527–33.

93 Wayne Grudem has revised his previous position on the matter of divorce based on 1 Cor. 7:15, concluding that there are more than two reasons for divorce. He thinks that divorce “may be legitimate in other circumstances that damage the marriage as severely as adultery or desertion.” See Wayne

Grudem, “Grounds for Divorce: Why I Now Believe There Are More Than Two,” *Eikon: A Journal for Biblical Anthropology* 2, no. 1 (2020): 70–79. Grudem sees the phrase “in such cases” (ἐν τοῖς τοιούτοις) in 1 Cor. 7:15 as indicating that other situations sharing commonalities with desertion by an unbeliever are valid for divorce. Essentially, he has two arguments to support his claim. First, when the extrabiblical literature is surveyed (given that this is the only time the phrase appears in the New Testament or the Septuagint) it shows that the overwhelming majority of occurrences of ἐν τοῖς τοιούτοις refer to broader categories and not only to the specific situation mentioned. Second, Paul chose to use the plural expression when he could have used the singular ἐν τούτῳ (“in this case”) “if he had wanted to refer only to the case of desertion by an unbeliever” (73).

[94](#) On the possible background, see Bruce S. Winter, *After Paul Left Corinth: The Influence of Secular Ethics and Social Change* (Grand Rapids, MI: Eerdmans, 2001).

[95](#) As Marshall, *New Testament Theology*, 258, notes, 1 Cor. 8:1–11:1 “has a single theme but with digressions.” See his discussion of the pertinent issues at 258–60.

[96](#) He has addressed a similar concern in Rom. 14:1–15:7.

[97](#) Note that Paul here engages in rather difficult-to-explain rabbinic exegesis. See the discussion in Roy E. Ciampa and Brian S. Rosner, “1 Corinthians,” in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids, MI: Baker, 2007), 722–27, esp. 724, who note that Paul here “draws on a rich Jewish exegetical tradition” of a moveable well following Israel in the wilderness.

However, David E. Garland (1 *Corinthians*, BECNT [Grand Rapids, MI: Baker, 2003], 456–57) observes that Paul goes beyond this tradition, interpreting “the replenishing rock” in a spiritual rather than physical sense, pointing to “the divine source of the water that journeyed with them.”

98 Paul here may draw on an entire cluster of passages, possibly including Ex. 12:23; 16:2; 17:2–3, 7; 32:6, 28; Num. 14:2, 36; 16:11–35; 21:5–6; 25:1–2, 9; 26:62; and Ps. 78:18.

99 See Jerry Hwang, “Turning the Tables on Idol Feasts: Paul’s Use of Exodus 32:6 in 1 Corinthians 10:7,” *JETS* 54 (2011): 573–87. Hwang argues that Paul’s citation of Ex. 32:6 in 1 Cor. 10:7 is an example of contextual exegesis of the Old Testament, not midrashic exegesis, where he is typologically comparing Israel and the Corinthians in order to accuse them of unrighteous feasting while proposing to live under God’s covenant.

100 See the discussion of 1 Cor. 1–4; 6:1–11; and chs. 8–10 in Schnabel, “How Paul Developed His Ethics,” 205–12, who concludes, “The basic and decisive motivation of the believers’ ethical decisions is again theocentric: ‘Do all to the glory of God’ (10:31; cf. Rom. 14:6–7)” (212).

101 See Andreas J. Köstenberger and Margaret E. Köstenberger, *God’s Design for Man and Woman: A Biblical-Theological Survey* (Wheaton, IL: Crossway, 2014), 169–80.

102 The ESV here and elsewhere translates “a wife,” apparently implying that unmarried women did not need to wear a head covering. But this raises the question whether unmarried women were required to submit to male authority in the church as well or not. One surmises that they were, so that

it is probably better to translate “woman” here (as throughout this passage).

[103](#) Or, as the ESV has it, “the wife.”

[104](#) See Peter R. Schemm Jr. and Andreas J. Köstenberger, “The Gospel as Interpretive Key to 1 Corinthians 10:31–11:16: On Christian Worship, Head Coverings, and the Trinity,” *Themelios* 44 (2019): 249–57; cf. Lau, *Defending Shame*, esp. 120.

[105](#) See Gregg R. Allison and Andreas J. Köstenberger, *The Holy Spirit*, Theology for the People of God (Nashville: B&H Academic, 2020), 127–30.

[106](#) In 1 Cor. 14:34–35, Paul stipulates that women not speak, presumably in relation to the evaluation of prophecies. He has previously noted that women may pray and prophesy during congregational worship (11:5). Some, such as Gordon D. Fee, *The First Epistle to the Corinthians*, NICNT, rev. ed. (Grand Rapids, MI: Eerdmans, 2014), 780–91, and Richard B. Hays, *First Corinthians* (Louisville: Westminster John Knox, 1997), 245–49, argue that these verses are not original.

[107](#) See Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 576–80. Marshall, *New Testament Theology*, 263–64, notes that the “theme shifts abruptly” and “does not get announced” until 15:12.

[108](#) Cf. Paul’s reference to the false claim by two men by the name of Hymenaeus and Philetus that “the resurrection has already happened” (2 Tim. 2:18). In both instances, the resurrection may have been construed as spiritual only and as having taken place at conversion, with no future bodily resurrection still to come. This may be a function of the lesser

regard for the body in relation to the soul (the immaterial part of a person's being) in much of Greek philosophy. See the discussion in Marshall, *New Testament Theology*, 263–65; and the discussion below.

[109](#) See Paul J. Brown, *Bodily Resurrection and Ethics in 1 Cor 15*, WUNT 2/360 (Tübingen: Mohr Siebeck, 2014), who contends that the Corinthians “did not recognize that their in-Christ status guaranteed a future resurrection which, in turn, evinces an heroic status that called for a noble lifestyle imitating Paul, the apostles, but ultimately Jesus, the Messiah” (173).

[110](#) For a comparison and contrast of various Greco-Roman afterlife beliefs with Paul, see Brown, “Greco-Roman Afterlife Beliefs and Paul’s Resurrection Convictions,” in *Bodily Resurrection and Ethics in 1 Cor 15*, 28–65. Brown shows in his survey that there are a wide range of possibilities concerning the afterlife in Greco-Roman thought. For example, while denying a bodily immortality for common people, the Greek poets did believe certain heroes could attain bodily immortality. However, Brown concludes that of all the afterlife possibilities, “resurrection as Paul understood it was not one of them” (65).

[111](#) Cf. G. K. Beale, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Grand Rapids, MI: Baker Academic, 2011), 835–51. While Beale recognizes the resurrection as foundational to ethics and eschatology, he prioritizes the old/new man distinction as Paul’s primary way of conceptualizing Christian living. On Pauline eschatology, see also G. K. Beale, “The Eschatology of Paul,” in Harmon and

Smith, *Studies in the Pauline Epistles*, 198–213; and Campbell, *Paul and the Hope of Glory*, including a recent history of scholarship at 9–62. Campbell’s study is essentially topical (rather than canonical or chronological) in nature.

112 See Craig L. Blomberg, “Quotations, Allusions, and Echoes of Jesus in Paul,” in Harmon and Smith, *Studies in the Pauline Epistles*, 129–43. Blomberg analyzes alleged Pauline quotations, allusions, and echoes of Jesus and concludes that Paul cites Jesus’s ethical teachings far more than his theological sayings. He also contends that Paul “almost certainly knew Jesus’ views on a much broader array of topics than he explicitly discloses” (142). For further reading, see Craig L. Blomberg, *Making Sense of the New Testament* (Grand Rapids, MI: Baker Academic, 2004), 74–76 and 88–104. See also Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 439–49.

113 In 1 Cor. 2:7, Paul speaks of “a secret and hidden wisdom of God” (ESV) and states that “we [the apostles] declare God’s wisdom, a mystery that has been hidden and that God destined for our glory before time began” (NIV). Toward the end of the letter, he speaks of a “mystery,” namely, that “the dead will be raised imperishable,” while those alive at Christ’s return will be changed. On the possible connection between the use of the term *μυστήριον* in Daniel and 1 Corinthians, see Benjamin L. Gladd, *Revealing the Mysterion: The Use of Mystery in Daniel and Second Temple Judaism with Its Bearing on First Corinthians*, BZAW 160 (Berlin: de Gruyter, 2008).

114 See 8.4.1 above and 13.3.2.6 below.



[115](#) See also the echo of Jesus's reference to mountain-moving faith in 1 Cor. 13:2 (cf. Matt. 17:20; Mark 11:23).

[116](#) See Gregory Goswell, "Authorship and Anonymity in the New Testament Writings," *JETS* 60 (2017): 733–49.

[117](#) Cf. the quotation of Jesus's words in Luke 10:7, "[T]he laborer deserves his wages," in 1 Tim. 5:18.

[118](#) Erik Waaler, *The Shema and the First Commandment in First Corinthians: An Intertextual Approach to Paul's Re-reading of Deuteronomy*, WUNT 2/253 (Tübingen: Mohr Siebeck, 2008).

[119](#) Waaler, *Shema and the First Commandment*, drawing on the work of Richard Hays.

[120](#) Though notice that Luke recounts Jesus's celebration of both the Passover (Luke 22:14–18) and the Lord's Supper (22:19–20).

[121](#) See David Wenham, *Paul: Follower of Jesus or Founder of Christianity?* (Grand Rapids, MI: Eerdmans, 1995); Stephen O. Stout, *The "Man Christ Jesus": The Humanity of Jesus in the Teaching of the Apostle Paul* (Eugene, OR: Wipf & Stock, 2011).

[122](#) Just as Jesus's death and resurrection are in accordance with the Scriptures, so also they remind one of Luke's account of Jesus's conversation with the two disciples on the road to Emmaus.

[123](#) Also, Paul's arrangements regarding the Gentile collection for the church in Jerusalem in 1 Cor. 16 connect with his remarks in Romans 15 (see esp. Rom. 15:25–32) and the Acts narrative (cf. chs. 21–22).

[124](#) See Adam G. White, “Paul’s Absence from Corinth as Voluntary Exile: Reading 2 Corinthians 1.1–2.13 and 7.5–16 as a Letter from Exile,” *JSNT* 43 (2020): 44–66. White argues that Paul justifies his painful letter (2 Cor. 7:8) and reframes his absence as a voluntary exile akin to exilic writings from Cicero, Ovid, Seneca, and Demosthenes.

[125](#) Cf. Rom. 15:14–32; 1 Cor. 16:1–4; 2 Cor. 8:1–9:15. See John M. G. Barclay, “Paul and the Gift to Jerusalem: Overcoming the Problems of the Long-Distance Gift,” in *Poverty in the Early Church and Today: A Conversation*, ed. Steve Walton and Hannah Swithinbank (London: T&T Clark, 2019), 88–97.

[126](#) See further the next section below. Cf. Robertson, *New Testament Interpretation*, 117, who calls 2 Corinthians “the most personal of all Paul’s letters.” He also calls 2:12–6:10 “the greatest treatise ever written on the Christian ministry” (118).

[127](#) See Mark Seifrid, “The Message of Second Corinthians: 2 Corinthians as the Legitimation of the Apostle,” *SBJT* 19, no. 3 (2015): 9–19.

[128](#) On 2 Corinthians 3, see esp. Scott J. Hafemann, *Paul, Moses, and the History of Israel: The Letter/Spirit Contrast and the Argument from Scripture in 2 Corinthians 3*, WUNT 1/81 (Tübingen: Mohr Siebeck, 1995); John W. Yates, *The Spirit and Creation in Paul*, WUNT 2/251 (Tübingen: Mohr Siebeck, 2008); and Hays, *Echoes of Scripture in the Letters of Paul*, ch. 4.

[129](#) See the “little foolishness” in which Paul engages in 2 Cor. 11–12 to defend himself, a “true apostle” (12:12), against

charges lodged by self-appointed “super-apostles” (11:5; 12:11), who are in fact “false apostles” (11:13).

[130](#) On references to the Spirit in 2 Corinthians in general, and in ch. 3 in particular, see Allison and Köstenberger, *Holy Spirit*, 132–36, esp. 133–35.

[131](#) For a fuller treatment of 2 Cor. 3:7–18, see Duane A. Garrett, “Veiled Hearts: The Translation and Interpretation of 2 Corinthians 3,” *JETS* 53 (2010): 729–72, who seeks to correct common interpretative errors regarding 2 Corinthians 3. According to Garrett, Paul is not claiming that Moses “tried to conceal the fading of the glow from his face” or that Christians have “some new capacity to read the OT” (771). Rather, Paul is claiming that when his opponents read the Torah, they do not understand that the old covenant has been nullified in Christ.

[132](#) See Dane C. Ortlund, “From Glory to Glory: 2 Corinthians 3:18 in Biblical-Theological Perspective,” *CTJ* 54, no. 1 (2019): 11–33. Ortlund reacts against over-individualizing texts and not reading with a canonical consciousness. His primary contribution in this article is advocating for “an eschatological-aeonic reading of ἀπὸ δόξης εἰς δόξαν” (30). Thus, the two instances of δόξα “refer to two different eras in redemptive history” (30).

[133](#) See George H. Guthrie, “Paul’s Triumphal Procession Imagery (2 Cor 2.14–16a): Neglected Points of Background,” *NTS* 61 (2015): 79–91, esp. 86–88.

[134](#) Cf. Moyer V. Hubbard, *New Creation in Paul’s Letters and Thought*, SNTSMS 119 (Cambridge: Cambridge University Press, 2002), who interprets the phrase as primarily individualistic in nature.

[135](#) See further the discussion at 10.4.3.2 below. Cf. Rom. 5:10–11, where Paul speaks of believers having “received reconciliation.” Here, he takes reconciliation a decisive step further: those who have been reconciled have also been entrusted with the message and ministry of reconciliation to a world that is estranged from the Creator and stands in dire need of reconciliation.

[136](#) Some have argued that 2 Cor. 6:14–7:1 is an interpolation. But see David R. Hall, *The Unity of the Corinthian Correspondence*, JSNTSup 251 (London: T&T Clark, 2004). For a defense of the unity of the letter against a plethora of theories that 2 Corinthians is a composite document, see Köstenberger, Kellum, and Quarles, *The Cradle, the Cross, and the Crown*, 542–46.

[137](#) See Richard I. Deibert, *Second Corinthians and Paul's Gospel of Human Mortality*, WUNT 2/430 (Tübingen: Mohr Siebeck, 2017), esp. 77–79. Deibert argues that the primary reason why Paul's apostolic authority was in jeopardy with the Corinthians was because of their wrong views regarding Paul's bodily sufferings. To the Corinthians, Paul's bodily sufferings contradicted his apostolic authority, as his authority was contingent upon his physicality.

[138](#) For a summary of the argument, see Marshall, *New Testament Theology*, 288–90.

[139](#) Cf. Marshall, *New Testament Theology*, 290–91, who notes that God can bring comfort because he “raised Jesus from the dead,” because he is “a God of grace and compassion,” and because he is faithful (291). The words

“comfort” (παρακλήσις) or “comforted” (παρακαλέω) appear ten times in the short span of five verses (2 Cor. 1:3–7).

[140](#) Cf. the recurrence of the “comfort” motif in 2 Cor. 7:5–16.

[141](#) See Marshall, *New Testament Theology*, 294–96.

[142](#) The appeal to be reconciled to God is not, as most English translations may suggest, directed toward the Corinthians (ESV, NASB, NIV all add the pronoun “you,” which is absent from the Greek; but see the appropriate omission of the pronoun in the CSB and the NLT). On the rendering of 2 Cor. 5:20, see Andreas J. Köstenberger, “‘We Plead on Christ’s Behalf: “Be Reconciled to God”’: Correcting the Common Mistranslation of 2 Corinthians 5:20,” *The Biblical Translator* 48 (1997): 328–31.

[143](#) See Eckhard J. Schnabel, “Repentance in Paul’s Letters,” in *Jesus, Paul, and the Early Church: Missionary Realities in Historical Contexts*, WUNT 1/406 (Tübingen: Mohr Siebeck, 2018), 121–49, esp. 135–42.

[144](#) See esp. John M. G. Barclay, “Manna and the Circulation of Grace: A Study of 2 Corinthians 8:1–15,” in *Word Leaps the Gap*, 409–26.

[145](#) Barclay, “Manna and the Circulation of Grace,” 423; cf. Richard B. Hays, *The Moral Vision of the New Testament: A Contemporary Introduction to New Testament Ethics* (San Francisco: Harper, 1996), 32–36. Barclay adds that “for Paul unity is only a subordinate goal, not an end in itself, since it is part of a larger shared commitment to processes of mutual construction” (425).

[146](#) Barclay, “Manna and the Circulation of Grace,” 426.

[147](#) See Ortlund, “From Glory to Glory,” 30–33.

148 See also John 1:17 in the context of John 1:14–18.

149 See Peter Balla, “2 Corinthians,” in Beale and Carson, *Commentary on the New Testament Use of the Old Testament*, 762–64.

150 When believers are reconciled with God through Christ, they receive his indwelling Spirit and collectively become “the temple of the living God” (2 Cor. 6:16b). Thus, their behavior in the world must be pure, as seen in not being “unequally yoked with unbelievers” (6:14). However, in 6:16, Paul is not merely giving moral information but rather is telling “the community of her fundamental identity and vocation of manifesting God’s redemptive effectiveness, his holiness and truthfulness in the world.” Thus, the Corinthians’ identity as the eschatological temple of God inspires unity and right living in the world. See Yulin Liu, *Temple Purity in 1–2 Corinthians*, WUNT 2/343 (Tübingen: Mohr Siebeck, 2013), esp. 199–201.

151 This, of course, depends on the letter’s date of composition. Some scholars contend that 1 Thessalonians was written prior to Galatians (see the discussion of 1 Thessalonians at 10.4.8 below).

152 On the letter’s destination, see Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 487–94. As to date, Wright and Bird, *New Testament in Its World*, 401, prefer AD 48–49.

153 On the Galatian controversy, see Marshall, *New Testament Theology*, 210–13.

154 On the theme of Paul’s gospel, see Joseph A. Fitzmyer, “The Gospel in the Theology of Paul,” in *To Advance the Gospel: New Testament Studies* (Grand Rapids, MI: Eerdmans,

1998), 149–61; L. Ann Jervis and Peter Richardson, eds., *Gospel in Paul: Studies on Corinthians, Galatians, and Romans for Richard N. Longenecker*, JSNTSup 108 (Sheffield, UK: Sheffield Academic Press, 1994); Peter Stuhlmacher, “The Pauline Gospel,” in *The Gospel and the Gospels*, ed. Peter Stuhlmacher (Grand Rapids, MI: Eerdmans, 1991), 149–72.

[155](#) Cf. Robertson, *New Testament Interpretation*, 122: “He [Paul] had no praise for them, not even a prayer. He could pray for the church at Corinth, but there is none here.”

[156](#) On Paul’s shaming rhetoric in Galatians, see Lau, *Defending Shame*, 93–107.

[157](#) See Douglas J. Moo, “‘Law,’ ‘Works of the Law,’ and Legalism in Paul,” *WTJ* 45 (1983): 73–100; see also idem, *Theology of Paul*, 53–54. For a helpful treatment on the “works of the law” in Galatians, see Graham N. Stanton, “The Law of Moses and the Law of Christ: Galatians 3:1–6:2,” in *Paul and the Mosaic Law*, ed. James D. G. Dunn (Tübingen: Mohr Siebeck, 1996), esp. 99–116, 103–4.

[158](#) See Andreas J. Köstenberger, “The Identity of the ἸΣΡΑΗΛ ΤΟΥ ΘΕΟΥ (Israel of God) in Galatians 6:16,” *Faith and Mission* 19, no. 1 (2001).

[159](#) See Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 501–3.

[160](#) For more on Paul’s use of the Old Testament in the early chapters of Galatians, see Roy E. Ciampa, *The Presence and Function of Scripture in Galatians 1 and 2*, WUNT 2/102 (Tübingen: Mohr Siebeck, 1998). For Paul’s use of the Old Testament in ch. 3, see Andrew H. Wakefield, *Where to Live:*

*The Hermeneutical Significance of Paul's Citations from Scripture in Galatians 3:1–14*, AcBib 14 (Atlanta: SBL, 2003).

[161](#) Cf. Bruce W. Longenecker, *The Triumph of Abraham's God: The Transformation of Identity in Galatians* (Edinburgh: T&T Clark, 1998).

[162](#) For a fuller treatment on this subject, see G. Walter Hansen, *Abraham in Galatians: Epistolary and Rhetorical Contexts*, JSNTSup 29 (Sheffield, UK: JSOT, 1989). See also Moo, *Theology of Paul*, 73–76.

[163](#) On the topic of Paul's teaching on union with Christ, see Constantine R. Campbell, *Paul and Union with Christ: An Exegetical and Theological Study* (Grand Rapids, MI: Zondervan, 2012); Grant Macaskill, *Living in Union with Christ: Paul's Gospel and Christian Moral Identity* (Grand Rapids, MI: Baker, 2019); and Michael J. Thate, Kevin J. Vanhoozer, and Constantine R. Campbell, eds., *"In Christ" in Paul: Explorations in Paul's Theology of Union and Participation* (Grand Rapids, MI: Eerdmans, 2018). Cf. Teresa Morgan, *Being in Christ in the Letters of Paul: Saved through Christ and in His Hands*, WUNT 1/449 (Tübingen: Mohr Siebeck, 2020), who argues that Paul uses "in Christ" terminology with reference to what God has done *through* Christ by his death (instrumental use) and regarding the life believers now live in Christ's "hands," that is, in his power and care, and under his authority and protection.

[164](#) See further the discussion at 10.4.4.3 below. For an overview of this passage, see Matthew Y. Emerson, "Arbitrary Allegory, Typical Typology, or Intertextual Interpretation?"



Paul's Use of the Pentateuch in Galatians 4:21–31," *BTB* 43 (2013): 14–22.

[165](#) On the Spirit in Galatians, see Allison and Köstenberger, *Holy Spirit*, 104–13.

[166](#) Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Grand Rapids, MI: Baker, 2009), 371.

[167](#) Adapted from fig. 15 in Allison and Köstenberger, *Holy Spirit*, 105. For a treatment on the interplay between the Spirit and human agency, see John M. G. Barclay, "'By the Grace of God I Am What I Am': Grace and Agency in Philo and Paul," in *Divine and Human Agency in Paul and His Cultural Environment*, ed. John M. G. Barclay and Simon J. Gathercole, LNTS 335 (London: T&T Clark, 2008), 140–57.

[168](#) See esp. Marny Köstenberger, *Sanctification as Set Apart and Growing in Christ by the Spirit* (Wheaton, IL: Crossway, forthcoming).

[169](#) On the relationship between law and freedom, see Thomas R. Schreiner, *Galatians*, ZECNT (Grand Rapids, MI: Zondervan, 2010), 396–98.

[170](#) See also Beverly Roberts Gaventa, "The Singularity of the Gospel Revisited," in *Galatians and Christian Theology*, ed. Mark W. Elliott, Scott J. Hafemann, N. T. Wright, and John Frederick (Grand Rapids, MI: Baker, 2014), 187–99.

[171](#) Cf. Paul's treatment in Romans 6, where he takes up the related questions, "Shall we go on sinning so that grace may increase?" (v. 1 NIV), and "Shall we sin because we are not under the law but under grace?" (v. 15 NIV), albeit without reference to circumcision. See also Michael J. Gorman, *Apostle*

*of the Crucified Lord: A Theological Introduction to Paul and His Letters*, 2nd ed. (Grand Rapids, MI: Eerdmans, 2017), 262–68. Gorman’s concept of “cruciformity” summarizes Paul’s point well (see *ibid.*, 97–98, 375–80, 518–20). See also John M. G. Barclay, *Obedying the Truth: A Study of Paul’s Ethics in Galatians* (Minneapolis: Fortress, 1988), 93–94.

[172](#) For an exegetical analysis of Gal. 5:13–6:10 in the context of Paul’s ethic, see Schnabel, “How Paul Developed His Ethics,” 195–200. Schnabel states that love constitutes the “basic principle or ‘common denominator’ of the Torah” (citing F. F. Bruce, *Commentary on Galatians*, 241). He adds, “The Christian believer who is ‘in Christ’ and lives by the Spirit and whose faith becomes effective in love (5:5–6) fulfills the law as a whole by obeying the commandment to love.”

[173](#) See Craig S. Keener, *Galatians: A Commentary* (Grand Rapids, MI: Baker Academic, 2019), 489–526. See also J. I. Packer, *Keep in Step with the Spirit: Finding Fullness in Our Walk with God*, rev. and enlarged ed. (Grand Rapids, MI: Baker, 2005), 36.

[174](#) See Richard Hove, *Equality in Christ? Galatians 3:28 and the Gender Dispute* (Wheaton, IL: Crossway, 1999), who makes a compelling case that Paul’s focus in Gal. 3:28 is on *oneness* rather than *equality* (for which the Greek word would be ἴσος).

[175](#) Most likely, a wordplay similar to “Israel of God” in Gal. 6:16.

[176](#) Note the verb βαστάζω, “carry or bear,” in both verses.

[177](#) Moo, *Theology of Paul*, 81, who observes that while there are ten references to the Spirit, particularly in contrast to

the flesh (5:17, 19, 22, 24–25; 6:8), there are only two references to love (5:14, 22); nevertheless, thematically, love is a vital theme (cf. 5:13; 6:1–2, 9–10).

[178](#) Moo, *Theology of Paul*, 81.

[179](#) Moo, *Theology of Paul*, 81. Note how Moo here says that Paul is “following Jesus” and states that in his emphasis on love he is “in keeping with other New Testament authors” such as James and John. See also Douglas A. Campbell, *Pauline Dogmatics: The Triumph of God’s Love* (Grand Rapids, MI: Eerdmans, 2020), 139, who states that the lived-out freedom that comes from the Spirit is at the “heart of [Paul’s] ethic.”

[180](#) Most likely, this is the visit mentioned in Acts 11:25–26. The issue was resolved at the Jerusalem Council in Acts 15, so that there would have been no need for Paul to write the letter of Galatians, if it had been written after the Council; he could merely have referred to the ruling at the Council.

[181](#) See the important discussion in Hays, *Echoes of Scripture in the Letters of Paul*, 105–11. See also Timothy G. Gombis, “Arguing with Scripture in Galatia: Galatians 3:10–14 as a Series of Ad Hoc Arguments,” in *Galatians and Christian Theology: Justification, the Gospel, and Ethics in Paul’s Letter*, ed. Mark W. Elliott, Scott J. Hafemann, N. T. Wright, and John Frederick (Grand Rapids, MI: Baker, 2014), 82–90.

[182](#) Similarly, Peter invoked the Levitical holiness code, specifically the command “Be holy, for I am holy,” when writing to (predominantly Gentile) New Testament believers (1 Pet. 1:16; cf. Lev. 11:44; etc.; see at 11.4 below).

[183](#) While Paul does not make this point explicit, John does (cf. esp. John 3:16). See further the discussion at 13.2.2.1 below.

[184](#) See Paul Trebilco, *The Early Christians in Ephesus from Paul to Ignatius* (Grand Rapids, MI: Eerdmans, 2007); Lynn H. Cohick, *The Letter to the Ephesians*, NICNT (Grand Rapids, MI: Eerdmans, 2020), 34–44. Raymond E. Brown, *An Introduction to the New Testament*, AYBRL (New Haven, CT: Yale University Press, 1997), 620, emphasizes that no other letter besides Romans has exerted more influence over the church’s thinking in the last two thousand years; similarly, see Rudolf Schnackenburg, *Ephesians: A Commentary* (Edinburgh: T&T Clark, 1996), 311–42.

[185](#) See Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 664–65, where the author of this section (not the present author) rightly affirms authenticity but is perhaps too cautious in expressing reservations regarding the circular nature of the letter. The words “in Ephesus” are noticeably absent from  $\mathfrak{P}46$ ,  $\aleph^*$ ,  $B^*$ , 424c, and 1739. See Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (Stuttgart: Deutsche Bibelgesellschaft, 1994), 532. See also the discussion in Cohick, *Letter to the Ephesians*, 26–30, who after weighing various pieces of evidence opts for authenticity.

[186](#) Cf. Acts 20:4, one of “the Asians,” possibly from Ephesus; Col. 4:7; 2 Tim. 4:12, “Tychicus I have sent to Ephesus”; Titus 3:12, “When I send Artemas or Tychicus to you.”

[187](#) Though there are differences as well, especially the unique “Colossian heresy,” on which see the discussions at

10.4.7.1 and 10.4.7.3 below. See also the discussion in Cohick, *Letter to the Ephesians*, 12–15, who believes that Paul wrote both letters.

[188](#) See, e.g., Cohick, *Letter to the Ephesians*, 45–47.

[189](#) See the discussion of the other three letters below. For a correction against recent theories that say Paul was imprisoned in Ephesus and not Rome, see Ben Witherington, “The Case of the Imprisonment That Did Not Happen: Paul at Ephesus,” *JETS* 60 (2017): 525–32. For a response to Witherington’s article, see Joel White, “The Imprisonment That Could Have Happened (And the Letters Paul Could Have Written There): A Response to Ben Witherington,” *JETS* 61 (2018): 549–58.

[190](#) See, e.g., the outline in Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 667–68; Aart van Roon, *The Authenticity of Ephesians*, trans. S. Prescod-Jokel, NovTSup 39 (Leiden: Brill, 1975).

[191](#) Most critical scholarship holds that the pseudonymous author is a Pauline student or admirer imitating Paul. For this view, see Andrew T. Lincoln, *Ephesians*, WBC 42 (Grand Rapids, MI: Zondervan, 1990), esp. lx–lxxiii; C. Leslie Mitton, *The Epistle to the Ephesians: Its Authorship, Origin, and Purpose* (Oxford: Clarendon, 1951), esp. 24.

[192](#) See Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 659–63. See also the vigorous defense of Pauline authorship by Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker, 2002), 2–61; and the thorough discussion in Cohick, *Letter to the Ephesians*, 3–25, who, as noted, likewise opts for Pauline authorship.

193 For a treatment of the long sentences in Ephesians with regard to periods and cola\*, see S. M. Baugh, *Ephesians*, Evangelical Exegetical Commentary (Bellingham, WA: Lexham, 2016), 15–25. Baugh writes, “[W]hen ancient authorities spoke about division of a Greek text, they did not usually speak of grammatical ‘sentences’ . . . but rather of the colon\* and the period as the essential building blocks of discourse” (15). When this factor is considered, the long sentences in Paul should really be thought of as interconnected paragraphs with “manageable periods” (16).

194 With regard to the sealing of the Holy Spirit, cf. Eph. 4:30; see also 2 Cor. 1:22.

195 For a discussion of the theology of Ephesians, including Paul’s teaching on the Lord Jesus Christ, see Cohick, *Letter to the Ephesians*, 55–71, who focuses not on “Christology per se” but rather examines “how Paul speaks about Christ, God, and the Holy Spirit as they together reflect the triune God” (61).

196 See Thate, Vanhoozer, and Campbell, “*In Christ*” in *Paul*, esp. 3–36. Vanhoozer’s introductory essay is a helpful primer on the history of scholarly discussions pertaining to ἐν Χριστῷ and the related interpretative challenges of whether or not ἐν Χριστῷ emphasizes locality or instrumentality (14). Vanhoozer analyzes Eph. 1:3–14 and concludes, “‘In Christ’ is shorthand for the whole doctrine of salvation, and thus the whole of redemptive history” (17).

197 See Campbell, *Paul and Union with Christ*, who emphasizes the instrumentality or agency sense of ἐν Χριστῷ, where all salvific blessings come through Christ.

198 On the connection between Christ's resurrection and enthronement, as well as Paul's appropriation of Psalms 8 and 110, see M. Jeff Brannon, *The Heavenlies in Ephesians: A Lexical, Exegetical, and Conceptual Analysis*, LNTS 447 (New York: T&T Clark, 2011), esp. ch. 6.

199 On the robust ecclesiology of Ephesians, see esp. Hoehner, *Ephesians*, 111–12, who notes that the term ἐκκλησία appears 9 times in Ephesians (62 times total in Paul's letters: 5 times in Romans, 31 times in 1–2 Corinthians, and 17 times in Paul's other letters). In Ephesians, Paul teaches that (1) Christ is the head of the church (1:22; 5:23–24); (2) the church is a “new humanity” (even a “new person[ality]”; 2:15; 4:13), at war with evil supernatural forces (6:10–20), and is located in the heavenly places (1:3; 2:6); (3) the church exists because of the redemptive work of Christ (1:22; 5:2, 23–27, 29) and is built on the foundation of apostles and prophets, with Christ serving as the cornerstone (2:20–22); (4) in turn, Christ has given gifts to the church in the form of spiritual leaders who equip its members for ministry, encourage its growth, and preserve it from error (4:11–16).

200 We will return to the topics of Christian love and growth in Christ in the next section.

201 See Andreas J. Köstenberger, “What Does It Mean to Be Filled with the Spirit? A Biblical Investigation,” *JETS* 40 (1997): 229–40.

202 See Andreas J. Köstenberger, “The Mystery of Christ and the Church: Head and Body, ‘One Flesh,’” *TrinJ* 12 (1991).

203 See Brannon, *Heavenlies in Ephesians*, ch. 9. See also Donna R. Reinhard, “Ephesians 6:10–18: A Call to Personal

Piety or Another Way of Describing Union with Christ?,” *JETS* 48 (2005): 521–32, who argues that Eph. 6:10–18 is not *only* “a call to personal piety” for an individual’s sake but serves the unity and maturity of the universal church. This way of reading the spiritual warfare passage in Ephesians not only fits the “larger message of this pericope” but places the individual call for holiness in the “corporate setting of the Church” (521).

[204](#) See Thate, Vanhoozer, and Campbell, “*In Christ*” in *Paul*.

[205](#) See Michael Horton, “Ephesians 4:1–16: The Ascension, the Church, and the Spoils of War,” in *Theological Commentary: Evangelical Perspectives*, ed. R. Michael Allen, T&T Clark Theology (New York: T&T Clark, 2011), 139, who agrees that Paul’s notion of gifts is narrower in Ephesians than it is in Romans or 1 Corinthians: “The gifts are not abilities in this case, but people. . . . All of the ‘gifts’ named are ministers of the Word.”

[206](#) In its only other two New Testament instances, the word ἐξαγοράζω refers to spiritual redemption by Christ (Gal. 3:13; 4:5).

[207](#) See Daniel K. Darko, *No Longer Living as the Gentiles: Differentiation and Shared Ethical Values in Ephesians 4:17–6:9*, LNTS 375 (New York: T&T Clark, 2008), who seeks to explain the tension between Paul calling believers not to live like the world while simultaneously sharing many of the same ethical instructions as the Greco-Roman moralists. He argues that in the *Haustafel*, Paul “uses Graeco-Roman conventions to construct ethics in a Christological framework to enhance positive identity, unity and integrity among its members” (130).



Thus, he concludes that the main purpose of the *Haustafel* is to encourage intra-church flourishing, not to serve as an apologetic to the Roman world through sharing common moral instruction. His conclusion goes against the majority of scholarship, which sees the *Haustafel* as trying to “pacify the fears of those who suspected the Christians of being a subversive movement” by “producing their own ‘Household Codes’ fitting those normally used in their day” (Timothy G. Gombis, “A Radically New Humanity: The Function of the *Haustafel* in Ephesians,” *JETS* 48 [2005]: 317; Craig S. Keener, *Paul, Women, and Wives: Marriage and Women’s Ministry in the Letters of Paul* [Peabody, MA: Hendrickson, 1992], 145–46). Gombis agrees with Darko saying that Ephesians does not have an apologetic thrust and instead is “concerned mainly with the internal life of new creation communities rather than with relationships with outsiders” (318).

[208](#) See Thorsten Moritz, *A Profound Mystery: The Use of the Old Testament in Ephesians*, NovTSup 85 (Leiden: Brill, 1996); and the discussion at 7.3.6.5 above.

[209](#) Also note the similarities between Ezek. 37 and Eph. 2. In Ezek. 37:14–28, God is said to bring together the two kingdoms under the rule of the Davidic dynasty to reign forever. In Ephesians 2, Jews and Gentiles are united by the work and under the lordship of Christ forever. See Robert H. Suh, “The Use of Ezekiel 37 in Ephesians 2,” *JETS* 50 (2007): 715–33.

[210](#) See the discussion at 7.3.6.5 above.

[211](#) See Gary V. Smith, “Paul’s Use of Psalm 68:18 in Ephesians 4:8,” *JETS* 18 (1975): 181–89.

[212](#) See Michael Horton's biblical-theological handling of this verse in Horton, "Ephesians 4:1–16: The Ascension, the Church, and the Spoils of War," 134–44.

[213](#) See Jonathan M. Lunde and John Anthony Dunne, "Paul's Creative and Contextual Use of Isaiah in Ephesians 5:14," *JETS* 55 (2012): 87–110.

[214](#) On ancient Philippi, see Wright and Bird, *New Testament in Its World*, 436–40.

[215](#) Marshall, *New Testament Theology*, 344.

[216](#) See the euphemism "partnership in the gospel" in 1:5 and the "thank-you" portion of the letter in 4:10–20, esp. v. 15: "in the beginning of the gospel, when I left Macedonia, no church entered into partnership with me in giving and receiving, except you only." See also 2 Cor. 11:8–9a: "I robbed other churches by accepting support from them in order to serve you. And when I was with you and was in need, I did not burden anyone, for the brothers who came from Macedonia supplied my need."

[217](#) See the discussion in Peter-Ben Smit, "In Search of Real Circumcision: Ritual Failure and Circumcision in Paul," *JSNT* 40 (2017): 83–89.

[218](#) Cf. the work of Michael J. Gorman, *Cruciformity: Paul's Narrative Spirituality of the Cross* (Grand Rapids, MI: Eerdmans, 2001); idem, *Inhabiting the Cruciform God: Kenosis, Justification, and Theosis in Paul's Narrative Soteriology* (Grand Rapids, MI: Eerdmans, 2009); idem, *Becoming the Gospel: Paul, Participation, and Mission* (Grand Rapids, MI: Eerdmans, 2015); and idem, *Participating in Christ: Explorations in Paul's Theology and Spirituality*

(Grand Rapids, MI: Baker Academic, 2019). When speaking of *theosis*, Gorman refers to the “Spirit-enabled transformative participation in the life and character of God revealed in the crucified and resurrected Messiah Jesus” [*Becoming the Gospel*, 4]); however, in his eagerness to show that participation in Christ is transformative, Gorman unduly denies a forensic view of justification, blurring the lines between justification and sanctification.

[219](#) See also the reference to the “circumcision party” in Titus 1:10.

[220](#) For a brief overview of Paul’s eschatology, see Beale, “Eschatology of Paul,” in Harmon and Smith, *Studies in the Pauline Epistles*, 198–213.

[221](#) In terms of citizenship, note also how Paul—who himself was a Roman citizen (Acts 16:37; 22:25–28)—at times employs military language, Philippi being a noteworthy military post.

[222](#) For more on Euodia and Syntyche, see Moisés Silva, *Philippians*, 2nd ed., BECNT (Grand Rapids, MI: Baker Academic, 2005), 192–93. On Paul’s rhetoric of prospective shaming in Philippians, see Lau, *Defending Shame*, 123–39 (on 4:2–3, see *ibid.*, 124, n. 1). Burnett, *Studying the New Testament through Inscriptions*, 136–39, argues “that Euodia and Syntyche were deacons and possibly overseers,” though he concedes that “there is no confirmation of female overseers in the Pauline corpus (as there is for deacons; Rom 16:1–2)” (138–39). For this reason, a role of deaconess or a similar role seems more likely.

[223](#) Cf. David E. Garland, "The Composition and Unity of Philippians: Some Neglected Literary Factors," *NovT* 27 (1985): 172, who contends that "all of the preceding argument was intended to lead up to the pastoral confrontation of these two women."

[224](#) See the analysis of Philippians 1–2 by Schnabel, "How Paul Developed His Ethics," 212–15. See also Davorin Peterlin, *Paul's Letter to the Philippians in the Light of Disunity in the Church*, NovTSup 79 (Leiden: Brill, 1995), without endorsing every detail of his reconstruction.

[225](#) See esp. the discussion of Philippians 2 in Lau, *Defending Shame*, 126–29, who remarks that symbols such as "slave" and "cross" "may signify shame in the Roman world, but such symbols instead signify honor in the divine economy when they are juxtaposed with 'self-humbl[ing]' obedience toward God" (129). See also Susan Eastman, "Imitating Christ Imitating Us: Paul's Educational Project in Philippians," in *Word Leaps the Gap*, 427–51, who discusses the passage in light of ancient *paideia* ("education") and *mimēsis* ("imitation"). Eastman argues that Christ, being God, imitated Adam when he humbled himself to save sinful humanity; consequently, Paul urged his readers to imitate Christ, as Paul himself did, in an exercise of "downward mobility" (436).

[226](#) See David Alan Black, "Paul and Christian Unity: A Formal Analysis of Philippians 2:1–4," *JETS* 28 (1985): 299–308. Black writes, "True spiritual unity without schism of fellowship is not only the heart cry of Paul for his Philippian brethren but also the supreme badge of discipleship for Christ's Church today" (308).

227 See Verlyn D. Verbrugge, “Greek Grammar and the Translation of Philippians 2:12,” in Harmon and Smith, *Studies in the Pauline Epistles*, 113–26.

228 Hays, *Echoes of Scripture in the Letters of Paul*, 21–24.

229 Cf. N. T. Wright, “ἄρπαγμός and the Meaning of Philippians 2.5–11,” *JTS* 37 (1986): 321–52. There is also a vigorous debate as to whether Phil. 2:5–11 is original with Paul. Those who answer in the affirmative include Gordon D. Fee, *Paul’s Letter to the Philippians*, NICNT (Grand Rapids, MI: Eerdmans, 1995); and Marshall, *New Testament Theology*, 348; among those who believe Paul is citing a liturgical piece is Ralph P. Martin, *Carmen Christi: Philippians 2:5–11 in Recent Interpretation and in the Setting of Early Christian Worship*, SNTSMS 4 (Cambridge: Cambridge University Press, 1967; 2nd ed. Grand Rapids, MI: Eerdmans, 1983).

230 See 10.4.5 above.

231 See the discussion of Philemon below.

232 For relevant research, see Lukas Bormann, “Early Christians in the Lycus Valley,” in *Early Christian Encounters with Town and Countryside: Essays on the Urban and Rural Worlds of Early Christianity*, ed. Markus Tiwald and Jürgen K. Zangenberg, NTOA 126 (Göttingen: Vandenhoeck & Ruprecht, 2021); A. H. Cadwallader, ed., *Colossae in Space and Time: Linking to an Ancient City*, NTOA 94 (Göttingen: Vandenhoeck & Ruprecht, 2011), 211–29; Ulrich Huttner, *Early Christianity in the Lycus Valley*, AJEC 85, Early Christianity in Asia Minor 1 (Leiden: Brill, 2013); Joseph Verheyden, Markus Öhler, and Thomas Corsten, eds., *Epigraphical Evidence Illustrating Paul’s Letter to the Colossians*, WUNT 1/411

(Tübingen: Mohr Siebeck, 2018); and Adam K. Copenhaver, *Reconstructing the Historical Background of Paul's Rhetoric in the Letter to the Colossians*, LNTS 585 (London: Bloomsbury T&T Clark, 2018).

233 The Pauline authorship of Colossians is widely disputed, despite the triple claim of Pauline authorship in Colossians itself (1:1, 23; 4:18) and the close connection between Colossians and Philemon, which is widely attributed to Paul. See the discussion in Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 679–83. Marshall, *New Testament Theology*, 366, n. 1, says he accepts “a theory of authorship in which Paul is the direct author or the authority behind the letter.”

234 Marshall, *New Testament Theology*, 375 (see discussion on pp. 375–76).

235 See the discussion of the supremacy of Christ according to Colossians in Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 693–98.

236 For treatments of Col. 1:15–20, see N. T. Wright, “Poetry and Theology in Colossians 1:15–20,” *NTS* 36 (1990): 444–68; Christian Stettler, *Der Kolosserhymnus: Untersuchungen zu Form, traditionsgeschichtlichem Hintergrund und Aussage von Kol 1,15–20*, WUNT 2/131 (Tübingen: Mohr Siebeck, 2000).

237 Interestingly, there is a parallel in the prologue to John's Gospel, where the Evangelist writes that “from his fullness [πλήρωμα] we have all received, grace for [ἀντί] grace” (1:16 [our translation]). Note that the traditional provenance of John's Gospel is Ephesus, which, as mentioned, was not far

from Colossae. Note also that πλήρωμα occurs four times in Ephesians (1:10, 23; 3:19; 4:13).

238 For a discussion of Col. 1:27 in the context of Paul's eschatology, see Campbell, *Paul and the Hope of Glory*, 309–10. In fact, Campbell takes the title of his study from this verse.

239 For a possible reconstruction, see Clinton E. Arnold, *The Colossian Syncretism: The Interface between Christianity and Folk Belief at Colossae*, WUNT 2/77 (Tübingen: Mohr Siebeck, 1995), who proposes an amalgam of Phrygian folk beliefs. But see the assessment by Ian K. Smith, *Heavenly Perspective: A Study of Paul's Response to a Jewish Mystical Movement at Colossae*, LNTS 326 (Edinburgh: T&T Clark, 2006), who favors a form of Jewish apocalypticism. For a survey of options, see Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 684–88.

240 Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 698; Thomas R. Schreiner, "Circumcision," in *Dictionary of Paul and His Letters*, 139.

241 See Peter T. O'Brien, "Principalities and Powers: Opponents of the Church," in *Biblical Interpretation and the Church*, ed. D. A. Carson (Grand Rapids, MI: Baker, 1984), 110–50.

242 Eduard Lohse, *Colossians and Philemon*, ed. William R. Poehlmann and Robert J. Karris, Hermeneia (Philadelphia: Fortress, 1971), 178.

243 For a comparative study of the ethics of Colossians and Greek philosophy, see John Frederick, *The Ethics of the Enactment and Reception of Cruciform Love: A Comparative Lexical, Conceptual, Exegetical, and Theological Study of*

*Colossians 3:1–17*, WUNT 2/487 (Tübingen: Mohr Siebeck, 2019). Frederick argues that the author of Colossians (he is non-committal regarding Pauline authorship) does not draw on the categories of Greek philosophy, whether Aristotelian, Cynic, or Stoic but rather bases his ethics on the “two-way ethic” prevalent in Judaism which viewed ethical choices in terms of binary opposites (see his thesis statement on p. 1). As such, he is critical of N. T. Wright’s proposal that Pauline ethics can be described as a “transformed Aristotelian virtue ethic.”

[244](#) Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 700, identify three ethical emphases in Colossians: (1) Christ’s all-sufficient work and believers’ union with him enable them to pursue “the things . . . above” where Christ dwells (3:1–2); (2) believers are new creatures in Christ who are called on to “put off the old self” and “put on the new self” (3:9–10); (3) Christ’s authority extends over every sphere of life (cf. 3:18–4:1).

[245](#) Duvall and Hays contend that “many of Paul’s famously loaded theological terms—such as justification by faith, righteousness, redemption, reconciliation, and adoption (to name a few)—are rooted in the gospel of God’s relational presence made known in Jesus Christ” (*God’s Relational Presence: The Cohesive Center of Biblical Theology* [Grand Rapids, MI: Baker Academic, 2019], 277–78); we might say with equal justification that all these acts of God and benefits of union with Christ are grounded in love. See further 10.6 below.

[246](#) See esp. Allan R. Bevere, *Sharing in the Inheritance: Identity and the Moral Life in Colossians*, JSNTSup 226



(London: Sheffield Academic Press, 2003), 225–54.

[247](#) Paul also does not explicitly quote Scripture in Philippians or 1 Thessalonians. For why there is no explicit quotation of Scripture in Colossians, see Christopher A. Beetham, *Echoes of Scripture in the Letter of Paul to the Colossians* (Leiden: Brill, 2008), 260–62. Beetham proposes that the Colossian heresy *does* involve Jewish influence. Paul’s relativizing “the significance of the Torah, the temple, circumcision, Sabbath, and the Torah-prescribed Jewish festivals and dietary regulations” and his use of allusion and echo to the Old Testament suggest that the Colossian heresy was likely “predominantly Jewish, though perhaps not exclusively so” (261). Beetham thinks the heresy is “apocalyptically-oriented, ascetic Hellenistic Judaism shaped strongly by a wisdom emphasis” (261). See the rest of the book for Beetham’s treatment of Paul’s allusions to and echoes of Old Testament Scripture. For a critique of Beetham’s position on Old Testament allusions in Colossians, see Paul Foster, “Echoes without Resonance: Critiquing Certain Aspects of Recent Scholarly Trends in the Study of the Jewish Scriptures in the New Testament,” *JSNT* 38 (2015): 96–111. Foster is skeptical of attempts to find echoes and allusions, because the methodology is typically “not capable of self-falsification” (96). For a response to Foster, see G. K. Beale, “The Old Testament in Colossians: A Response to Paul Foster,” *JSNT* 41 (2018): 261–74.

[248](#) Beetham thinks that all attempts to answer why Paul did not quote Scripture in Colossians are “mere speculation” (*Echoes of Scripture in the Letter of Paul to the Colossians*,

260). He proposes that Paul did not explicitly quote Scripture because, having already argued that Christ had supplanted the Torah as Wisdom, it would have confused the congregation to then quote from the Torah (260).

[249](#) See Lane G. Tipton, “Christology in Colossians 1:15–20 and Hebrews 1:1–4: An Exercise in Biblico–Systematic Theology,” in *Resurrection and Eschatology: Essays in Honor of Richard B. Gaffin*, ed. Lane G. Tipton and Jeffrey C. Waddington (Phillipsburg, NJ: P&R, 2008), 177–202.

[250](#) G. K. Beale, *Colossians and Philemon*, BECNT (Grand Rapids, MI: Baker Academic, 2019), 80–124, notes the similarity between Heb. 1:3 and Col. 1:19. However, he places emphasis on the connection to Adam being the image of God and the firstborn of all creation.

[251](#) Note that both Thessalonian letters were sent jointly by Paul, Silvanus (Silas), and Timothy (cf. 1 Thess. 1:1; 2 Thess. 1:1). We will treat these letters jointly because they were written to the same church, most likely in fairly close proximity to each other; also, they are fairly unified thematically and both deal significantly with matters of ethics and eschatology, so that it would be artificial to separate these two letters as if they espoused a different ethic or eschatology. What is more, they were part of the same interaction between Paul and the believers in Thessalonica. Cf. Marshall, *New Testament Theology*, 236, who considers the letters separately in deference to the majority opinion (which he does not share) that Paul wrote 1 but not 2 Thessalonians.

[252](#) For background on Thessalonica, see Jeffrey A. D. Weima, *1–2 Thessalonians*, BECNT (Grand Rapids, MI: Baker

Academic, 2014), 1–23.

[253](#) Though note that many scholars consider 2 Thessalonians to be pseudonymous. See, e.g., the contributions to “Part III: From Epistle to Epistle,” in Brodie, MacDonald, and Porter, *Intertextuality of the Epistles*.

[254](#) For a treatment of Paul’s ethics being influenced by his eschatology, see Beale, *New Testament Biblical Theology*, 836–51.

[255](#) On resurrection and the second coming of Christ in 1 Thessalonians, see Marshall, *New Testament Theology*, 244–46. On the day of the Lord in 2 Thessalonians, see *ibid.*, 246–48.

[256](#) Marshall, *New Testament Theology*, 253, notes points of contact between 1 Cor. 1:1–9 and 1 Thessalonians (though he reads these letters in chronological rather than canonical sequence).

[257](#) For a discussion of the three major views on the rapture, see Craig Blaising, Alan Hultberg, and Douglas Moo, *Three Views on the Rapture: Pretribulation, Prewrath, or Posttribulation*, Counterpoints Series (Grand Rapids, MI: Zondervan, 2010). For a treatment of the resurrection and the rapture, see also George Eldon Ladd, *A Theology of the New Testament*, rev. ed., ed. Donald A. Hagner (Grand Rapids, MI: Eerdmans, 1993), 609–11.

[258](#) For a brief treatment on the antichrist, see Duane F. Watson, “Antichrist,” in *Dictionary of the Later New Testament and Its Developments*, ed. Ralph P. Martin and Peter H. Davids (Downers Grove, IL: IVP Academic, 2010), 138–45.

259 On the “mystery of lawlessness,” see Ladd, *Theology of the New Testament*, 604–6.

260 For a detailed history of past attempts to identify the antichrist, see Stephen J. Nichols, “Prophecy Makes Strange Bedfellows: On the History of Identifying the Antichrist,” *JETS* 44 (2001): 75–85. On the “beast” whose number is “666” in Rev. 13:18 as signifying Emperor Nero, see Burnett, *Studying the New Testament through Inscriptions*, 140–44.

261 Cf. Trevor J. Burke, *Family Matters: A Socio-Historical Study of Kinship Metaphors in 1 Thessalonians*, JSNTSup 247 (London: T&T Clark, 2003).

262 For an exegetical analysis of 1 Thess. 4:9–12, see Schnabel, “How Paul Developed His Ethics,” 202–5, who notes that the phrase θεοδίδακτοι (“taught by God”) in v. 9 alludes to Isa. 54:13 (cf. John 6:45) and notes that Paul’s exhortation in v. 10 “to do this more and more” exhibits his apostolic consciousness and authority. Regarding Paul’s admonition to work with one’s own hands (v. 11), Schnabel adds, “Love for the brother leads to a committed way of life which does not burden the life of others with one’s own life” (204).

263 See Abraham J. Malherbe, “Ethics in Context: The Thessalonians and Their Neighbors,” *ResQ* 54 (2012): 201–18, who highlights the axiomatic differences between Christian and pagan ethics, even if there are shared moral imperatives between the two groups.

264 Cf. Marshall, *New Testament Theology*, 243–44. On the Holy Spirit in 1–2 Thessalonians, see Allison and Köstenberger, *Holy Spirit*, 113–20.

265 More broadly, see Ben Witherington, *Work: A Kingdom Perspective on Labor* (Grand Rapids, MI: Eerdmans, 2011); and the brief study by James M. Hamilton Jr., *Work and Our Labor in the Lord*, SSBT (Wheaton, IL: Crossway, 2017).

266 G. K. Beale, *1–2 Thessalonians*, InterVarsity Press New Testament Commentary (Downers Grove, IL: IVP Academic, 2010), 253.

267 See the discussion below.

268 The word for “meet” in 1 Thess. 4:17 is ἀπάντησις, which in its two other New Testament occurrences refers to the call to go out and meet the bridegroom in the parable of the ten virgins in Matt. 25:6 and to believers in Rome coming out to meet Paul at his arrival in Acts 28:15. For the argument that 1 Thess. 4:17 envisages the Lord’s people going up to meet and escort Jesus back down to earth as in Hellenistic παρουσία (arrival) and ἀπάντησις (meeting) traditions, see Murray J. Smith, “The Thessalonian Correspondence,” in *All Things to All Cultures: Paul among Jews, Greeks, and Romans*, ed. Mark Harding and Alana Nobbs (Grand Rapids, MI: Eerdmans, 2013), 295 and 297, n. 112.

269 Seyoon Kim, “The Jesus Tradition in 1 Thess 4:13–5:11,” *NTS* 48 (2002): 226.

270 Lars Hartman, *Prophecy Interpreted: The Formation of Some Jewish Apocalyptic Texts and of the Eschatological Discourse Mark 13 par.*, trans. Neil Tomkinson (Lund, Sweden: Gleerup, 1966), 189. Jeffrey Weima agrees that Paul is taking up Daniel 7. He also notes the importance of the trumpet as an end-time sign in Second Temple literature. See Weima, “1–

2 Thessalonians,” in Beale and Carson, *Commentary on the New Testament Use of the Old Testament*, 880.

[271](#) Cf. Wenham, *Paul: Follower of Jesus or Founder of Christianity?*, 305–16.

[272](#) See, e.g., Gordon D. Fee, *The First and Second Letters to the Thessalonians*, NICNT (Grand Rapids, MI: Eerdmans, 2009), 283. See the discussion of 2 Thess. 2:5–7 in *ibid.*, 284–89. Fee concludes that the identity of the restrainer is virtually unknowable to modern interpreters (288).

[273](#) This is probably another way of referring to desolating sacrilege “in the holy place” (Matt. 24:15); see David Wenham, *The Rediscovery of Jesus’ Eschatological Discourse*, Gospel Perspectives 4 (Sheffield, UK: JSOT, 1984), 178.

[274](#) Jeffrey A. D. Weima, *1–2 Thessalonians*, BECNT (Grand Rapids, MI: Baker Academic, 2014), 532–33, 567–77; C. Nicholl, “Michael the Restrainer Removed (2 Thess. 2:6–7),” *JTS* 51 (2000): 27–53. Views on the referent of τὸ κατέχον/ὁ κατέχων in vv. 6 and 7 vary considerably. Paul S. Dixon, “The Evil Restraint in 2 Thess 2:6,” *JETS* 33 (1990): 445–49, not implausibly argues that the referent of τὸ κατέχον in v. 6 is the “mystery of lawlessness . . . already at work” (cf. v. 7), while the referent of ὁ κατέχων in v. 7 is Satan (cf. v. 9). As Dixon observes, in both cases the object is regularly supplied in English translations (e.g., ESV: “what is restraining *him*”/“he who now restrains *it*”) but absent from the Greek. Consequently, commentators such as I. Howard Marshall (*1 and 2 Thessalonians*, NCB [Grand Rapids, MI: Eerdmans, 1983], 199) typically assume that the implied object is evil, and correspondingly that that which restrains him/it is good.

However, as Dixon (ibid., 446) argues, more likely the continued perspective in vv. 4–7 is the operation of evil forces (note the use of κατέχω in Rom. 1:18 to indicate that sinful humanity suppresses the truth in unrighteousness). Also, the purpose/result clause in 2 Thess. 2:6b, “(so) that he may be revealed in his time,” more likely modifies οἶδατε (“you know”) than τὸ κατέχον (again, contrary to most translations; ibid., 446–47). The difficulty with this interpretation, it must be admitted, is that “until he is out of the way” in v. 7 would need to refer to Satan’s removal from *heaven*, not earth, but this objection is not insurmountable (ibid., 448).

275 See previous footnote.

276 For a discussion of arguments regarding the structure and integrity of the letters to Timothy and Titus, see Andreas J. Köstenberger, “Hermeneutical and Exegetical Challenges in Interpreting the Pastoral Epistles,” in *Entrusted with the Gospel: Paul’s Theology in the Pastoral Epistles*, ed. Andreas J. Köstenberger and Terry L. Wilder (Nashville: B&H Academic, 2010), 12–16. For surveys of scholarship on the letters, see Charles J. Bumgardner, “Paul’s Letters to Timothy and Titus: A Literature Review (2009–2015),” *Southeastern Theological Review* 7, no. 2 (2016): 77–116; and T. Christopher Hoklotubbe, “The Letters of Timothy and Titus,” in *The State of Pauline Studies*, ed. Scot McKnight and Nijay Gupta (Grand Rapids, MI: Baker Academic, forthcoming).

277 Cf. the thorough discussion in Wright and Bird, *New Testament in Its World*, 530–40, who conclude by citing Howard Marshall’s verdict that these letters “fit well into the period around the death of Paul and the transition to the period

in which he was no longer there to lead the congregations which he had planted” (540). Since Marshall does not believe in Pauline authorship (he espouses a view called “allonymity,” which means “written in the name of another”), one surmises that Wright and Bird do not either.

278 Contra Lewis R. Donelson, *Pseudepigraphy and Ethical Argument in the Pastoral Epistles*, HUT 22 (Tübingen: Mohr Siebeck, 1986).

279 See “Authenticity” in Andreas J. Köstenberger, *1–2 Timothy and Titus*, EBTC (Bellingham, WA: Lexham, 2021), 14–24. While we respect the integrity of each of the three letters to Timothy and Titus, we will treat them jointly here as they share common themes, ethics, and places in the storyline of Scripture. On these letters as a distinct, self-referential corpus, see Peter Trummer, “Corpus Paulinum—Corpus Pastorale: Zur Ortung der Paulustradition in den Pastoralbriefen,” in *Paulus in den neutestamentlichen Spätschriften: Zur Paulusrezeption im Neuen Testament*, ed. Karl Kertelge, *Quaestiones Disputatae* 89 (Freiburg: Herder, 1981), 122–45; Gerd Häfner, “Das Corpus Pastorale als literarisches Konstrukt,” *Theologische Quartalschrift* 187 (2007): 258–73. See also “Relationship among the Letters” in Köstenberger, *1–2 Timothy and Titus*, 5–7; chart 71, “Similarities between the Pastoral Epistles,” in Lars Kierspel, *Charts on the Life, Letters, and Theology of Paul* (Grand Rapids, MI: Kregel, 2012), 133–35 (see also 234–35).

280 Blomberg (*New Testament Theology*, 9, 183), following Ben Witherington (*Letters and Homilies to Hellenized Christians*, vol. 1: *A Socio-rhetorical Commentary on Titus*,



1–2 Timothy, and 1–3 John [Downers Grove, IL: InterVarsity Press, 2006], 54–62), sets the letters to Timothy and Titus apart from Paul’s other letters based on his view that Luke was Paul’s amanuensis. However, it is preferable to view all thirteen Pauline letters together, since their common authorship is a stronger unifying bond than who may (or may not) have served as secretary (note that Blomberg himself seems hesitant: 183–84, n. 30).

281 The following is a digest of Köstenberger, *1–2 Timothy and Titus*, 357–544; on the mission theme, see 361–85l; see also the blog series, “A Theology of Paul’s Letters to Timothy and Titus,” at [www.biblicalfoundations.org](http://www.biblicalfoundations.org), adapted here; cf. Marshall, *New Testament Theology*, 34–35. Robert W. Yarbrough, *The Letters to Timothy and Titus*, PNTC (Grand Rapids, MI: Eerdmans, 2018), 11–28, contends that God is the proper starting point for a theology of the letters to Timothy and Titus, noting that every chapter “contains explicit reference to God (*theos*)” (16).

282 On the connection between the mission motif in 1–2 Timothy and Titus and the question of Pauline authorship, see Andreas J. Köstenberger, “An Investigation of the Mission Motif in the Letters to Timothy and Titus with Implications for the Pauline Authorship of the Pastoral Epistles,” *BBR* 29 (2019): 49–64.

283 N. T. Wright, “Paul’s Western Missionary Project.” See the fuller discussion of Wright’s essay in Köstenberger, *1–2 Timothy and Titus*, 382–84.

284 Cf. Everett Ferguson, “Τόπος in 1 Timothy 2:8,” *ResQ* 33, no. 2 (1991): 65–73.

285 Cf. Perry L. Stepp, *Leadership Succession in the World of the Pauline Circle*, New Testament Monographs 5 (Sheffield, UK: Sheffield Phoenix, 2005).

286 For a more detailed presentation, see §2, “Teaching,” in Köstenberger, *1–2 Timothy and Titus*, 386–412.

287 1 Tim. 6:3; 2 Tim. 1:13; 4:3; Titus 1:9; 2:1–2.

288 Another unique feature of the letters to Timothy and Titus is the presence of five “trustworthy sayings” (1 Tim. 1:15; 3:1; 4:8–9; 2 Tim. 2:11–13; Titus 3:4–8). On Paul’s use of preformed traditions, see Köstenberger, *1–2 Timothy and Titus*, 50–54.

289 For a more detailed presentation, see §3, “God, Christ, the Holy Spirit, and Salvation,” in Köstenberger, *1–2 Timothy and Titus*, 413–46; on the relevant background, especially in Crete, see 296–99. On salvation in the letters, see esp. George M. Wieland, *The Significance of Salvation: A Study of Salvation Language in the Pastoral Epistles*, Paternoster Biblical Monographs (Carlisle, PA: Paternoster, 2006).

290 See Köstenberger, *1–2 Timothy and Titus*, 444–45.

291 This is arguably one of the most striking affirmations of Christ’s deity anywhere in the New Testament. See esp. Murray J. Harris, *Jesus as God: The New Testament Use of Theos in Reference to Jesus* (Grand Rapids, MI: Baker, 1992; repr., Eugene, OR: Wipf & Stock, 2008), 173–85; idem, “A Brief Response to ‘The Christology of Titus 2:13 and 1 Tim. 2:5’ by J. Christopher Edwards,” *TynBul* 62 (2011): 149–50.

292 For a more detailed presentation, see §4, “The Church,” in Köstenberger, *1–2 Timothy and Titus*, 446–82.

293 E.g., Rom. 12; 1 Cor. 12–14; Eph. 4–5.

294 See Claire Smith, *Pauline Communities as “Scholarly Communities”: A Study of the Vocabulary of “Teaching” in 1 Corinthians, 1 and 2 Timothy, and Titus*, WUNT 2/335 (Tübingen: Mohr Siebeck, 2012). Note also Margaret MacDonald, *The Power of Children: The Construction of Christian Families in the Greco-Roman World* (Waco, TX: Baylor University Press, 2014), who devotes a chapter to “The House Church as Home School: The Christian Assembly and Family in the Pastorals” (109–47) and finds in the letters to Timothy and Titus a strong “emphasis on education of children” as “a communal responsibility” (157–58).

295 Gregory A. Couser, “Divergent, Insurgent, or Allegiant? 1 Timothy 5:1–2 and the Nature of God’s Household,” *Southeastern Theological Review* 7, no. 2 (2016): 19–34.

296 With some exceptions, cf. 1 Tim. 5:3–4, 16.

297 Köstenberger and Köstenberger, *God’s Design*.

298 Cf. Titus 1:7, where the overseer is designated “God’s steward” (οἰκονόμος). On the theme in the letters to Timothy and Titus, see Alan Tomlinson, “The Purpose and Stewardship Theme within the Pastoral Epistles,” in *Entrusted with the Gospel: Paul’s Theology in the Pastoral Epistles*, ed. Andreas J. Köstenberger and Terry L. Wilder (Nashville: B&H Academic, 2010), 52–83. Cf. also John K. Goodrich, “Overseers as Stewards and the Qualifications for Leadership in the Pastoral Epistles,” *ZNW* 104 (2013): 77–97.

299 For a broader discussion of the end times, see §6, “The Last Days,” in Köstenberger, *1–2 Timothy and Titus*, 513–27. On the view that these letters reflect “early Catholicism,” see pp. 41–42 and 510–16. The most influential work has been

Martin Dibelius, *Die Pastoralbriefe*, Handbuch zum Neuen Testament 13, 2nd ed. (Tübingen: J. C. B. Mohr, 1931); rev. Martin Dibelius and Hans Conzelmann, *The Pastoral Epistles*, Hermeneia, trans. Philip Buttolph and Adela Yarbro (Philadelphia: Fortress, 1972), who argued that the letters to Timothy and Titus reflect a form of “bourgeois Christianity” largely devoid of eschatological expectation. On the false teachers, see Köstenberger, *1–2 Timothy and Titus*, 33–39. See also Dillon T. Thornton, *Hostility in the House of God: An Investigation of the Opponents in 1 and 2 Timothy*, Bulletin for Biblical Research Supplement 15 (Winona Lake, IN: Eisenbrauns, 2016); Oskar Skarsaune, “Heresy and the Pastoral Epistles,” *Themelios* 20, no. 1 (1994): 9–14. On eschatology in these letters, see G. K. Beale, “The New Testament and New Creation,” in *Biblical Theology: Retrospect and Prospect*, ed. Scott J. Hafemann (Downers Grove, IL: InterVarsity Press, 2002), esp. 172; Philip H. Towner, *The Goal of Our Instruction: The Structure of Theology and Ethics in the Pastoral Epistles*, JSNTSup 34 (Sheffield, UK: Sheffield Academic Press, 1989), 61–65; and Emerson, *Christ and the New Creation*, 102–4.

[300](#) For a more detailed presentation, see §5, “The Christian Life,” in Köstenberger, *1–2 Timothy and Titus*, 482–513. See also Dogara Ishaya Manomi, *Virtue Ethics in the Letter to Titus: An Interdisciplinary Study*, Kontexte und Normen neutestamentlicher Ethik, Contexts and Norms of New Testament Ethics 12, WUNT 2/560 (Tübingen: Mohr Siebeck, forthcoming); Ruben Zimmermann and Dogara Ishaya Manomi, eds., *Ethics in Titus: Exploring an Individual-Text Approach to the Pastoral Epistles* [working title], WUNT (Tübingen:

Mohr Siebeck, forthcoming). We owe these references to Chuck Bumgardner.

[301](#) Virtue lists: 1 Tim. 4:12; 6:11; 2 Tim. 2:22; 3:10; vice lists: 1 Tim. 1:9–10; 6:3–5; 2 Tim. 3:2–5; Titus 3:3.

[302](#) The following is a concise summary of §7, “The Letters to Timothy and Titus and the Canon,” in Köstenberger, *1–2 Timothy and Titus*, 527–44.

[303](#) See the chart in Köstenberger, *1–2 Timothy and Titus*, 398–99.

[304](#) On discipleship in 1–2 Timothy and Titus, see Andreas J. Köstenberger, “Faithful Stewardship in God’s Household: Discipleship in the Letters to Timothy and Titus,” in Goodrich and Strauss, eds., *Following Jesus Christ*, 193–212.

[305](#) See Köstenberger, *1–2 Timothy and Titus*, 538–42.

[306](#) 1 Tim. 2:15; 5:2–16, esp. v. 14; 2 Tim. 1:5; Titus 2:3–5.

[307](#) 1 Tim. 4:12; 6:11; 2 Tim. 2:22; 3:10; cf. 2 Cor. 6:6–8; Gal. 5:22–23; Eph. 4:32; 5:9; etc.

[308](#) 1 Tim. 1:9–10; 2 Tim. 3:2–5; Titus 3:3; cf. Rom. 1:29–31; 13:13; 1 Cor. 5:10–11; 6:9–10; etc.

[309](#) 2 Tim. 2:5; 4:7; cf. 1 Cor. 9:24–26; Gal. 2:2; 5:7; Phil. 2:16; 3:13–14.

[310](#) See Köstenberger, *1–2 Timothy and Titus*, 536.

[311](#) On Pauline chronology, see Köstenberger, *1–2 Timothy and Titus*, 24–32.

[312](#) Though note that Demas later deserted Paul, cf. 2 Tim. 4:10.

[313](#) On Onesimus as the letter carrier and Philemon as a letter of recommendation, see Peter M. Head, “Onesimus the

Letter Carrier and the Initial Reception of Paul's Letter to Philemon," *JTS* 71 (2020): 628–56.

[314](#) See the discussion in Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 703–5; see also the suggestion by Carson and Moo, *Introduction to the New Testament*, 592, that Onesimus may have fled to Rome and there went to Paul and asked him to mediate. Alternatively, the encounter between Paul and Onesimus may have been providentially arranged by God.

[315](#) On Paul's rhetoric of shame in Philemon, see Lau, *Defending Shame*, 139–47, who argues that in this letter, "Paul shames Philemon into compliance" by way of prospective shaming rhetoric (144).

[316](#) See the brief comments on "mutual love and brotherhood in the body of Christ" in Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 708.

[317](#) See John Byron, "The Epistle to Philemon: Paul's Strategy of Forging the Ties of Kinship," in *Jesus and Paul: Global Perspectives in Honor of James D. G. Dunn for His 70th Birthday*, ed. B. J. Oropeza, C. K. Robertson, and Douglas C. Mohrmann, LNTS 414 (London: T&T Clark, 2009), 207–16.

[318](#) See the discussion of Luke's Gospel above; Luke is mentioned in Philem. 24 as one of Paul's fellow workers; see also Col. 4:14, "Luke the beloved physician"; 2 Tim. 4:11, "Luke alone is with me."

[319](#) See esp. the discussion of the Twelve at 4.7.4 above.

[320](#) Space does not permit a detailed discussion of similarities and differences between slavery in ancient Israel,

slavery in Paul's day, and more recent forms of slavery such as the global slave trade that provided the impetus for the abolitionist movement. On slavery in the early Roman empire, see Craig S. Keener, *Acts: An Exegetical Commentary*, vol. 2: 3:1–14:28 (Grand Rapids, MI: Baker Academic, 2013), 1906–42; more succinctly, see idem, *1 Peter: A Commentary* (Grand Rapids, MI: Baker, 2021), 179–90. Still valuable is the entry on “Slavery” by Muhammad A. Dandamayev and S. Scott Bartchy in *ABD* 6:56–73; see also the discussion of the hermeneutical problem of slavery in Robert W. Yarbrough, “Progressive and Historic: The Hermeneutics of 1 Timothy 2:9–15,” in *Women in the Church: An Analysis and Application of 1 Timothy 2:9–15*, ed. Andreas J. Köstenberger and Thomas R. Schreiner, 2nd ed. (Grand Rapids, MI: Baker, 2005), 139–42; and the brief remarks on “a Christian approach to slavery and other social issues” in Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 709.

[321](#) See Murray J. Harris, *Slave of Christ: A New Testament Metaphor for Total Devotion to Christ*, NSBT 8 (Downers Grove, IL: InterVarsity Press, 2001).

[322](#) In terms of literal travel, Schnabel (*Paul the Missionary*, 122) estimates that Paul traversed approximately 15,000 miles on his missionary travels, of which approximately 8,700 miles would have involved travel by land.

[323](#) See the discussions and literature cited in Köstenberger, “Diversity and Unity,” 149–52.

[324](#) Moo, *Theology of Paul*, ch. 1: “Approaching Paul’s Theology,” addresses issues such as the nature of Paul’s theology and how to best describe it as well as the

contingency (occasional nature) and diversity of Paul's writings. With reference to Kirk, *Jesus Have I Loved, but Paul?*, who contends that a narrative approach to Paul is required to convey his theology to a contemporary audience; Ian W. Scott, *Paul's Way of Knowing: Story, Experience, and the Spirit* (Grand Rapids, MI: Baker, 2009), 108, who claims that "Paul's theological knowledge is *structured* as a grand unified story" (emphasis original); and the work of Richard Hays and N. T. Wright, Moo, while appreciative of the role of narrative in Pauline theology, registers four pertinent reservations: (1) "the danger of imposing an underlying narrative on a text"; (2) "the difficulty of determining the particular form of a narrative that Paul might be using"; (3) the recognition that "Paul uses narrative in various ways"; and (4) the fact that "Paul simply does not (usually) use narrative as a form, or genre, to communicate his theology" (Moo, *Theology of Paul*, 11–13). Similarly, Marshall observes, "Paul, however, does not so much tell a story in his letters as rather comment on the story and its implications for his readers" (423).

325 On justification by faith, see Stuhlmacher, *Biblical Theology*, 785–86, following Werner Georg Kümmel, "Das Problem der 'Mitte des Neuen Testaments,'" in *Heilsgeschehen und Geschichte*, 2 vols., Marburger Theologische Studien 16 (Marburg: N. G. Elwert, 1968), 2:73, who in turn refers to Wilfried Joest, "Die Frage des Kanons in der heutigen evangelischen Theologie," in *Was heißt Auslegung der Heiligen Schrift?*, by Wilfried Joest, Franz Mußner, Leo Scheffczyk, Anton Vögtle, and Ulrich Wilckens (Regensburg, Germany: Friedrich Pustet, 1966), 198. On union



with Christ, see 3.3 in Moo, *Theology of Paul*, 35–39, with reference to Campbell, *Paul and Union with Christ*, 437–41, et al.; Moo also refers favorably to the gospel and reconciliation (37) and notes that the “Christ-event, with all its ramifications, is the center and hermeneutical linchpin of salvation history” (*Theology of Paul*, 31). On God’s glory in Christ, see Schreiner, *Paul, Apostle of God’s Glory in Christ*. For an approach that focuses primarily on new covenant (ch. 10), new creation (ch. 13), and ethics (ch. 14), see Ben Witherington, *Biblical Theology: The Convergence of Canon* (Cambridge: Cambridge University Press, 2019). Finally, Frank S. Thielman, *Theology of the New Testament: A Canonical and Synthetic Approach* (Grand Rapids, MI: Zondervan, 2005), 232, who proposes “God’s graciousness toward his weak and sinful creatures” (cf. 478–49; see also his discussion of the coherence and center of Pauline theology at 219–33 and of common emphases and central convictions of Paul’s writings at 438–79).

[326](#) On the historical question of developments in Paul and the quest for a possible “center,” see Köstenberger, “Diversity and Unity,” 151–52; F. F. Bruce, “‘All Things to All Men’: Diversity in Unity and Other Pauline Tensions,” in *Unity and Diversity in New Testament Theology*, ed. Robert A. Guelich (Grand Rapids, MI: Eerdmans, 1978), 82–99; Klein, Blomberg, and Hubbard, *Introduction to Biblical Interpretation*, 555–58; and Richard N. Longenecker, “On the Concept of Development in Pauline Thought,” in *Perspectives on Evangelical Theology*, ed. Kenneth S. Kantzer and Stanley N. Gundry (Grand Rapids, MI: Zondervan, 1979), 195–207. C. H. Dodd, “The Mind of Paul: Change and Development,” *BJRL* 18

(1934): 69–110, argued that Paul moved past the dualism between “the present age” and “the age to come” toward a “universalism” that involved the reassessment of the natural order.

[327](#) Though, of course, the ordering of the letters is not chronological (when written); rather, stichometry (letter length) played a key role; see 6.1.3 above. That said, the canonical arrangement is roughly congruent with the historical progression of Paul’s mission, moving from earlier letters to letters written during Paul’s first Roman imprisonment (sans 1–2 Thessalonians) to his last letters (plus Philemon).

[328](#) Colossians is included under #2 but Philemon under #3, in keeping with the canonical recognition that Colossians is written to a church while Philemon is addressed to an individual. That said, it is difficult to find a consistent topical or stage-of-mission categorization that fits canonical clusters well. The present three categories seem to fit for certain of the letters in each category, even most, but perhaps not all. For a treatment along similar lines as the ones proposed here, see Marshall, *New Testament Theology*, 420–70, who, taking 1 Cor. 15:2–8 as a starting point, discusses God, the gospel, and communities of believers (God’s people), while setting off “the later letters” (i.e., 1–2 Timothy and Titus) as potentially non-Pauline (though concluding, “I cannot see that Paul would have had any real difficulties with these ways of teaching the congregations”; 468).

[329](#) On union with Christ, see Campbell, *Paul and Union with Christ*; Macaskill, *Living in Union with Christ*; and Thate, Vanhoozer, and Campbell, “*In Christ*” in *Paul*. On life in

the Spirit, see esp. Allison and Köstenberger, *Holy Spirit*; Köstenberger and Köstenberger, *Life in the Spirit*. See also the discussion at 10.4.4.1 above.

[330](#) In addition, Paul uses metaphors such as God's field or building (1 Cor. 3:9), God's temple (Eph. 2:21–22), or God's family (Eph. 2:19; 3:14–15; cf. 1 Tim. 5:1–2).

[331](#) On Paul's eschatology, see Campbell, *Paul and the Hope of Glory*.

[332](#) The pioneering work in this area is Victor Paul Furnish, *Theology and Ethics in Paul* (Nashville: Abingdon, 1968), who contended that the underlying logic of Paul's ethic was eschatological (114). Similarly, Rudolf Schnackenburg, *The Moral Teaching of the New Testament*, trans. J. Holland-Smith and W. J. O'Hara (London: Burns & Oates, 1962), 388. See also Brian S. Rosner, *Understanding Paul's Ethics: Twentieth-Century Approaches* (Grand Rapids, MI: Eerdmans, 1995).

[333](#) Hays, *Moral Vision*, 17. See also idem, "The Role of Scripture in Paul's Ethics," in *The Conversion of the Imagination: Paul as Interpreter of Israel's Scripture* (Grand Rapids, MI: Eerdmans, 2005), 143–62.

[334](#) Hays, *Moral Vision*, 17.

[335](#) Hays, *Moral Vision*, 18.

[336](#) Hays, *Moral Vision*, 19. In his treatment, Hays explores three "recurrent, interlocking theological motifs" that constitute the framework for Paul's ethics: "eschatology, the cross, and the new community in Christ" (19). Note that Hays builds his discussion of Paul's ethics primarily on the seven (largely) undisputed letters, i.e., Romans, 1–2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon, while he

considers Ephesians and 1–2 Timothy/Titus to be pseudepigraphical (60–61).

[337](#) For a broad schema underlying Paul's ethics, see Schnabel, "How Paul Developed His Ethics," 193–222, who proposes the following criteria: (1) the Spirit of God; (2) love; (3) the existing orders (by which he means contemporary social orders and conventions); (4) reason; (5) conscience; and (6) mission. In particular, Schnabel provides exegetical analyses of Gal. 5:13–6:10; Rom. 12–13; 1 Thess. 4:9–12; 1 Cor. 1–4; 6:1–11; 8–10; and Philippians 1–2.

[338](#) See esp. Rom. 1:26–27. On homosexuality, see Köstenberger with Jones, *God, Marriage, and Family*, ch. 10; Hays, *Moral Vision*, ch. 16.

[339](#) On Paul's relational anthropology, see esp. Samuel D. Ferguson, *The Spirit and Relational Anthropology in Paul*, WUNT 2/520 (Tübingen: Mohr Siebeck, 2020), who shows that human identity, agency, and volition are impacted by a variety of relations, including those with God (the Creator), Christ, the world, cosmic forces, and others. In the new life of believers, Spirit-actualized relations include spiritual sonship and interdependence with other believers, involving the exercise of spiritual gifts for mutual edification (see esp. Rom. 8 and 1 Cor. 12).

[340](#) Cf. Hays, *Moral Vision*, 21, 25–26.

[341](#) The phrase "men who have sex with men" renders two words in the original Greek that denote the active and passive partners in homosexual acts, respectively, namely ἀρσενικοῦται and μαλακοί.

[342](#) On the sexual ethic espoused by Paul in 1 Corinthians 7, see Hays, *Moral Vision*, 47–52.

[343](#) See also the discussion of Paul's eschatological framework and the reference to a "new creation" in 2 Cor. 5:17 by Hays, *Moral Vision*, 19–20, 23–25.

[344](#) See Hays, *Moral Vision*, 33, who observes that underlying much of Paul's ethical teaching is his concern for the unity of the Christian community, conceived of in terms of the body of Christ (see his entire discussion on this topic at 32–36).

[345](#) See the discussion of the "cosmic ecclesiology" in Ephesians in Hays, *Moral Vision*, 62–64 (though note that he attributes the work to a second-generation Christian, not the apostle Paul).

[346](#) See Hays, *Moral Vision*, 64–65.

[347](#) See the discussion in Hays, *Moral Vision*, 28–31, who rightly emphasizes the foundational nature of the cross for Paul's ethical instruction.

[348](#) On the eschatological framework for Paul's ethical teaching in 1 Thessalonians, see Hays, *Moral Vision*, 21–23.

[349](#) We cannot agree with Hays, *Moral Vision*, 71, who attributes 1–2 Timothy and Titus to a second-generation Christian rather than the apostle Paul, and Hays also claims that "there is scant ethical argumentation of any kind in 1 Timothy." Rather, the individual focus of these letters explains the more personal nature of Paul's instructions here in comparison with the communal focus of letters addressed to churches.

[350](#) Cf. Schnabel, “How Paul Developed His Ethics,” 218–19, who adds contemporary ethics, reason, and conscience. On love being at the heart of Paul’s ethic, see Campbell, *Pauline Dogmatics*; J. Paul Sampley, *Walking in Love* (Minneapolis: Fortress, 2017); and Wolfgang Schrage, *The Ethics of the New Testament*, trans. David E. Green (Philadelphia: Fortress, 1988), 211–17, who contends that “self-sacrificing love for others is not only the heart and core but also the fundamental criterion of Pauline ethics. There is no doubt that love takes precedence over all other commandments” (212–13).

# The General Epistles

## **11.1 The Place of the General Epistles in the New Testament Canon**

Although the non-Pauline letters—conventionally called General or Catholic Epistles—are often neglected, they make an important contribution to the New

Testament canon.<sup>1</sup> Hebrews is typically viewed as part of the Pauline corpus, even though Paul most likely did not write it.<sup>2</sup> For this reason, Hebrews follows the thirteen Pauline letters in the majority of manuscripts and in the customary order in our English Bibles. In this way, Hebrews fulfills a bridge function, closing the Pauline corpus and heading up the General Epistles. Hebrews, in turn, is followed by seven letters written by James (one letter), Peter (two letters), John (three letters), and Jude (one letter). Notably, while Jude is mentioned in neither Acts nor Paul's letters (which suggests that Jude was likely not a leader on par with the other three writers), the order James–Peter–John mirrors the order in which they are referred to in Paul's letter to the



Galatians, where these three figures are called “the pillars” (Gal. 2:9). The Johannine writings comprise the Gospel, three letters, and the Apocalypse, binding the entire canon together.

Some ancient manuscripts, however, reverse the order of the Pauline and non-Pauline letters and include James, 1–2 Peter, 1–3 John, and Jude (the General Epistles minus Hebrews) immediately after Acts.<sup>3</sup> This order connects the non-Pauline epistles (*sans* Hebrews) more closely with the Acts narrative, which features each of these figures. James, the leader of the Jerusalem church, presided over the Jerusalem Council (Acts 15); Peter, the spokesman of the twelve during Jesus’s earthly ministry, was given “the keys of the kingdom” by Jesus (Matt.

16:19), preached the sermon at Pentecost, and facilitated the inclusion of Jews, Samaritans, and Gentiles into the church (Acts 2:14–41; 8:14–25; 10:1–11:18); John, the fourth Evangelist, is paired with Peter in the early stages of Acts, continuing their close association in the Gospels (Acts 3–4; 8:14–25; cf., e.g., John 13:23–25; 18:15–16; 20:2–10; 21:7, 15–23); and Jude (also called “Judas”), like James, was Jesus’s half-brother and thus belonged to the family of Jesus (Matt. 13:55; Mark 6:3). His family connection made Jude, too, a suitable contributor to the New Testament.<sup>4</sup>

## **11.2 Hebrews**

Along with Romans, the book of Hebrews provides one of the towering contributions

to New Testament (and biblical) theology.<sup>5</sup> In English Bibles, Hebrews marks the transition between the Pauline and General Epistles.<sup>6</sup> While traditionally grouped with Paul's letters in both Greek and Latin orders, Hebrews was most likely not written by Paul but rather by one of his associates.<sup>7</sup> Similar to Luke's Gospel, though without reference to a literary patron, the book opens with an elegant preface. It closes like a letter. The body of the book reads like a series of messages with a sustained theme—the superiority of Christ over various mediators in the Old Testament, and thus the superiority of the new covenant over the old. The author himself identifies the book as a “word of exhortation” (*logos paraklēseōs*; Heb. 13:22), which in its

only other New Testament occurrence refers to a sermon (Acts 13:15). In addition, verbs of speaking and hearing—rather than reading and writing—predominate throughout the book (e.g., Heb. 11:32: “And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, . . .”).<sup>8</sup> Thus, it is possible, if not likely, that the book originated as a series of oral messages that were subsequently compiled and published in the form of a letter.<sup>9</sup> Most likely, Hebrews was written prior to the destruction of the Jerusalem temple to a group of house churches in Rome (cf. 13:24: “Those who come from Italy send you greetings”).<sup>10</sup>

### ***11.2.1 The Themes of Hebrews***

From the beginning of Hebrews, Jesus, as the Son of God, is presented both as God's definitive revelation, in contrast to the partial and varied revelations mediated in Old Testament times through a series of prophets (1:1–2), and as the one who offered the final sacrifice, bringing the entire Old Testament sacrificial system with all its animal sacrifices to an end.<sup>11</sup> The book's Christology is exalted;<sup>12</sup> Jesus is said to be “the heir of all things,” the agent of creation, the radiance of God's glory and “exact imprint of his nature,” and the one who sustains the world by his powerful word (1:2–3).<sup>13</sup> “After making purification for sins” as the great high priest, Jesus “sat down at the right hand of the Majesty on high” (1:3).<sup>14</sup> Thus, Jesus is superior even to angels, who mediated

the giving of the law.<sup>15</sup> Therefore people have no excuse for neglecting “such a great salvation” (2:1–4, esp. v. 3).<sup>16</sup>

In addition, Jesus is greater than Moses and Joshua (3:1–4:13; cf. Ps. 95:7–11) and the entire Levitical priesthood with its elaborate system of animal sacrifices, serving as a great, eternal high priest in the order of Melchizedek—the enigmatic king and priest with no recorded genealogy, to whom even Abraham the patriarch offered a tithe (Heb. 4:14–7:28).<sup>17</sup> As such, Jesus inaugurated a new and better covenant that rendered the old one obsolete (chs. 8–10; cf. Jer. 31:31–34).<sup>18</sup> As a result, believers, surrounded by a great “cloud of witnesses” (Heb. 12:1; i.e., Old Testament believers, ch. 11), must put their faith in Jesus, “the

founder and perfecter of our faith” (12:2). Rather than forsaking the assembly (10:24–25), they must endure suffering (12:4–17) and “go to him outside the camp and bear the reproach he endured” (13:13) in order to inherit “a kingdom that cannot be shaken” (12:28).

The entire book of Hebrews is founded on the underlying conviction that God communicates with his people through his word (e.g., 1:1; 3:7; 13:7). God’s word is not a relic of the past; it still speaks to his people “today.” This unbounded confidence in the abiding relevance of the Hebrew Scriptures undergirds the author’s entire letter and breathes life into his argument. As Andrew Trotter contends, “Probably no book of Scripture gives a clearer and more forceful proof that the

NT authors regarded the OT as the very Word of God.”<sup>19</sup> The author’s hermeneutic is epitomized by the following statement: “The word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart. And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account” (4:12–13). Another powerful example of the author’s hermeneutic is his use of Psalm 95. “Therefore,” he writes, “as the Holy Spirit says, ‘Today, if you hear his voice, do not harden your hearts’” (Heb. 3:7–8).<sup>20</sup> What is more, the author’s Christology provided the overall framework for his use of Scripture, as he



seeks to show typological fulfillment of Old Testament promises and institutions in Jesus (cf. 1:2).<sup>[21](#)</sup>

A rather complex biblical-theological theme expounded upon in chapters 3–4 is that of “rest.” The scriptural trajectory unfolds along six stages: (1) God’s rest at creation (Gen. 2:2–3); (2) the Sabbath command (Ex. 20:8–11; Deut. 5:12–14; cf. Heb. 4:4); (3) entrance into the promised land under Joshua (Josh. 21:43–45; 23:1; ch. 24; cf. Heb. 11:22); (4) rest in the psalmist’s day (not enjoyed by Israel in Joshua’s day; Ps. 95:7–11); (5) salvation rest from sin through faith in Jesus’s finished work of atonement (this “rest” is spiritual in nature and not as overtly tied to physical territory); and (6) final rest enjoyed by all believers at the

consummation in the eternal state.<sup>22</sup> The theme of “rest,” therefore, involves both a redemptive-historical and a prophetic dimension. According to the author, “the promise of entering his rest still stands” (Heb. 4:1), even though “it remains for some to enter” it (4:6): “Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience” (4:11).

### ***11.2.2 The Ethics of Hebrews***

The ethics of Hebrews is grounded in the necessity of faith in Jesus, the mediator of a new and better covenant (see esp. chs. 8–10).<sup>23</sup> Remarkably, a series of Old Testament believers such as Abraham and Moses are held up as examples of faith for New Testament believers (ch. 11).<sup>24</sup>

Similar to its function in the book of Romans, Habakkuk 2:3–4 (cited at Heb. 10:37–38) serves as the basis for the author’s exhortation. In the original context, God assured the prophet that he would come without delay; that “the righteous will live by faith”; and that God takes no pleasure in those who “shrink back.” In keeping with this base passage, the author of Hebrews exhorts his readers—some of whom may have been tempted to retreat to the safer confines of Judaism, hence the “warning passages”—to hold fast to their confession and not to shrink back from suffering persecution for their faith or from associating and assembling with the believing community (10:23–25).

The climactic exhortation toward which the entire letter is building is this:

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, *looking to Jesus, the founder and perfecter of our faith*, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. In your struggle against sin you have not yet resisted to the point of shedding your blood. (12:1–4)

Later, the author adds, “Therefore let us go to him outside the camp and bear the reproach [*oneidismos*] he endured. For here we have no lasting city, but we seek the city that is to come” (13:13–14; cf. 10:33; 11:26).<sup>25</sup> Thus, the ethic of Hebrews revolves around holding fast to one’s allegiance to Jesus even when this involves suffering.<sup>26</sup>

### ***11.2.3 Hebrews in the Storyline of Scripture***

Hebrews sustains an abundance of connections with antecedent Old Testament material, in particular with the Psalms and Jeremiah’s prophecy of a new covenant.<sup>27</sup> From the opening verse, the author establishes a connection with God’s antecedent revelation through a

series of Old Testament prophets (1:1). Jesus, the “Son,” is presented as the culmination of God’s revelation, capping off all previous divine revelation. Not only is the *revelation* mediated through Jesus far superior to previous divine self-disclosures; the *redemption* provided by him is likewise far superior in that when his high-priestly work was completed, Jesus *sat down* at the right hand of God (1:3), in contrast to the Levitical priests who performed their duties while standing. In all this, the author of Hebrews brandishes Jesus’s superior credentials as mediator between God and humanity, which exceed those of Moses,<sup>[28](#)</sup> Aaron, Joshua,<sup>[29](#)</sup> and even angels.

In chapters 3 and 4, the author draws attention to the fact that in Psalm 95 the

psalmist exhorts his audience, “Today, if you hear his voice, do not harden your hearts” (Ps. 95:7–11; cf. Num. 13–14). Thus, he concludes that God’s people, despite entering the promised land, never truly entered the permanent rest God promised, and calls on his readers to do so by putting their faith in Jesus. The body of the book (Heb. 4:14–10:25) is then taken up with a sustained demonstration of the superiority of Jesus’s priesthood over the Levitical one and thus of the superiority of the new covenant he inaugurated over the old (cf. Ex. 25–30; 35–40).<sup>30</sup> The apparent difficulty is that, in order to atone for sins, Jesus must hold a priestly office, which would imply that he must descend from the tribe of Levi. However, Jesus descended from Judah;

what is more, if he were to descend from Levi, he could not fulfill the promises to David that he would have a royal descendant on the throne (2 Sam. 7:12–13).

In order to resolve this riddle, the author adduces a rather obscure priestly figure, Melchizedek, who is mentioned in Scripture only in Genesis 14:18–20 and Psalm 110:4.<sup>[31](#)</sup> While the author notes the lack of genealogy in the former passage, he observes that this Melchizedek was said in the latter passage to represent an eternal priesthood. In light of the overtones of Psalm 110, the author rightly infers that this Melchizedekian priesthood is superior to the Levitical one, and that Jesus is a representative of the former rather than the latter. Thus,



Melchizedekian priesthood helps to resolve the riddle. So pronounced is the author's reliance on Psalm 110 to make his point that it may appear that much of the book is centered around an exposition of this psalm (cf. Heb. 1:3, 13; 5:6; 7:17, 21).<sup>32</sup> Yet while Psalm 110 is doubtless central to the author's argument, his use of this psalm is part of a larger pattern of the author's extensive use of psalms, including Psalms 2, 8, and 95.<sup>33</sup> This underscores the messianic and prophetic significance of many of the psalms (see esp. Heb. 1:4–14).

Finally, the author parades before his readers a long line of Old Testament figures who typify unshakable faith in the promises of God (ch. 11; cf. Hab. 2:3–4).<sup>34</sup> He urges his readers to fix their eyes

on Jesus and to endure God's discipline (Heb. 12:1–17, citing Prov. 3:11–12 and adducing the negative example of Esau; cf. Gen. 25:31–34; 27:30–40).<sup>35</sup> In a gripping crescendo, readers are told,

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel. (Heb. 12:22–24; cf. Matt. 23:35; Luke 11:51)<sup>36</sup>

Thus, they must be prepared to bear the reproach Jesus endured and to continue their quest for the celestial city in a “committed pilgrimage” (13:13–14).<sup>[37](#)</sup>

## **11.3 James**

The book of James was likely the first New Testament book (and letter) written.<sup>[38](#)</sup> While it follows the Pauline letter corpus (including Hebrews) in the majority Latin order (reflected in all major English translations), it immediately follows Acts in all Greek manuscript witnesses. This stresses the close connection between the Acts account—and here particularly that of the Jerusalem Council, over which James presided as the head of the Jerusalem church (Acts 15)—and James’s letter. Most likely,

however, James's epistle was written several years before the Jerusalem Council.<sup>[39](#)</sup> The letter has been neglected in much of biblical theology since the Reformation.<sup>[40](#)</sup>

James was one of the half-brothers of Jesus mentioned in the Gospels (along with Jude, who also wrote a New Testament letter; Matt. 13:55).<sup>[41](#)</sup> While not a believer during Jesus's earthly ministry, James was likely converted soon thereafter and rose to leadership in the Jerusalem church (cf. Acts 1:14; 12:17; 15:13; 1 Cor. 15:7; Gal. 1:19; 2:9, 12). In keeping with this, James's letter reflects an early (Jewish) form of Christianity, which may explain, at least in part, why there is no reference to the Holy Spirit, Jesus Christ is mentioned explicitly only

twice (James 1:1; 2:1), and there is no mention of the substitutionary atonement.<sup>[42](#)</sup> Instead, James largely espouses a wisdom ethic harking back to books such as Job or Proverbs. In addition, he repeatedly echoes Jesus's teaching in the Sermon on the Mount, which, for its part, is reminiscent of Old Testament wisdom.<sup>[43](#)</sup>

While James's epistle starts out like a letter, it does not end like one—there are no closing greetings, travel plans, doxology, or other typical letter closing features—and it breaks off rather abruptly.<sup>[44](#)</sup> Structurally, the letter strings together a series of—at times rather stern—exhortations (parenetic material), at times introduced by the characteristic phrase “Come now” (cf. 4:13; 5:1).<sup>[45](#)</sup> The letter met opposition by those—like

Martin Luther—who were critical of James’s teaching on justification by works when compared with Paul’s teaching on justification by faith (2:14–26; cf. Rom. 3:21–26; 5:1). However, most likely writing prior to Paul,<sup>46</sup> James in his teaching on justification is not truly at odds with Paul; he merely stresses the importance of following through on one’s faith commitment with tangible proof in the form of good works.

### ***11.3.1 The Themes of James***

Martin Dibelius asserted that James’s letter is “structureless” and “has no ‘theology.’”<sup>47</sup> Against this rather minimalistic—if not dismissive—view, James does string together a series of exhortations (*paraenesis*) and builds his

ethical teaching on the Jewish (and Christian) faith in the one true God. At the same time, it is true that James is primarily concerned, not about meditative contemplation, but about resolute action. Throughout his letter, he urges his readers to put their faith into practice.<sup>48</sup> This echoes Old Testament concerns (e.g., Deut. 6:4–9) as well as the teaching of Jesus, especially in the Sermon on the Mount (e.g., Matt. 7:21–27).<sup>49</sup> While Jesus contrasts a wise and a foolish builder, James uses the imagery of a man who looks at himself in the mirror and then immediately forgets what he looks like, contrasting an effectual doer with a forgetful hearer (James 1:22–25; cf. Jesus's parable of the sower: Matt. 13:1–9; Mark 4:1–9; Luke 8:4–8). Such tangible

expressions of one's Christian faith include caring for orphans and widows (James 1:27), clothing the poor and feeding the hungry (2:14–17), and advocating justice and impartiality (2:2–7; 5:1–6).

The climactic expression of James's concern for vibrant, genuine Christianity is found in his discussion of the relationship between faith and works (2:14–26). Some are rather perturbed that James appears to contradict Paul, but most likely, when James wrote his letter, none of Paul's letters had yet been written.<sup>[50](#)</sup> Therefore, such discussions run the risk of anachronism. When we start with James rather than Paul, we can appreciate his underlying concern in its own right. Characteristically, James starts out this



section with a twin rhetorical question: “What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him?” (v. 14; cf. 4:1; 5:13, 14). “If” indicates a hypothetical scenario, while “says” puts the focus on a person’s *profession* apart from subsequent *action*. The clear insinuation is that such a profession is hollow and lacks credibility (cf. Matt. 7:21–23).

At the root, James writes out of a practical rather than doctrinal concern (this is not to say that doctrine is impractical, of course). He is writing as a pastor or even a prophet.<sup>[51](#)</sup> After giving an example illustrating lack of action in keeping with one’s outward profession, James declares, “So also faith by itself, if it does not have works, is dead” (James

2:17). Thus, the answer to his own opening question, “What good is it?,” turns out to be “No good at all!” Likewise, the implied answer to the second question, “Can that faith save him?” is “Certainly not!”<sup>52</sup> The whole issue, therefore, revolves around the question of what constitutes a credible, genuine confession of faith. Conversely, when one witnesses a person who provides no tangible proof of their Christian faith, one may legitimately question whether their faith is real. According to James, such “faith” is in fact nonexistent; it is “dead.”<sup>53</sup>

In the following back-and-forth, James, among other things, adduces two Old Testament examples, Abraham and Rahab, both of whom, he contends, were “justified by works” (James 2:21, 25).

Abraham laid his son Isaac on the altar and thus displayed “active” faith, faith that was “completed by his works” (v. 22; cf. Gen. 22:2, 9). Rahab received the spies and sent them off by another way (James 2:25; Josh. 2:1, 4, 15; 6:17; see also Heb. 11:31). James’s conclusion is this: “For as the body apart from the spirit is dead, so also faith apart from works is dead” (James 2:26). In other words, faith and works are inextricably linked; it is impossible to have one without the other.

James’s above-highlighted concern for an active faith is set in the context of his regard for the observance of the whole law (Torah).<sup>54</sup> Thus, he writes, “But the one who looks into *the perfect law, the law of liberty*, and perseveres, being no hearer who forgets but a doer who acts, he

will be blessed in his doing” (1:25). Similarly, at the outset of the above-discussed passage about faith versus works, James writes,

If you really fulfill *the royal law* according to the Scripture, “You shall love your neighbor as yourself” [Lev. 19:18], you are doing well. But if you show partiality, you are committing sin and are convicted by the law as transgressors. *For whoever keeps the whole law but fails in one point has become guilty of all of it.* For he who said, “Do not commit adultery,” also said, “Do not murder.” If you do not commit adultery but do murder, you have become a transgressor of the law. So

speak and so act as those who are to  
 be judged under *the law of liberty*.  
 (James 2:8–12)<sup>[55](#)</sup>

Thus, James espouses an ethic of love  
 similar to Jesus and Paul (cf., e.g., Matt.  
 22:34–40; Rom. 13:8–10).<sup>[56](#)</sup>

In addition, James is deeply grounded  
 in Old Testament *wisdom*.<sup>[57](#)</sup> He starts out  
 by exhorting his readers to “count it all  
 joy” when they encounter various trials,  
 since such trials produce endurance (1:3–  
 4; cf. v. 12; cf. 5:10–11, where James  
 cites the example of the prophets and Job  
 in suffering). He goes on to encourage his  
 readers to ask for wisdom (by  
 implication, when facing such trials) in  
 faith (1:5–7). Later, James exhorts  
 teachers to control their speech, again in a

wisdom context and with language reminiscent of both Old Testament wisdom and Jesus's teaching.<sup>58</sup> This specific instruction is followed by a general exposition on the contrast between godly and worldly wisdom, "wisdom from above" over against "wisdom from below" (3:13–18; cf. 1:17).<sup>59</sup> In the same vein, James warns against arrogant, presumptuous planning (4:13–17).

Finally, not only is James fervent about keeping the law and pursuing wisdom, but he also displays social concern akin to the *prophets*. In general, he cites the Old Testament prophets as examples in suffering and patience (5:10), including Job (5:11), and holds up Elijah as a model for persistent, effectual prayer (5:16–18; cf. 1 Kings 18:42–45).<sup>60</sup> He also displays

the kind of social concern that was characteristic of Old Testament prophets. Thus, he lambastes his readers for giving preferential treatment to the rich in the congregation, saying, “But you have dishonored the poor man. Are not the rich the ones who oppress you, and the ones who drag you into court?” (James 2:6).[61](#) This reveals a dangerous blind spot in the congregations he addresses. Similarly, he upbraids the rich toward the end of the letter:

Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, are crying out against you, and the cries of the harvesters have reached the ears of the Lord of hosts. You have lived on

the earth in luxury and in self-indulgence. You have fattened your hearts in a day of slaughter. You have condemned and murdered the righteous person. (5:4–6)

Notably, James sets such exhortations in an end-time context, repeatedly mentioning the coming of “the kingdom” (2:5); “the coming of the Lord,” which is “at hand” (5:7, 8); or the final judgment (5:9: “the Judge is standing at the door”).[62](#)

In his concern for the law, wisdom, and the prophets, James is thoroughly steeped in the Jewish Scriptures. At the same time, he is unmistakably Christian.[63](#) At the very outset, he identifies himself as “a servant of God and of the Lord Jesus Christ”



(1:1). Later, he calls on his readers to “hold the faith in our Lord Jesus Christ, the Lord of glory” (2:1).<sup>64</sup> In addition, as just mentioned, he affirms the expectation of the “coming of the Lord” (i.e., Jesus’s return in glory, 5:7, 8; cf. 2:1); believers’ inheritance of the “kingdom” (2:5); and the final judgment (3:1; 5:9; cf. 2:13; 5:19–20).<sup>65</sup> All in all, James therefore emerges as a representative of an early form of Jewish Christianity that is thoroughly grounded in an Old Testament ethos and ethic while fully embracing the lordship of Christ. In addition, James frequently echoes Jesus’s teaching, affirming it as a vital, authoritative source of insight and direction for his readers.<sup>66</sup> In fact, “There is not one section of the Sermon on the Mount that James does not

reflect, and there is not one section of James that does not reflect the teachings of Jesus.”[67](#)

### ***11.3.2 The Ethics of James***

Since James is vitally concerned about ethics, we have already covered this topic in the previous section on themes in James’s letter.[68](#) The Christian faith he espouses is an active faith that exemplifies righteousness in one’s dealings with others and exhibits social concern, especially with regard to the poor and their exploitation by the rich.[69](#) As such, James’s ethic is firmly grounded in the ethics of the Old Testament, such as when calling God’s people to care for orphans and widows in a display of “pure and undefiled . . . religion” (1:27).[70](#)

In keeping with James 1:27, an emerging scholarly consensus describes James's ethic as being centrally concerned with moral perfection and purity.<sup>71</sup> As Darian Lockett maintains, "The text's worldview and primary theme (perfection) cannot be understood without reference to purity language."<sup>72</sup> Correspondingly, James "focuses on God's singularity and God's immutability."<sup>73</sup> Importantly, James's ethic does not merely have individual connotations but involves the entire believing community, especially with regard to issues related to wealth and poverty.

While we do not know where the congregations were to whom James addressed his letter, it appears that they

included quite a few rich people among their members.<sup>74</sup> Thus, James warns against giving the wealthy preferential treatment, which violated the equal regard for rich and poor in the eyes of God and turned a blind eye toward the many injustices perpetrated by the rich on the poor.<sup>75</sup> Those who refuse to humble themselves will be humbled by God.<sup>76</sup> On the whole, James's ethic is deeply rooted in the teaching of the law, wisdom, and prophets.<sup>77</sup>

### ***11.3.3 James in the Storyline of Scripture***

The primary canonical point of reference for James's letter is the account of the Jerusalem Council at which James presided (Acts 15). This connects James

with the transition from Jewish to Gentile Christianity in the history of the early Christian mission. James's many echoes of Jesus's teaching, especially in the Sermon on the Mount, establish a vital connection between James and the Gospels, especially with regard to James's ethical instruction.<sup>78</sup> James's strong social concern, in addition to Old Testament prophetic literature, also connects him particularly with Luke, who shares this concern. Like James, Luke features Jesus's mission to the poor and hungry (see, e.g., Luke 4:18; 6:20–21) and exhibits a special concern for widows (see, e.g., the account of Jesus's raising of the only son of the widow at Nain from the dead, which is found only in Luke [7:11–17]).

The various connections between the storyline of Scripture in the Old Testament and James's letter have for the most part already been touched upon above. James refers by name to specific well-known Old Testament figures such as Abraham, Rahab, Job, and Elijah, featuring each of them as moral examples as part of his ethical teaching: Abraham and Rahab (in the law) for their exemplary faith; Job (wisdom) and the prophets for their exemplary patience in suffering; and Elijah (a prophet) for his persistent, effectual practice of prevailing prayer.<sup>[79](#)</sup> In this regard, James sustains notable parallels with the “faith chapter” in Hebrews (ch. 11) which precedes James in the Latin and English order of the Christian canon (but never in any Greek

manuscripts). In such a canonical reading, James serves as an exposition of the ethical implications of the faith of these selected Old Testament characters.

Last but not least, James, like Paul, discusses the relationship between faith and works, yet from a rather different vantage point. Remarkably, both authors cite the same text, Genesis 15:6 (“Abraham believed God, and it was counted to him as righteousness”; cf. James 2:23), yet use it differently. James points out that, in context, Abraham was “justified by works when he offered up his son Isaac on the altar” (James 2:21). Thus, Abraham proved that his faith was genuine by active obedience at the famous “binding of Isaac” (the *Aqedah*). Paul, for his part, takes the passage at face value,

contending that Abraham was justified by faith, not works (Rom. 4:2–5). Similarly to the writer of Hebrews, Paul notes that it was Abraham's faith that sustained him when tested (Rom. 4:16–25; cf. Heb. 11:17–19). In Galatians, Paul uses the same passage to argue that both Jews and Gentiles are justified by faith apart from works (Gal. 3:6–9, 25–29).

Space does not permit a full discussion of this thorny issue.<sup>[80](#)</sup> We have already attempted a brief exposition at 11.3.1 above. Suffice it to say that both James and Paul attest to the significance of Genesis 15:6 in articulating the gospel message in conjunction with the way in which Abraham was justified by faith prior to the giving of the law. This is important, as it shows that throughout



salvation history, God always justified people by faith. God's covenant promises extend to all who are descendants of Abraham regardless of ethnicity, and these promises are appropriated by faith that is given tangible expression by active obedience. As in the Abraham narrative (cf. Gen. 15:6 with 22:1–2), faith and works cannot and should not be separated; they are like two sides of the same coin. Thus, both Testaments attest with one voice to the unified biblical gospel message.

## **11.4 1 Peter**

While Peter did not match Paul's prolific publication record and lacked some of his formal academic credentials, he was still a larger-than-life figure in the early

church.<sup>[81](#)</sup> In fact, Peter's primary contribution lay elsewhere. During Jesus's earthly ministry, he was the undisputed leader and spokesman of the twelve (e.g., John 6:67–69). Jesus said he would give Peter “the keys of the kingdom of heaven” and would build his messianic community (*ekklēsia*) on him upon his confession that Jesus is “the Christ, the Son of the living God” (Matt. 16:16–19). The night before the crucifixion, Jesus charged Peter to strengthen his brothers after repenting of what would be his threefold denial (Luke 22:31–32). At Pentecost, Peter marked this exceptional salvation-historical moment with a stirring message, declaring that Jesus had now been exalted to the right hand of God the Father and had poured out his Spirit upon male and

female, young and old, slave and free (Acts 2, esp. vv. 17–18; cf. Joel 2:28–29). Later, Paul called Peter one of the “pillars” of the church (Gal. 2:9); in turn, Peter speaks of “our beloved brother Paul,” in whose letters “are some things . . . that are hard to understand” (2 Pet. 3:15–16).

Peter’s first letter bears powerful testimony to his towering stature in the early church, being tethered to two significant events in Peter’s life and ministry in particular: the hard-fought inclusion of the Gentiles within the ranks of the church (cf. Acts 10–11; 15) and his own impending suffering and martyrdom (cf. John 21:19; 2 Pet. 1:13–15). Writing from Rome (identified by the code name “Babylon” in 1 Pet. 5:13; cf. Rev. 17:5;

18:2) during the reign of Emperor Nero (AD 54–68),<sup>[82](#)</sup> Peter sees major storm clouds on the horizon and seeks to alert his readers, who are scattered over various Roman provinces (1 Pet. 1:1; see map 11.1), that a “fiery trial” lies ahead (1 Pet. 4:12; cf. 1:7).<sup>[83](#)</sup> Silvanus (also called Silas), who was associated in ministry not only with Peter but also with the apostle Paul (cf. Acts 15:22, 32), served as letter carrier (or, less likely, as Peter’s amanuensis; 1 Pet. 5:12).<sup>[84](#)</sup>



## Map 11.1: The Setting of 1 Peter

*Peter, writing from Rome, addressed his first letter to believers in Pontus, Galatia, Cappadocia, Asia, and Bithynia, Roman provinces in central and northern Asia Minor.*

### ***11.4.1 The Themes of 1 Peter***

The major theme in 1 Peter is doubtless the reality of Christian *suffering*, in

keeping with the sufferings of Christ (cf., e.g., 2:21–25; 3:17–18; 4:1–2, 12–19; 5:1, 9).<sup>85</sup> Just as Jesus had predicted (e.g., John 15:20; 16:1–2), his followers would be called to suffer, as Peter notes, “for a little while, if necessary” (1 Pet. 1:6; cf. 5:10). In so doing, they could do no better than to emulate the example set by Christ—not only when he was hanging *on* the cross, but also in the disposition he consistently displayed on his way *to* the cross (2:24; note the accusative *epi to xylon*, “to the tree” [i.e., the cross]; cf. Acts 5:30). The way Christ suffered left an indelible mark on Peter, who calls himself “a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed” (1 Pet. 5:1).<sup>86</sup> In his second letter, Peter asserted that, as

a witness to the transfiguration, he had already seen the glorified Christ (2 Pet. 1:16–18) and was thus confident that the same Christ would return in his heavenly glory. In this way, he echoed the familiar New Testament theme of “through suffering to glory” (cf., e.g., Acts 14:22; Heb. 12:2).

A second major theme in Peter’s first letter is the believing community’s *identity* in continuity with Old Testament Israel.<sup>[87](#)</sup> At the occasion of the founding of the nation, God declared Israel to be his “treasured possession among all peoples,” “a kingdom of priests and a holy nation” (Ex. 19:5–6); now this identity belongs to all believers in Christ, whether Jew or Gentile. In fact, converted Gentiles are now considered part of the new people of

God, and are exhorted to “keep [their] behavior excellent among the Gentiles” (1 Pet. 2:12 NASB; cf. 1:18; 4:3), that is, other Gentiles, living in a way that contrasts with those who behave in typical “Gentile” ways (cf. Gal. 2:15). Also, just as Jesus is the cornerstone in God’s plan of salvation—as well as the stumbling stone for Israel, who rejected her Messiah—believers are “living stones” who are “being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ” (1 Pet. 2:5). Thus, the temple motif now extends beyond Jesus, the new temple (cf. John 2:18–21), to believers who are “priests” and “living stones” in God’s new “spiritual house,” the church made up of all true believers in Christ (a



link to the implied ecclesiology of Acts 1–6, where the early church is depicted as regularly meeting in the temple courts).

### ***11.4.2 The Ethics of 1 Peter***

In his first letter, Peter espouses an ethic of holiness, love, and humble service. As does Paul in his letters to the Ephesians and Colossians, Peter bases his ethic on believers' identity in Christ. God has caused them "to be born again to a living hope through the resurrection of Jesus Christ from the dead" (1:3). Now, an imperishable inheritance is "kept in heaven" for those who "by God's power are being guarded through faith for a salvation ready to be revealed in the last time" (1:4–5). In the meantime, believers rejoice in their trials, love him whom they

have not seen, and rejoice with inexpressible joy (1:6–9).

On the basis of these unshakeable realities, Peter urges his readers to “[prepare their] minds for action” and exhorts them not to be conformed (*syschēmatizomenoi*, cf. Rom. 12:2) to the former passions they indulged in moral ignorance (1:13–14). Rather, Peter invokes the Levitical holiness code: “You shall be holy, for I am holy” (1:16; cf. Lev. 11:44; 19:2; 20:7, 26).<sup>88</sup> Believers are to “conduct themselves with fear throughout the time of [their] exile” (1 Pet. 1:17) and live lives of *love*: “Having purified your souls by your obedience to the truth for a sincere brotherly love [*philadelphia*], love one another [*agapaō*] earnestly from a pure heart,

since you have been born again” (1:22–23; cf. 1:8; 4:8; 5:14), “putting away all malice and all deceit and hypocrisy and envy and all slander” (2:1 [our translation]).<sup>89</sup>

In keeping with the ethics of the Psalms, believers are to slander no one, “turn away from evil and do good,” and “seek peace and pursue it” (1 Pet. 3:10–11; cf. Ps. 34:13–17). In light of the fact that the end is near, they should be “self-controlled and sober-minded for the sake of [their] prayers” (1 Pet. 4:7). “Above all,” they should “keep loving one another earnestly, since love covers a multitude of sins” (1 Pet. 4:8; cf. Prov. 10:12; James 5:20), and “show hospitality to one another” (1 Pet. 4:9). As “good stewards of God’s varied grace,” they should

employ their God-given gifts in *serving* one another for the glory of God in Christ (4:10–11). All should “clothe [themselves] . . . with humility” (5:5; cf. vv. 1–6), cast their cares on the Lord (5:7), and be sober-minded and watchful (5:8), resisting the devil, firm in their faith (5:9).<sup>90</sup>

### ***11.4.3 1 Peter in the Storyline of Scripture***

Although writing to a predominantly Gentile audience, Peter laces his letter with Old Testament quotations, allusions, and echoes.<sup>91</sup> At the very outset, he identifies believers as “elect exiles of the Dispersion” (*parepidēmos*, 1 Pet. 1:1; cf. 1:17; Heb. 11:13); later, he calls them “sojourners and exiles” (*paroikos*, 1 Pet.

2:11; cf. Acts 7:6, 29; Eph. 2:19). In this way, he uses Israel's exile as a metaphor for the status of all believers, who are resident aliens and whose home is not this world but heaven. Peter's entire outlook on suffering is set against an apocalyptic backdrop and the expectation of Jesus's second coming (e.g., 1 Pet. 1:7; 4:7, 12–13; 5:4, 10).<sup>92</sup> By describing believers as those who “do not now see” Jesus but who nonetheless love him and believe in him (1:8), Peter echoes Jesus's words to Thomas (cf. John 20:29) and aligns his readers with those who have believed in the apostolic testimony regarding Jesus.

Peter also provides a passage that has major biblical-theological implications for the unity of Scripture and the relationship between the Testaments. In a

digression on the salvation obtained by believers in Jesus, he writes that,

Concerning this salvation, the prophets . . . searched and inquired carefully, inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories. It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven. (1:10–12; cf. 2 Pet. 1:19–21)<sup>[93](#)</sup>

This indicates both the continuity of God's redemptive purposes culminating in Christ

as well as discontinuity: the Old Testament prophets saw only parts of the messianic puzzle, as it were; only when Jesus came did believers have the box top picture that helped them piece the entire portrait together, so that the apostles were able to proclaim the gospel by the heaven-sent Holy Spirit.

Another crucial Old Testament grounding of Peter's instruction concerns his ethic. The apostle bases his moral teaching squarely on the Levitical holiness code, stipulating that God's people should be holy as God is holy (1:16; cf. Lev. 11:44; 19:2; 20:7, 26). Later in the chapter, in a *peshet*-like passage ("this is that"), Peter intimates that the "word of the Lord" is the gospel, the good news of

salvation, and “the Lord” (*kyrios*) is Jesus (1 Pet. 1:24–25; cf. Isa. 40:6, 8).

Peter also supplies a major treatment of the Israel-church relationship. In a string of “stone” passages, Peter connects the identity of believers with that of Christ (2:5–8; cf. Ps. 118:22; Isa. 8:14; 28:16). Peter frames the identity of believers in terms of Exodus 19:5–6, the defining passage for Israel’s identity as a “holy nation” and “priestly kingdom” whose purpose was to proclaim the praises of YHWH (1 Pet. 2:9; cf. Isa. 43:20–21; see also 42:12).<sup>94</sup> This does not reflect a “replacement theology”—to the effect that the church has now replaced Israel in God’s plan of salvation—but rather indicates that the church as the people of God, made up of believing Jews and



Gentiles, shares the characteristics of God's old covenant people Israel. In support of this, Peter cites the prophet Hosea, who envisaged that while previously the Gentiles had not been a people, the time would come when they would be included in the people of God (Hos. 1:6, 9; 2:25 [Eng. 2:23]). This is truly a remarkable assertion coming from one who had to be coaxed into going to the first Gentile believer in Acts, Cornelius, through a vision from God (Acts 10). Later in chapter 2, Peter, in a midrashic flourish, identifies Jesus as the suffering servant of Isaiah who set an example for believers by the way in which he endured the cross (1 Pet. 2:18–25; cf. Isa. 53:4–6, 9, 12).[95](#)

As part of a household code that delineates patterns of submission to authority and other responsibilities (1 Pet. 2:13–3:7), and in keeping with the church’s identity in continuity with Old Testament Israel, Peter holds up holy women of the past such as Sarah, Abraham’s wife, as examples for women in the New Testament era (3:5–6; cf. Gen. 18:12).<sup>96</sup> When encouraging believers, Peter also employs various passages in the Old Testament Wisdom Literature. Thus, he calls on believers to “keep [their] tongue from evil,” “turn away from evil and do good,” and “seek peace and pursue it” (1 Pet. 3:10–12; cf. Ps. 34:12–16). In an intriguing reference, Peter speaks of spirits who disobeyed in the days of Noah, to whom Christ made

proclamation following his resurrection (1 Pet. 3:18–19); he goes on to explain that the salvation through the flood experienced by Noah and his family prefigured Christian baptism (3:20–21).<sup>97</sup> In the following chapter, he assures his readers that unbelievers will be judged (4:18; cf. Prov. 11:31) and encourages them to cast their cares on God (1 Pet. 5:7, echoing Ps. 55:22). Finally, similar to Paul, Peter calls on believers to greet one other with a “kiss of love” (1 Pet. 5:14; cf. Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26).

## **11.5 2 Peter**

The contribution of 2 Peter to the biblical canon is not insignificant, as we will see. Despite its title and explicit attribution to

Peter, however, many have questioned the book's authenticity.<sup>[98](#)</sup> Second Peter is not particularly well attested in the early centuries of the church, and modern scholarship has been virtually unanimous in its rejection of Petrine authorship, in part because of stylistic differences between 1 Peter—which is commonly affirmed to be authentic—and 2 Peter.<sup>[99](#)</sup> However, there continue to be good reasons for affirming Petrine authorship.<sup>[100](#)</sup> To begin with, the self-designation “Simeon Peter” (*Simeōn Petros*) at 1:1 (cf. Acts 15:14) is an archaic Aramaic form unlikely to be used by a later imposter. Also, there are several subtle but unmistakable parallels between 1 and 2 Peter that reflect “an intricate and subtle literary web” that

points to authenticity.<sup>[101](#)</sup> In the following discussion, we will therefore assume Petrine authorship. Most likely, Peter penned this letter from Rome just prior to his martyrdom in AD 65 or 66.<sup>[102](#)</sup> The apostle sent this epistle—designated explicitly as Peter’s “second letter” (2 Pet. 3:1–2)—as a “reminder” in view of his imminent “departure,” a euphemism for his martyrdom (1:12–15).<sup>[103](#)</sup>

The immediate occasion for 2 Peter seems to have been the emergence of false teachers who denied the expectation of the *parousia* (ch. 3), apparently because of their philosophical presupposition that God does not intervene in human history (v. 4).<sup>[104](#)</sup> However, Peter counters that God did intervene, most notably when creating the universe by his word, and

also when judging the world by a universal flood (vv. 5–6). Also, he defends himself against the charge of propagating “cleverly devised myths” when teaching the expectation of Christ’s return, contending that he and others were “eyewitnesses of his majesty” at Christ’s glorious transfiguration (1:16–18). Thus, Peter argues, he has *already* seen the glorified Christ, as an anticipatory glimpse of his glorious return at the end of time. This scenario is an instance where the perceived delay of the *parousia* led some to question its legitimacy, even though Jesus himself instructed his followers explicitly about this subject in several eschatological parables (e.g., Matt. 25). It is possible that, at least in part, the false teachers used Paul’s

writings to make their case. This would explain Peter's warning, "There are some things in them [Paul's letters] that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures" (2 Pet. 3:16).<sup>[105](#)</sup> On the whole, this seems to have been an otherwise unattested distortion of the apostolic teaching on Christ's return which Peter confronted toward the end of his life.<sup>[106](#)</sup>

### ***11.5.1 The Themes of 2 Peter***

The growth of believers in Christian virtues is a major emphasis in 2 Peter.<sup>[107](#)</sup> According to Peter, people may travel on one of two paths, a typical Jewish notion found in Old Testament teaching such as Deuteronomy, Joshua, Proverbs, and

drawn upon by Jesus and James.<sup>[108](#)</sup> The first is that of progressing in the faith, climbing a staircase of Christian virtues, which enables believers to lead spiritually productive lives (1:3–11; see 3:11–18). The second is that of straying from the path, resulting in destruction and condemnation, as in the case of the false teachers (2:1–3:10). Hence, the letter is permeated by a pastoral concern for the well-being of the flock and its protection from the potential harm caused by those who would twist the word of God (1:12–21).<sup>[109](#)</sup>

Peter's teaching on the pursuit of Christian virtue is epitomized by the word "godliness" (*eusebeia*), which occurs three times in 1:3–7 (vv. 3, 6, 7; see also 3:11). Peter made clear that, through their



knowledge of God in Christ, believers have been given everything they need to live a godly life (1:3). For this reason they are to pursue godliness in conjunction with faith, goodness, knowledge, self-control, endurance, brotherly affection, and love (1:5–7).

Peter's teaching on believers' need to pursue Christian virtues also has important *end-time* implications. The false teachers challenged the belief that Christ will return and that God will bring about history's consummation.<sup>[110](#)</sup> Yet Peter affirmed that, in spite of apparent delays, the Lord will come again at the appointed time. He will judge all people, and the elements of this world will be dissolved and melt away (3:12). Thus, believers should live in light of the end and pursue

the path of Christian virtue in order to reach their final glorious destination (1:11). In this way, the coming day of the Lord (3:12) provides an incentive for moral behavior (3:14).<sup>[111](#)</sup>

Conversely, the false teachers' eschatological skepticism proved that, although they apparently identified themselves with Christianity (2:1, 20–21), they had never truly experienced salvation (2:22).<sup>[112](#)</sup> Their bold, arrogant words, their attack on apostolic doctrine, and their lack of Christian virtue marked them as those fitted only for destruction (2:3). As in other New Testament passages (e.g., 1 Cor. 15:12; 2 Thess. 3:6, 11; 2 Tim. 2:18), this shows that deficiencies in doctrine—in the present case, eschatology—have important practical ramifications.

Right belief is thus an essential foundation for proper practice, and Christians ought to live in the light of Christ's return.

Another distinctive emphasis in 2 Peter is the importance of apostolic *eyewitness testimony* over against heresy with its reliance on human reasoning and fabricated arguments. This is borne out by the presence of two particular word groups in 2 Peter. The first is represented by the noun "eyewitness" (*epoptēs*) in 1:16, which occurs only here in the New Testament (though see "eyewitness" [*autoptēs*] in Luke 1:2); the verb "to witness" (*epopteuō*) occurs in the New Testament only in 1 Peter (2:12; 3:2). The second word group is represented by the Greek word *hairesis* (the etymological root for the English word "heresy"),

which can mean “sect” or “party,” such as Sadducees (Acts 5:17); Pharisees (Acts 15:5; 26:5); and “the Nazarenes” or “the Way,” that is, Christians (Acts 24:5, 14; 28:22). It can also mean “faction” or “division” (1 Cor. 11:19; Gal. 5:20), or “heresy” (2 Pet. 2:1). Peter’s letter revolves around this contrast between “eyewitness” testimony and destructive “heresies.”

Against allegations from his opponents, Peter asserted that he—unlike them—did not follow “cleverly contrived myths” in his preaching of the second coming; instead, he affirms that “we [Peter, James, and John] were eyewitnesses of his majesty” (2 Pet. 1:16). He proceeded to recount his eyewitness recollection of Jesus’s transfiguration, which included

hearing the divine voice from heaven utter the words, “This is my beloved Son. I take delight in him!” (1:17–18 [our translation]; cf. Matt. 17:5; Mark 9:7; Luke 9:35). This meant that Peter’s message was authoritative because it was based on what really happened (similarly, 1 John 1:1–4; see 1 Tim. 1:4; 4:7; 2 Tim. 4:4; Titus 1:14), contrary to the false teachers’ message that was fabricated and not based on actual fact (2 Pet. 2:1–3; 3:4). The point made in 1:19–21, therefore, is that Peter’s witness to the glorified Christ formed a strong basis for Peter’s witness to the expectation of Jesus’s glorious return at the end of time.

In this, the apostle was allied with the Old Testament prophets, and in his testimony “the prophetic word [was]

strongly confirmed” (see 2 Pet. 1:19). The witness of the Old Testament prophets had not been self-induced but God-given and Spirit-inspired (1:20–21). Likewise, Peter’s witness was based on what God had done, and was going to do, in Christ. This underscores the crucial importance of relying on Old and New Testament Scripture in one’s expectations of the end, in particular regarding Christ’s return. It also inspires confidence in the accuracy and trustworthiness of the prophetic and apostolic witness handed down to us in Scripture. Based on this sure foundation, believers can and should zealously pursue Christian virtues in order to be ready for Christ when he comes a second time to bring history to its God-ordained conclusion.[113](#)

### ***11.5.2 The Ethics of 2 Peter***

The present letter is another indication that ethics and eschatology are intricately linked (cf., e.g., 1–2 Thessalonians).<sup>[114](#)</sup>

Against the backdrop of the false teachers' denial of Jesus's second coming (ch. 3), Peter urges believers at the very outset to cultivate a series of Christian virtues (2 Pet. 1:3–11).<sup>[115](#)</sup> Peter assures his readers that God's "divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence" (v. 3). In other words, God has put all spiritual resources at the disposal of believers—he has given them everything they need to live a godly life—through their relationship with Jesus Christ. What is more, through God's

“precious and very great promises,” they “may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire” (v. 4). Most likely, this refers to regeneration by the Holy Spirit, which indicates the participation of all three persons of the triune Godhead in sanctification.

On the basis of their graciously given relationship with God in Christ, and the indwelling Holy Spirit (“For this very reason,” v. 5), Peter goes on to exhort his readers to “make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly



affection, and brotherly affection with love” (vv. 5–7). As they grow in these qualities, they will be kept “from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ” (v. 8). Conversely, lacking these qualities is tantamount to forgetting their cleansing from their former sins (v. 9). Peter concludes, “Therefore, brothers, be all the more diligent to confirm your calling and election, for if you practice these qualities you will never fall. For in this way there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ” (vv. 10–11).

Peter’s call to a determined pursuit of Christian virtues (*arētē*, vv. 3, 5) is reminiscent of Paul’s words: “Finally,

brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence [*arētē*, the only non-Petrine New Testament use of the term], if there is anything worthy of praise, think about these things” (Phil. 4:8).<sup>[116](#)</sup> While Christians may initially have been reluctant to draw on the conception of “virtue” because of the Greco-Roman notion of such qualities as self-cultivated, it appears that in the later New Testament period an effort was made (of which Peter is a part) to Christianize the concept—even though the idea of virtuous living is already in full view in Old Testament Wisdom Books such as Proverbs—and to set the cultivation of virtues within a

trinitarian framework. Within such a framework, the pursuit of Christian virtues was conceived as grace-based and Spirit-empowered within the context of a believer's personal relationship with the Lord Jesus Christ. Similar to Paul, who wrote, "Therefore, my beloved . . . , work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure" (Phil. 2:12–13), Peter seeks to hold divine enablement and human initiative in tension when he urges believers to "make every effort" to pursue a series of virtues and "to supplement your faith with virtue" (2 Pet. 1:5) on the basis of God's gracious granting to believers of "all things that pertain to life and godliness, through the knowledge of

him who called us to his own glory and excellence” (v. 3).[117](#)

### ***11.5.3 2 Peter in the Storyline of Scripture***

In keeping with the false teachers’ challenge of Peter’s—and the apostles’—teaching on the end times and the second coming of Christ, 2 Peter touches on several previous points in the storyline of Scripture. On a foundational level, Peter makes the point that, contrary to the false teachers’ denial of divine intervention in human history, God did act in human history both at *creation* (3:5) and in the events surrounding the *flood* (v. 6). Just as God destroyed the ancient world by a universal flood, Peter contends, so “the heavens and earth that now exist are

stored up for fire, being kept until the day of judgment and destruction of the ungodly” (v. 7). Any delay in the execution of the final judgment is negligible, Peter argues, as “with the Lord one day is as a thousand years, and a thousand years as one day” (v. 8; an allusion to Ps. 90:4). Rather than being slow in fulfilling his promises, God is patient and allows room for repentance, “not wishing that any should perish” (2 Pet. 3:9; cf. Rom. 2:4, possibly alluded to in 2 Pet. 3:15–16; 1 Tim. 2:4). As Jesus taught—and Paul reiterated—“the day of the Lord will come like a thief” (2 Pet. 3:10; cf. Matt. 24:43; 1 Thess. 5:2; Rev. 3:3; 16:15)—that is, suddenly and with no forewarning, and then the final cosmic conflagration will ensue (2 Pet. 3:10).

Rather than providing cause for doubt, any apparent delay in the final execution of God's plans should serve as an incentive for "holiness and godliness" (v. 11) and patient "waiting for [the] new heavens and a new earth in which righteousness dwells" (vv. 12–13; cf. Isa. 65:17; 66:15, 22).[118](#)

In order to make his case, Peter adapts portions of Jude's letter in chapter 2.[119](#) Like Jude, he refers to angels who sinned and whom God cast into hell (2 Pet. 2:4). He also mentions "Noah, a herald of righteousness" (v. 5) and "righteous Lot" (v. 7)—framing a reference to the judgment of Sodom and Gomorrah—who serve as "an example [*hypodeigma*] of what is going to happen to the ungodly" (v. 6). Peter also points out that these false

teachers “have followed the way of Balaam . . . who loved gain from wrongdoing” (v. 15). Thus, Peter paints a picture of the false teachers as rebellious, unrighteous, immoral, and greedy. When compared to Jude—whose letter likely preceded his and served as a source—Peter added positive characters such as Noah and Lot—neither of whom is mentioned in Jude—while omitting Jude’s references to the pseudepigraphical books of 1 Enoch and the Assumption of Moses (?). In this way, Peter balanced his presentation and contrasted righteousness (epitomized by Noah and Lot) with wickedness (exemplified by Sodom and Gomorrah and Balaam). Table 11.1 demonstrates the degree of interdependence between Peter and Jude

—note the similar order—as well as the greater balance between positive and negative characters in Peter’s presentation, achieved both by adding positive characters such as Noah and Lot and by thinning out negative characters such as Cain and Korah.[120](#)

TABLE 11.1: Interdependence of Jude 5–14 and 2 Peter 2:4–16

	<b>Jude</b>		<b>2 Peter 2</b>
v. 5	Israel in the wilderness		
v. 6	Angels	v. 4	Angels
		v. 5	Noah
v. 7	Sodom and Gomorrah	v. 6	Sodom and Gomorrah
		v. 7	Lot



v. 9	Archangel Michael	v. 11	[Allusion to Michael]
v. 11	Cain		
v. 11	Balaam	v. 15	Balaam
v. 11	Korah		
v. 14	Enoch		

In addition, Peter relates his apostolic eyewitness testimony to Jesus's transfiguration (2 Pet. 1:16–18)—which serves as a foundational plank in his argument against the false teachers—to the message of the Old Testament prophets:

And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises

in your hearts, knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit. (1:19–21)<sup>[121](#)</sup>

Peter also refers to Jesus's prediction of Peter's martyrdom when he writes, "I know that the putting off of my body will be soon, as our Lord Jesus Christ made clear to me" (1:14; cf. John 21:18–19). Finally, he makes explicit reference to 1 Peter when writing, "This is now the second letter than I am writing to you" (2 Pet. 3:1), again juxtaposing the prophetic and apostolic witness:

“remember the predictions of the holy prophets and the commandment of the Lord and Savior through your apostles” (3:2).<sup>[122](#)</sup> Remarkably, while Jude had merely cited “the predictions of the apostles of our Lord Jesus Christ” (Jude 17–18) at the end of his invective, Peter appropriates Jude’s presentation and goes on to apply it to a specific instance of one group of false teachers that denies the second coming of Jesus. Peter’s concluding vision of a new heavens and a new earth following fiery judgment harks back to Isaiah’s vision (2 Pet. 3:7, 10–12; cf. Isa. 65–66, esp. 65:17; 66:15, 22).<sup>[123](#)</sup>

## **11.6 The Letters of John**

John’s letters are integrally related to John’s Gospel.<sup>[124](#)</sup> This is true especially

for 1 John, which likely alludes to the Gospel at the beginning and was in all probability written because some opponents denied the central claim staked in John's Gospel that Jesus is the Christ and Son of God (cf. John 20:30–31). Thus, little effort is expended to prove Jesus's credentials; rather, deviant doctrines are denounced, and local church issues addressed. In 1 John, this involved reassuring believers after the departure of those espousing heterodox teachings (2:19). In 2 and 3 John, this pertained to practicing hospitality toward itinerant false teachers (2 John) or conversely, not denying hospitality to genuine ambassadors of the gospel (3 John). In every way, then, 1–3 John are predicated upon John's Gospel.[125](#)

While several decades ago various versions of the “Johannine community, circle, or school hypothesis” held sway almost universally,<sup>[126](#)</sup> the hypothesis has been subjected to compelling critiques by leading New Testament scholars and historians, including those who once held to a form of this hypothesis themselves.<sup>[127](#)</sup> In its Martyn-Brown version, the hypothesis was initially based on a redaction-critical two-level reading of the reference to synagogue expulsion in John 9:22, which was understood as an anachronistic reference to the *birkat-ha-minim* (“curses on the heretics”) first introduced into Jewish synagogue liturgy in the AD 90s.<sup>[128](#)</sup> However, there is no need to regard this passage as anachronistic, and such a two-level

reading is hermeneutically suspect in that it essentially reads the entire Gospel as a sustained allegory, telling the history of an alleged “Johannine community” in the guise of the history of Jesus.

What is more, on a historical level, it is not entirely clear that the curse originally pertained to *Christians*—as opposed to others considered heretics—and exactly *when* the curse was first introduced.<sup>[129](#)</sup> Also, the two-level hermeneutic is unnecessarily complicated and unduly shifts the focus from the story and history of *Jesus* to that of a putative Johannine community for which there is little (if any) historical basis. Thus, the conclusion seems well founded that the only “Johannine communities” that are on solid historical footing are the congregations to

which John addressed his three letters (1–3 John). Most likely, therefore, the references to “the elect lady and her children” (2 John 1) pertain to a mother church and several daughter churches under John’s apostolic jurisdiction, which were most likely among the original recipients of John’s Gospel.

### ***11.6.1 1 John***

John’s first letter starts out with a magnificent, momentous preface similar to Luke’s Gospel and the book of Hebrews.<sup>[130](#)</sup> While shorter in length, the opening of 1 John is also comparable to the introduction to John’s Gospel, particularly with regard to the opening phrase “in the beginning” (*en archē*; 1 John 1:1; cf. John 1:1) and the opening

claim of apostolic eyewitness testimony to that “which we have heard, which we have seen with our eyes (*theaomai*), which we looked upon and have touched with our hands, concerning the word of life” (1 John 1:1; cf. John 1:14: “we have seen [*theaomai*] his glory”). Note, however, that the point of reference of “in the beginning” is different: in John’s Gospel, the phrase refers to the original creation (cf. Gen. 1); in 1 John, it designates the time of Jesus’s earthly ministry.<sup>[131](#)</sup>

The phrase “the word of life” (*tou logou tēs zōēs*; 1 John 1:1) likewise is reminiscent of the introduction to John’s Gospel, which uses both terms, “word” and “life,” with reference to Jesus, the Word-become-flesh (John 1:1, 14) in



whom was life (John 1:4). Again, though, there might be a slight difference in meaning, since in 1 John “word” may refer primarily to the *message* concerning Jesus and eternal life in him (1 John 1:2; cf., e.g., John 3:16; 20:31). In these and other ways, 1 John builds on John’s Gospel, which suggests that the Gospel was written first and served as a point of departure and frame of reference for 1 John.[132](#)

Specifically, it appears that the writing of 1 John was triggered by the departure of a group of individuals from the church who had fallen prey to false teaching that was at variance with that of John’s Gospel. Regarding these individuals, John writes, “They went out from us, but they were not of us; for if they had been of us,

they would have continued with us. But they went out, that it might become plain that they all are not of us” (1 John 2:19). In other words, these people were unregenerate; and while for a time having been part of the congregation to which John wrote, they were never truly members of God’s born-again community.

It is not entirely clear what kind of teaching these individuals espoused—hence many scholars eschew the label “false teachers” in favor of such vague terms as “opponents” or “secessionists”—though there are hints in 1 John that allow us to sketch at least a tentative portrait of their teaching. Above all, first, it seems to have been characterized by a *denial* “that *Jesus is the Christ*” (1 John 2:22; cf. 5:1, 5) and “that *Jesus is the Son of God*”

(4:15); the confession “that Jesus Christ has come in the flesh” (4:2) may simply be another way of saying this.<sup>[133](#)</sup> At the heart, every distortion of Christian teaching is Christological in nature, and this heresy was no different.<sup>[134](#)</sup> It denied the very purpose for which John’s Gospel was written (cf. John 20:31).

At the very outset, second, John felt compelled to assert that “If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth” (1 John 1:6). This points to the *immoral character and lifestyle* of these opponents. In the same vein, John wrote, “If we say we have no sin, we deceive ourselves, and the truth is not in us” (1:8). John addresses these first two errors in 1:5–2:6 in chiastic fashion:

Immoral lifestyle (1:5–7)

Denial of sin (1:8–10)

Denial of sin (2:1–3)

Immoral lifestyle (2:4–6)<sup>[135](#)</sup>

This indicates a third characteristic, namely, that these opponents *denied human sinfulness*, which inexorably led, fourth, to their *denial of the need for propitiation* (the turning away of God's wrath) and *substitutionary atonement* (cf. 2:2; 4:10).

Fifth, the opponents *hated believers*, which contradicted their claim that they loved God: "If anyone says, 'I love God,' and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen" (4:20). Time and again, the

opponents' hatred of believers serves as a foil for John's love ethic, which is grounded in God's antecedent love in Christ and the new birth.

Sixth, these false teachers seem to have *claimed special knowledge*. This would explain why John writes to assure his readers—those left behind after the departure of the opponents—“But you have been anointed by the Holy One, and *you all know*” (*kai oidate pantes*; 2:20 RSV). And again, “But the anointing which you received from him abides in you, and you have no need that any one should teach you” (v. 27).

In this way, John assures his readers that every true believer among them has been born again and thus has received the spiritual “anointing” from God, that is,

regeneration through the Holy Spirit. If the heresy opposed is an early form of *gnōsis* (later to morph into full-fledged Gnosticism), the play on words would be even more poignant: “you all know”—“you are all Gnostics”![136](#) That this is the case may also be supported by the way the letter ends with the following threefold assertion:

We know . . . (5:18)

We know . . . (5:19)

And we know . . . (5:20)

True believers possess real knowledge, and can be confident in such knowledge. They need not be shaken by false claims of “inside knowledge” that sidelines the gospel of eternal life in Jesus Christ. Thus, the readers are encouraged to hold

fast to the message they heard “in the beginning,” which in the first instance relates to the time when they first heard the gospel and were converted but may also point to the apostolic message regarding Jesus as conveyed by John’s Gospel.

#### *11.6.1.1 The Themes of 1 John*

The most prominent and pervasive theme in 1 John is *love*.<sup>[137](#)</sup> More broadly, John insists on the connection between believers’ Christian *profession* and the expression of their *identity* in tangible ways, such as exhibiting love for others and practicing righteousness in obedience to God’s and Christ’s commands.<sup>[138](#)</sup> In addition, John stresses Christian *assurance*, especially in his closing

assertion and purpose statement toward the end of the letter: “And this is the testimony, that God gave us eternal life, and this life is in his Son. Whoever has the Son *has life*; whoever does not have the Son of God does not have life. I write these things to you who believe in the name of the Son of God, that you may *know* that you have eternal life” (5:11–13).<sup>139</sup> This comes on the heels of similar assurances in John’s Gospel (see, e.g., John 10:27–29: “no one will snatch them out of my hand. . . . no one is able to snatch them out of the Father’s hand”).

Another distinctive theme in 1 John is the *Holy Spirit*.<sup>140</sup> Uniquely, John refers to the reception of the Holy Spirit by believers as an “anointing [*chrisma*] from the Holy One” (2:20, 27). As noted



elsewhere, “the anointing of Jesus with the Holy Spirit at his baptism, which marks the beginning of his messianic mission, serves as the paradigm for believers’ reception—or ‘anointing with’—the Holy Spirit at conversion.”<sup>141</sup> Thus, in a derivative sense, believers, too, are Spirit-anointed. As James Dunn states, “One becomes a Christian by sharing in the ‘christing’ of the Christ.”<sup>142</sup> In addition, the Spirit is uniquely called “God’s seed” as the agent of regeneration (3:9).<sup>143</sup> Believers are also urged to “test the spirits” and to distinguish between the “spirit of truth” and “the spirit of error” in order to distance themselves from those who fail to acknowledge Jesus as the Christ and Son of God (4:1–6). The Spirit is also identified as one of three witnesses

to Jesus along with the water (baptism) and the blood (the cross; 5:6–8).[144](#)

### *11.6.1.2 The Ethics of 1 John*

Similar to John's Gospel—and 2 and 3 John as well—the ethics of 1 John can best be described as centered on love.[145](#) In fact, the polarity between love and hate becomes the axis upon which John's entire ethic revolves. Importantly, however, John's letters espouse such a love ethic in conjunction with the truth that is tethered to the affirmation that Jesus is the Christ and Son of God. Thus, there is an important connection between what believers *know*, preeminently about *Jesus*, and how they *love*. The command to love, in turn, is grounded in two primary affirmations: (1) that God is love; and

(2) that he sent his Son as an expression of that love to die for the sins of the world on the cross. That said, 1 John does not start out with a focus on love but with a focus on *holiness* (though the word for “holiness” is not used). John does not begin by affirming that “God is love” but by declaring that “God is light” (1:5). This requires confession of sin in order to maintain fellowship with a holy God and with fellow believers. The note of “fellowship” (*koinōnia*) is sounded in the preface (1:3) and then addressed in the remainder of chapter 1.

On the basis of the foundational affirmation that God is holy—as well as the corollary truth that believers must acknowledge their sinfulness and confess their sin to enter into and maintain

fellowship with God and one another—John then, in chapter 2, moves on to affirm the *propitiation* for sins wrought by “Jesus Christ the righteous,” our “advocate” (*paraklētos*, 2:1–2).<sup>146</sup> Anyone who professes knowledge of God, and of Jesus, but fails to keep their commands, does not have the truth in him (1 John 2:4); conversely, “the love of God is perfected” in those who keep his word (2:5). This, then, is the first instance of the word “love” in 1 John, which focuses on obedience to God’s—and Jesus’s—word. At this, John refers back to Jesus’s “new commandment,” that his followers love one another the way he loved them (2:7–8; cf. John 13:34–35), which ties 1 John in with John’s Gospel and extends its teaching to the current situation.

That current situation is reflected in the claim by some that they are in the light while hating their brother (2:9). “Whoever loves his brother abides in the light,” while “whoever hates his brother is in the darkness” (2:10–11); thus, love (or hatred) for one’s fellow believers is presented as a valid diagnostic tool for assessing whether such a person is in effect a true, born-again follower of Christ. Conversely, believers ought not to “love the world or the things in the world” (2:15); such persons do not have “the love of the Father” in them (2:15).<sup>[147](#)</sup> Thus, John establishes a trajectory from God the Father to Jesus, the Son of God, to true believers, who love their brothers and sisters in Christ, and he sets these in

contrast to those who hate others in the believing community.

With regard to the opponents, John contends that their lack of love toward believers proves their unregenerate state, which indicates that they are not now, and never were, truly part of the community of believers. Thus, love for believers becomes a true litmus test by which any professing believer can legitimately be assessed. All this serves the purpose, in John's original context, of reassuring the congregation to which he writes. They were in need of such assurance, as they had recently been shaken by the departure of certain individuals who claimed to have fellowship with God—and even to possess special spiritual knowledge and insight—but were in truth living in moral

and spiritual darkness (2:19). Thus, similar to Judas, who was one of the twelve yet turned out to be a traitor, their departure proved that they had never been part of the believing community (cf. John 13:10; 15:2, 6).

In chapter 3, John elaborates on the love theme by setting it in the context of a family relationship between God the Father and believers as his children (3:1–2). He relates this affirmation to believers' future expectation to “be like him” and to “see him as he is,” which, in turn, requires ongoing purification (3:3; cf. 1:9). Thus, eschatology provides a potent framework for ethics, as it does elsewhere in the New Testament.<sup>[148](#)</sup> In what follows, such purification is then elaborated upon with regard to practicing

righteousness (3:4–10). Simply put, the contrast presents itself as follows:

<b>Children of the Devil</b>	<b>Children of God</b>
Do not practice righteousness	Practice righteousness
Do not love their brother	Love their brother

While the opponents are presented as being in the line of Cain, who out of hatred killed his brother (3:12), believers can “know that we have passed out of death into life, because we love the brothers” (3:14; cf. John 5:24).

After this, John grounds his love ethic Christologically and soteriologically by affirming that “by this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers”



(1 John 3:16; cf. John 15:13). As we have seen in our discussion of the Johannine love ethic espoused in John's Gospel, the foot-washing epitomizes such love and shows how it is expressed ethically in humble, sacrificial service of others. Thus true, Christlike love is tethered to the cross (see esp. John 3:16). At the same time, it finds tangible expression in helping those in need (1 John 3:17). John closes chapter 3 by declaring, "And this is his commandment, that we believe in the name of his Son Jesus Christ and love one another, just as he has commanded us" (3:23). This declaration inextricably conjoins love of fellow believers with believing in Jesus Christ, which shows both that true believers will love and that

lack of love conclusively proves that such a person is not truly a believer.

In chapter 4, John goes on to develop the assertion that God is the source of all Christian love and that genuine love serves as proof of one's spiritual rebirth and true knowledge of God (4:1). In this way, John's love ethic has a dual point of reference: the fact that "God is love" (4:8), and the manifestation of God's love in sending his Son (4:9). While unbelievers can love their neighbors to a certain extent, this is not proof that they are in fact spiritually regenerate; rather, love for one's neighbor is grounded in the truth of the lordship of Christ. Thus, love, properly conceived, is theo- and Christo- rather than anthropocentric: "In this is love, not that we have loved God but that

he loved us and sent his Son to be the propitiation for our sins” (4:10); thus, “We love because he first loved us” (4:19). This demonstration of God’s love results in the ethical imperative, “Beloved, if God so loved us, we also ought to love one another” (4:11).

What is more, while “no one has ever seen God,” believers can make God’s love for the world visible by the way in which they love others (4:12). John’s Gospel affirms that while “no one has ever seen God,” Jesus has come to “give a full account of” him (John 1:18 [our translation]) and to make him visible (John 14:9: “Whoever has seen me has seen the Father”). Remarkably, in 1 John, this reasoning is taken one step further: Now it is not Jesus making the invisible

(God) visible; rather, it is believers who do this, by the love they have for one another.

Importantly, John also casts believing in Jesus as a choice “to believe the love that God has for us” (1 John 4:16). While, as we have seen, John affirms God’s holiness at the very outset (1:5), and stresses believers’ obligation to practice righteousness (3:7–10), it is God’s love that constitutes the primary center of gravity in John’s ethic. John concludes chapter 4 by adding yet another argument, stating that “he who does not love his brother whom he has seen cannot love God whom he has not seen” (4:20). This assertion, in turn, dovetails with the affirmation that “everyone who loves the Father loves whoever has been born of

him” (5:1). Those who love the Father will love their spiritual brothers and sisters. Conversely, it is impossible to love the Father while hating one’s spiritual siblings.

Again, however, love is set within the framework of righteousness when John affirms that to love God is to obey his commands (5:2–3). Christians cannot legitimately claim that they love God, or Jesus, while living in sin or disregarding the moral teachings in his word. This is an abiding message with great contemporary relevance. Christians prove their love for God by living lives of obedience. Remarkably, 5:4–21 features no additional references to love, just as love is not mentioned in the opening chapter. Thus, while love is not mentioned at the outer

perimeters of 1 John, it occupies the heart and the core of the entire body of the letter from the first reference in 2:5 to the last in 5:3.

In between these two framing references, John keeps revisiting the topic of love numerous times, occasionally repeating a previous assertion, but often building on earlier statements or adding an additional affirmation regarding love. While, in the original context, John's exposition of love was given against the backdrop of the recent departure of the opponents—whose primary characteristic, apart from their denial that Jesus is the Christ-come-in-the-flesh, was hatred toward fellow believers—John's articulation of the preeminence of love in the believer's life and its grounding in the

love of God in Christ is timeless and of great abiding value and relevance. Believers of all times will do well to remember that “God is love” and that “we love, because God first loved us.”

In his first epistle, John develops his presentation of Jesus’s teaching and example pertaining to love into a more robust love ethic. As Howard Marshall observes, “love is thematized in a way that is unparalleled elsewhere in the New Testament.”<sup>[149](#)</sup> Vitally, John relates love to other important topics such as holiness, righteousness, and truth. This gives love vibrant definition: It flows from, and has its source in, a holy God, who is also love; it is expressed in obedience to God’s—and Christ’s—commands and the practice of righteousness; and it loves the

truth and others who stand in the truth while rejecting false teaching that fails to acknowledge Jesus as the Messiah and Son of God and that denies both the reality of sin and (as a result) the necessity of Christ's substitutionary atonement.

What is more, John shows that love is a divine attribute and part of God's essence: God *is* love. This is diametrically opposite to those who elevate love to semi-divine status and assert that love is God. Love is decidedly *not* all that people need; first and foremost, they need redemption from sin, which God provided by sending his Son into the world to die for humanity's sin—out of love. Thus, John helps us know both what love *is* and what it is *not*. True love is rooted in God, Christ, salvation, the cross, and the



resurrection. Thus, John goes to great pains to relate love to virtually every facet of Christian doctrine: theology proper, Christology, soteriology, hamartiology, pneumatology, ecclesiology, and eschatology. In this way, love turns out to be the ground of all that God accomplished on humanity's behalf in Christ without neglecting his holiness and righteousness.[150](#)

Over against this full-orbed Christian and biblical conception of love stand the world's various conceptions of love. Love is not mere romanticism, sentimentality, or a passionate set of emotions. Love cannot legitimately override moral principles such as faithfulness or righteousness, such as when a marriage covenant is broken because a person has "fallen out of love"

with their marriage partner and “fallen in love” with someone else. By being grounded in God’s very nature and being—and thus in Christ’s and the Holy Spirit’s being—love takes on an indispensable moral character, so that the only true love is love that responds to God’s saving initiative in Christ and his death on the cross. Even faith is thus defined as “believing in the love God has for us” in Christ. What is more, love is grounded in the new birth and inexorably results in love for other members of one’s spiritual family.

In all these ways, love serves as the integrative center, not only of John’s ethic, but beyond this, of his entire theology. It is the midpoint around which John weaves the finely tuned web of his complex,

interrelated thought world and theological outlook.

### *11.6.1.3 1 John in the Storyline of Scripture*

First John seems to be predicated upon the presentation of Jesus as the Christ and Son of God in the Gospel of John (John 2:22; cf. 4:2; see esp. John 20:30–31). Unlike the Gospel, 1 John does not quote the Old Testament, most likely because it is primarily written to address the situation that arose with the departure of the opponents (1 John 2:19).<sup>[151](#)</sup> However, 1 John contains a reference to “Cain, who was of the evil one and murdered his brother” (3:12). While the source text in Genesis 4 does not elaborate on this, John states that the reason why Cain killed

Abel is that “his own deeds were evil and his brother’s righteous” (3:12). In context, the opponents in John’s day are presented as operating in the same spirit of hatred as Cain did.

Thus, the opponents are cast as part of a trajectory of evil that can be traced all the way back to Satan, “the evil one,” who instigated the fall of humanity, issuing in the first murder and fratricide in human history.<sup>[152](#)</sup> By contrast, believers are “born of God,” and “God’s seed”—the Holy Spirit—abides in them (3:9), linking them with the “seed of the woman” (Gen. 3:15). In this, John builds on Jesus’s pointed interchange with the Pharisees, during which the Jewish leaders questioned Jesus’s paternity while he called them children of the devil (John

8:44). In the introduction to John's Gospel, the pivotal statement is that "to all who did receive him [Jesus], who believed in his name, he gave the right to become children of God, who were born . . . of God" (John 1:12–13).

On a broader scale, the message of 1 John—including its focus on love, and the way in which the argument is structured and its themes are synthesized together, and the highly theological nature of the whole presentation—bears striking similarities to the content and style of the sermons of Moses in the book of Deuteronomy. In addition, John's references to the antichrist (1 John 2:18, 22; 4:3; 2 John 7) seem to be predicated upon Jesus's teaching in the Olivet Discourse (Matt. 24:15, 24; Mark 13:22),

which in turn reflects prophetic passages in the book of Daniel (cf. Dan. 7–8; 11). However, the term “antichrist(s)” (*antichristos*) is found only in John’s letters; Jesus speaks of “false christs” (*pseudochristoi*). What is more, John can use the word to refer both to “the antichrist” specifically (1 John 2:18, 22) as well as to “many antichrists” (1 John 2:18; 2 John 7) or to “the spirit of the antichrist” (1 John 4:3).<sup>[153](#)</sup>

### **11.6.2 2 John**

Second John is a short personal letter, typical for the end of the first century, written by someone who calls himself “the elder” to “the elect lady and her children,” whom the elder “loves in truth,” and not he alone, but “also all who know the

truth” (v. 1).<sup>[154](#)</sup> It is rather transparent that all this is code language for John the apostle, who writes a letter to a local church and her daughter churches whom he and others love in conjunction with the truth. The alternative, that this is an elderly man who writes to a lady he is fond of, as well as her literal children, may be romantic (though remember that John is likely eighty or even ninety years old when he writes this letter) but is highly unlikely.<sup>[155](#)</sup>

John, it appears, wears different hats in the various books attributed to him in the New Testament. He is the fourth Evangelist, “the disciple Jesus loved,” in the Gospel; the apostle who claims direct eyewitness of Jesus in 1 John; “the elder” who writes to local congregations under

his care in 2 and 3 John; and, last but not least, the one who “saw” (i.e., a seer or prophet; Rev. 1:2, 11, 12, etc.) and conveys the meaning of a series of visions he had while exiled on the island of Patmos in the Apocalypse. There is little reason to believe that “the elder” is a different John than the apostle or seer.[156](#)

The main underlying concern in 2 John is crisply stated toward the end of the letter: “If anyone comes to you and does not bring this teaching, do not receive him into your house or give him any greeting, for whoever greets him takes part in his wicked works” (vv. 10–11). In other words, believers are not to offer their home as a base for false teachers and thus become complicit in subverting the truth. They are encouraged to continue living



according to the apostolic teaching “just as you have heard from the beginning” (v. 6) and to be vigilant lest they lose their full reward (v. 8).[157](#)

#### *11.6.2.1 The Themes of 2 John*

The main theme in the letter has already been identified above: the issue of extending hospitality to itinerant false teachers. This shows the care the apostles took to guard the gospel against distortions. After the gospel had been preached, and converts had been won and gathered into local congregations, there was no guarantee that these would follow in the apostolic teaching. Rather, there was always the possibility that others would come after them and bring a different kind of teaching that was at

variance with the teaching those believers had originally heard and received. Thus, the guardians of the apostolic teaching—in the present case, the apostle John himself—must remain ever vigilant, and believers in the various locales that had been reached with the gospel must be vigilant as well, so that, in the words of “the elder,” believers “may not lose what we have worked for, but may win a full reward” (v. 8).

#### *11.6.2.2 The Ethics of 2 John*

Second John is firmly embedded in the Johannine love ethic already espoused in John’s Gospel. “Love” is clearly the operative word in this letter; yet, importantly, love is repeatedly wedded to “truth” (see esp. vv. 1–3). Readers of

John's Gospel are doubtless familiar with the "new commandment" to love one another as Jesus loved his followers (v. 5; cf. John 13:34–35), and so "the elder" simply reiterates the love command to his audience.<sup>158</sup> Those who follow Jesus do not merely love one another; they, above all else, love the truth, that is, the apostolic witness to the incarnate Son who died as an atoning sacrifice for sin (cf. 1 John 2:2).

The yardstick for orthodoxy (or lack thereof) is therefore whether people "confess the coming of Jesus Christ in the flesh" (2 John 7), a likely shorthand for the portrayal of Jesus in the Gospel in his full and genuine humanity and deity (cf. John 20:30–31).<sup>159</sup> Those who love must therefore love *the truth*—which is

inextricably bound up with the identity and work of the Lord Jesus Christ—and stand firm and united against “deceivers” and the “antichrist” (2 John 7) along with their “wicked works” (v. 11).

What is more, loving also means “abiding” (i.e., continuing in what one has come to know to be true): “Everyone who goes on ahead and does not abide in the teaching of Christ, does not have God. Whoever abides in the teaching has both the Father and the Son” (v. 9). In this, “the elder” stands in the firm tradition of the teaching of Jesus himself, who in the Gospel tells those who have “believed” in him, “If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free” (John

8:31–32). Jesus’s followers must abide in him and in his teaching (John 15:1–11).[160](#)

### *11.6.2.3 2 John in the Storyline of Scripture*

While this is hard to prove with absolute certainty, in all probability 2 John was written after John’s Gospel and thus presupposes its teaching as a general frame of reference. If so, it is likely that the false teachers who are not to be given shelter according to 2 John are those who reject the Johannine purpose statement in the Gospel (John 20:30–31). Thus, 2 John is inextricably linked to John’s Gospel and its testimony to Jesus “who came in the flesh” as the Messiah and Son of God. As such, 2 John is firmly embedded in the Johannine corpus and, in particular, its

love ethic, applying it to a rejection of those who do not teach the true gospel.

John's concern here reflects Jesus's words about "thieves and robbers" intent on stealing sheep (John 10:1, 8, 10). The concern to defend the gospel is expressed in numerous other New Testament writings, such as Galatians (1:6–9), Colossians (2:8–23), 1–2 Timothy (1 Tim. 1:20; 2 Tim. 2:18), 2 Peter (chs. 2–3), 1 John (1:5–10), Jude (v. 3), and Revelation (see esp. the seven letters in chs. 2–3). Paul's words in Colossians are entirely congruent with the underlying concern in 2 John: "Therefore, as you received Christ Jesus the Lord, so walk in him, rooted and built up in him and established in the faith, just as you were taught" (Col. 2:6–7; cf. 2 John 6, 9).

Thus, John is united with other New Testament writers such as Paul, Peter, and Jude in their common desire to abide in Jesus and his teaching and to close ranks against various forms of heretical teaching and those who perpetuate it.[161](#)

### ***11.6.3 3 John***

Like 2 John, 3 John is written by “the elder,” but this time the recipient is not an entire congregation but an individual named Gaius. From what can be reconstructed from the letter itself, it appears that John had sent a previous letter to the same church, but a man named Diotrephes—“who likes to put himself first [*philoprōteuōn*]”—rejected John’s authority (v. 9). Not only this, but he was also “talking wicked nonsense” (strong

language for the “apostle of love”!) against John and his associates and had rebuffed his emissaries. What is more, he had even intercepted those who wanted to welcome the emissaries and had thrown them out of the church (v. 10). In the present letter, John affirms that Gaius had done well to support worthy itinerant teachers (vv. 5–8). In addition, he commends another man, Demetrius, presumably vouching for him as a faithful teacher and worthy of hospitality (vv. 11–12). Possibly, the epistle is essentially a letter of commendation for Demetrius, with John taking the opportunity to expose Diotrephes’s dictatorial tendencies.

