

Session #2

11:00am – 12:30pm

Gospel-Centered Theology

Daniel
Montgomery

By the grace God has given me, I laid a foundation as an expert builder, and someone else is building on it. But each one should be careful how he builds. For no one can lay any foundation other than the one already laid, which is Jesus Christ. If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, his work will be shown for what it is, because the Day will bring it to light.

It will be revealed with fire, and the fire will test the quality of each man's work. If what he has built survives, he will receive his reward. If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames (1 Corinthians 3:10-15).

You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me, yet you refuse to come to me to have life.

(John 5:39-40)

Biblical Theology is concerned with God's saving acts and his words as these occur within the history of the people of God. It follows the progress of revelation from the first word of God to man through to the unveiling of the full glory of Christ, It examines the several stages of biblical history and their relationship with one another. It thus provides the basis for understanding how texts in one part of the Bible relate to all other texts.

-Graeme Goldsworthy, *According to Plan*.

Biblical theology enables us to make good gospel use of every part of the Bible; it has the potential to produce good and rich gospel spirituality, which reflects every facet and every stage of the biblical revelation. Christians spirituality needs biblical theology so that its use of the Bible is coherent, Christian, responsible, and reflects the full literary width and theological depth of the Scriptures. In particular, biblical theology enables the Old Testament to be used for true spirituality, that is spirituality that expresses the gospel of Christ.

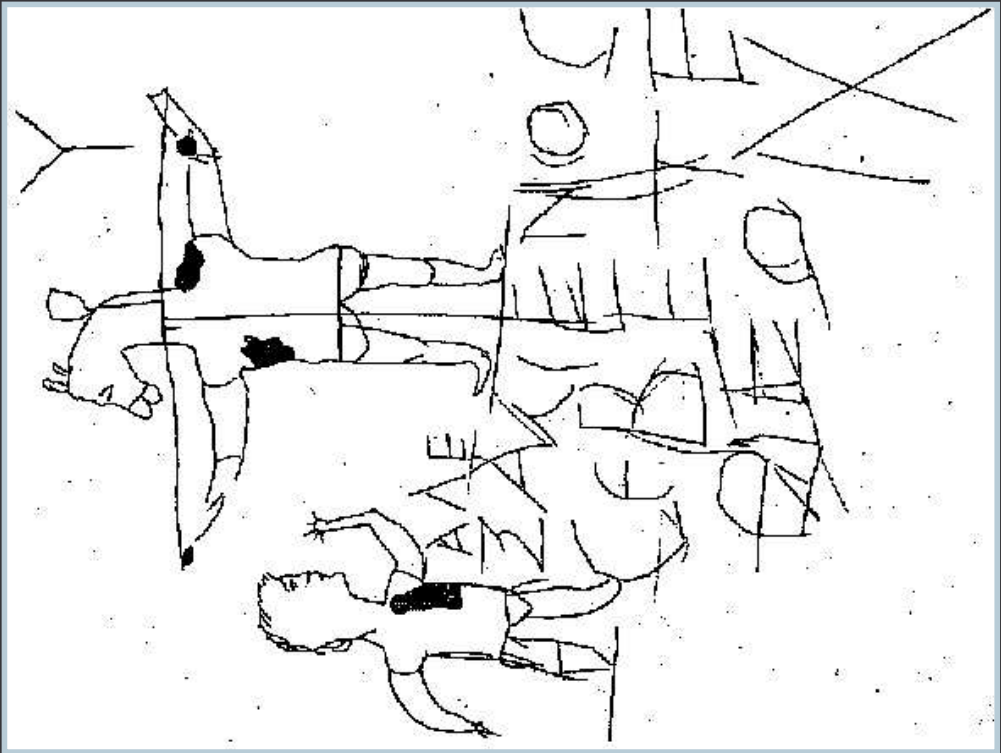
-Peter Adam, *Hearing God's Word: Exploring Biblical Spirituality*.

Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise you have believed in vain.

For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures (1 Corinthians 15:1-4).

For I resolved to know nothing
while I was with you except Jesus
Christ and him crucified.

(1 Corinthians 2:2)



May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. (Galatians 6:14)

All inadequate [teachings of the cross] are due to inadequate teachings of God and man. If we bring God down to our level and raise ourselves to his, then of course we see no need for a radical salvation, let alone for a radical [cross] to secure it. When, on the other hand, we have glimpsed the blinding glory of the holiness of God, and have been so convicted of our sin by the Holy Spirit that we tremble before God and acknowledge that we are, namely 'hell-deserving sinners,' then and only then does the necessity of the cross appear so obvious that we are astonished we never saw it before.

- *John Stott, The Cross of Christ.*

“For in the Gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: ‘The righteous will live by faith.’” (Romans 1:17; Habakkuk 2:4)

I have been crucified with Christ and *I* no longer live, but **Christ lives in me**. The life *I* live in the body, *I* live by faith in the Son of God, who loved me and gave himself for me (Galatians 2:20).

You cannot minister Christ unless you know Christ, walk with Christ, experience Christ, are controlled by Christ, and are endued with the power of Christ. In other words, Christ is first ministered to your own heart so that you can minister Him to the hearts of others.

-Horatius Bonar, *Words to Winners of Souls*

Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood (Acts 20:28).

Christ shed his blood not just for individuals, but for a body of people—the church. The church is all of God's elect—the one, holy, universal, and apostolic people of God, gathered together in a visible organization.

– John Frame, *Salvation Belongs to the Lord: An Introduction to Systematic Theology*

For Christ's love compels us,
because we are convinced that one
died for all, and therefore all
died.

And he died for all, that those who
live should no longer live for
themselves but for him who died for
them and was raised again (2
Corinthians 5:14-15).

The Gospel is the person and work of Jesus as the salvation event toward which God's mission has been moving and from which that mission now moves into the entire world.

-Darrell L. Guder, *The Continuing Conversion of the Church*.

A local church is healthy to the degree that: 1) its pastors-teachers are able accurately, effectively and broadly to bring the gospel to bear specifically into the real lives of the people; and 2) its people have a deep personal understanding of and a deep personal appreciation for the gospel so as to be able to live in the good of the gospel daily.

One of the greatest challenges, yet one of the most important tasks, of pastoral ministry is to help people actually see the connections between the gospel and the thinking and behavior that make up their everyday lives. We know well the centrality of the gospel message but in order for it to have a functional centrality it must be clearly, carefully and consistently connected to real issues—issues of thought and conduct—of people's lives. This kind of ministry is most greatly needed. -- Mike Bullmore

And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge that you may be filled to the measure of all the fullness of God (Ephesians 3:17-19).

And this is my prayer: that your love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and may be pure and blameless until the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ—to the glory and praise of God (Philippians 1:9–11).

There has not only been an objective, public act of divine self-disclosure in the crucifixion of God's own Son, but there must be a private work of God by his Spirit, in the mind and heart of the individual. If we should express unqualified gratitude to God for the gift of his Son, we should express no less gratitude for the gift of the Spirit who enables us to grasp the gospel of his son . . . Unless the spirit enlightens us, God's thoughts will remain deeply alien to us.

-D.A. Carson

Such confidence as this is ours through Christ before God. Not that we are competent in ourselves to claim anything for ourselves, but our competence comes from God. He has made us competent as ministers of a new covenant—not of the letter but of the Spirit; for the letter kills, but the Spirit gives life (2 Corinthians 3:4-6).