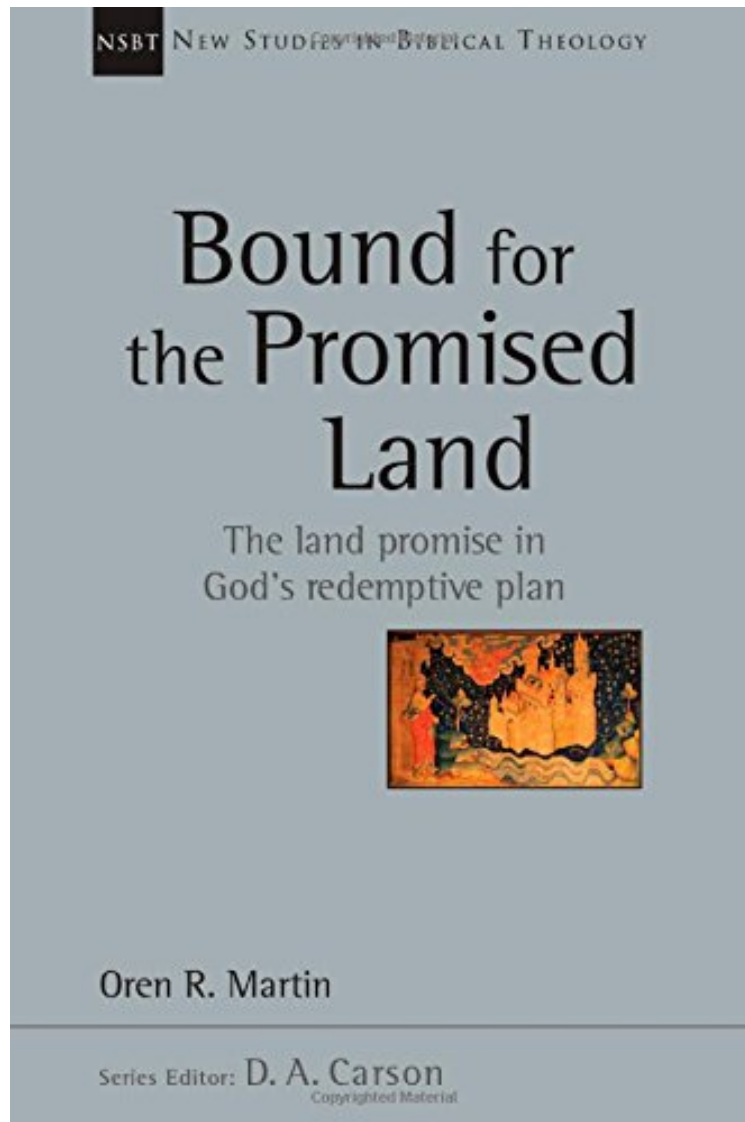


(Mobile pdf) Bound for the Promised Land (New Studies in Biblical Theology)

## Bound for the Promised Land (New Studies in Biblical Theology)

*Oren Martin*

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**Oren Martin : Bound for the Promised Land (New Studies in Biblical Theology)** before purchasing it in order to gage whether or not it would be worth my time, and all praised Bound for the Promised Land (New Studies in Biblical Theology):

9 of 9 people found the following review helpful. An Excellent Example of a Biblical-Theological Study of God's WordBy CaseyIn chapter 1, on page 17, Martin writes, The aim of the present study is to demonstrate that the land promised to Abraham advances the place of the kingdom that was lost in Eden and serves as a type throughout Israel's history that anticipates the even greater land - prepared for all of God's people throughout history - that will calm as a

result of the person and work of Christ. In short, he states, The land and its blessings find their fulfillment in the new heaven and new earth won by Christ (17). Methodologically, Martin employs biblical theology in a diachronic fashion to prove his thesis. The rest of the chapters (2-9) survey the relevant biblical text before concluding in chapter 10 with a brief theological reflection upon the implications of the study. This book is a tremendous example of a diachronic, biblical-theological study of the Bible. Martin does a wonderful job surveying the biblical landscape while incorporating a broad range of opinions from contemporary scholarship. He argues his case clearly and convincingly without being overly polemical. He does not overstate his position, and shows great respect for those with whom he disagrees. Specifically, Martin makes a strong case for understanding the land promises of the Old Testament in light of their typological relationship to the Edenic land of Genesis 1-2 and their subsequent fulfillment in the New Testament. Any serious attempt to argue for the future, literal fulfillment of land promises to a national Israel must interact with Martins biblical-theological argument. If it does not, then it is not worth our attention. Martins argument is too comprehensive and coherent to be disregarded. I recommend it to all who would dare to have their presuppositions challenged and minds sharpened. This is an excellent book.