### *11.6.3.1 The Themes of 3 John*



The primary message of 3 John is an encouragement for the believing community to continue to extend hospitality to worthy individuals who faithfully preach the gospel. In this way, 3 John encourages positively what 2 John warns against: the progress of heresy must be stopped, while the advance of the gospel should be supported. While there is no reference to “Jesus” or “Christ” in this letter,<sup>[162](#)</sup> there are three references to God (vv. 6, 11 [2x]).

#### *11.6.3.2 The Ethics of 3 John*

The ethics of 3 John are similar to those of 2 John, namely, a love ethic tethered to the truth (*alētheia*). If anything, truth is stressed even more than in 2 John; the word occurs four times in the first four

verses, which seems rather repetitive and even redundant but adds to the intensity of John's exhortation. John's love ethic finds concrete expression in hospitality—the love of “strangers”—what is more, strangers who are “brothers” (vv. 5–6). Those people had “gone out for the sake of the name” (i.e., Jesus Christ, implying his deity [cf. Acts 5:41; 9:16], as in the Old Testament “the name” refers to YHWH), “accepting nothing from the Gentiles” (presumably unbelievers; 3 John 7).<sup>[163](#)</sup> In this way, the church will support such worthy individuals in keeping with Jesus's previous instruction to his apostles (cf., e.g., Matt. 10:11–15), that they “may be fellow workers for the truth” (3 John 8).

Thus, we see here a remarkable progression from “strangers” (*xenoi*) to “brothers” (*adelphoi*) to “fellow workers” (*synergoi*). This shows that the common bond of the gospel unites people who are otherwise strangers but are part of the same spiritual family, who can therefore actively work together for the common cause of spreading the good news. In the present letter, John places himself and other faithful workers in continuity with Jesus and the apostles. He includes Gaius and Demetrius among their ranks while reprimanding Diotrephes. Rather than throw people who submit to John’s authority out of the church, Diotrephes should repent; he is publicly exposed while Gaius is affirmed and Demetrius commended. This highlights the

principle of solidarity among those who are joined together in the cause of the gospel.

### *11.6.3.3 3 John in the Storyline of Scripture*

The allusions to Matthew's commissioning discourse and to similar passages in the book of Acts in verse 7 of 3 John establish a direct link between Jesus and the apostles on the one hand and "the elder" and faithful missionaries in his day on the other. Conversely, Diotrephes's "love of being first" is at odds with Jesus's instruction that "many who are first will be last, and the last first" (Matt. 19:30; cf. 20:16). As Jesus said, "You know that the rulers of the Gentiles lord it over them [*katakyrieuō*], and their great

ones exercise authority over them. It shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many” (Matt. 20:25–28; cf. Mark 10:42–45; Luke 22:24–27). Thus, by implication, Diotrophes acted like a Gentile ruler, not a servant of Christ.

In this way, John reinforces a proper Christlike missionary ethos while refuting a worldly conception of authority that has no place in the church. Similarly, Peter writes,

So I exhort the elders among you, as a fellow elder and a witness of the

sufferings of Christ, as well as a partaker in the glory that is going to be revealed: shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; *not domineering* [*katakyrieuō*] over those in your charge, but being examples to the flock. (1 Pet. 5:1–3)

Thus, 3 John taps into an entire trajectory of teachings on leadership in Scripture that contrasts those who act out of self-interest with those who lead sacrificially and have the best interests of their followers at heart (cf., e.g., Ezek. 34:1–10; John 10:1–18, 25–30).

## 11.7 Jude

Jude's epistle concludes and completes the letter portion of the New Testament canon (though not in the alternate order, which ends with Hebrews).<sup>164</sup> Not including Hebrews—which is traditionally tied to the Pauline corpus—the General Epistles consist of letters by four authors: James, Peter, John, and Jude. It is likely that there is a chiasmic arrangement in place, as James and Jude correspond to each other as half-brothers and members of the family of Jesus, while Peter and John are connected in that these two members of the twelve were historically associated with each other (see esp. John's Gospel and the early stages of Acts).<sup>165</sup> See table 11.2.

TABLE 11.2: Possible Chiasm in the Order of the General Epistles

<i><b>Position in General Epistles</b></i>	<b>First</b>	<b>Second</b>	<b>Third</b>	<b>Fourth</b>
<i><b>Family members of Jesus (Matt. 13:55)</b></i>	James			Jude
<i><b>Members of the Twelve</b></i>		Peter	John	

Jude's letter, fascinatingly, is not the letter Jude originally intended to write.<sup>[166](#)</sup> While he intended to write about "our common salvation," he instead found it necessary to urge his readers "to contend for the faith that was once for all delivered to the saints" (v. 3).<sup>[167](#)</sup>



Apparently, “certain people” had “crept in unnoticed,” who “pervert[ed] the grace of our God into sensuality and den[ied] our only Master and Lord, Jesus Christ” (v. 4; cf. 2 Tim. 3:6).<sup>[168](#)</sup> While it is impossible to pinpoint these individuals and identify them with a specific known form of early Christian heresy, it is clear that these false teachers promulgated a form of “cheap grace” as a license to immorality.<sup>[169](#)</sup>

In response, Jude devotes the body of his letter to an extended *midrash* (commentary) or *peshet* (contemporary application), for the most part—though not exclusively—from the Hebrew Scriptures, with a view toward the contemporary relevance of these passages for his context (the false teachers) at hand.<sup>[170](#)</sup> In an oscillating pattern, Jude moves back and

forth between citing a given text—including specific figures in biblical history—and his own exposition, which focuses on the divine judgment meted out on certain individuals for specific sins of rebellion, on the premise that these judgments were indicative of the fate that would befall the false teachers (“these people” [*houtoi*]) who had infiltrated the congregation to which he wrote.<sup>[171](#)</sup> See table 11.3.

TABLE 11.3: Oscillating Pattern of Quotations and Commentary in Jude

Verse(s)	Text	Verse(s)	Commentary
5–7	Hebrew Scripture	8–10	“Yet these people . . .”
11	Hebrew Scripture	12–13	“These people are . . .”

14–15	1 Enoch	16	“These people are . . .”
17–18	Apostolic prophecy	19	“These people are . . .”

In verses 9–10, Jude notes that, when the archangel Michael was “disputing with the devil about the body of Moses,” he “did not himself dare to condemn him for slander but said, ‘The Lord rebuke you!’” (v. 9 NIV; cf. Zech. 3:2).<sup>172</sup> Jude goes on to say, about the false teachers, “Yet these people slander whatever they do not understand . . .” (Jude 10 NIV). The incident is not recorded in the Old Testament (cf. Deut. 34:1–8) but likely is mentioned in a section of an apocryphal work which is no longer extant (Assumption of Moses or Testament of

Moses).<sup>173</sup> Jude's main point seems to be that, contrary to the false teachers, who "reject[ed] authority and heap[ed] abuse on celestial beings" with impunity (Jude 8 NIV), even the archangel Michael did not presume to be in a position to rebuke a (fallen) angel but left the judgment to God.

At the heart of the *midrash* is a quote from the pseudepigraphical book of 1 Enoch (1:9), which alludes to Deuteronomy 33:2 ("The LORD came from Sinai . . . with myriads of holy ones" [NIV]) and contains multiple instances of the word "ungodly," which is how Jude characterizes the false teachers at the very outset (*asebeis*, Jude 4).<sup>174</sup> One surmises that Jude's readers held the book of 1 Enoch in high esteem, which may explain why Jude framed his argument in part with

reference to the biblical figure of Enoch as contained in 1 Enoch.<sup>[175](#)</sup> It is also possible, as Carson suggests, that “Jude’s opponents may not have accepted those Scriptures that do speak of final judgment, so Jude cites a book they would accept.”<sup>[176](#)</sup> Jude’s penchant for extrabiblical references is further indicated by his inclusion of an otherwise unattested apostolic prophecy which likewise includes the key word “ungodly” (vv. 17–18).<sup>[177](#)</sup> Jude’s repeated argument is that God is sure to judge rebellion against his authority.<sup>[178](#)</sup>

### ***11.7.1 The Themes of Jude***

The primary theme in Jude pertains to *God’s judgment* of anyone, whether angelic or human, who *rebels against his*

*authority*. The author traces this theme throughout the Hebrew Scriptures (even though he does not always proceed chronologically). In the first two cycles of his exposition in verses 5–7 and 11, respectively, Jude cites three examples each from the Old Testament, identifies the sin of a given individual or group of individuals, and specifies the divine judgment that ensued. This, in turn, serves the purpose of forecasting the future punishment that will be meted out to the false teachers who have “crept in unnoticed” into the congregation.<sup>[179](#)</sup>

The first series of examples includes Israel’s wilderness generation, fallen angels, and Sodom and Gomorrah:

Jude	OT Example	Sin	Punishment

v. 5	Israel's wilderness generation	Unbelief	Destruction
v. 6	Fallen angels	Rebellion	Eternal chains
v. 7	Sodom and Gomorrah	Sexual immorality	Eternal fire

The second set of examples includes Cain, Balaam, and Korah:

<b>Jude</b>	<b>OT Example</b>	<b>Sin</b>	<b>Punishment</b>
v. 11	Cain	Fratricide	Futile labor; fugitive and wanderer
v. 11	Balaam	Greed, treachery	Rebuked by a donkey
v. 11	Korah		

		Ringleader in rebellion	Ground swallowed him alive
--	--	-------------------------------	----------------------------------

In many ways, this is a veritable “who’s who” of rebels and villains in biblical times.<sup>[180](#)</sup> Jude leaves no stone unturned to adduce the most egregious examples of rebellion against God in salvation history. The resemblance between these characters and the false teachers in Jude’s day is uncanny in light of their description in verse 4, including rebellion—which is the common denominator of virtually all these figures—as well as sexual immorality (in particular, Sodom and Gomorrah). Note that Jude makes specific reference to the people of Sodom and Gomorrah indulging in “unnatural desire” (*sarkos heteros*; lit.,



“other flesh”), which may refer to homosexuality (v. 7; cf. Gen. 19:4–25; even more explicit is Rom. 1:26–27); perhaps more likely, however, “desire for other flesh” refers to human sexual desire for angels, since, as Peter Davids objects, homosexuality would be a “desire for *the same* flesh.”<sup>181</sup> In this case, homosexuality may still be subsumed under “sexual immorality” earlier in the same verse.<sup>182</sup>

A related theme is the need for believers to earnestly contend for the faith passed on to them by those faithful witnesses who have gone before them.<sup>183</sup> This is epitomized by Peter’s call, “but in your hearts honor Christ the Lord as holy, always being prepared to make a defense [*apologia*] to anyone who asks you for a reason for the hope that is in you” (1 Pet.

3:15). It is also in keeping with Paul's instruction to Titus, "As for a person who stirs up division [*hairetikon anthrōpon*], after warning him once and then twice, have nothing more to do with him, knowing that such a person is warped and sinful; he is self-condemned [*autokatakritos*]" (Titus 3:10–11). Similarly, Paul writes to Timothy that he has "handed over" two named false teachers "to Satan that they may learn not to blaspheme" (1 Tim. 1:20).

In denouncing the false teachers, Jude holds out little hope for their repentance and conversion. At the same time, Jude's pastoral concern is that believers "have mercy on those who doubt," "save others by snatching them out of the fire," and "show mercy . . . to others . . . with fear,

hating even the garment stained by the flesh” (vv. 22–23). As for established believers, he urges them to be “building yourselves up in your most holy faith and praying in the Holy Spirit,” and to “keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ that leads to eternal life” (vv. 20–21). Thus, Jude exhibits a pronounced pastoral concern for protecting believers from spiritual predators.<sup>[184](#)</sup>

### ***11.7.2 The Ethics of Jude***

Jude’s ethic unfolds against the pitch-black backdrop of his pervasive denunciation of *ungodliness*.<sup>[185](#)</sup> This is the primary epithet used for the false teachers (v. 4) and the governing word in the two extrabiblical quotations of 1 Enoch—

which features as many as three instances of the “ungodly” word group (including the noun, the adjective, and the verb in Jude 15)—and a prophecy by the apostles (vv. 17–18). The false teachers’ ungodliness is based on a *rebellion against (divine) authority*, which is the subject of the extended *midrash* that comprises the entire body of Jude’s letter (vv. 5–19). In addition, they indulge in sensuality (*aselgeia*, v. 4), similar to the people of Sodom and Gomorrah, who engaged in sexual immorality (*porneuō*) and unnatural desire (v. 7).[186](#)

Against this backdrop, Jude upholds an ethic that is fueled by a *zeal* “to contend for the faith that was once for all entrusted to God’s holy people” (NIV; indicating its unchanging nature, v. 3), which in its

corresponding mention toward the end of the letter (an *inclusio*) is called “the most holy faith” (v. 20). Thus, Jude seeks to fan into flame a passion for *doctrinal* and *sexual purity*, two elements that go hand in hand, as Jude points out in his opening characterization of the false teachers as “ungodly people” who “pervert[ed] the grace of our God into sensuality” and thus “den[ied] our only Master and Lord, Jesus Christ” (v. 4). Thus, doctrinal error—a misconstrual or misperception of God’s grace—led to sexual transgression, though it is of course possible that these individuals were insincere and used the notion of divine grace only as an excuse for indulging in their sinful sensual passions (cf. v. 16).

On the outer perimeters of the letter, one notices the conspicuous fourfold mention of *mercy*, remarkable for such a short letter. Along with peace and love, mercy is part of the opening well-wish (v. 2). The concluding exhortation casts the readers as recipients of mercy (v. 21) and calls them to extend mercy to others who doubt (v. 22), but to do so with fear in view of God's terrible judgment (v. 23).<sup>187</sup> In a gripping metaphor, Jude likens evangelism to snatching people out of a burning house, underscoring the severity of their spiritual condition and the urgency of the needed rescue operation (v. 23). Similarly, *love* is applied to the readers as part of the triad "called, *beloved in God the Father* and kept for Jesus Christ" (v. 1) and subsequently

included in another triad, “mercy, peace, and love” (v. 2). The readers are twice called “beloved” (vv. 17, 20) and urged to “keep yourselves in the love of God” (v. 21; cf. v. 1, another *inclusio*).

### ***11.7.3 Jude in the Storyline of Scripture***

Jude assiduously draws on ancient texts that feature egregious instances of rebellion against God and the punishment that ensued. In chronological order, this includes rebellious angels (Jude 6; cf. Gen. 6:2?; 1 Pet. 3:19–20; 2 Pet. 2:4–5);<sup>188</sup> Cain (Jude 11; cf. Gen. 4:8); Sodom and Gomorrah (Jude 7; cf. Gen. 19:4–25); Korah (Jude 11; cf. Num. 16); Balaam (Jude 11; cf. Numbers 22–24), and Israel’s wilderness generation (Jude 5; cf. Exodus, Numbers).<sup>189</sup> Thus, Jude includes

examples from three of the first four books of the Hebrew Bible—Genesis, Exodus, and Numbers.<sup>[190](#)</sup> It may simply be that Jude stopped there because he had adduced a sufficient number of examples, even though he doubtless could have continued.

It is also possible that Jude's readers placed particular emphasis on the Pentateuch, as well as books such as 1 Enoch, which is ascribed to Enoch (Gen. 5:18–24) and, among other things, deals with the curious incident of the “sons of God” taking human wives (Gen. 6:2; cf. 1 Enoch 6–7) resulting in divine judgment in the form of the universal flood. This grounding of Jude's exhortation in the Pentateuch shows the ancient pedigree of rebellion against God and the judgment



that invariably ensued. It also establishes an important connection between the Torah—the story of Israel—and the story of Jesus and his followers.<sup>[191](#)</sup> In this regard, continuity is provided by the repeated appellation of Jesus as “Lord” (*kyrios*), which in the Septuagint refers to YHWH.<sup>[192](#)</sup>

All of this is set within a trinitarian framework which features God the Father (v. 1, called “God our Savior” in Jude 25; cf. 1 Tim. 1:1; 2:3; Titus 1:3; 2:10; 3:4); Jesus Christ (Jude 1, called “our Lord Jesus Christ” in vv. 17, 21, 25); and the Holy Spirit (v. 20; cf. v. 19).<sup>[193](#)</sup> In addition, Jude identifies himself not only as “a servant [*doulos*] of Jesus Christ” but also as the “brother of James” (v. 1; cf. James 1:1) and thus a member of the

family of Jesus, though, interestingly, he does not make this connection explicit, even though it would have underscored his credibility. He also cites an otherwise unattested oral prophecy by the apostles (Jude 17), which indicates access to oral apostolic tradition. Thus, as Davids observes, Jude (and his readers) are rooted in two narratives: the Torah, and the story of Jesus and his “official delegates” (apostles).[194](#)

## **11.8 Central Themes of the General Epistles**

A common theme in the General Epistles is the *defense of the apostolic gospel* and the superiority of Christ over against distortions and denials of the Christian

message. In Hebrews, the author goes to great lengths to argue for the superiority of Christ and the new covenant he established over the old covenant system. In 2 Peter, the apostle mounts a vigorous, spirited defense of the second coming over against those who denied it in view of the apparent delay of the *parousia*, appealing to apostolic eyewitness testimony concerning Jesus's glorious transfiguration. In 2 John, the elder urges appropriate hospitality and support of the apostolic witness. In 3 John, he similarly stresses the importance and necessity of solidarity among those united in the cause of Christ. Jude exhibits unusual zeal in contending for the faith "once for all delivered to the saints" and urges his readers to do the same (v. 3). Both Jude

and 2 Peter also note that God's judgment on all those who rebel against his authority is certain, supporting their argument with Old Testament examples. In the context of the departure of secessionists, John argues in his first letter that true believers have an "anointing from above" (the Holy Spirit, 1 John 2:20, 27) and can be assured of their salvation (1 John 5:13). Notably, in 2 and 3 John, John stresses that love must be discerning, urging that his readers love "in truth" (2 John 3; 3 John 3–4), that is, make a distinction between those who are fellow believers and those who compromise or even outright deny the true gospel.

Another important theme found in several of the writings in this corpus is that of *suffering for the faith*. Hebrews

was likely written to argue for the superiority of Christ and the new covenant he established at a time of increasing opposition, which had led some in the congregation to contemplate a retreat to the safer confines of Judaism. The author argued that this would be to neglect “such a great salvation” (Heb. 2:3) and warned against forsaking the common assembly (Heb. 10:24–25). Instead, he repeatedly urged believers to hold fast to their confession. First Peter, likewise, was written against the backdrop of mounting persecution. Interestingly, while Hebrews was likely written *to* Rome (Heb. 13:24), 1 Peter was written *from* Rome (1 Pet. 5:13). Thus, the author of Hebrews wrote to the Christians there—especially Jewish Christians—that they must stand firm even

if that meant suffering for their faith, while Peter wrote from Rome—where persecution was already palpable—to a predominantly Gentile audience in the surrounding provinces in order to give his readers advance notice of what would soon be upon them (e.g., the “fiery trial” mentioned in 1 Pet. 4:12). Another common theme in Hebrews and 1 Peter is a stress on the identity of believers as exiles, strangers, and resident aliens in this world (e.g., Heb. 11:13; 1 Pet. 1:1, 17; 2:11).[195](#)

James, in particular, also has a pronounced emphasis on the importance of *putting one's faith into practice*, teaching that a person is justified not merely by faith but also by works, though, in context, what he means by this is that works prove

the genuineness of one's faith. In his insistence that believers be "doers of the word, and not hearers only" (James 1:22), James echoes a similar emphasis in Jesus's teaching (esp. in the Sermon on the Mount; cf. Matt. 7:21–23). As an exemplar of early (Jewish) Christianity, James draws from the law, wisdom, and the prophets in emphasizing various entailments of the Christian faith that flow from the Hebrew Scriptures. He also displays significant concern for justice, repeatedly denouncing the rich for exploiting the poor. Peter, for his part, likewise displays a significant concern for godly living in both of his letters. In 1 Peter, he urges believers to emulate Christ's example in suffering (1 Pet. 2:21–25); in 2 Peter, he challenges his readers

to “make every effort” to pursue a series of godly virtues (2 Pet. 1:3–11, esp. v. 5). Thus, James and Peter share a pronounced ethical concern (see also 1 John 3:4–10).[196](#)

## **11.9 The Ethics of the General Epistles**

The General Epistles exhibit a spectrum of ethical teachings representative of the state of Christianity in the second half of the first century (with the possible exception of James, who may have written his letter as early as the 40s AD). This was a time when the early Christian mission had expanded the faith across the Mediterranean and believers were increasingly suffering for their faith, or



even experiencing martyrdom. This raised the need for instruction on how to deal with suffering in a Christlike manner—how not to shrink away from suffering but to hold fast to one's confession in faith (see esp. Hebrews; 1 Peter). Thus, the writers cast an eschatological framework that reminded believers that suffering for Christ was well worth it in light of their eternal destiny.

What is more, amid suffering, believers were called to bear steadfast witness to their faith (e.g., 1 Pet. 3:15; Jude 3). This was also a time when true Christians needed to bond together and unite against false teaching and false teachers, especially given that the church was in its infancy (e.g., 2 Peter; 3 John). Thus, the defense of the apostolic gospel, in both

word and deed, and undergirded by a willingness to suffer, became paramount to securing the true gospel from false alternatives. In this regard, Jude stresses the importance of mercy, particularly toward those who were weak and vulnerable to false teaching; believers who were firm in their faith should try to snatch those individuals from the fire of false teaching yet should do so with proper caution (Jude 20–23). Dealing with false teachers and opponents of the faith required discernment—as John puts it, believers must love “in truth”—and true believers must also be fortified in their own assurance of faith when false teachers claimed special esoteric insight in a form of spiritual elitism (cf., e.g., 1 John 2:19–27). Certainly, contending for

the truth required a good deal of courage (Jude; 2 Peter), and considerable faith as well (Heb. 11; cf. 12:1–3).

In the midst of bearing witness, believers were not to forget to live holy lives, like Jesus, who bore witness amid unthinkable suffering yet remained sinless until the end so that he might be a perfect substitute for sinful humanity (cf. 1 Pet. 2:21–25; 3:13–18; 4:1–2). In 1 Peter, the apostle invokes the Levitical holiness code to make this point (1 Pet. 1:16; cf. Lev. 11:44; etc.). In addition, Peter and John, and even Jude (vv. 1, 21), articulate an ethic of love (e.g., 1 Pet. 1:22; 1 John, *passim*). Beyond this, James stresses the importance of putting one's faith into practice, denouncing instances of injustice perpetrated by the rich upon the poor (e.g.,

James 2:6). Peter, in his second letter, urges believers to “supplement [their] faith with virtue” (2 Pet. 1:5), while Jude engages in a withering denunciation of ungodliness, especially against those who rebel against divine authority and as a result engage in sexual immorality and licentiousness, misrepresenting God’s grace as a license for immorality (Jude 4). John similarly speaks out against those who claim to have fellowship with God and yet walk in moral darkness (1 John 1:5–7), strongly denouncing those who claim to be without sin rather than confessing it and being forgiven and cleansed (1 John 1:8–9).

## **11.10 The General Epistles in the Storyline of Scripture**

As one might expect, there is considerable diversity in how the various letters in this corpus intersect with the storyline of Scripture. Hebrews opens with the declaration that while God revealed himself through various Old Testament prophets, in “these last days” he revealed himself by way of “his Son” (Heb. 1:2).<sup>197</sup> Thus, Jesus is presented at the very outset as the climax of divine revelation. In the remainder of the book, Jesus is presented as the better mediator who established a better covenant, stressing the superiority of the new over the old covenant system. In this way, Jesus, the “great high priest,” is related to Aaron and the Levitical

priesthood, as well as Moses and Joshua. Taking his departure from Psalm 110, the author also casts Jesus's priesthood as an eternal one "according to the order of Melchizedek," the obscure and intriguing king and priest to whom Abraham gave a tithe (Gen. 14:18–20).

James, in his letter, adduces several Old Testament examples such as Abraham, Rahab, Job, and Elijah. Thus, he covers the entire gamut of Scripture from the patriarchal period and the law (Abraham) to the former prophets (Rahab), wisdom literature (Job), and the (non-writing) prophets (Elijah). In his use of Old Testament exemplars for the purpose of ethical motivation, James is similar to the author of Hebrews, who provides an entire chapter of Old

Testament exemplars of faith who trusted in God's promises even while seeing them only from a distance (cf. Heb. 11). Peter, in 1 Peter, sets the church in conscious continuity with Israel (1 Pet. 2:9; cf. Ex. 19:5–6) and Jesus in conscious continuity with the suffering servant of Isaiah (1 Pet. 2:21–25; cf. Isa. 52:13–53:12). In 2 Peter, the apostle refers to Jesus's glorious transfiguration as recorded in the first three Gospels (2 Pet. 1:16–18). In his second chapter—where Peter most likely adapted material from Jude—Peter connects God's judgment on the false teachers with previous occasions of divine judgment at the flood, Sodom and Gomorrah, and Balaam (at the same time, he notes how God preserved righteous men such as Noah and Lot).

John hardly cites the Hebrew Scriptures at all in his letters, which were most likely written to follow up on denials of the essential teaching of his Gospel, namely, that Jesus is the Christ and Son of God (cf. John 20:30–31). Apart from references to the antichrist, which may echo passages in Daniel, the exception is the mention of Cain (1 John 3:12), which establishes a connection with Genesis 4. It may be significant that in the immediately preceding context, the Holy Spirit is called “God’s seed” (1 John 3:9), in possible further development of John’s teaching that Jesus fulfilled the *proto-evangelion* (Gen. 3:15) in contrast to Jesus’s Jewish opponents, who turned out to be spiritual descendants of Satan (John 8:44). In 2–3 John, John places current



leaders in a trajectory of servant leadership, with dictatorial Diotrophes serving as a foil. Jude, for his part, adduces the judgment of antecedent rebels such as Israel's wilderness generation, the people of Sodom and Gomorrah, Cain (cf. 1 John 3:12), Balaam, and Korah as part of his denunciation of the false teachers. In his midrashic exposition, Jude cites examples from Genesis, Exodus, and Numbers and then stops, presumably because he has already adduced sufficient material to make his point.

All in all, the Hebrew Scriptures served as a rich quarry for the various writers of the General Epistles, and these letters sustain numerous points of contact with the storyline of Scripture and even continue to advance it in various ways.

1 This introduction is adapted from Andreas J. Köstenberger, *Handbook on Hebrews through Revelation*, *Handbooks on the New Testament* (Grand Rapids, MI: Baker, 2020), xi–xii, to which the reader is referred for a close reading of each letter. For introductory matters, see Andreas J. Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, the Cross, and the Crown: An Introduction to the New Testament*, 2nd ed. (Nashville: B&H Academic, 2016), chs. 16–19. For Old Testament usage, see G. K. Beale and D. A. Carson, eds., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, MI: Baker, 2007). On the relevance of the General Epistles for the contemporary church, see Brandon D. Crowe, *The Message of the General Epistles in the History of Redemption: Wisdom from James, Peter, John, and Jude* (Phillipsburg, NJ: P&R, 2015), xv–xxi, though he curiously excludes Hebrews from this group.

2 On the canonical status of Hebrews, see Gregory Goswell, “Finding a Home for the Letter to the Hebrews,” *JETS* 59 (2016): 747–60.

3 Among other things, this order puts James first and allows him to “set the stage,” as it were, concerning the question of the relationship between faith and works, while the traditional order, starting with Romans, allows Paul to do so. David R. Nienhuis, *Not by Paul Alone: The Formation of the Catholic Epistle Collection and the Christian Canon* (Waco, TX: Baylor University Press, 2007), argues that a pseudepigrapher wrote James last to provide a “cover letter” for the Catholic Epistle collection, designed as a “canon-conscious” counterweight to the Pauline letter collection (see esp. ch. 3).

See also David R. Nienhuis and Robert W. Wall, *Reading the Epistles of James, Peter, John, and Jude as Scripture: The Shaping of a Canonical Collection* (Grand Rapids, MI: Eerdmans, 2013). However, Nienhuis's view is largely conjectural, and his adoption of a late date and pseudepigraphical authorship is unwarranted. See Chris S. Stevens, "Does Neglect Mean Rejection? Canonical Reception History of James," *JETS* 60 (2017): 767–80; Darian Lockett, *An Introduction to the Catholic Epistles* (London: T&T Clark, 2012), 25 et passim.

4 See Andreas J. Köstenberger, "The Family of Jesus," in *The Baker Illustrated Bible Background Commentary*, ed. J. Scott Duvall and J. Daniel Hays (Grand Rapids, MI: Baker, 2020), 735.

5 For surveys of scholarship on Hebrews, see George H. Guthrie, "Hebrews in Its First-Century Contexts: Recent Research," in *The Face of New Testament Studies: A Survey of Recent Research*, ed. Scot McKnight and Grant R. Osborne (Grand Rapids, MI: Baker, 2004), 414–43; David M. Moffitt, "The Epistle to the Hebrews," in *The State of New Testament Studies: A Survey of Recent Research*, ed. Scot McKnight and Nijay K. Gupta (Grand Rapids, MI: Baker, 2019), 389–406.

6 For a close reading of Hebrews, see Köstenberger, *Handbook*, ch. 1. On the theology of Hebrews, see Richard Bauckham et al., eds., *A Cloud of Witnesses: The Theology of Hebrews in Its Ancient Contexts*, LNTS 387 (London: T&T Clark, 2008); Richard Bauckham, Daniel R. Driver, Trevor A. Hart, and Nathan MacDonald, eds., *The Epistle to the Hebrews and Christian Theology* (Grand Rapids, MI: Eerdmans, 2009);

and Barnabas Lindars, *The Theology of the Letter to the Hebrews*, New Testament Theology (Cambridge: Cambridge University Press, 1991).

7 Note the mention of Timothy in 13:23. First proposed by Martin Luther, the authorship of Apollos is possible: He was a member of the “Pauline circle” (Acts 18:24–19:1); he was eloquent and a brilliant orator (Acts 18:24, 28; 1 Cor. 3:4–6, 22); and he hailed from Alexandria, Egypt, where allegorical exegesis flourished (Acts 18:24; cf. Philo). Unfortunately, however, authorship by Apollos is unverifiable, as we possess no known writing from Apollos. For an argument for Apollos as author, see George H. Guthrie, “The Case for Apollos as the Author of Hebrews,” *Faith and Mission* 18, no. 2 (2001): 41–56; see also Gareth Lee Cockerill, *The Epistle to the Hebrews*, NICNT (Grand Rapids, MI: Eerdmans, 2012); Luke Timothy Johnson, *Hebrews: A Commentary*, NTL (Louisville: Westminster John Knox, 2006), 42–44; and Ben Witherington, *Letters and Homilies for Jewish Christians: A Socio-Rhetorical Commentary on Hebrews, James, and Jude* (Downers Grove, IL: IVP Academic, 2007), 22–24. Andrew W. Pitts and Joshua F. Walker, “The Authorship of Hebrews: A Further Development in the Luke-Paul Relationship,” in *Paul and His Social Relations*, ed. Stanley E. Porter and Christopher D. Land, Pauline Studies 7 (Leiden: Brill, 2012), 143–84, conjecture that Hebrews contains Paul’s speech material that was recorded and subsequently published by Luke. On Luke as the author of Hebrews, see also David L. Allen, *The Lukan Authorship of Hebrews*, NACSBT 8 (Nashville: Broadman & Holman, 2010). See further the

discussion in Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 762–66.

8 See also Heb. 2:5; 5:11; 6:9; 8:1; 9:5. Contrast this with the reference to writing in the epistolary closing at 13:22.

9 See the discussions in Köstenberger, *Handbook*, 1–2; Johnson, *Hebrews*, 10; and Köstenberger, Kellum, and Quarles, *The Cradle, the Cross, and the Crown*, 773–74 (esp. table 16.1 on rhetorical devices in Hebrews [774]). For a survey of proposed structures of Hebrews, see Barry C. Joslin, “Can Hebrews Be Structured? An Assessment of Eight Approaches,” *CurBR* 6 (2007): 99–129. See also Jonathan I. Griffiths, *Hebrews and Divine Speech*, LNTS 507 (London: Bloomsbury T&T Clark, 2014), who discusses Hebrews as a sermon based on selected Old Testament texts; and Cynthia L. Westfall, *A Discourse Analysis of the Letter to the Hebrews: The Relationship between Form and Meaning*, LNTS 297 (London: T&T Clark, 2005), who divides the letter into three discrete units, in each of which an ethical exhortation is grounded in a Christological affirmation: 1:1–4:16 (hold fast to our confession, as Jesus is the apostle); 4:11–10:25 (draw near to God, as Jesus is the great high priest); and 10:19–13:16 (run the spiritual race, as Jesus is the example).

10 Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 766–72.

11 E.g., Heb. 10:14: “For by one sacrifice he has made perfect forever those who are being made holy” (NIV); cf. Rom. 6:10; 1 Pet. 3:18. On Jesus’s own perfection (Heb. 2:10; cf. 5:9; 7:28), see David Peterson, *Hebrews and Perfection: An Examination of the Concept of Perfection in the “Epistle to*

the Hebrews,” SNTSMS 47 (Cambridge: Cambridge University Press, 1982). For recent studies of the theme of atonement in Hebrews, see Jon C. Laansma, George H. Guthrie, and Cynthia Long Westfall, eds., *So Great a Salvation: A Dialogue on the Atonement in Hebrews*, LNTS 516 (London: T&T Clark, 2019). See also David M. Moffitt, *Atonement and the Logic of Resurrection in the Epistle to the Hebrews*, NovTSup 141 (Leiden: Brill, 2011); idem, “Serving in the Tabernacle in Heaven: Sacred Space, Jesus’s High-Priestly Sacrifice, and Hebrews’ Analogical Theology,” in *Hebrews in Contexts*, ed. Gabriella Gelardini and Harold W. Attridge, AJEC 91 (Leiden: Brill, 2016), 259–79. Moffitt argues that the authors see “analogies between the Levitical high priest’s drawing near to God’s presence to offer sacrificial blood in the holy of holies on the Day of Atonement and the incarnate Son’s death, resurrection, ascension, and perpetual intercession as high priest for his people in the holy of holies in the heavenly tabernacle” (“Epistle to the Hebrews,” 397).

12 On the Christology of Hebrews 1, see the discussion in Köstenberger, *Handbook*, 6–11. See also Thomas R. Schreiner, *Hebrews*, EBTC (Bellingham, WA: Lexham, 2021), 441–74, who discusses Jesus as the divine Son, the humanity of Jesus, his priesthood and better sacrifice, and his resurrection and exaltation. On Jesus’s divine identity as a whole, see Richard Bauckham, “The Divinity of Jesus Christ in the Epistle to the Hebrews,” in Bauckham, Driver, Hart, and MacDonald, *Epistle to the Hebrews and Christian Theology*, 15–36. On Jesus as the Son, see R. B. Jamieson, *The Paradox of Sonship: Christology in the Epistle to the Hebrews*, Studies in Christian

Doctrine and Scripture (Downers Grove, IL: IVP Academic, 2021). According to Jamieson, “Son” in Hebrews designates both Jesus’s eternal filial relationship with God and the role he assumes in his incarnate, salvific mission.

[13](#) On the Father-Son relationship as the grounds for believers’ identity as Jesus’s siblings and their endurance of fatherly discipline in Hebrews, see Amy L. B. Peeler, *You Are My Son: The Family of God in the Epistle to the Hebrews*, LNTS 486 (London: Bloomsbury T&T Clark, 2014).

[14](#) Cf. Craig L. Blomberg, *New Testament Theology* (Waco, TX: Baylor University Press, 2018), 508–9, who remarks, “By far the most dominant and distinctive portrait of Hebrews’ Christology is Jesus’ high priesthood. Only Hebrews among all the NT books develops this theme beyond a mere hint, and the author of Hebrews develops it into a major theme.”

[15](#) See esp. Heb. 2:2; see also 1:5, 6, 7, 13, 14; 2:5, 9, 16. This is only hinted at in Deut. 33:2 (though see Acts 7:38; Gal. 3:19).

[16](#) This is the first of several “warning passages” in Hebrews, which also include 3:7–4:13; 5:11–6:12; 10:19–39; and 12:14–29. Most likely, these are warnings addressed to unbelievers who display some of the outward characteristics of believers but are not genuinely saved (see the chart in Köstenberger, *Handbook*, 12; and the discussion of 6:4–6 on pp. 25–30; cf. Michael J. Kruger, *Hebrews for You* [Epsom, Surrey, UK: The Good Book Company, 2021], 75–90; contra Schreiner, *Hebrews*, 480–91, who contends the warnings are addressed to believers). For an overview of various perspectives on the warning passages, see Herbert W. Bateman IV, ed., *Four Views on the Warning Passages in*

*Hebrews* (Grand Rapids, MI: Kregel, 2006). As to the reference to God bearing witness “by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will” in 2:4, see W. C. van Unnik, “‘The Book of Acts,’ the Confirmation of the Gospel,” *NovT* 4 (1960): 26–59, who contends that this serves as an apt summary of the message of the book of Acts.

17 Cf. Gen. 14:17–21; Pss. 2:7; 110:4. The author’s reference to Jesus as the great high priest in Heb. 4:14 marks the beginning of the second major section of the book, which spans from 4:11 to 10:25 (with 4:11–16 as a transitional section) and presents Jesus as an eternal high priest according to the order of Melchizedek and as the mediator of a new and better covenant. See Köstenberger, *Handbook*, 3–5; cf. Westfall, *Discourse Analysis of the Letter to the Hebrews*, 297. For a thorough discussion of 4:11–10:25, see Köstenberger, *Handbook*, 20–44. On the figure of Melchizedek as an angel at Qumran, see Fred L. Horton Jr., *The Melchizedek Tradition: A Critical Examination of the Sources to the Fifth Century A.D. and in the Epistle to the Hebrews*, SNTSMS 30 (Cambridge: Cambridge University Press, 1976).

18 See the discussion of Jer. 31:31–34 at 4.7.2.1; see also 4.8 for a discussion of the series of Old Testament covenants and their relation to one another.

19 Andrew H. Trotter Jr., *Interpreting the Epistle to the Hebrews*, Guides to New Testament Exegesis (Grand Rapids, MI: Baker, 1997), 191. See also Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 787–88.



[20](#) Cf. Griffiths, *Hebrews and Divine Speech*, who argues that the author of Hebrews views his own “word of exhortation” (Heb. 13:22) as a form of divine speech.

[21](#) Angela Rascher, *Schriftauslegung und Christologie im Hebräerbrief*, BZNW 153 (Berlin: de Gruyter, 2007).

[22](#) This paragraph adapts and summarizes the discussion in Köstenberger, *Handbook*, 17–20. See also Jon C. Laansma, “I Will Give You Rest”: *The Rest Motif in the New Testament with Special Reference to Mt. 11 and Heb. 3–4*, WUNT 2/98 (Tübingen: Mohr Siebeck, 1997); and, more recently, Thomas R. Schreiner, “Good-bye and Hello: The Sabbath Command for New Covenant Believers,” in *Progressive Covenantalism: Charting a Course between Dispensational and Covenant Theologies*, ed. Stephen J. Wellum and Brent E. Parker (Nashville: B&H Academic, 2016), 159–88.

[23](#) See Kevin B. McCruden, *A Body You Have Prepared for Me: The Spirituality of the Letter to the Hebrews* (Collegeville, MN: Liturgical Press, 2013). On the new covenant as well as faith, obedience, and the situation of the readers of Hebrews, see Schreiner, *Hebrews*, 474–77, 493–96.

[24](#) See the chart “The ‘Hall of Faith’ in Hebrews 11” in Köstenberger, *Handbook*, 48, and the discussion at 47–54. Also note the affinity with Paul’s discussion of Abraham’s faith in Rom. 4 and Gal. 3 and the negative characterization of Israel’s unbelief in 1 Cor. 10. On the rhetorical and pastoral function of Heb. 11 within the larger context of the book, as well as an analysis of the chapter’s structure and major themes, see the discussion in Chris Bruno, Jared Compton, and Kevin McFadden, *Biblical Theology according to the Apostles: How*

*the Earliest Christians Told the Story of Israel*, NSBT 52 (Downers Grove, IL: InterVarsity Press, 2020), 151–79. See also Graham Hughes, *Hebrews and Hermeneutics: The Epistle to the Hebrews as a New Testament Example of Biblical Interpretation*, SNTSMS 36 (Cambridge: Cambridge University Press, 1979), 137–42; and Victor (Sung-Yul) Rhee, *Faith in Hebrews: Analysis within the Context of Christology, Eschatology, and Ethics*, Studies in Biblical Literature 19 (New York: Peter Lang, 2001).

[25](#) See Ole Jakob Filtvedt, *The Identity of God's People and the Paradox of Hebrews*, WUNT 2/400 (Tübingen: Mohr Siebeck, 2015), who notes the paradoxical reality that Jesus's death calls Jewish believers who used to be part of God's old covenant community to assume their new-covenant identity as outsiders.

[26](#) On the theme of suffering in Hebrews and the author's use of moral exemplars (of which Jesus is the greatest) to encourage perseverance in his readers, see Bryan R. Dyer, *Suffering in the Face of Death: The Epistle to the Hebrews and Its Context of Situation*, LNTS 568 (London: Bloomsbury T&T Clark, 2017). On Jesus as the epitome of faithfulness, see Christopher A. Richardson, *Pioneer and Perfecter of Faith: Jesus' Faith as the Climax of Israel's History in the Epistle to the Hebrews*, WUNT 2/338 (Tübingen: Mohr Siebeck, 2012).

[27](#) On Hebrews in the storyline of Scripture, see Schreiner, *Hebrews*, 20–29; on promise fulfillment, typology, and the spatial orientation of Hebrews, see *ibid.*, 29–49. On its use of Jeremiah 31, see Sebastian Fuhrmann, *Vergeben und Vergessen: Christologie und Neuer Bund im Hebräerbrief*,

WMANT 113 (Neukirchen-Vluyn, Germany: Neukirchener, 2007); Barry C. Joslin, *Hebrews, Christ, and the Law: The Theology of the Mosaic Law in Hebrews 7:1–10:18*, Paternoster Biblical Monographs (Milton Keynes, Buckinghamshire, UK: Paternoster, 2008); Michael D. Morrison, *Who Needs a New Covenant? Rhetorical Function of the Covenant Motif in the Argument of Hebrews*, Princeton Theological Monograph Series 85 (Eugene, OR: Pickwick, 2008); and Georg A. Walser, *Old Testament Quotations in Hebrews: Studies in their Textual and Contextual Background*, WUNT 2/356 (Tübingen: Mohr Siebeck, 2013).

28 On the importance of Deuteronomy as a whole for the book of Hebrews, see esp. David M. Allen, *Deuteronomy and Exhortation in Hebrews: A Study in Narrative Representation*, WUNT 2/238 (Tübingen: Mohr Siebeck, 2008), who draws attention to the similar situation in Deuteronomy and Hebrews (about to enter the “promised land”) and the use of other motifs from Deuteronomy in Hebrews (e.g., land, blessing or curse), not to mention quotations of or allusions to Deuteronomy 29 and 32 in the book of Hebrews.

29 See Richard Ounsworth, *Joshua Typology in the New Testament*, WUNT 2/328 (Tübingen: Mohr Siebeck, 2012).

30 See Andreas J. Köstenberger, “Jesus, the Mediator of a ‘Better Covenant’: Comparatives in the Book of Hebrews,” *Faith and Mission* 21, no. 2 (Spring 2004).

31 On Melchizedek in Second Temple and esp. Qumran literature, see Eric F. Mason, “You Are a Priest Forever”: *Second Temple Jewish Messianism and the Priestly*

*Christology of the Epistle to the Hebrews*, Studies on the Texts of the Desert of Judah 74 (Leiden: Brill, 2008).

[32](#) On the role of Psalm 110 in the book of Hebrews, see esp. Jared Compton, *Psalm 110 and the Logic of Hebrews*, LNTS 537 (London: Bloomsbury T&T Clark, 2015), who contends that Psalm 110 “contained Hebrews *in nuce* [“in a nutshell”]” (170).

[33](#) On the use of various psalms in Hebrews, see Dirk J. Human and Gert Jacobus Steyn, eds., *Psalms and Hebrews: Studies in Reception*, LHBOTS 527 (London: T&T Clark, 2010).

[34](#) On the pastoral function of Hebrews 11, see Bruno, Compton, and McFadden, *Biblical Theology according to the Apostles*, 155–58.

[35](#) On the way in which Jesus’s roles as high priest and pioneer of the faith are fused, see R. J. McKelvey, *Pioneer and Priest: Jesus Christ in the Epistle to the Hebrews* (Eugene, OR: Pickwick, 2013).

[36](#) See esp. Kiwoong Son, *Zion Symbolism in Hebrews: Hebrews 12:18–24 as a Hermeneutical Key to the Epistle*, Paternoster Biblical Monographs (Milton Keynes, Buckinghamshire, UK: Paternoster, 2005), who argues that the comparison between Sinai and Zion culminates the series of typologies presented in Hebrews. On the importance of Deuteronomy in understanding the comparison, see Michael Harrison Kibbe, *Godly Fear or Ungodly Failure? Hebrews 12 and the Sinai Theophanies*, BZNW 216 (Berlin: de Gruyter, 2016).

[37](#) See William Lane, *Hebrews: A Call to Commitment* (Peabody, MA: Hendrickson, 1998), 162. “Celestial city,” of

course, alludes to John Bunyan's famous work *Pilgrim's Progress*.

[38](#) For a thorough reading of James's letter in its own right, see Köstenberger, *Handbook*, ch. 2.

[39](#) See esp. Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 809–10, who date the letter between AD 42 and 49, c. AD 45 (798). However, there is quite a bit of variety even among evangelical interpreters. Scot McKnight, *The Letter of James*, NICNT (Grand Rapids, MI: Eerdmans, 2011), 13–38, esp. 28, argues for a date in the AD 50s, while Peter H. Davids, *A Theology of James, Peter, and Jude: Living in the Light of the Coming King*, BTNT (Grand Rapids, MI: Zondervan, 2014), suggests a date of AD 60 or 61. More broadly, Mariam Kamell Kovalishyn, “The Epistle of James,” in McKnight and Gupta, *State of New Testament Studies*, 409, notes that dates range from the late 40s to the 150s (though we would extend the earliest possible date to the *early* 40s).

[40](#) See the discussion in Andrew Chester, “The Theology of James,” in Andrew Chester and Ralph P. Martin, *The Theology of the Letters of James, Peter, and Jude*, New Testament Theology (Cambridge: Cambridge University Press, 1994), 3–4. But see more recently the survey by Kovalishyn, “Epistle of James,” 407–24, who observes that James's letter “has gained in popularity” in recent years (408), pointing esp. to Dale C. Allison Jr., *A Critical and Exegetical Commentary on the Epistle of James*, ICC (London: Bloomsbury T&T Clark, 2013) (but note that Allison espouses a pseudepigraphical view of authorship).

41 Note that James is mentioned first and Jude fourth and last among Jesus's half-brothers, which may indicate that James was the oldest and Jude the youngest brother. On the person of James and the authorship of James's letter, see Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 800–809. On the person of James, see also Richard Bauckham, *James: Wisdom of James, Disciple of Jesus the Sage* (London: Routledge, 1999); idem, *Jude and the Relatives of Jesus in the Early Church* (Edinburgh: T&T Clark, 1990); Bruce Chilton and Craig A. Evans, eds., *James the Just and Christian Origins*, NovTSup 98 (Leiden: Brill, 1999); Patrick J. Hartin, *James of Jerusalem: Heir to Jesus of Nazareth* (Collegeville, MN: Liturgical Press, 2004); and John Painter, *Just James: The Brother of Jesus in History and Tradition*, Studies on Personalities of the New Testament (Columbia: University of South Carolina Press, 1997). For a discussion of the famous ossuary bearing James's name, as well as an argument for its authenticity, see Hershel Shanks and Ben Witherington III, *The Brother of Jesus: The Dramatic Story and Meaning of the First Archaeological Link to Jesus and His Family*, rev. ed. (New York: HarperCollins, 2003).

42 The letter is addressed to “the twelve tribes in the Dispersion” (1:1). James mentions meeting in a “synagogue” (2:2; ESV “assembly”), refers to Abraham as “our father” (2:21), and expects his readers to be familiar with weather patterns, agricultural details, and other features of Palestine (“scorching heat,” 1:11; “sea,” “salt water,” 1:6; 3:11; “fig tree,” “olives,” “grapevine,” 3:12; “wages of the laborers/harvesters,” 5:4; “farmer,” “early and late rains,” 5:7).

[43](#) See, e.g., the reference to two roads and gates, trees and fruit, confessions, and hearers and builders in Matt. 7:13–27.

[44](#) It appears that James essentially remained in Jerusalem and did not travel as widely as Paul, Peter, and John did.

[45](#) See the discussion of the structure of James's letter in Köstenberger, *Handbook*, 69–71. See also Mark E. Taylor and George H. Guthrie, "The Structure of James," *CBQ* 68 (2006): 681–705.

[46](#) Contra, e.g., Jean Noël Aletti, "James 2.14–26: The Arrangement and Its Meaning," *Biblica* 95 (2014): 88–101, who claims that James responds to Paul's teaching in Galatians 3 and Romans 4.

[47](#) Martin Dibelius, *James*, trans. Michael A. Williams, Hermeneia (Philadelphia: Fortress, 1975), 2, 21 (I owe these quotes to Mariam Kovalishyn, "Epistle of James," 416, 419).

[48](#) Cf. Patrick Hartin, "Faith-in-Action: An Ethic of 'Perfection,'" in *The Letter of James*, ed. Robert B. Kruschwitz, Christian Reflection (Waco, TX: The Center for Christian Ethics, Baylor University, 2012), 20–28; Christopher W. Morgan, *A Theology of James: Wisdom for Consistent Churches* (Phillipsburg, NJ: P&R, 2010), 181; Robert W. Wall, *Community of the Wise: The Letter of James*, The New Testament in Context (Valley Forge, PA: Trinity Press, International, 1997). On the nature of James's theology, see Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 820–21, who contend, over against those who call James's theology "primitive," that "James is more accurately evidence of a body of doctrine stemming from Jesus than the front end of an evolutionary stream that results in orthodox

teaching.” On James’s rhetoric, see the survey of scholarship in Kovalishyn, “Epistle of James,” 416–19 (though not all treatments are equally persuasive).

[49](#) On echoes of Jesus’s teaching in James, see table 31.1 in N. T. Wright and Michael F. Bird, *The New Testament in Its World: An Introduction to the History, Literature, and Theology of the First Christians* (Grand Rapids, MI: Zondervan Academic, 2019), 742.

[50](#) See the discussion in Andreas J. Köstenberger, “Diversity and Unity in the New Testament,” in *Biblical Theology: Retrospect and Prospect*, ed. Scott J. Hafemann (Downers Grove, IL: InterVarsity Press, 2002), 152–53. See also Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 822–25; Chester, “Theology of James,” 20–28; and Chris Bruno, *Paul vs. James: What We’ve Been Missing in the Faith and Works Debate* (Chicago: Moody, 2019).

[51](#) Köstenberger, *Handbook*, 71, stresses the prophetic dimension of James’s letter, calling it “a wake-up call to a complacent church.”

[52](#) A negative answer is expected in the original Greek through the (untranslated) negative particle μή. Cf. Davids, *Theology of James, Peter, and Jude*, 59, n. 94.

[53](#) Note the social ethics aspect of works of mercy in chs. 1–2 (e.g., helping the poor, avoiding partiality), which likewise suggests a pre-Pauline context (see further at 11.3.2 below).

[54](#) See the discussion in Davids, *Theology of James, Peter, and Jude*, 81–82. Note, however, that James ultimately concurs with Paul’s teaching that believers are no longer “under the



law” (e.g., Rom. 6:14–15; 1 Cor. 9:20; Gal. 4:21; 5:18). See further the discussion below.

[55](#) Cf. James 1:25; 4:11–12; Lev. 19:18; see also Jesus’s teaching in Matt. 5:17–48; and Mark 12:31 (cf. Deut. 6:5), where Jesus calls the command to love one’s neighbor the second-greatest commandment. For an argument that portions of James’s letter function as a midrash on Lev. 19:12–18, see Luke Timothy Johnson, *Brother of Jesus, Friend of God: Studies in the Letter of James* (Grand Rapids, MI: Eerdmans, 2004), 123–35 = “The Use of Leviticus 19 in the Letter of James,” *JBL* 101 (1982): 391–401.

[56](#) See the discussion in Victor Paul Furnish, *The Love Command in the New Testament* (Nashville: Abingdon, 1972), 177–82. See also Chester, “Theology of James,” 36–38. In addition, Paul applies the love command to local church issues such as the Corinthians’ “knowledge” regarding eating food offered to idols (1 Cor. 8, esp. v. 1) and the exercise of spiritual gifts (ch. 13).

[57](#) A. T. Robertson, *New Testament Interpretation (Matthew–Revelation): Notes on Lectures*, rev. ed. (Louisville: B. B. Hilbun, 1928), 97, calls James “the Wisdom Book of the NT.” See also the discussions in Davids, *Theology of James, Peter, and Jude*, 75–77; and Chester, “Theology of James,” 38–39.

[58](#) See esp. the book of Proverbs (see the quotation of Prov. 3:34 in James 4:6); and compare James 3:11–12 with, e.g., Matt. 7:16–20. Cf. Dale C. Allison Jr., “Blessing God and Cursing People: James 3:9–10,” *JBL* 130 (2011): 397–405.

[59](#) Some argue that James 3:13–18 should be understood as the high point of the letter. See, e.g., William Varner, “The Main Theme and Structure of James,” *Master’s Seminary Journal* 22 (2011): 115–29.

[60](#) See Mariam Kamell Kovalishyn, “The Prayer of Elijah in James 5: An Example of Intertextuality,” *JBL* 137 (2018): 1027–45, who interprets the reference against the backdrop of 1 Kings 17–18.

[61](#) Similarly, Jesus denounces preferential treatment of the Pharisees in the synagogue (Matt. 23:6; Luke 11:43) while Paul targets partiality toward the rich in the celebration of the Lord’s Supper at Corinth (1 Cor. 11:21–22).

[62](#) See the survey of scholarship on wealth and poverty (often from the perspective of liberation theology) in James by Kovalishyn, “Epistle of James,” 421–22, who notes the frequent references to James, in Craig L. Blomberg, *Christians in an Age of Wealth: A Biblical Theology of Stewardship* (Grand Rapids, MI: Zondervan, 2013). In another publication, she and Blomberg call wealth and poverty the “most important issue” in James (Craig L. Blomberg and Mariam J. Kamell, *James*, ZECNT [Grand Rapids, MI: Zondervan, 2008], 254).

[63](#) See James D. G. Dunn, *The Partings of the Ways between Christianity and Judaism and Their Significance for the Character of Christianity*, 2nd ed. (London: SCM, 2006); idem, ed., *Jews and Christians: The Parting of the Ways, A.D. 70 to 135: The Second Durham-Tübingen Research Symposium on Earliest Christianity and Judaism, Durham, September 1989* (Tübingen: Mohr Siebeck, 1992); Donald A. Hagner, *The New Testament: A Historical and Theological Introduction* (Grand

Rapids, MI: Baker, 2012), 380–93 (ch. 20: “Paul’s Gospel and the Parting of the Ways”); idem, *How New Is the New Testament? First-Century Judaism and the Emergence of Christianity* (Grand Rapids, MI: Baker Academic, 2018). Contra Furnish, *Love Command*, 177, who contends, “There is little in James that is either specifically or distinctively Christian,” claiming that references to the second coming and the final judgment are merely perfunctory and that there is no mention of the saving work of Christ.

[64](#) On the phrase “the Lord of glory,” see Chester, “Theology of James,” 43–44. On the high Christology of James, see Richard Bauckham, “James and Jesus,” in *The Brother of Jesus: James the Just and His Mission*, ed. Bruce Chilton and Jacob Neusner (Louisville: Westminster John Knox, 2001), 131–35.

[65](#) On James’s eschatology, see Chester, “Theology of James,” 16–20; Davids, *Theology of James, Peter, and Jude*, 84–85; Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 822.

[66](#) See Morgan, *Theology of James*, 31–37; and the literature survey on “James and the Jesus Tradition” in Kovalishyn, “Epistle of James,” 411–14.

[67](#) Morgan, *Theology of James*, 37, cited in Kovalishyn, “Epistle of James,” 413.

[68](#) For treatments of James’s ethics, see Chester, “Theology of James,” 28–36, who covers speech, suffering, wealth and poverty, and love, mercy, and humility; Davids, *Theology of James, Peter, and Jude*, 90–91, who discusses speech and

money; and Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 825.

[69](#) The practical nature of James's theology is underscored by Chester, "Theology of James," 45, who writes that "James' theology is rooted in the concrete, specific issues of how people live in relation to each other in everyday life."

[70](#) On the theme of purity in James, see Darian Lockett, *Purity and Worldview in the Epistle of James*, LNTS 366 (London: T&T Clark, 2008).

[71](#) Cf. Kovalishyn, "Epistle of James," 420: "Most now concur that the central theme of James is 'purity' or 'perfection.'"

[72](#) Lockett, *Purity and Worldview*, 184.

[73](#) Margaret Aymer, *James: Diaspora Rhetoric of a Friend of God*, Phoenix Guides to the New Testament 17 (Sheffield, UK: Sheffield Phoenix, 2015), 36.

[74](#) Cf. Davids, *Theology of James, Peter, and Jude*, 51, n. 69, who contends that the rich "are not believers."

[75](#) For an overview of James's teaching regarding material wealth, see Craig L. Blomberg, *Neither Poverty nor Riches: A Biblical Theology of Possessions*, NSBT 7 (Downers Grove, IL: IVP Academic, 2000), 148–60.

[76](#) Mariam J. Kamell, "The Economics of Humility: The Rich and the Humble in James," in *Economic Dimensions of Early Christianity*, ed. Bruce W. Longenecker and Kelly Leibengood (Grand Rapids, MI: Eerdmans, 2009), 157–75.

[77](#) In addition, as Chester, "Theology of James," 35, notes, James's ethic is grounded in his eschatology, on which see the discussion above. See also Todd C. Penner, *The Epistle of*

*James and Eschatology: Rereading an Ancient Christian Letter*, JSNTSup 121 (Sheffield, UK: Sheffield Academic Press, 1996).

78 See table 17.1 in Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 803; cf. the discussion and thorough comparison charts in Morgan, *Theology of James*, 31–37.

79 Cf. Chester, “Theology of James,” 35–36, who calls this the “paradigmatic” or “mimetic” aspect of James’s ethic. More recently, see Robert J. Foster, *The Significance of Exemplars for the Interpretation of the Book of James*, WUNT 2/376 (Tübingen: Mohr Siebeck, 2014), who argues that these characters share in common a faith commitment to God, the status of outsiders, and the endurance of trials. Abraham and Rahab commonly served as examples of hospitality: see Andrew E. Arterbury, “Abraham’s Hospitality among Jewish and Early Christian Writers,” *PRSt* 30 (2003): 359–76; R. B. Ward, “The Works of Abraham: James 2:14–26,” *HTR* 61 (1968): 283–90. On the motif of divine testing in the narratives concerning both Abraham and Job, see Nicholas Ellis, *The Hermeneutics of Divine Testing: Cosmic Trials and Biblical Interpretation in the Epistle of James and Other Jewish Literature*, WUNT 2/396 (Tübingen: Mohr Siebeck, 2015).

80 For an accessible treatment, see Bruno, *Paul vs. James*. Bruno contends that justification by faith and sanctification involving works are distinct yet inseparable: justification is the “causal condition” of salvation while sanctification is a “necessary condition” though not the ultimate reason for salvation.

81 Robertson, *New Testament Interpretation*, 146, says “Peter was full of OT imagery, he knows the words of Jesus, he shows familiarity with the writings of Paul and perhaps of James.” On the life and theology of the apostle Peter, see Larry R. Helyer, *The Life and Witness of Peter* (Downers Grove, IL: InterVarsity Press, 2012). For a close reading of 1 Peter, see Köstenberger, *Handbook*, ch. 3. For a treatment of Peter’s theology in Mark, Acts, and 1 (though not 2) Peter, see Gene L. Green, *Vox Petri: A Theology of Peter* (Eugene, OR: Cascade, 2020). For a thorough treatment of introductory matters to 1 Peter (including a defense of Petrine authorship), see Craig S. Keener, *1 Peter: A Commentary* (Grand Rapids, MI: Baker, 2021), 1–38 (see also the listing of surveys of scholarship on 1 Peter at xi, n. 1).

82 Cf. Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 839; Keener, *1 Peter*, 32–38.

83 See fig. 3.1 in Köstenberger, *Handbook*, 103; Keener, *1 Peter*, 335; Mark Wilson, “Peter’s Christian Communities in Asia Minor,” in *Lexham Geographic Commentary on Acts through Revelation*, ed. Barry J. Beitzel (Bellingham, WA: Lexham, 2019), 604–18. According to Acts 16:7, Paul attempted to go to Bithynia (cf. 1 Pet. 1:1) but the Spirit of Jesus kept him from doing so.

84 See E. Randolph Richards, “Silvanus Was Not Peter’s Secretary: Theological Bias in Interpreting διὰ Σιλουανοῦ ἔγραψα in 1 Pet. 5:12,” *JETS* 43 (2000): 417–32. For a survey of scholarship on 1 Peter, see Mark Dubis, “Research on 1 Peter: A Survey of Scholarly Literature Since 1985,” *CurBR* 4 (2006): 199–239.

**85** See “Central Message,” in Köstenberger, *Handbook*, 102; see also Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 847–48. More broadly, see Gerald W. Peterman, *Between Pain and Grace: A Biblical Theology of Suffering* (Chicago: Moody, 2016). On ancient Jewish views on suffering, see Keener, *1 Peter*, 38–41.

**86** Cf. Karen H. Jobes, *Letters to the Church: A Survey of Hebrews and the General Epistles* (Grand Rapids, MI: Zondervan, 2011), 306: “Ironically, the suffering of Christ became central to the Christology of the apostle who most strongly objected to Jesus’ prediction of his death (Matt. 16:21–23; Mark 8:31–33).” For an overview of the Christology of 1 Peter, including the central role of Isaiah 53, see *ibid.*, 299–322.

**87** See further the discussion at 11.4.3 below. On Peter’s use of “stone testimonies” and Ex. 19:5–6, see Köstenberger, *Handbook*, 114–17. On the theme of believers’ identity and their witness to the world, see Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 848–50. Some, such as John H. Elliott, *A Home for the Homeless: A Sociological Exegesis of 1 Peter, Its Situation and Strategy* (London: SCM, 1981), have construed the identity of Peter’s readers primarily in social terms, though doubtless in Peter’s case theology was primary. For a survey of sociological scholarship on 1 Peter, see Abson Joseph, “The Petrine Letters,” in McKnight and Gupta, *State of New Testament Studies*, 426–30.

**88** On Peter’s holiness ethic, see the discussion in Köstenberger, *Handbook*, 110–11, who writes that this

“designation invokes Israel’s distinct identity in the midst of pagan nations during OT times. . . . Thus, a life of holiness, for Peter, is a key part of believers’ mission in this world, both individually and corporately” (111); on Peter’s love ethic, see *ibid.*, 112–14. Regarding the thesis that first-century Jews considered themselves to be still in spiritual exile, see N. T. Wright, *The New Testament and the People of God*, vol. 1 of *Christian Origins and the Question of God* (Philadelphia: Fortress, 1992), 268–71; James M. Scott, ed., *Exile: Old Testament, Jewish, and Christian Conceptions*, JSJSup 56 (Leiden: Brill, 1997); *idem*, ed., *Exile: A Conversation with N. T. Wright* (Downers Grove, IL: InterVarsity Press, 2017); Carey C. Newman, ed., *Jesus and the Restoration of Israel: A Critical Assessment of N. T. Wright’s “Jesus and the Victory of God”* (Downers Grove, IL: InterVarsity Press, 1999). For a biblical theology of exile, see Matthew S. Harmon, *Rebels and Exiles: A Biblical Theology of Sin and Restoration*, ESBT (Downers Grove, IL: IVP Academic, 2020).

[89](#) Note the imperatival participle ἀποθέμενοι, “putting away.” On imperatival participles in 1 Peter, see Greg W. Forbes, *1 Peter*, EGGNT (Nashville: B&H Academic, 2014), 6–7.

[90](#) See the discussion in Köstenberger, *Handbook*, 132–40.

[91](#) For a defense of a predominantly Gentile audience of 1 Peter, see Davids, *Theology of James, Peter, and Jude*, 102–6.

[92](#) Cf., e.g., Peter H. Davids, *The First Epistle of Peter*, NICNT (Grand Rapids, MI: Eerdmans, 1990), 15–17; Köstenberger, *Handbook*, 106–9.

[93](#) For a treatment of the letter’s teaching on salvation, see Martin Williams, *The Doctrine of Salvation in the First Letter*



of *Peter*, SNTSMS 149 (Cambridge: Cambridge University Press, 2011). See also William Schutter, *Hermeneutic and Composition in 1 Peter*, WUNT 2/30 (Tübingen: Mohr Siebeck, 1989), who contends that this passage is central to Peter's hermeneutic in the entire letter (e.g., 109).

94 On Ex 19:6, see 3.1.2.1; as mentioned, Dumbrell takes the expressions “priestly kingdom” and “holy nation” to be parallel.

95 See esp. Patrick Egan, *Ecclesiology and the Scriptural Narrative of 1 Peter* (Eugene, OR: Pickwick, 2016), who points to Peter's use of Isaiah throughout the letter in the form of citations, allusions, and echoes.

96 See Köstenberger, *Handbook*, 119–25.

97 On the interpretation of 1 Pet. 3:18–21, see the discussion in Köstenberger, *Handbook*, 126–30; Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 851–53. See also J. Ramsey Michaels, *1 Peter*, WBC 49 (Waco, TX: Word, 1988), 194–222; and Thomas R. Schreiner, *1, 2 Peter, Jude*, NAC 37 (Nashville: B&H, 2003), 184–90. For a defense of the view that Christ's announcement to the spirits occurred after the crucifixion but before the resurrection, see Justin W. Bass, *The Battle for the Keys: Revelation 1:18 and Christ's Descent into the Underworld* (Eugene, OR: Wipf & Stock, 2014); and Matthew Y. Emerson, “He Descended to the Dead”: *An Evangelical Theology of Holy Saturday* (Downers Grove, IL: IVP Academic, 2019). For a discussion of the influence of Second Temple literature on this passage, see Chad T. Pierce, *Spirits and the Proclamation of Christ*, WUNT 2/305 (Tübingen: Mohr Siebeck, 2011).

98 See the thorough discussion of authorship in Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 854–63; see esp. table 18.5 on 862–63. Among those who dispute Petrine authorship are Bauckham, *Jude, 2 Peter*, WBC 50 (Waco, TX: Word, 1983), 327–30, who conjectures that a leader of the church in Rome may have composed the letter as a “testament to Peter”; Ralph P. Martin, “2 Peter,” in *Theology of the Letters of James, Peter, and Jude*, 145, who contends the author was a member of a “school of Peter” who cherished Peter’s memory and aimed to “repel rival teachers”; and Markus Bockmuehl, *Simon Peter in Scripture and Memory: The New Testament Apostle in the Early Church* (Grand Rapids, MI: Baker Academic, 2012), 89–91, who does not posit a specific theory of the letter’s origin but argues strongly against Petrine authorship and locates the letter in the second century. Davids, *Theology of James, Peter, and Jude*, 195, is noncommittal but seems to have his doubts. After surveying the options, he says, “Which position one takes will depend on one’s reading strategy.” Cf. Michael J. Gilmour, “Reflections on the Authorship of 2 Peter,” *EvQ* 73 (2001): 291–303, who analyzes arguments from both sides and concludes that there is not enough historical data to reach a certain conclusion either for or against Petrine authorship. Wright and Bird, *New Testament in Its World*, 764, appear to concur with Bauckham’s view that 2 Peter is “transparent fiction,” by which “an author might use the device of pseudepigraphy inherent in the ‘testament’ genre” (referring to Bauckham, *Jude, 2 Peter*, 134, 161–62).

99 See, e.g., Raymond E. Brown, *An Introduction to the New Testament*, AYBRL (New Haven, CT: Yale University Press, 1997), 767; Bart D. Ehrman, *Forgery and Counterforgery: The Use of Literary Deceit in Early Christian Polemics* (Oxford: Oxford University Press, 2012), 222–29. For a discussion of the canonicity of 2 Peter, see Wolfgang Grünstäudl and Tobias Nicklas, “Searching for Evidence: The History of Reception of the Epistles of Jude and 2 Peter,” in *The Catholic Epistles: Critical Readings*, ed. Darian R. Lockett, T&T Clark Critical Readings in Biblical Studies (London: T&T Clark, 2021), 613–23, esp. 616–22, who say that Jerome wrote that most in his day doubted the authenticity of 2 Peter due to its “different style” (*propter stili dissonantiam*) but explained the differences by Peter’s use of a secretary, while Eusebius noted the growing authority of the seven-letter Catholic Epistles collection.

100 See esp. Michael J. Kruger, “The Authenticity of 2 Peter,” *JETS* 42 (1999): 645–71; and D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament*, 2nd ed. (Grand Rapids, MI: Zondervan, 2005), 337–50. Cf. P. H. R. van Houwelingen, “The Authenticity of 2 Peter: Problems and Possible Solutions,” *European Journal of Theology* 19, no. 2 (2010): 119–29, though some of his conclusions differ from ours (e.g., he rejects Rome as the location of writing for 1 Peter and holds that 2 Peter was written prior to Jude).

101 Kruger, “Authenticity,” 661. See, e.g., the phrase “without spot or blemish,” found only in 1 Pet. 1:19 and 2 Pet. 3:14; or the identical wording of the opening blessing, “May grace and peace be multiplied to you,” in 1 Pet. 1:2 and 2 Pet.

1:2. Cf. Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 858.

[102](#) Cf. Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 863–64. On the genre of 2 Peter, see Mark D. Mathews, “The Genre of 2 Peter: A Comparison with Jewish and Early Christian Testaments,” *BBR* 21 (2011): 51–64.

[103](#) Cf. Charles H. Talbert, “II Peter and the Delay of the Parousia,” *Vigiliae Christianae* 20 (1966): 137–45, who observes the recurrence of “reminder” language (three times in 2 Pet. 1:12–15 and twice in 3:1–2) and divides the book accordingly into two units, 1:3–2:22 and 3:1–18.

[104](#) On the false teachers, see Thomas S. Caulley, “The False Teachers in Second Peter,” *Studia Biblica et Theologica* 12 (1982): 27–42; Davids, *Theology of James, Peter, and Jude*, 197–99.

[105](#) Peter’s words in 3:15, “count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to *you*,” if written from and to Rome, may point to Paul’s letter to the Romans, perhaps Rom. 2:4: “Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God’s kindness is meant to lead you to repentance?”

[106](#) See Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 864–65.

[107](#) This section is adapted from Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 871–72. Used with permission.

[108](#) See, e.g., Deut. 28; Josh. 24:14–15; Prov. 1:7–33; 4:10–19; Matt. 7:13–27; James 1:22–25. See J. N. D. Kelly, *The Epistles of Peter and of Jude*, BNTC (London: Black, 1969), 328; Frank S.

Thielman, *Theology of the New Testament: A Canonical and Synthetic Approach* (Grand Rapids, MI: Zondervan, 2005), 527. Peter uses the term ὁδος (“way”) four times (2 Pet. 2:2, 15 [2x], 21) as well as the related expressions εἴσοδος (“entrance,” 1:11) and ἔξοδος (“departure,” 1:15). For Peter’s use of Old Testament wisdom in 2 Peter, in part explaining the markedly different style of the two Petrine compositions, see David K. Burge, “Reading 2 Peter with Wisdom: Can a Wisdom Hermeneutic Best Explain the ‘Enigmatic’ Epistle?,” *Presbyterion* 47 (2021): 77–96.

[109](#) The most unusual element of Peter’s instruction is found in 2 Pet. 1:4, where believers are said to share in the divine nature. By this, Peter did not mean participation in the essence of God, but enablement to progress in Christian virtues. See Thielman, *Theology of the New Testament*, 527, citing James M. Starr, *Sharers in the Divine Nature: 2 Peter 1:4 in Its Hellenistic Context*, ConBNT 33 (Stockholm: Almqvist & Wiksell, 2000), 47–48. Against Bauckham (*Jude, 2 Peter*, 182), who sees immortality as the primary reference. Also against Scott J. Hafemann, “‘Divine Nature’ in 2 Pet 1,4 within Its Eschatological Context,” *Biblica* 94 (2013): 80–99, who sees taking part in the divine nature as participation in the eschatological realization of the new heavens and the new earth of 2 Pet. 3:13.

[110](#) Cf. Edward Adams, “Where Is the Promise of His Coming? The Complaint of the Scoffers in 2 Peter 3:4,” *NTS* 51 (2005): 106–22, who argues that the false teachers mocked not the delay of the *parousia* but the claim that God’s eschatological promises entailed cosmic destruction.

[111](#) Thielman, *Theology of the New Testament*, 535.

[112](#) For a discussion of the bearing of this text on the doctrine of definite atonement, see Thomas R. Schreiner, “‘Problematic Texts’ for Definite Atonement in the Pastoral and General Epistles,” in *From Heaven He Came and Sought Her: Definite Atonement in Historical, Biblical, Theological, and Pastoral Perspective*, ed. David Gibson and Jonathan Gibson (Wheaton, IL: Crossway, 2013), 387–92, who argues that Peter’s description of the false teachers as “bought” by Christ should be understood as phenomenological, not actual.

[113](#) Cf. Titus 2:11–14; 1 John 3:1–3. On 2 Pet. 3, esp. vv. 11–12, in the context of Pauline eschatology, see Constantine R. Campbell, *Paul and the Hope of Glory: An Exegetical and Theological Study* (Grand Rapids, MI: Zondervan, 2020), 413–15.

[114](#) See the discussion in Davids, *Theology of James, Peter, and Jude*, 246–47, who says that “our author points out the ethical importance of eschatology, and, in particular, final judgment.” For an interesting contrast between the role of eschatology in 1 and 2 Peter, see Joel B. Green, “Narrating the Gospel in 1 and 2 Peter,” *Interpretation* 60 (2006): 262–77, who points out that in 1 Peter eschatology functions “in the role of servant to hope,” while in 2 Peter it “serves as the flashing light of warning. . . . Between them, 1 and 2 Peter, we encounter the eschatologically determined pastoral task of afflicting the comfortable (2 Peter) and comforting the afflicted (1 Peter)” (275–76).

[115](#) On this passage, see Andreas J. Köstenberger, *Excellence: The Character of God and the Pursuit of*

*Scholarly Virtue* (Wheaton, IL: Crossway, 2011), esp. ch. 2. See also Davids, *Theology of James, Peter, and Jude*, 213–15, esp. table 8 (214–15).

[116](#) See also the “fruit of the Spirit” in Gal. 5:22–23.

[117](#) See on this N. T. Wright, *After You Believe: Why Christian Character Matters* (New York: HarperOne, 2012).

[118](#) See Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 866: “The important connection between Peter’s focus on holiness and the false teaching he combated ought not to be missed. Apparently, the denial of the second coming led directly to antinomianism and licentious behavior.”

[119](#) Cf. Gene L. Green, *Jude and 2 Peter*, BECNT (Grand Rapids, MI: Baker, 2008), 162–70, who notes that Peter’s (likely) use of Jude constitutes an instance of *imitatio*.

[120](#) Adapted from Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 883. In our judgment, it is less likely that Jude, using Peter, omitted righteous characters and added pseudepigraphical references than that Peter added righteous characters and omitted pseudepigraphical references, adapting Jude. See also Davids, *Theology of James, Peter, and Jude*, 203–8, who says 2 Peter uses Jude in keeping with the ancient literary practice of *aemulatio*. Cf. also Douglas E. Brown, “The Use of the Old Testament in 2 Peter 2:4–10a” (PhD diss., Trinity Evangelical Divinity School, 2003).

[121](#) See the discussion of inspiration at 11.5.1 above.

[122](#) See esp. Michael J. Kruger, “2 Peter 3:2, the Apostolate, and a Bi-Covenantal Canon,” *JETS* 63 (2020): 5–24.

123 Campbell, *Paul and the Hope of Glory*, 413–15; more broadly, J. Richard Middleton, *A New Heaven and a New Earth: Reclaiming Biblical Eschatology* (Grand Rapids, MI: Eerdmans, 2014).

124 In view of their undeniable linguistic and theological affinities, there can be little legitimate doubt as to the common authorship of John's Gospel and letters. Contra Urban C. von Wahlde, *The Gospel and Letters of John*, 3 vols., ECC (Grand Rapids, MI: Eerdmans, 2010), who espouses a complicated three-stage theory of composition. On the authorship of John's Gospel by John the son of Zebedee, see 8.5 above; see also Andreas J. Köstenberger, *Signs of the Messiah: An Introduction to John's Gospel* (Bellingham, WA: Lexham, 2021), ch. 1. For an integrated treatment of the theology of John's Gospel and letters, see Andreas J. Köstenberger, *A Theology of John's Gospel and Letters: The Word, the Christ, the Son of God*, BTNT (Grand Rapids, MI: Zondervan, 2009). See also chs. 7 (Gospel) and 19 (Letters) in Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*.

125 Contra Judith M. Lieu, "The Audience of the Johannine Epistles," in *Communities in Dispute: Current Scholarship on the Johannine Epistles*, ed. R. Alan Culpepper and Paul N. Anderson, *Early Christianity and Its Literature* (Atlanta: SBL, 2014), 124, who asserts that scholars should treat the Johannine Epistles "on their own . . . without reference to the Gospel." It is true that 2 and 3 John were accepted into the New Testament canon only gradually, but this is no necessary reflection on their authenticity, inspiration, or authority.



[126](#) See, e.g., R. Alan Culpepper, *The Johannine School: An Evaluation of the Johannine School Hypothesis Based on an Investigation of the Nature of Ancient Schools*, SBLDS 26 (Missoula, MT: Scholars Press, 1975); Oscar Cullmann, *Der johanneische Kreis: Sein Platz im Spätjudentum, in der Jüngerschaft Jesu und im Urchristentum: Zum Ursprung des Johannesevangeliums* (Tübingen: Mohr Siebeck, 1975); and Wayne A. Meeks, "The Man from Heaven in Johannine Sectarianism," *JBL* 91 (1972): 44–72.

[127](#) See, e.g., Richard Bauckham, ed., *The Gospels for All Christians: Rethinking the Gospel Audiences* (Grand Rapids, MI: Eerdmans, 1998); idem, *The Christian World around the New Testament: Collected Essays II*, WUNT 1/286 (Tübingen: Mohr Siebeck; Grand Rapids, MI: Baker, 2017), 1–40; Martin Hengel, *Die johanneische Frage*, WUNT 1/67 (Tübingen: Mohr Siebeck, 1993); Robert Kysar, "The Whence and Whither of the Johannine Community," in *Life in Abundance: Studies of John's Gospel in Tribute to Raymond E. Brown*, ed. John R. Donahue (Collegeville, MN: Liturgical Press, 2005), 65–81; and the survey of the question and critiques cited at 8.5 above.

[128](#) J. Louis Martyn, *History and Theology in the Fourth Gospel*, 3rd ed., NTL (Louisville: Westminster John Knox, 2003); and Raymond E. Brown, *The Community of the Beloved Disciple: The Life, Love, and Hates of an Individual Church in New Testament Times* (Mahwah, NJ: Paulist, 1979).

[129](#) Cf. Adele Reinhartz, "Building Skyscrapers on Toothpicks: The Literary-Critical Challenge to Historical Criticism," in *Anatomies of Narrative Criticism: The Past, Present, and Futures of the Fourth Gospel as Literature*, ed.

Tom Thatcher and Stephen D. Moore, RBS 55 (Atlanta: SBL, 2008), 55–76.

130 Though, distinctively, John asserts eyewitness testimony (see below). Robertson, *New Testament Interpretation*, 155, calls 1 John “a delightful little epistle.” For a close reading of 1 John, see Köstenberger, *Handbook*, ch. 5. See also Matthew D. Jensen, *Affirming the Resurrection of the Incarnate Christ: A Reading of 1 John*, SNTSMS 153 (Cambridge: Cambridge University Press, 2012), who argues that the letter’s opening sets the frame for interpreting the entire epistle.

131 Cf. John 15:27: “And you also will bear witness, because you have been with me *from the beginning*” [ἀπ’ ἀρχῆς]; cf. Luke 1:2: “just as those who from the beginning [ἀπ’ ἀρχῆς] were eyewitnesses and ministers of the word”; see also 1 John 3:11: “For this is the message that you have heard *from the beginning*, that we should love one another”; cf. John 13:34–35; 1 John 2:24 (2x). On the phrase “in the beginning” in conjunction with first-century historiography connected to eyewitness testimony, see Richard Bauckham, *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony*, 2nd ed. (Grand Rapids, MI: Eerdmans, 2016).

132 See the chart “Similarities between John’s Gospel and Letters” in Köstenberger, *Handbook*, 175. See also Craig L. Blomberg, *The Historical Reliability of John’s Gospel: Issues and Commentary* (Downers Grove, IL: IVP Academic, 2011), 22–41; Carson and Moo, *Introduction to the New Testament*, 229–54; Robert W. Yarbrough, *1–3 John*, BECNT (Grand Rapids, MI: Baker Academic, 2008), 5–15; Wendy E. Sproston,

“Witnesses to What Was ἄπ’ ἀρχῆς: 1 John’s Contribution to Our Knowledge of Tradition in the Fourth Gospel,” *JSNT* 15 (1992): 50.

[133](#) See esp. Daniel R. Streett, *“They Went Out from Us”*: *The Identity of the Opponents in First John*, BZNW 177 (Berlin: de Gruyter, 2011). Alternatively, “come in the flesh” may hint at a (proto-Gnostic?) denial of Jesus’s full humanity (cf. John 1:14: “the Word became flesh”). See also the confession: “He was manifested in the flesh” (1 Tim. 3:16) in conjunction with Paul’s concluding warning to Timothy, “O Timothy, guard the deposit entrusted to you. Avoid the irreverent babble and contradictions of what is falsely called ‘knowledge’ [γνῶσις]” (1 Tim. 6:20).

[134](#) See Andreas J. Köstenberger, “Orthodoxy,” in *The Encyclopedia of Christian Civilization*, ed. George Thomas Kurian, 4 vols. (Oxford: Blackwell, 2011), 1735–43.

[135](#) Köstenberger, *Handbook*, 178.

[136](#) John’s audience may have been familiar with the proto-Gnostic claim of possession of direct knowledge of God through an ecstatic ascension of the soul. See Streett, *They Went Out from Us*, 7–8; Alan England Brooke, *The Johannine Epistles*, ICC (Edinburgh: T&T Clark, 1980), 55.

[137](#) See 11.6.2 below. Dirk G. van der Merwe, “Early Christian Spirituality of Sin and Forgiveness according to 1 John,” *HTS Teologiese Studies* 70, no. 1 (2014): 3, calls love “the controlling [theological] principle” of 1 John since God himself is said to be love (4:7, 10, 19). Grant Macaskill, *Union with Christ in the New Testament* (Oxford: Oxford University Press, 2013), 264, argues that love of one’s neighbor is

grounded in the love between Father and Son, which is to become “the pattern for the believer’s life.” See also Andreas J. Köstenberger, “Grounded in Allegiance to Christ and Affection for God: Worship in John’s Letters,” in *Biblical Worship: Theology for God’s Glory*, Biblical Theology for the Church, ed. Benjamin K. Forrest, Walter C. Kaiser Jr., and Vernon M. Whaley (Grand Rapids, MI: Kregel, 2021), 469–80, who touches on the grounding of love in personal experience and stresses the spiritual warfare dimension and the importance of proper Christological confession.

138 See on this especially Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 922–23. The message of 1 John here is similar to that of James.

139 See esp. D. A. Carson, “Reflections on Christian Assurance,” *WTJ* 54 (1992): 1–29; repr. as “Reflections on Assurance,” in *Still Sovereign: Contemporary Perspectives on Election, Foreknowledge, and Grace*, ed. Thomas R. Schreiner and Bruce A. Ware (Grand Rapids, MI: Baker, 2000), 247–76.

140 See Gregg R. Allison and Andreas J. Köstenberger, *The Holy Spirit*, Theology for the People of God (Nashville: B&H Academic, 2020), 183–87; Jensen, *Affirming the Resurrection of the Incarnate Christ*, 175; Robert A. Peterson, *Salvation Applied by the Spirit: Union with Christ* (Wheaton, IL: Crossway, 2014), 249–63.

141 Allison and Köstenberger, *Holy Spirit*, 184.

142 James D. G. Dunn, *Baptism in the Holy Spirit: A Re-Examination of the New Testament Teaching on the Gift of the*

*Spirit in Relation to Pentecostalism Today*, 2nd ed. (London: SCM, 2010), 99.

143 See on this Andreas J. Köstenberger, “The Cosmic Drama and the Seed of the Serpent: An Exploration of the Connection between Gen 3:15 and Johannine Theology,” in *The Seed of Promise: The Sufferings and Glory of the Messiah; Essays in Honor of T. Desmond Alexander*, ed. Paul Williamson and Rita Cefalu (Wilmore, KY: GlossaHouse, 2020), 265–85; more briefly, see Allison and Köstenberger, *Holy Spirit*, 185. Alternatively, “God’s seed” could refer to God’s word as the agent of regeneration, as it does in 1 Pet. 1:23–25. In any case, the word and the Spirit are closely linked in conversion.

144 On these last two passages, see Allison and Köstenberger, *Holy Spirit*, 185–86. Alternatively, Ben Witherington III, “The Waters of Birth: John 3:5 and 1 John 5:6–8,” *NTS* 35 (1989): 155–60, takes “water” to refer to Jesus’s physical birth.

145 See 8.2 above and 11.7.2; 11.8 below. Cf. Charles Haddon Spurgeon, *The New Park Street Pulpit Containing Sermons Preached and Revised by C. H. Spurgeon*, vols. 1–6 (Pasadena, TX: Pilgrim, 1970–2006), 1:101: “The epistles of John are perfumed with love. The word is continually occurring, while the Spirit enters into every sentence. Each letter is thoroughly soaked and impregnated with this heavenly honey.” Thanks to Quinn Mosier for alerting us to this quote.

146 Note that elsewhere in John’s writings, παρακλήτος is used only for the Spirit (see John 14:16, 26; 16:7).

147 On properly ordering one’s affections for God, see Köstenberger, “Worship in John’s Letters,” 469–80.

[148](#) E.g., in Paul's writings (e.g., 1–2 Thessalonians); also 2 Peter 3 (see above) and John's later affirmation that perfected love conveys "confidence for the day of judgment" (1 John 4:17).

[149](#) Marshall, *New Testament Theology*, 539.

[150](#) Similarly, Yarbrough, 1–3 *John*, 244; Constantine R. Campbell, 1, 2, and 3 *John*, Story of God Bible Commentary (Grand Rapids, MI: Zondervan, 2017), 145.

[151](#) C. H. Dodd claimed that John, in his letters, "never alludes to the fulfilment of prophecy, as he betrays virtually no interest in the Old Testament, and no acquaintance with the contemporary thought of Judaism" (*The Johannine Epistles*, Moffatt New Testament Commentary [New York: Harper, 1946], xxix).

[152](#) See Andreas J. Köstenberger, "The Cosmic Trial Motif in John's Letters," in Culpepper and Anderson, *Communities in Dispute*, 157–78.

[153](#) See also Paul's teaching on "the lawless one" in 2 Thess. 2:1–4, 7–10.

[154](#) For introductory matter unique to 2 and 3 John, see Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 911–13; on the genre of 2 and 3 John, see *ibid.*, 913. For a close reading of 2 and 3 John, see Köstenberger, *Handbook*, ch. 6. More briefly, see Köstenberger, *Theology of John's Gospel and Letters*, 271–72.

[155](#) See Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 911–12, esp. 911, n. 79, with reference to Raymond E. Brown, *The Epistles of John*, AB 30 (Garden City,

NY: Doubleday, 1982), 652–53, who lists various other (unlikely) options.

[156](#) See Carson and Moo, *Introduction to the New Testament*, 233–34.

[157](#) The story Irenaeus tells about John’s response to the heretic Cerinthus comes to mind here. When Cerinthus came into the same bathhouse in Ephesus as John, the latter rushed out without bathing, saying, “Let us fly, lest even the bath house fall down, because Cerinthus, the enemy of truth, is inside!” (*Adversus haereses* 3.3.4).

[158](#) See Furnish, *Love Command*, 148–58 (but note that Furnish does not believe that the fourth Evangelist and the author of the Johannine Epistles are one and the same person).

[159](#) See Streett, *They Went Out from Us*.

[160](#) See Andreas J. Köstenberger, “Abide,” in *Dictionary of Jesus and the Gospels*, 2nd ed., 1–2.

[161](#) Contra the “Bauer-Ehrman thesis” that holds that there was no such thing as orthodoxy in the New Testament period. See on this the critique by Andreas J. Köstenberger and Michael J. Kruger, *The Heresy of Orthodoxy: How Contemporary Culture’s Fascination with Diversity Has Reshaped Our Understanding of Early Christianity* (Wheaton, IL: Crossway, 2010), esp. chs. 2 and 3.

[162](#) As noted by Toan Do, “The Epistles of John,” in *The State of New Testament Studies: A Survey of Recent Research*, ed. Scot McKnight and Nijay K. Gupta (Grand Rapids, MI: Baker, 2019), 444, n. 2.

[163](#) The language reflects Matthew’s commissioning discourse (cf. Matt. 10:5, “the Gentiles”; v. 22, “for my name’s

sake”).

[164](#) On Jude the half-brother of Jesus, see esp. Bauckham, *Jude and the Relatives of Jesus in the Early Church*. On the neglect of this letter, see Ralph P. Martin, “Jude,” in Chester and Martin, *Theology of the Letters of James, Peter, and Jude*, 81–82, who cites as one reason for this neglect that many, such as Luther and other Reformers, believed that Jude was dependent on 2 Peter. Half a century ago, D. J. Rowston called Jude “the most neglected book in the New Testament,” but this is hardly still an accurate description of recent and current scholarship (see “The Most Neglected Book in the New Testament,” *NTS* 21 [1974–1975]: 554–63). See esp. Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 873, and the works cited in n. 172.

[165](#) Interestingly, the list of Jesus’s brothers in Matt. 13:55 features James in first and Jude in fourth place (third in Mark 6:3), which corresponds to their position as authors of letters in the General Epistles portion of the New Testament canon. The two middle half-brothers of Jesus are replaced in the lineup by Peter and John, who significantly stand behind the fourfold Gospel.

[166](#) In fact, some, such as Richard Bauckham, argue that Jude is “more like a homily than a letter” (*Jude, 2 Peter*, 3). However, see the discussion in Davids, *Theology of James, Peter, and Jude*, 262, who opts for “deliberative rhetoric,” following Duane F. Watson, *Invention, Arrangement, and Style: Rhetorical Criticism of Jude and 2 Peter*, SBLDS 104 (Atlanta: SBL, 1988). See also the discussion of the genre of



Jude in Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 881–82.

[167](#) The date, audience, and provenance of the letter are unknown. For discussion, see Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 874–78. It is likely that Jude wrote early enough for Peter to adapt portions of Jude’s letter in 2 Peter. See, e.g., Terrance Callan, “Use of the Letter of Jude by the Second Letter of Peter,” *Biblica* 85, no. 1 (2004): 42–64; Lauri Thurén, “The Relationship between 2 Peter and Jude: A Classical Problem Resolved,” in *The Catholic Epistles and the Tradition*, ed. Jacques Schlosser, BETL 176 (Leuven, Belgium: Peeters, 2004), 451–60; Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 882–84; and Tommy Wasserman, *The Epistle of Jude: Its Text and Transmission*, ConBNT 43 (Stockholm: Almqvist & Wiksell International, 2006), 73–98.

[168](#) The Greek word used here for “crept in unnoticed” is *παρεισέδυσαν*, whereas Paul in 2 Tim. 3:6 uses *ἐνδύοντες* with reference to false teachers who creep into households to captivate weak, vulnerable women. In what follows, we will often call the individuals mentioned in Jude “false teachers,” even though technically they are never explicitly identified as such in the letter. Cf. Davids, *Theology of James, Peter, and Jude*, 260–62, who follows Ruth Anne Reese’s suggestion to call these individuals the “others” (2 Peter and Jude, THNTC [Grand Rapids, MI: Eerdmans, 2007], 24), a rather tepid designation.

[169](#) On the false teachers in Jude, see Martin, “Jude,” 68–75; G. Sellin, “Die Häretiker des Judasbriefes,” *ZNW* 76–77 (1985–

1986): 207–25.

[170](#) Martin, “Jude,” 67, simply speaks of “a well-known pattern of ‘text and interpretation.’” Cf. Davids, *Theology of James, Peter, and Jude*, 262, who argues that “Jude is more of a midrash on Jewish narratives than on Scripture texts in that in most cases the author does not seem dependent on either the Greek translation or the Hebrew text of the Hebrew Scriptures”; and Bauckham, *Jude and the Relatives of Jesus*, 233, who states that Jude “contains probably the most elaborate passage of formal exegesis in the manner of the Qumran pesharim to be found in the New Testament.”

[171](#) Cf. Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 885; E. Earle Ellis, “Prophecy and Hermeneutic in Jude,” in *Prophecy and Hermeneutic in Early Christianity: New Testament Essays*, WUNT 1/18 (Tübingen: Mohr Siebeck, 1978), 221–36. For a discussion of the structure of the letter, see J. T. Dennison, “The Structure of the Epistle of Jude,” *Kerux* 29 (2014): 3–7. On the phrase “these people,” see J. Daryl Charles, “‘Those’ and ‘These’: The Use of the Old Testament in the Epistle of Jude,” *JSNT* 38 (1990): 109–24.

[172](#) Michael is mentioned elsewhere only in Dan. 10:13, 21; 12:1. See the discussion in Carson, “Jude,” in Beale and Carson, *Commentary on the New Testament Use of the Old Testament*, 1074–75.

[173](#) For a discussion of the possible relationship between Jude and the *Testament of Moses*, see J. Priest, “Testament of Moses,” in *Old Testament Pseudepigrapha*, vol. 1: *Apocalyptic Literature and Testaments*, ed. James H. Charlesworth, AYBRL (New Haven, CT: Yale University Press,

1983), 924. See also Kenneth Atkinson, “Moses, Assumption of,” in *Encyclopedia of Second Temple Judaism*, ed. Daniel M. Gurtner and Loren T. Stuckenbruck, 2 vols. (Edinburgh: T&T Clark, 2019), 1:386, who notes that the fifth-century AD writer Gelasius of Cyzicemus remarked that the alleged dispute over Jesus’s body was mentioned in the now-lost ending of the Assumption of Moses.

174 Cf. Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 884, who present the structure of Jude in the form of a chiasm, with the 1 Enoch quotation at the center (vv. 14–16). Note that Enoch is identified as “the seventh from Adam” in v. 14, which suggests that Jude believed 1 Enoch 1:9 preserved an authentic Enochic prophecy. Note that the book was also held in high regard at Qumran.

175 On the use of 1 Enoch and other Second Temple literature in Jude, see Davids, *Theology of James, Peter, and Jude*, 263–65 (see also Davids’s observation that “Jude shows that the boundaries of ancient narrative are not yet fixed” [294]); idem, “The Use of Second Temple Traditions in 1 and 2 Peter and Jude,” in Schlosser, *Catholic Epistles and the Tradition*, 409–31; Bauckham, *Jude, 2 Peter*, passim; David A. deSilva, *The Jewish Teachers of Jesus, James, and Jude: What Earliest Christianity Learned from the Apocrypha and Pseudepigrapha* (Oxford: Oxford University Press, 2012), 107–10.

176 Carson, “Jude,” 1078, citing Anton Vögtle, *Der Judasbrief, der 2. Petrusbrief*, Evangelisch-katholischer Kommentar zum Neuen Testament 22 (Solothurn, Switzerland: Benziger; Neukirchen-Vluyn, Germany: Neukirchener, 1994), 84.

[177](#) On the canonical status of Jude in the early centuries and the skepticism toward Jude due to his use of apocryphal writings, see Grünstäudl and Nicklas, “Searching for Evidence,” 613–23, esp. 613–15 and 621.

[178](#) For a close reading of Jude’s letter, see Köstenberger, *Handbook*, 207–13.

[179](#) The following two tables are taken from Köstenberger, *Handbook*, 210 and 211.

[180](#) Contrast the “Hall of Faith” in Hebrews 11.

[181](#) Jude has a special interest in angels; on this see Davids, *Theology of James, Peter, and Jude*, 289–90.

[182](#) See Davids, *Theology of James, Peter, and Jude*, 272, and 272, n. 46, who opts for the latter (though he adds that “Jude also goes on to say that Sodom indulged in illicit sexual relations,” citing Tamar’s actions in Gen. 38:24). Davids also refers to Ezek. 16:49–50, which mentions that Sodom did “abominable things.”

[183](#) See Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 888–89.

[184](#) Cf. Martin, “Jude,” 75, who says that Jude is “directed to the congregation as a pastoral and persuasive call to stand firm in the apostolic faith.” He speaks of “Jude’s pastoral theology” as being shaped by three primary concerns (75–80): (1) to urge continuation in the apostolic faith (vv. 3, 17, 20); (2) the certainty of God’s judgment (vv. 5–19); and (3) practical Christian living (esp. vv. 20–21). See also the “preservation theme” in the letters to Timothy and Titus.

[185](#) On ethics in Jude, see Davids, *Theology of James, Peter, and Jude*, 287–89, who notes that Jude repeatedly calls Jesus

“Lord” or even “Master” and identifies himself as a “servant” or “slave.” He also observes that many negative behaviors such as slander or greed are “community-destroying.”

[186](#) Note the two verb forms πορνεύσασαι and ἀπελθοῦσαι, indicating their active pursuit of sexual immorality.

[187](#) See the discussions of eschatology and community in Davids, *Theology of James, Peter, and Jude*, 290–92. On the exhortation to show mercy (vv. 22–23), see Darian Lockett, “Objects of Mercy in Jude: The Prophetic Background of Jude 22–23,” *CBQ* 77 (2015): 322–36.

[188](#) See the discussion in Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 852–53.

[189](#) For background discussions, see Carson, “Jude,” 1070–77.

[190](#) Cf. Davids, *Theology of James, Peter, and Jude*, 292: “Jude is an example of a way of reading and appropriating the foundation narrative of Israel, the Torah (or Pentateuch), within the community of the followers of Jesus.” Davids notes Jude’s penchant for narrative and observes that the other two books, Leviticus and Deuteronomy, feature few narratives (292, n. 73).

[191](#) Davids, *Theology of James, Peter, and Jude*, 293.

[192](#) Davids, *Theology of James, Peter, and Jude*, 293.

[193](#) On God, Jesus, and the Spirit in Jude, see Davids, *Theology of James, Peter, and Jude*, 282–84; on the roles of God and Jesus, see 294–95.

[194](#) Davids, *Theology of James, Peter, and Jude*, 292.

[195](#) For an overview of the biblical doctrine of perseverance, see Thomas R. Schreiner and Ardel B. Caneday, *The Race Set*

*before Us: A Biblical Theology of Perseverance and Assurance* (Downers Grove, IL: InterVarsity Press, 2001).

[196](#) See further 11.9 below.

[197](#) ESV, CSB, and NIV; the NASB and NKJV italicize *His*. But note that there is neither an article nor a possessive pronoun in the Greek, so a better rendering may be “by a son” (cf. LEB, RSV, NRSV: “by a Son”; NET: “in a son”), denoting the *quality* of revelation: “son-revelation.”

# The Apocalypse

THE APOCALYPSE, the last book of the New Testament canon, and of Scripture altogether, brings much-needed closure to the biblical metanarrative.<sup>1</sup> And yet, the book is no mere repeat of Genesis. What started in a pristine garden ends up in a metropolis.<sup>2</sup> What started with one man and one woman ends up with an innumerable multitude from every

language, tribe, and nation. What started with God's Spirit hovering over the waters ends up with the exalted Jesus appearing to John in a vision delivering messages to seven churches on behalf of the Spirit, and the Lion of Judah taking his place alongside YHWH on the throne. Thus, there is not only closure but also development, escalation, and genuine movement and progression. The Lion of Judah is also the Lamb of God who wrought redemption; and the innumerable multitude is the fruit of global mission.<sup>3</sup> Between Genesis and Revelation lies an entire history of salvation, spanning from the *proto-evangelion* in Genesis 3:15 to the cross and from there to the ultimate confinement of Satan and his demons to the pits of hell.



Thus, the Gospels, and here in particular their respective passion narratives, are the climactic center of the entire biblical canon, the heart of God's redemptive mission for Israel and the nations. Here also do we see the heart of *God*, the kind, gracious, and compassionate love of God for the world that led him to give his only Son so that no one needs to perish if they put their faith in his substitutionary, atoning death. This is the heart of the biblical story about the love of God, who desires to elicit a loving, trusting response from the creatures he has made. The Apocalypse brings God's redemptive mission and his creation purposes to a satisfying conclusion and resolution that fittingly culminates in the covenant formula,

“Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God” (Rev. 21:3). Not only will God’s covenants with his people have been fulfilled, but the old creation will have given way to a new creation: “He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away” (21:4).

## **12.1 The Themes of the Apocalypse**

The major themes in Revelation are Christology, salvation and divine judgment, and faithfulness. Revelation is

the only apocalyptic book in the New Testament; in fact, it is the only completely apocalyptic book in the entire Bible.<sup>4</sup> The Greek word *apokalypsis*—the first word in the book—means simply “unveiling”—revelation—which designates a spiritual act (or series of acts) performed by the sovereign, self-disclosing, eternal God. At the root, therefore, the Apocalypse is a record of God-given visions to a seer-prophet, the apostle John (1:9), the recipient of divinely initiated disclosures of what the immediate and more distant future would hold. Thus, interpreting the Apocalypse requires a special kind of hermeneutic, as we are dealing here with visionary material that the seer describes in terms often reminiscent of Old Testament

prophecy and apocalyptic symbolism from the likes of Daniel, Ezekiel, and Isaiah.<sup>5</sup> Many scholars implicitly—if not explicitly—deny the divine origin of these visions, interpreting the book essentially as an intertextual phenomenon by which the author—not necessarily the apostle John—imaginatively recast antecedent apocalyptic texts and imagery.<sup>6</sup>

However, in this regard we will do well to remember Peter's words, that "no prophecy of Scripture comes from someone's own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit" (2 Pet. 1:20–21). Applied to Revelation, which is repeatedly identified as prophecy (Rev. 1:3; 22:7, 10, 18, 19; cf. 11:6;

19:10), this means that the visions described in the Apocalypse were not “produced by the will of” John, but rather the seer was “carried along by the Holy Spirit” as he received those visions and did his best to describe, decode, and interpret them. The readers of the Apocalypse, therefore, must understand that John was merely a vehicle—the human conduit—through whom God revealed “to his servants the things that must soon take place” (1:1). What is more, reading the Apocalypse does not merely involve reading and hearing, but also *keeping*: “Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, *and who keep* what is written in it, for the time is near” (1:3).<sup>7</sup>

The book was originally written to suffering believers in Asia Minor toward the end of the first century (c. AD 95; cf. the seven letters in chs. 2–3).<sup>8</sup> Apart from the epistolary opening and closing, the book consists of four visions—which make up one larger, overarching vision—each of which finds the seer transported “in the Spirit” (1:10; 4:2; 17:3; 21:10) to one of four locations:<sup>9</sup>

1:1–8	Preamble	
1:9–3:22	First Vision: Christ’s Message to the Churches	Patmos
4:1–16:21	Second Vision: God’s Judgment of the Nations	Heaven
17:1–21:8	Third Vision: Babylon’s Demise and Christ’s Return	Desert
21:9–	Fourth Vision: Believers’	Mountain

22:5	Reward, the New Creation	
22:6– 21	Postlude	

Of these visions, the second—dealing with God’s *judgment* on unrepentant humanity—is by far the longest, spanning thirteen of the book’s twenty-two chapters, and depicting the outpouring of God’s wrath in the form of three sevens:

seals (conveying disclosure; 5:1–6:17; 8:1–5)

trumpets (formal public announcement; 8:2–9:21; 11:15–19)

bowls (execution; 15:1–16:21)

Yet each of these three sets of judgments is paired with a unit focusing on *salvation*,

as God preserves his faithful amid trials and ultimately fulfills his eschatological promises of full deliverance and restoration at Christ's return:

the sealing of God's saints (7:1–17)

the protection of God's prophets  
(10:1–11:14)

the preservation of God's people  
(12:1–15:4)

The first vision is mediated by the exalted Christ, described in glorious terms, and contains an embedded message to seven churches in Asia Minor, which, in addition to their historical particularity, also represent the church of all ages (chs. 2–3); this conveys the “forthtelling” aspect of the prophecy contained in this book. The third vision depicts the “whore



Babylon”—symbolizing the world’s empires and their corrupting, immoral, and idolatrous influence—culminating in her judgment (chs. 17–18), Christ’s victorious return, his millennial reign, and the final judgment (chs. 19–20). The fourth and final vision portrays the new heaven and the new earth—the final state (chs. 21–22).

The Apocalypse boasts a very high *Christology*.<sup>[10](#)</sup> From beginning to end, Jesus is featured as the exalted, glorious Christ who returns as the conquering Victor who vanquishes all of God’s foes, including Satan, his demons, and death.<sup>[11](#)</sup> At the very outset, Jesus is identified as “the faithful witness, the firstborn of the dead, and the ruler of kings on earth” (1:4–5a), a threefold epithet that

encompasses his crucifixion, resurrection, and exaltation.<sup>12</sup> The book opens with a breathtaking vision of the exalted Christ: “His eyes were like a flame of fire, . . . his voice was like the roar of many waters,” and “from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength” (1:12–16).<sup>13</sup> One of the most striking Christological scenes in the entire book is found in chapter 5, where a search is launched for someone who is worthy to open the scroll unveiling the future, and to break its seven seals. When, initially, no one is found, the seer begins to weep loudly, but then one of the elders—an angel—tells him to stop crying because “the Lion of the tribe of Judah” has been found, who is worthy to open the scroll

(v. 5). Yet when the seer looks up, he sees, not a lion, but “a Lamb standing, as though it had been slain” (v. 6)! Thus, the Lion of the tribe of Judah is none other than the Lamb of God who was slain for the sins of the world (cf. John 1:29, 36).

The climax of the entire book is found in chapter 19 where Jesus, at his return, is depicted as one called Faithful and True (v. 11), and also “The Word of God” (v. 13).<sup>14</sup> The description of Jesus is reminiscent of that in the opening scene (e.g., v. 12: “His eyes are like a flame of fire”; v. 15: “From his mouth comes a sharp sword”: cf. 1:12–20). Jesus, “clothed in a robe dipped in blood” (19:13) on which is written the name “King of kings and Lord of lords” (i.e., Supreme King and Supreme Lord, v. 16),

is portrayed as riding on a white horse as he judges and wages war in righteousness (v. 11). Jesus is shown conquering the Beast and the False Prophet, along with the kings of the earth who wage war against him, and the two former figures are depicted as being thrown alive into a fiery lake burning with sulfur, while the rest are slain by the sword (vv. 20–21). After this, Satan is bound for a thousand years, and the previously slain Christian martyrs are shown to come alive (20:2) and to reign with Christ for a thousand years (v. 4). After this, Satan and the nations make their final stand, but he, too, is defeated and joins the Beast and the False Prophet in the lake of fire (vv. 7–10). Thus, Christ emerges as the undisputed Victor. The Great White

Throne judgment follows, which culminates the theme of God's judgment which has dominated much of the book (esp. chs. 6–16). The theme of judgment serves at least two purposes: (1) assuring the readers that justice will ultimately be served and their suffering eventually be vindicated; (2) demonstrating that God is right to judge unbelievers, since they consistently refuse to repent even though they are given every opportunity to do so.<sup>[15](#)</sup>

Revelation highlights *faithfulness* as a key characteristic of Jesus and of God's people.<sup>[16](#)</sup> Faithfulness in Revelation is supremely found in Jesus Christ, who is both the “faithful witness” (1:5) and the one who is “Faithful and True” (19:11; cf. 3:14, where Christ is the “faithful and

true witness”). Faithfulness for God’s people in Revelation is pictured as following Christ’s example,<sup>[17](#)</sup> as he *conquered* and faithfully bore *witness* even unto the point of death (1:5; 5:5–6). Examples of faithfulness are also found in John, the author, who is suffering “on account of the word of God and testimony of Jesus” (1:9);<sup>[18](#)</sup> and in Antipas, who is extolled for being a “faithful witness” who gave his life for his faith (2:13). Each of the seven churches is given promises if they will “conquer,” a promise repeated at the end of the book (2:7, 11, 17, 26; 3:5, 12, 21; 21:7),<sup>[19](#)</sup> and God’s people are extolled as those who conquer Satan through their faithful testimony to Jesus unto the point of death (12:11; cf. 6:9–11; 13:5–10; 20:4).<sup>[20](#)</sup>

Throughout Revelation, God's people are repeatedly described in ways that highlight the reality of their faithful witness and that exhort them to maintain their witness. One of the first images used to picture the church in Revelation is a lampstand (Rev. 1:12, 20; cf. 2:1, 5). The imagery is drawn from the tabernacle and temple, and pictures God's people as lights in a dark world. The imagery reappears in chapter 11, where the two witnesses—a number that symbolically highlights their role as *witnesses* (cf. Deut. 17:6)—are also described as lampstands (Rev. 11:4).<sup>[21](#)</sup> Together, these references set forth the church in her role as a prophetic witness to the world.<sup>[22](#)</sup> Faithlessness will result in Christ's rebuke and his removal of a church's role

as a witness (Rev. 2:5). On the other hand, while faithfulness results in experiencing the wrath of Satan and the world (11:7–10), it ultimately leads to Christ's commendation and exaltation, and to repentance by unbelievers (11:11–13).<sup>23</sup>

In addition, each of three interludes, which focus on salvation, also point to the faithfulness of God's people as he preserves them during suffering and persecution. While this theme is most prominent in the second interlude (Rev. 10:1–11:14), it also occurs briefly in the first and third interludes. In the first, the great multitude wear white robes and hold palm branches, indicating their victory (7:9),<sup>24</sup> and are identified as those who have come out of the tribulation and have washed their robes in the Lamb's blood



(7:14). In the third interlude (12:1–15:8), God's people are referred to as those who have conquered Satan by the Lamb's blood and by their testimony, bearing witness unto death (12:11–12). In chapter 14, God's people are again described as the 144,000. The numbering of the people reflects military imagery, drawn from the census (cf. Num. 1:2–4). They are further described as virgins, language that reflects the call for the army to be ritually pure in times of war (Rev. 14:4; cf. Deut. 23:9–14; 1 Sam. 21:5; 2 Sam. 11:8–13). In Revelation, the imagery calls all God's people—male and female, young and old—to be morally pure.<sup>25</sup> Their description as being without falsehood (14:5) connects their faithfulness to their testimony for Christ.<sup>26</sup>

Finally, in 15:2–4, a passage that transitions from the interlude to the final set of seven judgments, God's people are pictured as a victorious army, like the Israelites after crossing the Red Sea. Their victory is not militaristic, however. As throughout Revelation, the saints' conquering occurs through faithful witness, as overcoming Satan has already been identified as following in the example of Christ (5:5) and bearing witness to him (12:11).<sup>27</sup> Throughout Revelation, God's people are not simply called to avoid evil and endure suffering, they are pictured as faithful witnesses and called to faithfully bear testimony to Jesus Christ, conquering by being faithful even to the point of death.<sup>28</sup>

## 12.2 The Ethics of the Apocalypse

The Apocalypse is addressed primarily to suffering Christians against the backdrop of Roman emperor worship and widespread immorality, idolatry, and moral compromise.<sup>[29](#)</sup> In the original first-century context, believers needed to be reassured that, contrary to how it might have appeared at the time, injustice would not prevail, but rather almighty God would in the end vindicate all those who held unwaveringly to their Christian confession and would bring the unbelieving world to account. While the day of reckoning seemed to delay, it would surely come. This message would help believers persevere through their

trials and persecutions and would fortify their trust in God and his eventual victory in Christ at the second coming. In addition, Revelation may also be directed toward complacent believers who were tempted to compromise their faith by participating in idolatrous practices in order to evade persecution.<sup>[30](#)</sup>

Perhaps the best place for gleaning the ethic of the Apocalypse is Jesus's message to the seven churches in Asia Minor in chapters 2–3.<sup>[31](#)</sup> While these are specific churches—most likely along an ancient postal route<sup>[32](#)</sup>—the number seven suggests that, in addition to conveying messages to these concrete historical congregations, these letters also contain lessons for the church of the ages. For this reason it will be helpful to provide a brief

survey of the salient ethical points in each letter.

The first church, located in Ephesus, is commended for her patient endurance and her testing of false apostles (2:2–3; cf. v. 6: the Nicolaitans) yet chided for having “abandoned the love [*agapē*] [she] had at first” (2:4).<sup>33</sup> Luke’s account of Paul’s initial ministry in Ephesus provides part of the necessary background:

Also many of those who were now believers came, confessing and divulging their practices. And a number of those who had practiced magic arts brought their books together and burned them in the sight of all. And they counted the value of them and found it came to fifty

thousand pieces of silver. So the word of the Lord continued to increase and prevail mightily. (Acts 19:18–20)

Thus, believers' initial love for Christ was accompanied by decisive action as they renounced their previous occult practices upon following him. Christ's exhortation for the church at Ephesus is therefore to recapture and recover the love they had for Christ at first. In this, Jesus's call here is similar to his call to would-be followers during his earthly ministry.

The second church, in Smyrna, is afflicted by tribulation and poverty, and some of its members are about to be thrown into prison (Rev. 2:9–10); they are

told to “be faithful unto death” (v. 10). The third church, in Pergamum, is chided for harboring some who hold to “the teaching of Balaam” (v. 14) and others who hold to “the teaching of the Nicolaitans” (v. 15; contrast the church in Ephesus: cf. v. 6); this church is urged to repent of her doctrinal compromise, which may well have had practical and moral implications (v. 16). The fourth church, Thyatira, is commended for her love, faith, service, and patient endurance (cf. v. 2) but severely denounced for tolerating “Jezebel,” a self-appointed prophetess, who engages in sexual immorality (*porneia*) and seduces others to do the same (vv. 20–23); yet some there do not hold to her teaching, and those are told

simply to “hold fast what you have until I come” (v. 25).

The fifth church, in Sardis, is spiritually dead; she is told to “wake up, and strengthen what remains and is about to die” (3:2). The church must urgently repent (though there are a few people there “who have not soiled their garments”; v. 4). The sixth church, in Philadelphia, has little power but has kept Jesus’s word. Jesus will subdue her enemies before her, “and they will learn that I have loved you” (v. 9); he will even keep them from “the hour of trial that is coming on the whole world” (v. 10). These believers, likewise, are told simply to hold fast to what they have (v. 11). Finally, the seventh church, in Laodicea, is neither hot (healing) nor cold (refreshing);



it is lukewarm (useless; vv. 15–16). People there say they are rich while in fact they are poor and wretched (v. 17). They, too, must repent and renew their zeal (v. 19). Jesus is standing outside the door of this church and knocks (!); if they open the door, he will come in and have fellowship with them (v. 20).

In looking at Jesus's messages to the seven churches, a few common ethical themes emerge. The predominant call is to be faithful unto death and to endure suffering for Jesus. This is accompanied by a call to eschew doctrinal and/or moral compromise and to preserve purity of doctrine and practice. Churches and individuals must be vigilant and committed to purity in all things. They must act in integrity and avoid anything

that would detract from their wholehearted and undivided allegiance to Jesus. This is Jesus's call to a persecuted and suffering church: Be faithful, be alert, and be pure.

In the remaining visions of Revelation, the ethical call is best exemplified by the heavenly command for God's people to "come out" of Babylon so as to not share in her sins (18:4). The command to leave Babylon is a part of the larger injunction to choose between two cities, Babylon and the new Jerusalem, also pictured as two women, the decadent whore (17:1–6; 18:1–24) and the resplendent bride (19:7–8; 21:1–22:5). This choice is not merely religious, but ethical, as the two women/cities reflect two opposing ways of life.<sup>34</sup> The bride is dressed simply, and

her beauty comes from being clothed with the “righteous acts of the saints” (19:8 NASB), while the whore is dressed in regal attire but holds a “gold cup full of abominations and of the unclean things of her immorality” (17:4 NASB). The indictment against Babylon is comprehensive, involving religious, social, and economic issues (chs. 17–18).<sup>35</sup> The call for believers to leave Babylon needs to be understood as equally comprehensive. Rossing describes Revelation’s call to Christians as not viewing themselves as “mere spectators in Revelation’s two-city drama, watching as Babylon sinks into the sea and new Jerusalem descends from heaven. Rather, they are called to ‘vote with their feet,’ undertaking an ‘exodus’ from Babylon as a

preparation for entry into God's new Jerusalem."<sup>36</sup>

As Hays observes, Christ's lordship in Revelation stands in stark contrast to Caesar's.<sup>37</sup> In this adverse context, the believing community is called to endure and bear faithful witness.<sup>38</sup> Thus, the exalted Christ calls for even "sharper boundaries between the church and the world."<sup>39</sup> As "a visionary document of resistance to an idolatrous sociopolitical order," the book "calls the church repeatedly to vigilance and discernment."<sup>40</sup> Without endorsing Hays's interpretive approach in toto, we agree with his contention that "Revelation can be read rightly only by those who are actively struggling against injustice."<sup>41</sup> And yet, the ultimate hope is a new heaven

and a new earth enjoyed in the presence of God and the Lamb, devoid of sin, suffering, and death, not a political revolution or socioeconomic reversal that rights all wrongs in the present existence. God's saints look to him to deliver them at the return of Christ at the end of time rather than taking matters into their own hands. Thus, reading Revelation rightly involves giving priority to its spiritual, theological, and Christological message rather than focusing primarily on its socioeconomic and political implications. This is not to say that Christians are to be devoid of concern for justice on this earth; rather, it is based on the realization that perfect justice awaits the final state, and in the interim, the main challenge to believers is Satanic in nature, and thus the

main strategy for overcoming must likewise be spiritual and involves persistent prayer, solidarity among believers, and steadfast resistance toward pressures to spiritual compromise.

Jesus did not come as a revolutionary, crusader for justice, or leader of a zealot movement. He came as a crucified Savior who took the suffering of humanity upon himself. He came armed with the message, not of economic redistribution, social reform, or political overthrow of the governing authorities but with the gospel of the coming kingdom of God and the good news of forgiveness of sins and a new, eternal life for all who believe in him. In this life, his followers are called to suffer, to endure, to bear faithful witness. They are hard-pressed by the evil

powers, instruments of Satan, who are seeking to cause them to compromise their confession. Their main calling is not to redress injustice, though they are to do so when they can. Rather, they are to go into the world as Jesus's disciples who are sent as Jesus was sent—with a message of forgiveness for those who believe in Jesus the Messiah and Son of God by the power of the Spirit. When Jesus returns and ushers in his kingdom, his mission will be complete. All evil will be overthrown and purged from this earth, and justice will triumph at last. We ought to pray and work toward this end but know that we live in hope, and by faith, as we expectantly await that final day.

## 12.3 The Apocalypse in the Storyline of Scripture

The Apocalypse is replete with Old Testament allusions and echoes, especially related to prophetic material.<sup>[42](#)</sup> As Richard Bauckham has rightly stated, the book constitutes “the climax of prophecy.”<sup>[43](#)</sup> We have already noted some of the connections between the Apocalypse and the book of Genesis in the introduction above, especially between the depiction of *creation* and the idyllic garden of Eden in Genesis 1–2 and the portrayal of the pristine new heaven and new earth in Revelation 21–22 (cf. Isa. 65:17; 66:22; 2 Pet. 3:13).<sup>[44](#)</sup> Thus, the Apocalypse completes the “creation/new creation” theme in Scripture (cf. 2 Cor.



5:17; Gal. 6:15; see also Matt. 19:28). Similarly, by invoking the covenant formula (Rev. 21:3), the book caps off the series of *covenants* God made with his people.

By narrating Jesus's second coming, Revelation connects with the Gospel portrait of his first coming and multiple predictions of his return (the *parousia*), especially Jesus's instruction regarding the end times in the Olivet Discourse (Matt. 24; Mark 13; Luke 21:5–28).<sup>[45](#)</sup> Paul, likewise, wrote about the future resurrection (see esp. 1 Cor. 15:12–58) and refuted those who taught that the resurrection had already taken place (2 Tim. 2:18; cf. 1 Tim. 1:20). He also taught about the rapture (1 Thess. 4:13–17), though it is unclear where this event

fits within the framework of the Apocalypse. The depiction of Jesus's return in Revelation also aligns closely with 2 Peter, where the apostle defends the certainty of the second coming against false teachers who denied it (see esp. 2 Pet. 1:16–18; 3:3–13).

While the book of Revelation is in large part devoted to a portrayal of God's end-time judgment—especially in the second vision that takes up the lion's share of the book—it does not end on a note of judgment but with the Spirit and the Bride—representing the church—bidding Jesus to come (22:17). In this stance of eager longing and expectation toward her heavenly bridegroom, the Bride testifies to the great love Jesus has for his people. This is in keeping with the opening

doxology, which ascribes eternal glory and dominion to Jesus on account of his love and sacrifice on behalf of his own: “To him who loves us and has freed us from our sins by his blood and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen” (1:5b–6). The depiction of the love relationship between Jesus and his people climaxes in chapter 19 with a vision of the marriage supper of the Lamb:

Hallelujah!

For the Lord our God

the Almighty reigns.

Let us rejoice and exult

and give him the glory,

for the marriage of the Lamb has

come,

and his Bride has made herself ready. (Rev. 19:6–7)

Indeed, “Blessed are those who are invited to the marriage supper of the Lamb” (19:9). Thus, the proper climax of the Bible’s theology is not merely God’s relational presence, or God’s glory in salvation through judgment, but the consummation of the love relationship between God and his people in and through Christ, the Bridegroom, whose love for his people found tangible expression in his sacrificial, vicarious death on the cross.<sup>[46](#)</sup>

In addition, the Apocalypse completes the *mission* theme in Scripture, depicting a great throng of believers gathered around the throne, worshiping God and the Lamb.

While, scattered throughout the book, there are hints that repentance is still possible (e.g., Rev. 14:6), the window of opportunity is rapidly closing, and by the end of the book, God's final judgment has been rendered. The Apocalypse also connects, with a great arc, as it were, the serpent's temptation of the first woman—followed by God's promise that her offspring would crush the serpent's head (Gen. 3:15)—with the serpent's persecution of the church (symbolically depicted as a woman in ch. 12) followed by *Messiah's* victory over Satan and his forces at the final battle and their relegation into the lake of fire (Rev. 19:11–21; 20:7–10).<sup>47</sup> Thus, the grand narrative of Scripture is now complete.

---

1 See Brian J. Tabb, *All Things New: Revelation as Canonical Capstone*, NSBT 48 (Downers Grove, IL: InterVarsity Press, 2019). For a close reading of the Apocalypse, see Andreas J. Köstenberger, *Handbook on Hebrews through Revelation*, Handbooks on the New Testament (Grand Rapids, MI: Baker, 2020), ch. 8. See also Grant R. Osborne, *Revelation Verse by Verse*, Osborne New Testament Commentaries (Bellingham, WA: Lexham, 2016). Regarding introductory matters, see Andreas J. Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, the Cross, and the Crown: An Introduction to the New Testament*, 2nd ed. (Nashville: B&H Academic, 2016), ch. 20. For a survey of scholarship, see Michael C. Thompson, “The Book of Revelation,” in *The State of New Testament Studies: A Survey of Recent Research*, ed. Scot McKnight and Nijay K. Gupta (Grand Rapids, MI: Baker, 2019), 459–75, including a helpful survey of approaches to the genre of Revelation at 460–64.

2 Cf. T. Desmond Alexander, *The City of God and the Goal of Creation*, SSBT (Wheaton, IL: Crossway, 2018).

3 See Andreas J. Köstenberger with T. Desmond Alexander, *Salvation to the Ends of the Earth: A Biblical Theology of Mission*, 2nd ed., NSBT 53 (Downers Grove, IL: InterVarsity Press, 2020).

4 A. T. Robertson, *New Testament Interpretation (Matthew–Revelation): Notes on Lectures*, rev. ed. (Louisville: B. B. Hilbun, 1928), 157, calls Revelation “[t]he most abused book in the NT.” Apocalyptic portions are found in Isa. 24–27; Ezek. 38–39; Dan. 7; Joel 2:28–32; 3:9–17; Zech. 1–6; 12–14; and Mal. 3:16–4:6. See Andreas J. Köstenberger with

Richard D. Patterson, *Invitation to Biblical Interpretation: Exploring the Hermeneutical Triad of History, Literature, and Theology*, 2nd ed. (Grand Rapids, MI: Kregel, 2021), 272–74. Richard Bauckham, *The Theology of the Book of Revelation* (Cambridge: Cambridge University Press, 1993), 2, calls the book “an apocalyptic prophecy in the form of a circular letter to seven churches in the Roman province of Asia.” Thompson, “Book of Revelation,” 460, notes that “the majority of modern scholars approach Revelation as a mixture of apocalyptic, prophecy, and epistle.” Cf. the classic article by George Eldon Ladd, “Why Not Prophetic-Apocalyptic?,” *JBL* 76 (1957): 192–200; and Dave Mathewson, “Revelation in Recent Genre Scholarship: Some Implications for Interpretation,” *TrinJ* 13 (1992): 192–213.

5 Regarding the interpretation of the Apocalypse, see Köstenberger and Patterson, *Invitation to Biblical Interpretation*, chs. 7 and 11; see also 4.10 above. Thomas R. Schreiner, “Revelation,” in *ESV Expository Commentary*, vol. 12: *Hebrews–Revelation*, ed. Iain M. Duguid, James M. Hamilton Jr., and Jay Sklar (Wheaton, IL: Crossway, 2018), 531, distinguishes between four levels of communication in the Apocalypse: (1) the linguistic level (the text itself); (2) the actual visions John saw (described in the text); (3) the referential level (the specific figures and events depicted in the visions); and (4) the symbolic level (images used to convey end-time realities). Cf. Vern S. Poythress, “Genre and Hermeneutics in Rev 20:1–6,” *JETS* 36 (1993): 41–54.

6 Cf. Richard B. Hays, *The Moral Vision of the New Testament: A Contemporary Introduction to New Testament*

*Ethics* (San Francisco: Harper, 1996), 170–73, who, after surveying predictive and historical approaches, opts for a “theopoetic” model according to which Revelation depicts “an elaborate imaginative vision for the church as an alternative community pitted in conflict with the powers that be.” Hays views the Apocalypse as “a prophetic confrontation of all earthly pretensions to power, all symbolic orders other than that of the Lamb that was slaughtered.”

[7](#) See further at 12.2 below.

[8](#) See esp. Eckhard J. Schnabel, “The Persecution of Christians in the First Century,” *JETS* 61 (2018): 544–45; Paul Middleton, *The Violence of the Lamb: Martyrs as Agents of Divine Judgement in the Book of Revelation*, LNTS 586 (London: T&T Clark, 2018); contra Candida Moss, *The Myth of Persecution: How Early Christians Invented a Story of Martyrdom* (New York: HarperCollins, 2013), who claims that persecution lasted for less than ten years. For a detailed chart on the seven letters to the churches in Revelation 2–3, see Köstenberger, *Handbook*, 225–26.

[9](#) For a thorough discussion of the structure of the Apocalypse, as well as a detailed outline and discussion of the four visions, see Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 956–66 (with thanks to Alan S. Bandy, who wrote a serious first draft of the original version of this material under Andreas’s tutelage). For a case for the overarching unity of the Apocalypse, see Richard Bauckham, *The Climax of Prophecy: Studies on the Book of Revelation* (Edinburgh: T&T Clark, 1993), 1–37.



10 For a mini-theology of Revelation, see Schreiner, “Revelation,” 532–41. See also Traugott Holtz, *Die Christologie der Apokalypse des Johannes*, Texte und Untersuchungen 85 (Berlin: Akademie, 1962); and Richard B. Hays, “Faithful Witness, Alpha and Omega: The Identity of Jesus in the Apocalypse of John,” in *Revelation and the Politics of Apocalyptic Interpretation*, ed. Richard B. Hays and Stefan Alkier (Waco, TX: Baylor University Press, 2012), 69–84.

11 The book is framed by references to Jesus’s coming (Rev. 1:7; 22:7, 12, 20).

12 See Bauckham, *Theology of the Book of Revelation*, ch. 2, “The One Who Is and Who Was and Who Is to Come.”

13 Much of the imagery is taken from Daniel. See Köstenberger, *Handbook*, 224–26, esp. 225.

14 Cf. David B. W. Phillips, “A Narrative Analysis of the Book of Revelation: Revelation 19:11–16 as the Climax of the Plot of the Apocalypse” (PhD diss., Southeastern Baptist Theological Seminary, 2019).

15 See esp. Grant R. Osborne, “Theodicy in the Apocalypse,” *TrinJ* 14 (1993): 63–77.

16 Many thanks to Andreas’s former student David B. W. Phillips for contributing this discussion of faithfulness in Revelation.

17 Cf. Tabb, *All Things New*, 97; Michael J. Gorman, *Reading Revelation Responsibly: Uncivil Worship and Witness; Following the Lamb into the New Creation* (Eugene, OR: Wipf & Stock, 2011), 76.

18 “Testimony” (μαρτυρία) and “witness” (μάρτυς) are related words.

19 Gorman, *Reading Revelation Responsibly*, 96, argues that the overall message given to the churches is “to be faithful witnesses both to Jesus and like Jesus” by refusing to compromise through accommodation to the pagan environment, regardless of the cost (emphasis original).

20 Cf. David deSilva, *Seeing Things John’s Way: The Rhetoric of the Book of Revelation* (Louisville: Westminster John Knox, 2009), 222–24.

21 While the identity of the witnesses is debated, it is most likely that, building on 1:12–20, they represent the church. Cf. G. K. Beale, *The Book of Revelation: A Commentary on the Greek Text*, NIGTC (Grand Rapids, MI: Eerdmans, 1999), 572–75; Tabb, *All Things New*, 96, 98–99; Bauckham, *Climax of Prophecy*, 274.

22 Tabb, *All Things New*, 96–101.

23 Bauckham, *Climax of Prophecy*, 258.

24 Beale, *Book of Revelation*, 428; Osborne, *Revelation Verse by Verse*, 142.

25 Bauckham, *Climax of Prophecy*, 216–17, 230–32. As an army, the war they wage is not physical, but spiritual, and victory for God’s people in Revelation is not martial but through bearing faithful witness.

26 Cf. Bauckham, *Climax of Prophecy*, 285.

27 Cf. Tabb, *All Things New*, 109–10; Osborne, *Revelation Verse by Verse*, 255.

28 Cf. Gorman, *Reading Revelation Responsibly*, 131, who identifies being faithful witnesses as the “the most significant

characteristic of the church as the people of God in Revelation.”

29 See Köstenberger, Kellum, and Quarles, *Cradle, the Cross, and the Crown*, 935–39. Classic studies include J. Nelson Kraybill, *Imperial Cult and Commerce in John’s Apocalypse*, JSNTSup 132 (Sheffield, UK: Sheffield Academic Press, 1996); and S. R. F. Price, *Rituals of Power: The Roman Imperial Cult in Asia Minor* (Cambridge: Cambridge University Press, 1984). For a survey of scholarship on the social setting of the Apocalypse, see Thompson, “Book of Revelation,” 464–67.

30 See Gorman, *Reading Revelation Responsibly*, ch. 3; deSilva, *Seeing Things John’s Way*, 34, says that apocalypses “can afflict the comfortable just as much as comfort the afflicted.”

31 See the detailed discussion of the content of the seven letters in Revelation 2–3 in Köstenberger, *Handbook*, 228–38. For background information, see Colin J. Hemer, *The Letters to the Seven Churches of Asia in Their Local Setting*, JSNTSup 11 (Sheffield, UK: JSOT, 1986); and Osborne, *Revelation Verse by Verse*, passim; and relevant articles in *Lexham Geographic Commentary on Acts through Revelation*, ed. Barry J. Beitzel (Bellingham, WA: Lexham, 2019).

32 Hemer, *Letters to the Seven Churches*, 15.

33 The ἁγᾶπ- word group is found in Revelation also at 1:5–6 (“To him who loves us and has freed us from our sins by his blood . . . , to him be glory and dominion forever and ever”); 2:19 (“I know your works, your love and faith and service and patient endurance”); 3:9 (“They will acknowledge that you are

the ones I love” [NLT]); 12:11 (“they did not love their lives so much as to shrink from death” [NIV]); 20:9 (“the beloved city”). In addition, the φιλ- word group is represented at 3:19 (“Those whom I love, I reprove and discipline”) and 22:15 (“everyone who loves and practices falsehood”).

[34](#) Barbara R. Rossing, *The Choice between Two Cities: Whore, Bride, and Empire in the Apocalypse*, Harvard Theological Studies (Harrisburg, PA: Trinity Press International, 1999), 1, 14–15, 164–65.

[35](#) Rossing, *Choice between Two Cities*, 64, 68–71, 96–97, 100, 132–33; deSilva, *Seeing Things John’s Way*, 44–47. DeSilva suggests that Revelation calls believers to distance themselves from Rome (e.g., Babylon) in three ways: (1) withdrawing from any participation, however minimal, in idolatrous practices; (2) being cautious about participating in an unjust economy; and (3) being willing to experience marginalization or death rather than compromising their allegiance to Christ (90). Cf. Bauckham, *Theology of the Book of Revelation*, 128–30.

[36](#) Rossing, *Choice between Two Cities*, 120–21.

[37](#) Hays, *Moral Vision*, 173.

[38](#) Hays, *Moral Vision*, 176.

[39](#) Hays, *Moral Vision*, 177.

[40](#) Hays, *Moral Vision*, 181.

[41](#) Hays, *Moral Vision*, 183.

[42](#) See, e.g., the depiction of the glorified Christ in Rev. 1:12–20 in images reminiscent of Daniel’s vision in Dan. 10:5–6 (see the discussion of Christology at 12.1 above) or the narration of the seven trumpets in Rev. 8:1–9:21 in terms recalling several of the plagues at the exodus (cf. Köstenberger, *Handbook*, 225,

244–45). See further the discussion at 7.3.11 above. For a narrative approach to Revelation, see James L. Resseguie, *The Revelation of John: A Narrative Commentary* (Grand Rapids, MI: Baker, 2009); David L. Barr, *Tales of the End: A Narrative Commentary on the Book of Revelation*, 2nd ed. (Salem, OR: Polebridge, 2012); idem, “Reading Revelation for Its Plot,” in *Reading the Book of Revelation: A Resource for Students*, ed. David L. Barr (Atlanta: SBL, 2003), 11–24 (note that this volume contains other helpful essays on a variety of topics related to the interpretation of the Apocalypse).

[43](#) See the title of Bauckham’s work: *Climax of Prophecy*; see also idem, *Theology of the Book of Revelation*.

[44](#) See also the depiction of the new Jerusalem in Rev. 21:9–27 in images reminiscent of Isa. 6:1–4 and Ezek. 43:2–5 (cf. Köstenberger, *Handbook*, 258–60).

[45](#) See esp. Andreas J. Köstenberger, Alexander E. Stewart, and Apollo Makara, *Jesus and the Future: Understanding What Jesus Taught about the End Times* (Bellingham, WA: Lexham, 2018). On the use of Daniel in Revelation, see G. K. Beale, *The Use of Daniel in Jewish Apocalyptic Literature and in the Revelation of St. John* (Lanham, MD: University Press of America, 1984); more broadly, idem, *John’s Use of the Old Testament in Revelation*, JSNTSup 166 (Sheffield, UK: JSOT, 1998), 60–128.

[46](#) The reader will doubtless recognize the veiled references to other proposals of centers of biblical theology here.

[47](#) See Williamson and Cefalu, eds., *Seed of Promise*.

## Conclusion

### **13.1 Unity and Diversity in Biblical Theology**

In studying the Bible from a biblical-theological perspective, a key issue is how to deal with the unity and diversity of Scripture.<sup>1</sup> We begin with an assumption of unity, for the canonical books claim to speak of the one God and his will for his

people and his world. Behind God's actions and words stand his love for his people and his unshakeable commitment to a fallen creation which he will renew and rid of sin. There is also obvious diversity, for the sacred books address the particular concerns and issues of different times in history.

Both the unity and diversity of Scripture are essential for understanding the Bible properly. Unity is vital, for God's people would derive little benefit from the contents of Scripture if they were contradictory. Diversity is equally essential, for only in this way can the Bible guide God's people in every age and in changing times. For example, the Reformation was a rediscovery of Pauline theology that spoke to the tormented

conscience of late medieval Europe, and the dominical commission in Matthew 28 helped to launch the Great Missionary Movement in the lands colonized by the European powers. The diversity of Scripture is something to be celebrated, though not overemphasized. For example, the books of Ruth and Jonah are not critiquing what many see as the overly harsh reforms of Ezra and Nehemiah; nor are Job and Ecclesiastes to be read as protests against a wooden doctrine of retribution found in Proverbs; nor does Luke in Acts draw a revisionist picture of Paul; nor should the Letter of James (esp. 2:14–26) be read as correcting Paul's understanding of faith and works.

The salvation-historical approach to biblical theology sees the historical



progression of God's purposes evident in the Old and New Testaments as the way to handle and explain the unity and diversity of what is viewed as a developing corpus of books, in which later authors build on the work of earlier authors in the history of revelation (e.g., prophecy-fulfillment, typology). However, the writers seldom reveal their sources or acknowledge the work of their predecessors,<sup>2</sup> so that the Bible does not say that discerning the order in which books were composed is the *golden key* to interpretation. Certainly, Hebrews 1:1–2 speaks of the progression from the variegated modes of revelation in the Old Testament period to the fuller revelation of God in Jesus Christ, but this text does not say that a similar staged progression of revelation is to be found

within the Old Testament itself; indeed, it puts everything in the Old Testament under the one heading of prophecy.<sup>3</sup> Even more importantly, it focuses on God being the source of all previous revelation, culminating in his Son.

What is the mechanism for discovering and demonstrating the real measure of unity in the diversity in biblical theology? More than one method may contribute to the achieving of this goal, and the present volume focuses on the factors of theme, canon, and ethics as essential tools for this purpose. A study of the key themes that run through Scripture will contribute to this. One signal of the continuity of God's plan is that he makes a *series* of covenants. Later covenants do not replace earlier covenants; rather, they reinforce and assist

their effectiveness, for the prophets look forward to the fulfillment of *all* the covenants (Isa. 54–55; Ezek. 37), which the new covenant achieves and thus binds the Old and New Testaments together (Jer. 31). The biblical canon begins with an account of creation, and the history of salvation can be viewed as re-creation that will not be complete until the new heavens and new earth (2 Pet. 3:13). In creating the cosmos, God was making a realm to rule, and salvation history is the story of what God did to usher in his eternal kingdom. This is why Jesus's announcement that the kingdom has drawn near (Mark 1:15) is so significant to the unfolding of redemptive history. The paradigm of salvation in the Old Testament is the exodus, so that future and

final salvation in the prophets (e.g., Isa. 35:6–8; 40:3–5) and the New Testament (e.g., Luke 9:31) is depicted as a new and greater exodus. Echoes of the creed of Exodus 34 that testifies to God's "kindness" (*hesed*) are found throughout the Twelve and in many other books.<sup>4</sup> Matching the theme of God's kingship is the recurring promise of an ideal human king (= Messiah), introduced in the Pentateuch (Gen. 3:15; 49:10), narrowed in the Davidic covenant (2 Sam. 7), and developed by the prophets (e.g., Isa. 9; 11).<sup>5</sup> The essence of the plan of salvation is God personally coming to save his people (e.g., Isa. 35:4; 40:9). The incarnation of the Son of God fulfills this hope. The need for a sacrificial system and priesthood reflects the desire for

access to God (Lev. 10:3),<sup>6</sup> typologically foreshadowing Christ, who is both the eternal high priest and the Lamb who takes away the sin of the world once and for all (John 1:29, 36; Hebrews). The theme of faith is found especially, but not only, in the Pentateuch (starting with Gen. 15:6), Psalms (e.g., 84:12), Isaiah (e.g., 30:15) and Habakkuk (2:4). Genesis 15:6 is cited by Paul in both Romans and Galatians as the ancient precursor to the gospel he preached. Without overexaggerating, it truly can be claimed that one gospel encompasses both Testaments.

A number of such themes can be traced through the Old and New Testaments,<sup>7</sup> and after appropriate synthesizing, these themes potentially enable the biblical-theological integration of the Bible as a

whole. As to whether there is a theological center (*Mitte*) of the Bible, when truisms are discounted (e.g., YHWH is the center of the Old Testament, or Christ the center of the New Testament),<sup>8</sup> there is little agreement by scholars as to what that theme may be, and so this appears to be a false trail.<sup>9</sup>

The idea of *canon* promotes a certain understanding of unity and diversity in Scripture. The biblical canon brings together and preserves for posterity a rich variety of books. The fact that they are collected in this way and for this purpose preserves their diversity and asserts their utility and compatibility. At the same time, the Scriptures exhibit an undeniable Christocentric (or, perhaps better, Christotelic) focus and direction. Jesus

claimed that Moses and the prophets spoke of him (e.g., John 5:39, 46), and he shaped his life and teaching according to the Old Testament (Matt. 5:17–20). His use of Scripture, in turn, shaped how the apostles and other New Testament authors handled the Old Testament (Luke 24:25–27, 45–47),<sup>[10](#)</sup> as is evident by the themes they took up, the way they argued, how they told their stories (typology), and their allusions to and citations of the Old Testament.<sup>[11](#)</sup> The Christocentric focus of the New Testament interpretation of the Old sets it apart from Jewish exegesis of the same period. The scriptural portions most frequently cited in the New Testament are the Pentateuch (esp. Deuteronomy), the Psalms, and Isaiah. The importance of these books is underlined

by explicit reference to their putative authors (Moses, David, Isaiah: e.g., Acts 1:16; 3:21; 8:28). The choice of these three books is by no means arbitrary, for they are the books that Jesus himself made most use of according to the record of the four Evangelists. The use of the Old Testament in the New supports the continuity of the Old and New Testaments, and the effective incorporation of the testamental interconnections that have dominical and apostolic sanction into biblical theology is a test of the viability of any biblical-theological presentation of the Bible.

Without the concept of canon, a text is viewed as related to an unlimited number of intertexts, and meanings are endlessly multiplied. By contrast, the canon places a



limit on the possible interpretations of a text, prioritizing its relations with other biblical texts.<sup>12</sup> In addition, we argue that relations with *neighboring* books in the canon are especially significant for interpretation and are an important factor when exploring the meta-level compatibility and overall coherence of the biblical books, with every new generation of readers likely to detect never-before-discerned links between the juxtaposed books.<sup>13</sup> Studies in intertextuality take many forms in the hands of recent practitioners,<sup>14</sup> and we generally avoid the term “intertextuality”—or are careful when using it—because of the philosophical baggage it carries with it. Intertextuality is the free association of *all* texts, and, as usually understood and

practiced, challenges the idea of canon as a *fixed* group of texts, viewing canon as an illegitimate fence around Scripture that gives a privileged status to certain texts over other texts. Richard Hays introduced intertextuality into biblical (especially Pauline) studies, and he avoids the excesses of the pioneers in intertextuality (Kristeva and Barthes),<sup>[15](#)</sup> but his method deals exclusively with the reuse of prior texts (echoes, allusions, quotations) along *diachronic* lines. While not neglecting these interconnections—in fact, we have benefited greatly from Hays's work, especially in the Gospels and Paul, and have drawn extensively on his work in the corresponding chapters above—we also, in addition, study the *canonical* resonances between adjacent books, with

physical proximity rather than the relative dating of books being the key factor.

The contents of the Hebrew Bible are artistically arranged.<sup>[16](#)</sup> Beckwith maintains that the “three sections of the canon are not historical accidents but works of art. . . . A logical motive is discernible in every detail of the distribution and arrangement.”<sup>[17](#)</sup> The Pentateuch and Former Prophets together make up the “Primary History,” with Deuteronomy as the capstone of the arch of nine books, implying that Deuteronomy is the link between the four books on either side of it. Next, there is an anthology of prophetic works, headed by three large works (Isaiah; Jeremiah; and Ezekiel), and lastly, the Writings (in the majority order of Masoretic Bibles) is

again headed by three substantial works (Psalms; Proverbs; and Job) followed by a miscellany of other books.<sup>[18](#)</sup> The strategic placement of books with major theological import such as Deuteronomy and Hosea (at the head of the Twelve) is also significant, as is the prominent positioning of Isaiah, Psalms, and Chronicles, which provide sweeping surveys of God's purposes in history. Despite the variety of orders found in the Greek (and Latin) Old Testament canons, Genesis–Ruth are a set grouping (Octateuch), Ruth is joined to Judges, Chronicles follows Kings, Lamentations is placed after or near Jeremiah, and Daniel is put with Prophetic Books. It would be hard to deny that this way of organizing the books makes sense according to its

own (more historically oriented) principles, such that the books claim to tell one story, from which a credible biblical theology may emerge.

The same applies to the canon of the New Testament. The effect of placing the four Gospels side by side is that each Gospel must be read in the light of the others. For example, the high Christology and theological profundity of John suit its location in the fourth and final position of the Gospel corpus. The treatise-like character of Romans as the head epistle means that it functions as the de facto theological introduction to the Pauline corpus. Acts plays a key canonical role in displaying the unity of the early Christian leaders (Peter, John, James, and Paul) and, by implication, affirms the

compatibility of the teachings attributed to them. Hebrews also helps to bridge the Pauline letters (its author was in the Pauline circle [Heb. 13:22–24]) and non-Pauline letters (those of James, Peter, John, and Jude).

For all the variety in the ethical teaching of the Bible, there are common threads in the ethics of both Testaments. The Ten Commandments are repeated almost verbatim in Exodus 20:1–17 and Deuteronomy 5:6–21. Even within Exodus 19–24 and Deuteronomy, these commandments are set apart from the other laws. These laws on the “two tablets” feature prominently in the Pentateuch (Ex. 24:12; 31:18; 34:1, 4; Deut. 4:13; 5:22; 9:9). The Ten Commandments also constitute an

important frame of reference for the “Antitheses” of Jesus in the Sermon on the Mount (Matt. 5:21–48), though they do not all refer to the Decalogue. Paul cites or alludes to the Ten Commandments frequently in his writings as well (cf. Rom. 13:8–10; Eph. 6:1–3; 1 Tim. 1:8–11).

Another example of a unifying ethical theme in both Testaments involves the command to love one’s neighbor. In Leviticus, God’s concern for equitable and charitable dealings is summed up by the command to “love your neighbor” (19:18). The motivation for ethical behavior is provided by the exodus deliverance (19:34, 36), and the love commandment is extended to the resident alien (19:34). The social dimension of the

ethical teaching of the Prophets is due to their dependence on the humane strain in the preaching of Moses. The demand for social justice in Nehemiah 5 is based on the status of their fellow Jews who are in debt as “brothers,” and the book of Ruth promotes an ethic of generosity (*hesed*) as the behavioral norm in Israelite society. Ethics can even be taught through the observance of disobedient behavior in certain characters (Jonah). In line with this, the teachings and actions of Jesus in the Gospels portray him as a moral exemplar, whom we are intended to imitate.<sup>19</sup> Jesus accused the scribes and Pharisees of neglecting “the weightier matters of the law: justice and mercy and faithfulness” (Matt. 23:23), and he used the love command in Leviticus 19:18 to



sum up God's instructions. Jesus's ethic does not form a separate body of teaching but reflects his urgent demand to respond to the inbreaking kingdom of God, with love and forgiveness of others central to a proper response. What is more, Jesus displays both unity and diversity in his ethical teaching. As to unity, he does not develop a separate body of teaching but lives by and affirms the law of Moses. As to diversity, he heightens and extends certain Mosaic prohibitions, teaching, for instance, that if you hate your brother, you are in effect a murderer (Matt. 5:21–22).<sup>[20](#)</sup> In addition, as noted by BurrIDGE, Jesus combines a rigorist ethic with the welcoming of sinners. Paul also stresses imitating Christ (e.g., 1 Cor. 11:1), requiring love, humility, self-giving, and

concern for others, and Paul's mission to the Gentiles is in continuity with Jesus's welcoming of sinners and outcasts.

In summary, we have sought to take seriously the unity and diversity of Scripture, with both aspects feeding into our biblical-theological study. The unity is explained by the fact that it is the revelation of the one God, presented in the one canon, which records the story of what God has done and will do in one metanarrative. The diversity among the various books of Scripture regarding their themes, ethics, and place in the biblical storyline has been seen throughout this volume. Space does not permit a full rehearsal of the diverse voices in the Bible, nor is this necessary here. Perhaps the most obvious example of such

diversity is the four-Gospel canon, which is comprised of diverse yet complementary accounts of the life, death, and resurrection of Jesus. Paul's letters, likewise, exhibit considerable diversity, stemming to a significant extent from the diverse situations in the churches which he seeks to address. Examples could be multiplied. Suffice it to say that the diversity of Scripture is not to be seen as a problem to be solved but rather as a resource and an opportunity, for this variety of voices and perspectives ensures that the Bible continues to speak to every context and every generation and to ever-new situations.

## **13.2 Biblical Themes**

### ***13.2.1 Themes in the Old Testament***

We have taken a thematic approach in seeking to elucidate the biblical-theological dimension of the Old and New Testaments. The identification of themes can help safeguard and guide the interpretation of a given book so that the interpreter can properly bring out what the author—both the human author and ultimately God—meant for people to understand. What is a theme? How are themes identified? What is to be done with a theme once it has been identified? Perhaps an example will help. The temple is to be viewed as a *theme* in the book of Daniel—rather than simply a *motif*. A theme is a central idea or topic explored in a book; it is an organizing center of the author's thinking. A theme is narrower than the *subject* of a book and is more

what the author wants to say about the subject. Motif has the more concrete sense of a repeated image or object, and so theme is broader than motif, and a cluster of motifs may contribute to the one theme.<sup>[21](#)</sup> The temple as a *theme* may be present even when the temple as an *object* or *image* is absent, namely, by means of various associated motifs (e.g., the temple vessels in Dan. 5). To identify the temple as a theme is to assert that it embodies an important aspect of the fundamental value system expressed in Daniel as a literary work. The discovery of themes provides a window into an author's worldview, for they reveal the things that matter to the author.<sup>[22](#)</sup>

Most, if not all, biblical books have more than one theme, and so there is the

question of the relation of themes and even of a *hierarchy* of themes, for some themes are more important than others, and there may be one controlling theme, identified by being wider in scope (e.g., the kingdom theme in Daniel) or possessing greater explanatory power (e.g., the ethics of Daniel is a species of kingdom ethics). In a corpus of literature like the Old Testament, the identification of *recurrent* themes, namely, themes found in more than one book, potentially enables the biblical-theological integration of the Old Testament as a whole, and in what follows we will survey a number of such themes.

### *13.2.1.1 Creation*

The canon begins with God's act of creation, but human sin spoiled God's

good work, and the history of salvation has as its goal the renewal of the created order and the return of redeemed humanity to the garden. On that basis, salvation can be categorized as *re-creation* (John 20:22; 2 Cor. 5:17),<sup>23</sup> and the plan of salvation will not be complete until the new heavens and new earth (2 Pet. 3:13; Rev. 21:1). The glorious future depicted by the prophets involves the repair of creation, with the baneful effects of sin on nature and humanity removed forever. Psalms 104–106 review events in Genesis through Judges and show that what God did for his people in history has a creation backdrop. Likewise, the Chronicler starts his account of *world history* at the point of creation.<sup>24</sup> The new saving work forecast in Isaiah 40–55 depicts Israel's

redemption from exile as a new creative work (e.g., Isa. 43:1, 15). Allusions to creation in Wisdom Books (e.g., Prov. 3:19 and the survey of nature in Job 38–41) indicate that wisdom thinking in part draws on observation of the created order. Creation as a theme may be less obvious in the New Testament, but it is there nonetheless. For example, the opening of the Gospel according to Matthew, “The book of the genealogy (*biblos geneseōs*) of Jesus Christ . . . ,” signals that this book about Jesus tells of the renewal of the sin-affected created order through the person and work of Jesus (cf. Matt. 19:28 [*palingenesia*]).

### *13.2.1.2 Covenant*



Covenant is regularly identified by scholars as a key biblical theme, but, as we have seen, there is the danger of trying to make one theme do too much work.<sup>25</sup> The theology of the Old Testament cannot be summed up under just one theme. On the other hand, the theme of covenant is not tied to the use of the word (*bĕrît*) and may be present even when the word is not used (e.g., Amos 3:1–2). Nevertheless, it may be wise not to speak of a covenant God made with Adam, as this may be anachronistic, and there is scant evidence for such a covenant in the creation narrative (Gen. 1–3).<sup>26</sup> The covenant with Noah reaffirms and guarantees the original divine intention for creation. God's promises to Abraham are established and affirmed by covenants (Gen. 15; 17). The

covenant proposed in Exodus 19:5 and consummated in the ceremony of 24:3–8 has as its main benefit the special access that Israel as the corporate king-priest has to God's presence.<sup>27</sup> Moses says that God's instruction must be lodged in "the heart" (Deut. 8:2; 30:6), a point later taken up in Jeremiah's "new covenant" (Jer. 31:33).<sup>28</sup> Though the word "covenant" is not as such found in 2 Samuel 7, the divine arrangement with David is elsewhere called a covenant and its provisions benefit Israel as a whole. By placing the law on the heart (Jer. 31:33), God will enable the original intent of the Sinai covenant to be achieved (cf. Deut. 10:12–17), so there will be no need for instruction (Jer. 31:34), a feature that indicates that, whatever the foretastes of

covenant blessings presently enjoyed by the Christian—the Spirit’s indwelling, a changed heart, a new level of obedience—Jeremiah is looking to the end time when all effects of sin will be eradicated.

The significance of covenant for the New Testament cannot be gauged simply by the frequency with which the word “covenant” appears on its pages, namely 33 times, mostly in Paul (9 times) and Hebrews (17 times). Hebrews deals *in extenso* with the continuity-discontinuity between the old and new covenants,<sup>[29](#)</sup> and Hebrews 8–10 provides an argument based on the new covenant prophecy of Jeremiah 31:31–34.<sup>[30](#)</sup> The theme of covenant is explicitly touched on by Paul only in Romans 11, 1 Corinthians 11, 2 Corinthians 3, and Galatians 4, but it can

be said to underlie his teaching as a significant subtext.<sup>[31](#)</sup> At the Last Supper, Jesus anticipated that his imminent death would inaugurate the new covenant, bringing forgiveness of sins (Matt. 26:28; cf. Jer. 31:34). In 1 Corinthians 11:25, Paul recalls the dominical tradition of the Lord's Supper ("This cup is the new covenant in my blood"), such that the apostle claims that Jesus himself interpreted his death as the inauguration of "the new covenant."<sup>[32](#)</sup>

### *13.2.1.3 Kingship*

Kingship, when applied to God, is a *metaphor*, and every metaphor has its limitations, for the image of kingship, as with all human analogies, both applies (e.g., God's exercise of lawful authority)

and does not apply to God (e.g., unlike other kings, his reign is eternal).<sup>33</sup> The climax of the Song of the Sea is the acclamation of God's eternal kingship (Ex. 15:18), for by his defeat of Pharaoh and his forces, YHWH is demonstrated to be Israel's King. Like the great kings of the ancient Near East, God makes a "covenant" with his vassal people at Sinai. The regulations about worship in Exodus and Leviticus reflect the proper approach to the exalted personage of the king. Neither Moses nor Joshua are depicted as royal figures. The type of kingship exercised by Saul and David is not allowed to threaten God's supreme kingship. The figure of Solomon the wise king implies that true wisdom is the possession and gift of God the divine King

(cf. Isa. 2:2–4). Isaiah saw the Lord high and lifted up on his throne “In the year that King Uzziah died” (Isa. 6:1), establishing a contrast between the temporary nature of human kingship and the kingship of God, which is eternal. The theology of the Psalter centers on the kingship of God and is summed up in the words, “the LORD reigns” (e.g., Ps. 99:1). The prophets view themselves as the ambassadors of the divine King. God the King is passionate about justice, and the prophetic hope is of the dawning of his eternal kingdom over all nations. The prominent kingdom theme in the book of Daniel, where God’s universal and eternal rule is proclaimed even by foreign kings (Dan. 2:47; 4:34–35; 6:26), is the backdrop to the Gospels, where the person and work

of Jesus are interpreted in a kingdom framework (e.g., Mark 1:15: “the kingdom of God is at hand”), using kingdom terminology drawn from the book of Daniel.

#### *13.2.1.4 Messiah*

There is a royal dimension to the Abrahamic promise of “seed” (explicit from Gen. 17:6, 16), and kingship is associated with the tribe of Judah (Gen. 49:10), and this is unpacked in the later Davidic covenant (2 Sam. 7). Moses gives instructions about the future shape of Israelite kingship (Deut. 17:14–20), and later biblical writers take this up and depict the hoped-for king (Messiah) as modeling different aspects of the ethos of Deuteronomy. The author of Kings applies

this Deuteronomic model in such a way that the ideal king (following the example of David) embodies Yahwistic cultic orthodoxy. After God's choice of David and his anointing, and then God's making of a covenant with David, messianism—the hope of a coming ideal king—is irrevocably associated with his line (Messiah = “anointed one”; cf. 1 Sam. 16:13). In the prophecies of Isaiah (9:7; 11:3–5; 16:5) and Jeremiah (23:5–6), the future Davidic king exemplifies the justice ethic of Deuteronomy. In the Psalter, the figure of David is a model of the Torah piety at the heart of the tenets of Deuteronomy. The hopes centered on Zion may derive from David's choice of Jerusalem and the experience of the Davidic-Solomonic empire, but Isaiah and



the Twelve (Minor Prophets) depict Zion (both present and future) as primarily *God's* capital, the center of God's kingdom, and the promised Davidic king has no ongoing military function.<sup>[34](#)</sup> It is God the King who will save his people, overthrow their enemies, and establish his eternal kingdom (e.g., Zech. 1:16; 9:1; 14:1–5).<sup>[35](#)</sup> The portrait of the future David in the Prophets focuses either on his role as the enforcer of justice in God's kingdom (Isaiah; Jeremiah; Micah) or as the leader of worship in the final temple-centered kingdom (Amos; Ezekiel; Zechariah). The coming of God will enable the return and reunion of all God's people (Isa. 11:10–16; 40:9–11). The arrival of Jesus, the God-man, brings divine and human kingship into perfect

harmony, with Jesus fulfilling the roles predicated of God (he saves and rescues his distressed people) and of the messianic figures (he rules in justice over the end-time kingdom of God).<sup>36</sup> As an example of how the New Testament picks up and applies this theme to the mission and status of Jesus, the convictions of the Evangelist Mark are on display in the opening verse of his account of the life of Jesus: “The beginning of the gospel of Jesus Christ” (1:1). This reveals that the work of Jesus in his capacity as Messiah will play an important part in Mark’s presentation. The Second Gospel has the same major turning point as Matthew, where Peter confesses, “You are the Christ” (Mark 8:29; cf. Matt. 16:16), this being the second use of the title in the

Gospel (Mark 1:1), but Jesus forbids his disciples to say anything of this to others (8:30), and he himself switches terminology (“the Son of Man”) when going on to speak of what the future holds for him (8:31). Why must his messianic credentials not be broadcast? Is it because they are likely to be misconstrued before the cross and resurrection? The repetition of the demand for secrecy, linked to the same post-resurrection time frame (9:9), supports that explanation. Or do messianic claims have awkward political and military overtones in Roman-occupied Palestine? The charge brought against Jesus at his trial (Mark 15:2, 9, 12), the mocking salutation of the soldiers (15:18), the *titulus* on the cross (“The King of the Jews”) (15:26), and the derision of the

religious leaders at the foot of the cross (15:31–32) offer support for that way of construing Jesus's motivation and suggest his enemies thought that he died as a messianic pretender. All this is an example of the use of dramatic irony by Mark, with the message being that only by suffering and dying will Jesus fulfill his messianic destiny and role.<sup>[37](#)</sup>

### *13.2.1.5 Sanctuary*

In regard to the sanctuary theme, the typology of the garden of Eden as the original mountain sanctuary is later applied to Sinai and Zion (Gen. 2:8; Ex. 15:17; Joel 2:1).<sup>[38](#)</sup> The tabernacle and temple were constructed in such a way as to represent the cosmos, showing that they were steps on the way to the renewing of

the whole of creation. The physical perfection of the Aaronic priest symbolized the restoration of fallen humanity. God must be treated as holy and he must be glorified by priestly obedience (Lev. 10:3); this is also the duty of Israel as a whole (22:32), and this responsibility must be put into practice by Israel in the land. The tithe of the produce of the land is holy to YHWH (27:30), for the land as a whole is God's sanctuary, and in it Israel will enjoy Sabbath rest in the presence of God their King. In Deuteronomy, the land is a primary theme, as is to be expected of sermons on the edge of the land. The capture of Jerusalem by David, the transfer of the ark there, and the erection of Solomon's temple made this city the religious center of the nation,

and Zion theology is on prominent display in Isaiah and the Psalter. In the future as depicted by the Prophets, the temple is the fructifying center of the land (e.g., Ezek. 47:1–12; Amos 9:11–15). Finally, the exile Daniel is in agony over the desolate state of the Jerusalem sanctuary, and a further destruction and rebuilding of city and temple are anticipated (9:26–27). Among the several indicators of the importance of the theme of temple in the New Testament and its application to Jesus, and by means of Jesus to the early church, is that Jesus spoke of his resurrection as the raising of the new temple (John 2:18–22), and the fledgling church is depicted as meeting in the courts of the temple (Acts 1–6).

### *13.2.1.6 God's Spirit*

Joseph embodies the human ideal, and the whole earth is saved from extinction by Joseph, who is indwelt by the same Spirit who hovered over the waters at the dawn of creation (Gen. 41:38; cf. 1:2).<sup>39</sup> The tabernacle builders are Spirit-empowered, so that the tabernacle is a sanctuary erected by God's Spirit as was the original creation house of Genesis 1. The unrivaled stature of Moses as God's servant is supported by the fact that God's Spirit is upon him in a unique way (Num. 11:25). The judges, Saul, and David are fortified by God's Spirit when serving his kingdom purposes. A new David is predicted, who will be equipped by God's Spirit (Isa. 11:2–3a) and will govern justly (Isa. 11:3b–5), and God's Spirit

will also bring about a return to paradisiacal conditions (Isa. 11:6–9). The servant of the Lord is a prophetic figure equipped by God's Spirit for his task of announcing justice (Isa. 42:1; 61:1). The establishment of justice and the restoration of creation go hand in hand as the twin purposes of God (Isa. 32:15–17). Just as God's Spirit restores the fruitfulness of the land (Joel 2:18–27), people will be restored by the outpouring of his Spirit (Joel 2:28–29) with a focus on their ability to prophesy (Joel 2:28), based on the axiom that the prophet is the archetype of the Spirit-empowered person (Num. 11:29). The heart surgery and obedience that characterize the new covenant will be achieved by the agency of God's Spirit (Ezek. 36:26–27). In the theocratic



theology of the Prophets, in the future, both leaders (prophets or kings) and common people will be enabled by God's Spirit to live as they should under God's rule. In the New Testament, the ministry of Jesus is empowered by the Spirit of God (e.g., Luke 3:21–22; 4:1), and at Pentecost God's Spirit is poured out upon all believers in a new and fuller way (Acts 2), anticipating the blessings of the age to come.

