

TO THE PRAISE OF HIS GLORY:
THE DOXOLOGICAL LINK BETWEEN CREATION, REDEMPTION, AND CONSUMATION

CORY M. MARSH, PHD
SOUTHERN CALIFORNIA SEMINARY

INTRODUCTION

Against the backdrop of the helpful, though inadequate, history of redemption model offering a center for biblical theology, this paper argues from a framework which emphasizes the theme of God's glory progressed throughout canonical history as the most capable heuristic model for centering biblical theology. Such a theme will be demonstrated as broad enough to subsume the landscape of Scripture, theology, and ethics, and specific enough to connect creation, redemption, and consummation. Driving the discussion will be the paper's main thesis: God is glorious, so He created. He created so He could redeem. He redeemed so He could recreate. He recreated so He is glorified in all creation. By viewing Scripture as primarily doxological rather than redemptive safeguards God's place as the Ultimate Sovereign who receives glory, and provides a vital link connecting creation to redemption to re-creation.

HELPFUL BUT LIMITED MODELS OF SCRIPTURE'S CENTER

Since the dawn of the twentieth century, scholars have proposed various models that offer a center for biblical theology. Within these models, themes such as "covenant," "promise," and "kingdom" have been advanced in attempts to provide a cohesive center that unites all of Scripture under a unifying purpose for history.¹ Among conservative evangelicals, the history of redemption (or salvation-history) is among the most prevalent themes, even offered as a center or interpretative paradigm through which to view all of Scripture. While each of these attempts have admirably helped contribute to the knowledge of Scripture, they have also each failed in identifying an integral link between creation and redemption that can carry the weight of the entire biblical canon.

¹ Scholars advocating for "covenant" as a center for biblical theology include Walter Eichrodt, *Theology of the Old Testament*, OTL, vol. 1, trans. J. A. Baker (Philadelphia: Westminster John Knox Press, 1961); Eugene H. Merrill, *Everlasting Dominion: A Theology of the Old Testament* (Nashville: B&H, 2006); Thomas E. McComiskey, *The Covenants of Promise: A Theology of the Old Testament Covenants* (Eugene: Wipf & Stock, 2019); Arguing for "promise" and "promise-fulfillment" model is Walter Kaiser, Jr., *Toward an Old Testament Theology* (Grand Rapids: Zondervan 1978), and Walter Kaiser Jr. *The Promise-Plan of God: A Biblical Theology of the Old and New Testaments* (Grand Rapids: Zondervan, 2008). Advancing a "kingdom" theme for Scripture's overarching metanarrative (with various nuances) include George E. Ladd, *A Theology of the New Testament* (Grand Rapids: Eerdmans, 1993); Alva McClain, *Greatness of the Kingdom: An Inductive Study of the Kingdom of God* (Winona Lake: BMH, 2001), and Michael J. Vlach, *He Will Reign: A Biblical Theology of the Kingdom of God* (Silverton: Lampion, 2017). Finally, a hybrid approach that views Scripture's kingdom theme as primarily advanced through its covenant theme while ultimately subsumed by a redemptive-historical paradigm is Stephen J. Wellum and Peter J. Gentry, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants* (Wheaton: Crossway, 2018).

HISTORY OF REDEMPTION MODEL

Viewing the history of salvation as the overarching theme of Scripture is the most common approach to biblical theology in modern evangelicalism.² Goldsworthy defined the method as “The recognition that that books of the Bible, while not being uniformly historical in form, all relate to an overarching history in which God acts to bring salvation to his people.”³ Underscoring its prominence in evangelicalism, Yarbrough, who readily admits the term “salvation-history” (and its cognates) does not appear in Scripture, surveyed over a dozen theologians who have advanced the idea that salvation-history is the main Christian paradigm through which to view the Bible.⁴ Most recently, in addition to other notable convictions, Crossway’s *ESV Expository Commentary* framed their entire series as “robustly biblical-theological,” by which they mean, “Reading the Bible as diverse yet bearing an overarching unity, narrating a single storyline of redemption culminating in Christ.”⁵

This approach to the Bible, which views man’s redemption as the ultimate paradigm through which to understand all other biblical themes, is virtually assumed in modern evangelical scholarship. In fact, in Klink and Lockett’s helpful survey of approaches to biblical theology, their analysis of the “BT2” model labeled “history of redemption,” effectively presupposes that any approach to Scripture viewing it as a progressive disclosure upon historical lines *is* the historical-redemptive approach.⁶ In other words, if one understands the Bible to be a diachronic succession of God’s special revelation deposited throughout time—or in more familial terms, the doctrine of progressive revelation—one is by default a member of the history of redemption school. No other themes progressing throughout canonical history is considered as a rival to this approach.

