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EQUIPPING THE SUNDAY SCHOOL TEACHERS OF CORNERSTONE CHURCH
OF WARWICK, RHODE ISLAND, TO COMMUNICATE
GOD'S GLORY THROUGH THE WORK OF JESUS CHRIST
AS THE UNIFYING THEME OF SCRIPTURE

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This project is dedicated to my loving, faithful, supportive wife, Amy. You have been a source of blessing, encouragement, and persistence. As in every part of our lives, your support has been constant and needed. God has shined His gracious blessing upon me through your constant love and encouragement. This project is also dedicated to the faithful, supportive members of the Cornerstone Church of Warwick, Rhode Island. Your sweet, dedicated spirit has encouraged me to persist through the years.

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PREFACE

This project could not have been completed without the aid of some very important people. Lynne Gillheeny spent countless hours typing and correcting elements of each draft. William Krawczyk has been a source of mentorship and help throughout my preparation for and participation in ministry. His aid in bearing some of the weight of ministry during this project was indispensable. David Parent, Doug Lincoln, and Brian Prata have been great sounding boards and assets to completing this project. Myron Houghton has for many years been a gift to me as a source of wisdom and theological accuracy. The members of Cornerstone Church in Warwick, Rhode Island, have been a constant encouragement along the pathway of completing my education. My sweet wife, Amy, has been the single most influential human figure motivating me to press toward the prize. Her love, help, and encouragement have kept me from throwing in the towel. Finally, anything of value is only accomplished by God's matchless grace. I stand amazed at God's ceaseless flow of grace and love.

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CHAPTER 1 INTRODUCTION

Purpose

The purpose of this project was to equip the Sunday school teachers at Cornerstone Church of Warwick, Rhode Island, to be more effective in the exposition of Scripture. The specific focus was in the area of communicating God's glory through the work of Jesus Christ as the unifying theme of Scripture.

Goals for Project

The first goal of this project was to evaluate each teacher's current understanding of the Bible's unifying theme. A survey was administered to determine each teacher's current understanding of the Bible's unifying theme (see appendix 1). This survey was to establish a baseline to evaluate how the series impacted each teacher's understanding. At the conclusion of the series, the same survey was administered again. Each teacher significantly improved his score, and the class average on the teacher assessment survey rose from 75 percent to 98 percent. This goal was successfully met, for the results of the *t test* for dependent samples indicated a statistically significant difference.

The second goal of this project was to develop a training curriculum for the Sunday school teachers at the Cornerstone Church of Warwick, Rhode Island. This curriculum emphasized that the unifying theme of Scripture is God's glory through the work of Jesus Christ. The standard for successfully meeting this goal was that each category needed to be judged at least 80 percent as sufficient or above. All categories

received 100 percent sufficient or above evaluations by the elders of Cornerstone Church. Additionally, Myron Houghton, chair of the theology department at Faith Baptist Theological Seminary in Ankeny, Iowa, evaluated the curriculum marking each category with the exemplary rating. This goal was successfully met.

The third goal of this project was to equip each Sunday school teacher to communicate that the unifying theme of Scripture is God's glory through the work of Jesus Christ. This goal emphasized increasing the skill level and knowledge of each teacher. As part of the measurement for this goal, a teaching evaluation rubric was developed (see appendix 3). The evaluation rubric included both knowledge and skill components. Three proficient teachers were trained to aid in the evaluation process. These three teachers participated in a two-hour briefing detailing the expectations of their assignment and describing the evaluation process. Teachers were evaluated before and after an eight-week series. The results of the before and after series evaluations were analyzed using a *t test* for dependent means. This goal was successfully met, for the *t test* indicated a positive statistically significant difference between the before and after series evaluations.

Ministry Context

The focus of this project was Cornerstone's Sunday school curriculum. For many years, the curriculum was segmented. Young people were taught from curriculum purchased from Regular Baptist Press, and adults were taught an eclectic curriculum. This aspect of the ministry was in need of a more targeted approach.

Over the last two and a half years, there has been a renewed effort to make full use of the Sunday school program. The church has incorporated its efforts in the Sunday school program with the families' efforts. The church is supplying daily Bible readings with application questions that prepare each family for Sunday school. The benefits of this approach have been numerous. First, each family is encouraged to engage in a daily

family worship time. Second, people are prepared for each Sunday school lesson having considered the texts that would be addressed. Third, all classes are considering the same texts, which provides for opportunities for further discussion in reflection upon each lesson. And finally, the entire Bible will be considered in the course of three years. The church has definitely grown in its knowledge of the "whole counsel of God" (Acts 20:27). The next stage in the development of both the teachers and their students was to recognize a clear unity to the biblical narrative.

Cornerstone Church has been faithful for over twenty-five years in the ministry of the Word. The doctrinal stance has been from a dispensational viewpoint that emphasizes "rightly dividing the Word." While there is value in the main tenets of dispensationalism, there is an inherent emphasis upon the discontinuity of the testaments. There was a need to strike a balance in this area. An emphasis was needed to demonstrate the beautiful unity of God's revelation. This project has further developed a consistent teaching ministry that proclaims the "whole counsel of God" (Acts 20:27).

Project Rationale

The Apostle Paul gave specific instructions to Timothy in 2 Timothy 2:2: "And what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also." It is essential that the Cornerstone Church invest in the spiritual development of leaders. This project furthered the doctrinal development of the teachers who have displayed faithfulness in the ministry. Having been instructed in hermeneutics, homiletics, and systematic theology, there was a need for instruction in the area of the Bible's unity.

With the privilege of teaching through the entirety of God's revelation comes the responsibility to communicate its message with clarity and harmony. Due to Cornerstone's emphasis upon the discontinuity between the Old Testament and the New Testament over its history, it was important that the teachers and their students

recognized that the Bible does have a unified message. The Lord Jesus Christ emphasized the centrality of the Old Testament's message when He stated, "You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me" (John 5:39). Luke also demonstrated this unifying theme, "And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself" (Luke 24:27).

God's Word records clear instructions for the church concerning the necessity of "edifying . . . itself in love" (Eph 4:16). Pastor-teachers are instructed to "equip the saints for the work of the ministry" (Eph 4:11-12). This project enhanced the Sunday school teachers' ability in the ministry of the Word. After receiving training in developing God's glory through the work of Jesus Christ as the unifying theme of the Bible, the teachers have been incorporating this truth into their current teaching curriculum and the whole church has benefited.

Definitions

Authorial intent. Thomas simply states authorial intent as "the truth intention of the author."¹ The interpreter must use good hermeneutical principles to gather the intended meaning of the original author of the text to determine the meaning of the biblical text (this is the goal of exegesis).

Exegesis. As defined by Roy Zuck, exegesis is "the determination of the meaning of the biblical text in its historical and literary contexts."² Grant Osborne simplifies the definition further, writing, "Exegesis means to 'draw out of' a text what it means."³

¹Robert L. Thomas, *Evangelical Hermeneutics: The New Versus the Old* (Grand Rapids: Kregel, 2002), 26.

²Roy B. Zuck, *Basic Bible Interpretation: A Practical Guide to Discovering Biblical Truth* (Colorado Springs: Cook Communications, 1991), 19.

Expositional preaching. Greg Heisler provides this definition:

Expositional preaching is the Spirit-empowered proclamation of Biblical truth derived from the illuminating guidance of the Holy Spirit by means of a verse-by-verse exposition of the Spirit-inspired text, with a view to applying the text by means of the convicting power of the Holy Spirit, first to the preacher's own heart, and then to the hearts of those who hear, culminating in an authentic and powerful witness to the living Word, Jesus Christ, and obedient, Spirit-filled living.⁴

Albert Mohler has a more concise definition: "Reading the text and explaining it – reproof, rebuking, exhorting, and patiently teaching directly from the text of Scripture."⁵ Hershael York has provided an excellent definition: "Expositional preaching is any kind of preaching that shows people the meaning of a biblical text and leads them to apply it to their lives."⁶ Adapting these definitions to provide one working definition is in order. Expository preaching will be defined as the communication of the meaning of the biblical text, reflecting its genre, empowered by the Spirit, with a view toward contemporary application.

Hermeneutics. William Klein provides a succinct definition: "Hermeneutics describes the principles people use to understand what something means."⁷ Robert Thomas narrows his definition to "a set of principles."⁸ Zuck provides a clear definition;

³Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* (Downers Grove, IL: InterVarsity Press, 1991), 41.

⁴Greg Heisler, *Spirit-led Preaching: The Holy Spirit's Role in Sermon Preparation and Delivery* (Nashville: B&H Publishing Group, 2007), 21.

⁵R. Albert Mohler, Jr., *He is Not Silent: Preaching in a Postmodern World* (Chicago: Moody Press, 2008), 52.

⁶Hershael W. York and Bert Decker, *Preaching with Bold Assurance: A Solid and Enduring Approach to Engaging Exposition* (Nashville: Broadman & Holman Publishers, 2003), 33.

⁷William W. Klein, Craig L. Blomberg, and Robert L. Hubbard, Jr., *Introduction to Biblical Interpretation* (Nashville: W Publishing Group, 1993), 4.

⁸Thomas, *Evangelical Hermeneutics*, 27.

hermeneutics is “the science (principles) and art (task) by which the meaning of the biblical text is determined.”⁹ Hermeneutics can be seen as the principles that govern the exegetical process.

Unifying theme of the Bible. For the purposes of this project, the definition of the phrase “unifying theme of the Bible” will refer to the main point of biblical revelation. James Hamilton refers to this as “the center,” writing, “The quest to know God is clarified by . . . a clear presentation of the main point of God’s revelation of Himself, that is, a clear presentation of the center of biblical theology.”¹⁰ Hamilton further states, “This theological center is the Bible’s center.”¹¹ Walter Kaiser Jr., likewise, refers to this concept as “center,” “coherency,” and “unity.”¹² Kaiser, while discussing *analogia fidei*, claims that

[the] *assumption* in these early periods of church history was that an organic unity ran through the entirety of the Scriptures; otherwise, appeal to the wide selection of texts made little sense if the fathers expected to have a cohesive statement emerge from them. It was the interconnectedness of Scripture that brought the sixty-six books of the canon into a wholeness that put the reader or interpreter at ease, regardless of where he or she was in that extensive corpus.¹³

It is this unity that this project seeks to propound. The unifying theme proposed is God’s glory through the work of Jesus Christ.

⁹Zuck, *Basic Bible Interpretation*, 20.

¹⁰James M. Hamilton, Jr., *God’s Glory in Salvation through Judgment: A Biblical Theology* (Wheaton, IL: Crossway, 2010), 38.

¹¹*Ibid.*, 40.

¹²Walter C. Kaiser, Jr., *Recovering the Unity of the Bible: One Continuous, Story, Plan, and Purpose* (Grand Rapids: Zondervan, 2009), 9-10.

¹³*Ibid.*, 14.

Limitations and Delimitations

The first limitation of this project was its length. The project was limited to fifteen weeks. The first four weeks consisted of training three proficient teachers to assist in the pre- and post-lecture series evaluations of the Sunday school teachers, issuing the pre-series test, and evaluating the teachers. The following eight weeks consisted of a lecture series tracing the proposed unifying theme throughout the Scriptures. Interspersed through these lectures were discussion groups focused on relating passages to the proposed unifying theme of Scripture. The last three weeks consisted of a post-series survey, and three workshops on how to properly relate difficult passages to the unifying theme, and evaluation of the teachers. The second limitation was the project's scope. Due to the time allotted for the project, this project did not attempt to address every alternate position.

The primary delimitation regarded the participants in the project. The project was directed toward the teen and adult Sunday school teachers at Cornerstone Church. Eight teachers were trained through this project. All eight of these teachers willing participated in this project.

Research Methodology

As a means of determining the effectiveness of this project, several measurements were made. The first goal of this project was to evaluate the Sunday school teachers' current understanding of the unifying theme of the Bible. To establish a basis for this measurement, each teacher (eight in total) took an eighteen-question assessment survey before the lecture series (see appendix 1). Following the lecture series, each teacher completed the same eighteen-question survey. The results were examined by

employing a *t test* for dependent means. Neil Salkind adequately defines this process: “A *t test* for dependent means indicates that a single group of the same subjects is being studied under two conditions.”¹⁴ The evidence of change was determined by comparing each teacher’s pre/post-series survey results. This goal was determined as being successfully met since the *t test* indicates a positive statistically significant difference between the pre/post scores.

The elders of the Cornerstone Church of Warwick, Rhode Island, aided in the evaluation of the project’s second goal, the development of a teacher’s training curriculum. Additionally, the curriculum was evaluated by Myron Houghton, chair of Theology at the Faith Baptist Theological Seminary in Ankeny, Iowa. Using a rubric (see appendix 2), these individuals evaluated the appearance, structure, ease of use, comprehensive nature, instructional effectiveness, and the biblical and theological support of the training curriculum. This goal was considered successfully met since each category of the rubric evaluations reach the target of 80 percent at or above sufficient (see appendix 2).

The third goal of this project related to increasing each Sunday school teacher’s ability to communicate that the unifying theme of Scripture is God’s glory through the work of Jesus Christ. Eight Sunday school teachers were evaluated before and after the series. The evaluations helped to assess whether the lecture series equipped the teachers to communicate a Christological theme as part of their lesson. In order to accomplish this measurement, three church leaders were equipped to aid in the evaluation process. The same evaluator assessed the Sunday school teacher before and after the

¹⁴Neil J. Salkind, *Statistics for People Who (Think They) Hate Statistics* (Los Angeles: Sage Publications, 2008), 189.

lecture series to reduce unnecessary variables. The results of the before and after series evaluations were analyzed using a *t* test for dependent means. This goal was determined as being successfully met since the *t* test indicated a positive statistically significant difference between the before and after series evaluations. Full compliance to the requirements set forth by the ethics committee of the Southern Baptist Theological Seminary was maintained.

CHAPTER 2

BIBLICAL FOUNDATIONS OF GOD’S GLORY THROUGH THE WORK OF JESUS CHRIST

Everyone loves a good story. A good story must have a central theme that is introduced, developed, and concluded. The Bible presents its readers with such a story line. Modern scholarship has termed this concept a metanarrative. A metanarrative can be defined as, “The overarching story that explains the way things are, how they have come to be so, and what they ultimately will be.”¹ This study proposes that this “overarching story” can be summed up in the expression: God’s glory through the work of Jesus Christ. In order to demonstrate this, this portion of the study will demonstrate (1) the pattern of seeing Christ throughout the Scriptures; (2) the reality that Jesus Christ is the expressed glory of God; (3) the empowerment of the Holy Spirit for Jesus Christ’s work and His continuing work through the Church; (4) the completion of Jesus Christ’s work as fulfilling the ultimate design for God’s creation; and (5) the revelation of Jesus Christ’s work that can be traced throughout the pages of Scripture.

A Pattern that Cannot be Ignored

Regularly people are confronted with realities to which they must respond. In 1543, Nicholas Copernicus published *On the Revolutions of the Heavenly Spheres*, with

¹Christopher J. H. Wright, *The Mission of God: Unlocking the Bible’s Grand Narrative* (Downers Grove, IL: IVP Academic, 2006), 55.

mathematical proof for the heliocentric view of the universe. Scientists had previously based all studies on the fact that the earth was the universe's center. Upon the reception of Copernicus's unarguable proof, they were forced to change their way of thinking. They could not ignore the news; they had to adjust. The last chapter of Luke's Gospel presents its readers with a pattern of Jesus' teaching to which they must respond. This pattern cannot be ignored.

The Disciples are Dejected

Luke records a scene of two men traveling away from Jerusalem toward Emmaus (Luke 24:13-35).² As they travel, unbeknownst to them, Jesus joins them (vv. 15-16). They did not recognize Jesus because their eyes were "restrained" (v. 16). Walter Liefeld writes, "The passive form in 'were kept [*ekratounto*] from recognizing him' (v.16) may be a 'divine passive,' i.e., a means of connoting that an action, the subject of which is not mentioned, is actually the work of God."³ Their dejection was obvious as they were recounting the events of the crucifixion (vv. 14-18). The setting was perfect for Jesus' questioning of their countenance (v. 17). The two disciples proceeded to recount their disappointment to Him. A mighty prophet was crucified (vv. 19-20) and our hope of redemption has been dashed (v. 21). He was supposed to be raised from the dead on the third day (v. 21b; see Luke 9:22; 13:32-33; 24:7), and we cannot find Him (vv. 22-24). From their "restrained" perspective, all hope was lost. It is not surprising, then, that they

²Liefeld states that these two serve as testimony for the Jewish Law: "A twofold witness is necessary according to Jewish Law." Walter Liefeld, *Luke*, in vol. 8 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelain (Grand Rapids: Zondervan, 1984),1051.

³Ibid.

were dejected.

Jesus Rebukes the Disciples' Unbelief

Jesus, having seen and heard their dejected condition, rebukes them sternly. He calls them “foolish ones.”⁴ Jesus says this indicates that they are “slow of heart to believe.” Should they not have picked up on Jesus’ teaching about His impending death? Should they not have noted the prophet’s teaching concerning the Messiah’s sacrifice? “In short, the resurrection’s reality should not have been hidden (9:45; 18:34).”⁵ Jesus’ question is constructed to elicit a positive response (v. 26).⁶ Jesus needed “to suffer” before “enter[ing] into His glory” (v. 26). Jesus’ rebuke and question set the stage for His exposition of Old Testament truth.

Jesus Teaches the Disciples about Himself

In verse 27, and again in verse 44, Jesus exemplified an important pattern for teaching the Scriptures. Jesus essentially expositis the major emphasis of the Old Testament as they continue walking toward Emmaus. Darrell Bock describes Jesus’ teaching,

The comprehensiveness of the teachings is underlined in several ways: from “all” (πάντων, *pantōn*) the prophets he explains “all” (πάσαις, *pasais*) the Scriptures, and Jesus starts from (ἀρξάμενος) Moses and goes to all the prophets (“Moses and all the prophets” is a traditional phrase: 1QS 1.3; 4 Q504 [= 4QDibHam^a] 3.12; Matt. 11:13; John 1:45; Nolland 1993b: 1205). This figure (called *zeugma*) describes the

⁴Jesus used the word ἀνόητος to describe them (elsewhere translated “unwise” [Rom 1:14] or “foolish” [Gal 3:1, 3; 1 Tim 6:9; Titus 3:3]).

⁵Darrell L. Bock, *Luke*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Books, 1996), 1916.

⁶Ibid.

discussion's scope: he went through the entire Scripture, front to back (Creed 1930: 297; Luce 1933: 361). Both the former and the latter prophets are meant, since the Hebrew Scriptures are in view (Luke 16:31; Acts 26:22; 28:23; Fitzmyer 1985: 1567).⁷

The Disciples Eyes Unveiled by God

The Christological interpretation of the Old Testament Scriptures caused the hearts of these two disciples to burn (v. 32). At the right moment, during the breaking of bread, God unveiled their eyes,⁸ and they realized that they had been with the resurrected Christ (vv. 30-32). Upon realizing what they just experienced, they headed back to Jerusalem to testify to the eleven (vv. 33-35). Jesus appears in the midst of this gathering, demonstrating both by His scars and His eating fish and honeycomb that He was the risen Jesus (vv. 36-43).

Jesus Reminds the Disciples of His Pattern of Teaching

Jesus' teaching of the two men on the Road to Emmaus is not an aberration from His teaching pattern. In verse 44, Jesus proclaims, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses, and the Prophets and the Psalms concerning Me." Throughout the Old Testament Scriptures, there is continual testimony concerning Jesus Christ. Jesus' reference to the three divisions of the Old Testament indicate clearly how God has been revealing the work of Jesus Christ throughout biblical revelation. Leon

⁷Ibid., 1917.

⁸God is the one who unveils the eyes. It is a Divine work. Bock notes that God opens the "womb (Luke 2:23), Scripture (Luke 24:32; Acts 17:3), mind (Luke 24:45), heaven (Acts 7:56), heart (Acts 16:14; 2 Macc. 1:4), ears (Mark 7:34-35), and eyes (Luke 24:31; Gen. 3:5, 7; 2 Kings 6:17)." Ibid., 1920.

Morris agrees, writing, “The solemn division of Scripture into *the law of Moses and the prophets and the psalms* (the three divisions of the Hebrew Bible) indicates that there is no part of Scripture that does not bear witness to Jesus.”⁹ Jesus commissioned the disciples to testify of this biblical witness (vv. 46-48).

They did, in fact, testify of Jesus in their sermons and writings. There is constant reference to the Old Testament Scriptures through quotations, allusions, and illustrations. The recorded sermons in the book of Acts testify to the apostles following this pattern: Peter (Acts 2-4), Stephen (Acts 7), Philip (Acts 8), and Paul (Acts 13:13-41; Acts 17:1-4; 26:19-23; 28:17-31).

The Apostolic pattern of preaching Christ does not end in the book of Acts. Paul is adamant about the necessity of preaching Christ. Paul’s pattern of preaching was to proclaim Christ Jesus (Col 1:19-29; Eph 3:1-12; Phil 1:15-18; Gal 6:14; 1 Cor 1:17-8; 2:2). Peter’s two letters are supremely Christological. The book of Hebrews is a declaration that God has spoken in His Son, who is vastly superior to everyone and everything. James tells his reader to hold on to “the faith” that revolves around “our Lord Jesus Christ” (Jas 2:1). There is no doubting that the emphasis of the Apostle John, in his writing, revolves around the person and work of Jesus Christ (1 John 5:13; 2 John 9; 3 John 3-4 [see John 14:6]; Rev 1:1-3). Finally, when Jude writes of “our common salvation” (v. 3), none other than Jesus Christ must be the focus.

The pattern of Jesus, the pattern of the apostles, and the pattern of the New Testament letter writers is to point to Jesus Christ as the substance of biblical revelation.

⁹ Leon Morris, *Luke*, Tyndale New Testament Commentaries (Downers Grove, IL: IVP Academic, 1988), 361.

It is incumbent upon those who communicate God's Word to follow this pattern. We must respond to this truth.

Jesus Is the Declaration of God's Glory in the Flesh

John's Gospel has a clear purpose, "These are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name" (John 20:31). The Apostle John provides a picture of the deity of Jesus Christ from the beginning to the end of his Gospel account. Right from the outset, John gives his readers insight into the extraordinary nature of Jesus.

Jesus Is the Creator (John 1:1-3)

He begins with a declaration of Jesus' deity (v. 1).¹⁰ Jesus has had an eternal union with God (John 17:5, 20-26; Gen 1:26). John follows this declaration with a statement of Jesus' work in creation (v. 3). Jesus' work as Creator is reiterated numerous times in the New Testament (Col 1:15-18; Heb 1:1-3). When that knowledge is coupled together with Genesis 1:1, John's testimony is unmistakable—Jesus is God.

Jesus Is the Life (v. 4)

John without any explanation or development states that in Jesus is life. Later in John's Gospel, Jesus says, "For as the Father has life in Himself, so He has granted the Son to have life in Himself" (5:26). Jesus later states, "I am the way, the truth, and the

¹⁰John refers to Jesus here as the Word. This interpretation is certain based upon v. 14. It could rightly be asked, why does he use the term "Word" to describe Jesus? F. F. Bruce proposes it refers to "word in action." He writes, "The 'word of God' in the Old Testament denotes God in action, especially in creation, revelation, and deliverance." F. F. Bruce, *The Gospel & Epistles of John* (Grand Rapids: William B. Eerdmans Publishing Company, 1983), 29.

life” (see John 5:21; 11:25; 1 John 5:11). In 1 Corinthians 15:45 Paul writes, “The last Adam *became* a life-giving spirit.” Jesus, as God, is a life-giver.

Jesus Is the Light (vv. 4b-11)

John proceeds to attribute light to Jesus. He returns to this theme numerous times in his Gospel. Jesus provides the light to all men (v. 9; 8:12 “I am the light of the world”). John and Jesus both confirm that many reject this clear revelation of God (vv. 10-11; 3:19). Andreas Köstenberger writes regarding “world” in verse 10, “Most characteristically . . . the term refers to sinful humanity (e.g., 3:16).”¹¹ However, complete rejection was never in the plan. Some would respond to the light, and darkness would dissipate (John 12:46). The Old Testament prophets spoke of the coming Messiah as One who would bring light (Isa 9:2, “The people who walked in darkness have seen a great light”; Matt 4:12-17). John the Baptist came “to bear witness of that Light” (v. 8). He was the forerunner spoken of in Isaiah 40 who would “Prepare the way of the LORD” (v. 3).¹² Light is later, in John’s writings, attributed to God (1 John 1:5). Jesus, as the divine light-giver, is rejected by many.

Jesus Is the Savior (vv. 12-13)

While many reject the light that comes through Jesus (2 Cor 4:3-6), “as many as received Him” become “children of God.” John doesn’t use the term Savior, but he is

¹¹Andreas Köstenberger, *John*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academics, 2004), 35.

¹²John’s testimony would not result in universal salvation (v. 7), but as Köstenberger states, “The present verse does not suggest universalism—the ultimate salvation of every person—for John does not speak of *internal* illumination in the sense of general revelation (contra Morris 1995: 84), but of *external* illumination in the sense of objective revelation requiring a response (R. Brown 1966: 9).” *Ibid.*, 35-36.

essentially portraying Jesus as the one through whom salvation comes. When a person believes “in His name,” he becomes God’s child.¹³ John MacArthur writes,

His name refers to the totality of Christ’s being, all that He is and does. Thus, it is not possible to separate His deity from His humanity, His being Savior from His being Lord, or His person from His redemptive work. Saving faith accepts Jesus Christ in all that Scripture reveals concerning Him.¹⁴

In attributing salvation to Jesus, John places Jesus into a realm occupied solely by God.

Jesus Is God in the Flesh (vv. 14-18)

John proceeds to identify “the Word” in verse 14 (“And the Word became flesh”). Bruce correctly writes, “When ‘the Word became flesh,’ God became man.”¹⁵ This is certainly John’s point, and Paul reiterates this concept in Colossians 2:9.

Not only was Jesus God in the flesh, but He “dwelt among us, and we beheld His glory” (v. 14). The language employed by John is reminiscent of the tabernacle. The tabernacle was constructed under the providence of God “that I may dwell among them” (Exod 25:8; 29:43-46). God becoming flesh is a clear fulfillment of Isaiah’s statement, “Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel” (Isa 7:14), which Matthew translates for us as “God with us” (Matt 1:23). God becoming flesh in the person of Jesus was a demonstration of His glory (“and we beheld His glory”). Bruce writes,

The post-biblical *shekināh* – a word which literally means “residence” but was used more particularly of the glorious presence of God which resided in the Mosaic

¹³In later New Testament writings, this concept is referred to as adoption (Eph 1:4-6; Gal 4:4-7; Rom 8:14-17).

¹⁴John MacArthur, Jr., *John 1-11, The MacArthur New Testament Commentary* (Chicago: Moody Publishers, 2006), 34-35.

