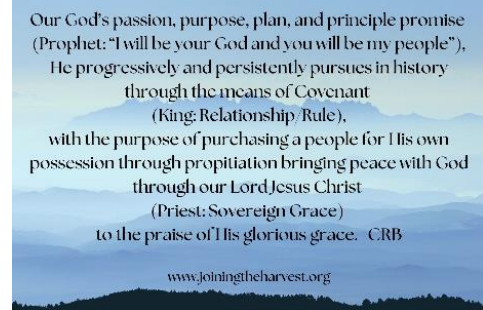


PREACHING/TEACHING CHRIST FROM ALL THE SCRIPTURES

Rev. Charles R. Biggs, Th.M.

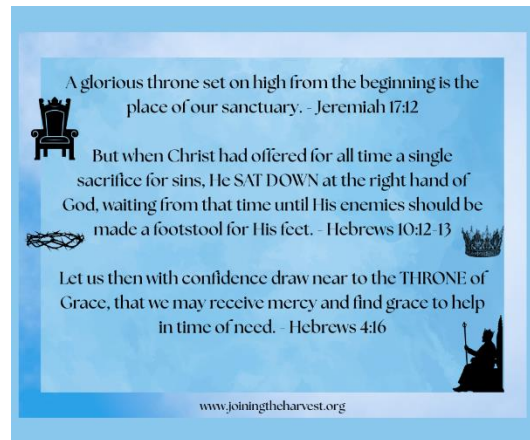
Our Lord Jesus teaches us that all of the Holy Scriptures are about him: *“And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself. ... “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled”* (Luke 24:25, 44). How is one to discover Christ throughout the Scriptures? Here are seven ways. These seven are all based upon the only inspired and inerrant rule of interpretation which is that scripture interprets scripture.¹



1. **Redemptive-Historical Progression:** *Redemptive-Historical Progression* emphasizes the importance of allowing scripture to interpret scripture and keeping one's eyes on the big picture of God's redemptive story. In this way of finding Christ, one carefully considers the context of the scripture passage, and then how it is fulfilled in Christ's first and/or second Comings. In each context, it is helpful to look circumspectively in the passage (look around), then retrospectively (look back), to consider what came before, then look prospectively (look forward) to see how the passage is better understood progressively. For example: Psalm 110:1 says: *“The LORD says to my Lord: “Sit at my right hand, until I make your enemies your footstool.”* Take time to carefully consider how God promised to Abraham that kings would come from his seed (Gen. 17). This is partially fulfilled during the reigns of David and Solomon but then comes the exile. Then Jesus comes in His ministry and interprets this prophecy as a fulfillment of prophetic mystery that reveals that Christ is both David's son and Mighty Lord (Matt. 22:42-46). After the Lord's Jesus' betrayal, suffering, death and resurrection on the third day, He ascends into heaven and is seated at God's right hand as a fulfillment of this Psalm (Heb. 1:1-4; Luke 24:51; Acts 1:9, 11; 2:29-36). Yet the full realization of this will not be recognized until His Second Coming in the New Creation (the “not yet”), though it is an “already” reality now (Matt. 25:31ff; Rev. 21:1ff).
2. **Promise to Fulfillment:** *Promise to Fulfillment* stresses the unity of God's redemptive story. This is the way to discover Christ that is most often stressed with Messianic prophecies and their fulfillment in Him. Matthew's Gospel makes great use of this in saying: *“This was to fulfill...etc.”* For example: Matthew teaches us that Jesus' name is “Immanuel” meaning “God with us” which

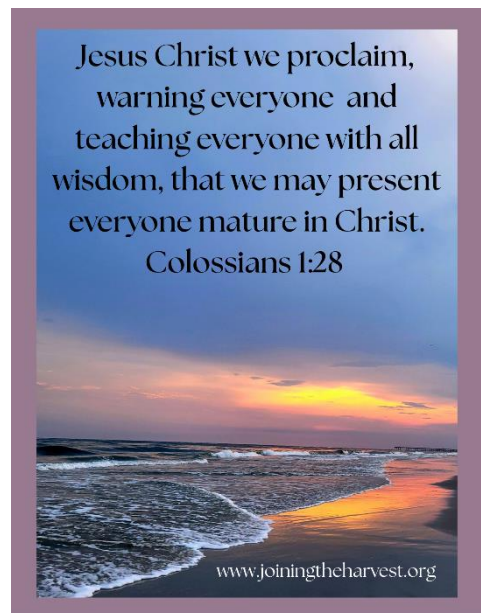
¹ You may seek to use all of these when studying the Bible or choose to use just one or two. Begin by practicing one of these and doing it well, then begin to use more of these as means to more deeply know and worship our good and kind God in Christ by the Spirit; it should prove very fruitful in your Bible studies and Scriptural insights. Remember to always pray for the powerful illumination of the Holy Spirit before you begin Eph. 1:17-23). These suggested ways are to get us thinking about how to look for Christ in each Scriptural passage without being allegorical or fanciful, but faithful in our interpretation, allowing Scripture to interpret scripture. I am indebted to some of my favorite Bible teachers such as Sidney Greidanus, Graham Goldsworthy, Richard B. Gaffin, Jr., Meredith Kline, Geerhardus Vos, G. K. Beale, Lane Tipton, and Willem VanGemenen for these seven ways to discover Christ in all the Scriptures.