In similar vein, Yarbrough elevated the importance of the redemptive-historical approach to Scripture to mountainous heights by claiming that if a “theologian doubts that the redemptive events recounted in Scripture happened, or that they bear the soteriological weight that biblical writers place on them, then the theologian will gravitate to some other emphasis or thematic center.”⁷ The implication is that only by approaching Scripture through a presupposed redemptive-historical lens allows one to agree that the redemptive events in the Bible are historically factual. Any other emphasis or center outside of the theme of man’s salvation apparently dismisses Scripture’s testimony of redemption.

² Albert Wolters, “Metanarrative,” in *Dictionary for Theological Interpretation of the Bible*, ed., Kevin J. Vanhoozer (Grand Rapids: Baker, 2005), 506–507, states the Christian metanarrative is “to refer to the overall story told by Christian Scriptures...which makes possible the ‘redemptive-historical’ level of biblical interpretation.”

³ Graeme Goldsworthy, “Relationship of Old Testament and New Testament,” in *New Dictionary of Biblical Theology* (Downers Grove: InterVarsity Academic, 2000), 86.

⁴ Robert W. Yarbrough, “Salvation History,” in *God’s Glory Revealed in Christ: Essays on Biblical Theology in Honor of Thomas R. Schreiner*, eds., Denny Burk, James M. Hamilton Jr., and Brian Vickers (Nashville: B&H Academic, 2019), 45–57.

⁵ Iain M. Duguid, James M. Hamilton Jr., Jay Sklar, eds., “Preface,” in *ESV Expository Commentary*, 12 vols. planned (Wheaton: Crossway, 2018). Emphasis added.

⁶ See Edward W. Klink III and Darian R. Lockett, *Understanding Biblical Theology: A Comparison of Theory and Practice* (Grand Rapids: Zondervan, 2012), 59–89. For their exemplar representative of the history of redemption approach, Klink and Lockett chose D. A. Carson. Yet, tellingly, they spend the bulk of their treatment on Carson addressing his distinctions between biblical and systematic theologies, with only a few passing remarks related to the actual history of redemption approach to Scripture. In doing so, they appear to assume that the history of redemption approach subsumes every subject related to Carson despite any explicit demonstration.

⁷ Robert Yarbrough, “Salvation History,” 56.

COMMENDABLE BUT INADEQUATE

There is no doubt that soteriology plays a major role in the Bible. Scholars contending for such an emphasis are to be commended for not reducing or fragmenting Scripture's storyline into debates on historical-critical matters that call into question, not only dates and authors of canonical books, but any theology of salvation in God through Christ. It is for this reason that J. C. K. von Hofmann coined the term "salvation-history" (Heilsgeschichte), as a response to the reconstructionist scholars of Germany who essentially denied anything supernatural vis-à-vis Scripture.⁸ Obviously, von Hoffman's emphasizing God's redeeming activity in the world was a refreshing corrective in the increasingly liberal milieu that characterized his day. But his day has since passed.

Positives of the redemptive-historical model notwithstanding, it is now worth asking, Does such a focus on the salvation of man offer an understanding robust enough to encapsulate all of Scripture? Furthermore, Does such an approach to Scripture, even if unintentional, elevate man over God? In light of these questions, this paper argues that the theme of man's salvation—as prominent a biblical theme it is—is nevertheless an inadequate model to account for the Bible's controlling center or overarching theme. In so doing, it also points out that viewing Scripture as primarily a tracing of salvation-history cannot provide a connecting link bridging creation to redemption to re-creation. What will be argued is that the only theme able to subsume the entirety of Scripture, and more specifically, one that can connect the doctrines of creation and consummation is *God's glory as progressed throughout Scripture's history*.