5 of 5 people found the following review helpful. A Typology of the Promised Land By Phillip Long This new addition to New Studies in Biblical Theology is a detailed study of the Promised Land as a canonical link from Eden to Kingdom. The land theme is important because it connects various biblical covenants into a developing story of typological fulfillment of Gods plan to redeem humankind. As is often observed, the kingdom described in Revelation is very much like the Garden of Eden. Martin shows how the beginning and the end are connected through the entire grand narrative of Scripture. Quoting Jon Levenson, Martin quips eschatology is like proctology; the beginning corresponds to the end (56). But each successive stage in Gods redemptive plan escalates the typology so that the end of the story is not just a restored Eden on earth, but an entirely new Heaven and Earth. In the first two chapters Martin develops his view that the Promised Land is a typology found throughout the canon. Beginning with the creation story, he traces the development of Gods redemptive plan, arguing Eden is the ideal kingdom ruled by God. Humans rebel against the king in the Fall and the effects of sin separate humans from God. The rest of the Bible is therefore the story of Gods plan of redemption. God is reestablishing his kingdom through covenant (42). These covenants (Noahic, Abrahamic, Mosaic, Davidic, and the New Covenant) are something like stages in Gods plan to restore Eden in the eschatological Kingdom of God. With respect to the New Covenant, Martin points to Jesus preaching of the presence of the Kingdom in his ministry as an already established restoration of Eden in the church. Yet he sees a still future new creation and kingdom coming in the eschatological age. Having offered something of a sketch of the whole canon in chapter 2, Martin then provides the details of this developing typology on in chapters 3-9. For much of the Old Testament the promise of restoration is a future hope. While it is true Abraham does dwell in the Promised Land and the Israelites eventually return to the Eden-like Promised Land, the glorious return of Eden remains a tantalizing hope for a future restoration from exile. The promised restoration of Gods rule is in some ways already fulfilled, but in other important aspects, not yet fulfilled. The hoped-for restoration from the Exile was inaugurated in the person and work of Christ. While it is difficult to trace Promised Land themes in the teaching of Jesus (117), Martin suggests Jesus preaching of the kingdom was an inauguration of the Kingdom and the promise of the land finds its fulfillment in Jesus. This is not a radically new suggestion, although it is critical for some of the theological reflections later in the book. Martin attempts to find this same sort fulfillment in the epistles as well. There is, however, little in the Epistles that could possibly be taken as typology of the Land Promise. I found the brief material on Paul to be unrelated to a typology of Land, but Hebrews clearly uses a typological method and describes Jesus as a fulfillment of the whole Old Testament, including the rest Israel experienced when they entered the Land. Canaan is functioning typologically in Heb 3:7-4:13, for example, and there is a shift in chapters 12-13 from Sinai to Zion. More work is needed here since it is not clear from Hebrews that the fulfillment of the Land Promise to Abraham is wholly exhausted in the person and work of Jesus. The book would have been better served to omit everything except the material on Hebrews. Martin describes the fulfillment of the promise in the book of Revelation, the shortest chapter in the book despite the fact Revelation has strong typological ties to the restoration of the Promised Land to Gods people. Martins focus in this chapter is almost entirely on the New Jerusalem and new creation as a restoration of the Edenic Temple. While this critique falls under the category I would have written this part differently, I do think Martin has missed a great deal which could support his overall thesis by limiting his brief comments in this way. For example, there is a great deal of new exodus language in Revelation, especially in the sequence of seven trumpets. The call to leave Babylon in Rev 17-18 could be understood as an allusion to the call to return from exile and return to the Land in Isaiah 40-66. In the final chapter, Martin makes a series of theological reflections on the Promised Land. The thrust of his chapter seems to be to distance this study from Dispensationalism. In fact, as I was reading the book, I thought at many points Martin was a dispensationalist, or at least speaking in ways which resonate with the more academic dispensational theology usually described as progressive dispensationalism. Dispensationalists maintain a distinction between Israel and the Church even in the present age and argue the Abrahamic covenant was unconditional and not wholly fulfilled in either the Old Testament nor in the Church. They look forward to a real fulfillment of the land promise in a future, literal kingdom of God. Since Martins study argues the Land Promise is fulfilled typologically in the work of Christ, the Church becomes