### *13.2.1.7 Israel and the Nations*

The creation backdrop to events in the Pentateuch (Gen. 1) gives a universalistic slant to those events, indicating that God rules over all people groups. The story of the Old Testament is a history of Israel and the nations. The fall into sin and the

spread of sin affect all humanity (e.g., Gen. 11:1–9). The call of Abram is God’s response to the plight of humanity under curse, and Abram will be the means of blessing for “all the families of the earth” (Gen. 12:3). Subsequent to the renaming of Jacob as “Israel” in Genesis 32:28, the word “Israel” is used more than 2,500 times throughout Scripture (including cognates such as “Israelite”). In addition, the concept of Israel as a nation and/or kingdom may be present where the word is not.<sup>[40](#)</sup> God’s purpose behind the hardening of Pharaoh’s heart and the multiplying of the signs comes to light in Exodus 7:5 (“The Egyptians shall know that I am the LORD”), though often Israel’s relations with the nations in the Pentateuch

are strained (e.g., the battle with Amalek in Ex. 17:8–16).

In contrast to the sustained negativity toward the Canaanites who occupy the promised land, Rahab and the Gibeonites are portrayed positively, refuting the charge that the book of Joshua is xenophobic. Membership in God's people is not simply a matter of race (cf. Ps. 87:4–6),<sup>[41](#)</sup> which is confirmed by the book of Ruth. The short-lived ideal of rule under Solomon is picked up by the Prophets (e.g., Mic. 4:1–3), who portray YHWH as the wise King at Zion, with the nations coming for instruction, resulting in lasting peace among them. In the Psalter, God's rule over all the nations is anticipated and celebrated (e.g., Ps. 96:10–13), and the salvation of the nations

will involve their pilgrimage to Zion (Ps. 102:12–22). The worldwide scope of God's rule is strongly featured in oracles against the nations (e.g., Isa. 13–23). The Gentiles are invited to turn to YHWH and accept his salvation (Isa. 45:22). God's purpose is that the nations will see what he has done for Israel, give up their idolatry, and acknowledge his sole deity (Isa. 45:6). Though Jesus's ministry is largely, but not wholly, confined to "the lost sheep of the house of Israel" (Matt. 10:5–6), the mission ending of the four Gospels (Matt. 28:16–20; Mark 16:15 [though likely representing a later addition]; Luke 24:44–49; John 21) shows that a new stage of salvation history has dawned and the evangelization of the

Gentiles has become a new possibility and priority.

### *13.2.1.8 Prophecy*

The prophets are the successors of Moses, the prototype of the prophets (Deut. 18:15–22), and the parallels with Moses are particularly striking in the case of the ministries of Elijah and Elisha. The themes and modes of expression in the speeches of Moses are reused in the proclamation of later prophets. In the history of prophecy, Samuel is a transitional figure, for with the emergence of kingship in the person of Saul, Samuel the judge becomes the model of the more specialized role of prophet, who sought to control the kings. In Kings, the prophets are king-makers and king-breakers. A new

stage is reached with Amos (c. 750 BC), with a shift of focus from criticizing and pronouncing judgments on the royal house to condemning the people as a whole. Their failure to listen to the warnings of prophets results in the exile of both kingdoms (Neh. 9:30; Dan. 9:9; cf. 2 Kings 17; 25). The rejection and suffering of Jeremiah anticipate the treatment that Jesus will receive. The succession of prophets continued into the postexilic period, culminating with Malachi. The Book of the Twelve restricts the number of prophets to twelve (and no more) and may be viewed as an assertion of the completion of prophecy. In the eyes of Zechariah, due to the mischief caused by false prophets, prophecy is largely discredited (13:2–6), and no prophets are

expected until an Elijah-figure returns (Mal. 4:5). When Jesus comes, the similarities of his ministry with that of earlier prophets (esp. Elijah and Elisha) is plain (e.g., Mark 6:14–16; 8:27–28), but the Old Testament category of “prophet” is not sufficient to contain Jesus, who as God in human flesh is the ultimate revelation of God (Heb. 1:1–2).

### *13.2.1.9 The Kindness of God*

The theme of the kindness (*ḥesed*) of God is established by the creedal description of God’s character in Exodus 34:6–7, which is a seminal passage alluded to many times, including in the booklets of the Twelve (Hos. 14:3–4; Joel 2:13; Jonah 4:2; Mic. 7:18–20; Nah. 1:2–3a). God’s kindness leads him to provide

clothing to cover Adam and Eve's nakedness in the garden, foreshadowing the substitutionary death of and union with Christ (Gen. 3:21; cf. 2:25; 3:7). It leads him to forgive his people for their gross sin in making and worshiping the golden calf. God is not obligated to forgive under the terms of the covenant; rather, their forgiveness is explained by God's gracious character (Ex. 34:6–7). His character is such that he *prefers* to forgive rather than to punish (though he does both). As revealed in this key passage, he limits the inflicting of punishment “to the third and the fourth generation” but shows kindness “to *thousands* (of generations).” In what is, in effect, a rerun of the golden calf incident, when the spies bring an evil report about the land, again Moses



intercedes for the people, and he cites the earlier revelation of God's gracious character in creedal form (Num. 14:18–19). Due to his “kindness” (*hesed*), God again pardons the iniquity of the people (Num. 14:20), and the punishment is mitigated. God will not destroy the whole nation as threatened (Num. 14:12; cf. Ex. 32:10), but the rebellion seals the fate of the wilderness generation (Num. 14:21–35). God is not *obligated* to forgive, as the rhetorical questions in Joel 2:14 and Jonah 3:9 indicate (“Who knows, God may . . . ?”), and humans cannot demand that YHWH forgive, though they can hope for a compassionate response given the nature of God as revealed in Exodus 34.

In the book of Ruth, a theology of God's kind dealings with a family (and through it

the nation) is on display in the persons of Ruth and Boaz as they imitate the ways of God and act as his agents in helping those in distress. Behind the biblical covenants stands the kindness of God, but the covenants cannot be used to *explain* God's kindness in doing what he is not obligated to do for fallen humanity, namely, forgive.<sup>[42](#)</sup> In Psalm 136, the term "kindness" is the key term in a refrain used to sum up the experience of God's providence in Israel's history ("for his kindness endures forever" [our translation]). Thus, God's covenants are the expression of his kind and voluntary condescension to humanity. In her study of the meaning of *hesed*, Katharine Doob Sakenfeld finds that it denotes a loyal and gracious act that, though rooted in an

established relationship with the person(s) in need, goes beyond strict obligation. It is action above and beyond the call of duty,<sup>43</sup> hence our decision to translate *hesed* as “kindness.”<sup>44</sup> In the case of the book of Ruth, though Boaz is a relative of Naomi, he is not strictly required by law or custom to go to the lengths that he does in helping to restore family fortunes (even marrying Ruth). According to Hans-Joachim Kraus, God’s kindness “is his liberating, saving, helping, healing mercy extended to Israel and to the poor in Israel. It implies action that changes destiny, that rescues, that constantly arises anew out of the perfection of YHWH’s grace and mercy.”<sup>45</sup> Of course, the mercy of God is on brightest display in the

sending of his Son to suffer and die for sinners.

### *13.2.1.10 The Love of God*

We are not to count texts so much as *weigh* them, and in the case of references to God's love, their placement can be described as strategic.<sup>[46](#)</sup> In summing up and applying the message of the four preceding books, Deuteronomy lays emphasis on God's love for Israel and of the love response required in return (6:4–6). With regard to the Former Prophets, the love theme reemerges in the climactic account of the reign of Solomon. At the birth of Solomon, the reader is told that “the LORD loved him” (2 Sam. 12:24), and at the start of his reign, the narrator states that “Solomon loved the LORD” (1 Kings

3:3). In the programmatic speech of the queen of Sheba, she asserts that God making Solomon king is a sign that the Lord loves his people (10:9). Like the Pentateuch, the Former Prophets as a canonical unit highlights God's love for his people and the response of love required in return.

The influence of Deuteronomy on later books such as Hosea (e.g., 3:1; 11:1) and Malachi (1:2) explains their common emphasis on the love of God for his people. Hosea affirms the passionate love of God for Israel that motivates both his harsh action and gracious restoration (3:3; 9:15; 11:1, 4, 8; 14:4). In response to the skepticism of God's people ("How have you loved us?"), Malachi insists on God's love for them as his elect people (1:2–6).

The theme of covenant is prominent in these two books, and the implication is that the love of God stands behind the biblical covenants, such that the love of God can integrate biblical theology on a deeper level than the theme of covenant can. The aim of the covenants is to reassure God's people that he will fulfill his promises, as well as to remind them of what they are obligated to do as people in relationship with God. Just as Hosea as a husband is not obligated to take back his adulterous wife but does so (as instructed by God [Hosea 3:1]), God himself chooses to go *beyond* any obligation under the covenant when he reclaims unfaithful Israel. Likewise, God's love explains the making of the new covenant in Jeremiah 31, for it is predicated on God being

willing to forgive the sins of his wayward people (Jer. 31:34: “For I will forgive their iniquity, and I will remember their sin no more”). It is no surprise that in the New Testament, which centers on the person and work of Jesus Christ, the theme of love comes into even greater prominence than in the Old Testament, for the fundamental explanation of the rescue mission mounted by Jesus is God’s love for a fallen world (John 3:16).

The themes identified above are by no means unconnected, rather they interact and intertwine as the warp and woof of the fabric of the Old Testament story. For example, God’s status as king is reflected (at least in part) in the lesser human royal figures appointed over Israel; the phenomenon of prophecy is due to the

action of God's Spirit in the lives of chosen spokespersons; it is the love and kindness that leads God to make covenants that ensure the relationship between him and his people. All of these significant themes are taken up, developed, and heightened in certain ways in the New Testament (as briefly indicated in the discussion above).

### ***13.2.2 Themes in the New Testament and the Entire Bible***

The book-by-book investigation of the twenty-seven New Testament writings above has yielded a rich harvest of themes, and often recurring themes. What follows is a brief compilation and summary discussion of some of the most prominent New Testament themes that



span across multiple writings.<sup>[47](#)</sup> This will be done initially without reference to the Old Testament, since it is possible that a given theme is prominent in the New but not the Old Testament, and just as, conversely, Old Testament themes may have been identified in the previous section that are not as prominent in the New Testament. At the same time, many of the New Testament themes discussed below will prove prominent in both Testaments and thus in the entire sweep of Scripture.<sup>[48](#)</sup>

### *13.2.2.1 Love*

Just as “love” heads various biblical lists, such as that of the “fruit of the Spirit” (Gal. 5:22–23), it appropriately heads our discussion of significant New Testament

and biblical themes.<sup>49</sup> Both Paul and John articulated a distinctive yet complementary love ethic, and at least in John's case, love may well be considered the most prominent theme. In turn, it appears that particularly in John's case, and likely in Paul's case as well, their love ethic is grounded in the teaching of Jesus, whose teaching, in turn, was grounded in the Old Testament.<sup>50</sup> Thus, Jesus, when asked what was "the great commandment in the Law," responded, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets"

(Matt. 22:36–40). What is more, “If God is love (1 John 4:8), and if Jesus perfectly reveals the Father (John 1:1–3, 18), then . . . everything Jesus says and does [is] an expression of God’s love.”<sup>51</sup> God’s love, therefore, can be seen in Jesus’s incarnation, his compassionate life, his heart for the lost, his kindness, and, above all, in Jesus’s self-sacrificial life and death for others. Jesus’s identification with, and salvation of, sinners, and his establishment of a new relationship with his people, likewise, are acts of love.<sup>52</sup>

Similarly to Jesus, Paul taught, “For the whole law is fulfilled in one word: ‘You shall love your neighbor as yourself’” (Gal. 5:14). Elsewhere, he elaborated,

Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. For the commandments, “You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,” and any other commandment, are summed up in this word: “You shall love your neighbor as yourself.” Love does no wrong to a neighbor; therefore love is the fulfilling of the law. (Rom. 13:8–10)

When discussing spiritual gifts, Paul, likewise, extolled the supremacy of love, calling it “a more excellent way” (1 Cor. 12:31). He noted that love is superior to speaking in tongues, to being able to prophesy, even to “understand[ing] all

mysteries and knowledge,” to having mountain-moving faith (alluding to Jesus’s saying), to giving up all of one’s possessions, or even to dying in heroic martyrdom (1 Cor. 13:1–3). The reason for this is that love is eternal; it “never ends”: “As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. For we know in part and we prophesy in part, but when the perfect comes, the partial will pass away. . . . So now faith, hope, and love abide, these three; but the greatest of these is love” (1 Cor. 13:8–13).<sup>53</sup> Elsewhere, after listing several virtues, Paul writes, “And above all these put on love” (Col. 3:14).<sup>54</sup>

John, for his part, centers the entire biblical metanarrative in God’s love for

the world: “God so loved the world that he gave his only Son . . .” (John 3:16).<sup>55</sup> At the cross, which is anticipated at the foot-washing, “having loved his own who were in the world, he [Jesus] loved them to the end” (13:1). Thus, God’s love is not merely creational love, love that prompted God to create; it is a redemptive love that cost the Father the life of his only Son, who suffered an excruciating death on the cross. Building on the Old Testament love ethic yet transcending it, Jesus issued his followers a “new commandment,” calling them to love one another as he loved them (John 13:34–35; cf. 1 John 2:7–8). And he told them, “Greater love has no one than this, that someone lay down his life for his friends” (John 15:13). In his letters, John grounded God’s love even more explicitly

in God's own nature. "God is love," he writes (1 John 4:8, 16), and "we love, because he first loved us" (1 John 4:19).

Thus, the heart of the New Testament story—and, in fact, of the entire biblical story—is *God's love for the world*, and his desire that those who are his—by creation as well as by redemption—reciprocate his love by loving both their Creator-Redeemer and others in the way that he, and Jesus, have loved and continue to love them.<sup>56</sup> In this way, the New Testament authors connect the Old Testament teaching with the coming of Jesus the Messiah and his vicarious cross-death and make it part of an all-embracing, all-encompassing love ethic that spans the entire orbit of Scripture from beginning to end. *Love*, it may thus

be argued, prompted God's covenants; it prompts the love of wisdom; it prompts married love and its sexual expression; it should govern the use of spiritual gifts in the church; and it will be at the heart of God's relationship with his people—and of his people with one another—for all eternity. In this, John and Paul (and other biblical writers as well) appear to have agreed; and it is a tribute to their theological genius and perceptiveness that John and Paul both independently, and each in his own inimitable way, bore witness to the love of God (not to mention the fact that God stands behind them as the ultimate, divine author of Scripture).<sup>57</sup> In this way, love is foundational for themes such as the cross or mission, as we will see below.<sup>58</sup>



### 13.2.2.2 Christ/Messiah

Even when it is recognized that word studies are not definitive by themselves in biblical interpretation, it is rather intriguing—though often inadequately recognized—that the theme of “Messiah” is in some ways not very prominent in the Old Testament.<sup>59</sup> To be sure, there are occasional references to “the Lord’s anointed,” but at least in some cases this refers in the initial instance to prophets, priests, or kings who were appointed and publicly identified in their respective roles before God and his people (e.g., 1 Sam. 24:6, 10; 26:9, 11).<sup>60</sup> At the very least, it should be said that while the *concept* of Messiah is widespread in the Old Testament, and while the Old Testament features various messianic

figures (e.g., Son of David, e.g. 2 Sam. 7:12–14), specific “Messiah” language in the Old Testament is nowhere near as widespread as might be surmised based on one’s New Testament perspective and the prominence the term *Christ* takes on in the Gospels, in particular. It is here, then—in the Gospels—that “Messiah” as a biblical and New Testament theme comes into its own. The New Testament opens with Matthew’s introduction, “The book of the genealogy of Jesus Christ, the son of David, the son of Abraham” (Matt. 1:1). And while “Christ” may function here almost as part of Jesus’s name, the reference to “the Christ” in Matthew 1:17 does designate Jesus as the Messiah—*meshiah*, the “anointed one”—according to Old Testament expectation.

Similarly, John the Baptist's question, "Are you the one who is to come, or shall we look for another?" (Matt. 11:3), assumes the expectation of "one who is to come" (i.e., the Messiah), and Jesus's answer confirms this: "Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. And blessed is the one who is not offended by me" (Matt. 11:4–6). Here, Jesus invokes an entire strand of prophetic predictions—especially from Isaiah—that God, through the coming Messiah, would perform a variety of miracles.<sup>61</sup> In fact, Jesus's miracles—or, as John the Evangelist calls them, messianic "signs"—constitute a

prominent part of the account of Jesus's ministry in the Gospels. In addition, "Messiah" serves as a unifying theme that gathers together various themes culminating in the coming of Jesus. He is the Son of David (invoking the Davidic covenant, which in turn is based on previous covenants); he is the apocalyptic Son of Man (echoing both Daniel and Ezekiel); he is the prophetic figure of the servant of the Lord (see the "Servant Songs" in Isaiah); he is the "seed" of God's promise to Abraham who fulfills the *proto-evangelion*.<sup>[62](#)</sup> In all these and many other ways, many apparently disparate or at least varied theme clusters coalesce in the New Testament theme of "Messiah" as centered in *the* Messiah, Jesus of Nazareth.<sup>[63](#)</sup>

Then, as we come to the New Testament letters, we find that “Christ” has morphed from “the Christ” as an expected figure envisaged by Old Testament prophets (cf. 1 Pet. 1:10–12) to an epithet that is inextricably linked with the name of Jesus: “Jesus Christ,” “Christ Jesus,” simply the shorthand “Christ,” or part of the exalted name “the Lord Jesus Christ.”<sup>64</sup> Especially in Paul’s writings, we find hundreds of references to Jesus using this kind of terminology. This pattern of usage incorporates and expresses the settled conviction that Jesus was in fact the Messiah.<sup>65</sup> As Luke describes early church practice, “And every day, in the temple and from house to house, they did not cease teaching and preaching that the Christ is Jesus” (Acts 5:42). Paul’s

preaching in Thessalonica is typical in this regard: “Paul went in, as was his custom, and on three Sabbath days he reasoned with them from the Scriptures, explaining and proving that it was necessary for the Christ to suffer and to rise from the dead, and saying, ‘This Jesus, whom I proclaim to you, is the Christ’” (Acts 17:2–3). The same is true for Paul’s preaching in Corinth: “When Silas and Timothy arrived from Macedonia, Paul was occupied with the word, testifying to the Jews that the Christ was Jesus” (Acts 18:5). Similarly, Apollos, the native Alexandrian and gifted preacher, in Ephesus “powerfully refuted the Jews in public, showing by the Scriptures that the Christ was Jesus” (Acts 18:28).

Therefore, the Evangelists and the early Christian church strenuously argued for the connection between the expected Messiah (“the one who was to come”) and Jesus of Nazareth. This point is already evident in Peter’s preaching at Pentecost:

Men of Israel, hear these words: *Jesus of Nazareth*, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know—*this Jesus*, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. God raised him up. (Acts 2:22–24)<sup>66</sup>

The very Jesus whom the Jews (aided by the Romans) crucified—this very same Jesus—God had raised from the dead. And it was this Jesus, too, whom the apostles and the early Christians believed in and proclaimed throughout the then-known world.

Thus, ironically, the claim made especially by much of German scholarship—that there is an unbridgeable gulf fixed between the “Jesus of history” and the “Christ of faith”<sup>67</sup>—is diametrically opposite to the point Peter and the early Christians are strenuously arguing: that the Christ they proclaim is “this Jesus”—Jesus of Nazareth—who was also the Christ, “the one who was to come” in keeping with prophetic prediction and expectation.<sup>68</sup> Yet, while



“the prophets . . . searched and inquired carefully, inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories,” it was only revealed by those “who preached the good news . . . by the Holy Spirit sent from heaven” that the Messiah the prophets predicted was Jesus of Nazareth (1 Pet. 1:10–12). Similarly, the author of Hebrews writes, “Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son” (Heb. 1:1–2). In all these ways, we see how the various Old Testament strands regarding an expected messianic figure found their unified fulfillment in Jesus “the

Christ,” the Lord Jesus Christ, Jesus of Nazareth.

### *13.2.2.3 The King and His Kingdom*

The predominant theme in the first three Gospels is arguably Jesus’s preaching of the kingdom of God (though not in John, who transposes “eternal life” for “kingdom”).<sup>69</sup> Similar to what we said about “Messiah” above, it is interesting to note that “kingdom of God” terminology, at least, is virtually absent from the Old Testament, except for its prominence in the book of Daniel, which appears to be the source of this expression found in the teaching of Jesus, the “Son of Man” (cf. esp. Dan. 7:13), though, of course, the notion or concept of God’s kingship and sovereign reign is virtually ubiquitous.<sup>70</sup>

Thus, while Old Testament grounding is certainly not absent, there is also a sense in which Jesus's proclamation of the arrival of God's kingdom (building on Daniel) reveals and heightens certain dimensions of biblical revelation.<sup>[71](#)</sup>

What is more, while, in light of Israel's history, kingship is inextricably interwoven with the experience of Israel's monarchy, Jesus's teaching on the kingdom—even allowing for the fact that he is the royal, messianic son of David—strikes a markedly more universal note. In fact, in the parable of the tenants, the owner of the vineyard (God) visits his wicked tenants (Israel) and vows to take the vineyard away from them and give it to others (Matt. 21:33–46; Mark 12:1–12; Luke 20:9–19). As Jesus explains, “Therefore I

tell you, the kingdom of God will be taken away from you and given to a people producing its fruits” (Matt. 21:43; cf. Dan. 7:12); and whoever stumbles over him will be crushed (Matt. 21:44; Dan. 2:34). At once, the chief priests and Pharisees recognized that Jesus was referring to them and the nation of Israel (Matt. 21:45).

Thus, Jesus’s kingdom parables are given within a salvation-historical framework, with Jesus the Messiah at the center, and people’s responses to him (cf. the parable of the sower; cf. Matt. 13:1–9; Mark 4:1–9; Luke 8:4–8) as the determinative factor for entrance into the kingdom. In this way, the “kingdom of God” theme ties in with the theme of “Messiah”: Jesus is the messianic King,

and he has already come to inaugurate God's kingdom (cf. Luke 17:21: "the kingdom of God is in your midst" [NIV]).<sup>72</sup> There is also an important connection between Jesus's teaching on the kingdom of God and love, in that God's authoritative, sovereign rule, exhibited in Jesus's teaching on the kingdom and his call to discipleship in view of his lordship constitutes the framework within which God's love operates.

Throughout the first three Gospels, Jesus teaches on various aspects of the kingdom: the characteristics of its citizens (the Sermon on the Mount; see esp. Matt. 5:3–11; cf. Luke 6:20–23); its inconspicuous beginnings, gradual growth, and eventual vastness (the parable of the

mustard seed, Matt. 13:31–32; cf. Dan. 4:11–12); its inestimable worth (the parable of the pearl of great price; Matt. 13:45–46); the joy over those who were lost but now have repented and have been lavishly forgiven (the parables of lost things; Luke 15); and so forth. In all these ways, Jesus proves to be the authorized messenger and herald of the coming kingdom. What is more, he himself is God the King who will preside over the final kingdom in conjunction with God the Father.

John, in his Gospel, makes clear that Jesus's kingdom "is not of this world" (John 18:36); at the same time, Pilate, who mockingly keeps calling Jesus "the King of the Jews" (John 18:33), speaks better than he knows, for in truth Jesus *is*

the King of Israel, and of Jews and Gentiles alike. This is also why Herod perceives Jesus as a threat even at his birth and tries to kill him (Matt. 2:16). Yet God keeps the infant Jesus safe and protects him until the appointed time for his vicarious cross-death has come, for the sake of humanity's salvation.

Even after the resurrection, Jesus's followers are still wondering if he will establish God's kingdom right then (Acts 1:6), even though Jesus had already spoken to them for forty days about God's kingdom (Acts 1:3). As Jesus makes clear, however, in God's salvation-historical plan, the establishment of God's kingdom would be preceded by a period of witness, empowered by the Spirit, starting

in Jerusalem and extending “to the end of the earth” (Acts 1:6–8).<sup>73</sup>

Paul, too, speaks about God’s kingdom, though perhaps not quite as prominently as Jesus does in the Gospels.<sup>74</sup> In Romans, he declares that “the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit” (Rom. 14:17). In 1 Corinthians, he states, “For the kingdom of God does not consist in talk but in power” (1 Cor. 4:20). Later, he affirms that “the unrighteous will not inherit the kingdom of God” (1 Cor. 6:9–10; cf. Gal. 5:21; Eph. 5:5). He also teaches that, at his return, Christ will deliver “the kingdom to God the Father” after subduing every foe, including death (1 Cor. 15:24–26); and that “flesh and blood cannot



inherit the kingdom of God,” but that at Christ’s return those who are alive will be changed, and the dead “will be raised imperishable” (1 Cor. 15:50–52). To the Colossians, Paul writes that God the Father “has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son” (Col. 1:13). Later, he refers to “fellow workers for the kingdom of God” (Col. 4:11). He urges the Thessalonians to “walk in a manner worthy of God, who calls you into his own kingdom and glory” (1 Thess. 2:12). In 2 Thessalonians, he speaks of “the righteous judgment of God, that you may be considered worthy of the kingdom of God, for which you are also suffering” (2 Thess. 1:5). Finally, he solemnly charges Timothy “in the presence of God

and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom,” to “preach the word” (i.e., the gospel) whether convenient or not (2 Tim. 4:1–2). Fittingly, Paul’s last words about the kingdom are these: “The Lord will rescue me from every evil deed and bring me safely into his heavenly kingdom” (2 Tim. 4:18). This brief survey of Pauline reference to God’s kingdom makes clear that he focuses primarily on the future dimension of the kingdom and uses it regularly in his ethical instruction, in distinction from John, who espouses a more realized eschatology.

Finally, capping the note of fulfillment, the angel blowing the seventh trumpet in the book of Revelation announces, “The kingdom of the world has become the

kingdom of our Lord and of his Christ, and he shall reign forever and ever” (Rev. 11:15). In the vision of the woman and the dragon, at the demise of the dragon (Satan), a loud voice in heaven declares, “Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down” (12:10). At the same time, all earthly kingdoms are overthrown (17:16–18). The powerful image of the Apocalypse is God sitting on his throne and being the object of continual worship by those saying, “Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!” (4:8); “Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things” (4:11).

Thus, the theme of God's kingship and kingdom in the New Testament reaches, like a beautiful rainbow, from Matthew all the way to Revelation and is grounded conceptually in Old Testament affirmations of God's kingship and royal messianic expectation.

#### *13.2.2.4 New Covenant/Exodus/Creation*<sup>75</sup>

The New Testament attests to the fact that there was something decidedly and unmistakably new that happened starting with Jesus's coming. As Jesus put it, "new wine must be put into new wineskins" (see Matt. 9:14–17; Mark 2:21–22; Luke 5:33–39). He came not merely to reform Judaism; rather, his mission, while limited to Israel during his earthly ministry (e.g.,

Matt. 10:6; 15:24), ultimately extended to the entire world (e.g., Matt. 28:18–20; Luke 24:46–48; John 10:16). As such, he anticipated the establishment of a *new covenant* with a believing (Jewish) remnant—his new messianic community—at the Lord’s Supper, a Passover meal (Matt. 26:26–29; Mark 14:22–25; Luke 22:14–20; cf. John 13:1–4, 26–27).<sup>76</sup> In this connection, Jesus’s imminent departure marks the beginning of a *new exodus* (esp. Luke 9:31; see also Mark 1:2–4; cf. Isa. 40:3), which will effect abiding forgiveness and deliverance from sin for those who trust him for salvation.<sup>77</sup> In this, Jesus acts as YHWH’s representative and as the God-authorized mediator between God and humanity.

The new covenant is also at the heart of the author's argument in Hebrews 8:1–10:18, which is framed by lengthy quotations of (or portions of) Jeremiah 31:31–34, the only Old Testament passage where the phrase “new covenant” is found. The author's point in quoting Jeremiah is that, “In speaking of a new covenant, he makes the first one obsolete” (Heb. 8:13). He adds, “Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant” (9:15). What is more, “But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God. . . . For by a single

offering he has perfected for all time those who are being sanctified” (10:12–14). And finally, “Where there is forgiveness of these, there is no longer any offering for sin” (10:18).

Not only did Jesus establish a new covenant through his death; in Jesus, God inaugurated a *new creation* (cf. John 1:1–5) that Jesus commissioned his followers to proclaim (John 20:22).<sup>78</sup> As Paul wrote, anyone in Christ is “a new creation” (2 Cor. 5:17). In all these and other ways, the “new wine” Jesus came to bring is poured into the “new wineskins” of New Testament.<sup>79</sup> Thus, the coming of Jesus marks an era of fulfillment and completion of the work God had previously begun—whether at creation or in previous covenants—a note struck in

all the Gospels and in other New Testament writings in a variety of ways.<sup>[80](#)</sup> Matthew, Luke, and John, in particular, make “fulfillment” a prominent theme in their Gospels.<sup>[81](#)</sup> In addition, the Apocalypse, in keeping with Isaiah’s vision, holds out the promise of a “new heaven and a new earth” for those who trust in Jesus and persevere until the end amid persecution (Rev. 21:1; cf. Isa. 65:17; 66:22).

#### *13.2.2.5 The Cross*

In conjunction with the love theme (see esp. John 3:16), the cross is at the heart of New Testament teaching.<sup>[82](#)</sup> It intersects with numerous other themes, such as Christ/Messiah, the gospel, and more. Isaiah’s prophecy regarding the suffering



Servant of the Lord makes clear that this figure would be “pierced for our transgressions” (Isa. 53:5), but few—if any—understood this reference as it came to be understood in hindsight following Jesus’s crucifixion and resurrection.<sup>83</sup> Similarly, Zechariah’s prophecy about “him whom they have pierced,” while later given a messianic interpretation, in the first instance refers to the piercing of YHWH (Zech. 12:10; cf. John 19:37; Rev. 1:7). The majority of first-century Jews, it seems, expected the Messiah to come as a national deliverer for Israel, not as one who would die a cruel death at the hands of the Romans on a cross.<sup>84</sup> The book of Deuteronomy states clearly that everyone who hangs on a tree is cursed by God (Deut. 21:23; cf. Gal.

3:13). Thus, it seemed reasonable to assume that Jesus, when dying on the cross, was cursed by God and forsaken by him. In fact, Jesus, on the cross, prayed Psalm 22, which in its opening words asks, “My God, my God, why have you forsaken me?” (cf. Matt. 27:46; Mark 15:34). It appeared, therefore, that even Jesus agreed that to die on a cross meant to be God-forsaken. All of this is to say that those who argued that Jesus was the Messiah *despite* the cross faced an uphill battle. As Paul would write a couple decades after the crucifixion, the message of the cross was utter foolishness in the world’s eyes (1 Cor. 1:18–31). The apostles’ proclamation of “Christ crucified” presented “a stumbling block to Jews and folly to Gentiles” (1 Cor. 1:23).

And yet, Paul contended, “the foolishness of God is wiser than men, and the weakness of God is stronger than men” (1 Cor. 1:25). Thus, in God’s wisdom, Christ “became to us wisdom from God, righteousness and sanctification and redemption” (1 Cor. 1:30).

The four Evangelists, similarly, had to explain why Jesus, if he was indeed the Messiah, had to die an ignominious death. Thus, Mark and the other Evangelists sought to show that Jesus the Messiah must suffer rather than come in triumph, defying contemporary expectations.<sup>[85](#)</sup> Martin Kähler called Mark “a passion narrative with an extended introduction,” drawing attention to the fact that the account of Jesus’s cross-death and resurrection looms large in Mark’s

Gospel.<sup>86</sup> Thus, it seems justified to view the account of Jesus's ministry as essentially a preamble to his eventual cross-death in Jerusalem.<sup>87</sup> The pivot in Mark's Gospel is reached with Peter's declaration that Jesus is the Christ (Mark 8:29), after which Jesus is shown to be traveling "on the way of the cross." Similarly, the reference to Jesus resolutely setting out for Jerusalem in Luke 9:51 casts a long shadow over the remainder of Luke's Gospel. In John's Gospel, it is the foot-washing narrative that serves as an anticipatory expression of the perfect love that caused Jesus to give his life "for his friends" on the cross (John 13:1; cf. 15:13).

What is more, all the Gospels indicate that Jesus was well aware that the cross

was his destiny and that he embraced—and even pursued—the way of the cross (see, e.g., the threefold pattern of passion prediction in Mark 8:31; 9:31; and 10:33–34). In fact, Jesus told his followers that they, too, must take up their cross and follow him (e.g., Matt. 10:38; 16:24; Mark 8:34; Luke 9:23; 14:27). Theologically speaking, the cross signifies the world's rejection of God's plan of salvation, of which tragically even the Jewish nation was a part (cf., e.g., John 1:11; 8:44; 10:26; 12:37). However, the Messiah's rejection even by his own people was not completely unexpected; thus Isaiah lamented at the outset of his prophecy regarding the suffering servant that no one believed his report (Isa. 53:1; cited in John 12:38). The same prophet

noted that the nation was obdurate and spiritually hardened and blind (Isa. 6:9–10, portions of which are cited in all four Gospels, Acts, and Romans).<sup>88</sup> Thus, the New Testament writers are adamant and in complete agreement that Jesus was the Messiah, not *in spite of* the cross but *because of* the cross.<sup>89</sup> The cross was an indispensable part of his messianic and redemptive mission.

The various New Testament writers go to great lengths to discuss the multifaceted benefits of the cross. The cross provides *salvation* from sin. It procures God's *forgiveness*. It serves as vicarious, substitutionary *atonement*, a blood-wrought, sacrificial death of a sinless substitute on behalf of sinners that covers their sins before a holy God.<sup>90</sup> The cross

secures *redemption* and liberation from the bondage of sin, as well as serving as a *payment* of the penalty for sin. The cross accomplished *propitiation*, turning God's wrath away from sinners because of the merits of Christ on their behalf. The cross opens the way for *regeneration* and new birth by the Spirit. It enables *justification*, the declaration of sinful people as righteous and their transfer from a forensic verdict of "guilty" to one of "not guilty." It imparts *sanctification*, by which people are spiritually set apart for God's service and gradually transformed into greater Christlikeness. In the end, it leads to *glorification*. The benefits of the cross are so variegated and innumerable that it is utterly impossible to discuss them fully here. These few short reflections,

however, have amply demonstrated that the cross is at the center of the New Testament teaching regarding Christ and the salvation he came to bring. Without the cross, the entire edifice of New Testament theology would utterly collapse. With the cross, the New Testament, and here particularly its Christology and soteriology, has a vital and indispensable theme that can help integrate a great deal of its teaching regarding the person and work of Christ.

#### *13.2.2.6 The Spirit*

The New Testament era is the age of the Spirit; thus references to the Spirit and his person and work are very frequent, especially in Acts and Paul's letters.<sup>[91](#)</sup> The Gospels, especially Luke, portray the



Spirit as actively at work in key figures such as John the Baptist, Jesus's mother Mary (the virgin birth; Matt. 1:18–25), John's parents Elizabeth and Zechariah, and Simeon (Luke 1–2), in anticipation of the coming Messiah. Jesus is shown to possess the Spirit to an unlimited degree (John 3:34), and the Spirit is depicted at Jesus's baptism as descending and resting on him (Matt. 3:16; Mark 1:10; Luke 3:22; John 1:32–33). Jesus also warns his opponents against blaspheming the Holy Spirit, which implies the Spirit's deity and indicates that he is more powerful than Satan and his demons (Matt. 12:31–32). Matthew's Gospel ends with the Great Commission referring to believers' baptism in the name of the Father, the Son, and the Holy Spirit (Matt. 28:19–20).

Luke recounts how Jesus told his followers to wait for the promised Holy Spirit (Luke 24:49; cf. Acts 1:8). John also narrates how Jesus commissioned his disciples and breathed on them the Holy Spirit (John 20:22). John the Baptist, and later Jesus, indicates that, in the future, the Messiah will baptize not merely with water but with the Holy Spirit (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5). Both Jesus and his Father will make their home with believers by the Spirit, who will be with them forever (John 14:16–17, 21; cf. Luke 24:49). Jesus's promise is realized following his ascension when at Pentecost believers are filled with the Holy Spirit (Acts 2:4) in fulfillment of the promise, conveyed by the prophet Joel, that in the last days God

would pour out his Spirit “on all flesh” (Acts 2:16–21; cf. Joel 2:28–29). It is not only leaders who experience the Spirit’s presence and empowerment but everyone who calls upon the name of the Lord. Soon it becomes clear that the same Spirit is available to Gentile believers in Jesus as well (Acts 10:44–47) in keeping with John the Baptist’s prophecy (Acts 11:15–17). Throughout Acts, the Spirit is shown to empower and direct the early church’s mission to the ends of the earth (Acts 8:29, 39; 10:19; cf. 11:12; 13:2, 4; 16:6, 7); he is a missionary Spirit.

In Paul’s writings, Romans 8 is particularly rich in its teaching on the Holy Spirit, who enables believers to live in “newness of life.” The Spirit sets people free from bondage to sin; is the

same Spirit who raised Jesus from the dead; conveys to believers their spiritual adoption and sonship; and enables them to meet the righteous requirements of the law. In 1 Corinthians, the main emphasis regarding Paul's teaching on the Spirit is on congregational unity. This is seen most clearly in chapter 12, where Paul repeatedly uses phrases such as "the same Spirit," "one Spirit," or "one and the same Spirit" (e.g., 1 Cor. 12:4, 8, 9, 11, 13).<sup>92</sup> The word *pneumatikos*, "spiritual," is used with reference to those who are spiritually mature (see esp. 1 Cor. 2:11–16). Paul's teaching on the Spirit in 2 Corinthians is found mostly in chapter 3, where Paul features the Spirit's work in the human heart, his impartation of life, conveyance of glory, procurement of

freedom, and agency of transformation. In Galatians, chapter 3 opens with Paul's remark that the believers there had "received the Spirit" and "began by the Spirit" but now must continue in the Spirit (Gal. 3:2–5). In chapter 5, Paul urges believers to "walk" by, be "led" by, "live" by, and "keep in step with," the Spirit, so that they may manifest the "fruit" of the Spirit (esp. 5:16–26). Ephesians, too, features a robust theology of the Spirit, including the sole Pauline instance of "being filled with the Spirit" (5:18). Throughout the book, Paul features the Spirit in his eschatological, salvation-historical, ecclesiological, and spiritual-warfare dimensions. In this vein, he stresses the unity of the Spirit as a reality to be lived out in the church (ch. 4). The

Thessalonian letters present the Spirit as active both at conversion (1 Thess. 1:5–6) and in sanctification (1 Thess. 4:3–8; 2 Thess. 2:13). The main “Spirit” passage in the letters to Timothy and Titus is a “trustworthy saying” referring to God’s salvation by the washing of regeneration and renewal of the Holy Spirit (Titus 3:4–7).

The Holy Spirit is featured in two passages in Hebrews where the author issues warnings not to disregard the witness borne by God through the Spirit, nor to disregard the Spirit’s manifestations as Israel did in the wilderness during the exodus (Heb. 2:4; 6:4). The third warning pertains to disregarding the Son of God and the blood of the covenant, which would enrage the Spirit of grace (Heb.

10:29). The author also features the Spirit as the author of the sacred Old Testament writings who through Scripture still speaks “today” (Heb. 3:7; 9:8; 10:15). Peter highlights the Spirit’s role in sanctification (1 Pet. 1:2), reminding his readers that they are blessed if and when they are persecuted, because the Spirit of God rests on them (1 Pet. 4:14). Peter also underscores the Spirit’s role in the ministry of prophets and apostles (1 Pet. 1:10–12; 2 Pet. 1:21) and features the Spirit as an agent of Christ’s resurrection (1 Pet. 3:18). John speaks of believers having an “anointing from the Holy One,” namely, the Holy Spirit (1 John 2:20, 27). He also identifies the Spirit as one of three witnesses to Jesus along with Jesus’s baptism and crucifixion (1 John

5:6–7) and as the one who bears internal witness to believers (1 John 5:10). There is also an intriguing likely reference to the Spirit at 1 John 3:9, where John refers to him as “God’s seed” in conjunction with believers’ spiritual rebirth.

In the Apocalypse, the Spirit is associated with each of the seer’s four visions; the phrase “in the Spirit” is found at or near the beginning of each of these visions (cf. Rev. 1:10; 4:2; 17:3; 21:10). In keeping with Isaiah’s portrait, the Spirit is also repeatedly featured as the “seven spirits of God” (Rev. 1:4; 3:1; 4:5; 5:6; cf. Isa. 11:2–3). The letters to the seven churches in chapters 2–3 contain the consistent refrain, “He who has ears, let him hear what the Spirit says to the churches.” Finally, the Spirit is shown to



be actively involved in the church's witness and mission amid persecution; at the end of the book, the Spirit and the church both longingly plead with Jesus to return soon (Rev. 22:17).<sup>[93](#)</sup>

Throughout salvation history, the Spirit of God is an active participant in the story of Scripture. He is life-giving, life-empowering, and life-transforming. The Spirit operates as a distinct person while still being one with the Father and the Son. The church age is the age of the Spirit inaugurating the last days. The Spirit empowers the church's mission and witness, providing the energizing dynamic underlying the proclamation of Jesus's resurrection and triumph over Satan, demons, sickness, and even death. The Spirit regenerates, renews, transforms,

guides, convicts, teaches, sovereignly distributes spiritual gifts, and fulfills many other functions in the corporate life of the church and in the lives of individual believers. He also sustains an intimate and integral relationship with God the Father and God the Son throughout salvation history, proceeding jointly from Father and Son (John 14:26; 15:26).

### *13.2.2.7 The Gospel*

At first glance, it may appear that the gospel is merely a New Testament phenomenon. Yet no later than the very first verse after the fivefold foundational portion of the New Testament (the fourfold Gospel and Acts), we are dissuaded from any such notion. The apostle Paul opens his letter to the

Romans with the following words: “Paul, a servant of Christ Jesus, called to be an apostle, set apart for *the gospel of God, which he promised beforehand through his prophets in the holy Scriptures*, concerning his Son . . .” (Rom. 1:1–3). Here, Paul makes clear that the gospel did not originate with himself or any other of the apostles; it was *God’s* gospel. What is more, God promised the gospel ahead of time through the Old Testament prophets. Later on, he makes clear that even Abraham the patriarch, as early as in Genesis 15:6, was declared righteous on account of his faith, apart from any works he might have done (cf. Rom. 4; Gal. 3).

The Law (Gen. 15:6; cf. Rom. 4:3, 22; Gal. 3:6) and the Prophets (Hab. 2:4; cf. Rom. 1:17; Gal. 3:11) concurred that

righteousness is attained by faith. In keeping with this, justification by faith became a hallmark of the gospel Paul preached (Rom. 3:21–26; Gal. 2:17–21; cf. Phil. 3:8–9). Thus, there is one, and only one, gospel—one message of salvation, spanning both Testaments—and “gospel” serves as a unifying theme binding the Old and New Testament together. Correspondingly, the author of Hebrews can hold up Old Testament believers as examples for New Testament saints (Heb. 11). What is more, messengers of “good news” are mentioned already in Isaiah (cf. Isa. 52:7, just preceding the song of the suffering servant in 52:13–53:12; Isa. 52:7 is cited in Rom. 10:15), and New Testament-style mission

among the Gentiles is depicted in the vision of Isaiah 66:18–21.

The classic formulation of the gospel, likewise, comes from Paul's pen: "For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, . . ." (1 Cor. 15:3–4). Again, it is striking that both Christ's death and his resurrection—even its being on the third day—are said to be "according to the Scriptures" (cf. Luke 24:25–27, 44–48).<sup>94</sup> What is more, as Paul makes clear, "For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast" (Eph. 2:8–9).

Thus, the gospel is good news because the salvation it offers is entirely from God: God has taken the initiative to save sinners in Christ: “For the Son of Man came to seek and to save the lost” (Luke 19:10).

In fact, grace (*charis*) is a vital New Testament theme and is inextricably linked with the Christian gospel.<sup>[95](#)</sup> While absent from Matthew and Mark, and mentioned in John’s Gospel only in the prologue (1:14, 16–17), *charis* occurs numerous times in Luke-Acts, mostly denoting God’s favor.<sup>[96](#)</sup> While being used sparsely or virtually absent from the letters of James, John, and Jude (though see Jude 4), *charis* is found more frequently in Hebrews and 1 Peter.<sup>[97](#)</sup> But it is in Paul’s letters, and especially in Romans, Galatians, and Ephesians, that

*charis* takes on the familiar, more technical meaning of “grace” in conjunction with the gospel Paul proclaimed.<sup>98</sup> Characteristically in those letters, salvation is by God’s grace and is appropriated by human faith.

In these ways, the New Testament is gospel-centered. It is centered on the gospel which is first presented in the four accounts of Jesus’s life, death, and resurrection, and later expounded upon in the apostolic proclamation of the crucified, buried, and risen Lord Jesus in Acts, the Letters, and Revelation. What is more, just as Jesus insisted that no one can come to the Father except through him (John 14:6), the early Christians were adamant that “there is salvation in no one else, for there is no other name under

heaven given among men by which we must be saved” (Acts 4:12). And this salvation, Paul makes clear, is by sheer grace, bestowed by God on those who believe in Jesus Christ apart from any merit on their part (Rom. 6:23; Eph. 2:8–9).

Finally, believing in the gospel necessitates *repentance*. Note that John the Baptist and Jesus both announced the coming of God’s kingdom with the following words: “Repent, for the kingdom of heaven is at hand” (Matt. 3:2; 4:17). What is more, John the Baptist also called on people to “bear fruit in keeping with repentance” (Matt. 3:8), and Jesus similarly decried those who said, “Lord, Lord,” but failed to act on their profession of faith (Matt. 7:21–23). Genuine



repentance and faith, in turn, result in forgiveness, though, once forgiven, believers still must confess sins they have committed, in order to be forgiven and cleansed (1 John 1:9). The gospel, therefore, calls on everyone to repent and believe in the Lord Jesus Christ in order to receive salvation and forgiveness of sins.<sup>[99](#)</sup>

### *13.2.2.8 The Church*

The church was born at Pentecost.<sup>[100](#)</sup> Again, therefore, we see here an element of discontinuity.<sup>[101](#)</sup> At the same time, it should, of course, be acknowledged that while the church is a New Testament phenomenon, the people of God is a theme than spans both Testaments. In Old Testament times, the people of Israel were

God's chosen people. As Paul notes, however, not every Israelite was part of true Israel (Rom. 9:6). Rather, a distinction must be made, even in Old Testament times, between unbelieving Israelites and a believing remnant (e.g., the remnant theme in 1 Kings 19 and in Isaiah). Correspondingly, only a minority of Israelites returned from exile in Babylon, and while the temple was rebuilt, it never recovered its former Solomonic glory. On the one hand, God entered with chosen individuals (Noah, Abraham), or the nation of Israel as a whole (Mosaic covenant), into a series of covenants, all of which had a conditional element, based on the requirement of obedience.<sup>[102](#)</sup> On the other hand, Israel's history was largely one of unbelief, at

times even idolatry, and thus the nation regularly incurred divine judgment. More could be said, but this thumbnail sketch serves as the necessary background to the New Testament depiction of the church.

Paul makes clear that if anyone does not have the Spirit, he does not belong to Christ and thus is not a true member of the church (Rom. 8:9; cf. 1 Cor. 12:13; Titus 3:4–7).<sup>103</sup> John is similarly adamant that people must experience a spiritual rebirth (John 1:12–13; 3:3, 5), as is Peter (1 Pet. 1:22–23). Stressing an element of discontinuity, Paul teaches repeatedly that the church as a body made up of believing Jews and Gentiles is a salvation-historical mystery (e.g., Eph. 3:1–6; Col. 1:27) that was revealed only through the apostolic ministry and thus had been previously

concealed in Old Testament times (though there were hints that Gentiles would be included in God's salvation-historical purposes). In fact, Paul made fostering Jewish-Gentile unity in the church a high priority of his apostolic ministry (see esp. the Gentile collection for the Jerusalem church; and note the programmatic comments about the Jew-Gentile relationship in Rom. 9–11 and Eph. 2:11–22).

Projected on a larger salvation-historical scale, this also raised the question of whether there remained any future for ethnic Israel, especially in light of the fact that the Jewish nation was the recipient of various divine promises. Related to this is the question of a “replacement theology”: Does the New

Testament teach that the church has replaced or taken on the identity of Israel in God's salvation-historical program?<sup>[104](#)</sup> There are certain letters where this may seem to be a reasonable inference. A case in point is 1 Peter, where Peter presents the identity of a largely Gentile group of churches in terms applied in the Old Testament to Israel: the church is "God's treasured possession," a "kingdom of priests," and even a "holy nation" (1 Pet. 2:9; cf. Ex. 19:5–6; and the allusion to this passage in Rev. 1:6). If 1 Peter 2 were the only word on the subject, one might conclude that the church has replaced Israel.

However, Paul, in Romans 9–11,<sup>[105](#)</sup> squarely teaches otherwise, stating that, in God's sovereign providence, Jewish

unbelief has opened the door to a large influx of Gentile believers, but that the time will come when “all Israel will be saved” at the second coming of Christ, in keeping with Isaiah’s prophecy (Rom. 11:26–27; cf. Isa. 59:20).<sup>106</sup> Consequently, both Matthew and John presented Jesus as Messiah in fulfillment of Old Testament Scripture, most likely to a predominantly Jewish audience (in John’s case, most likely including Gentile proselytes and God-fearers). As far as Paul is concerned, he affirmed that the gospel is God’s power of salvation “to everyone who believes, to the Jew first and also to the Greek” (Rom. 1:16) and thus regularly, when entering a city, he went first to the local synagogue (e.g., Acts 17:1–2; 18:4). At the same time,

James, at the Jerusalem Council, applies God's promise given through Amos that he will "rebuild the tent of David that has fallen" to the growing church that includes increasing numbers of both believing Jews and believing Gentiles ("all the Gentiles who are called by my name") (Acts 15:16–17; cf. Amos 9:11–12).<sup>[107](#)</sup>

The church-Israel relationship continues to be complex, and some issues are difficult to resolve with certainty.<sup>[108](#)</sup> For example, some argue that the church is not mentioned after chapter 3 in the book of Revelation and use this as an argument for a premillennial, pretribulational rapture.<sup>[109](#)</sup> While this may be correct, the Apocalypse is a highly symbolic book, and thus one should not necessarily expect the word "church" (*ekklēsia*) to be used

when other expressions may be used instead (e.g., the 144,000 in ch. 7; the woman in ch. 12).<sup>[110](#)</sup> For this reason, these kinds of eschatological questions with regard to the church-Israel relationship cannot be resolved on the basis of word studies alone. What is more, a rigid dichotomy between Israel and the church should be avoided in light of Peter's above-mentioned application of the status and privileges of Old Testament "Israel" to the church and the fact that some Old Testament promises to Israel may find spiritual fulfillment in the church (cf. Gal. 6:16). In any case, the New Testament church includes believing Jews along with believing Gentiles. Also, there is one—and only one—gospel, which unites believers in both Testaments. Thus,



people in Abraham's, Habakkuk's, and Paul's day were all justified by faith. Examples could be multiplied.

John's Gospel uses various corporate metaphors for God's people, such as God's "flock" (ch. 10) or God's "vineyard" (John 15; cf. Isa. 5). In John's case, it is clear that the "replacement" of Israel as God's vineyard is not the church but that Jesus himself is the vine, while believers—whether Jewish or Gentile—are branches of the vine (i.e., Jesus). In this way, Jesus becomes the focal point of God's salvation-historical purposes for his people and a unifying factor of the people of God in both Testaments. He himself is the head of his body, the church (1 Cor. 12:12–27; Eph. 1:22–23; 3:6; 4:14–15; 5:23; Col. 1:18, 24), and

individual believers are members of that body. Thus, the constitutive principle of the church is faith in Jesus the Messiah, the fulfillment of God's promise to Abraham that in him all nations of the earth would be blessed (Gen. 12:3; see esp. Gal. 3). The church is also portrayed in the New Testament as God's eschatological temple (1 Cor. 3:16–17; 2 Cor. 6:16; Eph. 2:21) and believers as “living stones” in God's “spiritual house” (1 Pet. 2:5), which taps into the rich tapestry of the temple theme and associated motifs in the Scriptures.[111](#)

In addition, the New Testament touches on a plethora of church-related themes. These include baptism (e.g., Rom. 6:1–4) and the Lord's Supper (Gospel passion narratives; 1 Cor. 11:17–34); the

leadership of the church (in particular, the offices of elder and deacon; 1 Tim. 3:1–12; Titus 1:6–9); church membership (e.g., 1 Cor. 12:12–13) and life in the church (e.g., the “one another” passages and numerous other references, esp. in Paul’s letters); the exercise of spiritual gifts (Rom. 12:4–8; 1 Cor. 12–14; Eph. 4:11–16; 1 Pet. 4:10–11); the church’s worship (Rom. 12:1; Eph. 5:18–21; Col. 3:16; Revelation); and the church’s mission (including evangelism and church planting; see esp. the commissioning passages in the Gospels).<sup>[112](#)</sup> In addition to the book of Acts, the New Testament letters thus provide a rich body of teachings on the communal life of the church.

### *13.2.2.9 Remembrance*

The need of God's people to remember his mighty acts on their behalf is a major Old Testament theme, and the New Testament continues to strike a repeated note of remembrance.<sup>[113](#)</sup> At the very outset, Jesus's saving mission is cast as an act of God's remembrance of his covenant with Abraham: "He [God] has helped his servant Israel, in remembrance of his mercy, as he spoke to our fathers, to Abraham and to his offspring forever" (Luke 1:54–55; cf. 1:72–73). Repeatedly, the Old Testament is presented as a sourcebook for instruction of believers, such as when Jesus urged his listeners, "Remember Lot's wife," recalling the incident when this unfortunate woman looked back and turned into a pillar of salt

(Luke 17:32; cf. Gen. 19:26; 1 Cor. 10:6); in this way, Jesus reinforced the importance of committed, unwavering *discipleship*.

Remembering God's word may induce *repentance*, such as when Peter, after having denied Jesus three times, "remembered the saying of Jesus, 'Before the rooster crows, you will deny me three times.' And he went out and wept bitterly" (Matt. 26:75; cf. Luke 22:61). An appeal to remember may also serve as an appeal for future favor in recognition of a person's authority. Thus, the thief on the cross pleaded, "Jesus, remember me when you come into your kingdom" (Luke 23:42). After the resurrection, the angels told the women, "He [Jesus] is not here, but has risen. Remember how he told you,

... that the Son of Man must be delivered into hands of sinful men and be crucified and on the third day rise.’ And they remembered his words” (Luke 24:6–8). Jesus also told his followers that the Holy Spirit’s function would be to “bring to ... remembrance” all that he had told them.<sup>[114](#)</sup>

In his farewell to the Ephesian elders, Paul urged them to remember what he had taught them for three years (Acts 20:31; cf. 2 Thess. 2:5). The apostle often conceived of his letters in terms of reminder, such as when he wrote to the Romans, “I myself am satisfied about you, my brothers, that you yourselves are full of goodness, filled with all knowledge and able to instruct one another. But on some points I have written to you very boldly by way of reminder, because of the

grace given me by God” (Rom. 15:14–15).

Paul himself engaged in an act of remembrance when he told the believing community to recall Jesus’s words at the institution of the Lord’s Supper: “For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, ‘This is my body, which is for you. Do this in remembrance (*anamnesis*) of me,’” and then did the same with the cup symbolizing his blood (1 Cor. 11:23–25; cf. Luke 22:19).<sup>[115](#)</sup>

When writing to the Ephesian church, Paul sought to induce gratitude on the part of Gentile believers by way of reminder: “Therefore remember that at one time you

Gentiles in the flesh, . . . remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ” (Eph. 2:11–13).

To the Philippians, Paul wrote, “Finally, my brothers, rejoice in the Lord. To write the same things to you is no trouble to me and is safe for you” (Phil. 3:1). Paul’s frequent queries, “Do you not know . . . ?” (e.g., Rom. 6:3, 16; 11:2; 1 Cor. 3:16; 5:6), likewise, constitute a challenge for his readers to remember.

In his legacy letters, especially 2 Timothy, the “remembrance motif . . .



forms the backbone of Paul's moral exhortation . . . toward the end of [his] life and ministry."<sup>116</sup> With martyrdom imminent, the apostle solemnly charged his foremost disciple, "Remember Jesus Christ, risen from the dead, the offspring of David, as preached in my gospel" (2 Tim. 2:8), and added, "Remind them of these things" (2 Tim. 2:14).

The author of the book of Hebrews, for his part, parades a long list of Old Testament believers before his readers' eyes, so that they would recall these forebears' unwavering faith in God's promises and would emulate such tenacious trust in the God who promised (Heb. 11). Similarly, the author urges his readers, toward the end of the letter, "Remember your leaders, those who

spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith” (Heb. 13:7). Thus, instruction in the faith by godly leaders calls not merely for cognitive remembrance but for active imitation (cf. 2 Thess. 3:9).

Similarly to Paul, the apostle Peter conceived of his final letter in terms of remembrance: “I intend always to remind you of these qualities, though you know them and are established in the truth that you have. I think it right, as long as I am in this body, to stir you up by way of reminder” (2 Pet. 1:12–13). Later, Peter declares, “This is now the second letter that I am writing to you, beloved. In both of them I am stirring up your sincere mind by way of reminder, that you should

remember . . . the commandment of the Lord” (2 Pet. 3:1–2).

The apostle John likewise acknowledged, “Beloved, I am writing you no new commandment, but an old commandment that you had from the beginning”—to love one another as Jesus had taught them and modeled for them (1 John 2:7; cf. 3:11; 4:7; John 13:34–35).

Jude’s indictment of the false teachers is framed by an *inclusio* of remembrance: “Now I want to remind you. . . . But you must remember . . .” (vv. 5, 17).

Finally, in Revelation, Jesus exhorts believers in the church at Ephesus, “Remember therefore from where you have fallen; repent, and do the works you did at first” (Rev. 2:5). To the church in Sardis, he declares, “Remember, then,

what you received and heard. Keep it, and repent” (Rev. 3:3). In both cases, remembering ought to lead one to repentance and renewed faith. Genuine repentance and faith, in turn, will ensure that Jesus will remember believers on the final day of judgment: “The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before my Father and before his angels” (Rev. 3:5). Thus, in a climactic fulfillment of the biblical covenant theme, God the Father and Jesus will remember those who remembered them and kept Jesus’s word.

#### *13.2.2.10 Mission*

Mission is yet another New Testament theme that casts matters differently than the Old Testament.<sup>[117](#)</sup> Old Testament Israel operated on a model of attraction. The mission of Israel was to be distinct from and an example to other nations, with the nations the intended audience of Israel as she lived according to God's instruction (e.g., Deut. 4:6: "in the sight of the peoples").<sup>[118](#)</sup> In this way, Israel is called to worship YHWH uniquely and exclusively (cf. Deut. 6:4) and to exhibit holiness and purity and thus serve as an attractive outpost of the kingdom for the surrounding pagan nations. Sadly, Israel failed to live up to those standards and expectations; in fact, God's name was blasphemed among the nations because of them (Rom. 2:24).

Against this backdrop, the New Testament Gospels (except for Mark, if the so-called “longer ending” is not accepted as original) show Jesus, following the resurrection, as commissioning his followers to “make disciples of all nations” now that “all authority . . . has been given” to Jesus both in heaven and on earth (see the Matthean Great Commission, 28:18–20). Armed with the gospel message, Jesus’s followers are told to go as his witnesses and to proclaim “repentance for the forgiveness of sins . . . in his name to all nations, beginning from Jerusalem” and “to the end of the earth” (Luke 24:47–48; Acts 1:8). Thus, they are called to serve as Jesus’s Spirit-endowed representatives; just as the Father had sent

Jesus, so he is now sending them (John 20:20–21; cf. 17:18).[119](#)

The preeminent mission book in the New Testament—and indeed the entire Bible—is the book of Acts, which narrates the early church’s mission spearheaded initially by Peter and later continued by Paul. As mentioned in the discussion on the Spirit, above, the “missionary Spirit” is shown to empower and direct the early Christian mission from Jerusalem all the way to the ends of the earth (e.g., Acts 8:29, 39; 10:19, cf. 11:12; 13:2, 4; 16:6–7).

In fact, we have stated that the entire New Testament is essentially a missional document, and Paul’s letters, in particular, are “documents of a mission.”[120](#) In pursuit of this mission—which is

ultimately *God's* mission, the *missio Dei*—Paul and his apostolic associates and delegates engaged in planting churches in strategic locations all across the Roman empire.<sup>[121](#)</sup> As we have seen, virtually all of Paul's letters were driven by a missionary concern and can adequately be understood only when seen within the overall framework of his apostolic mission. This is true of Paul's letters to Timothy and Titus, for example, which feature the gospel as a deposit that subsequent generations must guard (e.g., 2 Tim. 1:14). The General Epistles, similarly, accentuate the importance of defending the gospel and of preserving doctrinal purity over against false teachers and teachings (e.g., Jude 3).



The Apocalypse, at last, displays the fruit of God's mission: throngs of people from every tongue, tribe, and nation gathered around God's throne to worship him. In this way, mission bursts forth in the New Testament as a massive theme, especially starting with Acts 2, that, in conjunction with the theme of the Spirit and the gospel, looms extremely large in Acts and the New Testament letters, especially those written by Paul.

#### *13.2.2.11 The Last Days*

While one may be tempted to think of “the last days” as the time immediately preceding Jesus's return, in biblical terminology “the last days” began already with Jesus's first coming.<sup>[122](#)</sup> Thus, the author of Hebrews writes that “in these

last days [God] has spoken to us by his Son” (Heb. 1:2; cf. 1 Pet. 1:20).<sup>[123](#)</sup> Similarly, at Pentecost, Peter invoked Joel’s prophecy that ““in the last days” God would “pour out [his] Spirit on all flesh”” in commenting on the exalted Jesus’s sending of the Spirit (Acts 2:17; cf. Joel 2:28). Thus, the church age—the age of the Spirit—takes place in “the last days.”<sup>[124](#)</sup> In addition, more narrowly speaking, the New Testament includes a considerable amount of material regarding the end times, particularly events surrounding the second coming of Christ. This includes Jesus’s own teaching in the Olivet Discourse (Matt. 24; Mark 13; Luke 21:5–28) as well as kingdom parables calling for watchfulness and

circumspection in view of his return (e.g., Matt. 25).<sup>[125](#)</sup>

The New Testament letters feature instructions by Paul on the nature of the resurrection body (1 Cor. 15) and the rapture (1 Thess. 4:13–18).<sup>[126](#)</sup> In addition, Paul sees the presence of false teachers—instruments of Satan—in the churches of his day as evidence that “the last days” have already arrived (1 Tim. 4:1–3; 2 Tim. 3:1–5). Similarly, John discerns that it is already “the last hour,” and the spirit of the antichrist is already at work (1 John 2:18). Finally, the Apocalypse includes not only letters to seven churches in Asia Minor but also a plethora of visionary material regarding the future, particularly events surrounding and following Christ’s return (see esp.

Rev. 19–20).<sup>[127](#)</sup> While subjects such as the timing of the rapture or the nature of the millennium have divided scholars over the centuries and continue to do so today, the New Testament teaches with one voice that Christ will return and usher in the final judgment and the eternal state.<sup>[128](#)</sup>

More broadly speaking, the last days are part of the New Testament teaching on inaugurated eschatology, the notion that the present age is characterized by the tension between the “already” and the “not yet.” While John in his Gospel stresses the realized dimension of Jesus’s coming—believers having passed from death into life (5:24), already enjoying abundant life in the here and now (10:10)—the Synoptic Gospels, Acts, and Paul show that while Jesus proclaimed the arrival of God’s

kingdom (e.g., Matt. 4:17; Luke 17:21), the final state is yet to come (e.g., Acts 1:3, 6–9). Other eschatological motifs include fulfilled Old Testament prophecy in the history of redemption, and believers awaiting the second coming, “our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ” (Titus 2:13; cf. Rev. 22:17, 20). In fact, the letters to Timothy and Titus place believers’ current existence as being lived out in the interim between Jesus’s first and second coming (*epiphaneia*).<sup>[129](#)</sup> As such, believers find themselves in the paradoxical condition that, while they have already entered into eschatological blessings in the last days, they still experience suffering, even though Christ

has already defeated Satan, sin, and death (see, e.g., 1 Pet. 1:6–9; 5:9–10).

## 13.3 Biblical Ethics

In his work *Principles of Conduct*, John Murray writes that “biblical ethics is concerned with the manner of life and behavior which the Bible requires and which the faith of the Bible produces.”<sup>130</sup> According to Murray, “The biblical ethic is that manner of life which is consonant with, and demanded by, the biblical revelation. . . . In the biblical ethic we are concerned with the norms, or canons, or standards of behavior which are enunciated in the Bible for the creation, direction, and regulation of thought, life, and behavior with the will of God.”<sup>131</sup> Ethics “can in turn be divided into the

general study of goodness, the general study of right action, applied ethics, metaethics, moral psychology, and the metaphysics of moral responsibility.”[132](#)  
“The general study of right action,” for its part, “concerns the principles of right and wrong that govern our choices and pursuits.”[133](#)

Applied to biblical ethics, this means that our study is primarily concerned with what the Bible teaches about right and wrong and God’s expectations of and requirements for people in general, and his people in particular (descriptive task). In addition, we are of course interested also in what Christians—i.e., we and our church—should do (prescriptive task). This extends, for example, to general commands in the New Testament letters

(e.g., the series of commands and instructions in Col. 3:12–25). When such instructions are in the Old Testament and are now obsolete (e.g., Levitical laws addressed to Israel), or even in the New Testament when addressed to a particular audience (e.g., Timothy: 2 Tim. 4:9, 13, 19–21), we have hermeneutical warrant for setting these aside from contemporary application. Genre must be considered as well; thus, for example, Old Testament wisdom will often be perennially relevant (e.g., portions of Proverbs).[134](#)

### ***13.3.1 The Ethics of the Old Testament***

Since the goal of God's saving plan is the renewal of the created order, biblical ethics of necessity covers all spheres of life and human experience, and believers



have vital roles and responsibilities to fulfill before God's plan is concluded in the new creation. Such a holistic view of God's saving purposes means that Christians cannot shrink their idea of "mission" to entailing only evangelism and cross-cultural mission. These tasks are non-negotiable and essential, but moral responsibility also includes efforts to renew politics, education, ecology, business, family, community, and more. We must resist societal pressures to restrict Christianity to a private and personal faith, for this is God's world.<sup>[135](#)</sup> The story of Scripture requires a broad definition of kingdom goals and kingdom work. An example is the kingdom ethics of the book of Daniel, wherein loyalty to God the King means that the inordinate

demands of human kings must be resisted. And yet, Daniel and his friends accept positions as advisors to the king (Dan. 1:19), for this is not the same as pledging unquestioning obedience, something they refuse to do (3:16–18). This shows that it is possible to serve foreign powers and assist the functioning of worldly structures and to do so without compromise (cf. also Zerubbabel, Ezra, Nehemiah).

### *13.3.1.1 One People of God*

The picture in Genesis 1 is of the cosmos as a vast temple-palace in which humanity can dwell with and serve creation's King. God's rule extends to all the nations of the world (Gen. 11). The patriarchs strive to live at peace with the people groups around them (Gen. 12–50).<sup>[136](#)</sup> The later

aversion to any relations with Canaanites (Deut. 7) does not reflect a general anti-foreigner sentiment, for the ethic of Deuteronomy goes as far as commanding that they love the resident foreigner within Israel (10:19); and Rahab, the Gibeonites, Ruth the Moabitess, and the proselytes mentioned in Ezra 6:21 and Nehemiah 10:28 are examples of the incorporation of foreigners into the people of God. Amos 9:12 says nothing about Gentiles having to become Jews; rather, what is contemplated is the gathering of Gentiles as Gentiles into the people of God. The final Isaianic vision is of one people of God, though the distinction of Gentile and Jew remains intact, with Gentile missionaries going out to bring in other Gentiles (Isa. 66:20). Any hint of racism

is inimical to the ethics of the Old Testament.

### *13.3.1.2 The Ethics of Gratitude*

The instructions of Exodus 20–23 can be viewed as enlarging upon “if you will indeed obey my voice and keep my covenant” (19:5), and as setting obedience to the commands of God within an explicitly covenantal framework. The bracketing of the instructions by chapters 19 and 24 has the same effect. Despite the substantial bulk of the instructional material in Exodus, the Sinai arrangement is not a *covenant of works* and should not be viewed as different in kind from the injunctions to “keep my covenant” and to “obey my voice” spoken to Abraham (Gen. 17:9–10; 22:18; 26:5). The preface

to the Decalogue also makes clear its framework of grace (Ex. 20:2: “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery”). The Ten Words and the subsequent requirements are to be understood as a response of gratitude for God’s saving deliverance, such that there is remarkable continuity in terms of the motivation to serve God in both Testaments (cf. Eph. 2:8–10).

### *13.3.1.3 A Holy People*

At Sinai, in a series of speeches, Israel is impressed with the need to be a holy people. “Be holy, for I am holy” can be dubbed the motto of the book of Leviticus (e.g., 11:44, 45; 19:2) and indicates that only holy people can approach God. The

“entrance liturgies” of Psalm 15 and Psalm 24 reinforce this demand for holiness on the part of those who would draw near to God’s dwelling place. The word “holy” is a *positive* relational term: holiness is being like God, being sanctified by God, and experiencing nearness to God. In essence, it is a return to Adamic perfection and Eden-like fellowship with God, as God again walks among his people (Lev. 26:12).<sup>137</sup> David in the Psalms shows an extraordinary appetite for God (e.g., 42:1–2) and wants to dwell in God’s presence (27:4; 65:4; 84:10). In line with the piety of the Psalter, Hezekiah desires to enjoy God-given “peace” and God’s “faithfulness” (*’ēmet*) in the temple for the rest of his days (Isa. 39:8; cf. 38:20, 22). The ethics

of the New Testament can also be put under the heading of “holiness” (e.g., Heb. 12:14: “Strive for peace with everyone, and for the holiness without which no one will see the Lord.”)

#### *13.3.1.4 An Ethic of Love and Generosity*

The two great commandments—love of God and of neighbor—drawn from Deuteronomy 6:5 and Leviticus 19:18, are used by Jesus to sum up the ethics of the Old Testament (Matt. 22:36–40), and by precept and example he showed that they are also the distillation of the Christian way (John 13:1–17, 34–35; 14:15). In Deuteronomy, the covenantal way of life is first discussed in outline (chs. 5–11), then in detail (chs. 12–26), and Moses addresses an extraordinary range of

ethical topics and concerns. This indicates that we can never stop thinking through the practical implications and applications of what it means to live for God. The detailed instructions of chapters 12–26 provide *examples* only of how to apply the moral principles enunciated in the Decalogue. The wide-ranging exposition of the Decalogue by Moses shows that each of the Ten Words is a global moral principle. Moses in his preaching also sums up the ethical demand of God on the Israelites using key words: they are to fear, obey, and love God. He insists that the just claims of the poor be upheld and their needs met (e.g., Deut. 16:19–20), and so the call for justice is, in effect, a call to love one's neighbor (cf. Lev. 19:18). The presupposition of



Deuteronomic ethics is that Israel is a covenant community and a brotherhood (e.g., 15:7, 9, 11). In line with this, Nehemiah appeals to creditors on the basis that they were mistreating their “brothers” (Neh. 5:1, 5, 7, 8 [2x], 10, 14). Nehemiah deploys a hermeneutic in which the instructions of the Pentateuch are applied in a flexible manner and the behavior appropriate in any situation is that which shows concern for *brothers*. Likewise, in the book of Ruth morality moves beyond the limits of strict legal responsibility, for it presents an ethic of generosity (*hesed*) as the behavioral norm in Israelite society.

### *13.3.1.5 Wise Living*

The close relation of Deuteronomy and wisdom teaching is indicated by the fact that they are both described as “instruction” (*tôrâ*, Deut. 1:5; Prov. 1:8), and wisdom cannot be understood to provide an alternate way of accessing the divine will. Whatever their link to the creation order, Proverbs and other Wisdom Books do not display a natural law approach. The ethic of the “fear of the LORD” in Wisdom Literature (e.g., Prov. 1:7; 9:10; Eccles. 12:13) is derived from the command to fear God in Deuteronomy (e.g., 6:2, 13, 24), such that a vital root of Israelite wisdom thinking is the preaching of Moses. Deeds have consequences, but Proverbs does not propound an inflexible doctrine of retribution, and instead shows that the world is disordered, and so there

is the obligation to care for the poor, who are destitute through no fault of their own (Prov. 21:13; 22:22; 28:27). This is another obvious link to the book of Deuteronomy. If Proverbs is understood in this way, there is no conflict with Job and Ecclesiastes, which place a greater focus on the unhappy state of the world. In the face of human suffering, there are no easy answers or blanket solutions. Neither on a national scale (Lamentations) nor on an individual level (Job) is suffering simply or always explainable as due to the faults of those afflicted.

#### *13.3.1.6 A Social Conscience*

Likewise, Deuteronomic ethics is the probable root of the prophets' moral rebuke and the social dimension of their

teaching, as demonstrated by the opening of the prophecy of Isaiah (1:17, 23) and Zechariah's summary of the message of his prophetic predecessors (7:9–10; 8:16–17). The coordination of social ethics and cultic practice in Deuteronomy lies behind the attacks by the prophets on social crimes (Amos 5:10–15; Isa. 5:8–24), rejecting what was otherwise orthodox worship due to the indifference of Israelites to the rights and needs of the helpless (e.g., Amos 2:6–8). God's passion for justice in Deuteronomy also explains the eschatology of the prophets that highlights the social justice role of the future Davidide who will rule over God's people in the consummated kingdom (e.g., Isa. 9:7; 16:5; Jer. 23:5; 33:15). Likewise, the promised servant of the Lord will

announce justice (Isa. 42:1; 61:1). The creation was thrown into disorder by human sin (Hos. 4:1–3; Amos 8:4–8; Mic. 6:8–15), but the future announced by the prophets includes a return to the perfect created order with which the Bible begins, with an implied ethic of creation care.<sup>[138](#)</sup>

### *13.3.1.7 Trusting in God*

The need to trust in God's promises and live in light of them is key in the Pentateuch, Psalms, and Isaiah. Not only Abram (Gen. 15:6), but Moses and the Israelites were called to live by faith, but sadly, in Numbers, at crucial junctures, they failed to do so (Num. 14:11; 20:12; cf. Ps. 78:21–22). The Psalter depicts David's life of faith. In his troubles and

times of danger, David takes “refuge” in God (Pss. 7:1; 11:1; 16:1); he “trusts” in God (37:3; 62:8); and he “waits” for God (27:14; 37:34). The *gospel* message of Psalms is, “Trust in him at all times, O people” (62:8). Isaiah proclaims the same evangelical message, using the same range of terms. By his refusal to trust God during the Syro-Ephraimite crisis, Ahaz put himself outside the community of faith (Isa. 7:4, 9, 12). By contrast, Hezekiah responded in faith in the military and health crises he faced (37:14–20; 38:3). In Habakkuk, when the prophet is trying to make sense of the strange ways of God, who says he will use the Babylonians to discipline his people, the assurance is given that “the righteous [one] shall live by . . . faith” (Hab. 2:4). In Hebrews 11,

the listing of some of the heroes of faith confirms that the *way of salvation* is the same in Old and New Testaments, namely, by trust in the promises of God fulfilled in Christ.

### *13.3.1.8 Repentance and Forgiveness*

The prayer of Solomon stresses the need for seeking and receiving forgiveness (1 Kings 8:30, 34, 36, 39, 50), for the covenant relationship will be sustained only by God's willingness to forgive a repentant people. Unsurprisingly, it is in the sermons of Moses that we find the most developed teaching on repentance in the Pentateuch, but Moses predicts that it will take the experience of exile to lead God's people to genuine repentance (Deut. 30:1–10). In the Former Prophets, David

is the model penitent (2 Sam. 12; 24), and the failure of Israel and Judah to repent has disastrous consequences (2 Kings 17). Jeremiah preached a message of repentance (7:3: “Amend your ways and your doings”; 7:5: “If you truly amend your ways and your doings, . . .” RSV). In line with the message of the former prophets, on God’s behalf, Zechariah issued a call to repentance (1:3: “Return to me”). In Chronicles, the implied ethic is that repentance is the way to avert, or at least moderate, God’s threat of judgment, with examples provided by the repentance of David (1 Chron. 21), of Rehoboam (2 Chron. 12:5–8), and of Manasseh (2 Chron. 33:12–14). The identical message is found in the preaching of Jesus



(Matt. 4:17), Peter (Acts 2:38), Paul (20:21), and John (1 John 1:9).

In sum, the ethics of the Old Testament—whether it be the preaching of Moses, the moral standards implied in the narratives, the instructions of the wise, or the condemnations of the prophets—shows remarkable continuity with the New Testament. The whole world and every sphere of life is claimed for God; motivation is just as important as action; the summons to repentance and faith is to be heeded; and the transformation of people, society, and culture is the goal.

### ***13.3.2 The Ethics of the New Testament and of the Entire Bible***

The ethics of the New Testament is quite diverse,<sup>[139](#)</sup> even though there are common

elements, such as faith, community, and love.<sup>[140](#)</sup> There are particular emphases in certain authors, such as the Lukan “reversal” theme (reflected also in Paul). The coming of the Spirit at Pentecost—a theme bursting onto the scene in the New Testament writings—spins off topics such as spiritual transformation and renewal in the Holy Spirit (sanctification).<sup>[141](#)</sup> Often overlooked in ethical discussions is the early Christian community’s grounding in a strong missional ethic, which included an urgent commitment to proclaim the message of the crucified and risen Jesus to others despite opposition.

An aspect of Christian ethics that comes to the fore more strongly in the later New Testament writings relates to the cultivation of virtues and the

corresponding avoidance of vices. In this way, the communal and individual dimensions of ethics are held in balance, as the communal ethic of faith, love, and mission is undergirded by the spiritual transformation of individuals who band together to make the gospel known in the world around them. In addition, one can legitimately speak of an “eschatological ethic” of the New Testament in which the expectation of Christ’s return and the final judgment sets the overall framework for the ethical injunctions of biblical writers such as Paul.[142](#)

### *13.3.2.1 Love*

We begin our synthesis of New Testament ethics with a discussion of love, followed by brief explorations of faith and hope.

Subordinating faith and hope to love is appropriate, since, as N. T. Wright points out, Paul presents both “faith and hope as qualities of love: Love . . . *believes* all things, *hopes* all things. . . .”<sup>[143](#)</sup> At the same time, “faith and hope, like love, are among the things that ‘abide,’” that is, “last into the future” and are “among the things that form bridges from the present age into the age to come.”<sup>[144](#)</sup> What is more, love is of utmost practical import. To cite N. T. Wright once again, “knowing the love command to be the highest there is, we drastically reorder our sense of priorities.”<sup>[145](#)</sup> All of these observations, drawn from Paul’s own ethic, amply justify starting with love and then continuing with faith and hope in our synthesis of New Testament ethics.

As we can see in the Gospels, Jesus espoused a love ethic for God and neighbor grounded in the Old Testament commands to “love the Lord your God with all your heart, mind, strength, and soul” and to “love your neighbor as yourself.”<sup>146</sup> Likewise, Paul and John—not to mention other New Testament authors such as Peter, James, and Jude—each in their own way appropriated and further developed Jesus’s love ethic, which, in turn, is based on the Old Testament ethic summing up the whole tenor of Scripture.<sup>147</sup> Paul affirmed Jesus’s teaching on love encompassing the entire law (Rom. 13:9; Gal. 5:14), extolled the supremacy of love even over faith and hope (1 Cor. 13:13), and identified love as the preeminent fruit of

the Spirit (Gal. 5:22). John conveyed Jesus's "new commandment" that Jesus's followers ought to love one another the way he loved them (John 13:34–35). He affirmed that God is love (1 John 4:8, 16), grounding love in the very essence of God, and stated that believers are able to love only because God loved them first (1 John 4:19). Above all, John wrote that "God so loved the world that he gave his only Son" (John 3:16). In this way, he pointed to the love of God as the fountainhead from which redemption flowed.<sup>[148](#)</sup> Peter, likewise, called on believers "to love one another earnestly from a pure heart" (1 Pet. 1:22; cf. 4:8), and he and James agreed that "love covers a multitude of sins" (James 5:20 [implicit]; 1 Pet. 4:8; cf. Prov. 10:12).

Jude wrote that believers are “beloved in God the Father” (v. 1) and urged them to “keep [themselves] in the love of God” (v. 21). All in all, the love of God for the creatures he has made, which finds ultimate expression in Christ and his death on the cross (cf. John 13:1; 15:13), and love for God in response to God’s love are paramount in New Testament and biblical ethics and bind the entire scriptural metanarrative together.<sup>[149](#)</sup>

There are different kinds of love addressed in Scripture, both appropriate and misplaced. For example, John writes in his Gospel, “And this is the judgment: the light has come into the world, and people *loved* [*agapaō*] the darkness rather than the light because their works were evil” (John 3:19). While, in his Gospel,

John affirms that “God so *loved* [*agapaō*] the world,” he urges his readers in his first letter, “Do *not love* [*agapaō*] the world or the things in the world. If anyone *loves* [*agapaō*] the world, the *love* [*agapē*] of the Father is not in him” (1 John 2:15). Thus, John contrasts God’s redemptive love for the (sinful and morally dark) world with people’s inordinate attachment to the ephemeral things of this world.

In the Gospels, Jesus stated provocatively, “If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple” (Luke 14:26). In the Matthean parallel, we read, “Whoever *loves* [*phileō*] father or mother more than



me is not worthy of me, and whoever loves [*phileō*] son or daughter more than me is not worthy of me” (Matt. 10:37). Thus, Jesus taught that there is such a thing as inordinate affection for one’s parents that conflicts with the greater love a person is to have for God and Jesus. The rich young ruler is an example of someone Jesus encountered who loved his possessions more than he loved Jesus (Matt. 19:16–30; Mark 10:17–31; Luke 18:18–30).

Paul wrote in his letter to the Romans that God left people to their own lustful hearts, resulting in “the dishonoring of their bodies among themselves” as they rebelled against God’s good design for man and woman; engaging in “dishonorable passions,” “their women

exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error” (Rom. 1:24–27). Thus, God set proper parameters for what is God-honoring love in his creation design for man and woman.<sup>150</sup> Positively, Paul writes to Titus that mature Christian women should mentor younger women to be “husband-lovers” (*philandrous*) and “children-lovers” (*philoteknous*; Titus 2:4).

Hays, however, strongly contends that love, while prominent in Paul’s (e.g., Rom. 13:8; 1 Cor. 12:31–13:13) and John’s writings (e.g., John 13:34–35;

1 John 4:7–8), cannot properly serve as a focal point or unifying theme of Scripture.<sup>[151](#)</sup> While conceding that “the letters of Paul, the Gospel of John, and the Johannine Epistles explicitly highlight love as a (or *the*) distinctive element of the Christian life” (not an unimportant concession), he argues that the absence of or lack of prominence of love in Mark’s Gospel, the book of Acts, Hebrews, and Revelation renders love unfit to serve as a basis for the Bible’s unity in ethical matters (he makes a similar case for liberation).<sup>[152](#)</sup> Hays also contends that love is merely the *interpretation* of an image, namely the cross, and that in our present cultural context, love is likely to be misunderstood (though he concedes that

this third objection would not be disqualifying by itself).[153](#)

While we appreciate Hays's methodological rigor, we cannot agree that love is unsuitable as a unifying dynamic that ties together the biblical metanarrative. Ironically, while Hays has championed the importance of narrative in theology and ethics, in this case he is unduly rigid by using a set of abstract criteria to determine what he considers "focal images" in Scripture.[154](#) By Hays's criteria, even the cross would fall short of being a focus of Scripture, as it is hardly mentioned in the Old Testament or in New Testament books such as James or Jude. Community and new creation are certainly vital biblical themes, and the cross and love are integrally related (see, e.g., John

3:16). But we would argue, to the contrary, that love is a broader, more pervasive theme throughout Scripture than the cross, even though it is, of course, also true that, as John asserts, God's love found supreme expression at the cross (again, see John 3:16; and cf. 13:1).

It is fallacious to require that for a theme or image to qualify as common and unifying, it must be found in every (or almost every) book of the Bible (or even the New Testament). Here is where we believe Hays is too rigid and abstract. When the question is posed in narrative terms—i.e., Which theme can serve as undergirding the narrative or canonical logic of Scripture?—we believe that love eminently qualifies. As we have argued throughout the present volume, Jesus held

that the commands to love God and one's neighbor sum up the entirety of biblical teaching. Thus, we have it on dominical authority that at the heart of the Old Testament revelation and narrative is God's love and his desire for this love to be reciprocated. Also, we can see that Jesus himself espoused the love ethic of the Hebrew Scriptures and urged his followers to do the same. Then, his closest follower, and the author of the fourth and final Gospel in the four-Gospel canon, John the apostle, lent powerful expression to the Old Testament's and Jesus's love ethic by further building on it, explicating its deeper meaning, and urging Jesus's followers to live a life of love for God and one another. Independently of

John, the apostle Paul does the same, as Hays himself acknowledges.

Therefore, while we concur that the love theme is less prominent in New Testament books such as Mark or Acts, love is at the heart of the Old Testament, Jesus's teaching, and the writings of John and Paul, not to mention its significance in Peter and Jude. This surely makes love a central theme and one that unifies the biblical metanarrative. In fact, it can be argued that in a single verse, John articulates just such a unifying function of God's love in redemptive history as culminating in Jesus's death on the cross: "God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3:16). Thus, we contend that love

need not be equally predominant in every New Testament or biblical book to have the overall function of unifying the biblical metanarrative and to serve as the spiritual glue that holds the canonical and narrative movement of Scripture together. Rather, a Gospel such as Mark's focuses more narrowly on the climactic expression of God's redemptive purposes in Jesus and his vicarious cross-death, while later witnesses such as John or Paul take a step back and focus on the deeper meaning of the cross (John) or on the ecclesial implications of God's love for the world amid the believing community as it moves toward the eschaton in the power of the Spirit. Luke, for his part, focuses more on liberation, which is his prerogative, but it hardly follows that he



did not value love or did not see it as serving a vital function in the life of the community.

In fact, in books such as 1 Corinthians, Paul strenuously contends that it is love that ought to unify the church in matters such as the exercise of spiritual gifts and in dealing with matters of conscience (ch. 13). Perhaps Hays's desire for concreteness and his hesitancy toward adopting universal principles that are abstracted from specific images and diverse data in Scripture have unduly biased him against including love among his "focal images." Or perhaps it is his choice to look for "images" rather than "themes" or "realities" that has unduly narrowed his scope of potential options. Finally, as Hays himself concedes, the fact

that “love” today means vastly different things to different people<sup>155</sup> is hardly a disqualifying factor. Rather, Christians should insist that the cross serves as the climactic expression of God’s love for the world, as John does, rather than adopting an alternate worldly or watered-down definition of love.

Hays’s third point is therefore a rather weak one, and, as we have shown above, his first two objections are far from compelling as well. We believe that, in our preceding response to Hays’s objections and throughout this volume, we have made a convincing case for love as tapping into the very heart of the biblical narrative in a way that it provided the basis for themes such as creation, covenant, cross, or community. God

created out of love. He entered into covenants with his people out of love. He expressed the full depths of his love at the cross of Christ. And he wants Christ-followers to exhibit his love toward one another and, in mission, to the world. In this way, love undergirds “focal images” such as community or new creation and can be shown to provide the proper basis and impetus for these.

### *13.3.2.2 Faith*

The vital importance of faith is highlighted consistently throughout the New Testament.<sup>[156](#)</sup> The Gospels, especially Matthew, continue to focus on Jesus’s efforts to help his followers to put their trust in God and in him (e.g., Matt. 17:20). Developing his disciples’ faith was a

major priority in Jesus's earthly ministry. Paul, of course, taught salvation by grace through faith (Eph. 2:8–9), and made justification by faith apart from works a hallmark of his teaching, especially in Romans (3:21–26) and Galatians (2:17–21).<sup>157</sup> He also espoused the triad of “faith, hope, and love” as key virtues in the Christian life (1 Cor. 13:13; 1 Thess. 1:3; 5:8) and wrote that believers should live “by faith, not by sight” (2 Cor. 5:7).

The author of Hebrews, as is well known, presented a long list of Old Testament figures who exemplified faith to serve as examples for New Testament believers. At the outset, he wrote, “Now faith is the assurance of things hoped for, the conviction of things not seen” (Heb. 11:1). He stated categorically that

“without faith it is impossible to please him [God], for whoever would draw near to God must believe that he exists and that he rewards those who seek him” (Heb. 11:6). In some of the later New Testament writings, we find references to “the faith” or “the good deposit” as an established set of Christian doctrines that believers must affirm and that served as a benchmark for orthodoxy (e.g., 2 Tim. 1:14; Jude 3).

Faith is an indispensable ingredient in the believer’s life, a vital component of a living, breathing relationship with God.<sup>[158](#)</sup> God has a long track record of covenant faithfulness with his people, culminating in Christ (Rom. 3:3, 21, 26). The way our relationship with God begins is by active trust in Jesus and the salvation he provides, resulting in reconciliation—

restoration of the creature-Creator relationship that was ruptured at the fall (Rom. 5:10–11; 2 Cor. 5:18–20). Faith fuels the ethical choices people make before God, trusting not in their own ability to solve problems but leaning on God's wisdom and direction on a daily basis. Without faith, we cannot please God (Heb. 11:6); therefore, we must live by faith rather than by sight (2 Cor. 5:7).

What is more, faith is not merely the air we breathe in the present life; there is a sense in which faith will abide in the age to come. We will still live in dependent trust in God and the Lord Jesus Christ, our Creator and Savior. We will still believe in the gospel, that Jesus died for our sins and was raised on the third day. We will still believe in the importance of faith.

And we will still remain loyal to God in view of his “utter trustworthiness of character” in a way that “will be consummated and perfected in the coming age.” This kind of faith comes “in response to the grace and revelation of the God of Abraham, the God who raised Jesus from the dead,”<sup>[159](#)</sup> and it persists in an environment hostile to faith.

In an important sense, therefore, faith is a Christian virtue.<sup>[160](#)</sup> As Wright puts it,

. . . those who live in that intermediate time need a framework of thought-out and understood moral shaping: not just individual commands for individual situations, to be obeyed (or perhaps disobeyed) in a kind of ad hoc fashion, but a

sense that, in order to obey those commands, . . . we can actually *become the kind of people* who are more likely to obey than not, and that this will come as we cultivate the habits of mind, heart, body, and life—in short, the virtues—that will dispose us to obey.<sup>[161](#)</sup>

### 13.3.2.3 Hope

Hope is often neglected as an important ethical component of the Christian faith.<sup>[162](#)</sup> While not used in the Gospels, the word “hope” (*elpis*) and its cognates (esp. *elpizō*) occur frequently in Acts and particularly in Paul, as well as in Hebrews and 1 Peter, and also in 1 John. In Acts, Paul says that it is “with respect to the hope and the resurrection of the



dead” that he is being tried (Acts 23:6); later, he similarly professes “hope in God” before Felix the governor (Acts 24:15) and “hope in the promise made by God to our fathers” before Agrippa (Acts 26:6–7). When meeting with local Jewish leaders in Rome, Paul affirms that it is “because of the hope of Israel” that he is imprisoned (Acts 28:20). Thus, in Acts, “hope” serves as a shorthand for Paul’s confidence in the God of Israel and the fulfillment of the promises he made.

But it is in Paul’s letters that “hope” comes into its own as a major ethical and eschatological theme.<sup>[163](#)</sup> In Romans, Paul says about Abraham that “in hope he believed against hope, that he should become the father of many nations” (Rom. 4:18). In a major passage on hope,

featuring the entire triad of faith, hope, and love, Paul writes,

Through him [our Lord Jesus Christ] we have also obtained access by *faith* into this grace in which we stand, and we rejoice in *hope* of the glory of God. Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces *hope*, and *hope* does not put us to shame, because God's *love* has been poured into our hearts through the Holy Spirit who has been given to us. (Rom. 5:2–5; cf. 2 Cor. 1:7)

This passage beautifully encapsulates much of the New Testament ethic of faith,

hope, and love as well as spiritual transformation and growth in character amid suffering.

Later, Paul sets hope in a cosmic context, writing that all of creation has been “groaning together in the pains of childbirth until now. . . . For in this *hope* we were saved. Now *hope* that is seen is not *hope*. For who *hopes* for what he sees? But if we *hope* for what we do not see, we wait for it with patience” (Rom. 8:22, 24–25). This stresses the forward-looking dimension of Christian existence in this world, as believers draw strength in their present afflictions from the glorious future that awaits them. Thus, Paul exhorts believers, “Rejoice in *hope*, be patient in tribulation, be constant in prayer” (Rom. 12:12). Christians can also

draw hope from “the encouragement of the Scriptures,” which were previously “written for our instruction” (Rom. 15:4). Paul’s closing well-wish for the Roman believers was, “May the God of *hope* fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in *hope*” (Rom. 15:13).

In 1 Corinthians, of course, hope is part of the triad of preeminent Christian virtues along with faith and love (1 Cor. 13:13). In 2 Corinthians, Paul sets forth the hope of believers in a glorious future which in the present entails spiritual transformation (see esp. 2 Cor. 3:12, 18). In Galatians, Paul writes that “through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness” (Gal. 5:5). The Prison Epistles (Eph. 1:18; 2:12; 4:4;

Phil. 1:20; Col. 1:5, 23, 27), the Thessalonian letters (1 Thess. 1:3; 2:19; 4:13; 5:8; 2 Thess. 2:16), and the letters to Timothy and Titus (1 Tim. 1:1; Titus 1:2; 2:13; 3:7) likewise feature numerous expressions of hope.

In Hebrews, hope becomes the anchor that enables believers to hold fast to their confidence and confession of Christ (Heb. 3:6; 6:11, 18). The writer also insists that Christ introduced believers to “a better hope” (Heb. 7:19). The importance of hope in the teaching of Hebrews is epitomized by the exhortation, “Let us hold fast the confession of our hope without wavering, for he who promised is faithful” (Heb. 10:23). While the word “hope” itself is not used in the “faith chapter” in Hebrews 11, the concept is

present throughout, as the author makes clear that these exemplars of faith fixed their eyes on things they could not yet see, based on the promises of God. He writes, “These all died in faith, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on earth” (Heb. 11:13; cf. 1 Pet. 1:1, 17; 2:11). Thus, faith and hope, as also in Paul (e.g., 1 Cor. 13:13), are inextricably intertwined, as hope fuels faith and helps it persevere.<sup>[164](#)</sup> It also casts the identity of believers as “strangers and exiles on earth,” as pilgrims traveling to another faraway land that God promised to give to them, with Abraham serving as a prototype.<sup>[165](#)</sup>

Peter affirms that God caused believers “to be born again to a living hope through the resurrection of Jesus Christ from the dead,” grounding living in hope in the new birth and the resurrection of Christ (1 Pet. 1:3; cf. v. 21). He also calls on believers to “honor Christ as holy” in their hearts, “always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you” (1 Pet. 3:15). John writes that whoever has the hope of seeing Jesus as he is purifies himself (1 John 3:3); thus eschatology, in John as in other New Testament writings (e.g., 1 Thessalonians), becomes an incentive for ethics.

In a suggestive paragraph in his essay on faith as a virtue, N. T. Wright explores in what sense obtaining what a person

hopes for does away with hope.<sup>166</sup> There is some justification for saying so, he contends, citing Paul's words: "Who hopes for what he sees?" (Rom. 8:24). Yet at the same time, he observes, "If 'hope' is the longing to possess what God promises in the future, when we possess it we *do not abandon our hope, we fulfill it.*"<sup>167</sup> Even in the new creation, there may still be projects to complete and tasks to accomplish (Rev. 21–22). He concludes,

In that sense, "hope," which at present is always darkened by the shadow of uncertainty, will be a glad looking forward from which that shadow has been removed, since we shall then want and intend what God wants and intends. Perhaps there is,



in that sense as well, a future for hope, a future in which hope itself will be transformed, not abandoned.[168](#)

#### *13.3.2.4 Transformation*

We have already discussed the Spirit as a major New Testament theme. Here we highlight one particular aspect of the Spirit's work in the life of believers, namely, the work of spiritual transformation. This, in turn, falls under the larger rubric of sanctification, which is both an act of God at conversion and a process by which the Spirit gradually transforms believers into greater Christlikeness.[169](#) In his climactic exhortation in the book of Romans, Paul exhorts believers, "by the mercies of

God,” to present their “bodies as a living sacrifice, holy and acceptable to God,” which is their “spiritual worship,” and urges them not to be “conformed [*syschēmatizesthe*] to this world” but to “be transformed [*metamorphousthe*] by the renewal of [their] mind,” so that they may be able to determine the “good and acceptable and perfect” will of God (Rom. 12:1–3).

Similarly, Paul speaks in 2 Corinthians about new covenant believers who, “with unveiled face, [behold] the glory of the Lord” and of their “being transformed [*metamorphoumetha*] into the same image from one degree of glory to another . . . from the Lord who is the Spirit” (2 Cor. 3:18). The same God who said, “Let light shine out of darkness” [cf. Gen. 1:2–3],

has shone in believers' hearts "to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). This transformation takes place in the context of spiritual warfare (2 Cor. 4:4; 10:4–5; cf. Eph. 6:10–18) and is closely related to being conformed to the image (*eikōn*) of God in which humans were created and which is being restored according to the image of Christ.<sup>[170](#)</sup>

Beyond this, the entire process of sanctification, starting at conversion and continuing throughout a believer's life, can be conceived as a continual dynamic of spiritual transformation and renewal (cf., e.g., Titus 3:4–7). Thus, among other things, the Spirit mediates God's presence, imparts life (e.g., 2 Cor. 3:6), reveals truth (John 14:17; 15:26; 16:13),

fosters holiness (Rom. 1:4), supplies power (Acts 1:8), and effects unity (1 Cor. 12:4–13; Eph. 4:1–6; Phil. 2:1–4).<sup>[171](#)</sup> It should also be noted that the Spirit's ministry of mediating God's presence culminates the "sanctuary theme" in Scripture, which encompasses God's presence in the garden, expulsion from his presence after the fall, the manifestation of God's presence in the tabernacle and later the temple, the exile, and later the manifestation of God's presence in and through the person and work of the Lord Jesus Christ.<sup>[172](#)</sup>

### *13.3.2.5 Community*

Without downplaying its individual dimension, the New Testament ethic is decidedly communal. This corporate

dimension is often insufficiently recognized in much of a Western culture that tends to be highly individualistic. As a major priority in his earthly ministry, Jesus gathered a believing remnant and trained this group in love, faith, humble service, and mission. The early Christians “devoted themselves to the apostles’ teaching and the fellowship [*koinōnia*], to the breaking of bread and the prayers” (Acts 2:42). In the early stages, they daily attended the temple together and broke bread in their homes (Acts 2:46). They also engaged in worship and enjoyed a good reputation in the larger community (Acts 2:47). What is more, they met for united prayer and bore bold, Spirit-filled witness (Acts 4:23–31). In the very early days of the church, believers even shared

their possessions (Acts 4:32), highlighting the socioeconomic dimension of the Christian faith,<sup>[173](#)</sup> whereby the apostles distributed proceeds to the needy among them (Acts 4:34–35). Later, the church in Syrian Antioch served as the first missionary launching pad (Acts 13:1–3).<sup>[174](#)</sup> The early church also practiced effective conflict resolution at the Jerusalem Council (Acts 15) and carefully monitored any doctrinal challenges in order to preserve the integrity of the gospel.

In Paul's writings, we see numerous expressions of a communal ethic, perhaps most overtly in his teaching on the church as the body of Christ<sup>[175](#)</sup> and—in his later letters—as the household of God (see esp. 1 Tim. 3:14–15; cf. 3:4–5). The author of

Hebrews, likewise, calls on believers not to forsake the assembly despite the storm clouds of persecution on the horizon (Heb. 10:19–25). James, Peter, Jude, and John all contribute, each in their own way, to the communal ethic of the New Testament by stressing confession of sins (James 5:16; cf. 1 John 1:9), the need for holiness (1 Pet. 1:15–16, citing Lev. 11:44, etc.), and reassuring genuine believers of their salvation (1 John 2:20, 27; 5:13). The Apocalypse addresses various commendable characteristics and shortcomings in seven local churches in Asia Minor (Rev. 2–3). Thus, while teaching the requirement for a regenerate church membership (e.g., 1 Cor. 12:13) and expressing the need for individual holiness and spiritual transformation, the

New Testament espouses a decidedly communal ethic. It does not envisage a form of Christianity in which an individual believer is unconnected to a community of believers; rather they are to have an active part in its communal life, service, and mission.

### *13.3.2.6 Reversal*

Among the New Testament writers, it is especially Luke who draws attention to the reversal taking place in and through Jesus's ministry.<sup>[176](#)</sup> This emphasis on the socioeconomic implications of the Christian faith goes hand in hand with Luke's interest in matters related to wealth and poverty and his portrayal of Jesus as a friend of tax-collectors and sinners. Thus, Luke's "ethic of reversal" is grounded in



Jesus's own teaching and practice, and Luke, in turn, may have influenced Paul to take a keen interest in the socioeconomic implications of the Christian faith (e.g., Gal. 2:10). This awareness is epitomized by Paul's statement, "There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus" (Gal. 3:28; cf. 1 Cor. 12:13). It is also evident in Paul's letter to Philemon regarding Onesimus, his runaway slave, and his exhortations to both bondservants and masters in several of his letters (Eph. 6:5–9; Col. 3:22–4:1; 1 Tim. 6:1–2). Both Luke and Paul also share a concern for the proper care of widows.<sup>177</sup> Notably, except for the reference to the Pharisees and the poor widow (cf. Mark 12:40, 42–43) and

the textual variant of Matthew 23:14 (see ESV mg.), none of the other Gospels contains even a single reference to widows; this shows that, among the Evangelists, Luke was uniquely concerned for the care of widows.

In the non-Pauline letters, we see a similar socioeconomic concern especially in James, who, in keeping with his general exhortation for believers to be “doers of the word, and not hearers only” (James 1:22), describes “religion that is pure and undefiled before God” as visiting “orphans and widows in their affliction” (1:27). He speaks out forcefully against partiality toward the rich in the congregation (James 2:1–7) and points out the irony and hypocrisy of dishonoring the poor while it is the rich “who oppress

you” and “drag you into court” (James 2:6). He sharply rebukes the arrogance of wealthy merchants who brazenly make plans as if they were in utter control of their own destiny (James 4:13–16). James even returns to the topic of wealth and poverty a second time toward the end of his letter, again lambasting the rich (“Come now, you rich, weep and howl . . .”; James 5:1).

Again, James pointedly notes the injustice perpetrated by the rich upon the poor: “Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, are crying out against you, and the cries of the harvesters have reached the ears of the Lord of hosts. . . . You have condemned and murdered the righteous person” (James 5:4–6). Even

John, who in his Gospel does not focus on socioeconomic issues, writes in his first letter that “if anyone has the world’s goods and sees his brother in need, yet closes his heart against him, how does God’s love abide in him?” (1 John 3:17). Thus, believers should not only “love in word or talk but in deed and in truth” (1 John 3:18). Socioeconomic issues are also in view in the Apocalypse, where believers face repercussions in the larger culture because of their Christian faith and where, conversely, rich (nominal) Christians are excoriated for their spiritual shallowness (e.g., the church at Laodicea; Rev. 3:15–18).[178](#)

Underlying the socioeconomic reversal effected by Jesus and the gospel is, of course, a profound divinely orchestrated

spiritual reversal. There is perhaps no better place where this is enunciated in Scripture than Paul's words in 1 Corinthians 1:18–25:

For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written,

“I will destroy the wisdom of the  
wise,  
and the discernment of the  
discerning I will thwart.”

Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of

God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men.<sup>[179](#)</sup>

Interestingly, Paul here shows that this divine reversal theme is already enunciated in Old Testament Scripture, citing Isaiah 29:14 (cf. Ps. 33:10). Based

on the wisdom of God, epitomized in the message of the cross, Paul then proceeds to validate this principle by pointing to the socioeconomic makeup of the church at Corinth and warning the Corinthians against a boastful, arrogant attitude:

For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of

God. And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption, so that, as it is written, “Let the one who boasts, boast in the Lord.” (1 Cor. 1:26–31; cf. Jer. 9:23–24])

Thus, the cross and the message of the cross—the gospel—is of divine origin and rooted in the wisdom of God.<sup>[180](#)</sup> Because salvation is by grace, no one can claim any merit or part in what God has provided. People look for man-made remedies and accept what makes sense to them based on human reasoning; yet no one could reason themselves to God and his way of salvation. It is counter to human reasoning and defies all human



pride. This is why the gospel is so hard to accept for those who take pride in their intellectual prowess. How difficult it is for the intellectually “rich” to enter God’s kingdom![181](#)

### *13.3.2.7 Mission*

The early Christians were a close-knit community, a network (as we have seen) of what one writer has dubbed “a holy internet.”[182](#) We have already discussed the communal ethic of the New Testament.[183](#) Here, we briefly take up one aspect of this communal ethic, namely, its missional orientation.[184](#) This missional orientation was already nurtured by Jesus, who modeled it for his followers. The fourth Evangelist hints at this when he presents Jesus’s early mission from

Jerusalem to Judea to Samaria and to the Gentiles, thus grounding the movement of the early Christian mission from Jerusalem to Judea to Samaria and to the ends of the earth in the missionary practice of Jesus himself (cf. John 2:23–4:54). Also, the first three Gospels, especially Matthew and Luke, record Jesus's sending out of the twelve apostles (and even the seventy[-two]) on a training mission (cf. Matt. 10; Luke 9:1–10; 10:1–23). In addition, the twelve were always with Jesus and were integrally involved in his missionary outreach, as can be seen, for example, in his encounter with the Samaritan woman (John 4; see esp. vv. 34–38).

Thus, when the risen Jesus commissioned the twelve to disciple the

nations, and to take the gospel to their communities and ultimately to the ends of the earth, they were prepared to do so once the exalted Jesus had poured out the Holy Spirit on the nascent church at Pentecost (Acts 2). In what followed, the early Christians, led first by Peter and later by Paul, embarked on their mission in continuation of the mission of Jesus, the servant envisaged by the prophet Isaiah who was not only Israel's Messiah but a light to the Gentiles as well (Isa. 49:6; cf. Luke 2:32; Acts 13:47). The book of Acts—the preeminent mission book in the New Testament—portrays this missional and communal ethic in some detail.<sup>[185](#)</sup> In many cases, this would involve travel; in other cases, it entailed giving, praying, and providing tangible support of those who

did (e.g., Phil. 4:10–20). Paul regularly asked believers to pray for him to open doors for witness and to protect him as he went about his mission (e.g., Eph. 6:18–20). He also commended churches he had planted, such as the community of believers in Thessalonica, for bearing witness in their own region and adjacent provinces.[186](#)

In addition, Paul built a network of apostolic delegates who assisted him in his work (Timothy, Titus, Luke, Mark, Barnabas, and many others). The mission of the early church, therefore, was not the effort of a Lone Ranger; it was a genuine community effort.[187](#) We also see men such as Epaphras, who was a disciple of Paul, involved in planting churches (Col. 1:7–8). Thus, Paul operated by the principle

that, “what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also” (2 Tim. 2:2). Just as Jesus had trained a group of individuals to carry on his mission, so Paul did as well. In this way, the missional ethic of the early Christians ensured that the movement would continue to grow and that the gospel would be passed on to subsequent generations. In part, this was made possible by the great courage and conviction of the early Christians who were prepared to die even a martyr’s death in bearing witness to their faith.

#### *13.3.2.8 Suffering*

Jesus bluntly told his followers that, owing to their association with him, they

would be opposed, rejected, and persecuted, and in some cases even killed (cf., e.g., John 15:18–27). “They will put you out of the synagogues,” he told them, adding, “Indeed, the hour is coming when whoever kills you will think he is offering service to God” (John 16:2). This chilling prospect, however, must be squarely faced by any would-be follower, or else they are unworthy of him:

Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. And a person's enemies will be those of his own

household. Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me. And whoever does not take his cross and follow me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it. (Matt. 10:34–39)

Similarly, Paul told Timothy,

You, however, have followed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions and sufferings that happened to me at Antioch, at Iconium, and at Lystra—which persecutions I endured; yet

from them all the Lord rescued me.  
*Indeed, all who desire to live a  
godly life in Christ Jesus will be  
persecuted.* (2 Tim. 3:10–12)

Thus, the Christian life is invariably a life of suffering. This means not merely suffering from the general effects of sin in a fallen world, such as illness, accidents, natural disasters, and other forms of adversity; it means also to suffer for doing what is right and to suffer for bearing witness to the Crucified and Risen One.

Writing to Christian servants, Peter makes this precise point: “For what credit is it if, when you sin and are beaten for it, you endure? But if when you do good and suffer for it, you endure, this is a gracious thing in the sight of God. *For to this you*



*have been called*, because Christ also suffered for you, leaving you an example, so that you might follow in his steps” (1 Pet. 2:20–21). Thus, Christian citizens may suffer at the hands of the government (1 Pet. 2:13–17); servants may suffer at the hands of unreasonable or even abusive masters (1 Pet. 2:18–25); and wives may suffer at the hands of unbelieving husbands (1 Pet. 3:1–6).

And yet, as Jesus taught in the Sermon on the Mount, they should not take their own revenge, or repay evil with evil (Matt. 5:38–42), but rather love their enemies and pray for them (5:43–48). If and when believers are persecuted, they are blessed, and should in turn bless those who persecute them (Matt. 5:10–12; cf. Rom. 12:14). Similarly, Paul writes,

Repay no one evil for evil . . . never avenge yourselves, but leave it to the wrath of God, for it is written, “Vengeance is mine, I will repay, says the Lord.” To the contrary, “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head.” Do not be overcome by evil, but overcome evil with good. (Rom. 12:17–21; cf. Deut. 32:35; Prov. 25:21–22)

As Peter urges his fellow believers, therefore,

Have no fear of them, nor be troubled, but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone

who asks you for a reason for the hope that is in you; yet do it with gentleness and respect, having a good conscience, so that, when you are slandered, those who revile your good behavior in Christ may be put to shame. For it is better to suffer for doing good, if that should be God's will, than for doing evil.

*For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God . . . (1 Pet. 3:14–18)*

In a small and derivative way, therefore, Christians share in the redemptive work of their Savior by enduring suffering for the sake of others (see Col. 1:24; 1 Pet. 3:17–18). Believers today can learn a great deal

from the ethic of suffering exemplified by early Christian martyrs such as Peter and Paul—not to mention Jesus himself—who gave their lives for the faith.[188](#)

### *13.3.2.9 Virtues and Vices*

While the earlier New Testament letters focus primarily on the work of the Holy Spirit in sanctification and spiritual transformation, some of the later Pauline and non-Pauline letters encourage believers to pursue a series of Christian virtues and, conversely, to avoid a list of vices. An early instance of a vice list followed by a list of virtues is Paul's contrasting presentation of the "works of the flesh" and the "fruit of the Spirit" (Gal. 5:19–23).[189](#) In his letters to Timothy, Paul urges his apostolic delegate

to pursue godliness (*eusebeia*), which “is [beneficial] in every way, as it holds promise for the present life and also for the life to come” (1 Tim. 4:8); hence “godliness with contentment is great gain” (1 Tim. 6:6). Such exhortations, in turn, are often connected to heavenly rewards (see, e.g., 2 Tim. 4:6–8) or to eschatology, more broadly speaking (Titus 2:13). The expectation is that a believer’s “knowledge of the truth” will lead to godliness (Titus 1:1). Thus, believers should be “zealous for good works” (Titus 2:14). This virtue ethic is supported positively by “trustworthy sayings”<sup>[190](#)</sup> and reinforced negatively by vice lists.<sup>[191](#)</sup> In addition, Paul encourages Timothy to cultivate a series of virtues, often by the “flee/pursue” pattern, such as “But as for

you, O man of God, *flee* these things. *Pursue* righteousness, godliness, faith, love, steadfastness, gentleness” (1 Tim. 6:11); or again, “So *flee* youthful passions and *pursue* righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart” (2 Tim. 2:22).

In his second letter, Peter, likewise, urges believers to pursue a series of godly virtues.<sup>[192](#)</sup> He affirms at the outset that God has supplied believers with everything they need to lead a godly life through their relationship with Jesus Christ (2 Pet. 1:3). Because they have “become partakers of the divine nature” (i.e., have received the indwelling Holy Spirit), they have escaped from worldly corruption and sinful desires (v. 4). For this reason, Peter urges his readers to

“make every effort to supplement [their] faith with virtue” (v. 5). In these ways, Peter guards against any misunderstanding pertaining to a Christian pursuit of virtue compared to similar virtues in the Greco-Roman world. A Christian pursuit of virtue, he insists, is grace-based and Spirit-led. Nevertheless, believers are to “make every effort” to pursue seven godly virtues, which he lists in the verses that follow: (moral) virtue or excellence, knowledge, self-control, steadfastness, godliness, brotherly affection, and love (vv. 6–7).<sup>[193](#)</sup> He adds that such qualities will keep believers from being “ineffective or unfruitful” in their Christian lives.<sup>[194](#)</sup> What is more, practicing these qualities will confirm believers’ calling and election and

provide them a warm welcome into their heavenly dwellings (vv. 10–11). Thus, the triad of faith, hope, and love; the ninefold fruit of the Spirit; and Peter’s list of seven virtues provide a solid framework for believers’ transformation into greater Christlikeness and growth in spiritual maturity.<sup>[195](#)</sup> The end goal is the “spiritual person,” who has “the mind of Christ” (1 Cor. 2:15, 16) and is “mature in Christ” (Col. 1:28)—“perfect and complete, lacking in nothing” (James 1:4), “the perfect man” (James 3:2; cf. Matt. 5:48).<sup>[196](#)</sup>

## **13.4 The Biblical Storyline**

### ***13.4.1 The Storyline of the Old Testament***



It would be a mistake to view the Old Testament as a *history of Israel*, for the story plotted includes the fate and future of all the nations. The driving force behind salvation history is the kindness and love of God. He remains committed to the world that he made, and especially to humanity, despite the devastating effects of sin. The “Primary History” (Genesis–Kings, without Ruth) and the “Secondary History” (Chronicles; Ezra–Nehemiah; and Esther) both begin at the point of creation,<sup>[197](#)</sup> which implies that the aim of God’s action in history is to repair creation, and this goal is made explicit in the Prophetic Books (e.g., Isa. 66:22). The Bible is not a collection of discontinuous fragments; rather, through the combined efforts of its many authors, one grand story

(metanarrative) is told in six acts.<sup>198</sup> This adopts and (slightly) modifies N. T. Wright's schema of a five-act drama: (1) creation, (2) the fall into sin, (3) Israel's story, (4) the story of Jesus Christ, (5) the story of the church,<sup>199</sup> by adding a sixth act, (6) the renewal of creation and the restoration of God's rule over all creation.

Notice that according to this schema, not only do both the Old and New Testaments unfold in three acts, but this schema proceeds along canonical lines as seen in table 13.1.

TABLE 13.1: Old and New Testaments  
Unfolding in Three Acts, along Canonical  
Lines

(1) creation	Genesis 1–2

(2) fall into sin	Genesis 3
(3) Israel's story	Genesis 4– 2 Chronicles/Malachi
(4) the story of Jesus Christ	Gospels
(5) the story of the church	Acts and letters
(6) the renewal of creation and the restoration of God's rule over all creation	Revelation

In line with this way of reading the Bible, *one* of the principles behind the canonical ordering of the biblical books is storyline thread.<sup>[200](#)</sup> However, is historical sequence the *only* acceptable organizing principle for a credible biblical theology? And is the only alternative to turn the

Bible into a *collage* of movable pieces, such that every would-be interpreter comes up with a different picture of what the Bible is really about?

Is the prophetic booklet of Jonah to be removed from its canonical setting in the Twelve and, on the basis of the brief mention of Jonah in 2 Kings 14:25, read exclusively in the setting provided by the final chapters of 2 Kings? Where do we place and how do we interpret the prophecy of Joel, or even Obadiah, whose historical settings are not entirely certain? Must we read Amos before we read Isaiah to make sense of either prophetic book? What of those scholars who argue that the book of Ruth has a provenance in the restoration period?[201](#) Such a procedure too quickly dismisses the ordering of the

books (e.g., Jeremiah–Lamentations) and the grouping of books (e.g., Pentateuch; the Twelve) in the Hebrew and Greek canons, which reflect the judgments of ancient readers and scribes and the believing communities they served, such that book order is a nascent form of biblical theology, for it shows how different books relate to one another.<sup>[202](#)</sup> What is more, there is the danger of placing too much confidence in historical research and hypothesis, making the biblical-theological coherence of the Bible dependent upon a reconstructed history that privileges the genetic concerns of the post-Enlightenment period (e.g., the hypothetical documentary sources in the Pentateuch, and the Synoptic problem).<sup>[203](#)</sup> In addition, the Wisdom Books are likely

to be underutilized in such an environment, for they are largely silent when it comes to the topics of salvation history, exodus, covenant, and worship.<sup>[204](#)</sup> It is not a case, however, of one or the other,<sup>[205](#)</sup> for we need both salvation-historical readings that rely on the date and setting of biblical books (insofar as they are recoverable) and consideration of the canonical arrangements of the books.

There is a storyline running through Scripture, as reflected in passages like Nehemiah 9, Psalm 78, and Daniel 9, though it is not always possible to insert the books of the Old Testament into an exact point in the story, given uncertainty as to their authorship, date of composition, or even compositional history. This is a potential weakness in the methodology of

Gentry and Wellum, who try to read biblical texts in terms of what comes before and after in the history of revelation.<sup>[206](#)</sup> If the dating of texts is all-important, can we read the Letter of James only if we can affix a date of composition? Must we put Paul's letters before the four Gospels—which no ancient Bible or canon list does—and study Mark's portrait of Jesus only *after* we have digested and used the early letters of Paul? By so doing, the foundational nature of the life and work of Jesus could be obscured, which the premier position of the Gospels in the New Testament underscores. The downside of an exclusive adherence to a salvation-historical approach is that it ignores the insights of earlier generations

of readers now encoded in the canonical order of the books.

There is value in taking notice of the books that adjoin the particular book that we are reading, for these books are canonical conversation partners that are especially significant for interpretation, and the judgment of earlier readers is one of several factors that need to be taken into consideration when exploring the biblical-theological coherence of the books of the Old Testament. On the other hand, the historical setting of a book, when this can be ascertained, should not be downplayed.<sup>[207](#)</sup> For example, since Amos is presented as an eighth-century prophet (Amos 1:1), as is Micah (Mic. 1:1), and the ministry of Micah is said to have preceded that of Jeremiah (Jer.



26:18–19), this is to be taken seriously, and their prophecies should not be used as a gauge for postexilic theology on the supposition that their books are the products of postexilic literati.<sup>208</sup> There is also benefit, wherever possible, in correlating biblical books with the biblical storyline. For example, in reading Esther, reference is made to Haman as an Agagite (Est. 3:1) and to the Kishite ancestry of Mordecai (2:5), providing a backwards reference to Saul, who was the archenemy of Agag;<sup>209</sup> there are also possible connections with the courtiers Joseph (Genesis) and Moses (Exodus).<sup>210</sup> These inner-biblical linkages add substantial depth to the story told in Esther. The upshot of all this is that a biblical-theological study of Scripture

needs to take account of the history of redemption that can be extracted from the Old and New Testaments (the focus, e.g., of Gentry and Wellum) as well as give serious consideration to the canonical order and clustering of books (as called for, e.g., by Lockett and Dempster).

Some scholars emphasize the division of the history of redemption into epochs,<sup>[211](#)</sup> but the value of this approach can be overrated.<sup>[212](#)</sup> In all fairness, it should be noted, however, that Vos, for example, was particularly concerned with *revelation*, that is, how, when, and what God revealed at various points in salvation history. In particular, he was interested in when a new wave of revelation came upon the people of God. Thus, the centuries of silence between

Joseph and Moses speak loudly; there was no new revelation. But with Moses came a flood of new revelation. The long era of the judges had relatively little revelation compared with all that comes with David, Solomon, and the prophets connected to the respective kings. The centuries of silence between Malachi (or whichever is chosen as the last Old Testament book written) and John the Baptist also speak loudly. With Jesus came another, unprecedented flood of revelation (see John 1:14–18; Heb. 1:1). God's revelation seems to come almost like floodgates that are closed most of the time but periodically open. When the revelation came, the content also seemed to highlight a familiar set of people: Adam, Noah, Abraham, Moses, kings starting with Saul

and David (with the monarchy also came the prophetic and wisdom literature), and, climactically, Jesus, followed by the Spirit and eventually the written canon of inspired Scripture. That said, it is true that one can focus on the apparent periodization of revelation and salvation history to such an extent that the unique contribution of each book in the biblical canon becomes almost secondary.

The primeval history and patriarchal age (using the common designations) are conjoined in the book of Genesis, and putting Genesis 1–11 and 12–50 in one book, while not denying that the call of Abram (Gen. 12) is an important turning point, likely stresses the continuity between the periods (cf. the typology of Abram as a second Noah). The

differentiation of the patriarchal age (Gen. 12–50) and that of Moses (Exodus–Deuteronomy) is supported by the division of the Pentateuch into introduction (Genesis) and body (Exodus–Deuteronomy), with the last four books providing “a biography” of Moses, from his birth to his death.<sup>[213](#)</sup> But the transition should not be overemphasized, for Moses is in some ways a second Joseph, for each man is God’s agent to save his people, and Klaus Baltzer views Moses as the “vizier” (*Vezier*) of God, on analogy with how Joseph acted in relation to Pharaoh his royal master.<sup>[214](#)</sup> Joshua and the judges replicate important aspects of the role of Moses, and the more specialized roles of the kings (starting with Saul) and prophets (starting with Samuel in 1 Sam. 9) are best

understood as the result of subdividing the wider set of leadership functions of the judge as military leader and covenant watchman (on display in Samuel the judge in 1 Sam. 7). What follows in Kings is the history of the failure of the institution of kingship and the (lesser) failure of the prophetic movement, for the prophets cannot prevent the collapse and exile of both kingdoms. Their predictions of judgment are fulfilled (2 Kings 17; 25), but they also predict a more hopeful future beyond the judgment (Latter Prophets). In the postexilic period, the visions of the prophets are yet to be realized (e.g., Neh. 9:36–37).

Reading the story of the Old Testament in this way, it is not unfair to suggest that, after the Pentateuch, the positing of epochs

is somewhat artificial (cf. Matt. 5:17: “the Law or the Prophets”), and what we really have is several key characters—especially Abraham, Moses, and David—around which revelation is organized.<sup>215</sup> Moreover, in passages that summarize the flow of biblical history,<sup>216</sup> there is no settled way of dividing up the story into what could be labeled set periods (e.g., Matt. 1:2–6 does not differentiate between the patriarchal and Mosaic ages). The same evaluation is implied in the arrangement of books in the Hebrew Bible by the catchall character of the Writings—which combines books from many periods, early (e.g., Job) and late (e.g., Esther)—and by its placement of Chronicles in final position, where it provides a recapitulation of the entire

biblical period (though with a focus on David onward).

At the same time, we should note that, with regard to the basic *modus operandi* in God's plan, the fundamental relationship revealed in Genesis 15:6 never changes; it is always by faith. But from Noah to Abraham, there is the important change that now God's purposes are centered in one particular clan. From Abraham to Moses, there is the important change of relating to God by way of a priesthood and sacrificial system. From Moses to Saul and David, there is the important change of God's people being constituted as a monarchy. Almost immediately, there follows the increasing expectation of a Davidic King of kings. And then came the all-important paradigm



shift from the old covenant to Christ and the new covenant (Hebrews). Again, what changes here is the way in which believers live as the people of God and relate to God. Lines of continuity are part of this, as God remains God and his people remain his people. But seeing these changes is essential if we are to interpret accurately the biblical writings that come out of these respective eras.[217](#)

### ***13.4.2 The Storyline of the New Testament and of the Entire Bible***

The Old Testament is an unfinished story, and the Prophets make explicit the open-endedness and future-orientation of the Old Testament storyline, which is continued and fulfilled in the work of Jesus Christ in the New Testament.

Indeed, it could even be asserted that the storylines of the Old and New Testaments *overlap*, for Matthew 1 and Luke 1 still technically happen in the Old Testament period, and the birth of Jesus is not recorded until the next chapter (in both Gospels). In a sense, the majority of the material in all the Gospels marks a period of transition as the new covenant is only inaugurated with the death of Jesus (Luke 22:20). Moreover, the piety of Joseph, Mary, Elizabeth, Zechariah, Simeon, and Anna reminds the reader of prominent Old Testament characters and events (e.g., Abraham, Sarah, the mother of Samson, and Hannah). The birth of Jesus and his subsequent work are God's response and answer to Old Testament hopes and aspirations.[218](#) In line with this, Beale's

approach is to identify the storyline that unfolds as one moves from the Old Testament to the New, with the New Testament storyline being the continuation and transformation of the Old Testament storyline.<sup>[219](#)</sup> A danger to avoid is the sidelining of biblical material (minor themes and even some books) not deemed central to the metanarrative. For that reason, in this volume we studied the contribution of the individual books of the Bible to theme, ethics, and storyline, and only after this did we attempt to synthesize our findings in a way that tries to do justice to the unity and diversity of the biblical-theological character of Scripture.

As Craig Blomberg and others have noted, the story of the New Testament is

essentially a story of the fulfillment of God's promises in Christ.<sup>[220](#)</sup> This can be seen in the Matthean and Johannine "fulfillment quotations" (e.g., Matt. 1:22; 2:15, 17; John 12:38; 15:25) and the Lukan preface, which speaks of "the things that have been accomplished" or fulfilled among us (Luke 1:1). In this regard, the Law, the Psalms, and the Prophets all point forward prophetically to the coming of the Messiah. Jesus claimed that Moses wrote about him (John 5:46–47) and that the Scriptures in their entirety anticipated his coming.<sup>[221](#)</sup> Many of the details surrounding Jesus's crucifixion, in particular, fulfill Scripture.<sup>[222](#)</sup> The outpouring of the Holy Spirit, likewise, takes place in fulfillment of Old Testament prediction (Acts 2:17–21; cf. Joel 2:28–

29), as does the inclusion of the Gentiles in the New Testament church (Acts 15:16–17; cf. Amos 9:11–12), a salvation-historical mystery (Eph. 3:1–6; Col. 1:27). Ethnic Israel, too, still has a future—in fulfillment of Scripture—at the second coming (Rom. 11:26–27; cf. Isa. 59:20). Finally, the new heaven and the new earth fulfill Israel's vision (Rev. 21:1; cf. Isa. 65:17; 66:22) and culminate God's covenant promises. Thus, the New Testament is a story of fulfillment of God's promises to his people in Christ.

On a macro-canonical level, the storyline of the New Testament is built on the foundation of the fourfold Gospel and, in conjunction with the Gospel witness, the book of Acts, which constitutes a five-book narrative foundational corpus

mirroring the Old Testament Pentateuch. While the Pentateuch is founded on God's work in creation, the New Testament Gospels present Jesus as the agent not only in creation but also in salvation, cast as a new creation (e.g., Matt. 1:1: "The book of the genealogy" [*geneseōs*]; John 1:1–5). Matthew, for his part, organizes Jesus's teaching material in the form of five books or discourses, mirroring the five-book structure of the Pentateuch (and other Old Testament collections, such as Psalms or the *Megillot*).<sup>[223](#)</sup> Thus, the storyline shows both continuity and development/escalation (see, e.g., John 1:18). Also, the Pentateuch already includes hints of the coming Messiah (e.g., Gen. 3:15; 49:10; Num. 24:17–19), while the New Testament presents Jesus as the

“seed of the woman” and the fulfillment of variegated messianic promises.<sup>[224](#)</sup> In addition, there are numerous other connections between the five books of Moses and the five books opening the New Testament, including connections between Moses and the exodus and Jesus as the greater Moses leading a new exodus;<sup>[225](#)</sup> the bronze serpent in the wilderness and Jesus’s “lifting up” on the cross (John 3:13–15); the Deuteronomic and Johannine farewell discourses; and many others. Acts, for its part, serves as a template for the letter portion of the canon, featuring the ministries of Paul, James, Peter, and John (though not Jude).

The New Testament letters are divided into two units, the Pauline and the non-Pauline letter collections. While the

Pauline letters precede the non-Pauline ones in the Latin and English order, the alternate order is found in the (earlier) Greek codices. In the scenario where the Pauline letters precede the remaining ones, Paul is given preeminence on account of his status in the early Christian movement. The letter to the Romans serves as the introduction to Paul's message (the gospel, focused on justification by faith) and mission (from Jerusalem to Illyricum, eyeing a further westward mission to Spain). Romans and the Corinthian letters mention the Gentile collection for the Jerusalem church. The four *Hauptbriefe* (including Galatians) are followed by three of the four letters Paul wrote from his first Roman imprisonment (*sans* Philemon, which was



written to an individual rather than a church). Similar to Romans taking the lead in the Pauline letter corpus as a whole, Ephesians heads up this subunit and presents—as a probable circular letter—Paul’s general teaching on the church as a body comprising both believing Jews and Gentiles (a salvation-historical mystery). The Thessalonian epistles, with an emphasis on eschatology and ethics, conclude Paul’s missives to churches. Paul’s letters to Timothy, Titus, and Philemon make up the final portion of the Pauline letter corpus, focusing on Paul’s apostolic legacy and succession.

The non-Pauline letter corpus features contributions by individuals featured in the book of Acts (except for Jude, who as brother of James is part of the family of

Jesus; but see Acts 1:14). The corpus starts with Hebrews, which the early church viewed as either written by or standing in close association with Paul. Letters written by James (one), Peter (two), John (three), and Jude follow (a total of seven letters). Main topics include the identity of believers as exiles and strangers, the Christian response to suffering, defending the apostolic gospel, and others. In cases where the order is reversed and James—rather than Romans—heads up the letter portion of the New Testament, James's teaching on the relationship between faith and works is given a more prominent position and readers will read Paul's teaching in the light of James's rather than vice versa. In such cases, Hebrews drops to the

penultimate canonical position, immediately preceding the Apocalypse, which makes for a smooth transition between the apocalyptic passages in chapters 12–13 of Hebrews and the Apocalypse. The Apocalypse, of course, serves as a capstone of the entire canon and as a fitting conclusion to the New Testament canon. The Gospels and the Apocalypse thus serve as corresponding bookends, depicting, respectively, Jesus's first and second comings.

On the whole, it is evident that the person and work of Jesus is at the heart of the New Testament, and in fact the entire Bible, and pervades the entire New Testament canon from beginning to end. The Gospels portray Jesus's earthly ministry culminating in his death, burial,

and resurrection; Acts presents Jesus's ascension and the exalted Jesus's sending of the Spirit and continued mission through the Spirit by the apostles. The letters explore the identity of believers in view of their identification (union) with Christ and regeneration by the Spirit. Acts and the letters are documents of the early Christian mission, primarily held together by the mission and letters of Paul. The New Testament, and indeed the entire Bible, exhibits a remarkable unity and cohesion while accommodating an appropriate diversity of emphases and ministry contexts. Also, while Christ is at the center, and the *telos*, of biblical revelation, this does not necessitate a narrow Christocentrism that excludes other legitimate topics from consideration

(mission, virtues, social responsibility, etc.).<sup>226</sup> The New Testament and biblical documents show sufficient latitude that a Christotelic reading of the canon can be accompanied by a respect for individual books and authorial emphases that stand in relation with God's redemptive purposes in Christ but can be appreciated in their own right without being forced into a straitjacket that does not fit because it is too narrow in scope.

## **13.5 Conclusion: The Future of Biblical Theology**

We do not have a crystal ball, and we make no claim to be able to foretell the future of biblical theology, but we can discuss what we would *like* that future to

be. We believe that biblical theology has a bright future. After surveying and evaluating some recent attempts to write biblical theologies, the hope is expressed by Köstenberger that “a new generation of scholars will be able to produce biblical theologies that are theoretically responsible, methodologically nuanced, and theologically refined.”<sup>[227](#)</sup> For that hope to come to fruition, a number of things need to happen.

Most importantly, the question of the definition of biblical theology requires urgent reassessment,<sup>[228](#)</sup> for various methodologies continue to vie for acceptance.<sup>[229](#)</sup> Biblical theology is to be differentiated from exegesis on the one hand and systematic theology on the other, though, while in certain respects it can be

seen as serving as a *bridge* between these disciplines, biblical theology is not necessarily more biblical—or less theological—than systematic theology. Systematic theology needs to take account of the findings of biblical theology but also has its own access to the Bible and uses it in a different way (seeking input from the Bible on the *loci* of theology). In addition, an essential aspect of both biblical and systematic theology is the effort to synthesize the biblical material as a whole.

Nor is it helpful if there is only one-way traffic—namely, from exegesis to biblical to systematic theology—for the reverse trajectory is also of great value for biblical theology and exegesis,<sup>[230](#)</sup> and making that point and beginning to show

how that may be done, is one of the gains of the movement for the theological interpretation of Scripture (TIS). There is, however, the danger of blurring the lines between biblical theology and systematic theology, and “while it is doubtless correct that interpreters approach the text of Scripture with a set of presuppositions, the goal of biblical theology must continue to be the accurate perception of the convictions of the OT and NT writers.”<sup>[231](#)</sup> Confessional commitments must be acknowledged and not allowed to inordinately control what is done in biblical theology nor in the evaluations made. This is where genuine openness to the insights of those in other theological camps and church traditions and a non-adversarial climate of mutual evaluation



and critique will greatly assist in reaching the common goal of refining biblical theology. This is often easier said than done, but would require keeping one's theological system tentative, whether covenantal, dispensational, Roman Catholic, Baptist, or otherwise.

We need to give up the search for a master key for biblical theology, and, as part of that, give up overemphasizing certain themes or trying to make one theme do too much work, whether it be an obviously important theme like covenant,<sup>[232](#)</sup> an extreme Christocentrism,<sup>[233](#)</sup> or something else. Though done with the best of intentions, this procedure can only do damage to the whole enterprise. We need a *multiplex* approach in which every theme of

Scripture is given its proper place. In foregrounding the love of God as the explanation of all that God does in both Testaments we have sought to avoid claiming too much. No one theme can bear the weight of the whole Bible.

The “So what?” question must be asked and answered if biblical theology is to serve the church and contribute to human flourishing (a key feature of Genesis). In other words, we need a greater integration of biblical theology and ethics, or to be more precise, it must be acknowledged that there is an essential ethical component to biblical theology, and this must become a settled practice by those who write on biblical theology. In the present volume, we have sought to do that, but this needs to become a standard feature of future

biblical theology. For too long, an illegitimate separation has been made between the study of what God does and says (theology) and prescriptions of what humans are to do and say in response (ethics). We need a biblical theology with more ethics in it, without going into the issues of ethical theories and philosophical questions (a task for theological ethics) or the messy details of contemporary application (more the role of systematic theology and of preaching). Ignoring the ethical dimension of biblical revelation is not an option.

We live in a time of soundbites, tweets, posts, and the Bible on the smartphone (whose small screen shows only a few verses at a time). These technologies have contributed to and accelerated the

fragmentation of biblical knowledge, and Christian wisdom is being drowned in a sea of information.<sup>[234](#)</sup> This means that assisting the ordinary believer to become familiar with the storyline of Scripture and to grasp the macrostructure of the biblical canon are more important than ever. There is no need to play off the biblical storyline and the canonical order of books against the other, for both features have their place in any credible presentation of biblical theology.

A key aim of biblical theology is to clarify the purpose and pattern of God's actions and words by looking at each passage of Scripture in light of the Bible as a whole so that we understand how every part of Scripture is related to Jesus.<sup>[235](#)</sup> Of course, the New Testament is

Christocentric in a way that the Old Testament is not and cannot be—before the incarnation—for to think otherwise would run the risk of a crude Christianizing of the Old Testament that leaves nothing *new* for the New Testament.<sup>[236](#)</sup> Manifestations of God in the Old Testament (e.g., the angel of the Lord, the visitors to Abraham) are best not classified as *Christophanies*, namely, appearances of the preincarnate Jesus, for there is no reason to limit them to either the Father or the Son but they are better understood as appearances of the yet-to-be-clearly-revealed triune God of Scripture. In line with this understanding, the authors of the New Testament regularly apply what is said about God in the Old Testament, his character and

actions, not just to the Father, but also to Jesus.<sup>[237](#)</sup> This realization helps to take the heat out of certain debates and disagreements over “messianic passages” and can reset the Christocentric-versus-Christotelic debate. Many such passages find their fulfillment in Jesus on *two levels* (e.g., Isa. 9; 11), that is, his advent brings together two aspects of Old Testament hope: the coming of God and the coming of the Messiah. If the search for Jesus in the Old Testament is limited to what are deemed *messianic* texts, much will be missed. An example is Isaiah’s vision of the enthroned deity in chapter 6 of his prophecy (6:5: “my eyes have seen the King, the LORD Almighty” [NIV]). In John 12:41, after Jesus quotes Isaiah 6:10 about the hardening of hearts, John makes the

claim that “Isaiah said these things because he saw his [Jesus’s] glory and spoke of him.” The basis of this claim is that anything said of God in the Old Testament can now be applied to Jesus the God-man.

A biblical theology that begins with creation (as does the canon) can contribute to a global theology that embraces all nations as equals and affirms the unity of humanity (cf. Acts 14:15–17; 17: 26–27; Rom. 2:9–11), showing the biblical-theological logic behind the gospel for all peoples (Luke 24:47) and the mandate to disciple the nations (Matt. 28:18–20).<sup>238</sup> The driving force of all this is God’s *love*. Only a *mission* theology of this character can give hope in an otherwise hope-less world, with the goal

of God's work in history shown to be the restoration of the whole created order. In our evangelism, we must start with God and creation, explain how things went wrong, and show how God's purposes in Christ will lead to personal, social, and global renewal (e.g., Eph. 1:15–23; Col. 1:15–20).

Given our time and place in the timetable of salvation history whose future details God alone has in his keeping, we know only *in part* what will one day be fully revealed (1 Cor. 13:9–12; 1 John 3:1–3), but what is disclosed in Scripture must be believed and acted on. Biblical theology this side of the final coming of God's kingdom is an effort to come to terms with who God is and what he has done and is doing in his world, and to



carry out his express will for his people and his world. Biblical theology shares the frailty and brevity of our present existence, and as such, requires constant revision and repair, but what will never change is God's love for his people and the response of love it calls forth, love for him and love for all people.<sup>[239](#)</sup>

---

<sup>[1](#)</sup> Cf. D. A. Carson, "New Testament Theology," in *Dictionary of the Later New Testament and Its Developments*, ed. Ralph P. Martin and Peter H. Davids (Downers Grove, IL: IVP Academic, 2010), 810; cf. Charles H. H. Scobie, "New Directions in Biblical Theology," *Themelios* 17, no. 2 (1992): 4: "[how to] reconcile the desire for a uniform and consistent set of beliefs with the manifest diversity of the Bible"; idem, *The Ways of Our God: An Approach to Biblical Theology* (Grand Rapids, MI: Eerdmans, 2003), 99–102; and Andreas J. Köstenberger, "The Present and Future of Biblical Theology," *SwJT* 56, no. 1 (2013): 5: "How to come to terms with this interplay between unity and diversity, is the challenge."

<sup>[2](#)</sup> Pace, e.g., Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical-Theological*

*Understanding of the Covenants*, 2nd ed. (Wheaton, IL: Crossway, 2018), preface (note from Gentry), “[E]ach prophet meditated on what earlier prophets had spoken and written. . . . Thus, Jeremiah clarifies the discussion in Isaiah, and Ezekiel further explains questions unanswered in Jeremiah.”

<sup>3</sup> Cf. Luke 11:49; Rom. 1:2; 2 Pet. 3:2. For more, see the discussion at 13.4.1 below.

<sup>4</sup> E.g., Ps. 136:1; 1 Chron. 16:34; Ezra 3:11.

<sup>5</sup> See Andrew T. Abernethy and Gregory Goswell, *God’s Messiah in the Old Testament: Expectations of a Coming King* (Grand Rapids, MI: Baker, 2020).

<sup>6</sup> Andrew S. Malone, *God’s Mediators: A Biblical Theology of Priesthood*, NSBT 43 (London: Apollos, 2017), 45.

<sup>7</sup> See the summaries provided at 13.2.1 and 13.2.2.

<sup>8</sup> See, e.g., Gerhard F. Hasel, whose discussion, though dated, is still of value; see *Old Testament Theology: Basic Issues in the Current Debate*, 4th ed. (Grand Rapids, MI: Eerdmans, 1991), ch. 4; idem, *New Testament Theology: Basic Issues in the Current Debate* (Grand Rapids, MI: Eerdmans, 1978), ch. 3; David L. Baker, *Two Testaments, One Bible: The Theological Relationship between the Old and New Testaments*, 3rd ed. (Downers Grove, IL: IVP Academic, 2010), 265–81.

<sup>9</sup> Cf. Carson, “New Testament Theology,” 810: “The pursuit of the center is chimerical. NT theology is so interwoven that one can move from any one topic to any other topic. We will make better progress by pursuing clusters of broadly common themes, which may not be common to all NT books.” Also, G. K. Beale, *A New Testament Biblical Theology: The*

*Unfolding of the Old Testament in the New* (Grand Rapids, MI: Baker Academic, 2011), 86–87, 163–65, who prefers to speak of the storyline of Scripture. However, single-center approaches continue to be put forward; for example, James Hamilton endeavors to show that *God's glory in salvation through judgment* is a theme prominent enough to hold the canon together, but this is more a cluster of related themes, and even so, it is difficult to see how books like Esther and Song of Songs can be included, not to mention Hamilton's neglect of the creation/new creation motif and other concerns (James M. Hamilton Jr., *God's Glory in Salvation through Judgment: A Biblical Theology* [Wheaton, IL: Crossway, 2010]). See Köstenberger, "Present and Future," 10–13; see also Andrew David Naselli, "Does the Bible Have One Central Theme?," in Jason S. DeRouchie, Oren R. Martin, and Andrew David Naselli, *40 Questions about Biblical Theology*, 40 Questions (Grand Rapids, MI: Kregel, 2020), 151, who says that Hamilton "seems to force one overarching theme on each book and section the way Cinderella's stepsisters tried to force her little glass slipper on their feet."

10 R. T. France, *Jesus and the Old Testament: His Application of Old Testament Passages to Himself and His Mission* (Downers Grove, IL: InterVarsity Press, 1971).

11 See 7.2. Cf. Kenneth Duncan Litwak, *Echoes of Scripture in Luke-Acts: Telling the History of God's People* JSNTSup 282 (London: T&T Clark, 2005), 1: "I will argue that the Scriptures of Israel pervade Luke-Acts from its beginning to its end, and not just when being quoted, and that they play a

critical *hermeneutical* role in shaping the entirety of Luke's narrative."

[12](#) Richard L. Schulz, "Intertextuality, Canon, and 'Undecidability': Understanding Isaiah's 'New Heavens and New Earth' (Isaiah 65:17–25)," *BBR* 20 (2010): 30.

[13](#) See, e.g., the exploration of "a hypothetical faint echo" of 2 Kings 6 in Luke 24 in Richard B. Hays, *Echoes of Scripture in the Gospels* (Waco, TX: Baylor University Press, 2016), 241–43, which Hays himself labels "a poetic thought experiment" and a "perhaps fanciful intertextual reading" (quotes from p. 242).

[14](#) See, e.g., George Aichele and Gary A. Phillips, eds., *Intertextuality and the Bible*, Semeia 69–70 (Atlanta: Scholars Press, 1995); Patricia Tull, "Intertextuality and the Hebrew Scriptures," *Currents in Research: Biblical Studies* 8 (2000): 59–90.

[15](#) Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, CT: Yale University Press, 1993).

[16](#) Jack Miles, *God: A Biography* (New York: Alfred A. Knopf, 1995), 15: "the order in which the books of the Bible appear—the order of the canon—is a crucial artistic consideration."

[17](#) Roger T. Beckwith, *The Old Testament Canon of the New Testament Church and Its Background in Early Judaism* (London: SPCK, 1985), 165. Beckwith is thinking of the rabbinic order recorded in the Talmud (Baba Bathra 14b).

[18](#) Yoram Hazony, *The Philosophy of Hebrew Scripture* (Cambridge: Cambridge University Press, 2012), 32, 35.

[19](#) We acknowledge our dependence on Richard A. Burridge, *Imitating Jesus: An Inclusive Approach to New*

*Testament Ethics* (Grand Rapids, MI: Eerdmans, 2007).

[20](#) See “Obedience to Torah exemplified” in Hays, *Echoes of Scripture in the Gospels*, 207–12; and “The Old Testament Law and the Believer” in Andreas J. Köstenberger with Richard D. Patterson, *Invitation to Biblical Interpretation: Exploring the Hermeneutical Triad of History, Literature, and Theology*, 2nd ed. (Grand Rapids, MI: Kregel, 2021), 565–70.

[21](#) For this paragraph, see Robert Alter, *The Art of Biblical Narrative* (New York: Basic Books, 1981), 95; cf. Jason T. LeCureux, *The Thematic Unity of the Book of the Twelve*, Hebrew Biblical Monographs 41 (Sheffield, UK: Sheffield Phoenix, 2012), 26–32.

[22](#) For a stress on worldview, see, e.g., N. T. Wright, *The New Testament and the People of God*, vol. 1 of *Christian Origins and the Question of God* (Philadelphia: Fortress, 1992), 1–144. His focus, however, is on storyline rather than theme.

[23](#) This is developed by G. K. Beale, *New Testament Biblical Theology*, 29–85, though he perhaps overextends the Adamic typology; but cf. Brandon D. Crowe, *The Last Adam: A Theology of the Obedient Life of Jesus in the Gospels* (Grand Rapids, MI: Baker Academic, 2017).

[24](#) E.g., Beckwith, *Old Testament Canon*, 159.

[25](#) See 4.9.

[26](#) Though see Hosea 6:7: “But like Adam they transgressed the covenant.” Contra, e.g., Benjamin L. Gladd, *From Adam and Israel to the Church: A Biblical Theology of the People of God*, ESBT (Downers Grove, IL: IVP Academic, 2019), ch. 1, who takes a maximalist approach and affirms not only a

“covenant of works” between God and Adam but also discusses Adam and Eve as kings, priests, and prophets.

27 Following John A. Davies, *A Royal Priesthood: Literary and Intertextual Perspectives on an Image of Israel in Exodus*, JSOTSup 395 (London: T&T Clark, 2004).

28 See further the discussion of covenants at 13.2.1.10 below.

29 Brevard S. Childs, *The Church’s Guide for Reading Paul: The Canonical Shaping of the Pauline Corpus* (Grand Rapids, MI: Eerdmans, 2008), 251–55.

30 David G. Peterson, “The Prophecy of the New Covenant in the Argument of Hebrews,” *RTR* 38 (1979): 74–81; idem, *Transformed by God: New Covenant Life and Ministry* (Nottingham, UK: IVP, 2012), 77–103.

31 As shown by recent Pauline scholarship, e.g., Sarah Whittle, *Covenant Renewal and the Consecration of the Gentiles in Romans*, SNTSMS 161 (Cambridge: Cambridge University Press, 2014); Petrus J. Gräbe, *New Covenant, New Community: The Significance of Biblical and Patristic Covenant Theology for Current Thinking*, Paternoster Biblical Monographs (Milton Keynes, Buckinghamshire, UK: Paternoster, 2006), 108–24.

32 Michael J. Gorman stresses the connection between the new covenant and Christ’s death; see *The Death of the Messiah and the Birth of the New Covenant: A (Not So) New Model of the Atonement* (Eugene, OR: Cascade, 2014), 51–72, here 53.

33 Cf. Marc Zvi Brettler, *God Is King: Understanding an Israelite Metaphor*, JSOTSup 76 (Sheffield, UK: Sheffield

Academic Press, 1989), 17–28.

[34](#) It is not strictly accurate, therefore, or at least it creates the wrong impression, to speak in terms of *David's* future kingdom; *pace*, e.g., John Mauchline, “Implicit Signs of a Persistent Belief in the Davidic Empire,” VT 20 (1970): 287–303; David W. Pao, *Acts and the Isaianic New Exodus* (Grand Rapids, MI: Baker Academic, 2002), 138.

[35](#) See also Isa. 63:3–6, where God, on the day of judgment, is envisioned as trampling on the objects of his wrath in anger, so that their lifeblood stains his garments.

[36](#) For more, see 4.7.1.1.

[37](#) This material draws on the fuller discussion in Andrew T. Abernethy and Gregory Goswell, *God's Messiah in the Old Testament: Expectations of a Coming King* (Grand Rapids, MI: Baker Academic, 2020), 227–29.

[38](#) Cf. T. Desmond Alexander, *From Eden to the New Jerusalem: Exploring God's Plan for Life on Earth* (Nottingham, UK: IVP, 2008), 22–28. For the typology, see 3.1.1.3.

[39](#) Cf. John R. Levison, *Filled with the Spirit* (Grand Rapids, MI: Eerdmans, 2009), 68–69, who connects the description of Joseph with what is later said about Joshua (Num. 27:15–19).

[40](#) See, e.g., references to “Zion,” God's various covenants with Israel, prophecies of Jesus's return to the Mount of Olives and Jerusalem and his establishment of a future kingdom, etc. (cf. Zech. 14; Matt. 19:28; Acts 1:6–12; etc.). On Israel in Scripture, see, e.g., Larry D. Pettegrew, ed., *Forsaking Israel: How It Happened and Why It Matters* (The Woodlands, TX: Kress, 2020); Chris Bruno, Jared Compton, and Kevin

McFadden, *Biblical Theology according to the Apostles: How the Earliest Christians Told the Story of Israel*, NSBT 52 (Downers Grove, IL: InterVarsity Press, 2020); Christopher M. Blumhofer, *The Gospel of John and the Future of Israel*, SNTSMS 177 (Cambridge: Cambridge University Press, 2020); Jared Compton and Andrew David Naselli, eds., *Three Views on Israel and the Church: Perspectives on Roman 9–11* (Grand Rapids, MI: Kregel Academic, 2019); Gerald R. McDermott, ed., *The New Christian Zionism: Fresh Perspectives on Israel and the Land* (Downers Grove, IL: InterVarsity Press, 2016).

[41](#) Cf. J. Daniel Hays, *From Every People and Nation: A Biblical Theology of Race*, NSBT 14 (Downers Grove, IL: InterVarsity Press, 2003).

[42](#) A point also made by John C. Peckham, *The Love of God: A Canonical Model* (Downers Grove, IL: InterVarsity Press, 2015), 95–96.

[43](#) Katharine Doob Sakenfeld, *The Meaning of Ḥesed in the Hebrew Bible: A New Inquiry*, HSM 17 (Missoula, MT: Scholars Press, 1978), 24, 233–234. We acknowledge our dependence on Sakenfeld’s fine discussion.

[44](#) In preference, for instance, to the common English renderings “steadfast love” and “loyalty.”

[45](#) Hans-Joachim Kraus, *Theology of the Psalms*, trans. Keith Crim (Minneapolis: Augsburg, 1986), 44.

[46](#) Cf. Leon Morris, *Testaments of Love: A Study of Love in the Bible* (Grand Rapids, MI: Eerdmans, 1981). For an affirmative answer to the question, “Is the God of the Old Testament a God of Love?,” see the essay by that title by



Raymond C. Ortlund Jr. in *The Love of God*, Theology in Community, ed. Christopher W. Morgan (Wheaton, IL: Crossway, 2016), 33–49. Ortlund contends that “the entire plot of the Old Testament . . . tells the story of, above all else, ‘God’s pursuing, faithful, wounded, angry, overruling, transforming, triumphant love’” (citing Raymond C. Ortlund Jr., *Whoredom: God’s Unfaithful Wife in Biblical Theology* (Downers Grove, IL: InterVarsity Press, 1996), 173 [emphasis original]).

[47](#) While hard-and-fast criteria are virtually impossible, in general, for a theme to qualify for inclusion below, it has to be prominent in several writings and ideally be spread broadly across the canvas of the New Testament. In some cases, an important motif serves as a subtheme, such as grace under the broader rubric of “gospel” (see 13.2.2.7 below). As far as the order of themes is concerned, there is a natural progression from themes prominent in the Gospels to those featured significantly in Acts and the Pauline and non-Pauline letters to those found in Revelation. Note also that some of the themes below are partially overlapping or otherwise interconnected, not to mention their grounding in Old Testament themes.

[48](#) There are also numerous other themes that could have been discussed in addition to the ones featured below; this is only a treatment of some of the most significant themes found in the New Testament and in Scripture as a whole.

[49](#) For an excellent collection of essays on this topic, see Christopher W. Morgan, ed., *The Love of God*, Theology in Community (Wheaton, IL: Crossway, 2016).

50 For love in the Old Testament, see Raymond C. Ortlund Jr., “Is the God of the Old Testament a God of Love?,” in Morgan, *Love of God*, 33–49; for Jesus’s teaching, see Andreas J. Köstenberger, “What Does Jesus Teach about the Love of God?,” in Morgan, *Love of God*, 51–73. Cf., e.g., Ferdinand Hahn, *Theologie des Neuen Testaments*, Bd. I: *Die Vielfalt des Neuen Testaments*, 3rd ed., UTB (Tübingen: Mohr Siebeck, 2011), 98–101, who stresses the central place the dual love command of God and neighbor occupies in Jesus’s teaching (98; cf. Deut. 6:4–5; Lev. 19:18). While not identical, the two commands form a unity (98), and, while articulated in the Law, they transcend it (99). In fact, the dual love command is a hinge (*Türangel*) that anchors the entire Law and the Prophets (99). What is more, God’s love for a lost world is the heart (*Herzstück*) of Jesus’s message about God’s kingdom (99). God’s love gives us new direction for our lives and enables us to turn to him and to orient our lives entirely toward him (*sein Leben ganz auf Gott hin ausgerichtet*; 100). Those who know that God has accepted them in Christ put their trust in the one who cares for them (100). Thus, love for God and dependent trust in him are integrally related. See also Peter Stuhlmacher, *Biblical Theology of the New Testament*, trans. and ed. Daniel P. Bailey (Grand Rapids, MI: Eerdmans, 2018), 778: “The individual New Testament witnesses join together in calling believers in Jesus Christ to an exemplary practice of love for God and their neighbors.”

51 Köstenberger, “What Does Jesus Teach about the Love of God?,” in Morgan, *Love of God*, 51.

52 All of this, and more, is fleshed out in some detail in Köstenberger, “What Does Jesus Teach about the Love of God?,” in Morgan, *Love of God*, 51–73.

53 Some use this passage to adjudicate the question of whether or not miraculous signs-gifts continue to operate in the church past the apostolic period (the cessationist-continuationist debate). However, it is difficult to adjudicate this question on the basis of this passage (so rightly Mark A. Snoeberger, “Tongues—Are They for Today?,” *Detroit Baptist Seminary Journal* 14 [2009]: 9). In addition to Snoeberger’s article and the sources he cites, see the informative posts by Thomas Schreiner, “Why I Am a Cessationist,” <https://www.thegospelcoalition.org/article/cessationist> (posted January 22, 2014) and Sam Storms, “Why I Am a Continuationist,” <https://www.thegospelcoalition.org/article/continuationist> (posted January 22, 2014). See also Thomas R. Schreiner, ch. 11: “An Argument for Cessationism,” in *Spiritual Gifts: What They Are and Why They Matter* (Nashville: B&H, 2018).

54 For a treatment on love in Acts through Revelation, see Robert L. Plummer, “What Do the Apostles Teach about the Love of God?,” in Morgan, *Love of God*, 75–94, who focuses on the retrospective, experiential, and prospective dimensions of God’s love.

55 For a fuller examination of this verse and its teaching regarding the love of God for the world, see Andreas J. Köstenberger, “Lifting Up the Son of Man and God’s Love for the World: John 3:16 in Its Historical, Literary, and Theological Contexts,” in *Understanding the Times: New Testament*

*Studies in the 21st Century: Essays in Honor of D. A. Carson on the Occasion of His 65th Birthday*, ed. Andreas J. Köstenberger and Robert W. Yarbrough (Wheaton, IL: Crossway, 2011), 141–59.

56 J. Scott Duvall and J. Daniel Hays, *God's Relational Presence: The Cohesive Center of Biblical Theology* (Grand Rapids, MI: Baker Academic, 2019), 2, call the relational presence of God a “megatheme” that “drives the biblical story, uniting and providing interconnecting cohesion across the canon for all of the other major themes, such as covenant, kingdom, creation, holiness, redemption, law and grace, sin and forgiveness, life and death, worship, and obedient living. It is indeed the cohesive center of biblical theology.” However, God’s love for the world and the people he has made has every bit as much a claim on “driving the biblical story,” if not more so.

57 For a study of the complexities of the Bible’s presentation of God’s love, see D. A. Carson, *The Difficult Doctrine of the Love of God* (Wheaton, IL: Crossway, 2000), who discusses subjects such as distortions of God’s love, God’s love and divine sovereignty, and the relationship between God’s love and his wrath. Among the different ways in which the Bible speaks about God’s love, Carson lists (1) God the Father’s love for the Son; (2) his providential love for all he has created; (3) his redemptive love for the fallen world; (4) his effective love for the elect; and (5) God’s love for his own conditioned by obedience (16–20). He also rightly observes that not merely is God love in himself; he seeks to elicit *our* love (81; see elaboration on pp. 82–84). A classic (though not

uncontroversial) work on the word ἀγάπη in the New Testament is Ceslaus Spicq, *Agape in the New Testament*, trans. Sister Marie Aquinas McNamara and Sister Mary Honoria Richter, 3 vols. (St. Louis: B. Herder, 1963).

[58](#) See further 13.3.2.1 below for an interaction with, and critique of, the argument by Hays, *Moral Vision*, 200–203, that love cannot properly serve as a focal image or unifying theme of all of Scripture. Stuhlmacher, *Biblical Theology*, 788, prefers Paul’s doctrine of justification by faith to John’s teaching, because “the Pauline doctrines of justification and sanctification are incomparably more detailed than the Johannine teachings.” We agree that Paul adds specificity, but the doctrine of justification is simply not enunciated in large enough portions of the New Testament (including even most of Paul’s letters) to qualify as a center of Scripture. In this regard, we would argue that God’s love is more all-encompassing. Also, as we have shown above, Paul, too, affirms the central significance of love.

[59](#) See, e.g., William Horbury, *Jewish Messianism and the Cult of Christ* (London: SCM, 1998), who shows remarkable restraint in his coverage of the theme of “Messiah” in the Old Testament. For a more recent treatment that finds the theme more pervasive, see Abernethy and Goswell, *God’s Messiah in the Old Testament*. Cf. George Eldon Ladd, *A Theology of the New Testament*, rev. ed., ed. Donald A. Hagner (Grand Rapids, MI: Eerdmans, 1993), 134: “The term ‘the Messiah’ does not occur in the Old Testament at all” (see his discussion in ch. 10). See also the treatment of the messianic theme in Part 1 of this book.

60 In Isa. 45:1, the Persian ruler Cyrus is even called “the LORD’s anointed.” In 1 Chron. 16:22 (and Ps. 105:15), “my anointed ones” is used in the plural (perhaps in reference to prophets).

61 See, e.g., Isa. 29:18–19; 35:5; 42:7, 18; 61:1.

62 On the servant of the Lord theme—its development in the OT and its fulfillment in the NT—see Stephen G. Dempster, “The Servant of the Lord,” in *Central Themes in Biblical Theology: Mapping Unity in Diversity*, ed. Scott J. Hafemann and Paul R. House (Grand Rapids, MI: Baker Academic, 2007), 128–78. On the theme of the “seed” in Gen. 3:15 (ESV mg.) and its development throughout the canon of Scripture, see Paul R. Williamson and Rita F. Cefalu, eds., *The Seed of Promise: The Sufferings and Glory of the Messiah; Essays in Honor of T. Desmond Alexander* (Wilmore, KY: GlossaHouse, 2020).

63 See Joshua W. Jipp, *The Messianic Theology of the New Testament* (Grand Rapids, MI: Eerdmans, 2020), who sees Jesus’s messiahship as the central and unifying theme of the New Testament.

64 For more of “Christ” as a name or title, see Abernethy and Goswell, *God’s Messiah in the Old Testament*, ch. 16: “Looking Forward to the New Testament.”

65 Cf. John 20:30–31; Acts 2:31: “the Christ”; Acts 2:36: “God made him both Lord and Christ”; Acts 3:18: “his Christ”; Acts 3:20: “the Christ appointed for you.”

66 See on this Markus Bockmuehl, *This Jesus: Martyr, Lord, Messiah* (Edinburgh: T&T Clark, 2004) (though we do not agree with the entirety of his argument).

67 See, e.g., Rudolf Bultmann, *Theology of the New Testament*, trans. Kendrick Grobel, 2 vols. (New York: Charles Scribner's Sons, 1951, 1955), 1:3, who drew a line in the sand when he stated categorically that Jesus is merely the presupposition of New Testament theology but not a proper part of it: "*The message of Jesus* is a presupposition for the theology of the New Testament rather than a part of that theology itself." For a rebuttal, see Leon Morris, *New Testament Theology* (Grand Rapids, MI: Zondervan, 1990), 9 (see the entire discussion on 9–18).

68 See, e.g., 1 John 1:1–4.

69 Cf. Ladd, *Theology of the New Testament*, 58, who notes that the kingdom has both a present and a future dimension: "The Kingdom is God's kingly rule. It has two moments: a fulfillment of the Old Testament promises in the historical mission of Jesus and a consummation at the end of the age, inaugurating the Age to Come."

70 See esp. the discussions at 5.2 and 5.5.3 above. For accessible treatments of the kingdom of God in both the Old and the New Testaments, see Patrick Schreiner, *The Kingdom of God and the Glory of the Cross*, SSBT (Wheaton, IL: Crossway, 2018); Nicholas Perrin, *The Kingdom of God: A Biblical Theology*, Biblical Theology for Life (Grand Rapids, MI: Zondervan, 2019). For a more thorough presentation, see Thomas R. Schreiner, *The King in His Beauty: A Biblical Theology of the Old and New Testaments* (Grand Rapids, MI: Baker Academic, 2013).

71 For an excellent biblical-theological (New Testament) survey that includes discussions of Rev. 4–5, 1 Cor. 15, John 3,

and Matt. 5 (in that order), as well as topical discussions of covenant and kingdom, and kingdom and new creation, see S. M. Baugh, *The Majesty on High: Introduction to the Kingdom of God in the New Testament* (Scotts Valley, CA: CreateSpace, 2017).

72 Cf. Ladd, *Theology of the New Testament*, 68: “The most distinctive fact in Jesus’ proclamation of the Kingdom was its present inbreaking in history in his own person and mission.”

73 See further the discussions at 13.2.2.6 and 13.2.2.9 below.

74 For a brief treatment of the kingdom of God in Paul’s epistles, see Michael J. Vlach, “The Kingdom of God in Paul’s Epistles,” *Master’s Seminary Journal* 26, no. 1 (Spring 2015): 59–74.

75 We do not include a separate heading for “salvation history,” though the topics covered under the present heading relate to salvation history. In the New Testament, it is especially Luke who distinguishes between several subsequent eras in God’s dealings with his people, namely the old age, the messianic age, the church age, and the age to come (esp. Luke 7:28; 16:16; see 8.4.1 above). John, similarly, thinks in terms of salvation history (see esp. the prologue, e.g., John 1:17). In the history of the discipline of biblical theology, salvation history (German: *Heilsgeschichte*) has often been given a bad name by those who viewed it as an extrabiblical construct illegitimately superimposed on the Bible; but see esp. Robert W. Yarbrough, *The Salvation-Historical Fallacy? Reassessing the History of New Testament Theology*, History of Biblical Interpretation 2 (Leiden: Deo, 2004), who argues in favor of the salvation-historical approach advocated by



scholars such as J. Chr. K. von Hofmann, Adolf Schlatter, Oscar Cullmann, Martin Albertz, and Leonhard Goppelt, as well as George Ladd and Herman Ridderbos, over against the “critical orthodoxy” represented by scholars such as F. C. Baur, William Wrede, and Rudolf Bultmann. For a helpful summary and discussion of reviews of Yarbrough’s work, see Andrew David Naselli, “Review of Yarbrough’s ‘The Salvation-Historical Fallacy?,’” <https://andynaselli.com/review-of-yarbroughs-the-salvation-historical-fallacy> (posted September 30, 2007).