INSUFFICIENCIES WITH THE REDEMPTIVE-HISTORICAL MODEL

Before critiques are offered, caveats must first be stated. Scholars opting for redemptive-historical readings do not disparage emphasizing God's glory in Scripture as well. No one views the biblical themes of redemption and glory as competing or opposing ideas. Moreover, not all who prefer to view Scripture as a redemptive narrative restrict the benefits of salvation solely to mankind. Some advocates widen it to cosmic redemption as well, "as far as the curse is found."⁹ Nevertheless, previous models that have attempted to underscore doxology have also inevitably fallen short by their overt focus on soteriology.¹⁰ These redemptive-historical advocates seem to find difficulty in remaining consistent to their notion that Scripture is mainly about the history of salvation. For example, Kimble and Spellman suggested that the Bible's "grand storyline" is the "narration and interpretation of redemptive history."¹¹ Yet, later they declare, that Bible has one major plot: "The display of God's glory in creation amongst a people who will reflect that glory and dwell with him forever."¹² Likewise, Gladd disclosed the purpose for his biblical theology is to "skim the redemptive-historical cream off the top,"¹³ but went on to contend, "God's glory is at the center of the created order."¹⁴ While both glory and redemption are related, even complimentary

⁸ A. J. Greig, "A Critical Note on the Origin of the Term Heilsgeschichte," *Expository Times* 87 (1976): 118–119.

⁹ Glenn Kreider, email correspondence to the author, January 22, 2021. A special thanks to Dr. Kreider, who places himself and several colleagues in this category, for this insight.

¹⁰ Notable recent examples that emphasize God's glory (to a point) include, James Hamilton, *God's Glory through Salvation in Judgment: A Biblical Theology* (Wheaton: Crossway, 2010), and J. Scott Duvall and J. Daniels Hays, *God's Relational Presence: The Cohesive Center of Biblical Theology* (Grand Rapids: Baker Academic, 2019).

¹¹ Jeremy M. Kimbell and Chad Spellman, *Invitation to Biblical Theology: Exploring the Shape, Storyline, and Themes of Scripture* (Grand Rapids: Kregel Academic, 2020), 9.

¹² *Ibid.*, 251.

¹³ Benjamin L Gladd, *From Adam and Israel to the Church: A Biblical Theology of the People of God* (Downers Grove: IVP Academic, 2019), 2.

¹⁴ *Ibid.* 10.

concepts, they are distinct categories in Scripture. In simple terms, one is bigger than the other. The glory of God as progressed throughout the canon and manifested throughout history subsumes man's history of redemption. The Bible is, therefore, really a history of God revealing himself not merely a history of man and salvation.

This distinction between redemption and glory should not be surprising. The same can be said of other distinct, yet related, biblical entities such as Israel and the church, and the church and the kingdom of God. Even the biblical covenants, while united in the promises of God, are nevertheless distinct to their unique purposes and economies out of which they were given. Indeed, distinctions within unity are customary of divine revelation breathed-out by the God whose ontology is eternally distinct within unity. Consequently, a biblical theology that is balanced will do well not to emphasize one distinction to the exclusion or conflation of the other.

Such is the unintended result by well-meaning scholars who fail in maintaining consistency when offering a center, metanarrative, or interpretative approach that promotes salvation-history as the Bible's main focus. While the theme of salvation is certainly a major theme in Scripture, it is not the primary theme—*God's glory manifested throughout the progress of canonical history* is. When the two frameworks are compared to one another, it becomes clear that man's history-of redemption cannot bear the weight of the entire biblical canon. The salvation-history model is generally too individualized and does not account for the entirety of Scripture. In short, it is insufficient in relation to canon, theology, as well as offering a specific link between creation, redemption, and re-creation.