¹⁵Bruce, *The Gospel & Epistles of John*, 40.

tabernacle and Solomon's temple. When the tabernacle was completed, "the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle" (Ex. 40:34). Similarly, at the dedication of Solomon's temple, "a cloud filled the house of the LORD . . . for the glory of the LORD filled the house of the LORD" (1 Kgs. 8:10f). So, when the Word became flesh, the glorious presence of God was embodied in him, for he is the true *shekīnāh*.¹⁶

The presence of the "Word become flesh" is the presence of the glory of God. The glory experienced by Jesus' followers was "the glory as of the only begotten of the Father" (v. 14). The best understanding of this description is "God's one-of-a-kind Son."¹⁷

Jesus, the "Word [that] became flesh," is the full expression of God's glory.

John is alluding to this concept as he concludes verse 14 ("full of grace and truth").

Based upon Moses' request that God show him His glory (Exod 33:18), God allowed His glory to pass by him (Exod 33:22). The Bible states in Exodus 34:5-7,

Now the LORD descended in the cloud and stood with him there, and proclaimed the name of the LORD. And the LORD passed before him and proclaimed, "The LORD, the LORD God, merciful and gracious, longsuffering, and *abounding in goodness and truth*, keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation.

Notice the phrase "abounding in goodness and truth." The Hebrew terms *חסד* (*hesed*) and *אמת* (*emeth*) are the Hebrew equivalents of grace (*χάρις*, *charis*) and truth (*ἀλήθεια*, *aletheia*). When God's glory passed before Moses, His glory was "full of grace and truth." As the "Word dwelt among us," He was "full of grace and truth."¹⁸ There is no mistake; John is clearly linking the two passages. While the full expression of God's

¹⁶Ibid., 40-41.

¹⁷Köstenberger, *John*, 42; Bruce relates this description to ἀγαπητός, God's beloved Son (or "best-loved Son"). Bruce, *The Gospel & Epistles of John*, 41.

¹⁸"Like Moses of old (2 Cor. 3:6-18; cf. Exod. 34:28-35), the apostles were firsthand eyewitnesses of God's glory, which was in these last days displayed in Jesus, God's one-of-a-kind Son (Matt. 17:1-2 pars.; 2 Pet. 1:16; 1 John 1:1; cf. Heb. 1:3; 2:3-4)." Köstenberger, *John*, 42.

glory cannot be seen (v. 18), the “one-of-a-kind Son,” who has a special relationship with the Father, has explained or demonstrated His glory.

Jesus Is the Expression of God’s Glory

The glory of God through Jesus Christ is emphasized in the Gospel of John. Jesus brings glory to God through His work, and in the process of glorifying God “glory also comes to Jesus.”¹⁹ Jesus’ work of healing the blind man was a demonstration of “the works of God” (9:3), the raising of Lazarus was “for the glory of God, that the Son of God may be glorified through it” (11:4) and that people “would see the glory of God” (11:40). Jesus’ glorification of God continues as an emphasis in John’s Gospel:

Now the Son of Man is glorified, and God is glorified in Him. If God is glorified in Him, God will also glorify Him in Himself, and glorify Him immediately. (John 13:31-32; 14:13)

Father, the hour has come. Glorify Your Son, that Your Son also may glorify You . . . I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. (John 17:1, 4-5)

Jesus’ response to Philip captures the essence of Jesus’ work, “He who has seen Me has seen the Father” (14:9). Jesus’ work manifests the glory of God.

The Spirit’s Role in Fulfilling God’s Glory through the Work of Jesus Christ

No explanation of the Bible’s metanarrative is sufficient that does not account for the ministry of the Holy Spirit. In this portion of the study, our attention will be upon the Holy Spirit as the source of power during Jesus’ ministry, His work of testifying of Jesus’ work, and His empowerment of the church for continuing Jesus’ work on the earth.

¹⁹Köstenberger, *John*, 42.

The Spirit Empowers Jesus

As an important part of Jesus' baptism, Luke records that "the Holy Spirit descended in bodily form like a dove upon Him" (Luke 3:22). The very next scene in Luke's Gospel describes Jesus' experience of forty days of temptation (4:2). Luke notes that Jesus was "filled with the Holy Spirit" and He was "led by the Spirit" (4:1). In verse 14, Luke writes, "Jesus returned in the power of the Spirit to Galilee." Jesus' teaching in the synagogue of Nazareth reiterates the importance of the Spirit's role in fulfilling the plan of God. As Jesus opened the Isaiah scroll, "He found the place where it was written: 'The Spirit of the LORD is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the LORD'" (4:17-19). As Jesus read from Isaiah 61, He was establishing the fact that He was the long-awaited Messiah. He makes this clear with the authoritative statement, "Today this Scripture is fulfilled in your hearing" (4:21). The response of the people was stunned disbelief as they "marveled at the gracious words which proceeded out of His mouth" (4:22).

In the context of this section of Luke, Jesus' Messianic office is emphasized. At the baptism, the proclamation of the Father has Messianic overtones,²⁰ the temptation scene revolves around Satan's challenge "If you are the Son of God" (4:3, 9), and Jesus' teaching in the synagogue (4:16-21) is a clear statement of His Messianic identity. While much could be written concerning these Messianic claims, for the purposes of this study,

²⁰Robert Stein, *Luke*, The New American Commentary, vol. 24 (Nashville: Broadman, 1992), 139-40.

our attention will be upon Luke's emphasis on the work of the Spirit enabling Jesus' work.

The consistency of referencing Jesus' relationship with the Holy Spirit should catch the reader's attention. The descent of the Spirit on Jesus is later referenced as "anointing" which should be seen as an anointing with power (Acts 10:38 "how God anointed Jesus of Nazareth with the Holy Spirit and with power").²¹ Evans writes, "With this anointing Jesus is prepared to face the hardships and challenges of his ministry."²² The frequent references to Jesus being empowered by the Spirit convey that "Jesus' entire future ministry is to be understood as taking place 'in the power of the Spirit.'"²³

Tracing Luke's continual references to the Spirit's ministry provides an important implication for the church's ministry. Just as Jesus' ministry was marked by the Spirit's empowerment, so also the disciples and all of Jesus' church must be empowered by the Holy Spirit. Bock refers to this as a "continuity between Jesus' ministry and the church's."²⁴ This connection will be examined further below.

The Spirit Testifies of Jesus

On the heels of declaring His necessary departure, Jesus enlightens His

²¹Charles H. Talbert, *Reading Luke* (New York: Crossroad, 1982), 52-53.

²²Craig A. Evans, *Luke*, New International Biblical Commentary (Peabody, MA: Hendrickson, 1990), 55.

²³Stein, *Luke*, 149.

²⁴Darrell L. Bock, *Luke*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Books, 1994), 391; Stein agrees, "His ministry, like the church's later ministry, was marked by the Spirit's power." Stein, *Luke*, 149. Köstenberger agrees, "The Spirit's role thus ensures the continuity between Jesus' pre- and postglorification ministry. What is more, the coming of the Spirit will actually constitute an advance in God's operations with and through the disciples (16:7; cf. 14:12)." Köstenberger, *John*, 437.

disciples regarding some of the benefits of His departure (John 14-16). Of utmost interest for this present study, Jesus teaches His disciples about the ministry of the Holy Spirit. The Spirit's work includes (1) being a Helper (14:15-18); (2) being a reminder (14:26); (3) testifying of Jesus (15:26); (4) convicting the world of sin, righteousness, and judgment (16:8-11); (5) leading believers to the truth (16:13); and (6) bringing glory to Jesus (16:14-15). The focus in this section will be upon the Spirit's role of testifying of and glorifying Jesus.

Jesus makes plain in this section of John's Gospel that the Spirit would continue His work. It was through the departure of Jesus that the disciples would reap an "advantage" (16:7). The Spirit is called "another Helper" (14:15), One who is of the same kind of helper. As Jesus was the "truth" (14:6), so the Spirit is the "Spirit of truth" (15:26). Just as Jesus was sent from the Father (15:21), so the Spirit was sent from the Father (15:26). Just as Jesus brought glory to the Father (14:13; 17:4), so the Spirit brings glory to Jesus (16:14). It should be understood that when Jesus is glorified His Father is glorified. Tenney writes, "The Cross would become the supreme glory of God because the Son would completely obey the will of the Father."²⁵ As the One who testifies of Jesus' person and work, the Spirit brings glory to both Jesus and His Father.

The Spirit Empowers the Church

Luke's account produces a clear understanding of Jesus' being empowered by

²⁵Merrill C. Tenney, *John and Acts*, in vol. 19 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1981), 141. Köstenberger concurs: "The Spirit is said to be 'sent' both by the Father and Jesus (14:26; 15:26) and to focus his teaching on the illumination of the spiritual significance of God's work in Jesus (14:26; 15:26; 16:9)." Köstenberger, *John*, 437.

the Holy Spirit to accomplish His work, and John's account sheds light on the Spirit's role of bringing glory to both the Father and the Son through testifying of Jesus' work. The work of the Spirit continues as He empowers the church of Jesus Christ. Both Luke and John provide testimony to the necessity of the Holy Spirit in accomplishing the continuance of Jesus' work. Luke reveals that the disciples would be equipped with the same Spirit who empowered Jesus (Luke 24:49; Acts 1:4-8).²⁶ In John 16:7, Jesus states, "It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you." The infinite, omnipresent Spirit is not bound to a locality as Jesus, the Word become flesh. It is through the person of the Holy Spirit that the Godhead indwells each believer.²⁷

Jesus told His disciples in John 15:26-27, "But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. And you also will bear witness, because you have been with Me from the beginning." This teaching provides clear implication that it was through the work of the Holy Spirit that the disciples would bear witness of Jesus' work. This is further attested to in Acts 1 when Jesus commanded His disciples "to wait for the Promise of the Father" (v. 4). He said, "you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me" (v. 8). Tenney writes, "The coupling of the

²⁶Paul echoes this truth (Eph 3:16; Col 1:11).

²⁷The Godhead is present in the life of every believer (Father – Eph 4:6; Son – Col 1:27; and Spirit – Rom 8:9). Bruce writes, "The ministry of the Spirit is devoted to making the presence and power of the risen Christ real to those whom he indwells: hence the experience of the indwelling Spirit and of the indwelling Christ is the same experience." F. F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, The New International Commentary on the New Testament (Grand Rapids: William B. Eerdmans Publishing Company, 1984), 326.

witness of the Spirit with that of the disciples defines their reciprocal relationship.

Without the witness of the Spirit, the disciples' witness would be powerless; without the disciples' witness, the Spirit would be restricted in his means of expression.²⁸

Without getting into all of the difficulties of interpreting Ephesians 1:22-23 (“And He put all *things* under His feet, and gave Him *to be* head over all *things* to the church, which is His body, the fullness of Him who fills all in all.”), what is clearly attested to by conservative commentators is that the church is a manifestation of God's fullness through Jesus Christ.²⁹ Paul expresses this truth again in chapter 3. His prayer is that the church would be “strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith” (vv. 16b-17a) and that they might “be filled with all the fullness of God” (v. 19b). The Holy Spirit, just as He empowered Jesus, empowers the church to continue the work of Jesus Christ.³⁰ As the church continues the work of Jesus Christ, God is glorified.

²⁸Tenney, *John and Acts*, 155. Edmund Clowney adds, “That promise was the coming of the Spirit in whom Jesus would come to them. That is why the book of Acts continues the story of what Jesus began to do and teach after he was lifted up (Acts 1:4).” Edmund P. Clowney, *Preaching Christ in All of Scripture* (Wheaton, IL: Good News Publishers, 2003), 56.

²⁹“God's fullness which is filling Christ is filling the church. This agrees with Eph 4:10 where Christ has descended to fill all things.” Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker Academic, 2002), 300. “Lightfoot summed it up well when he wrote, ‘All the Divine graces which reside in Him are imparted to her; His ‘fulness’ is communicated to her: and this she may be said to be His pleroma (i.23). This is the ideal Church.’” Ibid., 300. Also in agreement: Peter T. O'Brien, *The Letter to the Ephesians*, The Pillar New Testament Commentary (Grand Rapids: William B. Eerdmans Publishing Company, 1999). F. F. Bruce writes, “The fullness of deity resides in him [Christ], and out of that fullness his church is being constantly supplied.” Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, 277.

³⁰Clowney, *Preaching Christ in All of Scripture*, 57.

The Work of Jesus Christ Fulfills the Ultimate Design for God’s Creation

The metanarrative of the Bible begins to take shape in the opening chapter of Genesis. God’s design for His creation is exemplified and expressed from these early stages of biblical revelation and can be traced throughout the Old and New Testaments. The ultimate design relates to God’s presence among His people and His dominion through them.

Starting in Genesis 1 the reader is introduced to one of God’s grand intentions. In Genesis 1:26, God says, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.” Man, as God’s image-bearer, would be responsible for the administration of God’s dominion over His creation. Matthews writes, “Human life alone is created in the ‘image’ of God and has the special assignment to rule over the created order (vv. 26-28).”³¹ While the glory of this image has been dimmed,³² man continues to bear God’s image (Jas 3:9). During these days of unhindered image-bearing, Adam and Eve enjoyed unbridled fellowship with God (2:15-16; 3:8). Matthews writes, “God prepares the garden for man’s safety,

³¹Kenneth A. Matthews, *Genesis 1-11:26*, The New American Commentary, vol. 1 (Nashville: Broadman and Holman Publishers, 1996), 160. Also, Schreiner writes, “The importance of human beings being created in God’s image can scarcely be exaggerated . . . God is the sovereign creator who extends his kingship over the world. But he extends his rule through human beings, for as God’s image-bearers they must govern the world for God’s glory and honor.” Thomas R. Schreiner, *The King in His Beauty: A Biblical Theology of the Old and New Testaments* (Grand Rapids: Baker Academic, 2013), 6. Schreiner also writes, “He made human beings in his image so that they would display his glory, reflect his character, and rule the world for God (Gen. 1:26– 27; 2:15– 17).” Thomas R. Schreiner, *New Testament Theology: Magnifying God in Christ* (Grand Rapids: Baker Publishing Group, 2008), 24.

³²Matthews, *Genesis 1-11:26*, 160. Consequently, man is restored to the fullness of this glorious image only through the work of Jesus Christ (2 Cor 5:17; Eph 4:24; Col 3:10). The fullness of this glorious image is eternally realized through completed redemption (Rom 8:28-30; Phil 3:20-21; 1 John 3:1-3). In the kingdom, God’s children will reflect His glory (Dan 12:1-3; Matt 13:43; 1 Cor 15:40-42).

where he can enjoy the divine presence.”³³ Thus, the reader can identify a core element of God’s original design. God intended to fellowship with His image-bearers as they carried out the responsibilities of dominion.

As a result of the introduction of sin (Gen 3), man’s relationship with God, animal kind, and the earth would change. When David penned Psalm 8, he wrote of man’s pre-fall dominion. He declares that God “crowned him with glory and honor” and He gave “him dominion over the works” of His hands (vv. 5-6). The author of Hebrews states, “But now we do not yet see all things put under him” (Heb 2:8b). It is clear that there has been a tragic fall from ultimate dominion. Paul writes of a creation that is groaning and laboring while it awaits redemption (Rom 8:20-22).

Outside of a general statement regarding man’s dominion over animals (Gen 1:26), the Bible doesn’t describe how Adam and Eve interacted with animals. As the Bible unveils revelation concerning a restored order, it is obvious that man’s relationship with animals changed after the fall. Isaiah 11:6-9 reveals that animals will be peaceful at the restoration of God’s ultimate design (v. 6 “wolf also shall dwell with the lamb, the leopard shall lie down with the young goat”; Isa 65:25; Ezek 34:25; Hos 2:18).

As part of the judgment for sin, God revealed to Adam that the earth would no longer cooperate with his attempts to tend it (Gen 3:17-19). Anyone who has attempted to grow a garden can identify with the challenges of tending the ground after the fall. A sign of the restoration of all things is regularly related to the return of the earth’s fruitfulness (Ezek 34:25-27; Isa 4:2).

From the beginning God made His intent of fellowshiping with man obvious.

³³Matthews, *Genesis 1-11:26*, 209.

Sin places a roadblock in the way of man's relationship with God (1 John 1:5-6). The fellowship Adam and Eve enjoyed with God was hindered through sin (Gen 3:7-11). Yet, God has made provision to reconstitute that fellowship (Gen 3:15, 21).³⁴ The biblical record provides ample evidence of God's desire to fellowship with His people. The early chapters of Genesis recount Enoch (5:22), Noah (6:9), and Abraham (implied throughout) walking with God. God expressly states the purpose of His instructions for constructing the tabernacle (Exod 25:8 "And let them make Me a sanctuary, *that I may dwell among them*"). This emphasis continued with the Temple (1 Kgs 6:11-13). Then at just the right time, "The Word became flesh *and dwelt among us*" (John 1:14). Following the death, burial, resurrection, and ascension of Jesus Christ, God came to dwell in His people through the Spirit (2 Cor 6:16; Eph 1:13-14; Rom 8:9). Finally, at the return of Jesus Christ, Jesus will set up an eternal kingdom in which God will dwell forever among His people (Rev 19:11-22:21 [particularly 21:3, 22-27; 22:1-5]). This short survey demonstrates continuity from the beginning to the end of the biblical record. Revelation 22:5 concludes with these words: "And they shall reign forever and ever." The word "reign" comes from the Greek word βασιλεύω and is related to the concept of dominion. The fellowship between God and His people produces the means whereby he may exercise the dominion He intended from the beginning.

The Means of Restoration: The Work of Jesus Christ

In the glorious introductory words of the book of Hebrews, the author is piling

³⁴Bruce Waltke, with Cathi Fredericks, *Genesis: A Commentary* (Grand Rapids: Zondervan, 2001), 95. Schreiner writes, "Gen. 3:15 forecasts a day when the seed of the woman will triumph over the seed of the serpent." Schreiner, *New Testament Theology*, 24.

on the descriptors of the Son's superior nature. One of the descriptions that is significant to this portion of the study is that the Son is "upholding all things by the word of His power" (Heb 1:3). The Greek word, φέρω, is a basic word for carrying something along.³⁵ Guthrie helps to give some breadth to this concept, writing: "The action speaks of the continual organization and carrying forward of the created order to a designed end, an activity ascribed to God in Jewish writings."³⁶ The "restoration of all things" (Acts 3:19-20 also referred to as "refreshing") comes "from the presence of the Lord" and is associated with the return of Jesus. When the earth produces abundantly (Ezek 34:26-31), it will be a result of "My servant David" serving as the "one shepherd over them" (Ezek 34:20-24). Similarly, when the animal kingdom is restored to its Edenic peacefulness, it is a result of "a Rod from the stem of Jesse" being among them to rule (Isa 11:1-9). The work of Jesus Christ is seen to be not only the redemption of man, but also the redemption of the natural created order.

While Jesus' restoration of the physical universe should never be relegated to any insignificance, the redemption of God's chief creation, man, should always take center stage. The work of Jesus Christ on the cross has provided the basis of God's redemption of man (Rom 3:21-26; Heb 9:11-15). It is through the process of justification (the removal of sin and the addition of righteousness) that God establishes the basis of consistent and eternal fellowship with His people. During this age, the moment a person

³⁵For instance, the writers of the Scriptures were "moved by the Holy Spirit" (2 Pet 1:21).

³⁶George H. Guthrie, *Hebrews*, The NIV Application Commentary (Grand Rapids: Zondervan, 1998), 48. "Carrying (*pherōn*) suggests more than just sustaining or maintaining. The durative form of the participle, as well as the meaning of the word itself as 'bring' or 'carry,' indicates that the sense involves both upholding and movement toward some goal. It is one of Christ's functions to sustain this universe in its existence and operation, and to carry it forward to reach the consummation which God has planned." Homer A. Kent, Jr., *The Epistle to the Hebrews* (Winona Lake, IN: BMH Books, 1990), 37.

trusts Jesus Christ as his Savior, the Holy Spirit indwells him (Eph 1:13-14), and thus, God is present among His people. At the return of Jesus Christ, the Apostle Paul clearly states, “we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus *we shall always be with the Lord*” (1 Thess 4:17). Additionally, the Apostle John states concerning the Kingdom, “the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God” (Rev 21:3; see Ezek 37:21-28). The redemption provided through Jesus Christ results in a return to the original design of unbridled fellowship between God and His people. The fellowship between God and His people produces the means whereby man may exercise the dominion God intended from the beginning. As a result, we must conclude that the work of Jesus Christ fulfills the ultimate design for God’s creation.

God’s Glory through the Work of Jesus Christ

As the Apostle John has written, “Many other things . . . Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written” (John 21:25b). For the sake of this study, the focus will be upon five areas of Jesus’ work that can be traced through the pages of Scripture. Each area is foreshadowed in the Old Testament, demonstrated in Jesus’ earthly ministry, fully realized in the eschaton, and portrayed to convey the glory of God. The five areas of Jesus’ work that will be considered are: His creative work, His redemptive work, His priestly work, His prophetic work, and His kingly work. Other aspects of Jesus ministry,

though equally important, are not covered for lack of space.³⁷

Jesus' Creative Work

Numerous passages testify of the work of creation. The first verse of the Bible declares, "In the beginning God created the heavens and the earth" (Gen 1:1). The Psalmist writes, "By the word of the LORD the heavens were made, and all the host of them by the breath of His mouth" (Pss 33:6; 148:5; Heb 11:3). While it is clear that all the members of the Triune Godhead were part of the work of creation (Gen 1:2; 1 Cor 8:6), the primary instrument of creation is Jesus Christ (John 1:1-3; Col 1:16-17; Heb 1:3).

As Jesus was fulfilling the Father's plan to redeem His people, He demonstrated His unique nature as Lord over His creation. He exhibited His power over demons (Mark 1:21-28; 5:1-20), which He had created (Col 1:16); over diseases (Mark 1:29-34; 1:40-44; 2:1-12); over nature (Mark 4:35-41; 6:45-52); over death (Mark 5:21-24, 35-43); and over natural elements (Mark 6:30-44). His power over created elements demonstrated His nature as Creator.

As the Creator of all that "was made" (John 1:3), it stands to reason that He will be the Creator of all that will be made. Schreiner writes, "A new Eden, a new creation, will come through Jesus Christ."³⁸ As the Bible portrays the end of the age (eschaton), the heaven and earth will be recreated (Isa 65:17-25; 66:22-23; 2 Pet 3:10-13; Rev 21:1-22:5). The completion of Jesus' work as Creator awaits a future day.

³⁷Jesus' work as the Judge is one important element of His work that space does not permit this study to cover. The tracing of Jesus' work as Judge can be seen from the beginning to the end of biblical revelation (John 5:22-30).

³⁸Schreiner, *The King in His Beauty*, 11.

Jesus' work, always in accordance with His perfect nature, is accomplished impeccably. Jesus made clear that His "food is to do the will of Him who sent Me, and to finish His work" (John 4:34). His work of creation is clearly seen as conveying the glory of God. David declared, "The heavens declare the glory of God; and the firmament shows His handiwork. Day unto day utters speech, and night unto night reveals knowledge. *There is no speech nor language where their voice is not heard*" (Ps 19:1-2). The cry of what Jesus has made is a message of "glory" (קָבוֹד, *kabod*). The word glory conveys the idea of honor, splendor, or even the sheer weightiness of who God is. Paul concurs with David while condemning the rejection of the on looking world, "For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, because, although they knew God, *they did not glorify Him as God*" (Rom 1:20-21a). The creation, which should evoke a sense of worship and awe for the Creator, displays His power, but men willingly refuse to acknowledge God's splendor (vv. 18-23). The work of Jesus Christ in creation certainly conveys the glory of God.³⁹

Jesus' Redemptive Work

God's work of redemption through Jesus Christ is certainly the chief highlight in the biblical record. Man is constantly seen as rebelling and failing, while God is continually seen as merciful, longsuffering, and gracious. God's purposes in redeeming His people will by no means be thwarted (Rom 8:28-30). Redemption through the work of Jesus Christ is foreshadowed in many ways through the Old Testament. Immediately

³⁹Also note Col 1:16-18; Rev 4:11; 1 Cor 15:24-28.

upon rendering sentence upon man's sinfulness, God began to lay the groundwork for His eternal plan to provide salvation through Jesus (Gen 3:15; see Eph 1:4-10; 3:8-12; Rev 13:8). In addition to the proclamation of salvation through the seed of the woman in Genesis 3:15, God foreshadowed redemption in the analogous sacrifice of Isaac (Gen 22), in the Levitical offerings, and in His redemption of Israel from Egypt (Exod 12-15). Psalm 22 was employed by the Gospel writers as predictive of elements of Jesus' work on the cross. John used Isaiah 53 in reference to Jesus Christ (John 12:37-38). Isaiah reports of a Suffering Servant who would be "wounded for our transgressions" (v. 5) and continues, "He was bruised for our iniquities; the chastisement for our peace *was* upon Him, and by His stripes we are healed. All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord has laid on Him the iniquity of us all" (vv. 5-6). These clear references to God's work of redemption are intimately tied to and fulfilled in the work of Jesus Christ.

During Jesus' earthly ministry, He made very clear to His followers that He was going to lay down His life as a ransom price (Matt 16:21; 20:28). The Gospel writers describe His death on the cross (Matt 27:29-56; Mark 15:24-41). The Gospel writers also record His glorious resurrection (Matt 28:1-8). The apostles and writers of the New Testament letters attest to His resurrection (Acts 1:1-3; 2:24, 32; 1 Cor 15:3-8). The work of Jesus Christ as redeemer is clearly attested to during Jesus' earthly ministry. The effects of Jesus' redemptive work have been experienced in these last days (Acts 2:14-39; Eph 1:7; Col 1:13-14; Rev 5:9-10; 21:1-8).

Since the eternal purpose of redemption through the work of Jesus Christ has

been accomplished, the testimony of Scripture reveals that God is being glorified.⁴⁰ In calling the Ephesian believers to “be imitators of God” (Eph 5:1), Paul lays down the ultimate example of a pleasing or glorifying sacrifice: Christ. He writes, “walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma” (Eph 5:2). The sweet-smelling aroma was satisfying to God. Spiritual sacrifices are “well pleasing to God” (Phil 4:18; Heb 13:16). The redeemed will sing a song of salvation, “Blessing and honor and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever” (Rev 5:13). God is glorified through Jesus’ work of redemption.

Jesus’ Priestly Work

Jesus’ priestly work is foreshadowed in the Old Testament by the unique appearance of a king-priest named Melchizedek (Gen 14:18-24). Melchizedek’s appearance on the scene is important regarding the unique priesthood of Jesus that is superior to that of Aaron’s Levitical priesthood (Heb 5:1-10; see Ps 110:1-4). The uniqueness of this priesthood relates to its eternal nature⁴¹ and its independence from a specific lineage.⁴² There are other ways in which Jesus’ priestly work is foreshadowed particularly in the offerings.⁴³

⁴⁰Ps 86:8-10; Isa 44:21-23; 60:19-22; John 12:23-28; 13:31-32; 17:1-5; Rom 3:21-26; Rev 4:9-11; 5:13-14; 7:12-17; 22:3-5.

⁴¹Note the psalmist’s statement, “You *are* a priest forever” (Ps 110:4) and the emphasis of the author of Hebrews’ upon “remains a priest continually” (Heb 7:3).