76 Andreas J. Köstenberger, “Was the Last Supper a Passover Meal?,” in *The Lord’s Supper: Remembering and Proclaiming Christ until He Comes*, ed. Thomas R. Schreiner and Matthew R. Crawford, NACSBT 10 (Nashville: B&H Academic, 2010), 6–30.

77 See, e.g., L. Michael Morales, *Exodus Old and New: A Biblical Theology of Redemption*, ESBT (Downers Grove, IL: IVP Academic, 2020); Pao, *Acts and the Isaianic New Exodus*; Rikk E. Watts, *Isaiah’s New Exodus and Mark*, WUNT 2/88 (Tübingen: Mohr Siebeck, 1997).

78 On the new creation motif, see G. K. Beale, “New Testament and New Creation,” in *Biblical Theology: Retrospect and Prospect*, ed. Scott J. Hafemann (Downers Grove, IL: InterVarsity Press, 2002), 159–73; Sean McDonough, *Creation and New Creation: Understanding God’s Creation Project* (Peabody, MA: Hendrickson, 2016); and Matthew Y. Emerson, *Christ and the New Creation: A Canonical Approach to the Theology of the New Testament* (Eugene, OR: Wipf & Stock, 2013), who employs Sailhamer’s “contextuality”

method (i.e., a focus on canonical book order; cf. John H. Sailhamer, *Introduction to Old Testament Theology: A Canonical Approach* [Grand Rapids, MI: Zondervan, 1995], 213) and argues that the new creation theme pervades the New Testament: “Christ inaugurates the new creation in the Gospels, commissions his church to be agents of it in Acts, calls believers and the church to live both in light of what he has already done in his death and resurrection (Romans–Colossians) and what he will do in the future in his Second Coming (1 Thessalonians–Jude), and consummates it in Revelation” (169). While suggestive, however, some elements of Emerson’s proposals are open to question, such as his division of the New Testament letter corpus into Romans–Colossians and 1 Thessalonians–Jude, with the former supposedly espousing a “not yet” eschatology and the latter focusing on the expectation of Jesus’s second coming. Note also that Emerson does not adequately consider the alternate Greek order in which the General Epistles precede the Pauline corpus (his rationale for preferring the English/Latin order is unconvincing; see 65–67). Moreover, in Emerson’s scheme the canonical arrangement of books by the later church seemingly overrides the theology of the individual books rather than allowing each book to speak in its own voice before being strung together into an all-encompassing narrative. This, of course, is essentially the weakness of all single-center approaches to Scripture.

[79](#) See Constantine R. Campbell, *Paul and the Hope of Glory: An Exegetical and Theological Study* (Grand Rapids, MI: Zondervan, 2020), ch. 10.

80 On the new covenant as the fulfillment of the Old Testament covenants, see Thomas R. Schreiner, *Covenant and God's Purpose for the World*, SSBT (Wheaton, IL: Crossway, 2017), 89–120.

81 E.g., Matt. 1:22; 2:15, 17, 23; 4:14; Luke 1:1; John 12:38; 13:18; 15:25; 17:12; 19:24, 28, 36–37.

82 Cf., e.g., Udo Schnelle, *Theologie des Neuen Testaments*, UTB (Göttingen: Vandenhoeck & Ruprecht, 2007), 40, who maintains that New Testament theology is built “on a clear foundation: the experiences of God’s end-time saving activity in Jesus Christ in cross and resurrection” (our translation). See also Hays, *Moral Vision*, 193–200, who identifies the cross, along with community and new creation, as one of three “focal images” of New Testament ethics.

83 See Antti Laato, *Who Is the Servant of the Lord? Jewish and Christian Interpretations on Isaiah 53 from Antiquity to the Middle Ages*, Studies in Rewritten Bible 4 (Winona Lake, IN: Eisenbrauns, 2012), who argues that the passage was typically interpreted as referring to the collective, corporate suffering of the righteous in Israel.

84 For a classic study of crucifixion as it was practiced in Jesus’s day, see Martin Hengel, *Crucifixion* (London: SCM, 1977). More recently, see David W. Chapman, *Ancient Jewish and Christian Perceptions of Crucifixion*, WUNT 2/244 (Tübingen: Mohr Siebeck, 2008); David W. Chapman and Eckhard J. Schnabel, *The Trial and Crucifixion of Jesus: Texts and Commentary*, WUNT 1/344 (Tübingen: Mohr Siebeck, 2015; Peabody, MA: Hendrickson, 2019).

85 I. Howard Marshall, *New Testament Theology: Many Witnesses, One Gospel* (Downers Grove, IL: InterVarsity Press, 2004), 86.

86 Martin Kähler, *The So-Called Historical Jesus and the Historic, Biblical Christ*, trans. Carl E. Braaten, *Texts in Modern Theology* (Philadelphia: Fortress, 1964), 80, n. 11.

87 For background, see Eckhard J. Schnabel, *Jesus in Jerusalem: The Last Days* (Grand Rapids, MI: Eerdmans, 2018).

88 Cf. Matt. 13:14; Mark 3:5; 4:12; Luke 8:10; 19:42; John 12:40; Acts 28:26; Rom. 11:8.

89 For a discussion of the integration of Jesus's kingship with his crucifixion, see Jeremy R. Treat, *The Crucified King: Atonement and Kingdom in Biblical and Systematic Theology* (Grand Rapids, MI: Zondervan, 2014).

90 For defenses of the doctrine of penal substitutionary atonement, see Stephen J. Wellum, *Christ Alone: The Uniqueness of Jesus as Savior*, The Five Sola Series (Grand Rapids, MI: Zondervan, 2017), chs. 7–8; and Frank S. Thielman, "Atonement," in *Central Themes in Biblical Theology*, 102–27.

91 See the biblical theology of the Holy Spirit in Gregg R. Allison and Andreas J. Köstenberger, *The Holy Spirit, Theology for the People of God* (Nashville: B&H Academic, 2020); and the slightly more thorough, and more fully documented, case study on the Spirit at 1.2.3.2 above. See also Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Grand Rapids, MI: Baker, 2009); and Campbell, *Paul and the Hope of Glory*, 431–36. On the prominent role of the Spirit in Luke-Acts, see Darrell L. Bock, *A*

*Theology of Luke and Acts: God's Promised Program, Realized for All Nations*, BTNT (Grand Rapids, MI: Zondervan, 2012), ch. 9.

92 For an exposition of Paul's teaching on the Spirit in 1 Cor. 12–14, see D. A. Carson, *Showing the Spirit: A Theological Exposition of 1 Corinthians 12–14* (Grand Rapids, MI: Baker, 1987).

93 On the Holy Spirit in Revelation, see Brian J. Tabb, *All Things New: Revelation as Canonical Capstone*, NSBT 48 (Downers Grove, IL: IVP Academic, 2019), ch. 4.

94 See esp. Hos. 6:1–3; cf. Gen. 22:4–5. Cf. Mitchell L. Chase, “The Genesis of Resurrection Hope: Exploring Its Early Presence and Deep Roots,” *JETS* 57 (2014): 467–80; Jason DeRouchie, “Why the Third Day? The Promise of Resurrection in All of Scripture,” *MJT* 20, no. 1 (2021): 19–34; Stephen G. Dempster, “From Slight Peg to Cornerstone to Capstone: The Resurrection of Christ on ‘the Third Day’ according to the Scriptures,” *WTJ* 76 (2014): 371–409; Nicholas P. Lunn, “‘Raised on the Third Day according to the Scriptures’: Resurrection Typology in the Genesis Creation Narrative,” *JETS* 57 (2014): 523–35; Martin Pickup, “‘On the Third Day’: The Time Frame of Jesus’ Death and Resurrection,” *JETS* 56 (2013): 511–42; and Joel R. White, “‘He Was Raised on the Third Day according to the Scriptures’ (1 Corinthians 15:4): A Typological Interpretation Based on the Cultic Calendar in Leviticus 23,” *TynBul* 66 (2015): 103–19.

95 See esp. the magisterial study by John M. G. Barclay, *Paul and the Gift* (Grand Rapids, MI: Eerdmans, 2015).

96 E.g., Luke 1:30; 2:40, 52; Acts 4:33; 7:46; 11:23; 13:43; 24:27; 25:3, 9. In Acts 15:11, Peter speaks of being “saved through the grace of the Lord Jesus.” In Acts 18:27, reference is made to “those who through grace had believed.” Later, Paul speaks to the Ephesian elders about testifying about “the gospel of the grace of God” (Acts 20:24) and commends them “to God and to the word of his grace” (v. 32).

97 Cf. Heb. 2:9; 4:16; 10:29; 12:15; 13:9; 1 Pet. 1:10, 13; 3:7; 4:10; 5:5, 10, 12; cf. 2 Pet. 3:18. The word means “credit” in 1 Pet. 2:20.

98 E.g., Rom. 3:24; 4:4, 16; 5:2, 15, 17, 20, 21; 6:1, 14, 15; 11:5, 6; Gal. 1:6, 15; 2:21; 5:4; Eph. 1:6, 7; 2:5, 7, 8. The word means “thanks” in Rom. 7:25; 2 Cor. 8:16 and is regularly featured in New Testament letter openings. But note that the word still often conveys a sense of divinely bestowed favor, esp. in the common phrase “the grace . . . given to me” (e.g., Gal. 2:9).

99 For succinct treatments of the basic elements of the gospel, see Greg Gilbert, *What Is the Gospel?* (Wheaton, IL: Crossway, 2010); and D. A. Carson, “What Is the Gospel?—Revisited,” in *For the Fame of God’s Name: Essays in Honor of John Piper*, ed. Sam Storms and Justin Taylor (Wheaton, IL: Crossway, 2010), 147–70. See also Andreas J. Köstenberger, “The Gospel for All Nations,” in *Faith Comes by Hearing: A Response to Inclusivism*, ed. Christopher W. Morgan and Robert A. Peterson (Downers Grove, IL: InterVarsity Press, 2008), 201–19.

100 Note that the word “church” (ἐκκλησία) is found in the Gospels only twice in Matthew (16:18; 18:17) and there is best rendered “(messianic) community.” English translations would

do well to consider rendering the term in this way in order to make clear that ἐκκλησία in these two Matthean passages has a non-technical sense and has not yet acquired the technical status it attains, for example, in Paul's letters.

101 Though see Acts 7:38, where Stephen refers to Israel at Mount Sinai as “the congregation (ἐκκλησία) in the wilderness.” This is no real exception, though, as clearly Stephen uses the term ἐκκλησία here in a non-technical sense denoting an assembly.

102 For arguments that the covenants cannot be neatly divided into “conditional” and “unconditional” categories but rather all feature a conditional element, see Gentry and Wellum, *Kingdom through Covenant*; Schreiner, *Covenant*; and Scott J. Hafemann, “The Covenant Relationship,” in *Central Themes in Biblical Theology*, 20–65.

103 Arguments for regenerate church membership can be found in Jonathan Leeman, *Don't Fire Your Church Members: The Case for Congregationalism* (Nashville: B&H Academic, 2016); and Gentry and Wellum, *Kingdom through Covenant*, 508–12, 686–94. For a brief response to arguments against regenerate church membership based on the warning passages in Hebrews, see Christopher W. Cowan, “The Warning Passages of Hebrews and the New Covenant Community,” in *Progressive Covenantalism: Charting a Course between Dispensational and Covenantal Theologies*, ed. Stephen J. Wellum and Brent E. Parker (Nashville: B&H Academic, 2016), 189–98. With regard to Old Testament believers who did not have the Spirit yet because the new covenant had not come, the criterion for inclusion in God's covenant community is that

of (prospective) faith in God, the God who can raise the dead and who in due course would send Jesus to provide redemption and forgiveness of sins for all true (elect) believers past, present, and future.

104 Presbyterian covenant theologians have historically argued that because God's people throughout all ages are under one covenant of grace variously administered, and Christ is the substance of that one covenant of grace, there is strong continuity between Israel and the church. Because of this continuity, the Israel-church relationship is one of fulfillment and eschatological flourishing in which the divine promises of God given to Old Testament Israel are communicated to the church, the eschatological Israel. Covenant theology is not necessarily a pedobaptist-only view, as it finds alternative expression in Reformed Baptist covenantal theology, or 1689 Federalism. On replacement and the Israel-church relationship, see Michael J. Glodo, "Dispensationalism," in *Covenant Theology*, ed. Guy Prentiss Waters, J. Nicholas Reid, and John R. Muether (Wheaton, IL: Crossway, 2020), 545–50. See also G. K. Beale, "Part 7: The Story of the Church as End-Time Israel in the Inaugurated New Creation," in *New Testament Biblical Theology*, 651–772; Louis Berkhof, *Systematic Theology*, new ed. (Grand Rapids, MI: Eerdmans, 1996), 570–72; Herman Bavinck, *Holy Spirit, Church, and the New Creation*, vol. 4 of *Reformed Dogmatics*, ed. John Bolt, trans. John Vriend (Grand Rapids, MI: Baker, 2008), 277–79.

105 For a helpful interaction between various interpretations of Israel's place in Romans 9–11, see Compton and Naselli,



eds., *Three Views on Israel and the Church*.

106 The distinctive features of dispensationalism are seen in a stricter Israel-church distinction and the employment of a more literal historical-grammatical hermeneutic. For a treatment of progressive dispensationalism, see Craig A. Blaising and Darrell L. Bock, *Progressive Dispensationalism* (Grand Rapids, MI: Baker, 1993), 267–70; Craig A. Blaising and Darrell L. Bock, eds., *Dispensationalism, Israel, and the Church: The Search for Definition* (Grand Rapids, MI: Zondervan, 1992). For a more traditional dispensationalist view, see Michael J. Vlach, “What about Israel?,” in *Christ’s Prophetic Plans: A Futuristic Premillennial Primer*, ed. John MacArthur and Richard Mayhue (Chicago: Moody, 2012), 103–22. On the bearing of Rom. 11:26–27 on the future of Israel in the context of 11:25–32, see Douglas J. Moo, *The Letter to the Romans*, NICNT, 2nd ed. (Grand Rapids, MI: Eerdmans, 2018), 727–57. For an alternative interpretation of these verses, see Sam Storms, *Kingdom Come: The Amillennial Alternative* (Feam, Ross-shire, UK: Christian Focus, 2013), 326–32.

107 Cf. Benjamin L. Merkle, “Old Testament Restoration Prophecies Regarding the Nation of Israel: Literal or Symbolic?,” *SBJT* 14, no. 1 (2010): 14–25, who strongly advocates a symbolic interpretation of all Old Testament restoration promises concerning Israel.

108 For a recent survey of the various views on this subject, see Benjamin L. Merkle, *Discontinuity to Continuity: A Survey of Dispensational and Covenantal Theologies* (Bellingham, WA: Lexham, 2020).

[109](#) For this view, see Michael J. Vlach, *Premillennialism: Why There Must Be a Future Earthly Kingdom of Jesus* (Los Angeles: Theological Studies Press, 2015).

[110](#) Though see the argument for a literal 144,000 in Robert L. Thomas, *Revelation: An Exegetical Commentary*, 2 vols. (Chicago: Moody, 1992), writing from a traditional dispensationalist perspective. More recently, see H. Wayne House and David Mappes, “A Biblical and Theological Discussion of Traditional Dispensational Premillennialism,” *Journal of Ministry and Theology* 17, no. 1 (2013): 5–57; Cory M. Marsh, “Kingdom Hermeneutics and the Apocalypse: A Promotion of Consistent Literal Methodology,” *Journal of Ministry and Theology* 20, no. 2 (2016): 84–105.

[111](#) Among the abundant scholarly literature, see, e.g., J. Daniel Hays, *The Temple and the Tabernacle: A Study of God’s Dwelling Places from Genesis to Revelation* (Grand Rapids, MI: Baker, 2016); G. K. Beale, *The Temple and the Church’s Mission: A Biblical Theology of the Dwelling Place of God*, NSBT 17 (Downers Grove, IL: IVP Academic, 2004).

[112](#) Recent treatments of issues such as church structure, leadership, and ordinances include Leeman, *Don’t Fire Your Church Members*; Mark Dever, *The Church: The Gospel Made Visible* (Nashville: B&H, 2012); Benjamin L. Merkle and Thomas R. Schreiner, eds., *Shepherding God’s Flock: Biblical Leadership in the New Testament and Beyond* (Grand Rapids, MI: Kregel, 2014); Jeremy M. Kimble, *40 Questions about Church Membership and Discipline*, 40 Questions (Grand Rapids, MI: Kregel, 2017); Thomas R. Schreiner and Shawn D. Wright, eds., *Believer’s Baptism: Sign of the New Covenant in*

*Christ*, NACSBT 2 (Nashville: B&H, 2006); and Thomas R. Schreiner and Matthew R. Crawford, eds., *The Lord's Supper: Remembering and Proclaiming Christ until He Comes*, NACSBT 10 (Nashville: B&H, 2010).

[113](#) See, e.g., Eugene H. Merrill, “Remembering: A Central Theme in Biblical Worship,” *JETS* 43 (2000): 27–36. Andreas was “reminded” of the importance of the remembrance theme by his student Caleb N. Cruse, “Remember Me: A Biblical Theology of Memory” (unpublished paper, Shepherds Theological Seminary, 2021). The Greek word for “remember,” μνησκόμαι, is found 23 times in the New Testament, and the related word ὑπομνησκόμαι 7 times, while μνημονεύω occurs 21 times, along with several other words comprising a rich New Testament vocabulary of remembrance. On the “remembering” function of preaching, see Jeffrey D. Arthurs, *Preaching as Reminding: Stirring Memory in the Age of Forgetfulness* (Downers Grove, IL: IVP Academic, 2017).

[114](#) John 14:26; 16:13; cf. 2:17, 22; 12:16; see also John 15:20; 16:4; Acts 11:16.

[115](#) The roots of the phrase “in remembrance of” are found in the Jewish celebration of Passover (Ex. 12:14; 13:3–10; Deut. 16:3). See Stuhlmacher, *Biblical Theology*, 401.

[116](#) Andreas J. Köstenberger, *1–2 Timothy and Titus*, EBTC (Bellingham, WA: Lexham, 2021), 233–34.

[117](#) See the monograph-length treatment in Andreas J. Köstenberger with T. Desmond Alexander, *Salvation to the Ends of the Earth: A Biblical Theology of Mission*, NSBT 53 (Downers Grove, IL: InterVarsity Press, 2020). See also Eckhard J. Schnabel, “The Theology of the New Testament as

Missionary Theology,” in *Jesus, Paul, and the Early Church: Missionary Realities in Historical Contexts*, WUNT 1/406 (Tübingen: Mohr Siebeck, 2018), 505–34.

[118](#) As Brian Vickers writes, “Israel’s mission was more to ‘be’ but not ‘go’. . . . Exceptions like Jonah notwithstanding, the only time Israel went to the nations was in punishment for being faithless and disobedient to God and for giving God a bad name among the nations” (“The Great Commission Story,” in *God’s Glory Revealed in Christ: Essays on Biblical Theology in Honor of Thomas R. Schreiner*, ed. Denny Burk, James M. Hamilton Jr., and Brian Vickers [Nashville: B&H Academic, 2019], 233).

[119](#) On the Johannine “sending” theme, see Andreas J. Köstenberger, *A Theology of John’s Gospel and Letters: The Word, the Christ, the Son of God*, BTNT (Grand Rapids, MI: Zondervan, 2009), ch. 15. See also idem, *The Missions of Jesus and the Disciples according to the Fourth Gospel* (Grand Rapids, MI: Eerdmans, 1998).

[120](#) Echoing Marshall, *New Testament Theology*, 34 (see the discussion at 10.2 above).

[121](#) See the discussion of Paul’s letters above. For an in-depth study of Paul’s missionary work, see Eckhard J. Schnabel, *Paul the Missionary: Realities, Strategies, and Methods* (Downers Grove, IL: InterVarsity Press, 2008).

[122](#) See G. K. Beale, “The Eschatological Storyline of the Old Testament in Relation to the New Testament: The New Testament Focus on the Latter Days,” in *New Testament Biblical Theology*, 129–60. In this chapter, Beale helpfully analyzes the theme of the latter days from the standpoint of

inaugurated eschatology in the various corpora of the New Testament.

[123](#) Beale, *New Testament Biblical Theology*, 143, writes, “Consequently, as seen elsewhere in the Gospels, Acts, and Paul, Christ’s first coming commences the beginning of the end times, which had been prophesied by the OT.”

[124](#) For a brief survey of “the last days” in the New Testament, see Eckhard J. Schnabel, *40 Questions about the End Times*, 40 Questions (Grand Rapids, MI: Kregel, 2011), ch. 1.

[125](#) For a full-length treatment of Jesus’s teaching about the future, with special focus on his Olivet Discourse, see Andreas J. Köstenberger, Alexander S. Stewart, and Apollo Makara, *Jesus and the Future: Understanding What Jesus Taught about the End Times* (Bellingham, WA: Lexham, 2018).

[126](#) For an outline of Paul’s eschatology, see Ladd, *Theology of the New Testament*, 595–614. Ladd conceives of Paul’s entire theological thought as developed from both emerging first-century Judaism and Jesus’s teaching of “apocalyptic dualism of this age and the Age to Come” (595). However, the events of “eschatological consummation” do not merely await in the future but are “redemptive events that have already begun to unfold within history” (596).

[127](#) For an overview of the structure and content of the book of Revelation, see Andreas J. Köstenberger, *Handbook on Hebrews through Revelation*, Handbooks on the New Testament (Grand Rapids, MI: Baker Academic, 2020), ch. 8.

[128](#) For a survey of various views on some of these eschatological matters, see Craig Blaising, Alan Hultberg, and

Douglas Moo, *Three Views on the Rapture: Pretribulation, Prewrath, or Posttribulation*, Counterpoints (Grand Rapids, MI: Zondervan, 2010); Darrell L. Bock, ed., *Three Views on the Millennium and Beyond*, Counterpoints (Grand Rapids, MI: Zondervan, 1999); and Compton and Naselli, *Three Views on Israel and the Church*.

[129](#) First coming: 2 Tim. 1:10; second coming: 1 Tim. 6:14; 2 Tim. 4:1, 8; Titus 2:13; cf. 2 Thess. 2:8.

[130](#) John Murray, *Principles of Conduct: Aspects of Biblical Ethics* (Grand Rapids, MI: Eerdmans, 1957), 12.

[131](#) Murray, *Principles of Conduct*, 14.

[132](#) John Deigh, "Ethics," *The Cambridge Dictionary of Philosophy*, 2nd ed., ed. Robert Audi (Cambridge: Cambridge University, 1999), 284.

[133](#) Deigh, "Ethics," 286.

[134](#) On the need of and rewards for proper application, principles for establishing relevance and legitimacy, appropriating the meaning, and engaging in theology, and on the application of passages from various genres in Scripture, see Köstenberger with Patterson, *Invitation to Biblical Interpretation*, 610–22. In greater detail, see Richard Alan Fuhr Jr. and Andreas J. Köstenberger, *Inductive Bible Study: Observation, Interpretation, and Application through the Lenses of History, Literature, and Theology* (Nashville: B&H Academic, 2016), chs. 13–15.

[135](#) See Craig G. Bartholomew and Michael W. Goheen, *The Drama of Scripture: Finding Our Place in the Biblical Story* (Grand Rapids, MI: Baker Academic, 2004); cf. Michael W.

Goheen, "The Urgency of Reading the Bible as One Story," *Theology Today* 64 (2008): 469–83.

[136](#) Gordon J. Wenham, *Story as Torah: Reading the Old Testament Ethically*, OTS (Edinburgh: T&T Clark, 2000), 39.

[137](#) Morales, *Who Shall Ascend the Mountain of the Lord*, 217–19.

[138](#) Hilary Marlow, *Biblical Prophets and Contemporary Environmental Ethics: Re-reading Amos, Hosea, and First Isaiah* (Oxford: Oxford University Press, 2009).

[139](#) See "Part Two: The Synthetic Task" in Richard B. Hays, *The Moral Vision of the New Testament: A Contemporary Introduction to New Testament Ethics* (San Francisco: Harper, 1996). In ch. 9, Hays discusses the diversity of voices in the New Testament canon and addresses the question, "Cacophony or Polyphony?" (187–89). He urges that we "confront the full range of canonical witnesses," "let the tensions stand," and "attend to the literary genre of the texts" (189–91). We could not agree more that we should not "force harmony through abstraction" (190). Synthesis, yes; forced harmonization, no. At the same time, Hays rightly asks whether there is a unity underlying the diversity of voices. We believe that God's love for the world and his desire for that love to be reciprocated provides a vital basis for such unity (see further the discussion below).

[140](#) Cf. Hays, *Moral Vision*, 193–200, who identifies three "focal images": community, the cross, and new creation (see the three criteria enunciated at 195). For a survey of scholarship, see Nijay K. Gupta, "New Testament Ethics," in McKnight and Gupta, *State of New Testament Studies*, 253–72,

including currents in New Testament ethics (264–71) and sociohistorical approaches (267–70). See also Ruben Zimmermann, “The ‘Implicit Ethics’ of New Testament Writings: A Draft on a New Methodology for Analyzing New Testament Ethics,” *Neotestamentica* 43 (2009): 399–423; and Ken Magnuson, *Invitation to Christian Ethics: Moral Reasoning and Contemporary Issues*, Invitation to Theological Studies (Grand Rapids, MI: Kregel Academic, 2020), ch. 5.

[141](#) Though see already 13.3.1.3 above.

[142](#) E.g., 1–2 Thessalonians. The phrase “eschatological ethic” is Bultmann’s (*Theology of the New Testament*, 1:19).

[143](#) 1 Cor. 13:7. N. T. Wright, “Faith, Virtue, Justification, and the Journey to Freedom,” in *The Word Leaps the Gap: Essays on Scripture and Theology in Honor of Richard B. Hays*, ed. J. Ross Wagner, C. Kevin Rowe, and A. Katherine Grieb (Grand Rapids, MI: Eerdmans, 2008), 481 (emphasis altered).

[144](#) Wright, “Faith, Virtue, Justification,” 481.

[145](#) Wright, “Faith, Virtue, Justification,” 481.

[146](#) Matt. 22:36–40; Mark 12:28–31; Luke 10:27; cf. Lev. 19:18; Deut. 6:5. Note that self-love is here assumed; it is not bad but natural. However, in addition people are called to love others just as they love themselves, rather than being selfish, self-centered, and self-absorbed. Cf., e.g., Marshall, *New Testament Theology*, 92, who notes that Jesus “approved the summary of Jewish religion as wholehearted love for God and one’s neighbor.”

[147](#) Cf. Stuhlmacher, *Biblical Theology*, 416, who writes, “Love is the highest gift of grace, valid for all eternity



(1 Cor. 13), and therefore the spiritual frame within which Spirit-inspired faith is active (Gal. 5:6)” (italics removed). He adds, “It is especially characteristic of Paul that he did not content himself with sharpening the love commandment (as in John 13:34–35; 15:12, 17; 1 John 3:11, 23; 4:7–10), but took the risk of translating it, with all necessary nuances, into the practice of everyday church life” (416; cf. 419–20).

[148](#) On the Johannine love ethic, see Köstenberger, *Theology of John's Gospel and Letters*, ch. 13.

[149](#) See further the discussion at 13.4 below.

[150](#) For a presentation of a biblical sexual ethic, particularly with reference to current issues such as homosexuality and transgenderism, see Owen Strachan, *Reenchanted Humanity: A Theology of Mankind* (Fearn, Ross-shire, UK: Christian Focus, 2019), ch. 4.

[151](#) Hays, *Moral Vision*, 200–203.

[152](#) Hays, *Moral Vision*, 200–203. The quote is on p. 200. The argument regarding liberation serving as a “focal image” is on pp. 203–4.

[153](#) Hays, *Moral Vision*, 202.

[154](#) Hays, *Moral Vision*, 193–204.

[155](#) Hays, *Moral Vision*, 202–3.

[156](#) See already the award-winning work by Adolf Schlatter, *Der Glaube im Neuen Testament: Eine Untersuchung zur neutestamentlichen Theologie* (Leiden: Brill, 1885). ET, *Faith in the New Testament: A Study in Biblical Theology*, trans. Joseph Longarino (Bellingham, WA: Lexham, 2022). More recently, see Nijay K. Gupta, *Paul and the Language of Faith* (Grand Rapids, MI: Eerdmans, 2020). See also James Barr, *The*

*Semantics of Biblical Language* (Oxford: Oxford University Press, 1961), ch. 7; and Wright, “Faith, Virtue, Justification,” 483–84, who distinguishes between four aspects of faith: (1) trust; (2) belief; (3) faith as the object of faith (“the thing believed”); and (4) faithfulness or integrity (see his entire discussion at 482–97).

[157](#) For an accessible treatment of the history and biblical basis for the doctrine of *sola fide* (justification by faith alone), as well as responses to some of its recent critics, see Thomas R. Schreiner, *Faith Alone: The Doctrine of Justification*, The Five Sola Series (Grand Rapids, MI: Zondervan, 2015).

[158](#) Cf. Wright, “Faith, Virtue, Justification,” 494–97, who speaks of faith as a virtue that is cultivated as a habit of lifelong faithfulness: “The *practice* of his ‘faith’ is . . . the steady, grace-given entering into the habit by which our character is formed. . . .” (497).

[159](#) See Wright, “Faith, Virtue, Justification,” 485, to whom the discussion in this paragraph is indebted.

[160](#) See Wright, “Faith, Virtue, Justification,” 486. The point of Wright’s essay is that faith is indeed hard work, a virtue. As Wright puts it, “Romantics may suppose that they have been installed in a hotel where everything they want is brought by room service at the touch of a button, but in fact they inhabit a house with a well-stocked larder from which they must choose ingredients and do their own cooking” (488).

[161](#) Wright, “Faith, Virtue, Justification,” 480.

[162](#) An exception is Campbell, *Paul and the Hope of Glory*, esp. ch. 13. On a more popular level, see Jason G. Duesing,

*Mere Hope: Life in an Age of Cynicism* (Nashville: B&H, 2018).

163 See esp. Campbell, *Paul and the Hope of Glory*. The word “hope” (ἐλπίς) occurs in eleven of Paul’s thirteen letters, being absent only from Philemon and 2 Timothy. Cf. Rom. 4:18; 5:2, 4, 5; 8:20, 24; 12:12; 15:4, 13; 1 Cor. 9:10; 13:13; 2 Cor. 1:7; 3:12; 10:15; Gal. 5:5; Eph. 1:18; 2:12; 4:4; Phil. 1:20; Col. 1:5, 23, 27; 1 Thess. 1:3; 2:19; 4:13; 5:8; 2 Thess. 2:16; 1 Tim. 1:1; Titus 1:2; 2:13; 3:7.

164 In the context of a discussion on the covenant relationship between God and his people, Scott Hafemann describes the dynamic between faith, hope, and love as follows: “[L]ove is the direct expression of trusting in God’s provision and hoping in his promises.” He later concludes that “the organic relationship between the covenant stipulations of faith, hope and love themselves means that where one exists all exist” (“Covenant Relationship,” 37, 39).

165 Cf. Ernst Käsemann, *The Wandering People of God: An Investigation of the Letter to the Hebrews* (Minneapolis: Augsburg, 1984).

166 Wright, “Faith, Virtue, Justification,” 482, to whom the discussion in this paragraph is indebted.

167 Wright, “Faith, Virtue, Justification,” 482 (emphasis original).

168 Wright, “Faith, Virtue, Justification,” 482.

169 See on this esp. Marny Köstenberger, *Sanctification as Set Apart and Growing in Christ by the Spirit* (Wheaton, IL: Crossway, forthcoming). See also David Peterson, *Possessed by God: A New Testament Theology of Sanctification and*

*Holiness*, NSBT 1 (Downers Grove, IL: InterVarsity Press, 1995).

[170](#) Gen. 1:26–28; Rom. 8:29; 2 Cor. 3:18; 4:4; Col. 1:15; Heb. 1:3. See Haley Goranson Jacob, *Conformed to the Image of His Son: Reconsidering Paul’s Theology of Glory in Romans* (Downers Grove, IL: InterVarsity Press, 2018), who ties in Paul’s language of “glory” with Adam and Eve’s God-given mandate (cf. Gen. 1; Prov. 8), in which the church is called to participate by virtue of Jesus’s exaltation and rule.

[171](#) See the biblical-theological synthesis in Allison and Köstenberger, *Holy Spirit*, 201–15.

[172](#) Cf., e.g., Matt. 1:23, “God with us”; John 1:14, “the Word became flesh and dwelt among us.” See the discussion at 13.2.1.5 above. For a biblical theology of the presence of God, see Duvall and Hays, *God’s Relational Presence*.

[173](#) See further 13.3.2.6 below.

[174](#) See further 13.3.2.7 below.

[175](#) E.g., Rom. 12:3–8; 1 Cor. 12:12–27; Eph. 4:1–6; 5:30–32; Col. 1:18.

[176](#) Though Matthew and Mark reflect this reversal as well; see, e.g., Matt. 20:16; Mark 10:31. For a broader treatment of reversal, see G. K. Beale, *Redemptive Reversals and the Ironic Overturning of Human Wisdom*, SSBT (Wheaton, IL: Crossway, 2019). On the theme of Jesus and the apostles’ ministry to those of low social standing in Luke and Acts, see Bock, *Theology of Luke and Acts*, ch. 17.

[177](#) See esp. Luke 2:37 (Anna); 4:25–26 (widow at Zarephath); 7:12 (raising of widow’s son at Nain); 18:3, 5 (parable of the persistent widow); 20:47 (Pharisees “devour

widows' houses"); 21:2–3 (poor widow at the temple treasury); Acts 6:1; 9:39–41 (Dorcas); 1 Tim. 5:2–16.

[178](#) On the socioeconomic dimension of the letters to the seven churches in John's apocalypse, see Mark D. Mathews, "The Epistle of Enoch and Revelation 2:1–3:22: Poverty and Riches in the Present Age," in *Reading Revelation in Context: John's Apocalypse and Second Temple Judaism*, ed. Ben C. Blackwell, John K. Goodrich, and Jason Maston (Grand Rapids, MI: Zondervan Academic, 2019), 45–51.

[179](#) See also Paul's similar words in 1 Cor. 2:1–5.

[180](#) See also the discussions of the cross and the gospel at 13.2.2.5 and 7 above.

[181](#) Cf. Jesus's words in Matt. 19:24 // Mark 10:25 // Luke 18:25.

[182](#) Michael B. Thompson, "The Holy Internet: Communication between Churches in the First Christian Generation," in *The Gospels for All Christians: Rethinking the Gospel Audiences*, ed. Richard J. Bauckham (Grand Rapids, MI: Eerdmans, 1998), 49–70.

[183](#) See also the discussion of mission as a New Testament theme at 13.2.2.9 above. Note that mission and love are the only themes that are featured both as a New Testament theme and as an important New Testament ethical component. This underscores the importance of these two themes. Our main reason for including mission here again under the rubric of ethics is that the New Testament espouses not merely a communal ethic but a communal ethic that is missional in orientation.

[184](#) For a thorough exploration of the mission theme in Scripture, see Köstenberger with Alexander, *Salvation to the Ends of the Earth*.

[185](#) See the discussion at 13.3.2.4 above.

[186](#) Cf. 1 Thess. 1:6–10; cf. Acts 17:1–9. See Campbell, *Paul and the Hope of Glory*, 436–39, who calls mission “a present-age activity that prepares the world for the age to come” (439). He notes that “Paul stops short, however, of saying that evangelism is the task of each and every believer. It is the mission of the church, to be sure, but that does not mean that every member of the team will be a pitcher. The team works together on the same mission, but members of the team will occupy different roles. Paul nowhere expects that all believers will be evangelists, even though evangelism is the mission of the church at large” (438).

[187](#) Albeit under apostolic leadership; see, e.g., the large number of individuals mentioned in Rom. 16:1–24; 2 Tim. 4:9–16; and at the end of most of Paul’s letters.

[188](#) For a study of the nature of suffering in the book of Acts, comparing and contrasting Luke’s treatment with prevailing Roman and Jewish perspectives at the time, see Brian J. Tabb, *Suffering in Ancient Worldview: Luke, Seneca, and 4 Maccabees in Dialogue*, LNTS 569 (London: Bloomsbury T&T Clark, 2017).

[189](#) See also Rom. 1:29–31; 1 Cor. 5:9–11; 6:9–10; 2 Cor. 12:20–21; and later, Rev. 9:21; 21:8; 22:15.

[190](#) 1 Tim. 1:15; 3:1; 4:8–9; 2 Tim. 2:11–13; Titus 3:4–8.

[191](#) 1 Tim. 1:8–10; 2 Tim. 3:1–5; Titus 3:3. See §5, “The Christian Life,” in Andreas J. Köstenberger, *1–2 Timothy and*

*Titus*, EBTC (Bellingham, WA: Lexham, 2021), 482–513; see also §6.3, “Virtues and Vices,” in *ibid.*, 521–22; Neil J. McEleney, “Vice Lists of the Pastoral Epistles,” *CBQ* 36 (1974): 203–19.

[192](#) For a study of these virtues and their application in the realm of scholarship, see Köstenberger, *Excellence*. By contrast, see the vice lists in 1 Pet. 2:1; 4:3–4, 15.

[193](#) Cf. the similar passage in Rom. 5:3–5: “we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame.”

[194](#) The figure of speech used here is a litotes, a denial of two negative outcomes in order to affirm a positive outcome.

[195](#) Cf. 1 Cor. 3:1–3; Heb. 5:11–14; 1 Pet. 2:1–2; 2 Pet. 3:18.

[196](#) See already Jesus’s Beatitudes in the Sermon on the Mount (Matt. 5:3–12). See also the vice lists in Matt. 15:19 // Mark 7:21–22.

[197](#) 1 Chron. 1:1: “Adam, Seth, Enosh.” See Gregory Goswell, “What’s in a Name? Book Titles in the Latter Prophets and Writings,” *Pacifica* 21 (2008): 14–15.

[198](#) We are dependent on Bartholomew and Goheen, *Drama of Scripture*, xi.

[199](#) Wright, *New Testament and the People of God*, 143.

[200](#) E.g., the nine-book and three-book Histories referred to above: the “Primary History” (Genesis–Kings, without Ruth) and the “Secondary History” (Chronicles; Ezra–Nehemiah; and Esther).

[201](#) We reject this scholarly commonplace.

[202](#) Cf. Darian Lockett, “Limitations of a Purely Salvation-Historical Approach to Biblical Theology,” *HBT* 39 (2017): 222:

“Christian Scripture has a canonical shape and order that should not be dismissed as a late or anachronistic arrangement of texts in favor of an historically reconstructed salvation-historical framework.” Cf. Darian Lockett, “Some Ways of ‘Doing’ Biblical Theology: Assessments and a Proposal,” in *Biblical Theology: Past, Present, and Future*, ed. Carey Walsh and Mark W. Elliot (Eugene, OR: Cascade, 2016), 91–107, who urges the need to consider the concept of canon as fundamental to biblical theology (92); Jeremy M. Kimble and Ched Spellman, *Invitation to Biblical Theology: Exploring the Shape, Storyline, and Themes of the Bible*, Invitation To Theological Studies (Grand Rapids, MI: Kregel, 2020), 58: “An important initial step to understanding the Bible as a whole is to see it as a collection of carefully connected collections.”

[203](#) Cf. D. A. Carson, “Current Issues in Biblical Theology: A New Testament Perspective,” *BBR* 5 (1995): 27: “Unembarrassed by the rise of modern historical consciousness, *biblical theology is a discipline necessarily dependent on reading the Bible as an historically developing collection of documents*” (emphasis original).

[204](#) Cf. Köstenberger, “Present and Future,” 17: “making the Biblical storyline central runs the danger of marginalizing Biblical material that is not central to the metanarrative of Scripture but nonetheless present in the canon.”

[205](#) For a critique of some of Lockett’s arguments in “Limitations,” see D. A. Carson, “New Covenant Theology and Biblical Theology,” in *God’s Glory Revealed in Christ: Essays on Biblical Theology in Honor of Thomas R. Schreiner*, ed.



Denny Burk, James M. Hamilton Jr., and Brian J. Vickers (Nashville: B&H Academic, 2019), 24–25.

[206](#) Gentry and Wellum, *Kingdom through Covenant*.

[207](#) This is a legitimate fear of Carson about certain ways of practicing the theological interpretation of the Bible (“Theological Interpretation,” 190–92).

[208](#) Pace Ehud Ben Zvi, *Hosea*, FOTL 21A/1 (Grand Rapids, MI: Eerdmans, 2005).

[209](#) Cf. André LaCocque, “Haman in the Book of Esther,” *HAR* 11 (1987): 207–22.

[210](#) Köstenberger with Patterson, *Invitation to Biblical Interpretation*, ch. 3.

[211](#) E.g., Geerhardus Vos, *Biblical Theology: Old and New Testaments* (Grand Rapids, MI: Eerdmans, 1948); Edmund Clowney, *Preaching and Biblical Theology* (Grand Rapids, MI: Eerdmans, 1961).

[212](#) We are indebted for these insights to Andreas’s former student, pastor Daniel Baker, who wrote a draft of this paragraph. For a judicious discussion of some of these issues, see Sidney Greidanus, *Sola Scriptura: Problems and Principles in Preaching Historical Texts* (Eugene, OR: Wipf & Stock, 2001), 195–215.

[213](#) Rolf P. Knierim, “The Composition of the Pentateuch,” in *The Task of Old Testament Theology: Substance, Method, and Cases* (Grand Rapids, MI: Eerdmans, 1995), 351–80.

[214](#) Klaus Baltzer, *Die Biographie der Propheten* (Neukirchen-Vluyn, Germany: Neukirchener, 1975), 136–51.

[215](#) Cf. Richard Lints, *The Fabric of Theology* (Grand Rapids, MI: Eerdmans, 1993), 263, 267, 277–78.

[216](#) E.g., 1 Sam. 12; Ps. 78; Neh. 9; Matt. 1; Acts 7; 13; Heb. 11. See, e.g., Michael B. Shepherd, *The Textual World of the Bible*, Studies in Biblical Literature 156 (New York: Peter Lang, 2013), 5–86.

[217](#) Thanks to Daniel Baker, who wrote a draft of this paragraph.

[218](#) E.g., Matt. 1:22–23; Luke 1:54–55, 69–70.

[219](#) For a summary, see Beale, *New Testament Biblical Theology*, 166, 182.

[220](#) Craig L. Blomberg, *A New Testament Theology* (Waco, TX: Baylor University Press, 2018), *passim*.

[221](#) Luke 24:27: “beginning with Moses and all the Prophets . . . in all the Scriptures”; 24:44–45: “everything written about me in the Law of Moses and the Prophets and the Psalms.”

[222](#) Cf., e.g., John 19:24, 28, 36–37; cf. Ex. 12:10, 46; Num. 9:12; Pss. 22:19; 34:21; 69:22; Zech. 12:10.

[223](#) For a discussion of the five-discourse structure of the Gospel of Matthew, see Charles L. Quarles, *A Theology of Matthew: Jesus Revealed as Deliverer, King, and Incarnate Creator*, Explorations in Biblical Theology (Phillipsburg: P&R, 2013), 12–15, 38–39.

[224](#) See Paul Williamson and Rita Cefalu, eds., *Seed of Promise: The Sufferings and Glory of the Messiah; Essays in Honor of T. Desmond Alexander* (Wilmore, KY: GlossaHouse, 2020), esp. the essays by Dane C. Ortlund (Gospel of Mark) and Andreas J. Köstenberger (Gospel of John).

[225](#) On the new exodus theme in Scripture, see Morales, *Exodus Old and New*.

[226](#) See the analogy of a moderated family discussion at 1.5 above.

[227](#) Köstenberger, “Present and Future,” 18.

[228](#) Cf. Gerald L. Bray, “Biblical Theology and From Where It Came,” *SwJT* 55, no. 2 (2013): 194: “By now it will be clear that we shall not get anywhere with this until we have defined what we understand by Biblical theology.”

[229](#) E.g., see the taxonomy provided by Edward W. Klink III and Darian R. Lockett, *Understanding Biblical Theology: A Comparison of Theory and Practice* (Grand Rapids, MI: Zondervan, 2012) (though we do not agree with all evaluations made); also, Brittany Kim and Charlie Trimm, *Understanding Old Testament Theology: Mapping the Terrain of Recent Approaches* (Grand Rapids, MI: Zondervan Academic, 2020).

[230](#) John McClean, “Of Covenant and Creation: A Conversation between Systematic Theology and Biblical Theology,” in *An Everlasting Covenant: Biblical and Theological Essays in Honour of William J. Dumbrell*, ed. John A. Davies and Allan M. Harman, *RTRSS* 4 (Doncaster, Vic., Australia: Reformed Theological Review, 2010): 156–99.

[231](#) Köstenberger, “Present and Future,” 21.

[232](#) Cf. Michael Horton, *Introducing Covenant Theology* (Grand Rapids, MI: Baker, 2006), 14: “[W]hensoever Reformed theologians attempt to explore and explain the riches of Scripture, they are always thinking *covenantally* about every topic they take up.”

[233](#) Cf. the claims of Graeme Goldsworthy, *Christ-Centered Biblical Theology: Hermeneutical Foundations and Principles* (Downers Grove, IL: InterVarsity Press, 2012).

[234](#) See, e.g., Jeffrey S. Siker, *Liquid Scripture: The Bible in a Digital World* (Minneapolis: Fortress, 2017).

[235](#) Cf. Kevin J. Vanhoozer, *The Drama of Doctrine: A Canonical Linguistic Approach to Christian Theology* (Louisville: Westminster John Knox, 2005), 178: “[W]e must read the Bible canonically, as one book. Each part has meaning in light of the whole (and in light of its center, Jesus Christ).”

[236](#) Cf. Matt. 11:11; Mark 2:18–22. See Hagner, *How New Is the New Testament? First-Century Judaism and the Emergence of Christianity* (Grand Rapids, MI: Baker Academic, 2018).

[237](#) E.g., the use made of the description of God the unchanging Creator in Ps. 102:25–27 by the author of Hebrews (1:10–12).

[238](#) See Köstenberger with Alexander, *Salvation to the Ends of the Earth*.

[239](#) For a simple yet profound sermon on this topic, see “God’s Love to His People,” in Rev. Donald MacFarlane, *Sermons on the Love of God and Cognate Themes* (1918; repr., Glasgow: Free Presbyterian Publications, 1986), 1–8.

# Bibliography

Abernethy, Andrew T. *The Book of Isaiah and God's Kingdom: A Thematic-Theological Approach*. NSBT 40. London: Apollos, 2016.

Abernethy, Andrew T. "The Spirit of God in Haggai 2:5: Prophecy as a Sign of God's Spirit." *VT* 70 (2020): 511–20.

Abernethy, Andrew T., and Gregory Goswell. *God's Messiah in the Old Testament: Expectations of a Coming King*. Grand Rapids, MI: Baker Academic, 2020.

Ackroyd, P. R. "Chronicles-Ezra-Nehemiah: The Concept of Unity." *ZAW* (1988): 189–201.

Ackroyd, P. R. "The Death of Hezekiah: A Pointer to the Future?" In *De la Tôrah au Messie: Mélanges Henri Cazelles: Études d'exégèse et d'herméneutique bibliques offertes à Henri Cazelles pour ses 25 années d'enseignement à l'Institut Catholique de Paris, Octobre 1979*. Edited by J. Doré, P. Grelot, and M. Carrez, 219–25. Paris: Desclée, 1981.

Ackroyd, P. R. "An Interpretation of the Babylonian Exile: A Study of 2 Kings 20, Isaiah 38–39." *Scottish Journal of Theology* 27 (1974): 329–52.

Ackroyd, P. R. "Isaiah 36–39: Structure and Function." In *Von Kanaan bis Kerala. Festschrift für Prof. Mag. Dr. Dr. J. P. M. van der Ploeg O. P. zur Vollendung des siebzigsten Lebensjahres am 4. Juli 1979*. Edited by W. C. Delsman, J. T. Nelis, J. R. T. M. Peters, W. H. Ph. Römer, and A. S. van der Woude, 3–21. AOAT 211. Kevelaer, Germany: Butzon & Bercker, 1982.

Adams, Edward. "Where Is the Promise of His Coming? The Complaint of the Scoffers in 2 Peter 3.4." *NTS* 51 (2005): 106–22.

Ahlström, G. W. *Joel and the Temple Cult of Jerusalem*. VTSup 17. Leiden: Brill, 1971.

Aichele, George. *The Control of Biblical Meaning: Canon as Semiotic Mechanism*. Harrisburg: Trinity Press International, 2001.

Aichele, George, and Gary A. Phillips, eds. *Intertextuality and the Bible*. Semeia 69–70. Atlanta: Scholars Press, 1995.

Akiyama, Kengo. *The Love of Neighbour in Ancient Judaism: The Reception of Leviticus 19:18 in the Hebrew Bible, the Septuagint, the Book of Jubilees, the Dead Sea Scrolls, and the New Testament*. AJEC 105. Leiden: Brill, 2018.

*The Aleppo Codex: Part One: Plates*. Edited by Moshe H. Goshen-Gottstein. Jerusalem: Magnes, 1976.



Aletti, Jean Noël. “James 2.14–26: The Arrangement and Its Meaning.” *Biblica* 95 (2014): 88–101.

Alexander, T. Desmond. *The City of God and the Goal of Creation*. SSBT. Wheaton, IL: Crossway, 2018.

Alexander, T. Desmond. “The Composition of the Sinai Narrative in Exodus 19:1–24:11.” *VT* 49 (1999): 2–20.

Alexander, T. Desmond. *From Eden to the New Jerusalem: Exploring God’s Plan for Life on Earth*. Nottingham, UK: IVP, 2008. = *From Eden to the New Jerusalem: An Introduction to Biblical Theology*. Grand Rapids, MI: Kregel, 2008.

Alexander, T. Desmond. *From Paradise to the Promised Land: An Introduction to the Main Themes of the Pentateuch*. Carlisle, UK: Paternoster, 1995.

Alexander, T. Desmond. "Further Observations on the Term 'Seed' in Genesis." *TynBul* 48 (1997): 363–67.

Alexander, T. Desmond. "Royal Expectations in Genesis to Kings: Their Importance for Biblical Theology." *TynBul* 49 (1998): 191–212.

Alkier, Stefan. "Intertextuality and the Semiotics of Biblical Texts." In *Reading the Bible Intertextually*. Edited by Richard B. Hays, Stefan Alkier, and Leroy A. Huizenga, 3–21. Waco, TX: Baylor University Press, 2009.

Allegro, John M. *Qumrân Cave 4.1* (4Q158-4Q186). DJD 5. Oxford: Clarendon, 1968.

Allen, David L. *The Lukan Authorship of Hebrews*. NACSBT 8. Nashville: Broadman & Holman, 2010.

Allen, David M. *Deuteronomy and Exhortation in Hebrews: A Study in Narrative Re-Presentation*. WUNT 2/238. Tübingen: Mohr Siebeck, 2008.

Allen, Leslie C. "Amos, Prophet of Solidarity." *Vox Evangelica* 6 (1969): 42–53.

Allen, Leslie C. *The Books of Joel, Obadiah, Jonah, and Micah*. NICOT. Grand Rapids, MI: Eerdmans, 1976.

Allen, Leslie C. "The Structure and Intention of Ezekiel 1." *VT* 43 (1993):

145–61.

Allen, R. Michael, and Scott R. Swain. “In Defense of Proof-Texting.” *JETS* 54 (2011): 589–606.

Allison, Dale C., Jr. “Blessing God and Cursing People: James 3:9–10.” *JBL* 130 (2011): 397–405.

Allison, Dale C., Jr. *A Critical and Exegetical Commentary on the Epistle of James*. ICC. London: Bloomsbury T&T Clark, 2013.

Allison, Dale C., Jr. “Healing in the Wings of His Garment: The Synoptics and Malachi 4:2.” In *The Word Leaps the Gap: Essays on Scripture and Theology in Honor of Richard B. Hays*. Edited by J. Ross Wagner, C. Kevin Rowe, and A. Katherine Grieb, 132–

46. Grand Rapids, MI: Eerdmans, 2008.

Allison, Dale C., Jr. *The New Moses: A Matthean Typology*. Minneapolis: Fortress, 1993.

Allison, Dale C., Jr. "The Structure of the Sermon on the Mount." *JBL* 106 (1987): 423–45.

Allison, Gregg R. "The Theological Interpretation of Scripture: An Introduction and Preliminary Evaluation." *SBJT* 14, no. 2 (2010): 28–36.

Allison, Gregg R., and Andreas J. Köstenberger. *The Holy Spirit. Theology for the People of God*. Nashville: B&H Academic, 2020.

Alter, Robert. *The Art of Biblical Narrative*. New York: Basic Books, 1981.

Amit, Yairah. *The Book of Judges: The Art of Editing*. BIS 38. Leiden: Brill, 1999.

Andersen, Francis I. "Who Built the Second Temple?" *ABR* 6 (1958): 3–35.

Andersen, Francis I. "Yahweh, the Kind and Sensitive God." In *God Who Is Rich in Mercy: Essays Presented to Dr. D. B. Knox*. Edited by Peter T. O'Brien and David G. Peterson, 41–88. Homebush West, NSW, Australia: Lancer, 1986.

Andersen, Francis I., and David Noel Freedman. *Amos*. AB 24A. New York: Doubleday, 1989.

Anderson, Bernhard W. "Exodus Typology in Second Isaiah." In *Israel's Prophetic Heritage*. Edited by B. W. Anderson and W. Harrelson, 177–95. London: SCM, 1962.

Anderson, Bernhard W. "'God with Us'—In Judgment and in Mercy: The Editorial Structure of Isaiah 5–10[11]." In *Canon, Theology, and Old Testament Interpretation: Essays in Honor of Brevard S. Childs*. Edited by Gene M. Tucker, David L. Petersen, and Robert R. Wilson, 230–45. Philadelphia: Fortress, 1988.

Anderson, Bernhard W. "The Place of the Book of Esther in the Christian Bible." *Journal of Religion* 30 (1950): 32–43.

Anderson, Bradford A. *Brotherhood and Inheritance: A Canonical Reading of the Esau and Edom Traditions*. LHBOTS 556. New York: T&T Clark, 2011.

Anderson, Paul N. *Christology of the Fourth Gospel: Its Unity and Disunity in the Light of John 6*. Valley Forge, PA: Trinity Press International, 1997.

Anderson, Paul N. "Incidents Dispersed in the Synoptics and Cohering in John: Dodd, Brown, and Johannine History." In *Engaging with C. H. Dodd on the Gospel of John: Sixty Years of Tradition and Interpretation*. Edited by Tom Thatcher and Catrin H. Williams, 96–106. Cambridge: Cambridge University Press, 2013.



Anderson, Paul N. “Interfluent, Formative, and Dialectical: A Theory of John’s Relation to the Synoptics.” In *Für und wider die Priorität des Johannesevangeliums*. Edited by Peter Leander Hofrichter, 19–58. Hildesheim, Germany: Georg Olms, 2002.

Anderson, Paul N., Felix Just, and Tom Thatcher, eds. *John, Jesus, and History*, vol. 1: *Critical Appraisals of Critical Views*. SBLSymS 44. Atlanta: SBL, 2007.

Arlandson, James M. *Women, Class, and Society in Early Christianity: Models from Luke-Acts*. Grand Rapids, MI: Baker, 1996.

Arnold, Bill T. “The Love-Fear Antinomy in Deuteronomy 5–11.” *VT* 61 (2011):

551–69.

Arnold, Clinton E. *The Colossian Syncretism: The Interface between Christianity and Folk Belief at Colossae*. WUNT 2/77. Tübingen: Mohr Siebeck, 1995.

Arterbury, Andrew E. “Abraham’s Hospitality among Jewish and Early Christian Writers.” *PRSt* 30 (2003): 359–76.

Arthurs, Jeffrey D. *Preaching as Reminding: Stirring Memory in the Age of Forgetfulness*. Downers Grove, IL: IVP Academic, 2017.

Ash, Paul S. “Jeroboam I and the Deuteronomistic Historian’s Ideology of the Founder.” *CBQ* 60 (1998): 16–24.

Assis, Elie. *The Book of Joel: A Prophet between Calamity and Hope*. LHBOTS 581. New York: Bloomsbury, 2013.

Assis, Elie. *Flashes of Fire: A Literary Analysis of the Song of Songs*. LHBOTS 503. New York: T&T Clark, 2009.

Atkins, J. D. "Assessing the Origins of Deuteronomistic Prophecy: Early Moses Traditions in Deuteronomy 18:15–22." *BBR* 23 (2013): 323–41.

Atkinson, Kenneth. "Moses, Assumption of." In *Encyclopedia of Second Temple Judaism*. Edited by Daniel M. Gurtner and Loren T. Stuckenbruck, 1.385–87. Edinburgh: T&T Clark, 2019.

Attridge, Harold W. "John and Mark in the History of Research." In *John's*

*Transformation of Mark*. Edited by Eve-Marie Becker, Helen K. Bond, and Catrin H. Williams, 9–22. London: T&T Clark, 2021.

Audet, Jean-Paul. “A Hebrew-Aramaic List of the Books of the Old Testament in Greek Transcription.” *JTS* 1 (1950): 135–54.

Auerbach, Erich. “Figure.” In *Time, History, and Literature: Selected Essays of Erich Auerbach*. Edited by James I. Porter, 65–113. Translated by Jane O. Newman. Princeton, NJ: Princeton University Press, 2014.

Auerbach, Erich. *Mimesis: The Representation of Reality in Western Literature*. Princeton, NJ: Princeton University Press, 1963.

Auld, A. Graeme. *Kings without Privilege: David and Moses in the Story of the Bible's Kings*. Edinburgh: T&T Clark, 1994.

Auld, A. Graeme. "Leviticus: After Exodus and before Numbers." In *The Book of Leviticus: Composition and Reception*. VTSup 93. Edited by Rolf Rendtorff and Robert A. Kugler, 41–54. Leiden: Brill, 2003.

Aune, David. *Prophecy in Early Christianity and the Ancient Mediterranean World*. Grand Rapids, MI: Eerdmans, 1983.

Austin, J. L. *How to Do Things with Words*. London: Oxford University Press, 1962.

Avioz, Michael. *Nathan's Oracle (2 Samuel 7) and Its Interpreters*. Bible in History. Bern: Peter Lang, 2005.

Aymer, Margaret. *James: Diaspora Rhetoric of a Friend of God*. Phoenix Guides to the New Testament 17. Sheffield, UK: Sheffield Phoenix, 2015.

*Baba Bathra*. In Hebrew-English Edition of the Babylonian Talmud. Edited by I. Epstein. New ed. in 2 vols. London: Soncino, 1976.

Bacon, B. W. "The 'Five Books' of Matthew against the Jews." *Expositor* 15 (1918): 56–66.

Bacon, B. W. *Studies in Matthew*. London: Constable, 1930.

Baden, Joel S. *The Promise to the Patriarchs*. New York: Oxford University Press, 2013.

Baird, William. *History of New Testament Research*, vol. 1: *From Deism to Tübingen*. Minneapolis: Fortress, 1992.

Baker, David L. *Two Testaments, One Bible: The Theological Relationship between the Old and New Testaments*. 3rd ed. Downers Grove, IL: IVP Academic, 2010.

Baker, J. A. "The Book of Job: Unity and Meaning." In *Studia Biblica 1978: I. Papers on Old Testament and Related Themes*. Edited by E. A. Livingstone, 17–26. JSOTSup 11. Sheffield, UK: JSOT, 1979.

Baldwin, Joyce G. *Haggai, Zechariah, Malachi: An Introduction and Commentary*. TOTC. Leicester, UK: IVP, 1988.

Bale, Alan J. *Genre and Narrative Coherence in the Acts of the Apostles*. LNTS 514. London: Bloomsbury T&T Clark, 2015.

Ball, David Mark. “*I Am*” in *John’s Gospel: Literary Function, Background, and Theological Implications*. JSNTSup 124. Sheffield, UK: Sheffield Academic Press, 1996.

Balla, Peter. “2 Corinthians.” In *Commentary on the New Testament Use of the Old Testament*. Edited by G. K. Beale and D. A. Carson, 753–83.



Grand Rapids, MI: Baker Academic, 2007.

Balla, Peter. *Challenges to New Testament Theology: An Attempt to Justify the Enterprise*. Peabody, MA: Hendrickson, 1998.

Balla, Peter. "Evidence for an Early Christian Canon (Second and Third Century)." In *The Canon Debate: On the Origins and Formation of the Bible*. Edited by Lee Martin McDonald and James A. Sanders, 372–85. Peabody, MA: Hendrickson, 2002.

Baltzer, Klaus. *Die Biographie der Propheten*. Neukirchen-Vluyn, Germany: Neukirchener, 1975.

Baltzer, Klaus. "Das Ende des Staates Juda und die Messias-Frage." In

*Studien zur Theologie der alttestamentlichen Überlieferungen.* Edited by Rolf Rendtorff and Klaus Koch, 33–43. Neukirchen-Vluyn, Germany: Neukirchener, 1961.

Banks, Robert J. *God the Worker: Journeys into the Mind, Heart, and Imagination of God.* Claremont, CA: Albatross, 1992.

Banks, Robert J. *Paul's Idea of Community: The Early House Churches in Their Cultural Setting.* Rev. ed. Grand Rapids, MI: Baker, 1994.

Barbour, Jennie. *The Story of Israel in the Book of Qohelet: Ecclesiastes as Cultural Memory.* Oxford Theological

Monographs. Oxford: Oxford University Press, 2012.

Barclay, John M. G. “‘By the Grace of God I Am What I Am’: Grace and Agency in Philo and Paul.” In *Divine and Human Agency in Paul and His Cultural Environment*. Edited by John M. G. Barclay and Simon J. Gathercole, 140–57. LNTS 335. London: T&T Clark, 2008.

Barclay, John M. G. “Manna and the Circulation of Grace: A Study of 2 Corinthians 8:1–15.” In *The Word Leaps the Gap: Essays in Scripture and Theology in Honor of Richard B. Hays*. Edited by J. Ross Wagner, C. Kevin Rowe, and A. Katherine Grieb, 409–26. Grand Rapids, MI: Eerdmans, 2008.

Barclay, John M. G. *Obedying the Truth: A Study of Paul's Ethics in Galatians*. Minneapolis: Fortress, 1988.

Barclay, John M. G. *Paul and the Gift*. Grand Rapids, MI: Eerdmans, 2015.

Barclay, John M. G. "Paul and the Gift to Jerusalem: Overcoming the Problems of the Long-Distance Gift." In *Poverty in the Early Church and Today: A Conversation*. Edited by Steve Walton and Hannah Swithinbank, 88–97. London: T&T Clark, 2019.

Barker, Paul A. "The Theology of Deuteronomy 27." *TynBul* 49 (1998) 277–303.

Barker, Paul A. *The Triumph of Grace in Deuteronomy: Faithless Israel, Faithful Yahweh in Deuteronomy*.

Paternoster Biblical Monographs.  
Carlisle, UK: Paternoster, 2004.

Barker, Kit. "Psalms of the Powerless: A Theological Interpretation of Imprecation." In *Stirred by a Noble Theme: The Book of Psalms in the Life of the Church*. Edited by Andrew Shead, 205–29. Leicester, UK: Apollos, 2013.

Barnett, Paul W. "The Feeding of the Multitude in Mark 6/John 6." In *Gospel Perspectives*, vol. 6. Edited by David Wenham and Craig Blomberg, 273–93. Sheffield, UK: JSOT, 1986.

Barr, David L. *Tales of the End: A Narrative Commentary on the Book of Revelation*. 2nd ed. Salem, OR: Polebridge Press, 2012.

Barr, David L., ed. *Reading the Book of Revelation: A Resource for Students*. Atlanta: SBL, 2003.

Barr, James. "Biblical Theology." In *IDBSup* (1976), 104–11.

Barr, James. *The Concept of Biblical Theology: An Old Testament Perspective*. Philadelphia: Fortress, 1999.

Barr, James. "Man and Nature: The Ecological Controversy and the Old Testament." *BJRL* 55 (1972–73): 9–32.

Barr, James. *The Semantics of Biblical Language*. Oxford: Oxford University Press, 1961.

Barrett, C. K. *Acts*. 2 vols. Edinburgh: T&T Clark, 1994.

Barrett, C. K. "The Old Testament in the Fourth Gospel." *JTS* 48 (1947): 155–69.

Barrett, Matthew. *Canon, Covenant, and Christology: Rethinking Jesus and the Scriptures of Israel*. NSBT 51. Downers Grove, IL: InterVarsity Press, 2020.

Barth, Karl. *Der Römerbrief*. Zurich: EVZ, 1919; 2nd ed. 1921. ET, *The Epistle to the Romans*. Translated by Edwin C. Hoskyns, 1933. Reprint, London: Oxford University Press, 1976.

Barth, Markus. *Ephesians: Translation and Commentary on Chapters 4–6*. AB 34A. Garden City, NY: Doubleday, 1960.

Bartholomä, Philip F. *The Johannine Discourses and the Teaching of Jesus in the Synoptics: A Contribution to the Discussion Concerning the Authenticity of Jesus' Words in the Fourth Gospel*. Tübingen: Francke, 2012.

Bartholomew, Craig G., and Michael W. Goheen. *The Drama of Scripture: Finding Our Place in the Biblical Story*. Grand Rapids, MI: Baker Academic, 2004.

Bartlett, J. R. "The Use of the Word *rō's* as a Title in the Old Testament." *VT* 19 (1969): 1–10.

Barton, George Aaron. *The Book of Ecclesiastes*. ICC. Edinburgh: T&T Clark, 1912.



Barton, John. *Amos's Oracles against the Nation: A Study of Amos 1:3–2:5*. Cambridge: Cambridge University Press, 1980.

Barton, John. *Ethics in Ancient Israel*. Oxford: Oxford University Press, 2014.

Barton, John. *Holy Writings, Sacred Text: The Canon in Early Christianity*. Louisville: Westminster John Knox, 1997.

Barton, John. “‘The Law and the Prophets’: Who Are the Prophets?” In *The Old Testament: Canon, Literature, and Theology: Collected Essays of John Barton*, 5–18. Aldershot, Hampshire, UK: Ashgate, 2007.

Barton, John. *Oracles of God: Perceptions of Ancient Prophecy in*

*Israel after the Exile*. London: Darton, Longman & Todd, 1986.

Barton, John. "Theological Ethics in Daniel." In *The Book of Daniel: Composition and Reception: Volume II*. Edited by John J. Collins and Peter W. Flint, 661–70. VTSup 83,2. Leiden: Brill, 2001.

Bass, Justin W. *The Battle for the Keys: Revelation 1:18 and Christ's Descent into the Underworld*. Eugene, OR: Wipf & Stock, 2014.

Basson, Alec. *Divine Metaphors in Selected Hebrew Psalms of Lamentation*. FAT 2/15. Tübingen: Mohr Siebeck, 2006.

Bateman, Herbert W. IV, ed. *Four Views on the Warning Passages in Hebrews*.

Grand Rapids, MI: Kregel, 2006.

Bauckham, Richard. *The Christian World around the New Testament: Collected Essays II*. WUNT 1/286. Tübingen: Mohr Siebeck; Grand Rapids, MI: Baker, 2017.

Bauckham, Richard. *The Climax of Prophecy: Studies on the Book of Revelation*. London: T&T Clark, 1993.

Bauckham, Richard. "The Divinity of Jesus Christ in the Epistle to the Hebrews." In *The Epistle to the Hebrews and Christian Theology*. Edited by Richard Bauckham, Daniel R. Driver, Trevor A. Hart, and Nathan MacDonald, 15–36. Grand Rapids, MI: Eerdmans, 2009.

Bauckham, Richard. "For Whom Were Gospels Written?" In *The Gospels for All Christians: Rethinking the Gospel Audiences*. Edited by Richard Bauckham, 9–48. Grand Rapids, MI: Eerdmans, 1998.

Bauckham, Richard. *God Crucified: Monotheism and Christology in the New Testament*. Grand Rapids, MI: Eerdmans, 1998.

Bauckham, Richard. "The Gospel of Mark: Origins and Eyewitnesses." In *Earliest Christian History: History, Literature, and Theology. Essays from the Tyndale Fellowship in Honor of Martin Hengel*. Edited by Michael F. Bird and Jason Maston, 145–69. WUNT 2/320. Tübingen: Mohr Siebeck, 2012.

Bauckham, Richard. "Historiographical Characteristics in the Gospel of John." *NTS* 53 (2007): 17–36.

Bauckham, Richard. "Humans, Animals, and the Environment in Genesis 1–3." In *Genesis and Christian Theology*. Edited by Nathan MacDonald, Mark W. Elliott, and Grant Macaskill, 178–83. Grand Rapids, MI: Eerdmans, 2012.

Bauckham, Richard. *James: Wisdom of James, Disciple of Jesus the Sage*. New Testament Readings. London: Routledge, 1999.

Bauckham, Richard. "James and Jesus." In *The Brother of Jesus: James the Just and His Mission*. Edited by Bruce Chilton and Jacob Neusner, 100–37.

Louisville: Westminster John Knox, 2001.

Bauckham, Richard. *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony*. 2nd ed. Grand Rapids, MI: Eerdmans, 2016.

Bauckham, Richard. *Jesus and the God of Israel: God Crucified and Other Studies on the New Testament's Christology of Divine Identity*. Grand Rapids, MI: Eerdmans, 2008.

Bauckham, Richard. "John for Readers of Mark." In *The Gospels for All Christians: Rethinking the Gospel Audiences*. Edited by Richard Bauckham, 147–71. Grand Rapids, MI: Eerdmans, 1998.

Bauckham, Richard. *Jude, 2 Peter*. WBC 50. Waco, TX: Word, 1983.

Bauckham, Richard. *Jude and the Relatives of Jesus in the Early Church*. Edinburgh: T&T Clark, 1990.

Bauckham, Richard. "Reading Scripture as a Coherent Story." In *The Art of Reading Scripture*. Edited by Ellen F. Davis and Richard B. Hays, 38–53. Grand Rapids, MI: Eerdmans, 2003.

Bauckham, Richard. *The Testimony of the Beloved Disciple: Narrative, History, and Theology in the Gospel of John*. Grand Rapids, MI: Baker, 2007.

Bauckham, Richard. *The Theology of the Book of Revelation*. New Testament Theology. Cambridge: Cambridge University Press, 1993.

Bauckham, Richard, ed. *The Gospels for All Christians: Rethinking the Gospel Audiences*. Grand Rapids, MI: Eerdmans, 1998.

Bauckham, Richard, et al., eds. *A Cloud of Witnesses: The Theology of Hebrews in Its Ancient Contexts*. LNTS 387. London: T&T Clark, 2008.

Bauckham, Richard, et al., eds. *The Epistle to the Hebrews and Christian Theology*. Grand Rapids, MI: Eerdmans, 2009.

Bauer, David R. *The Book of Acts as Story: A Narrative-Critical Study*. Grand Rapids, MI: Baker Academic, 2021.

Bauer, David R. *The Gospel of the Son of God: An Introduction to Matthew*.



Downers Grove, IL: IVP Academic, 2019.

Bauer, David R. *The Structure of Matthew's Gospel: A Study in Literary Design*. Bloomsbury Academic Collections, Biblical Studies: Gospel Interpretation, 1988. Reprint, London: Bloomsbury Academic, 2015.

Bauer, Walter. *Orthodoxy and Heresy in Earliest Christianity*. Translated by Gerhard Krodel. Philadelphia: Fortress, 1971; orig. German ed. 1934.

Baugh, S. M. *Ephesians*. Evangelical Exegetical Commentary. Bellingham, WA: Lexham, 2016.

Baugh, S. M. *The Majesty on High: Introduction to the Kingdom of God in*

*the New Testament.* Scotts Valley, CA: CreateSpace, 2017.

Baum, Armin D. *Pseudepigraphie und literarische Fälschung im frühen Christentum. Mit ausgewählten Quellentexten samt deutscher Übersetzung.* WUNT 2/138. Tübingen: Mohr Siebeck, 2001.

Baum, Armin D. “Die vier Evangelien und das eine Evangelium von Jesus Christus. Martin Hengels Gesamtsynthese zu den kanonischen Evangelien.” *Theologische Beiträge* 40 (2009): 352–54.

Baumann, Gerlinde. *Love and Violence: Marriage as Metaphor for the Relationship between YHWH and Israel in the Prophetic Books.*

Collegeville, MN: Liturgical Press, 2003.

Bavinck, Herman. *Holy Spirit, Church, and the New Creation*, vol. 4 of *Reformed Dogmatics*. Edited by John Bolt. Translated by John Vriend. Grand Rapids, MI: Baker, 2008.

Bavinck, Herman. *Reformed Dogmatics*. Edited by John Bolt. Translated by John Vriend. Grand Rapids, MI: Baker, 2003.

Baxter, Wayne S. *Israel's Only Shepherd: Matthew's Shepherd Motif and His Social Setting*. LNTS 457. London: Bloomsbury T&T Clark, 2012.

Baxter, Wayne S. "Mosaic Imagery in the Gospel of Matthew." *TrinJ* 20 (1999): 69–83.

Bayard, Pierre. *How to Talk about Books You Haven't Read*. Translated by Jeffrey Mehlman. London: Granta, 2007.

Beale, G. K. *The Book of Revelation: A Commentary on the Greek Text*. NIGTC. Grand Rapids, MI: Eerdmans, 1999.

Beale, G. K. *Colossians and Philemon*. BECNT. Grand Rapids, MI: Baker Academic, 2019.

Beale, G. K. *The Erosion of Inerrancy in Evangelicalism: Responding to New Challenges to Biblical Authority*. Wheaton, IL: Crossway, 2008.

Beale, G. K. "The Eschatology of Paul." In *Studies in the Pauline Epistles: Essays in Honor of Douglas J. Moo*.

Edited by Matthew S. Harmon and Jay E. Smith, 198–213. Grand Rapids, MI: Zondervan, 2014.

Beale, G. K. *John's Use of the Old Testament in Revelation*. JSNTSup 166. Sheffield, UK: JSOT, 1998.

Beale, G. K. "The New Testament and New Creation." In *Biblical Theology: Retrospect and Prospect*. Edited by Scott J. Hafemann, 159–73. Downers Grove, IL: IVP Academic, 2002.

Beale, G. K. *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New*. Grand Rapids, MI: Baker Academic, 2011.

Beale, G. K. "The Old Testament in Colossians: A Response to Paul Foster." *JSNT* 41 (2018): 261–74.

Beale, G. K. *Redemptive Reversals and the Ironic Overturning of Human Wisdom*. SSBT. Wheaton, IL: Crossway, 2019.

Beale, G. K. *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God*. NSBT 17. Downers Grove, IL: IVP Academic, 2004.

Beale, G. K. *The Use of Daniel in Jewish Apocalyptic Literature and in the Revelation of St. John*. Lanham, MD: University Press of America, 1984.

Beale, G. K. "The Use of Hosea 11:1 in Matthew 2:15: One More Time." *JETS* 55 (2012): 697–715.

Beale, G. K., and Benjamin L. Gladd. *Hidden but Now Revealed: A Biblical*

*Theology of Mystery*. Downers Grove, IL: InterVarsity Press, 2014.

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

Beale, G. K., and Sean M. McDonough. "Revelation." In *Commentary on the New Testament Use of the Old Testament*. Edited by G. K. Beale and D. A. Carson, 1081–1161. Grand Rapids, MI: Baker, 2007.

Beale, G. K., ed. *The Right Doctrine from the Wrong Text? Essays on the Use of the Old Testament in the New*. Grand Rapids, MI: Baker, 1994.

Beasley-Murray, G. R. "The Interpretation of Daniel 7." *CBQ* 45 (1983): 44–58.

Beaton, Richard. "Isaiah in Matthew's Gospel." In *Isaiah in the New Testament*. Edited by Steve Moyise and Maarten J. J. Menken, 63–78. The New Testament and the Scriptures of Israel. London: T&T Clark, 2005.

Beaton, Richard. *Isaiah's Christ in Matthew's Gospel*. SNTSMS 123. Cambridge: Cambridge University Press, 2002.

Becker, Eve-Marie, Helen K. Bond, and Catrin H. Williams, eds. *John's Transformation of Mark*. London: T&T Clark, 2021.

Becker, Joachim. *Messianic Expectation in the Old Testament*. Translated by David E. Green. Philadelphia: Fortress, 1980.



Becking, Bob. *From David to Gedaliah: The Book of Kings as Story and History*. Orbis biblicus et orientalis 228. Göttingen: Vandenhoeck & Ruprecht, 2007.

Becking, Bob. "Law as Expression of Religion (Ezra 7–10)." In *Yahwism after the Exile: Perspectives on Israelite Religion in the Persian Period*. Studies in Theology and Religion 5. Edited by Rainer Albertz and Bob Becking, 18–31. Winona Lake, IN: Eisenbrauns, 2004.

Beckwith, Roger T. "The Early History of the Psalter." *TynBul* 46 (1995): 1–27.

Beckwith, Roger T. *The Old Testament Canon of the New Testament Church*

*and Its Background in Early Judaism.*  
London: SPCK, 1985.

Bedford, Peter Ross. *Temple Restoration in Early Achaemenid Judah.* JSJSup 65. Leiden: Brill, 2001.

Beek, M. A. “Joshua the Savior.” In *Voices from Amsterdam: A Modern Tradition of Reading Biblical Narrative.* Edited by Martin Kessler, 145–53. SBLSS. Atlanta: Scholars Press, 1994.

Beentjes, Pancratius C. “‘Give Thanks to YHWH. Truly He Is Good’: Psalms and Prayers in the Book of Chronicles.” In *Tradition and Transformation in the Book of Chronicles,* 141–76. *Studia Semitica Neerlandica* 52. Leiden: Brill, 2008.

Beetham, Christopher A. *Echoes of Scripture in the Letter of Paul to the Colossians*. Leiden: Brill, 2008.

Begg, Christopher T. "The Non-Mention of Amos, Hosea, and Micah in the Deuteronomistic History." *Biblische Notizen* 32 (1986): 41–53.

Begg, Christopher T. "The Peoples and the Worship of Yahweh in the Book of Isaiah." In *Worship and the Hebrew Bible: Essays in Honour of John T. Willis*. Edited by M. Patrick Graham, Rick R. Marrs, and Steven L. McKenzie, 35–55. JSOTSup 284. Sheffield, UK: Sheffield Academic Press, 1999.

Begg, Christopher T. "The Significance of Jehoiachin's Release: A New

Proposal.” *JSOT* 36 (1986): 49–56.

Beker, J. Christiaan. *Paul the Apostle: The Triumph of God in Life and Thought*. Philadelphia: Fortress, 1980.

Bekken, Per Jarle. *The Lawsuit Motif in John’s Gospel from New Perspectives: Jesus Christ, Crucified Criminal and Emperor of the World*. NovTSup 158. Leiden: Brill, 2014.

Bellinger, William H., Jr., and William R. Farmer, eds. *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins*. Harrisburg, PA: Trinity Press International, 1998.

Ben Zvi, Ehud. *Hosea*. FOTL 21A/1. Grand Rapids, MI: Eerdmans, 2005.

Ben Zvi, Ehud. “Is the Twelve Hypothesis Likely from an Ancient Reader’s

Perspective?” In *Two Sides of a Coin: Juxtaposing Views on Interpreting the Book of the Twelve/the Twelve Prophetic Books*. Edited by Ehud Ben Zvi and James D. Nogalski, 47–96. *Analecta Gorgiana* 201. Piscataway, NJ: Gorgias, 2009.

Ben Zvi, Ehud. “‘The Prophets’: References to Generic Prophets and Their Role in the Construction of the Image of the ‘Prophets of Old’ within the Postmonarchic Readership/s of the Book of Kings.” *ZAW* 116 (2004): 555–67.

Ben Zvi, Ehud. “When the Foreign Monarch Speaks.” In *The Chronicler as Author: Studies in Text and Texture*. JSOTSup 263. Edited by M. Patrick Graham and Steven L. McKenzie, 209–

22. Sheffield, UK: Sheffield Academic Press, 1999.

Berg, Sandra B. *The Book of Esther: Motifs, Themes, and Structure*. SBLDS

44. Missoula, MT: Scholars Press, 1979.

Berge, Kåre. “Is There Hope in the Deuteronomistic History?” In *New Perspectives on Old Testament Prophecy and History: Essays in Honour of Hans M. Barstad*. Edited by Rannfrid I. Thelle, Terje Stordalen, and Marvyn E. J. Richardson, 264–77. VTSup 168. Leiden: Brill, 2015.

Berger, Samuel. *Histoire de la Vulgate: pendant les premiers siècles du moyen âge*. 1893. Reprint, Hildesheim, Germany: Georg Olms, 1976.

Berges, Ulrich F. *Jesaja 40–48: Übersetzt und ausgelegt*. HThKAT. Freiburg im Breisgau: Herder, 2008.

Berges, Ulrich F. “Kingship and Servanthood in the Book of Isaiah.” In *The Book of Isaiah: Enduring Questions Answered: Essays Honoring Joseph Blenkinsopp and His Contribution to the Study of Isaiah*. Edited by Richard J. Bautch and J. Todd Hibbard, 159–78. Grand Rapids, MI: Eerdmans, 2014.

Bergler, Siegfried. *Joel als Schriftinterpret*. BEATAJ 16. Frankfurt am Main: Lang, 1988.

Berkhof, Louis. *Systematic Theology*, new ed. Grand Rapids, MI: Eerdmans, 1996.

Berlin, Adele. *Esther*. The JPS Bible Commentary. Philadelphia: JPS, 2001.

Berlin, Adele. *Poetics and Interpretation of Biblical Narrative*. Bible and Literature Series 9. Sheffield, UK: Almond, 1983.

Berlin, Adele. "The Wisdom of Creation in Psalm 104." In *Seeking Out the Wisdom of the Ancients: Essays Offered to Honor Michael V. Fox on the Occasion of His Sixty-Fifth Birthday*. Edited by Ronald L. Troxel, Kelvin G. Friebel, and Dennis R. Magary, 71–83. Winona Lake, IN: Eisenbrauns, 2005.

Berlin, Adele. *Zephaniah: A New Translation with Introduction and*



*Commentary*. AB 25A. New York: Doubleday, 1994.

Berquist, Jon L. *Judaism in Persia's Shadow: A Social and Historical Approach*. Minneapolis: Fortress, 1995.

Beuken, W. A. M. "Isaiah LIV: The Multiple Identity of the Person Addressed." In *Language and Meaning: Studies in Hebrew Language and Biblical Exegesis*. Edited by James Barr, 29–70. OtSt 19. Leiden: Brill, 1974.

Beuken, W. A. M. "Mišpāṭ: The First Servant Song and Its Context." VT 22 (1972): 1–30.

Bevere, Allan R. *Sharing in the Inheritance: Identity and the Moral*

*Life in Colossians*. JSNTSup 226.  
London: Sheffield Academic Press,  
2003.

Beyer, Andrea. *Hoffnung in Bethlehem: Innerbiblische Querbezüge als Deutungshorizonte im Ruthbuch*. BZAW 463. Berlin: de Gruyter, 2010.

Beyse, Karl-Martin. *Serubbabel und die Königserwartungen der Propheten Haggai und Sacharja: Eine historische und traditionsgeschichtliche Untersuchung*. Arbeiten zur Theologie 48. Stuttgart: Calwer, 1972.

Bezzel, Hannes. “‘Man of Constant Sorrow’: Rereading Jeremiah in Lamentations 3.” In *Jeremiah (Dis)placed: New Directions in*

*Writing/Reading Jeremiah*. Edited by A. R. Pete Diamond and Louis Stulman, 253–65. LHBOTS 529. New York: T&T Clark, 2011.

*Biblia Sacra, Iuxta Latinam Vulgatam Versionem*, vol. 7: *Verba Dierum*. Rome: Typis Polyglottis Vaticanis, 1948.

*Bibliorum sacrorum graecorum Codex Vaticanus B: Bibliothecae Apostolicae Vaticanae Codex Vaticanus Graecus 1209*. Rome: Istituto Poligrafico e Zecca dello Stato, 1999.

Bickerman, E. J. *From Ezra to the Last of the Maccabees*. New York: Schocken, 1962.

Biddle, Mark. “The Literary Frame Surrounding Jeremiah 30:1–33:26.”

ZAW 100 (1988): 409–13.

Biggs, Charles R. “The Role of the *Nasi* in the Programme for Restoration in Ezekiel 40–48.” *Colloquium* 16 (1983): 46–57.

Billings, Rachel M. “*Israel Serves the Lord*”: *The Book of Joshua as Paradoxical Portrait of Faithful Israel*. Reading the Scriptures. Notre Dame, IN: University of Notre Dame Press, 2013.

Birch, Bruce C. *Let Justice Roll Down: The Old Testament, Ethics, and Christian Life*. Louisville: Westminster John Knox, 1991.

Birch, Bruce C. “Old Testament Narrative and Moral Address.” In *Canon, Theology, and Old Testament*

*Interpretation: Essays in Honor of Brevard S. Childs.* Edited by Gene M. Tucker, David L. Petersen, and Robert R. Wilson, 75–91. Philadelphia: Fortress, 1988.

Birch, Bruce C., Walter Brueggemann, Terence E. Fretheim, and David L. Petersen. *A Theological Introduction to the Old Testament.* 2nd ed. Nashville: Abingdon, 2005.

Bird, Michael F. *An Anomalous Jew: Paul among Jews, Greeks, and Romans.* Grand Rapids, MI: Eerdmans, 2016.

Bird, Michael F., Craig A. Evans, Simon Gathercole, Charles E. Hill, and Chris Tilling. *How God Became Jesus: The Real Origins of Belief in Jesus' Divine Nature: A Response to Bart D.*

Ehrman. Grand Rapids, MI:  
Zondervan, 2015.

Bird, Michael F. "Salvation in Paul's Judaism." In *Paul and Judaism: Crosscurrents in Pauline Exegesis and the Study of Jewish-Christian Relations*. Edited by Reimund Bieringer and Didier Pollefeyt, 15–40. LNTS 463. London: T&T Clark, 2012.

Bird, Michael F. "The Unity of Luke-Acts in Recent Discussion." *JSNT* 29 (2007): 425–48.

Bird, Michael F. "When the Dust Finally Settles: Coming to a Post-New Perspective Perspective." *CTR* 2 (2005): 57–69.

Black, C. Clifton. *Mark: Images of an Apostolic Interpreter*. Columbia:

University of South Carolina Press,  
1994.

Black, David Alan. "Paul and Christian Unity: A Formal Analysis of Philippians 2:1–4." *JETS* 28 (1985): 299–308.

Black, David Alan. *Why Four Gospels? The Historical Origins of the Gospels*. 2nd ed. Gonzalez, FL: Energion, 2010.

Blackburn, Barry. *Theios Aner and the Markan Miracle Traditions: A Critique of the Theios Aner Concept as an Interpretive Background of the Miracle Traditions Used by Mark*. WUNT 2/40. Tübingen: Mohr Siebeck, 1991.

Blair, E. P. "An Appeal to Remembrance: The Memory Motif in Deuteronomy."

*Interpretation* 19 (1961): 41–47.

Blaising, Craig A., and Darrell L. Bock. *Dispensationalism, Israel, and the Church: The Search for Definition*. Grand Rapids, MI: Zondervan, 1992.

Blaising, Craig A., and Darrell L. Bock. *Progressive Dispensationalism*. Grand Rapids, MI: Baker, 1993.

Blaising, Craig, Alan Hultberg, and Douglas Moo. *Three Views on the Rapture: Pretribulation, Prewrath, or Posttribulation*. Counterpoints Series. Grand Rapids, MI: Zondervan, 2010.

Bland, D. “God’s Activity as Reflected in the Books of Ruth and Esther.” *ResQ* 24 (1981): 129–47.

Blenkinsopp, Joseph. “Creation, the Body, and Care for a Damaged World.” In



*Treasures Old and New: Essays in the Theology of the Pentateuch* by Joseph Blenkinsopp, 36–52. Grand Rapids, MI: Eerdmans, 2004.

Blenkinsopp, Joseph. *The Pentateuch: An Introduction to the First Five Books of the Bible*. New York: Doubleday, 1992.

Blenkinsopp, Joseph. “The Structure of P.” *CBQ* 38 (1976): 275–92.

Blenkinsopp, Joseph. “Wisdom in the Chronicler’s Work.” In *In Search of Wisdom: Essays in Memory of John G. Gammie*. Edited by Leo G. Perdue, Bernard Brandon Scott, and William Johnston Wiseman, 19–30. Louisville: Westminster John Knox, 1993.

Blocher, Henri. “The Fear of the Lord as the ‘Principle’ of Wisdom.” *TynBul* 28

(1977): 3–28.

Block, Daniel I. *The Book of Ezekiel: Chapters 25–48*. NICOT. Grand Rapids, MI: Eerdmans, 1998.

Block, Daniel I. “Bringing Back David: Ezekiel’s Messianic Hope.” In *The Lord’s Anointed: Interpretation of Old Testament Messianic Texts*. Edited by Philip E. Satterthwaite, Richard S. Hess, and Gordon J. Wenham, 167–88. Carlisle, UK: Paternoster, 1995.

Block, Daniel I. *Judges, Ruth*. NAC 6. Nashville: Broadman, 1999.

Block, Daniel I. *Obadiah: The Kingship Belongs to YHWH*. Hearing the Message of Scripture Commentary Series. Grand Rapids, MI: Zondervan, 2013.

Block, Daniel I. "Will the Real Gideon Please Stand Up? Narrative Style and Intention in Judges 6–9." *JETS* 40 (1997): 353–66.

Blomberg, Craig L. *Christians in an Age of Wealth: A Biblical Theology of Stewardship*. Grand Rapids, MI: Zondervan, 2013.

Blomberg, Craig L. "Elijah, Election, and the Use of Malachi in the New Testament." *CTR* 2 (1987): 99–117.

Blomberg, Craig L. *The Historical Reliability of John's Gospel: Issues and Commentary*. Downers Grove, IL: IVP Academic, 2011.

Blomberg, Craig L. "Interpreting Old Testament Prophetic Literature in

Matthew: Double Fulfillment.” *TrinJ* 23 (2002): 17–33.

Blomberg, Craig L. *Making Sense of the New Testament*. Grand Rapids, MI: Baker Academic, 2004.

Blomberg, Craig L. *Matthew*. NAC 22. Nashville: Broadman & Holman, 1992.

Blomberg, Craig L. *Neither Poverty nor Riches: A Biblical Theology of Possessions*. NSBT 7. Downers Grove, IL: IVP Academic, 2000.

Blomberg, Craig L. *A New Testament Theology*. Waco, TX: Baylor University Press, 2018.

Blomberg, Craig L. “Quotations, Allusions, and Echoes of Jesus in Paul.” In *Studies in the Pauline Epistles: Essays in Honor of*

*Douglas J. Moo*. Edited by Matthew S. Harmon and Jay E. Smith, 129–43. Grand Rapids, MI: Zondervan, 2014.

Blomberg, Craig L., and Mariam J. Kamell. *James*. ZECNT. Grand Rapids, MI: Zondervan, 2008.

Blumenthal, David R. “Where God Is Not: The Book of Esther and Song of Songs.” *Judaism* 44 (1995): 80–92.

Blumhofer, Christopher M. *The Gospel of John and the Future of Israel*. SNTSMS 177. Cambridge: Cambridge University Press, 2020.

Bock, Darrell L. *Proclamation from Prophecy and Pattern: Luke-Acts as a Systematic Rewriting and Updating of the Elisha-Elijah Narrative*. Rome:

Pontifical University of St. Thomas Aquinas, 1987.

Bock, Darrell L. *A Theology of Luke and Acts: God's Promised Program, Realized for All Nations*. BTNT. Grand Rapids, MI: Zondervan, 2012.

Bock, Darrell L., ed. *Three Views on the Millennium and Beyond*. Counterpoints. Grand Rapids, MI: Zondervan, 1999.

Bock, Darrell L., and Mitch Glaser, eds. *The Gospel according to Isaiah 53: Encountering the Suffering Servant in Jewish and Christian Theology*. Grand Rapids, MI: Kregel, 2012.

Bockmuehl, Markus. "The Conversion of Desire in St. Paul's Hermeneutics." In *The Word Leaps the Gap: Essays on*

*Scripture and Theology in Honor of Richard B. Hays*. Edited by J. Ross Wagner, C. Kevin Rowe, and A. Katherine Grieb, 498–513. Grand Rapids, MI: Eerdmans, 2008.

Bockmuehl, Markus. *Revelation and Mystery in Ancient Judaism and Pauline Christianity*. WUNT 2/36. Tübingen: Mohr Siebeck, 1990.

Bockmuehl, Markus. *Seeing the Word: Refocusing New Testament Study*. Studies in Theological Interpretation. Grand Rapids, MI: Baker, 2006.

Bockmuehl, Markus. *Simon Peter in Scripture and Memory: The New Testament Apostle in the Early Church*. Grand Rapids, MI: Baker Academic, 2012.

Bockmuehl, Markus. *This Jesus: Martyr, Lord, Messiah*. Edinburgh: T&T Clark, 2004.

Boda, Mark J. "Gazing through the Cloud of Incense: Davidic Dynasty and Temple Community in the Chronicler's Perspective." In *Chronicling the Chronicler: The Book of Chronicles and Early Second Temple Historiography*. Edited by Paul S. Evans and Tyler F. Williams, 215–45. Winona Lake, IN: Eisenbrauns, 2013.

Boda, Mark J. *The Heartbeat of Old Testament Theology: Three Creedal Expressions*. Acadia Studies in Bible and Theology. Grand Rapids, MI: Baker Academic, 2017.



Boda, Mark J. "Messengers of Hope in Haggai-Malachi." *JSOT* 32 (2007): 113–31.

Boda, Mark J. "Penitential Innovations within the Twelve." In *On Stone and Scroll: Essays in Honour of Graham Ivor Davies*. Edited by James K. Aitken, Katharine J. Dell, and Brian A. Mastin, 391–407. BZAW 420. Berlin: de Gruyter, 2011.

Boda, Mark J. *Praying the Tradition: The Origin and Use of Tradition in Nehemiah 9*. BZAW 227. Berlin: de Gruyter, 1999.

Boda, Mark J. "Renewal in Heart, Word, and Deed: Repentance in the Torah." In *Repentance in Christian Theology*. Edited by Mark J. Boda and Gordon T.

Smith, 3–22. Collegeville, MN: Liturgical Press, 2006.

Boda, Mark J. *“Return to Me”: A Biblical Theology of Repentance*. NSBT 35. Nottingham, UK: Apollos, 2015.

Boecker, Hans Jochen. *Law and the Administration of Justice in the Old Testament and Ancient East*. Minneapolis: Augsburg, 1980.

Boers, Hendrikus. *What Is New Testament Theology? The Rise of Criticism and the Problem of a Theology of the New Testament*. Philadelphia: Fortress, 1979.

Bogaert, Pierre-Maurice. “Ordres anciens des évangiles et tétraévangile en un seul

codex.” *Revue théologique de Louvain* 30 (1999): 297–314.

Boice, James M. “The Nature of the Atonement: Propitiation.” In *Atonement*, 31–47. Phillipsburg, NJ: P&R, 2010.

Bolin, Thomas M. *Ecclesiastes and the Riddle of Authorship*. Bible World. New York: Routledge, 2017.

Boling, Robert G. *Judges: Introduction, Translation, and Commentary*. AB 6A. Garden City, NY: Doubleday, 1975.

Boling, Robert G. “In Those Days There Was No King in Israel.” In *A Light unto My Path: Old Testament Studies in Honor of Jacob M. Myers*. Edited by Howard N. Bream, Ralph D. Heim, and Carey A. Moore, 33–48. Gettysburg

Theological Studies 4. Philadelphia: Temple University Press, 1974.

Bolt, Peter. "Mission and Witness." In *Witness to the Gospel: The Theology of Acts*. Edited by I. Howard Marshall and David Peterson, 191–214. Grand Rapids, MI: Eerdmans, 1998.

Bond, Helen K. *The First Biography of Jesus: Genre and Meaning in Mark's Gospel*. Grand Rapids, MI: Eerdmans, 2020.

Bonhoeffer, Dietrich. *The Cost of Discipleship*. London: SCM, 1948; orig. ed. Munich: Kaiser, 1937.

Borgen, Peder. "From Paul to Luke." *CBQ* 31 (1969): 168–82.

Boring, M. Eugene. "Mark 1:1–15 and the Beginning of the Gospel." *Semeia* 52

(1990): 43–81.

Bormann, Lukas. “Early Christians in the Lycus Valley.” In *Early Christian Encounters with Town and Countryside: Essays on the Urban and Rural Worlds of Early Christianity*. Edited by Markus Tiwald and Jürgen K. Zangenberg, 211–29. NTOA 126. Göttingen: Vandenhoeck & Ruprecht, 2021.

Bossman, David. “Ezra’s Marriage Reform: Israel Redefined.” *BTB* 9 (1979): 32–38.

Botte, B., and P.-M. Bogaert. “Septante et versions grecques.” In *Supplément au Dictionnaire de la Bible*. Edited by L. Pirot and A. Robert, 12:535–691. Paris: Letouzey & Ané, 1996.

Bourke, J. “Le Jour de Yahvé dans Joël.”  
*Revue biblique* 66 (1959): 5–31.

Bousset, Wilhelm. *Kyrios Christos: A History of the Belief in Christ from the Beginnings of Christianity to Irenaeus*. Translated by John Steely. Nashville, Abingdon, 1970.

Bouzard, Walter C. “Boxed by the Orthodox: The Function of Lamentations 3:22–39 in the Message of the Book.” In *Why? . . . How Long? Studies on Voice(s) of Lamentation Rooted in Biblical Hebrew Poetry*. Edited by LeAnn Snow Flesher, Carol J. Dempsey, and Mark J. Boda, 68–82. LHBOTS 552. London: Bloomsbury T&T Clark, 2014.

Bovon, François. *Luke the Theologian: Fifty-Five Years of Research (1950–2005)*. Waco, TX: Baylor University Press, 2006.

Bowman, Richard G. “Narrative Criticism: Human Purpose in Conflict with Divine Presence.” In *Judges and Method: New Approaches in Biblical Studies*. Edited by Gale A. Yee, 17–44. Minneapolis: Fortress, 1995.

Brandt, Peter. *Endgestalten des Kanons: Das Arrangement der Schriften Israels in der jüdischen und christlichen Bibel*. BBB 131. Berlin: Philo, 2001.

Brandt, Peter. “Final Forms of the Writings: The Jewish and Christian Traditions.” In *The Shape of the Writings*, Siphrut 16. Edited by Julius

Steinberg and Timothy J. Stone with the assistance of Rachel Marie Stone, 59–85. Winona Lake, IN: Eisenbrauns, 2015.

Brannon, M. Jeff. *The Heavnlies in Ephesians: A Lexical, Exegetical, and Conceptual Analysis*. LNTS 447. New York: T&T Clark, 2011.

Braun, Roddy L. “Chronicles, Ezra, and Nehemiah: Theology and Literary History.” In *Studies in the Historical Books of the Old Testament*. Edited by J. A. Emerton, 52–64. VTSup 30. Leiden: Brill, 1979.

Braun, Roddy L. “Message of Chronicles: Rally 'Round the Temple.” *Concordia Theological Monthly* 42 (1971): 502–14.



Braun, Roddy L. "A Reconsideration of the Chronicler's Attitude toward the North." *JBL* 96 (1977): 59–62.

Braun, Roddy L. "Solomon Apologetic in Chronicles." *JBL* 92 (1973): 503–16.

Braund, David C. *Augustus to Nero: A Sourcebook on Roman History, 31 BC–AD 68*. London: Cross Helm, 1985.

Braverman, Jay. *Jerome's Commentary on Daniel: A Study of Comparative Jewish and Christian Interpretations of the Hebrew Bible*. CBQMS 7. Washington, DC: Catholic Biblical Association of America, 1978.

Bray, Gerald L. *Biblical Interpretation: Past and Present*. Downers Grove, IL: InterVarsity Press, 1996.

Bray, Gerald L. "Biblical Theology and From Where It Came." *SwJT* 55, no. 2 (2013): 193–208.

Breck, J. "John 21: Appendix, Epilogue, or Conclusion?" *St. Vladimir's Theological Quarterly* 36 (1992): 27–49.

Brendsel, Daniel J. "Isaiah Saw His Glory": *The Use of Isaiah 52–53 in John 12*. BZNW 208. Berlin: de Gruyter, 2014.

Brenner, Athalya. "Job the Pious? The Characterization of Job in the Narrative Framework of the Book." *JSOT* 43 (1989): 37–52.

Brenner, Athalya. "Women Poets and Authors." In *The Feminist Companion to the Song of Songs*. Edited by

Athalya Brenner, 86–97. Sheffield, UK: JSOT, 1993.

Brettler, Marc Zvi. *God Is King: Understanding an Israelite Metaphor*. JSOTSup 76. Sheffield, UK: Sheffield Academic Press, 1989.

Briggs, Richard S. *Theological Hermeneutics and the Book of Numbers as Christian Scripture*. Reading the Scriptures. Notre Dame, IN: University of Notre Dame Press, 2018.

Bright, John. *The Authority of the Old Testament*. Grand Rapids, MI: Baker, 1975.

Bright, John. *Jeremiah: A Commentary*. AB 21. Garden City, NY: Doubleday, 1965.

Bright, John. *The Kingdom of God*. New York: Abingdon-Cokesbury, 1953.

Brodie, Thomas L. *The Birthing of the New Testament: The Intertextual Development of the New Testament Writings*. Sheffield, UK: Sheffield Phoenix, 2006.

Brodie, Thomas L. *The Crucial Bridge: The Elijah-Elisha Narrative as an Interpretive Synthesis of Genesis–Kings and a Literary Model for the Gospels*. Collegeville, MN: Liturgical Press, 2000.

Brodie, Thomas L. *Luke the Literary Interpreter: Luke-Acts as a Systematic Rewriting and Updating of the Elisha-Elijah Narrative*. Rome: Pontifical

University of St. Thomas Aquinas, 1987.

Brodie, Thomas L., Dennis R. MacDonald, and Stanley E. Porter, eds. *The Intertextuality of the Epistles: Explorations of Theory and Practice*. New Testament Monographs. Sheffield, UK: Sheffield Phoenix, 2006.

Brooke, Alan England. *The Johannine Epistles*. ICC. Edinburgh: T&T Clark, 1980.

Brown, Douglas E. "The Use of the Old Testament in 2 Peter 2:4–10a." PhD diss., Trinity Evangelical Divinity School, 2003.

Brown, Jeannine K. "Creation's Renewal in the Gospel of John." *CBQ* 72 (2010): 275–90.

Brown, Jeannine K. *The Gospels as Stories: A Narrative Approach to Matthew, Mark, Luke, and John*. Grand Rapids, MI: Baker, 2020.

Brown, Jeannine K. "Jesus Messiah as Isaiah's Servant of the Lord: New Testament Explorations." *JETS* 63 (2020): 51–69.

Brown, Jeannine K. "Justice, Righteousness." In *A Dictionary of Jesus and the Gospels*. 2nd ed. Edited by Joel B. Green, Nicholas Perrin, and Jeannine K. Brown, 463–67. Downers Grove, IL: InterVarsity Press, 2013.

Brown, Jeannine K. "Matthew's Christology and Isaiah's Servant: A Fresh Look at a Perennial Issue." In *Treasures New and Old: Essays in*

*Honor of Donald A. Hagner*. Edited by Carl S. Sweatman and Clifford B. Kvidahl, 93–106. GlossaHouse Festschrift Series 1. Wilmore, KY: GlossaHouse, 2017.

Brown, Paul J. *Bodily Resurrection and Ethics in 1 Cor 15*. WUNT 2/360. Tübingen: Mohr Siebeck, 2014.

Brown, Raymond E. *The Community of the Beloved Disciple: The Life, Love, and Hates of an Individual Church in New Testament Times*. Mahwah, NJ: Paulist, 1979.

Brown, Raymond E. *The Epistles of John*. AB 30. Garden City, NY: Doubleday, 1982.

Brown, Raymond E. *An Introduction to the New Testament*. AYBRL. New

Haven, CT: Yale University Press, 1997.

Brown, Raymond E. “‘Other Sheep Not of This Fold’: The Johannine Perspective on Christian Diversity in the Late First Century.” *JBL* 97 (1978): 5–22.

Brown, Sherri, and Christopher W. Skinner, eds. *Johannine Ethics: The Moral World of the Gospel and Epistles of John*. Minneapolis: Fortress, 2017.

Browning, Gary K. *Lyotard and the End of Grand Narratives*. Cardiff: University of Wales Press, 2000.

Bruce, F. F. “‘All Things to All Men’: Diversity in Unity and Other Pauline Tensions.” In *Unity and Diversity in New Testament Theology*. Edited by



Robert A. Guelich, 82–99. Grand Rapids, MI: Eerdmans, 1978.

Bruce, F. F. *The Book of the Acts*. NICNT. Grand Rapids, MI: Eerdmans, 1988.

Bruce, F. F. *Commentary on Galatians*. NIGTC. Grand Rapids, MI: Eerdmans, 1982.

Bruce, F. F. “Is the Paul of Acts the Real Paul?” *BJRL* 58 (1976): 282–305.

Brueggemann, Walter. “Bounded by Obedience and Praise: The Psalms as Canon.” *JSOT* 50 (1991): 63–92.

Brueggemann, Walter. “The Kerygma of the Priestly Writers.” *ZAW* 84 (1972): 397–414.

Bruno, Chris. *Paul vs. James: What We’ve Been Missing in the Faith and Works Debate*. Chicago: Moody, 2019.

Bruno, Chris, Jared Compton, and Kevin McFadden. *Biblical Theology according to the Apostles: How the Earliest Christians Told the Story of Israel*. NSBT 52. Downers Grove, IL: InterVarsity Press, 2020.

Brunson, Andrew C. *Psalm 118 in the Gospel of John: An Intertextual Study on the New Exodus Pattern in the Theology of John*. WUNT 2/158. Tübingen: Mohr Siebeck, 2003.

Bryan, David K., and David W. Pao, eds. *Ascent into Heaven in Luke-Acts: New Explorations of Luke's Narrative Hinge*. Minneapolis: Fortress, 2016.

Buber, Martin. *Kingship of God*. 3rd ed. Translated by Richard Scheimann. London: George Allen & Unwin, 1967.

Bullock, C. Hassell. "Wisdom, the 'Amen' of Torah." *JETS* 52 (2009): 5–18.

Bultmann, Rudolf. *The Gospel of John: A Commentary*. Translated by George R. Beasley-Murray. Louisville: Westminster John Knox, 1971.

Bultmann, Rudolf. "Prophecy and Fulfillment." In *Essays on Old Testament Hermeneutics*. Edited by Claus Westermann, 50–75. Richmond, VA: John Knox, 1963.

Bultmann, Rudolf. "The Significance of the Old Testament for the Christian Faith." In *The Old Testament and Christian Faith: A Theological Discussion*. Edited by Bernard W. Anderson, 8–35. New York: Harper & Row, 1963.

Bultmann, Rudolf. *Theology of the New Testament*. Translated by Kendrick Grobel. 2 vols. New York: Charles Scribner's Sons, 1951, 1955.

Bumgardner, Charles J. "Family Relationships in the Letters to Timothy and Titus." PhD diss., Southeastern Baptist Theological Seminary, 2020.

Bumgardner, Charles J. "Kinship, Christian Kinship, and the Letters to Timothy and Titus." *Southeastern Theological Review* 7, no. 2 (2016): 3–17.

Bumgardner, Charles J. "Paul's Letters to Timothy and Titus: A Literature Review (2009–2015)." *Southeastern Theological Review* 7, no. 2 (2016): 77–116.

Burge, David K. "Reading 2 Peter with Wisdom: Can a Wisdom Hermeneutic Best Explain the 'Enigmatic' Epistle?" *Presbyterion* 47 (2021): 77–96.

Burke, Trevor J. *Family Matters: A Socio-Historical Study of Kinship Metaphors in 1 Thessalonians*. JSNTSup 247. London: T&T Clark, 2003.

Burnett, D. Clint. *Studying the New Testament through Inscriptions: An Introduction*. Peabody, MA: Hendrickson, 2020.

Burridge, Richard A. *Imitating Jesus: An Inclusive Approach to New Testament Ethics*. Grand Rapids, MI: Eerdmans, 2007.

Burridge, Richard A. *What Are the Gospels? A Comparison with Graeco-Roman Biography*. Waco, TX: Baylor University Press, 2018.

Buse, Ivor S. "The Markan Account of the Baptism of Jesus and Isaiah LXIII." *JTS* 7 (1956): 74–75.

Butler, Trent C. *Joshua*. WBC 7. Waco, TX: Word, 1983.

Bynum, William Randolph. "Quotations of Zechariah in the Fourth Gospel." in *Abiding Words: The Use of Scripture in the Gospel of John*, 47–74. RBS 81. Atlanta: SBL, 2015.

Byron, John. "The Epistle to Philemon: Paul's Strategy of Forging the Ties of Kinship." In *Jesus and Paul: Global Perspectives in Honor of James D. G.*

*Dunn for His 70th Birthday*. Edited by B. J. Oropeza, C. K. Robertson, and Douglas C. Mohrmann, 207–16. LNTS 414. London: T&T Clark, 2009.

Byron, John. *Recent Research on Paul and Slavery*. Sheffield, UK: Sheffield Phoenix, 2008.

Cadwallader, A. H., ed. *Colossae in Space and Time: Linking to an Ancient City*. NTOA 94. Göttingen: Vandenhoeck & Ruprecht, 2011.

Caird, G. B. “The Exegetical Method of the Epistle to the Hebrews.” *Canadian Journal of Theology* 5 (1959): 44–51.

Caird, G. B. *Theology of the New Testament*. Rev. ed., completed and edited by L. D. Hurst. Oxford: Clarendon, 1995.

Callan, Terrance. "Use of the Letter of Jude by the Second Letter of Peter." *Biblica* 85 (2004): 42–64.

Cameron, Andrew J. B. "Liberation and Desire: The Logic of the Law in Exodus and Beyond." In *Exploring Exodus: Literary, Theological, and Contemporary Approaches*. Edited by Brian S. Rosner and Paul R. Williamson, 123–53. Nottingham, UK: Apollos, 2008.

Camp, Claudia V. *Wisdom and the Feminine in the Book of Proverbs*. Bible and Literature Series 11. Sheffield, UK: Almond, 1985.

Campbell, Constantine R. *1, 2, and 3 John*. Story of God Bible



Commentary. Grand Rapids, MI: Zondervan, 2017.

Campbell, Constantine R. *Paul and the Hope of Glory: An Exegetical and Theological Study*. Grand Rapids, MI: Zondervan, 2020.

Campbell, Constantine R. *Paul and Union with Christ: An Exegetical and Theological Study*. Grand Rapids, MI: Zondervan, 2012.

Campbell, Douglas A. "An Echo of Scripture in Paul, and Its Implications." In *The Word Leaps the Gap: Essays on Scripture and Theology in Honor of Richard B. Hays*. Edited by J. Ross Wagner, C. Kevin Rowe, and A. Katherine Grieb, 367–91. Grand Rapids, MI: Eerdmans, 2008.

Campbell, Douglas A. *Pauline Dogmatics: The Triumph of God's Love*. Grand Rapids, MI: Eerdmans, 2020.

Campbell, Edward F., Jr. *Ruth: A New Translation with Introduction, Notes, and Commentary*. AB 7. Garden City, NY: Doubleday, 1975.

Cargal, T. B. “‘His Blood Be upon Us and upon Our Children’: A Matthean Double Entendre?” *NTS* 37 (1991): 101–12.

Carlson, Stephen C. *The Gospel Hoax: Morton Smith's Invention of Secret Mark*. Waco, TX: Baylor University Press, 2005.

Carr, David M. *Writing on the Tablet of the Heart: Origins of Scripture and*

*Literature*. Oxford: Oxford University Press, 2005.

Carrell, Peter R. *Jesus and the Angels: Angelology and the Christology of the Apocalypse of John*. SNTSMS 95. Cambridge: Cambridge University Press, 1997.

Carroll, R. P. "The Elijah-Elisha Sagas: Some Remarks on Prophetic Succession in Ancient Israel." *VT* 19 (1969): 400–15.

Carroll R., M. Daniel. "'For So You Love to Do': Probing Popular Religion in the Book of Amos." In *Rethinking Contexts, Rereading Texts: Contributions from the Social Sciences to Biblical Interpretation*. Edited by M. Daniel Carroll R., 168–89.

JSOTSup 299. Sheffield, UK: Sheffield Academic Press, 2000.

Carroll R., M. Daniel. “God and His People in the Nations’ History: A Contextualised Reading of Amos 1–2.” *TynBul* 47 (1996): 39–70.

Carson, D. A. “Approaching the Bible.” In *Collected Writings on Scripture*. Compiled by Andrew David Naselli, 19–54. Wheaton, IL: Crossway, 2010.

Carson, D. A. “The Bible and Theology.” In *NIV Biblical Theology Study Bible*. Edited by D. A. Carson, 2633–36. Grand Rapids, MI: Zondervan, 2018.

Carson, D. A. “Current Issues in Biblical Theology: A New Testament Perspective.” *BBR* 5 (1995): 17–41.

Carson, D. A. *The Difficult Doctrine of the Love of God*. Wheaton, IL: Crossway, 2000.

Carson, D. A. *The Gagging of God: Christianity Confronts Pluralism*. Rev. ed. Grand Rapids, MI: Zondervan, 2002.

Carson, D. A. "Genesis 1–3: Not Maximalist, but Seminal." *TrinJ* 39, no. 2 (2018): 143–63.

Carson, D. A. "Jude." In *Commentary on the New Testament Use of the Old Testament*. Edited by G. K. Beale and D. A. Carson, 1069–79. Grand Rapids, MI: Baker, 2007.

Carson, D. A. "Matthew." In *The Expositor's Bible Commentary*, vol. 9: *Matthew–Mark*. Edited by Tremper

Longman and David E. Garland. Rev. ed., 23–669. Grand Rapids, MI: Zondervan, 2010.

Carson, D. A. “Mystery and Fulfillment: Toward a More Comprehensive Paradigm of Paul’s Understanding of the Old and New.” In *Justification and Variegated Nomism*, vol. 2: *The Paradoxes of Paul*. Edited by D. A. Carson, Peter T. O’Brien, and Mark Seifrid, 393–436. WUNT 2/181. Tübingen: Mohr Siebeck/Grand Rapids, MI: Baker, 2004.

Carson, D. A. “New Covenant Theology and Biblical Theology.” In *God’s Glory Revealed in Christ: Essays on Biblical Theology in Honor of Thomas R. Schreiner*. Edited by Denny Burk, James M. Hamilton Jr., and Brian J.

Vickers, 19–31. Nashville: B&H Academic, 2019.

Carson, D. A. “New Testament Theology.” In *Dictionary of the Later New Testament and Its Developments: A Compendium of Contemporary Biblical Scholarship*. Edited by Ralph P. Martin and Peter H. Davids, 796–814. Downers Grove, IL: InterVarsity Press, 1997.

Carson, D. A. “Reflections on Christian Assurance.” *WTJ* 54 (1992): 1–29; reprinted as “Reflections on Assurance.” In *Still Sovereign: Contemporary Perspectives on Election, Foreknowledge, and Grace*. Edited by Thomas R. Schreiner and Bruce A. Ware, 247–76. Grand Rapids, MI: Baker, 2000.

Carson, D. A. "The Role of Exegesis in Systematic Theology." In *Doing Theology in Today's World: Essays in Honor of Kenneth S. Kantzer*. Edited by John D. Woodbridge and Thomas E. McComiskey, 39–76. Grand Rapids, MI: Zondervan, 1994.

Carson, D. A. *Showing the Spirit: A Theological Exposition of 1 Corinthians 12–14*. Grand Rapids, MI: Baker, 1987.

Carson, D. A. "Subtle Ways to Abandon the Authority of Scripture in Our Lives." *Themelios* 42, no. 1 (January 2017): 11–12.

Carson, D. A. "Systematic Theology and Biblical Theology." In *New Dictionary of Biblical Theology: Exploring the*



*Unity and Diversity of Scripture.*  
Edited by T. Desmond Alexander,  
Brian S. Rosner, D. A. Carson, and  
Graeme Goldsworthy, 89–104.  
Downers Grove, IL: InterVarsity Press,  
2000.

Carson, D. A. “Theological Interpretation of Scripture: Yes, But . . .” In *Theological Commentary: Evangelical Perspectives*. Edited by R. Michael Allen, 187–207. London: T&T Clark, 2011.

Carson, D. A. “Unity and Diversity in the New Testament: The Possibility of Systematic Theology.” In *Scripture and Truth*. Edited by D. A. Carson and John D. Woodbridge, 65–95, 368–75. Grand Rapids, MI: Zondervan, 1983.

Carson, D. A. "What Is the Gospel?—Revisited." In *For the Fame of God's Name: Essays in Honor of John Piper*. Edited by Sam Storms and Justin Taylor, 147–70. Wheaton, IL: Crossway, 2010.

Carson, D. A., and Douglas J. Moo. *An Introduction to the New Testament*. 2nd ed. Grand Rapids, MI: Zondervan, 2005.

Carson, D. A., ed. *The Enduring Authority of the Christian Scriptures*. Grand Rapids, MI: Eerdmans, 2016.

Carson, D. A., and H. G. M. Williamson, eds. *It Is Written: Scripture Citing Scripture*. Cambridge: Cambridge University Press, 1987.

Caulley, Thomas. "The False Teachers in Second Peter." *Studia Biblica et Theologica* 12 (1982): 27–42.

Ceresko, Anthony R. "The Rhetorical Strategy of the Fourth Servant Song (Isaiah 52:13–53:12): Poetry and the Exodus-New Exodus." *CBQ* 56 (1994): 42–55.

Chae, Daniel Jong-Sang. *The Historical Paul in Acts*. Paternoster Biblical Monographs. Milton Keynes, Buckinghamshire, UK: Paternoster, 2019.

Chae, Young S. *Jesus as the Eschatological Davidic Shepherd: Studies in the Old Testament, Second Temple Judaism, and in the Gospel of*

Matthew. WUNT 2/216. Tübingen: Mohr Siebeck, 2006.

Chapman, David W. *Ancient Jewish and Christian Perceptions of Crucifixion*. WUNT 2/244. Tübingen: Mohr Siebeck, 2008.

Chapman, David W., and Eckhard J. Schnabel. *The Trial and Crucifixion of Jesus: Texts and Commentary*. WUNT 1/344. Tübingen: Mohr Siebeck, 2015; Peabody, MA: Hendrickson, 2019.

Chapman, Stephen B. *The Law and the Prophets: A Study in Old Testament Canon Formation*. FAT 27. Tübingen: Mohr Siebeck, 2000.

Chapman, Stephen B. "Saul/Paul: Onomastics, Typology, and Christian Scripture." In *The Word Leaps the*

*Gap: Essays on Scripture and Theology in Honor of Richard B. Hays.* Edited by J. Ross Wagner, C. Kevin Rowe, and A. Katherine Grieb, 214–43. Grand Rapids, MI: Eerdmans, 2008.

Charles, J. Daryl. *Literary Strategy in the Epistle to Jude*. Scranton, PA: University of Scranton Press, 1993.

Charles, J. Daryl. “‘Those’ and ‘These’: The Use of the Old Testament in the Epistle of Jude.” *JSNT* 38 (1990): 109–24.

Charles, J. Daryl. “Vice and Virtue Lists.” In *Dictionary of New Testament Background*. Edited by Craig A. Evans and Stanley E. Porter, 1252–57.

Downers Grove, IL: IVP Academic, 2000.

Charlesworth, James H. “A Critical Comparison of the Dualism in 1QS 3:13–4:26 and the ‘Dualism’ Contained in the Gospel of John.” In *John and the Dead Sea Scrolls*. Edited James H. Charlesworth, 76–106. Christian Origins Library. New York: Crossroad, 1990.

Chase, Mitchell L. *40 Questions about Typology and Allegory*. 40 Questions. Grand Rapids, MI: Kregel, 2020.

Chase, Mitchell L. “The Genesis of Resurrection Hope: Exploring Its Early Presence and Deep Roots.” *JETS* 57 (2014): 467–80.

Cheng, Ling. *The Characterisation of God in Acts: The Indirect Portrayal of an Invisible Character*. Paternoster Biblical Monographs. Milton Keynes, Buckinghamshire, UK: Paternoster, 2011.

Chester, Andrew. "The Theology of James." In Andrew Chester and Ralph P. Martin, *The Theology of the Letters of James, Peter, and Jude*. New Testament Theology. Cambridge: Cambridge University Press, 1994.

Cheung, Alex T. M. "The Priest as the Redeemed Man: A Biblical-Theological Study of the Priesthood." *JETS* 29 (1986): 265–75.

Cheung, Luke Leuk. *The Genre, Composition, and Hermeneutics of the*

*Epistle of James*. Paternoster Biblical and Theological Monographs. Carlisle, UK: Paternoster, 2003.

Childs, Brevard S. *Biblical Theology in Crisis*. Louisville: Westminster, 1970.

Childs, Brevard S. *Biblical Theology of the Old and New Testaments: Theological Reflection on the Christian Bible*. London: SCM, 1992.

Childs, Brevard S. *The Book of Exodus*. OTL. Philadelphia: Westminster, 1974.

Childs, Brevard S. "The Canonical Shape of the Prophetic Literature." *Interpretation* 32 (1978): 46–55.

Childs, Brevard S. *The Church's Guide for Reading Paul: The Canonical Shaping of the Pauline Corpus*. Grand Rapids, MI: Eerdmans, 2008.



Childs, Brevard S. *Introduction to the Old Testament as Scripture*. London: SCM, 1979.

Childs, Brevard S. *Old Testament Theology in a Canonical Context*. Philadelphia: Fortress, 1986.

Childs, Brevard S. "Psalm Titles and Midrashic Exegesis." *Journal of Semitic Studies* 16 (1971): 137–50.

Chilton, Bruce, and Craig A. Evans, eds. *James the Just and Christian Origins*. NovTSup 98. Leiden: Brill, 1999.

Chirichigno, G. C. "The Use of the Epithet in the Characterization of Joshua." *TrinJ* 8 (1987): 69–79.

Chou, Abner. *The Hermeneutics of the Biblical Writers: Learning to Interpret Scripture from the Prophets and*

*Apostles*. Grand Rapids, MI: Kregel, 2018.

Christensen, Duane L. "The Center of the First Testament within the Canonical Process." BTB 23 (1993): 48–53.

Christensen, Duane L. *Nahum: A New Translation with Introduction and Commentary*. AB 24F. New Haven, CT: Yale University Press, 2009.

Christensen, Duane L. *The Unity of the Bible: Exploring the Beauty and Structure of the Bible*. New York: Paulist, 2003.

Christiansen, Ellen Juhl. *The Covenant in Judaism and Paul: A Study of Ritual Boundaries as Identity Markers*. AGJU 27. Leiden: Brill, 1995.

Christianson, Eric S. *A Time to Tell: Narrative Strategies in Ecclesiastes*. JSOTSup 280. Sheffield, UK: Sheffield Academic Press, 1998.

Ciampa, Roy E. *The Presence and Function of Scripture in Galatians 1 and 2*. WUNT 2/102. Tübingen: Mohr Siebeck, 1998.

Ciampa, Roy E. "Habakkuk 2:4 in Romans: Echoes, Allusions, and Rewriting." In *Scripture, Texts, and Tracings in Romans*. Edited by Linda L. Belleville and A. Andrew Das, 11–30. Philadelphia: Fortress, 2021.

Ciampa, Roy E., and Brian S. Rosner. "1 Corinthians." In *Commentary on the New Testament Use of the Old*

*Testament*. Edited by G. K. Beale and D. A. Carson, 695–752. Grand Rapids, MI: Baker, 2007.

Cirafesi, Wally V. “The Johannine Community Hypothesis (1968–Present): Past and Present Approaches and a New Way Forward.” *CurBR* 12 (2014): 173–93.

Clark, David K. *To Know and Love God: Method for Theology*. Foundations of Evangelical Theology. Wheaton, IL: Crossway, 2003.

Clark, Gordon R. *The Word Heseḏ in the Hebrew Bible*. JSOTSup 157. Sheffield, UK: JSOT, 1993.

Clark, W. Malcolm. “A Legal Background to the Yahwist’s Use of ‘Good and Evil’

in Genesis 2–3.” *JBL* 88 (1969): 266–78.

Clarke, Kent D. “Canonical Criticism: An Integrated Reading of Biblical Texts for the Community of Faith.” In *Approaches to New Testament Study*. Edited by Stanley E. Porter and David Tombs, 170–221. JSNTSup 120. Sheffield, UK: Sheffield Academic Press, 1995.

Clements, R. E. “The Purpose of the Book of Jonah.” In *Congress Volume: Edinburgh 1974*. Edited by J. A. Emerton, 16–28. VTSup 28. Leiden: Brill, 1975.

Clifford, Richard J. *The Wisdom Literature*. Interpreting the Biblical Text. Nashville: Abingdon, 1998.

Clines, David J. A. "Being a Man in the Book of the Covenant." In *Reading the Law: Studies in Honour of Gordon J. Wenham*. Edited by J. G. McConville and Karl Möller, 3–9. LHBOTS 461. New York: T&T Clark, 2007.

Clines, David J. A. "Deconstructing the Book of Job." In *What Does Eve Do to Help? and Other Readerly Questions to the Old Testament*. Edited by D. J. A. Clines, 106–23. JSOTSup 94. Sheffield, UK: Sheffield Academic Press, 1990.

Clines, David J. A. *The Esther Scroll: The Story of the Story*. JSOTSup 30. Sheffield, UK: JSOT, 1984.

Clines, David J. A. *The Theme of the Pentateuch*. JSOTSup 10. Sheffield,

UK: JSOT, 1978.

Clowney, Edmund. *Preaching and Biblical Theology*. Grand Rapids, MI: Eerdmans, 1961.

Cockerill, Gareth Lee. *The Epistle to the Hebrews*. NICNT. Grand Rapids, MI: Eerdmans, 2012.

*Codex Sinaiticus Petropolitanus: The New Testament, the Epistle of Barnabas, and the Shepherd of Hermas*. Edited by Helen and Kirsopp Lake. Oxford: Clarendon, 1911.

Cohen, Mordechai. “*Hesed*: Divine or Human? The Syntactic Ambiguity of Ruth 2:20.” In *Hazon Nahum: Studies in Jewish Law, Thought, and History Presented to Dr. Norman Lamm on the Occasion of His Seventieth Birthday*.

Edited by Yaakov Elman and Jeffrey S. Gurock, 11–38. Hoboken, NJ: Ktav, 1997.

Cohick, Lynn H. *The Letter to the Ephesians*. NICNT. Grand Rapids, MI: Eerdmans, 2020.

Cohn, Robert L. “Characterization in Kings.” In *The Book of Kings: Sources, Composition, Historiography, and Reception*. Edited by André Lemaire and Baruch Halpern, 89–105. VTSup 129. Leiden: Brill, 2010.

Cohn, Robert L. “Literary Technique in the Jeroboam Narrative.” *ZAW* 97 (1985): 23–35.

Cohn, Robert L. “Narrative Structure and the Canonical Perspective.” *JSOT* 25 (1983): 3–16.



Cole, Graham A. *The God Who Became Human: A Biblical Theology of Incarnation*. NSBT 30. Nottingham, UK: Apollos, 2013.

Cole, Graham A. “Why a Book? Why This Book? Why the Particular Order within This Book? Some Theological Reflections on the Canon.” In *The Enduring Authority of the Christian Scriptures*. Edited by D. A. Carson, 456–76. Grand Rapids, MI: Eerdmans, 2016.

Colless, Brian E. “Cyrus the Persian as Darius the Mede in the Book of Daniel.” *JSOT* 56 (1992): 113–26.

Collins, Adela Yarbro. “Mark and His Readers: The Son of God among

Greeks and Romans.” *HTR* 93 (2000): 85–100.

Collins, C. John. “A Syntactical Note (Genesis 3:15): Is the Woman’s Seed Singular or Plural?” *TynBul* 48 (1997): 139–48.

Collins, John J. *The Apocalyptic Vision of the Book of Daniel*. HSM 16. Missoula, MT: Scholars Press, 1977.

Collins, John J. *Daniel: A Commentary on the Book of Daniel*. Hermeneia. Minneapolis: Fortress, 1993.

Collins, John J. “Proverbial Wisdom and the Yahwist Vision.” *Semeia* 17 (1980): 1–17.

Collins, Raymond F. “How Not to Behave in the Household of God.” *Louvain Studies* 35 (2011): 7–31.

Collins, Terence. "The Literary Contexts of Zechariah 9:9." In *The Book of Zechariah and Its Influence*. Edited by Christopher Tuckett, 29–40. Aldershot, Hampshire, UK: Ashgate, 2003.

Collins, Terence. *The Mantle of Elijah: The Redaction Criticism of the Prophetical Books*. Sheffield, UK: JSOT, 1993.

Coloe, Mary L. *God Dwells with Us: Temple Symbolism in the Fourth Gospel*. Collegeville, MN: Liturgical Press, 2001.

Compton, Jared. *Psalm 110 and the Logic of Hebrews*. LNTS 537. London: Bloomsbury T&T Clark, 2015.

Compton, Jared, and Andrew David Naselli, eds. *Three Views on Israel and*

*the Church: Perspectives on Romans 9–11*. Grand Rapids, MI: Kregel Academic, 2019.

Condie, Keith. “Narrative Features of Numbers 13–14 and Their Significance for the Meaning of the Book of Numbers.” *RTR* 60 (2001): 123–37.

Connor, Steven. *Postmodernist Culture: An Introduction to Theories of the Contemporary*. 2nd ed. Oxford: Blackwell, 1997.

Conrad, Edgar W. “The End of Prophecy and the Appearance of Angels/Messengers in the Book of the Twelve.” *JSOT* 73 (1997): 65–79.

Conrad, Edgar W. *Reading the Latter Prophets: Toward a New Canonical*

*Criticism*. JSOTSup 376. London: T&T Clark, 2003.

Conrad, Edgar W. "The Royal Narratives and the Structure of the Book of Isaiah." *JSOT* 41 (1988): 67–81.

Conzelmann, Hans. *Acts of the Apostles*. Hermeneia. Philadelphia: Fortress, 1987.

Conzelmann, Hans. *The Theology of St. Luke*. London: Faber & Faber, 1960.

Cook, Stephen L. "The Metamorphosis of a Shepherd: The Tradition History of Zechariah 11:17 + 13:7–9." *CBQ* 55 (1993): 453–66.

Cooper, Alan. "The Life and Times of King David according to the Book of Psalms." In *The Poet and the Historian: Essays in Literary and*

*Historical Biblical Criticism*. Harvard Semitic Studies 26. Edited by R. E. Friedman, 117–31. Chico, CA: Scholars Press, 1983.

Cooper, Alan. “In Praise of Divine Caprice: The Significance of the Book of Jonah.” In *Among the Prophets: Language, Image, and Structure in the Prophetic Writings*, JSOTSup 144. Edited by Philip R. Davies and David J. A. Clines, 144–63. Sheffield, UK: Sheffield Academic Press, 1993.

Coote, Robert B. *Amos among the Prophets: Composition and Theology*. Philadelphia: Fortress, 1981.

Copenhaver, Adam K. *Reconstructing the Historical Background of Paul’s Rhetoric in the Letter to the*

*Colossians*. LNTS 585. London: Bloomsbury/T&T Clark, 2018.

Couser, Gregory A. “Divergent, Insurgent, or Allegiant? 1 Timothy 5:1–2 and the Nature of God’s Household.” *Southeastern Theological Review* 7, no. 2 (2016): 19–34.

Coutts, Joshua J. F. *The Divine Name in the Gospel of John: Significance and Impetus*. WUNT 2/447. Tübingen: Mohr Siebeck, 2017.

Cowan, Christopher W. “The Warning Passages of Hebrews and the New Covenant Community.” In *Progressive Covenantalism: Charting a Course between Dispensational and Covenantal Theologies*. Edited by Stephen J. Wellum and Brent E. Parker,

189–98. Nashville: B&H Academic, 2016.

Coxhead, Steven R. “Deuteronomy 30:11–14 as a Prophecy of the New Covenant in Christ.” *WTJ* 68 (2006): 305–20.

Creach, Jerome F. D. *Yahweh as Refuge and the Editing of the Hebrew Psalter*. JSOTSup 217. Sheffield, UK: Sheffield Academic Press, 1996.

Crenshaw, James L. “The Expression *mî yôdēa*‘ in the Hebrew Bible.” *VT* 36 (1986): 274–88.

Cross, F. M. “Kinship and Covenant in Ancient Israel.” In *From Epic to Canon: History and Literature in Ancient Israel*. Edited by F. M. Cross, 3–21. Baltimore: Johns Hopkins University Press, 1998.



Croteau, David A., and Andreas J. Köstenberger. “Reconstructing a Biblical Model for Giving: A Discussion of Relevant Systematic Issues and New Testament Principles.” *BBR* 16, no. 2 (2006): 237–60.

Croteau, David A., and Andreas J. Köstenberger. “‘Will a Man Rob God?’ (Malachi 3:8): A Study of Tithing in the Old and New Testaments.” *BBR* 16, no. 1 (2006): 53–77.

Crouch, C. L. “Genesis 1:26–7 as a Statement of Humanity’s Divine Parentage.” *JTS* 61 (2010): 1–15.

Crowe, Brandon D. “The Chiastic Structure of Seven Signs in the Gospel of John: Revisiting a Neglected Proposal.” *BBR* 28 (2018): 65–81.

Crowe, Brandon D. "Fulfillment in Matthew as Eschatological Reversal." *WTJ* 75 (2013): 111–27.

Crowe, Brandon D. *The Last Adam: A Theology of the Obedient Life of Jesus in the Gospels*. Grand Rapids, MI: Baker Academic, 2017.

Crowe, Brandon D. *The Message of the General Epistles in the History of Redemption: Wisdom from James, Peter, John, and Jude*. Phillipsburg, NJ: P&R, 2015.

Crowe, Brandon D. *The Obedient Son: Deuteronomy and Christology in the Gospel of Matthew*. BZNW 188. Berlin: de Gruyter, 2012.

Cruse, Caleb N. "Remember Me: A Biblical Theology of Memory."

Unpublished paper, Shepherds Theological Seminary, 2021.

Cudworth, Troy D. "Yahweh's Promise to David in the Books of Kings." *VT* 66 (2016): 194–216.

Cullmann, Oscar. *Der johanneische Kreis: Sein Platz im Spätjudentum, in der Jüngerschaft Jesu und im Urchristentum: Zum Ursprung des Johannesevangeliums*. Tübingen: Mohr Siebeck, 1975.

Cullmann, Oscar. *The Johannine Circle*. Philadelphia: Westminster, 1976.

Culp, A. J. *Memoir of Moses: The Literary Creation of Covenantal Memory in Deuteronomy*. Lanham, MA: Fortress Academic, 2019.

Culp, A. J. *Puzzling Portraits: Seeing the Old Testament's Confusing Characters as Ethical Models*. Eugene, OR: Wipf & Stock, 2013.

Culpepper, R. Alan. *Anatomy of the Fourth Gospel: A Study in Literary Design*. Philadelphia: Fortress, 1983.

Culpepper, R. Alan. *The Johannine School: An Evaluation of the Johannine School Hypothesis Based on an Investigation of the Nature of Ancient Schools*. SBLDS 26. Missoula, MT: Scholars Press, 1975.

Culpepper, R. Alan. "The Pivot of John's Prologue." *NTS* 27 (1980–81): 1–31.

Cundall, Arthur E. "Judges: An Apology for the Monarchy?" *ExpTim* 81 (1970): 178–81.

Dahlberg, Bruce T. "On Recognizing the Unity of Genesis." *Theology Digest* 24 (1976): 360–67.

Daise, Michael A. *Feasts in John: Jewish Festivals and Jesus' "Hour" in the Fourth Gospel*. WUNT 2/229. Tübingen: Mohr Siebeck, 2007.

Daise, Michael A. *Quotations in John: Studies on Jewish Scripture in the Fourth Gospel*. LNTS 610. London: T&T Clark, 2019.

Daly-Denton, Margaret. *David in the Fourth Gospel: The Johannine Reception of the Psalms*. AGJU 47. Leiden: Brill, 2000.

Daly-Denton, Margaret. "David the Psalmist, Inspired Prophet: Jewish

Antecedents of a New Testament *Datum*.” *ABR* 52 (2004): 32–47.

Daly-Denton, Margaret. “The Psalms in John’s Gospel.” In *The Psalms in the New Testament*. Edited by Steve Moyise and Maarten J. J. Menken, 119–38. *The New Testament and the Scriptures of Israel*. London: T&T Clark, 2004.

Dandamayev, M. A., and S. S. Bartchy. “Slavery.” *ABD* 6:56–73.

Daniels, Dwight R. *Hosea and Salvation History: The Early Traditions of Israel in the Prophecy of Hosea*. BZAW 191. Berlin: de Gruyter, 1990.

Darko, Daniel K. *No Longer Living as the Gentiles: Differentiation and Shared Ethical Values in*

*Ephesians 4.17–6.9*. LNTS 375. New York: T&T Clark, 2008.

Das, Andrew A. *Paul, the Law, and the Covenant*. Grand Rapids, MI: Baker Academic, 2010.

Davids, Peter H. *The First Epistle of Peter*. NICNT. Grand Rapids, MI: Eerdmans, 1990.

Davids, Peter H. “The Use of Second Temple Traditions in 1 and 2 Peter and Jude.” In *The Catholic Epistles and the Tradition*. Edited by Jacques Schlosser, 409–31. BETL. Leuven, Belgium: Peeters, 2004.

Davids, Peter H. *A Theology of James, Peter, and Jude: Living in the Light of the Coming King*. BTNT. Grand Rapids, MI: Zondervan, 2014.

Davies, Graham. "The Destiny of the Nations in the Book of Isaiah." In *The Book of Isaiah: Le Livre d'Isaïe. Les oracles et leur relectures. Unité et complexité de l'ouvrage*. Edited by Jacques Vermeylen, 93–120. BETL 81. Leuven, Belgium: Peeters, 1989.

Davies, G. Henton. "Amos: The Prophet of Re-Union." *ExpTim* 92 (1981): 196–200.

Davies, John A. *A Royal Priesthood: Literary and Intertextual Perspectives on an Image of Israel in Exodus*. JSOTSup 395. London: T&T Clark, 2004.

Davies, W. D., and Dale C. Allison Jr. *The Gospel according to Saint*



*Matthew, Volume 1.* ICC. Edinburgh: T&T Clark, 1988.

Davis, Ellen F. *Swallowing the Scroll: Textuality and the Dynamics of Discourse in Ezekiel's Prophecy.* Sheffield, UK: Almond, 1989.

Dawson, Nancy S. *All the Genealogies of the Bible.* Edited by Eugene H. Merrill and Andreas J. Köstenberger. Grand Rapids, MI: Zondervan, 2023.

Day, Adam Warner. "Eating before the Lord: A Theology of Food according to Deuteronomy." *JETS* 57 (2014): 85–97.

De Boer, Martinus C., ed. *Johannine Perspectives on the Death of Jesus.* CBET 17. Kampen: Kok Pharos, 1996.

Deibert, Richard I. *Second Corinthians and Paul's Gospel of Human*

*Mortality*. WUNT 2/430. Tübingen: Mohr Siebeck, 2017.

Deigh, John. "Ethics." In *The Cambridge Dictionary of Philosophy*. Edited by Robert Audi, 284–89. 2nd ed. Cambridge: Cambridge University, 1999.

Deines, Roland. "The Term and Concept of Scripture." In *What Is Bible?* CBET 67. Edited by Karin Finsterbusch and Armin Lange, 235–81. Leuven, Belgium: Peeters, 2012.

De Jong, Stephen. "A Book on Labour: The Structuring Principles and the Main Theme of the Book of Qoheleth." *JSOT* 54 (1992): 107–16.

Dekker, John T., and Anthony H. Dekker. "Centrality in the Book of Ruth." *VT* 68

(2018): 41–50.

Dell, Katharine J. “Does the Song of Songs Have Any Connections to Wisdom?” In *Perspectives on the Song of Songs*. BZAW 346. Edited by Anselm C. Hagedorn, 8–26. Berlin: de Gruyter, 2005.

Dell, Katharine J. “Didactic Intertextuality: Proverbial Wisdom as Illustrated in Ruth.” In *Reading Proverbs Intertextually*, LHBOTS 629. Edited by Katharine Dell and Will Kynes, 103–14. London: T&T Clark, 2019.

Dell, Katharine J. “Ecclesiastes as Wisdom: Consulting Early Interpreters.” *VT* 44 (1994): 301–29.

Dell, Katharine J. "Reinventing the Wheel: The Shaping of the Book of Jonah." In *After the Exile: Essays in Honour of Rex Mason*. Edited by John Barton and David J. Reimer, 85–101. Macon, GA: Mercer University Press, 1996.

Dempster, Stephen G. "Canon and Old Testament Interpretation." In *Hearing the Old Testament: Listening for God's Address*. Edited by Craig G. Bartholomew and David J. H. Beldman, 154–79. Grand Rapids, MI: Eerdmans, 2012.

Dempster, Stephen G. "The Canon and Theological Interpretation." In *A Manifesto for Theological Interpretation*. Edited by Craig G. Bartholomew and Heath A. Thomas,

131–48. Grand Rapids, MI: Baker Academic, 2016.

Dempster, Stephen G. *Dominion and Dynasty: A Biblical Theology of the Hebrew Bible*. NSBT 15. Leicester, UK: Apollos, 2003.

Dempster, Stephen G. “From Slight Peg to Cornerstone to Capstone: The Resurrection of Christ on ‘the Third Day’ according to the Scriptures.” *WTJ* 76 (2014): 371–409.

Dempster, Stephen G. *Micah*. THOTC. Grand Rapids, MI: Eerdmans, 2017.

Dempster, Stephen G. “The Servant of the Lord.” In *Central Themes in Biblical Theology: Mapping Unity in Diversity*. Edited by Scott J. Hafemann and

Paul R. House, 128–78. Grand Rapids, MI: Baker Academic, 2007.

Denaux, Adelbert, ed. *John and the Synoptics*. BETL 101. Leuven, Belgium: Leuven University Press/Peeters, 1992.

Dennis, John. “Jesus’ Death in John’s Gospel: A Survey of Research from Bultmann to the Present with Special Reference to the Johannine Hyper-Texts.” *CurBR* 4 (2006): 331–63.

Dennison, J. T. “The Structure of the Epistle of Jude.” *Kerux* 29 (2014): 3–7.

Dennison, William D. “Reason, History, and Revelation: Biblical Theology and the Enlightenment.” In *Resurrection and Eschatology: Theology in Service of the Church: Essays in Honor of*

*Richard B. Gaffin Jr.* Edited by Lane G. Tipton and Jeffrey C. Waddington, 340–60. Phillipsburg, NJ: P&R, 2008.

Denton, R. C. “The Literary Affinities of Exodus xxxiv 6f.” *VT* 13 (1963): 34–51.

DeRouchie, Jason S. “How Does Galatians 3:12 Use Leviticus 18:5?” In Jason S. DeRouchie, Oren R. Martin, and Andrew David Naselli, *40 Questions about Biblical Theology*, 327–37. 40 Questions. Grand Rapids, MI: Kregel, 2020.

DeRouchie, Jason S. “What Is Scripture’s Storyline?” In Jason S. DeRouchie, Oren R. Martin, and Andrew David Naselli, *40 Questions about Biblical*

*Theology*, 29–40. 40 Questions. Grand Rapids, MI: Kregel, 2020.

DeRouchie, Jason. “Why the Third Day? The Promise of Resurrection in All of Scripture.” *MJT* 20, no. 1 (2021): 19–34.

DeRouchie, Jason S., Oren R. Martin, and Andrew David Naselli. *40 Questions about Biblical Theology*. 40 Questions. Grand Rapids, MI: Kregel, 2020.

deSilva, David A. *The Jewish Teachers of Jesus, James, and Jude: What Earliest Christianity Learned from the Apocrypha and Pseudepigrapha*. Oxford: Oxford University Press, 2012.

deSilva, David. *Seeing Things John's Way: The Rhetoric of the Book of*



*Revelation*. Louisville: Westminster John Knox, 2009.

Dever, Mark. *The Church: The Gospel Made Visible*. Nashville: B&H, 2012.

Dhorme, E. *A Commentary on the Book of Job*. Translated by Harold Knight. London: Thomas Nelson, 1967.

Dibelius, Martin. *James*. Translated by Michael A. Williams. Hermeneia. Philadelphia: Fortress, 1975.

Dibelius, Martin. *Die Pastoralbriefe*. Handbuch zum Neuen Testament 13. 2nd ed. Tübingen: J. C. B. Mohr, 1931.

Dibelius, Martin, and Hans Conzelmann. *The Pastoral Epistles*. Hermeneia. Translated by Philip Buttolph and Adela Yarbro. Philadelphia: Fortress, 1972.

Dicou, Bert. *Edom, Israel's Brother and Antagonist: The Role of Edom in Biblical Prophecy and Story*. JSOTSup 169. Sheffield, UK: JSOT, 1994.

Dillard, Raymond B. "Reward and Punishment in Chronicles: The Theology of Immediate Retribution." *WTJ* 46 (1984): 164–72.

Dirksen, P. B. "The Future in the Book of Chronicles." In *New Heaven and New Earth: Prophecy and the Millennium: Essays in Honour of Anthony Gelston*. Edited by P. J. Harland and C. T. R. Hayward, 37–51. VTSup 77. Leiden: Brill, 1999.

Dixon, Paul S. "The Evil Restraint in 2 Thess 2:6." *JETS* 33 (1990): 445–49.

Do, Toan. "The Epistles of John." In *The State of New Testament Studies: A Survey of Recent Research*. Edited by Scot McKnight and Nijay K. Gupta, 444–58. Grand Rapids, MI: Baker, 2019.

Dobbs-Allsopp, F. W. "Tragedy, Tradition, and Theology in the Book of Lamentations." *JSOT* 74 (1997): 29–60.

Docherty, Susan E. *The Use of the Old Testament in Hebrews: A Case Study in Early Jewish Bible Interpretation*. WUNT 2/260. Tübingen: Mohr Siebeck, 2009.

Dodd, Brian. *Paul's Paradigmatic "I": Personal Example as Literary*

*Strategy*. JSNTSup 177. Sheffield, UK: Sheffield Academic Press, 1999.

Dodd, C. H. *According to the Scriptures: The Substructure of New Testament Theology*. London: Nisbet, 1952.

Dodd, C. H. *The Johannine Epistles*. Moffatt New Testament Commentary. New York: Harper, 1946.

Dodd, C. H. "The Mind of Paul: Change and Development." *BJRL* 18 (1934): 69–110.

Dodson, Joseph R., and David E. Briones. *Paul and the Giants of Philosophy: Reading the Apostle in Greco-Roman Context*. Downers Grove, IL: IVP Academic, 2019.

Donaldson, Terence L. *Jesus on the Mountain: A Study in Matthean*

*Theology*. JSNTSup 8. Sheffield, UK: JSOT, 1985.

Donaldson, Terence. *Paul and the Gentiles: Remapping the Apostle's Convictional World*. Philadelphia: Fortress, 1997.

Donelson, Lewis R. *Pseudepigraphy and Ethical Argument in the Pastoral Epistles*. HUT 22. Tübingen: Mohr Siebeck, 1986.

Dorsey, David A. "Literary Structuring in the Song of Songs." *JSOT* 46 (1990): 81–96.

Douglas, Mary. "The Forbidden Animals in Leviticus." *JSOT* 59 (1993): 3–23.

Douglas, Mary. "Responding to Ezra: The Priests and the Foreign Wives." *BibInt* 10 (2002): 1–23.

Doukhan, Jacques. *Le soupir de la terre: Etude prophétique du livre de Daniel*. Dammarie les Lys Cedex, France: Edition Vie et Santé, 1993.

Doyle, Brian. "The Figure of the *nāśî*' in Ezekiel's Vision of the New Temple (Ezekiel 40–48)." *ABR* 58 (2010): 1–16.

Dozeman, Thomas B. "Inner-Biblical Interpretation of Yahweh's Gracious and Compassionate Character." *JBL* 108 (1980): 207–23.

Dubis, Mark. "Research on 1 Peter: A Survey of Scholarly Literature Since 1985." *CurBR* 4 (2006): 199–239.

Duesing, Jason G. *Mere Hope: Life in an Age of Cynicism*. Nashville: B&H, 2018.

Duguid, Iain M. *Ezekiel and the Leaders of Israel*. VTSup 56. Leiden: Brill, 1994.

Dukan, Michèle. *La Bible hébraïque: Les codices copiés en Orient et dans la zone séfarade avant 1280*. Bibliologia 22. Turnhout, Belgium: Brepols, 2006.

Duke, Rodney K. *The Persuasive Appeal of the Chronicler: A Rhetorical Analysis*. JSOTSup 88. Sheffield, UK: Almond, 1990.

Dumbrell, William J. *Covenant and Creation: An Old Testament Covenantal Theology*. Exeter, UK: Paternoster, 1984.

Dumbrell, William J. "The Covenant with Abraham." *RTR* 41 (1962): 42–50.

Dumbrell, William J. *The End of the Beginning: Revelation 21–22 and the Old Testament*. Homebush West, NSW, Australia: Lancer, 1985.

Dumbrell, William J. *The Faith of Israel: A Theological Survey of the Old Testament*. Grand Rapids, MI: Baker Academic, 2002.

Dumbrell, William J. “‘In Those Days There Was No King in Israel; Every Man Did What Was Right in His Own Eyes’: The Purpose of the Book of Judges Reconsidered.” *JSOT* 25 (1983): 23–33.

Dumbrell, William J. “Malachi and the Ezra-Nehemiah Reforms.” *RTR* 35 (1976): 42–52.



Dumbrell, William J. "The Prospect of Unconditionality in the Sinaitic Covenant." In *Israel's Apostasy and Restoration: Essays in Honor of Roland K. Harrison*. Edited by Avraham Gileadi, 141–55. Grand Rapids, MI: Baker, 1988.

Dumbrell, William J. "The Purpose of the Book of Isaiah." *TynBul* 36 (1985): 111–28.

Dumbrell, William J. "The Purpose of the Books of Chronicles." *JETS* 27 (1984): 257–66.

Dumbrell, William J. "The Role of the Servant." *RTR* 48 (1989): 105–13.

Dumbrell, William J. *The Search for Order: Biblical Eschatology in Focus*. Grand Rapids; Baker, 1994.

Dumbrell, William J. "Some Observations on the Political Origins of Israel's Eschatology." *RTR* 36 (1977): 33–41.

Dumbrell, William J. "The Theological Intention of Ezra-Nehemiah." *RTR* 45 (1986): 65–72.

Dunn, James D. G. *Baptism in the Holy Spirit: A Re-Examination of the New Testament Teaching on the Gift of the Spirit in Relation to Pentecostalism Today*. 2nd ed. London: SCM, 2010.

Dunn, James D. G. "ΕΚ ΠΙΣΤΕΩΣ: A Key to the Meaning of ΠΙΣΤΙΣ ΧΡΙΣΤΟΥ." In *The Word Leaps the Gap: Essays on Scripture and Theology in Honor of Richard B. Hays*. Edited by J. Ross Wagner, C. Kevin Rowe, and

A. Katherine Grieb, 351–66. Grand Rapids, MI: Eerdmans, 2008.

Dunn, James D. G. *Jesus Remembered*. Christianity in the Making 1. Grand Rapids, MI: Eerdmans, 2003.

Dunn, James D. G. *The New Perspective on Paul*. Rev. ed. Grand Rapids, MI: Eerdmans, 2007.

Dunn, James D. G. “The New Perspective on Paul.” *BJRL* 65 [1983]: 95–122. Reprinted in idem, *Jesus, Paul, and the Law: Studies in Mark and Galatians*, 183–214. Louisville: Westminster John Knox, 1990.

Dunn, James D. G. *The Partings of the Ways between Christianity and Judaism and Their Significance for the*

*Character of Christianity*, 2nd ed.  
London: SCM, 2006.

Dunn, James D. G. *Romans 1–8*. WBC 38A. Dallas: Word, 1988.

Dunn, James D. G. *The Theology of Paul the Apostle*. Grand Rapids, MI: Eerdmans, 1997.

Dunn, James D. G. *The Theology of Paul's Letter to the Galatians*. Cambridge: Cambridge University Press, 1993.

Dunn, James D. G. *Unity and Diversity in the New Testament: An Inquiry into the Character of Earliest Christianity*. 3rd ed. London: SCM, 2006.

Dunn, James D. G., ed. *Jews and Christians: The Parting of the Ways, A.D. 70 to 135: The Second*

*Durham-Tübingen Research Symposium on Earliest Christianity and Judaism, Durham, September 1989. Tübingen: Mohr Siebeck, 1992.*

Dunne, John Anthony. "David's Tent as Temple in Amos 9:11–15: Understanding the Epilogue of Amos and Considering Implications for the Unity of the Book." *WTJ* 73 (2011): 363–74.

Du Plessis, I. I. "Once More: The Purpose of Luke's Prologue (Lk I 1–4)." *NovT* 16 (1974): 259–71.

DuRand, Jan A. "Creation Motif in the Fourth Gospel: Perspectives on Its Narratological Function within a Judaistic Background." In *Theology and Christology in the Fourth Gospel*:

*Essays by the Members of the SNTS Johannine Literature Seminar.* Edited by G. van Belle, J. G. Van der Watt, and P. Maritz, 21–46. BETL 184. Leuven, Belgium: Leuven University Press, 2005.

Durham, John I. “The King as ‘Messiah’ in the Psalms.” *Review and Expositor* 81 (1984): 425–35.

Duvall, J. Scott, and J. Daniel Hays. *God’s Relational Presence: The Cohesive Center of Biblical Theology.* Grand Rapids, MI: Baker Academic, 2019.

Dvorak, James D. “The Relationship between John and the Synoptic Gospels.” *JETS* 41 (1998): 201–13.

Dyck, Elmer. "Jonah among the Prophets: A Study in Canonical Context." *JETS* 33 (1990): 63–73.

Dyck, Jonathan E. "The Ideology of Identity in Chronicles." In *Ethnicity and the Bible*, BIS 19. Edited by Mark G. Brett, 89–116. Leiden: Brill, 1996.

Dyck, Jonathan E. *The Theocratic Ideology of the Chronicler*. BIS 33. Leiden: Brill, 1998.

Dyer, Bryan R. *Suffering in the Face of Death: The Epistle to the Hebrews and Its Context of Situation*. LNTS 568. London: Bloomsbury T&T Clark, 2017.

Earl, Douglas S. *Reading Old Testament Narrative as Christian Scripture*.

JTISup 17. Winona Lake, IN: Eisenbrauns, 2017.

Eastman, Susan. "Imitating Christ Imitating Us: Paul's Educational Project in Philippians." In *The Word Leaps the Gap: Essays in Scripture and Theology in Honor of Richard B. Hays*. Edited by J. Ross Wagner, C. Kevin Rowe, and A. Katherine Grieb, 427–51. Grand Rapids, MI: Eerdmans, 2008.

Ebeling, Gerhard. "The Meaning of 'Biblical Theology.'" In *Word and Faith*, 79–97. Philadelphia: Fortress, 1963.

Eco, Umberto. *Semiotics and the Philosophy of Language*. Bloomington: Indiana University Press, 1986.



Egan, Patrick. *Ecclesiology and the Scriptural Narrative of 1 Peter*. Eugene, OR: Pickwick, 2016.

Eglinton, James, and Michael Bräutigam. "Scientific Theology? Herman Bavinck and Adolf Schlatter on the Place of Theology in the University." *Journal of Reformed Theology* 7 (2013): 27–50.

Ehorn, Seth M., ed. *The Exodus in the New Testament*. LNTS 663. Edinburgh: T&T Clark, 2022.

Ehrman, Bart D. *Forgery and Counterforgery: The Use of Literary Deceit in Early Christian Polemics*. Oxford: Oxford University Press, 2012.

Ehrman, Bart D. *How Jesus Became God: The Exaltation of a Jewish Preacher*

*from Galilee*. New York: HarperOne, 2014.

Ehrman, Bart D. *Jesus, Interrupted: Revealing the Hidden Contradictions in the Bible*. San Francisco: HarperOne, 2009.

Ehrman, Bart D. *Lost Christianities: The Battle for Scripture and the Faiths We Never Knew*. Oxford: Oxford University Press, 2003.

Ehrman, Bart D. *Lost Scriptures: Books That Did Not Make It into the New Testament*. Oxford: Oxford University Press, 2003.

Eichrodt, Walther. *Theology of the Old Testament*. Translated by J. A. Baker. 2 vols. OTL. London: SCM, 1967.

Eisenbaum, Pamela Michelle. *Paul Was Not a Christian: The Original Message of a Misunderstood Apostle*. New York: HarperOne, 2010.

Eissfeldt, Otto. *The Old Testament: An Introduction*. Translated by Peter R. Ackroyd. Oxford: Basil Blackwell, 1965.

Elliott, J. K. "Manuscripts, the Codex, and the Canon." *JSNT* 63 (1996): 105–23.

Elliott, John H. *A Home for the Homeless: A Sociological Exegesis of 1 Peter, Its Situation and Strategy*. London: SCM, 1981.

Elliott, Mark W. "Ethics and Aesthetics in the Song of Songs." *TynBul* 45 (1994): 137–52.

Elliott, Mark. W., ed. *Galatians and Christian Theology: Justification, the Gospel, and Ethics in Paul's Letter*. Grand Rapids, MI: Baker Academic, 2014.

Ellis, E. Earle. “‘The End of the Earth’ (Acts 1:8).” *BBR* 1 (1991): 123–32.

Ellis, E. Earle. *Paul's Use of the Old Testament*. Grand Rapids, MI: Baker, 1991.

Ellis, E. Earle. “Prophecy and Hermeneutic in Jude.” In *Prophecy and Hermeneutic in Early Christianity: New Testament Essays*, 221–36. WUNT 18. Tübingen: Mohr Siebeck, 1978.

Ellis, Nicholas. *The Hermeneutics of Divine Testing: Cosmic Trials and*

*Biblical Interpretation in the Epistle of James and Other Jewish Literature.* WUNT 2/396. Tübingen: Mohr Siebeck, 2015.

Emerson, Matthew Y. “Arbitrary Allegory, Typical Typology, or Intertextual Interpretation? Paul’s Use of the Pentateuch in Galatians 4:21–31.” *BTB* 43 (2013): 14–22.

Emerson, Matthew Y. *Christ and the New Creation: A Canonical Approach to the Theology of the New Testament.* Eugene, OR: Wipf & Stock, 2013.

Emerson, Matthew Y. *“He Descended to the Dead”: An Evangelical Theology of Holy Saturday.* Downers Grove, IL: IVP Academic, 2019.

Emmerson, Grace I. *Hosea: An Israelite Prophet in Judean Perspective*. JSOTSup 28. Sheffield, UK: Sheffield Academic Press, 1987.

Enns, Peter. *Inspiration and Incarnation: Evangelicals and the Problem of the Old Testament*. 2nd ed. Grand Rapids, MI: Baker, 2015.

Ensor, P. W. "Johannine Sayings of Jesus and the Question of Authenticity." In *Challenging Perspectives on the Gospel of John*. Edited by John Lierman, 14–33. WUNT 2/219. Tübingen: Mohr Siebeck, 2006.

Erickson, Millard J. *Christian Theology*. 3rd ed. Grand Rapids, MI: Baker, 2013.

Eskenazi, Tamara Cohn. "The Chronicler and the Composition of 1 Esdras." *CBQ*

48 (1986): 39–61.

Eskenazi, Tamara Cohn. *In an Age of Prose: A Literary Approach to Ezra-Nehemiah*. SBLMS 36. Atlanta: Scholars Press, 1988.

Eskenazi, Tamara Cohn, and Tikva Frymer-Kensky. *Ruth*. The JPS Bible Commentary. Philadelphia: Jewish Publication Society, 2011.

Esler, Philip E. “Ezra-Nehemiah as a Narrative of (Re-Invented) Israelite Identity.” *BibInt* 11 (2003): 413–26.

Eslinger, Lyle. “Viewpoints and Point of View in 1 Samuel 8–12.” *JSOT* 26 (1983): 61–76.

Evans, Craig A. “The Beginning of the Good News and the Fulfillment of Scripture in the Gospel of Mark.” In

*Hearing the Old Testament in the New Testament.* Edited by Stanley E. Porter, 83–103. Grand Rapids, MI: Eerdmans, 2006.

Evans, Craig A. “Daniel in the New Testament: Visions of God’s Kingdom.” In *The Book of Daniel: Composition and Reception: Volume II.* Edited by John J. Collins and Peter W. Flint, 492–98. VTSup 83,2. Leiden: Brill, 2001.

Evans, Craig A. “Obduracy and the Lord’s Servant: Some Observations on the Use of the Old Testament in the Fourth Gospel.” In *Early Jewish and Christian Exegesis: Studies in Memory of William Hugh Brownlee.* Edited by Craig A. Evans and William F. Stinespring, 221–36.



Homage Series 10. Atlanta: Scholars Press, 1987.

Evans, Craig A. *To See and Not Perceive: Isaiah 6.9–10 in Early Jewish and Christian Interpretation*. JSOTSup 64. Sheffield, UK: JSOT, 1989.

Exum, J. Cheryl. “A Literary and Structural Analysis of the Song of Songs.” *ZAW* 85 (1973): 47–79.

Exum, J. Cheryl. *Song of Songs*. OTL. Louisville: Westminster John Knox, 2005.

Fanning, Buist M. *Revelation*. ZECNT. Grand Rapids, MI: Zondervan, 2020.

Farber, Zev. *Images of Joshua in the Bible and Their Reception*. BZAW 457. Berlin: de Gruyter, 2016.

Farrer, Austin. "On Dispensing with Q." In *Studies in the Gospels: Essays in Memory of R. H. Lightfoot*. Edited by Dennis E. Nineham, 55–88. Oxford: Blackwell, 1955.

Farrer, Austin. *A Rebirth of Images: The Making of St. John's Apocalypse*. Westminster: Dacre, 1949.

Fee, Gordon D. *The First Epistle to the Corinthians*. NICNT. Rev. ed. Grand Rapids, MI: Eerdmans, 2014.

Fee, Gordon D. *The First and Second Letters to the Thessalonians*. NICNT. Grand Rapids, MI: Eerdmans, 2009.

Fee, Gordon D. *God's Empowering Presence: The Holy Spirit in the Letters of Paul*. Grand Rapids, MI: Baker, 2009.

Fee, Gordon D. *Paul's Letter to the Philippians*. NICNT. Grand Rapids, MI: Eerdmans, 1995.

Fee, Gordon D. "Wisdom Christology in Paul: A Dissenting View." In *The Way of Wisdom: Essays in Honor of Bruce K. Waltke*. Edited by J. I. Packer and Sven K. Soderlund, 251–79. Grand Rapids, MI: Zondervan, 2000.

Fekkes, Jan. *Isaiah and Prophetic Traditions in the Book of Revelation: Visionary Antecedents and Their Development*. JSNTSup 93. Sheffield, UK: JSOT, 1994.

Fensham, F. Charles. "An Ancient Tradition of the Fertility of Palestine." *Palestine Exploration Quarterly* 98 (1966): 166–67.

