

Contents

<i>Preface</i>	xv
<i>Abbreviations</i>	xviii
I PROLEGOMENA	1
I The History of the Discipline of Biblical Theology	3
1. The Developing of the Discipline	3
2. Ebeling's Suggestions for Redefining the Discipline	6
II Current Models for Biblical Theology	11
1. Biblical Theology within Dogmatic Categories	11
2. Allegorical or Typological Approaches	13
3. Great Ideas or Themes	14
4. <i>Heilsgeschichte</i> or History of Redemption	16
5. Literary Approaches to Biblical Theology	19
6. The Cultural-Linguistic Method	21
7. Sociological Perspectives on Biblical Theology	22
8. Jewish Biblical Theology	25
III Classic Earlier Christian Approaches to Biblical Theology	30
1. Irenaeus	30
2. Origen	33
3. Augustine	36
4. Thomas Aquinas	40
5. Martin Luther	43
6. John Calvin	47

2	A SEARCH FOR A NEW APPROACH	53
I	The Problem of the Christian Bible	55
	1. The Form of the Jewish Scriptures at the Rise of Christianity	55
	2. The Sources for Determining its Scope	57
	3. Indirect Evidence for Closure	59
	4. The Formation of the Larger Christian Canon	60
	5. The Theological Problems at Stake	63
II	A Canonical Approach to Biblical Theology	70
	1. A Canonical Approach to the Two Testaments	70
	2. Canonical Text or Canonical Interpreter	71
	3. Canonical Shaping and the Two Testaments of the Christian Bible	73
	4. Canonical Guidelines for Structuring a Biblical Theology	77
III	From Witness to Subject Matter	80
	1. Theories of Access to the Subject Matter	80
	2. Redefining the Subject Matter of the Biblical Witness	83
	3. The Theological Task of Biblical Theology	85
	4. The Relation between Biblical Theology and Dogmatics	88
IV	Canonical Categories for Structuring a Biblical Theology	91
3	THE DISCRETE WITNESS OF THE OLD TESTAMENT	95
I	Methodological Problems	97
	1. Hermeneutical Reflections on Israel's History	97
	2. Alternative Historical Proposals Criticized	102
	3. Historical Development and Canonical Shaping	104
II	Creation	107
	1. The Growth of the Tradition in Oral and Literary Stages	107
	2. Creation Tradition within the Rest of the Old Testament	113

III	From Eden to Babel	119
IV	Patriarchal Traditions (Genesis 12-50)	123
	1. The Patriarchal Tradition as a Whole	123
	2. The Abraham Cycle (Gen. 12.1-25.10)	125
	3. The Jacob Cycle (Gen. 25.19-35.29)	126
	4. The Joseph Stories (Genesis 37-50)	126
	5. The Patriarchs in the Rest of the Old Testament	127
V	Mosaic Traditions	130
	1. Exodus from Egypt	130
	2. Sinai, Law, and Covenant	131
	3. Israel, the People of God	138
	4. Priesthood and Tabernacle	140
VI	The Possession of the Land and the Settlement	143
	1. Tensions within the Tradition	143
	2. The Growth of the Tradition as Witness	145
	3. Conquest Traditions in the Rest of the Old Testament	146
VII	The Tradition of the Judges	149
VIII	The Establishment of the Monarchy	152
	1. The Saul Traditions	153
	2. The Davidic Traditions	153
	3. Solomon's Reign	155
IX	The Divided Kingdom	157
	1. The Deuteronomistic Redaction	157
	2. The Prophetic Tradition	158
	3. The Chronicler	159
X	Exile and Restoration	162
	1. Exile	162
	2. Restoration	163
	3. The Canonical Conclusion of Israel's History	164

XI	The Prophetic Tradition	167
	1. The Biblical Presentation	167
	2. The Origins of Prophecy	168
	3. The Historical Scope of the Prophetic Tradition	169
	4. The Formation of the Prophetic Corpus	170
	5. The Cessation of Prophecy	171
	6. The Relation of the Law and the Prophets	174
	7. Development and Change within the Prophetic Tradition	175
	8. Prophetic Themes of Promise	177
XII	The Apocalyptic Tradition	181
	1. Terminology	181
	2. Problems of Interpreting the Book of Daniel	181
	3. Reconstructing an Apocalyptic Trajectory	182
	4. Prophecy and Apocalyptic	184
XIII	The Wisdom Tradition	187
	1. The Historical Setting for Wisdom	187
	2. The Growth of Wisdom Traditions within Israel	188
	3. Wisdom and Law	189
XIV	The Tradition of the Psalms	191
	1. The Scope	191
	2. The Psalms in their Settings	191
	3. Trajectories in the Growth of the Psalms Tradition	193
XV	Excursus: The Theological Problem of Old Testament History	196
	1. The Impact of Critical Study	196
	2. Modern Attempts to Rethink History	200
	(a) The Attack on the Scientific Model of History	201
	(b) The Subjectivity of Social Reality	202
	(c) The Function of the Present in the Recovery of the Past	202
	(d) The Discontinuity of Historical Theory	203
	(e) History as a Symbol System	203
	3. The Move from History to Language	204