REDEMPTIVE-HISTORICAL FALLS SHORT: CANONICALLY

The history of redemption model tends to be individualistic and restrictive. While individual salvation is revealed in the biblical covenants, for example, some of them specifically denote national or even priestly redemption. For instance, the Phineas covenant promises the corporate Levitical priesthood to be "perpetual" (Lev 25:13), and the New Covenant (Jer 31:31–34) promises a corporate restoration for national Israel. Moreover, an explicit theme of man's salvation is absent in what makes up a sizeable section of the biblical corpora, namely, the Wisdom writings. It is well known that Song of Solomon, Proverbs, and Ecclesiastes are relatively silent concerning any explicit theme of redemption. To this, Paul House included "salvation-history" as one of the more difficult approaches to maintain in Scripture, one that more often reflects the interpreter than the Bible itself. He noted, "Perhaps the most evident example of books being neglected [in such models] is the omission of the Writings in some OT theologies and biblical theologies."¹⁵ He added many of the Psalms, Job, Proverbs, and Esther "do not overtly address salvation-history."¹⁶

Further, attempting to trace an overarching theme of salvation-history is restricted to a certain canonical order. Scholars have pointed out that the redemptive-historical approach largely ignores the shape of the Hebrew Tanak. "The primary reason," observed Sailhamer, "is that the Tanak does not always follow the history of salvation."¹⁷ In the Hebrew Bible, Ruth follows Proverbs (rather than Judges),

¹⁵ Paul R. House, "Steps Toward a Program for the Future," in *Biblical Theology: Retrospect and Prospect*, ed. Scott J. Hafemann (Downers Grove: IVP Academic; Nottingham: Apollos, 2002), 274.

¹⁶ Ibid.

¹⁷ John H. Sailhamer, "Biblical Theology and the Composition of the Hebrew Bible," in *Biblical Theology: Retrospect and Prospect*, 33.

and Chronicles is either placed with the Psalms or in most cases closes out the Tanak.¹⁸ Thus, if one were to begin with the Hebrew canon, the unity of the Old and New Testaments cannot be tied together by a history of redemption approach that seeks to trace the exit from ancient Judaism into Christianity. Its shape does not allow it.

Finally, and with recognition of caveats noted earlier, the history of redemption model cannot account for the latter NT canon. That is, the history of man's salvation stops with Jesus Christ and His work of redemption. Yet, the canonical witness stretches beyond the salvation Christ brings to the eternal state (Rev 21–22). In other words, man's (or creation's) redemption is no longer necessary (or possible!) in the new heavens and the new earth. Thus, its history stops short of the last portion of the biblical canon. In the end, the redemptive historical model, though admirable in pointing to and exalting Christ, nevertheless falls short of offering a robust canonical paradigm that can reach past individuals, account for the entirety of the OT canon (to include the Wisdom writings), and extend to the very end of the NT with its depiction of the eternal state.

REDEMPTIVE-HISTORICAL FALLS SHORT: THEOLOGICALLY

A central theme of salvation-history is also limited in its theological offering. By focusing on the redemption of man, crucial themes in the Bible get dismissed, overlooked, or absorbed into a presupposed salvation-history. Both Testaments have a great deal to say about subjects *other* than man's redemption. It testifies to the angelic realm (Gen 6; Job 1–2; 38; Psalm 103; 148; Luke 2; 1 Cor 6; Jude 6; Rev 2–22), the creation and moving of nations and cultures (Gen 10–11; Dan 7; Acts 17), the animal kingdom and all of nature (Gen 1; Job 39; Psalm 19; 50; Prov 12; 30). The prophetic books, for example, do not just prophesy about salvation in Christ, but foretell end times as well (Isa 11; 60–66; Dan 12; Amos 9; Zech 14; Rev 19–22). Noting the Old Testament's emphasis of "eschatological-prophetic theology," Wells observed that "The OT is far more than a record of salvation-history that must be reconstructed, interpreted, and reread by the NT authors and today's biblical theologian."¹⁹ Most ironically, by restricting Scripture's storyline to the salvation of man throughout history, Scripture's biggest character—God himself—can strangely be overlooked. Such was the impetus behind Paul House's Old Testament Theology who structured all of the OT canon around the character of God, not any one theme of man.²⁰ Whereas the history of redemption is limited, God and His glory bridges the spectrum of the whole Bible, subsuming each topic mentioned. This is possible because glory is sourced in God. Said differently, because God is glorious, He created and even redeemed *for His glory*.