Fensham, F. Charles. "Father and Son as Terminology for Treaty and Covenant." In *Near Eastern Studies in Honor of W. F. Albright*. Edited by H. Goedicke, 121–35. Baltimore: Johns Hopkins University Press, 1971.

Fensham, F. Charles. "Neh. 9 and Pss. 105, 106, 135, and 136: Post-Exilic Historical Traditions in Poetic Form." *JNSL* 9 (1981): 35–51.

Ferguson, Everett. "Τόπος in 1 Timothy 2:8," *ResQ* 33, no. 2 (1991): 65–73.

Ferguson, Samuel D. *The Spirit and Relational Anthropology in Paul*. WUNT 2/520. Tübingen: Mohr Siebeck, 2020.

Fesko, John V. "On the Antiquity of Biblical Theology." In *Resurrection*

*and Eschatology: Theology in Service of the Church: Essays in Honor of Richard B. Gaffin Jr.* Edited by Lane G. Tipton and Jeffrey C. Waddington, 443–77. Phillipsburg, NJ: P&R, 2008.

Fewell, Danna Nolan. *Circle of Sovereignty: A Story of Stories in Daniel 1–6*. JSOTSup 20. Sheffield, UK: Sheffield Academic Press, 1988.

Fewell, Donna Nolan, and David M. Gunn. *Compromising Redemption: Relating Characters in the Book of Ruth*. Literary Currents in Biblical Interpretation. Louisville: Westminster John Knox, 1990.

Filtvedt, Ole Jakob. *The Identity of God's People and the Paradox of Hebrews*.

WUNT 2/400. Tübingen: Mohr Siebeck, 2015.

Finegan, Jack. "The Original Form of the Pauline Collection." *HTR* 49 (1956): 85–103.

Finney, Mark T. *Honour and Conflict in the Ancient World: 1 Corinthians in Its Greco-Roman Social Setting*. LNTS 460. New York: T&T Clark, 2012.

Fiorenza, Elisabeth Schüssler. *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins*. New York: Crossroad, 1984.

Firth, David G. *Including the Stranger: Foreigners in the Former Prophets*. NSBT 50. Downers Grove, IL: IVP Academic, 2019.

Firth, David G. "Models of Inclusion and Exclusion in Joshua." In *Interreligious Relations: Biblical Perspectives*. T&T Clark Biblical Studies. Edited by Hallvard Hagelia and Markus Zehnder, 70–88. London: Bloomsbury T&T Clark, 2017.

Fisch, Harold. "Ruth and the Structure of Covenant History." *VT* 32 (1982): 425–37.

Fishbane, Michael. *Biblical Interpretation in Ancient Israel*. Oxford: Clarendon, 1985.

Fishbane, Michael. *Haftarot*. The JPS Bible Commentary. Philadelphia: Jewish Publication Society, 2002.

Fisk, Bruce N. "See My Tears: A Lament for Jerusalem (Luke 13:31–35; 19:41–

44).” In *The Word Leaps the Gap: Essays on Scripture and Theology in Honor of Richard B. Hays*. Edited by J. Ross Wagner, C. Kavin Rowe, and A. Katherine Grieb, 147–78. Grand Rapids, MI: Eerdmans, 2008.

Fitzmyer, Joseph A. *The Gospel according to Luke: Introduction, Translation, and Notes*. AB 28. Garden City, NY: Doubleday, 1981, 1985.

Fitzmyer, Joseph A. “The Gospel in the Theology of Paul.” In *To Advance the Gospel: New Testament Studies*, 149–61. Grand Rapids, MI: Eerdmans, 1998.

Fitzmyer, Joseph A. “The Use of the Old Testament in Luke-Acts.” In *SBL 1992 Seminar Papers*. Edited by Eugene



H. Lovering Jr., 524–38. Atlanta: Scholars Press, 1992.

Floss, Johannes Peter. *Jahwe Dienen—Göttern Dienen: Terminologische, literarische und semantische Untersuchung einer theologischen Aussage zum Gottesverhältnis im Alten Testament*. BBB 45. Köln: Peter Hanstein, 1975.

Floyd, Michael H. *Minor Prophets: Part 2*. FOTL 22. Grand Rapids, MI: Eerdmans, 2000.

Foh, Susan T. “What Is the Woman’s Desire?” *WTJ* 37 (1974/75): 376–83.

Fohrer, Georg. “Jesaja 1 als Zusammenfassung der Verkündigung Jesajas.” *ZAW* 74 (1962): 251–68.

Forbes, Greg W. *1 Peter*. EGGNT. Nashville: B&H Academic, 2014.

Forman, Charles C. "Koheleth's Use of Genesis." *Journal of Semitic Studies* 5 (1960): 256–63.

Fortna, Robert. *The Gospel of Signs: A Reconstruction of the Narrative Source Underlying the Fourth Gospel*. SNTSMS 11. Cambridge: Cambridge University Press, 1970.

Foster, Paul. "Echoes without Resonance: Critiquing Certain Aspects of Recent Scholarly Trends in the Study of the Jewish Scriptures in the New Testament." *JSNT* 38 (2015): 96–111.

Foster, Robert J. *The Significance of Exemplars for the Interpretation of the*

*Book of James.* WUNT 2/376.  
Tübingen: Mohr Siebeck, 2014.

Fowl, Stephen E. *Engaging Scripture: A Model for Theological Interpretation.* Challenges in Contemporary Theology. Oxford: Blackwell, 1998.

Fox, Michael V. *Character and Ideology in the Book of Esther.* 2nd ed. Grand Rapids, MI: Eerdmans, 2001.

Fox, Michael V. "Ideas of Wisdom in Proverbs 1–9." *JBL* 116 (1997): 613–33.

Fox, Michael V. *Proverbs 1–9.* AB 18A. New York: Doubleday, 2000.

Fox, Michael V. *Qohelet and His Contradictions.* Sheffield, UK: Almond, 1989.

Fox, Michael V. *A Time to Tear Down and a Time to Build Up: A Rereading of Ecclesiastes*. Grand Rapids, MI: Eerdmans, 1999.

Fraine, Jean de. *L'Aspect Religieux de la Royauté Israélite: L'Institution Monarchique dans l'Ancien Testament et dans les Textes Mésopotamiens*. AnBib 3. Rome: Pontifical Biblical Institute, 1954.

France, R. T. *The Gospel of Mark: A Commentary on the Greek Text*. NIGTC. Grand Rapids, MI: Eerdmans, 2002.

France, R. T. *The Gospel of Matthew*. NICNT. Grand Rapids, MI: Eerdmans, 2007.

France, R. T. *Jesus and the Old Testament: His Application of Old Testament Passages to Himself and His Mission*. Downers Grove, IL: InterVarsity Press, 1971.

France, R. T. *Matthew: Evangelist and Teacher*. Exeter, UK: Paternoster, 1989.

Frederick, John. *The Ethics of the Enactment and Reception of Cruciform Love: A Comparative Lexical, Conceptual, Exegetical, and Theological Study of Colossians 3:1–17*. WUNT 2/487. Tübingen: Mohr Siebeck, 2019.

Fredericks, Daniel C. *Coping with Transience: Ecclesiastes on Brevity in Life*. The Biblical Seminar 18.

Sheffield, UK: Sheffield Academic Press, 1993.

Freed, Edwin D. *Old Testament Quotations in the Gospel of John*. NovTSup 11. Leiden: Brill, 1965.

Freedman, David Noel. "The Symmetry of the Hebrew Bible." *Studia Theologica* 46 (1992): 83–108.

Freedman, David Noel. *The Unity of the Hebrew Bible*. Ann Arbor: University of Michigan Press, 1991.

Freedman, David Noel, with Jeffrey C. Geoghegan and Michael M. Homan. *The Nine Commandments: Uncovering a Hidden Pattern of Crime and Punishment in the Hebrew Bible*. Edited by Astrid B. Beck. New York: Doubleday, 2002.

Frei, Hans W. *The Eclipse of Narrative: A Study in Eighteenth and Nineteenth Century Hermeneutics*. New Haven, CT: Yale University Press, 1974.

Fretheim, Terence E. "The Reclamation of Creation: Redemption and Law in Exodus." *Interpretation* 45 (1991): 354–65.

Frey, Jörg. "The Gospel of John as a Narrative Memory of Jesus." In *Memory and Memories in Early Christianity: Proceedings of the International Conference Held at the Universities of Geneva and Lausanne (June 2–3, 2016)*. Edited by Simon Buttica and Enrico Norelli, 261–84. WUNT 1/398. Tübingen: Mohr Siebeck, 2018.

Friedmann, Daniel. *To Kill and Take Possession: Law, Morality, and Society in Biblical Times*. Peabody, MA: Hendrickson, 2002.

Frolov, Serge. "The Prophecy of Jeremiah in Esr 1,1." *ZAW* 116 (2004): 595–601.

Frye, Northrop. *The Great Code: The Bible and Literature*. London: Routledge & Kegan Paul, 1983.

Fuhr, Richard Alan, Jr. *An Analysis of the Inter-Dependency of the Prominent Motifs within the Book of Qohelet*. Studies in Biblical Literature 151. New York: Peter Lang, 2012.

Fuhr, Richard Alan, Jr., and Andreas J. Köstenberger. *Inductive Bible Study: Observation, Interpretation, and Application through the Lenses of*



*History, Literature, and Theology.*  
Nashville: B&H Academic, 2016.

Fuhrmann, Sebastian. *Vergeben und Vergessen: Christologie und Neuer Bund im Hebräerbrief*. WMANT 113. Neukirchen-Vluyn, Germany: Neukirchener, 2007.

Funk, Robert W. "The Apostolic Parousia: Form and Significance." In *Christian History and Interpretation: Studies Presented to John Knox*. Edited by W. R. Farmer, C. F. D. Moule, and R. R. Niebuhr, 249–68. Cambridge: Cambridge University Press, 1967.

Furnish, Victor Paul. *The Love Command in the New Testament*. Nashville: Abingdon, 1972.

Furnish, Victor Paul. *Theology and Ethics in Paul*. Nashville: Abingdon, 1968.

Gabler, Johannes Philipp. "An Oration on the Proper Distinction Between Biblical and Dogmatic Theology and the Specific Objectives of Each." In *Old Testament Theology: Flowering and Future*. Edited by Ben C. Ollenburger, 498–506. Sources for Biblical and Theological Study, appendix. Winona Lake, IN: Eisenbrauns, 2004. Reprint 2016.

Gadamer, Hans-Georg. *Truth and Method*. Edited by Garrett Barden and John Cumming. New York: Continuum, 1975; orig. German ed. *Wahrheit und Methode*, 1960.

Gaffin, Richard B., Jr. "Systematic Theology and Biblical Theology." *WTJ* 38 (1976): 281–99.

Gagnon, Robert A. J. *The Bible and Homosexual Practice: Texts and Hermeneutics*. Nashville: Abingdon, 2002.

Gallagher, Edmon L. "The End of the Bible? The Position of Chronicles in the Canon." *TynBul* 65 (2014): 181–99.

Gardner-Smith, Percival. *Saint John and the Synoptic Gospels*. Cambridge: Cambridge University Press, 1938.

Garland David E. *1 Corinthians*. BECNT. Grand Rapids, MI: Baker, 2003.

Garland, David E. "The Composition and Unity of Philippians: Some Neglected

Literary Factors.” *NovT* 27 (1985): 141–73.

Garland, David E. *Luke*. ZECNT. Grand Rapids, MI: Zondervan, 2011.

Garland, David E. *A Theology of Mark's Gospel*. BTNT. Grand Rapids, MI: Zondervan, 2015.

Garrett, Duane A. *The Problem of the Old Testament: Hermeneutical, Schematic and Theological Approaches*. Downers Grove, IL: IVP Academic, 2020.

Garrett, Duane A. “Veiled Hearts: The Translation and Interpretation of 2 Corinthians 3.” *JETS* 53 (2010): 729–72.

Garsiel, Moshe. *Biblical Names: A Literary Study of Midrashic Derivations and Puns*. Translated,

revised, and enlarged ed. Ramat Gan: Bar-Ilan University Press, 1991.

Garsiel, Moshe. *The First Book of Samuel: A Literary Study of Comparative Structures, Analogies, and Parallels*. Ramat-Gan: Revivim, 1983.

Garstad, Benjamin. “Nebuchadnezzar’s Siege of Tyre in Jerome’s *Commentary on Ezekiel*.” *Vigiliae Christianae* 70 (2016): 175–92.

Gathercole, Simon. *The Composition of the Gospel of Thomas: Original Language and Influences*. SNTSMS 51. Cambridge: Cambridge University Press, 2012.

Gathercole, Simon. “Sin in God’s Economy: Agencies in Romans 1

and 7.” In *Divine and Human Agency in Paul and His Cultural Environment*. Edited by John M. G. Barclay and Simon J. Gathercole, 158–72. T&T Clark Biblical Studies. London: T&T Clark, 2008.

Gaventa, Beverly R. “The Archive of Excess: John 21 and the Problem of Narrative Closure.” In *Exploring the Gospel of John: In Honor of D. Moody Smith*. Edited by R. Alan Culpepper and Clinton C. Black, 240–52. Louisville: Westminster John Knox, 1996.

Gaventa, Beverly R. “The Singularity of the Gospel Revisited.” In *Galatians and Christian Theology*. Edited by Mark W. Elliott, Scott J. Hafemann,

N. T. Wright, and John Frederick, 187–99. Grand Rapids, MI: Baker, 2014.

Genette, Gérard. “Introduction to the Paratext.” *New Literary History* 22 (1991): 261–72.

Genette, Gérard. *Paratexts: Thresholds of Interpretation*. Translated by Jane E. Lewin. Cambridge: Cambridge University Press, 1997.

Gentry, Peter J., and Stephen J. Wellum. *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants*. 2nd ed. Wheaton, IL: Crossway, 2018.

Gheorgita, Radu. *The Role of the Septuagint in Hebrews: An Investigation of Its Influence with Special Consideration to the Use of*

*Hab 2:3–4 in Heb 10:37–38.* WUNT 2/160. Tübingen: Mohr Siebeck, 2003.

Gianto, Agustinus. “The Theme of Enjoyment in Qoheleth.” *Biblica* 63 (1982): 528–32.

Gignilliat, Mark S. *Reading Scripture Canonically: Theological Instincts for Old Testament*. Grand Rapids, MI: Baker Academic, 2019.

Gilbert, Greg. *What Is the Gospel?* Wheaton, IL: Crossway, 2010.

Gileadi, Avraham. “The Davidic Covenant: A Theological Basis for Corporate Protection.” In *Israel’s Apostasy and Restoration: Essays in Honour of Roland K. Harrison*. Edited by Avraham Gileadi, 157–63. Grand Rapids, MI: Baker, 1988.



Gilmour, Michael J. "Reflections on the Authorship of 2 Peter." *EvQ* 73 (2001): 291–303.

Ginsburg, Christian D. *Introduction to the Massoretico-Critical Edition of the Hebrew Bible*. London: Trinitarian Bible Society, 1897; New York: Ktav, 1966.

Ginzberg, Louis. *The Legends of the Jews*. Translated by Henrietta Szold. 7 vols. Philadelphia: The Jewish Publication Society of America, 1911.

Gladd, Benjamin L. *From Adam and Israel to the Church: A Biblical Theology of the People of God*. ESBT. Downers Grove, IL: InterVarsity Press, 2019.

Gladd, Benjamin L. *Handbook on the Gospels*. Handbooks on the New Testament. Grand Rapids, MI: Baker, 2012.

Gladd, Benjamin L. *Revealing the Mysterion: The Use of Mystery in Daniel and Second Temple Judaism with Its Bearing on First Corinthians*. BZAW 160. Berlin: de Gruyter, 2008.

Glanville, Mark R. “‘Festive Kinship’: Solidarity, Responsibility, and Identity Formation in Deuteronomy.” *JSOT* 44 (2019): 133–52.

Glasson, T. F. *Moses in the Fourth Gospel*. SBT 1, no. 40. London: SCM, 1963.

Glazier-McDonald, Beth. *Malachi: The Divine Messenger*. SBLDS 98. Atlanta:

Scholars Press, 1987.

Glazier-McDonald, Beth. “*Mal’ak habberit: The Messenger of the Covenant in Mal 3:1.*” *HAR* 11 (1987): 93–104.

Glodo, Michael J. “Dispensationalism.” In *Covenant Theology*. Edited by Guy Prentiss Waters, J. Nicholas Reid, and John R. Muether, 545–50. Wheaton, IL: Crossway, 2020.

Goheen, Michael W. *A Light to the Nations: The Missional Church and the Biblical Story*. Grand Rapids, MI: Baker Academic, 2011.

Goheen, Michael W. “The Urgency of Reading the Bible as One Story.” *Theology Today* 64 (2008): 469–83.

Goheen, Michael W., and Michael D. Williams. "Doctrine of Scripture and Theological Interpretation." In *A Manifesto for Theological Interpretation*. Edited by Craig G. Bartholomew and Heath A. Thomas, 72–93. Grand Rapids, MI: Baker Academic, 2016.

Goldingay, John. *Do We Need the New Testament? Letting the Old Testament Speak for Itself*. Downers Grove, IL: IVP Academic, 2015.

Goldsworthy, Graeme. *Christ-Centered Biblical Theology: Hermeneutical Foundations and Principles*. Downers Grove, IL: InterVarsity Press, 2012.

Goldsworthy, Graeme. *Preaching the Whole Bible as Christian Scripture*:

*The Application of Biblical Theology to Expository Preaching.* Grand Rapids, MI: Eerdmans, 1999.

Gombis, Timothy G. “Arguing with Scripture in Galatia: Galatians 3:10–14 as a Series of Ad Hoc Arguments.” In *Galatians and Christian Theology: Justification, the Gospel, and Ethics in Paul’s Letter*. Edited by Mark W. Elliott, Scott J. Hafemann, N. T. Wright, and John Frederick, 82–90. Grand Rapids, MI: Baker, 2014.

Gombis, Timothy G. “A Radically New Humanity: The Function of the *Haustafel* in Ephesians.” *JETS* 48 (2005): 317–30.

Good, Edwin M. *In Turns of Tempest: A Reading of Job, with a Translation.*

Stanford, CA: Stanford University Press, 1990.

Good, Robert M. "2 Samuel 8." *TynBul* 52 (2001): 129–38.

Goodacre, Mark. *The Case against Q: Studies in Markan Priority and the Synoptic Problem*. Harrisburg, PA: Trinity Press International, 2002.

Goodacre, Mark. *The Synoptic Problem: A Way through the Maze*. London: T&T Clark, 2001.

Goodrich, John K. "Overseers as Stewards and the Qualifications for Leadership in the Pastoral Epistles." *ZNW* 104 (2013): 77–97.

Goodrich, John K., and Mark L. Strauss, eds. *Following Jesus Christ: The New Testament Message of Discipleship for*

Today. Grand Rapids, MI: Kregel, 2019.

Goppelt, Leonhard. *Theology of the New Testament*, vol. 2: *The Variety and Unity of the Apostolic Witness to Christ*. Edited by Jürgen Roloff. Translated by John E. Alsup. Grand Rapids, MI: Eerdmans, 1982.

Goppelt, Leonhard. *Typos: The Typological Interpretation of the Old Testament in the New*. Translated by D. H. Madvig, 1939. Reprint, Grand Rapids, MI: Eerdmans, 1982.

Gorman, Michael J. *Abide and Go: Missional Theosis in the Gospel of John*. Eugene, OR: Cascade, 2018.

Gorman, Michael J. *Apostle of the Crucified Lord: A Theological*

*Introduction to Paul and His Letters.*  
2nd ed. Grand Rapids, MI: Eerdmans,  
2017.

Gorman, Michael J. *Becoming the Gospel: Paul, Participation, and Mission.* Grand Rapids, MI: Eerdmans, 2015.

Gorman, Michael J. *Cruciformity: Paul's Narrative Spirituality of the Cross.* Grand Rapids, MI: Eerdmans, 2001.

Gorman, Michael J. *The Death of the Messiah and the Birth of the New Covenant: A (Not So) New Model of the Atonement.* Eugene, OR: Cascade, 2014.

Gorman, Michael J. *Inhabiting the Cruciform God: Kenosis, Justification, and Theosis in Paul's Narrative*



*Soteriology*. Grand Rapids, MI: Eerdmans, 2009.

Gorman, Michael J. *Participating in Christ: Explorations in Paul's Theology and Spirituality*. Grand Rapids, MI: Baker Academic, 2019.

Gorman, Michael J. *Reading Revelation Responsibly: Uncivil Worship and Witness; Following the Lamb into the New Creation*. Eugene, OR: Wipf & Stock, 2011.

Gossai, Hemchand. *Justice, Righteousness, and the Social Critique of the Eighth-Century Prophets*. American University Studies, Series VII: Theology and Religion 141. New York: Peter Lang, 1993.

Goswell, Gregory. "The Absence of a Davidic Hope in Ezra-Nehemiah." *TrinJ* 33 (2012): 19–31.

Goswell, Gregory. "Assigning the Book of Lamentations a Place in the Canon." *JESOT* 4, no. 1 (2015): 1–19.

Goswell, Gregory. "The Attitude to Kingship in the Book of Judges." *TrinJ* 40 (2019): 3–18.

Goswell, Gregory. "The Attitude to the Persians in Ezra-Nehemiah." *TrinJ* 32 (2011): 191–203.

Goswell, Gregory. "Authorship and Anonymity in the New Testament Writings." *JETS* 60 (2017): 733–49.

Goswell, Gregory. "The Bifurcation of the Prophecy of Joel and Its Theology of Reversal." In *Les divisions anciennes*

*du Premier Testament*. Edited by Guillaume Bady and Marjo C. A. Korpel, 85–105. Pericope 11. Leuven, Belgium: Peeters, 2020.

Goswell, Gregory. “The Book of Ruth and the House of David.” *EvQ* 86 (2014): 116–29.

Goswell, Gregory. “The Canonical Position(s) of the Book of Daniel.” *ResQ* 59 (2017): 129–40.

Goswell, Gregory. “David in the Prophecy of Amos.” *VT* 61 (2011): 243–57.

Goswell, Gregory. “‘David Their King’: Kingship in the Prophecy of Hosea.” *JSOT* 42 (2017): 213–31.

Goswell, Gregory. “The Davidic Restoration in Jeremiah 23:1–8 and

Deuteronomy 17:14–20.” *BBR* 30 (2020): 349–66.

Goswell, Gregory. “Davidic Rule in the Prophecy of Micah.” *JSOT* 44 (2019): 153–65.

Goswell, Gregory. “An Early Commentary on the Pauline Corpus: The Capitulation of Codex Vaticanus.” *JGRChJ* 8 (2011–12): 51–82.

Goswell, Gregory. “The Early Readership of the Catholic Epistles” *JGRChJ* 13 (2018): 129–51.

Goswell, Gregory. “The Eschatology of Malachi after Zechariah 14.” *JBL* 132 (2013): 625–38.

Goswell, Gregory. “The Ethics of the Book of Daniel.” *ResQ* 57 (2015): 129–42.

Goswell, Gregory. "Farewell to Davidic Kingship: The Meaning and Significance of Isaiah 39." *ResQ* 61 (2019): 87–106.

Goswell, Gregory. "The Fate and Future of Zerubbabel in the Prophecy of Haggai." *Biblica* 91 (2010): 77–90.

Goswell, Gregory. "Fathers and Sons in the Books of Samuel." In *An Everlasting Covenant: Biblical and Theological Essays in Honour of William J. Dumbrell*. Edited by John A. Davies and Allan M. Harman, 7–28. RTRSS 4 (Doncaster, Vic., Australia: Reformed Theological Review, 2010).

Goswell, Gregory. "Finding a Home for the Letter to the Hebrews." *JETS* 59 (2016): 747–60.

Goswell, Gregory. "The Handling of Time in the Book of Ezra-Nehemiah." *TrinJ* 31 (2010): 187–203.

Goswell, Gregory. "Having the Last Say: The End of the OT." *JETS* 58 (2015): 15–30.

Goswell, Gregory. "The Hermeneutics of the Haftarat." *TynBul* 58 (2007): 83–100.

Goswell, Gregory. "The Johannine Corpus and the Unity of the New Testament Canon." *JETS* 61 (2018): 721.

Goswell, Gregory. "Is Ruth also among the Wise?" In *Exploring Old Testament Wisdom: Literature and Themes*. Edited by David G. Firth and Lindsay Wilson, 115–33. London: Apollos, 2016.

Goswell, Gregory. "Isaiah 1:26: A Neglected Text on Kingship." *TynBul* 62 (2011): 233–46.

Goswell, Gregory. "Isaiah 16: A Forgotten Chapter in the History of Messianism." *SJOT* 28 (2014): 91–103.

Goswell, Gregory. "Jonah among the Twelve Prophets." *JBL* 135 (2016): 283–99.

Goswell, Gregory. "Joshua and Kingship." *BBR* 23 (2013): 29–42.

Goswell, Gregory. "The Just King: The Portraits of David and Solomon in the Books of Samuel and Kings." *ResQ* 62 (2020): 195–208.

Goswell, Gregory. "Keeping God out of the Book of Esther." *EvQ* 82 (2010):

99–110.

Goswell, Gregory. “King and Cultus: The Image of David in the Book of Kings.” *JESOT* 5, no. 2 (2016–2017): 167–86.

Goswell, Gregory. “The LORD’s Anointed in the Books of Samuel.” *WTJ* 82 (2020): 241–54.

Goswell, Gregory. “The Macro-Structural Role of the Former Prophets and the Historical Books in Old Testament Canons.” *JETS* 63 (2020): 455–71.

Goswell, Gregory. “Messianic Expectation in Isaiah 11.” *WTJ* 79 (2017): 123–35.

Goswell, Gregory. “The Non-Messianic Psalter of Gerald H. Wilson.” *VT* 66 (2016): 524–54.



Goswell, Gregory. "The Non-Royal Portrayal of Moses in the Pentateuch." *JESOT* 7, no. 1 (2021): 60–81.

Goswell, Gregory. "The Order of the Books in the Greek Old Testament." *JETS* 52 (2009): 449–66.

Goswell, Gregory. "The Order of the Books in the Hebrew Bible. *JETS* 51 (2008): 673–88.

Goswell, Gregory. "The Order of the Books in the New Testament." *JETS* 53 (2010): 225–41.

Goswell, Gregory. "The Ordering of the Books of the Canon and the Theological Interpretation of the Old Testament." *JTI* 13 (2019): 1–20.

Goswell, Gregory. "The Paratext of Deuteronomy." In *Interpreting*

*Deuteronomy: Issues and Approaches.*  
Edited by David Firth and Philip  
Johnston, 209–81. Nottingham, UK:  
IVP, 2012.

Goswell, Gregory. “The Place of the Book  
of Esther in the Canon.” *TrinJ* 37  
(2016): 155–70.

Goswell, Gregory. “The Prince Forecast  
by Ezekiel and Its Relation to Other Old  
Testament Messianic Portraits.”  
*Biblische Notizen* 178 (2018): 53–73.

Goswell, Gregory. “Putting the Book of  
Chronicles in Its Place.” *JETS* 60  
(2017): 283–99.

Goswell, Gregory. “Resurrection in the  
Book of Daniel.” *ResQ* 55 (2013):  
139–51.

Goswell, Gregory. "Reading Romans after the Book of Acts." *JETS* 62 (2019): 353–71.

Goswell, Gregory. "A Royal Isaianic Servant of YHWH?" *SJOT* 31 (2017): 185–201.

Goswell, Gregory. "Royal Names: Naming and Wordplay in Isaiah 7." *WTJ* 75 (2013): 97–109.

Goswell, Gregory. "The Shape of Kingship in Deuteronomy 17: A Messianic Pentateuch?" *TrinJ* 38 (2017): 169–81.

Goswell, Gregory. "The Shape of Messianism in Isaiah 9." *WTJ* 77 (2015): 101–10.

Goswell, Gregory. "Should the Church Be Committed to a Particular Order of the

Old Testament Canon?” *HBT* 40 (2018): 17–40.

Goswell, Gregory. “‘So Was This People . . .’: Translating Haggai 2:14 in the Past Tense.” *BBR* 24 (2014): 363–78.

Goswell, Gregory. “The Temple Theme in the Book of Daniel.” *JETS* 55 (2012): 509–20.

Goswell, Gregory. “A Theocratic Reading of Zechariah 9:9.” *BBR* 26 (2016): 7–19.

Goswell, Gregory. “Titles without Texts: What the Lost Books of the Bible Tell Us about the Books We Have.” *Colloquium* 41 (2009): 73–93.

Goswell, Gregory. “The Two Testaments as Covenant Documents.” *JETS* 62

(2019): 677–92.

Goswell, Gregory. “Two Testaments in Parallel: The Influence of the Old Testament on the Structuring of the New Testament Canon.” *JETS* 56 (2013): 459–74.

Goswell, Gregory. “The Use of the Old Testament in the Westminster Standards.” *RTR* 66 (2007): 148–65.

Goswell, Gregory. “The Visions of Daniel and Their Historical Specificity.” *ResQ* 58 (2016): 129–42.

Goswell, Gregory. “What Happened to the Empire of David?” *ResQ* 63 (2021): 140–60.

Goswell, Gregory. “What Makes the Arrangement of God with David in

2 Samuel 7 a Covenant?" *ResQ* 60 (2018): 87–97.

Goswell, Gregory. "What's in a Name? Book Titles in the Latter Prophets and Writings." *Pacifica* 21 (2008): 1–16.

Goswell, Gregory. "Where Is David in the Book of Daniel?" *ResQ* 56 (2014): 209–21.

Goswell, Gregory. "Why Did God Say No to David? (2 Samuel 7)." *JSOT* 43 (2019): 556–70.

Gottwald, Norman K. "Studia Biblica XXX: Lamentations." *Interpretation* 9 (1955): 320–38.

Goulder, M. D. *Midrash and Lection in Matthew*. London: SPCK, 1974.

Gow, Murray D. "Ruth, Book of." In *Dictionary for Theological*

*Interpretation of the Bible*. Edited by Kevin J. Vanhoozer with Craig G. Bartholomew, Daniel J. Treier, and N. T. Wright, 704–708. Grand Rapids, MI: Baker Academic, 2005.

Gowan, Donald E. “Reading Job as a ‘Wisdom Script.’” *JSOT* 55 (1992): 85–96.

Gräbe, Petrus J. *New Covenant, New Community: The Significance of Biblical and Patristic Covenant Theology for Current Thinking*. Paternoster Biblical Monographs. Milton Keynes, Buckinghamshire, UK: Paternoster, 2006.

Granowski, Jan Jaynes. “Jehoiachin at the King’s Table: A Reading of the Ending of the Second Book of Kings.” In

*Reading between Texts: Intertextuality and the Hebrew Bible.* Edited by Danna Nolan Fewell, 173–88. Philadelphia: Westminster John Knox, 1992.

Grant, Jamie A. *The King as Exemplar: The Function of Deuteronomy's Kingship Law in the Shaping of the Book of Psalms.* Academia Biblica 17. Atlanta: SBL, 2004.

Grant, Jamie A. "Wisdom and Covenant: Revisiting Zimmerli." *European Journal of Theology* 12 (2003): 103–11.

Grant-Henderson, Anna L. *Inclusive Voices in Post-Exilic Judah.* Collegeville, MN: Liturgical Press, 2004.



Green, Bradley G. *Covenant and Commandment: Works, Obedience, and Faithfulness in the Christian Life*. NSBT 33. Nottingham, UK: Apollos, 2014.

Green, Gene L. *Jude and 2 Peter*. BECNT. Grand Rapids, MI: Baker, 2008.

Green, Gene L. *Vox Petri: A Theology of Peter*. Eugene, OR: Cascade, 2020.

Green, Joel B. *The Gospel of Luke*. NICNT. Grand Rapids, MI: Eerdmans, 1997.

Green, Joel B. “‘In Our Own Languages’: Pentecost, Babel, and the Shaping of Christian Community in Acts 2:1–13.” In *The Word Leaps the Gap: Essays on Scripture and Theology in Honor of*

*Richard B. Hays*. Edited by J. Ross Wagner, C. Kevin Rowe, and A. Katherine Grieb, 198–213. Grand Rapids, MI: Eerdmans, 2008.

Green, Joel B. *Luke as Narrative Theologian: Texts and Topics*. WUNT 1/446. Tübingen: Mohr Siebeck, 2020.

Green, Joel B. “Narrating the Gospel in 1 and 2 Peter.” *Interpretation* 60 (2006): 262–77.

Green, Joel B. “The Problem of a Beginning: Israel’s Scriptures in Luke 1–2.” *BBR* 4 (1994): 61–84.

Greenberg, Moshe. *Introduction to Hebrew*. Englewood Cliffs, NJ: Prentice-Hall, 1965.

Gregory, Andrew. *The Reception of Luke and Acts in the Period before*

*Irenaeus: Looking for Luke in the Second Century.* WUNT 2/169. Tübingen: Mohr Siebeck, 2003.

Gregory, Andrew, and C. Kevin Rowe, eds. *Rethinking the Unity and Reception of Luke and Acts.* Columbia: University of South Carolina Press, 2010.

Greidanus, Sidney. *Preaching Christ from the Old Testament: A Contemporary Hermeneutical Method.* Grand Rapids, MI: Eerdmans, 1999.

Greidanus, Sidney. *Sola Scriptura: Problems and Principles in Preaching Historical Texts.* Eugene, OR: Wipf & Stock, 2001.

Griffiths, Jonathan I. *Hebrews and Divine Speech.* LNTS 507. London:

Bloomsbury T&T Clark, 2014.

Grindheim, Sigurd. "Wisdom for the Perfect: Paul's Challenge to the Corinthian Church (1 Corinthians 2:6–16)." *JBL* 121 (2002): 689–709.

Grogan, Geoffrey W. *Psalms*. THOTC. Grand Rapids, MI: Eerdmans, 2008.

Gross, Walter. "Israel's Hope for the Renewal of the State." *JNSL* 14 (1988): 101–33.

Grudem, Wayne A. "Grounds for Divorce: Why I Now Believe There Are More Than Two." *Eikon: A Journal for Biblical Anthropology* 2, no. 1 (2020): 70–79.

Grudem, Wayne A. "Scripture's Self-Attestation and the Problem of Formulating a Doctrine of Scripture." In

*Scripture and Truth*. Edited by D. A. Carson and John Woodbridge, 19–59. Grand Rapids, MI: Zondervan, 1983.

Grudem, Wayne A. *Systematic Theology: An Introduction to Biblical Doctrine*. 2nd ed. Grand Rapids, MI: Zondervan, 2020.

Gruen, Erich. “Persia through the Jewish Looking-Glass.” In *Jewish Perspectives on Hellenistic Rulers*. Edited by Tessa Rajak, Sarah Pearce, James Aitken, and Jennifer Dines, 53–75. *Hellenistic Culture and Society* 50. Berkeley: University of California Press, 2007.

Grünstäudl, Wolfgang, and Tobias Nicklas. “Searching for Evidence: The History of Reception of the Epistles of

Jude and 2 Peter.” In *The Catholic Epistles: Critical Readings*. Edited by Darian R. Lockett, 613–23. T&T Clark Critical Readings in Biblical Studies. London/New York: T&T Clark, 2021.

Guijarro, Santiago. “Why Does the Gospel of Mark Begin as It Does?” *BTB* 33 (2003): 28–38.

Gundry, Robert H. *Mark: A Commentary on His Apology for the Cross*. Grand Rapids, MI: Eerdmans, 1993.

Gundry, Robert H. *The Use of the Old Testament in St. Matthew's Gospel: With Special Reference to the Messianic Hope*. NovTSup 18. Leiden: Brill, 1967.

Gunn, David M. *The Fate of King Saul*. JSOT Sup 14. Sheffield, UK: JSOT,

1980.

Gunn, David M. *The Story of King David: Genre and Interpretation*. JSOTSup 6. Sheffield, UK: JSOT, 1978.

Gupta, Nijay K. “New Testament Ethics.” In *The State of New Testament Studies: A Survey of Recent Research*. Edited by Scot McKnight and Nijay K. Gupta, 253–72. Grand Rapids, MI: Baker, 2019.

Gupta, Nijay K. *Paul and the Language of Faith*. Grand Rapids, MI: Eerdmans, 2020.

Gupta, Nijay K. “The Spirituality of Faith in the Gospel of Matthew.” In *Matthew and Mark across Perspectives: Essays in Honour of Stephen C. Barton and William R. Telford*. Edited by

Kristian A. Bendoraitis and Nijay K. Gupta, 108–24. LNTS 538. London: Bloomsbury T&T Clark, 2016.

Gurtner, Daniel M. “The Gospel of Matthew from Stanton to Present: A Survey of Some Recent Developments.” In *Jesus, Matthew’s Gospel, and Early Christianity: Studies in Memory of Graham N. Stanton*. Edited by Daniel M. Gurtner, Joel Willitts, and Richard A. Burridge, 23–38. London: T&T Clark, 2011.

Gurtner, Daniel M. *The Torn Veil: Matthew’s Exposition of the Death of Jesus*. SNTSMS 139. Cambridge: Cambridge University Press, 2007.

Guthrie, George H. “The Case for Apollos as the Author of Hebrews.” *Faith and*



*Mission* 18, no. 2 (2001): 41–56.

Guthrie, George H. “Hebrews.” In *Commentary on the New Testament Use of the Old Testament*. Edited by G. K. Beale and D. A. Carson, 919–95. Grand Rapids, MI: Baker, 2007.

Guthrie, George H. “Hebrews in Its First-Century Contexts: Recent Research.” In *The Face of New Testament Studies: A Survey of Recent Research*. Edited by Scot McKnight and Grant R. Osborne, 414–43. Grand Rapids, MI: Baker, 2004.

Guthrie, George H. “Paul’s Triumphal Procession Imagery (2 Cor 2.14–16a): Neglected Points of Background.” *NTS* 61 (2015): 79–91.

Habel, Norman C. "Appeal to Ancient Tradition as a Literary Form." *ZAW* 88 (1976): 253–74.

Habel, Norman C. "Conquest and Dispossession: Justice, Joshua, and Land Rights." *Pacifica* 4 (1991): 76–92.

Habel, Norman C. *The Land Is Mine: Six Biblical Land Ideologies*. OBT. Minneapolis: Fortress, 1995.

Habel, Norman C. "The Symbolism of Wisdom in Proverbs 1–9." *Interpretation* 26 (1972): 131–57.

Hafemann, Scott J. "The Covenant Relationship." In *Central Themes in Biblical Theology: Mapping Unity in Diversity*. Edited by Scott J. Hafemann

and Paul R. House, 20–65. Grand Rapids, MI: Baker Academic, 2007.

Hafemann, Scott J. “‘Divine Nature’ in 2 Pet 1,4 within Its Eschatological Context.” *Biblica* 94 (2013): 80–99.

Hafemann, Scott J. *Paul, Moses, and the History of Israel: The Letter/Spirit Contrast and the Argument from Scripture in 2 Corinthians 3*. WUNT 1/81. Tübingen: Mohr Siebeck, 1995.

Hafemann, Scott J., ed. *Biblical Theology: Retrospect and Prospect*. Downers Grove, IL: InterVarsity Press, 2002.

Hafemann, Scott J., and Paul R. House, eds. *Central Themes in Biblical Theology: Mapping Unity in Diversity*. Grand Rapids, MI: Baker, 2007.

Häfner, Gerd. "Das Corpus Pastorale als literarisches Konstrukt." *Theologische Quartalschrift* 187 (2007): 258–73.

Hägglund, Fredrik. *Isaiah 53 in the Light of Homecoming after Exile*. FAT 2/31. Tübingen: Mohr Siebeck, 2008.

Haglund, Erik. *Historical Motifs in the Psalms*. Coniectanea Biblica: Old Testament Series 23. Uppsala, Sweden: CWK Gleerup, 1984.

Hagner, Donald A. *How New Is the New Testament? First-Century Judaism and the Emergence of Christianity*. Grand Rapids, MI: Baker Academic, 2018.

Hagner, Donald A. *Matthew 1–13*. WBC 33A. Dallas: Word, 1993.

Hagner, Donald A. *Matthew 14–28*. WBC 33B. Dallas: Word, 1995.

Hagner, Donald A. *The New Testament: A Historical and Theological Introduction*. Grand Rapids, MI: Baker, 2012.

Hagner, Donald A. "Righteousness in Matthew's Theology." In *Worship, Theology, and Ministry in the Early Church: Essays in Honor of Ralph P. Martin*. Edited by Michael J. Wilkins and Terence Paige, 101–20. JSNTSup 87. Sheffield, UK: Sheffield Academic Press, 1992.

Hahn, Ferdinand. *Theologie des Neuen Testaments*. Bd. I: *Die Vielfalt des Neuen Testaments*. Bd. II: *Die Einheit des Neuen Testaments*. 3rd ed. UTB. Tübingen: Mohr Siebeck, 2011.

Hahn, Scott W. *Kinship by Covenant: A Canonical Approach to the Fulfillment of God's Saving Promises*. New Haven, CT: Yale University Press, 2009.

Hall, David R. *The Unity of the Corinthian Correspondence*. JSNTSup 251. London: T&T Clark, 2004.

Hall, Sarah Lebhar. *Conquering Character: The Characterization of Joshua in Joshua 1–11*. LHBOTS 512. New York: T&T Clark, 2010.

Hals, Ronald M. *Ezekiel*. FOTL 19. Grand Rapids, MI: Eerdmans, 1989.

Hals, Ronald M. *The Theology of the Book of Ruth*. Facet Books Biblical Series 23. Philadelphia: Fortress, 1969.

Ham, Clay Alan. *The Coming King and the Rejected Shepherd: Matthew's*

*Reading of Zechariah's Messianic Hope.* Sheffield, UK: Sheffield Phoenix, 2005.

Hamborg, Graham R. *Still Selling the Righteous: A Redaction-Critical Investigation of Reasons for Judgment in Amos 2:6–16.* LHBOTS 555. London: Bloomsbury T&T Clark, 2012.

Hamilton, Catherine Sider. *The Death of Jesus in Matthew: Innocent Blood and the End of Exile.* New York: Cambridge University Press, 2017.

Hamilton, Catherine Sider. “‘His Blood Be upon Us’: Innocent Blood and the Death of Jesus in Matthew.” *CBQ* 70 (2008): 80–100.

Hamilton, James M., Jr. “The Definition, Structure, and Center of Biblical

Theology.” *MJT* 20, no. 1 (2021): 1–18.

Hamilton, James M., Jr. *God's Glory in Salvation through Judgment: A Biblical Theology*. Wheaton, IL: Crossway, 2010.

Hamilton, James M., Jr. “The Influence of Isaiah on the Gospel of John.” *Perichoresis* 5, no. 2 (2007): 139–62.

Hamilton, James M., Jr. *Work and Our Labor in the Lord*. SSBT. Wheaton, IL: Crossway, 2017.

Hansen, G. Walter. *Abraham in Galatians: Epistolary and Rhetorical Contexts*. JSNTSup 29. Sheffield, UK: JSOT, 1989.

Hanson, Anthony T. *The Living Utterances of God: The New Testament*



*Exegesis of the Old*. London: Darton, Longman & Todd, 1983.

Hanson, A. T. "The Use of the Old Testament in the Pastoral Epistles." *Irish Biblical Studies* 3 (1981): 203–19.

Hanson, Paul D. *The Dawn of Apocalyptic: The Historical and Sociological Roots of Jewish Apocalyptic Eschatology*. Rev. ed. Philadelphia: Fortress, 1979.

Harmon, Matthew S. *Rebels and Exiles: A Biblical Theology of Sin and Restoration*. ESBT. Downers Grove, IL: IVP Academic, 2020.

Harmon, Matthew S. *The Servant of the Lord and His Servant People: Tracing a Biblical Theme through the Canon*.

NSBT 54. Downers Grove, IL:  
InterVarsity Press, 2021.

Harris, Horton. *The Tübingen School: Historical and Theological Investigation of the School of F. C. Baur*. Oxford: Clarendon, 1975.

Harris, Murray J. "A Brief Response to 'The Christology of Titus 2:13 and 1 Tim. 2:5' by J. Christopher Edwards." *TynBul* 62 (2011): 149–50.

Harris, Murray J. *Jesus as God: The New Testament Use of Theos in Reference to Jesus*. Grand Rapids, MI: Baker, 1992. Reprint, Eugene, OR: Wipf & Stock, 2008.

Harris, Murray J. *Raised Immortal: Resurrection and Immortality in the*

*New Testament*. Grand Rapids, MI: Eerdmans, 1985.

Harris, Murray J. *Slave of Christ: A New Testament Metaphor for Total Devotion to Christ*. NSBT 8. Downers Grove, IL: InterVarsity Press, 2001.

Harris, Sarah. *The Davidic Shepherd King in the Lukan Narrative*. LNTS 558. London: Bloomsbury T&T Clark, 2016.

Harstine, Stanley. *Moses as a Character in the Fourth Gospel: A Study of Ancient Reading Techniques*. JSNTSup 229. Sheffield, UK: Sheffield Academic Press, 2002.

Hartin, Patrick. "Faith-in-Action: An Ethic of 'Perfection.'" In *The Letter of James*. Edited by Robert B.

Kruschwitz, Christian Reflection, 20–28. Waco, TX: The Center for Christian Ethics, Baylor University, 2012.

Hartin, Patrick J. *James of Jerusalem: Heir to Jesus of Nazareth*. Collegeville, MN: Liturgical Press, 2004.

Hartman, Lars. *Prophecy Interpreted: The Formation of Some Jewish Apocalyptic Texts and of the Eschatological Discourse Mark 13 par.* Translated by Neil Tomkinson. Lund, Sweden: Gleerup, 1966.

Hasel, Gerhard F. *New Testament Theology: Basic Issues in the Current Debate*. Grand Rapids, MI: Eerdmans, 1978.

Hasel, Gerhard F. *Old Testament Theology: Basic Issues in the Current Debate*. Rev. ed. Grand Rapids, MI: Eerdmans, 1975.

Hasel, Gerhard F. *The Remnant: The History and Theology of the Remnant Idea from Genesis to Isaiah*. Berrien Springs, MI: Andrews University Press, 1972.

Hauge, Martin Ravndal. *The Descent from the Mountain: Narrative Patterns in Exodus 19–40*. JSOTSup 323. Sheffield, UK: Sheffield Academic Press, 2001.

Hawk, L. Daniel. *Every Promise Fulfilled: Contesting Plots in Joshua*. Literary Currents in Biblical

Interpretation. Louisville: Westminster John Knox, 1991.

Hawk, L. Daniel. *Ruth*. ApOTC 7B. Nottingham, UK: Apollos, 2015.

Haydon, Ron. “Seventy Sevens Are Decreed”: A Canonical Approach to Daniel 9:24–27. JTISup 15. Winona Lake, IN: Eisenbrauns, 2016.

Haydon, Ron. “A Survey and Analysis of Recent ‘Canonical’ Methods (2000–2015).” *JTI* 10 (2016): 145–55.

Hayes, John H. *Amos, the Eighth-Century Prophet: His Times and His Preaching*. Nashville: Abingdon, 1988.

Hays, Christopher. *Luke’s Wealth Ethics: A Study in Their Coherence and Character*. WUNT 2/275. Tübingen: Mohr Siebeck, 2010.

Hays, J. Daniel. *From Every People and Nation: A Biblical Theology of Race*. NSBT 14. Downers Grove, IL: InterVarsity Press, 2003.

Hays, J. Daniel. "Has the Narrator Come to Praise Solomon or to Bury Him? Narrative Subtlety in 1 Kings 1–11." *JSOT* 28 (2003): 149–74.

Hays, J. Daniel. *The Temple and the Tabernacle: A Study of God's Dwelling Places from Genesis to Revelation*. Grand Rapids, MI: Baker, 2016.

Hays, Richard B. *The Conversion of the Imagination: Paul as Interpreter of Israel's Scripture*. Grand Rapids, MI: Eerdmans, 2005.

Hays, Richard B. "The Conversion of the Imagination: Scripture and Eschatology

in 1 Corinthians.” *NTS* 45 (1999): 391–412.

Hays, Richard B. *Echoes of Scripture in the Gospels*. Waco, TX: Baylor University Press, 2016.

Hays, Richard B. *Echoes of Scripture in the Letters of Paul*. New Haven, CT: Yale University Press, 1993.

Hays, Richard B. *The Faith of Jesus Christ: The Narrative Substructure of Galatians 3:1–4:11*. SBLDS 56. Chico, CA: Scholars Press, 1983. 2nd ed. Grand Rapids, MI: Eerdmans, 2002.

Hays, Richard B. “Faithful Witness, Alpha and Omega: The Identity of Jesus in the Apocalypse of John.” In *Revelation and the Politics of Apocalyptic Interpretation*. Edited by Richard B.



Hays and Stefan Alkier, 69–84. Waco, TX: Baylor University Press, 2012.

Hays, Richard B. *First Corinthians*. Louisville: Westminster John Knox, 1997.

Hays, Richard B. “The Liberation of Israel in Luke-Acts: Intertextual Narration as Countercultural Practice.” In *Reading the Bible Intertextually*. Edited by Richard B. Hays, Stefan Alkier, and Leroy A. Huizenga, 101–17. Waco, TX: Baylor University Press, 2009.

Hays, Richard B. *The Moral Vision of the New Testament: A Contemporary Introduction to New Testament Ethics*. San Francisco: Harper, 1996.

Hays, Richard B. "The Paulinism of Acts, Intertextually Reconsidered." In *Paul and the Heritage of Israel: Paul's Claim upon Israel's Legacy in Luke and Acts in the Light of the Pauline Letters*. Edited by David P. Moessner, Daniel Marguerat, Mikael C. Parsons, and Michael Wolter, 35–48. LNTS 452. London: T&T Clark, 2012.

Hays, Richard B. *Reading Backwards: Figural Christology and the Fourfold Gospel Witness*. Waco, TX: Baylor University Press, 2014.

Hays, Richard B. *Reading with the Grain of Scripture*. Grand Rapids, MI: Eerdmans, 2020.

Hays, Richard B. "Reading Scripture in Light of the Resurrection." In *The Art of*

*Reading Scripture*. Edited by Ellen F. Davis and Richard B. Hays, 216–38. Grand Rapids, MI: Eerdmans, 2003.

Hays, Richard B. “The Role of Scripture in Paul’s Ethics.” In *The Conversion of the Imagination: Paul as Interpreter of Israel’s Scripture*, 143–62. Grand Rapids, MI: Eerdmans, 2005.

Hazon, Yoram. *The Philosophy of Hebrew Scripture*. Cambridge: Cambridge University Press, 2012.

Head, Peter M. “Onesimus the Letter Carrier and the Initial Reception of Paul’s Letter to Philemon.” *JTS* 71 (2020): 628–56.

Head, Peter M. “A Text-Critical Study of Mark 1.1 ‘The Beginning of the Gospel

of Jesus Christ.’” *NTS* 37 (1991): 621–29.

Heater, Homer, Jr. “Structure and Meaning in Lamentations.” *BSac* 149 (1992): 304–15.

*The Hebrew Scriptures*. Edited by Norman H. Snaith. London: The British and Foreign Bible Society, 1958.

Heil, John Paul. *Blood and Water: The Death and Resurrection of Jesus in John 18–21*. CBQMS 27. Washington, DC: Catholic Biblical Association of America, 1995.

Heil, John Paul. “The Chiastic Structure and Meaning of Paul’s Letter to Philemon.” *Biblica* 82 (2001): 178–206.

Heil, John Paul. "Ezekiel 34 and the Narrative Strategy of the Shepherd and Sheep Metaphor in Matthew." *CBQ* 55 (1993): 698–708.

Heim, Knut Martin. *Like Grapes of Gold Set in Silver: An Interpretation of Proverbial Clusters in Proverbs 10:1–22:16*. BZAW 273. Berlin: de Gruyter, 2001.

Hellerman, Joseph H. *Reconstructing Honor in Roman Philippi: Carmen Christi as Cursus Pudorum*. SNTSMS 132. Cambridge: Cambridge University Press, 2005.

Hellerman, Joseph H. "Vindicating God's Servants in Philippi and in Philippians: The Influence of Paul's Ministry in Philippi upon the Composition of

Philippians 2:6–11.” *BBR* 20 (2010): 85–102.

Helyer, Larry R. *The Life and Witness of Peter*. Downers Grove, IL: InterVarsity Press, 2012.

Hemer, Colin J. *The Letters to the Seven Churches of Asia in Their Local Setting*. JSNTSup 11. Sheffield, UK: JSOT, 1986.

Hengel, Martin. *The Atonement: The Origins of the Doctrine in the New Testament*. Translated by John Bowden. London: SCM, 1977.

Hengel, Martin. *Crucifixion*. London: SCM, 1977.

Hengel, Martin. *Die Evangelienüberschriften*. Sitzungsberichte der Heidelberger

Akademie der Wissenschaften,  
Philosophisch-Historische Klasse. C.  
Winter, 1984.

Hengel, Martin. "Eyewitness Memory and the Writing of the Gospels." In *The Written Gospel*. Edited by Markus Bockmuehl and Donald A. Hagner, 70–97. Cambridge: Cambridge University Press, 2005.

Hengel, Martin. *The Four Gospels and the One Gospel of Jesus Christ*, Translated by John Bowden. Harrisburg, PA: Trinity Press International, 2000.

Hengel, Martin. *Jews, Greeks, and Barbarians: Aspects of the Hellenization of Judaism in the Pre-*

*Christian Period.* Philadelphia: Fortress, 1980.

Hengel, Martin. *Die johanneische Frage: Ein Lösungsversuch.* WUNT 1/67. Tübingen: Mohr Siebeck, 1993.

Hengel, Martin. "Das Johannesevangelium als Quelle für die Geschichte des antiken Judentums." In *Judaica, Hellenistica et Christiana: Kleine Schriften II*, 293–334. WUNT 1/109. Tübingen: Mohr Siebeck, 1999.

Hengel, Martin. "The Old Testament in the Fourth Gospel." In *The Gospels and the Scriptures of Israel*. Edited by Craig A. Evans and W. Richard Stegner, 380–95. JSNTSup 104. Sheffield, UK: Sheffield Academic Press, 1994.



Hengel, Martin. *The Septuagint as Christian Scripture: Its Prehistory and the Problem of Its Canon*. OTS. Translated by Mark E. Biddle. Edinburgh: T&T Clark, 2002.

Hengel, Martin, with Daniel P. Bailey. "The Effective History of Isaiah 53 in the Pre-Christian Period." In *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*. Edited by Bernd Janowski and Peter Stuhlmacher, 75–146. Translated by Daniel P. Bailey. Grand Rapids, MI: Eerdmans, 2004.

Hengel, Martin, and Roland Deines. "Die Septuaginta als 'christliche Schriftensammlung,' ihre Vorgeschichte und das Problem ihres Kanons." In *Die Septuaginta zwischen Judentum und Christentum*. Edited by Martin Hengel

and Anna Maria Schwemer, 182–284. WUNT 1/72. Tübingen: Mohr Siebeck, 1994.

Henrichs-Tarasenkova, Nina. *Luke's Christology of Divine Identity*. London: Bloomsbury T&T Clark, 2016.

Hermisson, Hans-Jürgen. “Observations on the Creation Theology in Wisdom.” In *Israelite Wisdom: Theological and Literary Essays in Honor of Samuel Terrien*. Edited by John G. Gammie, Walter A. Brueggemann, W. Lee Humphreys, and James M. Ward, 43–57. Missoula, MT: Scholars Press, 1978.

Herrelko, Edward J., III. “The Role of Presuppositions and Their Impact on The Process of Biblical Theology: A

Case Study of The Pauline Theologies of James Dunn and Thomas Schreiner.” PhD diss., Southeastern Baptist Theological Seminary, 2016.

Hildebrandt, T. A. “Proverbial Pairs: Compositional Units in Proverbs 10–29.” *JBL* 107 (1988): 207–24.

Hillers, Delbert R. *Micah: A Commentary on the Book of Micah*. Hermeneia. Philadelphia: Fortress, 1984.

Ho, Chiao Ek. “Mission in the Pastoral Epistles.” In *Entrusted with the Gospel: Paul’s Theology in the Pastoral Epistles*. Edited by Andreas J. Köstenberger and Terry L. Wilder, 241–67. Nashville: B&H Academic, 2010.

Hoehner, Harold W. *Ephesians: An Exegetical Commentary*. Grand Rapids, MI: Baker, 2002.

Hoffmann, Hans-Detlef. *Reform und Reformen: Untersuchungen zu einem Grundthema der deuteronomistischen Geschichtsschreibung*. Abhandlungen zur Theologie des Alten und Neuen Testaments 66. Zurich: Theologischer Verlag, 1980.

Hofius, Otfried. "Die Adam-Christus-Antithese und das Gesetz: Erwägungen zu Röm 5, 12–21." In *Paul and the Mosaic Law*. Edited by James D. G. Dunn, 165–206. WUNT 1/89. Tübingen: Mohr Siebeck, 1996.

Hoklotubbe, T. Christopher. "The Letters of Timothy and Titus." In *The State of*

*Pauline Studies*. Edited by Scot McKnight and Nijay Gupta. Grand Rapids, MI: Baker Academic, forthcoming.

Holladay, Carl R. *Theios Aner in Hellenistic-Judaism: A Critique of the Use of This Category in New Testament Christology*. SBLDS 40. Missoula, MT: SBL, 1970.

Holladay, John S. "Assyrian Statecraft and the Prophets of Israel." *HTR* 63 (1970): 29–51.

Holladay, William L. "The Background of Jeremiah's Self-Understanding; Moses, Samuel, and Psalm 22." *JBL* 83 (1964): 153–64.

Holmgren, Fredrick. "Barking Dogs Never Bite, Except Now and Then:

Proverbs and Job.” *Anglican Theological Review* 61 (1979): 341–53.

Holtz, Traugott. *Die Christologie der Apokalypse des Johannes*. Texte und Untersuchungen 85. Berlin: Akademie, 1962.

Holtz, Traugott. *Untersuchungen über die alttestamentlichen Zitate bei Lukas*. Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 104. Berlin: Akademie, 1968.

Hood, Jason B. *The Messiah, His Brothers, and the Nations (Matthew 1.1–17)*. LNTS 441. London: T&T Clark, 2011.

Hooker, Morna D. *From Adam to Christ: Essays on Paul*. Cambridge:

Cambridge University Press, 1990.

Hooker, Morna D. *Jesus and the Servant*. London: SPCK, 1959.

Hooker, Morna D. "Mark." In *It Is Written: Scripture Citing Scripture. Essays in Honour of Barnabas Lindars, SSF*. Edited by D. A. Carson and H. G. M. Williamson, 220–30. Cambridge: Cambridge University Press, 1988.

Horbury, William. *Jewish Messianism and the Cult of Christ*. London: SCM, 1998.

Horrell, David G. *Solidarity and Difference: A Contemporary Reading of Paul's Ethics*. 2nd ed. London: T&T Clark, 2015.

Horton, Fred L., Jr. *The Melchizedek Tradition: A Critical Examination of the Sources to the Fifth Century A.D. and in the Epistle to the Hebrews*. SNTSMS 30. Cambridge: Cambridge University Press, 1976.

Horton, Michael. "Ephesians 4:1–16: The Ascension, the Church, and the Spoils of War." In *Theological Commentary: Evangelical Perspectives*. Edited by R. Michael Allen, 129–53. T&T Clark Theology. New York: T&T Clark, 2011.

Horton, Michael. *Introducing Covenant Theology*. Grand Rapids, MI: Baker, 2006.

Hoskins, Paul M. *Jesus as the Fulfillment of the Temple in the Gospel of John*.



Paternoster Biblical Monographs.  
Carlisle, UK: Paternoster, 2007.

Houlden, J. L. *Ethics and the New Testament*. New York: Oxford University Press, 1973.

House, H. Wayne, and David Mappes. “A Biblical and Theological Discussion of Traditional Dispensational Premillennialism.” *Journal of Ministry and Theology* 17, no. 1 (Spring 2013): 5–57.

House, Paul R. “The Character of God in the Book of the Twelve.” In *Reading and Hearing the Book of the Twelve*. Edited by James D. Nogalski and Marvin A. Sweeney, 125–45. SBLSymS 15. Atlanta: SBL, 2000.

House, Paul R. "Suffering and the Purpose of Acts." *JETS* 33 (1990): 317–30.

House, Paul R. *The Unity of the Twelve*. JSOTSup 97. Sheffield, UK: Almond, 1990.

Houston, Walter J. *Contending for Justice: The Ideologies and Theologies of Social Justice in the Old Testament*. LHBOTS 428. London: T&T Clark, 2008.

Houston, Walter J. "The King's Preferential Option for the Poor: Rhetoric, Ideology, and Ethics in Psalm 72." *BibInt* 7 (1999): 341–67.

Hove, Richard. *Equality in Christ? Galatians 3:28 and the Gender Dispute*. Wheaton, IL: Crossway, 1999.

Howard, George. *Paul: Crisis in Galatia. A Study in Early Christian Theology*. 2nd ed. SNTSMS 35. Cambridge: Cambridge University Press, 1990.

Hubbard, Moyer V. *New Creation in Paul's Letters and Thought*. SNTSMS 119. Cambridge: Cambridge University Press, 2002.

Hübner, Hans. *Biblische Theologie des Neuen Testaments*. Bd. 1: *Prolegomena*. Bd. 2: *Die Theologie des Paulus*. Bd. 3: *Hebräerbrief, Evangelien und Offenbarung, Epilegomena*. Göttingen: Vandenhoeck & Ruprecht, 1990, 1993, 1995.

Hudson, Don Michael. "Living in a Land of Epithets: Anonymity in Judges 19–

21.” *JSOT* 62 (1994): 49–66.

Hugenberger, Gordon P. *Marriage as a Covenant: A Study of Biblical Law and Ethics Governing Marriage, Developed from the Perspective of Malachi*. VTSup 52. Leiden: Brill, 1994.

Hughes, Graham. *Hebrews and Hermeneutics: The Epistle to the Hebrews as a New Testament Example of Biblical Interpretation*. SNTSMS 36. Cambridge: Cambridge University Press, 1979.

Huizenga, Leroy Andrew. “The Incarnation of the Servant: The ‘Suffering Servant’ and Matthean Christology.” *HBT* 27 (2005): 25–58.

Huizenga, Leroy Andrew. "The Matthean Jesus and the Isaac of the Early Jewish Encyclopedia." In *Reading the Bible Intertextually*. Edited by Richard B. Hays, Stefan Alkier, and Leroy A. Huizenga, 63–81. Waco, TX: Baylor University Press, 2009.

Human, Dirk J., and Gert Jacobus Steyn, eds. *Psalms and Hebrews: Studies in Reception*. LHBOTS 527. London: T&T Clark, 2010.

Humphreys, W. L. "A Life-Style for Diaspora: A Study of the Tales of Esther and Daniel." *JBL* 92 (1973): 211–23.

Hurst, L. D. *The Epistle to the Hebrews: Its Background of Thought*. SNTSMS

65. Cambridge: Cambridge University Press, 1990.

Hurst, L. D. "Ethics of Jesus." In *Dictionary of Jesus and the Gospels*. Edited by Joel B Green, Scot McKnight, and I. Howard Marshall, 210–22. 1st ed. Downers Grove, IL: InterVarsity Press, 1992.

Hurtado, Larry W. *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity*. Grand Rapids, MI: Eerdmans, 2005.

Hurtado, Larry W. *One God, One Lord: Early Christian Devotion and Ancient Jewish Monotheism*. Edinburgh: T&T Clark, 1998.

Hutter, Manfred. "Adam als Gärtner und König (Gen 2,8.15)." *Biblische*

*Zeitschrift* 30 (1986): 258–62.

Huttner, Ulrich. *Early Christianity in the Lycus Valley*. AJEC 85; Early Christianity in Asia Minor 1. Leiden: Brill, 2013.

Hwang, Jerry. “Turning the Tables on Idol Feasts: Paul’s Use of Exodus 32:6 in 1 Corinthians 10:7.” *JETS* 54 (2011): 573–87.

Irons, Charles Lee. *The Righteousness of God: A Lexical Examination of the Covenant-Faithfulness Interpretation*. WUNT 2/386. Tübingen: Mohr Siebeck, 2015.

Jackson, Justin. “The God Who Acts: Luke’s Presentation of God.” *JETS* 64 (2021): 95–107.

Jacob, Edmond. *Esaïe 1–12*. Commentaire de L'ancien Testament VIIIa. Genève: Labor et Fides, 1987.

Jacob, Haley Goranson. *Conformed to the Image of His Son: Reconsidering Paul's Theology of Glory in Romans*. Downers Grove, IL: InterVarsity Press, 2018.

Jacobs, Louis. *Structure and Form in the Babylonian Talmud*. Cambridge: Cambridge University Press, 1991.

Jacobs, Mignon R. *The Books of Haggai and Malachi*. NICOT. Grand Rapids, MI: Eerdmans, 2017.

James, Sharon L., and Sheila Dillon, eds. *A Companion to Women in the Ancient World*. Oxford: Wiley Blackwell, 2012.



Jamieson, R. B. *The Paradox of Sonship: Christology in the Epistle to the Hebrews*. Studies in Christian Doctrine and Scripture. Downers Grove, IL: IVP Academic, 2021.

Janowski, Bernd, and Peter Stuhlmacher, eds. *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*. Translated by Daniel P. Bailey. Grand Rapids, MI: Eerdmans, 2004.

Jans, Edgar. *Abimelech und sein Königtum: Diachrone und synchrone Untersuchungen zu Ri 9*. ATSAT 66. St. Ottilien: EOS, 2001.

Janzen, David. "An Ambiguous Ending: Dynastic Punishment in Kings and the Fate of the Davidides in 2 Kings 25:27–30." *JSOT* 33 (2008): 39–58.

Janzen, David. *Chronicles and the Politics of Davidic Restoration: A Quiet Revolution*. LHBOTS 655. London: Bloomsbury T&T Clark, 2017.

Janzen, J. Gerald. *Abraham and All the Families of the Earth: A Commentary on the Book of Genesis 12–50*. International Theological Commentary. Grand Rapids, MI: Eerdmans, 1993.

Janzen, J. Gerald. *Exodus*. Westminster Bible Companion. Louisville: Westminster John Knox, 1997.

Janzen, J. Gerald. *Job*. IBC. Atlanta: John Knox, 1985.

Janzen, J. Gerald. “The Yoke That Gives Rest.” *Interpretation* 41 (1987): 256–68.

Japhet, Sara. *I and II Chronicles: A Commentary*. OTL. London: SCM, 1993.

Japhet, Sara. *The Ideology of the Book of Chronicles and Its Place in Biblical Thought*. Translated by Anna Barber. BEATAJ 9. New York: Peter Lang, 1989.

Japhet, Sara. "People and Land in the Restoration Period." In *Das Land Israel in biblischer Zeit*. Edited by Georg Strecker, 103–25. Göttingen: Vandenhoeck & Ruprecht, 1983.

Japhet, Sara. "Sheshbazzar and Zerubbabel: Against the Background of the Historical and Religious Tendencies of Ezra-Nehemiah, I." *ZAW* 94 (1982): 66–98.

Japhet, Sara. "Theodicy in Ezra-Nehemiah and Chronicles." In *Theodicy in the World of the Bible*. Edited by Antti Laato and Johannes C. de Moor, 429–69. Leiden: Brill, 2003.

Jauhiainen, Marko. *The Use of Zechariah in Revelation*. WUNT 2/199. Tübingen: Mohr Siebeck, 2005.

Jensen, Joseph. *The Use of Tôrâ by Isaiah: His Debate with the Wisdom Literature*. CBQMS 3. Washington, DC: Catholic Biblical Association of America, 1973.

Jensen, Matthew D. *Affirming the Resurrection of the Incarnate Christ: A Reading of 1 John*. SNTSMS 153. Cambridge: Cambridge University Press, 2012.

Jenson, Philip Peter. *Graded Holiness: A Key to the Priestly Conception of the World*. JSOTSup 106. Sheffield, UK: JSOT, 1992.

Jenson, Philip Peter. *Obadiah, Jonah, Micah: A Theological Commentary*. LHBOTS 496. New York: T&T Clark, 2008.

Jeon, Yong Ho. *Impeccable Solomon? A Study of Solomon's Faults in Chronicles*. Eugene, OR: Pickwick, 2013.

Jeppesen, Knud. "‘Because of You!': An Essay about the Centre of the Book of the Twelve." In *In Search of True Wisdom: Essays in Old Testament Interpretation in Honour of Ronald E. Clements*. Edited by Edward Ball,

196–210. JSOTSup 300. Sheffield, UK: Sheffield Academic Press, 1999.

Jeremias, Joachim. *New Testament Theology*, vol. 1: *The Proclamation of Jesus*. New York: Charles Scribner's Sons, 1971.

Jerome. *Praefationes Sancti Hieronymi in Liber Paralipomenon*, see *Biblia Sacra, Iuxta Latinam Vulgatam Versionem*, vol. 7: *Verba Dierum*. Rome: Typis Polyglottis Vaticanis, 1948.

Jervis, L. Ann, and Peter Richardson, eds. *Gospel in Paul: Studies on Corinthians, Galatians, and Romans for Richard N. Longenecker*. Sheffield, UK: Sheffield Academic Press, 1994.

Jeska, Joachim. *Die Geschichte Israels in der Sicht des Lukas: Apg 7,2b–53 und 13,17–25 im Kontext antik-jüdischer Summarien der Geschichte Israels*. FRLANT 195. Göttingen: Vandenhoeck & Ruprecht, 2001.

Jipp, Joshua W. “The Acts of the Apostles.” In *The State of New Testament Studies: A Survey of Recent Research*. Edited by Scot McKnight and Nijay K. Gupta, 350–67. Grand Rapids, MI: Baker, 2019.

Jipp, Joshua W. “The Beginnings of a Theology of Luke-Acts: Divine Activity and Human Response.” *JTI* 8 (2014): 23–43.

Jipp, Joshua W. “Luke’s Scriptural Suffering Messiah: A Search for

Precedent, a Search for Identity.” *CBQ* 72 (2010): 255–74.

Jipp, Joshua W. *The Messianic Theology of the New Testament*. Grand Rapids, MI: Eerdmans, 2020.

Jobes, Karen H. *Letters to the Church: A Survey of Hebrews and the General Epistles*. Grand Rapids, MI: Zondervan, 2011.

Jobes, Karen H. “Sophia Christology: The Way of Wisdom.” In *The Way of Wisdom: Essays in Honor of Bruce K. Waltke*. Edited by J. I. Packer and Sven K. Soderlund, 226–50. Grand Rapids, MI: Zondervan, 2000.

Jobling, David. “Jonathan: A Structural Study in 1 Samuel.” In *The Sense of*



*Biblical Narrative*, 4–25. JSOTSup 7. Sheffield, UK: JSOT, 1978.

Joest, Wilfried. “Die Frage des Kanons in der heutigen evangelischen Theologie.” In Wilfried Joest, Franz Mußner, Leo Scheffczyk, Anton Vögtle, and Ulrich Wilckens, *Was heißt Auslegung der Heiligen Schrift?*, 173–210. Regensburg, Germany: Friedrich Pustet, 1966.

Johnson, Dennis E. *The Message of Acts in the History of Redemption*. Phillipsburg, NJ: P&R, 1997.

Johnson, Luke Timothy. *The Canonical Paul*, vol. 1: *Constructing Paul*. Grand Rapids, MI: Eerdmans, 2020.

Johnson, Luke Timothy. *Hebrews: A Commentary*. NTL. Louisville:

Westminster John Knox, 2006.

Johnson, Luke Timothy. "A Historiographical Response to Wright's Jesus." In *Jesus and the Restoration of Israel: A Critical Assessment of N. T. Wright's Jesus and the Victory of God*. Edited by Carey C. Newman, 206–24. Downers Grove, IL: InterVarsity Press, 1999.

Johnson, Luke Timothy. *Prophetic Jesus, Prophetic Church: The Challenge of Luke-Acts to Contemporary Christians*. Grand Rapids, MI: Eerdmans, 2011.

Johnson, Luke Timothy. *Sharing Possessions: What Faith Demands*. 2nd ed. Grand Rapids, MI: Eerdmans, 2011.

Johnson, Luke Timothy. "The Use of Leviticus 19 in the Letter of James." *JBL* 101 (1982): 391–401. = Luke Timothy Johnson, *Brother of Jesus, Friend of God*, 123–35. Grand Rapids, MI: Eerdmans, 2004.

Johnson, Vivian L. *David in Distress: His Portrait through the Historical Psalms*. LHBOTS 505. New York: T&T Clark, 2009.

Johnstone, William. *1 and 2 Chronicles: Volume 2: 2 Chronicles 10–36: Guilt and Atonement*. JSOTSup 254. Sheffield, UK: Sheffield Academic Press, 1997.

Johnstone, William. "Guilt and Atonement: The Theme of 1 and 2 Chronicles." In *A Word in*

*Season: Essays in Honour of William McKane*. JSOTSup 42. Edited by J. D. Martin and P. R. Davies, 113–38. Sheffield, UK: Sheffield Academic Press, 1986.

Johnstone, William. “Hope of Jubilee: The Last Word in the Hebrew Bible.” *EvQ* 72 (2000): 307–14.

Jones, Bruce W. “More about the Apocalypse as Apocalyptic.” *JBL* 87 (1968): 325–27.

Jones, Bruce W. “Two Misconceptions about the Book of Esther.” *CBQ* 39 (1977): 171–81.

Jones, Christopher M. “Seeking the Divine, Divining the Seekers: The Status of Outsiders Who Seek Yahweh

in Ezra 6:21.” *Journal of Hellenic Studies* 15 (2015): 1–23.

Jones, Edward Allen, III. *Reading Ruth in the Restoration Period: A Call for Inclusion*. LHBOTS 604. London: Bloomsbury T&T Clark, 2016.

Jones, Peter. “Paul Confronts Paganism in the Church: A Case Study of First Corinthians 15:45.” *JETS* 49 (2006): 713–37.

Joseph, Abson. “The Petrine Letters.” In *State of New Testament Studies*. Edited by Scot McKnight and Nijay K. Gupta, 425–43. Grand Rapids, MI: Baker, 2019.

Joseph, Alison L. *Portrait of the Kings: The Davidic Prototype in*

*Deuteronomistic Poetics*. Minneapolis: Fortress, 2015.

Joslin, Barry C. "Can Hebrews Be Structured? An Assessment of Eight Approaches." *CurBR* 6 (2007): 99–129.

Joslin, Barry C. *Hebrews, Christ, and the Law: The Theology of the Mosaic Law in Hebrews 7:1–10:18*. Paternoster Biblical Monographs. Milton Keynes, Buckinghamshire, UK: Paternoster, 2008.

Joyce, Paul M. "Individual Responsibility in Ezekiel 18?" In *Studia Biblica 1978 1: Papers on Old Testament and Related Themes*. Edited by E. A. Livingstone, 85–196. JSOTSup 11. Sheffield, UK: JSOT, 1979.

Joyce, Paul M. "King and Messiah in Ezekiel." In *King and Messiah in Israel and the Ancient Near East: Proceedings of the Oxford Old Testament Seminar*. Edited by John Day, 323–37. JSOTSup 270. Sheffield, UK: Sheffield Academic Press, 1998.

Judd, Andrew. "Do the Speakers in Acts Use Different Hermeneutics for Different Old Testament Genres?" *JETS* 64 (2021): 109–27.

Juel, Donald H. *Messiah and Temple: The Trial of Jesus in the Gospel of Mark*. SBLDS 31. Chico, CA: Scholars Press, 1977.

Junker, Hubert. *Die Zwölf Kleinen Propheten II*. Die Heilige Schrift des

Alten Testamentes VIII 3/2. Bonn: Peter Hanstein, 1938.

Kähler, Martin. *The So-Called Historical Jesus and the Historic, Biblical Christ*. Translated by Carl E. Braaten. Texts in Modern Theology. Philadelphia: Fortress, 1964.

Kaiser, Otto. *Introduction to the Old Testament: A Presentation of Its Results and Problems*. Translated by John Sturdy. Minneapolis: Augsburg, 1975.

Kaiser, Walter C., Jr. *A Biblical Approach to Personal Suffering*. Chicago: Moody, 1982.

Kaiser, Walter C., Jr. *Toward Old Testament Ethics*. Grand Rapids, MI: Zondervan, 1983.



Kalimi, Isaac. "Fear of Annihilation and Eternal Covenant: The Book of Esther in Judaism and Jewish Theology." In *Jewish Bible Theology: Perspectives and Case Studies*. Edited by Isaac Kalimi, 231–47. Winona Lake, IN: Eisenbrauns, 2012.

Kalimi, Isaac. *The Retelling of Chronicles in Jewish Tradition and Literature: A Historical Journey*. Winona Lake, IN: Eisenbrauns, 2009.

Kalimi, Isaac. "'So Let Him Go Up [to Jerusalem]!': A Historical and Theological Observation on Cyrus' Decree in Chronicles." In *An Ancient Israelite Historian: Studies in the Chronicler, His Time, Place, and Writing*, 143–57. *Studia Semitica*

Neerlandica 46. Assen, Netherlands: Royal Van Gorcum, 2005.

Kalimi, Isaac. "The View of Jerusalem in the Ethnographical Introduction of Chronicles (1 Chr 1–9)." *Biblica* 83 (2002): 556–62.

Kamell, Mariam J. "The Economics of Humility: The Rich and the Humble in James." In *Economic Dimensions of Early Christianity*. Edited by Bruce W. Longenecker and Kelly Leibengood, 157–75. Grand Rapids, MI: Eerdmans, 2009.

Kapelrud, Arvid S. "Two Great Rulers and Their Temple Buildings." In *Text and Theology: Studies in Honour of Professor Dr. Theol. Magne Sæbø Presented on the Occasion of His 65th*

*Birthday*. Edited by Arvid Tångberg, 135–42. Oslo: Verbum, 1994.

Karrer, M. *Die Johannesoffenbarung als Brief: Studien zu ihrem literarischen, historischen und theologischen Ort*. FRLANT 140. Göttingen: Vandenhoeck & Ruprecht, 1986.

Käsemann, Ernst. “Paulus und der Frühkatholizismus.” *ZTK* 60 (1963): 75–89.

Käsemann, Ernst. “‘The Righteousness of God’ in Paul.” In *New Testament Questions of Today*, 168–82. Philadelphia: Fortress, 1969.

Käsemann, Ernst. *The Wandering People of God: An Investigation of the Letter to the Hebrews*. Minneapolis: Augsburg, 1984.

Kaufman, Stephen A. "The Structure of the Deuteronomic Law." *MAARAV* 1, no. 2 (1978–79): 105–58.

Kearney, Peter J. "Creation and Liturgy: The P Redaction of Ex 25–40." *ZAW* 89 (1977): 375–87.

Keefer, Arthur Jan. *Proverbs 1–9 as an Introduction to the Book of Proverbs*. LHBOTS 701. London: Bloomsbury T&T Clark, 2020.

Keener, Craig S. *1 Peter: A Commentary*. Grand Rapids, MI: Baker, 2021.

Keener, Craig S. *Acts: An Exegetical Commentary*, vol. 1: *Introduction and 1:1–2:47*. Grand Rapids, MI: Baker Academic, 2012.

Keener, Craig S. *Acts: An Exegetical Commentary*, vol. 2: *3:1–14:28*. Grand

Rapids, MI: Baker Academic, 2013.

Keener, Craig S. *Christobiography: Memory, History, and the Reliability of the Gospels*. Grand Rapids, MI: Eerdmans, 2020.

Keener, Craig S. *A Commentary on the Gospel of Matthew*. Grand Rapids, MI: Eerdmans, 1999.

Keener, Craig S. *Galatians: A Commentary*. Grand Rapids, MI: Baker Academic, 2019.

Keener, Craig S. *The Mind of the Spirit: Paul's Approach to Transformed Thinking*. Grand Rapids, MI: Baker, 2016.

Keener, Craig S. *Paul, Women, and Wives: Marriage and Women's*

*Ministry in the Letters of Paul.*  
Peabody, MA: Hendrickson, 1992.

Keil, C. F. *The Book of the Prophet Daniel.* Translated by M. G. Easton.  
Edinburgh: T&T Clark, 1872.

Keil, C. F. *The Minor Prophets.*  
Translated by J. Martin. Commentary on  
the Old Testament, vol. 10. 1869.  
Reprint, Grand Rapids, MI: Eerdmans,  
1980.

Kelly, Brian E. *Retribution and Eschatology in Chronicles.* JSOTSup 211. Sheffield, UK: Sheffield Academic Press, 1996.

Kelly, J. N. D. *A Commentary on the Pastoral Epistles.* Black's New Testament Commentaries. London: Adam & Charles Black, 1963.

Kelly, J. N. D. *Epistles of Peter and of Jude*. Grand Rapids, MI: Baker, 1981.

Kenyon, Frederic G. *The Chester Beatty Biblical Papyri: Descriptions and Texts of Twelve Manuscripts on Papyrus of the Greek Bible; Fasciculus III Supplement; Pauline Epistles*. London: Emery Walker, 1936.

Kenyon, Frederic G., ed. *The Codex Alexandrinus (Royal MS. 1 D V-VIII) in Reduced Photographic Facsimile: Old Testament Part III Hosea–Judith*. British Museum. London: Longmans, 1936.

Kermode, Frank. *The Sense of an Ending: Studies in the Theory of Fiction with a New Epilogue*. 1967. Reprint, Oxford: Oxford University Press, 2000.

Kerr, Alan R. *The Temple of Jesus' Body: The Temple Theme in the Gospel of John*. JSNTSup 220. Sheffield, UK: Sheffield Academic Press, 2002.

Kessler, John. "The Shaking of the Nations: An Eschatological View." *JETS* 30 (1987): 159–66.

Keys, Gillian. *The Wages of Sin: A Reappraisal of the "Succession Narrative."* JSOTSup 221. Sheffield, UK: Sheffield Academic Press, 1996.

Kibbe, Michael Harrison. *Godly Fear or Ungodly Failure? Hebrews 12 and the Sinai Theophanies*. BZNW 216. Berlin: de Gruyter, 2016.

Kidner, Derek. *The Wisdom of Proverbs, Job, and Ecclesiastes*. TOTC. Leicester, UK: IVP, 1985.



Kierspel, Lars. *Charts on the Life, Letters, and Theology of Paul*. Grand Rapids, MI: Kregel, 2012.

Kim, Brittany, and Charlie Trimm. *Understanding Old Testament Theology: Mapping the Terrain of Recent Approaches*. Grand Rapids, MI: Zondervan Academic, 2020.

Kim, Seyoon. "Jesus, Sayings of." In *Dictionary of Paul and His Letters*. Edited by Gerald F. Hawthorne, Ralph P. Martin, and Daniel Reid, 474–92. Downers Grove, IL: InterVarsity Press, 1993.

Kim, Seyoon. "The Jesus Tradition in 1 Thess 4:13–5:11." *NTS* 48 (2002): 225–42.

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

Kim, Seyoon. *Paul and the New Perspective: Second Thoughts on the Origin of Paul's Thought*. Grand Rapids, MI: Eerdmans, 2002.

Kimball, Charles A. *Jesus' Exposition of the Old Testament in Luke's Gospel*. JSNTSup 94. Sheffield, UK: JSOT, 1994.

Kimble, Jeremy M. *40 Questions about Church Membership and Discipline*. 40 Questions. Grand Rapids, MI: Kregel, 2017.

Kimble, Jeremy M., and Ched Spellman. *Invitation to Biblical Theology: Exploring the Shape, Storyline, and*

*Themes of the Bible.* Invitation to Theological Studies. Grand Rapids, MI: Kregel, 2020.

Kingsbury, J. D. “The Gospel in Four Editions.” *Interpretation* 33 (1979): 363–75.

Kinzer, Mark. “Temple Christology in the Gospel of John.” *SBL Seminar Papers* 37 (1998): 447–64.

Kirk, J. R. Daniel. “Conceptualising Fulfillment in Matthew.” *TynBul* 59 (2008): 77–98.

Kirk, J. R. Daniel. *Jesus Have I Loved, but Paul? A Narrative Approach to the Problem of Pauline Christianity.* Grand Rapids, MI: Baker, 2010.

Kirkpatrick, Shane. *Competing for Honor: A Social-Scientific Reading of*

*Daniel* 1–6. BIS 74. Leiden: Brill, 2005.

Kislev, Itamar. “The Numbers of Numbers: The Census Accounts in the Book of Numbers.” *ZAW* 128 (2016): 189–204.

Kitz, Anne M. “Undivided Inheritance and Lot Casting in the Book of Joshua.” *JBL* 119 (2000): 601–18.

Kiuchi, Nobuyoshi. *Leviticus*. ApOTC 3. Nottingham, UK: Apollos, 2007.

Klein, William W., Craig L. Blomberg, and Robert L. Hubbard Jr. *Introduction to Biblical Interpretation*. 3rd ed. Grand Rapids, MI: Zondervan, 2017.

Kline, Meredith G. *By Oath Consigned: A Reinterpretation of the Covenant Signs*

*of Circumcision and Baptism.* Grand Rapids, MI: Eerdmans, 1968.

Kline, Meredith G. *Images of the Spirit.* Grand Rapids, MI: Baker, 1980.

Kline, Meredith G. *Kingdom Prologue: Genesis Foundations for a Covenantal Worldview.* Eugene, OR: Wipf & Stock, 2006.

Kline, Meredith G. *The Structure of Biblical Authority.* 2nd ed. Grand Rapids, MI: Eerdmans, 1972.

Kline, Meredith G. *Treaty of the Great King: The Covenant Structure of Deuteronomy: Studies and Commentary.* Grand Rapids, MI: Eerdmans, 1963.

Klink, Edward W., III. *The Sheep of the Fold: The Audience and Origin of the*

*Gospel of John*. SNTSMS 141.  
Cambridge: Cambridge University  
Press, 2007.

Klink, Edward W., III., and Darian R.  
Lockett. *Understanding Biblical  
Theology: A Comparison of Theory  
and Practice*. Grand Rapids, MI:  
Zondervan, 2012.

Knauth, R. J. D. "Alien, Foreign  
Resident." In *Dictionary of the Old  
Testament: Pentateuch*. Edited by  
T. Desmond Alexander and David W.  
Baker, 26–33. Downers Grove, IL:  
InterVarsity Press, 2002.

Knibb, Michael A. "'You Are Indeed  
Wiser Than Daniel': Reflections on the  
Character of the Book of Daniel." In  
*The Book of Daniel in the Light of*

*New Findings*. Edited by A. S. van der Woude, 399–411. BETL 106. Leuven, Belgium: Leuven University Press, 1993.

Knierim, Rolf P. “The Composition of the Pentateuch.” In *The Task of Old Testament Theology: Substance, Method, and Cases*. Edited by Rolf P. Knierim, 351–80. Grand Rapids, MI: Eerdmans, 1995.

Knierim, Rolf P. “The Messianic Concept in the First Book of Samuel.” In *Jesus and the Historian: Written in Honor of Ernest Cadman Colwell*. Edited by F. Thomas Trotter, 20–51. Philadelphia: Westminster, 1968.

Knobel, Peter S. *The Targum of Qohelet: Translated, with a Critical*

*Introduction, Apparatus, and Notes.*  
The Aramaic Bible 15. Collegeville,  
MN: Liturgical Press, 1991.

Knoppers, Gary N. *1 Chronicles 1–9: A  
New Translation with Introduction and  
Commentary.* AB 12. New York:  
Doubleday, 2003.

Knoppers, Gary N. “David’s Relation to  
Moses: The Contexts, Content, and  
Conditions of the Davidic Promises.” In  
*King and Messiah in Israel and the  
Ancient Near East: Proceedings of the  
Oxford Old Testament Seminar.* Edited  
by John Day, 91–118. JSOTSup 270.  
Sheffield, UK: Sheffield Academic  
Press, 1998.

Knoppers, Gary N. “The Deuteronomist  
and the Deuteronomic Law of the King:



A Reexamination of a Relationship.”  
*ZAW* 108 (1996): 329–46.

Knoppers, Gary N. “Images of David in Early Judaism: David as Repentant Sinner in Chronicles.” *Biblica* 76 (1995): 449–70.

Knoppers, Gary N. “Sex, Religion, and Politics: The Deuteronomist on Intermarriage.” *HAR* 14 (1994): 121–41.

Knowles, Michael. *Jeremiah in Matthew’s Gospel: The Rejected Prophet Motif in Matthean Redaction*. JSNTSup 68. Sheffield, UK: Sheffield Academic Press, 1993.

Koch, Dietrich-Alex. *Die Schrift als Zeuge des Evangeliums: Untersuchungen zur Verwendung und*

*zum Verständnis der Schrift bei Paulus.* Beiträge zur historischen Theologie 69. Tübingen: J. C. B. Mohr (Paul Siebeck), 1986.

Koehler, Shane E. "Rachel Weeping in Multiple Contexts: A Study of the Formation of the Concept of Rachel as a Type in Jeremiah and the Gospel of Matthew." PhD diss., Southeastern Baptist Theological Seminary, 2019.

Koester, Craig R., and Reimund Bieringer, eds. *The Resurrection of Jesus in the Gospel of John.* WUNT 1/222. Tübingen: Mohr Siebeck, 2008.

Koh, Y. V. *Royal Autobiography in the Book of Qoheleth.* BZAW 369. Berlin: de Gruyter, 2006.

Koller, Aaron. *Esther in Ancient Jewish Thought*. Cambridge: Cambridge University Press, 2014.

Koorevaar, Hendrik J. "The Torah Model as Original Macrostructure of the Hebrew Canon: A Critical Evaluation." *ZAW* 122 (2010): 64–80.

Korpel, Marjo C. A. *The Structure of the Book of Ruth*. Pericope 2. Assen, Netherlands: Van Gorcum, 2001.

Köstenberger, Andreas J. "1–2 Timothy, Titus." In *The Expositor's Bible Commentary*. Rev. ed., vol. 12: *Ephesians–Philemon*. Edited by Tremper Longman III and David E. Garland, 488–625. Grand Rapids, MI: Zondervan, 2005.

Köstenberger, Andreas J. "Abide." In *Dictionary of Jesus and the Gospels*, 2nd ed. Edited by Joel B. Green, Jeannine K. Brown, and Nicholas Perrin, 1–2. Downers Grove, IL: InterVarsity Press, 2013.

Köstenberger, Andreas J. "April 3, A.D. 33: Why We Believe We Can Know the Exact Date Jesus Died." *First Things* (April 3, 2014).

Köstenberger, Andreas J. *Commentary on 1–2 Timothy and Titus*. EBTC. Bellingham, WA: Lexham, 2020.

Köstenberger, Andreas J. "The Cosmic Drama and the Seed of the Serpent: An Exploration of the Connection between Gen 3:15 and Johannine Theology." In *The Seed of Promise: The Sufferings*

*and Glory of the Messiah: Essays in Honor of T. Desmond Alexander.* Edited by Paul Williamson and Rita Cefalu, 265–85. Wilmore, KY: GlossaHouse, 2020.

Köstenberger, Andreas J. “The Cosmic Trial Motif in John’s Letters.” In *Communities in Dispute: Current Scholarship on the Johannine Epistles.* Edited by R. Alan Culpepper and Paul N. Anderson, 157–78. Atlanta: SBL, 2014.

Köstenberger, Andreas J. “The Destruction of the Second Temple and the Composition of the Fourth Gospel.” In *Challenging Perspectives on the Gospel of John.* Edited by John Lierman, 69–108. WUNT 2/219. Tübingen: Mohr Siebeck, 2006.

Köstenberger, Andreas J. "Diversity and Unity in the New Testament." In *Biblical Theology: Retrospect and Prospect*. Edited by Scott J. Hafemann, 144–58. Downers Grove, IL: InterVarsity Press, 2002.

Köstenberger, Andreas J. *Excellence: The Character of God and the Pursuit of Scholarly Virtue*. Wheaton, IL: Crossway, 2011.

Köstenberger, Andreas J. "Faithful Stewardship in God's Household: Discipleship in the Letters to Timothy and Titus." In *Following Jesus Christ: The New Testament Message of Discipleship for Today*. Edited by John K. Goodrich and Mark L. Strauss, 193–212. Grand Rapids, MI: Kregel, 2019.

Köstenberger, Andreas J. "The Family of Jesus." In *The Baker Illustrated Bible Background Commentary*. Edited by J. Scott Duvall and J. Daniel Hays, 735. Grand Rapids, MI: Baker, 2020.

Köstenberger, Andreas J. "The Father and I Are One (John 10:30)." *Tabletalk* (October 2015): 15–16.

Köstenberger, Andreas J. "Geerhardus Vos: His Biblical-Theological Method and His Theology of Gender." Geerhardus Vos lecture. Beaver Falls, PA: Geneva College, forthcoming.

Köstenberger, Andreas J. "The Genre of the Fourth Gospel and Greco-Roman Literary Conventions." In *Christian Origins and Greco-Roman Culture: Social and Literary Contexts for the*

*New Testament*, vol. 1: *Early Christianity in Its Hellenistic Context*. Edited by Stanley E. Porter and Andrew W. Pitts, 435–62. Texts and Editions for New Testament Study. Leiden: Brill, 2012.

Köstenberger, Andreas J. “The Glory of God in John’s Gospel and Revelation.” In *The Glory of God*. Edited by Christopher W. Morgan and Robert A. Peterson, 207–26. Theology in Community 2. Wheaton, IL: Crossway, 2010.

Köstenberger, Andreas J. “The Gospel for All Nations.” In *Faith Comes by Hearing: A Response to Inclusivism*. Edited by Christopher W. Morgan and Robert A. Peterson, 201–19. Downers Grove, IL: InterVarsity Press, 2008.



Köstenberger, Andreas J. “Grounded in Allegiance to Christ and Affection for God: Worship in John’s Letters.” In *Biblical Worship: Theology for God’s Glory*. Edited by Benjamin K. Forrest, Walter C. Kaiser Jr., and Vernon M. Whaley, 469–80. Biblical Theology for the Church. Grand Rapids, MI: Kregel Academic, 2021.

Köstenberger, Andreas J. *Handbook on Hebrews through Revelation*. Handbooks on the New Testament. Grand Rapids, MI: Baker, 2020.

Köstenberger, Andreas J. “Hermeneutical and Exegetical Challenges in Interpreting the Pastoral Epistles.” In *Entrusted with the Gospel: Paul’s Theology in the Pastoral Epistles*. Edited by Andreas J. Köstenberger and

Terry L. Wilder, 1–27. Nashville: B&H Academic, 2010.

Köstenberger, Andreas J. “‘I Suppose’ (οἶμα): The Conclusion of John’s Gospel in Its Contemporary Literary and Historical Context.” In *The New Testament in Its First Century Setting: Essays on Context and Backgrounds in Honour of B. W. Winter on His 65th Birthday*. Edited by P. J. Williams, A. D. Clarke, P. M. Head, and D. Instone-Brewer, 72–88. Grand Rapids, MI: Eerdmans, 2004.

Köstenberger, Andreas J. “The Identity of the ἸΣΡΑΗΛ ΤΟΥ ΘΕΟΥ (Israel of God) in Galatians 6:16.” *Faith and Mission* 19, no. 1 (2001): 3–24.

Köstenberger, Andreas J. “An Investigation of the Mission Motif in the Letters to Timothy and Titus with Implications for the Pauline Authorship of the Pastoral Epistles.” *BBR* 29 (2019): 49–64.

Köstenberger, Andreas J. “*Invitation to Biblical Interpretation* and the Hermeneutical Triad: New Hermeneutical Lenses for a New Generation of Bible Interpreters.” *CTR* n.s. 10, no. 1 (Fall 2012): 3–12.

Köstenberger, Andreas J. “Jesus as Rabbi in the Fourth Gospel.” *BBR* 8 (1998): 97–128.

Köstenberger, Andreas J. “Jesus as Rabbi” and “The Jewish Disciples in the Gospels.” In *Handbook on the*

*Jewish Roots of the Christian Faith.* Edited by Craig A. Evans and David Mishkin, 178–84, 203–206. Peabody, MA: Hendrickson, 2019.

Köstenberger, Andreas J. “Jesus the Good Shepherd Who Will Also Bring Other Sheep (John 10:16): The Old Testament Background of a Familiar Metaphor.” *BBR* 12 (2002): 67–96.

Köstenberger, Andreas J. *The Jesus of the Gospels: An Introduction.* Grand Rapids, MI: Kregel, 2020.

Köstenberger, Andreas J. “Jesus, the Mediator of a ‘Better Covenant’: Comparatives in the Book of Hebrews.” *Faith and Mission* 21, no. 2 (2004): 30–49.

Köstenberger, Andreas J. "John." In *Commentary on the New Testament Use of the Old Testament*. Edited by G. K. Beale and D. A. Carson, 415–512. Grand Rapids, MI: Baker, 2007.

Köstenberger, Andreas J. "John's Appropriation of Isaiah's Signs Theology: Implications for the Structure of John's Gospel." *Themelios* 43, no. 3 (2018): 376–86.

Köstenberger, Andreas J. "John's Transposition Theology: Retelling the Story of Jesus in a Different Key." In *Earliest Christian History: History, Literature, and Theology. Essays from the Tyndale Fellowship in Honor of Martin Hengel*. Edited by Michael F. Bird and Jason Maston, 191–226.

WUNT 2/320. Tübingen: Mohr Siebeck, 2012.

Köstenberger, Andreas J. "Leon Morris on John's Gospel: An Assessment and Critical Reflection on His Scholarship." In *The Gospel of John in Modern Interpretation*. Edited by Stanley E. Porter and Ron C. Fay, 197–210. Milestones in New Testament Scholarship. Grand Rapids, MI: Kregel, 2018.

Köstenberger, Andreas J. "Lifting Up the Son of Man and God's Love for the World: John 3:16 in Its Historical, Literary, and Theological Contexts." In *Understanding the Times: New Testament Studies in the 21st Century: Essays in Honor of D. A. Carson on the Occasion of His 65th Birthday*.

Edited by Andreas J. Köstenberger and Robert W. Yarbrough, 141–59. Wheaton, IL: Crossway, 2011.

Köstenberger, Andreas J. *The Missions of Jesus and the Disciples according to the Fourth Gospel*. Grand Rapids, MI: Eerdmans, 1998.

Köstenberger, Andreas J. “The Mystery of Christ and the Church: Head and Body, ‘One Flesh.’” *TrinJ* 12 (1991): 79–94.

Köstenberger, Andreas J. “Orthodoxy.” In *The Encyclopedia of Christian Civilization*, 4 vols. Edited by George Thomas Kurian, 1735–43. Oxford: Blackwell, 2011.

Köstenberger, Andreas J. “Preface: The Reception of Schlatter’s New Testament Theology 1909–23.” In

Adolf Schlatter, *The Theology of the Apostles: The Development of New Testament Theology*, 9–22. Grand Rapids, MI: Baker, 1999.

Köstenberger, Andreas J. “The Present and Future of Biblical Theology.” *SwJT* 56, no. 1 (2013): 3–23; rev. version in *Themelios* 37, no. 3 (2012): 445–64.

Köstenberger, Andreas J. “Presenting Jesus at the Temple.” *Biblical Illustrator* (Winter 2020–21): 26.

Köstenberger, Andreas J. Review of Andrew T. Lincoln, *Born of a Virgin? Reconceiving Jesus in the Bible, Tradition, and Theology*, <https://www.thegospelcoalition.org/reviews/born-virgin>.



Köstenberger, Andreas J. Review of Craig G. Bartholomew, *Introducing Biblical Hermeneutics*, <https://www.booksataglance.com/book-reviews/introducing-biblical-hermeneutics-comprehensive-framework-hearing-god-scripture-craig-g-bartholomew>.

Köstenberger, Andreas J. “Review of Peter Stuhlmacher, *Biblical Theology of the New Testament*.” <https://www.booksataglance.com/book-reviews/andreas-kostenbergers-review-of-biblical-theology-of-the-new-testament-by-peter-stuhlmacher>.

Köstenberger, Andreas J. “Schlatter Reception Then: His *New Testament Theology*.” *SBJT* 3, no. 1 (1999): 40–51.

Köstenberger, Andreas J. "The Seventh Johannine Sign: A Study in John's Christology." *BBR* 5 (1995): 87–103.

Köstenberger, Andreas J. *Signs of the Messiah: An Introduction to John's Gospel*. Bellingham, WA: Lexham, 2021.

Köstenberger, Andreas J. "The Sizemore Lectures 2018: The Practice of Biblical Theology: How is Biblical Theology Done?" *MJT* 17, no. 1 (Spring 2018): 14–27.

Köstenberger, Andreas J. "The Sizemore Lectures 2018: The Promise of Biblical Theology: What Biblical Theology Is and What It Isn't." *MJT* 17, no. 1 (Spring 2018): 1–13.

Köstenberger, Andreas J. "Testament Relationships." In *Dictionary of Biblical Criticism and Interpretation*. Edited by Stanley E. Porter, 350–52. New York: Routledge, 2007.

Köstenberger, Andreas J. "Theodor Zahn, Adolf Harnack, and Adolf Schlatter." In *Pillars in the History of Biblical Interpretation*, vol. 1: *Prevailing Methods before 1980*. Edited by Stanley E. Porter and Sean A. Adams, 163–88. McMaster Biblical Studies 2. Eugene, OR: Wipf & Stock, 2016.

Köstenberger, Andreas J. *A Theology of John's Gospel and Letters: The Word, the Christ, the Son of God*. BTNT. Grand Rapids, MI: Zondervan, 2009.

Köstenberger, Andreas J. "The Use of the Old Testament in the New." Bellingham, WA: Logos, n.d.

Köstenberger, Andreas J. "The Use of Scripture in the Pastoral and General Epistles and the Book of Revelation." In *Hearing the Old Testament in the New Testament*. Edited by Stanley E. Porter, 230–54. Grand Rapids, MI: Eerdmans, 2006.

Köstenberger, Andreas J. "Was the Last Supper a Passover Meal?" In *The Lord's Supper: Remembering and Proclaiming Christ until He Comes*. Edited by Thomas R. Schreiner and Matthew R. Crawford, 6–30. NACSBT 10. Nashville: B&H Academic, 2010.

Köstenberger, Andreas J. ““We Plead on Christ’s Behalf: “Be Reconciled to God””: Correcting the Common Mistranslation of 2 Corinthians 5:20.” *The Biblical Translator* 48 (1997): 328–31.

Köstenberger, Andreas J. “What Does It Mean to Be Filled with the Spirit? A Biblical Investigation.” *JETS* 40 (1997): 229–40.

Köstenberger, Andreas J. “What Does Jesus Teach about the Love of God?” In *The Love of God*. Edited by Christopher W. Morgan, 51–73. *Theology in Community*. Wheaton, IL: Crossway, 2016.

Köstenberger, Andreas J. “Who Were the First Disciples of Jesus? An

Assessment of the Historicity of the Johannine Call Narrative (John 1:35–51).” In *John, Jesus, and History*, vol. 3: *Glimpses of Jesus through the Johannine Lens*. Edited by Paul N. Anderson, Felix Just, and Tom Thatcher, 189–99. *Early Christianity and Its Literature* 18. Atlanta: SBL; Leiden: Brill, 2016.

Köstenberger, Andreas J. “Women in the Pauline Mission.” In *The Gospel for the Nations: Perspectives on Paul’s Mission*. Edited by Peter G. Bolt and Mark D. Thompson, 221–47. Leicester, UK: IVP, 2000.

Köstenberger, Andreas J., Darrell L. Bock, and Joshua Chatraw. *Truth in a Culture of Doubt: Engaging Skeptical*

*Challenges to the Bible.* Nashville: B&H, 2014.

Köstenberger, Andreas J., Darrell L. Bock, and Joshua Chatraw. *Truth Matters: Confident Faith in a Confusing World.* Nashville: B&H, 2014.

Köstenberger, Andreas J., L. Scott Kellum, and Charles L. Quarles, *The Cradle, the Cross, and the Crown: An Introduction to the New Testament.* 2nd ed. Nashville: B&H Academic, 2016.

Köstenberger, Andreas J., and Margaret E. Köstenberger. *God's Design for Man and Woman: A Biblical-Theological Survey.* Wheaton, IL: Crossway, 2014.

Köstenberger, Andreas J., and Michael J. Kruger. *The Heresy of Orthodoxy: How Contemporary Culture's Fascination with Diversity Has Reshaped Our Understanding of Early Christianity*. Wheaton, IL: Crossway, 2010.

Köstenberger, Andreas J., and Richard D. Patterson. *For the Love of God's Word: An Introduction to Biblical Interpretation*. Grand Rapids, MI: Kregel, 2015.

Köstenberger, Andreas J., Alexander E. Stewart, and Apollo Makara. *Jesus and the Future: Understanding What Jesus Taught about the End Times*. Bellingham, WA: Lexham, 2018.

Köstenberger, Andreas J., and Scott R. Swain. *Father, Son, and Spirit: The*



*Trinity and John's Gospel*. NSBT 24. Downers Grove, IL: InterVarsity Press, 2008.

Köstenberger, Andreas J., and Justin Taylor. *The Final Days of Jesus: The Most Important Week of the Most Important Person Who Ever Lived*. Wheaton, IL: Crossway, 2014.

Köstenberger, Andreas J., with T. Desmond Alexander. *Salvation to the Ends of the Earth: A Biblical Theology of Mission*. 2nd ed. NSBT 53. Downers Grove, IL: InterVarsity Press, 2020.

Köstenberger, Andreas J., with David W. Jones. *God, Marriage, and Family: Rebuilding the Biblical Foundation*. 2nd ed. Wheaton, IL: Crossway, 2010.

Köstenberger, Andreas J., with Richard D. Patterson. *Invitation to Biblical Interpretation: Exploring the Hermeneutical Triad of History, Literature, and Theology*. 2nd ed. Grand Rapids, MI: Kregel, 2021.

Köstenberger, Andreas J., ed. *Whatever Happened to Truth?* Wheaton, IL: Crossway, 2005.

Köstenberger, Margaret Elizabeth. *Jesus and the Feminists: Who Do They Say That He Is?* Wheaton, IL: Crossway, 2008.

Köstenberger, Marny. *Sanctification as Set Apart and Growing in Christ by the Spirit*. Wheaton, IL: Crossway, forthcoming.

Kovalishyn, Mariam Kamell. "The Epistle of James." In *The State of New Testament Studies: A Survey of Recent Research*. Edited by Scot McKnight and Nijay K. Gupta, 407–24. Grand Rapids, MI: Baker, 2019.

Kovalishyn, Mariam Kamell. "The Prayer of Elijah in James 5: An Example of Intertextuality." *JBL* 137 (2018): 1027–45.

Kraemer, Ross Shepard. *Her Share of the Blessings: Women's Religions among Pagans, Jews, and Christians in the Greco-Roman World*. New York/Oxford: Oxford University Press, 1992.

Krasovec, Jose. "The Source of Hope in the Book of Lamentations." *VT* 42

(1992): 224–30.

Kraus, Hans-Joachim. *Theology of the Psalms*. Translated by Keith Crim. Minneapolis: Augsburg, 1986.

Kraybill, J. Nelson. *Imperial Cult and Commerce in John's Apocalypse*. JSNTSup 132. Sheffield, UK: Sheffield Academic Press, 1996.

Kreuzer, Siegfried. “Papyrus 967: Its Significance for Codex Formation, Textual History, and Canon History.” In *The Bible in Greek: Translation, Transmission, and Theology of the Septuagint*, 255–71. SBL Septuagint and Cognate Studies 63. Atlanta: SBL, 2015.

Kruger, Michael J. “2 Peter 3:2, the Apostolate, and a Bi-Covenantal

Canon.” *JETS* 63 (2020): 5–24.

Kruger, Michael J. “The Authenticity of 2 Peter.” *JETS* 42 (1999): 645–71.

Kruger, Michael J. *Christianity at the Crossroads: How the Second Century Shaped the Future of the Church*. London: SPCK, 2017.

Kruger, Michael J. *Hebrews for You*. Epsom, Surrey, UK: The Good Book Company, 2021.

Kruger, Michael J. “How Far Back Can We Trace the Fourfold Gospel?” Posted May 4, 2021. <https://www.michaeljkruger.com/how-far-back-can-we-trace-the-fourfold-gospel>.

Kruger, Michael J. *The Question of Canon: Challenging the Status Quo in*

*the New Testament Debate*. Downers Grove, IL: InterVarsity Press, 2013.

Krüger, Thomas. *Qoheleth*. Hermeneia. Minneapolis: Fortress, 2004.

Kruse, Colin G. *Paul, the Law, and Justification*. Eugene, OR: Wipf & Stock, 2008.

Kümmel, Werner Georg. “Das Problem der ‘Mitte des Neuen Testaments.’” In *Heilsgeschehen und Geschichte*. 2 vols. Marburger Theologische Studien 16. Marburg: N. G. Elwert, 1968 2: 62–74.

Kupp, David D. *Matthew's Emmanuel: Divine Presence and God's People in the First Gospel*. SNTSMS 90. Cambridge: Cambridge University Press, 1996.

Kutsko, John F. *Between Heaven and Earth: Divine Presence and Absence in the Book of Ezekiel*. Biblical and Judaic Studies from the University of California, San Diego 7. Winona Lake, IN: Eisenbrauns, 2000.

Kwakkel, Gert. "Under Yahweh's Wings." In *Metaphors in the Psalms*. Edited by Antje Labahn and Pierre Van Hecke, 141–65. BETL 231. Leuven, Belgium: Peeters, 2010.

Kynes, Will. *My Psalm Has Turned into Weeping: Job's Dialogue with the Psalms*. BZAW 437. Berlin: de Gruyter, 2012.

Kynes, Will. "Reading Job Following the Psalms." In *The Shape of the Writings*. Edited by Julius Steinberg and

Timothy J. Stone with the assistance of Rachel Marie Stone, 131–45. Siphrut 16. Winona Lake, IN: Eisenbrauns, 2015.

Kysar, Robert. “The Dehistoricizing of the Gospel of John.” In *John, Jesus, and History, Volume 1: Critical Appraisals of Critical Views*. Edited by Paul N. Anderson, Felix Just, and Tom Thatcher, 75–102. SBLSymS 44. Atlanta: SBL, 2007.

Kysar, Robert. “The Whence and Whither of the Johannine Community.” In *Life in Abundance: Studies of John’s Gospel in Tribute to Raymond E. Brown*. Edited by John R. Donahue, 65–81. Collegeville, MN: Liturgical Press, 2005.



Laansma, Jon C. *“I Will Give You Rest”: The Rest Motif in the New Testament with Special Reference to Mt. 11 and Heb. 3–4.* WUNT 2/98. Tübingen: Mohr Siebeck, 1997.

Laansma, Jon C., George H. Guthrie, and Cynthia Long Westfall, eds. *So Great a Salvation: A Dialogue on the Atonement in Hebrews.* LNTS 516. London: T&T Clark, 2019.

Laato, Antti. *Who Is the Servant of the Lord? Jewish and Christian Interpretations on Isaiah 53 from Antiquity to the Middle Ages.* Studies in Rewritten Bible 4. Winona Lake, IN: Eisenbrauns, 2012.

LaCocque, André. “Haman in the Book of Esther.” *HAR* 11 (1987): 207–22.

LaCocque, André. *Ruth: A Continental Commentary*. Translated by K. C. Hanson. Continental Commentary. Minneapolis: Fortress, 2004.

Lacomara, Aelred. "Deuteronomy and the Farewell Discourse (Jn 13:31–16:33)." *CBQ* 36 (1974): 65–84.

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

Ladd, George Eldon. *A Theology of the New Testament*. Rev. ed. Edited by Donald A. Hagner. Grand Rapids, MI: Eerdmans, 1993.

Ladd, George Eldon. "Why Not Prophetic-Apocalyptic?" *JBL* 76 (1957): 192–200.

Lanahan, William F. "The Speaking Voice in the Book of Lamentations." *JBL* 93 (1974): 41–49.

Landy, Francis. *Paradoxes of Paradise: Identity and Difference in the Song of Songs*. Bible and Literature Series 7. Sheffield, UK: Almond, 1983.

Landy, Francis. "The Song of Songs." In *The Literary Guide to the Bible*. Edited by Robert Alter and Frank Kermode, 305–19. Cambridge, MA: Harvard University Press, 1987.

Lane, William. *Hebrews: A Call to Commitment*. Peabody, MA: Hendrickson, 1998.

Laniak, Timothy S. *Shepherds after My Own Heart: Pastoral Traditions and Leadership in the Bible*. NSBT 20.

Downers Grove, IL: InterVarsity Press, 2006.

Lapsley, Jacqueline E. "Feeling Our Way: Love for God in Deuteronomy." *CBQ* 65 (2003): 350–69.

Lau, Peter H. W. "Gentile Incorporation into Israel in Ezra-Nehemiah?" *Biblica* 90 (2009): 356–73.

Lau, Peter H. W. *Identity and Ethics in the Book of Ruth: A Social Identity Approach*. BZAW 416. Berlin: de Gruyter, 2011.

Lau, Peter H. W., and Gregory Goswell. *Unceasing Kindness: A Biblical Theology of Ruth*. NSBT 41. London: Apollos, 2016.

Lau, Te-Li. *Defending Shame: Its Formative Power in Paul's Letters*.

Grand Rapids, MI: Baker, 2020.

Lawrence, Michael. *Biblical Theology in the Life of the Church: A Guide for Ministry*. Wheaton, IL: Crossway, 2010.

Leclerc, Thomas L. *Yahweh Is Exalted in Justice: Solidarity and Conflict in Isaiah*. Minneapolis: Fortress, 2001.

LeCureux, Jason T. *The Thematic Unity of the Book of the Twelve*. Hebrew Biblical Monographs 41. Sheffield, UK: Sheffield Phoenix, 2012.

Leder, Arie C. "Paradise Lost: Reading the Former Prophets by the Rivers of Babylon." *CTJ* 37 (2002): 9–27.

Lee, Dorothy A. *The Symbolic Narratives of the Fourth Gospel: The Interplay of Form and Meaning*. JSNTSup 95.

Sheffield, UK: Sheffield Academic Press, 1994.

Lee, Nancy C. *The Singers of Lamentations: Cities under Siege, from Ur to Jerusalem to Sarajevo*. BIS 60. Leiden: Brill, 2002.

Leeman, Jonathan. *Don't Fire Your Church Members: The Case for Congregationalism*. Nashville: B&H Academic, 2016.

Legaspi, Michael C. *The Death of Scripture and the Rise of Biblical Studies*. Oxford Studies in Historical Theology. Oxford: Oxford University Press, 2010.

Leim, Joshua E. *Matthew's Theological Grammar: The Father and the Son*.

WUNT 2/402. Tübingen: Mohr Siebeck, 2015.

Lenglet, Ad. "La structure littéraire de Daniel 2–7." *Biblica* 53 (1972): 169–90.

*The Leningrad Codex: A Facsimile Edition.* Edited by David Noel Freedman. Grand Rapids, MI: Eerdmans, 1998.

Lescow, Theodor. *Das Buch Maleachi: Texttheorie – Auslegung – Kanontheorie: Mit einem Exkurs über Jeremia 8,8–9.* Arbeiten zur Theologie 75. Stuttgart: Calwer, 1993.

Leske, Adrian M. "Context and Meaning of Zechariah 9:9." *CBQ* 62 (2000): 663–78.

Letham, Robert. “‘In the Space of Six Days’: The Days of Creation from Origen to the Westminster Assembly.” *WTJ* 61 (1999): 149–74.

Leuenberger, Martin. *Haggai*. HThKAT. Freiburg im Breisgau: Herder, 2015.

Leveen, Adriane B. “Variations on a Theme: Differing Conceptions of Memory in the Book of Numbers.” *JSOT* 27 (2002): 201–21.

Levenson, Jon D. “The Davidic Covenant and Its Modern Interpreters.” *CBQ* 41 (1979): 205–19.

Levenson, Jon D. *Esther*. OTL. London: SCM, 1997.

Levenson, Jon D. “The Last Four Verses in Kings.” *JBL* 103 (1984): 353–61.



Levenson, Jon D. *Theology of the Program of Restoration of Ezekiel 40–48*. HSM 10. Missoula, MT: Scholars Press, 1976.

Levinson, Bernard M. “The Reconceptualization of Kingship in Deuteronomy and the Deuteronomistic History’s Transformation of Torah.” *VT* 51 (2001): 511–34.

Levison, John R. *Filled with the Spirit*. Grand Rapids, MI: Eerdmans, 2009.

Lierman, John. “The Mosaic Pattern of John’s Christology.” In *Challenging Perspectives on the Gospel of John*. Edited by John Lierman, 210–34. WUNT 2/219. Tübingen: Mohr Siebeck, 2006.

Lierman, John. *The New Testament Moses: Christian Perceptions of Moses and Israel in the Setting of Jewish Religion*. WUNT 2/173. Tübingen: Mohr Siebeck, 2004.

Lieu, Judith M. "The Audience of the Johannine Epistles." In *Communities in Dispute: Current Scholarship on the Johannine Epistles*. Edited by R. Alan Culpepper and Paul N. Anderson, 123–40. *Early Christianity and Its Literature*. Atlanta: SBL, 2014.

Lieu, Judith M. *The Theology of the Johannine Epistles*. Cambridge: Cambridge University Press 1991.

Linafelt, Tod A. "Ruth." In Tod A. Linafelt and Timothy K. Beal, *Ruth, Esther*. Berit Olam: Studies in Hebrew

Narrative and Poetry. Edited by David W. Cotter. Collegeville, MN: Liturgical Press, 1999.

Lincicum, David. *Paul and the Early Jewish Encounter with Deuteronomy*. Grand Rapids, MI: Baker, 2013.

Lincoln, A. T. "The Use of the Old Testament in Ephesians." *JSNT* 14 (1982): 16–57.

Lincoln, Andrew T. *Born of a Virgin? Reconceiving Jesus in the Bible, Tradition, and Theology*. Grand Rapids, MI: Eerdmans, 2013.

Lincoln, Andrew T. *Ephesians*. WBC 42. Grand Rapids, MI: Zondervan, 1990.

Lincoln, Andrew T. *Truth on Trial: The Lawsuit Motif in the Fourth Gospel*. Peabody, MA: Hendrickson, 2000.

Lindars, Barnabas. "Ezekiel 18 and Individual Responsibility." *VT* 15 (1965): 452–67.

Lindars, Barnabas. *New Testament Apologetic*. London: SCM, 1961.

Lindars, Barnabas. *The Theology of the Letter to the Hebrews*. New Testament Theology. Cambridge: Cambridge University Press, 1991.

Lindars, Barnabas. "Torah in Deuteronomy." In *Words and Meanings: Essays Presented to David Winton Thomas*. Edited by P. R. Ackroyd, 117–36. Cambridge: Cambridge University Press, 1968.

Linnemann, Eta. *Is There a Synoptic Problem? Rethinking the Literary Dependence of the First Three*

*Gospels*. Translated by Robert W. Yarbrough. Grand Rapids, MI: Baker, 1992.

Lints, Richard. *The Fabric of Theology*. Grand Rapids, MI: Eerdmans, 1993.

Lints, Richard. *Identity and Idolatry: The Image of God and Its Inversion*. NSBT 36. Nottingham, UK: IVP, 2015.

Linville, James Richard. *Amos and the Cosmic Imagination*. Society for Old Testament Study Monographs. Aldershot, Hampshire, UK: Ashgate, 2008.

Linville, James Richard. *Israel in the Book of Kings: The Past as a Project of Social Identity*. JSOTSup 272. Sheffield, UK: Sheffield Academic Press, 1998.

Litwak, Kenneth Duncan. *Echoes of Scripture in Luke-Acts: Telling the History of God's People*. JSNTSup 282. London: T&T Clark, 2005.

Liu, Yulin. *Temple Purity in 1–2 Corinthians*. WUNT 2/343. Tübingen: Mohr Siebeck, 2013.

Loader, J. A. "Esther as a Novel with Different Levels of Meaning." *ZAW* 90 (1978): 417–21.

Lockett, Darian. *An Introduction to the Catholic Epistles*. London: T&T Clark, 2012.

Lockett, Darian. *Letters from the Pillar Apostles: The Formation of the Catholic Epistles as a Canonical Collection*. Eugene, OR: Pickwick, 2017.

Lockett, Darian. "Limitations of a Purely Salvation-Historical Approach to Biblical Theology." *HBT* 39 (2017): 211–31.

Lockett, Darian. "Objects of Mercy in Jude: The Prophetic Background of Jude 22–23." *CBQ* 77 (2015): 322–36.

Lockett, Darian. *Purity and Worldview in the Epistle of James*. London: T&T Clark, 2008.

Lockett, Darian. "Some Ways of 'Doing' Biblical Theology: Assessments and a Proposal." In *Biblical Theology: Past, Present, and Future*. Edited by Carey Walsh and Mark W. Elliot, 91–107. Eugene, OR: Cascade, 2016.

Lohse, Eduard. *Colossians and Philemon*. Edited by William R. Poehlmann and

Robert J. Karris. *Hermeneia*. Philadelphia: Fortress, 1971.

Longenecker, Bruce W. *Remember the Poor: Paul, Poverty, and the Greco-Roman World*. Grand Rapids, MI: Eerdmans, 2010.

Longenecker, Bruce W. *The Triumph of Abraham's God: The Transformation of Identity in Galatians*. Edinburgh: T&T Clark, 1998.

Longenecker, Bruce W., ed. *Narrative Dynamics in Paul: A Critical Assessment*. Louisville: Westminster John Knox, 2002.

Longenecker, Richard N. *Biblical Exegesis in the Apostolic Period*. 2nd ed. Grand Rapids, MI: Eerdmans, 1999.



Longenecker, Richard N. *The Epistle to the Romans*. NIGTC. Grand Rapids, MI: Eerdmans, 2016.

Longenecker, Richard N. *Galatians*. WBC 41. Dallas: Word, 1990.

Longenecker, Richard N. "On the Concept of Development in Pauline Thought." In *Perspectives on Evangelical Theology*. Edited by Kenneth S. Kantzer and Stanley N. Gundry, 195–207. Grand Rapids, MI: Zondervan, 1979.

Longenecker, Richard N., ed. *The Pattern of Discipleship in the New Testament*. Grand Rapids, MI: Eerdmans, 1996.

Longman, Tremper, III. *Song of Songs*. NICOT. Grand Rapids, MI: Eerdmans, 2001.

Love, Donald Roe, III. "Jesus as the Temple and the Fulfillment of the Feasts: Worship in John." In *Biblical Worship: Theology for God's Glory*. Edited by Benjamin K. Forrest, Walter C. Kaiser, Jr., and Vernon M. Whaley, 364–76. *Biblical Theology for the Church*. Grand Rapids, MI: Kregel Academic, 2021.

Lowery, R. H. *The Reforming Kings: Cults and Society in First Temple Judah*. JSOTSup 120. Sheffield, UK: Sheffield Academic Press, 1991.

Lowery, R. H. *Sabbath and Jubilee*. *Understanding Biblical Themes*. St. Louis: Chalice, 2000.

Lucas, Ernest C. *Proverbs*. THOTC. Grand Rapids, MI: Eerdmans, 2015.

Lührmann, Dieter. “Gal 2<sup>9</sup> und die katholischen Briefe: Bemerkungen zum Kanon und zur regula fidei.” *ZNW* 72 (1981): 65–87.

Lundbom, Jack R. *Jeremiah among the Prophets*. Eugene, OR: Cascade, 2012.

Lunde, Jonathan M., and John Anthony Dunne. “Paul’s Creative and Contextual Use of Isaiah in Ephesians 5:14.” *JETS* 55 (2012): 87–110.

Lunn, Nicholas P. “‘Raised on the Third Day according to the Scriptures’: Resurrection Typology in the Genesis Creation Narrative.” *JETS* 57 (2014): 523–35.

Lyons, Michael A. *From Law to Prophecy: Ezekiel’s Use of the*

*Holiness Code*. LHBOTS 507. New York: T&T Clark, 2009.

Lyotard, Jean-François. *The Postmodern Condition*. Translated by Geoff Bennington and Brian Massumi. Theory and History of Literature 10. Minneapolis: University of Minnesota Press, 1984.

Macaskill, Grant. *Living in Union with Christ: Paul's Gospel and Christian Moral Identity*. Grand Rapids, MI: Baker, 2019.

Macaskill, Grant. *Union with Christ in the New Testament*. Oxford: Oxford University Press, 2013.

Maccoby, Hyam. "Holiness and Purity: The Holy People in Leviticus and Ezra-Nehemiah." In *Reading Leviticus: A*

*Conversation with Mary Douglas.*  
Edited by John F. A. Sawyer, 153–70.  
JSOTSup 227. Sheffield, UK: Sheffield  
Academic Press, 1996.

MacDonald, Margaret. *The Power of Children: The Construction of Christian Families in the Greco-Roman World.* Waco, TX: Baylor University Press, 2014.

MacDonald, Nathan. “The Book of Numbers.” In *A Theological Introduction to the Pentateuch: Interpreting the Torah as Christian Scripture.* Edited by Richard S. Briggs and Joel N. Lohr, 113–44. Grand Rapids, MI: Baker Academic, 2012.

MacFarlane, Donald. *Sermons on the Love of God and Cognate Themes.*

Glasgow: Free Presbyterian Publications, 1986 (1918).

MacGregor, Kirk R. “1 Corinthians 15:3b–6a, 7 and the Bodily Resurrection of Jesus.” *JETS* 49 (2006): 225–34.

Machinist, Peter. “Assyria and Its Image in the First Isaiah.” *JAOS* 103 (1983): 719–37.

Macintosh, A. A. *Hosea*, ICC. Edinburgh: T&T Clark, 1997.

MacRae, Allan A. “The Book Called ‘Numbers.’” *BSac* 111 (1954): 47–53.

Magnuson, Ken. *Invitation to Christian Ethics: Moral Reasoning and Contemporary Issues*. Invitation to Theological Studies. Grand Rapids, MI: Kregel Academic, 2020.

Magonet, Jonathan. "The Structure and Meaning of Leviticus 19." *HAR* 7 (1983): 151–67.

Maier, Christl. *Jeremia als Lehrer der Tora: Soziale Gebote des Deuteronomiums in Fortschreibungen des Jeremiabuches*. FRLANT 196. Göttingen: Vandenhoeck & Ruprecht, 2002.

Maier, Gerhard. *Biblical Hermeneutics*. Translated by Robert W. Yarbrough. Wheaton, IL: Crossway, 1995.

Maier, Johann. "Self-Definition, Prestige, and Status of Priests towards the End of the Second Temple Period." *BTB* 23 (1993): 139–50.

Malamat, Abraham. "Charismatic Leadership in the Book of Judges." In

*Magnalia Dei, the Mighty Acts of God: Essays on the Bible and Archaeology in Memory of G. Ernest Wright.* Edited by Frank Moore Cross, Werner E. Lemke, and Patrick D. Miller Jr., 152–68. Garden City, NY: Doubleday, 1976.

Malherbe, Abraham J. “Ethics in Context: The Thessalonians and Their Neighbors.” *ResQ* 54 (2012): 201–18.

Mallen, Peter. *The Reading and Transformation of Isaiah in Luke–Acts.* LNTS 367. London: T&T Clark, 2008.

Malone, Andrew S. *God’s Mediators: A Biblical Theology of Priesthood.* NSBT 43. London: Apollos, 2017.



Malone, Andrew S. "Is the Messiah Announced in Malachi 3:1?" *TynBul* 57 (2006): 215–28.

Malone, Andrew S. *Knowing Jesus in the Old Testament? A Fresh Look at Christophanies*. Nottingham, UK: IVP, 2015.

Mánek, Jindřich. "The New Exodus in the Books of Luke." *NovT* 2 (1957): 8–23.

Mann, Thomas W. "'All the Families of the Earth': The Theological Unity of Genesis." *Interpretation* 45 (1991): 341–53.

Manning, Gary T. *Echoes of a Prophet: The Use of Ezekiel in the Gospel of John and in Literature of the Second Temple Period*. LNTS 270. London: T&T Clark, 2004.

Manomi, Dogara Ishaya. *Virtue Ethics in the Letter to Titus: An Interdisciplinary Study*. Kontexte und Normen neutestamentlicher Ethik/Contexts and Norms of New Testament Ethics 12. WUNT 2/560. Tübingen: Mohr Siebeck, 2021.

Marcus, Joel. "No More Zealots in the House of the Lord: A Note on the History of Interpretation of Zech 14:21." *NovT* 55 (2013): 22–30.

Marcus, Joel. *The Way of the Lord: Christological Exegesis of the Old Testament in the Gospel of Mark*. Louisville: Westminster John Knox, 1992.

Marguerat, Daniel. *The First Christian Historian: Writing the "Acts of the*

*Apostles.*” Translated by Ken McKinney, Gregory J. Loughery, and Richard Bauckham. SNTSMS 121. Cambridge: Cambridge University Press, 2002.

Marlow, Hilary. *Biblical Prophets and Contemporary Environmental Ethics: Re-reading Amos, Hosea, and First Isaiah*. Oxford: Oxford University Press, 2009.

Marlow, Hilary. “The Spirit of YHWH in Isaiah 11:1–9.” In *Presence, Power, and Promise: The Role of the Spirit of God in the Old Testament*. Edited by David G. Firth and Paul D. Wegner, 220–32. Nottingham, UK: Apollos, 2011.

Marrs, Rick R. “‘Back to the Future’: Zion in the Book of Micah.” In *David and Zion: Biblical Studies in Honor of J. J. M. Roberts*. Edited by Bernard F. Batto and Kathryn L. Roberts, 77–96. Winona Lake, IN: Eisenbrauns, 2004.

Marsh, Cory M. “In This World You Have Affliction: A Johannine Theology of Christian Suffering.” PhD diss., Midwestern Baptist Theological Seminary, 2021.

Marsh, Cory M. “Kingdom Hermeneutics and the Apocalypse: A Promotion of Consistent Literal Methodology.” *Journal of Ministry and Theology* 20, no. 2 (2016): 84–105.

Marshall, I. Howard. *1 and 2 Thessalonians*. NCB. Grand

Rapids, MI: Eerdmans, 1983.

Marshall, I. Howard. *Luke: Historian and Theologian*. Downers Grove, IL: InterVarsity Press, 1988.

Marshall, I. Howard. *New Testament Theology: Many Witnesses, One Gospel*. Downers Grove, IL: InterVarsity Press, 2004.

Marshall, I. Howard. "The Resurrection in the Acts of the Apostles." In *Apostolic History and the Gospel: Biblical and Historical Essays Presented to F. F. Bruce*. Edited by W. Ward Gasque and Ralph P. Martin, 92–107. Exeter, UK: Paternoster, 1970.

Martin, Ralph P. "2 Peter." In *Theology of the Letters of James, Peter, and Jude*.

New Testament Theology. Cambridge: Cambridge University Press, 1994.

Martin, Ralph P. *Carmen Christi: Philippians 2:5–11 in Recent Interpretation and in the Setting of Early Christian Worship*. SNTSMS 4. Cambridge: Cambridge University Press, 1967. 2nd ed. Grand Rapids, MI: Eerdmans, 1983.

Martin, Ralph P. “Jude.” In Andrew Chester and Ralph P. Martin. *Theology of the Letters of James, Peter, and Jude*. New Testament Theology. Cambridge: Cambridge University Press, 1994.

Martin, Ralph P. *Worship in the Early Church*. London: Marshall, Morgan & Scott, 1964.

Martin, Séan Charles. *Pauli Testamentum: 2 Timothy and the Last Words of Moses*. Tesi Gregoriana, Serie Teologia 18. Rome: Pontificia Università Gregoriana, 1999.

Martyn, J. Louis. *History and Theology in the Fourth Gospel*. 3rd ed. NTL. Louisville: Westminster John Knox, 2003.

Mason, Eric F. “You Are a Priest Forever”: *Second Temple Jewish Messianism and the Priestly Christology of the Epistle to the Hebrews*. Studies on the Texts of the Desert of Judah 74. Leiden: Brill, 2008.

Matera, Frank J. *The Kingship of Jesus: Composition and Theology in Mark*

15. SBLDS 66. Chico, CA: Scholars Press, 1982.

Mathews, Jeanette. *Performing Habakkuk: Faithful Re-enactment in the Midst of Crisis*. Eugene, OR: Pickwick, 2012.

Mathews, Mark D. "The Epistle of Enoch and Revelation 2:1–3:22: Poverty and Riches in the Present Age." In *Reading Revelation in Context: John's Apocalypse and Second Temple Judaism*. Edited by Ben C. Blackwell, John K. Goodrich, and Jason Maston, ch. 2. Grand Rapids, MI: Zondervan Academic, 2019.

Mathews, Mark D. "The Genre of 2 Peter: A Comparison with Jewish and Early



Christian Testaments.” *BBR* 21 (2011): 51–64.

Mathews McGinnis, Claire. “Swimming with the Divine Tide: An Ignatian Reading of 1 Samuel.” In *Theological Exegesis: Essays in Honor of Brevard S. Childs*. Edited by Christopher R. Seitz and Kathryn Greene-McCreight, 240–70. Grand Rapids, MI: Eerdmans, 1999.

Mathewson, Dave. “Revelation in Recent Genre Scholarship: Some Implications for Interpretation.” *TrinJ* 13 (1992): 192–213.

Matlock, R. Barry. “The Arrow and the Web: Critical Reflections on a Narrative Approach to Paul.” In *Narrative Dynamics in Paul: A*

*Critical Assessment*. Edited by Bruce Longenecker, 44–57. Louisville: Westminster John Knox, 2002.

Matthews, Victor H. “Kings of Israel: A Question of Crime and Punishment.” In *SBL 1988 Seminar Papers*. Edited by David J. Hull, 517–26. Atlanta: Scholars Press, 1988.

Matthews, Victor H. “The Social Context of Law in the Second Temple Period.” *BTB* 28 (1998): 7–15.

Mauchline, John. “Implicit Signs of a Persistent Belief in the Davidic Empire.” *VT* 20 (1970): 287–303.

Mayes, A. D. H. *Deuteronomy*. NCB. Grand Rapids, MI: Eerdmans, 1979.

Mays, James Luther. “The Centre of the Psalms.” In *Language, Theology, and*

*The Bible: Essays in Honour of James Barr.* Edited by Samuel E. Balentine and John Barton, 230–46. Oxford: Clarendon, 1994.

Mays, James Luther. “Justice: Perspectives from the Prophetic Tradition.” *Interpretation* 37 (1983): 5–17.

Mays, James Luther. “‘Maker of Heaven and Earth’: Creation in the Psalms.” In *God Who Creates: Essays in Honor of W. Sibley Towner*. Edited by William P. Brown and S. Dean McBride Jr., 75–86. Grand Rapids, MI: Eerdmans, 2000.

Mburu, Elizabeth W. *Qumran and the Origins of Johannine Language and Symbolism. Jewish and Christian Texts*

*in Contexts and Related Studies* 8.  
London: T&T Clark, 2010.

McBride, S. Dean, Jr. "Divine Protocol: Genesis 1:1–2:3 as Prologue to the Pentateuch." In *God Who Creates: Essays in Honor of W. Sibley Towner*. Edited by William P. Brown and S. Dean McBride Jr., 3–41. Grand Rapids, MI: Eerdmans, 2000.

McCarter, P. Kyle, Jr. *1 Samuel*. AB 8. Garden City, NY: Doubleday, 1980.

McCarthy, Dennis J. "Covenant and Law in Chronicles-Nehemiah." *CBQ* 44 (1982): 25–44.

McCarthy, Dennis J. "Notes on the Love of God in Deuteronomy and the Father-Son Relationship between Yahweh and Israel." *CBQ* 27 (1965): 144–47.

McCarthy, Dennis J. "The Theology of Leadership in Joshua 1–9." *Biblica* 52 (1971): 165–75.

McCarthy, Dennis J. *Treaty and Covenant*. AnBib 21A. Rome: Biblical Institute Press, 1978.

McClellan, John, "Of Covenant and Creation: A Conversation between Systematic Theology and Biblical Theology." In *An Everlasting Covenant: Biblical and Theological Essays in Honour of William J. Dumbrell*. Edited by John A. Davies and Allan M. Harman, 156–99. RTRSS 4 (Doncaster, Vic., Australia: Reformed Theological Review, 2010).

McConville, J. Gordon. "1 Kings VIII 46–53 and the Deuteronomic Hope." *VT* 42

(1992): 67–79.

McConville, J. Gordon. “Ezra-Nehemiah and the Fulfilment of Prophecy.” *VT* 36 (1986): 205–24.

McConville, J. Gordon. *God and Earthly Power: An Old Testament Political Theology, Genesis–Kings*. LHBOTS 454. London: T&T Clark, 2008.

McConville, J. Gordon. *Judgment and Promise: An Interpretation of the Book of Jeremiah*. Leicester, UK: Apollos, 1993.

McConville, J. Gordon. “King and Messiah in Deuteronomy and the Deuteronomistic History.” In *King and Messiah in Israel and the Ancient Near East: Proceedings of the Oxford Old Testament Seminar*. JSOTSup 270.

Edited by John Day, 271–95. Sheffield, UK: Sheffield Academic Press, 1998.

McConville, J. Gordon. “Law and Monarchy in the Old Testament.” In *A Royal Priesthood? The Use of the Bible Ethically and Politically: A Dialogue with Oliver O’Donovan*. Edited by Craig Bartholomew, Jonathan Chaplin, Robert Song, and Al Wolters, 69–88. Scripture and Hermeneutics Series 3. Carlisle, UK: Paternoster, 2002.

McConville, J. Gordon. *Law and Theology in Deuteronomy*. JSOTSup 33. Sheffield, UK: JSOT, 1984.

McConville, J. Gordon. “The Restoration in Deuteronomy and the Deuteronomistic Literature.” In

*Restoration: Old Testament, Jewish, and Christian Perspectives.* Edited by James M. Scott, 11–40. JSJSup 72. Leiden: Brill, 2001.

McConville, J. Gordon, and Stephen N. Williams. *Joshua*. THOTC. Grand Rapids, MI: Eerdmans, 2010.

McCruden, Kevin B. *A Body You Have Prepared for Me: The Spirituality of the Letter to the Hebrews*. Collegeville, MN: Liturgical Press, 2013.

McDermott, Gerald R., ed. *The New Christian Zionism: Fresh Perspectives on Israel and the Land*. Downers Grove, IL: InterVarsity Press, 2016.

McDonald, Lee Martin. *The Biblical Canon: Its Origin, Transmission, and*



*Authority*. Peabody, MA: Hendrickson, 2007.

McDonough, Sean M. *Creation and New Creation: Understanding God's Creation Project*. Peabody, MA: Hendrickson, 2016.

McDonough, Sean M. "Small Change: Saul to Paul, Again." *JBL* 125 (2006): 390–91.

McEleney, Neil J. "Vice Lists of the Pastoral Epistles." *CBQ* 36 (1974): 203–19.

McEntire, Mark. "The God at the End of the Story: Are Biblical Theology and Narrative Character Development Compatible?" *HBT* 33 (2011): 171–89.

McGowan, A. T. B. *Adam, Christ, and Covenant: Exploring Headship*

*Theology*. London: Apollos, 2016.

McGowan, A. T. B. “In Defence of ‘Headship Theology.’” In *The God of Covenant: Biblical, Theological, and Contemporary Perspectives*. Edited by Jamie A. Grant and Alistair I. Wilson, 178–99. Leicester, UK: Apollos, 2005.

McGrew, Lydia. *The Eye of the Beholder: The Gospel of John as Historical Reportage*. Chillicothe, OH: DeWard, 2021.

McGrew, Lydia. *Hidden in Plain View: Undesigned Coincidences in the Gospels and Acts*. Chillicothe, OH: DeWard, 2017.

McGrew, Lydia. *The Mirror or the Mask: Liberating the Gospels from Literary Devices*. Tampa: DeWard, 2019.

McIvor, J. S. *The Targum of Chronicles: Translated, with Introduction, Apparatus, and Notes*. Aramaic Bible 19. Collegeville, MN: Liturgical Press, 1993.

McKelvey, R. J. *Pioneer and Priest: Jesus Christ in the Epistle to the Hebrews*. Eugene, OR: Pickwick, 2013.

McKenzie, Steven L. *Covenant. Understanding Biblical Themes*. St. Louis: Chalice, 2000.

McKenzie, Steven L. "The Prophetic History and the Redaction of Kings." *HAR* 9 (1985): 203–20.

McKenzie, Steven L., and Howard N. Wallace. "Covenant Themes in Malachi." *CBQ* 45 (1983): 549–63.

McKeown, James. *Genesis*. THOTC. Grand Rapids, MI: Eerdmans, 2008.

McKnight, Scot. *The Letter of James*. NICNT. Grand Rapids, MI: Eerdmans, 2011.

McLay, R. Timothy. "The Old Greek Translation of Daniel IV–VI and the Formation of the Book of Daniel." *VT* 55 (2005): 304–23.

McQueen, Larry R. *Joel and the Spirit: The Cry of Prophetic Hermeneutic*. JPTSup 8. Sheffield, UK: Sheffield Academic Press, 1995.

McWhirter, Jocelyn. *Rejected Prophets: Jesus and His Witnesses in Luke-Acts*. Minneapolis: Fortress, 2013.

Mead, James K. *Biblical Theology: Issues, Methods, and Themes*.

Louisville: Westminster John Knox, 2007.

Meade, David G. *Pseudonymity and Canon: An Investigation into the Relationship of Authorship and Authority in Jewish and Earliest Christian Tradition*. WUNT 1/39. Tübingen: Mohr Siebeck, 1986.

Meadowcroft, Tim. *Aramaic Daniel and Greek Daniel*. JSOTSup 198. Sheffield, UK: Sheffield Academic Press, 1995.

Meadowcroft, Tim. "Exploring the Dismal Swamp: The Identity of the Anointed One in Daniel 9:24–27." *JBL* 120 (2001): 429–49.

Meadowcroft, Tim. *Haggai*. Readings: A New Biblical Commentary. Sheffield, UK: Sheffield Phoenix, 2006.

Meek, James E. *The Gentile Mission in Old Testament Citations in Acts: Text, Hermeneutic, and Purpose*. LNTS 385. London: T&T Clark, 2008.

Meeks, Wayne A. "The Ethics of the Fourth Evangelist." In *Exploring the Gospel of John: In Honor of D. Moody Smith*. Edited by R. Alan Culpepper and C. Clifton Black, 317–26. Louisville: Westminster John Knox, 1996.

Meeks, Wayne A. "The Man from Heaven in Johannine Sectarianism." *JBL* 91 (1972): 44–72.

Meeks, Wayne A. *The Prophet King: Moses Traditions and the Johannine Christology*. NovTSup 14. Leiden: Brill, 1967.

Meinhold, Arndt. “Theologische Erwägungen zum Buch Esther.” *Theologische Zeitschrift* 34 (1978): 312–33.

Melton, Brittany N. *Where Is God in the Megilloth? A Dialogue on the Ambiguity of Divine Presence and Absence*. OtSt 73. Leiden: Brill, 2018.

Melugin, Roy F. “Israel and the Nations in Isaiah 40–55.” In *Problems in Biblical Theology: Essays in Honor of Rolf Knierim*. Edited by Henry T. C. Sun and Keith L. Eades with James M. Robinson and Garth I. Moller, 249–64. Grand Rapids, MI: Eerdmans, 1997.

Mendenhall, George E., and Gary A. Herion. “Covenant.” *ABD* 1.1179–202.

Menken, Maarten J. J. *Matthew's Bible: The Old Testament Texts of the Evangelist*. Leuven, Belgium: Leuven University Press, 2004.

Menzies, Robert P. *Empowered for Witness: The Spirit in Luke-Acts*. New York: T&T Clark, 2004,

Merkle, Benjamin L. *40 Questions about Elders and Deacons*. 40 Questions. Grand Rapids, MI: Kregel, 2008.

Merkle, Benjamin L. *Discontinuity to Continuity: A Survey of Dispensational and Covenantal Theologies*. Bellingham, WA: Lexham, 2020.

Merkle, Benjamin L. "Old Testament Restoration Prophecies Regarding the



Nation of Israel: Literal or Symbolic?" *SBJT* 14, no. 1 (2010): 14–25.

Merkle, Benjamin L., and Thomas R. Schreiner, eds. *Shepherding God's Flock: Biblical Leadership in the New Testament and Beyond*. Grand Rapids, MI: Kregel, 2014.

Merrill, Eugene H. "Remembering: A Central Theme in Biblical Worship." *JETS* 43 (2000): 27–36.

Mettinger, Tryggve N. D. *In Search of God: The Meaning and Message of the Everlasting Names*. Translated by Frederick H. Cryer. Philadelphia: Fortress, 1988.

Mettinger, Tryggve N. D. "Intertextuality: Allusion and Vertical Context Systems in Some Job Passages." In *Of Prophets'*

*Visions and the Wisdom of Sages: Essays in Honour of R. Norman Whybray on his Seventieth Birthday.* Edited by Heather A. McKay and David J. A. Clines, 256–80. JSOTSup 162. Sheffield, UK: Sheffield Academic Press, 1993.

Metzger, Bruce M. *The Canon of the New Testament: Its Origin, Development, and Significance.* Oxford: Clarendon, 1987.

Metzger, Bruce M. *A Textual Commentary on the Greek New Testament.* 2nd ed. Stuttgart: Deutsche Bibelgesellschaft, 1994.

Meyers, Carol L., and Eric M. Meyers. *Haggai, Zechariah 1–8.* AB 25B. Garden City, NY: Doubleday, 1987.

Meyers, Eric M. "Messianism in First and Second Zechariah and the 'End' of Biblical Prophecy." In *"Go to the Land I Will Show You": Studies in Honour of Dwight W. Young*. Edited by Joseph E. Coleson and Victor H. Matthews, 127–42. Winona Lake, IN: Eisenbrauns, 1996.

Michaels, J. Ramsey. *1 Peter*. WBC 49. Waco, TX: Word, 1988.

Michaels, J. Ramsey. *The Gospel of John*. NICNT. Grand Rapids, MI: Eerdmans, 2010.

Michaels, J. Ramsey. "Old Testament in Revelation." In *Dictionary of the Later New Testament and Its Developments*. Edited by Ralph P. Martin and Peter H.

Davids, 850–55. Downers Grove, IL: InterVarsity Press, 1997.

Michalak, Aleksander R. *Angels as Warriors in Late Second Temple Jewish Literature*. WUNT 2/330. Tübingen: Mohr Siebeck, 2012.

Michel, Otto. *Paulus und seine Bibel*. BFCT 2/18. Gütersloh: Bertelsmann, 1929. Reprint, Darmstadt: Wissenschaftliche Buchgesellschaft, 1972.

Middleton, J. Richard. *A New Heaven and a New Earth: Reclaiming Biblical Eschatology*. Grand Rapids, MI: Eerdmans, 2014.

Middleton, Paul. *The Violence of the Lamb: Martyrs as Agents of Divine*

*Judgement in the Book of Revelation.*  
LNTS 586. London: T&T Clark, 2018.

Miles, Jack. *God: A Biography.* New York: Alfred A. Knopf, 1995.

Milgrom, Jacob. "The Biblical Diet Laws as an Ethical System." *Interpretation* 17 (1963): 288–301.

Milgrom, Jacob. "Leviticus." In *IDBSup* (1976), 541–45.

Milgrom, Jacob. *Leviticus 1–16: A New Translation with Introduction and Commentary.* AB 3. New York: Doubleday, 1991.

Milgrom, Jacob. "The Priestly Consecration (Leviticus 8): A Rite of Passage." In *Bits of Honey: Essays for Samson H. Levey.* Edited by Stanley F. Chyet and David H. Ellenson, 57–61.

South Florida Studies for the History of Judaism 74. Atlanta: Scholars Press, 1993.

Millar, J. Gary. *Now Choose Life: Theology and Ethics in Deuteronomy*. NSBT 6. Leicester, UK: Apollos, 1998.

Miller, Charles William. "Reading Voices: Personification, Dialogism, and the Reader of Lamentations 1." *BibInt* 9 (2001): 393–408.

Miller, Douglas B. "Qohelet's Symbolic Use of Hebel." *JBL* 117 (1998): 437–54.

Miller, John B. F. *Convinced That God Had Called Us: Dreams, Visions, and the Perception of God's Will in the Book of Acts*. BIS 85. Leiden: Brill, 2006.

Miller, Patrick D., Jr. "The Gift of the Land: The Deuteronomic Theology of the Land." *Interpretation* 23 (1969): 451–65.

Miller, Patrick D., Jr. "'Moses My Servant': The Deuteronomic Portrait of Moses." *Interpretation* 41 (1987): 245–55.

Miller, Patrick D., Jr. "The Poetry of Creation: Psalm 104." In *God Who Creates: Essays in Honor of W. Sibley Towner*. Edited by William P. Brown and S. Dean McBride Jr., 87–103. Grand Rapids, MI: Eerdmans, 2000.

Miller, Patrick D., Jr. "Syntax and Theology in Genesis XII 3a." *VT* 34 (1984): 472–75.

Mills, Mary E. *Biblical Morality: Moral Perspectives in Old Testament Narratives*. Aldershot, Hampshire, UK: Ashgate, 2001.

Milne, H. J. M., and T. C. Skeat. *Scribes and Correctors of the Codex Sinaiticus*. London: British Museum, 1938.

Mitchell, Gordon. *Together in the Land: A Reading of the Book of Joshua*. JSOTSup 134. Sheffield, UK: Sheffield Academic Press, 1993.

Mitchell, Hinckley G. *Haggai and Zechariah*. ICC. Edinburgh: T&T Clark, 1912.

Mitchell, Margaret M. *Paul and the Rhetoric of Reconciliation: An Exegetical Investigation of the*



*Language and Composition of 1 Corinthians*. HUT 28. Tübingen: Mohr Siebeck, 1992.

Mitton, C. Leslie. *The Epistle to the Ephesians: Its Authorship, Origin, and Purpose*. Oxford: Clarendon, 1951.

Moberly, R. W. L. *Old Testament Theology: Reading the Hebrew Bible as Christian Scripture*. Grand Rapids, MI: Baker Academic, 2013.

Moberly, R. W. L. "Preaching for a Response? Jonah's Message to the Ninevites Reconsidered." *VT* 53 (2003): 156–68.

Moberly, R. W. L. "Toward an Interpretation of the Shema." In *Theological Exegesis: Essays in Honor of Brevard S. Childs*. Edited by

C. R. Seitz and K. Greene-McCreight, 124–44. Grand Rapids, MI: Eerdmans, 1999.

Moberly, R. W. L. “Whose Justice? Which Righteousness? The Interpretation of Isaiah V 16.” *VT* 51 (2001): 55–68.

Moffitt, David M. *Atonement and the Logic of Resurrection in the Epistle to the Hebrews*. NovTSup 141. Leiden: Brill, 2011.

Moffitt, David M. “The Epistle to the Hebrews.” In *The State of New Testament Studies: A Survey of Recent Research*. Edited by Scot McKnight and Nijay K. Gupta, 389–406. Grand Rapids, MI: Baker, 2019.

Moffitt, David M. “Serving in the Tabernacle in Heaven: Sacred Space,

Jesus's High-Priestly Sacrifice, and Hebrews' Analogical Theology." In *Hebrews in Contexts*. Edited by Gabriella Gelardini and Harold W. Attridge, 259–79. AJEC 91. Leiden: Brill, 2016.

Moloney, Francis J. *Love in the Gospel of John: An Exegetical, Theological, and Literary Study*. Grand Rapids, MI: Baker Academic, 2013.

Moo, Douglas J. *The Epistle to the Romans*. NICNT. Grand Rapids, MI: Eerdmans, 1996.

Moo, Douglas J. "Israel and the Law in Romans 5–11: Interaction with the New Perspective." In *Justification and Variegated Nomism*, vol. 2: *The Paradoxes of Paul*. Edited by D. A.

Carson, Peter T. O'Brien, and Mark A. Seifrid, 185–216. Grand Rapids, MI: Baker, 2004.

Moo, Douglas J. “‘Law,’ ‘Works of the Law,’ and Legalism in Paul.” *WTJ* 45 (1983): 73–100.

Moo, Douglas J. *The Letter to the Romans*. NICNT. 2nd ed. Grand Rapids, MI: Eerdmans, 2018.

Moo, Douglas J. *The Old Testament in the Gospel Passion Narratives*. Sheffield, UK: Almond, 1983.

Moo, Douglas J. *A Theology of Paul and His Letters: The Gift of the New Realm in Christ*. BTNT. Grand Rapids, MI: Zondervan, 2021.

Moo, Jonathan A. “Of Parents and Children: 1 Corinthians 4:15–16 and

Life in the Family of God.” In *Studies in the Pauline Epistles: Essays in Honor of Douglas J. Moo*. Edited by Matthew S. Harmon and Jay E. Smith, 57–73. Grand Rapids, MI: Zondervan, 2014.

Moore, Carey A. *Esther*. AB 7B. Garden City, NY: Doubleday, 1971.

Morales, L. Michael. *Exodus Old and New: A Biblical Theology of Redemption*. ESBT. Downers Grove, IL: IVP Academic, 2020.

Morales, L. Michael. *Who Shall Ascend the Mountain of the Lord? A Biblical Theology of the Book of Leviticus*. NSBT 37. Nottingham, UK: Apollos/Downers Grove, IL: InterVarsity Press, 2015.

Morgan, Christopher W., ed. *The Love of God. Theology in Community*. Wheaton, IL: Crossway, 2016.

Morgan, Christopher W. *A Theology of James: Wisdom for Consistent Churches*. Phillipsburg, NJ: P&R, 2010.

Morgan, Christopher W., and Robert A. Peterson, eds. *Fallen: A Theology of Sin. Theology in Community*. Wheaton, IL: Crossway, 2013.

Morgan, Robert. *The Nature of New Testament Theology*. London: SCM, 1973.

Morgan, Robert. "Theology (NT)." *ABD* 6:473–83. New York: Doubleday, 1992.

Morgan, Robert. "Which Was the Fourth Gospel? The Order of the Gospels and the Unity of Scripture." *JSNT* 54 (1994): 3–28.

Morgan, Teresa. *Being in Christ in the Letters of Paul: Saved through Christ and in His Hands*. WUNT 1/449. Tübingen: Mohr Siebeck, 2020.

Moritz, Thorsten. *A Profound Mystery: The Use of the Old Testament in Ephesians*. NovTSup 85. Leiden: Brill, 1996.

Moritz, Thorsten. *A Profound Mystery: The Use of the Old Testament in Ephesians*. NovTSup 85. Leiden: Brill, 1996.

Morris, Leon. *The Apostolic Preaching of the Cross*. Leicester, UK: IVP, 1965.

Morris, Leon. "History and Theology in the Fourth Gospel." In *Studies in the Fourth Gospel*, 65–138. Grand Rapids, MI: Eerdmans, 1969.

Morris, Leon. *Jesus Is the Christ: Studies in the Theology of John*. Grand Rapids, MI: Eerdmans, 1989.

Morris, Leon. "Love." In *Dictionary of Jesus and the Gospels*. Edited by Joel B. Green, Scot McKnight, and I. Howard Marshall, 494–95. 1st ed. Downers Grove, IL: InterVarsity Press, 1992.

Morris, Leon. *New Testament Theology*. Grand Rapids, MI: Zondervan, 1990.

Morris, Leon. "The Relationship of the Fourth Gospel to the Synoptics." In



*Studies in the Fourth Gospel*, 15–64. Grand Rapids, MI: Eerdmans, 1969.

Morris, Leon. *Testaments of Love: A Study of Love in the Bible*. Grand Rapids, MI: Eerdmans, 1981.

Morris, Leon. “Was the Author of the Fourth Gospel an Eyewitness?” In *Studies in the Fourth Gospel*, 139–214. Grand Rapids, MI: Eerdmans, 1969.

Morrison, Michael D. *Who Needs a New Covenant? Rhetorical Function of the Covenant Motif in the Argument of Hebrews*. Princeton Theological Monograph Series 85. Eugene, OR: Pickwick, 2008.

Moss, Candida. *The Myth of Persecution: How Early Christians Invented a Story*

of *Martyrdom*. New York: HarperCollins, 2013.

Moss, Charlene McAfee. *The Zechariah Tradition and the Gospel of Matthew*. BZNW 156. Berlin: de Gruyter, 2008.

Mowinckel, Sigmund. *He That Cometh: The Messiah Concept in the Old Testament and Later Judaism*. Translated by G. W. Anderson. Oxford: Basil Blackwell, 1956.

Mullen, E. Theodore, Jr. "The Sins of Jeroboam: A Redactional Assessment." *CBQ* 49 (1987): 212–32.

Munck, Johannes. *Paul and the Salvation of Mankind*. Translated by Frank Clark. London: SCM, 1959.

Murphy, Roland E. "The Classification 'Wisdom Psalms.'" In *Congress*

*Volume Bonn 1962*. Edited by G. W. Anderson et al., 156–67. VTSup 9. Leiden: Brill, 1963.

Murphy, Roland E. “The Kerygma of the Book of Proverbs.” *Interpretation* 20 (1966): 3–14.

Murphy, Roland E. “The Personification of Wisdom.” In *Wisdom in Ancient Israel: Essays in Honour of J. A. Emerton*. Edited by John Day, Robert P. Gordon, and H. G. M. Williamson, 222–33. Cambridge: Cambridge University Press, 1995.

Murphy, Roland E. *The Song of Songs*. Hermeneia. Minneapolis: Fortress, 1990.

Murphy, Roland E. “Wisdom and Yahwism.” In *No Famine in the Land*:

*Studies in Honor of John L. McKenzie.*  
Edited by J. W. Flanagan and A. W.  
Robinson, 117–26. Missoula, MT:  
Scholars Press, 1975.

Murphy-O'Connor, Jerome. *Paul the Letter-Writer: His World, His Options, His Skills.* Good News Studies 41. Collegeville, MN: Liturgical Press, 1995.

Murphy-O'Connor, Jerome. *St. Paul's Corinth: Texts and Archaeology.* Wilmington, DE: Glazier, 1983.

Murray, Donald F. "Dynasty, People, and the Future: The Message of Chronicles." *JSOT* 58 (1993): 71–92.

Murray, Donald F. "Of All the Years the Hopes—or Fears? Jehoiachin in

Babylon (2 Kings 25:27–30).” *JBL* 120 (2001): 245–65.

Murray, John. “The Adamic Administration.” In *Collected Writings of John Murray*. 4 vols. Edinburgh: Banner of Truth, 1977. 2:47–59.

Murray, John. *Principles of Conduct: Aspects of Biblical Ethics*. Grand Rapids, MI: Eerdmans, 1957.

Myers, Alicia D. “Abiding Words: An Introduction to Perspectives on John’s Use of Scripture.” In *Abiding Words: The Use of Scripture in the Gospel of John*. Edited by Alicia D. Myers and Bruce G. Schuchard, 1–20. Atlanta: SBL, 2015.

Nägele, Sabine. *Laubhütte Davids und Wolkensohn: Eine*

*auslegungsgeschichtliche Studie zu Amos 9,11 in der jüdischen und christlichen Exegese.* AGJU 24. Leiden: Brill, 1995.

Naselli, Andrew David. “Does the Bible Have One Central Theme?” In Jason S. DeRouchie, Oren R. Martin, and Andrew David Naselli, *40 Questions about Biblical Theology*, 147–57. 40 Questions. Grand Rapids, MI: Kregel, 2020.

Naselli, Andrew David. “How Do Genesis 1–3 and Revelation 21–22 Relate as the Bible’s Bookends?” In Jason S. DeRouchie, Oren R. Martin, and Andrew David Naselli, *40 Questions about Biblical Theology*, 339–46. 40 Questions. Grand Rapids, MI: Kregel, 2020.

Naselli, Andrew David. “How Does Romans 11:34–35 Use Isaiah 40:13 and Job 41:11a?” In Jason S. DeRouchie, Oren R. Martin, and Andrew David Naselli, *40 Questions about Biblical Theology*, 321–25. 40 Questions. Grand Rapids, MI: Kregel, 2020.

Naselli, Andrew David. “Is Every Sin outside the Body Except Immoral Sex? Weighing Whether 1 Corinthians 6:18b Is Paul’s Statement or a Corinthian Slogan.” *JBL* 136 (2017): 969–87.

Naselli, Andrew David. “Review of Yarbrough’s ‘The Salvation-Historical Fallacy?’” Posted September 30, 2007. <https://andynaselli.com/review-of-yarbroughs-the-salvation-historical-fallacy>.

Nasuti, Harry P. "Identity, Identification, and Imitation: The Narrative Hermeneutics of Biblical Law." *The Journal of Law and Religion* 4 (1986): 9–23.

Nasuti, Harry P. "A Prophet to the Nations: Diachronic and Synchronic Readings of Jeremiah 1." *HAR* 10 (1987): 249–66.

Nelson, Richard D. *The Double Redaction of the Deuteronomistic History*. JSOTSup 18. Sheffield, UK: JSOT, 1981.

Nelson, Richard D. *Raising Up a Faithful Priest: Community and Priesthood in Biblical Theology*. Louisville: Westminster John Knox, 1993.



Neuer, Werner. *Adolf Schlatter: Ein Leben für Theologie und Kirche*. Stuttgart: Calwer, 1996.

Newman, Carey C. "Jude 22, Apostolic Authority, and the Canonical Role of the Catholic Epistles." *PRSt* 41 (2014): 367–78.

Newman, Carey C., ed. *Jesus and the Restoration of Israel: A Critical Assessment of N. T. Wright's "Jesus and the Victory of God."* Downers Grove, IL: InterVarsity Press, 1999.

Neyrey, Jerome H. "Jacob Traditions and the Interpretation of John 4:10–26." *CBQ* 41 (1979): 419–37.

Nicholl, C. "Michael the Restrainer Removed (2 Thess. 2:6–7)." *JTS* 51 (2000): 27–53.

Nichols, Stephen J. "Prophecy Makes Strange Bedfellows: On the History of Identifying the Antichrist." *JETS* 44 (2001): 75–85.

Nicholson, E. W. *Deuteronomy and Tradition*. Oxford: Basil Blackwell, 1967.

Nicholson, E. W. *Exodus and Sinai in History and Tradition*. Richmond: John Knox, 1973.

Nicholson, Godfrey Carruthers. *Death as Departure: The Johannine Descent-Ascent Schema*. SBLDS 63. Chico, CA: Scholars Press, 1983.

Nicklas, Tobias. "The Apocalypse in the Framework of the Canon." In *Revelation and the Politics of Apocalyptic Interpretation*. Edited by

Richard B. Hays and Stefan Alkier, 143–53. Waco, TX: Baylor University Press, 2012.

Niditch, Susan. “Judges, Kingship, and Political Ethics: A Challenge to the Conventional Wisdom.” In *Thus Says the Lord: Essays on the Former and Latter Prophets in Honor of Robert R. Wilson*. Edited by John J. Ahn and Stephen L. Cook, 59–70. LHBOTS 502. New York: T&T Clark, 2009.

Niehaus, Jeffrey J. “Covenant: An Idea in the Mind of God.” *JETS* 52 (2009): 225–46.

Nienhuis, David R. *Not by Paul Alone: The Formation of the Catholic Epistle Collection and the Christian Canon*.

Waco, TX: Baylor University Press, 2007.

Nienhuis, David R., and Robert W. Wall. *Reading the Epistles of James, Peter, John, and Jude as Scripture: The Shaping of a Canonical Collection*. Grand Rapids, MI: Eerdmans, 2013.

Noble, Paul R. "The Literary Structure of Amos: A Thematic Analysis." *JBL* 114 (1995): 209–26.

Nogalski, James D. "The Day(s) of YHWH in the Book of the Twelve." In *Thematic Threads in the Book of the Twelve*. Edited by Paul L. Redditt and Aaron Scharf, 192–213. BZAW 325. Berlin: de Gruyter, 2003.

Nogalski, James D. "Joel as 'Literary Anchor' for the Book of the Twelve." In

*Reading and Hearing the Book of the Twelve*. Edited by James D. Nogalski and Marvin A. Sweeney, 91–109. SBLSymS 15. Atlanta: SBL, 2000.