4	THE DISCRETE WITNESS OF THE NEW TESTAMENT	209
I	The Hermeneutical Problem of the Historical Study of the New Testament	211
	1. The Nature of the Material	211
	2. The Hermeneutical Problem of Critical Reconstructions	212
	3. The Proper Function of the Diachronic	216
II	The Church's Earliest Proclamation	219
	1. The Earliest Proclamation as Kerygma	219
	2. The Tradents of the Tradition	222
	3. The Role of the Old Testament within the Early Proclamation	225
	4. The Use of the Old Testament as a Guide to Tradition-History	227
	5. Christological Titles	229
III	The Pauline Gospel	233
	1. Paul and Hellenistic Christianity	233
	2. Paul and the Gospel	235
	3. Paul's Use of the Old Testament	237
	4. The Larger Hermeneutical Issue	243
	5. Major Theological Topics	244
	(a) Christology	244
	(b) Justification by Faith	245
	(c) The Law and its Righteousness	246
	(d) Israel and the Church	248
IV	The Formation of the Gospels	251
	1. The Problem of the Gospel Genre	251
	2. The Structure of the Gospels	254
	3. The Problem of Q	255
	4. Pre-Easter Collections	257
	5. The Gospels and the Kerygmata	259

V	The Four Gospels	262
	1. Historical Trajectories and the Fourfold Gospel Corpus	262
	2. The Gospel according to Mark	265
	3. The Gospel according to Matthew	270
	4. The Gospel according to Luke	276
	5. The Gospel according to John	281
VI	The Witness of Acts to the Mission of the Church	288
	1. Historical and Literary Problems	288
	2. The Purpose of the Book of Acts	289
	3. The Role of the Old Testament in Acts	290
	4. The Church's Relation to Judaism in Acts	292
VII	The Post-Pauline Age	296
	1. Major Historical Problems of the Period	296
	2. The Post-Pauline School	298
	3. James	302
	4. Hebrews	308
	5. The Johannine Tradition	314
	6. The Apocalyptic Tradition	317
5	EXEGESIS IN THE CONTEXT OF BIBLICAL THEOLOGY	323
I	Genesis 22.1-19: The Akedah	325
	1. The Old Testament Exegetical Debate	325
	2. The New Testament Witness	328
	3. The History of Exegesis	330
	4. Genesis 22 in the Context of Biblical Theology	333
II	Matthew 21.33-46: The Parable of the Wicked Tenants	337
	1. Synoptic Analysis	337
	2. The Demise of Allegorical Interpretation	338
	3. A Traditio-Historical Trajectory	339
	4. The Role of the Old Testament	341
	5. Theological Reflection in the Context of Biblical Theology	344

6	THEOLOGICAL REFLECTION ON THE CHRISTIAN BIBLE	349
I	The Identity of God	351
	1. The Old Testament Understanding of God	351
	2. Early Judaism's Understanding of God	359
	3. The New Testament Understanding	361
	4. Biblical Theological Reflection on the Identity of God	369
	5. From Biblical Theology to Dogmatics: Trinitarian Theology	375
	(a) The Origin of the Doctrine	375
	(b) God and Sexuality	376
	(c) Reading Scripture in the Light of the Full Divine Reality	379
II	God the Creator	384
	1. The Old Testament Witness	384
	2. The New Testament Witness	390
	3. Biblical Theological Reflection on Creation	396
	4. Dogmatic Theological Reflection on Creation	403
	(a) Creation in the Aftermath of the Enlightenment	403
	(b) Liberation Theology and Creation	406
	(c) Creation and the Ecological Crisis	409
III	Covenant, Election, People of God	413
	1. The Old Testament Witness	413
	(a) Covenant in the Old Testament	413
	(b) Israel as the People of God	421
	(c) Election in the Old Testament	425
	2. The New Testament Witness to People of God and Covenant	428
	(a) The Impact of Hellenistic Judaism	428
	(b) The Synoptics	430
	(c) The Witness of the Fourth Gospel	433
	(d) The Pauline Witness	434
	(e) The Letter to the Hebrews	438
	3. Biblical Theological Reflection	441
	4. Dogmatic Theological Reflection on the People of God	447