Gods new covenant people. Yet Martin does say all Gods promises find their ultimate fulfillment in the person and work of Christ as the culmination of Gods revelation and redemptive plan (170), so there is still a future new creation which will continue (conclude?) the typological pattern of Eden. To my mind, this is an arbitrary limit placed Martins principle of typology expressed early in the book. If each successive use of a typology escalates, then the final restoration after the Parousia ought to be the most complete fulfillment possible. Dispensationalists include a restoration of Israel as Gods people in this ultimate fulfillment of the promise, Martin does not. Conclusion. Martin has certainly delivered on his promise to create a biblical theology of the Promised Land. This book argues for the Land as a typological link throughout the various covenants of the Old Testament, covenants that find their fulfillment in the person of Jesus. Martin has contributed to the discussion of the over-arching plot of the whole Bible by pointing to the restoration of Eden as a possible controlling typology. NB: Thanks to Intervarsity Press for kindly providing me with a review copy of this book. This did not influence my thoughts regarding the work. 1 of 1 people found the following review helpful. Very Helpful Look at the Land Promise By Joey Parker Bound For the Promised Land: The Land Promise in God's Redemptive Plan is the 34th volume in the New Studies in Biblical Theology series. Over the years I have grown quite fond of this series for my personal study. I find these Biblical Theology studies of various topics to be quite helpful in gaining a more accurate understanding of what the Bible truly says about a subject. Much talk about the land promise today centered around what is going on in modern day Israel and is driven more by current events than it is the Bible. For this reason I was eager to read through Oren Martin's work on the land promise. As with any Biblical Theology the aim is to see the development of an idea from Genesis to Revelation. Martin rightly states that " God's programme with and through Abraham is to restore the original conditions of God's creational kingdom described in Genesis 1-2, which will not finally be accomplished until the former things have passed away and all things are made new." To rightly understand the land promise we must see it in relation to God's plan for His people first seen in the Garden, a dwelling place for man to govern the land and dwell with God, and its "fulfillment in the new heaven and new earth won by Christ." Martin begins his work by focusing on the land promise and how it relates to the Kingdom of God and God's covenant with man. These areas must be linked together as they are all tied to God's redemptive plan for man: to make a people for Himself who will inherit the new heavens and new earth and dwell with God forever. As he walks through the Bible the reader is aided in their understanding of the eschatological significance of the land and how this promise unfolds into the new heavens and new earth. Reader familiar with Beale's work on the temple will see much of the same frame of thought from Martin in regards to the land. Martin writes in a very accessible way. Some of the books in this series are a bit more academic to read, but I think that Martin's work could be read, understood and appreciated by a broader audience. This would certainly be an excellent book for anyone who is tempted to look at Scripture through the lens of current events. Bound for the Promised Land would serve as an excellent resource for any pastor/teacher or student of the Word who desires to see how God's plan for his people unfolds in Scripture. Martin is quite helpful in focusing the reader forward as God's plan progresses and we are finally able to see that one day we will inherit a greater land and dwell with God eternally. I received a copy of this book from IVP Press in exchange for an honest review.

Just as the Old Testament book of Genesis begins with creation, where humans live in the presence of their Lord, so the New Testament book of Revelation ends with an even more glorious new creation where all of the redeemed dwell with the Lord and his Christ. The historical development between the beginning and the end is crucial, for the journey from Eden to the new Jerusalem proceeds through the land promised to Abraham. The Promised Land is the place where God's people will once again live under his lordship and experience his blessed presence. In this stimulating study from the New Studies in Biblical Theology series, Oren Martin demonstrates how, within the redemptive-historical framework of God's unfolding plan, the land promise advances the place of the kingdom that was lost in Eden. This promise also serves as a type throughout Israel's history that anticipates the even greater land, prepared for all of God's people, that will result from the person and work of Christ and that will be enjoyed in the new creation for eternity. Addressing key issues in biblical theology, the works comprising New Studies in Biblical Theology are creative attempts to help Christians better understand their Bibles. The NSBT series is edited by D. A. Carson, aiming to simultaneously instruct and to edify, to interact with current scholarship and to point the way ahead.