Nogalski, James D. *Literary Precursors to the Book of the Twelve*. BZAW 217. Berlin: de Gruyter, 1993.

Noth, Martin. *The Deuteronomistic History*. JSOTSup 15. Sheffield, UK: JSOT, 1981.

Noth, Martin. *A History of Pentateuchal Traditions*. Translated by Bernhard W. Anderson. SPRT 5. Chico, CA: Scholars Press, 1981.

Novakovic, Lidija. *Messiah, the Healer of the Sick: A Study of Jesus as the Son of David in the Gospel of Matthew*.

WUNT 2/170. Tübingen: Mohr Siebeck, 2003.

Novakovic, Lidija. *Raised from the Dead according to Scripture: The Role of Israel's Scripture in the Early Christian Interpretation of Jesus' Resurrection*. Jewish and Christian Texts in Contexts and Related Studies. London: Bloomsbury T&T Clark, 2012.

Oberg, Eberhard. "Das Lehrgedicht des Amphilochios von Ikonion." *Jahrbuch für Antike und Christentum* 16 (1973): 67–97.

O'Brien, Julia M. *Nahum*. 2nd ed. Readings: A New Biblical Commentary. Sheffield, UK: Sheffield Phoenix, 2009.

O'Brien, Julia M. *Priest and Levite in Malachi*. SBLDS 121. Atlanta: Scholars Press, 1990.

O'Brien, Mark A. "The 'Deuteronomistic History' as a Story of Israel's Leaders." *ABR* 37 (1989): 14–34.

O'Brien, Peter T. "Principalities and Powers: Opponents of the Church." In *Biblical Interpretation and the Church*. Edited by D. A. Carson, 110–50. Grand Rapids, MI: Baker, 1984.

O'Dowd, Ryan. *The Wisdom of Torah: Epistemology in Deuteronomy and the Wisdom Literature*. FRLANT 225. Göttingen: Vandenhoeck & Ruprecht, 2009.

Oeste, Gordon K. *Legitimacy, Illegitimacy, and the Right to Rule*:

*Windows on Abimelech's Rise and Demise in Judges 9.* JSOTSup 546. New York: T&T Clark, 2011.

Oeste, Gordon K. "The Shaping of a Prophet: Joshua in the Deuteronomistic History." In *Prophets and Prophecy and Ancient Israelite Historiography*. Edited by Mark J. Boda and Lissa M. Wray Beal, 23–41. Winona Lake, IN: Eisenbrauns, 2013.

Ogden, Graham S. "'Vanity' It Certainly Is Not." *The Bible Translator* 38 (1987): 301–307.

Oliver, Isaac W. "The 'Historical Paul' and the Paul of Acts: Which Is More Jewish?" In *Paul the Jew: Rereading the Apostle as a Figure of Second Temple Judaism*. Edited by Gabriele



Boccaccini and Carlos A. Segovia, 51–80. Minneapolis: Fortress, 2016.

Olley, John W. “2 Kings 13: A Cluster of Hope in God.” *JSOT* 36 (2011): 199–218.

Olley, John W. “‘Trust in the Lord’: Hezekiah, Kings, and Isaiah.” *TynBul* 50 (1999): 59–77.

Olmstead, Wes. “The Genre of the Gospels.” In *The State of New Testament Studies: A Survey of Recent Research*. Edited by Scot McKnight and Nijay K. Gupta, 103–19. Grand Rapids, MI: Baker, 2019.

Olshen, Barry. “The Return to Tanakh.” In *Approaches to Teaching the Hebrew Bible as Literature in Transition*. Edited by Barry N. Olshen and Yael S.

Feldman, 54–58. Approaches to Teaching World Literature 25. New York: The Modern Language Association of America, 1989.

Olson, Dennis T. *The Death of the Old and the Birth of the New: The Framework of Numbers and the Pentateuch*. Brown Judaic Studies 71. Chico, CA: Scholars Press, 1985.

Olson, Dennis T. *Deuteronomy and the Death of Moses: A Theological Reading*. OBT. Minneapolis: Fortress, 1994.

Olson, Dennis T. *Numbers*. IBC. Louisville: Westminster John Knox, 1996.

Orlinsky, Harry M. “Prolegomenon: The Masoretic Text: A Critical Evaluation.”

In *Introduction to the Massoretico-Critical Edition of the Hebrew Bible*, by C. D. Ginsburg. New York: Ktav, 1966.

Orr, Peter C. *Exalted above the Heavens: The Risen and Ascended Christ*. NSBT 47. Downers Grove, IL: InterVarsity Press, 2018.

Ortlund, Dane C. "From Glory to Glory: 2 Corinthians 3:18 in Biblical-Theological Perspective." *CTJ* 54, no. 1 (2019): 11–33.

Ortlund, Dane C. *Gentle and Lowly: The Heart of Christ for Sinners and Sufferers*. Wheaton, IL: Crossway, 2020.

Ortlund, Raymond C., Jr. "Is the God of the Old Testament a God of Love?" In

*The Love of God.* Edited by Christopher W. Morgan, 33–49. *Theology in Community.* Wheaton, IL: Crossway, 2016.

Ortlund, Raymond C., Jr. *Whoredom: God's Unfaithful Wife in Biblical Theology.* Downers Grove, IL: InterVarsity Press, 1996.

Osborne, Grant R. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation.* Rev. ed. Downers Grove, IL: InterVarsity Press, 2006.

Osborne, Grant R. *Matthew.* ZECNT. Grand Rapids, MI: Zondervan, 2010.

Osborne, Grant R. *Revelation Verse by Verse.* Osborne New Testament

Commentaries. Bellingham, WA:  
Lexham, 2016.

Osborne, Grant R. "Theodicy in the  
Apocalypse." *TrinJ* 14 (1993): 63–77.

Osborne, William. "Nations, Table of." In  
*Dictionary of the Old Testament:  
Pentateuch*. Edited by T. Desmond  
Alexander and David W. Baker, 588–  
96. Downers Grove, IL: InterVarsity  
Press, 2002.

Ounsworth, Richard. *Joshua Typology in  
the New Testament*. WUNT 2/328.  
Tübingen: Mohr Siebeck, 2012.

Overland, Paul. "Did the Sage Draw from  
the Shema? A Study of Proverbs 3:1–  
12." *CBQ* 62 (2000): 424–40.

Packer, J. I. *Keep in Step with the Spirit:  
Finding Fullness in Our Walk with*

God. Rev. and enlarged ed. Grand Rapids, MI: Baker, 2005.

Painter, John. *Just James: The Brother of Jesus in History and Tradition*. Studies on Personalities of the New Testament. Columbia: University of South Carolina Press, 1997.

Pao, David W. *Acts and the Isaianic New Exodus*. Grand Rapids, MI: Baker Academic, 2002.

Parker, Brent E. "Typology and Allegory: Is There a Distinction? A Brief Examination of Figural Reading." *SBJT* 21 (2017): 57–83.

Parker, David C. *An Introduction to the New Testament Manuscripts and Their Texts*. Cambridge: Cambridge University Press, 2008.

Parker, Kim Ian. "Repetition as a Structuring Device in 1 Kings 1–11." *JSOT* 42 (1988): 19–27.

Parker, Kim Ian. "Solomon as Philosopher King? The Nexus of Law and Wisdom in 1 Kings 1–11." *JSOT* 53 (1992): 75–91.

Parkison, Samuel G. "Divine Revelation's Creaturely Corollary: Illumination as the Christ-Adoring Bridge between Systematics and Hermeneutics." PhD seminar paper, Midwestern Baptist Theological Seminary, 2018.

Parris, David Paul. *Reading the Bible with Giants: How 2000 Years of Biblical Interpretation Can Shed Light on Old Texts*. Milton Keynes,

Buckinghamshire, UK: Paternoster, 2006.

Parsenios, George L. *Rhetoric and Drama in the Johannine Lawsuit Motif*. WUNT 1/258. Tübingen: Mohr Siebeck, 2010.

Parsons, Mikeal. *Luke: Storyteller, Interpreter, Evangelist*. Peabody, MA: Hendrickson, 2007.

Paul, Shalom M. *Amos*. Hermeneia. Minneapolis: Fortress, 1991.

Payne, D. F. "Jonah from the Perspective of Its Audience." *JSOT* 13 (1979): 3–12.

Peckham, John C. *The Love of God: A Canonical Model*. Downers Grove, IL: InterVarsity Press, 2015.



Peeler, Amy L. B. *You Are My Son: The Family of God in the Epistle to the Hebrews*. LNTS 486. London: Bloomsbury T&T Clark, 2014.

Peeler, Josiah D. “YHWH’s *Hesed*: Providing Hope in the Midst of Rebellion and Exile.” *ResQ* 58 (2016): 75–85.

Penner, Todd C. *The Epistle of James and Eschatology: Rereading an Ancient Christian Letter*. JSNTSup 121. Sheffield, UK: Sheffield Academic Press, 1996.

Perrin, Nicholas. *The Kingdom of God: A Biblical Theology*. Biblical Theology for Life. Grand Rapids, MI: Zondervan, 2019.

Perrin, Nicholas. *Thomas and Tatian: The Relationship between the Gospel of Thomas and the Diatessaron*. Academic Biblica 5. Leiden: Brill, 2002.

Pervo, Richard I. *Dating Acts: Between the Evangelists and the Apologists*. Santa Rosa, CA: Polebridge, 2006.

Peterlin, Davorin. *Paul's Letter to the Philippians in the Light of Disunity in the Church*. NovTSup 79. Leiden: Brill, 1995.

Peterman, Gerald W. *Between Pain and Grace: A Biblical Theology of Suffering*. Chicago: Moody, 2016.

Petersen, David L. "Portraits of David: Canonical and Otherwise." *Interpretation* 40 (1986): 130–42.

Petersen, David L. *Zechariah 9–14 and Malachi: A Commentary*. OTL. Louisville: Westminster John Knox, 1995.

Peterson, Brian Neil. *John's Use of Ezekiel: Understanding the Unique Perspective of the Fourth Gospel*. Minneapolis: Fortress, 2015.

Peterson, David. *Hebrews and Perfection: An Examination of the Concept of Perfection in the "Epistle to the Hebrews."* SNTSMS 47. Cambridge: Cambridge University Press, 1982.

Peterson, David. "Luke's Theological Enterprise: Integration and Intent." In *Witness to the Gospel: The Theology of Acts*. Edited by I. Howard Marshall

and David Peterson, 521–44. Grand Rapids, MI: Eerdmans, 1998.

Peterson, David. *Possessed by God: A New Testament Theology of Sanctification and Holiness*. NSBT 1. Downers Grove, IL: InterVarsity Press, 2001.

Peterson, David G. *The Acts of the Apostles*. PNTC. Grand Rapids, MI: Eerdmans, 2009.

Peterson, David G. “The Prophecy of the New Covenant in the Argument of Hebrews.” *RTR* 38 (1979): 74–81.

Peterson, David G. *Transformed by God: New Covenant Life and Ministry*. Nottingham, UK: IVP, 2012.

Peterson, David G. “Worship and Ethics in Romans 12.” *TynBul* 44 (1993):

271–88.

Peterson, Robert A. *Salvation Applied by the Spirit: Union with Christ*. Wheaton, IL: Crossway, 2014.

Pettegrew, Larry D., ed. *Forsaking Israel: How It Happened and Why It Matters*. The Woodlands, TX: Kress, 2020.

Petterson, Anthony R. *Haggai, Zechariah, and Malachi*. ApOTC 25. Nottingham, UK: Apollos, 2015.

Petterson, Anthony R. “The Shape of the Davidic Hope across the Book of the Twelve.” *JSOT* 35 (2010): 225–46.

Phillips, David B. W. “A Narrative Analysis of the Book of Revelation: Revelation 19:11–16 as the Climax of the Plot of the Apocalypse.” PhD diss.,

Southeastern Baptist Theological Seminary, 2019.

Phillips, Thomas E. *Paul, His Letters, and Acts*, Library of Pauline Studies. Peabody, MA: Hendrickson, 2009.

Pickett, Raymond. *The Cross in Corinth: The Social Significance of the Death of Jesus*. JSNTSup 143. Sheffield, UK: Sheffield Academic Press, 1997.

Pickup, Martin. “‘On the Third Day’: The Time Frame of Jesus’ Death and Resurrection.” *JETS* 56 (2013): 511–42.

Pierce, Chad T. *Spirits and the Proclamation of Christ: 1 Peter 3:18–22 in Light of Sin and Punishment Traditions in Early Jewish and*

*Christian Literature*. WUNT 2/305.  
Tübingen: Mohr Siebeck, 2011.

Pierce, Ronald W. "Literary Connectors and a Haggai/Zechariah/Malachi Corpus." *JETS* 27 (1984): 277–89.

Pierce, Ronald W. "A Thematic Development of the Haggai/Zechariah/Malachi Corpus." *JETS* 27 (1984): 401–11.

Pigott, Susan M. "Wives, Witches, and Wise Women: Prophetic Heralds of Kingship in 1 and 2 Samuel." *Review and Expositor* 99 (2002): 145–73.

Pilgaard, Aage. "The Hellenistic *Theios Aner*: A Model for Early Christian Christology?" In *The New Testament and Hellenistic Judaism*. Edited by P. Borgen and S. Giversen, 101–22.

Aarhus, Denmark: Aarhus University Press, 1995.

Piotrowski, Nicholas G. “After the Deportation: Observations in Matthew’s Apocalyptic Genealogy.” *BBR* 25 (2015): 189–204.

Piotrowski, Nicholas G. *Matthew’s New David at the End of Exile: A Socio-Rhetorical Study of Scriptural Quotations*. NovTSup 170. Leiden: Brill, 2016.

Piper, John. *The Future of Justification: A Response to N. T. Wright*. Wheaton, IL: Crossway, 2007.

Pitkänen, Pekka M. A. *Joshua*. ApOTC 6. Nottingham, UK: Apollos, 2010.

Pitts, Andrew W., and Joshua F. Walker. “The Authorship of Hebrews: A Further



Development in the Luke-Paul Relationship.” In *Paul and His Social Relations*. Edited by Stanley E. Porter and Christopher D. Land, 143–84. Pauline Studies 7. Leiden: Brill, 2012.

Plant, R. J. R. *Good Figs, Bad Figs: Judicial Differentiation in the Book of Jeremiah*. LHBOTS 483. New York: T&T Clark, 2008.

Plantinga, Cornelius. *Not the Way It's Supposed to Be: A Breviary of Sin*. Grand Rapids, MI: Eerdmans, 1999.

Pleins, J. David. *The Social Visions of the Hebrew Bible: A Theological Introduction*. Louisville: Westminster John Knox, 2001.

Plöger, Otto. *Theocracy and Eschatology*. Translated by S. Rudman. Oxford: Basil

Blackwell, 1968.

Plummer, Robert L. “What Do the Apostles Teach about the Love of God?” In *The Love of God*. Edited by Christopher W. Morgan, 75–94. *Theology in Community*. Wheaton, IL: Crossway, 2016.

Poirier, John C. “Order and Essence of Canon in Brevard Childs’s Book on Paul.” *BBR* 20 (2010): 503–16.

Polak, Frank H. “David’s Kingship—A Precarious Equilibrium.” In *Politics and Theopolitics in the Bible and Postbiblical Literature*. Edited by Henning Graf Reventlow, Yair Hoffman, and Benjamin Uffenheimer, 119–47. *JSOTSup* 171. Sheffield, UK: JSOT, 1994.

Polley, Max E. *Amos and the Davidic Empire: A Socio-Historical Approach*. New York: Oxford University Press, 1989.

Pomykala, Kenneth E. *The Davidic Dynasty Tradition in Early Judaism: Its History and Significance for Messianism*. SBLJL 7. Atlanta: Scholars Press, 1995.

Pomykala, Kenneth E. "Images of David in Early Judaism." In *Of Scribes and Sages: Early Jewish Interpretation and Transmission of Scripture*, vol. 1: *Ancient Versions and Traditions*. Edited by Craig A. Evans, 33–46. *Studies in Scripture in Early Judaism and Christianity* 9. London: T&T Clark, 2005.

Pomykala, Kenneth E. "Jerusalem as the Fallen Booth of David in Amos 9:11." In *God's Word for Our World*, vol. 1: *Biblical Studies in Honor of Simon John De Vries*. Edited by J. Harold Ellens, Deborah E. Ellens, Rolf Knierim, and Isaac Kalimi, 275–93. JSOTSup 388. London: T&T Clark, 2004.

Pope, Marvin H. *Song of Songs*. AB 7C. Garden City, NY: Doubleday, 1977.

Porten, Bezalel. "The Structure and Theme of the Solomon Narrative (1 Kings 3–11)." *HUCA* 38 (1967): 93–128.

Porteous, Norman W. "Jerusalem-Zion: The Growth of a Symbol." In *Living the Mystery: Collected Essays*. Edited by

Norman W. Porteous, 93–111. Oxford: Basil Blackwell, 1967.

Porter, Stanley E. “Can Traditional Exegesis Enlighten Literary Analysis of the Fourth Gospel? An Examination of the Old Testament Fulfillment Motif and the Passover Theme.” In *The Gospels and the Scriptures of Israel*. Edited by Craig A. Evans and William R. Stegner, 396–428. JSNTSup 104. Sheffield, UK: Sheffield Academic Press, 1994.

Porter, Stanley E. *The Paul of Acts: Essays in Literary Criticism, Rhetoric, and Theology*. WUNT 115. Tübingen: Mohr Siebeck, 1999.

Porter, Stanley E. “What Exactly Is Theological Interpretation of Scripture, and Is It Hermeneutically Robust

Enough for the Task to Which It Has Been Appointed?" In *Horizons in Hermeneutics: A Festschrift in Honor of Anthony C. Thiselton*. Edited by Stanley E. Porter and Matthew R. Malcolm, 234–67. Grand Rapids, MI: Eerdmans, 2013.

Porter, Stanley E., ed. *Hearing the Old Testament in the New Testament*. Grand Rapids, MI: Eerdmans, 2006.

Porter, Stanley E., and Gregory P. Fewster, eds. *Paul and Pseudepigraphy*. Leiden: Brill, 2013.

Portier-Young, Anthea E. *Apocalypse against Empire: Theologies of Resistance in Early Judaism*. Grand Rapids, MI: Eerdmans, 2011.

Powell, Mark Allan. "Matthew's Beatitudes: Reversals and Rewards of the Kingdom." *CBQ* 58 (1996): 460–79.

Poythress, Vern S. "Dispensing with Merely Human Meaning: Gains and Losses from Focusing on the Human Author, Illustrated by Zephaniah 1:2–3." *JETS* 57 (2014): 481–99.

Poythress, Vern S. "Genre and Hermeneutics in Rev 20:1–6." *JETS* 36 (1993): 41–54.

Poythress, Vern S. "Kinds of Biblical Theology." *WTJ* 70 (2008): 129–42.

Praeder, Susan Marie. "Jesus-Paul, Peter-Paul, and Jesus-Peter Parallelisms in Luke-Acts: A History of Reader Response." In *SBL 1982 Seminar*

*Papers*. Edited by Kent Harold Richards, 23–39. Chico, CA: Scholars Press, 1984.

Preston, T. R. “The Heroism of Saul: Patterns of Meaning in the Narrative of the Early Kingship.” *JSOT* 24 (1982): 27–46.

Price, S. R. F. *Rituals of Power: The Roman Imperial Cult in Asia Minor*. Cambridge: Cambridge University Press, 1984.

Priest, J. “Testament of Moses.” In *Old Testament Pseudepigrapha*, vol. 1: *Apocalyptic Literature and Testaments*. Edited by James H. Charlesworth, 919–26. AYBRL. New Haven, CT: Yale University Press, 1983.



Prinsloo, Gert T. M. "Habakkuk 1: A Dialogue? Ancient Unit Delimiters in Dialogue with Modern Critical Interpretation." *OTE* 17 (2004): 621–45.

Prinsloo, Gert T. M. "Petuḥot/Setumot and the Structure of Habakkuk: Evaluating the Evidence." In *The Impact of Unit Delimitation on Exegesis*. Edited by Raymond de Hoop and Marjo C. A. Korpel, 196–227. Pericope 7. Leiden: Brill, 2009.

Prinsloo, W. S. "The Theology of the Book of Ruth." *VT* 30 (1980): 330–41.

Provan, Iain W. *1 and 2 Kings*. New International Bible Commentary. Peabody, MA: Hendrickson, 1995.

Provan, Iain W. *Hezekiah and the Books of Kings: A Contribution to the Debate about the Composition of the Deuteronomistic History*. BZAW 172. Berlin: de Gruyter, 1988.

Provan, Iain W. "On 'Seeing' the Trees While Missing the Forest: The Wisdom of Characters and Readers in 2 Samuel and 1 Kings." In *In Search of True Wisdom: Essays in Old Testament Interpretation in Honour of Ronald E. Clements*. Edited by Edward Ball, 153–73. JSOTSup 300. Sheffield, UK: Sheffield Academic Press, 1999.

Provan, Iain W. "Reading Texts against a Historical Background: The Case of Lamentations 1." *SJOT* 1 (1990): 130–43.

Pryor, John W. *John: Evangelist of the Covenant People*. Downers Grove, IL: InterVarsity Press, 1992.

Quarles, Charles L. *An Illustrated Life of Paul*. Nashville: B&H Academic, 2014.

Quarles, Charles L. *The Sermon on the Mount*. NACSBT 11. Nashville: B&H, 2011.

Quarles, Charles L. *A Theology of Matthew: Jesus Revealed as Deliverer, King, and Incarnate Creator*. Phillipsburg, NJ: P&R, 2013.

Quast, Kevin. *Peter and the Beloved Disciple: Figures for a Community in Crisis*. JSNTSup 32. Sheffield, UK: JSOT, 1989.

Quinn, Jerome D. “46: The Pauline Canon?” *CBQ* 36 (1974): 379–85.

Radine, Jason. *The Book of Amos in Emergent Judah*. FAT 2/45. Tübingen: Mohr Siebeck, 2010.

Rae, Ben. *The Structure and Meaning of Ecclesiastes*. Unpublished MTh thesis, Australian College of Theology, 2018.

Rainey, A. F. “The Order of Sacrifices in Old Testament Ritual Texts.” *Biblica* 51 (1970): 485–98.

Räisänen, Heikki. *Paul and the Law*. WUNT 1/29. Tübingen: J. C. B. Mohr, 1983.

Rascher, Angela. *Schriftauslegung und Christologie im Hebräerbrief*. BZNW 153. Berlin: de Gruyter, 2007.

Redditt, Paul L. "The Production and Reading of the Book of the Twelve." In *Reading and Hearing the Book of the Twelve*. Edited by James D. Nogalski and Marvin A. Sweeney, 11–33. SBLSymS 15. Atlanta: SBL, 2000.

Redditt, Paul L. "The Two Shepherds in Zechariah 11:4–17." *CBQ* 55 (1993): 676–86.

Reed, Jeffrey T. "To Timothy or Not? A Discourse Analysis of 1 Timothy," in *Biblical Greek Language and Linguistics: Open Questions in Current Research*, Edited by Stanley E. Porter and D. A. Carson, 90–118. JSNTSup 80. Sheffield, UK: JSOT, 1993.

Reese, Ruth Anne. *2 Peter and Jude*.  
THNTC. Grand Rapids, MI: Eerdmans,  
2007.

Reeves, Rodney. “Gospel of Matthew.” In  
*The State of New Testament Studies: A  
Survey of Recent Research*. Edited by  
Scot McKnight and Nijay K. Gupta,  
275–96. Grand Rapids, MI: Baker,  
2019.

Reid, Daniel G. “Virtues and Vices.” In  
*Dictionary of the Later New Testament  
and Its Developments*. Edited by  
Ralph P. Martin and Peter H. Davids,  
1190–94. Downers Grove, IL: IVP  
Academic, 1997.

Reinhard, Donna R. “Ephesians 6:10–18:  
A Call to Personal Piety or Another

Way of Describing Union with Christ?”  
*JETS* 48 (2005): 521–32.

Reinhartz, Adele. “Building Skyscrapers on Toothpicks: The Literary-Critical Challenge to Historical Criticism.” In *Anatomies of Narrative Criticism: The Past, Present, and Futures of the Fourth Gospel as Literature*. Edited by Tom Thatcher and Stephen D. Moore, 55–76. RBS 55. Atlanta: SBL, 2008.

Rendtorff, Rolf. “The Book of Isaiah: A Complex Unity. Synchronic and Diachronic Reading.” In *SBL 1991 Seminar Papers*. Edited by E. H. Lovering, 8–20. Atlanta: Scholars Press, 1991.

Rendtorff, Rolf. *The Covenant Formula: An Exegetical and Theological*

*Investigation*. Translated by Margaret Kohl. Edinburgh: T&T Clark, 1998.

Rendtorff, Rolf. "How to Read the Book of the Twelve as a Theological Unity." In *Reading and Hearing the Book of the Twelve*. Edited by James D. Nogalski and Marvin A. Sweeney, 75–87. SBLSymS 15. Atlanta: SBL, 2000.

Rendtorff, Rolf. *The Old Testament: An Introduction*. Translated by John Bowden. London: SCM, 1985.

Rendtorff, Rolf. "Samuel the Prophet: A Link between Moses and the Kings." In *The Quest for Context and Meaning: Studies in Biblical Intertextuality in Honor of James A. Sanders*. Edited by Craig A. Evans and S. Talmon, 27–36. Leiden: Brill, 1997.



Renz, Thomas, "Habakkuk and Its Co-Texts." In *The Book of the Twelve: An Anthology of Prophetic Books or the Result of Complex Redactional Processes?* Edited by Heiko Wenzel, 13–36. Osnabrücker Studien zur Jüdischen und Christlichen Bibel 4. Göttingen: Universitätsverlag Osnabrück, 2018.

Rese, Martin. *Alttestamentliche Motive in der Christologie des Lukas*. Studien zum Neuen Testament 1. Gütersloh: Gütersloher Verlagshaus, 1969.

Resseguie, James L. *The Revelation of John: A Narrative Commentary*. Grand Rapids, MI: Baker, 2009.

Reventlow, Henning Graf. "Basic Issues in the Interpretation of Isaiah 53." In

*Jesus and the Suffering Servant: Isaiah 53 and Christian Origins.* Edited by William H. Bellinger and William R. Farmer, 23–38. Harrisburg, PA: Trinity Press International, 1998.

Reventlow, Henning Graf. “Theology (Biblical), History of.” *ABD* 6:483–505. New York: Doubleday, 1992.

Rhee, Victor (Sung-Yul). *Faith in Hebrews: Analysis within the Context of Christology, Eschatology, and Ethics.* Studies in Biblical Literature 19. New York: Peter Lang, 2001.

Rhoads, David M., Joanna Dewey, and Donald Michie. *Mark as Story: An Introduction to the Narrative of a Gospel.* 3rd ed. Philadelphia: Fortress, 2012.

Richards, E. Randolph. "Silvanus Was Not Peter's Secretary: Theological Bias in Interpreting διὰ Σιλουανοῦ ἔγραψα in 1 Pet. 5:12." *JETS* 43 (2000): 417–32.

Richardson, Christopher A. *Pioneer and Perfecter of Faith: Jesus' Faith as the Climax of Israel's History in the Epistle to the Hebrews*. WUNT 2/338. Tübingen: Mohr Siebeck, 2012.

Richelle, Matthieu. "Un triptyque au cœur du livre de Michée (Mi 4–5)." *VT* 62 (2012): 232–47.

Richter, Sandra L. "A Biblical Theology of Creation Care." *The Asbury Journal* 62 (2007): 67–76.

Richter, Sandra L. *Stewards of Eden: What Scripture Says about the*

*Environment and Why It Matters.*  
Downers Grove, IL: IVP Academic,  
2020.

Ridderbos, Herman. *Paul: An Outline of His Theology.* Translated by John Richard De Witt. London: SPCK, 1977.

Riley, William. *King and Cultus in Chronicles: Worship and the Reinterpretation of History.* JSOTSup 160. Sheffield, UK: Sheffield Academic Press, 1993.

Roberts, J. J. M. "The Davidic Origin of the Zion Tradition." *JBL* 92 (1973): 229–344.

Roberts, J. J. M. *Nahum, Habakkuk, and Zephaniah: A Commentary.* OTL. Louisville: Westminster John Knox, 1991.

Roberts, J. J. M. "Zion in the Theology of the Davidic-Solomonic Empire." In *Studies in the Period of David and Solomon and other Essays*. Edited by T. Ishida, 93–108. Winona Lake, IN: Eisenbrauns, 1982.

Robertson, A. T. *New Testament Interpretation (Matthew–Revelation): Notes on Lectures*. Rev. ed. Louisville: B. B. Hilbun, 1928.

Robertson, O. Palmer. *The Christ of the Covenants*. Philadelphia: P&R, 1980.

Robinson, John A. T. "The Destination and Purpose of the Johannine Epistles." In John A. T. Robinson, *Twelve New Testament Studies*, 126–38. London: SCM, 1962.

Robinson, John A. T. "The New Look on the Fourth Gospel." In *Studia Evangelica*. Edited by Kurt Aland et al., 338–50. Texte und Untersuchungen 73. Berlin: Akademie, 1959. Reprinted in *Twelve New Testament Studies*, 94–106. SBT 1, no. 34. London: SCM, 1962.

Robinson, John A. T. *The Priority of John*, Edited by J. F. Coakley [London: SCM, 1985]

Robson, James. *Honey from The Rock: Deuteronomy for the People of God*. Nottingham, UK: Apollos, 2013.

Rochester, Kathleen M. *Prophetic Ministry in Jeremiah and Ezekiel*. CBET 65. Leuven, Belgium: Peeters, 2012.

Roetzel, Calvin. "The Judgment Form in Paul's Letters." *JBL* 88 (1969): 305–12.

Rogers, Cleon L., III. "The Meaning and Significance of the Hebrew Word 'āmôn in Proverbs 8:30." *ZAW* 109 (1997): 208–21.

Rogers, Trent. "The Great Commission as the Climax of Matthew's Mountain Scenes." *BBR* 22 (2012): 383–98.

Rogers, Trent A. "Song, Psalm, and Sermon: Toward a Center of Biblical Theology." *JETS* 64 (2021): 129–45.

Römer, Thomas C. "The Case of the Book of Kings." In *Deuteronomy–Kings as Emerging Authoritative Books: A Conversation*. Edited by Diana V. Edelman, 187–201. SBL Ancient Near

East Monographs 6. Atlanta: SBL, 2014.

Römer, Thomas C. “From Deuteronomistic History to Nebiim and Torah.” In *Making the Biblical Text: Textual Studies in the Hebrew and Greek Bible*. Edited by Innocent Himbaza, 1–18. *Orbis biblicus et orientalis* 275. Fribourg: Academic, 2015.

Römer, Thomas C., and Marc Z. Brettler. “Deuteronomy 34 and the Case for a Persian Hexateuch.” *JBL* 119 (2000): 401–19.

Rose, Wolter H. “Messianic Expectations in the Early Postexilic Period.” In *Yahwism After the Exile: Perspectives on Israelite Religion in the Persian*



*Period: Papers Read at the First Meeting of the European Association for Biblical Studies Utrecht, 6–9 August 2000.* Edited by Rainer Albertz and Bob Becking, 168–85. Assen, Netherlands: Royal Van Gorcum, 2003.

Rose, Wolter H. “Zechariah and the Ambiguity of Kingship in Postexilic Israel.” In *Let Us Go Up to Zion: Essays in Honour of H. G. M. Williamson on the Occasion of His Sixty-Fifth Birthday*. Edited by Iain Provan and Mark J. Boda, 219–31. VTSup 153. Leiden: Brill, 2012.

Rose, Wolter H. *Zemah and Zerubbabel: Messianic Expectations in the Early Postexilic Period*. JSOTSup 304. Sheffield, UK: Sheffield Academic Press, 2000.

Rosenthal, Erwin I. J. "Some Aspects of the Hebrew Monarchy." *Journal of Jewish Studies* 9 (1958): 1–18.

Rosner, Brian S. *Known by God: A Biblical Theology of Personal Identity*. Biblical Theology for Life. Grand Rapids, MI: Zondervan, 2017.

Rosner, Brian S. *Paul and the Law: Keeping the Commandments of God*. NSBT 31. Nottingham, UK: IVP, 2013.

Rosner, Brian S. *Paul, Scripture, and Ethics: A Study of 1 Corinthians 5–7*. Leiden: Brill, 1994. Reprint, Grand Rapids, MI: Baker, 1999.

Rosner, Brian S. *Understanding Paul's Ethics: Twentieth-Century Approaches*. Grand Rapids, MI: Eerdmans, 1995.

Rossing, Barbara R. *The Choice between Two Cities: Whore, Bride, and Empire in the Apocalypse*. Harvard Theological Studies. Harrisburg, PA: Trinity Press International, 1999.

Roth, Ulrike. "Paul, Philemon, and Onesimus: A Christian Design for Mastery." *ZNW* 105 (2014): 102–30.

Rowe, C. Kavin. "The Book of Acts and the Cultural Explication of the Identity of God." In *The Word Leaps the Gap: Essays on Scripture and Theology in Honor of Richard B. Hays*. Edited by J. Ross Wagner, C. Kavin Rowe, and A. Katherine Grieb, 244–66. Grand Rapids, MI: Eerdmans, 2008.

Rowe, C. Kavin. *Early Narrative Christology: The Lord in the Gospel of*

Luke. BZNW 139. Berlin: de Gruyter, 2006.

Rowlett, Lori. "Inclusion, Exclusion, and Marginality in the Book of Joshua." *JSOT* 55 (1992): 15–23.

Rowley, H. H. *The Unity of the Bible*. London: Cary Kingsgate, 1953.

Rowston, D. J. "The Most Neglected Book in the New Testament." *NTS* 21 (1974–1975): 554–63.

Rudolph, Wilhelm. *Chronikbücher*. Handbuch zum Alten Testament 21. Tübingen: J. C. B. Mohr (Paul Siebeck), 1955.

Ruiz, Jean-Pierre. *Ezekiel in the Apocalypse: The Transformation of Prophetic Language in Revelation*

16,17–19,10. Frankfurt am Main: Peter Lang, 1989.

Runge, Steven E. *Romans: A Visual and Textual Guide*. High Definition Commentary. Bellingham, WA: Lexham, 2014.

Ruppert, Lothar. *Jesus als der leidende Gerechte? Der Weg Jesu im Lichte eines alt- und zwischentestamentlichen Motivs*. Stuttgarter Bibelstudien 59. Stuttgart: Katholisches Bibelwerk, 1972.

Ryou, Daniel Hojoon. *Zephaniah's Oracles against the Nations: A Synchronic and Diachronic Study of Zephaniah 2:1–3:8*. BIS 13. Leiden: Brill, 1995.

Sailhamer, John H. "Biblical Theology and the Composition of the Hebrew Bible." In *Biblical Theology: Retrospect and Prospect*. Edited by Scott J. Hafemann, 25–37. Downers Grove, IL: InterVarsity Press, 2002.

Sailhamer, John H. *Introduction to Old Testament Theology: A Canonical Approach*. Grand Rapids, MI: Zondervan, 1995.

Sailhamer, John H. *The Meaning of the Pentateuch: Revelation, Composition, and Interpretation*. Downers Grove, IL: InterVarsity Press, 2009.

Sailhamer, John H. "The Messiah and the Hebrew Bible." *JETS* 44 (2001): 5–23.

Sailhamer, John H. "Mosaic Law and the Theology of the Pentateuch." *WTJ* 53

(1991): 241–61.

Sailhamer, John H. *The Pentateuch as Narrative: A Biblical-Theological Commentary*. Grand Rapids, MI: Zondervan, 1992.

Sakenfeld, Katharine Doob. *Faithfulness in Action: Loyalty in Biblical Perspective*. OBT. Philadelphia: Fortress, 1985.

Sakenfeld, Katharine Doob. *The Meaning of Hēsed in the Hebrew Bible: A New Inquiry*. HSM 17. Missoula, MT: Scholars Press, 1978.

Salier, Bill. “The Temple in the Gospel according to John.” In *Heaven on Earth: The Temple in Biblical Theology*. Edited by T. Desmond

Alexander and Simon Gathercole, 121–34. Carlisle, UK: Paternoster, 2004.

Salmeier, Michael A. *Restoring the Kingdom: The Role of God as the “Ordainer of Times and Seasons” in the Acts of the Apostles*. Princeton Theological Monographs 165. Eugene, OR: Pickwick, 2011.

Sampley, J. Paul. *Walking in Love*. Minneapolis: Fortress, 2017.

Sanders, E. P. *Paul and Palestinian Judaism: A Comparison of Patterns of Religion*. Minneapolis: Fortress, 1977.

Sanders, J. A. *The Psalms Scroll of Qumrân Cave 11 (11QPsa)*. DJD 4. Oxford: Clarendon, 1965.

Sanders, Jack T. *Ethics and the New Testament: Change and Development*.



Philadelphia: Fortress, 1975.

Sanders, James A. “‘Spinning’ the Bible: How Judaism and Christianity Shape the Canon Differently.” *Bible Review* 14.3 (1998): 23–29, 44–45.

Sanders, James A. “The Stabilization of the Tanak.” In *A History of Biblical Interpretation*, vol. 1: *The Ancient Period*. Edited by Alan J. Hauser and Duane F. Watson, 225–49. Grand Rapids, MI: Eerdmans, 2003.

Sandnes, Karl Olav. *Paul Perceived: An Interactionist Perspective on Paul and the Law*. WUNT 2/412. Tübingen: Mohr Siebeck, 2018.

Sandys-Wunsch, John, and Laurence Eldredge. “J. P. Gabler and the Distinction between Biblical and

Dogmatic Theology: Translation, Commentary, and Discussion of His Originality.” *Scottish Journal of Theology* 33 (1980): 133–58.

Sargent, Benjamin. *David Being a Prophet: The Contingency of Scripture upon History in the New Testament*. BZNW 207. Berlin: de Gruyter, 2014.

Sargent, Benjamin. *Written to Serve: The Use of Scripture in 1 Peter*. LNTS 547. London: Bloomsbury T&T Clark, 2015.

Sarna, Nahum. “The Authority and Interpretation of Scripture in Jewish Tradition.” In *Understanding Scripture: Explorations of Jewish and Christian Traditions of Interpretation*. Edited by Clemens Thoma and Michael

Wyschogord, 9–20. New York: Paulist, 1987.

Sarna, Nahum. “Bible: Canon.” *Encyclopedia Judaica*. Edited by Fred Skolnik and Michael Berenbaum. 2nd ed. 22 vols. Detroit: Macmillan Reference USA, 2007. 3:574–83.

Satterthwaite, Philip E. “Zion in the Songs of Ascent.” In *Zion, City of Our God*. Edited by Richard S. Hess and Gordon J. Wenham, 105–28. Grand Rapids, MI: Baker, 1999.

Savran, George. “1 and 2 Kings.” In *The Literary Guide to the Bible*. Edited by Robert Alter and Frank Kermode, 146–64. Cambridge, MA: Belknap Press of Harvard University Press, 1987.

Sawyer, John F. A. "A Change of Emphasis in the Study of the Prophets." In *Israel's Prophetic Heritage: Essays in Honour of Peter R. Ackroyd*. Edited by Richard Coggins, 233–49. Cambridge: Cambridge University Press, 1982.

Sawyer, John F. A. *Prophecy and the Prophets of the Old Testament*. Oxford: Oxford University Press, 1987.

Schaeffer, Francis. *Art and the Bible*. London: Hodder & Stoughton, 1973.

Schäfer-Lichtenberger, Christa. *Josua und Salomo: Eine Studie zu Autorität und Legitimität des Nachfolgers im Alten Testament*. VTSup 58. Leiden: Brill, 1995.

Schapidick, Stefan. "Religious Authority Re-Evaluated: The Character of Moses in the Fourth Gospel." In *Moses in Biblical and Extra-Biblical Traditions*. Edited by Axel Graupner and Michael Wolter, 181–209. BZAW 372. Berlin: de Gruyter, 2007.

Scheetz, Jordan M. *The Concept of Canonical Intertextuality and the Book of Daniel*. Eugene, OR: Pickwick, 2001.

Scheetz, Jordan M. "Daniel's Position in the Tanach, the LXX-Vulgate, and the Protestant Canon." *OTE* 23 (2010): 178–93.

Schelhaas, J. "II Samuel 7:1–5." In *The Law and the Prophets: Old Testament Studies Prepared in Honor of Oswald*

*Thompson Allis*. Edited by John H. Skilton, 283–97. Philadelphia: P&R, 1974.

Schemm, Peter R., Jr., and Andreas J. Köstenberger. “The Gospel as Interpretive Key to 1 Corinthians 10:31–11:16: On Christian Worship, Head Coverings, and the Trinity.” *Themelios* 44 (2019): 249–57.

Schipper, Jeremy. “‘Significant Resonances’ with Mephibosheth in 2 Kings 25:27–30: A Response to Donald F. Murray.” *JBL* 124 (2005): 521–29.

Schlatter, Adolf. “Atheistic Methods in Theology.” Translated by David R. Bauer. *Asbury Theological Journal* 51, no. 2 (Fall 1996): 45–57.

Schlatter, Adolf. *Das christliche Dogma*.  
Stuttgart: Calwer, 1911.

Schlatter, Adolf. *Die christliche Ethik*.  
Stuttgart: Calwer, 1914.

Schlatter, Adolf. *Die Geschichte des Christus*. Stuttgart: Calwer, 1909; 2nd ed. 1922.

Schlatter, Adolf. *Der Glaube im Neuen Testament: Eine Untersuchung zur neutestamentlichen Theologie*. Leiden: Brill, 1885. ET, *Faith in the New Testament: A Study in Biblical Theology*. Translated by Joseph Longarino (Bellingham, WA: Lexham, 2022).

Schlatter, Adolf. *The History of the Christ: The Foundation of New Testament Theology*. Translated by

Andreas J. Köstenberger. Grand Rapids, MI: Baker, 1997.

Schlatter, Adolf. *Die philosophische Arbeit seit Cartesius: Ihr religiöser und ethischer Ertrag*. Gütersloh: C. Bertelsmann, 1906; 4th ed. Stuttgart: Calwer, 1959.

Schlatter, Adolf. *Die Theologie der Apostel*. Stuttgart: Calwer, 1910; 2nd ed. 1923.

Schlatter, Adolf. "The Theology of the New Testament and Dogmatics." In *The Nature of New Testament Theology: The Contribution of William Wrede and Adolf Schlatter*. Edited and translated by Robert Morgan, 117–66. SBT 2, no. 25. Naperville, IL: Allenson, 1973.



Schmid, Konrad. "The Canon and the Cult: The Emergence of Book Religion in Ancient Israel and the Gradual Sublimation of the Temple Cult." *JBL* 131 (2012): 291–307.

Schmid, Konrad. *Erzväter und Exodus: Untersuchungen zur doppelten Begründung der Ursprünge Israels innerhalb der Geschichtsbücher des Alten Testaments*. WMANT 81. Neukirchen-Vluyn, Germany: Neukirchener, 1999.

Schmitt, Hans-Christoph. "Redaktion des Pentateuch im Geiste der Prophetie." *VT* 32 (1982): 170–89.

Schnabel, Eckhard J. *40 Questions about the End Times*. 40 Questions. Grand Rapids, MI: Kregel, 2011.

Schnabel, Eckhard J. *Acts*. ZECNT. Grand Rapids, MI: Zondervan, 2012.

Schnabel, Eckhard J. *Early Christian Mission*. 2 vols. Downers Grove, IL: IVP Academic, 2004.

Schnabel, Eckhard J. “History of Biblical Theology from a New Testament Perspective.” *JETS* 62 (2019): 225–49.

Schnabel, Eckhard J. *Jesus in Jerusalem: The Last Days*. Grand Rapids, MI: Eerdmans, 2018.

Schnabel, Eckhard J. *Jesus, Paul, and the Early Church: Missionary Realities in Historical Contexts*. WUNT 1/406. Tübingen: Mohr Siebeck, 2018.

Schnabel, Eckhard J. “The Muratorian Fragment: The State of Research.” *JETS* 57 (2014): 231–64.

Schnabel, Eckhard J. *Paul the Missionary: Realities, Strategies, and Methods*. Downers Grove, IL: InterVarsity Press, 2008.

Schnabel, Eckhard J. "Paul, Timothy, and Titus: The Assumption of a Pseudonymous Author and of Pseudonymous Recipients in the Light of Literary, Theological, and Historical Evidence." In *Do Historical Matters Matter to Faith? A Critical Appraisal of Modern and Postmodern Approaches to Scripture*. Edited by James K. Hoffmeier and Dennis R. Magary, 383–403. Wheaton, IL: Crossway, 2012.

Schnabel, Eckhard J. "The Persecution of Christians in the First Century." *JETS* 61 (2018): 544–45.

Schnabel, Eckhard J. "Scripture." In *New Dictionary of Biblical Theology*. Edited by T. Desmond Alexander, Brian S. Rosner, D. A. Carson, and Graeme Goldsworthy, 34–43. Downers Grove, IL: InterVarsity Press, 2000.

Schnackenburg, Rudolf. *Ephesians: A Commentary*. Edinburgh: T&T Clark, 1996.

Schnackenburg, Rudolf. *The Moral Teaching of the New Testament*. Translated by J. Holland-Smith and W. J. O'Hara. London: Burns & Oates, 1962.

Schnelle, Udo *The History and Theology of the New Testament Writings*. Translated by M. Eugene Boring. Minneapolis: Fortress, 1998.

Schnelle, Udo. *Theologie des Neuen Testaments*. UTB. Göttingen: Vandenhoeck & Ruprecht, 2007.

Schniedewind, William M. "History and Interpretation: The Religion of Ahab and Manasseh in the Book of Kings." *CBQ* 55 (1993): 649–61.

Schniedewind, William M. "Prophets and Prophecy in the Books of Chronicles." In *The Chronicler as Historian*. Edited by M. Patrick Graham, Kenneth G. Hoglund, and Steven L. McKenzie, 204–24. JSOTSup 238. Sheffield, UK: Sheffield Academic Press, 1997.

Scholnick, Sylvia Huberman. "Poetry in the Courtroom: Job 38–41." In *Directions in Biblical Poetry*. Edited

by Elaine R. Follis, 185–204. JSOTSup 40. Sheffield, UK: JSOT, 1987.

Schorch, Stefan. “Which Bible, Whose Text? Biblical Theologies in Light of the Textual History of the Hebrew Bible.” In *Beyond Biblical Theologies*. Edited by Heinrich Assel, Stefan Beyerle, and Christfried Böttrich, 359–74. WUNT 1/295. Tübingen: Mohr Siebeck, 2012.

Schrage, Wolfgang. *The Ethics of the New Testament*. Translated by David E. Green. Philadelphia: Fortress, 1988.

Schreiber, Stefan. *Gesalbter und König: Titel und Konzeptionen der königlichen Gesalbtenwartung in frühjüdischen und urchristlichen*

*Schriften*. BZAW 105. Berlin: de Gruyter, 2000.

Schreiner, Patrick. *The Ascension of Christ: Recovering a Neglected Doctrine*. Snapshots. Bellingham, WA: Lexham, 2020.

Schreiner, Patrick. *The Body of Jesus: A Spatial Analysis of the Kingdom in Matthew*. LNTS 555. London: Bloomsbury T&T Clark, 2016.

Schreiner, Patrick. *Matthew, Disciple and Scribe: The First Gospel and Its Portrait of Jesus*. Grand Rapids, MI: Baker, 2019.

Schreiner, Thomas R. *1, 2 Peter, Jude*. NAC 37. Nashville: Broadman & Holman, 2003.

Schreiner, Thomas R. "Circumcision." In *Dictionary of Paul and His Letters*. Edited by Gerald F. Hawthorne, Ralph P. Martin, and Daniel Reid, 137–39. Downers Grove, IL: InterVarsity Press, 1993.

Schreiner, Thomas R. *Covenant and God's Purpose for the World*. SSBT. Wheaton, IL: Crossway, 2017.

Schreiner, Thomas R. *Faith Alone: The Doctrine of Justification*. The Five Sola Series. Grand Rapids, MI: Zondervan, 2015.

Schreiner, Thomas R. *Galatians*. ZECNT. Grand Rapids, MI: Zondervan, 2010.

Schreiner, Thomas R. "Good-bye and Hello: The Sabbath Command for New Covenant Believers." In *Progressive*



*Covenantalism: Charting a Course between Dispensational and Covenant Theologies.* Edited by Stephen J. Wellum and Brent E. Parker, 159–88. Nashville: B&H Academic, 2016.

Schreiner, Thomas R. *Hebrews*. EBTC. Bellingham, WA: Lexham, 2021.

Schreiner, Thomas R. *The King in His Beauty: A Biblical Theology of the Old and New Testaments*. Grand Rapids, MI: Baker Academic, 2013.

Schreiner, Thomas R. *New Testament Theology: Magnifying God in Christ*. Grand Rapids, MI: Baker, 2008.

Schreiner, Thomas R. “Original Sin and Original Death: Romans 5:12–19.” In *Adam, the Fall, and Original Sin: Theological, Biblical, and Scientific*

*Perspectives*. Edited by Hans Madueme and Michael Reeves, 271–88. Grand Rapids, MI: Baker, 2014.

Schreiner, Thomas R. *Paul, Apostle of God's Glory in Christ: A Pauline Theology*. 2nd ed. Downers Grove, IL: IVP Academic, 2020.

Schreiner, Thomas R. “‘Problematic Texts’ for Definite Atonement in the Pastoral and General Epistles.” In *From Heaven He Came and Sought Her: Definite Atonement in Historical, Biblical, Theological, and Pastoral Perspective*. Edited by David Gibson and Jonathan Gibson, 375–400. Wheaton, IL: Crossway, 2013.

Schreiner, Thomas R. “Revelation.” In *ESV Expository Commentary*, vol. 12:

*Hebrews–Revelation*. Edited by Iain M. Duguid, James M. Hamilton Jr., and Jay Sklar, 525–754. Wheaton, IL: Crossway, 2018.

Schreiner, Thomas R. *Romans*. BECNT. 2nd ed. Grand Rapids, MI: Baker, 2018.

Schreiner, Thomas R. *Spiritual Gifts: What They Are and Why They Matter*. Nashville: B&H, 2018.

Schreiner, Thomas R. “Why I Am a Cessationist.” <https://www.thegospelcoalition.org/article/cessationist>, posted January 22, 2014.

Schreiner, Thomas R., and Ardel B. Caneday. *The Race Set before Us: A Biblical Theology of Perseverance and*

*Assurance.* Downers Grove, IL: InterVarsity Press, 2001.

Schreiner, Thomas R., and Matthew R. Crawford, eds. *The Lord's Supper: Remembering and Proclaiming Christ until He Comes.* NACSBT 10. Nashville: B&H, 2010.

Schreiner, Thomas R., and Shawn D. Wright, eds. *Believer's Baptism: Sign of the New Covenant in Christ.* NACSBT 2. Nashville: B&H, 2006.

Schröter, Jens. *From Jesus to the New Testament: Early Christian Theology and the Origin of the New Testament Canon.* Translated by Wayne Coppins. Baylor-Mohr Siebeck Studies in Early Christianity. Waco, TX: Baylor University Press, 2013.

Schulz, Richard L. "Intertextuality, Canon, and 'Undecidability': Understanding Isaiah's 'New Heavens and New Earth' (Isaiah 65:17–25)." *BBR* 20 (2010): 19–38.

Schultz, Richard L. "The Ties That Bind: Intertextuality, the Identification of Verbal Parallels, and Reading Strategies in the Book of the Twelve." In *Thematic Threads in the Book of the Twelve*. Edited by Paul L. Redditt and Aaron Schar, 37–41. BZAW 325. Berlin: de Gruyter, 2003.

Schultz, Richard L. "Unity or Diversity in Wisdom Theology? A Canonical and Covenantal Perspective." *TynBul* 48 (1997): 271–306.

Schulz, Siegfried. *Die Mitte der Schrift: Der Frühkatholizismus im Neuen Testament als Herausforderung an den Protestantismus*. Stuttgart: Kreuz, 1976.

Schutter, William. *Hermeneutic and Composition in 1 Peter*. WUNT 2/30. Tübingen: Mohr Siebeck, 1989.

Schwesig, Paul-Gerhard. *Die Rolle der Tag-JHWHs-Dichtungen im Dodekapropheton*. BZAW 366. Berlin: de Gruyter, 2006.

Scobie, Charles H. H. "The Challenge of Biblical Theology." *TynBul* 42 (1991): 31–61.

Scobie, Charles H. H. "History of Biblical Theology." In *New Dictionary of Biblical Theology: Exploring the*

*Unity and Diversity of Scripture.*  
Edited by T. Desmond Alexander,  
Brian S. Rosner, D. A. Carson, and  
Graeme Goldsworthy, 11–20. Downers  
Grove, IL: InterVarsity Press, 2000.

Scobie, Charles H. H. “New Directions in  
Biblical Theology.” *Themelios* 17,  
no. 2 (1992): 4–8.

Scobie, Charles H. H. *The Ways of Our  
God: An Approach to Biblical  
Theology.* Grand Rapids, MI:  
Eerdmans, 2003.

Scott, Ian W. *Paul’s Way of Knowing:  
Story, Experience, and the Spirit.*  
Grand Rapids, MI: Baker, 2009.

Scott, James M., ed. *Exile: A  
Conversation with N. T. Wright.*

Downers Grove, IL: InterVarsity Press, 2017.

Scott, James M., ed. *Exile: Old Testament, Jewish, and Christian Conceptions*. JSJSup 56. Leiden: Brill, 1997.

Scott, R. B. Y. *The Way of Wisdom in the Old Testament*. New York: Macmillan, 1971.

Searle, John R. *Speech Acts*. Cambridge: Cambridge University Press, 1969.

Seebass, Horst. *Herrscherverheißungen im Alten Testament*. Biblisch-Theologische Studien 19. Neukirchen-Vluyn, Germany: Neukirchener, 1992.

Seerveld, Calvin. *Rainbows for the Fallen World: Aesthetic Life and Artistic Task*. Toronto: Tuppence, 1980.



Seifrid, Mark A. "The Message of Second Corinthians: 2 Corinthians as the Legitimation of the Apostle." *SBJT* 19, no. 3 (2015): 9–19.

Seifrid, Mark A. "The Narrative of Scripture and Justification by Faith: A Fresh Response to N. T. Wright." *Concordia Theological Quarterly* 72 (2008): 19–44.

Seifrid, Mark A. "Romans." In *Commentary on the New Testament Use of the Old Testament*. Edited by G. K. Beale and D. A. Carson, 607–94. Grand Rapids, MI: Baker, 2007.

Seilhamer, Frank H. "The Role of Covenant in the Mission and Message of Amos." In *A Light unto My Path: Old Testament Studies in Honor of*

*Jacob M. Myers*. Edited by Howard N. Bream, Ralph D. Heim, and Carey A. Moore, 435–51. Philadelphia: Temple University Press, 1974.

Seim, T. K. *The Double Message: Patterns of Gender in Luke-Acts*. Edinburgh: T&T Clark; Nashville: Abingdon, 1994.

Seitz, Christopher R. “Canon, Narrative, and the Old Testament’s Literal Sense: A Response to John Goldingay, ‘Canon and Old Testament Theology.’” *TynBul* 59 (2008): 27–34.

Seitz, Christopher R. “A Canonical Reading of Ecclesiastes.” In *Acts of Interpretation: Scripture, Theology, and Culture*. Edited by S. A. Cummins

and Jens Zimmermann, 100–15. Grand Rapids, MI: Eerdmans, 2018.

Seitz, Christopher R. *The Character of Christian Scripture: The Significance of a Two-Testament Bible*. Grand Rapids, MI: Baker Academic, 2011.

Seitz, Christopher R. *The Goodly Fellowship of the Prophets: The Achievement of Association in Canon Formation*. Grand Rapids, MI: Baker Academic, 2009.

Seitz, Christopher R. *Joel*. The International Theological Commentary. London: Bloomsbury T&T Clark, 2016.

Seitz, Christopher R. *Prophecy and Hermeneutics: Toward a New Introduction to the Prophets*. Studies

in Theological Interpretation. Grand Rapids, MI: Baker Academic, 2007.

Seitz, Christopher R. "The Prophet Moses and the Canonical Shape of Jeremiah." *ZAW* 101 (1989): 3–27.

Seitz, Christopher R. "The Ten Commandments: Positive and Natural Law and the Covenants Old and New: Christian Use of the Decalogue and Moral Law." In *I Am the Lord Your God: Christian Reflections on the Ten Commandments*. Edited by Carl E. Braaten and Christopher R. Seitz, 18–38. Grand Rapids, MI: Eerdmans, 2005.

Sellin, G. "Die Häretiker des Judasbriefes." *ZNW* 76–77 (1985–1986): 207–25.

Selman, Martin J. *1 Chronicles*. TOTC. Leicester, UK: IVP, 1994.

Seow, C. L. “‘Beyond Them, My Son, Be Warned’: The Epilogue of Qoheleth Revisited.” In *Wisdom, You Are My Sister: Studies in Honor of Roland E. Murphy, O. Carm., on the Occasion of His Eightieth Birthday*. Edited by Michael L. Barré, 125–41. CBQMS 29. Washington, DC: Catholic Biblical Association of America, 1997.

Seow, C. L. *Job 1–21: Interpretation and Commentary*. Illuminations. Grand Rapids, MI: Eerdmans, 2013.

Seybold, Klaus. *Das davidische Königtum im Zeugnis der Propheten*. FRLANT 107. Göttingen: Vandenhoeck & Ruprecht, 1972.

Shanks, Hershel. "An Interview with David Noel Freedman, Part 2: The Undiscovered Symmetry of the Bible." *Bible Review* 10, no. 1 (1994): 37–39.

Shanks, Hershel, and Ben Witherington III. *The Brother of Jesus: The Dramatic Story and Meaning of the First Archaeological Link to Jesus and His Family*. Rev. ed. New York: HarperCollins, 2003.

Sharp, Carolyn J. *Irony and Meaning in the Hebrew Bible*. Bloomington: Indiana University Press, 2009.

Shauf, Scott. *The Divine in Acts and in Ancient Historiography*. Minneapolis: Fortress, 2015.

Shepherd, Michael B. *Daniel in the Context of the Hebrew Bible*. Studies

in Biblical Literature 123. New York: Peter Lang, 2009.

Shepherd, Michael B. *The Textual World of the Bible*. Studies in Biblical Literature 156. New York: Peter Lang, 2013.

Sheppard, Gerald T. "The Epilogue to Qoheleth as Theological Commentary." *CBQ* 39 (1977): 182–89.

Sheppard, Gerald T. "Theology and the Book of Psalms." *Interpretation* 46 (1992): 143–55.

Sheppard, Gerald T. *Wisdom as a Hermeneutical Construct: A Study of the Sapientialization of the Old Testament*. BZAW 151. Berlin: de Gruyter, 1980.

Shipp, Jeremiah E. "The Book of Philemon: A Critical Analysis of the Intersectionality of Leadership, Love, and Life." *Journal of Biblical Theology* 3 (2020): 124–37.

Siker, Jeffrey S. *Liquid Scripture: The Bible in a Digital World*. Minneapolis: Fortress, 2017.

Siliezar, Carlos Raúl Sosa. *Creation Imagery in the Gospel of John*. LNTS 546. London: T&T Clark, 2015.

Siliezar, Carlos Raúl Sosa. *Savior of the World: A Theology of the Universal Gospel*. Waco, TX: Baylor University Press, 2019.

Silva, Moisés. *Philippians*. BECNT. 2nd ed. Grand Rapids, MI: Baker Academic, 2005.



Skarsaune, Oskar. “Heresy and the Pastoral Epistles.” *Themelios* 20, no. 1 (1994): 9–14.

Skeat, T. “The Codex Sinaiticus, The Codex Vaticanus and Constantine.” *JTS* 50 (1999): 600.

Skinner, Christopher W. “Love One Another: The Johannine Love Command in the Farewell Discourse.” In *Johannine Ethics: The Moral World of the Gospel and Epistles of John*. Edited by Christopher W. Skinner and Sherry Brown, 25–42. Minneapolis: Fortress, 2017.

Skinner, Matthew L. *Intrusive God, Disruptive Gospel: Encountering the Divine in the Book of Acts*. Grand Rapids, MI: Brazos, 2015.

Sklar, Jay. *Leviticus: An Introduction and Commentary*. TOTC 3. Nottingham, UK: IVP, 2013.

Sleeman, Matthew. *Geography and the Ascension Narrative in Acts*. SNTSMS 146. Cambridge: Cambridge University Press, 2009.

Slomovic, E. "Toward an Understanding of the Formation of Historical Titles in the Book of Psalms." *ZAW* 91 (1979): 350–80.

Smit, Peter-Ben. "In Search of Real Circumcision: Ritual Failure and Circumcision in Paul." *JSNT* 40 (2017): 73–100.

Smith, Carl B. *No Longer Jews: The Search for Gnostic Origins*. Peabody, MA: Hendrickson, 2004.

Smith, Christopher R. "The Literary Structure of Leviticus." *JSOT* 70 (1996): 17–32.

Smith, Claire. *Pauline Communities as "Scholarly Communities": A Study of the Vocabulary of "Teaching" in 1 Corinthians, 1 and 2 Timothy, and Titus*. WUNT 2/335. Tübingen: Mohr Siebeck, 2012.

Smith, David E. *The Canonical Function of Acts: A Comparative Analysis*. Collegeville, MN: Liturgical Press, 2002.

Smith, D. Moody. *The Fourth Gospel in Four Dimensions: Judaism and Jesus, the Gospels and Scripture*. Columbia: University of South Carolina Press, 2008.

Smith, D. Moody. "Johannine Christianity: Some Reflections on Its Character and Delineation." *NTS* 21 (1975): 222–48.

Smith, D. Moody. *John among the Gospels*. 2nd ed. Columbia: University of South Carolina Press, 2001.

Smith, D. Moody. "John, the Synoptics, and the Canonical Approach to Exegesis." In *Tradition and Interpretation in the New Testament: Essays in Honor of E. Earle Ellis*. Edited by Gerald F. Hawthorne with Otto Betz. Grand Rapids, MI: Eerdmans, 1987.

Smith, D. Moody. "The Pauline Literature." In *It Is Written: Scripture Citing Scripture. Essays in Honour of Barnabas Lindars, SSF*. Edited by

D. A. Carson and H. G. M. Williamson, 265–91. Cambridge: Cambridge University Press, 1988.

Smith, Gary V. “The Concept of God/the Gods as King in the Ancient Near East and the Bible.” *TrinJ* 3 (1982): 20–38.

Smith, Gary V. “Continuity and Discontinuity in Amos’ Use of Tradition.” *JETS* 34 (1991): 33–42.

Smith, Gary V. “Is There a Place for Job’s Wisdom in Old Testament Theology?” *TrinJ* 13 (1992): 3–20.

Smith, Gary V. “Paul’s Use of Psalm 68:18 in Ephesians 4:8.” *JETS* 18 (1975): 181–89.

Smith, Ian K. *Heavenly Perspective: A Study of the Apostle Paul’s Response to a Jewish Mystical Movement at*

*Colossae*. LNTS 326. London: T&T Clark, 2006.

Smith, Ian K. *Not Home Yet: How the Renewal of the Earth Fits into God's Plan for the World*. Wheaton, IL: Crossway, 2019.

Smith, Jay E. "A Slogan in 1 Corinthians 6:18b: Pressing the Case." In *Studies in the Pauline Epistles: Essays in Honor of Douglas J. Moo*. Edited by Matthew S. Harmon and Jay E. Smith, 74–98. Grand Rapids, MI: Zondervan, 2014.

Smith, Katherine M. *The Persuasive Intent of the Book of Leviticus*. PhD diss., Bristol: University of Bristol, 2018.

Smith, Mark S. *The Pilgrimage Pattern in Exodus*. JSOTSup 239. Sheffield, UK: Sheffield Academic Press, 1997.

Smith, Murray J. "The Thessalonian Correspondence." In *All Things to All Cultures: Paul among Jews, Greeks, and Romans*. Edited by Mark Harding and Alana Nobbs, 269–301. Grand Rapids, MI: Eerdmans, 2013.

Smith-Christopher, Daniel L. "Gandhi on Daniel 6: Some Thoughts on a 'Cultural Exegesis' of the Bible." *BibInt* 1 (1993): 321–38.

Smith-Christopher, Daniel L. "Hebrew Satyagraha: The Politics of Biblical Fasting in the Post-Exilic Period (Sixth to Second Century B.C.E.)." *Food and Foodways* 5 (1993): 269–92.

Smith-Christopher, Daniel L. *Micah: A Commentary*. OTL. Louisville: Westminster John Knox, 2015.

Smith-Christopher, Daniel L. "The Quiet Words of the Wise: Biblical Developments toward Nonviolence as a Diaspora Ethic." In *Character Ethics and the Old Testament: Moral Dimensions of Scripture*. Edited by M. Daniel Carroll R. and Jacqueline Lapsley, 129–51. Louisville: Westminster John Knox, 2007.

Snoeberger, Mark A. "Tongues—Are They for Today?" *Detroit Baptist Seminary Journal* 14 (2009): 3–21.

Soards, Marion. *The Speeches of Acts: Their Contents, Context, and*



*Concerns*. Louisville: Westminster John Knox, 1994.

Soares-Prabhu, George M. *The Formula Quotations in the Infancy Narrative of Matthew*. AnBib 63. Rome: Biblical Institute Press, 1976.

Soggin, J. Alberto. *Judges: A Commentary*. OTL. London: SCM, 1987.

Son, Kiwoong. *Zion Symbolism in Hebrews: Hebrews 12:18–24 as a Hermeneutical Key to the Epistle*. Paternoster Biblical Monographs. Milton Keynes, Buckinghamshire, UK: Paternoster, 2005.

Souter, A. *The Text and Canon of the New Testament*. London: Duckworth, 1912.

Sparks, Kenton L. *God's Word in Human Words: An Evangelical Appropriation of Critical Biblical Scholarship*. Grand Rapids, MI: Baker, 2008.

Spellman, Ched. *Toward a Canon-Conscious Reading of the Bible: Exploring the History and Hermeneutics of the Canon*. New Testament Monographs 34. Sheffield, UK: Sheffield Phoenix Press, 2014.

Spicq, Ceslaus. *Agape in the New Testament*. Translated by Sister Marie Aquinas McNamara and Sister Mary Honoria Richter. 3 vols. St. Louis: B. Herder, 1963.

Sprinkle, Joe M. *The Book of the Covenant: A Literary Approach*.

JSOTSup 174. Sheffield, UK: Sheffield Academic Press, 1994.

Sprinkle, Joe M. “The Rationale of the Laws of Clean and Unclean in the Old Testament.” *JETS* 43 (2000): 637–57.

Sprinkle, Preston M. *Paul and Judaism Revisited: A Study of Divine and Human Agency in Salvation*. Downers Grove, IL: IVP Academic, 2013.

Sproston, Wendy E. “Witnesses to What Was ἄπ’ ἀρχῆς: 1 John’s Contribution to Our Knowledge of Tradition in the Fourth Gospel.” *JSNT* 15 (1992): 43–65.

Squires, John T. *The Plan of God in Luke–Acts*. SNTSMS 76. Cambridge: Cambridge University Press, 1993.

Stackert, Jeffrey. *A Prophet Like Moses: Prophecy, Law, and Israelite Religion*. Oxford: Oxford University Press, 2014.

Stansell, Gary. "Isaiah 28–33: Blest Be the Tie That Binds (Isaiah Together)." In *New Visions of Isaiah*. JSOTSup 214. Edited by Roy F. Melugin and Marvin A. Sweeney, 68–103. Sheffield, UK: Sheffield Academic Press, 1996.

Stanton, Graham N. "The Early Reception of Matthew's Gospel: New Evidence from Papyri?" In *The Gospel of Matthew in Current Study: Studies in Memory of William G. Thompson S.J.* Edited by David E. Aune, 42–61. Grand Rapids, MI: Eerdmans, 2011.

Stanton, Graham N. "The Fourfold Gospel." *NTS* 43 (1997): 317–46.

Stanton, Graham N. "The Law of Moses and the Law of Christ: Galatians 3:1–6:2." In *Paul and the Mosaic Law*. Edited by James D. G. Dunn, 99–116. Tübingen: Mohr Siebeck, 1996.

Stanton, Graham N. "Matthew." In *It Is Written: Scripture Citing Scripture. Essays in Honour of Barnabas Lindars, SSF*. Edited by D. A. Carson and H. G. M. Williamson, 205–19. Cambridge: Cambridge University Press, 1988.

Stanton, Graham N. "The Origin and Purpose of Matthew's Gospel: Matthean Scholarship from 1945 to 1980." In *Aufstieg und Niedergang der Römischen Welt*, part 2, *Principat*, 25.3, 1889–1951. Reprinted in *Studies in Matthew and Early Christianity*.

Edited by Markus Bockmuehl and David Lincicum, 9–76. Tübingen: Mohr Siebeck, 2013.

Starling, David L. “Justifying Allegory: Scripture, Rhetoric, and Reason in Galatians 4:21–5:1.” *JTI* 9 (2015): 227–45.

Starr, James M. *Sharers in the Divine Nature: 2 Peter 1:4 in Its Hellenistic Context*. ConBNT 33. Stockholm: Almqvist & Wiksell, 2000.

Stead, Michael R. “Suffering Servant, Suffering David, and Stricken Shepherd.” In *Christ Died for Our Sins: Essays on the Atonement*. Edited by Michael R. Stead, 59–79. Canberra: Barton, 2013.

Steinberg, Julius. *Die Ketuvim: Ihr Aufbau und Ihre Botschaft*. BBB 152. Hamburg: Philo, 2006.

Steinmann, Andrew E. "The Oracle of Amos's Oracles against the Nations: 1:3–2:16." *JBL* 111 (1992): 683–89.

Steinmann, Andrew E. *The Oracles of God: The Old Testament Canon*. Saint Louis: Concordia Academic Press, 1999.

Steins, Georg. *Die Chronik als kanonisches Abschlußphänomen: Studien zur Entstehung und Theologie von 1/2 Chronik*. BBB 93. Weinheim, Germany: Beltz Athenäum, 1995.

Stek, John H. "'Covenant' Overload in Reformed Theology." *CTJ* 29 (1994): 12–41.

Stek, John H. "The Message of the Book of Jonah." *CTJ* 4 (1969): 23–50.

Stendahl, Krister. "The Apocalypse of John and the Epistles of Paul in the Muratorian Fragment." In *Current Issues in New Testament Interpretation: Essays in Honor of Otto A. Piper*. Edited by William Klassen and Graydon F. Snyder, 239–45. London: SCM, 1962.

Stendahl, Krister. "Biblical Theology, Contemporary." In *The Interpreter's Dictionary: An Illustrated Encyclopedia*, vol. 1: A–D. Edited by George Arthur Buttrick, 418–32. New York: Abingdon, 1962.

Stendahl, Krister. *Paul among Jews and Gentiles*. Philadelphia: Fortress, 1976.



Stendahl, Krister. *The School of St. Matthew and Its Use of the Old Testament*. Philadelphia: Fortress, 1968.

Stenschke, Christoph. *Luke's Portrait of Gentiles Prior to Their Coming to Faith*. WUNT 2/108. Tübingen: Mohr Siebeck, 1999.

Stepp, Perry L. *Leadership Succession in the World of the Pauline Circle*. New Testament Monographs 5. Sheffield, UK: Sheffield Phoenix, 2005.

Sterling, Gregory E. *Historiography and Self-Definition: Josephus, Luke-Acts and Apologetic Historiography*. New York: Brill, 1992.

Stettler, Christian. *Der Kolosserhymnus: Untersuchungen zu Form,*

*traditionsgeschichtlichem Hintergrund und Aussage von Kol 1,15–20.* WUNT 2/131. Tübingen: Mohr Siebeck, 2000.

Steussy, Marti J. *David: Biblical Portraits of Power.* Columbia: University of South Carolina Press, 1999.

Stevens, Chris S. “Does Neglect Mean Rejection? Canonical Reception History of James.” *JETS* 60 (2017): 767–80.

Stevenson, Kalinda Rose. *Vision of Transformation: The Territorial Rhetoric of Ezekiel 40–48.* SBLDS 154. Atlanta: Scholars Press, 1996.

Steyn, Gert J. “Driven by Conviction and Attitude! Ethics in the Acts of the Apostles.” In *Identity, Ethics, and*

*Ethos in the New Testament*. Edited by Jan Gabriël van der Watt, 136–62. BZNW 141. Berlin: de Gruyter, 2006.

Stibbe, Mark W. G. *John as Storyteller: Narrative Criticism and the Fourth Gospel*. SNTSMS 73. Cambridge: Cambridge University Press, 1994.

Stone, Lawson G. “Ethical and Apologetic Tendencies in the Redaction of the Book of Joshua.” *CBQ* 53 (1991): 25–36.

Stone, Timothy H. *The Compilational History of the Megilloth: Canon, Contoured Intertextuality, and Meaning in the Writings*. FAT 2/59. Tübingen: Mohr Siebeck, 2013.

Stone, Timothy H. “Joseph in the Likeness of Adam: Narrative Echoes of the

Fall.” In *Genesis and Christian Theology*. Edited by Nathan MacDonald, Mark W. Elliott, and Grant Macaskill, 62–73. Grand Rapids, MI: Eerdmans, 2012.

Stordalen, T. *Echoes of Eden: Genesis 2–3 and Symbolism of the Eden Garden in Biblical Hebrew Literature*. CBET 25. Leuven, Belgium: Peeters, 2000.

Storms, Sam. *Kingdom Come: The Amillennial Alternative*. Fearn, Ross-shire: Christian Focus, 2013.

Storms, Sam. “Why I Am a Continuationist.” <https://www.thegospelcoalition.org/article/continuationist>, posted January 22, 2014.

Stott, John R. W. *The Message of Acts*. Downers Grove, IL: IVP Academic, 1994.

Stout, Stephen O. *The “Man Christ Jesus”: The Humanity of Jesus in the Teaching of the Apostle Paul*. Eugene, OR: Wipf & Stock, 2011.

Strachan, Owen. *Reenchanting Humanity: A Theology of Mankind*. Fearn, Ross-shire: Christian Focus, 2019.

Strait, Drew J. “The Gospel of Luke.” In *State of New Testament Studies*. Edited by Scot McKnight and Nijay K. Gupta, 315–33. Grand Rapids, MI: Baker, 2019.

Strauss, Mark L. *The Davidic Messiah in Luke-Acts: The Promise and Its*

*Fulfillment in Lukan Christology.*  
JSNTSup 110. Sheffield, UK: Sheffield  
Academic Press, 1995.

Strauss, Mark L. *Four Portraits, One Jesus: An Introduction to Jesus and the Gospels.* Grand Rapids, MI: Zondervan, 2007.

Strecker, Georg. *Theology of the New Testament.* German edition edited and completed by Friedrich Wilhelm Horn. Translated by M. Eugene Boring. Berlin: de Gruyter; Louisville: Westminster John Knox, 2000.

Streett, Daniel R. “*They Went Out from Us*”: *The Identity of the Opponents in First John.* BZNW 177. Berlin: de Gruyter, 2011.

Strom, Mark. *The Days Are Coming: Exploring Biblical Patterns*. London: Hodder & Stoughton, 1989.

Strom, Mark. *The Symphony of Scripture: Making Sense of the Bible's Many Themes*. Phillipsburg, NJ: P&R, 2001.

Stromberg, Jacob. *Isaiah after Exile: The Author of Third Isaiah as Reader and Redactor of the Book*. Oxford Theological Monographs. Oxford: Oxford University Press, 2011.

Stuhlmacher, Peter. "Adolf Schlatter als Bibelausleger." *ZTK*, Beiheft 4 (1978): 81–111.

Stuhlmacher, Peter. *Biblical Theology of the New Testament*. Translated by Daniel P. Bailey. Grand Rapids, MI: Eerdmans, 2018.

Stuhlmacher, Peter. *Jesus of Nazareth—Christ of Faith*. Translated by Siegfried S. Schatzmann. Peabody, MA: Hendrickson, 1993.

Stuhlmacher, Peter. “N. T. Wright’s Understanding of Justification and Redemption.” In *God and the Faithfulness of Paul: A Critical Examination of the Pauline Theology of N. T. Wright*. Edited by Christoph Heilig, J. Thomas Hewitt, and Michael F. Bird, 359–74. WUNT 2/413. Tübingen: Mohr Siebeck, 2016.

Stuhlmacher, Peter. “The Pauline Gospel.” In *The Gospel and the Gospels*. Edited by Peter Stuhlmacher, 149–72. Grand Rapids, MI: Eerdmans, 1991.



Stuhlmacher, Peter. “Die Tübinger Biblische Theologie des Neuen Testaments: Ein Rückblick.” *Tbei* 48 (2017): 76–91.

Stuhlmacher, Peter. “Vicariously Giving His Life for Many, Mark 10:45 (Matt 20:28).” In *Reconciliation, Law, and Righteousness: Essays in Biblical Theology*, 16–29. Philadelphia: Fortress, 1986.

Stuhlmacher, Peter. *Vom Verstehen des Neuen Testaments*. 2nd ed. Göttingen: Vandenhoeck & Ruprecht, 1986.

Stulman, Louis, and Hyun Chul Paul Kim. *You Are My People: An Introduction to Prophetic Literature*. Nashville: Abingdon, 2010.

Suh, Robert H. "The Use of Ezekiel 37 in Ephesians 2." *JETS* 50 (2007): 715–33.

Swain, Scott R. *Trinity, Revelation, and Reading: A Theological Introduction to the Bible and Its Interpretation*. New York: T&T Clark, 2011.

Sweeney, Marvin A. "The Reconceptualization of the Davidic Covenant in Isaiah." In *Studies in the Book of Isaiah: Festschrift Willem A. M. Beuken*. Edited by Jacques van Ruiten and Marc Vervenne, 41–61. BETL 132. Leuven, Belgium: Peeters, 1997.

Sweeney, Marvin A. "Sequence and Interpretation in the Book of the Twelve." In *Reading and Hearing the Book of the Twelve*. Edited by James D.

Nogalski and Marvin A. Sweeney, 49–64. SBLSymS 15. Atlanta: SBL, 2000.

Sweeney, Marvin A. *Tanak: A Theological and Critical Introduction to the Jewish Bible*. Minneapolis: Fortress, 2012.

Sweeney, Marvin A. “Tanak versus Old Testament: Concerning the Foundation for a Jewish Theology of the Bible.” In *Problems in Biblical Theology: Essays in Honor of Rolf Knierim*. Edited by Henry T. C. Sun and Keith L. Eades with James M. Robinson and Garth I. Moller, 353–72. Grand Rapids, MI: Eerdmans, 1997.

Sweeney, Marvin A. *The Twelve Prophets, Volume One: Hosea, Joel, Amos, Obadiah, Jonah*. Berit Olam.

Collegeville, MN: Liturgical Press, 2000.

Sweeney, Marvin A. *Zephaniah: A Commentary*. Hermeneia. Minneapolis: Fortress, 2003.

Swete, H. B. *The Apocalypse of St John*. 3rd ed. London: Macmillan, 1909.

Swete, H. B. *An Introduction to the Old Testament in Greek, Appendix Containing the Letter of Aristeas*. Edited by H. St. J. Thackeray. Cambridge: Cambridge University Press, 1902, revised by R. R. Ottley, New York: Ktav, 1968.

Tabb, Brian J. *After Emmaus: How the Church Fulfills the Mission of Christ*. Wheaton, IL: Crossway, 2021.

Tabb, Brian J. *All Things New: Revelation as Canonical Capstone*. NSBT 48. Downers Grove, IL: IVP Academic, 2019.

Tabb, Brian J. *Suffering in Ancient Worldview: Luke, Seneca, and 4 Maccabees in Dialogue*. LNTS 569. London: Bloomsbury T&T Clark, 2017.

Taft, Kyle Matthew. "Identifying Liturgical Material in the Gospel of John: A Criteria-Based Analysis of the Fourth Gospel." PhD diss., Midwestern Baptist Theological Seminary, 2021.

Talbert, Charles H. "II Peter and the Delay of the Parousia." *Vigiliae Christianae* 20 (1966): 137–45.

*The Talmud of Babylonia: An American Translation, XXII.A: Tractate Baba*

*Batra, Chapters 1–2.* Translated by Jacob Neusner. Brown Judaic Studies 239. Atlanta: Scholars Press, 1992.

Tannehill, Robert C. “Acts of the Apostles and Ethics.” *Interpretation* 66 (2012): 270–82.

Tannehill, Robert C. *The Narrative Unity of Luke-Acts: A Literary Interpretation.* 2 vols. Philadelphia: Fortress, 1986, 1990.

Taylor, Mark E., and George H. Guthrie. “The Structure of James.” *CBQ* 68 (2006): 681–705.

Terrien, Samuel. “Wisdom in the Psalter.” In *In Search of Wisdom: Essays in Memory of John G. Gammie*. Edited by Leo G. Perdue, Bernard Brandon Scott, and William Johnston Wiseman, 51–72.

Louisville: Westminster John Knox, 1993.

Thatcher, Tom. "The New Current through John: The Old 'New Look' and the New Critical Orthodoxy." In *New Currents through John: A Global Perspective*. Edited by Francisco Lozada Jr. and Tom Thatcher, 1–28. RBS 54. Atlanta: SBL, 2006.

Thate, Michael J., Kevin J. Vanhoozer, and Constantine R. Campbell, eds. "*In Christ*" in *Paul: Explorations in Paul's Theology of Union and Participation*. Grand Rapids, MI: Eerdmans, 2018.

Theophilus, Michael P. *Jesus as New Moses in Matthew 8–9: Jewish Typology in First Century Greek*

*Literature.* Gorgias Studies in  
Philosophy and Theology 4.  
Piscataway, NJ: Gorgias, 2011.

Thielman, Frank S. "Atonement." In  
*Central Themes in Biblical Theology:  
Mapping Unity in Diversity*. Edited by  
Scott J. Hafemann and Paul R. House,  
102–27. Grand Rapids, MI: Baker  
Academic, 2007.

Thielman, Frank S. "Ephesians." In  
*Commentary on the New Testament  
Use of the Old Testament*. Edited by  
G. K. Beale and D. A. Carson, 813–33.  
Grand Rapids, MI: Zondervan, 2005.

Thielman, Frank S. *Plight to Solution: A  
Jewish Framework for Understanding  
Paul's View of the Law in Galatians*



*and Romans.* NovTSup 61. Leiden: Brill, 1989.

Thielman, Frank S. *Theology of the New Testament: A Canonical and Synthetic Approach.* Grand Rapids, MI: Zondervan, 2005.

Thiselton, Anthony C. *The First Epistle to the Corinthians.* NIGTC. Grand Rapids, MI: Eerdmans, 2000.

Thiselton, Anthony C. *The Holy Spirit: In Biblical Teaching, through the Centuries, and Today.* Grand Rapids, MI: Eerdmans, 2013.

Thiselton, Anthony C. *The Two Horizons: New Testament Hermeneutics and Philosophical Description with Special Reference to Heidegger,*

*Bultmann, Gadamer, and Wittgenstein.*  
Grand Rapids, MI: Eerdmans, 1980.

Thomas, Heath A. *Habakkuk*. THOTC.  
Grand Rapids, MI: Eerdmans, 2018.

Thomas, John Christopher. *The Spirit of the New Testament*. Leiderdorp, Netherlands: Deo, 2005.

Thomas, John Christopher, and Frank D. Macchia. *Revelation*. THNTC. Grand Rapids, MI: Eerdmans, 2016.

Thomas, Robert L. *Revelation: An Exegetical Commentary*. 2 vols. Chicago: Moody, 1992.

Thompson, Alan J. *The Acts of the Risen Lord Jesus: Luke's Account of God's Unfolding Plan*. NSBT 27. Downers Grove, IL: InterVarsity Press, 2011.

Thompson, J. A. "Joel's Locusts in the Light of Near Eastern Parallels." *Journal of Near Eastern Studies* 14 (1955): 52–55.

Thompson, James W. *Apostle of Persuasion: Theology and Rhetoric in the Pauline Letters*. Grand Rapids, MI: Baker, 2020.

Thompson, Marianne Meye. "'His Own Received Him Not': Jesus Washes the Feet of His Disciples." In *The Art of Reading Scripture*. Edited by Ellen F. Davis and Richard B. Hays, 258–73. Grand Rapids, MI: Eerdmans, 2003.

Thompson, Marianne Meye. *The Humanity of Jesus in the Fourth Gospel*. Philadelphia: Fortress, 1988.

Thompson, Marianne Meye. “‘They Bear Witness to Me’: The Psalms in the Passion Narrative of the Gospel of John.” In *The Word Leaps the Gap: Essays on Scripture and Theology in Honor of Richard B. Hays*. Edited by Ross Wagner, C. Kavin Rowe, and A. Katherine Grieb, 267–83. Grand Rapids, MI: Eerdmans, 2008.

Thompson, Michael B. *Clothed with Christ: The Example and Teaching of Jesus in Romans 12:1–15:13*. JSNTSup 59. Sheffield, UK: Sheffield Academic Press, 1991.

Thompson, Michael B. “The Holy Internet: Communication between Churches in the First Christian Generation.” In *The Gospels for All Christians: Rethinking the Gospel*

*Audiences*. Edited by Richard J. Bauckham, 49–70. Grand Rapids, MI: Eerdmans, 1998.

Thompson, Michael C. “The Book of Revelation.” In *The State of New Testament Studies: A Survey of Recent Research*. Edited by Scot McKnight and Nijay K. Gupta, 459–75. Grand Rapids, MI: Baker, 2019.

Thornton, Claus-Jürgen. *Der Zeuge des Zeugen: Lukas als Historiker der Paulusreisen*. WUNT 1/56. Tübingen: Mohr Siebeck, 1991.

Thornton, Dillon T. *Hostility in the House of God: An Investigation of the Opponents in 1 and 2 Timothy*. Bulletin for Biblical Research Supplement 15. Winona Lake, IN: Eisenbrauns, 2016.

Thurén, Lauri. “The Relationship between 2 Peter and Jude: A Classical Problem Resolved.” In *The Catholic Epistles and the Tradition*. Edited by Jacques Schlosser, 451–60. BETL 176. Leuven, Belgium: Peeters, 2004.

Thüsing, Wilhelm. *Die Erhöhung und Verherrlichung Jesu im Johannesevangelium*. 3rd ed. Neutestamentliche Abhandlungen 21.1/2. Münster: Aschendorff, 1979.

Tidball, Derek. “Completing the Circle: The Resurrection according to John.” *Evangelical Review of Theology* 30 (2006): 169–83.

Timmer, Daniel C. *Creation, Tabernacle, and Sabbath: The Sabbath Frame of Exodus 31:12–17; 35:1–3 in*

*Exegetical and Theological Perspective*. FRLANT 227. Göttingen: Vandenhoeck & Ruprecht, 2009.

Timmer, Daniel C. *The Non-Israelite Nations in the Book of the Twelve: Thematic Coherence and the Diachronic-Synchronic Relationship in the Minor Prophets*. BIS 135. Leiden: Brill, 2015.

Tiño, Jozef. *King and Temple in Chronicles: A Contextual Approach to Their Relations*. FRLANT 234. Göttingen: Vandenhoeck & Ruprecht, 2010.

Tipton, Lane G. "Christology in Colossians 1:15–20 and Hebrews 1:1–4: An Exercise in Biblico-Systematic Theology." In *Resurrection and*

*Eschatology: Essays in Honor of Richard B. Gaffin*. Edited by Lane G. Tipton and Jeffrey C. Waddington, 177–202. Phillipsburg, NJ: P&R, 2008.

Tomlinson, Alan. “The Purpose and Stewardship Theme within the Pastoral Epistles.” In *Entrusted with the Gospel: Paul’s Theology in the Pastoral Epistles*. Edited by Andreas J. Köstenberger and Terry L. Wilder, 52–83. Nashville: B&H Academic, 2010.

Tõniste, Külli. *The Ending of the Canon: A Canonical and Intertextual Reading of Revelation 21–22*. LNTS 526. London: Bloomsbury T&T Clark, 2016.

Toombs, L. E. “Love and Justice in Deuteronomy: A Third Approach to the



Law.” *Interpretation* 19 (1965): 399–411.

Tov, Emanuel. *The Greek Minor Prophets Scroll from Naḥal Ḥever (8HevXIIgr) (The Seiyâl Collection I)*. DJD 8. Oxford: Clarendon, 1990.

Towner, Philip H. *The Goal of Our Instruction: The Structure of Theology and Ethics in the Pastoral Epistles*. JSNTSup 34. Sheffield, UK: Sheffield Academic Press, 1989.

Treat, Jeremy R. *The Crucified King: Atonement and Kingdom in Biblical and Systematic Theology*. Grand Rapids, MI: Zondervan, 2014.

Trebilco, Paul. *The Early Christians in Ephesus from Paul to Ignatius*. Grand Rapids, MI: Eerdmans, 2007.

Trebolle-Barrera, Julio. “Qumran Evidence for a Biblical Standard Text and for Non-Standard and Parabiblical Texts.” In *The Dead Sea Scrolls in Their Historical Context*. Edited by Timothy H. Lim with Graeme Auld, Larry W. Hurtado, and Alison Jack, 89–106. Edinburgh: T&T Clark, 2000.

Treier, Daniel J. *Introducing Theological Interpretation of Scripture: Recovering Christian Practice*. Grand Rapids, MI: Baker Academic, 2008.

Trimm, Charlie. “Honor Your Parents: A Command for Adults.” *JETS* 60 (2017): 247–63.

Trobisch, David. *Die Entstehung der Paulusbriefsammlung: Studien zu den Anfängen christlicher Publizistik*.

NTOA 10. Freiburg:  
Universitätsverlag, 1989.

Trobisch, David. *The First Edition of the New Testament*. Oxford: Oxford University Press, 2000.

Trobisch, David. *Paul's Letter Collection: Tracing the Origins*. Minneapolis: Augsburg Fortress, 1994.

Tromp, Nicolas J. "Wisdom and the Canticle: Ct., 8, 6<sup>c</sup>–7<sup>b</sup>: Text, Character, Message, and Import." In *La Sagesse de l'Ancien Testament*. Edited by M. Gilbert, 88–95. BETL 51. Leuven, Belgium: Leuven University Press, 1979.

Trotter, Andrew H., Jr. *Interpreting the Epistle to the Hebrews*. Guides to New

Testament Exegesis. Grand Rapids, MI: Baker, 1997.

Trozso, Lindsey M. *Exploring Johannine Ethics: A Rhetorical Approach to Moral Efficacy in the Fourth Gospel Narrative*. WUNT 2/449. Tübingen: Mohr Siebeck, 2017.

Trummer, Peter. "Corpus Paulinum—Corpus Pastorale: Zur Ortung der Paulustradition in den Pastoralbriefen." In *Paulus in den neutestamentlichen Spätschriften: Zur Paulusrezeption im Neuen Testament*. Edited by Karl Kertelge, 122–45. Quaestiones Disputatae 89. Freiburg: Herder, 1981.

Tucker, Gene M. "Prophetic Superscriptions and the Growth of a Canon." In *Canon and Authority*:

*Essays in Old Testament Religion and Theology*. Edited by George W. Coats and Burke O. Long, 56–70. Philadelphia: Fortress, 1977.

Tuckett, Christopher M., ed. *The Messianic Secret*. Philadelphia: Fortress, 1983.

Tuell, Steven Shawn. *The Law of the Temple in Ezekiel 40–48*. HSM 49. Atlanta: Scholars Press, 1992.

Tull, Patricia. “Intertextuality and the Hebrew Scriptures.” *Currents in Research: Biblical Studies* 8 (2000): 59–90.

Turner, Laurence A. “The Rainbow as the Sign of the Covenant in Genesis ix 11–13.” *VT* 43 (1993): 119–24.

Ulrich, D. R. "The Framing Function of the Narratives about Zelophehad's Daughters." *JETS* 41 (1998): 529–38.

VanderKam, James and Peter Flint. *The Meaning of the Dead Sea Scrolls: Their Significance for Understanding the Bible, Judaism, Jesus and Christianity*. San Francisco: Harper, 2002.

van der Kooij, Arie. "The Concept of Covenant (*Berît*) in the Book of Daniel." In *The Book of Daniel in the Light of New Findings*. Edited by A. S. van der Woude, 495–501. BETL 106. Leuven, Belgium: Leuven University Press, 1993.

van der Merwe, Dirk G. "Early Christian Spirituality of Sin and Forgiveness

according to 1 John.” *HTS Theologiese Studies* 70, no. 1 (2014): 1–11.

van der Toorn, Karel. *Scribal Culture and the Making of the Hebrew Bible*. Cambridge, MA: Harvard University Press, 2007.

van der Watt, Jan G., and Ruben Zimmermann, eds. *Rethinking the Ethics of John: “Implicit Ethics” in the Johannine Writings*. Kontexte und Normen neutestamentlicher Ethik 3. WUNT 1/291. Tübingen: Mohr Siebeck, 2012.

Van Dyke Parunak, H. “The Literary Architecture of Ezekiel’s *Mar’ôt ’Elohîm*.” *JBL* 99 (1980): 61–74.

Vanhoozer, Kevin J. *The Drama of Doctrine: A Canonical Linguistic*

*Approach to Christian Theology.*  
Louisville: Westminster John Knox,  
2005.

Vanhoozer, Kevin J. "Is the Theology of the New Testament One or Many?" In *Reconsidering the Relationship between Biblical and Systematic Theology in the New Testament: Essays by Theologians and New Testament Scholars*. Edited by Benjamin E. Reynolds, Brian Lugioyo, and Kevin J. Vanhoozer, 17–38. WUNT 2/369. Tübingen: Mohr Siebeck, 2014.

Vanhoozer, Kevin J. *Is There a Meaning in This Text? The Bible, the Reader, and the Morality of Literary Knowledge*. Grand Rapids, MI: Zondervan, 1998.



Vanhoozer, Kevin J. "A Lamp in the Labyrinth: The Hermeneutics of 'Aesthetic' Theology." *TrinJ* 8 (1987): 25–56.

Vanhoozer, Kevin J. "Lost in Interpretation? Truth, Scripture, and Hermeneutics." *JETS* 48 (2005): 89–114.

Vanhoozer, Kevin J. "The Semantics of Biblical Literature: Truth and Scripture's Diverse Literary Forms." In *Hermeneutics, Authority, and Canon*. Edited by D. A. Carson and John D. Woodbridge, 49–104. Grand Rapids, MI: Baker, 1995.

Vanhoozer, Kevin J. "What Is Theological Interpretation of the Bible?" In *Dictionary for Theological*

*Interpretation of the Bible*. Edited by Kevin J. Vanhoozer, Craig G. Bartholomew, Daniel J. Treier, and N. T. Wright, 19–27. London: SPCK/Grand Rapids, MI: Baker Academic, 2005.

Vanhoozer, Kevin J. “Wrighting the Wrongs of the Reformation? The State of the Union with Christ in St. Paul and Protestant Soteriology.” In *Jesus, Paul, and the People of God: A Theological Dialogue with N. T. Wright*. Edited by Nicholas Perrin and Richard B. Hays, 235–61. Downers Grove, IL: IVP Academic, 2011.

van Houwelingen, P. H. R. “The Authenticity of 2 Peter: Problems and Possible Solutions.” *European Journal of Theology* 19, no. 2 (2010): 119–29.

Van Leeuwen, Raymond C. "Scribal Wisdom and Theodicy in the Book of the Twelve." In *In Search of Wisdom: Essays in Memory of John G. Gammie*. Edited by L. G. Perdue, B. Scott, and W. Wiseman, 31–49. Louisville: Westminster John Knox, 1993.

Van Leeuwen, Raymond C. "Wealth and Poverty: System and Contradiction in Proverbs." *Hebrew Studies* 33 (1992): 25–36.

van Roon, Aart. *The Authenticity of Ephesians*. Translated by S. Prescod-Jokel. NovTSup 39. Leiden: Brill, 1975.

Van Rooy, Harry F. "Hosea's Use of Old Traditions." *Evangelical Review of Theology* 19 (1995): 102–14.

van Unnik, W. C. “‘The Book of Acts,’ the Confirmation of the Gospel.” *NovT* 4 (1960): 26–59.

Varner, William. “The Main Theme and Structure of James.” *Master’s Seminary Journal* 22 (2011): 115–29.

Vasser, Murray. “Grant Slaves Equality: Re-Examining the Translation of Colossians 4:1.” *TynBul* 68 (2017): 59–71.

Vawter, Bruce. “Ezekiel and John.” *CBQ* 26 (1964): 450–58.

Venema, G. J. *Reading Scripture in the Old Testament: Deuteronomy 9–10; 31; 2 Kings 22–23; Jeremiah 36; Nehemiah 8*. OtSt 48. Leiden: Brill, 2004.

Venter, Pieter M. "Daniel 9: A Penitential Prayer in Apocalyptic Garb." In *Seeking the Favor of God*, vol. 2: *The Development of Penitential Prayer in Second Temple Judaism*. Edited by Mark J. Boda, Daniel K. Falk, and Rodney A. Werline, 33–49. SBLEJL 22. Atlanta: SBL, 2007.

Venter, Pieter M. "Isaiah and Jerusalem." *OTE* 2 (1989): 27–35.

Verbrugge, Verlyn D. "Greek Grammar and the Translation of Philippians 2:12." In *Studies in the Pauline Epistles: Essays in Honor of Douglas J. Moo*. Edited by Matthew S. Harmon and Jay E. Smith, 113–26. Grand Rapids, MI: Zondervan, 2014.

Verbruggen, Jan L. "Of Muzzles and Oxen: Deuteronomy 25:4 and 1 Corinthians 9:9." *JETS* 49 (2006): 699–711.

Verhey, Allen. *The Great Reversal: Ethics and the New Testament*. Grand Rapids, MI: Eerdmans, 1984.

Verheyden, Joseph, ed. *The Unity of Luke-Acts*. BETL 142. Leuven, Belgium: Peeters, 1999.

Verheyden, Joseph, Markus Öhler, and Thomas Corsten, eds. *Epigraphical Evidence Illustrating Paul's Letter to the Colossians*. WUNT 1/411. Tübingen: Mohr Siebeck, 2018.

Verhoef, Pieter A. *The Books of Haggai and Malachi*. NICOT. Grand Rapids, MI: Eerdmans, 1987.

Vernoff, Charles Elliott. “The Contemporary Study of Religion and the Academic Teaching of Judaism.” In *Methodology in the Academic Teaching of Judaism*. Edited by Zev Garber, 15–40. Studies in Judaism. Lanham, NY: University Press of America, 1986.

Vickers, Brian. “The Great Commission Story.” In *God’s Glory Revealed in Christ: Essays on Biblical Theology in Honor of Thomas R. Schreiner*. Edited by Denny Burk, James M. Hamilton Jr., and Brian Vickers, ch. 16. Nashville: B&H Academic, 2019.

Vielhauer, Philipp. “Zum ‘Paulinismus’ der Apostelgeschichte.” *Evangelische Theologie* 10 (1950–51): 1–15. ET, “On the ‘Paulinism’ of Acts.” In *Studies*

*in Luke-Acts: Essays Presented in Honor of Paul Schubert.* Edited by Leander E. Keck and J. Louis Martyn, 33–50. Translated by W. C. Robinson Jr. and Victor Paul Furnish, 1966. Reprint, London: SPCK, 1968.

Vischer, Wilhelm. *The Witness of the Old Testament to Christ*, vol. 1: *The Pentateuch*. Translated by A. B. Crabtree. Cambridge: Lutterworth, 1949.

Vistar, Deolito V., Jr. *The Cross-and-Resurrection: The Supreme Sign in John's Gospel*. WUNT 2/508. Tübingen: Mohr Siebeck, 2019.

Vlach, Michael J. "The Kingdom of God in Paul's Epistles." *Master's Seminary*



*Journal* 26, no. 1 (Spring 2015): 59–74.

Vlach, Michael J. “What about Israel?” In *Christ’s Prophetic Plans: A Futuristic Premillennial Primer*. Edited by John MacArthur and Richard Mayhue, 103–22. Chicago: Moody, 2012.

Vogels, Walter. “La structure symétrique de la Bible chrétienne.” In *The Biblical Canons*. Edited by J.-M. Auwers and H. J. de Jong, 295–304. Leuven: Leuven University Press, 2003.

Vögtle, Anton. *Der Judasbrief, der 2. Petrusbrief*. Evangelisch-katholischer Kommentar zum Neuen Testament 22. Solothurn, Switzerland: Benziger; Neukirchen-Vluyn, Germany: Neukirchener, 1994.

Volf, Miroslav. "Johannine Dualism and Contemporary Pluralism." *Modern Theology* 21 (2005): 189–217.

von Balthasar, Hans Urs. *Theo-drama: Theological Dramatic Theory*. 5 vols. San Francisco: Ignatius, 1988–1998.

von Hofmann, Johann Christian Konrad. *Die heilige Schrift des neuen Testaments zusammenhängend untersucht*. 11 vols. Nördlingen, Germany: C. H. Beck, 1862–1878; 2nd ed., W. Volck, ed., 1896.

von Hofmann, Johann Christian Konrad. *Weissagung und Erfüllung im Alten und im Neuen Testamente*. 2 vols. Munich: C. H. Beck, 1841.

von Martitz, P. Wülfig. "υἱός," *TDNT* 8.338–40.

von Rad, Gerhard. "Ancient Word and Living Word: The Preaching of Deuteronomy and Our Preaching." *Interpretation* 15 (1961): 3–13.

von Rad, Gerhard. *Old Testament Theology*, vol. 1: *The Theology of Israel's Historical Traditions*. Translated by D. M. G. Stalker. Edinburgh: Oliver and Boyd, 1962.

von Rad, Gerhard. *The Problem of the Hexateuch and Other Essays*. Translated by E. W. Trueman Dicken. Edinburgh: Oliver & Boyd, 1966.

von Wahlde, Urban C. *The Gospel and Letters of John*. 3 vols. ECC. Grand Rapids, MI: Eerdmans, 2010.

von Wahlde, Urban C. "The Role of the Prophetic Spirit in John: A Struggle for

Balance.” In *Prophets and Prophecy in Jewish and Early Christian Literature*. Edited by Joseph Verheyden, Korinna Zamfir, and Tobias Nicklas, 211–42. WUNT 2/286. Tübingen: Mohr Siebeck, 2010.

Voorwinde, Stephen. “How Normative Is Acts?” *Vox Reformata* (2010): 33–56.

Vos, Geerhardus. *Biblical Theology: Old and New Testaments*. Grand Rapids, MI: Eerdmans, 1948.

Vos, Geerhardus. *The Idea of Biblical Theology as a Science and as a Theological Discipline*. New York: Anson D. F. Randolph, 1894.

Waalder, Erik. *The Shema and the First Commandment in First Corinthians: An Intertextual Approach to Paul's Re-*

*reading of Deuteronomy.* WUNT 2/253. Tübingen: Mohr Siebeck, 2008.

Waggoner, Reed. “From Corruption to Renewal: The Redemption of the Mind in Paul’s Letter to the Romans.” Unpublished paper, Shepherds Theological Seminary, 2021.

Wagner, J. Ross. “‘Enemies’ Yet ‘Beloved’ Still: Election and the Love of God in Romans 9–11.” In *God and Israel: Providence and Purpose in Romans 9–11*. Edited by Todd D. Still, 103–22. Waco, TX: Baylor University Press, 2017.

Wagner, J. Ross. “Faithfulness and Fear, Stumbling and Salvation: Receptions of LXX Isaiah 8:11–18 in the New Testament.” In *The Word Leaps the*

*Gap: Essays on Scripture and Theology in Honor of Richard B. Hays.* Edited by J. Ross Wagner, C. Kevin Rowe, and A. Katherine Grieb, 76–106. Grand Rapids, MI: Eerdmans, 2008.

Wahl, Harald Martin. “‘Glaube ohne Gott?’ Zur Rede vom Gott Israels im hebräischen Buch Esther.” *Biblische Zeitschrift* 45 (2001): 37–54.

Wakefield, Andrew H. *Where to Live: The Hermeneutical Significance of Paul’s Citations from Scripture in Galatians 3:1–14*. AcBib 14. Atlanta: SBL, 2003.

Waldow, Hans Eberhard von. “Israel and Her Land: Some Theological Considerations.” In *A Light to My*

*Path: Old Testament Studies in Honour of Jacob M. Myers.* Edited by Howard N. Bream, Ralph D. Heim, and Carey A. Moore, 493–508. Philadelphia: Temple University Press, 1974.

Wall, Robert W. “The Acts of the Apostles in Canonical Context.” *BTB* 18 (1988): 16–24.

Wall, Robert W. “Canonical Context and Canonical Conversations.” In *Between Two Horizons: Spanning New Testament Studies and Systematic Theology*. Edited by Joel B. Green and Max Turner, 165–82. Grand Rapids, MI: Eerdmans, 2000.

Wall, Robert W. “The Canonical View.” In *Biblical Hermeneutics: Five Views*.

Edited by Stanley E. Porter and Beth M. Stovell, 122–26. Downers Grove, IL: InterVarsity Press, 2012.

Wall, Robert W. *Community of the Wise: The Letter of James*. The New Testament in Context. Valley Forge, PA: Trinity Press, International, 1997.

Wall, Robert W. “The Problem of the Multiple Letter Canon of the New Testament.” *HBT* 8 (1986): 17–19.

Wall, Robert W. “The Significance of a Canonical Perspective of the Church’s Scripture.” In *The Canon Debate: On the Origins and Formation of the Bible*. Edited by Lee Martin McDonald and James A. Sanders, 528–40. Peabody, MA: Hendrickson, 2002.



Wall, Robert W. "A Unifying Theology of the Catholic Epistles: A Canonical Approach." In *The Catholic Epistles and the Tradition*. Edited by Jacques Schlosser, 43–71. BETL 176. Leuven, Belgium: Leuven University Press, 2004.

Wall, Robert W., and Eugene E. Lemcio. *The New Testament as Canon: A Reader in Canonical Criticism*. JSNTSup 76. Sheffield, UK: Sheffield Academic Press, 1992.

Wallraff, Martin and Patrick Andrist. "Paratexts of the Bible: A New Research Project on Greek Textual Transmission." *Early Christianity* 6 (2015): 237–43.

Walser, Georg A. *Old Testament Quotations in Hebrews: Studies in their Textual and Contextual Background*. WUNT 2/356. Tübingen: Mohr Siebeck, 2013.

Walsh, Jerome T. "The Characterization of Solomon in First Kings 1–5." *CBQ* 57 (1995): 471–93.

Walters, Stanley D. "Reading Samuel to Hear God." *CTJ* 37 (2002): 62–81.

Waltke, Bruce K. *The Book of Proverbs: Chapters 1–15*. NICOT. Grand Rapids, MI: Eerdmans, 2004.

Waltke, Bruce K. *The Book of Proverbs: Chapters 15–31*. NICOT. Grand Rapids, MI: Eerdmans, 2005.

Waltke, Bruce K. *A Commentary on Micah*. Grand Rapids, MI: Eerdmans,

2007.

Waltke, Bruce K. "The Phenomenon of Conditionality within Unconditional Covenants." In *Israel's Apostasy and Restoration: Essays in Honor of Roland K. Harrison*. Edited by Avraham Gileadi, 123–39. Grand Rapids, MI: Baker, 1988.

Walton, John H. *The Lost World of Adam and Eve: Genesis 2–3 and the Human Origins Debate*. Downers Grove, IL: InterVarsity Press, 2015.

Walton, John H. *The Lost World of Genesis One: Ancient Cosmology and the Origins Debate*. Downers Grove, IL: InterVarsity Press, 2009.

Walton, Steve. "Primitive Communism in Acts? Does Acts Present the

Community of Good (2:44–45; 4:32–35) as Mistaken?” *EvQ* 80 (2008): 99–111.

Ward, R. B. “The Works of Abraham: James 2:14–26.” *HTR* 61 (1968): 283–90.

Warfield, Benjamin B. “The Idea of Systematic Theology.” In *Studies in Theology*, 49–87. Edinburgh/Carlisle, PA: Banner of Truth Trust, 1988; originally in *Presbyterian and Reformed Review* 7 (1896): 243–71.

Wasserman, Tommy. *The Epistle of Jude: Its Text and Transmission*. ConBNT 43. Stockholm: Almqvist & Wiksell International, 2006.

Watson, Duane F. “Antichrist.” In *Dictionary of the Later New Testament*

*and Its Developments*. Edited by Ralph P. Martin and Peter H. Davids, 138–45. Downers Grove, IL: IVP Academic, 2010.

Watson, Duane F. *Invention, Arrangement, and Style: Rhetorical Criticism of Jude and 2 Peter*. SBLDS 104. Atlanta: SBL, 1988.

Watson, Francis. *Gospel-Writing: A Canonical Perspective*. Grand Rapids, MI: Eerdmans, 2013.

Watson, Francis. *Paul and the Hermeneutics of Faith*. London: T&T Clark, 2004.

Watts, James W. “The Legal Characterization of God in the Pentateuch.” *HUCA* 67 (1996): 1–14.

Watts, James W. *Psalm and Story: Inset Hymns in Hebrew Narrative*. JSOTSup 139. Sheffield, UK: JSOT, 1992.

Watts, James W. *Ritual and Rhetoric in Leviticus: From Sacrifice to Scripture*. Cambridge: Cambridge University Press, 2007.

Watts, John D. W. "A Frame for the Book of the Twelve: Hosea 1–3 and Malachi." In *Reading and Hearing the Book of the Twelve*. SBLSymS 15. Edited by James D. Nogalski and Marvin A. Sweeney, 209–17. Atlanta: SBL, 2000.

Watts, John D. W. "Superscriptions and Incipits in the Book of the Twelve." In *Reading and Hearing the Book of the Twelve*. Edited by James D. Nogalski

and Marvin A. Sweeney, 110–24. SBLSymS 15. Atlanta: SBL, 2000.

Watts, Rikk E. *Isaiah's New Exodus and Mark*. WUNT 2/88. Tübingen: Mohr Siebeck, 1997.

Watts, Rikk E. "Mark." In *Commentary on the New Testament Use in the Old Testament*. Edited by G. K. Beale and D. A. Carson, 111–249. Grand Rapids, MI: Baker, 2007.

Watts, Rikk E. "Messianic Servant or the End of Israel's Exilic Curses? Isaiah 53.4 in Matthew 8.17." *JSNT* 38 (2015): 81–95.

Webb, Barry G. *The Book of Judges*. NICOT. Grand Rapids, MI: Eerdmans, 2012.

Webb, Barry G. "Zion in Transformation: A Literary Approach to Isaiah." In *The Bible in Three Dimensions: Essays in Celebration of Forty Years of Biblical Studies in the University of Sheffield*. Edited by D. J. A. Clines, Stephen E. Fowl, and Stanley E. Porter, 65–84. JSOTSup 87. Sheffield, UK: Sheffield Academic Press, 1990.

Weems, Renita J. "The Song of Songs." In *The New Interpreter's Bible*. Edited by Leander Keck. 12 vols. Nashville: Abingdon, 1994–2004, 5:390.

Wegner, Paul D. "A Re-Examination of Isaiah IX 1–6." VT 42 (1992): 103–12.

Weima, Jeffrey A. D. *1–2 Thessalonians*. BECNT. Grand Rapids, MI: Baker Academic, 2014.



Weima, Jeffrey A. D. “1–2 Thessalonians.” In *Commentary on the New Testament Use of the Old Testament*. Edited by G. K. Beale and D. A. Carson, 871–89. Grand Rapids, MI: Baker Academic, 2007.

Weima, Jeffrey A. D. *Paul the Ancient Letter Writer: An Introduction to Epistolary Analysis*. Grand Rapids, MI: Baker Academic, 2016.

Weinfeld, Moshe. “*běřît*.” *TDOT* (1977), 1:253–79.

Weinfeld, Moshe. “The Covenant of Grant in the Old Testament and in the Ancient Near East.” *JAOS* 90 (1970): 184–203.

Weinfeld, Moshe. *Deuteronomy and the Deuteronomic School*. Winona Lake, IN: Eisenbrauns, 1992.

Weinfeld, Moshe. "Deuteronomy: The Present State of Inquiry." *JBL* 86 (1967): 249–62.

Weinfeld, Moshe. "The Origin of the Humanism in Deuteronomy." *JBL* 80 (1961): 241–47.

Weinfeld, Moshe. *Social Justice in Ancient Israel and in the Ancient Near East*. Jerusalem: Magnes, 1995.

Wells, Kyle B. *Grace and Agency in Paul and Second Temple Judaism: Interpreting the Transformation of the Heart*. NovTSup 157. Leiden: Brill, 2015.

Wellum, Stephen J. *Christ Alone: The Uniqueness of Jesus as Savior*, The Five Sola Series. Grand Rapids, MI: Zondervan, 2017.

Wellum, Stephen J., Graeme Goldsworthy, James M. Hamilton, Robert W. Yarbrough, and Mark A. Seifrid. "Exploring Biblical Theology." *SBJT* 12, no. 4 (Winter 2008): 1–106.

Wenham, David. "The Kingdom of God and Daniel." *ExpTim* 98 (1987): 132–34.

Wenham, David. *Paul: Follower of Jesus or Founder of Christianity?* Grand Rapids, MI: Eerdmans, 1995.

Wenham, David. *The Rediscovery of Jesus' Eschatological Discourse*, Gospel Perspectives 4. Sheffield, UK: JSOT, 1984.

Wenham, David. "The Story of Jesus Known to Paul." In *Jesus of Nazareth: Lord and Christ: Essays on the*

*Historical Jesus and New Testament Christology*. Edited by Joel B. Green and Max Turner, 297–311. Grand Rapids, MI: Eerdmans, 1994.

Wenham, Gordon J. *The Book of Leviticus*. NICOT. Grand Rapids, MI: Eerdmans, 1979.

Wenham, Gordon J. “The Deuteronomic Theology of the Book of Joshua.” *JBL* 90 (1971): 140–48.

Wenham, Gordon J. *Psalms as Torah: Reading Biblical Song Ethically*. Grand Rapids, MI: Baker Academic, 2012.

Wenham, Gordon J. “Sanctuary Symbolism in the Garden of Eden.” In *“I Studied Inscriptions from before the Flood”: Ancient Near Eastern,*

*Literary, and Linguistic Approaches to Genesis 1–11*. Edited by Richard S. Hess and David T. Tsumura, 399–404. Winona Lake, IN: Eisenbrauns, 1994.

Wenham, Gordon J. *Story as Torah: Reading the Old Testament Ethically*. OTS. Edinburgh: T&T Clark, 2000.

Wenham, Gordon J. “Were David’s Sons Priests?” *ZAW* 87 (1975): 79–82.

Wenham, John. *Christ and the Bible*. 3rd ed., 1972. Reprint, Eugene, OR: Wipf & Stock, 2009.

Werline, Rodney A. *Penitential Prayer in Second Temple Judaism: The Development of a Religious Institution*. SBLEJL 13. Atlanta: Scholars Press, 1998.

Westfall, Cynthia Long. *A Discourse Analysis of the Letter to the Hebrews: The Relationship between Form and Meaning*. LNTS 297. New York: T&T Clark, 2005.

Weyde, Karl William. *Prophecy and Teaching: Prophetic Authority, Form Problems, and the Use of Traditions in the Book of Malachi*. BZAW 288. Berlin: de Gruyter, 2000.

Weyer-Menkhoff, Karl. *Die Ethik des Johannesevangeliums im sprachlichen Feld des Handelns*. Kontexte und Normen neutestamentlicher Ethik 5. WUNT 2/359. Tübingen Mohr Siebeck, 2014.

White, Adam G. "Paul's Absence from Corinth as Voluntary Exile: Reading

2 Corinthians 1.1–2.13 and 7.5–16 as a Letter from Exile.” *JSNT* 43 (2020): 44–66.

White, Joel R. “The Imprisonment That Could Have Happened (And the Letters Paul Could Have Written There): A Response to Ben Witherington.” *JETS* 61 (2018): 549–58.

White, Joel R. “N. T. Wright’s Narrative Approach.” In *God and the Faithfulness of Paul: A Critical Examination of the Pauline Theology of N. T. Wright*. Edited by Christoph Heilig, J. Thomas Hewitt, and Michael F. Bird, 181–205. WUNT 2/413. Tübingen: Mohr Siebeck, 2016.

White, Joel R. “‘He Was Raised on the Third Day according to the Scriptures’

(1 Corinthians 15:4): A Typological Interpretation Based on the Cultic Calendar in Leviticus 23.” *TynBul* 66 (2015): 103–19.

Whitelam, Keith W. “The Defence of David.” *JSOT* 29 (1984): 61–87.

Whittle, Sarah. *Covenant Renewal and the Consecration of the Gentiles in Romans*. SNTSMS 161. Cambridge: Cambridge University Press, 2014.

Whybray, R. Norman. *Isaiah 40–66*. NCB. London: Marshall, Morgan & Scott, 1975.

Whybray, R. Norman. “Qoheleth, Preacher of Joy.” *JSOT* 23 (1982): 87–98.

Wieland, George M. *The Significance of Salvation: A Study of Salvation Language in the Pastoral Epistles*.



Paternoster Biblical Monographs.  
Carlisle, PA: Paternoster, 2006.

Wildberger, Hans, *Isaiah 1–12: A Commentary*. Continental Commentary. Translated by Thomas H. Trapp. Minneapolis: Fortress, 1991.

Wilde, Oscar. *Nothing . . . Except My Genius*, compiled by Alastair Rolfe. London: Penguin, 1997.

Wilder, Terry L. *Pseudonymity, the New Testament, and Deception: An Inquiry into Intention and Reception*. Lanham, MD: University Press of America, 2004.

Wilder, Terry L., ed. *Perspectives on Our Struggle with Sin: Three Views of Romans 7*. Nashville: B&H Academic, 2013.

Wilk, Florian. "Paul as User, Interpreter, and Reader of the Book of Isaiah." In *Reading the Bible Intertextually*. Edited by Richard B. Hays, Stefan Alkier, and Leroy A. Huizenga, 83–99. Waco, TX: Baylor University Press, 2009.

Wilkins, Michael J. *Discipleship in the Ancient World and Matthew's Gospel*. 2nd ed. Grand Rapids, MI: Baker, 1995.

Wilkins, Michael J., and Terence Paige, eds. *Worship, Theology, and Ministry in the Early Church: Essays in Honor of Ralph P. Martin*. JSNTSup 87. Sheffield, UK: Sheffield Academic Press, 1992.

Williams, Catrin H. *I Am He: The Interpretation of “Anî Hû” in Jewish and Early Christian Literature*. WUNT 2/113. Tübingen: Mohr Siebeck, 2000.

Williams, Catrin H. “Isaiah in John’s Gospel.” In *Isaiah in the New Testament*. Edited by Steve Moyise and Maarten J. J. Menken, 101–16. The New Testament and the Scriptures of Israel. London: T&T Clark, 2005.

Williams, Catrin H. “Patriarchs and Prophets Remembered: Framing Israel’s Past in the Gospel of John.” In *Abiding Words: The Use of Scripture in the Gospel of John*. Edited by Alicia D. Myers and Bruce G. Schuchard, 187–212. RBS 81. Atlanta: SBL, 2015.

Williams, H. Drake. "Living as Christ Crucified: The Cross as a Foundation for Christian Ethics in 1 Corinthians." *EvQ* 75 (2003): 117–31.

Williams, Joel F. *Mark*. EGGNT. Nashville: B&H Academic, 2020.

Williams, Martin. *The Doctrine of Salvation in the First Letter of Peter*. SNTSMS 149. Cambridge: Cambridge University Press, 2011.

Williams, Michael D. *Far as the Curse Is Found: The Covenant Story of Redemption*. Phillipsburg, NJ: P&R, 2005.

Williams, Peter J. *Can We Trust the Gospels?* Wheaton, IL: Crossway, 2018.

Williamson, H. G. M. "The Concept of Israel in Transition." In *The World of Ancient Israel: Sociological, Anthropological, and Political Perspectives*. Edited by R. E. Clements, 119–59. Cambridge: Cambridge University Press, 1989.

Williamson, H. G. M. *Israel in the Books of Chronicles*. Cambridge: Cambridge University Press, 1977.

Williamson, Paul R. *Abraham, Israel, and the Nations: The Patriarchal Promise and Its Covenantal Development*. JSOTSup 315. Sheffield, UK: Sheffield Academic Press, 2000.

Williamson, Paul R. *Sealed with an Oath: Covenant in God's Unfolding Purpose*,

NSBT 23. Nottingham, UK: Apollos, 2007.

Williamson, Ronald. *Philo and the Epistle to the Hebrews*. ALGHJ 4. Leiden: Brill, 1970.

Willis, John T. "Isaiah 2:2–5 and the Psalms of Zion." In *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition: Volume One*. Edited by Craig C. Broyles and Craig A. Evans, 295–316. VTSup 70,1. Leiden: Brill, 1997.

Willitts, Joel. *Matthew's Messianic Shepherd-King in Search of "The Lost Sheep of the House of Israel."* BZNW 147. Berlin: de Gruyter, 2007.

Wilson, Alistair I. *When Will These Things Happen? A Study of Jesus as*

*Judge in Matthew 21–25.* Milton Keynes, Buckinghamshire, UK: Paternoster, 2004.

Wilson, Gerald H. *The Editing of the Hebrew Psalter.* SBLDS 76. Chico, CA: Scholars Press, 1985.

Wilson, Gerald H. “Shaping the Psalter: A Consideration of Editorial Linkage in the Book of Psalms.” In *The Shape and Shaping of the Psalter.* Edited by J. Clinton McCann Jr., 72–82. JSOTSup 159. Sheffield, UK: JSOT, 1993.

Wilson, Gerald H. “The Use of Royal Psalms at the ‘Seams’ of the Hebrew Psalter.” *JSOT* 35 (1986): 85–94.

Wilson, Gerald H. “‘The Words of the Wise’: The Intent and Significance of

Qohelet 12:9–14.” *JBL* 103 (1984): 175–92.

Wilson, Ian. *Out of the Midst of the Fire: Divine Presence in Deuteronomy*. SBLDS 151. Atlanta: Scholars Press, 1995.

Wilson, Lindsay. “The Book of Job and the Fear of God.” *TynBul* 46 (1995): 69–73.

Wilson, Lindsay. *Job*. THOTC. Grand Rapids, MI: Eerdmans, 2015.

Wilson, Mark. “Peter’s Christian Communities in Asia Minor.” In *Lexham Geographic Commentary on Acts through Revelation*. Edited by Barry J. Beitzel, 604–18. Bellingham, WA: Lexham, 2019.



Wilson, R. R. "An Interpretation of Ezekiel's Dumbness." *VT* 22 (1972): 91–104.

Wilson, Stephen G. *The Gentiles and the Gentile Mission in Luke-Acts*. SNTSMS 23. Cambridge: Cambridge University Press, 1973.

Windisch, Hans. *Johannes und die Synoptiker: Wollte der vierte Evangelist die älteren Evangelien ergänzen oder ersetzen?* Leipzig: J. C. Hinrichs'sche Buchhandlung, 1926.

Winter, Bruce S. *After Paul Left Corinth: The Influence of Secular Ethics and Social Change*. Grand Rapids, MI: Eerdmans, 2001.

Witherington, Ben. *The Acts of the Apostles: A Socio-Rhetorical*

*Commentary.* Grand Rapids, MI: Eerdmans, 1997.

Witherington, Ben. *Biblical Theology: The Convergence of Canon.* Cambridge: Cambridge University Press, 2019.

Witherington, Ben. “The Case of the Imprisonment That Did Not Happen: Paul at Ephesus.” *JETS* 60 (2017): 525–32.

Witherington, Ben. *Isaiah Old and New: Exegesis, Intertextuality, and Hermeneutics.* Minneapolis: Fortress, 2017.

Witherington, Ben. *Letters and Homilies to Hellenized Christians*, vol. 1: *A Socio-rhetorical Commentary on Titus, 1–2 Timothy, and 1–3 John.*

Downers Grove, IL: InterVarsity Press, 2006.

Witherington, Ben. *Letters and Homilies for Jewish Christians: A Socio-Rhetorical Commentary on Hebrews, James, and Jude*. Downers Grove, IL: IVP Academic, 2007.

Witherington, Ben. "The Waters of Birth: John 3:5 and 1 John 5:6–8." *NTS* 35 (1989): 155–60.

Witherington, Ben. *Women in the Ministry of Jesus: A Study of Jesus' Attitude to Women and Their Roles as Reflected in His Earthly Life*. SNTSMS 51. Cambridge: Cambridge University Press, 1987.

Witherington, Ben. *Work: A Kingdom Perspective on Labor*. Grand Rapids,

MI: Eerdmans, 2011.

Woan, Sue. "The Psalms in 1 Peter." In *The Psalms in the New Testament*. Edited by Steve Moyise and Maarten J. J. Menken, 213–29. The New Testament and the Scriptures of Israel. London: T&T Clark, 2004.

Wolfe, Paul. "The Sagacious Use of Scripture." In *Entrusted with the Gospel: Paul's Theology in the Pastoral Epistles*. Edited by Andreas J. Köstenberger and Terry L. Wilder, 199–218. Nashville: B&H Academic, 2010.

Wolfenson, L. B. "Implications of the Place of the Book of Ruth in Editions, Manuscripts, and Canon of the Old Testament." *HUCA* 1 (1924): 151–78.

Wolff, Hans W. "The Kerygma of the Yahwist." *Interpretation* 20 (1966): 132–58.

Wolterstorff, Nicholas. "The Unity behind the Canon." In *One Scripture or Many? Canon from Biblical, Theological, and Philosophical Perspectives*. Edited by Christine Helmer and Christof Landmesser, 217–32. Oxford: Oxford University Press, 2004.

Wrede, William. *The Messianic Secret*. Translated by J. C. G. Greig, 1901. Reprint, Cambridge: Clarke, 1971.

Wright, A. G. "The Riddle of the Sphinx: The Structure of the Book of Qoheleth." *CBQ* 30 (1968): 313–34.

Wright, Christopher J. H. *The Mission of God: Unlocking the Bible's Grand*

*Narrative.* Downers Grove, IL: InterVarsity Press, 2006.

Wright, Christopher J. H. *Old Testament Ethics for the People of God.* Leicester, UK: IVP, 2004.

Wright, G. Ernest. *God Who Acts: Biblical Theology as Recital.* SBT 1, no. 8. London: SCM, 1952.

Wright, N. T. “ἄρπαγμός and the Meaning of Philippians 2.5–11.” *JTS* 37 (1986): 321–52.

Wright, N. T. *After You Believe: Why Christian Character Matters.* New York: HarperOne, 2012.

Wright, N. T. *Climax of the Covenant: Christ and the Law in Pauline Theology.* Edinburgh: T&T Clark, 1991.

Wright, N. T. "Faith, Virtue, Justification, and the Journey to Freedom." In *The Word Leaps the Gap: Essays in Scripture and Theology in Honor of Richard B. Hays*. Edited by J. Ross Wagner, C. Kevin Rowe, and A. Katherine Grieb, 472–97. Grand Rapids, MI: Eerdmans, 2008.

Wright, N. T. "Historical Paul and 'Systematic Theology': To Start a Discussion." In *Biblical Theology, Past, Present, and Future*. Edited by Carey Walsh and Mark W. Elliot, 147–64. Eugene, OR: Wipf & Stock, 2016.

Wright, N. T. "How Greek Was Paul's Eschatology?" *NTS* 61 (2015): 249–53.

Wright, N. T. "Justification: The Biblical Basis and Its Relevance for

Contemporary Evangelicalism.” In *The Great Acquittal: Justification by Faith and Current Christian Thought*. Edited by Gavin Reid, 13–37. London: Fount, 1980.

Wright, N. T. *Justification: God’s Plan and Paul’s Vision*. London: SPCK, 2009.

Wright, N. T. “New Exodus, New Inheritance: The Narrative Substructure of Romans 3–8.” In *Romans and the People of God: Essays in Honor of Gordon D. Fee on the Occasion of His 65th Birthday*. Edited by Sven Soderlund and N. T. Wright, 26–35. Grand Rapids, MI: Eerdmans, 1999.

Wright, N. T. *The New Testament and the People of God*, vol. 1 of *Christian*



*Origins and the Question of God.* Philadelphia: Fortress, 1992.

Wright, N. T. *Paul: A Biography.* London: SPCK; San Francisco: HarperOne, 2018.

Wright, N. T. *Paul and the Faithfulness of God*, vol. 4 of *Christian Origins and the Question of God.* London: SPCK/Minneapolis: Fortress, 2013.

Wright, N. T. *Paul and His Recent Interpreters: Some Contemporary Debates.* Minneapolis: Fortress, 2015.

Wright, N. T. "Paul and Missional Hermeneutics." In *The Apostle Paul and the Christian Life: Ethical and Missional Implications of the New Perspective.* Edited by Scot McKnight

and Joseph B. Modica, 179–92. Grand Rapids, MI: Baker, 2016.

Wright, N. T. *The Paul Debate: Critical Questions for Understanding the Apostle*. Waco, TX: Baylor University Press, 2015.

Wright, N. T. “Paul’s Western Missionary Project: Jerusalem, Rome, Spain in Historical and Theological Perspectives.” In *The Last Years of Paul: Essays from the Tarragona Conference, June 2013*. Edited by Armand Puig i Tàrrach, John M. G. Barclay, and Jörg Frey, 49–66. WUNT 1/352. Tübingen: Mohr Siebeck, 2015.

Wright, N. T. “Poetry and Theology in Colossians 1:15–20.” *NTS* 36 (1990): 444–68.

Wright, N. T. *The Resurrection of the Son of God*. Minneapolis: Fortress, 2003.

Wright, N. T. "The Servant and Jesus: The Relevance of the Colloquy for the Current Quest for Jesus." In *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins*. Edited by William H. Bellinger Jr. and William R. Farmer, 281–97. Harrisburg, PA: Trinity Press International, 1998.

Wright, N. T. *What Saint Paul Really Said: Was Paul of Tarsus the Real Founder of Christianity?* Grand Rapids, MI: Eerdmans, 2009.

Wright, N. T., and Michael F. Bird. *The New Testament in Its World: An Introduction to the History, Literature, and Theology of the First Christians*.

Grand Rapids, MI: Zondervan Academic, 2019.

Yamauchi, Edwin M. *Pre-Christian Gnosticism: A Survey of the Proposed Evidence*. 2nd ed. Grand Rapids, MI: Baker, 1983.

Yarbrough, Robert W. *1–3 John*. BECNT. Grand Rapids, MI: Baker Academic, 2008.

Yarbrough, Robert W. “Adolf Schlatter’s ‘The Significance of Method for Theological Work’: Translation and Commentary.” *SBJT* 1, no. 2 (Summer 1997): 64–76.

Yarbrough, Robert W. *Clash of Visions: Populism and Elitism in New Testament Theology*. Reformed

Exegetical Doctrine Studies. Fearn, Ross-shire: Christian Focus, 2019.

Yarbrough, Robert W. *The Letters to Timothy and Titus*. PNTC. Grand Rapids, MI: Eerdmans, 2018.

Yarbrough, Robert W. “Progressive and Historic: The Hermeneutics of 1 Timothy 2:9–15.” In *Women in the Church: An Analysis and Application of 1 Timothy 2:9–15*, 2nd ed. Edited by Andreas J. Köstenberger and Thomas R. Schreiner, 121–48. Grand Rapids, MI: Baker, 2005.

Yarbrough, Robert W. *The Salvation-Historical Fallacy? Reassessing the History of New Testament Theology*, History of Biblical Interpretation 2. Leiden: Deo, 2004.

Yarbrough, Robert W. “Schlatter Reception Now: His *New Testament Theology*.” *SBJT* 3, no. 1 (1999): 52–65.

Yarchin, William. “Is There an Authoritative Shape for the Book of Psalms? Profiling the Manuscripts of the Hebrew Psalter.” *Revue biblique* 122 (2015): 355–70.

Yates, John W. *The Spirit and Creation in Paul*. WUNT 2/251. Tübingen: Mohr Siebeck, 2008.

Yee, Gale A. “I Have Perfumed My Bed with Myrrh: The Foreign Woman in Proverbs 1–9.” *JSOT* 43 (1989): 53–68.

Young, Franklin W. “A Study of the Relation of Isaiah to the Fourth

Gospel.” ZNW 46 (1955): 215–33.

Young, Ian. “Israelite Literacy: Interpreting the Evidence, Part I and Part II.” VT 48 (1998): 239–53, 409–22.

Zachariä, Gotthilf Traugott. *Biblische Theologie oder Untersuchung des biblischen Grundes der vornehmsten theologischen Lehren*. 5 vols. Göttingen/Kiel: Boßiegel, 1771, 1772, 1774, 1775, 1786.

Zacharias, H. Daniel. *Matthew's Presentation of the Son of David: Davidic Tradition and Typology in the Gospel of Matthew*. T&T Clark Biblical Studies. London: Bloomsbury T&T Clark, 2016.

Zahn, Theodor. *Johann Chr. K. von Hofmann: Rede zur Feier seines hundertsten Geburtstags in der Aula der Friderico-Alexandrina am 16. Dezember 1910 gehalten*. Leipzig: A. Deichert, 1911.

Zapff, Burkard M. "The Perspective on the Nations in the Book of Micah as a 'Synchronization' of the Nations' Role in Joel, Jonah, and Nahum? Reflections on a Context-Orientated Exegesis in the Book of the Twelve." In *Thematic Threads in the Book of the Twelve*. Edited by Paul L. Redditt and Aaron Schart, 292–312. BZAW 325. Berlin: de Gruyter, 2003.

Zehnder, Markus. "A Fresh Look at Malachi II 13–16." *VT* 53 (2003): 224–59.



Zenger, Erich. *Einleitung in das Alte Testament*. 3rd ed. Stuttgart: W. Kohlhammer, 1995.

Zenger, Erich. *A God of Vengeance? Understanding the Psalms of Divine Wrath*. Translated by L. A. Maloney. Louisville: Westminster John Knox, 1996.

Zenger, Erich. *Die Sinaitheophanie: Untersuchungen zum Jahwistischen und Elohistischen Geschichtswerk*. Forschung zur Bibel 3. Würzburg, Germany: Echter, 1971.

Zimmerli, Walther. *Ezekiel 2: A Commentary on the Book of the Prophet Ezekiel Chapters 25–48*. Translated by J. D. Martin. Hermeneia. Philadelphia: Fortress, 1983.

Zimmerli, Walther. *Old Testament Theology in Outline*. Translated by David E. Green. Edinburgh: T&T Clark, 1978.

Zimmerli, Walther, “The Place and Limit of the Wisdom in the Framework of the Old Testament Theology.” In *Studies in Ancient Israelite Wisdom*. Edited by J. Crenshaw, 314–26. New York: Ktav, 1976.

Zimmermann, Ruben. “The ‘Implicit Ethics’ of New Testament Writings: A Draft on a New Methodology for Analyzing New Testament Ethics.” *Neotestamentica* 43 (2009): 399–423.

Zimmermann, Ruben, and Dogara Ishaya Manomi, eds. *Ethics in Titus: Exploring an Individual-Text*

*Approach to the Pastoral Epistles*  
[working title]. WUNT. Tübingen:  
Mohr Siebeck, forthcoming.

Zlotnick-Sivan, H. “The Silent Women of  
Yehud: Notes on Ezra 9–10.” *Journal*  
*of Jewish Studies* 51 (2000): 3–18.

The index that appeared in the print version of this title does not match the pages in your ebook. Please use the search function on your electronic reading device to search for terms of interest. For your reference, the terms that appear in the print index are listed below.

# Name Index

Aaron, 122, 128, 129, 130, 136, 138, 153, 154,  
601, 626, 673

Abel, 455, 627, 659

Abernethy, Andrew T., 151n197, 183n105, 203,  
266n446, 689n5, 698n37, 706n59, 708n64

Abijah, 181, 185

Abner, 178

Abraham, 46, 59, 70, 84, 107, 108–9, 110, 112,  
114, 115, 118, 119, 122, 150, 151, 154, 156,  
180, 182, 234, 268, 279, 285, 343, 369, 385,  
389, 395, 396, 399, 404, 411, 411n21, 412,  
415, 420, 421, 421n68, 427n104, 428,  
428n113, 429n117, 429, 443, 444n199, 445,  
450n229, 451, 452, 455–56, 474, 475, 477,

490, 491, 515, 524, 532, 532n35, 534, 540,  
541, 561, 562, 566, 592, 600, 609, 616–17,  
623, 624, 624n24, 628n42, 630, 634, 635,  
635n79, 641, 673, 695, 707, 718, 721, 723–  
24, 731, 740, 741, 742, 755, 756–57, 762

Absalom, 159, 160, 179, 188, 284

Achan, 165, 180

Ackroyd, P. R., 202, 330n237

Adam, 29, 78, 86, 95, 108, 109, 110, 110n20,  
114, 117, 277, 330, 343, 411n21, 444n199,  
452, 473, 490, 491n439, 496, 498, 534,  
534n43, 536, 537, 541, 541n62, 577n225,  
583n250, 601, 612, 616, 666n174, 695,  
695n26, 701, 744n170, 752n197, 755. *See*  
*also* Eve

Adams, Edward, 644n110

Adonijah, 179, 183

Agag, 754

Ahab, 161, 171, 185, 187, 457

Ahasuerus, 87, 311, 312, 322

Ahaz, 52, 72, 187, 201, 203, 204, 207, 225, 733

Ahijah, 159, 182, 183, 185, 187, 196

Ahlström, G. W., 227n287  
Aichele, George, 281n18, 690n14  
Akiyama, Kengo, 425n90  
Aletti, Jean Noël, 629n46  
Alexander, 525, 601  
Alexander, T. Desmond, 23n100, 30n139, 84n73,  
117n50, 121n61, 126n79, 151n195,  
151n196, 388n113, 412n28, 421n65,  
429n116, 433n136, 438n166, 489n438,  
499n15, 501n20, 520n3, 522n8, 531n28,  
532n31, 535n45, 535n46, 542n69, 675n2,  
675n3, 698n38, 726n117, 748n184  
Alexander the Great, 454n255  
Alkier, Stefan, 477n375  
Allegro, John M., 98n149  
Allen, David L., 621n7  
Allen, David M., 626n28  
Allen, Leslie C., 200n175, 200n176, 216n243,  
234n315, 242n347  
Allen, R. Michael, 15n61  
Allison, Dale C., Jr., 365n114, 369, 370n20,  
414n34, 424n87, 439n171, 628n40, 631n58

Allison, Gregg R., 14n58, 18n70, 18n71,  
23n100, 39n169, 42n182, 117n51, 172n61,  
420n63, 500n17, 506n36, 549n105,  
554n130, 562n165, 563n167, 587n264,  
611n329, 654n140, 654n143, 654n144,  
716n91, 744n171

Alter, Robert, 185n119, 693n21

Amalek, 157, 169, 699

Amit, Yairah, 169n48, 174

Amnon, 179

Amos, 53, 72, 75n31, 89, 160, 195, 199, 200,  
200n173, 222, 223, 231–32, 233, 234, 235,  
237, 243, 244, 266, 268, 272, 274, 515, 516,  
700, 722, 754

Andersen, Francis I., 57n256, 200n173, 254,  
255, 270n463

Anderson, Bernhard W., 200n175, 203n188,  
313n153

Anderson, Bradford A., 261n420

Anderson, Paul N., 459n279, 461n286,  
478n377, 481n394, 650n125

Andrist, Patrick, 47n198



Anna, 745n177, 757  
Aquinas, Thomas. *See* Thomas Aquinas  
Aristarchus, 603  
Arlandson, James M., 447n213  
Arnold, Bill T., 147n176  
Arnold, Clinton E., 580n239  
Artaxerxes I, 87, 324  
Artaxerxes III, 454n255  
Arterbury, Andrew E., 635n79  
Arthurs, Jeffrey D., 724n113  
Ash, Paul S., 176n79, 187n128, 187n129  
Assis, Elie, 228n291, 300  
Atkins, J. D., 140n139  
Atkinson, Kenneth, 666n173  
Attridge, Harold W., 482n398  
Audet, Jean-Paul, 93n117  
Auerbach, Erich, 44, 477n375  
Auld, A. Graeme, 74n24, 107n9  
Aune, David E., 379n68, 380n76  
Austin, J. L., 45n193  
Avioz, Michael, 189n139  
Aymer, Margaret, 634n73

Bacon, B. W., 370n17, 411n18  
Baden, Joel S., 106n6, 111n26  
Bailey, Daniel P., 426n102, 756n217  
Baird, William, 4n11  
Baker, David L., 381n79, 689n8  
Baker, J. A., 287n38  
Balaam, 40, 84, 136, 151, 157, 648, 667, 670,  
674, 682  
Baldwin, Joyce G., 259n403  
Bale, Alan J., 53n231  
Ball, David Mark, 392n128  
Balla, Peter, 4n10, 363n105, 558n149  
Baltzer, Klaus, 333n246, 755  
Banks, Robert J., 116n46, 510n53  
Barak, 169, 169n44, 169n47, 172, 621  
Barbour, Jennie, 310  
Barclay, John M. G., 398n167, 533n36, 540n61,  
553n125, 557n144, 557n145, 563n167,  
563n171, 719n95  
Barker, Kit, 284  
Barker, Paul A., 84n75, 139n136

Barnabas, 435, 435n142, 495, 510, 512n62, 515,  
516, 516n72, 565, 748

Barnett, Paul W., 485n419

Barr, David L., 685n42

Barr, James, 2n3, 6, 6n23, 7n26, 27n124,  
114n35, 739n156

Barrett, C. K., 390n119, 499n15

Barrett, Matthew, 4n11, 4n12, 4n13, 7n24,  
24n113, 25n113, 25n116, 421n68, 472n346,  
477n375

Bartchy, S. Scott, 605n320

Barth, Karl, 5, 6

Barth, Markus, 378n63

Barthes, Roland, 358n67, 691

Bartholomä, Philip F., 459n278

Bartholomew, Craig G., 18n73, 46n195,  
153n205, 730n135, 752n198

Bartlett, J. R., 225n276

Barton, George Aaron, 304n115

Barton, John, 49, 51, 81n64, 145n169, 193n155,  
196, 237, 321n200

Bass, Justin W., 641n97

Basson, Alec, 57n257  
Bateman, Herbert W., IV, 622n16  
Bathsheba, 179, 180, 182, 281, 285, 333, 421  
Bauckham, Richard, 3n9, 114n34, 159n1,  
319n185, 350n19, 353n36, 355–56,  
363n103, 374n39, 379n67, 380, 434n140,  
459n278, 460n281, 460n282, 460n283,  
461n286, 463n297, 469n329, 482n397,  
482n398, 498n10, 507n42, 620n6, 622n12,  
628n41, 633n64, 641n98, 644n109,  
650n127, 651n131, 664n164, 664n166,  
665n170, 676n4, 677n9, 681n25, 685  
Bauer, David R., 414n34, 414n38, 450n225  
Bauer, Walter, 507, 507n43, 662n161  
Baugh, S. M., 568n193, 709n71  
Baum, Armin D., 33n145, 480n384  
Baumann, Gerlinde, 224n271  
Baur, Ferdinand Christian, 5, 5n15  
Bavinck, Herman, 19n77, 20n81, 722n104  
Baxter, Wayne S., 414n34, 426n99  
Bayard, Pierre, 347n1

Beale, G. K., 12n49, 28, 28n128, 28n130,  
30n136, 31n140, 45n189, 373n35, 379n70,  
379n71, 379n73, 380n77, 383n92, 405n199,  
406n203, 407n3, 422n70, 428n112,  
551n111, 582n247, 583n250, 584n254, 588,  
597n299, 619n1, 680n21, 685n45, 689n9,  
694n23, 713n78, 722n104, 723n111,  
728n122, 728n123, 745n176, 757, 757n119

Beasley-Murray, G. R., 319n187

Beaton, Richard, 426n98, 426n100

Becker, Eve-Marie, 482n398

Becker, Joachim, 220n255, 331n242

Becking, Bob, 190n144, 327n223

Beckwith, Roger T., 50, 51, 71n12, 73n20,  
78n46, 93n119, 284n29, 368, 376n54, 691,  
691n17

Bedford, Peter Ross, 255n396

Beek, M. A., 163n17

Beentjes, Pancratius C., 344n292

Beetham, Christopher A., 582n247, 582n248

Begg, Christopher T., 160, 189n138, 190n140,  
190n145, 266n448

Beker, J. Christiaan, 377n61  
Bekken, Per Jarle, 467n318  
Belshazzar, 316, 317  
Ben Zvi, Ehud, 198n171, 240, 240n342,  
334n252  
Berg, Sandra B., 87n86, 312, 313n157  
Berge, Kåre, 192n153  
Berger, Samuel, 92n113, 355n54, 360n79  
Berges, Ulrich F., 205n200, 206n203  
Bergler, Siegfried, 230n301  
Berkhof, Louis, 722n104  
Berlin, Adele, 251n381, 280n11, 296n76,  
314n165  
Berquist, Jon L., 331n241  
Beuken, W. A. M., 206n205, 269n458  
Bevere, Allan R., 582n246  
Beyer, Andrea, 55n247  
Beyse, Karl-Martin, 253n387  
Bezzel, Hannes, 307n126  
Bickerman, E. J., 94n126  
Biddle, Mark, 211n230  
Biggs, Charles R., 220n258

Billings, Rachel M., 14n25

Birch, Bruce C., 58n259, 59n261, 89n94,  
193n155

Bird, Michael F., 22n94, 53n235, 352n31,  
430n118, 448n215, 460n283, 473, 478n377,  
486n424, 520n2, 530n25, 534n44, 540n60,  
559n152, 574n214, 590n277, 629n49,  
642n98

Black, C. Clifton, 348n11

Black, David Alan, 478n379, 577n226

Blackburn, Barry, 432n131

Blair, E. P., 146n171

Blaising, Craig A., 383n89, 585n257, 722n106,  
729n128

Bland, D., 312n150

Blenkinsopp, Joseph, 69n5, 107n8, 114, 115n42,  
126n78

Bloch, Henri, 290n51

Block, Daniel I., 169n45, 171, 171n55,  
215n238, 218n247, 219, 236n322

Blomberg, Craig L., 254n434, 283n25, 350n18,  
351n25, 363n104, 408–9n8, 413n29,

413n30, 415n44, 419n61, 420n64, 445n203,  
510n55, 535n45, 551n112, 591n280,  
607n326, 622n14, 632n62, 634n75,  
651n132, 757

Blumenthal, David R., 311n145

Blumhofer, Christopher M., 699n40

Boaz, 56, 57, 80, 295–97, 299–300, 339, 701,  
702

Bock, Darrell L., 370, 383n89, 389n117, 393,  
442n189, 443, 443n192, 444, 446n205,  
447n208, 448n215, 480n389, 492n441, 499,  
500n17, 506, 506n36, 716n91, 722n106,  
745n176

Bockmuehl, Markus, 6n22, 16n65, 55, 383n88,  
398n163, 411n20, 641n98, 708n66

Boda, Mark J., 95n127, 136n124, 165n27,  
194n157, 194n158, 213n235, 238n332,  
263n431

Boecker, Hans Jochen, 189n136

Boers, Hendrikus, 4n10

Bogaert, Pierre-Maurice, 92n109, 348n7

Boice, James M., 533n39



Bolin, Thomas M., 294n72  
Boling, Robert G., 171, 171n59  
Bolt, Peter, 499n15  
Bond, Helen K., 430n118, 482n398  
Bonhoeffer, Dietrich, 487, 487n429  
Borgen, Peder, 354n46  
Boring, M. Eugene, 430n120  
Bormann, Lukas, 579n232  
Bossman, David, 328n229  
Botte, B., 92n109  
Bourke, J., 228n289  
Bousset, Wilhelm, 5n14  
Bouzard, Walter C., 308n131  
Bovon, François, 441n181  
Bowman, Richard G., 173n64  
Brandt, Peter, 78n49, 91, 93n116, 294n73, 368,  
371, 373n37  
Brannon, M. Jeff, 569n198  
Braun, Roddy L., 329n232, 330n234, 331n239,  
332n245  
Braund, David C., 450n224  
Bräutigam, Michael, 19n77

Braverman, Jay, 93n120  
Bray, Gerald L., 4n10, 17n66, 760n228  
Breck, J., 462n290  
Brendsel, Daniel J., 390n120, 476n365  
Brenner, Athalya, 79n55, 286, 299n88  
Brettler, Marc Zvi, 52n226, 156n218, 696n33  
Briggs, Richard S., 16n63, 136n123  
Bright, John, 61, 200n174, 269n41  
Briones, David E., 520n6  
Brodie, Thomas L., 393n138, 453n246,  
454n253, 543n72, 584n253  
Brooke, Alan England, 653n136  
Brown, Douglas E., 648n120  
Brown, Jeannine K., 116n47, 413, 417n54,  
426n97, 426n100, 426n101, 426n102,  
436n148, 466n311, 473n350  
Brown, Paul J., 550n109, 550n110  
Brown, Raymond E., 412n22, 460n284,  
482n396, 567n184, 642n99, 650, 660n155  
Browning, Gary K., 3n9  
Bruce, F. F., 354n45, 499n15, 522n8, 564n172,  
607n326

Brueggemann, Walter, 88n94, 133n112, 278n4  
Bruno, Chris, 3n8, 385n98, 387n111, 421n65,  
514n68, 624n24, 627n33, 630n50, 635n80,  
699n40  
Brunson, Andrew C., 391n122  
Buber, Martin, 120n56, 170n50, 269n461  
Bullock, C. Hassell, 337n268  
Bultmann, Rudolf, 5–6, 6n20, 381, 407n3, 408,  
416n51, 461n289, 465n308, 468n323,  
527n20, 708n67, 712n75  
Bumgardner, Charles J., 37n161, 355n50,  
411n17, 590n276, 598n301  
Bunyan, John, 627n37  
Burge, David K., 643n108  
Burke, Trevor J., 586n261  
Burnett, D. Clint, 545n80, 576n222, 586n260  
Burridge, Richard A., 353n40, 369n9, 460n280,  
692  
Buse, Ivor S., 436n151  
Butler, Trent C., 166n33  
Bynum, William Randolph, 476n366  
Byron, John, 604n317

Cain, 109, 384, 648, 656, 659, 667, 670, 674  
Caird, G. B., 64, 129n95, 407n3  
Callan, Terrance, 362n87, 665n167  
Calvin, John, 15n61, 145  
Cameron Andrew J. B., 145–46, 146n170  
Camp, Claudia V., 301n101  
Campbell, Constantine R., 534n42, 551n111,  
562n163, 569n196, 569n197, 580n238,  
607n325, 611n329, 611n331, 615n350,  
645n113, 658n150, 713n79, 716n91,  
741n162, 741n163, 748n186  
Campbell, Douglas A., 395n145, 565n179  
Campbell, Edward F., Jr., 297n80  
Caneday, Ardel B., 671n195  
Cargal, T. B., 428n110  
Carlson, Stephen C., 509n49  
Carr, David M., 274n476  
Carrell, Peter R., 319n184  
Carroll, R. P., 185n118  
Carroll R., M. Daniel, 199n172, 236n325  
Carson, D. A., 2n4, 2n5, 3n7, 3n9, 5n16, 6n18,  
8n28, 9n31, 9n33, 10n39, 11, 11n43, 11n44,

11n45, 12, 12n49, 12n51, 13, 15, 18n72,  
19n75, 25, 26n118, 27n124, 28n131,  
29n135, 34n150, 43, 43n183, 383n88,  
383n92, 423, 519n2, 545n83, 603n314,  
642n100, 651n132, 654n139, 666n172,  
667n176, 670n189, 687n1, 689n9, 706n57,  
717n92, 720n99, 753n203, 753n205,  
754n207

Caulley, Thomas S., 643n104

Celsus, 448, 448n214

Cephas, 375, 544, 552. *See also* Peter

Ceresko, Anthony R., 206n208

Chae, Daniel Jong-Sang, 354n45, 520n5

Chae, Young S., 427n106

Chapman, David W., 714n84

Chapman, Stephen B., 50n216, 102n167, 520n4

Charles, J. Daryl, 405n197, 665–66n171

Charlesworth, James H., 465–66n308

Chase, Mitchell L., 394n142, 719n94

Chatraw, Joshua, 480n389

Cheng, Ling, 498n10

Chester, Andrew, 628n40, 630n50, 631n56,  
631n57, 633n64, 633n65, 633n68, 633n69,  
634n77, 635n79

Cheung, Alex T. M., 131n101

Cheung, Luke Leuk, 379n67

Childs, Brevard S., 6, 6n22, 27n124, 49n209, 53,  
54, 69, 107n11, 122n62, 125, 129n93,  
135n120, 147n180, 180n94, 200n176,  
280n12, 284n30, 285n32, 348n5, 353n37,  
353n38, 356n60, 360n81, 377n55, 695n29

Chirichigno, G. C., 162n12

Chou, Abner, 3n8

Christensen, Duane L., 223n270, 373

Christiansen, Ellen Juhl, 269n460

Christianson, Eric S., 303

Chronicler, the, 49, 77, 79, 83, 87, 91n99, 94,  
95, 95n127, 173, 198, 222, 329, 330, 331,  
331n242, 332, 332n245, 333, 334, 334n252,  
334n253, 335, 335n258, 336, 337, 339, 343,  
694

Ciampa, Roy E., 532n31, 548n97, 561n160

Cirafesi, Wally V., 460n284

Clark, David K., 21n87  
Clark, Gordon R., 126n83  
Clark, W. Malcolm, 116n48  
Clarke, Kent D., 155n212, 365n113  
Claudius, 543  
Clement, 484n411  
Clements, R. E., 76n34  
Cleopas, 457n268, 480  
Clifford, Richard J., 301n99  
Clines, David J. A., 123n66, 135n121, 153n206,  
286n36, 313n156  
Clowney, Edmund, 755n211  
Cockerill, Gareth Lee, 621n7  
Cohen, Mordechai, 297n79  
Cohick, Lynn H., 399n171, 567n184, 567n185,  
567n187, 568n192, 569n195  
Cohn, Robert L., 108n13, 187n126, 187n132  
Cole, Graham A., 15, 20n80, 48n200, 115n41  
Colless, Brian E., 96n137, 321n201  
Collins, Adele Yarbrow, 431n129  
Collins, C. John, 151n196  
Collins, John J., 293n67, 314n165, 316n177

Collins, Terrence, 235, 256  
Coloe, Mary L., 467n316  
Compton, Jared, 3n8, 385n98, 387n111, 453n66,  
514n68, 624n24, 626n32, 627n34, 699n40,  
722n105, 729n128  
Condie, Keith, 136n125  
Connor, Steven, 3n9  
Conrad, Edgar W., 71n14, 75n29, 202n183,  
227n285, 274n477  
Conzelmann, Hans, 407n3, 442n191, 443,  
500n16, 597n299  
Cook, Stephen L., 170n49, 258n414, 379n75  
Cooper Alan, 239n337, 241, 241n344, 284n30  
Coote, Robert B., 235n321  
Copenhaver, Adam K., 579n232  
Couser, Gregory A., 596n295  
Coutts, Joshua J. F., 392n128  
Cowan, Christopher W., 721n103  
Coxhead, Steven R., 146n173  
Creach, Jerome F. D., 57n254, 283n24, 339n275  
Crenshaw, James L., 239n333  
Cross, F. M., 272n472



Croteau, David A., 25n117  
Crouch, C. L., 117n52  
Crowe, Brandon D., 413n29, 422n73, 462n289,  
619n1, 694n23  
Cruse, Caleb N., 724n113  
Cudworth, Troy D., 192n152  
Cullmann, Oscar, 482n396, 650n126, 712n75  
Culp, A. J., 62n280, 146n172  
Culpepper, R. Alan, 459n278, 461n287,  
482n396, 650n126  
Cundall, Arthur E., 169n48  
Cyrus, 71, 72, 73, 79, 85, 86, 94, 95n131, 96,  
96n137, 195, 205, 251, 255, 255n396, 273,  
317, 321, 321n201, 324, 326, 329, 333,  
334n252, 335, 338, 707n60. *See also* Darius  
Dahlberg, Bruce T., 109n18  
Daise, Michael A., 351n27, 390n119  
Daly-Denton, Margaret, 281n17, 391n123,  
477n372  
Dandamayev, M. A., 605n320

Daniel, 98, 98n148, 99, 99n155, 312, 314, 315,  
320, 321, 322, 323, 324, 330, 698, 730

Daniels, Dwight R., 224n274

Darius, 96, 96n137, 255, 255n396, 321,  
321n201, 322. *See also* Cyrus

Darko, Daniel K., 572n207

Das, Andrew A., 542n68

David, 40, 51, 51n218, 55–56, 57, 58, 62,  
62n275, 63, 73, 74, 77, 79, 80, 85–87, 97,  
120, 125, 148, 151n199, 152, 156, 159, 160,  
167, 172–79, 179n91, 179n92, 180–82, 183,  
183n105, 184, 184n112, 185, 185n116,  
186–87, 187n129, 188, 188n133, 189, 191–  
92, 192n151, 194, 195, 196, 197–98, 199,  
203, 205, 210, 218, 219, 219n251, 222, 224,  
225–26, 232–33, 233n308, 233n309,  
233n312, 235, 242, 258, 258n416, 264,  
265–66, 268, 278–81, 281n17, 282–84,  
284n30, 285, 285n31, 285n32, 289, 294,  
295, 296, 297–99, 310, 318, 330–31,  
331n242, 332–34, 337–38, 339, 341–44,  
369, 385, 387, 389, 392, 411, 411n21, 412,

412n25, 412n26, 415, 420, 421, 421n65,  
421n68, 423, 427, 427n104, 427n105,  
427n106, 427n107, 428, 428n111, 429,  
429n117, 433, 437n161, 438, 438n163, 443,  
450, 451, 451n232, 452, 456, 457n267,  
458n270, 475, 477, 477n372, 490, 493, 503,  
516, 520n4, 600–601, 615, 626, 690, 695,  
696–97, 697n34, 698, 699, 707, 709, 722,  
725, 732, 733, 734, 755, 756

Davids, Peter H., 628n39, 630n52, 631n54,  
631n57, 633n65, 633n68, 634n74, 639n91,  
639n92, 642n98, 643n104, 645n114,  
646n115, 648n120, 664n166, 665n168,  
665n170, 666n175, 668, 668n181, 668n182,  
669n185, 669n187, 670, 670n190, 670n193

Davies, G. Henton, 232, 238n332

Davies, Graham, 267n449

Davies, John A., 120n57, 121, 123, 155n216,  
695n37

Davies, W. D., 365n114, 369, 369n13, 369n14

Davis, Ellen F., 216

Dawson, Nancy S., 411n21, 412n26, 414n37,  
415n43, 441n185, 452n240, 503n27, 520n4  
Day, Adam Warner, 141n146  
Deborah, 167, 168, 169, 169n44, 169n47, 180,  
196  
Deibert, Richard I., 556n137  
Deigh, John, 730n132  
Deines, Roland, 82n70, 93n114. *See also*  
Hengel, Martin  
Dekker, Anthony H., 296n77  
Dekker, John T., 296n77  
Dell, Katharine J., 56n253, 240n341, 301,  
301n98, 305n119  
Demas, 603n312  
Demetrius, 662, 663  
Dempster, Stephen G., 19n78, 47n197, 48, 49,  
91n100, 244, 373n34, 373n35, 707n62,  
719n94, 755  
Dennis, John, 468n323  
Dennison, J. T., 665n171  
Dennison, William D., 4n13  
Denton, R. C., 307n129

DeRouchie, Jason S., 3n6, 32n144, 397n158,  
399n169, 422n70, 689n9, 719n94  
deSilva, David A., 667n175, 680n20, 682n30,  
683n35  
Dever, Mark, 724n112  
Dewey, Joanna, 436n148  
Dhorme, E., 289n46  
Dibelius, Martin, 597n299, 612, 629  
Dicou, Bert, 237  
Dillard, Raymond B., 69n4  
Diotrephes, 662, 663, 674  
Dirksen, P. B., 94n126  
Dixon, Paul S., 590n274  
Do, Toan, 662n162  
Dobbs-Allsopp, F. W., 308n133  
Docherty, Susan E., 402n182  
Dodd, Brian, 541n63  
Dodd, C. H., 338n271, 384n95, 393n141,  
478n377, 607n326, 659n151  
Dodson, Joseph R., 520n6  
Donaldson, Terence L., 370n19, 534n44  
Donelson, Lewis R. 33n145, 591n278

Dorsey, David A., 300  
Douglas, Mary, 132, 132n107, 327n221,  
328n227  
Doukhan, Jacques, 99n155  
Doyle, Brian, 220n259  
Dozeman, Thomas B., 239n336  
Dubis, Mark, 636n84  
Duesing, Jason G., 741n162  
Duguid, Iain M., 215n239  
Dukan, Michèle, 78n49, 91n105  
Duke, Rodney K., 332n244  
Dumbrell, William J., 70n9, 72n18, 102n168,  
111n23, 113n31, 120, 121, 123, 152, 171,  
181n99, 192n154, 203, 206n205, 211n231,  
224n272, 233n311, 264n437, 268n452,  
270n466, 317n179, 325, 330n236, 640n94  
Dunn, James D. G., 22, 22n95, 23, 23n98,  
29n132, 395n145, 407n3, 444n199,  
482n397, 500n16, 519n1, 519n2, 522n8,  
527n19, 532n33, 532n35, 632n63, 654  
Dunne, John Anthony, 233n309, 574n213  
DuRand, Jan A., 466n311

Durham, John I., 280n14

Duvall, J. Scott, 29n132, 116n44, 472n348,  
581n245, 620n4, 705n56, 744n172

Dvorak, James D., 478n377

Dyck, Elmer, 76n35, 244n359

Dyck, Jonathan E., 91, 329n233, 334, 334n254

Dyer, Bryan R., 625n26

Earl, Douglas S., 58n259

Eastman, Susan, 577n225

Ebeling, Gerhard, 2n2

Eco, Umberto, 477n370

Egan, Patrick, 404n194, 641n95

Eglinton, James, 19n77

Ehrman, Bart D., 33n145, 480n389, 486n424,  
507, 507n43, 508n44, 509n48, 642n99,  
662n161

Eichrodt, Walther, 234n315, 270n464

Eisenbaum, Pamela Michelle, 540n61

Eissfeldt, Otto, 368, 368n6

Eldredge, Laurence, 3n10, 4n11, 4n12, 11n46

Eli, 174, 175, 179

Elihu, 286

Elijah, 40, 59, 102, 104, 159, 181, 185, 240,  
264n434, 267–68, 273, 274, 382, 424n89,  
436, 442n188, 449n221, 451, 453, 453n247,  
454, 454n252, 454n255, 457, 507, 632,  
632n60, 634–35, 673, 700

Elisha, 40, 185, 240, 240n340, 273, 393n138,  
442n188, 449n221, 453, 453n247, 454,  
454n250, 454n252, 456, 458n269, 475, 700

Elizabeth, 41, 370, 412n26, 450, 451, 716, 757

Elliott, J. K., 360n79, 408n7

Elliott, John H., 638n87

Ellis, E. Earle, 384n96, 393n141, 499n15,  
539n58, 664n171

Ellis, Nicholas, 635n79

Emerson, Matthew Y., 30n136, 407n1, 411n18,  
411n21, 454n252, 459n276, 466n311,  
473n350, 478n379, 497n6, 498n8, 531n26,  
531n27, 541n65, 543n72, 545n83, 562n164,  
597n299, 641n97, 713n78

