

CBC Sunday School
Bibliology: Jesus and Scripture
October 24, 2021

“If I leave out Christ in the sermon and allege and admit that the subject did not admit of his being introduced, I fear it will only prove that my thoughts have not been cast in an evangelical mold. I might as well say there is a village which has no road to metropolis, as that there is a Scripture doctrine or duty which has no relation to the person and work of Christ.” Andrew Fuller

“Of all I would wish to say this is the sum; my brethren, preach Christ, always and evermore. He is the whole gospel. His person, offices, and work must be our one great, all-comprehending theme. The world needs still to be told of its Saviour, and of the way to reach him.” Charles Spurgeon

“The Scriptures should be read with the aim of finding Christ in them. Whoever turns aside from this object, even though he wears himself out all of his life in learning, he will never reach the knowledge of the truth.” John Calvin

“True Christian preaching must center on the cross of Jesus Christ. The cross is the central doctrine of the Holy Scriptures. All other revealed truths either find their fulfillment in the cross or are necessarily founded upon it. Therefore, no doctrine of Scripture may faithfully be set before men unless it is displayed in its relationship to the cross. The one who is called to preach, therefore, must preach Christ because there is no other message from God.” Bryan Chapell

I. Table Discussion

- A. Many churches, pastors, and Christians say they want to be Jesus-centered or Gospel-centered. It has become somewhat of a catchphrase or buzzword. But what does this mean? In your own mind, what does it mean to be Jesus or Gospel-centered?
- B. How would you define the gospel?

II. Defining the Gospel

- A. Scriptural Summaries of the Gospel
 - 1. John 3:16
 - 2. Romans 3:23, 5:8, 6:23
 - 3. 2 Corinthians 5:21
 - 4. 1 Corinthians 15:1-7
 - 5. Acts 3:18-19
 - 6. Acts 10:39-43
 - 7. Acts 13:38-39

B. Definitions

1. The gospel is the good news of the person and work of Jesus to save a sinful world.
 - a. The gospel is news – it is an announcement of something that has been done.
 - b. The gospel is not anything that you do. We cannot define the gospel by talking about anything that we have done, other than to discuss our rebellion that necessitated salvation.
 - c. The good works required of us for final salvation and avoidance of condemnation (see Romans 2:6; 2 Corinthians 5:10; Revelation 20:12) are entailments—that is, necessary consequences—of accepting and believing the gospel, but not the gospel itself.
2. CBC website: The Gospel is the good news of the person and work of Jesus Christ; that the Son of God was born a man, suffered death on a cross, was resurrected to eternal life, and will return in glory to save a world in rebellion against God.
3. God. Man. Christ. Response.
 - a. God created the world, and people to fill the world with His image. It was good.
 - b. Man rebelled against God, bringing death and chaos into creation.
 - c. Christ came to save sinners by reconciling the world to God through His life, death, and resurrection, and ushering a perfect kingdom into a broken world.
 - d. We must respond to the good news of Christ with belief/faith, evidenced in good works and a life of following Jesus, to be saved from judgment and enter into God's perfect kingdom.

III. Jesus and His Gospel as the Hermeneutical Key to the Story of Scripture

- A. Luke 4:18-19 – Jesus sees the prophecy of Isaiah 61:1-2 as being fulfilled in Him. This will set out an entirety of Jesus' ministry in which He sees Himself as the fulfillment of Old Testament Scripture.
- B. Luke 24:25-27; 44 – All the Scriptures point to Jesus and His work of redemption.
- C. John 5:39-40, 46-47 – According to Jesus, the Scriptures that lead to life speak about Him, and thus life is in Him. Even Moses spoke about Jesus.
- D. John 14:6; 16:13 – The Spirit's role is to reveal the teaching of Christ, and to reveal "all truth." All truth that the disciples need to know, and the teaching of Jesus, are one and the same.
- E. John 1:43-45 – Moses, Law, and Prophets all wrote about Jesus.
- F. Matthew 5:17 – Jesus is the fulfillment of the Law and Prophets.
- G. 2 Corinthians 3:12-16 – The Old Testament can only be understood if Christ is known by the Spirit. If we do not interpret Scripture through the lens of Jesus and His gospel, then we do not understand Scripture.
- H. 2 Timothy 3:14-15 – The purpose of Scripture is to make us "wise to salvation" through faith in Jesus Christ. The Scriptures exist to point us to faith in Jesus.

- I. 1 Peter 1:10-12 – The prophets collectively looked forward to the ministry of Jesus, with His Spirit, specifically looking to His suffering and glory.
- J. Acts 3:17-24 – According to the apostles, Christ’s gospel ministry was foretold “by the mouth of all the prophets.” All the prophets, from Moses to those who followed him, proclaimed “these days” – the days of Jesus’ gospel ministry and church.
- K. Romans 1:1-3 – Paul says the gospel of God, about Jesus, was promised through the prophets in the Scriptures. The prophetic writings were about Jesus.
- L. Acts 10:43 – All the prophets point to Jesus and forgiveness through Him.