REDEMPTIVE-HISTORICAL FALLS SHORT: THEMATICALLY

This final critique of the redemptive-historical model addresses more closely the integral link between creation and redemption. By viewing all of Scripture through a salvation-history paradigm, no actual link can be provided connecting creation to redemption. In other words, to say, "the history of redemption is the link between creation and redemption" is to offer no link at all. It is tantamount to tautology and is as redundant as it is circular. Something *outside* the category of man's salvation must be provided that connects man's creation to his redemption. Paul's letter to the Romans relentlessly provides

¹⁸ So, Paul House, "Steps Toward a Program for the Future," 269: "It remakes students' minds to read Joshua, Judges, Samuel and Kings as the Former Prophets rather than as the Historical Books. It alters one's perception of Ruth if one reads Ruth as the successor to Proverbs or Judges. Reading strategies do matter."

¹⁹ M. Jay Wells, "Figural Representation and Canonical Unity," in *Biblical Theology: Retrospect and Prospect*, 124.

²⁰ Paul R. House, *Old Testament Theology* (Downers Grove: IVP Academic, 2018).

such a link. After the apostle delivers his *ordo salutis* in Romans 8, he specifically linked the salvation of man by way of exalting Christ: “But, in all these things we are more than conquerors through Him who loved us” (v. 37). God in Christ is the emphasis, not man. He would later end in explicit doxology: “For from Him and through Him and to Him are all things. *To Him be the glory forever. Amen.*” (11:36, emphasis added). Only the theme of God’s glory can advance creation to redemption. The glorious God created so He could redeem and be glorified by His creation.

A CONSISTENT DOXOLOGICAL-HISTORICAL APPROACH

Against the backdrop of the redemptive-historical model, this paper argues from an approach that views God’s glory progressing through canonical history as the only theme large enough to subsume all of Scripture. That is, the Bible emphasizes the progression of God’s glory through all of world history contained in the sixty-six books of the canon. Such is the only theme that can be consistently maintained as the main biblical theme, center, or metanarrative of the Bible. Moreover, by its emphasis of “glory,” a crucial link is provided connecting creation (both individual and universal) to redemption (both individual and universal). Further support for a “doxological-historical” approach over “redemptive-historical” are: (1) the false dichotomizing of “actual history” and “redemptive history” (*Heilsgeschichte*) stemming from the widely influential approaches of previous OT scholars²¹; and (2) the unfortunate tendency to elevate man’s redemption in contemporary evangelical scholarship to such a height that the Bible can be mistaken as man-centered rather than God-centered. As Paul made clear, all things were created “for” (εἰς) Christ (Col 1:16)—even man’s redemption being “to the praise of His glory” (Eph 1:12, 14). The glory of God is, according to Paul, the very goal of man’s salvation. As such, Scripture’s salvation-history theme, as prominent as it is, is itself trumped by the Bible’s doxological focus. God’s glory is the supreme theme carried throughout history via the covenants, the kingdom of God, judgment, promise-fulfillment, and every other theme previously offered as centers to biblical theology. Said differently, man’s redemption, certainly a major biblical reality, is itself subsumed under God’s glory. As such, a doxological-historical approach, meaning viewing Scripture primarily as the revealed history of God’s glory, not only provides the crucial link between creation and consummation, but is also the major unified theme carried remarkably throughout all of Scripture.²²

Christopher Morgan rightly pointed out: “In a way that is consistent but by no means uniform, every major section of Scripture addresses the glory of God: Law, Prophets, Writings, and Gospels, Acts, Pauline Epistles, General Epistles, and Revelation.”²³ Similarly, Kimble and Spellman, though earlier emphasized the history of redemption, nevertheless correctly observed: “The glory of God... shapes the whole of the grand narrative of Scripture.”²⁴ Such is the biblical witness exalting the God of glory who created so He could redeem, and who recreates so He could be glorified by all. Consequently, it is *God’s glory progressing historically through the canon* that provides the only consistent model by which to center biblical theology. In sum, where the theme of man’s redemption falls short for unifying Scripture—

²¹ Specifically, Gerhard von Rad, *Old Testament Theology*, 2 vols. (Edinburgh: Oliver & Boyd, 1962). Cf. Graeme Goldsworthy, “Relationship of Old Testament and New Testament,” 87.