⁴²Note the emphasis of the author of Hebrews on “without father, without mother, without genealogy” (Heb 7:3).

⁴³One worthy of noting is the relationship between Jesus and the mercy seat (Lev 16:2, 13-15; Rom 3:25; 1 John 2:2; 4:10).

Jesus' completed work has clearly provided intimate access to God for His people (Matt 27:45-51; 1 Tim 2:1-8; Heb 4:14-16). During Jesus' earthly ministry, He was regularly praying for His disciples (John 17:9; Luke 22:32). Jesus' prayer for those who would follow the disciples is recorded (John 17:20-23), and His prayer life for His people continues to the present hour (Rom 8:34-39; Heb 7:25). Truly, Jesus' work continues as our high priest (Heb 2:17-3:6; 4:14-5:11; 7:1-10:39). In the eschaton, Jesus' priestly work will be fully realized (Rev 21:22-27).

As the pathway for a relationship with a Holy God, Jesus' priestly work brings glory to God (John 14:12-14; 17:1-5). The doxology closing the first half of Ephesians indicates that Jesus' work is a means of glorifying God. The context of this glory is "to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us" (Eph 3:20). It is in the context of prayer that God's power is evidenced in the church. Through prayer and the exhibition of God's power, God is glorified. This glory is only possible through the priestly work of Jesus Christ.

Jesus' Prophetic Work

Another work of Jesus that is communicated throughout the Scriptures is His prophetic work. Moses revealed that a prophet of greater significance would come (Deut 18:15-22). Jesus' fulfillment of that role is confirmed throughout the Gospels, Acts, and later New Testament writings.⁴⁴ The prophet Isaiah also foretold of the Messiah's preaching ministry (Isa 61:1-3). This role of prophet is assuredly fulfilled in the earthly

⁴⁴John 1:45; 6:14; 7:40; Acts 3:22; 7:37; Jesus' prophetic ministry is intimated in the statement from the Father, "This is My beloved Son. Hear Him!" (Mark 9:7); Jesus referred to Himself as a prophet (Matt 13:57); the author of Hebrews refers to the prophetic ministry of Jesus in the first two chapters (Heb 1:1-2; 2:1-4), and by the Apostle Paul (1 Cor 11:23; Gal 1:12).

ministry of Jesus Christ (Luke 4:16-21). Jesus confirmed that the reading of Isaiah was fulfilled “today” (v. 21). Throughout Jesus’ earthly ministry there was a commensurate emphasis upon His role of preaching.⁴⁵

The New Testament writers were fully aware of the significance of Jesus’ prophetic work, and how it was fully realized in these last days. Not only had Jesus spoken the word, the apostles recognized that He *was* “the Word” (John 1:14). Paul noted, “But of Him you are in Christ Jesus, who became for us wisdom from God” (1 Cor 1:30). Again, referring to Jesus, he wrote “in whom are hidden all the treasures of wisdom and knowledge” (Col 2:3). In response to the troubles of the Hebrew Christians, the author of Hebrews confidently attested, “God . . . has in these last days spoken to us *by His Son*” (Heb 1:1-2).

As the Prophet, Jesus has fulfilled the plan of the Father. The Scriptures again and again testify that Jesus’ work abounds to the glory of God. The prime example of Jesus’ prophetic work pleasing or glorying the Father is direct revelation from the voice of Heaven: “This is My beloved Son, in whom I am well pleased. Hear Him!”⁴⁶ This glorifying, prophetic work of Jesus Christ continues through the ministry of His body, the church (1 Pet 4:10-11; Rev 1:4-6).

Jesus’ Kingly Work

A major element of Jesus’ work relates to His work as the King. Many times through the Old Testament, in the law, the writings, and the prophets, there is consistent

⁴⁵Mark 1:38-39; 2:2, 13; 4:1-2; 6:2, 6, 30-34; Luke 4:16-21; Mark 9:1-10.

⁴⁶Matt 17:5; also note the relationship between the revelation of the mystery and the resultant glory in Rom 16:25-27.

reference to a coming King. While the concept of a king is only in seed form, God's covenant with Abram is the beginning point of this theme (Gen 12:1-3). In a reiteration of the covenant, God began to develop the concept of kings coming forth through Abram (Gen 17:6, 16). This concept is further developed (and narrowed down) through the blessing of Jacob upon Judah (Gen 49:8-10). As Nathan advances the foreshadowing, it is seen that not only through the line of Judah, but through the Davidic line the ultimate King would come (2 Sam 7:10-17). In this unveiling, Nathan reveals that this kingdom would be an eternal kingdom (v. 16). Through the remainder of the Old Testament, many more references are made further developing the expectation of a coming King (Ps 2; Isa 2:1-5; 9:6-7; 11; Ezek 37:15-28; et al.).

The testimony of the Gospel writers, Jesus' followers, Jesus, and the writers of the New Testament letters is that Jesus is the expected King.⁴⁷ Ephesians 1:20-23 affirms Jesus' role of kingly authority in heaven and over His church.⁴⁸ Yet, there is a coming day when Jesus will rule over all the earth (Dan 2:44-45; Ezek 37:24-28; Zech 14:1-20; Rev 19:11-16; 20:1-10; 21-22). The earthly kingdom will be an everlasting kingdom that will be turned over to the Father at the end (1 Cor 15:24-28). The result of this eternal kingdom is "that God may be all in all" (v. 28). God being "all in all" is another way of establishing the fact that the kingdom brings ultimate glory to God (Isa 66:18-23; Rev 21:22-27). This glorifying work is the work of Jesus Christ.

⁴⁷Matt 1:1-17; 3:1-17; 4:12-17, 23; 13:31-32; 16:21-28; 21:1-11; Acts 2:22-36; Eph 1:15-23; 6:10-12; Heb 1:13; Rev 19:11-21; 20:1-10; Zech 14:1-9; 1 Cor 15:24-28

⁴⁸Col 1:18; Heb 1:13 and 12:2 affirm this truth.

Conclusion

The Bible states that all of the Scriptures testify to Jesus. As the biblical story is unveiled, we can see it is a story about Jesus Christ completing His work to the glory of God. God's ultimate design for His creation is that He would dwell among His people who would exercise dominion over His creation. God, knowing that man would rebel against Him, planned His redemptive work through Jesus Christ. Through the redemptive work of Jesus Christ, all things will be made right. The church, as a result of redemption, is able to continue the work Jesus began, for she is empowered by the Holy Spirit. Biblical revelation culminates with a fulfillment of God's design; He is dwelling among His people who exercise dominion over His creation (Rev 21:3; 22:3-5). Through this work, accomplished through Jesus, God is glorified.

CHAPTER 3

THEORETICAL FOUNDATIONS OF GOD’S GLORY THROUGH THE WORK OF JESUS CHRIST

The goal of this project was to train the teachers at Cornerstone Church of Warwick, Rhode Island, to convey God’s glory through the work of Jesus Christ as the unifying theme of Scripture. As this pursuit continued, the focus was upon how other works in contemporary scholarship contribute to the proposed theme. No two scholars view the subject exactly the same. As a result, this study attempted to pick up on elements of these works and stand on their shoulders. The first two works considered related to theory, while the last two works will related to methodology.

***God’s Glory in Salvation through Judgment: A Biblical Theology* by James Hamilton, Jr.**

Hamilton’s work gives credence to establishing a center of biblical theology. Hamilton defines the type of biblical theology he is attempting to convey: “I will pursue a biblical theology that highlights the central theme of *God’s glory in salvation through judgment* by describing the literary contours of individual books in canonical context with sensitivity to the unfolding story with a discernible main point, or center (emphasis mine).”¹ This study’s look into Hamilton’s work highlighted areas of agreement upon which we built. While there are many areas of agreement with his work, the focus was

¹James M. Hamilton, Jr., *God’s Glory in Salvation through Judgment: A Biblical Theology* (Wheaton, IL: Crossway, 2010), 44.

upon his arguments for a center to the Bible's overarching story, or metanarrative, upon his argument for "the glory of God in the face of Christ,"² and his argument for what must be accounted for in the center of the Bible's theme.

This study has focused upon Jesus' claim to be at the heart of what the Scriptures proclaim, and the Apostles' continuation of this preaching. It has been noted that Jesus' person and work is the manifestation of God's glory, and that Jesus was empowered by the same Spirit who empowers the church to continue this manifestation of God's glory by continuing Jesus' work. It has also been noted that this work is connected to redeeming God's original design for His creation, and that Jesus' work is consistently attested to throughout the Scriptures. This study proposed that the center of the Bible's message is God's glory through the work of Jesus Christ. Hamilton writes, "Many today question whether the Bible tells a coherent story."³ Some contend that there is no center of the Bible's message simply because of the diversity of proposals, but he contends, the Bible does "present a unified story with a discernible main point, or center."⁴ He writes, "I would suggest that the connecting link between the testaments and the central idea around which we can build a biblical theology is the idea that the texts put forth as God's ultimate purpose."⁵

What is at the heart of the Bible's message? Hamilton employs Jonathan Edward's distinguishing between "subordinate ends" and "ultimate ends."⁶ He illustrates

²Ibid., 39.

³Ibid.

⁴Ibid., 44.

⁵Ibid., 48.

⁶Ibid.

his point by writing, “If my ultimate end is to go to work to do my job, there are many subordinate ends that must be accomplished in the pursuit of my ultimate end.”⁷

Hamilton agrees with Edward’s contention that the glory of God is at the heart of the Bible’s message. Hamilton writes, “If we listen carefully to the Bible, it will proclaim to us the glory of God.”⁸ This study has already asserted agreement that God’s glory is at the heart of God’s purposes. To avoid being too broad in his asserted center, Hamilton focuses in on God’s glory in salvation through judgment.

In order to ensure clarity regarding what he means by the glory of God, Hamilton provides a thorough definition. “I would suggest that the glory of God is the weight of the majestic goodness of who God is, and the resultant name, or reputation, that he gains from his revelation of himself as Creator, Sustainer, Judge, and Redeemer, perfect in justice and mercy, lovingkindness and truth.”⁹

Hamilton focuses his attention upon God’s revelation of Himself to Moses in the book of Exodus. He narrows in on Exodus 34 particularly, and in an appendix traces how this verse is employed in the Law, the Writings, and the Prophets. He writes concerning salvation, “Salvation shows God to be ‘merciful and gracious, slow to anger, and great in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgressions, and sin’ (Ex. 34:6b-7a).”¹⁰ He then writes concerning judgment, “Judgment shows God to be the one ‘who will by no means clear

⁷Ibid.

⁸Ibid., 40.

⁹Ibid., 56.

¹⁰Ibid.

the guilty, visiting the iniquity of the fathers on the sons and on the sons of the sons, on the third and on the fourth generations' (Ex. 34:7b)."¹¹ The absolute essence of his argument surrounds the cross of Jesus Christ. He writes, "The cross of Christ, the climactic expression of the glory of God in salvation through judgment, is the turning point of the ages."¹²

Additionally, Hamilton's criterion for assessing an acceptable center is much appreciated. He writes,

In this study the centre of biblical theology is defined as the concept to which the biblical authors point as the ultimate reason God creates, enters into relationship with his image-bearers, judges them when they do wrong, saves them by his mercy, and renews the creation at the consummation of history. Moreover, the centre of biblical theology is the theme which all of the Bible's other themes serve to exposit.¹³

Hamilton has provided a thorough defense concerning the potential of finding a unifying theme of the Bible. His assertion is certainly viable. It is particularly appealing regarding his emphasis upon the glory of God being at the heart of the Bible's theme. He defends his thesis on a book-by-book basis. Building upon his excellent foundation, this study proposes a theme that seeks to further account for the consummation. The work of Jesus Christ has provided the means of entrance for God's children into the eternal kingdom, and His presence among them provides the necessary means of fulfilling God's original design for creation—dominion over the kingdom. When God's purposes are fulfilled, God is ultimately glorified. God is glorified through the work of Jesus Christ.

¹¹Ibid., 56-57.

¹²Ibid. Earlier Hamilton wrote, "If there is a renewal, it will be a renewal that grows out of the blazing center that is the glory of God in the face of Christ." Ibid., 39.

¹³James M. Hamilton, Jr., "The Glory of God in Salvation through Judgment: The Centre of Biblical Theology?" *Tyndale Bulletin* 57, no. 1 (2006): 61.

Preaching the Whole Bible as Christian Scripture
by Graeme Goldsworthy

Goldsworthy passionately defends his position that “every text in the Bible speaks of the Christ.”¹⁴ He makes many valid and useful points that have, again, served as a foundation upon which this study was built. Goldsworthy makes the purpose of his book, *Preaching the Whole Bible as Christian Scripture*, clear in the first chapter, aptly titled “Nothing but Christ and Him Crucified.” He immediately addresses his main point as the centrality of the gospel in the whole of Scripture, and how this affects the way all Scripture is handled in preaching. He addresses the problems faced by pastors preaching from Old Testament texts in relating passages to Christ, and also points out how, more subtly, pastors can face this problem in the New Testament, without realizing the implications. Goldsworthy’s answer to these problems is summed up in his methodology of approaching the Scriptures from the standpoint of biblical theology, writing: “Biblical theology is nothing more nor less than allowing the Bible to speak as a whole: as the one word of the one God about the one way of salvation.”¹⁵ He proclaims the gospel as central both experientially, in that it is our one and only contact with God unto salvation, and theologically: “The God who acts in the Old Testament is the God who becomes flesh in the New Testament in order to achieve the definitive saving work in the world.”¹⁶

The first section of the book begins at chapter two and proceeds through chapter nine. All chapters are entitled with a question, which in series are designed to lead one inexorably toward the conclusion that a preacher cannot preach a sermon that is

¹⁴Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture* (Grand Rapids: William B. Eerdmans Publishing Company, 2000), 23.

¹⁵*Ibid.*, 7.

¹⁶*Ibid.*, 8.

Christian without Christ as the central theme. “These passages [John 5:39-40; John 5:46; Luke 24:27, 44-45] along with a much broader range of evidence point us to the essential relationship of all biblical texts to the central theme: the life, death, and resurrection of Jesus of Nazareth, the Savior of the world.”¹⁷ And, as succinctly,

The whole Bible is the context of the text. Practically speaking, this does not mean that we have to laboriously go through the entire biblical story every time we preach. It does mean that we must strive to understand the tried and true Reformation principle of the analogy of Scripture, the truth that Scripture interprets Scripture. The meaning of any text is related to the meaning of all other texts. The thing that makes this task manageable is the principle that I will be at pains to emphasize in this study: that the center and reference point for the meaning of all Scripture is the person and work of Jesus of Nazareth, the Christ of God.¹⁸

Among the themes discussed in these chapters are 1) the use of Biblical theology by Jesus and the apostles (chap. 5), 2) the relationship of the gospel as the hermeneutical key to exposition of each genre of Scripture (chap. 7), and 3) the structure of biblical revelation as an outline of salvation history (chap. 8).

Goldsworthy also warns of the dangers of moralizing New Testament truth. Every teacher of Scripture must be aware of the possible mishandling of God’s Word in this way. It is a potential danger in careful consecutive exposition that the theological foundation for the practical application prescribed be “obscured by a lengthy process of fragmentation.”¹⁹

The preacher can aid and abet this legalistic tendency that is at the heart of the sin within us all. All we have to do is emphasize our humanity: our obedience, our faithfulness, our surrender to God, and so on. The trouble is that these things are all valid Biblical truths, but if we get them out of perspective and ignore their relationship to the gospel of grace, they replace grace with law. If we constantly tell

¹⁷Ibid., 21.

¹⁸Ibid., 16.

¹⁹Ibid., 59.

people what they should do in order to get their lives in order, we place a terrible legalistic burden on them. Of course we should obey God; of course we should love him with all our heart, mind, soul, and strength. The Bible tells us so. But if we ever give the impression that it is possible to do this on our own, not only do we make the Gospel irrelevant, but we suggest that the law is in fact a lot weaker in its demands than it really is.²⁰

These truths are clearly defensible from the New Testament text (see Colossians 3 and 4 as just one example of Paul's emphasis upon grace being the basis for

Christian living). In this last chapter of part one entitled, "Can I Preach a Christian Sermon without Mentioning Jesus?," Goldsworthy continues to address the error

of moralizing Scripture, in essence, teaching law without grace from any part of

God's Word:

In practical terms, if we as preachers lay down the marks of the spiritual Christian, or the mature church, or the godly parent, or the obedient child, or the caring pastor, or the responsible elder, or the wise church leader, and if we do this in a way that implies that conformity is simply a matter of understanding and being obedient, then we are being legalists and we risk undoing the very thing we want to build up. We may achieve the outward semblance of conformity to the biblical pattern, but we do it at the expense of the gospel of grace that alone can produce the reality of these desirable goals. To say what we should be or do and not link it with a clear exposition of what God has done about our failure to be or do perfectly as he wills is to reflect the grace of God and to lead people to lust after self-help and self-improvement in a way that, to call a spade a spade, is godless.²¹

Another of Goldsworthy's concerns is the necessity of training lay teachers in the biblical theological method, so that particularly children do not view the Old Testament as a book of fables, each with its own moral lesson. As Goldsworthy puts it, "children are often taught a whole range of isolated Bible stories, each with its neat little application deemed appropriate to the respective age levels. So much of the application is thus moralizing legalism, because it is severed from its links to the gospel of grace . . .

²⁰Ibid., 118.

²¹Ibid., 119.

they thus beat a retreat to live reasonably decent but gospelless lives.”²² Since the preaching ministry of the church recognizes the necessity of gospel/grace living, it must of necessity be emphasized in each teaching venue. Therefore, Goldsworthy’s concern of conveying this proper theological perspective throughout the church’s teaching ministry must be strategically implemented. God’s Word gives the church a model for this type of ministry (Eph 4:11-16; 2 Tim 2:2).

While there is much to be commended in this work, there are a few areas that should be thought through. The first contention with Goldsworthy’s perspective arises from one of his main emphases, stated as follows:

Paul here expresses the important hermeneutical principle that the Old Testament instructs us for salvation, but only in relation to Jesus Christ. The function of the gospel as the means of interpreting aright the Old Testament is inescapable unless we believe that there is something other than salvation involved as the main subject of God’s Word to us.²³

This study contends that salvation through Jesus Christ is essential to fulfilling God’s plan to exercise dominion over His creation through His image-bearers as they live and serve in His presence. Salvation is thus a major component of a larger theme. Further, the methodology of providing a hermeneutical key is a dangerous starting point. For any human to place any principle on top of Scripture through which he will sift out some derived truths muddles the waters of what was actually stated. Walter Kaiser Jr. without hesitation refers to this type of interpretation as eisegesis.²⁴ Interpretation of this nature places the interpreter in the unenviable position of an uninspired author. A basic tenet of

²²Ibid., 151.

²³Ibid., 85.

²⁴ Walter C. Kaiser, Jr., *The Majesty of God in the Old Testament* (Grand Rapids: Baker Academic, 2007), 16.

classical hermeneutics is the need to understand the original author's intention.

A second contention worthy of note is Goldsworthy's forceful opinion that "ALL prophecy was fulfilled in the gospel event at the first coming of Jesus."²⁵ This assertion requires a considerable reinterpretation of countless Old Testament prophetic texts. Many of the Old Testament prophetic texts make reference to Israel being planted in the land of promise (for example, Gen 12:1-3; Jer 32:37-44; Ezek 37:15-28; Zechariah 14:1-21). It is true that there are many excellent interpreters who indeed do reestablish these concepts without their literal fulfillment; however, the strong categorical assertion that every prophecy has already been fulfilled at Jesus' first coming is incorrect.

A final contention relates to his proposal that "every text in the Bible speaks of the Christ."²⁶ While all Scripture should be read in light of the work of Jesus Christ, there are many verses of Scripture that do not speak directly of Jesus without doing theological twisting. So, while his focus upon interpreting Scripture in light of Jesus Christ is biblically warranted, in my estimation he takes it too far.

With all of the analysis aside, Goldsworthy's work provided a theoretical foundation upon which this study was built. First, the study heeded his warning concerning the dangers of moralism, a danger that is inherent in reading passages without regard to the work of Jesus Christ. Second, it took the admonition regarding the importance of training lay leaders to have an appreciation and understanding of the unifying theme of Scripture. Finally, this study emphasized interpreting, teaching, and preaching in light of the work of Jesus Christ.

²⁵Goldsworthy, *Preaching the Whole Bible as Christian Scripture*, 93.

²⁶*Ibid.*, 23.

Preaching Christ from the Old Testament
by Sidney Greidanus

Preaching Christ from the Old Testament presents a systematic approach for a conservative expositor to honestly draw direct correlation between the Old Testament text to the person and work of Christ. Sidney Greidanus offers a sound methodology that does not diminish the original purpose of the biblical text. His stated aim is “to provide seminary students and preachers with a responsible, contemporary method for preaching Christ from the Old Testament.”²⁷

Early on, Greidanus establishes his definition of preaching Christ. He states, “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, love him, and obey him.”²⁸ In advocating the necessity of Christ-centered preaching, he seeks to ensure that the expositor is not manipulating the text of Scripture. He writes, “We must still be watchful that we do not force the text and make it say things it does not say.”²⁹ As an underlying foundation to this necessity, Greidanus toils to bring about continuity between the Testaments. He instructs,

The point is that we ought not to create a breach between the Old Testament and the New and then scurry about to find some kind of continuity in order to bring a Christian message. Instead, we ought to start with the continuity of a unified history of redemption which progresses from the old covenant to the new, and a single Scripture consisting of two Testaments. The Old Testament and the New are both parts of the Christian Bible; both reveal the same covenant-making God; both reveal the gospel of God’s grace; both show God reaching out to his disobedient children with the promise, “I will be your God,

²⁷Sidney Greidanus, *Preaching Christ from the Old Testament* (Grand Rapids: William B. Eerdmans Publishing Company, 1999), xii.

²⁸*Ibid.*, 8.

²⁹*Ibid.*, 37.

and you will be my people”; both reveal God’s acts of redemption.³⁰

He continues his argument with the claim that the New Testament must be seen as interpreting the Old Testament. Having established the continuity between the Testaments, Greidanus concludes that this leads to the “fundamental hermeneutical conclusion that *the Old Testament must be interpreted not only in its own context but also in the context of the New Testament.*”³¹ He takes this one step further, stating, “since the heart of the New Testament is Jesus Christ, this means that every message from the Old Testament must be seen in the light of Jesus Christ.”³²

In chapters 3 and 4, Greidanus surveys several interpretive methods through the history of preaching the Old Testament. These chapters are replete with names, dates, methodologies, and examples. After each model, he gives insight regarding each model’s valuable contributions and shortcomings. In chapter 3, he examines the allegorical, typological, and fourfold interpretation models. In chapter 4, he examines the Christological method of Luther, the Theocentric model of Calvin, and two Modern Christological interpreters (Spurgeon, Vischer).

Chapter 5 focuses on what Greidanus coins “New Testament Principles for Preaching Christ from the Old Testament.” He states, “We need to consider the New Testament principle that Christ-centered sermons ought to be God-centered.”³³ A major emphasis of chapters 5 and 6 is establishing a pathway to preaching Christ from the Old

³⁰Ibid., 45-46.

³¹Ibid., 51.

³²Ibid.

³³Ibid., 177.

Testament. He writes, “Here we shall seek to distinguish six major ways of preaching Christ from the Old Testament: the ways of redemptive-historical progression, promise-fulfillment, typology, analogy, longitudinal themes, and contrast.”³⁴ These ways of preaching Christ will be explored further below.

In chapter 7, Greidanus progresses through a step-by-step method of transitioning from the Old Testament passage to a “Christocentric Sermon.” He lists these as the step-by-step process for preparing a sermon.³⁵ During step 6, the interpreter is to seek for ways of preaching Christ. As readers approach the final chapter, they are again informed of the method espoused by Greidanus. Greidanus states the purpose of chapter 8: “The objective of this chapter is to clarify further the use of this Christocentric method and to make questioning the text about its witness to Jesus Christ an ingrained habit.”³⁶ His objective in the last three chapters is clearly to drive his point home.

The pathway to a sermon hinted at in chapter 6, listed and demonstrated in chapter 7, and listed again in appendix 1 is a model worthy of employing. Greidanus’ careful proposal helps to avoid the shortcuts that many expositors take by immediately jumping to the big picture of the Scriptures without doing their due diligence with the actual text they espouse to preach. Further, because he not only listed the steps, but also demonstrated them in this work, the reader has been enabled to employ the steps listed.

Also worthy of commendation is Greidanus’ “ways of preaching Christ from

³⁴Ibid., 203.

³⁵“1. Select a textual unit with an eye to congregational needs. 2. Read and reread the text in its literary context. 3. Outline the structure of the text. 4. Interpret the text in its own historical setting. 5. Formulate the text’s theme and goal. 6. Understand the message in the contexts of canon and redemptive history. 7. Formulate the sermon theme and goal. 8. Select a suitable sermon form. 9. Prepare the sermon outline. 10. Write the sermon in oral style.” Ibid., 279-80.

³⁶Ibid., 319.

the Old Testament” first introduced in chapter 5, expanded in chapter 6, incorporated into the overall sermons preparation in chapter 7, and again demonstrated with specific passages in chapter 8. The reiteration proves to make the methodology become clear to the reader both in principle and practice.

The most commendable element of the work is his emphasis upon the integrity of the Scriptural text. Before any lines can be drawn to Christ, the interpreter must anchor the interpretation to the original historical setting. After citing a picturesque interpretation of Adam picturing Christ (from Gen 2:21-25), Greidanus writes, “The message is ingenious, interesting and Christ-centered. But it preaches Christ at the cost of misusing the Old Testament text.”³⁷ He quotes John Bright’s thought on the matter: “All biblical preaching must begin with grammatico-historical exegesis of the text, with all that that entails. . . . Whatever message it may legitimately have for hearers today must grow out of, and remain true to, its original meaning.”³⁸

Greidanus issues a warning in the midst of his excellent section concerning the history of interpretation. After skillfully demonstrating the strengths and weakness of several approaches, he points out even some of the most fastidious of interpreters, John Calvin, “succumbs once in a while to the lure of the allegorical interpretation of the church fathers.”³⁹ It is insights like these that challenge the expositor to guard himself against similar shortcomings.

Of all of the contributions Greidanus makes to his field, this study sought to

³⁷Ibid., 37.

³⁸Ibid., 228.

³⁹Ibid., 149.

stand upon his methodological work. It is essential for the preacher or teacher to first understand every passage in its original context before drawing lines to Christ. His emphasis in this area is to be both commended and emulated. The practice of using a hermeneutical key for interpretation is dangerous ground to tread upon. Following a classical historical, grammatical hermeneutic is essential to properly teaching God's Word. Another area upon which this study will draw is Greidanus' six ways of preaching Christ from the Old Testament.

