<center>**Reflection on Longenecker**</center>

(1) The most significant issue/s raised by the author.

The main issues raised by the author are: the relationship between the Testaments, how Jesus and New Testament (NT) authors used the Old Testament (OT) in their teachings and writings, whether or not there is a *sensus plenior* in the NT's use of the OT, and whether or not we can "reproduce the exegesis of the New Testament.[1]"

(2) Importance of having an adequate understanding of the exegetical procedures found within the New Testament.

a. It helps Christians appreciate the OT. The NT is not completely "new." There is clear continuity between the OT and the NT. When Jesus and his first century disciples read, quoted and exegeted the Bible, what they had was the OT, and even their pattern of exegesis had much similarity with first century Jewish exegetical techniques.

b. It helps Christians "understand the Old Testament Christologically.[2]" Jesus and his disciples all pointed the OT to Jesus himself. Jesus is the core element to understand the OT fully.

c. It guards Christians from over-exegeting the OT. Longenecker argued that literalist, pesher, midrash, and allegorical interpretation of the OT is "principally a historical issue[3]", and neither pesher nor midrashic nor allegorical exegesis should be reproduced by contemporary Christians[4]. Jesus and his first century disciples presented a creative way to interpret the OT, but it is dangerous for us to follow their methods without serious caution. It's one thing to find Jesus in the OT, but it's quite another to find Jesus everywhere in the OT. Some scriptures in the OT do find *sensus plenior* in the NT, but not every verse in the OT have a "fuller sense."

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[1] Richard N. Longenecker, *Biblical Exegesis in the Apostolic Period* (Grand Rapids, MI: William B. Eerdmans, 1999), Kindle edition, Loc 289.
[2] Ibid., Loc 2500.
[3] Ibid., Loc 2553.
[4] Ibid., Loc 2564-2570.