Emmerson, Grace I., 52n228, 225n275, 226

Enns, Peter, 45n189



Enoch, 648, 666, 666n174, 670, 746n178  
Ensor, P. W., 351n26  
Epaphras, 578, 602, 748  
Erickson, Millard J., 12n52  
Esau, 109, 236, 237, 261n420, 396, 541, 627  
Eskenazi, Tamara Cohn, 54n239, 54n241,  
54n242, 87, 323n210, 325n213, 328n229  
Esler, Philip E., 325n212  
Eslinger, Lyle, 175n75  
Esther, 87, 103, 311, 312, 313, 313n156, 314,  
315, 315n169, 338  
Euodia, 357, 525, 574, 576, 576n222  
Evans, Craig A., 104n176, 268n456, 430n120,  
460n280, 476n365, 486n424, 501n22  
Eve, 541n62, 601, 695n26. *See also* Adam  
Exum, J. Cheryl, 300, 311n145  
Ezekiel, 41, 89, 138, 173, 215, 216, 217, 220,  
221, 259, 264, 266, 323  
Ezra, 54, 61, 323, 324, 325–26, 328, 328n229,  
687, 730  
Fanning, Buist M., 405n199

Farber, Zev, 167n39

Farrer, Austin, 405n202, 430n118

Fee, Gordon D., 292n59, 549n106, 563,  
578n229, 589n272, 716n91

Fekkes, Jan, 405n200

Felix, 505, 741

Fensham, F. Charles, 123n71, 141n147,  
342n289

Ferguson, Everett, 593n284

Ferguson, Samuel D., 612n339

Fesko, John V., 25n116

Festus, 505

Fewell, Danna Nolan, 62n277, 321n196

Filtvedt, Ole Jakob, 625n25

Finegan, Jack, 356n57

Finney, Mark T., 543n72, 545n84

Fiorenza, Elizabeth Schüssler, 480n388

Firth, David G., 165n29, 166n31

Fisch, Harold, 298n83

Fishbane, Michael, 51n221, 98n152, 193n156,  
335n258

Fisk, Bruce N., 455n258

Fitzmyer, Joseph A., 392n129, 452n242,  
560n154

Flint, Peter, 75n27

Floss, Johannes Peter, 166n34, 166n36

Floyd, Michael H., 256n402

Foh, Susan T., 114n38

Fohrer, Georg, 208n216

Forbes, Greg W., 639n89

Forman, Charles C., 336n263

Fortna, Robert, 461n289

Foster, Paul, 582n247

Foster, Robert J., 635n79

Fowl, Stephen E., 16n64, 17n66, 50

Fox, Michael V., 291n54, 292n64, 293n66,  
305n120, 313n152, 314n159, 314n163,  
314n165

Fraine, Jean de, 226n282

France, R. T., 245n361, 348n12, 383n91,  
385n100, 386n108, 416, 440n178, 690n10

Frederick, John, 581n243

Fredericks, Daniel C., 303

Freed, Edwin D., 390n121

Freedman, David Noel, 77n39, 79, 95, 180,  
200n173, 277n1, 373

Frei, Hans W., 44

Fretheim, Terrence E., 89n94, 152n203

Frey, Jörg, 460n281

Friedmann, Daniel, 184n110, 195

Frolov, Serge, 96n138

Frye, Northrop, 81n67

Frymer-Kensky, Tikva, 54n239, 54n241, 54n242

Fuhr, Richard Alan, Jr., 303n110, 730n134

Fuhrmann, Sebastian, 625n27

Funk, Robert W., 357n64, 416n51

Furnish, Victor Paul, 611n332, 631n56, 632n63,  
661n158

Gabler, Johannes Philipp, 3n10, 4, 4n11, 5,  
11n46, 25n116

Gabriel, 99, 318, 351n28

Gad (prophet), 159, 175, 185, 196

Gadamer, Hans-Georg, 23n99, 45n193

Gaffin, Richard B., Jr., 11n43

Gagnon, Robert A. J., 537n50

Gaius, 662, 663  
Gallagher, Edmon L., 49n205  
Gallio, 543  
Gardner-Smith, Percival, 481n392  
Garland, David E., 430n118, 431n125, 431n129,  
434n139, 435n143, 448n217, 449, 548n97,  
576n223  
Garrett, Duane A., 555n131  
Garsiel, Moshe, 174n69, 243n352  
Garstad, Benjamin, 454n255  
Gathercole, Simon, 451n236, 486n424, 508n47,  
537n50  
Gaventa, Beverly R., 462n290, 563n170  
Gelasius of Cyzicemus, 666n173  
Genette, Gérard, 47n198, 48n201  
Gentry, Peter J., 4n11, 29n132, 30n128, 123n69,  
270n464, 423n75, 688n2, 721n102,  
721n103, 754  
Geoghegan, Jeffrey C., 180n95  
Gheorgita, Radu, 402n184  
Gianto, Agustinus, 304n116

Gideon, 40, 167, 169, 170–71, 171n55, 172,  
174, 621

Gignilliat, Mark S., 217n245

Gilbert, Greg, 720n99

Gileadi, Avraham, 181n100

Gilmour, Michael J., 642

Ginsburg, Christian D., 77n43, 79n56, 277n2

Ginzberg, Louis, 78n48, 294n72

Gladd, Benjamin L., 7n25, 12n49, 414n36,  
422n70, 424n89, 428n112, 442n186,  
462n289, 551n113, 695n26

Glanville, Mark R., 149

Glasson, T. F., 474n357

Glazier-McDonald, Beth, 101, 102n167,  
261n422

Glodo, Michael J., 721n104

Goheen, Michael W., 19n78, 46n195, 148n182,  
153n205, 730n135, 752n198

Goldingay, John, 92n111, 382n81

Goldsworthy, Graeme, 2n4, 3n6, 30n139,  
60n267, 761n233

Gombis, Timothy G., 566n181, 572–73n207

Gomer, 224, 227, 260n419

Good, Edwin M., 287n40

Good, Robert M., 167n38

Goodacre, Mark, 430n118, 478n377, 482n398

Goppelt, Leonhard, 361n85, 382n85, 393n139,  
407n3, 712n75

Gorman, Michael J., 469n328, 563n171,  
575n218, 680n17, 680n19, 681n28, 682n30,  
696n32

Gossai, Hemchand, 189n136

Goswell, Gregory, 47n196, 48n203, 49n205,  
56n248, 56n251, 57n255, 67n2, 81n62,  
81n65, 88n91, 90n98, 95n132, 97n142,  
97n143, 98n146, 98n151, 101n164,  
102n171, 140n143, 142n153, 142n158,  
143n164, 150n190, 151n197, 162n13,  
174n68, 178n78, 177n81, 177n83, 179n93,  
183n105, 188n133, 191n148, 194n159,  
196n163, 198n167, 203n187, 204n194,  
204n197, 205n198, 205n201, 205n202,  
210n223, 220n264, 226n281, 228n288,  
233n309, 241n343, 243n355, 252n383,

253n392, 256n404, 256–57n409, 262n425,  
263n433, 264n438, 282n19, 309n134,  
313n155, 314n162, 315n171, 317n178,  
317n180, 318n183, 322n205, 323n206,  
325n215, 326n217, 326n220, 328n228,  
347n1, 350n20, 353n39, 354n43, 355n53,  
357n61, 360n79, 363n101, 367n1, 367n3,  
378n62, 379n72, 552n116, 619n2, 689n5,  
698n37, 706n59, 708n64, 752n197

Gottwald, Norman K., 308n130

Goulder, M. D., 65n27

Gow, Murray D., 55n247

Gowan, Donald E., 287n39

Gräbe, Petrus J., 695n31

Granowski, Jan Jaynes, 191n146

Grant, Jamie A., 141n150, 280, 336n264

Grant-Henderson, Anna L., 267n451, 327n221

Green, Bradley G., 212

Green, Gene L., 479n381, 636n81

Green, Joel B., 389n117, 450n225, 450n230,  
498n7, 646n114

Greenberg, Moshe, 105



Gregory, Andrew, 53n236, 443n192  
Greidanus, Sidney, 62n274, 382n86, 512n62,  
755n212  
Griffiths, Jonathan I., 621n9, 623n20  
Grindheim, Sigurd, 544n75  
Grogan, Geoffrey W., 279n10  
Gross, Walter, 215n237  
Grudem, Wayne A., 12n52, 19n75, 547n93  
Gruen, Erich, 314n166  
Grünstäudl, Wolfgang, 642n99, 667n177  
Guijarro, Santiago, 431n129  
Gundry, Robert H., 320n189, 386n103,  
386n104, 386n106, 433n134  
Gunn, David M., 62n277, 175n76, 179n91  
Gupta, Nijay K., 395n145, 424n82, 532n31,  
532n35, 734n140, 739n156  
Gurtner, Daniel M., 411n20, 429n115  
Guthrie, George H., 401n181, 407n3, 555n133,  
620n5, 621n7, 622n11, 629n45  
Habakkuk, 90, 201, 223, 247, 248, 249, 531,  
723

Habel, Norman C., 141n145, 163n19, 164n24,  
166n37, 289n45, 290n52, 420n62  
Hafemann, Scott J., 28, 29n131, 554n128,  
644n109, 721n102, 742n164  
Häfner, Gerd, 591n279  
Haggai, 71, 75, 90, 198, 251, 264, 266  
Hägglund, Fredrik, 269n459  
Haglund, Erik, 85n79  
Hagner, Donald A., 25n116, 417n54, 419n61,  
423n75, 429n115, 632n63, 762n236  
Hahn, Ferdinand, 4n10, 29n133, 31n141,  
43n183, 407n2, 407n40, 704n50  
Hahn, Scott W., 123n70  
Hall, David R., 556n136  
Hall, Sarah Lebhar, 162  
Hals, Ronald M., 56n249, 215n237  
Ham, Clay Alan, 386n107  
Haman, 87, 103, 315, 316, 754, 757  
Hamborg, Graham R., 235n316  
Hamilton, Catherine Sider, 428n110  
Hamilton, James M., Jr., 3n6, 29n132, 476n365,  
587n265, 689n9

Hananiah, 213, 214  
Hannah, 175, 176, 298, 450, 450n229  
Hansen, G. Walter, 562n162  
Hanson, Anthony T, 386n106, 400n176  
Hanson, Paul D., 257, 274–75  
Harmon, Matthew S., 394n142, 492n442,  
639n88  
Harris, Horton, 5n14, 44n185  
Harris, Murray J., 461n288, 545n82, 595n291,  
605n321  
Harris, Sarah, 452n232  
Harstine, Stanley, 474n257  
Hartin, Patrick J., 628n41, 629n48  
Hartman, Lars, 589n270  
Hasel, Gerhard F., 3n10, 28n130, 268, 381n79,  
381n80, 689n8  
Hauge, Martin Ravndal, 125n77  
Hawk, L. Daniel, 54–55, 54n243, 55n18  
Haydon, Ron, 47n197, 335n259, 335n260  
Hayes, John H., 200n178  
Hays, Christopher, 448n215

Hays, J. Daniel, 29n132, 116n44, 184, 472n348,  
581n245, 700n41, 705n56, 723n111,  
744n172

Hays, Richard B., 20n84, 59, 348n3, 358n67,  
382n84, 382n85, 383n93, 384n96, 387n111,  
395n145, 397n161, 397n163, 398n167,  
407n2, 409n9, 410, 412, 412n23, 413n29,  
414n34, 414n37, 416n51, 417n53, 418n58,  
420–21n65, 421n66, 421n69, 422, 422n71,  
422n74, 423, 423n78, 423n81, 423n82,  
424n83, 424n85, 424n87, 425, 425n95,  
426n96, 426n101, 427n104, 427n106,  
427n107, 428, 428n109, 428n112, 429n115,  
430n120, 430n121, 431n125, 432n130,  
433n137, 434n138, 434n139, 434n141,  
435n143, 436, 436n146, 436n147, 436n149,  
436n150, 436n151, 437n154, 437n159,  
437n161, 438n163, 438n167, 439n169,  
439n170, 439n172, 441n182, 441n183,  
441n185, 444n201, 446n207, 447, 447n209,  
447n211, 448n215, 449, 450, 450n224,  
450n226, 450n229, 451n232, 451n234,

451n236, 452n237, 452n238, 452n239,  
452n241, 452n242, 453n244, 453n245,  
453n246, 453n248, 454n251, 454n253,  
454n254, 455n256, 455n259, 455n260,  
456n262, 456n265, 457n266, 457n267,  
457–58n269, 458n270, 458n274, 459n276,  
469n327, 470–71, 470n335, 472, 477,  
477n370, 477n372, 477n373, 477n375,  
480n384, 485n420, 486, 486n423, 486n424,  
486n425, 487n428, 502n24, 506n35,  
510n55, 513, 513n64, 528n22, 532n33,  
539n58, 542n69, 550n106, 552n119,  
554n128, 557n145, 566n181, 606n324,  
611–12, 612n336, 612n338, 613n341,  
613n343, 614n344, 614n345, 614n347,  
614n348, 614n349, 677n6, 678n10, 684,  
690n13, 691, 692n20, 706n58, 713–14n82,  
734n139, 734n140, 737, 737n152, 738–39

Hazon, Yoram, 691n18

Head, Peter M., 430n120, 603n313

Heater, Homer, Jr., 307n127

Heil, John Paul, 245n362, 468n323

Heim, Knut Martin, 293

Hellerman, Joseph H., 357n65

Helyer, Larry R., 636n81

Hemer, Colin J., 682n31

Hengel, Martin, 6n20, 82n70, 92n109, 390n119,  
409n11, 426n102, 469n283, 479n381,  
480n384, 482n397, 533n39, 534n44,  
650n127, 714n84

Henrichs-Tarasenkova, Nina, 445n202

Hermisson, Hans-Jürgen, 336n265

Herod Agrippa, 505, 741

Herod Antipas, 385, 427n104, 503, 504, 710

Herodotus, 504n28

Herrelko, Edward J., III, 22

Hezekiah, 52, 72, 147, 148, 182, 184, 185–86,  
187, 192, 194, 197, 198, 201, 202, 208, 225,  
283, 331, 332, 337, 732, 733

Hildebrandt, T. A., 293

Hill, Charles E., 486n424

Hillers, Delbert R., 243n351

Ho, Chiao Ek, 35n156

Hoehner, Harold W., 568n192, 570n199

Hoffmann, Hans-Detlef, 187n130  
Hofius, Otfried, 534n43  
Hoklotubbe, T. Christopher, 590n276  
Holladay, Carl R., 432n131  
Holladay, John S., 274n475  
Holladay, William L., 211n228  
Holmgren, Fredrick, 293n67  
Holtz, Traugott, 393, 393n137, 678n10  
Homan, Michael M., 180n94  
Hood, Jason B., 421n67  
Hooker, Morna D., 387n112, 426n102,  
438n167, 534n43  
Horbury, William, 706n59  
Horton, Fred L., Jr., 623n17  
Horton, Michael, 572n205, 574n212, 761n232  
Hosea, 52, 52n228, 53, 89, 199, 223, 224,  
225n275, 226, 260n419, 702  
Hoskins, Paul M., 467n316  
Houlden, J. L., 433n137  
House, H. Wayne, 723n110  
House, Paul R., 28, 75n30, 107n33, 227n284,  
227n285, 260n419, 375n41

Houston, Walter J., 189n134, 341n283  
Hove, Richard, 564n174  
Howard, George, 355n50  
Hubbard, Moyer V., 555n134  
Hubbard, Robert L., 363n104, 607n326  
Hübner, Hans, 2n5, 29n133  
Hudson, Don Michael, 168n42  
Hugenberger, Gordon P., 263n429  
Hughes, Graham, 402n182, 624n24  
Huizenga, Leroy Andrew, 421n65, 426n101,  
474n355  
Hultberg, Alan, 585n256, 729n128  
Human, Dirk J., 627n33  
Humphreys, W. L., 69n6  
Hurst, L. D., 402n182, 488  
Hurtado, Larry W., 463n297, 486n424, 507n42  
Hutter, Manfred, 116n46  
Huttner, Ulrich, 579n232  
Hwang, Jerry, 548n99  
Ibn Ezra, Abraham, 312  
Irenaeus, 348, 407n1, 508n44, 567, 660n157



Irons, Charles Lee, 533n38

Isaac, 70, 84, 107, 109, 119, 150, 154, 268, 396,  
421n65, 456, 474, 474n355, 541, 566, 630,  
635

Ishbosheth, 178

Israel (Jacob). *See* Jacob

Jackson, Justin, 498n9

Jacob, 62, 84, 107, 109–10, 114, 115, 119, 150,  
151, 154, 195, 236, 268, 279, 296, 396,  
429n115, 451, 456, 474, 474n356, 477, 541,  
699

Jacob, Edmond, 265n442

Jacob, Haley Goranson, 744n170

Jacobs, Louis, 71n13

Jacobs, Mignon R., 254n394

James (NT author), 59, 238, 354, 356, 361, 362,  
363, 366, 375, 461, 488n434, 496, 497, 501,  
515, 516, 516n72, 522, 552, 565n179, 620,  
627, 628, 628n41, 629n44, 634, 645, 691,  
722, 736, 745, 758, 759

Jamieson, R. B., 622n12

Jans, Edgar, 170n51

Janzen, David, 189n138, 331n240

Janzen, J. Gerald, 111n25, 126n78, 139n135,  
287n40

Japhet, Sara, 77n40, 94–95, 95n127, 277n3,  
324n211, 326n219, 334n251

Jauhainen, Marko, 406n204

Jeconiah, 213. *See also* Jehoiachin

Jehoahaz, 210. *See also* Shallum

Jehoiachin, 74, 94, 189–90, 190n140, 190n145,  
191, 210, 210n223, 213, 214, 215, 253, 333,  
373. *See also* Jeconiah

Jensen, Joseph, 122n64

Jensen, Matthew D., 651n130, 654n140

Jenson, Philip Peter, 134n117, 243n353

Jeon, Yong Ho, 333n250

Jeppesen, Knud, 208n218

Jeremiah, 74, 209, 209n221, 211, 214, 221, 266,  
307, 309

Jeremias, Joachim, 351n26, 407n3, 408n6

Jerome, 88n88, 93, 93n120, 95, 642n99

Jeska, Joachim, 374n39

Jipp, Joshua W, 29n132, 458n272, 498n9, 501,  
501n21, 707n63

Job, 59, 285–89, 292, 338, 341, 542, 631, 632,  
634, 635n79, 673

Jobes, Karen H., 292n59, 637n86

Jobling, David, 178n86

Joel, 90, 201

Joest, Wilfried, 606–7n325

John (apostle), 42, 362, 363, 364, 406, 460–61,  
461n286, 497, 522, 565, 567, 620, 629n44,  
645, 691n130, 652, 653, 660, 660n157, 662,  
675, 676–77, 680, 691, 692, 707, 758

John the Baptist, 41, 104, 349, 385, 387, 388,  
389, 390, 422, 430, 430n120, 436, 438, 443,  
444, 448, 450, 451–52, 454, 467, 475,  
500n16, 513n66, 707, 716, 720, 755

Johnson, Dennis E., 444n198, 506n38, 512n61

Johnson, Luke Timothy, 359n74, 361n83,  
448n215, 505n33, 528n23, 621n7, 621n9,  
631n55

Johnson, Vivian L., 285n31

Johnstone, William, 77n41, 77n42, 344–45,  
345n256

Jonah, 53, 62, 71, 73, 75, 89, 238, 239, 240,  
240n341, 242, 373n32, 376, 389, 429, 455,  
465, 484, 692, 726n118, 753

Jones, Bruce W., 313n154, 379n69

Jones, Christopher M., 339n279

Jones, David W., 114n37, 291n55, 488n433,  
537n51, 546n88, 546n89, 612n338

Jones, Edward Allen, III, 339n277

Jones, Peter, 545n82

Joseph (husband of Mary), 167, 412n26,  
427n104, 451, 452n240, 757

Joseph (son of Jacob), 39, 105, 107, 109–10,  
114, 145, 268, 331, 474, 698, 698n39, 754,  
755

Joseph, Abson, 638n87

Joseph, Alison L., 184n112, 185n116, 186,  
186n125

Josephus, 51, 71n10, 84, 98, 196n163, 312,  
504n28, 505n32

Joshua, 40, 72, 137, 140, 156, 161–62, 162n12,  
163, 164, 164n21, 165, 165n27, 166–67,  
168, 173, 180, 190, 256, 259, 373, 401n180,  
403, 428n112, 601, 617, 623, 624, 626, 673,  
696, 698n39, 707, 755

Josiah, 87, 147, 148, 182, 184, 184n112, 185,  
185n116, 186–87, 191n149, 198, 209, 210,  
212, 247, 249, 250, 334, 335, 337

Joslin, Barry C., 621n9, 625n27

Joyce, Paul M., 218n250, 222n267

Judah, 84, 109, 151, 168, 421n67, 626

Judas Iscariot, 373, 386, 392, 448, 484, 620,  
656

Judd, Andrew, 393n140

Jude, 361, 362, 363, 366, 488n434, 508, 552,  
619, 620, 628, 628n41, 759

Juel, Donald H., 438n164

Junker, Hubert, 253n391

Justin Martyr, 50n213, 407n1

Kähler, Martin, 433n135, 507n40, 714

Kaiser, Otto, 368, 368n6

Kaiser, Walter C., Jr., 59n261, 306n124,  
463n292

Kalimi, Isaac, 81, 81n67, 95, 95n131, 103,  
103n173, 332n243

Kamell, Mariam J., 632n62, 634n76. *See also*  
Kovalishyn, Miriam Kamell

Kapelrud, Arvid S., 125n76

Karrer, M., 363n102

Käsemann, Ernst, 37n164, 527n20, 532n32,  
742n165

Kaufman, Stephen A., 143n163

Kearney, Peter J., 126n78

Keefer, Arthur Jan, 290n49

Keener, Craig S., 369n9, 423n75, 428n113,  
441n182, 441n184, 441n185, 442, 469n280,  
482n397, 500n19, 504n28, 504n30, 505n32,  
512n62, 513n67, 515, 538n54, 538n55,  
564n173, 573n207, 605n320, 636n81,  
636n83, 637n85

Keil, C. F., 53n230, 99n157, 223, 223n269

Kellum, L. Scott, 19n75, 32n144, 354n43,  
361n83, 408n7, 410n12, 430n119, 431n123,

434n140, 454n252, 478n377, 480n387,  
480n389, 495n2, 509n49, 519n2, 522n8,  
527n18, 531n29, 532n32, 543n73, 550n107,  
551n112, 556n136, 559n152, 567n185,  
568n190, 568n192, 579n233, 579n235,  
580n239, 581n244, 603n314, 604n316,  
605n320, 619n1, 621n7, 621n9, 623n19,  
628n39, 628n41, 629n48, 630n50, 633n65,  
633n68, 634n78, 636n82, 637n85, 638n87,  
641n97, 641n98, 642n101, 642n102,  
643n107, 647n118, 648n120, 649n124,  
653n138, 660n154, 660n155, 664n164,  
665n166, 665n167, 665n171, 666n174,  
670n188, 675n1, 677n9, 681n29

Kelly, Brian E., 94

Kelly, J. N. D., 372n28, 643n108

Kermode, Frank, 91, 103

Kerr, Alan R., 467n316

Kessler, John, 252n384

Keys, Gillian, 179n90

Kibbe, Michael Harrison, 627n36

Kidner, Derek, 291n56

Kierspel, Lars, 591n279  
Kim, Brittany, 760n229  
Kim, Hyun Chul Paul, 263n430  
Kim, Seyoon, 352n33, 519n2, 520n3, 589n269  
Kimball, Charles A., 388n116  
Kimble, Jeremy M., 2n6, 8n28, 8n29, 724n112,  
753n202  
Kingsbury, J. D., 349  
Kinzer, Mark, 467n316  
Kirk, J. R. Daniel, 413n29, 528n22, 545n82,  
606n324  
Kirkpatrick, Shane, 320n195  
Kislev, Itamar, 137n126  
Kitz, Anne M., 164n20  
Kiuchi, Nobuyoshi, 133n110  
Klein, William W., 363n104, 607n326  
Kline, Meredith G., 112n29, 112n30, 115n40,  
139, 139n138, 149, 150n188, 150n189, 369  
Klink, Edward W., III, 4n10, 27n124, 460n284,  
760n229  
Knauth, R. J. D., 149n183  
Knibb, Michael A., 98n152, 323n209



Knierim, Rolf P., 176n77, 369n10, 755n213

Knobel, Peter S., 78n51

Knoppers, Gary N., 143n161, 181n102,  
184n115, 303n108, 328n226, 334n253

Knowles, Michael, 209n221

Koch, Dietrich-Alex, 393n141, 539n58

Koehler, Shane E., 422n71

Koh, Y. V., 303

Koller, Aaron, 313n158

Koorevaar, Hendrik J., 48n202, 102n167

Korah (OT rebel leader), 138, 648, 667, 670,  
674

Korpel, Marjo C. A., 310n141

Köstenberger, Andreas J., 7n26, 9n35, 10n39,  
10n41, 11n48, 14n58, 15n61, 16n63, 18n73,  
20n82, 21n87, 21n93, 30n137, 30n139,  
33n145, 34n149, 35n154, 35n155, 35n156,  
44n186, 117n51, 150n188, 169n44, 172n61,  
204n193, 274n479, 291n55, 311n146,  
350n22, 351n28, 354n43, 361n83, 381n79,  
383n90, 390n119, 391n124, 391n125,  
391n127, 400n174, 401n178, 401n179,

401n180, 408n6, 410n12, 412n28, 416n45,  
417n52, 421n65, 420n63, 429n116,  
430n118, 431n123, 431n125, 431n129,  
433n136, 434n140, 438n166, 440n177,  
454n252, 460n280, 462n289, 463n297,  
464n298, 464n301, 466n315, 467n316,  
468n322, 468n323, 468n325, 471n339,  
472n345, 472n346, 473n350, 476n369,  
478n377, 480n387, 481n390, 482n398,  
483n402, 485n420, 489n438, 493n447,  
495n2, 499n15, 500n17, 501n20, 506n36,  
507n43, 508n44, 509n48, 509n49, 511n57,  
512n62, 519n2, 520n3, 520n4, 522n8,  
527n18, 531n28, 531n29, 532n31, 532n32,  
535n45, 535n46, 542n69, 543n73, 546n88,  
546n89, 550n107, 554n130, 556n136,  
557n142, 559n152, 562n165, 567n185,  
568n190, 579n233, 579n235, 580n239,  
581n244, 587n264, 590n276, 591n281,  
592n282, 592n283, 593n286, 595n288,  
595n289, 596n292, 597n299, 598n300,  
600n302, 600n303, 600n304, 602n311,

603n314, 604n316, 605n320, 606n323,  
607n326, 611n329, 612n338, 619n1, 620n6,  
621n7, 621n9, 622n12, 622n16, 623n17,  
624n22, 624n24, 627n38, 628n39, 628n41,  
629n45, 629n48, 630n50, 630n51, 633n65,  
633n68, 634n78, 636n81, 636n83, 638n87,  
638n88, 641n97, 641n98, 643n107,  
646n115, 647n118, 649n124, 651n130,  
651n132, 654n143, 654n144, 655n147,  
660n154, 660n155, 662n161, 665n166,  
666n174, 667n178, 667n179, 670n188,  
675n1, 676n5, 677n8, 677n9, 679n13,  
682n30, 685n42, 687n1, 692n20, 704n50,  
704n52, 705n55, 712n76, 716n91, 720n99,  
725n116, 726n117, 727n119, 728n125,  
729n127, 730n134, 736n148, 744n171,  
748n184, 751n191, 751n192, 753n204,  
758n224, 760

Köstenberger, Margaret E., 23n100, 169n44,  
480n389, 548n101

Köstenberger, Margaret Elizabeth. *See*  
Köstenberger, Margaret E. *See also*

Köstenberger, Marny

Köstenberger, Marny, 26n119, 563n168,  
743n169. *See also* Köstenberger, Margaret  
E.

Kovalishyn, Mariam Kamell, 628n39, 628n40,  
629n47, 629n48, 632n60, 632n62, 633n66,  
633n67, 633n71. *See also* Kamell, Mariam J.

Kraemer, Ross Shepard, 448n214

Krasovec, Jose, 307n128

Kraus, Hans-Joachim, 702

Kraybill, J. Nelson, 681n29

Kreuzer, Siegfried, 93

Kristeva, Julia, 358n67, 691, 691n118

Kruger, Michael J., 19n78, 50n213, 150n188,  
160n6, 355n51, 363n105, 407n1, 409n11,  
507n43, 508n44, 509n48, 510n52, 622n16,  
642n100, 642n101, 649n122, 662n161

Krüger, Thomas, 300n93, 301–2

Kruse, Colin G., 542n68

Kümmel, Werner Georg, 31n143, 407n3,  
606n325

Kupp, David D. 429n115

Kutsko, John F., 216  
Kwakkel, Gert, 57n258  
Kynes, Will, 289, 289n47, 289n48  
Kysar, Robert, 460n282, 650n127  
  
Laansma, Jon C., 622n11, 624n22  
Laato, Antti, 714n83  
LaCocque, André, 54n238, 754n209  
Lacomara, Aelred, 471n343  
Ladd, George Eldon, 12n50, 25n116, 385n100,  
386n108, 407n3, 414n39, 416n47, 416n48,  
465n308, 487n425, 585n257, 586n259,  
676n4, 706n59, 709n69, 710n72, 712n75,  
728n126  
Lanahan, William F., 307  
Landy, Francis, 299n89, 301n100  
Lane, William, 627n37  
Laniak, Timothy, 512n60  
Lapsley, Jacqueline E., 147n176  
Lau, Peter H. W., 54n241, 57n255, 296n78,  
327n222, 328n228

Lau, Te-Li, 537n50, 545n84, 549n104, 560n156,  
576n222, 577n225, 603n315

Lawrence, Michael, 23n101

Leah, 114

Leclerc, Thomas L., 189n134

LeCureux, Jason T., 239n334, 273, 693n21

Leder, Arie C., 193n155

Lee, Dorothy A., 350n22

Lee, Nancy C., 309n137

Leeman, Jonathan, 721n103, 724n112

Legaspi, Michael C., 55n244

Leim, Joshua E., 429n115

Lenglet, Ad, 316

Lescow, Theodor, 101n165

Leske, Adrian M., 257n408

Letham, Robert, 113n32

Leuenberger, Martin, 252n385

Leveen, Adriane B., 135n122

Levenson, J. D. *See* Levenson, Jon D.

Levenson, Jon D., 139n132, 181, 190n144,  
219n253, 220, 312n151

Levi, 100, 101, 262, 403, 626

Levinson, Bernard M., 142n156, 172n62  
Levison, John R., 244n357, 698n39  
Lierman, John, 371n23, 474n357  
Lieu, Judith M., 376n48, 650n125  
Linafelt, Tod A., 298n84  
Lincicum, David, 397n156  
Lincoln, Andrew T., 399n171, 413n31, 467n318,  
568n191  
Lincoln, A. T. *See* Lincoln, Andrew T.  
Lindars, Barnabas, 105n3, 222n267, 394n141,  
620n6  
Linnemann, Eta, 478n378  
Lints, Richard, 118n53, 756n215  
Linville, James Richard, 141n149, 233, 308  
Litwak, Kenneth Duncan, 690n11  
Liu, Yulin, 559  
Loader, J. A., 312n148  
Lockett, Darian R., 4n10, 27n124, 55n245,  
362n91, 362n95, 620n3, 633–34, 633n70,  
669n187, 753n202, 755, 760n229  
Lohse, Eduard, 407n3, 580n242

Longenecker, Bruce W., 448n215, 529n23,  
561n161

Longenecker, Richard N., 382n84, 384n96,  
394n141, 487n429, 522n8, 533n39,  
607n326

Longman, Tremper, III, 79n54, 299n90

Lot, 154, 647, 648, 674

Love, Donald Roe, III, 462n292

Lowery, R. H., 186n124, 340n281

Lucas, Ernest C., 17n66

Lührmann, Dieter, 355n48

Luke, 350n19, 370, 388, 390, 392n132, 393,  
393n137, 410, 410n14, 435, 440–41,  
441n185, 504n28, 521, 543, 552, 603, 605,  
605n318, 634, 745, 746, 748

Lundbom, Jack R., 210n225

Lunde, Jonathan M., 574n213

Lunn, Nicholas P., 719n94

Lyons, Michael A., 265n443

Lyotard, Jean-François, 3n9

Macaskill, Grant, 562n163, 611n329, 653n137



Macchia, Frank D., 364n107, 364n108  
Maccoby, Hyam, 328n227  
MacDonald, Dennis, 543n72, 584n253  
MacDonald, Margaret, 596n294  
MacDonald, Nathan, 138n131, 620n6  
MacFarlane, Donald, 763n239  
MacGregor, Kirk R., 545n82  
Machinist, Peter, 247n367  
Macintosh, A. A., 224n272  
MacRae, Allan A., 135n119  
Magnuson, Ken, 735n140  
Magonet, Jonathan, 132n108  
Maier, Christl, 189n135, 211n227  
Maier, Gerhard, 20n82  
Maier, Johann, 130n99  
Makara, Apollo, 685n45, 728n125  
Malachi, 71, 201, 206, 274  
Malamat, Abraham, 168n40, 169n45  
Malherbe, Abraham J., 587n263  
Mallen, Peter, 453n248  
Malone, Andrew S., 116n45, 216, 216n244,  
261n421, 689n6

Manasseh (king), 187, 194, 734  
Mánek, Jindřich, 369n11  
Mann, Thomas W., 108n15  
Manning, Gary T., 476n366  
Manomi, Dogara Ishaya, 598n300  
Mappes, David, 723n110  
Marcion, 353n34, 381  
Marcus, Joel, 436n151, 437n159  
Marguerat, Daniel, 498n10  
Mark, 354n47, 355, 410, 410n14, 429n118, 434,  
435, 435n142, 435n145, 436, 479, 479n381,  
479n382, 526, 602, 605, 697, 748  
Marlow, Hilary, 206n206, 265n444, 733n138  
Marrs, Rick R., 208n219  
Marsh, Cory M., 468n324, 723n10  
Marshall, I. Howard, 24n112, 26n121, 27n123,  
27n127, 28n128, 354n26, 388n115, 407n3,  
408n5, 411n20, 413n29, 413n32, 419n61,  
431n127, 433n134, 433n136, 437n154,  
437n161, 440, 440n178, 440n179, 469n327,  
499n12, 499n15, 500n17, 502n25, 503n26,  
507n39, 513n66, 522n8, 523n11, 523n13,

531, 531n28, 531n30, 536, 544n77, 546n85,  
546n88, 547n95, 550n108, 556n138,  
556n139, 560n153, 574–75, 578n229, 579,  
579n233, 583n251, 584n255, 585n256,  
590n274, 590n277, 591n281, 606n324,  
607n328, 658, 714n85, 727n120, 736n146  
Martha, 483n6, 485  
Martin, Oren R., 3n6, 397n158, 422n70, 689n9  
Martin, Ralph P., 507n42, 578n229, 628n40,  
641n98, 664n164, 665n169, 665n170,  
668n184  
Martin, Séan Charles, 401n180  
Martyn, J. Louis, 460n284, 482n396, 650  
Mary (mother of Jesus), 41, 167, 388, 389n117,  
412, 412n26, 421n65, 448, 451, 480, 490,  
510n53, 716, 757  
Mary (sister of Martha), 483n6  
Mary Magdalene, 466  
Mason, Eric F., 626n31  
Matera, Frank J., 407n3, 438n164  
Mathews, Jeanette, 248n371, 249n373  
Mathews, Mark D., 642n102

Mathews McGinnis, Claire, 178n85  
Mathewson, Dave, 676n4  
Matlock, R. Barry, 528n23  
Matthew, 386, 410, 410n14, 414, 421n66, 479,  
479n382  
Matthews, Victor H., 185n117, 327n224,  
375n41  
Matthias, 373  
Mauchline, John, 697n34  
Mayes, A. D. H., 142n154  
Mays, James L. *See* Mays, James Luther  
Mays, James Luther, 278n5, 279n9  
Mburu, Elizabeth W., 466n308  
McBride, S. Dean, Jr., 108n16  
McCarter, P. Kyle, Jr., 178n88  
McCarthy, Dennis J., 139n134, 147n175,  
161n10, 340n282  
McClellan, John, 760n230  
McConville, J. G. *See* McConville, J. Gordon  
McConville, J. Gordon, 106n4, 141n149,  
142n152, 142n155, 162n14, 169n49,

173n63, 184n115, 190n142, 213n235,  
326n218

McCruden, Kevin B., 624n23

McDermott, Gerald R., 699n40

McDonald, Lee Martin, 92n110

McDonough, Sean M., 30n136, 405n199, 520n4,  
713n78

McEleney, Neil J., 751n191

McEntire, Mark, 91n102

McFadden, Kevin, 3n8, 385n98, 387n111,  
421n65, 514n68, 624n24, 627n34, 699n40

McGowan, A. T. B., 110n21

McGrew, Lydia, 430n118, 460n280, 460n282

McIvor, J. S., 285n33

McKelvey, R. J., 627n35

McKenzie, Steven L., 139n137, 186n121,  
192n152, 261n420, 334n252

McKeown, James, 109n17, 339n278

McKnight, Scot, 628n39

McLay, R. Timothy, 322n202

McQueen, Larry R., 230n300

McWhirter, Jocelyn, 455n255

Mead, James K., 4n10  
Meade, David G., 33n145  
Meadowcroft, Tim, 16n62, 99n156, 254n395,  
321n198  
Meek, James E., 230n297  
Meeks, Wayne A., 471, 471n339, 474n357,  
650n126  
Meinhold, Arndt, 314n160  
Melchizedek, 121, 154, 281, 285, 403, 623,  
623n17, 626, 626n31, 673  
Melton, Brittany N., 310n142  
Melugin, Roy E., 267n450  
Mendenhall, George E., 272n471  
Menken, Maarten J. J., 386n105  
Menzies, Robert P., 442n191  
Merkle, Benjamin L., 512n61, 722n107,  
722n108, 724n112  
Merrill, Eugene H., 724n113  
Mettinger, Tryggve N. D., 134n115, 278, 289n48  
Metzger, Bruce M., 31, 31n145, 155n211,  
348n7, 358n68, 359n71, 360n75, 364n106,  
365n116, 431n129, 461n288, 567n185

Meyers, Carol L., 254n393  
Meyers, Eric M., 254n393, 258n415  
Micah, 53, 90, 160, 213, 223, 242, 243, 244,  
266, 754  
Michael (archangel), 318, 405, 589, 589n274,  
648, 666, 666n172  
Michaels, J. Ramsey, 370, 405n199, 405n202,  
641n97  
Michalak, Aleksander R., 318n181  
Michel, Otto, 394n141  
Michie, Donald, 436n148  
Middleton, J. Richard, 649n123  
Middleton, Paul, 677n8  
Miles, Jack, 81, 92, 299n90, 315n168, 334n254,  
691n16  
Milgrom, Jacob, 121n60, 130n100, 131,  
134n114  
Millar, J. Gary, 85n76, 148n181  
Miller, Charles William, 309n136  
Miller, Douglas B., 303n111  
Miller, John B. F., 498n10

Miller, Patrick D., Jr., 108n14, 140n142,  
140n144, 168n40, 342, 342n288

Mills, Mary E., 296n78

Milne, H. J. M., 98n147

Miriam, 136, 180

Mitchell, Gordon, 162n15

Mitchell, Hinckley G., 252n383, 252n386

Mitchell, Margaret M., 543n74

Mitton, C. Leslie, 568n191

Moberly, R. W. L., 147, 147n177, 165n28,  
207n212, 239, 239n335

Moffitt, David M., 620n5, 622n11

Moloney, Francis J., 469n327

Moo, Douglas J., 34n150, 114n36, 382n84,  
527n19, 532n32, 538n55, 542n68, 545n83,  
560n157, 562n162, 565, 565n177, 565n179,  
585n257, 603n314, 606n324, 607n325,  
642n100, 651n132, 722n106, 729n128

Moo, Jonathan A., 114n36, 545n83

Moore, Carey A., 312n151

Morales, L. Michael, 117n50, 127n86, 538n52,  
541n67, 712n77, 758n225



Mordecai, 87, 103, 312, 313, 313n156, 314,  
315, 315n169, 316, 754

Morgan, Christopher W., 7n25, 536n48, 629n48,  
633n66, 633n67, 634n78, 703n49

Morgan, Robert, 2n5, 5n17, 6n19, 6n20, 353n36

Morgan, Teresa, 562n163

Moritz, Thorsten, 399n171, 573n208

Morris, Leon, 133n110, 350n21, 407n3,  
460n281, 472–73, 481n390, 484n413,  
702n46, 709n67

Morrison, Michael D., 625n27

Moses, 45, 50n265, 59, 63, 70, 84, 85, 105,  
106, 107n11, 115, 118–24, 125, 126,  
126n81, 127–30, 127n86, 136, 137, 138,  
139–40, 140n142, 140n143, 141, 143, 146,  
147, 149, 153–54, 156, 159, 161–62,  
162n12, 163, 169, 172–73, 180, 180n96,  
181n98, 181n102, 192, 193–94, 195, 196,  
209–11, 211n228, 213, 214, 216, 221, 244,  
260, 271–74, 291, 328, 337, 341, 369,  
369n11, 370, 370n20, 371, 371n23, 386–87,  
390, 391, 398, 400, 401n180, 402, 405, 410,

414, 414n34, 421n65, 422, 422n70, 424,  
424n84, 424n85, 424n87, 424n89, 425,  
427n103, 428n112, 429, 429n117, 436, 437,  
444n199, 447n211, 454, 455–56, 457,  
459n276, 461, 464, 467, 474–75, 477,  
485n415, 491, 492, 493, 495, 509, 541,  
541n62, 548, 554, 555, 555n131, 560n157,  
601, 609, 617, 623, 624, 626, 648, 659, 666,  
666n173, 673, 690, 692, 695, 696, 698, 700,  
701, 732–34, 754–58, 757n221

Moss, Candida, 677n8

Moss, Charlene McAfee, 386n107

Mowinckel, Sigmund, 151n198

Moyise, Steve, 358n67, 373n35, 379n74

Mullen, E. Theodore, Jr., 187n127

Munck, Johannes, 377n59

Murphy, R. E. *See* Murphy, Roland E.

Murphy, Roland E., 88n89, 290n53, 291n57,  
300n94, 336

Murphy-O'Connor, Jerome, 356n58, 543n71

Murray, Donald F., 94n124, 190n143, 191n147

Murray, John, 110n20, 729–30

Myers, Alicia D., 390n119

Naaman, 453

Nägele, Sabine, 233n309

Nahum, 90, 201, 223, 245

Naomi, 56, 62, 295–97, 297n80, 702

Naselli, Andrew David, 3n6, 19n75, 29n135,  
397n158, 422n70, 544n76, 689n9, 699n40,  
712n75, 722n105, 729n128

Nasuti, Harry P., 123n65, 209n220

Nathan, 159, 175, 177, 179, 181, 183, 185,  
189n139, 196, 298

Nebuchadnezzar, 214, 316, 317, 321, 454n255

Nehemiah, 40, 54, 54n241, 61, 76, 96, 323, 325,  
327, 340, 687, 730, 732

Nelson, Richard D., 130, 184n112

Nero, 450n224, 586n260, 636

Neuer, Werner, 9n34

Newman, Carey C., 362n93, 639n88

Neyrey, Jerome H., 474n356

Nicholl, C., 589n274

Nichols, Stephen J., 586n260

Nicholson, E. W., 122n63, 141n151  
Nicholson, Godfrey Carruthers, 476n363  
Nicklas, Tobias, 155n213, 642n99, 177n667,  
365n115, 379n68  
Niditch, Susan, 169n49  
Niehaus, Jeffrey J., 111n22  
Nienhuis, David R., 377n57, 620n3  
Noah, 108, 109, 110–11, 112, 113, 114, 115,  
150, 641, 647, 648, 674, 695, 721, 755, 756  
Noble, Paul R., 234n313  
Nogalski, James D., 52n229, 76n36, 102n170,  
229n295, 240n342, 251n382  
Noth, Martin, 52n222, 52n224, 86n80, 106n5,  
190  
Novakovic, Lidija, 427n106, 499n12  
Obadiah, 53, 90, 201, 223  
Obed, 295  
Ober, Eberhard, 93n118  
O'Brien, Julia M., 100n161, 247n365, 262n426  
O'Brien, Mark A., 161  
O'Dowd, Ryan, 142n159

Oeste, Gordon K., 170n53, 180n97  
Og, 136, 157  
Ogden, Graham S., 303n110  
Oliver, Isaac W., 502n24  
Olley, John W., 185n120, 208n215  
Olmstead, Wes, 430n118  
Olshen, Barry, 95  
Olson, Dennis T., 107, 137, 138n130, 143n160  
Onesimus, 527, 603, 603n313, 603n314, 604,  
611, 615, 745  
Origen, 93n120, 98, 98n150, 113n32, 324,  
448n214  
Orlinsky, Harry M., 277n2  
Orr, Peter C., 442n188  
Ortlund, Dane C., 7n25, 419n60, 555n132,  
758n224  
Ortlund, Raymond C., Jr., 702n46, 704n50  
Osborne, Grant R., 3n6, 8n30, 20n85, 423,  
675n1, 679n15, 682n31  
Osborne, William, 156n220  
Ounsworth, Richard, 626n29  
Overland, Paul, 337n266

Packer, J. I., 564n173

Painter, John, 364n107, 628n41

Pao, David W., 203n188, 446n207, 499n12,  
697n34

Parker, Brent E., 394n142

Parker, David C., 53n237, 359n74

Parker, Kim Ian, 183n107, 183n108

Parkison, Samuel G., 19n74, 20n81

Parris, David Paul, 53n233

Parsenios, George L., 467n318

Parsons, Mikeal, 450n225

Patterson, Richard D., 7n26, 9n35, 10n39,  
10n41, 16n63, 20n82, 20n86, 21n87,  
30n137, 44n186, 274n479, 311n146,  
448n215, 512n62, 676n4, 676n5, 692n20,  
730n134

Paul, 2, 9, 12n49, 12n50, 22, 23, 23n97, 25n116,  
27, 27n126, 28, 28n127, 29, 29n133,  
32n143, 33, 33n145, 34, 34n150, 35, 36–38,  
41, 42, 46, 54, 58–59, 60, 60n268, 62, 108,  
149, 159n2, 238, 249, 257, 271, 271n468,  
292n59, 347, 348, 352, 352n33, 353, 354,

354n43, 354n45, 354n46, 354n47, 355,  
355n50, 356, 356n60, 357, 357n63, 357n65,  
358, 358n67, 358n68, 358n69, 359, 359n73,  
360, 360n81, 361, 361n85, 363, 364, 366,  
371, 373, 374, 374n39, 375–77, 376n49,  
376n50, 377n56, 377n58, 377n60, 378, 383,  
384, 384n96, 392, 393, 393n141, 394,  
394n141, 394n142, 395, 395n145, 395n152,  
396, 396n154, 397, 397n156, 397n163, 398,  
398n163, 398n167, 399, 399n168, 400,  
400n176, 401, 401n180, 402, 404, 408n5,  
410n16, 413n31, 420, 428n113, 434n139,  
435, 441, 441n184, 447, 458, 461, 488n430,  
488n434, 489n436, 491n439, 495, 495n2,  
496–97, 497n5, 500–501, 501n20, 502,  
502n24, 504–5, 505n32, 508, 508n45,  
510n53, 511, 511n57, 512n62, 523n66,  
513n67, 514, 514n68, 515–16, 516n72,  
519–618, 519n1, 519n2, 520nn3–7, 522n8,  
523n11, 523n14, 527nn18–20, 528n22,  
529n24, 532n35, 533n40, 534n42, 534n44,  
535n46, 537n50, 538nn54–55, 539n58,

540nn60–61, 541nn62–63, 542nn69–70,  
543n71, 544nn75–76, 544n79, 545nn83–84,  
546n85, 546n89, 547n91, 547n93,  
548nn97–99, 549n106, 550nn108–10,  
551nn111–13, 552n118, 553nn123–24,  
553n126, 554n129, 555nn131–34, 556n135,  
556n137, 557n143, 558n145, 558n150,  
560nn154–56, 561n160, 562nn163–64,  
563n171, 564n172, 565nn179–180,  
566n181, 567n187, 568n189, 568n191,  
568n193, 569n195, 569n198, 570n199,  
572n205, 572n207, 575n218, 575n220,  
576nn221–22, 577nn225–26, 578n229,  
579nn232–33, 580nn238–39, 582n245,  
582nn247–48, 583n251, 584n254, 587n262,  
589n268, 589n270, 590nn276–77, 591n280,  
592n283, 595n288, 597n298, 603nn312–15,  
604n317, 605n318, 605n320, 606n322,  
606n324, 607nn325–27, 608n328,  
611nn330–32, 612n333, 612nn336–37,  
612n339, 613nn342–43, 614nn344–45,  
614nn347–49, 615n350, 620, 620n3, 621n7,



624n24, 629, 629n44, 629n46, 630, 630n50, 631, 631n54, 631n56, 632n61, 632n63, 635, 635n80, 636, 636n81, 636n82, 638, 641, 643, 643n105, 645n113, 646, 647, 652n133, 656n148, 659n153, 662, 665n168, 668, 682, 685, 687, 689, 691, 692, 693, 695–96, 703, 704–5, 706, 706n58, 708, 711, 711n74, 713, 714, 716, 716n91, 717, 717n92, 718, 719, 719nn95–96, 720, 720n100, 721, 722, 723, 724, 725–26, 727, 727n121, 728, 728n123, 728n126, 729, 734, 735–36, 736n147, 737, 738–39, 741, 741n163, 742–43, 744n170, 745, 747, 747n179, 748–51, 748nn186–87, 754, 758, 759. *See also* Saul (Paul)

Paul, Shalom M., 200n178

Payne, D. F., 240n340

Peckham, John C., 701n42

Peeler, Amy L. B., 622n13

Peeler, Josiah D., 272n473

Penner, Todd C., 634n77

Perez, 298

Perrin, Nicholas, 508n47, 709n70

Pervo, Richard I., 354

Peter, 41, 42, 46, 159n2, 231, 238, 351n28, 353, 353n41, 354–56, 355n50, 360, 361–62, 363, 366, 375, 377, 392, 396n154, 404, 404n194, 410n14, 419, 419n61, 424n82, 429n118, 431–35, 432n130, 435n144, 440, 461, 461n286, 479, 479nn381–82, 495, 496–97, 502, 503, 504, 508, 511, 513, 516, 522, 544, 559, 565–66, 567n182, 619, 620, 629n44, 636–48, 636n81, 638n88, 641n98, 643n108, 644n109, 648n120, 649, 662, 663–64, 664n165, 665n167, 671–74, 691, 692, 697, 708, 717, 719n96, 721, 722, 724, 726, 727, 728, 734, 736, 738, 742, 745, 748, 749, 750, 751, 758, 759. *See also* Cephas

Peterlin, Davorin, 357n66, 577n224

Peterman, Gerald W., 637n85

Petersen, David L., 80n60, 89n94, 101n166

Peterson, Brian Neil, 476n366

Peterson, David. *See* Peterson, David G.

Peterson, David G., 26n119, 375n43, 499n15, 512n62, 622n11, 695n30, 743n169

Peterson, Robert A., 536n48, 538n54, 654n140  
Petterson, Anthony R., 233n312, 258n413  
Pharaoh, 39, 103, 110, 118, 119, 120, 157, 162,  
166, 166n36, 396, 541, 542, 696, 699, 755  
Philemon, 358, 358n68, 359, 359n74, 360, 365,  
384, 521, 527, 578, 602–3, 603n315, 604,  
608, 610, 615, 745, 759  
Philip, 375, 392  
Phillips, David B. W., 679n14, 679n16  
Phillips, Gary A., 690n14  
Phillips, Thomas E., 376n50  
Pickett, Raymond, 546n87  
Pickup, Martin, 719n94  
Pierce, Chad T., 641n97  
Pierce, Ronald W., 263n431  
Pigott, Susan M., 175n72  
Pilgaard, Aage, 432n131  
Piotrowski, Nicholas G., 411n21, 423n79  
Piper, John, 533n38  
Pitkänen, Pekka M. A., 164n21  
Pitts, Andrew W., 460n280, 621n7  
Plant, R. J. R., 210n222

Plantinga, Cornelius, 536n48  
Pleins, J. David 321n197  
Plöger, Otto, 334n255  
Plummer, Robert L., 705n54  
Poirier, John C., 49  
Polak, Frank H., 179n92  
Polley, Max E., 199n172  
Pomykala, Kenneth E., 219, 233n310  
Pontius Pilate, 464n302, 473, 503, 504, 710  
Pope, Marvin H., 77n45  
Porten, Bezalel, 183n106  
Porteous, Norman W., 279  
Porter, Stanley E., 18n72, 33n145, 354n45,  
376n50, 383n94, 467n315, 543n72,  
584n253  
Portier-Young, Anatheia, 320n192, 320n193  
Powell, Mark Allan, 417n54  
Poythress, Vern S. 11n48, 25n113, 529n24,  
677n5  
Poythress, Vern Sheridan. *See* Poythress, Vern S.  
Praeder, Susan Marie, 354n42  
Preston, T. R., 174n70

Price, S. R. F., 681n29

Priest, J., 666n173

Prinsloo, Gert T. M., 247n369

Prinsloo, W. S., 298n83

Provan, Iain W., 160n4, 184n113, 184n114,  
190n145, 309n140

Pryor, John W., 475n359

Quarles, Charles L., 19n75, 32n144, 290n52,  
354n43, 393n361, 408n7, 410n12, 414n34,  
414n39, 415n42, 420n62, 422n70, 423n80,  
424, 424n89, 425, 425n91, 425n93, 425n94,  
427n103, 427n104, 427n105, 427n106,  
427n107, 428n111, 429n117, 430n118,  
431n125, 434n140, 454n252, 478n377,  
480n387, 480n389, 495n2, 509n49, 519n2,  
522n8, 527n18, 531n29, 532n32, 543n73,  
550n107, 551n112, 556n135, 559n152,  
567n185, 568n190, 568n192, 579n233,  
579n235, 580n239, 581n244, 603n314,  
604n316, 605n320, 619n1, 621n7, 621n9,  
623n19, 628n39, 628n41, 629n48, 630n50,

633n65, 633n68, 634n78, 636n82, 637n85,  
638n87, 641n97, 641n98, 642n101,  
642n102, 643n107, 647n118, 648n120,  
649n124, 653n138, 660n154, 660n155,  
664n164, 665n166, 665n167, 665n171,  
666n174, 670n188, 675n1, 677n9, 681n29,  
758n223

Quast, Kevin, 461n286

Quinn, Jerome D., 358n68

Rachel, 109, 114, 115, 370, 422n71

Rae, Ben, 303n113

Rae, Murray, 16n62

Rahab, 59, 62n278, 162, 165, 421, 630, 634,  
635n79, 673, 700, 731

Rainey, A. F., 128n92, 129

Räisänen, Heikki, 542n68

Rascher, Angela, 623n21

Rebekah, 109, 114–15, 370, 541

Redditt, Paul L., 237n328, 258n412

Reed, Jeffrey T., 358n69, 359n69

Reese, Ruth Anne, 665n168

Reeves, Rodney, 411n20  
Rehoboam, 734  
Reinhard, Donna R., 571n203  
Reinhartz, Adele, 650n129  
Rendtorff, Rolf, 77n44, 105, 181n98, 202n182,  
212n232, 235  
Renz, Thomas, 249n374  
Rese, Martin, 393n137  
Resseguie, James L., 685n42  
Reventlow, Henning Graf, 2n4, 206n207  
Reventlow, H. G. *See* Reventlow, Henning Graf  
Rhee, Victor (Sung-Yul), 624n24  
Rhoads, David M., 436n148  
Richards, E. Randolph, 636n84  
Richardson, Christopher A., 625n26  
Richelle, Matthieu, 242n348  
Richter, Sandra L., 114n34, 153n205  
Ridderbos, Herman, 377n61, 712n75  
Riley, William, 86n81, 195n160, 333  
Roberts, J. J. M., 249n375, 264n435  
Robertson, A. T., 478n376, 553n126, 560n155,  
631n57, 636n81, 651n130, 676n4

Robertson, O. Palmer, 268n457  
Robinson, John A. T., 350n18, 351, 376n48, 481  
Robson, James, 143n162  
Rochester, Kathleen M., 213n236  
Roetzel, Calvin, 377n60  
Rogers, Cleon L., III, 291  
Rogers, Trent. *See* Rogers, Trent A.  
Rogers, Trent A., 28n130, 370n19  
Römer, Thomas C., 52n226, 197n166, 198n171  
Rose, Wolther H., 253, 253n388, 256n400,  
256n401, 256n404  
Rosenthal, Erwin I. J., 171n58  
Rosner, Brian S., 20n86, 26n118, 117–18,  
282n22, 545n83, 548n97, 612n332  
Rossing, Barbara R., 683n34, 683n35, 684  
Rowe, C. Kavin, 456n265, 498n9  
Rowlett, Lori, 165  
Rowley, H. H., 382n82  
Rowston, D. J., 664n164  
Rudolph, Wilhelm, 334n255  
Ruiz, Jean-Pierre, 405n200  
Runge, Steven E., 536n47



Ruppert, Lothar, 258n416

Ruth, 48, 54, 54n239, 56, 57, 58, 62, 62n276,  
80, 244, 270, 295–96, 296n78, 297, 298,  
298n85, 300, 328, 338, 339, 421n65, 701,  
702, 731

Ryou, Daniel Hojoon, 250n376, 250n377

Sailhamer, John H., 67n1, 77, 95–96, 127n84,  
154, 238n331, 335n257, 381n81, 713n78

Sakenfeld, Katherine Doob, 296n78, 298n86,  
701

Salier, Bill, 467n316

Salmeier, Michael A., 498n10

Sampley, J. Paul, 615n350

Samson, 40, 167, 168, 169n44, 172, 172n61,  
195, 621, 757,

Samuel, 72–73, 83, 159, 169, 169n44, 170, 171,  
174, 175, 176, 179, 180, 181, 190, 191, 196,  
211, 213, 274, 298, 298n84, 450, 452n238,  
700, 756

Sanders, E. P., 519n2, 533n40

Sanders, J. A. *See* Sanders, James A.

Sanders, Jack T., 470

Sanders, James A., 51n218, 96n140, 338–39

Sandnes, Karl Olav, 542n68

Sandys-Wunsch, John, 3n10, 4n11, 4n12, 11n46

Sarah, 88, 109, 112, 114, 151, 156, 370, 399,  
450n229, 541, 562, 566, 641, 757. *See also*  
Sarai

Sarai, 62, 156. *See also* Sarah

Sargent, Benjamin, 51n218, 404n194

Sarna, Nahum, 81n67, 102n169

Satan, 38, 46, 286, 287, 288, 351n28, 432, 465,  
474, 484, 484n410, 490, 555, 571, 590n274,  
601, 602, 611, 659, 668, 674, 675, 678,  
679–80, 681, 684, 686, 711, 716, 718, 728,  
729

Satterthwaite, Philip E., 337n270

Saul (king), 40, 86, 120, 156, 161, 169, 171n56,  
174, 174n70, 175–76, 177, 178–79, 181,  
190, 191, 196, 225, 266, 274, 284, 428, 696,  
699, 700, 754, 755–56

Saul (Paul), 375, 435n142, 520n4. *See also* Paul

Savran, George, 185n119

Sawyer, John F. A., 180n96, 241n345  
Schaeffer, Francis, 144n166  
Schäfer-Lichtenberger, Christa, 162n12  
Schapdick, Stefan, 371n23  
Scheetz, Jordan M., 98n146, 323n208  
Schelhaas, J., 177n80  
Schemm, Peter R., 549n104  
Schipper, Jeremy, 191n147  
Schlatter, Adolf, 5, 5n17, 7, 7n26, 7n27, 9, 9n34,  
10, 10n40, 18n69, 19n77, 32, 408, 408n6,  
409n9, 409n10, 416n51, 507n40, 712n75,  
739n156  
Schmid, Konrad, 50n217, 166  
Schmitt, Hans-Christoph, 153, 154n209  
Schmitt, H. C. *See* Schmitt, Hans-Christoph  
Schnabel, Eckhard J., 4n10, 19, 34–35, 35n154,  
407n3, 415n44, 429n116, 508n44, 508n47,  
511n60, 520n3, 538n52, 539n56, 548n100,  
557n143, 564n172, 577n224, 587n262,  
606n322, 612n337, 615n350, 677n8,  
714n84, 714n87, 726n177, 727n121,  
728n124

Schnackenburg, Rudolf, 567n184, 612–13n332  
Schnelle, Udo, 407n3, 430n118, 713n82  
Schniedewind, William M., 187n131, 343n291  
Schniedewind, W. M. *See* Schniedewind, William M.  
Scholnick, Sylvia Huberman, 287n37  
Schorch, Stefan, 50n214  
Schrage, Wolfgang, 615n350  
Schreiber, Stefan, 155  
Schreiner, Patrick, 414n34, 415n40, 429n117, 442n188, 709n70  
Schreiner, Thomas R., 2n4, 7n25, 20n80, 22, 22n95, 22n96, 23, 23n98, 30n137, 407n3, 519n1, 527n19, 531n29, 533n36, 536n48, 536n49, 541n63, 563n169, 607n325, 622n12, 622n16, 624n22, 624n23, 625n27, 641n97, 644n112, 654n139, 671n195, 676n5, 678n10, 705n53, 709n70, 713n80, 721n102, 724n112, 739n157  
Schröter, Jens, 501n21  
Schulz, Richard L., 690n12  
Schulz, Siegfried, 31n141

Schutter, William, 640n93

Schwesig, Paul-Gerhard, 102n170

Scobie, Charles H. H., 2n2, 2n4, 2n5, 2n6, 4n10,  
4n11, 4n12, 6n22, 7n25, 7n26, 9n33, 11n45,  
24, 24n111, 25n115, 28n129, 28n130,  
381n79, 687n1

Scott, Ian W., 606n324

Scott, R. B. Y., 56n252, 89n93, 292n60

Searle, John R., 45n193

Seebass, Horst, 243n354

Seerveld, Calvin, 293n68

Seifrid, Mark A., 3n6, 396n155, 519n2, 529n23,  
554n127

Seilhamer, Frank H., 234n314

Seim, T. K., 447n213

Seitz, Christopher R., 52–53, 55, 73n19,  
91n104, 92, 96n139, 132n109, 211n229,  
227n287, 228, 302, 372, 372n31

Sellin, G., 665n169

Selman, Martin J., 94n122

Seow, C. L., 286, 289n45, 306n122

Seybold, Klaus, 220n263

Shallum, 187, 210. *See also* Jehoahaz

Shanks, Hershel, 373n37, 628n41

Sharp, Carolyn J., 246

Shauf, Scott, 498n11

Sheba, queen of, 182–83, 188, 192, 241–42, 245, 264, 294, 389, 455, 702

Shecaniah, 327–28

Shepherd, Michael B., 96n136, 241, 759n216

Sheppard, Gerald T., 282n20, 282n23, 305, 306n121

Sihon, 136, 157

Siker, Jeffrey S., 761n234

Siliezar, Carlos Raúl Sosa, 471n340, 473n350

Silva, Moisés, 576n222

Simeon (NT person), 41, 452, 716, 757

Simeon (son of Jacob), 168

Simeon Peter, 642. *See also* Peter

Skarsaune, Oskar, 597n299

Skeat, T. C., 98n147, 360n77

Skinner, Christopher W., 469n327, 469n330

Skinner, Matthew L., 505n33

Sklar, Jay, 125n75

Sleeman, Matthew, 499n12  
Slomovic, E., 284n30  
Smit, Peter-Ben, 575n217  
Smith, Carl B., 508n47  
Smith, Christopher R., 127n85  
Smith, Claire, 596n294  
Smith, David E., 353, 495n1  
Smith, D. Moody, 348, 351n23, 395n144,  
481n390, 481n393  
Smith, Gary V., 155n214, 268n453, 337n266,  
573n211  
Smith, Ian K., 61, 153n204, 580n239  
Smith, Jay E., 544n76  
Smith, Katherine M., 127, 127n86, 128n90,  
129n94, 129n96, 131n103  
Smith, Mark S., 119n54  
Smith, Murray J., 589n268  
Smith-Christopher, Daniel L., 244n358, 320,  
320n191, 320n194  
Snoeberger, Mark A., 705n53  
Soards, Marion, 393n138  
Soares-Prabhu, George M., 386n104

Soggin, J. Alberto, 155n216

Solomon, 77, 78, 79–80, 87, 88, 97, 116, 148,  
159, 160, 160n5, 171n58, 172, 173, 182,  
183, 183n105, 183n106, 183n108, 183n109,  
184, 184n111, 185, 186, 188, 188n133, 190,  
191, 192, 192n154, 193, 194, 208, 219, 242,  
243, 245, 254, 255, 257, 259, 264, 264n435,  
281, 288, 290, 294, 298, 301–3, 329, 330,  
331, 331n242, 332–34, 337, 341, 343, 389,  
429, 455, 475, 493, 696, 697, 698, 700, 702,  
721, 734, 755

Son, Kiwoong, 627n36

Sosthenes, 530, 543

Souter, A., 360n77

Sparks, Kenton L., 45n189

Spellman, Ched, 2n6, 8n28, 8n29, 49, 364n109,  
753n202

Spicq, Ceslaus, 706n57

Sprinkle, Joe M., 124n72, 131n105

Sprinkle, Preston M., 519n2

Sproston, Wendy E., 651n132

Squires, John T., 441n189



Stackert, Jeffrey, 140n140  
Stansell, Gary, 202n181  
Stanton, Graham N., 348n10, 385n100, 409n11,  
411n20, 412n23, 560n157  
Starling, David L., 394n142  
Starr, James M., 644n109  
Stead, Michael R., 258n416  
Steinberg, Julius, 300n95  
Steinmann, Andrew E., 51n219, 232n305  
Steins, Georg, 48, 49  
Stek, John H., 240n341, 270n462  
Stendahl, Krister, 24n111, 359n72, 377n58,  
385–86, 534n44  
Stenschke, Christoph, 458n275  
Stephen, 374, 374n39, 375, 392, 455n257, 501,  
514, 514n68, 720n101  
Stepp, Perry L., 593n285  
Sterling, Gregory E., 505n32  
Stettler, Christian, 579n236  
Steussy, Marti J., 299n87  
Stevens, Chris S., 620n3  
Stevenson, Kalinda Rose, 220n254

Stewart, Alexander E., 245n361, 685n45,  
728n125

Steyn, Gert Jacobus, 60n264, 627n33

Stibbe, Mark W. G., 459n278

Stone, Lawson G., 164–65

Stone, Timothy H., 78, 300–301, 314–15,  
315n169, 315n172

Stone, Timothy J., 109n19

Stordalen, T., 231n303

Storms, Sam, 705n53, 722n106

Stott, John R. W., 512n61

Stout, Stephen O., 552n121

Strachan, Owen, 737n150

Strait, Drew J., 441n181

Strauss, Mark L., 444n200, 451n232, 454n252

Strecker, Georg, 407n3, 430n118

Streett, Daniel R., 652n133, 653n136

Strom, Mark, 64n288, 129n97

Stromberg, Jacob, 265

Stuhlmacher, Peter, 6n20, 21n93, 23n97,  
23n101, 25n116, 26n118, 28n130, 31n143,  
407–8, 407n3, 408n4, 408n5, 408n8,

409n10, 417n53, 417n54, 427n102, 429–  
30n118, 431n126, 432n131, 434n139,  
438n167, 478n378, 479n381, 480n388,  
492n441, 496, 507n40, 507n43, 510n53,  
519n1, 519n2, 523, 523n11, 527n20,  
533n38, 560n154, 606n325, 704n50,  
706n58, 725n115, 736n147

Stulman, Louis, 263n430

Suh, Robert H., 573n209

Swain, Scott R., 14n58, 15n61, 19n76, 19n78,  
26n122, 463n297, 468n325, 489n438

Sweeney, Marvin A., 54n243, 76, 78n46, 81, 82,  
83–84, 84n74, 85, 85n78, 90n97, 96n140,  
100, 205n199, 223n268, 250n380, 335n261,  
340n280, 368n8

Swete, H. B., 91n105, 92n109, 368n4, 380n77

Swete, Henry Barclay. *See* Swete, H. B.

Syntyche, 357, 525, 574, 576, 576n222

Tabb, Brian J., 458n271, 675n1, 680n17,  
680n21, 718n93, 750n188

Taft, Kyle Matthew, 462n292

Talbert, Charles H., 642n103  
Tamar, 421n65, 668n182  
Tannehill, Robert C., 53n232, 59–60, 376n51,  
443n192  
Tatian, 353n34, 407n1, 508n47  
Taylor, Justin, 480n385  
Taylor, Mark E., 629n45  
Terrien, Samuel, 82n21  
Tertullian, 14  
Thatcher, Tom, 481n394  
Theodotion, 338, 338n271, 379  
Theophilos, Michael P., 370n18  
Theophilus, 441, 441n182, 479, 483n401, 504  
Thielman, Frank S., 28n128, 400n172, 407n3,  
533n40, 607n325, 643n108, 644n109,  
715n90  
Thiselton, Anthony C., 45n193, 117n51, 543n72  
Thomas, 463, 639  
Thomas Aquinas, 15n61, 20n83  
Thomas, Heath A., 248n370  
Thomas, John C. *See* Thomas, John Christopher  
Thomas, John Christopher, 364n107, 364n111

Thomas, Robert L., 723n110

Thompson, Alan J., 374n40, 375n45, 499n12,  
503n26, 507n39

Thompson, J. A., 229n294

Thompson, James W., 520n7

Thompson, Marianne Meye, 391n123, 463n293,  
469n329, 475n360

Thompson, Michael B., 506, 539n57, 747n182

Thompson, Michael C., 675n1, 676n4, 681n29

Thornton, Claus-Jürgen, 495n2

Thornton, Dillon T., 597n299

Thucydides, 504n28

Thurén, Lauri, 665n167

Thüsing, Wilhelm, 476n364

Tidball, Derek, 466n311

Tilling, Chris, 486n424

Timmer, Daniel C., 125n74, 228n292

Timothy, 27, 36, 37, 358n68, 359n69, 361, 435,  
488, 495, 521, 526, 529, 543, 567, 568, 574,  
578, 583, 583n251, 584, 591, 592, 594, 595,  
596, 598, 599, 600, 601, 606, 610, 617,

620n7, 652n133, 668, 708, 711, 730, 748,  
749, 751

Tiño, Jozef, 331n240

Tipton, Lane G., 583n249

Titus, 27, 34, 36, 37, 358n68, 435, 521, 553,  
559, 565, 591, 592, 594, 598, 606, 610, 611,  
668, 737, 748

Tomlinson, Alan, 597n298

Töniste, Külli, 363n105, 364n108

Toombs, L. E., 154n210

Tov, Emanuel, 89

Towner, Philip H., 597n299

Treat, Jeremy R., 715n89

Trebilco, Paul, 567n184

Trebolle-Barrera, Julio, 72n17, 376n54

Treier, Daniel J., 50n211

Trimm, Charlie, 145n168, 760n229

Trobisch, David, 92n112, 349n14, 354n47, 355,  
356n57, 360, 367–68

Tromp, Nicolas J., 301n100

Trotter, Andrew H., Jr., 623

Trozzo, Lindsey M., 469n327

Trummer, Peter, 591n279  
Tucker, Gene M., 197n165  
Tuell, Steven Shawn, 220n257  
Tull, Patricia, 690n14  
Turner, Laurence A., 111n24  
Tychicus, 567n186  
  
Ulrich, D. R., 137n128  
Uriah, 179  
  
VanderKam, James, 75n27  
van der Kooij, Arie, 100, 100n160, 322n203  
van der Merwe, Dirk G., 653n137  
van der Toorn, Karel, 198n168  
Van Dyke Parunak, H., 215n240  
Vanhoozer, Kevin J., 9n33, 17n67, 19n79, 44,  
45n193, 46n195, 64, 533n38, 562n163,  
569n196, 571n204, 611n329, 762n235  
van Houwelingen, P. H. R., 642n100  
Van Leeuwen, Raymond D., 53n230, 223n269,  
293n66  
van Roon, Aart, 568n190  
Van Rooy, Harry F., 224n274

van Unnik, W. C., 622n16  
Varner, William, 632n39  
Vawter, Bruce, 221n266, 476n366  
Venema, G. J., 50n213  
Venter, Pieter M., 99n153, 203n190  
Venter, P. M. *See* Venter, Pieter M.  
Verbrugge, Verlyn D., 577n227  
Verbruggen, Jan L., 400n177  
Verhey, Allen, 444n200  
Verhoef, Pieter A., 255n397  
Vernoff, Charles Elliott, 68n3  
Vickers, Brian, 726n118  
Vielhauer, Philipp, 354n45  
Vischer, Wilhelm, 381  
Vistar, Deolito V., Jr., 464n302  
Vlach, Michael J., 722n106, 723n109  
Vogels, Walter, 367n1  
Vögtle, Anton, 667n176  
Volf, Miroslav, 465n308  
von Balthasar, Hans Urs, 46n195  
von Hofmann, Johann Christian Konrad, 5n15,  
5n17, 6, 712n75



von Martitz, P. Wülfing, 432n131

von Rad, Gerhard, 52n225, 140n141, 144, 152,  
186n122, 257n407, 333, 343n290

von Wahlde, Urban C., 364n111, 649n124

Voorwinde, Stephen, 513n62

Vos, Geerhardus, 4n11, 10, 10n40, 11n48,  
12n50, 20n80, 20n83, 21, 21n87, 21n93, 24,  
116n43, 408n5, 410n16, 411n16, 413n31,  
414n39, 755, 755n211

Waalder, Erik, 552n118, 552n119

Waggoner, Reed, 538n54

Wagner, J. Ross, 396n154, 539n58

Wahl, Harald Martin, 316n175

Wakefield, Andrew H., 561n160

Waldow, Hans Eberhard von, 141n148

Walker, Joshua F., 621n7

Wall, Robert W., 47n199, 53–54, 347, 349n16,  
352n30, 353n37, 353n38, 360n80, 362n90,  
365n115, 371n27, 374n38, 375, 411n18,  
531n27, 620n3, 629n48

Wallace, Howard N., 261n420

Wallraff, Martin, 47n198  
Walser, Georg, 625n27  
Walsh, Jerome T., 183  
Waltke, Bruce K., 151n194, 242n350, 291n55,  
293n71  
Walton, John H., 9n36, 10n37  
Walton, Steve, 448n215  
Ward, R. B., 635n79  
Warfield, Benjamin B., 11n43  
Wasserman, Tommy, 665n167  
Watson, Duane F., 586n258, 664–65n166  
Watson, Francis, 27n124, 55, 55n246, 74n25,  
248n372, 409n11  
Watts, James W., 119n55, 129, 129n94, 156  
Watts, John D. W., 197n165, 260n418  
Watts, Rikk E., 262n427, 426n100, 436n150,  
712n77  
Webb, Barry G., 170n52, 203n189  
Weems, Renita J., 300n96  
Wegner, Paul D., 204  
Weima, Jeffrey A. D., 583n251, 589n270,  
589n274

Weinfeld, Moshe, 121n59, 146, 147, 147n178,  
147n179, 150, 189n136, 337, 337n267,  
337n269

Wells, Kyle B., 147n174

Wellum, Stephen J., 3n6, 4n11, 29n132, 30n138,  
123n69, 270n464, 423n75, 688n2, 715n90,  
721n102, 721n103, 754

Wenham, David, 338, 352n33, 415n39,  
552n121, 589n271, 589n273

Wenham, Gordon J., 52n223, 59n262, 62,  
62n280, 63, 63n282, 63n283, 106n4,  
113n33, 117n49, 133n113, 168n41, 193,  
193n155, 281n16, 378n65, 731n136

Wenham, John, 45n191

Werline, Rodney A., 97n141

Westfall, Cynthia L. *See* Westfall, Cynthia Long

Westfall, Cynthia Long, 621n9, 622n11, 623n17

Weyde, Karl William, 262n423, 262n424

Weyer-Menkhoff, Karl, 469n327

White, Adam G., 553n124

White, Joel. *See* White, Joel R.

White, Joel R., 529n23, 568n189, 719n94

Whitelam, Keith W., 178n88  
Whittle, Sarah, 695n31  
Whybray, R. N. *See* Whybray, R. Norman  
Whybray, R. Norman, 206n204, 304  
Wieland, George M., 595n289  
Wildberger, Hans, 265n439  
Wilde, Oscar, 103n172  
Wilder, Terry L., 33n145, 541n63  
Wilk, Florian, 394n141, 395n152  
Wilkins, Michael J., 424n82, 507n42  
Williams, Catrin H., 392n128, 474n354,  
475n361, 476n365, 482n398  
Williams, H. Drake, 546n87  
Williams, Joel F., 431n123, 431n124, 433n136,  
435n145  
Williams, Martin, 640n93  
Williams, Michael D., 19n78, 270n464  
Williams, Peter J., 480n388, 482n397  
Williams, Sam K., 357n62  
Williams, Stephen N., 106n4  
Williamson, H. G. M., 3n7, 79, 79n57, 325n214,  
329n230, 383n92

Williamson, Paul R., 111n27, 112, 150,  
182n104, 686n47, 707n62, 758n224

Williamson, Ronald, 402n182

Willis, John T., 279n7

Willitts, Joel, 426n99

Wilson, Alistair I., 416n50

Wilson, Gerald H., 88, 88n90, 89n95, 282n19,  
292n62, 305n119, 306n123, 341, 341n285,  
342

Wilson, Ian, 144n167

Wilson, Lindsay, 288, 288n42, 292n63

Wilson, Mark, 636n83

Wilson, R. R., 221n265

Wilson, Stephen G., 458n275

Windisch, Hans, 481n390

Winter, Bruce, 547n94

Witherington, Ben, III, 2n4, 4n11, 12n50, 21n93,  
392n129, 392n132, 409n8, 445n203,  
447n213, 475n361, 506n38, 512n62,  
568n189, 587n265, 591n280, 607n325,  
621n7, 628n41, 654n144

Woan, Sue, 378n65

Wolfe, Paul, 400n176

Wolfenson, L. B., 78n52, 79n56, 91n105,  
295n74, 316n174

Wolff, Hans W., 108n14

Wolff, H. W. *See* Wolff, Hans W.

Wolterstorff, Nicholas, 91n101

Wrede, William, 5, 5n16, 5n17, 6, 434n139,  
712n75

Wright, A. G., 302n105

Wright, Christopher J. H., 59n261, 463n297

Wright, G. Ernest, 6n21

Wright, N. T., 6n20, 33n94, 27n124, 271,  
271n468, 272, 411n18, 430n118, 448n215,  
460n283, 473, 478n377, 486n424, 519n2,  
520n6, 523n14, 527n19, 528n21, 528n22,  
529n23, 530n25, 532n33, 533n38, 534n40,  
535n46, 541, 541n64, 542n70, 559n152,  
574n214, 578n229, 579n236, 590n277, 592,  
592n283, 606n324, 629n49, 639n88,  
642n98, 647n117, 694n22, 735, 739n156,  
740–41, 740n158, 740n159, 740n160, 743,  
743n166

Wright, Shawn D., 724n112

Yamauchi, Edwin M., 508n47

Yarbrough, Robert W., 2n4, 3n6, 5n15, 19n77,  
20n82, 44n185, 408n6, 591n281, 605n320,  
651n132, 658n150, 712n75

Yarchin, William, 284n28

Yates, John W., 554n128

Yee, Gale A., 88n87

Young, Franklin W., 475n364

Young, Ian, 274n476

Zacchaeus, 456, 483

Zachariä, Gotthilf Traugott, 3n10

Zacharias, H. Daniel, 428n111

Zahn, Theodor, 5n17, 408n6

Zapff, Burkard M., 245n360

Zechariah (father of John the Baptist), 41, 388,  
389, 389n117, 412n26, 451, 490, 716, 757

Zechariah (prophet), 40, 71, 198, 266, 274, 390,  
455, 492, 700

Zedekiah, 74, 214

Zehnder, Markus, 262n428

Zenger, Erich, 111n25, 283n26, 368n7

Zerubbabel, 87, 252–53, 253n387, 253n391,  
256, 259, 323, 325, 326, 730

Zimmerli, Walther, 143n165, 152, 218,  
219n251, 336

Zimmermann, Ruben, 469n327, 598n300,  
735n140

Zlotnick-Sivan, H., 328n225



The index that appeared in the print version of this title does not match the pages in your ebook. Please use the search function on your electronic reading device to search for terms of interest. For your reference, the terms that appear in the print index are listed below.

# Subject Index

- 1 Chronicles, book of. *See* Chronicles, books of
- 1 Corinthians, book of: canonical order of, 360, 519–21, 528–30, 607–8; chronological order of, 358, 368, 519–21, 528–30, 607–8; context of, 543; ethics of, 545–51, 613; in storyline of Scripture, 551, 552, 558, 572n205, 578, 616, 756–59; summary of, 524; themes of, 521, 544, 547n95, 550n107, 551n114, 558, 609, 695, 711, 717, 739, 742; use of OT in, 393, 397, 398, 548nn98–99
- 1 John, book of: canonical order of, 361–63; chronological order of, 362, 368; ethics of, 654–58; overview of, 651–59; in storyline of

Scripture, 659, 756–59; summary of, 651–53; themes of, 653–54

1 Kings, book of. *See* Kings, books of

1 Peter, book of: canonical order of, 361–63; chronological order of, 362, 368; ethics of, 638–39; overview of, 636–41; in storyline of Scripture, 639–41, 756–59; summary of, 636; themes of, 637–38; use of OT in, 404

1 Samuel, book of. *See* Samuel, books of

1 Thessalonians, book of. *See* 1–2 Thessalonians, books of

1–2 Thessalonians, books of: canonical order of, 356–59, 519–21, 528–30, 607–8; chronological order of, 519–21, 528–30, 607–8; ethics of, 586–88, 587nn262–63; overview of, 583–90; in storyline of Scripture, 588–90, 756–59; summary of, 583–84; themes of, 584–86

1 Timothy, book of. *See* 1–2 Timothy and Titus, books of

1–2 Timothy and Titus, books of: canonical order of, 356–59, 519–22, 528–30, 607–8;

chronological order of, 358, 368, 519–22, 528–30, 607–8; ethics of, 598–600; overview of, 590–602; in storyline of Scripture, 600–602, 756–59; summary of, 590–91; themes of, 591–98; use of OT in, 400–401

2 Chronicles, book of. *See* Chronicles, books of  
2 Corinthians, book of: canonical order of, 358n68, 359–60, 519–21, 528–30, 607–8, 607n327; chronological order of, 358, 368, 519–21, 528–30, 607–8; context of, 543n73, 553; ethics of, 556; in storyline of Scripture, 558, 578, 583, 588, 612n336, 756–59; summary of, 553; themes of, 9, 23, 524, 554, 556n135, 556n137, 609, 616, 695, 742; use of OT in, 393, 398

2 John, book of: canonical order of, 361–63; chronological order of, 362, 368; ethics of, 661; overview of, 659–62; in storyline of Scripture, 661–62, 756–59; summary of, 659–60; themes of, 649, 660–61

- 2 Kings, book of. *See* Kings, books of
- 2 Peter, book of: chronological order of, 362, 368; ethics of, 645–47; overview of, 641–49; in storyline of Scripture, 647–49, 756–59; summary of, 641–43; themes of, 643–45; use of OT in, 405
- 2 Samuel, book of. *See* Samuel, books of
- 2 Thessalonians, book of. *See* 1–2 Thessalonian, books of
- 2 Timothy, book of. *See* 1–2 Timothy and Titus
- 3 John, book of: canonical order of, 361–63; chronological order of, 362, 368; ethics of, 663; overview of, 662–64; in storyline of Scripture, 663–64; summary of, 662; themes of, 662, 549

Abrahamic covenant. *See* covenant: Abrahamic

Acts of the Apostles: author of, 441n185, 520; canonical order of, 53, 150, 159, 352–56, 354nn45–47, 357, 361, 365–67, 371–76, 410–11, 440, 442n189, 443n192, 460, 495, 521–22, 528, 531, 536, 620, 627, 691, 718,

758; ethics of, 59–60, 376n51, 420, 506–12, 737, 741, 744–45, 748, 750n188; genre of, 495; and the gospel, 503, 507, 520, 531n27, 719n96; and Luke's Gospel, 53, 350, 352, 441, 458, 504; mission in, 35, 41, 364, 375, 429, 435, 441, 458, 472, 483n401, 495, 496–502, 504n30, 515n69, 523, 551, 727, 748n186; overview of, 495–517; relevance of for today, 512n62; in storyline of Scripture, 27–28n127, 355, 440, 443, 450–55, 456–59, 482, 493, 495, 501–03, 504, 513–17, 528, 558, 578, 592, 600–605, 616, 752; summary of, 495–96; themes of, 27n126, 29n133, 35, 361–63, 375, 441–46, 472, 490, 496–505, 622n16, 703, 705n54, 759; use of OT in, 51, 199, 201n179, 231, 238, 281, 392, 393n140, 452, 455n257, 459n276, 514n68, 516n73, 690n11, 715

Adamic covenant. *See* covenant: Adamic  
Altdorf, University of, 4

Amos, book of: author of, 200n178, 201, 377;  
canonical order of, 53, 72–75, 83, 89, 200,

223, 236, 246; chronological order of, 71–75, 89, 223, 227, 230, 368, 377; context of, 199, 199n172, 200, 231, 754; ethics of, 59, 207, 209, 213, 233–35, 244, 246, 250, 272, 341, 733; in storyline of Scripture, 73, 75nn31–32, 197, 200n177, 222, 235–37, 241, 264, 697, 752–56; summary of, 231–32; themes of, 100, 153, 160, 193, 195, 232–33, 235–37, 265–68, 274, 698, 722, 731, 754. *See also* Latter Prophets

antichrist, 586, 588, 610, 659, 661, 674, 728

Apocalypse, the (Revelation): canonical order of, 155, 355, 362–67, 495, 619, 675, 759; Christology of, 678; context of, 660, 677n8, 681n29; ethics of, 605, 681–85, 737, 745; overview of, 363, 675–78, 729n127; parallels to OT, 368, 372, 379, 380nn76–77; in storyline of Scripture, 29–31, 103, 231, 359, 362, 365, 380, 410, 567, 573, 600, 685, 723, 727, 752; structure of, 377, 677n9, 678, 729n127; summary of, 677–79; themes of, 364, 379, 406, 468n323, 496, 500, 662,

675–681, 684–86, 703n47, 705nn53–56,  
711, 713, 718, 720, 723–28; title of, 379;  
use of OT in, 318, 371, 380, 384, 400n176,  
405, 588, 679n13, 685n45, 712

atonement, 128–29, 132–33, 138, 173,  
258n416, 622n11, 624; definite, 644n112;  
substitutionary, 557, 628, 652, 658, 715

Atonement, Day of. *See* Day of Atonement

authorial intent. *See* Scripture: authorial intent of

Babylon, Babylonians, 76–77, 85, 96, 189–90,  
201, 210–11, 214, 228, 247, 275, 310, 318,  
320, 325, 636, 678, 683–84, 734

Babylonian captivity, 96, 202–3, 209, 214, 215,  
273, 385, 412, 720. *See also* exile

baptism, of believers, 416, 420, 580, 641, 716,  
723; of Jesus, 41–42, 413, 416, 426n97,  
431, 436–37, 483, 654, 716–17

Benjamin, tribe of, 56, 168, 171, 173, 192, 219,  
324, 329, 331, 520

biblical ethics: of the OT, 730–34; of the NT and  
entire Bible, 734–50. *See also* “ethics of” for



individual book titles

biblical storyline: of the NT and entire Bible, 756–59; of the OT, 752–56. *See also* “in storyline of Scripture” for individual book titles

biblical themes: in the OT, 693–702; in the NT and entire Bible, 703–28. *See also* “themes of” for individual book titles

biblical theology: canon and, 47–49; case studies in, 16n63, 22, 33–43, 311n146, 402n182, 421n68, 472n346, 545nn82–83, 716; definition of, 1–2, 7, 8, 10; and ethics, 45, 58–63; future of, 760–63; Gabler’s address on (1787), 4; and hermeneutics, 3, 19–22; and historical criticism, 4, 358n67; historical foundation of, 6n20; and historical theology, 8–9; history of, 2n4, 3–4n10, 4n11, 5–7, 9, 11n48, 18, 22, 48, 79n53, 300, 382n84, 407n3, 408n6, 482n397, 551n111, 712n75; method in, 3, 5, 6, 10, 11n48, 12n50, 13, 14, 16, 18–20, 21nn87–93, 22, 23n99, 23n101, 24–27, 32, 33, 51, 53, 55n245, 60, 71,

129n95, 350, 363, 382n86, 397, 408n6,  
409n10, 450n225, 458, 477–78n375, 483,  
507n40, 582n247, 612, 688, 691, 713n78,  
723n110, 737, 754, 760; as moderated family  
conversation, 63–64; nature of, 1–8, 6nn19–  
20, 12, 13, 24, 33; and pastoral theology, 8–  
9, 668n184; practice of, 1n1, 8, 22–47,  
483n403; single center of. *See* Scripture:  
single center of, and systematic theology, 7,  
8–15, 8n28; themes in, 8, 15, 17, 27–36, 39,  
43–46, 56n253, 59, 63, 64, 67, 70, 75, 79  
Book of the Twelve, 52–53, 71–72, 102, 208,  
225, 228–29, 232, 240, 247, 260, 274, 372,  
377, 700; books of, 223–263; Greek OT  
order of, 83; Hebrew order of, 89–90;  
overview of, 223

canon: Greek OT, structure of, 80–90

canon: Hebrew, alternate endings of, 90–103:  
with Chronicles, 94–95; with Daniel, 98–  
100; with Esther, 102–3; with Ezra-  
Nehemiah, 95–98; with Malachi, 100–102

canon: Hebrew, tripartite structure of, 51, 67–81, 92, 368, 372

canon: significance of for biblical theology, 47–58

Christology: 82, 350, 381, 383, 385, 390, 392, 394, 396, 399, 403, 431, 432n131, 439, 446n205, 457n269, 464, 470, 472n346, 477, 486, 492, 500n16, 501n21, 507n43, 540, 552, 557, 569n195, 572n207, 579, 611, 621n9, 622–24, 633n64, 637n86, 652, 653n137, 656, 658, 676, 678, 679, 684, 685n42, 691, 716

Chronicles, books of: canonical order of, 49, 68, 69, 71, 76–81, 83, 86, 87, 91–92, 93, 94, 95, 95n132, 103, 198, 277, 278, 285, 329, 330, 343, 344, 373, 691, 753n200, 756; chronological order of, 77, 78n46, 79n57, 368; ethics of, 333–34, 335–36, 340, 343, 734; in storyline of Scripture, 80n59, 83, 84, 85, 86, 87, 93, 94n122, 104, 160, 173, 194–95, 196n163, 198, 223, 329, 334, 341, 411,

752; summary of, 330–31; themes of, 93–96, 252, 294, 303, 330–33, 337–38, 379, 414  
Chronicles of King David (lost book), 48n201  
Chronicles of the Kings of Judah (lost book), 48n201  
church, the, 18, 720–24; as the body of Christ, 34, 383, 549, 570, 573, 596, 601, 609, 611, 613–14; authority in, 596; Bible scholars as servants of, 31; and church discipline, 419, 557, 600; as the “community of the Kingdom,” 416; as a countercultural community, 449–50, 490; financial support for its leaders, 400, 526, 556; as a gospel-centered community, 506; as household of God, 34, 37, 596, 599, 601, 611, 614, 745; as a “holy internet,” 506, 523; as the “Israel of God,” 399, 561; leaders in, 511–12, 549n102, 596–99, 614–15; as made up of all true believers in Christ, 638; mission of, 64, 442, 499–502, 505, 507, 517, 520, 523, 528, 551, 582, 602, 713n78, 716; as a “new humanity,” 570; as the new temple, 392, 516;

as a “pillar” supporting the truth, 37, 594; its relation to Israel, 383, 500, 640–41, 721–23; roles of men and women in, 601–2, 617; value of biblical theology for, 23–24, 50

Codices: Aleppo, 77, 78n49, 79, 95, 277, 285, 329n231; Alexandrinus, 83n72, 87–90, 92, 93, 98, 142, 288, 309n135, 323n207, 355, 362n89, 522n10; Bezae, 349n15; Chester Beatty, 349n15; Leningrad, 77, 78, 79, 92, 95, 96, 277, 285, 294, 329n231; Sephardic, 78, 392; Sinaiticus, 83n72, 85n77, 86–90, 92, 98n148, 288, 309, 323n207, 355, 362n89, 363n105, 522n10; Vaticanus, 82, 83n72, 87–90, 92–93, 98n148, 100, 142, 288, 309n135, 323n207, 355, 360, 362n89, 368, 378, 522n10; Washington, 349n15

Colossians: authorship of, 23n97, 29n133, 519n1, 579n233; canonical order of, 358, 359, 519–22, 528–30, 607n328, 608, 610; chronological order of, 358, 368, 521, 530, 607–8; connection to Ephesians, 567; connection to Hebrews, 583n250; connection

to John's Gospel, 579n237; connection to Philemon, 578, 579n233, 602, 603, 605; context of, 354n44, 376n49, 523, 568, 578; ethics of, 62, 580–82, 581nn243–44, 581n245, 604, 614; heresy addressed in, 61, 525, 567n187, 579, 580; overview of, 578–83; in storyline of Scripture, 582–83; summary of, 578–79; supremacy of Christ in, 579n235, 610, 662; themes of, 361, 579–80, 711, 713n78; use of OT in, 384, 573, 582nn247–48

confession: of faith, 170, 202, 229, 621n9, 625, 630, 652, 653n137, 671, 672, 681, 685, 742; of Peter, 350, 430, 432, 636; of Roman centurion, 431; of sin, 226, 283, 286, 340, 344, 655, 745

consummation: 32, 81, 364, 382, 444, 486n425, 624, 644, 686, 709n69, 728n126. *See also* creation; fall, the; redemption; restoration  
continuity and discontinuity of Scripture. *See* Scripture: continuity and discontinuity of

covenant: Abrahamic, 30, 130, 150, 151, 156, 181, 182, 268, 269, 298, 395, 421, 421n48, 443, 524, 566, 695, 721, 724; Adamic, 30; as biblical theme, 10, 21, 30, 30nn137–38, 108, 110, 133, 142, 150, 177, 184, 192n152, 205n199, 234, 260, 261n420, 268, 270–72, 336, 337, 398, 425, 444n199, 490, 493, 510, 514n68, 554, 558, 573, 625, 640, 649, 685, 688, 694, 695, 699n40, 702–3, 706n56, 726, 753, 756, 761; blessings (rewards) and curses (punishments) of, 39, 112, 120, 212, 214, 234, 244, 252, 335n258, 695; blood of the, 42, 270, 425, 439, 696, 717; breaking of/disobedience to, 110, 126, 139, 167, 212, 227, 242, 261, 262, 322, 377, 467, 548n99, 695n26; and canon, 149, 150; of circumcision, 404, 534, 540; and community, 142, 143, 154, 425, 721n103, 722n108, 732; concept of, 100, 103n173, 110, 123, 150, 234, 261, 262, 341, 694–96; conditional/unconditional nature of, 181, 721n102; and Covenant Code, 123, 124, 132,

133; and creation, 30, 211, 491, 695; Davidic, 30, 97, 150, 175, 177–82, 191, 205n199, 268, 269, 298, 299, 341, 389n117, 421, 443, 688, 696, 697, 707; fulfillment of, 206, 269, 444, 452, 555, 558, 676, 688, 757; and God's faithfulness, 450n226, 458n274, 532, 539n58, 562, 740; of grace, 721n104; and gratitude, 731; holiness of, 322; and the Holy Spirit, 420, 699; and Jesus's faithfulness, 422, 427n103, 428; and kingship, 186, 696, 709n71; and love, 425; making of, 69, 70, 75, 80, 110–12, 120, 121–22, 149, 151, 156, 165, 177, 178, 224, 558, 676; and marriage, 262, 417, 658; messenger of the (Malachi), 261; and Messiah, 696–97; Mosaic, 30, 98, 119–23, 127, 149, 150, 154, 181, 182, 212, 268, 269, 425, 439, 695, 696, 721, 731; the new, 30, 146, 154, 210–12, 213, 215, 217, 266, 268, 269, 270, 384, 386n107, 420, 422, 425, 443, 444, 457, 476, 491–92, 517, 554, 607n325, 623, 624, 625n25, 626, 627, 671, 673, 695, 696, 712–13, 713n80, 757;



Noahic, 30, 110, 111, 150, 268, 269, 695, 721; and N. T. Wright's view of, 271, 271n468, 533n38; obligations of/obedience to, 112, 113, 122, 126, 146, 167, 193, 212, 263, 322, 596; of peace, 269; permanent nature of, 112; relationship between covenants, 181, 212, 268, 269, 398, 399, 404, 451, 475, 510, 554, 558, 566, 609, 621, 623, 688, 695, 696n32; and relationship with God, 112, 127, 131, 143, 193, 196, 224, 227, 229, 261, 263, 268, 269, 271, 313, 342, 377, 438, 471, 472, 474, 532n35, 635, 701, 706, 725, 734, 742n164, 756; renewal of, 139, 161, 166, 212n232, 227, 269, 382; and social justice, 235; as treaty, 262, 272n472, 320; unilateral nature of, 112; of works, 110, 695n26, 731

Covenant Code. *See* covenant: and Covenant Code

covenant of grace. *See* covenant: of grace

covenant of works. *See* covenant: of works

covenant theology: Reformed, 31n140, 150, 182, 269, 360, 392, 721n104, 761n232; new, 18n72, 27n124, 31n140, 753n205. *See also* covenant; dispensationalism

creation: as backdrop for biblical events, 84, 156, 336, 343, 466, 694, 699; and biblical ethics, 729; as biblical theme, 343, 382, 401, 406, 411n21, 444n199, 466, 473n350, 493, 497, 540, 685, 688, 689n9, 694, 699, 706n56, 709n71, 712–13, 714n82, 738, 739, 752, 762; care for, 114n34, 114n36, 153, 153n205, 265, 733; and covenant, 30, 211, 211n231, 491, 695; creational-sabbatical motif, 124, 126, 135n74; days of, 113n32; dominion over, 116; effects of the fall on, 115, 265, 616, 733, 741; God's act of, 10, 18n73, 32, 44, 81, 84, 85, 97, 103, 107, 115, 118, 151, 155, 156, 250, 278, 331, 336, 338, 365, 474, 616, 647, 651; God's intent for, 150, 332, 343, 391, 612, 675, 695, 730; God's love for, 705; God's sovereignty over, 155, 156, 731; Holy Spirit's role in, 39, 40,

74, 110, 698; of humanity, 9, 540, 558; and Jesus's mission, 412, 416, 420, 459n276, 461, 466, 473, 474, 490, 491, 555, 560, 579, 582, 583n250, 622, 758; place of in biblical theology, 152; psalms and, 279, 280n11; renewal of, 29, 30, 61, 116, 117, 126, 131, 152, 155, 203, 206, 230, 231, 265, 365n114, 369, 407n1, 466, 473, 541, 545n83, 573n207, 607n325, 613, 676, 678, 687, 698, 699, 734n140, 743; and roles of men and women, 617, 737; "second" account of, 115; and sexual ethics, 537, 540; and wisdom literature, 336, 337n268. *See also* consummation; fall, the; redemption; restoration

cross, the, 713–16, 33, 35, 46, 308, 349–50, 388, 391, 397, 431, 433–34, 436, 439, 442, 446–47, 457, 467–69, 472, 475–76, 487–89, 524, 540, 544, 546, 560, 562–64, 566–67, 577, 580, 605–6, 612n336, 614–15, 625, 637, 641, 654–56, 658, 686, 697–98, 705–

6, 713–16, 724, 734n140, 736–39, 746–47, 758

Daniel, book of: canonical order of, 68, 83, 92–94, 95, 98–100, 102–4, 153, 278, 314–316, 315n173, 324; chronological order of, 71, 73, 74, 89, 96, 252, 368; ethics of, 320–22, 320n191, 320n194, 321n197, 321n201, 322n203; overview of, 316–23; in storyline of Scripture, 323, 752–56; summary of, 316; themes of, 317–20

Daughter of Zion. *See* Zion, Daughter of (symbol for Israel)

Davidic covenant. *See* covenant: Davidic

Day of Atonement, 128, 131, 622n11

day of the Lord, 102, 227–28, 231, 235–36, 241, 249–50, 274, 392, 405–6, 525, 584–86, 589, 644, 647

Decalogue, 115, 122–23, 132, 143, 146, 149, 193, 212, 222, 259–60, 692, 731–32

definite atonement. *See* atonement: definite  
demythologization, 5, 6n20

Deuteronomy, book of: canonical order of, 52n224; chronological order of, 368; ethics of, 143–47, 143n165, 144nn166–67, 145n169, 146n173, 147n176, 147n180; overview of, 139–49; in storyline of Scripture, 148–49, 752–56; summary of, 139; themes of, 139–143, 139n138, 140n139, 140n142, 141n149, 141nn151–52, 142n158

dispensationalism: on church membership, 721n103, 722n108; and covenant theology, 31n140, 392; distinctive features of, 722n106; on Israel-church relationship, 721n104, 722n106; and literal interpretation of Scripture, 723n110; progressive, 383. *See also* covenant theology

Ecclesiastes, book of: author of, 160, 294; canonical order of, 68, 71, 78, 79, 89, 289, 292; chronological order of, 294, 368; ethics of, 304–5; *Megillot* order, 294–95, 315n173; name of, 302; in storyline of Scripture, 31,

288, 292, 305, 306, 310, 733; structure of, 302; themes of, 79, 299, 300, 302–4, 336, 339, 341, 411n19; wisdom nature of, 88, 89, 288, 292, 687

ecclesiology, 12, 29n133, 38, 419n61, 511, 560, 562, 570n199, 591, 614n345, 638, 658, 717

elect, the, 261, 319, 397, 592, 639, 650, 659, 702, 706n57, 721n103

election, 231, 234, 279, 396, 541–43, 561, 610, 646, 751. *See also* predestination

end times, 38, 101, 241, 248, 485, 588, 597n299, 598, 647, 685, 728. *See also* last days

Ephesians, book of: author of, 23n97, 29n133, 359, 519n1, 567n185, 567n187, 568n191, 568n193; canonical order of, 356n58, 359, 519–21, 528–30, 567, 569, 578, 607–8, 610, 758; Christology of, 361, 579; chronological order of, 358, 368, 519–22, 528–30, 568, 607–8; context of, 521, 567, 568n189, 602; ethics of, 571, 572, 581, 605, 614; in storyline of Scripture, 359, 567, 573,

574, 579n237, 638; structure of, 378;  
summary of, 524–25; themes of, 524–25,  
568–71, 582, 584, 609, 612, 719; use of OT  
in, 59, 393, 399, 400, 607, 617

Ephraim, tribe of, 173, 211, 224, 237, 331;

Ephraimites, 168, 172, 733

Epistles, General: *See* General Epistles

Epistles of Paul: *See* Pauline Epistles

eschatology, 12, 29, 33, 81, 94, 101, 153, 192,  
222, 233n311, 251, 257n406, 263n433, 272,  
330, 334n255, 370n19, 397n163, 414, 443,  
483n404, 485, 506, 520n6, 534n42, 551,  
575n220, 576, 580, 583–85, 587, 591,  
597n299, 611, 633, 644, 645n113, 649n123,  
658, 711, 713n122, 728n126, 733; and  
community, 669n187; and ecclesiology, 38;  
and ethics, 584, 610, 612n336, 624n24,  
634n77, 645, 656, 743, 751, 759;  
inaugurated, 728n122, 729; and messianism,  
94; overrealized, 526

Esther, book of: canonical order of, 76–80, 85–  
88, 91–94; chronological order of, 368;

ethics of, 313–14; Greek OT order of, 83; overview of, 311–16; in storyline of Scripture, 314–16, 752–56; summary of, 311; themes of, 311–13

ethics. *See* biblical ethics; “ethics of” for individual book titles

exegetical theology, 10–11

exile, 41, 74, 77, 95, 86n139, 99, 133, 149, 165n27, 172, 182, 187, 190, 192, 194, 201–2, 209–10, 213–17, 224–25, 227, 231, 251, 259, 268, 274, 311, 329, 332–35, 340, 373, 377, 385, 388, 411–12, 420–21n65, 422n71, 423, 426n100, 514, 639, 671, 694, 700, 720, 734, 742, 744, 756, 759

Exodus, book of: canonical order of, 52n224; chronological order of, 368; ethics of, 122–24; overview of, 118–27; in storyline of Scripture, 124–27, 752–56; summary of, 118–19; themes of, 119–22

exodus (led by Moses). 42, 52, 60, 70, 107, 109, 120, 126–27, 132, 134, 144, 146, 148, 156, 181, 227, 234, 268, 300, 329, 336, 369, 382,



390, 422, 425, 447, 464, 491–93, 509, 541,  
685n42, 688, 692, 717, 758

exodus (new and greater, led by Christ), 203,  
224, 227, 267, 269, 388, 422, 423n78, 425,  
427n109, 436, 438–39, 452–55, 459,  
473n350, 476, 552, 684, 712, 753

Ezekiel, book of: canonical order of, 68–98;  
chronological order of, 71, 73, 74, 89, 368;  
ethics of, 221–22; overview of, 215–23; in  
storyline of Scripture, 222–23, 752–56;  
summary of, 215–16; themes of, 216–20

Ezra, book of. *See* Ezra-Nehemiah, books of  
Ezra-Nehemiah, books of: canonical order of,  
80–98; chronological order of, 79n57, 368;  
ethics of, 327–29; overview of, 323–30; in  
storyline of Scripture, 329–30, 752–56;  
summary of, 323–24; themes of, 324–27

faith, 247–48, 283, 308, 314, 362, 398, 402–4,  
407, 464–65, 489, 520, 524, 546, 549, 554,  
556–57, 562–66, 571, 575, 580–81, 586,  
588, 593–94, 604, 614–15, 624, 626, 643–

44, 646–47, 662, 676, 685, 720, 726;  
Abraham example of, 59, 112, 532n35, 566,  
624; assurance of, 672; “by faith, not by  
sight,” 555; community of, 617; “contending  
for the faith,” 508, 665, 668–69, 671;  
definition of (Hebrews), 361; examples of,  
624, 627, 634–35, 673; “from faith to faith,”  
531; “the faith” as synonym for Christianity,  
594; growing faith in Christ, 419; “I have kept  
the faith,” 526, “journey of,” 613;  
justification by, 377n56, 394–96, 399, 533–  
34, 539–41, 559, 561–62, 571, 606–7, 616,  
629, 706n58, 718–19, 723; “mountain-  
moving faith,” 549, 552n115, 616, 705;  
necessity of, 624; “obedience of,” 45, 154,  
536; putting faith into practice, 512, 611,  
613, 617, 629, 633, 672–73; “roll call of”  
(Hebrews), 154; “righteous shall live by  
faith,” 247–48, 531–32, 609; saved “by grace  
through faith,” 533, 719, 739; and works,  
154, 360, 561, 563, 620n3, 630, 687

fall, the: 84, 109n19, 116, 156, 444, 474, 491,  
536, 601, 615, 617, 659, 699, 740, 744, 752.  
*See also* consummation; creation: effects of  
the fall on; redemption; restoration

forgiveness, 115, 126, 129, 193, 270, 271, 327,  
404, 425, 426n102, 428, 453n244, 458, 469,  
489, 493, 531, 568, 569, 580, 581, 615,  
653n137, 684, 685, 692, 695, 701, 706, 712,  
713, 715, 720, 721n103, 727, 734

Former Prophets: 51, 68, 69, 70, 72–73, 74, 80,  
83, 85, 102, 150, 153, 255, 256, 259, 273,  
274, 343, 372, 373, 376, 691, 702, 734;  
central themes of, 190–93; ethics of, 193–  
96; overview of, 159–60; in storyline of  
Scripture, 196–98

fourfold Gospel, 347–53, 531, 718, 758;  
foundational nature of, 347, 407–410. *See also* Gospels; individual Gospel books

Galatians: author of, 612n336; canonical order  
of, 356n58, 359, 360, 375, 399n168, 519–  
21, 522n8, 528–30, 559, 569, 607–8, 609,

758; chronological order of, 358, 368, 399n168, 521, 522, 530, 559n151, 583, 607–8; context of, 359n70, 588; ethics of, 563, 564–65, 613; in storyline of Scripture, 348, 355, 540, 565n180, 566, 573, 575, 580, 582, 609, 629; summary of, 524; themes of, 23, 377, 447, 521, 525, 526, 532n35, 533n40, 540, 559–60, 562, 563, 606, 607, 616, 662, 695, 717, 719, 739; typology in, 394n142; use of OT in, 249, 393, 398–99, 402, 428n113, 559, 561, 566, 616, 635, 689

General Epistles: central themes of, 671–72; ethics of, 672–73; in storyline of Scripture, 673–74; place of in NT canon, 619–20

Genesis, book of: canonical order of, 52n224; chronological order of, 368; ethics of, 113–15; overview of, 107–18; in storyline of Scripture, 115–18, 752–56, 116nn45–46, 117nn50–51; summary of, 107–8; themes of, 108–13

glory: of believers, 403, 551n113, 555, 580, 612, 638, 664, 715, 743; of Christ, 415, 434,

457, 468, 472, 475, 477, 484, 487, 492, 583, 597, 622, 633, 637, 639, 651, 682, 686, 729, 744, 762; faithful disciples as Paul's glory, 586; falling short of God's glory, 606, 616; future glory of Zion, 269; glorifying God, 127–28, 401, 417, 468, 531n29, 548, 550, 569, 571, 576, 585, 593, 614, 698; glory cloud, 135, 215–16; of God, 24, 124, 127–29, 206, 252, 255, 259, 267, 279, 319, 389–90, 412n25, 424, 492, 585, 606, 639, 646–47, 711, 741; of the new covenant, 554

God: faithfulness of, 246, 450n226, 458n274, 532, 539n58, 562, 740; holiness of, 127–28, 207, 404; kindness of, 57, 136, 246, 270–72, 295–99, 307, 344, 643n105, 688, 692, 701–2, 704; love of, 45–46, 106, 154, 224, 272, 534, 567, 587, 655, 657, 668–69, 676, 687, 702–6, 736, 739, 752, 761; providence of, 56, 279, 295, 344, 513, 603, 701, 722

God's Spirit. *See* Holy Spirit (God's Spirit)  
golden calf. *See* sin: of the golden calf

gospel, the, 37–38, 60, 387, 408–9, 417, 431, 437, 447, 473, 490, 500, 502–3, 508, 515, 524, 536, 558–61, 565, 585, 594, 599, 606–12, 662–63, 671–72, 684, 697, 711, 718–20; as also in OT, 108, 408n4, 534, 635, 689; in Psalms, 283; cross of Christ as heart of, 563; for Gentiles as well as Jews, 457, 524, 534, 539, 722–23; “different gospel” of false teachers, 508, 580, 653, 661; false gospel of “health and wealth,” 283; “gospel of the glory of Christ,” 583; “guarding” the gospel, 660; as grounded in fulfillment of OT prophecy, 509, 593; as main theme of all four Gospels, 487; Paul’s explanation of, 348, 395, 399, 497, 553; practical implications of, 444–45, 547, 576–77, 594–95, 604; priority of, 487, 555; proclamation of to all nations (universal scope of), 104, 354, 374, 438, 440, 445n203, 450n226, 458, 490, 498–99, 505, 506, 535, 542n69, 543, 573, 600, 615–16, 640, 650, 727; as relevant to men and women alike, 511; transformative power of, 606;

“worthy of the gospel,” 586

Gospels: books of, 407–77; ethics of, 486–90; in storyline of Scripture, 490–93; themes of, 478–86. *See also* fourfold Gospel; Synoptic Problem

grace, 60, 84, 107–8, 122, 212, 229, 234, 271, 280, 398, 400, 453n248, 469n327, 510, 524, 533–34, 537, 540, 556n139, 558, 560, 568–69, 571, 579n237, 581, 595, 639, 642n101, 647, 702, 703n47, 706, 717, 719–21, 725, 731, 739–41, 747, 751; falling from, 563; perversion of, 665, 669, 673

Great Commission, 387, 469, 517, 600, 716, 727

Habakkuk, book of: canonical order of, 74; chronological order of, 71, 73, 74, 89, 223, 368; context of, 199–200; ethics of, 248–49; overview of, 247–49; in storyline of Scripture, 248–49, 752–56; summary of, 247; themes of, 247–48

Haggai, book of: canonical order of, 89–90; chronological order of, 71, 73, 74, 89, 223, 368; ethics of, 254; overview of, 251–55; in storyline of Scripture, 254–55; summary of, 251–52; themes of, 252–53

hamartiology, 12, 658. *See also* sin

Hebrews, book of: author of, 29n135, 359, 402, 495, 521, 619, 620; canonical order of, 356n56, 358n68, 359–61, 366, 372n31, 497, 521, 619, 620, 627, 664, 759; Christology of, 621nn12–15, 623n17, 625n25, 727n35; chronological order of, 362, 368, 521; context of, 621; ethics of, 624, 625, 672, 737; exhortation in, 402–3; genre of, 361n83, 621n9; in storyline of Scripture, 129, 360, 361, 372, 620, 625, 635, 668n180, 673, 688, 692; structure of, 621n9; summary of, 621; themes of, 403, 404, 558, 583, 620nn5–6, 621–23, 625n26, 627n24, 671, 741, 742, 745, 756; use of OT in, 45, 59, 129n95, 154, 167, 249, 280, 281, 396n154, 401–4, 514n68, 623n18, 624n23, 626,



627n33, 627n36, 695, 709, 712, 719, 725,  
728, 734, 740, 762n237; warning passages in,  
42, 61, 402, 403, 622n16, 624–25, 717,  
721n103

hermeneutical triad, 10

hermeneutics. *See* biblical theology: and  
hermeneutics

*hesed*, 57, 136, 270–72, 296–98, 340, 344,  
688, 692, 701–2, 732

Historical Books (OT), 83, 85–88. *See also*  
Former Prophets

holiness, 42, 70, 107, 130, 132, 134–35, 328,  
404, 537, 557, 567n182, 571n203, 572, 585,  
587, 614, 638, 640, 647, 655, 657–58, 673,  
727, 731–32, 744–45. *See also* God:  
holiness of

Holy Spirit (God's Spirit): 14, 26n122, 39–43,  
117, 126, 136, 153, 172n61, 204, 206, 212,  
215, 217, 230–31, 244, 265–66, 343, 353,  
364, 374, 392, 402, 416, 420n63, 435n142,  
442, 445n203, 458, 466, 468, 469, 474,  
485n415, 486n421, 490, 493, 498, 499,

500nn17–18, 502, 503, 506, 514, 516, 517, 528, 554n130, 562, 565n177, 572, 587n264, 628, 649, 654, 658, 659, 668, 670, 671, 674, 675, 698–99, 703, 709, 711, 716–18, 725, 728, 741–42, 748, 757; believer's body as temple of, 398, 546, 550, 558, 613; gifts of, 37, 524, 538, 545, 549, 550, 609, 612–13, 622n16, 706, 718, 724, 739; regeneration by, 646, 653; sanctification by, 615, 735, 750; sealing of, 569n194; as source of Scripture, 649, 677. *See also* Trinity

Hosea, book of: canonical order of, 52–53, 74; chronological order of, 71, 73, 74, 89, 223, 230, 368; context of, 199–200; ethics of, 226, 244; overview of, 223–27; in storyline of Scripture, 227, 752–56; summary of, 223; themes of, 224–26

image of God: Christ as, 29, 558, 579, 583, 744; in man, 9, 111, 113, 114, 117, 118, 118n53, 279, 473, 555, 558, 581, 583n250, 743, 744

inaugurated eschatology. *See* eschatology,  
inaugurated

Isaiah, book of: canonical order of, 51, 68–80;  
chronological order of, 71, 73, 74, 89, 368;  
ethics of, 206–8, 244; overview of, 201–9; in  
storyline of Scripture, 208–9, 752–56;  
summary of, 201–3; themes of, 203–6,  
204n193, 204n195, 205n199, 205n201,  
206n203, 206nn205–6

Israel: faithful remnant of, 201, 214, 243–44,  
250, 266–68, 325, 396–97, 416, 425,  
428n113, 468, 516, 542, 616, 712, 720, 744;  
as God's chosen people, 121, 148, 157, 468,  
502, 596, 720; God's future plans for ethnic  
Israel, 383, 396, 542, 609, 721, 757; Israel  
and the nations, 27, 75, 85, 89, 100, 108, 111,  
156, 182, 234, 240–41, 267, 298, 415, 675,  
699–700. *See also* covenant; restoration: of  
Israel as nation

James, book of: canonical order of, 361–63;  
chronological order of, 362, 368; ethics of,

633–34; overview of, 627–35; in storyline of Scripture, 634–35, 756–59; summary of, 627–29; themes of, 629–33; use of OT in, 404

Jeremiah, book of: canonical order of, 51, 68–98; chronological order of, 71, 73, 74, 89, 368; context of, 754; ethics of, 212–14; overview of, 209–15; in storyline of Scripture, 214–15, 752–56; summary of, 209–10; themes of, 210–12

Jerusalem, 76, 81, 96, 187, 192, 197, 201–2, 206, 210, 214, 231, 247, 250, 256–57, 262, 326, 332, 375, 464, 491, 499n15, 511, 516, 565, 627; as center of worship, 188, 192; chosen by God (and David), 176, 192–93, 264, 279, 324; fall of, 217, 221, 234, 236, 294, 309, 697–98; Christian mission beginning from, 458, 493, 495–96, 499–501, 504n30, 515, 535, 711, 727, 748, 758; collection for needy believers in, 511, 535, 545, 553, 556, 609, 721, 758; compared to Sinai, 399, 566; destruction of in 586 BC,

217, 221, 236, 247, 294, 307, 309–10, 317, 322; destruction of in AD 70, 95, 437, 455, 589, 621; focus on in Luke, 350; God's defense of, 257–58; Jesus's journey to, 353, 369, 442, 715; Jesus's lament over, 386, 455–56; judgment on, 207–8, 215, 221, 242–44, 249–50, 457; new (restored) Jerusalem, 201, 203, 222, 232, 249, 253, 259, 263, 265, 267, 273, 337, 683–85; pilgrimage to, 101, 256; return to from exile, 99–100, 149, 203, 251, 255, 335; signs Jesus performed in, 464; triumphal entry of Jesus into, 476, 493

Jerusalem Council (Acts 15), 354, 375, 392, 497, 501, 513, 515, 516n72, 522, 523, 524, 540, 559, 565n180, 620, 627, 628, 634, 722, 745

Jesus Christ: authoritative teaching of, 387, 411, 415, 424, 462, 633, 710; as Creator, 579, 740; as God the Savior, 204, 592, 597, 729; as king, 387, 414, 696–98; faithfulness of, 422, 427n103, 428; as “founder and perfecter

of our faith,” 623, 625; as head of the church, 570, 596; as Lord, 646, 649; love of, 555, 570, 686; as greater than Moses, 370, 623; priesthood of, 403–4, 622n12, 622n14, 623, 626, 627n35, 673, 689; second coming of, 34, 37–38, 46, 153, 363, 406, 415–16, 438, 442n191, 444, 485n420, 496, 525–26, 528, 576, 584n255, 588–90, 525, 551n113, 584–85, 595, 597–98, 610, 616, 632–33, 639, 643–47, 649, 671, 678, 681, 684–86, 699n40, 711, 713n78, 722, 728–29, 735, 757, 759; as Son of Man, 221, 242, 282, 319, 428–29, 433–34, 437n161, 438–39, 457, 459n278, 487, 492, 663, 697, 707, 709, 719, 725; transfiguration of, 370, 415, 424, 426n97, 431, 454, 484, 637, 643, 645, 648, 671, 674. *See also* creation: and Jesus’s mission; Messiah; Savior: Christ as

Job, book of: canonical order of, 88–89; chronological order of, 288, 368; ethics of, 287–88; Greek OT order of, 83; overview of, 285–89; in storyline of Scripture, 288–89,

752–56; summary of, 285–86; themes of, 286–87

Joel, book of: canonical order of, 53, 74; chronological order of, 71, 73, 74, 89, 223, 230, 368; context of, 199–200; ethics of, 229–30; overview of, 227–31; in storyline of Scripture, 230–23, 752–56; summary of, 227; themes of, 228–29

John, Gospel of: canonical order of, 347–53; chronological order of, 348, 368; ethics of, 469–72; overview of, 459–77; signs performed by Jesus, 459–65; in storyline of Scripture, 472–77, 756–59; summary of, 459–62; themes of, 462–69; use of OT in, 390–92

Jonah, book of: canonical order of, 53, 74; chronological order of, 71, 73, 74, 89, 223, 368; context of, 199–200; ethics of, 239–40; overview of, 238–42; in storyline of Scripture, 240–42, 752–56; summary of, 238; themes of, 238–39

Jordan River, 137, 153, 162, 165, 173, 219

Joshua, book of: canonical order of, 51–52; chronological order of, 368; ethics of, 164–66; overview of, 161–67; in storyline of Scripture, 166–67, 752–56; summary of, 161; themes of, 161–64

Jubilee, 340, 453

Judah: kingdom of, 52–53, 74, 101, 160, 182, 194, 197, 201, 203, 204, 207, 209–12, 217, 218, 219, 221, 223, 225, 227, 228, 229, 231, 232, 233n309, 236, 239, 242, 247, 248, 250, 251, 255n396, 257n407, 258, 262, 267n451, 268, 326, 327n221, 377, 626n31, 734; kings of, 48n201, 52n229, 72, 73, 86, 114, 151, 182, 186n124, 189, 192, 194, 198, 204, 212; Lion of (name for Jesus), 675, 679; tribe of, 151, 173, 182, 192, 324, 329, 331, 421n67, 427n105, 679, 696

Jude, book of: canonical order of, 361–63; chronological order of, 362, 368; ethics of, 669; overview of, 664–70; in storyline of Scripture, 670; summary of, 664–67; themes of, 667–68; use of OT in, 405



Judges, book of: canonical order of, 51, 54, 55, 56, 57; chronological order of, 368; ethics of, 172; overview of, 167–74; in storyline of Scripture, 172–74, 752–56; summary of, 167–68; themes of, 168–72

judgment, day of, 242, 455, 597, 647, 656n148, 697n35, 726

justice: 40, 147–48, 153–54, 181, 188–89, 203, 205–9, 210, 215, 234–35, 242–44, 259, 261, 264, 266, 272, 278, 280, 284, 287, 307, 317, 340, 396, 426n100, 445, 447, 532, 605, 629, 672, 679, 684–85, 692, 696–97, 699, 672–73

justification, 271–72, 377n56, 394, 399, 533n38, 539–42, 559, 561–63, 566, 575n218, 581n245, 606–9, 611, 613, 616, 629, 635n80, 706n58, 715, 718, 739–41, 758

*kerygma*, 6, 35

kingdom of God (of heaven), 95, 97–98, 100, 103, 197, 238, 243, 253, 255–56, 260, 263,

265, 317, 323, 331, 336, 338, 343, 357, 387, 414–15, 418, 437, 443–44, 449, 454, 483, 500, 505, 684, 692, 696–97, 709–11. *See also* kingship: divine

kingdom of priests, 120–22, 638, 722

Kings, books of: canonical order of, 51, 52; chronological order of, 368; ethics of, 186–89; overview of, 182–90; in storyline of Scripture, 189–90; summary of, 182; themes of, 182–86

kingship: divine, 73, 119, 120, 155–56, 161, 166–67, 169, 189–90, 202–3, 205, 208–9, 219–20, 237, 254, 269n461, 278–79, 285, 316–17, 332–33, 342–43, 387, 439, 688, 696, 709, 711–12; human, 72–74, 120, 121, 141, 150–52, 170–72, 174–76, 180, 190–91, 197, 202, 205, 210, 225–26, 253, 274, 298, 332–33, 341–42, 387, 696–97, 700, 709, 756

Lamentations, book of: canonical order of, 68–80; chronological order of, 368; ethics of,

308; overview of, 306–11; in storyline of Scripture, 308–11, 752–56; summary of, 306; themes of, 306–8

last days, the, 37, 41, 242, 398, 444, 511, 513, 517, 601, 611, 673, 709, 716, 718, 728–29.

*See also* end times; eschatology

Latter Prophets: 51, 68, 69, 70, 71, 73–76, 80, 92, 102, 159, 160, 194, 196, 197, 198, 343, 372–73, 374–77, 381, 756; central themes of, 264–69; ethics of, 269–73; overview of, 199–200; in storyline of Scripture, 273–75

Law, the, 107n11, 194, 249, 328, 342, 407, 423, 457, 473, 491, 498, 532–33, 539, 704, 757; “the Law and the Prophets,” 50–51, 249, 414, 423, 425, 443–44, 451, 456, 470, 532, 566, 609, 615, 704, 756; “this Book of the Law,” 145. *See also* Pentateuch; Torah

Levi, tribe of, 100, 101, 139, 173, 219, 262, 324, 329, 331, 626

Leviticus, book of: canonical order of, 52n224; chronological order of, 368; ethics of, 131–33; overview of, 127–34; in storyline of

Scripture, 133–34, 752–56; summary of, 70, 107, 127–28; themes of, 70, 107, 127–31.

*See also* Law, the; Pentateuch; Torah

Lord's Supper, 439, 457, 483, 509, 524, 543n72, 545, 549, 552, 609, 616, 632n61, 696, 712, 723, 725

love story, Bible as a, 45–46

Luke, Gospel of: canonical order of, 53, 347–53; chronological order of, 348, 368; ethics of, 447–50; overview of, 440–59; in storyline of Scripture, 450–59, 756–59; summary of, 440–41; themes of, 441–47; use of OT in, 388–90. *See also* Acts of the Apostles; fourfold Gospel; Gospels

major themes of NT and entire Bible, 703–29: Christ/Messiah, 706–9; the church, 720–24; the cross, 713–16; the gospel, 718–20; the king and his kingdom, 709–12; the last days, 728–29; love, 703–6; mission, 726–28; new covenant/exodus/creation, 712–13;

remembrance, 724–26; the Spirit, 716–18.

*See also* entries for each topic

major themes of OT, 693–703: covenant, 694–96; creation, 694; God's Spirit, 698–99; Israel and the nations, 699–700; kindness of God, 701–2; kingship, 696; love of God, 702–3; Messiah, 696–98; prophecy, 700–701; sanctuary, 698. *See also* entries for each topic

Malachi, book of: canonical order of, 74; chronological order of, 71, 73, 74, 89, 223, 368; context of, 199–200; ethics of, 262–63; overview of, 260–64; in storyline of Scripture, 263–64, 752–56; summary of, 260; themes of, 260–62

Manasseh, tribe of, 168, 173, 331

Mark, Gospel of: canonical order of, 347–53; chronological order of, 348, 368; ethics of, 433–36; overview of, 429–40; in storyline of Scripture, 436–40, 756–59; summary of, 429–31; themes of, 431–33; use of OT in, 387–88. *See also* fourfold Gospel; Gospels

Matthew, Gospel of: canonical order of, 347–53; chronological order of, 348, 368; ethics of, 417–20; overview of, 410–29; in storyline of Scripture, 420–29, 756–59; summary of, 410–412; themes of, 413–17; use of OT in, 385–87. *See also* fourfold Gospel; Gospels

*Megillot* (scrolls), 78–80, 278, 294–95, 308, 310, 311, 314, 315n169, 315n173, 411, 758. *See also* Ecclesiastes, book of; Esther, book of; Lamentations, book of; Ruth, book of; Song of Songs, book of; Writings, the

Messiah/messianic, 12, 28, 29n132, 30, 40–41, 45, 56, 81, 94, 104, 151–52, 175–76, 190–91, 198, 203–5, 207, 233, 242–43, 245, 252n386, 253, 256–59, 261–62, 264–66, 280–81, 318, 333, 337, 342, 382–87, 390, 395–96, 407, 409, 411–17, 420–21n65, 422–29, 432–34, 437–39, 444, 446–47, 449–51, 457, 459n278, 461–62n289, 464–67, 472, 475, 477, 482n399, 484–86, 489, 491, 493, 500n16, 502–4, 507n40, 508n47, 510, 513–14, 517n74, 534–35, 539,

550n109, 575n218, 592–93, 596, 611, 627, 636, 638, 640, 654, 658, 661, 685–86, 688, 696–98, 706–10, 712–16, 720n100, 722–23, 748, 757–58, 762; “messianic secret,” 434; new messianic community, 30, 384, 385, 387, 412, 416, 425, 429, 459n278, 466, 467, 486n421, 489, 491, 510, 513, 517n74, 593, 596, 636, 712, 720n100

Micah, book of: canonical order of, 53, 74; chronological order of, 71, 73, 74, 89, 223, 368; context of, 199–200, 754; ethics of, 243–44; overview of, 242–45; in storyline of Scripture, 244–45, 752–56; summary of, 242; themes of, 242–43

mission. *See* Acts: mission in; creation: and Jesus’s mission

Mosaic covenant. *See* covenant: Mosaic

Nahum, book of: canonical order of, 74; chronological order of, 71, 73, 74, 89, 223, 368; context of, 199–200; ethics of, 246; overview of, 245–47; in storyline of

Scripture, 246–47, 752–56; summary of, 245; themes of, 245–46. *See also* Nineveh: fall of

natural law, 132, 732

Nehemiah, book of. *See* Ezra-Nehemiah, books of

New Perspective on Paul: 23, 519n2, 542n68.

*See also* covenant: and N. T. Wright's view on; justification

New Testament: ethics of, 734–751; order of books in, 347–66; storyline of, 756–59; use of OT in, 383–406. *See also* major themes of NT and entire Bible

Nineveh: 75, 90, 249, 455: as example for Jerusalem, 76; fall of, 76, 245–46, 249, 250; Jonah and, 75, 238, 241, 244; reputation of, 223, 247

Noahic covenant. *See* covenant: Noahic

Numbers, book of: canonical order of, 52n224; chronological order of, 368; ethics of, 137–38; overview of, 134–39; in storyline of Scripture, 138–39, 752–56; summary of,



134–35; themes of, 135–38. *See also* Law, the; Pentateuch; Torah

Obadiah, book of: canonical order of, 53, 74; chronological order of, 71, 73, 74, 89, 223, 368; context of, 199–200; ethics of, 236–37; overview of, 236–38; in storyline of Scripture, 237–38, 752–56; summary of, 236; themes of, 236

Old Testament: ethics of, 730–34; order of books in, 47–58; storyline of, 752–56. *See also* major themes of OT

Olivet Discourse, 411, 416, 438, 456, 483, 488, 659, 685, 728

overrealized eschatology. *See* eschatology: overrealized

parallel structure of OT and NT, 367–80. *See also* covenant: relationship between *parousia*, 642–44, 671, 685. *See also* end times; last days; Jesus Christ: second coming of Paul, New Perspective on. *See* New Perspective on Paul

Pauline Epistles: audience for, 355; canonical order of, 49, 355, 356, 358–61, 363, 365, 366, 373, 522, 530, 607–608; chronological order of, 522n8, 530, 607n327, 608; ethics of, 611–15; missionary context of, 529n24, 606; place of in NT canon, 519–523; purpose of, 529n24; in storyline of Scripture, 615–17; symmetry of, 608; themes of, 606–11; use of OT in, 616, 617

Pauline theology: lack of systematization in, 408n5, 527–28, 606

Pentateuch: books of, 106–49; ethics of, 152–55; in storyline of Scripture, 155–57; themes of, 149–152. *See also* Law, the; Torah

Pentecost, 41, 496; birth of church at, 517, 596, 720, 748; outpouring of the Spirit at, 39, 43, 231, 392, 442–44, 498–500, 506, 513, 516, 699, 708, 716, 735; Peter's sermon at, 41, 231, 392, 503, 511, 620, 636, 728

Philemon, book of: canonical order of, 356–59, 365, 521, 522, 527, 530, 578, 602, 607nn327–28, 608, 610, 758, 759; carrier

of, 603nn313–14; chronological order of, 358, 368, 522, 530, 568; Colossian connections of, 578, 579n233, 604, 607n328; and the church, 510n53; ethics of, 604, 612n336, 615; overview of, 602–6; recipient of, 602–3; shame in, 603n315; in storyline of Scripture, 582, 605–6; summary of, 603; themes of, 603–4, 607, 611, 741, 745; theology of, 527–28

Philippians, book of: canonical order of, 357, 359, 519–22, 528–30, 607–8, 610; chronological order of, 358, 368, 519–21, 528–30, 607–8; context of, 357n65, 521, 525, 568, 574n214, 578, 602, 608; ethics of, 576–78, 612nn336–37; gain and loss in, 575; overview of, 574–78; participation in Christ, 575, 577, 578n229; recipients of, 574; shame in, 576nn222–23, 576n225; in storyline of Scripture, 578, 582; summary of, 574; themes of, 574–76, 610, 614, 725; use of OT in, 384, 582

Poetical Books (OT): 82, 83, 92, 288, 368, 371–72, 374, 378, 381

postmodernism: 3n9, 35n154, 509n48

*Praxapostolos*, 53

predestination, 503, 568–69, 571, 610. *See also* election

priesthood, 100, 121, 130, 145, 150, 220n255, 261, 267, 623, 673, 689, 756; of believers, 638. *See also* Jesus Christ: priesthood of

Prophetic Books (OT), 83, 89–90. *See also* Latter Prophets

propitiation, 533, 536, 540, 652, 655, 657, 715. *See also* atonement; Day of Atonement; hamartiology; redemption; sin

Proverbs, book of: canonical order of, 54, 56, 57, 58; chronological order of, 368; ethics of, 292–93; overview of, 290–94; in storyline of Scripture, 294, 752–56; summary of, 290; themes of, 290–92. *See also* Poetical Books (OT); Wisdom Literature; Writings, the

Psalms, book of: canonical order of, 50, 51, 88; chronological order of, 368; ethics of, 282–84, 283n25; overview of, 278–85; in storyline of Scripture, 284–85, 752–56; summary of, 278; themes of, 278–82. *See also* Poetical Books (OT); Wisdom Literature; Writings, the  
pseudepigraphy: 33n145, 519, 591, 612, 620, 628, 642, 648, 666

*Qohelet*. *See* Ecclesiastes, book of

rapture, the, 585, 588, 610, 685, 732, 728–29  
redemption: 27, 32, 62, 110, 152, 270n464, 336, 340, 401, 421n65, 444n198, 445, 453n245, 506n38, 519n2, 533, 541n67, 568, 569, 572n205, 581, 610, 612, 619n1, 626, 658, 675, 694, 705, 706n56, 712n77, 714, 715, 721n103, 729, 736, 747, 754, 755. *See also* atonement; consummation; creation; fall, the; propitiation; restoration  
relationship between Testaments. *See* covenant: relationship between; parallel structure of OT

and NT

remembrance, 111, 146, 268, 270, 420n65, 445,  
460n281, 616, 649, 703, 724–26

repentance, 76, 139, 190, 194, 213, 222, 229,  
239, 250, 259, 261, 263, 273, 334, 339, 340,  
341, 406, 429, 458, 489, 493, 557, 590, 643,  
647, 668, 680, 686, 720, 724, 726, 727, 734

restoration: of the covenant, 126, 377, 438; of  
creation, 41, 131, 139n132, 146, 206, 279,  
335, 377, 404, 678, 699, 752, 762; after  
failure, 434, 435; of humanity, 698, 740; of  
Israel as nation, 54, 72, 74, 75, 76, 94, 95,  
96, 99, 123n67, 151n194, 171, 181n100,  
190, 201n223, 210, 219, 220n258, 222, 224,  
225, 226, 227, 250, 251, 279, 308, 324n211,  
334, 338, 377, 395, 404, 422nn70–71,  
426n100, 438, 453n245, 453n248, 528n23,  
639n88, 722n107, 753; of Jerusalem, 232; of  
the temple, 99n155, 215, 255n396, 330. See  
*also* atonement; consummation; covenant,  
renewal of; creation; fall, the; redemption

revelation, 2n5, 4, 21n93, 24, 25n116, 46, 59, 64, 84, 119, 125, 127, 139, 452, 498, 619–21, 729, 740; progressive, 11–12, 28, 688, 755–56; God's self-revelation, 19, 45, 477, 486, 621, 625; God's ultimate revelation in Christ, 29n133, 308, 369, 371, 379, 383, 391, 410n16, 461, 474, 491, 565, 583, 673, 701, 759

Revelation, book of. *See* Apocalypse, the (Revelation)

righteousness, 37, 58, 84, 249–50, 280, 322, 395, 417–18, 425, 449, 514, 531–33, 538, 560, 563, 633, 711, 714, 718, 742, 747; Abraham's faith credited as, 153, 404, 566, 572, 575, 577, 598, 609, 635, 647–48, 653, 656–58, 679; believers "become the righteousness of God," 557; believers' bodies as "instruments of righteousness," 538; "crown of righteousness," 597; greater righteousness taught by Christ, 411, 417–18, 420, 487; justice and righteousness paired, 188, 207, 210, 215, 235, 264, 278, 396;

“righteousness of God” revealed in the gospel, 531–32, 615; “sun of righteousness, 439n171

Romans, book of: canonical order of, 356–59; 519–21, 528–30, 607–8; chronological order of, 358, 368, 519–21, 528–30, 607–8; ethics of, 536–39; explains gospel in greatest detail, 497, 521, 531–32; overview of, 531–43; in storyline of Scripture, 539–543, 756–59; summary of, 531; themes of, 531–36; use of OT in, 394–97

Ruth, book of: canonical order of, 55; chronological order of, 368; ethics of, 296–97; overview of, 295–99; in storyline of Scripture, 297–99, 752–56; summary of, 295; themes of, 295–96

salvation, 36, 38, 46, 99, 108, 119, 134, 175, 199, 202, 209, 211, 216, 222, 231–32, 267, 382–83, 398, 402, 427n103, 427n106, 536, 585, 595, 598–99, 611, 615, 644, 664, 680, 715; assurance of, 671; by divine election,



395–96; equivalent to exodus in OT, 688; extension of to the Gentiles, 241, 390, 394, 432, 449–52, 504, 534; for everyone who believes, 531; by faith, 395n147; God’s plan of, 155, 271, 442, 505, 543, 592, 638, 640, 689, 694, 715; God’s plan of for Israel and the nations, 89, 100; as good news, 531, 560, 592, 640; and judgment, 235, 238, 242, 247, 251, 261, 406, 425, 453, 676, 686; all nations invited to share in, 338, 344; neglecting “such a great” salvation, 622, 671; of Noah in the flood, 641; not by works, 562, 565; not guaranteed for all descendants of Abraham, 396; only one way of, 409, 503; as pilgrimage of the nations to Zion, 279, 700; as “ready to be revealed in the last time,” 638; as rest from sin, 624; as a return to Eden, 117n50; as “searched” for by the prophets, 640; simplicity of, 580; trusting God for, 712; universal scope of, 389, 428, 447n208, 449–52, 515–16, 541, 595; “working out” one’s salvation, 577, 647

salvation-history/historical approach, 3, 25, 41–42, 55–56, 58, 118, 152, 159, 410, 440, 443–44, 458, 502–3, 513n66, 515–17, 524, 535, 542, 561, 570, 583, 609–10, 636, 675, 688, 694, 710, 712n75, 717, 721, 723, 753–54, 757

Samuel, books of: canonical order of, 55; chronological order of, 368; ethics of, 178–80, 179nn90–92; overview of, 174–82; in storyline of Scripture, 180–82; summary of, 174–75; themes of, 175–78

sanctuary, 40, 99, 100, 115–19, 125–26, 130–31, 133, 144, 148, 155, 190–93, 213, 219, 222, 231–33, 280, 307, 317, 330, 333, 475, 516n73, 698, 744

Savior: Christ as, 34, 36, 389, 449–50, 513, 552, 570, 595, 601, 611, 646, 649, 684, 740, 750; God as, 36, 444, 595, 601, 611, 670. *See also* Jesus Christ

school of Peter, 641

Scripture: authorial intent of, 10, 15, 19, 24–25n113, 480; as authoritative, 5, 24, 44, 45,

150, 384, 590; canonical forms of, 47–58; continuity and discontinuity of, 2, 11, 12, 43, 79n57, 86, 108, 146, 268n453, 274, 280, 298, 381–82, 384, 390, 404n194, 405, 406, 441n184, 450, 458n274, 460, 505n32, 515, 516, 517, 532n35, 539, 540n61, 602, 609, 610, 638, 640, 641, 663, 670, 674, 688, 690, 693, 695, 720, 721, 722n108, 731, 734, 755, 756, 758; and hermeneutics, 19–22; as inspired, 5, 18, 20, 24–25n113, 40, 45, 180, 343, 410, 458n274, 484n411, 590, 645, 736n147, 755; single center of, 27, 28–29, 30, 32, 689n9, 713n78; storyline of, 43–46; unity and diversity of, 2n4, 11n43, 11n45, 12n50, 19, 21n93, 27–32, 43, 46, 53nm231–32, 53n235, 64, 75n30, 75n33, 79, 91, 103, 105, 108n15, 109, 137, 186, 202, 215, 227, 235n320, 268n457, 277, 324, 330, 350n20, 352, 353, 354, 361, 373, 381–83, 409, 442n189, 443n192, 461n286, 478, 480, 484, 556n136, 607n326, 630, 640, 677n9, 687–93, 704, 707n62, 734, 737, 757, 759

Sermon on the Mount, 59, 61, 145, 290n52, 387, 411, 414n34, 417, 419, 424, 433, 446, 483, 558, 577, 628–29, 633–34, 672, 692, 710, 750, 750n196

Sirach, book of (Apocrypha): 71n10, 74n25, 83, 88, 288

sin, 12, 61, 62, 75, 111, 114, 115, 136, 140, 227, 229, 230, 244, 266, 340, 382, 395, 417, 526, 537, 541n64, 543, 563n171, 574, 625, 631, 667, 706, 749; absence of in new creation, 212, 270n466, 684, 687, 695; of Achan, 165; Christ's atoning death for, 425, 438n167, 445, 446, 467, 471, 533–34, 536, 557, 605, 616, 624, 658, 661, 689, 694, 712, 715, 717, 729; confession of, 655; of David, 178–79, 180, 182, 285; denial of, 652, 657, 658, 673; effects of on creation, 84, 107–8, 212, 230, 265, 694, 733, 749; effects of on humanity, 84, 107, 108, 129, 156, 212, 230, 533, 699; of God's people, 308, 325, 326, 329; God's response to, 117, 126, 150, 270, 308, 538n55, 541, 557, 701, 703, 752; of the

golden calf, 84, 136, 212n232, 271; of  
Gomer, 227; indwelling, 541, 541n63; of  
Israel's kings, 187, 196; and Job, 288; and  
law, 616; original sin, 114, 116, 536n48,  
541n62, 752; redemption from, 445, 446,  
537, 615, 658, 715; of Saul, 178; and sexual  
ethics, 537n50, 538, 544n76. *See also*  
atonement; confession: of sin; Day of  
Atonement; fall, the; hamartiology;  
propitiation; redemption; sin offering  
sin offering, 128, 129, 220, 325, 713  
Sinai, Mount, 70, 106–7, 116, 119–25, 127,  
133–34, 138, 143, 149–50, 154, 156, 181,  
212, 269, 279, 370, 399, 403, 422, 423n80,  
424n89, 439, 558, 627n36, 666, 695–96,  
698, 720n101, 731  
Sinaitic covenant. *See* covenant: Mosaic  
single center approach. *See* Scripture: single  
center of  
son of man, 216, 221, 282, 317–19, 406,  
414n39, 439n169, 589. *See also* Jesus  
Christ: as the Son of Man

Song of Songs (Song of Solomon), book of:  
canonical order of, 78–80; chronological  
order of, 368; ethics of, 301–2; overview of,  
299–302; in storyline of Scripture, 302,  
752–56; summary of, 299; themes of, 299–  
301, 299n88. *See also* Poetical Books (OT);  
Writings, the

soteriology, 12, 18n73, 29n133, 36, 38, 540,  
560, 562, 575n218, 591, 656, 658, 716

Spirit. *See* Holy Spirit (God's Spirit)

spiritual gifts. *See* Holy Spirit (God's Spirit):  
gifts of

spiritual warfare, 571n203, 653n137, 717, 744

substitutionary atonement. *See* atonement,  
substitutionary

syncretism, 226, 525, 579–80, 610

Synoptic problem, 349, 410, 478–80, 753;  
central themes in the Synoptics and John,  
483–86; relationship between John and the  
Synoptics, 481–83

systematic theology. *See* biblical theology: and  
systematic theology

tabernacle, 115, 124–31, 133–35, 138,

144n166, 252, 467, 622n11, 680, 698, 744  
temple, 285, 309, 316, 343–44, 350, 353, 379,  
386, 389, 506, 510n54; in Amos, 233, 235;  
ark housed in, 193, 279; in Chronicles, 331–  
33, 335–36; cosmos as, 115, 126; in Daniel,  
98n151, 317–18, 321–23; decorative aspects  
of, 144n166; destruction of in AD 70, 437; in  
Ezekiel, 98, 138, 215–23; in Ezra-Nehemiah,  
325–26, 330; in Isaiah, 204; Jeremiah’s  
“temple sermon,” 210–13; Jesus as  
new/greater than temple, 104, 429, 464–65,  
467, 475–77, 491, 638; Jesus’s clearing of,  
437, 456, 461–62n289, 464, 483; in Joel,  
231; in Malachi, 101, 260; as a palace for the  
heavenly king, 177; rebuilding/restoration of,  
76–77, 95–97, 99–100, 251–56, 259, 264–  
68, 384; Solomon’s, 79, 87, 148, 183–86,  
191

Ten Commandments (Ten Words). *See*  
Decalogue

Theological Interpretation of Scripture (TIS),  
15–18, 50, 760

Titus, book of. *See* 1–2 Timothy and Titus, the  
books of.

Torah, 51, 54, 68–70, 105, 122, 146, 147n180,  
152, 165, 193–97, 305n119, 337n268, 339,  
340, 368, 372, 373, 396, 400, 411, 423–25,  
456, 495, 555n131, 563–64, 582n247, 631,  
670, 697; “New Torah” (Gospels–Acts), 373.  
*See also* Law, the; Pentateuch

Trinity, the, 14, 19n76, 19n78, 26n122, 117,  
463n297, 549n104

Tübingen School, 4, 5, 6n20, 44n185, 507n40.  
*See also* biblical theology: and historical  
criticism

typology: 116, 119, 165n27, 167, 208, 224, 227,  
245, 325, 329, 369, 370n19, 382, 393–94,  
400n174, 402, 405–6, 413–14, 421–22,  
424, 428, 437, 450n229, 475, 477–78n375,  
491, 493, 548n99, 623, 625n27, 627n36,  
688–90, 694n23, 698, 755



union with Christ: 17n66, 562n163, 571,  
581n245, 606–7, 611, 614, 701, 759  
unity and diversity of Scripture. *See* Scripture:  
unity and diversity of

Vulgate, 48, 88, 92n113, 93, 96, 323, 355, 360,  
522

Westminster Confession of Faith, 31n140,  
113n32

Westminster Larger and Shorter Catechisms, 143

Wisdom, Lady (Proverbs), 88, 290–91, 301

Wisdom Literature: 40, 145n169, 147, 290n50,  
419, 641, 732

*Wredebahn / Wredestrasse*: 6, 6n20

Writings, the, 76–80; books of, 277–336; ethics  
of, 338–41; in storyline of Scripture, 341–  
46; themes of, 336–38

Zechariah, book of: canonical order of, 74;  
chronological order of, 71, 73, 74, 89, 223,  
368; ethics of, 259; context of, 199–200;  
overview of, 255–59; in storyline of

Scripture, 259, 752–56; summary of, 255–56; themes of, 256–58

Zephaniah, book of: canonical order of, 74; chronological order of, 71, 73, 74, 89, 223, 368; context of, 199–200; ethics of, 246, 251; overview of, 249–51; in storyline of Scripture, 251, 752–56; summary of, 249; themes of, 249–51

Zion, Daughter of (symbol for Israel), 233, 257, 300, 311

The index that appeared in the print version of this title does not match the pages in your ebook. Please use the search function on your electronic reading device to search for terms of interest. For your reference, the terms that appear in the print index are listed below.