The Way of Redemptive-Historical Progression

Greidanus writes, "Redemptive-historical progression links Christ to Old Testament redemptive events which find their climax in him."⁴⁰ A good example of this progression is how the Bible relates Adam with Jesus Christ. In Luke's Gospel, Luke traces Jesus' genealogy all the way back to Adam (Luke 3:38). In Luke 4, Jesus is led into the wilderness by the Holy Spirit (v. 1) and tempted by Satan (v. 2). The parallel is obvious—where Adam failed Jesus prevailed, and Satan fled away (v. 13). The result of Adam's sin was the imputation of sin upon everyone and the resultant sentence of death (Rom 5:12-14), but through Jesus Christ the free gift of righteousness and eternal life is imputed to all who believe (Rom 5:15-19). What Adam destroyed, Jesus Christ has redeemed. The progression is also recorded in 1 Corinthians 15: "The first man Adam became a living being. The last Adam became a life-giving spirit . . . And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man." (vv. 45, 49). Greidanus writes, "In Jesus, God provides humanity with a second chance at

⁴⁰Ibid., 203-4.

eternal life.”⁴¹

The Way of Promise-Fulfillment

Greidanus reminds us of God’s promise to Abraham that “In you all the families of the earth shall be blessed” (Gen 12:3), God’s promise through Daniel to “set up a kingdom that shall never be destroyed It shall stand forever” (Dan 2:44; cf. 7:13-14), and God’s promise of “a glorious new creation (Isa 65).”⁴² And while these promises did not come to pass in the Old Testament, the Old Testament “always points forward, beyond itself and its own experience.”⁴³ The blessing upon all the families of the earth has come through the work of Jesus (Gal 3:5-9), while the kingdom that will cover the earth (Rev 19:11-20:10) and the new creation (Rev 21:1-8) will both come through the work of Jesus.

The Way of Typology

Greidanus sees typology as a way of *relating* and *heightening* God’s acts of redemption in the past with their ultimate fulfillment in the work of Jesus. Concerned about “misuse of typology,” he writes, “we need to add a third criterion: a valid typology is characterized not only by analogy and escalation between type and antitype but also by theocentricity, that is, both type and antitype should reveal a meaningful connection with

⁴¹Ibid. Another illustration of this redemptive-historical progression worthy of note, “Luke reports on Paul’s sermon in Antioch of Pisidia, which begins with God making Israel great in Egypt, giving them the promised land and granting their request for a king, first Saul, and next the great king David—reminiscent of Psalm 78, where king David is the climax. But Paul moves forward beyond David to their decisive climax in redemptive history, ‘Of this man’s posterity God has brought to Israel a Savior, Jesus, as he promised.’ Paul then recounts the story of Jesus, urging the people to believe in him (Acts 13:16-41).” Ibid., 204-5.

⁴²Ibid., 208.

⁴³Ibid.

God's acts in redemptive history."⁴⁴ He writes, "The New Testament writers . . . see God's past acts of redemption as shadows, prefigurations, and types of the new age that has dawned in Christ."⁴⁵

Greidanus cautions, "Not every parallel presented in the New Testament is a type: a type is more than a parallel."⁴⁶ He cites attempts at making Moses a type of Christ in Exodus 2:1-10. He points out that this attempt to make Moses a type "of Christ, who was saved from Herod's slaughter would miss the message"⁴⁷ of the original context.

The Way of Analogy

Essentially, this concept could be tied to the statement from the author of the book of Hebrews, "Jesus Christ is the same yesterday, today, and forever" (Heb 13:8). The way God interacted with Old Testament Israel can be seen as consistent in many ways with how He deals with the New Testament church. This is not to say that there are no differences, but that God's character is the same. Greidanus writes, "We can describe the way of analogy for preaching Christ from the Old Testament as the move from what God was for Israel to what God through Christ is for the New Testament church. In distinction from the analogy of typology, the analogy here lies between the relationship of God to Israel and that of Christ to the church."⁴⁸

⁴⁴Ibid., 218-19.

⁴⁵Ibid., 213.

⁴⁶Ibid., 215.

⁴⁷Ibid. A few good examples of Old Testament types of Christ are seen in the following: the promise of another King David (Ezek 34:23-24; cf. 37:24-28; Jer 23:5-6; 30:9; Hos 3:5; Mark 11:9-10; Rev 19:16); the bronze serpent (Num 21:9; John 3:14-15); the paschal lamb – Christ (Exod 12; 1 Cor 5:7).

⁴⁸Ibid., 221. A couple of examples should be sufficient. (The harbinger of Yahweh is seen to be the harbinger for Christ [Mal 3:1; cf. Matt 11:10]; Yahweh describes Himself as the Good Shepherd as does Jesus [Ezek 34:11-16; Isa 40:11; cf. John 10:1-16].)

The Way of Longitudinal Themes

Greidanus describes this in this way: “The Bible discloses the gradual development of themes because God progressively reveals more of himself and his will as he works out his redemptive plan in history.”⁴⁹ This concept is similar to the expression *the progress of revelation*. To illustrate this concept, Greidanus writes, “According to Genesis, redemption is grounded in God’s desire to save his creation from the rebellion of his creatures by putting enmity between the seed of the serpent and the seed of the woman (Gen 3:15). It is further grounded in God’s promise to Abram, ‘In you all the families of the earth shall be blessed’ (Gen 12:3).”⁵⁰ As more revelation is unveiled, biblical theologies are developed more fully. Recognizing the development can give added depth to the realization in the work of Jesus Christ.

The Way of Contrast

Greidanus writes, “Under the way of contrast we can include a road to Christ frequently traveled by Spurgeon—a road which begins with the problems encountered in the Old Testament and leads to the solution in Jesus Christ.”⁵¹ A good example of this contrast can be seen in how the value of the law is developed in Scripture. In Exodus 20:17 the Bible demands, “You shall not covet.” Paul picks up on this in Romans 7, and writes, “For I would not have known covetousness unless the law had said, ‘You shall not covet.’ But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead. I was alive once without the law, but

⁴⁹Ibid., 222.

⁵⁰Ibid., 223. This theme is further developed in Deut 7:8; Exod 12:13; Mark 10:45; Eph 1:7.

⁵¹Ibid., 272.

when the commandment came, sin revived and I died. And the commandment, which was to bring life, I found to bring death. For sin, taking occasion by the commandment, deceived me, and by it killed me. Therefore the law is holy, and the commandment holy and just and good” (Rom 7:7b-12). He points to the solution more directly in Galatians, “Therefore the law was our tutor *to bring us* to Christ, that we might be justified by faith” (Gal 3:24). The law provided the recognition of a problem to which only Jesus Christ is the solution.

While it is important to state the need to preach Christ from all of Scripture, it is also essential to learn a proper methodology for doing it correctly. A haphazard approach to this subject will do more damage than good if biblical texts are distorted to convey something they were not intended to communicate. Greidanus’ methodological work is a sound pathway to preparing lessons that honor the integrity of Scripture in its original context and provide sound connections to each passage’s relationship with the work of Jesus Christ.

Christ-Centered Preaching
by Bryan Chapell

As this study continued, its focus continued to be upon developing a sound methodology for keeping Christ at the heart of our teaching. The proposed unifying theme of this work was God’s glory through the work of Jesus Christ. The work of Bryan Chapell is an excellent source for a methodological approach that honors both the original context of Scripture as well as the larger scope of how each passage is ultimately pointing us to God’s solution in Jesus Christ.

It is vitally important to have a complete grasp on what is actually being

proposed rather than making assumptions based upon the title *Christ-Centered Preaching*. Chapell writes, “A message is Christ-centered not because it makes creative mention of an aspect of Jesus’ life or death but because it discloses an aspect of God’s redeeming nature (evident in the text) that is ultimately understood, fulfilled, and/or accomplished in Christ.”⁵² Chapell warns of “imaginative leapfrogging.”⁵³ Before proceeding to discuss his methodology, consider a few statements that should breakdown some stereotypical accusations about his approach:

Exposition is Christ-centered when it discloses God’s essential nature as our Provider, Deliverer, and Sustainer whether or not Jesus is mentioned by name.⁵⁴

Theocentric preaching inevitably becomes Christocentric not because a sermon simply cites the name of Jesus or draws to mind an event from his life but because the sermon demonstrates the reality of the human predicament that requires divine solution and identifies the solution.⁵⁵

Expository preaching need not mention Golgotha, Bethlehem, or the Mount of Olives to remain Christ-centered. As long as a preacher uses a text’s statements or context to expose the theological truths or historical facts that demonstrate the relation of the passage to the overall war between the Seed of the woman and Satan, Christ assumes his rightful place as the focus of the message.⁵⁶

According to Chapell, then, Christ-centered preaching need not be the same message based upon a different text of Scripture, but rather a theme of seeing God as the “hero of the text.”⁵⁷ The basis of his methodology is that Scripture presents human beings

⁵²Bryan Chapell, *Christ-Centered Preaching: Redeeming the Expository Sermon* (Grand Rapids: Baker Academic, 2005), 15.

⁵³Ibid., 301.

⁵⁴Ibid., 303.

⁵⁵Ibid., 304.

⁵⁶Ibid., 303.

⁵⁷Ibid., 14.

as incomplete. He writes,

The Bible assures us that every passage has a purpose, and it clearly tells us the basic nature of this purpose. The apostle Paul writes, “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work” (2 Tim. 3:16-17). The Greek terms that Paul uses to express our need to be thoroughly equipped convey the idea of bringing to completion. God intends for his Word to “complete” us so that we can serve his good purposes. That is why the translators of the King James Version interpreted verse 17 of the passage as “that the man of God may be *perfect*.” God intends for every portion of his Word (i.e., “all Scripture”) to make us more like him so that his glory is reflected in us.⁵⁸

It is based upon our inability and insufficiency that we recognize our desperate need for God’s help. God never intended for us to remain in our incomplete condition. Chapell writes, “Since God designed the Bible to complete us for the purposes of his glory, the necessary implication is that in some sense we are incomplete.”⁵⁹

Understanding that we are incomplete is essential to Chapell’s method, for in order to preach the type of Christ-centered messages he proposes, we must unearth the Fallen Condition Focus (FCF) of each passage. The following helps to define what Chapell means by the FCF:

*The Fallen Condition Focus (FCF) is the mutual human condition that contemporary believers share with those to or about whom the text was written that requires the grace of the passage for God’s people to glorify and enjoy him.*⁶⁰

*Ultimately, a sermon is about how a text says we are to respond biblically to the FCF as it is experienced in our lives—identifying the gracious means that God provides for us to deal with the human brokenness that deprives us of the full experience and expression of his glory.*⁶¹

⁵⁸Ibid., 49.

⁵⁹Ibid.

⁶⁰Ibid., 50.

⁶¹Ibid., 51.

It is through the means of our need that the Bible continually points us to God's solution through Jesus Christ. Chapell writes, "I have taken great pains to indicate that the reason all Scripture has a Fallen Condition Focus (FCF) is so that it can expose God's redemptive purposes for his people in order to magnify his glory."⁶² He continues, "The FCF exposes the necessity of a divine solution to the human dilemma and necessarily makes God the hero of the text as he displays his redemptive provision for his people."⁶³

When the FCF is discovered from the biblical text, the interpreter must then find the balm for the soul. Seeking the FCF is not for the reason of dwelling on our insufficiencies, but to point us to God's grace. Chapell writes, "The ultimate goal of Christ-centered preaching is not to burden preachers with a new science of interpretation but to release them to preach the grace of all Scripture that secures and enables relationship with the Savior—making preaching a joy to our hearts and strength to God's people."⁶⁴ He continues, "Informed expository preaching discloses the grace all passages contain and their applications require."⁶⁵ With this statement, it is important to note that his theory is not simply drawing us to God's grace for salvation, but also to God's grace for sanctification. The demands of the Bible cannot be met with human means, but only through the grace based upon the work of Jesus Christ.

As consideration of Chapell's work transitions from mainly theoretical to mainly methodological, the first stage must be related to preparation. Proper

⁶²Ibid., 14.

⁶³Ibid. He continues, "I have delighted to preach His redemptive character from virtually every page of the Bible." Ibid., 16.

⁶⁴Ibid.

⁶⁵Ibid., 219.

interpretation is essential for expository preaching. Chapell rightly contends that the “grammatical-historical method” is essential to right interpretation.⁶⁶ There is danger inherent in not allowing the plain meaning of Scripture to govern our interpretation. Chapell writes, “If anything in Scripture can mean whatever our imaginations suggest rather than what Scripture determines, then our opinions become as authoritative as the statements of God and we can make the Bible say anything we want.”⁶⁷ Additionally, proper exegetical steps should be taken to ensure proper interpretation. This emphasis upon exegesis is tied to Chapell’s call to “observe the historical, cultural, and literary context.”⁶⁸ As a final aspect of Chapell’s interpretive approach, he charges the interpreter to investigate how the concept of the passage under consideration is developed in “the entire scope of Scripture.”⁶⁹ He proposes the interpreter ask an important question, writing, “How does this text disclose the meaning or the need of redemption? Failure to ask and to answer this question leads to preaching that is highly moralistic or legalistic because it focuses on the behaviors a particular passage teaches without disclosing how the biblical writer was relating those behaviors to the work of the Savior.”⁷⁰ Later, Chapell readdresses this issue: “In its context, every passage possesses one or more of

⁶⁶Ibid., 76-77. Chapell writes, “Literal interpretation occurs when we explain what a biblical writer meant, not what his words connote outside their context . . . This method allows Scripture to speak for itself instead of having an interpreter apply meaning to a text.” Ibid.

⁶⁷Ibid., 77. He continues with some samples: “If we allow our imaginations to determine biblical meanings, then the water from the rock could represent baptism, or the water from Christ’s side, or the water on which Peter walked by faith, or the crystal sea on which the saved will gather, or the fountain that should go in the new sanctuary’s foyer.” Ibid.

⁶⁸Ibid., 78.

⁶⁹Ibid., 79.

⁷⁰Ibid., 80.

four redemptive foci. The text may be:

- Predictive of the work of Christ
- Preparatory for the work of Christ
- Reflective of the work of Christ and/or
- Resultant of the work of Christ”⁷¹

Chapell gives insight into how to ascertain the FCF of a passage. He lists three questions that will narrow the focus: “What does the text say?; What spiritual concern(s) did the text address (in its context)?; and, What spiritual concerns do listeners share in common with those to (or about) whom the text was written?”⁷² Finding the FCF is essential to this model, and Chapell is not shy in his defense of his model. He writes, “The failure to do so (identifying the FCF) is one of the most common and deadly omissions in evangelical preaching.”⁷³

Continuing to examine Chapell’s methodology, one should note some important elements to sermon construction. He writes, “Well-constructed sermons require unity, purpose, and application.”⁷⁴ The key to sermon development is to develop the passage’s content into “one concise statement,”⁷⁵ establish the sermon’s purpose,⁷⁶ and determine the sermon’s application. He strongly states, “Without the ‘so what?’ we preach to a ‘who cares?’”⁷⁷ As part of his methodology for ensuring that the sermon is

⁷¹Ibid., 282.

⁷²Ibid., 52.

⁷³Ibid., 241.

⁷⁴Ibid., 44.

⁷⁵Ibid., 47.

⁷⁶Ibid., 48. Connected to this concept, he states, “The Fallen Condition Focus (FCF) reveals a text’s and a sermon’s purpose.” Ibid.

⁷⁷Ibid., 52.

not simply informative, he suggests, “Main points should always remain hortatory in nature.”⁷⁸ In Chapell’s model, the FCF is essential to determining the proper application of the sermon. Three important statements bring emphasis to the importance of the FCF:

Without building the exposition to support the application directed at the FCF, preachers will simply choose to comment on what is most prominent in their own thought. In others words, by not identifying an FCF that a text addresses, preachers speak more about what is on their mind than what is in the text, even though they believe they are doing the opposite.⁷⁹

Keeping an FCF in view from the introduction through the conclusion will help keep application from dangerous steps off the path of exposition.⁸⁰

Each text was inspired to complete hearers in some way, when preachers specify a text’s purpose, they are pressed to redemptive perspectives.⁸¹

Chapell provides some good pointers regarding the “F-O-R-M” of each lesson outline. He utilizes an acronym: (1) *Faithful* to the text; (2) *Obvious* from the text; (3) *Related* to a Fallen Condition Focus; and, (4) *Moving* toward a climax.⁸² He is convinced that each point is to be explained, illustrated, and applied. He writes, “It is often helpful to think that explanations prepare the mind, illustrations prepare the heart, and applications prepare the will to obey God.”⁸³

The last main concept that should be observed is Chapell’s use of what he calls “expositional rain.” He writes,

The overarching principle statement needs real-life delineation. Therefore, preachers

⁷⁸Ibid., 153.

⁷⁹Ibid., 212.

⁸⁰Ibid., 233.

⁸¹Ibid., 299.

⁸²Ibid., 161-62.

⁸³Ibid., 92.

give specific instructions that reflect what people can (or should) do, believe, or affirm in order to apply the general principle to their lives. Preachers should word these instructions with the key concepts and terms of the explanation that have rained through the illustration and now flow through the application This expositional rain keeps the instructions in contact with the earlier explanation, calling to the listeners' minds and ears the biblical authority that backs them.⁸⁴

This method keeps the application in contact with the authority of Scripture.

The model of Bryan Chapell is worthy of emulation. His method is based upon the presumption that God's word was written to bring God's people to maturity (2 Tim 3:16-17). By identifying a Fallen Condition Focus, the teacher of God's Word is demonstrating the relationship of the original audience with the contemporary church setting. By keeping the FCF as a central component of the message, the teacher will demonstrate the solution God's Word provides (or the grace of each passage). By being careful with the outline, the teacher ensures that the listeners can see exactly where each lesson point is founded in the biblical text. By being attentive to "expositional rain," the teacher keeps the authoritative Word of God as the driving force of the message throughout.

Conclusion

The works of Hamilton, Goldsworthy, Greidanus, and Chapell serve as excellent building blocks upon which one can stand. While there is much more that could be considered, these areas of their work place teachers in their debt. There is a center to the Bible's story, and though there may be nuances to consider, each of these writers concurs that the theme relates to the person and work of Jesus Christ. For the sake of this study, the unifying theme is *God's glory through the work of Jesus Christ*.

⁸⁴Ibid., 225.

CHAPTER 4

DETAILS OF THE TEACHER TRAINING

Four months prior to the teacher training, I held an all-teachers' meeting to announce the teacher training. During this meeting, I detailed the date, duration, and design of the training. The teachers were informed that the particular focus group would consist of teen and adult Sunday school teachers. All of these teachers agreed to participate in the project. The announcement was well received. After the meeting, I had a side session with 3 teachers who would aid in the evaluation of the Sunday school teachers' lessons. All 3 agreed to help with the evaluations. Over the next three weeks, I evaluated these 3 teachers in their Sunday school classrooms.

Pre-Teacher Training Preparation

Six weeks prior to the teacher training, I had a special training session for the 3 evaluators. During this training, I laid out the duties of the evaluators. Also included in this session was an instruction concerning the Christological methodology I sought to communicate through the training. I also walked them through the evaluation form (see appendix 3), and gave each evaluator their calendar of assignments. Four weeks prior to the teacher training, the evaluations began. One week prior to the training, I issued a pre-training teacher assessment (see appendix 1). All 8 project participants completed the assessment.

Teacher Training Weeks 1-4: Biblical Foundations

The teacher training began with a Saturday morning seminar, which lasted three and a half hours. During the first session, I expounded Luke 24 (see appendix 4) and laid out the pattern of interpreting the Old Testament Scriptures in light of Jesus Christ, emphasizing that there is no disputing Jesus' use of this methodology. We also examined how the Apostles and New Testament writers follow this pattern.

I expounded John 1:1-18 during the second session (see appendix 5). The goal of this session was to establish that Jesus is the manifestation of God's glory. The third session of the morning further pressed the class toward the unified theme, as we explored passages in Luke and the epistles to connect the Holy Spirit's empowerment of Jesus with the Spirit's empowerment of the church (see appendix 6). This portion of the study was vital, because it is important to realize that the work of Jesus Christ continues through His church.

The first week of the teacher training continued the next morning during the Sunday school hour. We began with a review of some key terms that needed definition and a review of the material covered the previous day. After this brief period of review, we covered the next major step in the training: The Work of Jesus Christ Fulfills the Ultimate Design for God's Creation (see appendix 7). We unfolded throughout the biblical record the creation, fall, restoration, and consummation. In the process, the emphasis was to recognize the continuity of the biblical metanarrative. By recognizing this metanarrative, the class was able to see the importance of keeping the big picture of God's Word central while addressing any part of biblical revelation. Another important emphasis of this session related to the means of restoring God's original design. Since the

proposed unifying theme is based upon the work of Jesus Christ, it was essential that the class identify Jesus Christ as the means of restoration.

The second week of the training continued during the Sunday school hour. The session began with a verbal review of key terms. It was obvious that the class was gaining confidence in their understanding of the terms *metanarrative*, *exegesis*, *hermeneutics*, and other important terms. We also reviewed the major concepts that we had covered to this point with special emphasis on reviewing the previous week's material. We transitioned from review to introducing the next section of our training's emphasis, five aspects of the work of Jesus Christ. Each aspect of Jesus' work would be traced through the Scriptures, considering how each aspect was foreshadowed in the Old Testament, demonstrated in Jesus' earthly ministry, fully realized in the eschaton, and how each aspect of these works of Jesus conveys the glory of God. These studies would occupy our next three sessions. The majority of our time was spent considering Jesus' creative work (see appendix 8).

The third week also began with a verbal review of the key terms. Again, it was apparent that the majority of the class had a good grasp on these terms. Emphasis was made on the definition of expository preaching, particularly giving three elements that I think are essential in the definition of the term (communicating the author's intended meaning under the guidance of the Holy Spirit with a view toward contemporary application). Following the review of terms, I spent about five minutes with a general overview of the big picture of our study. The main focus of week three was tracing Jesus' work of redemption and His priestly work through the Scriptures with the same emphases (considering how these aspects were foreshadowed in the Old Testament, demonstrated

in Jesus' earthly ministry, fully realized in the eschaton, and how each aspect of these works of Jesus conveys the glory of God; see appendix 9).

The fourth week of the teacher training began with a review of key terms. I also discussed the benefits of *The Jesus Storybook Bible: Every Story Whispers His Name* by Sally Lloyd-Jones.¹ This book was subsequently offered to any teacher who desired a copy. After a brief review of the overall approach of the teacher training, we spent the majority of our time tracing Jesus' prophetic and kingly works from their foreshadowing through their realization in the eschaton (see appendix 10). Special emphasis was made concerning how each aspect of Jesus' work conveys glory to God. I briefly mentioned that Jesus' judicial work could have been considered and traced through the Scriptures had there been sufficient time in the course. At the conclusion of the class, I encouraged careful reading of the notes for the next session (see appendix 11) and encouraged participation at the upcoming workshops offered on Sunday evenings during the last three weeks of the training.

Teacher Training Week 5: Theory

Week 5, again, began with a review of terms and the overall flow of the teacher training. The training transitioned from a theological and biblical phase to a theoretical phase. Our study revolved around James Hamilton's *God's Glory in Salvation through Judgment* and Graeme Goldsworthy's *Preaching the Whole Bible as Christian Scripture* (see appendix 11). After review, we began with a discussion of biblical theology. I focused on three elements of Hamilton's work: his arguments for a center to

¹Sally Lloyd-Jones, *The Jesus Storybook Bible: Every Story Whispers His Name* (Grand Rapids: Zondervan, 2007).

the metanarrative of Scripture, his argument for “the glory of God in the face of Christ,”² and his argument for what must be accounted for in the center of the Bible’s theme. The second half of our session was spent considering the work of Goldsworthy. We focused upon three areas of agreement and a short critique. The areas of agreement revolved around the centrality of the gospel in the whole of Scripture, his appropriate warning concerning moralism, and his emphasis upon the necessity of teacher training. The main critique I focused on was more of a nuance. While Goldsworthy states, “Every text in the Bible speaks of the Christ,”³ I would say that every text must be read in light of Jesus Christ. At the conclusion of the session, I reminded the class of the importance of reading the next lesson in preparation for the next session (see appendix 12), I explained the logistics of workshops that would begin the next Sunday evening, and I assigned three passages to be prepared to discuss (1 Sam 17; Exod 20; and the book of Ruth).

Teacher Training Weeks 6-7: Methodology

Week 6 began the methodological phase of our training. The session began with a reading of two Bible stories from *The Jesus Storybook Bible: Every Story Whispers His Name* by Sally Lloyd-Jones. I read these in order to demonstrate how one can emphasize that God, not man, is the hero of the biblical text. I again encouraged the use of this resource as a way to whet our appetite for approaching passages looking for the heroic nature of God. The majority of our time was spent considering *Preaching Christ from the Old Testament* by Sidney Greidanus (see appendix 12). I presented four

²James M. Hamilton, Jr., *God’s Glory in Salvation through Judgment: A Biblical Theology* (Wheaton, IL: Crossway, 2010), 39.

³Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture* (Grand Rapids: William B. Eerdmans Publishing Company, 2000), 23.

important elements that Greidanus' work provides for our benefit. The first benefit is his emphasis on authorial intent. It is too easy to lose focus of this first responsibility of the interpreter when one begins looking for roadways to Christ. The second benefit is his emphasis on preaching Christ. Greidanus writes, "The Old Testament must be interpreted not only in its own context but also in the context of the New Testament Since the heart of the New Testament is Jesus Christ, this means that every message from the Old Testament must be seen in the light of Jesus Christ."⁴ The third benefit that I focused on was his step-by-step approach for preparing a Christological sermon. Finally, we discussed Greidanus' ways of preaching Christ from the Old Testament with examples of each. At the conclusion of class, I asked the class of the possibility of meeting fifteen minutes early on the following week in order to have ample time to address Bryan Chapell's methodology. After unanimous agreement, I asked the class to read the notes in preparation for the next session (see appendix 13) and assigned passages for the next Sunday evening workshop (Gen 22; 2 Sam 11-12; 2 John).

Our first workshop began by breaking the class into three groups. Once the class was broken up, I explained the order of events. For each passage, I would give the groups a ten-minute period to discuss their approach to the passage under consideration. Then, I had one spokesperson communicate the best of the proposed ideas to the entire group. I interacted with each proposal; some were critiqued for clarification and some were enhanced (most proposals were excellent). Following that phase, I presented my own approach to the passage from a metanarrative perspective.

I began week 7 without our customary review due to the amount of material

⁴Sidney Greidanus, *Preaching Christ from the Old Testament: A Contemporary Hermeneutical Method* (Grand Rapids: William B. Eerdmans Publishing Company, 1999), 51.

that we needed to cover during this extended session. Bryan Chapell's book *Christ-Centered Preaching* is an important piece of our methodology (see appendix 13). I began by dismantling some misconceptions about Christ-centered preaching. Chapell writes, "A message is Christ-centered not because it makes creative mention of an aspect of Jesus' life or death but because it discloses an aspect of God's redeeming nature (evident in the text) that is ultimately understood, fulfilled, and/or accomplished in Christ."⁵ My goal during this phase was to emphasize the importance of the heroic nature of God in the Scriptures. I quoted Chapell: "Exposition is Christ-centered when it discloses God's essential nature as Provider, Deliverer, and Sustainer whether or not Jesus is mentioned by name."⁶ The next phase of our session was essential as we described the Fallen Condition Focus (FCF) coined by Chapell. I explained that the purpose of unveiling the FCF was to prepare the listeners for the grace of the passage. When we see our desperate need, it prepares us for God's ultimate provision. I listed and described four ways a passage can relate to Christ: predictive of the work of Christ, preparatory for the work of Christ, reflective of the work of Christ, and/or resultant of the work of Christ.⁷ Several other areas were emphasized: how to develop the FCF, how to properly construct a lesson or sermon, and the importance of a lesson's unity, purpose, and application. Finally, I introduced the class to Chapell's "Expository Rain."⁸ I concluded the session by assigning the passages for the following Sunday's workshop (3 John and Jude) and

⁵Bryan Chapell, *Christ-Centered Preaching: Redeeming the Expository Sermon* (Grand Rapids: Baker Academic, 2005), 15.