IV. Jesus as the Focus of Apostolic Teaching and Preaching

- A. 1 Corinthians 2:1-5 – Paul’s entire goal in ministry is to present Jesus Christ and the good news of His life-saving crucifixion.
- B. Colossians 1:28-29 – Paul method of growing believers to maturity through the preaching of Jesus Christ.
- C. Ephesians 3:8 – Paul’s mandate was to preach Christ. He felt his calling was not just to teach and preach the Word, but specifically to preach Jesus Christ, the fulfillment of the Word.
- D. Romans 10:14-17 – The task of preaching, if preaching is to bring salvation, is to speak about “him of whom they have never heard.” The beautiful feet bring not just a nice teaching from God about moral living, but the good news, the word of Christ, through which comes hearing and faith.
- E. Acts 2:14-36 – Peter’s first great sermon at Pentecost was an exposition of how the Old Testament spoke of the lordship of Jesus Christ, who was crucified.
- F. Acts 3:11-26 – Peter’s next sermon at Solomon’s portico continued to focus on Jesus Christ and Him crucified.
- G. Acts 4:5-12 – Peter, when filled with the Holy Spirit, and answering the council in Jerusalem, speaks of the crucifixion of Jesus.
- H. Acts 8:30-35 – When the Ethiopian struggles to interpret Scripture, Philip shows him how the Scriptures point to Jesus. Upon this Scripture lesson, the man believes and is baptized.
- I. Acts 17:2-3 – Paul’s custom in gospel ministry was preaching the gospel of Jesus from the Old Testament Scriptures.
- J. Acts 28:23 – Paul spent morning and evening in Rome, trying to convince others about Jesus and the kingdom of God “both from the Law of Moses and the Prophets.”

“The New Testament church preached the birth, ministry, death, resurrection, and exaltation of Jesus of Nazareth as the fulfillment of God’s old covenant promises, his presence today in the Spirit, and his imminent return. In short, “preaching Christ,” meant preaching Christ incarnate in the context of the full sweep of redemptive history.” Sidney Greidanus, *Preaching Christ from the Old Testament*, p. 4

V. How We See Jesus in the Old Testament

A. Following the Story of Redemption

1. Description: Scripture has a meta-narrative, or storyline, specifically relating to God and His people. Seeing how an Old Testament passage fits in the larger context of the story, and following the development of the story, will lead to Jesus and the gospel – the climax of the story. Jesus is the resolution of every biblical story.
2. Example: Genesis 1-2 and the creation account → New creation in Jesus Christ.

B. Fulfillment of Promises

1. Description: God makes many promises in the Old Testament. All are ultimately fulfilled in Jesus Christ and His teaching and ministry.
2. Example: 2 Samuel 7:1-17 and the promise of a Son/King, fulfilled in Jesus.

C. Types and Shadows of Jesus

1. Description: Old Testament institutions, people, or events that prefigure or are models of Jesus and His saving work.
2. Examples: The temple, the sacrificial system, Melchizedek – all are shadows that are eclipsed by the greater reality of Jesus.

D. Old Testament Analogies in the New

1. Description: Situations in the Old Testament that have parallels in the New Testament era in Christ.
2. Example: Galatians 3:29 – We are Abraham’s “offspring” in Christ. In Christ, we share in the same life-situation as Abraham’s descendants.

E. Theophanies

1. Description: Passages in which the preincarnate Son of God seems to appear, particularly as “the angel of the Lord.”
2. Example: Genesis 32 and Jacob’s wrestling; possibly Daniel 3 and the fiery furnace.

F. Biblical Themes

1. Description: Concepts that are developed over the course of Scripture, and transformed in and through Jesus.
2. Examples: The love of God, wrath, sin, the kingdom of God, the nations, etc.

G. New Testament References and Citations

1. Description: Old Testament verses or passages that are quoted by New Testament authors and speakers.
2. Example: Hebrews 1:5-13, quoting the Psalms to speak of the supremacy of Jesus.

H. Contrast

1. Description: Old Testament realities that are ended, altered, or reversed because of Jesus.
2. Examples: Circumcision and the law, which are no longer binding on God's people because of the gospel of Jesus Christ (Acts 15:28-29; 1 Corinthians 9:19-21); or the division between Jew and Gentile that no longer exists (Ephesians 2:14-18).

VI. Discussion – Seeing the Gospel of Jesus in Biblical Themes and Old Testament Passages

A. How Are These Biblical Themes Shaped by the Gospel of Jesus Christ?

1. Water
2. Temple
3. Trees
4. Marriage
5. Land

B. How Do These Old Testament Passages Point to the Gospel of Jesus Christ?

1. Judges 13-16 – The story of Samson
2. Ruth – Her story of redemption.
3. Numbers 20:1-13 and 1 Corinthians 10:1-4 – The rock of Christ.
4. Genesis 11:1-9 – The tower of Babel and division of peoples.
5. Ezekiel 34 – A shepherd like David.
6. Psalm 22 – A lamenting sufferer.
7. 1 Samuel 17 – David and Goliath.

Consider: How are these stories normally taught? How can we teach them through the lens of Jesus Christ and God's plan of redemption, rather than as only tales with moral lessons?

“Theologically, the priority of justification to sanctification means that the action of God in Christ, the grace of God acting for us, is prior to, and is the source of, the action of God in us. In simple terms this means that God puts us into a right relationship with himself as the prerequisite for the ongoing change in our lives. This theological perspective also applies to hermeneutics. Our ability to interpret Scripture must be saved, justified, and sanctified through the gospel.” Graeme Goldsworthy, *Gospel-Centered Hermeneutics*, p. 16

“to preach Christ is to proclaim some facet of the *person*, *work*, or *teaching* of Jesus of Nazareth so that people may believe him, trust him, and obey him.” Sidney Greidanus, *Preaching Christ from the Old Testament*, p. 8