# Scripture Index

## *Genesis*

1	10, 84, 111, 113, 113n32, 115, 116, 126, 155, 156, 280, 473, 537, 540, 651, 699, 731, 744n170
1–2	685, 752
1–3	601, 617, 695
1–11	108, 109
1:1	109, 113, 155, 365n114, 370, 391, 473
1:1–2:3	108
1:2	39, 39n169, 110, 113, 117, 126, 250n378, 558, 698
1:2–3	744
1:3	115

1:4	130
1:6	115, 130
1:9	115
1:9–10	109
1:11–12	109
1:12	130
1:14	130
1:18	130
1:21	113, 130
1:22	109
1:24–31	117
1:25	130
1:26	113, 117, 279
1:26–28	473, 488, 540, 558, 744n170
1:27	113, 117
1:27–28	132
1:28	109, 113, 114, 117, 498
1:28–30	111
1:29–30	114
1:31	107, 126, 130
2	110, 114, 115, 116, 155, 401,
401n178, 537	

2:1	126
2:1–3	113
2:2	403n185
2:2–3	624
2:3	109, 126
2:4	105, 108
2:4 LXX	411n21
2:4–25	113, 540
2:4–6:8	108
2:7	116, 398n164, 466, 473, 498,
517n74	
2:8	116, 698
2:9	107, 116
2:10–14	116
2:15	116, 498
2:16	110
2:16–17	110
2:17	116
2:18	114
2:18–25	114
2:23	114

2:24	60n265, 114, 397n163, 400, 488, 550, 552, 570, 610
2:25	701
3	116, 401, 401n178, 474, 752
3:1	110
3:5	116, 117
3:6	107n12, 114
3:7	117, 701
3:8	117
3:12	114
3:14	108
3:15	151, 474, 491, 654n143, 659, 674, 675, 686, 688, 707n62, 758
3:16	114, 115
3:17	108
3:17–19	114
3:21	701
3:22	117
3:24	117
4	659, 674

*4–2 Chronicles/*

<i>Malachi</i>	752
4:7	114
4:8	109, 670
4:11	108
4:23	109
5	109, 113
5:1	105, 117, 369, 412n22
5:1 LXX	369, 411n21
5:3	117
5:18–24	670
5:24 LXX	403n187
5:29	108
6:2	670
6:3	39, 39n169
6:5–9:28	156
6:7	250n378
6:9	105, 108
6:9–11:26	108
6:11	109
6:13–22	115
6:18	110, 120, 268
6:19–20	114



7:4	113
7:10	113
7:11	111
7:23	250n378
7:24	250n378
8:2	111
8:10	113
8:12	113
8:21–22	111
9	110
9:1–7	111, 132
9:1–17	268
9:2	113
9:3	114
9:7	110, 111
9:8–17	120
9:9	110, 111
9:9–11	110
9:9–16	111
9:12–13	111
9:15	110, 111
9:16	111

9:25	108
10	115, 156
10:5	156
10:8–12	247
10:20	156
10:31	156
10:32	156
11	109, 113, 498, 731
11:1–9	84, 156, 699
11:7	117
11:27	105, 108
11:30	109
12	108, 755
12–50	107, 109, 115, 156, 731, 755
12:1	112, 392n131
12:1–2a	111
12:1–3	84, 108, 109, 111, 112, 151, 156,
451n235	
12:2	269
12:2b–3a	111
12:3	108, 156, 234, 249, 298,
392n133, 398, 399, 415, 428, 490, 566, 592,	

699, 723	
12:3b	111
12:7	89n92, 108, 109, 249, 398, 399
12:10	114, 296
12:10–20	84
12:16	89n92
12:18	115
13:2–7	114
13:2–13	89n92
13:15	561, 566
13:16	113
14	154, 281, 285
14:17–20	403n191
14:17–21	623n17
14:18	121, 281
14:18–20	626, 673
15	112, 182, 268, 695
15:1–6	112
15:4–5	112
15:5	112, 113, 394, 561
15:6	112, 153, 249, 394, 398, 399, 404, 522, 532, 532n35, 533, 539, 540, 561,

566, 609, 616, 635, 689, 718, 733, 756	
15:7	150
15:7–21	112
15:13	392n131
15:17	112
15:17–21	112
15:18	112, 150
15:18–21	112
16	114, 566
16:4	63
16:6	62
16:16	112
17	112, 151, 156, 182, 268, 695
17–18	450n229
17:1	112, 151
17:1–8	451n235
17:2	112
17:2–8	112
17:4	112, 156
17:4–5	151
17:4–6	112
17:5	394, 561

17:6	112, 114, 151, 182, 696
17:7	112, 451
17:8	150, 561, 566
17:9–10	122, 731
17:9–14	112
17:10	112
17:13	112
17:14	112
17:16	112, 114, 151, 157, 182, 696
17:19	112
17:20	112
17:21	112
18	370
18:10	394, 396n153, 541
18:12	641
18:14	394, 396n153, 541
18:18	298, 392n133, 399, 451n235, 600
18:19	151, 154, 234
18:22–33	89n92
19:4–25	668, 670
19:26	724

19:30–38	115
20:1–18	84
20:7	180
20:9	115
21:1	109
21:9–10	566
21:10	399
21:12	394, 396n153, 403n187, 541
21:22–34	115, 154
22	112, 404, 474
22:1–2	635
22:2	474, 630
22:4–5	719n94
22:9	630
22:15–18	112, 451n235
22:16–17	403
22:16–18	112, 151
22:18	113, 122, 298, 392n133, 600, 731
23	115
24:3	115
24:7	561, 566

25:7	89n92
25:12–18	115
25:19	108
25:21	109, 370
25:22	115
25:23	394, 396n153
25:31–34	627
26:1	114
26:2–4	109
26:3	451
26:4	600
26:4–5	150
26:5	122, 154, 731
26:6–16	84
26:12–14	114
26:17–33	154
26:26–31	122
27	84, 114, 236
27:30–40	627
28:13–14	109
28:14	234
28:15	429n115

29–30	114
29:14	114
29:31	109
30:22	109, 370
30:23	370
31:1	252
31:43–55	154
31:44–54	122
32:28	699
33:4–11	115
34	115
34:30	84
35:9–12	109
35:11	151, 182
35:16–19	115
36	115
37:2	108
38	84, 115, 298
38:8	389
38:24	668n182
39–50	115
39:5	110



40:15	145
41:38	39, 39n169, 110, 698
41:42	253
41:57	110
43:1	114
43:14	119
45:1–15	115
45:5	114
45:9–11	296
46:1–4	109
47:15–18	114
47:31 LXX	403n187
49:8–12	151, 182
49:10	114, 151, 688, 696, 758
49:28–33	109
50:15–21	115
50:20	107, 114, 503
50:23	126n82
50:24–26	109

## *Exodus*

1	118, 156
1–14	119

1:6	105
1:7	70, 106, 118
1:8	120
1:13–14	119, 166
1:15	120
1:17	120
1:18	120
2:1–10	118
2:14	392n131
2:23	120
2:23–25	119
2:24	119, 150, 268
3	140
3:1	119
3:2–5	162
3:5	118
3:6	119, 389, 392n131, 456
3:11	119
3:12	118, 119, 121, 392n131,
429n115	
3:14	119, 439
3:15	119

3:15–16	389, 456
3:18	120
4:1	118
4:1–9	424
4:1–17	491
4:5	153
4:6–7	370n18
4:8	118
4:9	118
4:10	209, 211
4:12	119
4:15	119
4:19	422
4:21	541
4:22	181, 272
4:22–23	118, 422
4:23	123, 151
4:30	118
4:31	118, 153
5:4 LXX	457n266
5:17	118
6:2–8	268

7	601
7–11	491
7:5	157, 699
7:11	401
7:11–12	401n179
7:16	118
7:22	401n179
8–12	406n210
8:1	118
8:20	118, 166
8:25–28	118
9	601
9:1	118
9:11	401n179
9:12	162
9:13	166
9:14	157
9:16	157, 541
9:16 LXX	396
11–13	118
12	491
12:10	757n222

12:11–12	455
12:14	725n115
12:19	552
12:21	552
12:23	548n98
12:26	146
12:46	391, 475n358, 757n222
13:2	389
13:3–10	725n115
13:12	389, 452n237
13:14	146
13:21–22	447n209
14	118
14:4a	118
14:4b	118
14:16	118, 162
14:19–20	447n209
14:21–29	370n18
14:26	118
14:31	118, 153
15	119
15–18	70, 106

15:1–18	152
15:1b–12	119
15:3	118
15:5	118, 336
15:8	118, 336
15:10	118
15:13	119
15:13–18	119
15:17	119, 698
15:18	119, 155, 156, 696
15:20	180
16:2	548n98, 578
16:16–17	557
16:18	398n167, 557, 559
17:2–3	548n98
17:7	548n98
17:8–16	157, 699
17:11	162
19	121, 122
19–24	692
19:3	423n80
19:3b	120

19:3b–6	155n216
19:4	120, 406n208
19:4–6a	120
19:5	121, 122, 157, 695, 731
19:5–6	123, 127, 148, 638, 638n87,
640, 674, 722	
19:5–6a	120
19:5b	120
19:6	120, 121, 151, 155, 406, 640n94
19:6 LXX	404n196
19:6b	120
19:7	120
19:8	122
19:8a	120
19:8b	120
19:10	121
19:12–13	403
19:14	121
19:17	121
19:21–25	121
19:22	129
19:24	122

20	115
20–23	59, 105, 120, 122, 731
20:1	123
20:1–4	124
20:1–17	59, 123, 692
20:2	60, 122, 124, 126n81, 731
20:2–6	126
20:4–6	124
20:5–6	126
20:5–10	124
20:8–11	113, 124, 624
20:11	113n32
20:12	124, 400, 574
20:12–13	389
20:13	414n36
20:13–14	404
20:13–15	397n159, 542
20:14	414n36
20:17	124, 395n151, 397n159, 542
20:19	123
20:22–23	143
20:22–23:33	123



20:22–26	124, 133
21:1–11	123
21:2–11	147
21:6	280n12
21:15	145
21:16	145
21:17	145
21:24	414n36
22:8	280n12
22:21	148
22:21b	123
22:25–27	123, 234
22:28	145, 392
23:4–9	154
23:9	148
23:10–11	340
23:10–14	144
23:10–19	124, 133
23:20	261, 388, 436
23:20–33	124
23:21–22	261
24	120, 121, 122, 127, 731

24:1	424
24:1–2	121, 122
24:1–11	268
24:3	122
24:3–8	121, 122, 695
24:4	122
24:6–8	122
24:7	122, 149
24:7–8	121, 122
24:8	123, 270, 404, 425, 439
24:9–11	121, 125, 157
24:11	122
24:12	123, 424, 692
24:15–18	124, 125, 424
24:16	124, 424
24:18	124, 422
25–30	626
25–31	125, 126, 129
25–40	119, 127
25:1	124
25:1–9	125
25:1–30:10	125

25:8	125
25:9	124
25:18–22	117
25:22	125
25:40	124, 404n192
26:1	117
26:30	124
26:33	134
27:8	124
28	118, 125
28:12	133
28:15–30	130
28:35	129
28:41	175n73
29:4	134
29:6	130
29:7	130, 175n73
29:20–21	122
29:35–37	125
29:42	125
30:6	125
30:11	124

30:17	124
30:22	124
30:26	99n156
30:30	175n73
30:34	124
30:36	125
31–34	616
31:1	124
31:1–11	126
31:2	40
31:2–3	125
31:3	39n169
31:4	232n306
31:6	125
31:12	124
31:12–17	125
31:18	692
32	127, 211
32–34	84, 126, 127, 136, 140
32:4	126
32:6	397, 548, 548n98, 548n99
32:7	126n81

32:10	136, 701
32:12	229n296
32:14	229n296
32:15	126
32:23	126n81
32:25–29	455n260
32:28	548n98
32:34	126
33	216, 221
33–34	127, 475n359
33:1	126n81
33:2–3	126
33:5	126
33:7–11	127
33:10	134
33:11	140
33:12–34:9	127
33:15–16	126
33:17–23	439
33:19	119, 396
33:20	391

34	212n232, 244, 246, 271, 344,
688, 701	
34:1	123, 692
34:3	424
34:4	692
34:5	271, 424
34:6	391, 439, 461, 475
34:6–7	84, 126, 136, 229, 239, 271,
307, 344n293, 701	
34:7	246
34:9	126
34:10–26	126
34:11–16	327
34:11–26	124
34:27–28	123
34:28	422
34:29	126
34:29–30	424, 616
34:29–35	127
34:35	424
35–40	129, 626
35:1–3	125

35:1–19	126
35:4–19	125
35:4–29	125
35:20–39:43	125
35:21	125
35:22	125
35:26	125
35:29	125
35:30–31	125
35:30–36:1	126
35:31	39n169
35:34–35	40
36:1–7	125
39	126
39:1	126
39:5	126
39:6	133
39:7	126
39:21	126
39:26	126
39:29	126
39:30	130

39:31	126
39:32	126
39:32–43	115
39:43	126
40	129
40:9	99n156
40:12–15	130
40:15	175n73
40:33	126
40:34	127
40:34–35	125, 252
40:34–38	126
40:35	127n86

### *Leviticus*

1–7	128, 130
1–9	128
1–10	128
1:1	107, 127
1:2	128
1:3–17	128
2	128
3	128



4	128
5:1–6:7	128
6:8–13	128
6:9	128
6:14–23	128
6:24–30	128
7:1–10	128
7:11–36	129
7:36	129n96
8	121, 128, 129, 129n96
8:1–36	128
8:4	129
8:6	121
8:9	129, 130
8:10–11	99n156
8:10–12	129
8:12	130
8:13	129
8:17	129
8:21	129
8:23–24	122
8:29	129

8:30	122
8:33	121, 129
8:35	121
8:36	129
9	128, 129
9:1–10:7	128
9:4	129
9:6	129
9:22	129
9:22–24	129
9:23	129
9:23–24	128
10	128n90, 130, 130n100
10:1–2	128
10:1–7	127, 128
10:3	127, 128, 130, 689, 698
10:7	128n90
10:10	130
10:12–20	128
11	128n90, 130, 131, 132
11–15	128, 130, 130n100
11:2–8	132

11:4	131
11:9–12	132
11:13–25	132
11:24–40	132
11:44	133, 567n182, 638, 640, 673,
731, 745	
11:45	133, 731
12	131
12:8	389, 452n237
13–14	131
13:3	130
13:5	130
13:6	130
14:57	130
15	131
15:6	130
15:10	130
15:18	130
15:31	130
15:31a	130
15:31b	130
16	128, 130, 130n100

16:1	130, 130n100
16:29–34	131n102
16:32–33	130
16:34	130
17–20	130
17–22	128
17–26	133
17–27	128
17:1–9	133
17:3	130
17:6	133
17:11	132
18:2	131, 133
18:5	399
18:22	537
19	132
19:2	133, 404, 423n81, 638, 640, 731
19:9–18	154
19:12	414n36
19:12–18	631n55
19:18	60, 132, 154, 389, 397n159, 399, 404, 414n36, 425, 455, 471n342, 542,

564, 565, 566, 631, 631n55, 692, 704n50, 732,  
736n146

19:31	133
19:33	195
19:33–34	148
19:34	132, 692
19:36	132, 133, 692
20:7	133, 638, 640
20:13	537
20:26	133, 134, 638, 640
21–22	130
21:1	130
21:7	328
21:14	328
21:17	131
21:17–23	131
22:32	127, 131, 698
22:33	133
23–25	144
23–26	131
23:3	131
23:8	131

23:22	133
23:32	131
23:43	133
24:8	131
24:20	414n36
25	133, 453n244
25–26	131n103
25:4	131
25:8–55	340
25:10	453, 453n244
25:13–17	195
25:25	340
25:35	340
25:36	340
25:38	133
25:39	340
25:42	133
25:46–48	340
25:55	133
26	131, 133
26:1–2	133n111
26:2	131

26:3–13	133
26:6	265n443
26:9	133
26:11–12	133
26:12	119, 134, 398n166, 732
26:13	133
26:14–45	133
26:15	133
26:25	133
26:34	131, 133
26:34–35	335
26:42	133
26:43	131
26:44	133
26:45	133
26:46	131, 131n103
27	131
27:30	698
27:34	127, 131

### *Numbers*

1	134, 135, 138
1–2	135

1–6	135
1–9	105
1–10	127
1–25	70, 107, 134
1:1	135
1:2–4	681
1:52–2:31	134
1:54	136
2	135, 138, 219
2:34	136
3	135
3–4	135
3:3	175n73
3:7–8	116
3:13	389
3:21–28	219
5	135
5–10	135
5:3	135, 137
6	135
6:22–27	135
7	135



7:1	135
7:1–9:14	135
7:1–10:10	135
8	135
8:16–19	135
8:17	389
8:20	136
8:22	136
8:26	116
9:1	135
9:1–14	135
9:12	391, 475n358, 757n222
9:15–23	135
9:15–10:10	135
10	135
10–14	137
10–21	70, 106
10:1–10	135
10:35	137
11	136, 230n301
11–21	135
11–25	136, 137

11:1	135
11:16–17	122
11:17	39n169, 40
11:24	122
11:25	39n169, 40, 136, 699
11:26	39n169
11:29	39n169, 230, 266, 699
12	136
12:1–16	424
12:6	230n301
12:7–8	140
13–14	84, 136, 138, 140, 626
14:1	153
14:2	548n98, 578
14:11	136, 733
14:12	136, 701
14:13–25	211
14:18–19	84, 126, 136, 701
14:20	136, 701
14:21–35	136, 701
14:33–34	422
14:36	548n98

15	136, 137
15:2	137
15:15	137
15:18	137
15:21	137
15:23	137
15:26	138
15:32–36	138
15:37–41	138
15:38	137
16	136, 601, 670
16–17	138
16:5	129, 393, 401, 600
16:7	129
16:11–35	548n98
16:26–27	401
17	136
17:13	138
18–19	138
18:5–6	116
18:7	138, 150
18:22	138

19	138
20	136, 140
20:12	153, 733
21	136, 157
21:1–3	137
21:4–9	475, 491
21:5–6	548n98
21:26	137
21:29	137
22–24	136, 670
22:1	136, 138
22:2–25:17	136
23:21	155
24:2	39n169, 40
24:7	401
24:15–24	157
24:17	84, 151, 157, 401
24:17–18	136
24:17–19	758
25	136, 406n207
25:1–2	548n98
25:5	136

25:9	136, 548n98
25:11–13	100, 262
26	134
26–36	70, 107, 134
26:1	136
26:2	136
26:52–53	136
26:62	137, 548n98
26:63–65	137
27	137
27–36	137
27:12–23	137
27:15–19	698n39
27:16–23	424
27:17	370, 437
27:18	39n169, 40
27:18–23	601
30:2	414n36
31	157
31:16	406n207
33	137
33:49	137

33:50–56	137
33:51	137
34:1–15	137
34:16–29	137
35:1–8	137
35:9–28	137
35:25	175n73
35:29–34	137
35:34	137
36	137
36:13	138

## *Deuteronomy*

1–3	52
1:1	70, 139, 172, 260
1:5	105, 124, 139, 732
1:6–4:40	139
1:7	182
1:8	140, 192
1:16	148
1:17	147
1:25	107, 141
1:32	154

1:35	107, 140, 141, 192
1:36	146
1:37	140
1:39	140, 146
2–3	140
2:13–15	137
2:25	148
2:27	184n113
3:18	140
3:20	141
3:25	141
3:26	140
4–12	552
4:1	139, 140
4:5	139, 141
4:5–8	84, 148
4:6	145, 148, 336, 726
4:6–8	145
4:8	143
4:9–10	146
4:10	143, 147, 337
4:12	143

4:13	146, 692
4:14	139, 141
4:15–19	143
4:21–22	140, 141
4:23	146
4:23–24	143
4:25–26	141, 192
4:25–31	139
4:26	143
4:37	147
4:37–39	141
4:39	143
4:40	143, 146
5	115
5–11	143, 732
5–26	59
5:1–21	59
5:1–26:19	139
5:2–3	70
5:6–21	692
5:7	148
5:7–10	143



5:7–11	552
5:9	143, 146
5:9–10	126
5:10	147
5:11	144
5:12	144
5:12–14	624
5:12–15	144
5:15	144, 146
5:16	141, 145, 179, 400, 574
5:17	145, 414n36
5:17–18	404
5:17–19	397n159
5:18	145, 180, 414n36
5:19	145
5:20	145
5:21	145, 395n151, 397n159
5:22	692
5:26	143
5:29	146, 147, 337
5:30–31	139
5:31	139, 141, 154

5:32	184n113
5:32–33	337
6:1	139, 141
6:1–2	337
6:2	61, 143, 146, 147, 732
6:3	141
6:4	463, 727
6:4–5	106, 147, 422n74, 704n50
6:4–6	154, 489, 702
6:4–9	593, 629
6:5	60, 147, 389, 425, 455, 471n341, 631n55, 732, 736n146
6:6–9	337
6:7	146, 154, 212
6:7–9	143
6:10	140, 192
6:10–11	141
6:12	146
6:13	147, 389, 422, 452, 732
6:14	148
6:15	143
6:16	389, 422, 452

6:18	107, 140, 141, 186n125, 192
6:20–24	52
6:20–25	146, 212
6:23	140, 192
6:24	147, 732
7	154, 731
7:1	148, 191
7:1–2	140
7:1–4	327
7:1–5	142, 164
7:2	328
7:3	328
7:4	148, 196
7:5	172
7:6	120, 121
7:6–7	148
7:7	260
7:7–8	147
7:9	126, 146, 147
7:13	147
7:16	149
7:17–26	140

7:25	142, 172
8:1	141, 192
8:2	146, 695
8:3	389, 422, 452
8:5–6	337
8:7	107
8:7–10	141
8:11–14	142
8:14	146
8:19	142, 148
9:1–5	140
9:4	395n147, 396
9:4–8	140
9:6	84
9:7	146
9:7–29	140
9:9	422, 692
9:18	422
9:19	403
9:23	154
9:25	422
9:25–29	161

9:26–28	84
10:10	422
10:10–11	140
10:12–17	695
10:15	147, 260
10:16	146, 425n92
10:18	149
10:19	146, 149, 155, 731
11:1	147
11:1–7	146
11:9	141
11:10–11	141
11:17	141
11:18–21	143, 212
11:19	146, 154
11:23–24	161
12	148
12–26	143, 423, 732
12:1	141, 154
12:1–4	133
12:1–31	143
12:2–3	144, 148

12:3	172
12:5	144, 191
12:7	141
12:10	141
12:11	144, 191, 213
12:12	141, 147, 272
12:14	144, 213
12:18	141, 144, 147, 272
12:21	144
12:26	144
12:29–31	144
13:1	140
13:1–14:27	144
13:2	196
13:3	147
13:6	196
13:13	196
14:2	120, 148
14:22–27	147, 191, 272
14:23	143, 144
14:24	144
14:25	144

14:28–29	455
14:28–16:17	144
14:29	148
15:1–6	340
15:4	141
15:6	84
15:7	142, 732
15:7–8	456n262
15:7–11	341
15:9	142, 732
15:11	142, 732
15:12–18	147
15:19–23	191
15:20	144
16:1	144
16:1–8	144
16:2	144, 191
16:3	144, 725n115
16:6	144, 191
16:7	144
16:8	144
16:11	141, 144, 147, 148, 272

16:12	146
16:14	147, 272
16:16	144
16:18–17:13	145
16:18–18:22	180
16:19	147
16:19–20	732
16:20	154
17	152
17:2	146
17:6	353n35, 453n247, 680
17:7 LXX	397n163
17:11	184n113
17:14	141
17:14–20	106, 145, 152, 156, 184, 210,
343, 696	
17:15	141
17:15a	142
17:15b	142
17:16	183
17:16–17	142
17:18	142, 184



17:20	143, 173, 184, 184n113
18:1	260
18:1–8	145
18:2	173
18:6	260
18:7	173
18:9–14	180
18:13	423n81
18:15	106, 140, 371, 392n131, 392n133, 424n89, 475
18:15 LXX	371
18:15–22	106, 145, 180, 273, 700
18:18	106, 140, 392n133, 475
19	192
19:1–13	145
19:1–22:8	145
19:10	192
19:15	353n35, 398, 401, 453n247, 617
19:18–19	145
19:21	414n36
20	145
20:1	142

20:10–18	327
20:17	191
21:15–17	263
21:18–21	145
21:23	399, 561, 566, 616, 714
22:1–4	145
22:8	145, 147
22:19	263
22:29	263
23:3–8	148, 327
23:5	147
23:7	154
23:7–8	148
23:9–14	681
23:19–24:7	145
23:21	414n36
24:1	414
24:1–4	195, 414n36
24:3	263
24:6	145
24:7	145
24:10–25:4	145

24:12–13	234
24:14	148
24:16	222
24:17	145
25:4	393, 397n163, 400, 552, 600,
617	
25:5	389
25:5–26:19	145
25:13–16	145
25:19	141
26:2	144
26:5b–9	52
26:9	141
26:10	144
26:13	144
26:15	141, 144
26:18	120
26:18–19	148
27	139
27:1–8	148
27:1–28:68	139
27:3	141

27:26	561
27:26 LXX	399
28	643n108
28–30	420n62
28:1–14	139
28:8	141
28:9–10	148
28:10	238
28:14	184n113
28:15–68	139
28:25	148
28:37	148
29	84, 626n28
29:1–30:20	139
29:4	395n148, 397n157
29:9	146
29:14–15	70
29:16	148
29:18	148
29:22–23	146
30:1–10	85, 140, 146, 192, 194, 734
30:1–15	139

30:3–5	190, 437n154
30:4	438
30:6	695
30:6a	146
30:6b	146
30:6–8	425n92
30:8	146
30:11–14	146, 542n69
30:12–14	395n147, 396
30:14b	146
30:15–18	337
30:16	141
31–32	84
31:1–8	140
31:6	403n188, 429n115
31:6–7	601
31:7	161
31:8	403n188
31:9–13	143, 212, 262
31:12	143
31:13	146
31:16	146

31:16–21	139
31:16–22	140, 192
31:20	141
31:23	428n112
31:24	424
31:26	145
32	552, 626n28
32:4	548
32:11	39, 406n208
32:15	548
32:18	548
32:21	395n148, 396
32:30	548
32:31	548
32:35	397n159, 542, 750
32:35–36	402
32:43	395n150, 543
32:43 LXX	402n183
32:45	424
32:51–52	140
33:1	601
33:2	542n70, 622n15, 666

33:5	155, 166
33:8–9	455n260
33:8–11	100, 129, 262
33:10	593
34:1–8	666
34:5	601
34:9	39n169, 40, 601
34:10	140
34:10–12	180

## *Joshua*

1–6	161
1:1	161, 162
1:1–9	161
1:3	161
1:5	161, 429n115
1:7	162, 184n113, 428n112
1:7–8	193
1:8	63, 69, 102, 105, 162, 193
1:9	429n115
1:12–18	173
1:17	161
1:18	161

2:1	630
2:2–3	162
2:4	630
2:4–5	62n278
2:9–11	164, 165
2:12–14	165
2:15	630
3:7	161
3:9–13	162
3:10	191
3:16	110
4:6–7	593
4:10	162
4:14	161
4:23	162
5:1	162, 164
5:2–7	60
5:6	422
5:14–15	162
6:2	162, 164
6:2–5	163
6:17	630



6:20	163
6:22–25	165
6:25	165
6:26	162
6:27	161
7	165, 165n27
7–12	161
7:1	165
7:6–9	161
7:13	162
8:1–2	164
8:4–9	163
8:18	162
8:18–23	163
8:23	162
8:26	162
8:29	162
8:30–35	50n213
8:31	69, 105, 193
8:32	69, 193
8:34	69, 193
9:1	191

9:1–2	162, 164
9:3–4a	164
9:7	165
9:9–10	165
9:11–15	165
9:16	165
9:22	165
9:27	165
10:1	165
10:1–5	162, 164
10:2	162
10:10	163
10:11	163
10:12–14	163
10:16–27	162
10:28	162
10:30	162
10:33	162
10:39	162
10:40	162, 164
10:40–43	163
10:42	162

11:1–5	162, 164
11:6	142, 163
11:9	142, 163
11:12	162
11:15	164
11:18	162
11:20	162, 164
11:23	163
12	163
12:1–6	162
12:1a	163
12:7a	163
12:7–24	162
13–21	138, 161, 119
13:1	163
13:2–5	163
13:6	163
13:7	163
13:8	163
13:8–33	162
13:13	163
13:14	163

13:23	163
14–19	162
14:1	166
14:12	163
15:1	164
15:63	163, 191
16:1	164
17:1	164
17:4	166
18:1	148, 191
18:10	148, 191
19:47	168
19:51	166
20	192
21:1	166
21:43–45	163, 624
22	165, 173
22:2	162
22:4	163
22:5	166, 193
22:14	166
22:19	163

22:20	165
22:21	166
22:27	166
22:30	166
23	164n22, 166
23–24	86, 161, 180, 194
23:1	163, 624
23:1–5	166
23:2	162
23:6	162, 184n113, 193
23:6–8	166
23:7	166, 196
23:9–10	166
23:11–13	166
23:13	166
23:14	166
23:15–16	166
23:16	166, 196
24	166, 624
24:1	162, 166
24:2	166
24:2–13	52, 166

24:14	166
24:14–15	643n108
24:15	166, 167, 196
24:16	166
24:18	166, 194
24:19	166, 196
24:21	166
24:22	166, 194
24:23	196
24:24	166
24:26	193
24:29	161, 162
24:29–31	72
24:31	162, 164, 166, 194

### *Judges*

1	168
1–16	170n50
1:1	72, 161, 168
1:1–2:5	167
1:3	168
1:8	191
1:17	168

1:21	191
2	194
2–3	86
2–16	168
2:1–3	173
2:6–10	72, 168
2:6–16:31	167
2:10	72, 194
2:11–13	196
2:11–23	172
2:17	173, 196
2:18	169
2:19	148, 196
2:19–20	173
3:6	196
3:7	169
3:7–11	172
3:8	173
3:9	237n330
3:9–10	168
3:10	40n170, 163, 169, 173, 266
3:12	173

3:14	169
3:15	163, 237n330
3:19	172
3:20	172
3:26	172
3:28	173
3:31	168, 237n330
4:2	163, 173
4:3	169
4:4	169, 180, 196
4:4–5	169
4:5	169
4:6	168n43, 169
4:7	169, 173
4:8–9	172
4:9	169, 169n47
4:10	168n43, 169
4:14	169
4:14–15	173
4:15–16	169
4:22	169, 172
5	374



5:15–17	168
6:1	173
6:5	228
6:12	169
6:13	173
6:14	168
6:15	169
6:16	169
6:34	40n170, 169, 173, 266
6:35	168
7:2	173
7:7	173
7:9	173
7:12	228
7:14–15	173
8	170, 171
8:1	168
8:3	173
8:5	163
8:7	173
8:16–17	172
8:21	170

8:22	170, 174
8:22–23	72
8:22–27	170
8:23	170, 171
8:24–26	170
8:24–27	170
8:24–28	171
8:27	170
8:29	170
8:30–31	171
9	170, 171
9:53–54	169n47
10:1	174
10:1–2	168
10:3	168, 174
10:7	173
10:13	148
10:18	225
11:3	169
11:8	225
11:9	173, 225
11:11	225

11:12	163
11:29	40n170, 173, 266
11:30	173
11:32	173
11:34–40	172
12:1	168
12:1–6	172
12:3	173
12:7	168, 174
12:8	168, 174
12:11	168, 174
12:13	168, 174
13:1	168, 173
13:2–3	173
13:5	168, 172
13:25	40n170, 173
14:6	173
14:9	172
14:10	172
14:19	172, 173
15:3	172
15:7	172

15:14	173
15:20	168
16	168
16:28	172
17–18	171
17–21	168, 170n50
17:6	72, 170, 298
17:8–9	56
18	167
18:1	72, 170, 171, 298
19	180
19–21	171
19:1	72, 170, 298
19:1–2	56
20:18	168
21:6	56, 168
21:19–21	148, 191
21:23–24	171
21:25	72, 72n18, 170, 171, 298

# *Ruth*

1	295
1:1	56, 77, 295, 310

1:1–5	62n279
1:3–5	295
1:4	298
1:4–5	339
1:5	310
1:6	56n249, 297n80
1:8	296, 297
1:9	56n249, 295, 297
1:11	295
1:13	310n142
1:16–17	54, 56n249, 296
1:19–21	295
1:20–21	56n249, 296, 297, 310, 310n142, 312
1:21	295
1:22	295, 298
2:1	296
2:2	298
2:3	297
2:4	297
2:5	300
2:6	298

2:7	56n253
2:8–9	300
2:10	298n85, 300
2:11	338
2:11–12	296, 297
2:12	54, 56n249, 57, 57n254, 57n258, 297, 339
2:14–16	300
2:17	56n253
2:20	56n249, 296, 297, 312
2:21	298
2:22	62n276
3:1	297
3:9	297
3:10	56n249, 270, 296, 297, 300
3:11	56, 338
3:12	297
3:13	56n249
3:18	296
4	295, 296
4:1	297
4:5	56, 298

4:10	56, 298
4:11	56n249
4:11–12	56, 295
4:12	56n249, 298
4:13	56, 297
4:14	56n249
4:14–15	297
4:17a	295
4:17b–22	295, 297
4:18	298
4:18–22	56, 80, 310

## *1 Samuel*

1	450
1–2	298, 450n229
1:3	148, 191
2:1–10	175, 388, 445, 451
2:4	174
2:7–8	174
2:8	451
2:10b	175
2:21	452n238
2:26	452n238

2:27–36	179
2:28	129
2:35	259
3	450
3:13	179
3:20	196
4:18	175
6:12	184n113
7	756
7:3	196
7:5–11	211
7:5–14	181
7:6	181
7:15	175, 181, 298
7:15–17	181
7:16	181
7:17	181
8	73, 86, 181
8:1–3	179
8:5	141
8:6	190
8:7	170



8:8	148
8:10–18	171
8:20	141, 174
9	756
9:1–5	179
9:2	520n4
9:15–16	190
9:16	175, 176
9:21	178
10	181
10:1	130, 175, 176
10:3	280n12
10:6	40, 230n301
10:10	176, 266
10:19	170
10:22	178
10:23	520n4
11	176, 266
11:5	178
11:6	176, 266
11:13	171n56
12	69, 86, 180, 374, 514, 756n216

12:11 LXX	169n44
12:12	170
12:17	170
12:19	170, 211
12:23	174
12:23–25	175
13	174, 181
13:11–12	179
13:13	180
13:13–14	176, 178
13:14	392n132
14:6	178
15	169, 174, 178, 181
15:1	180
15:10	180
15:11	176
15:13	180
15:15	179
15:17	225
15:19	180
15:20	180
15:20–21	179

15:22	213
15:22–23	176, 180, 199
15:24	179
15:35	178
16	174, 181
16:1	178
16:1–3	176
16:11	520n4
16:13	40, 56n250, 130, 266, 697
16:13a	176
16:13b	176
16:18	56n250, 184, 242
17	176, 266
17:12	242
18:5	185
18:12	56n250, 185
18:14	185
18:15	185
18:28	56n250
18:30	185
19:4–5	178
19:14	62n278

19:18–24	174
19:20–24	230n301
20:1	178
20:8	178
20:26–34	320
21:1–5	427
21:5	681
24	283
24:6	707
24:9–15	178
24:10	707
24:17–19	178
24:20	171n56
25:1	174
25:32–34	178
26	283
26:9	707
26:11	707
26:18	178
26:19	196
26:21	178
27:1	196

28	174
28:18	180
31	86

## 2 Samuel

1	283
1–9	179n90
1:1	161
1:15–16	178
1:16	428
2:4	130, 173
2:5	178
3:28	178
3:39	178
4:9–12	178
5	278
5:1	114
5:1–5	173
5:2	56n250
5:2 LXX	427n104
5:6	427
5:10	185
5:11–12	177

6	176, 184, 193, 279, 342
6–7	62n275
6:2	125, 176
6:14	177
6:16	177
6:17	233
6:20–23	177
6:21	177
7	110, 175, 176, 177, 178, 179, 179n92, 180, 184, 189, 191, 341, 688, 695, 696
7:1	170, 177
7:1b	177
7:1–7	125
7:1–17	268
7:2	177, 196, 233
7:3	177
7:5	177, 192n151
7:6	193
7:6–9	181
7:8	192n151, 243n351, 398n166
7:9	268
7:9b	167

7:11	150, 182
7:11a	167, 177
7:11b	177
7:11–16	182
7:11b–16	280, 299
7:12–13	626
7:12–14	437, 451, 707
7:13	178
7:14	151, 179, 181, 182, 272, 341, 387, 398n166, 402n183, 559
7:14a	177
7:14b	179
7:14–15	179
7:14–16	181
7:15	298
7:16	178
7:18–29	181
7:20	234
8	85, 177, 266
8:1a	167
8:2	151n199
8:6	167

8:13	167
8:13–14	151n199
8:14	167
8:15	188
8:16–18	188
8:18	281
9:9–13	320
9:11	191
9:13	191
10–20	62, 179, 179n90
11	179, 180
11–20	86, 188, 191, 194
11:8–13	681
11:11	233
11:27	63
12	160, 175, 179, 179n92, 191,
194, 734	
12–20	73
12:1	196
12:1–6	188
12:10a	180
12:13a	179



12:13b	179
12:24	183, 702
13:13	62
13:22	63
14:1–14	188
14:11	144
15:1–6	188
15:28–33	188
17:20	62n278
18:18	281
19:16–23	188
19:27–29	320
20:23–26	188
22:3	175
23:3	189
23:5	177n82, 268
24	175, 184, 191, 194, 279, 734
24:11	196

# *1 Kings*

1	183
1–2	183
1–10	184

1–11	182, 186
1:1–4	191
1:11	185
1:22	185
1:32	185
1:33	493n446
1:34–40	257
1:38	493n446
2:3	193
2:6	188
2:7	191
2:9	188
2:19	281
2:27	196
3:1	183
3:1–2	184
3:1–15	183
3:3	73, 183, 702
3:3–14	290
3:6	298
3:9	116
3:9a	188

3:9b	188
3:12	294
3:16–27	188
3:16–28	184
3:28	116, 188, 294
4:5	281
4:21	182, 243
4:25	259
4:27	191
4:29–31	294
4:30	294
4:32	294
4:34	192n154
5:2–4	177
6–7	186
6:11–13	184
6:23–29	117
6:38	184
7	186
7:1	184
8	186, 193, 302
8:9	193

8:10–11	252
8:13	192
8:18	177
8:21	193
8:30	193, 734
8:34	193, 734
8:36	193, 734
8:39	193, 734
8:44–51	322
8:46–53	190
8:50	190, 193, 734
9:1	183
9:1–10a	183
9:2	183
9:3	192
9:6	183
10	264
10:1	294
10:1–10	192n154, 389
10:1–13	182
10:2	245
10:3	264, 294

10:7–8	294
10:8	294
10:8–9	188
10:9	183, 702
10:10	245
10:24	192n154
10:26–29	183
11	160, 183
11–16	185
11:1	183
11:1–2	183
11:1–3	301, 302
11:1–8	184, 302
11:4	73, 148
11:9	183
11:14–43	183
11:27	233
11:29	196
11:29–39	185
11:30–39	182
11:36	192
11:38	187

12	173
12–2 Kings	
17	182
12:1–20	185
12:15	196
12:22–24	185
12:25–33	187
12:26–32	187
13	195
13:2–5	187
14:7	185
14:8–9	187
14:9	148
14:10–11	185, 187
15:4	192
15:11	186
15:29–30	185
15:34	187
16:1–4	185
16:7	185
16:26	187
16:29–17:1	453n246

16:31	187, 406n207
17–18	632n60
17–2 Kings	
13	185
17:1–16	453
17:8–24	454n255
17:17–24	454
18:12	40n171
18:17	457
18:20–40	454
18:22	268
18:37	102
18:40	268
18:42–45	632
19	240, 720
19:3–4	268
19:10	397
19:14	268, 397
19:16	175n73
19:18	268, 397
19:19–21	454
21	189, 243

21:19–24	185
21:28–29	185
22:17	215
22:17–28	185
22:19–22	117
22:22–24	266
22:43	186
22:52	187

## *2 Kings*

1:1	161, 161n8
1:8	436
1:9–13	454
2	185
2:9–12	454
2:16	40n171
4:18–37	454n250
4:42–44	475
5:1–14	453
6	457n269, 690n13
8:1–6	188
8:11–12	456
8:18	187



8:19	192
8:27	187
9:22	406n207
9:36	197
10:1	171
10:17	197
10:20	134
10:28–31	187
10:30	126n82
10:31	187, 193
12:2	186
13:14–19	185, 240n340
14:3	62n275, 73, 186
14:6	193
14:23–27	185
14:25	73, 160, 240, 753
15:3	186
15:5	334
15:12	126n82
15:34	186
16:3–4	187
16:10–18	187

17	69, 85, 86, 186, 374, 700, 734,
756	
17:1–18	199
17:7	148
17:7–18	196
17:13	186, 193, 375
17:16	187
17:20–22	187
17:21–23	182
17:23	186, 375
17:34	193
17:37	193
18–19	247
18–20	73, 160, 197
18–25	182
18:3	62n275, 73, 185, 186
18:4	148, 187
18:5	186
18:7	185
18:8	185
18:12	601
18:19	156

19	186, 74, 85, 153, 376n53
19:1	197
19:14	197
19:19	197
19:34	185, 192
20:5	185
20:6	185, 192
20:8	197
20:16–18	73, 186, 197
20:20	48n201
21–25	73, 186, 197
21:1	334
21:1–15	196
21:2–9	187
21:3	187
21:7	192
21:8	192, 193
21:10–15	186
21:13	187
21:20	187
22:2	62n275, 184, 185, 186
22:8	69, 184, 193

22:11	69, 184, 193
22:14–20	182, 186
22:17	148
23–25	74
23:1–3	50n213
23:2	184
23:4–20	187
23:4–21	148
23:15–18	187
23:16	189, 197
23:21	184
23:24	69
23:24–25	193
23:25	69, 186
23:26	186, 187
24–25	197, 210
24:2–3	189
24:3	187
24:10–17	215
25	700, 756
25:13–17	186

25:27–30	86, 94, 189, 191, 194, 320, 333,
373	

*1 Chronicles*

1–9	79, 86, 173, 331
1:1	86, 95, 330, 338, 752n197
1:1–27	343
2:1–2	331
2:3–4:23	331
3:5	332
3:17–24	332, 333
5:1–2	331
6	331
6:10	332
6:15	332
6:31–32	332
9	94
9:2–3	173, 331
9:3	329, 332
10	86
13–16	285
16:7–36	80n59
16:8–36	332

16:22	707n60
16:34	344, 688n4
16:41	344
17	331, 332
18:8	125
18:17	281
21	334, 734
22–29	331
22:8–9	177
22:14	125
23–26	285
23–27	80
25:1–3	343
27:24	48n201
28:3	177
29:3	120
29:29	83, 198, 343

## *2 Chronicles*

2–8	331
2:1	343
2:3	343
2:4	343

2:8	343
2:12	343
5:13	344
5:13–14	252
6	334
7:1–2	252
7:3	344
7:6	80, 344
7:12–18	334
8:1	343
8:14	80, 337
9	303
9:3–4	343
9:22–23	294
9:29	198, 333, 343
10:4	333
10:10–11	333
10:14–15	333
11:13–17	331, 332
12:5–8	334, 734
12:15	343
13:5	177n82

14:1–15:19	334
15:1	343
15:1–7	69
15:8–15	331, 332
15:19	334
16:1–14	334
16:7–9	69
16:12	69
19:4	331, 332
20:14	343
20:21	344
21:7	177n82
23:18	80
24:1–14	331
24:20	40n171, 343
24:20–22	455
26:16–21	334
26:22	198
29:3–36	331
29:25–30	80
30:1–13	331, 332
30:11	332



30:18	332
30:25	331
30:25–26	332
30:26	60, 332
31:1	331, 332
32:32	198, 201n179
33:10–13	334
33:12–14	334, 734
34:1–7	249
34:2	184n113
34:6	332
34:9	331, 332
34:21	332
34:33	332
35–36	87
35:15	80
35:21–23	334
35:25	160, 198, 335
36	95, 153
36:4	332
36:6	332
36:7	332

36:10	332
36:12	160, 335
36:18	332
36:20	330
36:21	160, 335
36:21–22	96
36:22	160, 335
36:22–23	79, 81, 85, 86, 94, 195, 329, 330n237, 331, 333, 334, 338
36:23	76, 332, 334n252

## *Ezra*

1	324
1–6	255, 324
1:1	96, 97, 326, 330
1:1–3a	86, 329
1:1–4	79, 251, 321
1:2	324
1:2–4	96, 324
1:3	324, 325
1:3b–4	335
1:4	324
1:5	324, 329

1:5–11	326
2	79, 324, 325
2:59–63	324, 327
2:68	325
3	255, 255n396
3–6	324
3:1	329
3:7	326
3:8a	255
3:10	285, 330, 337
3:11	344, 688n4
3:12	255
4	255
4–6	326
4:1	329
4:1–3	325
4:2	329
4:3	326
4:3–4	324
4:6	87
4:6–24	325
4:10	329

5–6	255
5:1	255, 259
5:1–2	198, 251
5:2	325
5:13	326
6	54
6:10	326
6:14	198, 251, 255, 259
6:17	325
6:18	105
6:21	54n240, 325, 327, 339, 731
6:22	326
7–10	324
7:7	324
7:23	326
7:27	326
8	79
8:20	285, 330
8:35	325
9	98, 326, 329, 340
9–10	165, 165n27, 327
9:1	165n27, 325

9:1–2	87, 327
9:2	165
9:4	165
9:7	97, 326, 330
9:8	326, 328
9:8–9	326
9:10	375
9:11	375
9:12	327, 328
9:15	324
10	54, 165
10:2	165
10:3	325, 328
10:6	165
10:9	329
10:10	165

## *Nehemiah*

1	98, 340
1–13	324
1:1	324
1:2–3	326
1:4	312, 344n293

1:6	330
2:1	324
2:20	325, 326
3	79, 325
3:1	326
3:15	116, 337
3:16	337
5	325, 692
5:1	340, 732
5:5	340, 732
5:7	340, 732
5:8	340, 732
5:9	340
5:10	340, 732
5:11–12	340
5:14	340, 732
6:1	233
6:16	326
6:17–19	325
7	79
7:1–3	326
8	87

8:1	105
8:1–8	50n213
9	86, 96, 97, 98, 329, 340, 374, 754, 756n216
9:7–8	404n193
9:17	271, 344n293
9:26	375
9:27	237n330
9:30	341, 700
9:32	76, 96, 97
9:32–37	97
9:33–37	330
9:34	97
9:36	76, 96, 326
9:36–37	756
9:37	97
9:38–10:39	97
10	54, 97, 97n142, 325n215
10:28	54, 327, 339, 731
10:28–39	77, 325
10:30	328
10:32–39	97

10:39	327
11:1	326, 328
11:4	329
11:18	326, 328
11:23	285, 330, 337
12:24	285, 330
12:30	326
12:36	285, 330
12:37	337
12:45	285, 330, 337
12:46	285, 330
13	97, 97n142, 325n215
13:4–14	100
13:4–31	77, 86, 97, 195, 325
13:22	326
13:23–24	54, 328
13:23–27	54, 165, 327
13:25	328
13:26	87, 302, 329
13:29	100

# *Esther*

1:1	87
-----	----



1:3–9	311
1:12	313
1:13–22	314
1:16–22	313
1:19	314
2:3	315
2:5	314, 754
2:5–18	313
2:7	313, 315
2:9	315
2:10	313
2:12	313, 315
2:14	313
2:17	315
2:20	313
3	315
3:1	754
3:2–3	315
3:4	87, 314, 315
3:7–15	314
3:10	253
4 (MT)	313n156

4:11	125
4:13	312
4:14	312, 316
4:14b	312
4:16	311, 312, 313
5:1–2	125
5:5–6 (AT)	313n156
5:9–10 (AT)	313n156
5:11 (AT)	313n156
6:1–3	312
6:13	80, 316
7:7	116
8:2	253
8:3–12	314
8:8	314
8:15–17	311
9	85
9:17–18	311
9:17–22	311
9:27	103
9:28	103

*Job*

1–2	285, 286
1:1	286, 287, 292, 338
1:2	286
1:3	89n92, 286
1:5	89n92
1:8	286, 287, 292, 338
1:22	288
2:3	286, 287, 292, 338
2:10	288
2:11	286, 288
2:13	286
3	286
3–31	286
5:13	397n162
6–7	287
7:13	288
7:17–18	289
8	287
8:2	287
8:8	289
8:11–12	289
9–10	287

9:4–11	439
11	287
11:2–3	287
12–14	287
12:1–2	160
13:16 LXX	578
15:2	287
15:18	289
15:20–24	289
16:2	288
18:5–6	289n46
20:4	289
20:5	289
21:34	288
27:1	287
28	287, 287n39
28:1	287
28:12	287
28:21	287
28:28	287
29:12–16	341
29:25	288

31	287
31:16–23	341
31:40	287
32–37	286
33:4	40n172
38	287
38–41	336, 694
38:1–42:6	286
38:3	288
38:8–11	439
40:3–5	288
40:6–7	288
41:11	397, 542
42:1–6	288
42:3b	288
42:6	288
42:7	287, 338
42:7–9	89n92
42:7–17	285
42:11	288
42:12–13	286
42:16	89n92, 126n82

# *Psalms*

1	88, 88n89, 98n150, 280, 282
1–41	88n90
1:1	63
1:2	63, 102
1:6	208n217
2	151, 280, 283, 341, 388, 514,
627	
2:1–2	392, 502n23, 503, 514
2:2	341
2:2–7	181
2:6–8	437n162
2:7	151, 392n132, 402n183, 403,
436, 623n17	
2:7–9	341
2:8	341, 427
2:12	57, 63, 339
3–7	278
3	284, 285
3 title	159
3:1	284
3:3	278

3:6	282
4	63n282
4:4 LXX	400
4:4 (4:5 LXX)	574
5	283
5:2	278
5:9	540
5:9 LXX	395n146
5:11	339
7	285, 289
7:1	57, 283, 339, 733
7:8	278
7:8–9	63
7:11	278
7:17	289
8	279, 289, 569n198, 627
8:1	280
8:2	289
8:4	289
8:4–6 LXX	403
8:5	279

8:6	398, 400
8:6–8	280
8:7 (Eng. 8:6)	569
8:9	280
9	245
10	283
10:7 LXX	395n146
10:16	278
11:1	57, 283, 339, 733
14:1–3	395n146, 540
14:7	542n70
15	134, 731
15:1–5	283
16:1	57, 283, 339, 733
16:4	144, 251
16:8–11	392n130
16:10	392n132, 457
17:7	339
17:8	57n257
18	285
18:30	339



18:49	395n150
18:50	57
19	45n190, 282
19:4	542n69
19:4 LXX	395n148, 396
22	258, 388, 427, 440, 457n267,
458, 492, 714	
22:1	386, 387, 427, 428, 457, 600
22:7	386
22:8	386, 600
22:13	601
22:18	386, 391, 475
22:19	600, 757n222
22:21	401
22:22	403n189
22:27	401
23	282
23:6	283
24	134, 731
24:1	398
24:3–6	283
25	88

26:1	278
27:4	283, 732
27:14	283, 733
28	283
29:10	155
30	457n267
31	88, 458
31:1	283
31:5	457
31:19	339
32	88, 283, 340
33:5	278
33:6	40n172
33:10	747
34	88, 285, 378n65
34:1	63
34:8	339
34:12–16	404, 641
34:13–17	639
34:13–17	
LXX	378
34:20	475n358

34:21	757n222
34:22	339
35	283, 284
35:4–8	284
35:7	284
35:10	278
35:11–21	284
35:12	284
35:19	284, 391, 475
35:24	284
35:26	284
36:1	395n146, 540
36:7	57n257, 339
37	88, 88n89, 283
37:3	283, 733
37:34	283, 733
37:40	339
38	458
39	88
39:7	283
40	88, 283
40:1	283

40:6–8	404
41	341, 341n285
41:9	391
41:13	278
42–50	80
42:1–2	282, 732
42:3	229
42:10	229
44	229
44:6	283
44:22	258n416, 395n151
45	280
45:6	280
45:6–7	280, 402n183
45:7	280
45:9–17	280
45:9	281
46:4	279
46:5	264
46:9	279
47:9	279
48	279

48:2	279
48:12–13	279
49	88, 88n89
50:1	101
50:16	144
51	283, 284, 285, 340
51:1–2	283
51:3–4	340
51:4	283
51:7	283
51:9	283
51:11	39
52	285
52:7	283
54	285
55	283
55:22	641
56	285
56:3–4	283
56:11	283
57	285
57:1	57n257, 283

59	283, 285
60	285
61:4	57n257
62	80, 88
62:8	283, 733
62:12	401
63	285
63:7	57n257
65:4	732
68	279, 400, 400n173
68:1–2	400n173
68:7–10	400n173
68:16	279
68:17–18	400n173
68:18	399, 400, 573, 617
68:19	400
68:21–23	400n173
68:28–30	400n173
69	283, 427, 458
69:4	475
69:9	397n160, 542
69:21	386, 427, 475

69:22	757n222
69:22–23	
LXX	395n148, 397n157
69:25	392
71:1	283
71:9	341
71:18	341
72	280, 341
72:1	341
72:1–4	341
72:2–4	189
72:10–11	245
72:12–14	189, 341
72:15	245
72:17	151
72:18–19	278
73	280, 565
74	309
74:12–17	155
74:13–14	379
77:20	468n322
78	85, 88, 754, 756n216

78:2	386
78:5–8	593
78:18	548n98
78:21–22	733
78:24	475
78:33	303
78:52	468n322
78:67–71	342
79	283, 309
80:17	281
82:1	379
82:6	280
84:10	732
84:12	63, 689
86:9	406n209
87:2	279
87:4–6	700
89	280, 341, 342
89:1	299
89:2	299
89:3	177n82
89:3–4	299



89:9	439
89:22–23	299
89:27	181
89:28	177n82, 299
89:33	299
89:34	177n82
89:38–51	299
89:52	278
90	280, 342
90:4	647
91:4	57n257
91:11–12	389
92	88
93	279
93–99	342
93:2–5	155
94	88
94:11	397n162
95	623, 626, 627
95:7	468n322
95:7–8 LXX	403n185
95:7–11	138, 403n185, 623, 624, 626

95:11	403n185
96	80n59
96–97	279
96:1	338
96:3	338
96:10	338
96:10–13	700
96:11–13	279
97:1	342
97:2	278
97:4	338
97:9	338
98	451
98:2–3	395n145
98:3	389
99	279
99:1	278, 696
99:4	278
99:9	279
102:12–22	279, 700
102:25–27	762n237

102:25–27	
LXX	402n183
103:17	389
104	279, 280, 342
104–106	342, 694
104:2	280
104:4 LXX	402n183
104:5–9	280
104:14–15	280
104:14–18	280
104:19–23	280
104:23	280
104:24–26	280
104:26	280
104:27–30	280
104:30	40n172, 110
105	80n59, 85, 342
105:15	175n73, 707n60
106	80n59, 85, 342, 514
106:1	344
106:8–12	439
106:10	389

106:48	278
107	85
107–150	88n90
107:1	344
107:9	389
107:28–32	439
109	283, 284
109:8	392
109:26–27	281
110	151, 281, 388, 626, 626n32, 673
110:1	281, 282, 319, 387n110, 389, 392n130, 400, 402n183, 403, 427, 438, 456
110:4	281, 403, 403n191, 623n17, 626
110:5–7	281
111	88, 281
112	88, 88n89, 283
112:9	398n167, 559
113:3	101
113:7	451
115:15	279
116:10	398
117	344

117:1	395n150, 543
118	280, 388
118:1	344
118:6 LXX	403n188
118:8–9	339
118:22	389, 392n133, 404n195, 439, 456, 503, 640
118:22–23	386, 387
118:25	476n368
118:25–26	438
118:26	386, 389, 391, 456
118:29	344
119	45n190, 88, 280, 282
119:12	282
119:23	282
119:26	282
119:64	282
119:68	282
119:106	63
119:124	282
119:135	282
120–134	279

121:2	279
122:1–4	337
122:3	279
122:6–8	279
124:8	279
127	88
128	88
130:5	283
130:8	401
132	342
132:1–10	337
132:12	177n82
133:1–3	337
134:3	279, 337
135:4	120
136	344, 701
136:1	344, 688n4
136:4–9	280
137	283
137:9	283
139:7	40n172
140:3	540

140:3 LXX	395n146
142	285
142:4–5	339
143:10	40
144:3–4	339
145:1	342
145:9	344
145:21	342
146–150	278
146:3	283, 339
146:3–4	342
146:5	342
146:5–6	279
146:6–9	342
146:10	279, 342

### *Proverbs*

1–9	88, 290, 291, 329
1	291
1:1	160n5, 294
1:6	293, 306
1:7	61, 147, 286, 290, 305, 337, 732
1:7–33	643n108

1:8–19	290
1:8	336, 732
1:16	540
1:20	290
1:20–33	290
1:28	301
1:29	290, 305
2:1	305
2:2–4	301
2:8	208n217
2:20–22	337
3:1	305, 336
3:1–2	337
3:5	293
3:7	292
3:11–12	627
3:11–12	
LXX	403
3:11–13	337
3:13	301
3:19	291, 694
3:34	600, 631n58



3:34 LXX	404
4:1–9	290, 420
4:4	305
4:10–19	290, 337, 419, 643n108
4:20–27	290, 420
4:22	301
5:1–8	290, 420
5:15–19	299
6:6–11	56n253
6:12–19	290, 420
6:20–23	337
7:1–3	337
7:15	301
8	291, 744n170
8:1	290
8:9	301
8:12	301
8:17	301
8:22	291, 292
8:22–31	291, 292
8:23–26	291
8:24	291

8:27–29	291
8:30	291
8:30a	291
8:31	291
8:32–36	290
8:35	301
8:35a	290
8:35b	291
9:1–6	290, 420
9:4–6	290
9:10	147, 290, 337, 732
9:13–18	290, 420
10–31	290, 293
10:1	294
10:1a	160n5
10:1b–5	293, 293n71
10:6–17	293n71
10:12	639, 736
10:19	304
10:26	56n253
11:31	641
11:31 LXX	404

12:4	56
13:4	56n253
13:9	289n46
13:14	336
14:31	336, 341
15:16–17	293
15:17	301
16:1	89, 292
16:2	89, 292
16:3	293
16:9	89, 292
16:10–15	293
17:5	336
17:15	533
17:23	147
18:22	301
19:14	89, 292
19:15	293
19:17	147, 341
19:21	89, 292
19:24	293
20:12	336

20:24	89, 292
20:27	40
21:13	293, 733
21:26	293
21:30–31	89, 292
22:2	336
22:4	293
22:9	341
22:17	306
22:19	293
22:22	293, 733
22:29	166
23:22	145
24:12	401
24:20	289n46
25:1	160n5, 294
25:2–7	293
25:21–22	542, 750
25:21–22	
LXX	397n159
26:4–5	293
26:11	405

26:12	160, 292
28:4	336
28:6	293
28:7	336
28:11	160, 292
28:21	147
28:26	160, 292
28:27	293, 733
29:13	336
30–31	338
31	56, 57, 58, 88, 297
31:1	294
31:1–9	291
31:10	301
31:10–31	291
31:30	290, 291
31:31	56

### *Ecclesiastes*

1:1	160n5, 302, 303
1:2	302, 305
1:3	302
1:12	160n5, 303

1:15	303
1:16	160n5, 303
1:18	303
2:2	303
2:3–9	160n5, 303
2:4–6	116
2:8	120
2:11	303
2:12–17	304
2:13–14a	304
2:14b	304
2:14–16	304
2:17	303
2:17–23	304
2:19	304
2:21	304
2:22–26	304
2:23	303
2:24	304, 310
2:24–26	304
2:26	303
3:1–8	304

3:5	300
3:7b	304
3:8	300
3:11	304
3:11a	304
3:11b	304
3:12–15	304
3:13	304, 310
3:17	305
3:20	336
3:22	304, 310
5:7	305
5:8–9	341
5:18	304, 310
7:1–13	305
7:18	305
7:24–29	301
7:27	302
7:28	310
7:29	336
8:5–8	304
8:12–13	305

8:17	301
9:2–3	304
9:4	305
9:7	300
9:9	300, 301
9:11–12	304
9:12	304
9:17	306
11:8	304
11:9	305
12:1–7	310
12:4	310
12:6	310
12:6–7	304
12:8	302, 305
12:9	302, 305
12:9–10	305
12:9–14	89, 292, 302, 305
12:10	301, 302
12:11	306
12:12	160, 305, 306
12:12a	305



12:13	147, 305, 732
12:13–14	304
12:14	305

### *Song of Songs*

1:1	160n5, 302
1:2–7	310
1:5	301, 302
1:12	301
2:7	89, 300, 301
2:10–13	299
3:1–4	301
3:5	89, 300, 301
3:6–11	302
3:11	80
3:11a	78n49
5:1	299
5:6–8	301
6:1	301
6:8–9	147, 301, 302
7:5	301
8:1	301
8:4	89, 300, 301

8:6	311
8:6–7	301, 302
8:11–12	302

# *Isaiah*

1–12	200, 201
1–39	72, 207
1	203
1:1	72, 197, 198n169, 201, 201n179, 208, 377
1:8	203, 233
1:9 LXX	395n148, 396
1:10	69, 102
1:10–17	207, 272
1:11–17	199
1:12–17	244
1:13	206
1:17	272, 341, 733
1:23	272, 733
1:24–26	268
1:25	201
1:26	262, 264
2	208

2:1	208
2:1–4	100, 203
2:2	208, 266
2:2–4	72, 192, 208, 264, 696
2:3	208, 542n70
3	207
3:4	207
3:6	207
3:7	207
3:12	207
3:14	207
4:1	268
4:2	427n105
4:2–3	268
4:2–6	203
5	391, 468n322, 476, 723
5:1–2	386, 387, 388, 433n136,
438n165	
5:8	207, 341
5:8–24	207, 272, 733
5:11	207
5:16	207

5:18	207
5:20	207
5:21	207
5:22	207
5:25	207
5:26–30	207
6	201, 204, 207, 357, 374
6:1	468, 476, 492, 696
6:1a	205
6:1–3	117
6:1–4	685n44
6:3	207, 492
6:5	204, 762
6:8	117
6:9	514
6:9–10	386, 387, 388, 392, 426, 433n136, 437, 438n165, 501, 715
6:10	390, 391, 476, 492, 762
6:13	201, 268
7	151, 201
7:1–13	207
7:2	204

7:3	268
7:4	283, 733
7:4–9	207
7:6	203
7:9	283, 733
7:9b	207
7:11	204, 207
7:12	204, 207, 733
7:13	207
7:14	204, 268, 385, 412, 413, 425,
425n95, 476	
7:16	204
7:17	207n210
8:4	204
8:11–18	396n154
8:14	395n148, 396, 404n195, 640
8:14 LXX	396n154
8:17 LXX	403n189
8:18	403n189
9	151, 175, 204, 205, 689, 762
9:1	204
9:1–2	204n195, 385, 413, 413n30

9:2	204, 389, 426, 426n96, 451n236
9:2–7	204
9:3	204
9:4	204
9:4a	204
9:5	204
9:5 (Eng. 9:6)	573
9:5a	204
9:6	204
9:6a	204
9:6–7	204
9:7	189, 207, 272, 697, 733
9:8	207
9:12	207
9:17	207
9:21	207
10:1	207
10:4	207
10:5	207
10:17	204
10:22	542

10:22–23	
LXX	395n148, 396
10:33–34	204
11	151, 175, 205, 689, 762
11:1	204, 385, 427n105
11:1–5	265, 451n236
11:1–9	230
11:2	40, 265, 265n442
11:2–3	718
11:2–3a	204, 266, 699
11:3–5	697
11:3b–5	204, 266, 699
11:4–5	189, 207
11:5	265n439
11:6–7	114
11:6–9	204, 265, 265n442, 699
11:9	248, 265
11:10	543
11:10 LXX	395n150
11:10–16	697
11:11	268
11:11–12	437n154

11:16	268
12:6	201
13–23	197, 201, 266, 267, 700
13:1	247
14:1	267
14:13	386
14:15	386
14:28	247
15:1	247
16	205
16:5	189, 205n201, 207, 233, 272, 697, 733
17:1	247
18:7	267
19:1	247, 319n188
19:18–25	101, 267
19:20	401
20:3	464
22:13	398n164
23	454n255
23:17–18	267
24	275



24–27	201, 231, 267, 275, 676n4
24:10	275
24:23	201
25:6–8	267
25:8	398n164, 553
26:3	207n211
26:13	401, 600
26:19	574
27:9 LXX	395n149, 397
27:13	201
28–33	202, 202n181
28:1	202n181
28:11–12	398
28:14–22	208
28:15	283
28:16	208, 456, 542, 573, 640
28:16 LXX	395n148, 396, 396n154,
404n195	
28:22	542
29:1	202n181
29:10	395n148, 397n157

29:13	386, 387, 388, 426, 433n136, 437, 438n165, 492
29:14	551, 747
29:14 LXX	397n162
29:15	202n181
29:18	492
29:18–19	707n61
30:1	202n181
30:1–7	208
30:2–3	283
30:12	283
30:15	208, 283, 689
30:16	208
31:1	202n181, 283
31:1–3	208
31:5	39
32:1	189
32:15	425
32:15–17	699
32:15	265, 388
32:15–17	206
32:15–20	265

33:1	202n181
33:5	264
33:20–22	264
34	202
34:10	254
35	202
35:1–2	202
35:4	202, 689
35:5	492, 707n61
35:5–6	385, 426n97, 439
35:6–8	688
35:8	202
36–37	202
36–39	73, 197, 201, 202
36:4	208, 283
36:5	208
36:6	208, 283
36:7	208
36:9	208
36:18	208
37:1	197, 202
37:14	197, 202

37:14–20	208, 733
37:20	197
38:3	202n186, 733
38:18	202n186
38:19	202n186
38:20	732
38:22	197, 202, 732
39	202
39:5–7	73, 197
39:6	202
39:7	202
39:8	202, 283, 732
40	202, 205, 264
40–55	152, 267, 273, 280, 467, 694
40–66	72, 73, 74, 89, 197, 202, 202,
	203, 205, 207, 388, 392
40:1	203
40:2	323
40:3	202, 264, 385, 387, 388, 413,
	422, 426, 430, 430n120, 433n136, 436, 438,
	439, 476, 491, 712
40:3–5	389, 446n207, 451, 452, 688

40:5	267
40:6	640
40:6–8	404
40:8	203, 640
40:9	202, 436, 689
40:9–11	203, 697
40:11	468n322
40:12	206n205
40:13 LXX	397, 397n162
40:27	206
41:1–5	273
41:2	273
41:6–7	273
41:8–9	389
41:9	515
41:10	429n115
41:17–20	202
41:21–29	273
42	426n97
42:1	40, 207, 437n162, 699, 733
42:1b	206

42:1–4	205, 206, 385, 386, 414n38, 417n54, 426, 426n97, 426n100, 436, 492
42:3b	206
42:4	206, 207
42:4a	206, 426n100
42:6	426n96, 452
42:7	492, 707n61
42:12	206, 640
42:18	385, 492, 707n61
43:1	694
43:11	273
43:15	694
43:20 LXX	404n196
43:20–21	640
43:21 LXX	404n196
43:25	392
44:1–5	230n299, 266n445
44:3	425
44:6	273
44:9–20	273
44:28	94, 338
45:1	94, 205, 333, 338, 707n60

45:6	267, 700
45:14	252, 406n209
45:20	267
45:22	267, 700
45:23	542, 578
45:23 LXX	397n160
48:20	206
49:1–6	205
49:4	206
49:6	389, 392n132, 452, 502n23,
515, 748	
49:8	398, 558
49:18	397n160
49:23	406n209
50:4–9	205
50:6	206, 426n102, 492n442
51:9–11	203
52:5	401
52:7	396, 429n118, 535n45, 542n69,
719	
52:7–8	436
52:9	203

52:11	398n166, 559
52:11–12	203, 269
52:12	447n209
52:13	468, 476, 492
52:13–53:12	205, 438n167, 492, 674, 719
52:15	543, 552
52:15 LXX	397
53	203, 206, 269, 269n459, 393, 393n135, 426, 426n102, 438, 637n86
53:1	390, 391, 429n118, 476, 492, 715
53:1 LXX	395n148, 396
53:3	388, 433n136, 438
53:4	385, 414n38, 426, 426n97, 426n100, 492
53:4–6	641
53:5	206, 714
53:7	258n416, 388, 426n102, 433n136, 438, 492n442
53:7–8	392
53:7–8 LXX	392
53:9	404, 426n102, 492n442, 641



53:11–12	426n102
53:12	389, 438n167, 457, 641
54	269n459
54–55	206, 269, 688
54:1	399, 457
54:1–3	269
54:4–8	269
54:9–10	269
54:11–13	269
54:13	269, 476, 587n262
55:3	392n132
55:3b	205n199
55:3–5	205, 269
55:10–11	203, 492, 492n443
55:11	475
56	327
56:1–8	207
56:6–7	267
56:7	386, 388, 389, 433n136, 437n159, 438, 456
57:19	400, 573
58:3–10	207

58:6	389, 446n207, 453n244,
454n251	
58:8	447n209
58:12	233
59:7	540
59:7–8	395n146
59:20	535, 542, 616, 722, 757
59:20–21	
LXX	395n149, 397
60:1	426n96, 574
60:3	267
60:5–7	267
60:5–11	252
60:7	252
60:10	267
60:11	267
60:12–14	267
60:13	118, 252
60:14	406n209
60:16	267
61	205

61:1	175n73, 206, 385, 426n97, 448, 452, 500n16, 699, 707n61, 733
61:1–2	41, 389, 446n207, 453n244, 454n251, 492
61:1–3	205
61:2	452n242
61:5–6	267
61:6	252, 281
62:1–2	267
62:11	386
62:12	216
63:3–6	697n35
63:10–11	39
64:1	436
64:3	552
64:4	397n162
65–66	649
65:1 LXX	395n148, 396
65:2	396
65:2 LXX	395n148
65:16	552
65:17	647, 649, 685, 713, 757

66	203
66:1	203
66:1–2	392n131
66:2	45
66:12	252
66:15	647, 649
66:18–21	267, 719
66:19	267
66:20	203, 267, 731
66:20b	267
66:21	267
66:22	647, 649, 685, 713, 752, 757
66:23	72
66:24	437

### *Jeremiah*

1–20	210
1–24	209
1:1–3	201
1:2	209
1:2–3	200
1:4–5	377
1:5	209

1:6	209, 211
1:7–8	209
1:10	209
1:17–19	209
3:6	200
3:15	215
4:1–2	273
4:1–4	213
4:2	210n224
5:9	209n220
5:29	209n220
6:4–6	212
6:16	427n106
6:20	262n423
7:1–8:3	212
7:2	213
7:3	213, 734
7:4	212, 213
7:5	213, 734
7:5–7	273
7:6	189, 210, 212
7:7	213

7:9	144, 212
7:10–11	212
7:11	213, 386, 437, 456
7:12–15	213
7:13	213
7:16	211, 221
7:16–20	213
7:21–23	213
7:24	213
7:25	213
7:26	213
7:28	209n220
7:29–8:3	213
7:31	195
8:13	437n160, 439
9:1	309
9:9	209n220
9:23–24	747
9:24	210n224, 397n162, 398, 551
10:1–16	273
10:16	212
11:14	211, 221

11:18	212
11:19	258n416
12:3	258n416
12:7	386
14:11	211
14:11–12	221
15:1	211
15:4	186
16:16	422, 423, 423n75
16:16–18	437n156
17:19–27	213
20:7	307
20:14–18	309
21–23	74, 198
21–24	210
21:1–23:8	210
21:2	200
21:8–10	214
22	253
22:3	210
22:5	386
22:13	210, 210n224

22:15	210, 210n224
22:24	253, 253n387
22:24–30	210, 210n223, 253
22:28	253
23	175, 214
23:1	468n322
23:1–2	214
23:1–8	210
23:3–4	214
23:5	189, 198, 210, 210n224, 211, 214, 215, 226, 256, 272, 427n105, 451n236, 733
23:5–6	152, 697
23:9–40	210
24	214
24:7	213n235
25	209
25:1	74, 200
25:4	213
25:5	213n235
25:9–12	335n258
25:12	96, 335



26–36	209
26–45	209
26:1	74, 212
26:9	254
26:16–19	213, 244
26:18	208
26:18–19	754
27:1	74
27:1–3	214
27:4–8	214
27:6	214
28	213
28:1	200
28:2–4	214
28:8	214
28:9	214
29	190, 209, 214, 373, 378n66
29:7	214
29:10	96, 335
29:10–14	209, 425n92
29:11	25
29:15	214

29:21	214
29:31	214
30–31	211
30–33	209
30:2	211
30:3	211
30:4	211
30:6	212
30:9	226
31	625n27, 688
31:15	385, 413, 425
31:15–17	422
31:15–20	422n71
31:27	225
31:28	209
31:31	211
31:31b	212
31:31–34	211, 268, 270, 404n192, 420, 422, 425, 425n92, 428, 558, 623, 623n18, 695, 712
31:33	146, 211, 212, 215, 269, 695
31:33a	212

31:33–34	404
31:34	212, 269, 270, 270n466, 695,
703	
32	211
32:1	74
32:6–9	386
32:6–15	257n411
33	211
33:10	254
33:15	210n224, 256, 272, 427n105,
733	
33:17	226
33:17–22	259
33:21	177n82, 226
33:22	226
33:26	226
34:1–7	214
36:30–31	210n223
37–45	209
37:3–10	214
37:11–15	214
38:6–13	307

38:19	214
39:4	116
39:9	214
40:1–6	214
42:9–12	214
46–51	197, 209, 266
46:23	228
50–51	214
51:14	228
51:15–19	273
52	74, 197, 210
52:34	189n137

### *Lamentations*

1	306
1:1	310
1:1–11b	307
1:5	307, 308
1:8	308
1:9b	307
1:11–16	309
1:11b–22	307
1:12	307

1:14	308
1:15a	307
1:17	307
2	306
2:1–9	307
2:1–19	307
2:18–20	300, 311
2:20	310
2:20–22	307
3	306, 308, 309, 310, 311
3:1	309
3:14	307
3:21	307
3:22–23	307
3:22–24	307, 310
3:37–39	307
3:48	309
3:51	309
3:53–56	307
3:55–57	300, 307, 311
4	306
4:1	310

5	306
5:1	300, 311
5:3	310
5:18	310
5:19	308
5:19–22	300, 311
5:20–21	308
5:22	308

### *Ezekiel*

1	215
1:1–3	215, 377
1:2	74
1:4–3:15	215
1:5–25	216
1:15–21	216
1:26	216
1:26–28	216
1:28	215, 216
2:8	216
2:9–3:3	216
2:10	221
3–33	217, 221

3:12	266
3:14	266
3:16–21	221
3:24	217
3:25	217
3:26–27	221
3:27	221
4	217
4–24	215
4:4–8	221
6:7	222
6:10	222
6:14	222
7:4	222
7:27	218, 222
8–11	215, 216, 217, 219
8:1	74
8:3	266
8:4	215
9	406n208
11:1	266
11:17	217

11:19–20	217
12	217
12:1–7	221
12:12	218
12:17–20	221
12:20	254
14:3	221
16	86, 221, 273
16:49–50	668n182
16:59	272
16:60	217
16:61–63	217
17:22	217
18	222n267
18:2	221
18:5–32	222
18:25	222
18:29	222
18:32	222
19:1	218
20	86, 221, 273, 514
20:1	74



20:1–3	221
20:4	221
20:9	271
20:14	271
20:22	271
20:31	221
20:33–38	218n246
20:34	217, 398n166
20:35–38	217
20:38	222
20:41	217
20:42	217, 222
20:44	222
21:27	207n211
22	221
22:2	221
23	86, 221, 273
23:36	221
24:1	74
24:15–24	221
24:25–27	221
25	236n324

25–31	266
25–32	197
25–33	215
25:5	222
25:7	222
25:11	222
25:17	222
26–28	454n255
26:6	222
28:12–13	130
28:26	222
29:4–5	437n156
31:8	116
33:1–9	221
33:21	217
33:21–22	221
33:22	217
34	175, 214, 391, 427n106, 493
34–37	215, 217
34–48	217
34:1–10	664
34:1–10a	214

34:1–16	218
34:10b–16	214
34:11	218, 468n322
34:11–15	439
34:12	218
34:13	217
34:15	218
34:16	215
34:17–22	218
34:20–22	215, 217
34:23	215, 218, 476, 493
34:23–24	214, 217, 218, 438
34:23–25	265
34:24	218
34:25–31	269
34:31	218
36–48	74
36:11	222
36:22	271
36:24	217
36:25–27	41, 212, 215, 217, 266, 268,
391, 476, 493	

36:25–28	420
36:25–33	401
36:26–27	425, 425n92, 699
36:26–38	230
36:28	425
36:30	228
36:35	265
36:38	222
37	269, 573n209, 688
37–48	406n210
37:1	266
37:9	466
37:12–14	41
37:14	110
37:14–28	573n209
37:15–32	173
37:19–22	217
37:21	217
37:22	218, 218n250
37:23	269, 401, 425
37:23–28	269
37:24	218

37:24a	269
37:24b	269
37:24–25	217
37:24–26	425n92
37:24–28	272
37:25	219
37:26	217, 269
37:26–28	219
37:27	398n166, 558
38–39	216, 231, 275, 676n4
38:4	437n156
38:18–23	275
39:28–29	230n299, 266n445
39:29	41, 425
40–42	219, 256
40–48	89, 98, 216, 219, 222, 323
43	215
43:1–46:24	219
43:2	216
43:2–5	252, 685n44
43:3	215
43:5	266

43:7	219
43:7–8	219
44:1–4	220
44:3	220
44:4	252
45:3	99n158
45:6	219
45:7	220
45:7–8	220
45:8–9	218
45:9–12	220
45:13–15	220
45:16–17	220
45:22	220
46:1–3	220
46:2	220
46:4	220
46:8	220
46:8–10	220
46:10	220
46:12	220
46:12–17	220

46:16–18	218
47:1	117
47:1–12	193, 219, 231, 233, 265, 698
47:13–23	219
47:13–48:35	219
47:18	219
48:1–7	138
48:1–29	219
48:19	219
48:21–22	220
48:23–29	138
48:30–34	220
48:30–35	219
48:35	216

### *Daniel*

1–6	69, 80, 314, 316, 323
1	316
1:1–2	317
1:4	69, 315, 322
1:5	320
1:8	315, 320
1:9	315

1:12	406n206
1:13	320
1:15	320
1:16	320
1:17	69, 315, 322
1:19	321, 730
1:20	69, 315
1:21	317, 321
2	316, 318, 406n210
2 LXX	379
2:4a	316
2:27–28	437
2:32	321
2:34	710
2:34–35	317, 414n39
2:35	317, 338
2:38	321
2:39	317
2:39–40	317
2:44	338, 414n39
2:45	338
2:47	312, 696



3	315, 316, 321, 322, 322n205
3:1	321
3:2	321
3:3	321
3:5	321
3:7	321
3:8	314
3:8–12	314
3:12	314
3:14	321
3:15	321
3:16–18	730
3:18	321, 322
3:25	318
3:28–29	312
4	316
4:2–3	312
4:3	414n39
4:11–12	710
4:21–22	415n39
4:34–35	415n39, 696
5	316, 317, 693

5:31	321
6	315, 316, 321, 322, 322n202,
322n205	
6:6–9	314
6:8	314
6:10	322
6:12	314
6:15	314
6:22	312, 318, 401, 601
6:26	696
6:26–27	415n39
6:28	96, 321n201
7	221, 275, 282, 316, 318,
406n210, 589, 589n270, 676n4	
7–8	659
7–12	98, 316, 323
7:1–12	379
7:2	317, 318
7:3	318
7:9	318, 319
7:9–10	379
7:10	319

7:11	318
7:12	318, 710
7:13	281, 318, 319, 389, 406, 457, 492n444, 709
7:13–14	317, 318, 319, 379, 415n39, 438, 439n169, 588
7:14	282, 319, 387n111
7:14 LXX	428n112
7:21	318
7:22	318, 319, 338, 437
7:25	318, 406n206, 589
7:27	282, 318
8:1	316
8:8	318
8:11	99
8:11–12	316
8:11–14	317
8:13–14	99
8:15	318
8:25	589
9	86, 96, 97, 98, 99, 322n202, 323, 330, 340, 754

9:1	322
9:1–2	330
9:2	77, 96, 98, 99
9:3	312
9:4	344n293
9:6	97
9:8	97
9:9	341, 700
9:12	97
9:17–19	99
9:21	99, 318
9:24	77, 96, 99, 335
9:24–27	99, 335n260
9:25	99
9:26	99, 456
9:26–27	317, 698
9:27	99, 316, 492n444, 589
10–12	98, 323, 589
10:1	323
10:5–6	685n42
10:13	318, 589, 666n172
10:21	318, 589, 666n172

11	320, 323, 659
11:26	320
11:28	100
11:29–35	322
11:30	100
11:30a	100
11:30b	100, 322
11:31	100, 316, 317, 492n444, 589
11:32a	100, 322
11:32b	322
11:33	69, 322
11:33a	322
11:33–35	322
11:35	69, 322
11:36	589
12:1	318, 666n172
12:2–3	322, 415n39
12:3	322
12:4	338
12:7	406n206
12:9	338
12:11	100, 438, 492n444, 589

# *Hosea*

1	224
1–3	75, 223, 227, 377
1:1	72, 73, 75, 90, 197, 225, 227, 232, 377
1:2	75n28, 224, 224n272
1:5	225
1:6	640
1:7	52, 225
1:9	640
1:10	225, 272, 395, 396
1:11	52, 224, 225, 226
2	86, 224, 227
2:1	542
2:2	226
2:4	224n272
2:7	226
2:8	199, 226
2:13	199
2:14	224
2:14–23	224
2:16	226

2:17	251
2:22	226
2:23	225, 395, 396, 542
2:25 (Eng. 2:23)	640
3	224
3:1	154, 224, 702
3:1–2	270
3:3	260, 702
3:4	225, 226, 226n283
3:4–5	422n70
3:5	224, 225, 226, 229
4–14	223
4:1–3	260, 265, 733
4:2	144
4:4–6	274
4:4–10	226
4:11–19	226, 272
4:15	52, 225
5:1	226
5:4	273
5:5	52, 225

5:10	52
5:12	52
5:13	52, 223
5:14	52
6:1	273
6:1–3	719n94
6:5	274
6:6	213, 226, 244
6:7	110, 695n26
6:8	110
6:9	110, 226
7:3	226n278, 226n283
7:3–7	226
7:5	226n283
7:7	169
7:16	224, 226n283
8:4	226
8:9	223
8:10	226n278, 226n283
8:13	273
9:3	224, 273
9:6	224



9:7–8	226
9:15	226n283, 260, 702
9:17	224
10:5	226
10:8	389, 457
11	422n70
11:1	154, 260, 385, 413, 422, 422n70, 702
11:1–11	422n71
11:4	260, 702
11:5	224, 273
11:8	224, 702
11:10–11	224
12:6	273
12:9	224
12:10	274
12:13	274, 422n70
13:5	234
13:10	226n278, 226n283
13:11	226
13:14	553
13:14 LXX	398n164

14:1–2	229, 273
14:1–3	226
14:2	226
14:3–4	239, 271, 701
14:4	224, 260, 702
14:4–7	224
14:5–7	230

### *Joel*

1	228
1–2	229, 406n205
1:2	227
1:2b	227
1:4	228
1:4–12	228n289
1:9	231
1:13	231
1:13–14	76, 239
1:13–16	235
1:15	227
1:16	231
1:18	228
1:20	228

2	41, 227, 228, 229, 230, 231
2:1	235, 698
2:2	250
2:4–9	228
2:10	230
2:12	229, 239
2:12–13	229
2:12–14	273
2:12–17	239
2:13	239, 271, 701
2:13b	229
2:14	229, 239, 271, 701
2:15–16	76
2:17	228, 229, 239
2:18	228n288
2:18–19	227
2:18–27	228n289, 230, 266, 699
2:19	228, 229
2:19b	239
2:22	228
2:25	228
2:26	228

2:27	228, 230
2:28	266, 699, 728
2:28 (MT 3:1)	227n286
2:28–29	41, 266, 425, 444, 511, 636, 699, 716, 757
2:28–32	392, 676n4
2:28–32 LXX	392n130
2:30	510
2:32	231, 395, 396
3	230, 230n301, 231, 265
3:1 (MT 4:1)	227n286
3:1 (Eng. 2:28)	229, 230
3:1–2 (Eng. 2:28–29)	230
3:1–5 (Eng. 2:28–32)	230, 596
3:1–8	75
3:3–4 (Eng. 2:30–31)	230

3:4–16	454n255
3:9–17	676n4
3:9–21	75, 241
3:13	437
3:16a	75n31
3:17	209, 236n323
3:17–18	193
3:18	265
3:18a	75n31
4 (Eng. 3)	229, 230
4:1–8 (Eng. 3:1–8)	230
4:2–8 (Eng. 3:2–8)	229
4:6 (Eng. 3:6)	230n302
4:16b (Eng. 3:16b)	231
4:16–21 (Eng. 3:16– 21)	227

4:17 (Eng. 3:17)	228
4:17b (Eng. 3:17b)	231
4:18 (Eng. 3:18)	231
4:19 (Eng. 3:19)	231
4:20 (Eng. 3:20)	231
4:21 (Eng. 3:21)	231

*Amos*

1–2	75, 197, 230, 231, 232, 236, 241, 246, 266
1:1	52, 73, 90, 197, 200, 201, 227, 232, 377, 754
1:2	75n31, 209, 231, 232, 233, 234, 246, 264
1:3	237
1:6	236
1:9	236

1:9–10	454n255
1:11	236
1:13	237
2:1	236
2:3	169
2:6	234
2:6–7	59
2:6–8	199, 272, 341, 733
2:6–16	235
2:7	234
2:8a	234
2:8b	235
2:10	234, 237
2:11–12	274
2:12	234
3:1	232, 233, 234
3:1–2	231, 269, 695
3:2	234
3:2b	234
3:3–6	234
3:3–8	234
3:6b	234

3:7	234
3:7–8	234, 274
3:8	234
3:9	199, 232
4:1	59, 199, 232, 246
4:1–2	437n156
4:1–5	244
4:4	235
4:4–5	199
4:6–12	234
4:13	153
5:1	232
5:2	231
5:4–5	199
5:4–7	244
5:5	235
5:7	235
5:8–9	153
5:10	234
5:10–12	235
5:10–13	199
5:10–15	272, 733



5:12	234
5:13	234
5:15	234, 268
5:18	232
5:18–20	235, 250
5:21–24	234, 244
5:21–25	213
5:24	235
5:25–27	392n131
5:26	199n172
5:27	231
6	233
6:1	232, 235
6:1–7	199
6:4	232
6:5	222, 232
6:5a	232
6:5b	232
6:12	235
7:1	232
7:4	232
7:7	232

7:12	234
7:17	217
8:1	232
8:1–2	231
8:4–6	59, 195, 199
8:4–8	265, 733
8:14	199n172
9	197, 238, 392n134, 516n73
9:1	232
9:5–6	153
9:7	232, 234
9:7–8	231
9:11	199, 222, 232, 233, 235, 264, 516, 516n73
9:11–12	265, 392, 722, 757
9:11–15	75, 89, 193, 199, 200, 231, 232, 235, 698
9:12	75, 100, 101, 235, 237, 238, 731
9:12a	75n32, 235n318, 237
9:13–15	233, 265, 516n73
9:13b	75n31

*Obadiah*

1	236
1–14	236
5–14	236
7	236
10	236
10–14	75
12	236
15	236, 241
15–21	236
17	236, 237
18	237
19	237
19a	75n32, 235n318
20	237
21	209, 237
21b	237

### *Jonah*

1	238
1:6	238, 239n333
1:9	75
1:15	238
1:16	238

1:17	386
2	238
3	76, 238, 389
3:5	238
3:7–8	239
3:8	239
3:8–10	273
3:9	238, 239, 271, 701
3:10	238
4	238, 246
4:2	229, 238, 239, 271, 701
4:5	75
4:10–11	239
4:11	238

### *Micah*

1	242
1:1	90, 232, 243, 245, 754
1:2	242
1:2–2:11	243
1:5	244
1:6	244, 245
1:14	243

2	242
2:1–11	242
2:2–5	243
2:6–7	244
2:8	244
2:9	243
2:11	244
2:12	243, 268
2:12–13	242, 243
3	242
3–5	242
3:1	242, 244
3:1–4	243
3:1–12	243
3:5	244
3:5–7	274
3:6–7	244
3:8	244, 266
3:9–11	274
3:9–12	243
3:11	244
3:12	208, 213, 242, 244, 245

4–5	242
4:1–3	72, 192, 208, 264, 700
4:1–4	241, 242, 244
4:4	259
4:6	243
4:6–8	242
4:7	268
4:7b	208
4:8	243
5	242, 245
5:1	169, 243
5:1 (MT 4:14)	242n349
5:2	242, 385, 413, 427
5:2 (MT 5:1)	242n349
5:4	215, 242, 243
5:5–6	76, 245
5:6b	243, 243n354
5:7	268
5:9	243
5:15	243
6	242

6:1	242
6:6–8	199, 213, 244
6:8	244, 449
6:8–15	265, 733
6:11	243
7	242
7:1–10	242
7:3	243
7:6	244, 386, 389, 419, 488
7:8–20	89, 244
7:11–20	242
7:14	242
7:18	229
7:18–20	239, 244, 271, 701
7:20	246, 389

*Nahum*

1:1	223, 245, 246
1:1a	90, 246
1:2	246
1:2–3	229
1:2–3a	239, 271, 701
1:2–8	245, 246, 248

1:3	246
1:3a	246
1:3b–5	245
1:7	246
1:8	246
1:15	223, 246
3:1	245
3:8	245
3:15–17	228
3:18–19	76, 245
3:19	245, 246

### *Habakkuk*

1	247
1:1	246
1:2–2:5	247
1:5	392n132
1:6	76, 223, 247, 248
1:14–17	437n156
2:2	247
2:2–5	247
2:3	248
2:3–4	249, 402, 624, 627



2:4	248n370, 249, 395, 398, 399, 522, 531, 533, 539, 561, 566, 609, 616, 689, 718, 734
-----	--

2:6	248
-----	-----

2:6–20	247, 248
--------	----------

2:8	249
-----	-----

2:9	248
-----	-----

2:12	248
------	-----

2:14	248
------	-----

2:15	248
------	-----

2:18–19	273
---------	-----

2:19	248
------	-----

2:20	248
------	-----

3	247, 249
---	----------

3:2–15	248
--------	-----

3:10	248
------	-----

3:16b	249
-------	-----

3:17–19	248
---------	-----

## *Zephaniah*

1:1	232, 249
-----	----------

1:2–3	76, 250, 251
-------	--------------

1:2–2:3	249
---------	-----

1:3	250n379
1:4–6	250, 251
1:4–13	249
1:6b	251
1:7	248, 250
1:7–18	250
1:14	250
1:15	250
1:18	250n379
2:1–3	250
2:3	251
2:4–3:8	249
2:4–15	250
2:7	268
2:7a	250
2:9	268
2:9b	250
2:11	101, 241
2:11b	251, 263
2:13	249
2:15	246
3:1	250

3:1–5	251
3:1–8	250
3:2b	250
3:4	274
3:5	250
3:6	250, 250n379, 254
3:7	250
3:8	250
3:9	241, 251
3:9–20	76, 249, 251
3:10	251
3:11–13	251
3:14–18	250
3:20	76

### *Haggai*

1	255
1:1	200, 259
1:1–4	251
1:4	254
1:5–11	252
1:8	252, 254
1:8b	252

1:9	254
1:11	254
1:12	259
1:12–15	252
1:13	260, 429n115
1:14	259
1:15	254
1:15b	200
2	255
2:1	200, 254
2:1–9	252, 254
2:2	259
2:3	252, 254, 255
2:3b	255n399
2:4	259
2:5	266
2:6 LXX	403
2:6–9	252
2:7	252, 253, 255, 259
2:8	252
2:9	255, 256
2:10	200

2:10–14	252
2:11–14	263
2:14	252n383
2:15–17	252
2:18–19	252
2:20	200
2:20–23	252, 253n387, 263
2:22	253
2:23	253, 253n390

### *Zechariah*

1–6	676n4
1	406n205
1:1	259
1:1–6	255
1:2	259
1:3	259, 263, 273, 734
1:4	259, 274
1:6	259
1:7–6:15	255
1:16	256, 257, 259, 273, 697
1:16–17	259
2:4–5	259

2:6–8	437n154
2:10	209, 257
2:12	259
2:13	248
3:2	666
3:8	256, 451n236
3:10	259
4:6	266
4:6–10	256
4:9	255, 259
4:14	266
5:1–4	259
6	406n205
6:9–15	259
6:11	256
6:12	256n400, 451n236
6:12–13	256
6:13	259
6:14	256
7–8	256
7:3	309
7:5	309

7:7	274
7:8–10	254
7:8–14	274
7:9–10	259, 272, 733
7:10	189
7:12	259, 274
8:1–8	259
8:3	257, 259, 273
8:9	259
8:14	259
8:16	400
8:16 LXX	574
8:16–17	254, 259, 733
8:19	309
8:20–23	100, 256, 264
9	256
9–14	275
9:1	246, 256, 263, 697
9:1–4	454n255
9:1–7	257
9:1–8	257
9:8	257

9:9	256, 257, 391, 391n122,
427n106, 476, 493n446	
9:10a	257
9:10b	257
9:11	439
9:14	257
9:14–17	257
10:2	257
10:3	257
10:4–7	257
11:1–3	257
11:4	257
11:4–14	257, 258
11:5–6	257n410
11:7	257
11:12	257, 386, 386n107
11:12–13	386
11:15–17	258
12–14	676n4
12:1	246, 256, 263
12:1–3	258
12:2–8	258n413



12:4	258
12:5–9	258
12:7	258
12:9	258n413
12:9–10	230n299, 266n445
12:10	258, 391, 391n123, 406, 476, 493, 714, 757n222
13:2–6	274, 700
13:7	258, 386
14	101, 197, 263, 699n40
14:1–3	257
14:1–5	697
14:3	257
14:4–5	257
14:5	257
14:8	231, 265
14:9	101, 257
14:10	231
14:12–15	101, 257
14:16	72, 209, 251
14:16–19	100, 256, 263
14:20	257

14:21	437n159
-------	---------

*Malachi*

1:1	246, 260, 263
-----	---------------

1:2	260, 702
-----	----------

1:2–3	396n153
-------	---------

1:2–5	101, 261
-------	----------

1:2–6	154, 702
-------	----------

1:4–5a	101
--------	-----

1:5	100, 101, 104, 263
-----	--------------------

1:5b	101
------	-----

1:6	262
-----	-----

1:6–10	263
--------	-----

1:6–14	262
--------	-----

1:6–2:16	261
----------	-----

1:8	260
-----	-----

1:8b	262
------	-----

1:10	260
------	-----

1:11	100, 101, 104, 241, 251, 263, 263n433, 593, 600
------	--

1:11 LXX	401
----------	-----

1:12–14a	263
----------	-----

1:14	100, 101, 104, 262, 263
------	-------------------------

1:14b	101, 263
2:4	260, 261
2:4–7	100, 262
2:5	261, 262
2:6–9	262
2:7	260
2:8	261, 262
2:10	261, 262
2:10–16	262
2:11	260, 262
2:14	261, 262
2:15	262
2:16	262, 263
2:17–3:5	261
2:17b	261
3	264
3:1	81, 261, 387, 388, 389, 430, 430n120, 436, 451, 452n241
3:1a	261, 264
3:1b	261, 264
3:1b–4	261
3:1–5	101, 261, 262

3:2	261
3:3–4	261
3:4	100, 101, 262
3:5	189, 261
3:6	261
3:6–12	261
3:7	263, 273
3:7–12	261
3:8–10a	263
3:10b	263
3:12	100, 101, 104
3:13–4:3	261, 275
3:16–4:6	676n4
3:17	120
3:18	275
4:2	439n171
4:4	69, 102, 260, 274
4:4–6	102
4:5	102, 104, 274, 700
4:5–6	81, 264
4:6	388, 451

*Matthew*

1	756n216, 757
1-2	349
1-4	421, 423
1:1	298, 365n114, 369, 385, 411, 412n22, 415, 421n68, 427, 490, 707, 758
1:1-2	387
1:1-17	412, 452, 514n68
1:2	369, 385, 421n68
1:2-6	756
1:2-17	369
1:5	56, 298
1:6	369, 415
1:6b	421n68
1:8	385
1:11-12	423
1:16	369
1:17	385, 387, 415, 421n68, 423, 427, 707
1:18	298
1:18-25	412, 421n65, 716
1:20	387n110, 427n104
1:21	167, 425, 428

1:22	713n81, 757
1:22–23	204, 385, 413, 413n29, 757n218
1:23	385, 387, 412, 413, 413n30, 419, 425, 425n95, 428, 428n112, 429n115, 744n172
2:1–6	427
2:5	385, 413
2:5–6	413n29
2:6	245, 385, 413, 427n104
2:11	245
2:13–15	422, 423, 424n84
2:15	385, 413, 413n29, 422n70, 427n104, 713n81, 757
2:16	710
2:17	713n81, 757
2:17–18	385, 413n29, 422, 425
2:18	385, 413
2:20	422
2:23	385, 413n29, 713n81
3:2	415n42, 720
3:3	385, 387, 413, 413n29, 422, 423, 426, 430, 491

3:8	720
3:11	41n176, 420n63, 425, 716
3:16	41n175, 420n63, 436n151, 716
3:16–17	416, 429
3:17	351n28, 413, 426n97
4:1–2	422, 424n84
4:3	351n28
4:4	422
4:6	351n28
4:7	422
4:8	370
4:10	422
4:14	713n81
4:14–16	385, 413, 413n29, 426
4:15–16	204n195, 385, 413, 413n30
4:17	387, 413n32, 415n42, 720, 729,
734	
4:19	422, 423n75
4:23	387
4:23–5:1	370n19
5	709n71

5–7	59, 349, 386, 387, 423, 446,
485n418, 491	
5:1	370, 414, 423n80, 424
5:1–2	370
5:1–7:29	411, 414n34
5:3	387, 415n42, 446
5:3–11	710
5:3–12	417, 752n196
5:6	446
5:8	425n94
5:9	418
5:10	387, 415n42
5:10–12	750
5:12–13	418
5:13	582
5:13–16	417
5:14–16	577
5:17	20n80, 50, 383, 414, 756
5:17–20	60, 424, 690
5:17–48	631n55
5:19	387
5:20	387, 417



5:20–48	417
5:21	414
5:21–22	414n36, 692
5:21–26	418
5:21–48	60, 387, 424, 692
5:27	414
5:27–28	383, 414n36
5:27–32	418
5:31	414
5:31–32	414n36
5:33	414
5:33–34	414n36
5:37	558
5:38	414
5:38–39	414n36
5:38–42	750
5:38–48	418
5:43	414, 565
5:43–44	414n36
5:43–48	750
5:48	133, 423n81, 752
6:4	418

6:6	418
6:9–13	483
6:10	415
6:11	418, 489
6:14–15	419
6:18	418
6:19–21	418
6:21–23	418
6:24	418, 488
6:25–34	418
6:33	254, 418
7:12	414n35
7:13–14	419
7:13–27	290n52, 628n43, 643n108
7:15–20	419
7:16–20	631n58
7:21	415n42
7:21–23	419, 630, 672, 720
7:21–27	629
7:21–29	45
7:24–27	27, 419
7:28	387n109, 424

7:28–29	370, 387, 424
8–9	370
8:1	370
8:1–4	424
8:17	385, 413n29, 414n38, 426, 426n97, 426n100, 492
8:18–22	418
8:26	489
8:29	351n28
9:14–17	712
9:17	517n75
9:20	439n171
9:27	387n110, 427
9:35–38	419
9:36	424
10	349, 386, 748
10:1–11:1	411, 414n34
10:2–3	479
10:5	663n163
10:5–6	415, 426, 700
10:6	245, 712
10:7	415n42

10:11–15	663
10:20	420, 420n63
10:22	663n163
10:24–25a	489
10:26–33	419
10:34–36	455n260, 488
10:34–39	419, 749
10:35–36	244, 386
10:37	737
10:38	715
11:1	370, 387n109, 424
11:3	707
11:4–5	426n97
11:4–6	707
11:5	385, 492
11:10	264, 430, 430n120
11:11	762n236
11:13	414n35, 443n197
11:19	420n62
11:20–24	454
11:23	386
11:25	551

11:25–30	419
11:27	351, 420n64
11:28–30	427n106
12:1–4	427
12:6	429
12:15–21	426
12:17–21	385, 386, 413n29, 414n38
12:18–21	417n54, 426n97, 426n100, 492
12:23	387n110, 427
12:28	415n42, 420n64
12:31–32	716
12:33–35	418
12:38–42	484n407
12:39	138
12:39–40	465
12:40	386
12:41	429
12:41–42	59
12:42	379, 429
13	349, 386, 415, 416n45
13:1–9	629, 710
13:1–23	415

13:1–53	411, 414n34
13:11	12n49
13:14	715n88
13:14–15	386, 413n29, 426, 501n22
13:24–30	415n39, 416
13:31–32	415n39, 710
13:35	385, 386, 413n29
13:36–43	416
13:37–43	415n39
13:44–46	416
13:45–46	710
13:51–52	387
13:52	414
13:53	387n109, 424
13:53–58	370
13:55	620, 628, 664, 664n165
14:13–21	352
14:14	245
14:22–23	424
14:33	351n28
14:36	439n171
15:7–9	386, 426

15:8–9	492
15:10–20	418
15:19	425n94, 752n196
15:21–28	426, 455n255
15:22	387n110, 427
15:24	245, 415, 712
15:32	245
15:32–38	424
16:4	138
16:8	489
16:16	351n28, 419, 697
16:16–19	636
16:18	417n53, 419n61, 720n100
16:19	620
16:21	413n32
16:21–23	637n86
16:24	715
16:24–27	419
16:27	420n64
16:28–17:8	415
17:1	370, 424
17:1–8	484n409

17:2	424, 424n89
17:3	424n89
17:5	351n28, 424, 424n89, 426n97, 475, 645
17:6	424
17:17	419
17:20	419, 489, 552n115, 616, 739
18	349, 386, 415, 416, 419n61
18:1–4	419
18:1–19:1	411, 414n34
18:15–20	600
18:15–35	419
18:16	353n35, 617
18:17	417n53, 419, 720n100
18:18	419
18:20	419, 429, 429n115
19:1	370, 387n109, 424
19:1–12	417
19:5	60n265
19:5–6	488
19:8a	60n265
19:13–15	419



19:14	415n42
19:16–19	425
19:16–22	418n58
19:16–30	737
19:18–19	59
19:19	565
19:24	747n181
19:27–29	418
19:28	319, 365n114, 369, 685, 694,
699n40	
19:30	489, 663
20:16	663, 745n176
20:20–28	419
20:24–28	605
20:25–28	663
20:28	426, 492
20:30–31	387n110, 427
21:1	370
21:4–5	257, 385, 413n29
21:5	386, 427n106, 493n446
21:9	386, 427, 427n106
21:12–17	483n402

21:13	386
21:14	427
21:21	616
21:31	415n42
21:33	386
21:33–46	514n68, 710
21:42	386
21:43	710
21:44	710
21:45	710
22:29	60
22:34–40	189, 455n256, 631
22:36–38	422n74
22:36–40	60, 539, 704, 732, 736n146
22:37–38	471n341
22:37–39	489
22:37–40	266, 425, 566
22:39	414, 471n342, 565
22:40	414n35, 470
22:41–46	427
22:42–45	387n110
22:44	403n190

23	418n57
23:1	370, 414n34
23:1–26:1	411
23:6	632n61
23:11	489
23:14	745
23:23	692
23:35	95n132, 627
23:38–39	386
24	364, 416, 485n418, 492n444, 685, 728
24–25	349, 386, 415
24:1–26:1	414n34
24:3	370
24:6–8	323
24:15	98n150, 589, 589n273, 659
24:24	659
24:31	589
24:36	420n64
24:42	589
24:43	585, 647
24:45–51	589

25	415, 643, 728
25:1–13	416
25:6	588n268
25:14–30	416
25:31	319
25:31–46	245, 416
25:34	415n42
26–28	487n427
26:1	370, 387n109, 424
26:6–13	483n406
26:15	386
26:17–29	491
26:26–29	552, 712
26:28	270, 425, 426, 426n102, 492,
695	
26:29	415n42
26:31	258, 386, 391n123
26:54	386
26:56	386, 413n29
26:63	351n28, 426n102, 492n442
26:64	403n190, 415n39
26:67	426n102, 492n442

26:75	724
27:9	257, 386n107, 413n29
27:9–10	385, 386
27:12	426n102, 492n442
27:14	426n102, 492n442
27:25	428
27:34	427
27:34–35	386
27:39	386
27:40	351n28
27:43	351n28, 386, 427
27:46	386, 427, 428, 457, 492, 714
27:48	386
27:54	351n28
27:57	426n102, 492n442
28:16	370
28:16–20	354, 387, 700
28:18	569
28:18–19	415, 489
28:18–20	412, 419, 593, 712, 727, 762
28:19	416, 420, 420n64, 428, 429,
490, 592	

28:19–20	426n96, 469, 716
28:20	61n271, 348, 349, 387, 419, 429, 429n115, 496

*Mark*

1:1	351n28, 370, 430, 430n120, 431, 431n129, 436, 437, 490, 697
1:1–8:26	433
1:2	201n179, 264, 430n120, 451
1:2–3	387, 388, 389, 430, 433n136, 438, 491
1:2–4	712
1:3	264
1:3b	439
1:6	436
1:8	41n176, 716
1:10	41n175, 436, 716
1:11	351n28, 388, 431, 437
1:14	436
1:14–15	104
1:15	260, 338, 437, 688, 696
1:17	437
1:21	431n128

1:28–34	432
2:1–12	432
2:7	439
2:18–22	762n236
2:20	349
2:21–22	712
2:22	517n75
2:23–28	437n162
2:25–26	59
2:27	478n378
3:5	715n88
3:6	349
3:7–8	455n255
3:10	439n171
3:11	351n28, 431, 432, 437
3:13–19	437
3:17–18	479
3:20–21	478n378
4:1–9	629, 710
4:1–20	432
4:11	12n49
4:11–12	437, 501n22

4:12	387, 388, 433n136, 438n165,
715n88	
4:26–29	478n378
4:29	437
4:35–41	433, 439
5:1–20	432, 433
5:7	351n28, 431, 432, 437
5:25–34	433
5:27	439n171
5:35–43	433
6:3	620, 664n165
6:7	457n268
6:7–13	437
6:13	437
6:14–16	700
6:30–31	478n378
6:30–44	352
6:34	370, 388, 437, 439
6:35–44	370
6:37	437
6:45–52	439
6:56	439n171



7:6	387
7:6–7	387, 388, 433n136, 437,
438n165	
7:9–13	145
7:10	387
7:14–23	132
7:19	383
7:21–22	752n196
7:24–30	426
7:25–30	455n255
7:37	439
8	487n428
8:11–12	484n407
8:12	465
8:18	388
8:22–26	478n378
8:26–27	431n123
8:27–28	700
8:27–16:8	388, 433
8:29	430, 431n123, 432, 437, 697,
715	
8:30	697

8:31	388, 432, 438, 697, 715
8:31–33	637n86
8:31–38	433, 488
8:33	432
8:34	715
8:34–38	434, 436, 487
8:38–9:1	319
9:2–8	484n409
9:7	431, 432, 437, 475, 645
9:9	697
9:12	433n136, 438
9:29	478n378
9:30–32	433
9:31	438, 715
9:33–35	436
9:33–37	434
9:47–48	437
9:48	478n378
9:50	582
10:13–16	434
10:17–31	434, 436, 737
10:25	747n181

10:29–30	434
10:31	745n176
10:32–34	431n128, 433
10:33	438
10:33–34	715
10:35–45	434, 436
10:42–45	437, 605, 663
10:45	426n102, 433, 438, 438n167, 487n428, 488, 489, 492n441
10:46–52	431n128, 437n162
10:52	431n128
11:1–11	438
11:2	493n446
11:12–14	437, 439
11:15–19	483n402
11:17	433n136, 437, 438
11:20–21	437
11:23	552n115, 616
11:27–12:37	433
12:1	433n136, 438n165
12:1–11	439
12:1–12	432, 710

12:6	431, 432
12:10–11	433n136, 438n165
12:18–27	416n51
12:28–31	736n146
12:28–34	455n256, 488n431, 489
12:29–30	471n341
12:31	471n342, 565, 631n55
12:35	437
12:35–37	438
12:36	403n190
12:40	449, 745
12:41–44	449
12:42–43	745
13	485n418, 492n444, 685, 728
13:14	98n150, 438, 589
13:21	437
13:22	659
13:26–27	319, 438
13:32	351, 431, 432, 437
13:34–37	589
14–16	487n427
14:3–9	483n406

14:6	304
14:12–25	491
14:12–26	439
14:21	438
14:22–24	438n167, 487n428
14:22–25	552, 712
14:24	270
14:24–25	439
14:26–31	435
14:27	258, 387, 391n123
14:37	435
14:38	435
14:41	438
14:47	435
14:49	388
14:51	478n378
14:51–52	435n145
14:58	338
14:60–61	388, 433n136, 438
14:61	431, 432, 437
14:61–62	281, 438
14:62	281, 282, 388, 403n190

14:66–72	435
15:2	697
15:4–5	388, 433n136, 438
15:9	697
15:12	697
15:16–20	438
15:18	697
15:24	38
15:26	438, 697
15:29	388
15:31–32	698
15:32	437
15:34	388, 440, 457, 492, 714
15:36	387
15:39	351n28, 431, 432, 437
15:44	478n378
16:7	435
16:9–20	440n178
16:15	700
<i>Luke</i>	
1	757
1–2	41, 349, 389n117, 716

1:1	440, 442, 444n201, 453, 459n276, 479, 713n81, 757
1:1–4	348, 350n19, 353, 388, 393, 442n189
1:2	349, 370, 441, 479, 490, 645, 651n131
1:3	441
1:3–4	479
1:4	441
1:5–17	453n246
1:5–23	350
1:17	104, 388, 451, 454
1:26–56	480
1:30	719n96
1:31–33	389n117
1:32–33	451
1:35	351n28, 388
1:45	453
1:46–55	388, 445
1:50	389
1:53	389, 448
1:54–55	389, 724, 757n218

1:55	451, 490
1:67–69	389n117
1:68–79	389
1:69	451
1:69–70	757n218
1:71	389
1:72–73	724
1:73	451, 490
1:76	389
1:78–79	451
1:79	389
2	480
2:1–3	441
2:4	451
2:11	450n224, 451
2:22	491
2:22–24	452n237
2:23–24	389
2:30–32	445n203
2:31–32	502n23
2:32	389, 452, 515, 748
2:37	745n177



2:38	374n40
2:39	452n237, 491
2:40	452n238, 719n96
2:52	452n238, 719n96
3:1–2	441
3:3–6	452
3:4	201n179, 201n180
3:4–6	388, 389, 446n207, 451, 491
3:8	451
3:16	41n176, 716
3:21	436n151
3:21–22	699
3:22	41n175, 351n28, 444, 716
3:23–38	452
3:38	117, 491
4:1	699
4:3	351n28
4:4	389, 452
4:8	389, 452
4:9	351n28
4:10–11	389
4:12	389, 452

4:16–30	50n213, 453n245
4:16ff.	442n191
4:17	201n179, 201n180
4:18	389, 448, 453, 500n16, 634
4:18–19	41, 389, 446, 446n207, 452,
454n251, 492	
4:18–21	445n203
4:19	453
4:20	201n179, 201n180
4:21	388, 453
4:24	457n269
4:25–26	745n177
4:26	454
4:26–27	453
4:41	351n28
5:1–11	353n41
5:17–26	353
5:33–39	712
5:37–38	517n75
6:14–15	479
6:17	455n255
6:20	446, 448

6:20–21	634
6:20–23	710
6:21	446
6:23	453
6:24	448
6:40	489
7:11–17	453, 453n246, 634
7:12	745n177
7:22	446n207, 448
7:24–28	452n241
7:27	264, 389, 430n120, 451
7:28	443, 443n197, 444, 712n75
7:35	420n62
8:1–3	447
8:4–8	629, 710
8:10	12n49, 501n22, 715n88
8:14	448
8:28	351n28
8:44	439n171
8:45	353n41
9:1–10	748
9:7–9	454

9:10–17	352
9:18–19	454
9:20	353n41
9:23	715
9:28–36	484n409
9:30	454
9:31	369, 688, 712
9:32	353n41
9:33	454
9:35	351n28, 371, 475, 645
9:48	489
9:51	442, 442n187, 454, 488, 715
9:51–19:27	389, 442, 447n212, 454
9:51–21:38	350
9:53	442, 442n187
9:54	454
9:58–62	488
9:59–62	454
10:1	457n268
10:1–23	748
10:7	348n4, 552n117, 600, 617
10:12–15	454

10:22	351
10:25–27	489
10:25–28	455
10:25–37	448, 483n405
10:27	389, 471n341, 471n342, 565, 736n146
10:38–42	483n406
11:2–4	483
11:3	489
11:29–30	241, 455, 465
11:29–32	389, 484n407
11:31	379
11:31–32	242, 455
11:43	632n61
11:48–51	455
11:49	688n3
11:51	95n132, 627
12:13–21	448
12:16	448n216
12:21	448n216
12:35	455
12:36–38	589

12:41	353n41
12:41–48	589
12:51–53	455
12:53	389
13:33	457n269
13:34	455, 455n258
13:35	389
14:12–13	448
14:13	455
14:26	455n260, 737
14:27	715
14:33	455n260
14:34	582
15	710
15:11–32	483n405
16:16	442n191, 443, 443n197, 444,
451, 712n75	
16:26	442n187
16:31	456
17:11	442n186
17:21	710, 729
17:32	724

18:1–8	449
18:3	745n177
18:5	745n177
18:18–20	456
18:18–30	737
18:20	389
18:25	747n181
18:29–30	444
18:31	388
18:35	442n186
19:1	442n186
19:1–10	483n405
19:9	456
19:10	719
19:11	442n186
19:28	442n186
19:30	493n446
19:38	389, 456
19:41	442n186
19:41–44	456
19:42	715n88
19:45	442n186

19:45–48	483n402
19:46	389, 456
19:47–48	353
20:9–18	456
20:9–19	710
20:17	389
20:18	338
20:28	389
20:37	389
20:37–38	456
20:41–44	456
20:42–43	389, 403n190
20:47	449, 745n177
21:1–4	449
21:2–3	745n177
21:5–28	685, 728
21:5–36	485n418, 492n444
21:10	589
21:20	456
21:22	388
21:24	456, 458
21:27	389, 457



21:37–38	353
22–24	487n427
22:3	484n410
22:7–23	457
22:14–18	552n120
22:14–20	712
22:14–23	491
22:16	388, 444
22:19	725
22:19–20	348n4, 552, 552n120
22:20	270, 425, 757
22:24–27	605, 663
22:31–32	636
22:32	442n187
22:37	389, 393, 457
22:61	724
22:69	389, 403n190
22:70	351n28
23:1–5	502n23
23:2	457
23:4	504
23:6–12	504

23:14–15a	504
23:22	504
23:29	457
23:30	389, 457
23:42	724
23:46	457
24	350, 457n269, 690n13
24:6–8	725
24:13	457
24:13–35	416n51, 480
24:18	457n268
24:19	457n269
24:21	374n40
24:24–27	12
24:25–27	20n80, 383, 388, 690, 719
24:26–27	457, 493
24:27	390, 456, 757n221
24:44	50, 51n217, 95n132, 456, 458
24:44–45	757n221
24:44–47	388, 493
24:44–48	20n80, 719
24:44–49	354, 390, 700

24:44–53	442n189, 496
24:45–47	383, 690
24:45–48	458
24:46–48	712
24:47	490, 515, 762
24:47–48	727
24:49	39n168, 41n177, 458, 716
24:50–51	442
24:51	454
24:53	350

### *John*

1–12	390, 483, 507n41
1:1	30, 370, 412, 412n25, 430, 463, 490, 651
1:1–3	704
1:1–5	461, 713, 758
1:1–18	383, 462n292
1:4	466, 651
1:4–9	466
1:5	474
1:6–8	467
1:7–9	466

1:9–11	461
1:10–11	467
1:11	468, 474, 491, 715
1:11–12	461, 461n287
1:12–13	468, 474, 491, 659, 721
1:14	30, 391, 412n25, 415n41, 467, 473, 477n373, 484, 651, 652n133, 719, 744n172
1:14–18	558n148, 755
1:15	467
1:16	579n237
1:16–17	719
1:17	370n20, 371, 391, 474, 491, 558n148, 712n75
1:17–18	461
1:18	391, 461, 461n288, 475, 484, 657, 704, 758
1:19–34	467
1:23	390, 476, 491
1:29	425, 467, 471, 473n350, 475, 492, 679, 689
1:29–2:11	466

1:32–33	41n175, 466, 716
1:33	41n176, 716
1:35	473n350
1:36	425, 467, 471, 475, 492, 679,
689	
1:40	350n18
1:43	473n350
1:45	477
1:49	351, 477n372
1:51	467, 474, 477
2	350, 350n22
2–4	464
2–11	350
2–12	459
2:1	473n350
2:1–11	463, 464
2:6	465
2:11	464, 484
2:13	466, 475, 491
2:13–22	416n51, 463, 464, 483n402
2:17	390, 725n114
2:18–21	477n373, 638

2:18–22	104, 462n289, 475, 698
2:19–21	467
2:20	465
2:22	659, 725n114
2:23	464, 466, 475, 491
2:23–3:21	515n69
2:23–4:54	748
3	709n71
3:2	464
3:3	407n1, 468, 474, 476, 491, 493,
721	
3:5	391, 468, 474, 476, 491, 493,
721	
3:5–15	459n278
3:6–8	39n167
3:13–15	475, 491, 758
3:14	468, 470n331, 476, 492
3:14–15	477
3:16	106, 425, 461n288, 468, 470,
	473, 474, 489n437, 567n183, 651, 656, 703,
	705, 713, 736, 738
3:16a	45

3:16b	46
3:16–21	462n292
3:18	351, 461n288
3:19	736
3:19–21	474
3:22	515n69
3:24	350n18
3:31–36	462n292
3:34	41, 466, 716
3:35	351
4	748
4:1–45	515n69
4:5	474
4:5–6	477
4:6	474
4:10–26	459n278
4:19–24	467, 477n373
4:34–38	748
4:44	350n18
4:46–54	463, 468n324, 515n69
4:52–53	465
4:54	464

5	350, 464
5–10	464, 491
5:1	466n315
5:1–15	463
5:5	465
5:17	352, 463
5:18	463
5:19–47	459n278
5:24	656, 729
5:25	351
5:27	221
5:33–35	467
5:36	466, 467
5:37	467, 492n443
5:39	690
5:45–47	20n80
5:46	371, 491, 690
5:46–47	12, 467, 475, 477, 757
6	350, 390, 391
6:1–14	352
6:1–15	464, 475
6:4	466, 475, 491



6:7	465n304
6:9	465n304
6:10	465
6:22–59	465
6:31	390, 475
6:31–58	491
6:32	371
6:32–58	459n278
6:35	464n299, 465, 477
6:41	464n299, 477
6:45	390, 476, 587n262
6:48–51	477
6:58	477
6:63	466
6:67	350n18
6:67–69	636
6:71	350n18
7	350
7–8	391, 467
7:16	492n443
7:37–38	467
7:38	41, 390

7:39	466
7:42	390, 475, 477n372
8:12	464n299, 465, 466, 467
8:12–58	459n278
8:28	468, 470n331, 476, 492
8:29	492n443
8:31–32	661
8:31–59	474, 491
8:41	474
8:42	492n443
8:44	474, 659, 674, 715
8:56	477
8:58	474
9	464, 465n305, 468n324
9:5	464n299, 465, 466
9:7	466
9:22	650
9:28	491
9:32	465n305
9:39–41	484, 485n416
10	391, 468, 485n416, 493, 723
10:1	662

10:1–18	459n278, 664
10:7	464n299
10:7–18	462n292
10:8	662
10:9	464n299
10:10	486, 662, 729
10:11	464n299
10:11–18	477n372
10:14	464n299
10:15	351
10:16	104, 173, 391n127, 468, 476, 493, 712
10:22	466n315
10:25–27	222
10:25–30	664
10:26	715
10:27–29	654
10:30	463, 466
10:33	463
10:34	69n8, 390
10:34–35	280
10:35	45

10:36	351
10:38	222
10:40–42	464
11	464, 468n324
11–12	464
11:1–44	483n406
11:2	350n18
11:4	351
11:24	485
11:25	462n289, 464n299, 465, 486
11:27	351
11:39	465
11:41	352
11:49–50	471
11:51–52	468
11:55	466, 491
12	350
12:1	466, 475
12:1–8	483n406
12:5–6	448
12:13	390, 476n368
12:13–15	391

12:14–15	257, 390
12:15	476, 493n446
12:16	725n114
12:20	470n331
12:24–26	470n331
12:31	490
12:32	468, 476, 492
12:32–33	470n331
12:34	69n8
12:36–41	464
12:37	715
12:38	390, 391, 476, 492, 713n81,
715, 757	
12:38–40	390, 391
12:39–40	390
12:40	476, 492, 501n22, 715n88
12:41	390, 476, 477, 492, 762
12:44–50	459n278
12:49	492n443
13	470
13–17	468n324, 471, 475
13–21	390, 469, 483, 507n41

13:1	466, 468, 469, 489n437, 491, 705, 715, 736, 738
13:1–3	468
13:1–4	712
13:1–17	732
13:1–20	470
13:1–30	467, 491, 578
13:8	469n329
13:10	656
13:16	489
13:18	390, 391, 713n81
13:21–30	362
13:23	469
13:23–25	461n285, 620
13:26–27	712
13:27	484
13:31–17:26	459n278
13:34	470n333, 565
13:34–35	60n266, 106, 470, 485, 489n437, 651n131, 655, 661, 705, 726, 732, 736, 736n147, 737
14:6	464n299, 720

14:9	657
14:12	468
14:15	60n266, 106, 147, 732
14:15–24	475n359
14:16	466, 655n146
14:16–17	41n177, 716
14:16–18	496
14:17	466, 744
14:20	222
14:21	41n177, 716
14:26	466, 655n146, 718, 725n114
15	391, 468, 485n416, 596, 723
15:1	464n299, 476
15:1–11	661
15:2	656
15:5	464n299
15:6	656
15:12	736n147
15:13	470, 489, 489n437, 656, 705,
715, 736	
15:17	736n147
15:18–27	749

15:20	637, 725n114
15:25	69n8, 390, 391, 475, 713n81, 757
15:26	466, 467, 469, 718, 744
15:27	467, 651n131
16:1–2	637
16:2	749
16:4	725n114
16:7	655n146
16:8	466
16:13	466, 725n114, 744
16:32	352
17:3	222
17:4	468, 476
17:5	412n25, 415n41
17:11	472
17:12	390, 391, 713n81
17:14–16	472
17:18	468, 471n340, 472, 490, 727
17:22–23	472
17:24	412n25, 415n41
17:25	468



17:25–26	472
18	477n372
18–19	469
18–21	487n427
18:1	116, 466
18:9	391
18:10–11	435n144
18:15–16	461n285, 620
18:15–18	362
18:24	350n18
18:26	116, 466
18:28	350n18
18:28–	
19:16a	464n301
18:32	391
18:33	710
18:33–39	477n372
18:36	710
19	477n372
19:3	477n372
19:5	466, 473
19:7	351

19:12–15	477n372
19:19	477n372
19:21	477n372
19:24	390, 391, 475, 713n81, 757n222
19:28	390, 391, 475, 713n81, 757n222
19:29	467
19:30	30, 391, 468, 470n331, 476
19:33–34	467
19:36	390, 391, 467, 475
19:36–37	713n81, 757n222
19:37	258, 390, 391, 391n123, 476,
493, 714	
19:41	116, 466
20	462n290, 473
20:1	466
20:1–10	362
20:2–9	461n285
20:2–10	620
20:15	116, 466
20:19–29	553
20:20–21	727
20:21	466, 468, 471n340, 472

20:21–22	490
20:21–23	30
20:22	41n177, 466, 468, 473, 498, 517n74, 694, 713, 716
20:23	419, 469
20:28	463
20:29	639
20:30	349
20:30–31	464, 496, 649, 659, 661, 674, 708n65
20:31	350, 351, 462, 485, 651, 652
21	354, 462n290, 468n324, 700
21:2–8	461n285
21:7	620
21:15–19	435
21:15–23	620
21:15–24	362
21:18–19	649
21:19	636
21:24	467
21:24–25	496
21:25	349, 462

# Acts

1–6	638, 698
1–12	356, 497
1:1	353, 441, 483n401, 496, 507
1:1–11	442n189
1:2	442n189
1:3	374n40, 500, 710, 729
1:4	39n168
1:5	41n176, 500n16, 716
1:6	374, 374n40, 459n276, 500, 710
1:6–8	711
1:6–9	729
1:6–12	699n40
1:7–8	374n40
1:8	458, 498, 499, 499n15, 500, 515, 716, 727, 744
1:9–11	442, 442n188, 454
1:11	363n99
1:11–12	512n62
1:13	479
1:14	628, 759
1:15–26	362n93

1:16	690
1:20	392
1:21–22	362n91
1:22	430
2	39, 442, 444, 458, 499, 501, 513, 515, 636, 699, 728, 748
2:1–13	498
2:4	41, 716
2:9–11	231
2:10	521, 535
2:14–36	512n62
2:14–41	620
2:16	392
2:16–21	41, 716
2:17	231, 728
2:17–18	511, 636
2:17–21	392, 392n130, 757
2:19	510
2:20	392
2:21	231, 504, 504n29
2:22	504n29
2:22–23	507

2:22–24	708
2:23	503, 504n29
2:23–24	503
2:25–28	392n130
2:25–36	512n62
2:30	51
2:31	457, 708n65
2:32	362n91, 503
2:33	500n16
2:34–35	281, 392n130, 403n190
2:34–36	451n232
2:36	504, 507, 708n65
2:38	734
2:39	451n235
2:41	500n18
2:42	362n93, 506, 509, 744
2:42–47	506, 506n38, 512n62
2:44–45	362n96, 510
2:46	509n51, 510n53, 510n54, 744
2:47	509, 744
3	353
3–4	461n285, 620

3:1	510n54
3:1–10	354
3:6	499n12
3:12	599
3:14–17	512n62
3:15	362n91
3:18	708n65
3:19–21	363n99
3:20	708n65
3:21	690
3:22–23	392n133
3:25	392n133
4	501
4:2	507
4:4	500n18
4:8–12	503
4:10	499n12
4:11	392n133, 503
4:12	504, 720
4:23–31	511, 744
4:25–26	392, 502n23, 503, 514
4:27–28	503

4:30	499n12
4:32	744
4:32–35	506n38
4:32–37	362n96, 510
4:33	362n91, 719n96
4:34–35	744
4:36	435
4:36–37	512n62
5	501, 512n62
5:1–11	510, 512n62
5:12–16	506n38
5:17	645
5:30	637
5:34	520
5:41	362n92, 663
5:42	510n53, 708
6:1	745n177
6:1–6	512, 514
6:1–7	512n61
6:7	516n73
7	374, 455n257, 501, 514n68,
756n216	



7:1–53	512n62
7:3	392n131
7:6	639
7:7	392n131
7:8	392n131
7:27	392n131
7:29	639
7:32	392n131
7:37	392n131
7:38	622n15, 720n101
7:42	392n131
7:46	719n96
7:49–50	392n131
7:51–53	514
7:52	374
7:59	499n12
8	501
8:1	512n62
8:1–3	565
8:14–25	375, 461n285, 620
8:28	201n179, 690
8:29	716, 727

8:30	201n179
8:32–33	392
8:39	716, 727
9	501
9:1–2	565
9:1–19	502, 512n62, 520n3
9:3	512n62
9:3–5	573
9:3–6	553, 565
9:15	573
9:15–16	375
9:16	663
9:32–35	353
9:32–11:18	375
9:36	512
9:39–41	745n177
10	501, 641
10–11	636
10:1–11:18	516, 620
10:9–33	502
10:19	716, 727
10:34–43	409n10, 507n40

10:35–38	446n207
10:37	430
10:38	442n191
10:44–47	41, 716
11:12	716, 727
11:15	444, 444n198
11:15–17	41, 716
11:16	725n114
11:23	719n96
11:25–26	565n180
11:27–30	362n96
11:30	516n72
12	501
12:1–2	511
12:3–19	511
12:5–17	512n62
12:12	354n47, 510n53
12:17	628
12:25	354n47, 435
13	374, 756n216
13–14	559, 565
13–20	501

13–21	375
13–28	356, 497, 551
13:1–3	744
13:2	435n142, 716, 727
13:4	716, 727
13:5	349
13:6–12	362n94
13:9	520n4
13:13	435
13:13–16	50n213
13:15	621
13:16–41	514n68
13:17–20a	374n39
13:20b–22	374n39
13:22	392n132
13:30	362n91
13:33	392n132
13:34	392n132
13:34–35	451n232
13:35	392n132, 457
13:41	392n132
13:43	719n96

13:47	392n132, 502n23, 515, 748
14:8–10	354
14:15–17	762
14:22	361, 638
14:23	38, 516n72
15	199, 375, 497, 501, 513, 515, 516n73, 522, 540, 559, 565n180, 620, 627, 634, 636, 745
15:1–21	354
15:2	516, 516n72
15:4	516n72
15:5	645
15:6	516, 516n72
15:7–11	375, 516
15:11	719n96
15:12	516
15:13	628
15:14	238, 502n23, 642
15:16–17	392, 451n232, 516, 722, 757
15:16–18	392
15:16–21	238
15:17–18	516

15:22	516n72, 636
15:22–29	362n98
15:23	516n72
15:32	636
15:37–38	435
15:37–39	354n47
16	497
16:4	516n72
16:6	716
16:6–7	727
16:6–10	502
16:7	636n83, 716
16:12	357n65
16:14	578
16:15	362n97, 512
16:18	499n12
16:21	357n65
16:25	362n92
16:37	576n221, 578
16:38	357n65
16:40	512, 578
17	497, 501, 536, 583

17:1–2	722
17:1–9	588, 748n186
17:2–3	708
17:2–4	583
17:5–9	583
17:10	583
17:14	584
17:15–16	583
17:16–34	34, 520
17:26–27	762
17:28	520
18	497, 543, 543n73, 616
18:1–3	558
18:1–18	558
18:2	511n57, 543
18:2–3	543
18:4	722
18:5	543, 708
18:12–17	543
18:17	543
18:18	511n57, 543
18:24	620n7

18:24–28	543
18:24–19:1	620n7
18:26	511n57, 543
18:27	719n96
18:28	620n7, 708
19	501
19–20	497, 573, 592
19:8	567
19:10	567
19:11–12	512n62
19:18–20	682
20–28	505
20:2	543n73
20:4	567n186
20:7–12	512n62
20:17–35	375
20:17–38	516n72
20:21	734
20:24	719n96
20:26–31	362n93
20:28	511n60
20:31	567, 725



20:32	719n96
21–22	553n123
21–28	502, 536
21:18	516n72
21:24	362n98
21:27–36	511
21:28	357
22	501
22:3	520
22:6–21	512n62, 520n3
22:25–28	576n221
22:28	578
23:5	392
23:6	741
23:6–9	520
24–26	375
24:5	645
24:14	645
24:15	507, 741
24:21	507
24:27	719n96
25:3	719n96

25:9	719n96
26	501
26:5	645
26:6–7	741
26:12–18	512n62, 520n3
27:7–8	592
27:12–13	592
28	578
28:15	589n268
28:16	568
28:17–31	373
28:20	741
28:22	645
28:23	374n40, 531n27
28:25	374
28:26	715n88
28:26–27	357, 392, 501n22, 514
28:26–28	502n23
28:28	452n239, 531n27
28:30	568
28:30–31	496, 505
28:31	260, 357, 374n40

## *Romans*

1	537n50
1–11	537
1:1	531, 599, 605
1:1–2	531
1:1–3	594, 615, 718
1:2	531, 531n27, 543, 688n3
1:3	357, 531n27
1:4	744
1:5	45, 357, 531n27
1:8–15	357
1:12	535
1:16	501, 531, 532, 532n31, 551, 604, 611, 722
1:16–17	521, 531, 575
1:17	249, 395, 522n9, 531, 532, 561, 615, 616, 718
1:18	533, 536, 590n274
1:18–32	538n54, 540, 612, 615
1:20	615, 616
1:20–21	538n54
1:21	538

1:23–25	538n55
1:24–27	737
1:26–27	537, 537n50, 540, 612n338,
615, 668	
1:28	538, 538n54
1:28–32	540
1:29–31	537, 602n308, 751n189
2	540
2:4	590, 643n105, 647
2:9–11	762
2:24	727
2:29	540
3:3	740
3:10–18	395, 540
3:19	69n8
3:21	615, 740
3:21–22	249, 532
3:21–26	540, 561, 611, 629, 718, 739
3:22	532
3:22–23	541
3:22–24	533
3:23	540, 606, 616

3:23–26	615
3:24	536, 719n98
3:24b–25	533
3:25b–26	533
3:26	740
4	59, 540, 561, 616, 624n24, 629n46, 718
4:1–12	404
4:2–5	635
4:3	394, 522n9, 532, 561, 718
4:4	719n98
4:9	394
4:9–12	534
4:16	719n98
4:16–17	534
4:16–25	635
4:17	394
4:18	741, 741n163
4:18a	394
4:18b	394
4:22	394, 718
4:22–23	561

4:23–24	398
5	534n43
5:1	534, 561, 615, 629
5:1–11	611
5:2	534, 719n98, 741n163
5:2–5	741
5:3–5	751n193
5:4	741n163
5:5	41, 615, 741n163
5:8	534
5:9	534, 534n42, 585
5:10	534
5:10–11	556n135, 557, 615, 740
5:11	534
5:12	536n49
5:12–21	29, 108, 491n439, 534, 536n49,
541, 612, 616	
5:14	444n199, 537, 541n62
5:14–19	541n62
5:15	719n98
5:17	719n98
5:20	719n98

5:21	719n98
6	563n171
6–7	616
6–8	395, 534
6:1	563n171, 719n98
6:1–4	723
6:3	725
6:6	537, 605
6:10	622n11
6:13	538
6:14	60, 719n98
6:14–15	631n54
6:15	563n171, 719n98
6:15–23	537, 605
6:16	725
6:23	720
7	541n63
7:7	395n151
7:13–25	541, 616
7:14	536, 541
7:18	536, 541
7:22	282

7:23–25	538n54
7:24	541
7:25	536, 541, 719n98
8	534, 609, 611, 612n339, 716
8:2	563, 612
8:4	563
8:4–9	563
8:5–7	538n54
8:6	563
8:9	42, 721
8:10–11	563
8:11	42
8:12–13	563
8:13	563
8:14	563
8:15	41, 563, 615
8:18–30	612
8:20	741n163
8:22	741
8:23	42, 615
8:24	741n163, 743
8:24–25	741



8:28–30	611, 615
8:29	744n170
8:36	395n151
9–11	354n46, 357, 361, 393, 395, 395n152, 397, 458, 502, 514n68, 534, 539, 541, 542, 616, 721, 722, 722n105
9:4	554
9:4–5	573
9:6	395, 534, 720
9:6–7	616
9:7	394, 396n153, 541
9:9	394, 396n153
9:12	394, 396n153
9:13	396n153
9:15	396
9:17	396
9:22	571
9:22–10:4	524
9:24–26	542
9:24–29	396
9:25	395
9:25–26	396

9:26	395
9:27	542
9:27–28	395n148
9:28	542
9:29	395n148
9:30–32	575
9:33	395n148, 396, 542
10–11	542
10:2–3	575
10:4	20n80, 532, 542
10:6–8	395n147, 396, 542n69
10:8	396
10:9–10	396
10:11	396
10:13	231, 395, 396
10:14–15	396
10:14–17	535n45, 542n69
10:15	396, 719
10:16	395n148, 396
10:18	395n148, 396, 542n69
10:19	395n148, 396, 541
10:20	395n148, 396

10:21	395n148, 397
11	695
11:1	397
11:2	725
11:3–4	397
11:5	719n98
11:6	719n98
11:8	357, 395n148, 397n157, 501n22, 715n88
11:9–10	395n148, 397n157
11:11	535
11:11–24	524
11:24	535
11:25	535
11:25–27	12n49
11:25–32	383, 722n106
11:26	397, 535, 616
11:26–27	395n149, 397, 535, 542, 722, 722n106, 757
11:27	554
11:34–35	397, 542
12	59, 596n293

12–13	539n56, 612n337
12–15	371, 378, 397
12–16	545n83
12:1	60n268, 378, 537, 538, 724
12:1–2	538n54
12:1–3	538n54, 743
12:1–12	613
12:2	538, 638
12:2a	538
12:2b	538
12:3–8	538, 745n175
12:4–8	611, 724
12:9–10	60n266, 615
12:9–18	539
12:12	741n163, 742
12:14	750
12:14–21	284
12:17–21	750
12:19	397n159
12:19–20	542
12:20	397n159
13:1–7	602

13:1–15:7	613
13:8	60n266, 737
13:8–10	59, 539, 544, 565, 615, 631,
692, 704	
13:9	397n159, 542, 564, 566, 568,
736	
13:13	602n308
13:14	539
14	615
14:1–15:7	539, 547n96
14:6–7	548n100
14:11	397n160, 542
14:15	615
14:17	711
15	354n46, 501
15:3	397n160, 542
15:4	741n163, 742
15:9	395n150
15:9–13	543
15:10	395n150
15:11	395n150
15:12	395n150

15:13	741n163, 742
15:14–15	725
15:14–32	511n56, 553n125
15:19–20	535
15:21	397, 543
15:22–29	357
15:23	535
15:24	523, 535
15:25–28	535
15:25–32	553n123
15:30–32	536
16:1–2	576n222
16:1–24	748n187
16:3–4	511n57
16:5	510n53
16:16	641
16:17	534
16:19	539
16:25–26	12n49, 515, 536
16:25–27	383
16:26	45, 543

## *1 Corinthians*

1–4	524, 548n100, 612n337
1–6	543, 545
1:1	543
1:1–9	585n256
1:2	615
1:11	543
1:12	544
1:13	544
1:13–17	544n75
1:17–2:16	546n85
1:18–25	746
1:18–31	714
1:18–2:5	546n86
1:19	397n162, 551
1:21	551
1:23	714
1:23–24	551
1:25	714
1:26–31	747
1:28	551
1:30	551, 714
1:31	397n162, 551

2:1–5	747n179
2:2	347
2:6–16	544n75
2:7	551n113
2:9	397n162, 552
2:10–16	546n85
2:11–16	20n82, 717
2:15	752
2:16	397n162, 752
3:1–3	615, 752n195
3:4–6	544n75, 621n7
3:9	611n330
3:11	347
3:16	42, 725
3:16–17	546, 723
3:19	397n162
3:20	397n162
3:22	621n7
3:22–23	544
4:15–17	577
4:20	711
5	524



5-7	545n83
5-10	552
5:1-2	544
5:1-13	397n163
5:5	602
5:6	725
5:7	397n163, 552
5:9	543n73, 553
5:9-11	751n189
5:10-11	602n308
5:11	543n73
5:13	397n163
6	524
6:1-8	544
6:1-11	548n100, 612n337
6:9	537, 613
6:9-10	602n308, 711, 751n189
6:12	544
6:12-20	544, 613
6:13-14	550
6:15-18	613
6:16	397n163, 552

6:18–19	550
6:18b	544n76
6:19	42, 613
6:19–20	550
6:20	613
7	524, 613n342
7–15	524
7–16	543, 545, 546
7:1	524, 544, 545, 546
7:2	546
7:3–5	546, 613
7:5	546
7:6–7	546
7:7	613
7:9	547
7:10	547, 552, 616
7:10–11	547
7:10–13	613
7:12	547
7:12–16	165, 547
7:14	547
7:15	547n93

7:31	547
7:32–35	488n434, 613
7:35	547
7:39	547, 552
8	544, 631n56
8–10	524, 548n100, 612n337
8:1	524, 544, 547, 631n56
8:1–6	552
8:1–11:1	547n95
8:6	509n48
9	547
9:5	552
9:9	394, 397n163, 400n177, 401,
552	
9:10	741n163
9:19–23	605
9:20	631n54
9:23	547
9:24–26	602n309
10	548, 552, 624n24
10:1–11	59n262
10:1–13	12

10:2	548
10:3	394
10:4	548
10:6	398, 548, 724
10:7	397, 548, 548n99
10:8–10	548
10:11	548
10:14	548
10:23	548
10:24	548
10:26	398
10:31	548, 548n100, 582
11	524, 553, 695
11–12	544
11:1	692
11:2	524
11:2–16	545, 548
11:2–14:40	548
11:3	549
11:3–10	548
11:5	549n106
11:8–9	602

11:10	549
11:17–34	545, 549, 723
11:19	645
11:20–21	549
11:21–22	632n61
11:23	552
11:23–24	616
11:23–25	348n4, 725
11:23–26	552
11:23–29	549
11:25	554, 696
11:30	549
11:33–34a	549
11:34b	549
12	612n339
12–14	524, 545, 549, 596n293, 611, 717n92, 724
12:1	524
12:4	549, 717
12:4–13	744
12:8	717
12:9	549, 717

12:11	549, 717
12:12	549
12:12–13	724
12:12–27	723, 745n175
12:13	447, 525, 549, 604, 717, 721, 745
12:31	545n81, 549, 704
12:31–13:13	737
13	544, 604, 631n56, 736n147, 739
13:1–3	549, 705
13:2	552n115, 616
13:7	735n143
13:8–13	705
13:9–12	763
13:12–13	549
13:13	545n81, 736, 740, 741n163, 742
14	544
14:1	549
14:12	549
14:21	69n8, 398
14:33	545, 549
14:34–35	549n106

14:40	545, 549
15	524, 545, 550, 578, 709n71, 728
15:1	524
15:1–11	354n46
15:2–8	607n328
15:3	553
15:3–4	487n427, 508, 509n48, 521, 553, 563, 594, 611, 719
15:5–8	553
15:7	628
15:10	576
15:12	550, 550n107, 644
15:12–58	685
15:14	576
15:20	550
15:22–23	550
15:24–26	711
15:25	400
15:27	398
15:28	398, 550
15:32	398n164
15:44	545, 550, 613

15:45	29, 398n164, 491n439
15:50–52	711
15:51	12n49
15:53	545, 550, 558
15:54	398n164
15:54–55	553
15:55	398n164
15:58	576
16	545, 553n123
16:1–4	511n56, 553n125
16:8	543n73
16:15	543
16:17	543
16:19	510n53
16:20	641
16:22	553

## *2 Corinthians*

1:3–4	556
1:3–7	556n139, 613
1:5–7	556
1:7	741, 741n163
1:12–2:17	557



1:17–18	558
1:22	42, 569n194
2:1	543n73
2:4	543n73
2:12–6:10	553n126
2:14–16a	555n133
3	554, 554n128, 554n130, 558,
609, 695, 717	
3:3	554
3:6	744
3:7–9	554
3:7–11	554
3:7–18	555n131
3:10–11	554
3:12	741n163, 742
3:12–16	394
3:12–18	127
3:13	555
3:16	555
3:17	555
3:18	554, 555, 555n132, 742, 743,
744n170	

4:1	555
4:4	555, 558, 744, 744n170
4:6	558, 744
4:7	555
4:10	558
4:13	398
4:17	555
5	9
5:1–3	555
5:1–5	558, 578
5:5	42, 555
5:7	555, 740
5:9–10	555
5:14–15	555
5:17	29, 555, 613n343, 685, 694, 713
5:18–19	555, 557
5:18–20	740
5:20	557, 557n142
5:21	557
6:1	576
6:1–2	558
6:2	398

6:6–8	602n307
6:11–12	556
6:14	556, 557, 558n150
6:14–7:1	556n136
6:16	398n166, 558, 558n150, 723
6:16–18	398
6:16b	558n150
6:17a	398n166
6:17b	398n166
6:17–18	559
6:18	398n166
7:1	557
7:2	556
7:5	543n73
7:5–16	557n140
7:6–7	559
7:8	543n73, 553, 553n124
7:9	553
7:10–11	557
7:11	553
7:12	553
7:13–15	559

8–9	556, 559
8:1	543n73
8:1–7	553
8:1–15	557
8:1–9:15	511n56, 553n125
8:9	605
8:15	398n167, 559
8:16	719n98
8:16–24	559
8:19	554
8:23	554
9	553, 557
9:2	543n73
9:9	398n167, 559
10–13	524
10:4–5	744
10:15	741n163
10:17	398
11–12	554n129
11:1	556
11:4	508n45
11:5	524, 554, 554n129

11:8	554
11:8–9a	575n216
11:13	554n129
11:21–22	575, 578
12:11	524, 554, 554n129
12:12	554n129
12:14	543n73
12:20–21	751n189
13:1	353n35, 398, 401, 554
13:1–2	543n73
13:5	554
13:12	641

### *Galatians*

1:2	359n70
1:4	377
1:6	719n98
1:6–9	508, 521, 560, 565, 662
1:11–12	599
1:12	565
1:13–14	565
1:15	377, 719n98
1:16	565

1:19	628
2	355
2:1–3	565
2:2	576, 602n309
2:9	354, 355, 362, 375, 461, 496, 522, 559, 619, 628, 636, 720n98
2:10	745
2:11–15	565
2:12	628
2:15	566, 638
2:16	561
2:17–21	613, 718, 739
2:21	560, 563, 719n98
3	428n113, 566, 624n24, 629n46, 718, 723
3–4	514n68
3:2	563
3:2–3	562
3:2–5	524, 717
3:4–5	562
3:6	399, 522n9, 566, 718
3:6–9	635

3:6–16	399
3:8	399
3:9	566
3:9–10	561
3:10	399
3:11	249, 399, 522n9, 566, 718
3:12	399
3:13	399, 566, 572n206, 616, 714
3:13–14	561
3:14	563
3:15	554
3:16	399, 561
3:16–17	566
3:17	444n199, 554, 562, 566
3:19	622n15
3:25–29	635
3:26–29	562
3:28	447, 511, 525, 564, 564n174,
604, 745	
3:28–29	617
4	394n142, 695
4:4–5	567

4:4–6	569
4:5	572n206
4:5–6	615
4:6	563
4:21	631n54
4:21–31	394, 566
4:24	554
4:27	399
4:29	566
4:30	399
5	609, 611, 613
5:1	563, 565
5:2–3	563
5:4	563, 719n98
5:5	563, 741n163, 742
5:5–6	564n172
5:6	563, 736n147
5:7	602n309
5:11	560
5:12	575
5:13	565n177
5:13–14	564, 615



5:13–15	565
5:13–6:10	564n172, 565, 612n337
5:14	399, 564, 565n177, 566, 704, 736
5:16	563, 564
5:16–25	563
5:16–26	717
5:17	563, 565n177
5:18	564, 631n54
5:19	565n177
5:19–21	564
5:19–23	751
5:20	645
5:21	711
5:22	564, 565n177, 736
5:22–23	564, 602n307, 646n116, 703
5:24–25	565n177
5:25	563, 564
6:1	564
6:1–2	565n177
6:2	564
6:5	564

6:6	565
6:7	565
6:8	563, 565, 565n177
6:9	565
6:9–10	565n177
6:10	565
6:11	590
6:12	560
6:14	560
6:15	29, 555, 560, 561, 685
6:15–16	563
6:16	399, 561, 564n175, 723

*Ephesians*

1–3	378, 568, 571
1:1	567, 568
1:3	568, 570n199
1:3–14	569n196, 571, 610
1:4	568, 569, 571, 572
1:5	568, 569
1:6	568, 569, 719n98
1:7	568, 719n98
1:9	569

1:9–10	524, 568, 610
1:10	569, 570, 579n237
1:11	569
1:12	569
1:13	569
1:14	568, 569, 571
1:15–23	762
1:18	741n163, 742
1:18–21	570
1:19–20	570
1:20–23	400n173
1:21	611
1:21–22	578
1:21–23	153
1:22	400, 569, 570n199
1:22–23	611, 723
1:23	579n237
2	570, 571, 573n209
2–3	524
2:1–2	571
2:2	378
2:3	571

2:4	572
2:5	719n98
2:5–6	400n173
2:6	361, 570n199
2:7	719n98
2:8	378n64, 719n98
2:8–9	571, 719, 720, 739
2:8–10	731
2:10	378, 378n64, 571, 615
2:11–13	725
2:11–21	570
2:11–22	721
2:12	554, 573, 741n163, 742
2:12–21	610
2:14	573
2:15	570n199
2:16	611
2:17	400, 573
2:19	611n330, 639
2:20	573
2:20–22	570n199
2:21	723

2:21–22	611n330
3:1–6	383, 610, 721, 757
3:1–7	580
3:1–13	570
3:2–10	12n49
3:5	573
3:6	611, 723
3:8	573
3:10	400n173
3:14–15	611n330
3:14–21	570, 571
3:17–19	572
3:19	570, 579n237
4	59, 717
4–5	596n293
4–6	371, 378, 568, 571, 581
4:1	378
4:1–3	572
4:1–5	42
4:1–6	570, 744, 745n175
4:1–7	524
4:2	572

4:4	741n163, 742
4:4–16	611
4:8	399, 573
4:8–10	573
4:8–12	617
4:9–12	399
4:11–16	570n199, 724
4:12–13	572
4:13	570n199, 579n237
4:14–15	723
4:15–16	570, 572
4:17	378
4:17–24	572
4:25	400, 574
4:25–32	572
4:26	400, 574
4:30	569n194
4:32	602n307
5	572
5:1–2	572
5:2	378, 570n199, 572
5:3–10	572

5:5	711
5:8	378
5:9	602n307
5:10	572
5:11	572
5:14	574
5:15	378
5:15–16	582
5:16	572
5:17	572
5:18	42, 570, 717
5:18–21	724
5:18–6:9	572
5:22	570
5:22–24	524
5:22–33	610
5:23	723
5:23–24	570, 570n199
5:23–27	570n199
5:25–29	570
5:29	570n199
5:29–32	610

5:30	611
5:30–32	745n175
5:31	400, 550, 552, 570, 610
5:32	12n49, 400
6:1–3	692
6:1–4	145
6:2–3	400, 574
6:5–9	525, 604, 745
6:9	378, 570
6:10–18	571n203, 744
6:10–20	570n199
6:11	571
6:12	400n173, 571
6:13	571
6:18–20	748
6:21–22	567

*Philippians*

1–2	577n224, 612n337
1:1	38, 574, 578, 605
1:5	525, 554, 575n216, 610
1:10	575
1:10–11	577



1:12–18	574
1:12–26	577
1:13	574
1:14	574
1:17	574, 577
1:19	578
1:20	741n163, 742
1:20–26	575
1:21	576
1:25–26	574
1:27	574, 576, 577
1:29	576
2	577n225
2:1–4	744
2:1–11	489n436, 525, 574, 576, 614
2:2	577
2:3	577
2:5	577
2:5–11	578, 578n229
2:7	605
2:8	577
2:10–11	576, 578

2:12–13	212, 577, 647
2:14	578
2:15	577
2:15–16	576, 577
2:16	602n309
2:19–24	574, 578
2:25–30	574
3:1	575, 725
3:2	575
3:3	575
3:4–6	565, 578
3:5	520
3:7–9	575
3:7–11	488n430
3:8–9	718
3:9	575
3:12–16	577
3:13–14	602n309
3:14	576
3:15	577
3:17	577
3:18–19	577

3:20	578
3:20–21	576
3:21	578
4:1	574
4:2–3	357, 525, 574, 576, 576n222,
614	
4:3	576
4:4	575
4:5	576
4:7	577
4:8	646
4:10–20	525, 554, 575n216, 577, 610,
748	
4:11–13	575
4:15	575n216
4:18	574
4:22	574

### *Colossians*

1:1	579n233
1:3	583
1:4–5	581
1:5	741n163, 742

1:6	581
1:7	578
1:7–8	749
1:8	581
1:9–10	581
1:11	581
1:13	711
1:13–14	581
1:15	29, 216, 744n170
1:15–16	579
1:15–20	153, 569, 579n236, 610, 762
1:17	579
1:18	579, 611, 723, 745n175
1:19	583, 583n250
1:19–20	579
1:22–23	581
1:23	579n233, 741n163, 742
1:24	723, 750
1:25–27	383
1:26–27	12n49
1:27	580, 580n238, 721, 741n163,
742, 757	

1:28	580, 581, 752
2:1	354n44, 376n49
2:2–3	580
2:4	580
2:6	378
2:6–7	525, 662
2:6–23	62n273
2:8	582
2:8–23	61, 525, 610, 662
2:9	579, 583
2:9–10	580
2:11	580
2:12	580
2:13–15	580
2:18	580
2:18–23	580
2:20–23	61
2:22	582
2:23	580
3–4	378
3:1	61, 62, 361
3:1–2	581n244

3:1–3	581
3:1–4	61, 62, 62n273
3:1–4:7	580
3:5	378
3:9–10	581n244
3:10	581
3:12–13	581
3:12–25	730
3:14	581, 615, 705
3:15	581
3:16	724
3:16–17	582
3:18	582
3:18–4:1	581n244, 582
3:19	582
3:20	582
3:21	582
3:22–23	604
3:22–25	582
3:22–4:1	604, 745
4:1	582, 604
4:4	583

4:5	572, 582
4:6	582, 583
4:7	567n186
4:7–17	521
4:9	603
4:10	354n47
4:10–14	603
4:11	711
4:14	354n47, 441, 605n318
4:15	510n53
4:16	50n213
4:17	603
4:18	579n233

### *1 Thessalonians*

1:1	583n251
1:3	586, 615, 740, 741n163, 742
1:5–6	717
1:6	586
1:6–10	748n186
1:7–8	615
1:7–9	586
1:8	586

1:8–10	610
1:9	586
1:9–10	584
1:10	377
2:1	576
2:7–8	586
2:10	586, 587
2:11–12	586
2:12	711
2:14–16	586
2:17	583
2:19	741n163, 742
2:19–20	586
3:1	583
3:2–5	584
3:5	576
3:6	584, 586
3:13	585
4:1	378
4:3–8	587, 610, 614, 717
4:6	585
4:9	587n262



4:9–10	587
4:9–12	587n262, 612n337
4:10	587n262
4:10–12	587
4:11	587n262
4:12	587
4:13	585, 741n163, 742
4:13–17	685
4:13–18	525, 584, 610, 728
4:14	585
4:15	585, 588, 589
4:15b	589
4:16	589
4:16–17	525, 585, 588
4:16–17a	589
4:17	589n268, 589
5:10	589
5:1–2	585
5:2	589, 647
5:5–6	585
5:8	740, 741n163, 742
5:9	585

5:12–13	587
5:14	525, 584, 587
5:16–18	587
5:19–21	587
5:20–21	525
5:23	587
5:26	641
5:27	50n213
5:28	360

## 2 *Thessalonians*

1:1	583n251
1:3	586
1:4	586
1:5	711
1:7–8	585
1:9–10	585
2	364
2:1	585
2:1–4	659n153
2:1–12	584, 589, 610
2:2	519n1, 525, 526, 585, 590, 610
2:3	586

2:3–12	525
2:4	586, 589
2:4–7	590n274
2:5	725
2:5–6	586
2:5–7	589n272
2:6	589, 590n274
2:6b	590n274
2:7	12n49, 589, 590n274
2:7–10	659n153
2:7–12	586
2:8	729n129
2:9	590n274
2:13	587, 717
2:16	741n163, 742
3:5	587
3:6	644
3:8–9	586
3:9	726
3:10	525, 588
3:10–12	584, 587
3:11	588, 644

3:12	588
3:13–15	525
<i>1 Timothy</i>	
1:1	34n151, 358n69, 670, 741n163,
742	
1:3	35
1:3–4	508n46, 525, 567, 611
1:4	411, 598, 645
1:5	598
1:8–10	751n191
1:8–11	59, 692
1:9–10	145, 598n301, 602n308
1:10	35, 36, 537, 594
1:15	34n152, 595n288, 751n190
1:17	216
1:18–20	508n46, 602
1:19	594
1:20	525, 662, 668, 685
2:1–3	602
2:1–7	526
2:2	599
2:3	34n151, 670

2:3–4	595
2:4	594, 647
2:5	401
2:7	592
2:8	263n433, 401, 593, 600
2:8–15	526
2:9	599
2:12	401, 597
2:12–13	601
2:12–15	601, 602, 617
2:13	401n178
2:13–14	401
2:14	401n178, 601
2:15	595, 599, 601n306, 617
3:1	34n152, 595n288, 751n190
3:1–7	601
3:1–12	724
3:2	597, 599, 614
3:2–3	598
3:4–5	34n146, 37, 745
3:9	594
3:14–15	37, 358, 596, 611, 614, 745

3:15	34n146, 594
3:16	12n49, 652n133
4:1–3	728
4:3	594
4:3–5	401, 617
4:5	35
4:6	594
4:7	645
4:7–8	599
4:8	751
4:8–9	34n152, 595n288, 751n190
4:10	595, 599
4:11	35, 358
4:12	34n148, 37, 598, 598n301,
602n307	
4:13	50n213
4:14	526n17
4:16	37, 595
5:1–2	596, 611n330
5:2–16	601n306, 745n177
5:3–4	596n296
5:3–5	526

5:3–16	596
5:8	145, 594
5:9	526
5:11–15	615
5:14	601n306
5:16	596n296
5:17–25	596
5:18	348n4, 393, 400, 508n44, 552, 552n117, 600, 617
5:18–23	611
5:19	353n35, 401, 617
5:19–20	526n16, 600
5:22	526n16
5:24	526n16
6:1	401
6:1–2	604, 745
6:2	35
6:3	35, 525, 594n287
6:3–5	598n301
6:5	526, 594
6:6	751
6:6–10	305

6:10	526
6:11	34n148, 598n301, 602n307, 751
6:12	35, 594
6:14	34n147, 38n165, 729n129
6:17–19	526
6:20	35, 595, 652n133
6:20a	359n69
6:21	359n69
6:21b	359n69

## *2 Timothy*

1:5	601n306
1:6	526, 601
1:7	598
1:9	595
1:10	595, 729n129
1:11	592
1:12	597
1:13	594n287
1:14	35, 595, 727, 740
1:18	597
2:1	601
2:2	594, 598, 600, 614, 749



2:4	488n434
2:5	602n309
2:8	725
2:9	35
2:10	595
2:11–13	34n152, 595n288, 751n190
2:14	725
2:14–18	598
2:15	35, 594
2:17–18	508n46, 526
2:18	550n108, 585, 594, 644, 662,
685	
2:19	393, 401, 600, 601
2:22	34n148, 598, 598n301,
602n307, 751	
2:24	601
3:1–5	728, 751n191
3:1–17	598
3:2–5	598n301, 602n308
3:5	599
3:6	665, 665n168
3:8	401, 594

3:8–9	601
3:10	598n301, 602n307
3:10–12	749
3:11	600
3:14–17	600
3:16	19, 58
3:16–17	12, 35, 45n190
3:17	58n260, 601
4:1	34n147, 38n165, 729n129
4:1–2	594, 595, 711
4:3	594n287
4:4	645
4:6–7	521, 526
4:6–8	597, 751
4:7	35, 602n309
4:8	729n129
4:9	526, 730
4:9–16	748n187
4:10	603n312
4:11	354n47, 435, 441, 526, 605n318
4:12	567n186
4:13	526, 591, 730

4:14	401
4:16	600
4:17	401, 515, 592, 600, 601
4:17–18	600
4:18	595, 711
4:19–21	730
4:21	526

*Titus*

1	536
1:1	599, 601, 605, 751
1:1–3	592
1:2	741n163, 742
1:3	34n151, 670
1:3–4	595
1:4	34n151
1:5	526, 559, 611
1:6	597, 614
1:6–9	601, 724
1:7	597n298
1:8	599
1:9	594n287
1:10	575n219

1:10–11	526
1:12–16	527
1:14	645
2:1	358
2:1–2	594n287
2:2	594, 599
2:2–10	596
2:3	527
2:3–5	601n306, 614
2:4	737
2:4–5	599
2:5	595
2:6	599
2:6–8	598
2:7	615
2:10	34n151, 670
2:11	38n165
2:11–13	595, 597
2:11–14	645n113
2:13	34n147, 34n151, 38n165, 729, 729n129, 741n163, 742, 751
2:14	401, 599, 615, 751

3:1–2	602
3:3	598n301, 602n308, 751n191
3:4	34n151, 670
3:4–7	36, 717, 721, 744
3:4–8	34n152, 595n288, 751n190
3:6	34n151
3:7	741n163, 742
3:9	411, 527
3:10–11	527, 600, 668
3:12	567n186

### *Philemon*

1	602, 604
1–2	358
2	510n53, 603, 604
5	604
6	603
7	604
9	602, 604
10	527, 603, 604
11	603
12	603, 604
13–14	603

15–16	603
16	603, 604
17	603
18	603
19	603
20	603, 604
22	603
23	602
23–24	521, 603
24	354n47, 605n318

### *Hebrews*

1:1	623, 625, 628n42, 755
1:1–2	20n80, 621, 688, 701, 709
1:1–3	383
1:1–4:16	621n9
1:2	623, 673, 728
1:2–3	622
1:3	361, 583n250, 622, 626,
744n170	
1:4–14	627
1:5	622n15
1:5a	402n183

1:5b	402n183
1:5–12	402
1:6	402n183, 622n15, 628n42
1:7	402n183, 622n15
1:8–9	280, 402n183
1:10–12	402n183, 762n237
1:11	628n42
1:13	402n183, 403n190, 622n15, 626
1:14	622n15
2	403
2:1–4	402, 622
2:2	622n15, 628n42
2:2–3	402
2:3	622, 671
2:4	42, 622n16, 717
2:5	621n8, 622n15
2:5–8	403
2:9	622n15, 719n97
2:10	622n11
2:12	403n189
2:12–14	402
2:13a	403n189

2:13b	403n189
2:16	622n15
2:17	403
2:21	628n42
3	626
3–4	138, 402, 624
3:1–4:13	623
3:6	742
3:7	42, 45, 623, 717
3:7–8	623
3:7–9	402
3:7–11	402, 403n185
3:7–19	59
3:7–4:13	622n16
3:11	628n42
3:12	628n42
3:15	403n185
4	626
4:1	624
4:3	403n185
4:4	403n185, 624
4:5	403n185



4:6	624
4:7	403n185
4:7–8	403
4:8	167
4:8–10	153
4:11	624
4:11–16	623n17
4:11–10:25	621n9, 623n17
4:12	43
4:12–13	623
4:14	623n17
4:14–7:28	623
4:14–10:25	626
4:16	719n97
5:4	628n42
5:5	403
5:6	403, 626
5:7	628n42
5:9	622n11
5:11	621n8
5:11–14	752n195
5:11–6:12	622n16

6:4	42, 717
6:4–6	622n16
6:9	621n8
6:11	742
6:13–14	403
6:18	742
6:18–19	403
7:1–2	403n191
7:1–10	402
7:17	403n191, 626
7:19	742
7:21	403n191, 626
7:28	622n11
8–10	623, 624, 695
8:1	621n8
8:1–10:18	712
8:3–10:18	402
8:5	404n192
8:8–12	404n192
8:13	558, 712
9–10	129
9:5	621n8

9:8	42, 717
9:13–14	402
9:14a	360
9:15	712
9:20	404
9:23–24	404
10:4	129
10:5–7	402, 404
10:5–10	402
10:12–14	713
10:14	622n11
10:15	45, 717
10:15–16	42
10:15–17	402
10:16–17	404
10:18	713
10:19–25	745
10:19–39	622n16
10:19–13:16	621n9
10:23	742
10:23–25	625
10:24–25	623, 671

10:26–30	402
10:28	353n35
10:28–29	402
10:29	42, 717, 719n97
10:30	402
10:33	625
10:36	249, 402
10:37–38	249, 402, 624
10:39	249, 361, 402
11	154, 361, 403, 514n68, 623, 624, 624n24, 627, 627n34, 635, 672, 673, 719, 725, 734, 742, 756n216
11:1	740
11:1–2	361
11:5	403n187
11:6	740
11:10	153
11:13	639, 671, 742
11:13–17	153
11:17–19	635
11:18	403n187
11:21	403n187

11:22	624
11:26	625
11:31	630
11:32	169n44, 621
11:39	153
12–13	759
12:1	623
12:1–3	672
12:1–4	625
12:1–17	627
12:2	623, 638
12:4–17	623
12:5–6	403
12:9	402
12:14	133, 732
12:14–29	622n16
12:15	719n97
12:20	403
12:21	403
12:22–24	627
12:25	402
12:26	403

12:28	623
13:1	60n266
13:5	403n188
13:6	403n188
13:7	623, 726
13:9	719n97
13:13	623
13:13–14	625, 627
13:22	621, 621n8, 623n20
13:22–24	361, 692
13:24	621, 671

### *James*

1–2	630n53
1:1	375, 378, 628, 633, 670
1:2–4	362n92
1:3–4	631
1:4	752
1:5	378
1:5–7	631
1:8	488n434
1:12	631
1:17	632

1:22	672, 746
1:22–25	27, 45, 629, 643n108
1:25	631, 631n55
1:27	511, 629, 633, 746
2	362n98
2:1	628, 633
2:1–7	746
2:2–7	629
2:5	632, 633
2:6	632, 673, 746
2:8	362n95, 404, 565
2:8–12	631
2:11	404
2:13	633
2:14	630
2:14–17	362n96, 629
2:14–26	360, 629, 630, 687
2:17	630
2:21	630, 635
2:21–23	404
2:21–25	59
2:22	630

2:23	404, 635
2:25	630
2:26	630
3:1	633
3:2	752
3:11–12	631n58
3:13–18	632, 632n59
3:17	362n96
4:1	630
4:6	404, 600, 631n58
4:11–12	631n55
4:13	629
4:13–16	746
4:13–17	305, 632
5:1	629, 746
5:1–6	629
5:4–6	632, 746
5:7	363n99, 632, 633
5:8	632, 633
5:9	632, 633
5:10	632
5:10–11	59, 631



5:11	632
5:12	558
5:13	630
5:14	630
5:16	745
5:16–18	632
5:17	59
5:19–20	363n100, 633
5:20	639, 736

*1 Peter*

1:1	375, 636, 636n83, 639, 671, 742
1:2	42, 642n101, 717
1:3	638, 742
1:4–5	638
1:6	637
1:6–9	362n92, 638, 729
1:7	636, 639
1:8	639
1:10	719n97
1:10–12	42, 640, 708, 709, 717
1:13	719n97
1:13–14	638

1:15–16	745
1:16	404, 567n182, 638, 640, 673
1:17	639, 671, 742
1:18	638
1:19	642n101
1:20	728
1:21	742
1:22	362n95, 362n97, 673, 736
1:22–23	639, 721
1:23–25	654n143
1:24–25	404, 640
2:1	639, 751n192
2:1–2	752n195
2:5	638, 723
2:5–8	640
2:6	404n195
2:7	404n195
2:8	404n195
2:9	404n196, 640, 674, 722
2:10	542
2:11	639, 671, 742
2:12	638, 645

2:13–17	750
2:13–3:7	641
2:17	362n95
2:18–25	641, 750
2:20	719n97
2:20–21	750
2:21–23	348n4
2:21–25	489, 637, 672, 673, 674
2:22	404
2:24	637
3:1–6	750
3:2	645
3:5–6	641
3:7	719n97
3:8	362n95
3:10–11	639
3:10–12	378, 404, 641
3:13–18	673
3:14–18	750
3:15	668, 672, 743
3:17–18	637, 750
3:18	622n11, 717

3:18–19	641
3:18–21	641n97
3:19–20	670
3:20–21	641
4:1–2	637, 673
4:3	638
4:3–4	751n192
4:7	639
4:8	639, 736
4:9	639
4:9–11	362n97
4:10	719n97
4:10–11	639, 724
4:12	636, 671
4:12–13	639
4:12–19	637
4:14	42, 717
4:15	751n192
4:18	404, 641
5:1	362n91, 637
5:1–3	664
5:1–6	639

5:4	363n99, 639
5:5	404, 600, 639, 719n97
5:7	639, 641
5:8	639
5:9	637, 639
5:9–10	729
5:10	637, 639, 719n97
5:12	636, 719n97
5:13	435, 636, 671
5:14	639, 641

## *2 Peter*

1:1	642
1:2	642n101
1:3	599, 644, 646, 647, 751
1:3–7	644
1:3–11	643, 646, 672
1:3–2:22	642n103
1:4	644n109, 646, 751
1:5	646, 647, 672, 673, 751
1:5–7	644, 646
1:6	599, 644
1:6–7	751

1:7	362n95, 599, 644
1:8	646
1:9	646
1:10–11	646, 751
1:11	643n108, 644
1:12–13	726
1:12–15	642, 642n103
1:12–21	644
1:13–15	636
1:14	649
1:14–18	415n41
1:15	643n108
1:16	645
1:16–18	362n91, 637, 643, 648, 674, 686
1:17–18	645
1:19	645
1:19–21	45n190, 640, 645, 649
1:20–21	19, 645, 677
1:21	42, 717
2–3	662
2:1	362n94, 644, 645
2:1–3	645

2:1–3:3	362n87
2:1–3:10	643
2:2	643n108
2:3	644
2:4	647
2:4–5	670
2:4–16	648
2:5	647
2:6	648
2:7	647
2:15	643n108, 648
2:20–21	644
2:21	643n108
2:22	405, 644
3	364, 642, 646, 656n148
3:1	362, 649
3:1–2	642, 642n103, 726
3:1–13	363n99
3:1–18	642n103
3:2	362n93, 649, 688n3
3:3–13	686
3:4	643, 645

3:5	647
3:5–6	643
3:6	647
3:7	647, 649
3:8	647
3:9	590, 647
3:10	647
3:10–12	649
3:11	644, 645n113, 647
3:11–18	643
3:12	644, 645n113
3:12–13	647
3:13	155, 644n109, 685, 688, 694
3:14	642n101, 644
3:15	643n105
3:15–16	355, 508n44, 636, 647
3:16	643
3:18	719n97, 752n195

*1 John*

1:1	651
1:1–3	362n91
1:1–4	645, 709n68



1:2	651
1:3	655
1:5	655, 657
1:5–7	652, 673
1:5–10	662
1:5–2:6	652
1:6	362n93, 652
1:8	362n93, 652
1:8–9	673
1:8–10	652
1:9	656, 720, 734, 745
2:1–2	655
2:1–3	652
2:2	652, 661
2:3–11	362n98
2:4	362n93, 655
2:4–6	652
2:5	655, 657
2:7	565, 726
2:7–8	655, 705
2:7–11	362n95
2:8	565

2:9	655
2:10–11	655
2:15	655, 736
2:18	659, 728
2:18–24	588
2:19	649, 652, 656, 659
2:19–27	672
2:20	42, 653, 654, 671, 717, 745
2:21	362n93
2:22	652, 659
2:24	651n131
2:27	42, 653, 654, 671, 717, 745
2:28	363n99
3:1–2	656
3:1–3	645n113, 763
3:3	656, 743
3:4–10	656, 672
3:7–10	657
3:8	351
3:9	42, 474, 654, 659, 674, 717
3:10–11	362n95
3:11	651n131, 726, 736n147

3:12	384, 656, 659, 674
3:14	362n95, 656
3:16	656
3:17	656, 746
3:17–20	362n96
3:18	511, 746
3:18–19	362n93
3:22–24	362n98
3:23	362n95, 565, 656, 736n147
4:1	362n94, 656
4:1–3	364n112
4:1–6	654
4:2	652, 659
4:3	588, 659
4:7	362n95, 653n137, 726
4:7–8	737
4:7–10	736n147
4:8	470, 489n437, 657, 704, 705,
736	
4:9	657
4:10	652, 653n137, 657
4:11	362n95, 657

4:12	657
4:15	351, 652
4:16	470, 489n437, 657, 705, 736
4:17	656n148
4:19	470, 489n437, 653n137, 657, 705, 736
4:20	652, 657
4:21	362n98, 565
5:1	652, 657
5:1–2	362n95
5:2–3	362n98, 657
5:3	147, 657
5:4–21	657
5:5	351, 652
5:6–7	717
5:6–8	42, 654
5:10	42, 351, 717
5:11–13	654
5:12	351
5:13	351, 462n290, 671, 745
5:14–21	462n290
5:16–17	363n100

5:18	653
5:19	653
5:20	351, 653

2 *John*

1	651, 660
1–3	661
3	671
5	661
5–6	362n95
6	660, 662
7	659, 661
8	660, 661
9	661, 662
9–11	362n97
10	362n96
10–11	660
11	661

3 *John*

3–4	671
5–6	663
5–8	362n97, 662

6	362n95, 662
7	663
8	663
9	662
10	662
11	662
11–12	662

### *Jude*

1	362, 669, 670, 673, 736
2	669
3	362n93, 508, 662, 665, 668n184, 669, 671, 672, 727, 740
4	665, 666, 668, 669, 673, 719
4–18	362n87
5	138, 667, 670, 726
5–7	666, 667
5–14	648
5–19	405n198, 669, 669n184
6	667, 670
7	667, 668, 669, 670
8	666
8–10	405, 666

9	362, 666
9–10	666
10	666
11	666, 667, 670
12	509n51
12–13	488n434, 666
14	362, 666n174
14–15	405, 666
14–16	666n174
15	669
16	666, 669
17	362n93, 668n184, 669, 670, 726
17–18	649, 666, 667, 669
18	362
19	666, 670
20	668n184, 669, 670
20–21	668, 669n184
20–23	672
21	669, 670, 673, 736
22	669
22–23	363n100, 668
23	669

24–25	363n99
25	670

*Revelation*

1	364, 406n210
1:1	363, 379, 380, 677
1:1–2	379
1:1–8	678
1:2	660
1:3	363, 371, 380, 677
1:4	42, 363, 718
1:4–5	363
1:4–5a	679
1:5	680
1:5–6	682n33
1:5b–6	686
1:6	406, 722
1:7	406, 678n11, 714
1:9	363, 676, 680
1:9–3:22	678
1:10	42n181, 364n112, 380, 677, 718
1:11	660
1:12	660, 680



1:12–16	679
1:12–20	679, 680n21, 685n42
1:13–16	318
1:14	319
1:18	318
1:20	680
2–3	42, 359, 363, 364, 377, 662, 677, 678, 682, 682n31, 718, 745
2:1	680
2:1–7	567, 573
2:2	683
2:2–3	682
2:4	682
2:5	680, 726
2:6	682, 683
2:7	680
2:9–10	682
2:10	406n206, 682
2:11	680
2:13	680
2:14	406n207, 682
2:15	683

2:16	683
2:17	680
2:19	682n33
2:20–23	406n207, 683
2:25	683
2:26	680
3	723
3:1	42, 718
3:2	683
3:3	647, 726
3:4	683
3:5	680, 726
3:9	406n209, 682n33, 683
3:10	683
3:11	683
3:12	379, 680
3:14	680
3:15–16	683
3:15–18	746
3:17	683
3:19	682n33, 683
3:20	683

3:21	680
4–5	379, 406n210, 709n71
4:1–2	380
4:1–16:21	678
4:2	42n181, 364n112, 677, 718
4:5	42, 718
4:8	379, 711
4:11	379, 711
5	380, 679
5:1–6:17	678
5:5	679, 681
5:5–6	680
5:6	42, 679, 718
5:8–10	379
5:9–10	298
5:10	406
6–16	679
6:1–8	406n205
6:9–11	680
7	723
7:1–8	173
7:1–17	678

7:2–8	406n208
7:9	680
7:14	681
7:15	379
8–12	381
8:1–5	678
8:1–9:21	685n42
8:2–9:21	678
8:6–12	406n210
9	380
9:7–10	406n205
9:21	751n189
10:1–11:14	678, 680
10:11	380
11:1–4	379
11:2	406n206
11:4	680
11:6	677
11:7–10	680
11:11–13	680
11:15	500, 711
11:15–19	678

11:17–18	379
11:19	379
12	686, 723
12:1	406n206
12:1–15:4	678
12:1–15:8	681
12:10	711
12:11	680, 681, 682n33
12:11–12	681
12:14	406n208
13	379, 406n210
13:5	406n206
13:5–10	680
13:18	586n260
14:4	681
14:5	681
14:6	298, 686
15–16	364
15:1–16:21	678
15:2–4	681
15:3–4	379
16:1–14	406n210

16:15	647
17	406n210
17–18	678, 683
17:1–6	683
17:1–21:8	678
17:3	42n181, 364n112, 380, 677, 718
17:4	683
17:5	636
17:16–18	711
18:1–24	683
18:2	636
18:4	683
19–20	678, 729
19:6–7	686
19:7–8	683
19:8	683
19:9	686
19:10	364n112, 380, 677
19:11	679, 680
19:11–21	686
19:12	679
19:13	679

19:15	679
19:16	679
19:20–21	679
20:2	679
20:4	679, 680
20:7–10	679, 686
20:9	682n33
21–22	155, 365, 406n210, 678, 685, 743
21:1	117, 694, 713, 757
21:1–22:5	683
21:3	676, 685
21:4	676
21:7	680
21:8	751n189
21:9–27	685n44
21:9–22:5	678
21:10	42n181, 364n112, 380, 677, 718
21:22	379
22:1–2	117
22:1–5	364
22:6	364n112

22:6–21	678
22:7	363, 380, 677, 678n11
22:9	363, 380
22:10	363, 380, 677
22:12	678n11
22:15	682n33, 751n189
22:17	42, 553, 686, 718, 729
22:18	363, 380, 677
22:18–19	364
22:18–21	363
22:19	363, 380, 677
22:20	553, 678n11, 729
22:21	363

## *NONCANONICAL TEXTS*

### *1 Enoch*

book of	648, 666
1:9	405, 666, 666n174
6–7	670
62:5	319
69:29	319

### *1 Esdras*



book of	87, 88, 93
5:5	87

*1–4 Maccabees*

books of	88
----------	----

*1 Maccabees*

book of	87, 93
2:52	404n193

*2 Baruch*

57:2	404n193
78–86	378n66

*2 Esdras*

book of	86, 93, 102
---------	-------------

*2 Maccabees*

book of	93
1–2	378n66
4:14	100

*4 Ezra*

13:39–40	319
14:45	71n10

## *4 Maccabees*

book of 87

18:10–19 51

## *Assumption of Moses*

book of 648, 666, 666n173

## *Bel and the Dragon*

book of 83, 88, 93, 93n116, 98, 98n148,  
321, 323, 323n207

## *Epistle of Jeremiah*

book of 83, 309n135, 378n66

## *Jubilees*

23:10 404n193

## *Judith*

book of 83, 87, 88

## *Prayer of Manasseh*

8 404n193

## *Pseudo-Philo*

18:5 404n193

## *Sirach*

book of	83, 88, 288
44:19–20	404n193
46:1	167
48:22–26	74n25
49:1–10	74n25
49:10	71n10

*Susanna*

book of	83, 88, 93, 93n116, 98n148,
323n207	

*Tobit*

book of	83, 87, 88
1	87
4	87

*Wisdom of Solomon*

book of	83, 88, 288
---------	-------------