⁶Ibid., 303.

⁷Ibid., 282.

⁸Ibid., 225.

explaining the plan for the next week (the Sunday morning session, the workshop, and the concluding session on Monday evening).

Our second workshop followed the same pattern as previously discussed (for each passage: a ten-minute period to discuss their approach to the passage under consideration, one spokesperson communicated the best of the proposed ideas to the entire group, a time of critiquing the proposals, and my proposed way of approaching the text). In addition, I presented a Fallen Condition Focus as well as a note of grace for each passage. I did this in order to help develop the methodology espoused by Chapell as presented in the morning session.

Teacher Training: Modeling the Method

As week 8 began, I had a Sunday school evaluation form (see appendix 3) handed out to each class member. I explained each section of the evaluation form to the class, and described how they could use it to evaluate the lesson that I was about to teach. I also explained that these were the forms used to evaluate their lessons before and after the teacher training. Before the lesson began, I explained that the intended audience for the lesson was fifth and sixth grade children. I taught a lesson covering Daniel 4-6. The reason for this large of a text is that Cornerstone Church's Sunday school program often calls for this large of a section, and I wanted to provide a suitable sample for their consideration. At the conclusion of the lesson, I asked a series of questions to the class. I was trying to help them evaluate whether or not I followed the theory and methodology that I had described in the preceding weeks. The feedback indicated that I did, in fact, clearly illustrate what I had taught them. After seeking their understanding, I traced back through the lesson explaining why I constructed the lesson as I had.

Our final workshop followed the same pattern as previously discussed (for each passage: a ten-minute period to discuss their approach to the passage under consideration, one spokesperson communicated the best of the proposed ideas to the entire group, a time of critiquing the proposals, and my proposed way of approaching the text). In addition, I presented a Fallen Condition Focus as well as a note of grace for each passage to further help the development of each teacher's use of Chapell's methodology.

The next evening, Monday, the teacher training was concluded with an appreciation dinner and one final session. During the final session, I taught a lesson from Amos 1-2. I explained to the class that the target audience was an adult Sunday school class. Again, each participant was given an evaluation form in order to help the listener consider the elements that would be evaluated. When the lesson was concluded, I asked a series of questions to determine the effectiveness of the lesson: (1) What was the main idea of the lesson? (2) What tied the main points together? (3) What was the lesson calling us to do? (4) How was the text connected to Christ? (5) How did this lesson relate to the metanarrative of Scripture? (6) What was the Fallen Condition Focus? and (7) What was the grace of the passage? After the class answered these questions, I traced our steps through the lesson to point out elements that were included to fulfill the purposes that had been presented in the course of the teacher training. The final element of the teacher training was the completion of the teacher assessment survey. Each participant completed the assessment and handed it in.

Post-Teacher Training Evaluations

For the following three weeks, each of the 8 adult and teen Sunday school teachers were evaluated during their regularly scheduled teaching time. The teachers

were evaluated by the same evaluator that had previously evaluated their lesson. I felt it was important for the sake of consistency and for a fair evaluation to have the teacher's evaluator remain the same.

CHAPTER 5

EVALUATION OF THE PROJECT

It is hard to forecast how a project will be received, particularly when it proposes concepts that have not been emphasized previously. Though I had fairly high expectations for how the project would be received, its reception was far greater than I could have predicted. Those areas that I had expected resistance were embraced as each lesson was taught. Rather than a group of teachers resisting the concepts, this group simply wanted more. I could not be happier with how this project was received.

Evaluating the Purpose

The purpose of the project was to further equip the teachers at Cornerstone Church. The particular emphasis of this project was to train our Sunday school teachers to communicate God's glory through the work of Jesus Christ as the unifying theme of Scripture. This purpose was important for Cornerstone Church because of our dispensationalist roots. As a general rule, dispensationalists do not emphasize metanarrative, and tend to divide the Bible into eras of stewardship. The end result is a Bible that lacks cohesion. It was important for our church to recognize the unity of the written Scriptures. The purpose was a worthy endeavor, and the results have been outstanding.

Evaluating the Goals

The first goal of the project was to increase each teacher's understanding of the unifying theme of Scripture. Based upon our exposition of particular passages, the teachers assuredly came to grasp that the Scriptures tell the story of God's fulfilling His purposes through the work of Jesus Christ. Each teacher significantly improved his score on the teacher assessment survey (see appendix 1) administered once before the teacher training began and once after the training was completed. The class average on the teacher assessment survey rose from 75 percent to 98 percent. This goal was successfully met, for the results of the *t test* for dependent samples indicated a statistically significant difference.

The second goal of the project was to develop a training curriculum for the Sunday school teachers at Cornerstone Church. The elders of Cornerstone Church used a rubric (see appendix 2) to measure this goal. The standard for successfully meeting this goal was that each category needed to be judged at least 80 percent as sufficient or above. All categories received 100 percent sufficient or above evaluations by the elders of Cornerstone Church. Additionally, Myron Houghton, chair of the theology department at Faith Baptist Theological Seminary in Ankeny, Iowa, evaluated the curriculum marking each category with the exemplary rating. This goal was successfully met.

The third goal of the project was to equip each Sunday school teacher to communicate that the unifying theme of Scripture is God's glory through the work of Jesus Christ. Each teacher was evaluated in his own classroom before and after the teacher training using the same Sunday school lesson evaluation form (see appendix 3). Each teacher was evaluated by the same evaluator before and after the training to ensure

consistency in the evaluations. The portion of the evaluation pertinent to this project related to the Christological connection of the teaching material. The average increase of this section of the evaluation was 7.5 points higher after the training. There were a total of 15 points possible in this section of the evaluation. Before the training the average score on this sections was 5.75, while after the training the average score was 13.25. The *t test* for dependent samples indicated that this was a statistically significant increase. This goal was successfully met.

Strengths of the Project

Having established that all of the goals of the project were met, I am responsible at this point to evaluate the strengths of the project. Throughout the course of the teacher training, there were ample opportunities to interact with the teachers concerning the metanarrative of the Bible. These discussions demonstrated a growing understanding of the big picture of the Bible.

The workshops were a good forum for the teachers to put into practice the methodologies espoused in the teaching time. The interaction showed that the teachers were developing a clear strategy for connecting various biblical texts and narratives with the metanarrative proposed by this project. Each workshop buoyed the teachers' confidence that they would be able to put these methods into practice. The curriculum that each teacher received will continue to serve as a resource to aid the teachers in continued application of the methods taught in class.

Additionally, having laid out the biblical foundation for a Christ-centered approach to teaching the Scriptures, the teachers have been prepared to listen and teach more effectively. As these teachers listen to messages, they will be tuned in for a Christ-

centered expositional approach to the biblical text. This enhanced listening will further their exposure to approaching different texts and further their ability to prepare and communicate the glory of God through the work of Jesus Christ.

Weaknesses of the Project

The biggest weakness of the project was the speed at which I needed to move in order to cover the necessary material. At least two more weeks added to the teacher training would allow for a more detailed consideration of the methodological approaches of Sidney Greidanus and Bryan Chapell. Additionally, these extra weeks would have allowed for more time for public questions and answers. The eight weeks of the training portion were already too full to add anything more (see chapter 4).

Things I Would Change

If I were to approach the project again, I would add the additional weeks in order to enable a slower pace of the teaching material. I would also add an important element into the teacher evaluations. I would schedule a debriefing after each lesson evaluation. This process would allow for the teacher to have better feedback to enable him to make appropriate adjustments to his or her teaching style and content. Finally, I did not require the teachers to turn in their evaluation of my two sample lessons. It would have been more helpful if I would have had them turn the evaluations in so that I might have gained some insight into their understand and my execution of the espoused methodology.

Theological Reflections

The last few years, the Lord has been impressing upon me the need for a more unified approach to the Bible. As an expositional preacher, I can mistakenly miss the forest for the trees. And while I have made adjustments to prevent losing the flow of a specific book I preach through, those adjustments had not addressed the bigger panoramic picture of the entire Bible. In pursuit of correcting this shortcoming in my own approach to the Scriptures, I began to try to narrow down what I believe to be the big idea of Scripture. My previous blanket statement was always simply that the glory of God is the unifying theme of Scripture, but I was beginning to realize that it was not specific enough.

As I pondered how to be more specific, yet inclusive enough to embrace the whole Bible, I recognized that the theme needed to include the work of the whole Godhead and God's intentions with man. The Scriptures make clear statements concerning the centrality of Jesus and His work (Luke 24; John 5), clear statements concerning the Spirit's empowerment of Jesus during His earthly ministry (Luke 4), the continuance of Jesus' work through the church (Eph 1:22-23), and that Jesus' work conveys the glory of God (John 17:4; 1 Cor 15:24-28). From the beginning of the biblical record to the end, the message is continually pointing its readers to the work of Jesus Christ. Thus, I have narrowed my proposed unifying theme to *the Glory of God through the work of Jesus Christ*.

Having arrived at this conclusion, I am keenly aware of the need to put each message in this overall context. I am not always inclined to break down all of its implications, for I am not attempting to allow this to be a hobbyhorse or a soapbox. It is

of first importance that I see how a passage contributes to the overarching theme of Scripture, and then, as the opportunity arises, communicate its implications. What I am certain to include in each message is how the passage must be viewed in light of the work of Jesus Christ.

Personal Reflections

A project of this size is intimidating to me. It was a daunting task, particularly while continuing to meet deadlines for other classes and church ministry responsibilities (and family responsibilities). The process produced much prayer as I sought the Lord's enabling grace to keep my priorities. I am thankful for the unwavering support of my wife and the gracious spirit of Cornerstone Church in Warwick, Rhode Island, as I tried to balance these important elements of this phase of my life. Numerous weeks were set aside for focused attention upon this project, and, I must say, those weeks were joyous to my soul. As the Lord continued to allow me to narrow my focus, what was at one time some scattered ideas became a coherent theme. My view of Scripture and ministry has been unmistakably changed in a very positive way.

Conclusion

As I consider the response of this project in the life of the church, I can only say, "Praise the Lord!" The teachers who volunteered to be part of the project and thirty other potential teachers gave nothing but positive feedback. It is obvious that the teachers have been impacted by a renewed emphasis upon our Savior. The congregation as a whole is continuously exalting in the work of Christ, and as a result our great God is being glorified.

APPENDIX 1
ASSESSMENT SURVEY

Name _____

Date _____

Assessment Survey

- | | | | |
|----|---------------|----|-------------------|
| A. | Metanarrative | D. | Biblical Theology |
| B. | Exegesis | E. | Eschaton |
| C. | Hermeneutics | F. | Unifying Theme |

1. _____ The study of the unity of the message of the Bible¹
2. _____ The overarching story that explains the way things are, how they have come to be so, and what they ultimately will be.²
3. _____ The center or coherency of a story
4. _____ To draw out of a text what it means³
5. _____ The science and art by which the meaning of the biblical text is determined⁴
6. _____ The climax of history
7. Define expository preaching.
8. Define authorial intent.
9. List one verse that speaks of the glory of God.

¹Graeme Goldsworthy, *According to Plan: The Unfolding Revelation of God in the Bible* (Downers Grove, IL: IVP Academic, 1991), 20.

²Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove, IL: IVP Academic, 2006), 55.

³Grant Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* (Downers Grove, IL: IVP Academic, 2006), 41.

⁴Roy B. Zuck, *Basic Bible Interpretation: A Practical Guide to Discovering Biblical Truth* (Colorado Springs: Cook Communications, 1991), 20.

10. List one verse that speaks of Jesus' work bringing glory to God.
11. List an Old Testament passage that foreshadows Jesus' work of redemption.
12. List an Old Testament passage that foreshadows Jesus' priestly work.
13. List an Old Testament passage that foreshadows Jesus' prophetic work.
14. List a New Testament passage that speaks of Jesus' priestly work.
15. List a passage, Old or New Testament, that speaks of Jesus' kingly work.

True or False (Circle One)

16. The Old Testament and the New Testament have distinctive themes.

TRUE FALSE

17. God's redemptive plan is the unifying theme of the Bible.

TRUE FALSE

18. Every verse in the Bible points to Jesus.

TRUE FALSE

APPENDIX 2
CURRICULUM EVALUATION FORM

Name _____

Date _____

Curriculum Evaluation Form

Please evaluate the training curriculum in each of these areas.

| Criteria | Insufficient | Requires Attention | Sufficient | Exemplary |
|--|--------------|--------------------|------------|-----------|
| Appearance – The curriculum is appealing from a design perspective. | | | | |
| Structure – The curriculum is setup in a logical and useful way. | | | | |
| Ease of Use – The curriculum is easy to navigate. It is easy to reference the curriculum. | | | | |
| Comprehensive – The curriculum covers the topic in a thorough fashion. No major elements are lacking. | | | | |
| Instruction – The curriculum provides the needed information to comprehend the subject matter. | | | | |
| Biblical Support – The curriculum provides ample biblical support for its claims. | | | | |
| Theological Support – The curriculum demonstrates a consistent theological position. | | | | |

Use this chart for the evaluation score:

- 1 – insufficient
- 2 – requires attention
- 3 – sufficient
- 4 – exemplary

APPENDIX 3

SUNDAY SCHOOL LESSON EVALUATION FORM

Evaluator _____

Sunday School Lesson Evaluation Form

Teacher _____ Text _____ Date _____

1. Expository Merit
 - a. Meaning of the text was clearly reflected 1 2 3 4 5
 - b. Sufficiently thorough 1 2 3 4 5
2. Organization and Development
 - a. Followable – It had a clear unified point 1 2 3 4 5
 - b. Explanation of difficult portions 1 2 3 4 5
 - c. Illustrations to provide light on subject 1 2 3 4 5
3. Style
 - a. Use of proper grammar 1 2 3 4 5
 - b. Lesson moved smoothly along 1 2 3 4 5
 - c. Mood conveyed the mood of the passages 1 2 3 4 5
 - d. Too wordy; too complex 1 2 3 4 5
4. Methods
 - a. Asked appropriate questions 1 2 3 4 5
 - b. Used helpful teaching aids (Maps, etc.) 1 2 3 4 5
 - c. Encouraged active participation 1 2 3 4 5
5. Relevance
 - a. Dealt with real age-appropriate issues 1 2 3 4 5
 - b. Application was related to the passages 1 2 3 4 5
6. Impact 1 2 3 4 5
Made a spiritual impression; projected spiritual or moral punch beyond the didactic material
7. Christological connection
 - a. Demonstrated what role Christ has in fulfilling the demands of the passages covered 1 2 3 4 5
 - b. Demonstrated how this passage contributes to the unifying theme of the Bible 1 2 3 4 5
 - c. Demonstrated our inability to fulfill the demands of the passage outside of Christ's work 1 2 3 4 5

COMMENTS

Point Definition 1 ----- 3 ----- 5
Needs Improvement Excellent

APPENDIX 4

BIBLICAL FOUNDATIONS FOR THE UNIFYING THEME: GOD’S GLORY THROUGH THE WORK OF JESUS CHRIST

I. Definitions

- A. ***Exegesis*** – As defined by Roy Zuck, exegesis is “the determination of the meaning of the biblical text in its historical and literary contexts.”¹ Grant Osborne simplifies the definition further, writing, “Exegesis means to ‘draw out of’ a text what it means.”²
- B. ***Hermeneutics*** – William Klein provides a succinct definition, “Hermeneutics describes the principles people use to understand what something means.”³ Robert Thomas boils his definition down to “a set of principles.”⁴ Roy Zuck provides a clear definition; hermeneutics is “the science (principles) and art (task) by which the meaning of the biblical text is determined.”⁵ As such, hermeneutics can be seen as the principles that govern the exegetical process.
- C. ***Authorial intent*** – Robert Thomas states authorial intent is “the truth intention of the author.”⁶ The interpreter must use good hermeneutical principles to gather the intended meaning of the original author of the text to determine the meaning of the biblical text (this is the goal of exegesis).
- D. ***Expositional preaching*** – Greg Heisler provides this definition, “Expositional preaching is the Spirit-empowered proclamation of Biblical

¹Roy B. Zuck, *Basic Bible Interpretation: A Practical Guide to Discovering Biblical Truth* (Colorado Springs: Cook Communications, 1991), 19.

²Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* (Downers Grove, IL: InterVarsity Press, 1991), 41.

³William W. Klein, Craig L. Blomberg, and Robert L. Hubbard, Jr., *Introduction to Biblical Interpretation* (Nashville: W Publishing Group, 1993), 4.

⁴Robert L. Thomas, *Evangelical Hermeneutics: The New Versus the Old* (Grand Rapids: Kregel Publications, 2002), 27.

⁵Zuck, *Basic Bible Interpretation*, 20.

⁶Thomas, *Evangelical Hermeneutics*, 26.

truth derived from the illuminating guidance of the Holy Spirit by means of a verse-by-verse exposition of the Spirit-inspired text, with a view to applying the text by means of the convicting power of the Holy Spirit, first to the preacher's own heart, and then to the hearts of those who hear, culminating in an authentic and powerful witness to the living Word, Jesus Christ, and obedient, Spirit-filled living."⁷

Albert Mohler has a more concise definition, "Reading the text and explaining it – reproof, rebuking, exhorting, and patiently teaching directly from the text of Scripture."⁸

Hershael York has provided an excellent definition, "Expositional preaching is any kind of preaching that shows people the meaning of a biblical text and leads them to apply it to their lives."⁹

Adapting these definitions to provide one working definition is in order. Expository preaching will be defined as "the communication of the meaning of the biblical text, reflecting its genre, empowered by the Spirit, with a view toward contemporary application."

- E. *Unifying theme of the Bible*** – For the purposes of this project, the definition of the phrase "unifying theme of the Bible" will refer to the main point of biblical revelation. James Hamilton refers to this as "the center," writing, "The quest to know God is clarified by ... a clear presentation of the main point of God's revelation of Himself, that is, a clear presentation of the center of biblical theology."¹⁰ Hamilton further states, "This theological center is the Bible's center."¹¹ Walter Kaiser, Jr., likewise, refers to this concept as "center," "coherency," and "unity."¹²

Kaiser, while discussing *analogia fidei*, claims, "*Assumption* in these early periods of church history was that an organic unity ran through the entirety of the Scriptures; otherwise, appeal to the wide selection of texts made little sense if the fathers expected to have a cohesive statement emerge

⁷Greg Heisler, *Spirit-led Preaching: The Holy Spirit's Role in Sermon Preparation and Delivery* (Nashville: B&H Publishing Group, 2007), 21.

⁸R. Albert Mohler, Jr., *He is Not Silent: Preaching in a Postmodern World* (Chicago: Moody Press, 2008), 52.

⁹Hershael W. York and Bert Decker, *Preaching with Bold Assurance: A Solid and Enduring Approach to Engaging Exposition* (Nashville: Broadman & Holman Publishers, 2003), 33.

¹⁰James M. Hamilton, Jr., *God's Glory in Salvation through Judgment: A Biblical Theology* (Wheaton, IL: Crossway, 2010), 38.

¹¹*Ibid.*, 40.

¹²Walter C. Kaiser, Jr., *Recovering the Unity of the Bible: One Continuous Story, Plan, and Purpose* (Grand Rapids: Zondervan, 2009), 9-10.

from them. It was the interconnectedness of Scripture that brought the sixty-six books of the canon into a wholeness that put the reader or interpreter at ease, regardless of where he or she was in that extensive corpus.”¹³

It is this unity that this project seeks to propound. The unifying theme proposed is God’s glory through the work of Jesus Christ.

- F. ***Biblical Theology*** – Graeme Goldsworthy defines as, “The study of the unity of the message of the Bible.”¹⁴
- G. ***Metanarrative*** – Christopher Wright defines as, “The overarching story that explains the way things are, how they have come to be so, and what they ultimately will be.”¹⁵
- H. ***Eschaton*** – The climax of history.

II. Introduction

Everyone loves a good story. A good story must have a central theme that is introduced, developed, and concluded. The Bible presents its readers with such a story line.

Modern scholarship has termed this concept a metanarrative. A metanarrative can be defined as, “The overarching story that explains the way things are, how they have come to be so, and what they ultimately will be.”

This study proposes that this “overarching story” can be summed up in the expression: God’s glory through the work of Jesus Christ.

In order to demonstrate this, this portion of the study will demonstrate: 1) the pattern of seeing Christ throughout the Scriptures; 2) the reality that Jesus Christ is the expressed glory of God; 3) the empowerment of the Holy Spirit for Jesus Christ’s work and His continuing work through the Church; 4) the completion of Jesus Christ’s work as fulfilling the ultimate design for God’s creation; and, 5) the revelation of Jesus Christ’s work that can be traced throughout the pages of Scripture.

¹³Ibid., 14.

¹⁴ Graeme Goldsworthy, *According to Plan: The Unfolding Revelation of God in the Bible* (Downers Grove, IL: IVP Academic, 1991), 20.

¹⁵ Christopher J. H. Wright, *The Mission of God: Unlocking the Bible’s Grand Narrative* (Downers Grove, IL: IVP Academic, 2006), 55.

III. A Pattern that Cannot be Ignored.

Regularly people are confronted with realities to which they must respond. In 1543, Nicholas Copernicus published *On the Revolutions of the Heavenly Spheres*, with mathematical proof for the heliocentric view of the universe. Scientists of the day had previously based all studies on the fact that the earth was the universe's center. Upon the reception of Copernicus's unarguable proof, they were forced to change their way of thinking. They could not ignore the news; they had to adjust. The last chapter of Luke's Gospel presents its readers with a pattern of Jesus' teaching to which they must respond. This pattern cannot be ignored.

A. The Setting: The Disciples are Dejected (Luke 24:13-24)

Luke records a scene of two men traveling away from Jerusalem toward Emmaus (Luke 24:13-35).

Walter Liefeld states that these two serve as testimony for the Jewish Law, writing, "A twofold witness is necessary according to Jewish Law."¹⁶

As they travel, unbeknownst to them, Jesus joins them (vv. 15-16).

They did not recognize Jesus because their eyes were "restrained" (v. 16).

Walter Liefeld writes, "The passive form in 'were kept [ekratounto] from recognizing him' (v.16) may be a 'divine passive,' i.e., a means of connoting that an action, the subject of which is not mentioned, is actually the work of God."¹⁷

Their dejection was obvious as they were recounting the events of the crucifixion (vv. 14-18).

The setting was perfect for Jesus' questioning of their countenance (v. 17).

The two disciples proceeded to recount their disappointment to Him.

- A mighty prophet was crucified (vv. 19-20).
- Our hope of redemption has been dashed (v. 21).
- He was supposed to be raised from the dead on the third day (v. 21b; cf. Lk. 9:22; 13:32-33; 24:7).

¹⁶Walter Liefeld, *Luke*, in vol. 8 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1984),1051.

¹⁷Ibid., 1051.

- We cannot find Him (vv. 22-24).

From their “restrained” perspective, all hope was lost. It is not surprising, then, that they were dejected.

B. Jesus Rebukes the Disciples’ Unbelief (vv. 25-26)

Jesus, having seen and heard their dejected condition, rebukes them sternly.

He calls them “foolish ones.”

Jesus used the word **ἀνόητος** to describe them (elsewhere translated “unwise” [Rom 1:14] or “foolish” [Gal 3:1, 3; 1 Tim 6:9; Tit 3:3]).

Jesus says this indicates that they are “slow of heart to believe.”

Shouldn’t they have picked up on Jesus’ teaching about His impending death?

Shouldn’t they have noted the prophet’s teaching concerning the Messiah’s sacrifice?

Why rebuke at a time of sorrow?

Darrell Bock wrote, “In short, the resurrection’s reality should not have been hidden (9:45; 18:34).”¹⁸

Jesus’ question is constructed to elicit a positive response (v. 26).¹⁹

Jesus needed “to suffer” before “enter(ing) into His glory” (v. 26). Jesus’ rebuke and question set the stage for His exposition of Old Testament truth.

Just a sampling of passages that convey a suffering Savior:

The Law – Genesis 3:15

The Writings – Psalm 22:1, 6-8, 14-18

The Major Prophets – Isaiah 53

The Minor Prophets – Zechariah 12:10

¹⁸Darrell L. Bock, *Luke*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Books, 1996), 1916.

¹⁹*Ibid.*, 1916.

C. Jesus Teaches the Disciples about Himself (v. 27)

In verse 27, and again in verse 44, Jesus exemplified an important pattern for teaching the Scriptures. Jesus essentially exposites the major emphasis of the Old Testament as they continue walking toward Emmaus.

Darrell Bock describes Jesus' teaching, "The comprehensiveness of the teachings is underlined in several ways: from 'all' (πάντων, *pantōn*) the prophets he explains 'all' (πάσαις, *pasais*) the Scriptures, and Jesus starts from (ἀρξάμενος) Moses and goes to all the prophets ('Moses and all the prophets' is a traditional phrase: 1QS 1.3; 4 Q504 [= 4QDibHam^a] 3.12; Matt. 11:13; John 1:45; Nolland 1993b: 1205). This figure (called *zeugma*) describes the discussion's scope: he went through the entire Scripture, front to back (Creed 1930: 297; Luce 1933: 361). Both the former and the latter prophets are meant, since the Hebrew Scriptures are in view (Luke 16:31; Acts 26:22; 28:23; Fitzmyer 1985: 1567).²⁰

Acts 3:18-26 Jesus is foretold by all the prophets (v. 24 even Samuel).

D. The Disciples Eyes Unveiled by God (vv. 28-43)

The Christological interpretation of the Old Testament Scriptures caused the hearts of these two disciples to burn (v. 32).

At the right moment, during the breaking of bread, God unveiled their eyes,²¹ and they realized that they had been with the resurrected Christ (vv. 30-32).

God is the one who unveils the eyes. It is a Divine work. God opens:

- The womb (1 Sam 1:19-28; Luke 2:23)
- The Scriptures (Luke 24:32)
- The mind (Luke 24:45)
- Heaven (Acts 7:56)
- The heart (Acts 16:14)
- The ears (Mark 7:34-35)
- The eyes (Luke 24:31; 2 Kgs 6:17)

Upon realizing what they just experienced, they headed back to Jerusalem to testify to the eleven (vv. 33-35).

²⁰Ibid., 1917.

²¹Ibid., 1920.

Jesus appeared in the midst of this gathering, demonstrating both by His scars and His eating fish and honeycomb that He was the risen Jesus (vv. 36-43).