"Martin's book is a good example of biblical theology, and helpfully presents a comprehensive look at the land promise in the Bible, accomplishing precisely what he sets out to do." (Jake Belder, Churchman, Summer 2016)"This book is a tremendous example of a diachronic, biblical-theological study of the Bible. Martin does a wonderful job surveying the biblical landscape while incorporating a broad range of opinions from contemporary scholarship. . . . Martin's argument is too comprehensive and coherent to be disregarded. I recommend it to all who would dare to have their presuppositions challenged and minds sharpened. This is an excellent book." (Casey B. Hough, The Renewed Church, May 26, 2015)"Bound for the Promised Land is an insightful work that will lead to much flipping back and forth in readers' Bibles as they go through it. I enjoyed making some new notes and re-highlighting some key points. Martin's exegesis is solid, and the work is great for those interested in eschatology and biblical prophecy. By putting

together a book focused exclusively on the land promise from a perspective that takes seriously the whole of biblical teaching on the topic, Martin has done a service for those interested in eschatology. I recommend it as a worthy read." (J.W. Wartick, "Always Have a Reason", June 24, 2015)"Revised and condensed from Martin's dissertation, the book is the most recent release in IVP's 'New Studies in Biblical Theology' series. While various studies have focused on the theme of land in the Pentateuch and Joshua, not many carry the theme through the Davidic Covenant and the prophetic literature, let alone the New Testament. Martin's work thus seeks to trace the land theme throughout the entire Bible, rooted in fundamental assumptions about Scripture's authority, theological continuity and the need for a grammatical-historical method of interpretation with a view toward canonical fulfillment." (Andrew J.W. Smith, Towers, April 2015)"Theologies of 'the land' of Israel have taken various forms. One thinks of earlier works, such as the magisterial tome by W. D. Davies that was descriptively rich but did not attempt a biblical synthesis. Of course, there have also been many contributions that attempt to tie the various 'land' promises to the re-founding of the nation of Israel more than half a century ago. Dr Martin paints his biblical theology of the land on a grander scale. He argues that the land promises constitute part of a trajectory that begins with the loss of 'land' at the expulsion from Eden and ends, finally, in the new heaven and the new earth. The resulting synthesis of the land promises, kingdom promises and eschatology is thought-provoking and sometimes moving." (From the preface by D. A. Carson)"I heartily recommend this volume to serious students of Scripture who want to know their Bibles better. If there was no 'whole-Bible biblical theology' on God's land promises prior to this book, then Bound for the Promised Land most certainly ensures that there is one now, and an important one at that. . . . As an instructor, I am already trying to find a way to work this volume into one of my courses, which may be the highest praise I can give a new study like this one. With this addition, the New Studies in Biblical Theology series by IVP continues to establish itself as one of the most important evangelical academic series in the field. I am confident that there is plenty in this volume for anyone wanting to understand the organic relationship of the whole Bible better. Martin has provided a real treat for evangelicals. Enjoy it." (R. Michael Fox, Journal for the Evangelical Study of the Old Testament, 4.2, 2015)"This book is a tremendous example of a diachronic, biblical-theological study of the Bible. Martin does a wonderful job surveying the biblical landscape while incorporating a broad range of opinions from contemporary scholarship. He argues his case clearly and convincingly without being overly polemical. He does not overstate his position, and shows great respect for those with whom he disagrees. . . . Martin's argument is too comprehensive and coherent to be disregarded. I recommend it to all who would dare to have their presuppositions challenged and minds sharpened." (Casey Hough, Journal for Baptist Theology and Mission, Spring 2016)About the AuthorOren Martin (PhD, The Southern Baptist Theological Seminary) is assistant professor of Christian theology at Boyce College at Southern Seminary. Previously, Martin served as professor of theology at Northland International University. Additionally, he has served as a minister and on staff for the Council of Biblical Manhood and Womanhood. Martin has written articles and book reviews for various publications including the Journal of Evangelical Theological Society, Trinity Journal, the Journal for Biblical Manhood and Womanhood and the Gospel Coalition. He is a member of the Evangelical Theological Society.