²² See, Cory M. Marsh, “A Dynamic Relationship: Christ, the Covenants, and Israel,” in *The Master’s Seminary Journal* 30, no. 2 (Fall 2019): 263–265, where I first proposed this argument vis-à-vis the biblical covenants through a “doxological-redemptive” theme. However, I do call attention to the possibility of Scripture’s “doxological-historical” priority which I have since developed and am arguing here.

²³ Christopher W. Morgan, “Toward a Theology of the Glory of God,” in Christopher W. Morgan and Robert A. Paterson, eds., *The Glory of God, Theology in Community* 2 (Wheaton: Crossway, 2010), 154. Emphasis added.

²⁴ Kimbell and Spellman, *Invitation to Biblical Theology*, 252.

whether canonically, theologically, or thematically—God’s glory encompasses it all as it progresses consistently throughout the Bible’s storyline. Indeed, all things in creation—especially the Christian life—are to be done to the glory of God (1 Cor 10:31). Scripture, theology, and Christian ethics are framed by God’s glory.

GLORY CONNECTS CREATION TO RE-CREATION

This paper has argued that only a theme underscoring God’s glory throughout canonical history is large enough not only to subsume the landscape of Scripture, but specific enough to provide the crucial link between creation to redemption and extending to the world’s re-creation. The glory of God is the one consistent theme running through the creation of man (Psalm 8:5), the redemption of man (21:5), and the world’s re-creation (Matt 19:28; Rom 8:20–21). As “the heavens declare the glory of God” (Psalm 19:1), God’s “glory encapsulates all of the earth” (57:11).

Precisely because God is glorious, He created and redeemed so He can re-create and redeem to the praise of His glory. As the final capstone to biblical revelation, a newly created or restored (redeemed) existence on earth is presented where “the glory of God gives its light, and its lamp is the Lamb” (Rev 21:23). Thus, all of creation ends its groaning and enjoys forever its glorified state (cf. Rom 8:18; 20). As such, the glorification of God throughout history is not only the viable link between creation and redemption (both individual and global) but should be considered the primary theme or center for biblical theology. To demonstrate this even further, it is helpful to engage Scripture’s own testimony of its glory theme, and the connection it makes to salvation.

GLORY REVEALS GOD

The biblical use of “glory” has an interesting history of transition.²⁵ The concept of glory originated with the Hebrew כבוד carrying a semantic range from “heavy” to “honor” to “visible splendor.”²⁶ The LXX writers then adopted a term known in secular Greek, δοκέω (“to think”), to translate the Hebrew כבוד giving it the nuance of a “high opinion” (thus, δοξάζω) as in to honor someone, usually God himself (e.g., Ex 14:18). In addition, the LXX also retained the Hebrew sense of “visible splendor,” for example in Ex 33:22, where Yahweh allowed Moses to see his δόξα (“glory” or “visible splendor”) as it passed by.²⁷

The NT, especially John, advances the meaning of “visible splendor” for glory as God’s visible splendor itself serves as a revelation; that is, “glory” reveals God’s character and power in tangible and dramatic expression. This is most clearly seen in Jesus’s prayer to the Father regarding his impending death on a cross, that God “glorify” (or reveal) the Son so that the Son may “glorify” (or reveal) the Father (John 17:1). The idea here is that even Jesus’s death, which secured salvation for all who believe, had the glory of God as its ultimate purpose. These two realities—Jesus and glory—are not to be viewed in competition with one another. Rather, the canonical Gospels present glory as a phenomenon of visible splendor that characterized Jesus’s entire ontology, from His preexistence (John 12:41; cf. Isa 6:1; 17:5), to

²⁵ See the various essays in Christopher W. Morgan and Robert A. Paterson, eds., *The Glory of God*. Moreover, Richard Bauckham, *The Gospel of Glory: Major Themes in Johannine Theology* (Grand Rapids: Baker Academic, 2015), 44–46, provides helpful charts and breakdowns of the word’s usage in the MT, LXX, and GNT.