E. Jesus Reminds the Disciples of His Pattern of Teaching (vv. 44-48)

Jesus' teaching of the two men on the Road to Emmaus is not an aberration from His teaching pattern.

“These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses, and the Prophets and the Psalms concerning Me.” (v. 44)

Throughout the Old Testament Scriptures, there is continual testimony concerning Jesus Christ. Jesus' reference to the three divisions of the Old Testament indicate clearly how God has been revealing the work of Jesus Christ throughout biblical revelation.

Leon Morris wrote, “The solemn division of Scripture into *the law of Moses and the prophets and the psalms* (the three divisions of the Hebrew Bible) indicates that there is no part of Scripture that does not bear witness to Jesus.”²²

John 5:39-47

Jesus commissioned the disciples to testify of this biblical witness (vv. 46-48).

They did, in fact, testify of Jesus in their sermons and writings.

There is constant reference to the Old Testament Scriptures through quotations, allusions, and illustrations.

The recorded sermons in the book of Acts testify to the apostles following this pattern: Peter (Acts 2-4), Stephen (Acts 7), Philip (Acts 8), and Paul (Acts 13:13-41; Acts 17:1-4; 26:19-23; 28:17-31).

The Apostolic pattern of preaching Christ does not end in the book of Acts.

- Paul is adamant about the necessity of preaching Christ. Paul's pattern of preaching was to proclaim Christ Jesus

²²Leon Morris, *Luke*, Tyndale New Testament Commentaries (Downers Grove, IL: IVP Academic, 1988), 361.

(Col 1:19-29; Eph 3:1-12; Phil1:15-18; Gal 6:14; 1 Cor 1:17-8; 2:2).

- The book of Hebrews is a declaration that God has spoken in His Son, who is vastly superior to everyone and everything.
- James tells his reader to hold on to “the faith” that revolves around “our Lord Jesus Christ” (Jas 2:1).
- Peter’s two letters are supremely Christological.
- There is no doubting that the emphasis of the Apostle John, in his writing, revolves around the person and work of Jesus Christ (1 John 5:13; 2 John 9; 3 John 3-4 [cf. John 14:6]; Rev 1:1-3).
- Finally, when Jude writes of “the faith which was once for all delivered to the saints” (v. 3), none other than Jesus Christ must be the focus.

The pattern of Jesus, the pattern of the apostles, and the pattern of the New Testament letter writers is to point to Jesus Christ as the substance of biblical revelation. It is incumbent upon those who communicate God’s Word to follow this pattern. We must respond to this truth.

APPENDIX 5

JESUS IS THE DECLARATION OF GOD'S GLORY IN THE FLESH

John's Gospel has a clear purpose, "These are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name" (John 20:31). The Apostle John provides a picture of the deity of Jesus Christ from the beginning to the end of his Gospel account. Right from the outset, John gives his readers insight into the extraordinary nature of Jesus.

A. **Jesus is the Creator (John 1:1-3).**

John begins with a declaration of Jesus' deity (v. 1).

John refers to Jesus as "the Word" (compare vv. 1 & 14).

F.F. Bruce proposes it refers to "word in action." He writes, "The 'word of God' in the Old Testament denotes God in action, especially in creation, revelation, and deliverance."¹

Psalm 33:6

Isaiah 38:4 (compare 7:3 – *Bruce* wrote, "The two statements are synonymous, but in the latter of the two 'the word of the LORD' can be pictured as a messenger sent by God to the prophet.")

Psalm 107:20

Isaiah 55:11

Jesus has had an eternal union with God (John 17:5, 20-26; Gen 1:26).

John follows this declaration with a statement of Jesus' work in creation (v. 3).

¹F. F. Bruce, *The Gospel & Epistles of John* (Grand Rapids: William B. Eerdmans Publishing Company, 1983), 29.

Jesus' work as Creator is reiterated numerous times in the New Testament (Col 1:15-18; Heb 1:1-3).

When that knowledge is coupled together with Genesis 1:1, John's testimony is unmistakable—Jesus is God.

B. Jesus is the Life (v. 4).

John without any explanation or development states that in Jesus is life.

John 5:21, 26; 11:25; 1 John 5:11

In 1 Corinthians 15:45 Paul writes, "The last Adam became a life-giving spirit."

Jesus, as God, is a life-giver.

C. Jesus is the Light (vv. 4b-11).

John proceeds to attribute light to Jesus.

He returns to this theme numerous times in his Gospel.

- Jesus provides the light to all men (v. 9; 8:12 "I am the light of the world").
- John and Jesus both confirm that many reject this clear revelation of God (vv. 10-11; 3:19). *Andreas Köstenberger* writes regarding "world" in verse 10: "Most characteristically ... the term refers to sinful humanity (e.g., 3:16)."² However, complete rejection was never in the plan.
- Some would respond to the light and darkness would dissipate (John 12:46).
 - The Old Testament prophets spoke of the coming Messiah as One who would bring light (Isa 9:2 "The people who walked in darkness have seen a great light"; Matt 4:12-17).
 - John the Baptist came "to bear witness of that Light" (v. 8). He was the forerunner spoken of in

²Andreas Köstenberger, *John*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academics, 2004), 35.

Isaiah 40 who would “Prepare the way of the LORD” (v. 3).³

- Light is later, in John’s writings, attributed to God (1 John 1:5).

Jesus, as the divine light-giver, is rejected by many.

D. Jesus is the Savior (vv. 12-13).

While many reject the light that comes through Jesus (2 Cor 4:3-6), “as many as received Him” become “children of God.”

John doesn’t use the term savior, but he is essentially portraying Jesus as the one through whom salvation comes. When a person believes “in His name,” he becomes God’s child.

In later New Testament writings, this concept is referred to as adoption (Eph 1:4-6; Gal 4:4-7; Rom 8:14-17).

John MacArthur writes, “His name refers to the totality of Christ’s being, all that He is and does. Thus, it is not possible to separate His deity from His humanity, His being Savior from His being Lord, or His person from His redemptive work. Saving faith accepts Jesus Christ in all that Scripture reveals concerning Him.”⁴

In attributing salvation to Jesus, John places Jesus into a realm occupied solely by God.

E. Jesus is God in the Flesh (vv. 14-18).

John proceeds to identify “the Word” in verse 14 (“And the Word became flesh”). Bruce correctly writes, “When ‘the Word became flesh,’ God became man.”⁵ This is certainly John’s point, and Paul reiterates this concept in Colossians 2:9.

³John’s testimony would not result in universal salvation (v. 7), but as Köstenberger states, “The present verse does not suggest universalism—the ultimate salvation of every person—for John does not speak of *internal* illumination in the sense of general revelation (contra Morris 1995: 84), but of *external* illumination in the sense of objective revelation requiring a response (R. Brown 1966: 9).” *Ibid.*, 35-36.

⁴John MacArthur, Jr., *John 1-11, The MacArthur New Testament Commentary* (Chicago: Moody Publishers, 2006), 34-35.

⁵Bruce, *The Gospel & Epistles of John*, 40.

Not only was Jesus God in the flesh, but He “dwelt among us, and we beheld His glory” (v. 14).

The language employed by John is reminiscent of the tabernacle.

The tabernacle was constructed under the providence of God “that I may dwell among them” (Exod 25:8; 29:43-46). God becoming flesh is a clear fulfillment of Isaiah’s statement, “Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel” (Isa 7:14), which Matthew translates for us as “God with us” (Matt 1:23). God becoming flesh in the person of Jesus was a demonstration of His glory (“and we beheld His glory”).

Bruce writes, “The post-biblical *shekînāh* – a word which literally means ‘residence’ but was used more particularly of the glorious presence of God which resided in the Mosaic tabernacle and Solomon’s temple. When the tabernacle was completed, ‘the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle’ (Ex. 40:34). Similarly, at the dedication of Solomon’s temple, ‘a cloud filled the house of the LORD ... for the glory of the LORD filled the house of the LORD’ (1 Kgs. 8:10 f.). So, when the Word became flesh, the glorious presence of God was embodied in him, for he is the true *shekinah*.”⁶

- ***The presence of the “Word become flesh” is the presence of the glory of God.***

The glory experienced by Jesus’ followers was “the glory as of the only begotten of the Father” (v. 14).

The best understanding of this description is “God’s one-of-a-kind Son.”⁷

Jesus, the “Word (that) became flesh,” is the full expression of God’s glory.

John is alluding to this concept as he concludes verse 14 (“full of grace and truth”). Based upon Moses’ request that God show him His glory (Exod 33:18), God allowed His glory to pass by him (Exod 33:22). The Bible states in Exodus 34:5-7, “Now the LORD descended in the cloud and stood with him there, and proclaimed the name of the LORD. And the LORD passed before him and proclaimed, ‘The LORD, the LORD God,

⁶Ibid., 40-41.

⁷Köstenberger, *John*, 42; Bruce relates this description to ἀγαπητός, God’s beloved Son (or “best-loved Son”), 41

merciful and gracious, longsuffering, and *abounding in goodness and truth*, keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation.”

Notice the phrase “abounding in goodness and truth.” The Hebrew terms $\etaַסֶד$ (*hesed*) and $\epsilonמֶת$ (*emeth*) are the Hebrew equivalents of grace ($\chi\acute{\alpha}\rho\iota\varsigma$, *charis*) and truth ($\acute{\alpha}\lambda\eta\theta\epsilon\iota\alpha$, *aletheia*). When God's glory passed before Moses, His glory was “full of grace and truth.” As the “Word dwelt among us,” He was “full of grace⁸ and truth.”⁹ There is no mistake; John is clearly linking the two passages. While the full expression of God's glory cannot be seen (v. 18), the “one-of-a-kind Son,” who has a special relationship with the Father, *has explained or demonstrated His glory*.

F. Jesus is the Expression of God's Glory

The glory of God through Jesus Christ is emphasized in the Gospel of John.

Jesus brings glory to God through *His work*, and in the process of glorifying God “glory also comes to Jesus.”¹⁰

- Jesus' work of healing the blind man was a demonstration of “the works of God” (9:3).
- The raising of Lazarus was “for the glory of God, that the Son of God may be glorified through it” (11:4) and that people “would see the glory of God” (11:40).
- “Now the Son of Man is glorified, and God is glorified in Him. If God is glorified in Him, God will also glorify Him in Himself, and glorify Him immediately” (John 13:31-32; cf. 14:13).
- “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You ... I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was” (John 17:1, 4-5).

Jesus' response to Philip captures the essence of Jesus' work, “He who has seen Me has seen the Father” (14:9). Jesus' work manifests the glory of God.

⁸The term grace is not used in John's Gospel outside of John 1:14-17.

⁹“Like Moses of old (2 Cor. 3:6-18; cf. Exod. 34:28-35), the apostles were firsthand eyewitnesses of God's glory, which was in these last days displayed in Jesus, God's one-of-a-kind Son (Matt 17:1-2 pars.; 2 Pet 1:16; 1 John 1:1; cf. Heb 1:3; 2:3-4).” Köstenberger, *John*, 42.

¹⁰*Ibid.*

APPENDIX 6

THE SPIRIT'S ROLE IN FULFILLING GOD'S GLORY THROUGH THE WORK OF JESUS CHRIST

No explanation of the Bible's metanarrative is sufficient that does not account for the ministry of the Holy Spirit. In this portion of the study, our attention will be upon the Holy Spirit as the source of power during Jesus' ministry, His work of testifying of Jesus' work, and His empowerment of the Church for the continuation of Jesus' work on the earth.

A. The Spirit Empowers Jesus.

As an important part of Jesus' baptism, Luke records that "the Holy Spirit descended in bodily form like a dove upon Him" (Luke 3:22).

The very next scene in Luke's Gospel describes Jesus' experience of forty days of temptation (4:2). Luke notes that Jesus was "filled with the Holy Spirit" and He was "led by the Spirit" (4:1).

In verse 14, Luke writes, "Jesus returned in the power of the Spirit to Galilee."

Jesus' teaching in the synagogue of Nazareth reiterates the importance of the Spirit's role in fulfilling the plan of God. As Jesus opened the Isaiah scroll, "He found the place where it was written: 'The Spirit of the LORD is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the LORD'" (4:17-19).

As Jesus read from Isaiah 61, He was establishing the fact that He was the long-awaited Messiah. He made this clear with the authoritative statement, "Today this Scripture is fulfilled in your hearing" (4:21).

The response of the people was stunned disbelief as they "marveled at the gracious words which proceeded out of His mouth" (4:22).

In the context of this section of Luke, Jesus' Messianic office is emphasized.

- At the baptism, the proclamation of the Father has Messianic overtones.¹
- The temptation scene revolves around Satan’s challenge “If you are the Son of God” (4:3, 9).
- Jesus’ teaching in the synagogue (4:16-21) is a clear statement of His Messianic identity.

While much could be written concerning these Messianic claims, for the purposes of this study, our attention will be upon Luke’s emphasis on *the ministry of the Spirit enabling Jesus’ work*.

The consistency of referencing Jesus’ relationship with the Holy Spirit should catch the reader’s attention.

The descent of the Spirit on Jesus is later referenced as “anointing” which should be seen as an anointing with power (Acts 10:38 “how God anointed Jesus of Nazareth with the Holy Spirit and with power”).²

Craig Evans writes, “With this anointing Jesus is prepared to face the hardships and challenges of his ministry.”³

The frequent references to Jesus being empowered by the Spirit convey that “Jesus’ entire future ministry is to be understood as taking place ‘in the power of the Spirit.’”⁴

Tracing Luke’s continual references to the Spirit’s ministry provides an important implication for the church’s ministry. Just as Jesus’ ministry was marked by the Spirit’s empowerment, so also the disciples and all of Jesus’ church must be empowered by the Holy Spirit. Bock refers to this as a “continuity between Jesus’ ministry and the church’s.”⁵

Robert Stein “His ministry, like the church’s later ministry, was marked by the Spirit’s power.”⁶

¹Robert Stein, *Luke*, The New American Commentary, vol. 24 (Nashville: Broadman, 1992), 139-140.

²Charles H. Talbert, *Reading Luke* (New York: Crossroad, 1982), 52-53.

³Craig A. Evans, *Luke*, New International Biblical Commentary (Peabody, MA: Hendrickson, 1990), 55.

⁴Stein, *Luke*, 149.

⁵Darrell L. Bock, *Luke*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Books, 1994), 391.

⁶Stein, *Luke*, 149.

Andreas Köstenberger “The Spirit’s role thus ensures the continuity between Jesus’ pre- and postglorification ministry. What is more, the coming of the Spirit will actually constitute an advance in God’s operations with and through the disciples (16:7; cf. 14:12).”⁷

B. The Spirit Testifies of Jesus.

On the heels of declaring His necessary departure, Jesus enlightens His disciples of some of the benefits of His departure (John 14-16).

Jesus teaches His disciples about the ministry of the Holy Spirit.

The Spirit’s work includes:

- 1) Being a Helper (14:15-18);
- 2) Being a reminder (14:26);
- 3) Testifying of Jesus (15:26);
- 4) Convicting the world of sin, righteousness, and judgment (16:8-11);
- 5) Leading believers to the truth (16:13); and,
- 6) Bringing glory to Jesus (16:14-15).

Our focus in this section will be upon the Spirit’s role of testifying of and glorifying Jesus.

Jesus makes plain in this section of John’s Gospel that the Spirit would continue His work.

It was through the departure of Jesus that the disciples would reap an “advantage” (16:7).

The Spirit is called “another Helper” (14:15), One who is the same kind of helper.

Just as Jesus was the “truth” (14:6), so the Spirit is the “Spirit of truth” (15:26).

Just as Jesus was sent from the Father (15:21), so the Spirit was sent from the Father (15:26).

Just as Jesus brought glory to the Father (14:13; 17:4), so the Spirit brings glory to Jesus (16:14). It should be understood that when Jesus is glorified His Father is glorified.

⁷Andreas Köstenberger, *John*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academics, 2004), 437.

Merrill Tenney “The Cross would become the supreme glory of God because the Son would completely obey the will of the Father.”⁸

As the One who testifies of Jesus’ person and work, the Spirit brings glory to both Jesus and the Father.

C. The Spirit Empowers the Church.

Luke’s account produces a clear understanding of Jesus’ being empowered by the Holy Spirit to accomplish His work, and John’s account sheds light on the Spirit’s role of bringing glory to both the Father and the Son through testifying of Jesus’ work.

The work of the Spirit continues as He empowers the Church of Jesus Christ. Both Luke and John provide testimony to the necessity of the Holy Spirit in accomplishing the continuance of Jesus’ work.

Luke reveals that the disciples would be equipped with the same Spirit who empowered Jesus (Luke 24:49; Acts 1:4-8).⁹

John 16:7 “It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.”

The infinite, omnipresent Spirit is not bound to a locality as Jesus, the Word become flesh. It is through the person of the Holy Spirit that the Godhead indwells each believer.

The Godhead is present in every believer (Father – Eph 4:6; Son – Col 1:27; and Spirit – Rom 8:9).

F. F. Bruce “The ministry of the Spirit is devoted to making the presence and power of the risen Christ real to those whom he indwells: hence the experience of the indwelling Spirit and of the indwelling Christ is the same experience.”¹⁰

⁸Merrill C. Tenney, *John and Acts*, in vol. 19 of *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1981), 141. Köstenberger concurs, “The Spirit is said to be ‘sent’ both by the Father and Jesus (14:26; 15:26) and to focus his teaching on the illumination of the spiritual significance of God’s work in Jesus (14:26; 15:26; 16:9).”, Köstenberger, *John*, 437.

⁹Paul echoes this truth (Eph 3:16; Col 1:11).

¹⁰F. F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, *The New International Commentary on the New Testament* (Grand Rapids: William B. Eerdmans Publishing Company, 1984), 326.

John 15:26-27, “But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. And *you also will bear witness*, because you have been with Me from the beginning.”

This teaching provides clear implication that it was through the work of the Holy Spirit that the disciples would bear witness of Jesus’ work.

This is further attested to in Acts 1 when Jesus commanded His disciples “to wait for the Promise of the Father” (v. 4). He said, “you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me” (v. 8).

Merrill Tenney “The coupling of the witness of the Spirit with that of the disciples defines their reciprocal relationship. Without the witness of the Spirit, the disciples’ witness would be powerless; without the disciples’ witness, the Spirit would be restricted in his means of expression.”¹¹

Edmund Clowney “That promise was the coming of the Spirit in whom Jesus would come to them. That is why the book of Acts continues the story of what Jesus began to do and teach after he was lifted up (Acts 1:4).”¹²

Ephesians 1:22-23 “And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all.”

Conservative commentators agree that this passage is referring to the church as a manifestation of God’s fullness through Jesus Christ.

Harold W. Hoehner “God’s fullness which is filling Christ is filling the church. This agrees with Eph 4:10 where Christ has descended to fill all things”, 299. “Lightfoot summed it up well when he wrote, ‘All the Divine graces which reside in Him are imparted to her; His ‘fulness’ is

¹¹Tenney, *John and Acts*, 155.

¹²Edmund P. Clowney, *Preaching Christ in All of Scripture* (Wheaton, IL: Good News Publishers, 2003), 56.

communicated to her: and this she may be said to be His pleroma (i.23). This is the ideal Church.”¹³

F. F. Bruce “The fullness of deity resides in him (Christ), and out of that fullness his church is being constantly supplied.”¹⁴

Paul expresses this truth again in chapter 3. His prayer is that the church would be “strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith” (vv. 16b-17a) and that they might “be filled with all the fullness of God” (v. 19b).

The Holy Spirit, just as He empowered Jesus, empowers the church to continue the work of Jesus Christ.¹⁵

As the church continues the work of Jesus Christ, God is glorified.

¹³Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker Academic, 2002), 300. Also in agreement: Peter T. O’Brien, *The Letter to the Ephesians*, The Pillar New Testament Commentary (Grand Rapids: William B. Eerdmans Publishing Company, 1999), 149-52.

¹⁴Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, 277.

¹⁵Clowney, *Preaching Christ in All of Scripture*, 57.

APPENDIX 7

THE WORK OF JESUS CHRIST FULFILLS THE ULTIMATE DESIGN FOR GOD'S CREATION

God's design for His creation is exemplified and expressed in the early stages of biblical revelation. The ultimate design relates to God's presence among His people and His dominion through them. These related concepts can be traced throughout the writings of both Old and New Testament authors.

A. God's ultimate Design

In Genesis 1:26, God says, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."

Man, as God's image-bearer, would be responsible for the administration of God's dominion over His creation.

Kenneth Matthews "Human life alone is created in the 'image' of God and has the special assignment to rule over the created order (vv. 26-28)."¹

Thomas Schreiner "The importance of human beings being created in God's image can scarcely be exaggerated ... God is the sovereign creator who extends his kingship over the world. But he extends his rule through human beings, for as God's image-bearers they must govern the world for God's glory and honor."²

Schreiner also wrote, "He made human beings in his image so that they would display his glory, reflect his character, and rule the world for God (Gen 1:26-27; 2:15-17)."³

¹Kenneth A. Matthews, *Genesis 1-11:26*, The New American Commentary, vol. 1 (Nashville: Broadman and Holman Publishers, 1996), 160.

²Thomas R. Schreiner, *The King in His Beauty: A Biblical Theology of the Old and New Testaments* (Grand Rapids: Baker Academic, 2013), 6.

³Thomas R. Schreiner, *New Testament Theology: Magnifying God in Christ* (Grand Rapids: Baker Publishing Group, 2008), 24.

While the glory of this image has been dimmed,⁴ man continues to bear God's image (Jas 3:9).

Consequently, man is only restored to the fullness of this glorious image through the work of Jesus Christ (2 Cor 5:17; Eph 4:24; Col 3:10).

The fullness of this glorious image is eternally realized through completed redemption (Rom 8:28-30; Phil 3:20-21; 1 John 3:1-3).

In the kingdom, God's children will reflect His glory (Dan 12:1-3; Matt 13:43; 1 Cor 15:40-42).

During the days of unhindered image-bearing, Adam and Eve enjoyed unbridled fellowship with God (Gen 2:15-16; 3:8).

Kenneth Matthews "God prepare the garden for man's safety, where he can enjoy the divine presence."⁵

God intended to fellowship with His image-bearers as they carried out the responsibilities of dominion.

B. The Design Tarnished

As a result of the introduction of sin (Gen 3), man's relationship with God, animal kind, and the earth would change.

When David penned Psalm 8, he wrote of man's pre-fall dominion. He declares that God "crowned him with glory and honor" and He gave "him dominion over the works" of His hands (vv. 5-6). The author of Hebrews states, "But now we do not yet see all things put under him" (Heb 2:8b). It is clear that there has been a tragic fall from ultimate dominion. Paul writes of a creation that is groaning and laboring while it awaits redemption (Rom 8:20-22).

1. Man's Relationship with Animals

Outside of a general statement regarding man's dominion over animals (Gen 1:26), the Bible doesn't describe how Adam and Eve interacted with animals.

⁴Ibid., 160.

⁵Ibid., 209; Sailhamer agrees. John H. Sailhamer, *Genesis*, in vol. 2 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1990), 44-45.

As the Bible unveils revelation concerning a restored order, it is obvious that man's relationship with animals changed after the fall.

Isaiah 11:6-9 reveals that animals will be peaceful at the restoration of God's ultimate design (v. 6 "wolf also shall dwell with the lamb, the leopard shall lie down with the young goat ..."; 65:25; Ezek 34:25; Hos 2:18).

2. **Man's Relationship with the Earth**

As part of the judgment for sin, God revealed to Adam that the earth would no longer cooperate with his attempts to tend it (Gen 3:17-19).

A sign of the restoration of all things is regularly related to the return of the earth's fruitfulness (Ezek 34:25-27; Isa 4:2).

3. **Man's Relationship with God**

From the beginning God made His intent of fellowshiping with man obvious. Sin places a roadblock in the way of man's relationship with God (1 John 1:5-6).

The fellowship Adam and Eve enjoyed with God was hindered through sin (Gen 3:7-11).

Yet, God has made provision to reconstitute that fellowship (Gen 3:15, 21).⁶

Schreiner "Gen 3:15 forecasts a day when the seed of the woman will triumph over the seed of the serpent."⁷

The biblical record provides ample evidence of God's desire to fellowship with His people.

- Enoch (Gen 5:22)
- Noah (Gen 6:9)
- Abraham (Gen 12-22)
- Isaac (Gen 26)
- Jacob (Gen 32)
- The tabernacle (Exod 25:8 "And let them make Me a sanctuary, *that I may dwell among them*"; Exod 29:43-46)

⁶Bruce Waltke, with Cathi Fredericks, *Genesis: A Commentary* (Grand Rapids: Zondervan, 2001), 95.

⁷Schreiner, *New Testament Theology*, 24.

- The Temple (1 Kgs 6:11-13)
- At just the right time “The Word became flesh *and dwelt among us*” (John 1:14).
- Following the death, burial, resurrection, and ascension of Jesus Christ, God came to dwell in His people through the Spirit (2 Cor 6:16; Eph 1:13-14; Rom 8:9).
- At the Rapture of the Church (1 Thess 4:16-17)
- Finally, at the return of Jesus Christ, Jesus will set up an eternal kingdom in which God will dwell forever among His people (Rev 19:11-22:21 [particularly notice 21:3, 22-27; 22:1-5]).

This short survey demonstrates continuity from the beginning to the end of the biblical record. Revelation 22:5 concludes with the words, “And they shall reign forever and ever.” The word “reign” comes from the Greek word βασιλεύω and is related to the concept of dominion. The fellowship between God and His people produces the means whereby man may exercise the dominion God intended from the beginning.

C. The Means of Restoration: The Work of Jesus Christ

1. The Sustaining work of Jesus Christ

In the glorious introductory words of the book of Hebrews, the author piles on the descriptors of Son’s superior nature. One of the descriptions significant to this portion of the study is that the Son is “upholding all things by the word of His power” (Heb. 1:3).

The Greek word, φέρω, is a basic word for carrying something along.⁸

George Guthrie helps to give some breadth to this concept, writing, “The action speaks of the continual organization and carrying forward of the created order to a designed end, an activity ascribed to God in Jewish writings.”⁹

Homer Kent Jr. “Carrying (*pherōn*) suggests more than just sustaining or maintaining. The durative form of the participle, as well as the meaning of the word itself as ‘bring’ or ‘carry,’ indicates that the sense involves both upholding and movement toward some goal. It is one of

⁸For instance, the writers of the Scriptures were “moved by the Holy Spirit” (2 Pet 1:21).

⁹George H. Guthrie, *Hebrews*, The NIV Application Commentary (Grand Rapids: Zondervan, 1998), 48.

Christ's functions to sustain this universe in its existence and operation, and to carry it forward to reach the consummation which God has planned."¹⁰

2. **The Redemptive work of Jesus Christ**

The "restoration of all things" (Acts 3:19-20 also referred to as "refreshing") comes "from the presence of the Lord" and is associated with the return of Jesus.

a. **The work of Jesus Christ restores the animal kingdom.**

Similarly, when the animal kingdom is restored to its Edenic peacefulness, it is a result of "a Rod from the stem of Jesse" being among them to rule (Isa 11:1-9).