IV	Christ the Lord	452
1.	The Old Testament Witness	453
2.	The New Testament Witness	456
	(a) The Christological Use of Messianic Tradition	456
	(b) The Unity and Diversity of New Testament Christology	460
	(c) The Theological Significance of the Earthly Life of Jesus	467
	(i) Preparation	467
	(ii) Pre-existence, Birth and Incarnation	469
	(iii) Public Ministry	470
	(iv) Passion and Death	473
	(v) Resurrection and Ascension	475
3.	Christology in the Context of Biblical Theology	476
4.	Biblical Theology and Dogmatic Reflection	481
V	Reconciliation with God	485
1.	Righteousness, Justification, Restoration	487
	(a) Righteousness in the Old Testament	487
	(b) Righteousness in the New Testament	492
2.	Atonement, Expiation, and Forgiveness	503
	(a) The Old Testament Witness	503
	(b) The New Testament Witness	508
3.	Christ's Victory over Sin and Evil	516
4.	Biblical Theological Reflection on Reconciliation	519
5.	Reconciliation in the Context of Dogmatic Theology	523
	(a) The Doctrine of Reconciliation and the Historical Critical Method	524
	(b) The Challenge to Re-think Justification for Today	526
	(c) True Ecumenical Dialogue	529
VI	Law and Gospel	532
1.	The Old Testament Trajectory of Law Summarized	533
2.	Understanding of Law (Torah) in Judaism	537
3.	Major Themes in the New Testament's Understanding of Law	541
	(a) The Synoptic Gospels	541
	(b) Paul's Understanding of the Law	542
	(c) The Witness of James	547
	(d) The Witness of Hebrews	548
4.	Biblical and Dogmatic Reflection on Law and Gospel	550
	(a) Preliminary Methodological Issues	550
	(b) The Relation of Law and Gospel in Recent Debate	552
	(c) The Radical Quality of the Pauline Solution	553

(d)	The Varying Functions of Law	554
(e)	The Contrast Between Paul and Matthew on the Law	556
(f)	The Theological Move from Witness to Substance	557
(g)	The Problem of the Third Use of the Law	559
(h)	Law and Gospel in the Practice of the Church	559
5.	The Hermeneutical Function of Law within Christian Scripture	563
VII	Humanity: Old and New	566
1.	The Old Testament Witness	567
(a)	Creation and Alienation of Mankind	567
(b)	Dimensions of the Human in the Old Testament	571
(c)	Sinful Man and the Law	574
(d)	Sin and Ritual	576
2.	The New Testament Witness	578
(a)	Hellenistic Judaism	578
(b)	The Synoptic Gospels	579
(c)	The Pauline Witness	580
(d)	The Johannine Witness	585
3.	Biblical Theological Reflection on Anthropology	587
4.	Dogmatic Theological Reflection	592
VIII	Biblical Faith	595
1.	Faith in the Old Testament and in Judaism	596
2.	Faith in the New Testament	601
(a)	Faith in the Synoptics	601
(b)	Faith in Paul	605
(c)	Faith in the Gospel of John	608
(d)	Faith in the Post-Pauline Era	610
3.	Biblical Theological Reflection on Faith	614
4.	Dogmatic Theology and Faith	618
IX	God's Kingdom and Rule	624
1.	The Problem of the Kingdom in the History of the Church	624
2.	The Old Testament and Jewish Understanding	631
3.	The New Testament Witness to the Kingship of God	636
4.	Biblical Theological Reflection	646
5.	Dogmatic Theology and the Kingdom of God	651

X	The Shape of the Obedient Life: Ethics	658
1.	Problems of Method	658
	(a) A Brief Review of Options	659
	(b) Community as the Locus of Christian Ethics	661
	(c) Canon and Community as a Problem of Ethics	668
2.	The Ethics of the Old Testament	673
	(a) Methodological Controversy	673
	(b) The Theological Context of Old Testament Ethics	676
	(c) Canon and the Horizontal Dimension of Divine Command	677
	(d) The Variety of the Old Testament Ethical Witness	678
3.	The Ethics of the New Testament	686
	(a) Methodological Problems	686
	(b) The Gospels	689
	(c) The Pauline Ethic	693
	(d) Post-Pauline Ethics	699
4.	Biblical Theology and Ethics	704
5.	Theology and Ethics	712
7	A HOLISTIC READING OF CHRISTIAN SCRIPTURE	717
	<i>Index of Authors</i>	728
	<i>Index of Biblical References (selected)</i>	741