²⁶ Ludwig Koehler, Walter Baumgartner, and M. E. J. Richardson, eds., *The Hebrew and Aramaic Lexicon of the Old Testament* (Leiden: Brill, 2000), 455.

²⁷ For further interesting discussion on the glory word-group, see Moisés Silva, *New International Dictionary of Theology and Exegesis* (Grand Rapids: Zondervan, 2014), 1:761–767.

His incarnation (1:14), to works during His earthly ministry (2:11; 9:3; 11:4), to His death and resurrection (Luke 24:26) and to His return to earth (Matt 24:30; 25:31).

GLORY AS THE INTEGRAL LINK FROM CREATION TO REDEMPTION

Though Scripture's use of the term "glory" is clearly widespread, God's glory is not restricted merely to the *word* "glory." Its concept of the majesty and revealing of God's character and power transcends any single word and connects all of Christian theology. As Morgan contended: "Every major doctrine is significantly related to [God's glory]: revelation, God, humanity, sin, Christ, salvation, the church, and eschatology."²⁸ In no uncertain terms, the glory of God progresses through all of biblical history, manifesting God's presence from creation (Rom 1:20) through redemption (Exodus 15:13) to re-creation (Rev 21:10–11).

While God's glory is clearly connected to the atonement and man's redemption, the New Testament does not present them on equal footing. For example, Paul, in Romans 3:23–26, conceptualizes a doxological priority over man's salvation by pointing out that Jesus's atonement occurred in order to "show" or "indicate" (ἐνδειξίς) God's righteousness (vv. 25, 26). That is, God had not forgotten or overlooked man's sins but put forth Christ as the payment for them, safeguarding His own righteousness. In other words, the ultimate purpose of Christ's death was to glorify or reveal God's righteousness first, with man's salvation following second. In addition, Paul's most explicit declaration of God's glory subsuming man's redemption is in his letter to the Ephesians. There, the priority of God's glory is evidenced as the very purpose for man's redemption as in 1:12, "So that we who were the first to hope in Christ might be to/for [εἰς] *the praise of his glory* [emphasis added]" and v. 14: "[The Holy Spirit] is the guarantee of our inheritance until we acquire possession of it, to/for [εἰς] *the praise of his glory* [emphasis added]."²⁹

The glory of God, therefore, is not only what connects the creation of man through his fall to his redemption but subsumes it. It is its goal or *telos*. Noted inconsistency aside, Gladd was certainly correct that, "[God] redeemed us so that we might faithfully represent him on the earth and bring him glory in all that we say and do."³⁰ Or, in Paul's words, "So, whether you eat or drink, or whatever you do, *do all to the glory of God*" (1 Cor 10:31, emphasis added). The progression in Scripture is evident that God is glorious, so He created. He created so He could redeem. He redeemed so He could recreate. He recreated so He is glorified in all creation. In the end, God is glorified in all of it, as His glory progresses throughout the biblical canon.

CONCLUSION

Against the backdrop of helpful heuristic models, this paper has demonstrated that the most commonly assumed framework in biblical theology, the history-of-redemption, is inadequate as a central theme or model to account for all of Scripture. Rather, as argued, only a framework that emphasizes the theme of God's glory, specifically, as progressing throughout canonical history (termed, "doxological-historical") is a model broad enough to subsume the landscape of Scripture, theology, and ethics, and particularly serves to connect creation to redemption to re-creation.

²⁸ Christopher W. Morgan, *The Glory of God*, 154. Morgan goes on to chart fifteen separate turning points of God's glory revealed throughout biblical history.

²⁹ Cf. Cleon L. Rogers Jr. and Cleon Rogers III, *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids: Zondervan, 1998), 435.

³⁰ Gladd, *From Adam and Israel to the Church*, 159.

By viewing Scripture as primarily doxological rather than redemptive safeguards God's place in creation as the Ultimate Sovereign who receives glory from all His creation, chiefly underscored by His creation and redemption of the elect in Christ. Implementing a doxological-historical approach to Scripture reveals a dramatic progression of glory throughout the canon, one that is sourced in God: Because God is glorious, He created. He created so He could redeem. He redeemed so He could recreate. He recreated so He is glorified in all creation.