The work of Jesus Christ is seen to be not only the redemption of man, but also the redemption of the created order.

b. **The work of Jesus Christ restores the earth's fruitfulness.**

When the earth produces abundantly (Ezek 34:26-31), it will be a result of "My servant David" serving as the "one shepherd over them" (Ezek 34:20-24).

While Jesus' restoration of the physical universe should never be relegated to any insignificance, the redemption of God's chief creation, man, should always take center stage.

c. **The work of Jesus Christ restores the untarnished image of God.**

The work of Jesus Christ on the cross has provided the basis of God's redemption of man (Rom 3:21-26; Heb 9:11-15).

1) **Justification**

It is through the process of justification that God establishes the basis of consistent and eternal fellowship with His people.

¹⁰Homer A. Kent, Jr., *The Epistle to the Hebrews* (Winona Lake, IN: BMH Books, 1990), 37.

2) Sanctification

During this age, the moment a person trusts Jesus Christ as his Savior, the Holy Spirit indwells him (Eph 1:13-14), and thus, God is present among His people.

3) Glorification

At the return of Jesus Christ, the Apostle Paul clearly states, “we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord” (1 Thess 4:17).

Romans 8:28-30
1 Corinthians 15:49-53
Philippians 3:20-21
1 John 3:1-3

At the return of Jesus Christ, the church will eternally bear the unmarred image of God.

Additionally, the Apostle John states concerning the Kingdom, “the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God” (Rev 21:3; cf. Ezek 37:21-28).

Note: The redemption provided through Jesus Christ results in a return to the original design of unbridled fellowship between God and His people. As previously stated, the fellowship between God and His people produces the means whereby man may exercise the dominion God intended from the beginning. As a result, ***we must conclude that the work of Jesus Christ fulfills the ultimate design for God’s creation.***

APPENDIX 8

GOD'S GLORY THROUGH THE WORK OF JESUS CHRIST

As the Apostle John has written, “Many other things ... Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written” (John 21:25b). Attempting to cover a topic of such infinitude is not an easy task. For the sake of this study, the focus will be upon five areas of Jesus’ work that can be traced through the pages of Scripture. Each area is foreshadowed in the Old Testament, demonstrated in Jesus’ earthly ministry, fully realized in the eschaton, and portrayed to convey the glory of God. The five areas of Jesus’ work that will be considered are His creative work, His redemptive work, His priestly work, His prophetic work, and His kingly work.¹

A. Jesus’ Creative Work

1. Jesus’ Creative Work is foreshadowed in the Old Testament.

Genesis 1:1 “In the beginning God created the heavens and the earth.”

Psalm 33:6 “By the word of the LORD the heavens were made, and all the host of them by the breath of His mouth” (Ps 33:6; cf. 148:5; Heb 11:3).

While it is clear that all the members of the Triune Godhead were part of the work of creation (Gen 1:2; 1 Cor 8:6), the primary instrument of creation is Jesus Christ (John 1:1-3; Col 1:16-17; Heb 1:3).

2. Jesus’ Nature as Creator is demonstrated in His earthly ministry.

As Jesus was fulfilling the Father’s plan to redeem His people, He demonstrated His unique nature as Lord over His creation.

¹Jesus’ work as the Judge is an important element of His work that space does not permit this study to cover. The tracing of Jesus’ work as Judge can be seen from the beginning to the end of biblical revelation (John 5:22-30).

- He exhibited His power over demons (Mark 1:21-28; 5:1-20), which He had created (Col 1:16);
- Over diseases (Mark 1:29-34; 1:40-44; 2:1-12);
- Over nature (Mark 4:35-41; 6:45-52);
- Over death (Mark 5:21-24, 35-43); and
- Over natural elements (Mark 6:30-44).

His power over created elements demonstrated His nature as Creator.

3. **Jesus' Creative Work will be fully realized in the eschaton.**

As the Creator of all that “was made” (John 1:3), it stands to reason that He will be the Creator of all that will be made.

Thomas Schreiner “A new Eden, a new creation, will come through Jesus Christ.”²

As the Bible portrays the end of the age (eschaton), the heaven and earth will be recreated (Isa 65:17-25; 66:22-23; 2 Pet 3:10-13; Rev 21:1-22:5).

The completion of Jesus' work as Creator awaits a future day.

4. **God is glorified through Jesus' creative work.**

Jesus' work, always in accordance with His perfect nature, is accomplished impeccably.

Jesus made clear that His “food is to do the will of Him who sent Me, and to finish His work” (John 4:34).

His work of creation is clearly seen as conveying the glory of God. David declared, “The heavens declare the glory of God; and the firmament shows His handiwork. Day unto day utters speech, and night unto night reveals knowledge. There is no speech nor language where their voice is not heard” (Ps 19:1-2).

The cry of what Jesus has made is a message of “glory” (כְּבוֹד, *kabod*) that has the idea of glory, honor, splendor, or even the sheer weightiness of who God is.

²Thomas R. Schreiner, *The King in His Beauty: A Biblical Theology of the Old and New Testaments* (Grand Rapids: Baker Academic, 2013), 11.

Paul concurs with David while condemning the rejection of the on looking world, writing, “For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify Him as God” (Rom 1:20-21a). The creation, which should evoke a sense of worship and awe for the Creator, displays His power, but men willingly refuse to acknowledge God’s splendor (vv. 18-23).

The work of Jesus Christ in creation certainly conveys the glory of God (Col 1:16-18; Rev 4:11; 1 Cor 15:24-28).

APPENDIX 9

GOD'S GLORY THROUGH THE WORK OF JESUS CHRIST (CON'T)

B. Jesus' Redemptive Work

God's work of redemption through Jesus Christ is certainly the chief highlight in the biblical record. Man is constantly seen as rebelling and failing, while God is continually seen as merciful, longsuffering, and gracious. God's purposes in redeeming His people will by no means be thwarted (Rom. 8:28-30).

1. Jesus' Redemptive Work is foreshadowed in the Old Testament.

Redemption through the work of Jesus Christ is foreshadowed in many ways through the Old Testament. Immediately upon rendering sentence upon man's sinfulness, God began to lay the groundwork for His eternal plan to provide salvation through Jesus (Gen 3:15; see also Eph 1:4-10; 3:8-12; Rev 13:8).

In addition to the proclamation of salvation through the seed of the woman in Genesis 3:15, God foreshadowed redemption in the analogous sacrifice of Isaac (Gen 22), in the Levitical offerings, and in His redemption of Israel from Egypt (Exod 12-15).

Psalm 22 was employed by the Gospel writers as predictive of elements of Jesus' work on the cross.

John used Isaiah 53 in reference to Jesus Christ (John 12:37-38). Isaiah reports of a Suffering Servant who would be "wounded for our transgressions" (v. 5) and continues, "He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord has laid on Him the iniquity of us all" (vv. 5-6).

These clear references to God's work of redemption are intimately tied to and fulfilled in the work of Jesus Christ.

2. Jesus' Nature as Redeemer is demonstrated in His earthly ministry.

During Jesus' earthly ministry, He made very clear to His followers that He was going to lay down His life as a ransom price (Matt 16:21; 20:28).

The Gospel writers describe His death on the cross (Matt 27:29-56; Mark 15:24-41).

The Gospel writers also record His glorious resurrection (Matt 28:1-8).

The apostles and writers of the New Testament letters attest to His resurrection (Acts 1:1-3; 2:24, 32; 1 Cor 15:3-8).

The work of Jesus Christ as redeemer is clearly attested to during Jesus' earthly ministry.

3. Jesus' Redemptive Work will be fully realized in the last days.

The effects of Jesus' redemptive work have been experienced in these last days (Acts 2:14-39; Eph 1:7; Col 1:13-14; Rev 5:9-10; 21:1-8).

Believers will at the end experience full salvation (1 Cor 1:18; 2 Cor 2:15; Phil 1:6).

4. God is glorified through Jesus' redemptive work

Since the eternal purpose of redemption through the work of Jesus Christ has been accomplished, the testimony of Scripture reveals that God is being glorified.¹

In calling the Ephesian believers to "be imitators of God" (Eph 5:1), Paul lays down the ultimate example of a pleasing or glorifying sacrifice: Christ. He writes, "walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma" (Eph 5:2).

The sweet-smelling aroma was satisfying to God. Spiritual sacrifices are "well pleasing to God" (Phil. 4:18; Heb. 13:16).

¹Ps 86:8-10; Isa 44:21-23; 60:19-22; John 12:23-28; 13:31-32; 17:1-5; Rom 3:21-26; Rev 4:9-11; 5:13-14; 7:12-17; 22:3-5.

The redeemed will sing a song of salvation, “Blessing and honor and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever” (Rev 5:13).

God is glorified through Jesus’ work of redemption.

C. Jesus’ Priestly Work

1. Jesus’ Priestly Work is foreshadowed in the Old Testament.

Jesus’ priestly work is foreshadowed in the Old Testament by the unique appearance of a king-priest named Melchizedek (Gen 14:18-24).

Melchizedek’s appearance on the scene is important regarding the unique priesthood of Jesus that is superior to that of Aaron’s Levitical priesthood (Heb 5:1-10; see also Ps 110:1-4).

The uniqueness of this priesthood relates to its eternal nature² and its independence from a specific lineage.³

There are other ways in which Jesus’ priestly work is foreshadowed particularly in the offerings.

One worthy of noting is the relationship between Jesus and the mercy seat (Lev 16:2, 13-15; Rom 3:25; 1 John 2:2; 4:10).

2. Jesus’ Work as Priest is demonstrated in His earthly ministry.

Jesus’ completed work has clearly provided intimate access to God for His people (Matt 27:45-51; 1 Tim 2:1-8; Heb 4:14-16).

During Jesus’ earthly ministry, He was regularly praying for His disciples (John 17:9; Luke 22:32).

Jesus’ prayer for those who would follow the disciples is recorded (John 17:20-23), and His prayer life for His people continues to the present hour (Rom 8:34-39; Heb 7:25).

²Note the psalmist’s statement “You *are* a priest forever” (Ps 110:4) and the emphasis of the author of Hebrews upon “remains a priest continually” (Heb 7:3).

³Note the emphasis of the author of Hebrews on “without father, without mother, without genealogy” (Heb 7:3).

Truly, Jesus' work continues as our high priest (Heb 2:17-3:6; 4:14-5:11; 7:1-10:39).

3. Jesus' Priestly Work will be fully realized in the last days.

In the eschaton, Jesus' priestly work will be fully realized (Rev 21:22-27).

4. God is glorified through Jesus' priestly work.

As the pathway for a relationship with a Holy God, Jesus' priestly work brings glory to God (John 14:12-14; 17:1-5).

The doxology closing the first half of Ephesians indicates that Jesus' work is a means of glorifying God. The context of this glory is "to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him *be* glory in the church by Christ Jesus to all generations, forever and ever. Amen." (Eph 3:20-21). It is in the context of prayer that God's power is evidenced in the church.

Through prayer and the exhibition of God's power, God is glorified. This glory is only possible through the priestly work of Jesus Christ.

APPENDIX 10

GOD'S GLORY THROUGH THE WORK OF JESUS CHRIST (CON'T)

D. Jesus' Prophetic Work

1. Jesus' Prophetic Work is foreshadowed in the Old Testament.

Another work of Jesus that is communicated throughout the Scriptures is His prophetic work. Moses revealed that a prophet of greater significance would come (Deut.18:15-22).

2. Jesus' Work as Prophet is demonstrated in His earthly ministry.

Jesus' fulfillment of the role of the Prophet is confirmed throughout the Gospels, Acts, and later New Testament writings.

John 1:45; 6:14; 7:40; Acts 3:22; 7:37

Jesus' prophetic ministry is intimated in the statement from the Father, "This is My beloved Son. Hear Him!" (Mark 9:7).

Jesus referred to Himself as a prophet (Matt 13:57).

The author of Hebrews refers to the prophetic ministry of Jesus in the first two chapters (Heb 1:1-2; 2:1-4).

Paul references Jesus as the Revealer of Truth (1 Cor 11:23; Gal 1:12).

The prophet Isaiah also foretold of the Messiah's preaching ministry (Isa 61:1-3). This role of prophet is assuredly fulfilled in the earthly ministry of Jesus Christ (Luke 4:16-21). Jesus confirmed that the reading of Isaiah was fulfilled "today" (v. 21).

Throughout Jesus' earthly ministry there was a commensurate emphasis upon His role of preaching.

Mark 1:38-39; 2:2, 13; 4:1-2; 6:2, 6, 30-34; Luke 4:16-21; Mark 9:1-10

3. Jesus' Prophetic Work will be fully realized in the last days.

The New Testament writers were fully aware of the significance of Jesus' prophetic work, and how it was fully realized in these last days.

Not only had Jesus spoken the word, the apostles recognized that He *was* "the Word" (John 1:14).

Paul noted, "But of Him you are in Christ Jesus, who became for us wisdom from God" (1 Cor 1:30). Again, referring to Jesus, he wrote "in whom are hidden all the treasures of wisdom and knowledge" (Col 2:3).

In response to the troubles of the Hebrew Christians, the author of Hebrews confidently attested, "God ... has in these last days spoken to us *by His Son*" (Heb 1:1-2).

4. God is glorified through Jesus' prophetic work.

As the Prophet, Jesus has fulfilled the plan of the Father. The Scriptures again and again testify that Jesus' work abounds to the glory of God.

The prime example of Jesus' prophetic work pleasing or glorying the Father is direct revelation from the voice of Heaven, "This is My beloved Son, in whom I am well pleased. Hear Him!"

This glorifying, prophetic work of Jesus Christ continues through the ministry of His body, the church (1 Pet 4:10-11; Rev 1:4-6).

E. Jesus' Kingly Work

1. Jesus' Kingly Work is foreshadowed in the Old Testament.

A major element of Jesus' work relates to His work as the King.

In the law, the writings, and the prophets, there is consistent reference to a coming King.

While the concept of a king is only in seed form, God's covenant with Abram is the beginning point of this theme (Gen 12:1-3).

In a reiteration of the covenant, God began to develop the concept of kings coming forth through Abram (Gen 17:6, 16).

This concept is further developed (and narrowed down) through the blessing of Jacob upon Judah (Gen 49:8-10).

As Nathan advances the foreshadowing, it is seen that not only through the line of Judah, but through the Davidic line the ultimate King would come (2 Sam 7:10-17). In this unveiling, Nathan reveals that this kingdom would be an *eternal kingdom* (v. 16).

Through the remainder of the Old Testament, many more references are made further developing the expectation of a coming King (Ps 2; Isa 2:1-5; 9:6-7; 11; Ezek 37:15-28; et al.).

2. Jesus' Work as King is demonstrated in His earthly ministry.

The testimony of the Gospel writers, Jesus' followers, Jesus, and the writers of the New Testament letters is that Jesus is the expected King.

(Matt 1:1-17; 3:1-17; 4:12-17, 23; 13:31-32; 16:21-28; 21:1-11; Acts 2:22-36; Eph 1:15-23; 6:10-12; Heb 1:13; Rev 19:11-21; 20:1-10; Zech 14:1-9; 1 Cor 15:24-28)

Ephesians 1:20-23 affirms Jesus' role of kingly authority in heaven and over His church.

(Matt 28:18; Col 1:18; Heb 1:13; 12:2)

3. Jesus' Kingly Work will be fully realized in the last days.

Yet, there is a coming day when Jesus will rule over all the earth (Dan 2:44-45; Ezek 37:24-28; Zech 14:1-20; Rev 19:11-16; 20:1-10; 21-22).

4. God is glorified through Jesus' Kingly work.

The earthly kingdom will be an everlasting kingdom that will be turned over to the Father at the end (1 Cor 15:24-28). The result of this eternal kingdom is "that God may be all in all" (v. 28). God being "all in all" is another way of establishing the fact that the

kingdom brings ultimate glory to God (Isa 66:18-23; Rev 21:22-27).

This glorifying work is the work of Jesus Christ.

Conclusion

The Bible states that all of the Scriptures testify to Jesus. As the biblical story is unveiled, we can see it is a story about Jesus Christ completing His work to the glory of God. God's ultimate design for His creation is that He would dwell among His people who would exercise dominion over His creation. God, knowing that man would rebel against Him, planned His redemptive work through Jesus Christ. Through the redemptive work of Jesus Christ, all things will be made right. The church, as a result of redemption, is able to continue the work Jesus began, for she is empowered by the Holy Spirit. Biblical revelation culminates with a fulfillment of God's design; He is dwelling among His people who exercise dominion over His creation (Rev 21:3; 22:3-5). Through this work, accomplished through Jesus, God is glorified.

APPENDIX 11

THEORETICAL FOUNDATIONS FOR THE UNIFYING THEME: GOD’S GLORY THROUGH THE WORK OF JESUS CHRIST

I. *God’s Glory in Salvation through Judgment: A Biblical Theology* by James Hamilton, Jr.

A. What is Biblical Theology?

Graeme Goldsworthy writes, “Biblical theology is, in effect, the study of the unity of the message of the Bible.”¹

Brian Rosner writes, “Biblical theology is theological interpretation of Scripture in and for the church. It proceeds with historical and literary sensitivity and seeks to analyse (sic) and synthesize the Bible’s teaching about God and his relations to the world on its own terms, maintaining sight of the Bible’s overarching narrative and Christocentric focus.”²

Stephen Wellum writes, “Biblical theology as a hermeneutical discipline attempts to exegete texts in their own context and then, in light of the entire Canon, to examine the unfolding nature of God’s plan and carefully think through the relationship between *before* and *after* in that plan which culminates in Christ. As such, biblical theology provides the basis for understanding how texts in one part of the Bible relate to all other texts, so that they will be read correctly, according to God’s intention, which is discovered through the individual human authors but ultimately at the canonical level.”³

¹Graeme Goldsworthy, *According to Plan: The Unfolding Revelation of God in the Bible* (Downers Grove, IL: IVP Academic, 1991), 20.

²Brian Rosner, *New Dictionary of Biblical Theology* (Downers Grove, IL: InterVarsity Press, 2000), 10.

³Peter Gentry and Stephen Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants* (Wheaton, IL: Crossway, 2012), 34.

Hamilton defines the type of biblical theology he is attempting to convey, writing, “I will pursue a biblical theology that highlights the central theme of God’s glory in salvation through judgment by describing the literary contours of individual books in canonical context with sensitivity to the unfolding story with a discernible main point, or center.”⁴

It is important to note that any theological system that places an interpretive grid over the Bible is in danger of misinterpretation. To look at the Bible through an interpretive lens with a “hermeneutical key,” will result in system-driven interpretations.

Richard Mayhue writes, “The error is made when Scripture is strained through the grid of doctrine, when instead the Bible should be the starting point and pattern by which we shape and purify our human expressions of God’s truth.”⁵

B. Is there a center?

Hamilton’s work gives credence to establishing a center of biblical theology. Our look into Hamilton’s work will highlight areas of agreement upon which we can build. While there are many areas of agreement with his work, our focus will be upon his arguments for a center to the Bible’s overarching story, or metanarrative, upon his argument for “the glory of God in the face of Christ,”⁶ and his argument for what must be accounted for in the center of the Bible’s theme.

In our study to this point, we have seen Jesus’ claim to be at the heart of what the Scriptures proclaim, and the Apostles’ continuation of this preaching. We have seen that Jesus’ person and work is the manifestation of God’s glory, and that Jesus was empowered by the same Spirit who empowers the church to continue this manifestation of God’s glory by continuing Jesus’ work. Also, we have shown that this work is connected to redeeming God’s original design for His creation, and that Jesus’ work is consistently attested to throughout the Scriptures.

Hamilton writes, “Many today question whether the Bible tells a coherent story.”⁷ Some contend that there is no center of the Bible’s message

⁴James M. Hamilton, Jr., *God’s Glory in Salvation through Judgment: A Biblical Theology* (Wheaton, IL: Crossway, 2010), 44.

⁵Richard Mayhue, *How to Interpret the Bible for Yourself* (Winona Lake, IN: BMH Books, 1997), 164.

⁶Hamilton, *God’s Glory in Salvation through Judgment*, 39.

⁷*Ibid.*

simply because of the diversity of proposals, but he contends, the Bible does “present a unified story with a discernible main point, or center.”⁸ He writes, “I would suggest that the connecting link between the testaments and the central idea around which we can build a biblical theology is the idea that the texts put forth as God’s ultimate purpose.”⁹

C. What is at the center?

Hamilton employs Jonathan Edwards’ distinguishing between “subordinate ends” and “ultimate ends.”¹⁰

Illustration: “If my ultimate end is to go to work to do my job, there are many subordinate ends that must be accomplished in the pursuit of my ultimate end. Among other things, I get out of bed and get dressed. I make oatmeal in the microwave so that I can eat breakfast to keep from being hungry. I put my key in the car to drive to work. Getting out of bed, putting on clothes, eating breakfast, and driving are all subordinate to the end of doing my job.”¹¹

The glory of God is at the heart of the Bible’s message.

Hamilton writes, “If we listen carefully to the Bible, it will proclaim to us the glory of God.”¹² Our study has already asserted our agreement that God’s glory is at the heart of God’s purposes.

Hamilton’s definition of God’s glory: “I would suggest that the glory of God is the weight of the majestic goodness of who God is, and the resultant name, or reputation, that he gains from his revelation of himself as Creator, Sustainer, Judge, and Redeemer, perfect in justice and mercy, lovingkindness and truth.”¹³

D. A More Specific Center

To avoid being too broad in his asserted center, Hamilton focuses on God’s glory in salvation through judgment.

⁸Ibid., 44.

⁹Ibid., 48.

¹⁰Ibid.

¹¹Ibid.

¹²Ibid., 40.

¹³Ibid., 56.

Hamilton focuses his attention upon God's revelation of Himself to Moses in the book of Exodus. He hones in on Exodus 34 particularly, and in an appendix traces how this verse is employed in the Law, the Writings, and the Prophets.

Concerning Salvation: "Salvation shows God to be 'merciful and gracious, slow to anger, and great in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgressions, and sin' (Ex. 34:6b-7a)."¹⁴

Concerning Judgment: "Judgment shows God to be the one 'who will by no means clear the guilty, visiting the iniquity of the fathers on the sons and on the sons of the sons, on the third and on the fourth generations' (Ex. 34:7b)."¹⁵

The absolute essence of his argument surrounds the cross of Jesus Christ. He writes, "*The cross of Christ, the climactic expression of the glory of God in salvation through judgment, is the turning point of the ages.*"¹⁶

E. Criterion for an Acceptable Center

Hamilton proposes, "In this study the centre of biblical theology is defined as the concept to which the biblical authors point as the ultimate reason God creates, enters into relationship with his image-bearers, judges them when they do wrong, saves them by his mercy, and renews the creation at the consummation of history. Moreover, the centre of biblical theology is the theme which all of the Bible's other themes serve to exposit."¹⁷

F. Conclusion

Hamilton has provided a thorough defense concerning the potential of finding a unifying theme of the Bible. His assertion is certainly viable. It is particularly appealing regarding his emphasis upon the glory of God being at the heart of the Bible's theme. He defends his thesis on a book-by-book basis. Building upon his excellent foundation, I have arrived at a theme that I think further accounts for the consummation. The work of Jesus

¹⁴Ibid., 56.

¹⁵Ibid., 56-57.

¹⁶Ibid., 57. Earlier Hamilton wrote, "If there is a renewal, it will be a renewal that grows out of the blazing center that is the glory of God in the face of Christ," 39.

¹⁷James M. Hamilton, Jr., "The Glory of God in Salvation through Judgment: The Centre of Biblical Theology?" *Tyndale Bulletin* 57, no. 1 (2006): 61.

Christ has provided for entrance into an eternal relationship with God, and His presence among them provides the necessary means of fulfilling God's original design for creation—dominion over the kingdom. When God's purposes are fulfilled, God is ultimately glorified. God is glorified through the work of Jesus Christ.

II. *Preaching the Whole Bible as Christian Scripture* by Graeme Goldsworthy

A. Every Text Speaks of the Christ.

Goldsworthy passionately defends his position that “every text in the Bible speaks of the Christ.”¹⁸

He is greatly concerned about the centrality of the gospel in the whole of Scripture, and how this affects the way all Scripture is handled in preaching.

Goldsworthy proposes that the practice of biblical theology is key to facing the problems of preaching Christ from all of Scripture. He defines biblical theology as:

“Biblical theology is nothing more nor less than allowing the Bible to speak as a whole: as the one word of the one God about the one way of salvation.”¹⁹

Part 1 of the book begins at chapter 2 and proceeds through chapter 9. All chapters are entitled with a question, which in series are designed to lead one inexorably toward the conclusion that a preacher cannot preach a sermon that is Christian without Christ as the central theme.

“These passages [John 5:39-40; John 5:46; Luke 24:27, 44-45] along with a much broader range of evidence point us to the essential relationship of all biblical texts to the central theme: the life, death, and resurrection of Jesus of Nazareth, the Savior of the world.”²⁰

B. Warning Concerning Moralism

Goldsworthy masterfully warns concerning the dangers of moralizing New Testament truth. It is a potential danger in careful consecutive

¹⁸Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture* (Grand Rapids: William B. Eerdmans Publishing Company, 2000), 23.

¹⁹Ibid., 7.

²⁰Ibid., 21.

exposition that the theological foundation for the practical application prescribed be “obscured by a lengthy process of fragmentation.”²¹

“The potential danger of this method is for the isolation of texts about Christian living from those texts that explicitly expound the nature of the gospel. Thus, in preaching from Ephesians, for example, the bulk of the ethical matters arise in the last three chapters of the book while the first three chapters have dealt mainly with the theological issues that underpin Christian living. The logic is obvious when the epistle is read as a whole, but can be obscured by a lengthy process of fragmentation.”²²

Before we can understand the imperatives (commands), we must understand the indicatives (statements of reality). Or, we can state it this way: the commands flow out of the reality of what God has done.²³

Example: Colossians 3-4; Ephesians 5:18-6:9

“In practical terms, if we as preachers lay down the marks of the spiritual Christian, or the mature church, or the godly parent, or the obedient child, or the caring pastor, or the responsible elder, or the wise church leader, and if we do this in a way that implies that conformity is simply a matter of understanding and being obedient, then we are being legalists and we risk undoing the very thing we want to build up. We may achieve the outward semblance of conformity to the biblical pattern, but we do it at the expense of the gospel of grace that alone can produce the reality of these desirable goals. To say what we should be or do and not link it with a clear exposition of what God has done about our failure to be or do perfectly as he wills is to reflect the grace of God and to lead

²¹Ibid., 59.

²²Ibid.