is the full realization of God's promise to be our God and the God forever present and covenantally faithful to His people (Matt. 1:22-23). When we consider any of the covenant promises God makes to Adam, Noah, Abraham, Moses, David, and the New Covenant particularly we can clearly see the movement from promise in the Old Covenant to the New Covenant fulfillment (Gen. 3:15; 9:9ff; Gen. 12:1ff; 15:1ff; 17:1ff; Deut. 18:15-18; 2 Sam. 7:12ff; Jeremiah 31:31-34). For a particular example of this movement from promise to fulfillment, God promises David a son who will reign upon His throne (2 Samuel 7). God reveals to Daniel a Son of Man who will be given eternal dominion over David's throne (Daniel 7:13-14). This is progressively fulfilled in Luke 1:31-35 at the first coming of Christ and will be fully realized at His Second Coming (1 Corinthians 15:21-27; Revelation 11:15). There is an essential unity between the Old and New Covenants, a progressive movement from promise to fulfillment, a *supplementation* of revelation rather than a supplanting.



3. **Typology- From Shadow to Substance:** *Typology stresses the Old Testament shadow-pictures have given way to the New Testament substance-reality in Jesus Christ.* Here one studies an Old Testament type, such as the tabernacle (Exodus 25-40) and temple (1Kings 5-6) then traces these types to Jesus the anti-type, or the full realization-revelation of the type/shadow (Remember summary of typology: "Prophet, priest, and king, person, place, or thing"). Our Lord Jesus in John 2:19-21 teaches that the tabernacle and temple were types of his body. The author of Hebrews uses a great deal of typology, and stresses that the curtain of the temple was a type of Jesus' torn flesh on the cross (Heb. 10:20; cf. Matt. 27:51). The Apostle Paul uses typology when speaking of the first and second Adams. Adam was a type of Christ (Romans 5:12-21; cf. 1 Corinthians 15:21-22, 45-59). *"Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come"* (Romans 5:14). *"The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven"* (1 Cor. 15:47-49).
4. **Analogy:** *Analogy looks for a similarity between the teaching and goal of a Scriptural passage with Jesus's teaching and goal.* For instance, you might be considering the Book of Leviticus on being holy, and ceremonial clean and unclean laws, the importance of purity before God, and then draw an analogy in the way that Christ cleanses us and purifies us by His Holy Spirit (Leviticus 11-13; Heb. 8-10; 1 Pet. 1:13ff). Christ fulfills the ceremonial laws as Great High Priest when moved with compassion and pity, He says to the leper outcast: "I will; be clean" (Mark 1:41). Jesus declares all foods clean now because Jesus has come to offer the final sacrifice to cleanse sinners once and for all from the heart (Mark 7:19; Heb. 10:22-23; cf. Acts 10-11).

5. **Longitudinal Themes:** *This way is carefully and prayerfully tracing a theme from the Old Testament to Jesus Christ.* We may remember three very prominent themes in Old Covenant: King, Covenant, and Dwelling/Tabernacle/Abode. For example, one might trace the theme of mediators between God and man throughout the Bible, from Adam, to Moses, to David, and prophets, priests and kings, to the Lord Jesus Christ as the ultimate fulfillment as one Mediator, and Prophet, Priest, and King. Trace the theme of the kingdom in Eden with “king” or “vicegerent” Adam, to exile and loss of kingdom, to promise to “king” Abraham, to King David, to exile and loss of kingdom, to promise of everlasting kingdom fulfilled in King Jesus (Mark 1:14-15; Luke 1:31-35; 12:32; Matt. 12:28; cf. Daniel 7:13-14; Acts 1:6-8) to full consummation of the Kingdom in New Eden, the New Heavens and the New Earth (Revelation 11:15; 21-22).
6. **New Testament References:** From an Old Testament Scriptural passage to Jesus by way of New Testament verses which cite, allude to, and/or echo the passage. This is one to enjoy by having a good Scripture reference Bible. The ESV Study Bible is outstanding in its use of references to learn more about the Story of Redemption.
7. **Contrast:** *This is to note the contrast between the message of the Scriptural passage and that of the New Testament, a contrast that exists because Christ has come.* For instance, you might note the anointing of the Holy Spirit in the Old Covenant upon certain special offices, like prophets, priests, and kings, and now that Pentecost has come, the Pentecost promises of Jeremiah now extend to all, both male and female, and all are in a sense prophets, priests, and kings in union with Christ, though there are still special offices in the church (Acts 2:14ff; 6:1-7; 13:1-5; 20:25-36). Contrast helps to properly stress the differences or distinctions that should be made in the essential unified story of the Bible, like the contrast between the outward sign of circumcision in the covenant in the Old Covenant and the sign of water baptism in the New Covenant (Col. 1:11-14; 1 Cor. 10:1-11). Both outward signs point to the same spiritual reality of Jesus Christ.



A final way of memorizing these important truths: “1 – 2 – 3 of Christ in ALL the Scriptures”:

1. One Story, One Christ, One Salvation, One Gospel, One People of God, the Church
2. 2 Epochs: Promise and Fulfillment / This Present Age and the Age to Come
3. Patterns, Promises, and Pictures (“Prophet, Priest, and King, Person, Place, or Thing”)

“Him we proclaim, warning everyone and teaching everyone with all wisdom that we might present everyone mature in Christ.” – Colossians 1:28

In Christ’s love,

Pastor Biggs