²³Ibid., 118. Goldsworthy writes, “The preacher can aid and abet this legalistic tendency that is at the heart of the sin within us all. All we have to do is emphasize our humanity: our obedience, our faithfulness, our surrender to God, and so on. The trouble is that these things are all valid Biblical truths, but if we get them out of perspective and ignore their relationship to the gospel of grace, they replace grace with law. If we constantly tell people what they should do in order to get their lives in order, we place a terrible legalistic burden on them. Of course we should obey God; of course we should love him with all our heart, mind, soul, and strength. The Bible tells us so. But if we ever give the impression that it is possible to do this in on our own, not only do we make the Gospel irrelevant, but we suggest that the law is in fact a lot weaker in its demands that it really is.”

people to lust after self-help and self-improvement in a way that, to call a spade a spade, is godless.”²⁴

C. The Necessity of Teaching Training

Another admirable concern of Goldsworthy stressed multiple times in this book is the necessity of training of lay teachers in the biblical theological method, so that particularly children do not view the Old Testament as a book of fables, each with its own moral lesson. As Goldsworthy puts it: “children are often taught a whole range of isolated Bible stories, each with its neat little application deemed appropriate to the respect age levels. So much of the application is thus moralizing legalism, because it is severed from its links to the gospel of grace...they thus beat a retreat to live reasonably decent but gospelless lives.”²⁵

Since the preaching ministry of the church recognizes the necessity of gospel/grace living, it must of necessity be emphasized in each teaching venue. Therefore, Goldsworthy’s concern of conveying this proper theological perspective throughout the church’s teaching ministry must be strategically implemented. God’s Word gives the church a model for this type of ministry (Eph. 4:11-16; 2 Tim 2:2).

D. Critique

While there is much to be commended in this work, there are a few areas with which we must contend.

1. Salvation is the main theme of Scripture.

The first contention with Goldsworthy’s perspective arises from one of his main emphases, stated as follows: “Paul here expresses the important hermeneutical principle that the Old Testament instructs us for salvation, but only in relation to Jesus Christ. The function of the gospel as the means of interpreting aright the Old Testament is inescapable unless we believe that there is something other than salvation involved as the main subject of God’s Word to us.”²⁶ My contention is that salvation through Jesus Christ is essential to fulfilling God’s plan to exercise dominion over His creation through His image-bearers as they live and serve in His presence. Further, the methodology of providing *a hermeneutical key* is a dangerous starting point. For any human to place any principle on

²⁴Ibid., 119.

²⁵Ibid., 151.

²⁶Ibid., 85.

top of Scripture through which he will sift out some derived truths muddies the waters of what was actually stated. Walter Kaiser, Jr., without hesitation, refers to this type of interpretation as eisegesis.²⁷ Interpretation of this nature places the interpreter in the unenviable position of an uninspired author. A basic tenet of classical hermeneutics is the need to understand the original author's intention.

2. All Prophecy is fulfilled in the Gospel Event.

A second contention worthy of note is Goldsworthy's forceful opinion that "ALL prophecy was fulfilled in the gospel event at the first coming of Jesus."²⁸ Special attention should be afforded to the introduction to this statement: "I want to assert categorically that ALL..."²⁹ This assertion requires a considerable reinterpretation of countless Old Testament prophetic texts.

Many of the Old Testament prophetic texts make reference to Israel being planted in the land of promise (Gen 12:1-3; Jer 32:37-44; Ezek 37:15-28; Zech 14:1-21; et al). It is true that there are many excellent interpreters who indeed do reestablish these concepts without their literal fulfillment; however, the strong categorical assertion that every prophecy is fulfilled in Christ is simply indefensible.

3. Every text in the Bible speaks of Christ.

A final contention relates to his proposal that "every text in the Bible speaks of the Christ."³⁰ While all Scripture should be read in light of the work of Jesus Christ, there are many verses of Scripture that do not speak directly of Jesus without theological twisting. So, while his focus upon interpreting Scripture in light of Jesus Christ is biblically warranted, in my estimation he takes it too far.

²⁷Walter C. Kaiser, Jr., *The Majesty of God in the Old Testament* (Grand Rapids: Baker Academic, 2007), p. 16.

²⁸Goldsworthy, *Preaching the Whole Bible as Christian Scripture*, 93.

²⁹Ibid.

³⁰Ibid., 23.

APPENDIX 12

METHODOLOGICAL FOUNDATIONS FOR THE UNIFYING THEME: GOD'S GLORY THROUGH THE WORK OF JESUS CHRIST

I. *Preaching Christ from the Old Testament: A Contemporary Method* by Sidney Greidanus

A. Authorial Intent

Preaching Christ from the Old Testament presents a systematic approach for a conservative expositor to honestly draw direct correlation between the Old Testament text to the person and work of Christ. Sidney Greidanus offers a sound methodology that does not diminish the original purpose of the biblical text.

In advocating the necessity of Christ-centered preaching, he seeks to ensure that the expositor is not manipulating the text of Scripture. He writes, “We must still be watchful that we do not force the text and make it say things it does not say.”¹

Before any lines can be drawn to Christ, the interpreter must anchor the interpretation to the original historical setting. After citing a picturesque interpretation of Adam picturing Christ (from Gen 2:21-25), Greidanus writes: “The message is ingenious, interesting and Christ-centered. But it preaches Christ at the cost of misusing the Old Testament text.”² He quotes John Bright’s thought on the matter: “All biblical preaching must begin with grammatico-historical exegesis of the text, with all that that entails . . . Whatever message it may legitimately have for hearers today must grow out of, and remain true to, its original meaning.”³

Greidanus warns that even some of the most fastidious of interpreters, John Calvin, “succumbs once in a while to the lure of the allegorical

¹Sidney Greidanus, *Preaching Christ from the Old Testament* (Grand Rapids: William B. Eerdmans Publishing Company, 1999), xii.

²Ibid., 37.

³Ibid., 228.

interpretation of the church fathers.”⁴ It is insights like these that challenge the expositor to guard himself against similar shortcomings.

B. Preaching Christ from all of Scripture

Early on, Greidanus establishes his definition for “Preaching Christ”. He states, “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, love him, and obey him.”⁵

As an underlying foundation to this necessity, Greidanus toils to bring about continuity between the Testaments. He writes:

“The point is that we ought not to create a breach between the Old Testament and the New and then scurry about to find some kind of continuity in order to bring a Christian message. Instead, we ought to start with the continuity of a unified history of redemption which progresses from the old covenant to the new, and a single Scripture consisting of two Testaments. The Old Testament and the New are both parts of the Christian Bible; both reveal the same covenant-making God; both reveal the gospel of God’s grace; both show God reaching out to his disobedient children with the promise, ‘I will be your God, and you will be my people’; both reveal God’s acts of redemption.”⁶

Greidanus concludes that this continuity leads to the “fundamental hermeneutical conclusion that *the Old Testament must be interpreted not only in its own context but also in the context of the New Testament.*”⁷ He takes this one step further, stating: “since the heart of the New Testament is Jesus Christ, this means that every message from the Old Testament must be seen in the light of Jesus Christ.”⁸

C. Step-by-Step Approach

1. Select a textual unit with an eye to congregational needs.
2. Read and reread the text in its literary context.

⁴Ibid., 149.

⁵Ibid., 8.

⁶Ibid., 45-46.

⁷Ibid., 51.

⁸Ibid.

3. Outline the structure of the text.
4. Interpret the text in its own historical setting.
5. Formulate the text's theme and goal.
6. Understand the message in the contexts of canon and redemptive history.
7. Formulate the sermon theme and goal.
8. Select a suitable sermon form.
9. Prepare the sermon outline.
10. Write the sermon in oral style.⁹

D. Ways of Preaching Christ from the Old Testament

1. The Way of Redemptive-Historical Progression

He writes, "Redemptive-historical progression links Christ to Old Testament redemptive events which find their climax in him."¹⁰

A good example of this progression is related to how the Bible relates Adam with Christ. In Luke's Gospel, Luke traces Jesus genealogy all the way back to Adam (Luke 3:38). In Luke 4, Jesus is led into the wilderness by the Holy Spirit (v. 1) and tempted by Satan (v. 2). The parallel is obvious, where Adam failed Jesus prevailed, and Satan fled away (v. 13). The result of Adam's sin was the imputation of sin upon everyone and the condemnation of death (Rom. 5:12-14), but through Christ the free gift of righteousness and eternal life is imputed to all who believe (Rom. 5:15-19). The progression is also recorded in 1 Corinthians 15. "The first man Adam became a living being. The last Adam became a life-giving spirit ... And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man."¹¹ (vv. 45, 49). Greidanus writes, "In Jesus, God provides humanity with a second chance at eternal life."¹¹

2. The Way of Promise-Fulfillment

Greidanus reminds us of God's promise to Abraham that "In you all the families of the earth shall be blessed" (Gen. 12:3), God's

⁹Ibid., 279-80.

¹⁰Ibid., 203-4.

¹¹Ibid., 204. Another illustration of this redemptive-historical progression worthy of note: "Luke reports on Paul's sermon in Antioch of Pisidia, which begins with God making Israel great in Egypt, giving them the promised land and granting their request for a king, first Saul, and next the great king David—reminiscent of Psalm 78, where king David is the climax. But Paul moves forward beyond David to their decisive climax in redemptive history, 'Of this man's posterity God has brought to Israel a Savior, Jesus, as he promised.' Paul then recounts the story of Jesus, urging the people to believe in him (Acts 13:16-41)," 204-5.

promise through Daniel to “set up a kingdom that shall never be destroyed ... It shall stand forever” (Dan. 2:44; cf. 7:13-14), and God’s promise of “a glorious new creation (Isa. 65).¹² And while these promises did not come to pass in the Old Testament, the Old Testament “always points forward, beyond itself and its own experience.”¹³ The blessing upon all the families of the earth has come through the work of Jesus (Gal. 3:5-9), the kingdom that will cover the earth is still to come through the work of Jesus (Rev. 19:11-20:10), and the new creation will come through the work of Jesus (Rev. 21:1-8).

3. The Way of Typology

Greidanus sees typology as a way of *relating* and *heightening* God’s acts of redemption in the past with their ultimate fulfillment in the work of Jesus. Concerned about “misuse of typology,” he writes, “we need to add a third criterion: a valid typology is characterized not only by *analogy* and *escalation* between type and antitype but also by *theocentricity*, that is, both type and antitype should reveal a meaningful connection with God’s acts in redemptive history.”¹⁴ He writes, “The New Testament writers ... see God’s past acts of redemption as shadows, prefigurations, and types of the new age that has dawned in Christ.”¹⁵

Greidanus cautions, “Not every parallel presented in the New Testament is a type: a type is more than a parallel.”¹⁶ He cites attempts at making Moses a type of Christ in Exodus 2:1-10. He points out that this attempt to make Moses a type “of Christ, who was saved from Herod’s slaughter would miss the message”¹⁷ of the original context.

A few good examples of Old Testament types of Christ are seen in the following: the promise of another King David (Ezek 34:23-24; cf. 37:24-28; Jer 23:5-6; 30:9; Hos 3:5; Mark 11:9-10; Rev 19:16); the bronze serpent (Num 21:9; John 3:14-15); the paschal lamb – Christ (Exod 12; 1 Cor. 5:7).

¹²Ibid., 208.

¹³Ibid.

¹⁴Ibid., 218-19.

¹⁵Ibid., 213.

¹⁶Ibid., 215.

¹⁷Ibid.

4. The Way of Analogy

Essentially, this concept could be tied to the statement from the author of the book of Hebrews, “Jesus Christ *is* the same yesterday, today, and forever” (Heb. 13:8). The way God interacted with Old Testament Israel can be seen as consistent in many ways with how He deals with the New Testament church. This is not to say that there are no differences, but that God’s character is the same. Greidanus writes, “We can describe the way of analogy for preaching Christ from the Old Testament as the move from what God was for Israel to what God through Christ is for the New Testament church. In distinction from the analogy of typology, the analogy here lies between the relationship of God to Israel and that of Christ to the church.”¹⁸

A couple of examples should be sufficient (The harbinger of Yahweh is seen to be the harbinger for Christ [Mal 3:1; cf. Matt 11:10]; Yahweh describes Himself as the Good Shepherd as does Jesus [Ezek 34:11-16; Isa 40:11; cf. John 10:1-16]).

5. The Way of Longitudinal Themes

Greidanus describes this in this way: “The Bible discloses the gradual development of themes because God progressively reveals more of himself and his will as he works out his redemptive plan in history.”¹⁹ This concept is similar to the expression *the progress of revelation*. To illustrate this concept, Greidanus writes, “According to Genesis, redemption is grounded in God’s desire to save his creation from the rebellion of his creatures by putting enmity between the seed of the serpent and the seed of the woman (Gen. 3:15). It is further grounded in God’s promise to Abram, ‘In you all the families of the earth shall be blessed’ (Gen. 12:3).”²⁰ As more revelation is unveiled, biblical theologies are developed more fully. Recognizing the development can give added depth to the realization in the work of Jesus Christ.

6. The Way of Contrast

Greidanus writes, “Under the way of contrast we can include a road to Christ frequently traveled by Spurgeon—a road which

¹⁸Ibid., 221.

¹⁹Ibid., 222.

²⁰Ibid., 223. This theme is further developed in Deut 7:8; Exod 12:13; Mark 10:45; Eph 1:7.

begins with the problems encountered in the Old Testament and leads to the solution in Jesus Christ.”²¹

A good example of this contrast can be seen in how the value of the law is developed in Scripture. In Exodus 20:17 the Bible demands, “You shall not covet.” Paul picks up on this in Romans 7, and writes, “For I would not have known covetousness unless the law had said, ‘You shall not covet.’ But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead. I was alive once without the law, but when the commandment came, sin revived and I died. And the commandment, which was to bring life, I found to bring death. For sin, taking occasion by the commandment, deceived me, and by it killed me. Therefore the law is holy, and the commandment holy and just and good” (Rom 7:7b-12). He points to the solution more directly in Galatians, “Therefore the law was our tutor to bring us to Christ, that we might be justified by faith” (Gal 3:24). The law provided the recognition of a problem to which only Jesus Christ is the solution.

E. Conclusion

While it is important to state the need to preach Christ from all of Scripture, it is also essential to learn a proper methodology for doing it correctly. A haphazard approach to this subject will do more damage than good if biblical texts are distorted to convey something they were not intended to communicate. Greidanus’ methodological work is a sound pathway to preparing lessons that honor the integrity of Scripture in its original context and provide sound connections to each passage’s relationship with the work of Jesus Christ.

²¹Ibid., 272.

APPENDIX 13

METHODOLOGICAL FOUNDATIONS FOR THE UNIFYING THEME: GOD’S GLORY THROUGH THE WORK OF JESUS CHRIST (CON’T)

II. *Christ-Centered Preaching by Bryan Chapell*

As this study continues, our focus continues to be upon developing a sound methodology for keeping Christ at the heart of our teaching. The proposed unifying theme of this work is God’s glory through the work of Jesus Christ. The work of Bryan Chapell is an excellent source for a methodological approach that honors both the original context of Scripture as well as the larger scope of how each passage is ultimately pointing us to God’s solution in Jesus Christ.

A. **Misconceptions**

Chapell writes, “A message is Christ-centered not because it makes creative mention of an aspect of Jesus’ life or death but because it discloses an aspect of God’s redeeming nature (evident in the text) that is ultimately understood, fulfilled, and/or accomplished in Christ.”¹ Chapell warns of “imaginative leapfrogging.”² Before proceeding to discuss his methodology, a few statements that should breakdown some stereotypical accusations about his approach:

“Exposition is Christ-centered when it discloses God’s essential nature as our Provider, Deliverer, and Sustainer whether or not Jesus is mentioned by name.”³

“Theocentric preaching inevitably becomes Christocentric not because a sermon simply cites the name of Jesus or draws to mind an event from his life but because the sermon demonstrates the

¹Bryan Chapell, *Christ-Centered Preaching: Redeeming the Expository Sermon* (Grand Rapids: Baker Academic, 2005), 15.

²Ibid., 301.

³Ibid., 303.

reality of the human predicament that requires divine solution and identifies the solution.”⁴

“Expository preaching need not mention Golgotha, Bethlehem, or the Mount of Olives to remain Christ-centered. As long as a preacher uses a text’s statements or context to expose the theological truths or historical facts that demonstrate the relation of the passage to the overall war between the Seed of the woman and Satan, Christ assumes his rightful place as the focus of the message.”⁵

According to Chapell, then, Christ-centered preaching need not be the same message based upon a different text of Scripture, but rather a theme of seeing God as the “hero of the text.”⁶

B. The Fallen Condition Focus (FCF)

The basis of the theory behind his methodology is that Scripture presents human beings as incomplete. He writes,

“The Bible assures us that every passage has a purpose, and it clearly tells us the basic nature of this purpose. The apostle Paul writes, ‘All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work’ (2 Tim. 3:16-17). The Greek terms that Paul uses to express our need to be thoroughly equipped convey the idea of bringing to completion. God intends for his Word to ‘complete’ us so that we can serve his good purposes. That is why the translators of the King James Version interpreted verse 17 of the passage as ‘that the man of God may be *perfect*.’ God intends for every portion of his Word (i.e., ‘all Scripture’) to make us more like him so that his glory is reflected in us.”⁷

It is based upon our inability and insufficiency that we recognize our desperate need for God’s help. God never intended for us to remain in our incomplete condition. Chapell writes, “Since God designed the Bible to

⁴Ibid., 304.

⁵Ibid., 303.

⁶ Ibid., 14.

⁷ Ibid., 49.

complete us for the purposes of his glory, the necessary implication is that in some sense we are incomplete.”⁸

Understanding that we are incomplete is essential to Chapell’s method, for in order to preach the type of Christ-centered messages he proposes, we must unearth the Fallen Condition Focus (FCF) of each passage. The next two paragraphs help to define what Chapell means by the FCF.

*“The Fallen Condition Focus (FCF) is the mutual human condition that contemporary believers share with those to or about whom the text was written that requires the grace of the passage for God’s people to glorify and enjoy him.”*⁹

*“Ultimately, a sermon is about how a text says we are to respond biblically to the FCF as it is experienced in our lives—identifying the gracious means that God provides for us to deal with the human brokenness that deprives us of the full experience and expression of his glory.”*¹⁰

C. The Grace of Scripture

It is through the means of our need that the Bible continually points us to God’s solution through Jesus Christ. Chapell writes, “I have taken great pains to indicate that the reason all Scripture has a Fallen Condition Focus (FCF) is so that it can expose God’s redemptive purposes for his people in order to magnify his glory.”¹¹ He continues, “The FCF exposes the necessity of a divine solution to the human dilemma and necessarily makes God the hero of the text as he displays his redemptive provision for his people.”¹²

When the FCF is discovered from the biblical text, the interpreter must then find the balm for the soul. ***Seeking the FCF is not for the reason of dwelling on our insufficiencies, but to point us to God’s grace.***

“The ultimate goal of Christ-centered preaching is not to burden preachers with a new science of interpretation but to release them to preach the grace

⁸Ibid.

⁹Ibid., 50.

¹⁰Ibid., 51.

¹¹Ibid., 14.

¹²Ibid. He continues, “I have delighted to preach His redemptive character from virtually every page of the Bible,” 16.

of all Scripture that secures and enables relationship with the Savior—making preaching a joy to our hearts and strength to God’s people.”¹³

“Informed expository preaching discloses the grace all passages contain and their applications require.”¹⁴ With this statement, it is important to note that his theory is not simply drawing us to God’s grace for salvation, but also to God’s grace for sanctification. The demands of the Bible cannot be met with human means, but only through the grace based upon the work of Jesus Christ.

D. Literal Interpretation

Chapell rightly contends that the “grammatical-historical method” is essential to right interpretation.

“Literal interpretation occurs when we explain what a biblical writer meant, not what his words connote outside their context ... This method allows Scripture to speak for itself instead of having an interpreter apply meaning to a text.”¹⁵

There is danger inherent in not allowing the plain meaning of Scripture to govern our interpretation. Chapell writes, “If anything in Scripture can mean whatever our imaginations suggest rather than what Scripture determines, then our opinions become as authoritative as the statements of God and we can make the Bible say anything we want.”¹⁶

“If we allow our imaginations to determine biblical meanings, then the water from the rock could represent baptism, or the water from Christ’s side, or the water on which Peter walked by faith, or the crystal sea on which the saved will gather, or the fountain that should go in the new sanctuary’s foyer.”¹⁷

Proper exegetical steps should be taken to ensure proper interpretation. As an avenue toward proper exegesis, Chapell calls the interpreter to “observe the historical, cultural, and literary context.”¹⁸

¹³Ibid.

¹⁴Ibid., 219.

¹⁵Ibid., 76-77.

¹⁶Ibid., 77.

¹⁷Ibid.

¹⁸Ibid., 78.

E. Christological Relationship

As a final aspect of Chapell's interpretive approach, he charges the interpreter to investigate how the concept of the passage under consideration is developed in "the entire scope of Scripture."¹⁹

He proposes the interpreter ask an important question, writing, "How does this text disclose the meaning or the need of redemption? Failure to ask and to answer this question leads to preaching that is highly moralistic or legalistic because it focuses on the behaviors a particular passage teaches without disclosing how the biblical writer was relating those behaviors to the work of the Savior."²⁰

Later, Chapell readdresses this issue: "In its context, every passage possesses one or more of four redemptive foci. The text may be:

- Predictive of the work of Christ
- Preparatory for the work of Christ
- Reflective of the work of Christ and/or
- Resultant of the work of Christ"²¹

F. How to Develop the Fallen Condition Focus.

Chapell gives insight into how to ascertain the FCF of a passage. He lists three questions that will narrow the focus:

What does the text say?

What spiritual concern(s) did the text address (in its context)?

What spiritual concerns do listeners share in common with those to (or about) whom the text was written?²²

Finding the FCF is essential to this model, and Chapell is not shy in his defense of his model. He writes, "The failure to do so (identifying the FCF) is one of the most common and deadly omissions in evangelical preaching."²³

¹⁹Ibid., 79.

²⁰Ibid., 80.

²¹Ibid., 282.

²²Ibid., 52.

²³Ibid., 241.

G. Sermon Construction

“Well-constructed sermons require unity, purpose, and application.”²⁴

The key to sermon development is to develop the passage’s content into “one concise statement,”²⁵ establish the sermon’s purpose,²⁶ and determine the sermon’s application.

1. Unity

A key to an effective message is the establishment, development, and conclusion of a main idea. A non-unified lesson leaves the listener without proper focus.

Can you describe your lesson in one sentence?

If you cannot, it is because you haven’t spent enough time considering the unity of the lesson.

2. Purpose

The unity of the lesson is based upon having uncovered the purpose of the lesson.

The purpose for the original readers is essential in discovering the purpose for the contemporary lesson.

3. Application

While creativity is important in teaching, it is important that we are not so creative that our application is not rooted in the meaning of the biblical text under consideration.

Application is essential in teaching. Without application, we are simply filling heads, when our purpose is changing lives.

He strongly states, “Without the ‘so what?’ we preach to a ‘who cares?’”²⁷

²⁴Ibid., 44.

²⁵Ibid., 47.

²⁶Ibid., 48. Connected to this concept, he states, “The Fallen Condition Focus (FCF) reveals a text’s and a sermon’s purpose.”

²⁷Ibid., 52.

As part of his methodology for ensuring that the sermon is not simply informative, he suggests, “Main points should always remain hortatory [aiming at exhortation] in nature.”²⁸

In Chapell’s model, the FCF is essential to determining the proper application of the sermon. Three important statements bring emphasis to the importance of the FCF:

“Without building the exposition to support the application directed at the FCF, preachers will simply choose to comment on what is most prominent in their own thought. In other words, by not identifying an FCF that a text addresses, preachers speak more about what is on their mind than what is in the text, even though they believe they are doing the opposite.”²⁹

“Keeping an FCF in view from the introduction through the conclusion will help keep application from dangerous steps off the path of exposition.”³⁰

“Each text was inspired to complete hearers in some way, when preachers specify a text’s purpose, they are pressed to redemptive perspectives.”³¹

4. F-O-R-M

Chapell provides some good pointers regarding the “F-O-R-M” of each lesson outline.

He utilizes an acronym:

- 1) *Faithful* to the text
- 2) *Obvious* from the text
- 3) *Related* to a Fallen Condition Focus
- 4) *Moving* toward a climax.³²

²⁸Ibid., 153.

²⁹Ibid., 212.

³⁰Ibid., 233.

³¹Ibid., 299.

³²Ibid., 161-62.

5. **Expositional Rain**

He is convinced that each point is to be explained, illustrated, and applied.

“It is often helpful to think that explanations prepare the mind, illustrations prepare the heart, and applications prepare the will to obey God.”³³

“The overarching principle statement needs real-life delineation. Therefore, preachers give specific instructions that reflect what people can (or should) do, believe, or affirm in order to apply the general principle to their lives. Preachers should word these instructions with the key concepts and terms of the explanation that have rained through the illustration and now flow through the application ... This expositional rain keeps the instructions in contact with the earlier explanation, calling to the listeners’ minds and ears the biblical authority that backs them.”³⁴

The importance of this method cannot be overstated. Expositional rain helps to maintain biblical authority for the message is grounded in the authoritative Word of God rather than the clever crafting of a preacher.

The model of Bryan Chapell is worthy of emulation. His method is based upon the presumption that God’s word was written to bring God’s people to maturity (2 Tim. 3:16-17). By identifying a Fallen Condition Focus, the teacher of God’s Word is demonstrating the relationship of the original audience with the contemporary church setting. By keeping the FCF as a central component of the message, the teacher will demonstrate the solution God’s Word provides (or the grace of each passage). By being careful with the outline, the teacher ensures that the listeners can see exactly where each lesson point is founded in the biblical text. By being attentive to “expositional rain,” the teacher keeps the authoritative Word of God as the driving force of the message throughout.

³³Ibid., 92.

³⁴Ibid., 225.

Conclusion

The works of Hamilton, Goldsworthy, Greidanus, and Chapell serve as excellent building blocks upon which we can stand. While there are certainly areas in which we would disagree from a theological standpoint, the areas noted of agreement place us in their debt. There is a center to the Bible's story, and though there may be nuances to consider, each of these writers concurs that the theme relates to the person and work of Jesus Christ. For the sake of this study, the unifying theme is God's Glory through the Work of Jesus Christ.

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ABSTRACT

EQUIPPING THE SUNDAY SCHOOL TEACHERS OF CORNERSTONE CHURCH OF WARWICK, RHODE ISLAND, TO COMMUNICATE GOD'S GLORY THROUGH THE WORK OF JESUS CHRIST AS THE UNIFYING THEME OF SCRIPTURE

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This project was designed to aid in understanding and communicating the Bible's big picture. Chapter 1 presents the purpose, goals, ministry context, project rationale, definitions, limitations, and delimitation of the project.

Chapter 2 establishes the biblical foundations for the project, expositing key passages (Luke 24; John 1; Luke 4; Eph 1) that demonstrate the continuity of the testaments. Additionally, it surveys the ultimate design of God's creation and traces five elements of Jesus' work through the Bible.

Chapter 3 focuses on the theoretical foundations for the project. The works of Hamilton and Goldsworthy contribute to this project's theory, while the works of Greidanus and Chapell contribute a methodological approach to appropriate the theory this project proposes.

Chapter 4 provides an account of the steps that were taken to carry out the project.

Chapter 5 is an evaluation of the effectiveness of the project and consideration for the project's improvement.

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