

## APPENDIX

---

# *Post-Apostolic Witnesses*

### *Justin Martyr (ca. 103–165)*

“‘But if you knew, Trypho,’ continued I, ‘who He is that is called at one time the Angel of great counsel, and a Man by Ezekiel, and like the Son of man by Daniel, and a Child by Isaiah, and Christ and God to be worshipped by David, and Christ and a Stone by many, and Wisdom by Solomon, and Joseph and Judah and a Star by Moses, and the East by Zechariah, and the Suffering One and Jacob and Israel by Isaiah again, and a Rod, and Flower, and Corner-Stone, and Son of God, you would not have blasphemed Him who has now come, and been born, and suffered, and ascended to heaven; who shall also come again, and then your twelve tribes shall mourn. For if you had understood what has been written by the prophets, you would not have denied that He was God, Son of the only, unbegotten, unutterable God.’”<sup>1</sup>

## *Appendix*

### *Tertullian (ca. 160–225)*

“In the person of Moses there is a prefiguring of Christ, who intercedes with the Father, and offers his own soul for the saving of the people.”<sup>2</sup>

### *Augustine (ca. 354–430)*

“These hidden meanings of inspired Scripture we track down as best we can, with varying degrees of success; and yet we all hold confidently to the firm belief that these historical events and the narrative of them have always some foreshadowing of things to come, and are always to be interpreted with reference to Christ and his Church, which is the City of God.”

“He opened unto them the Scripture, and showed them that it behooved the Christ to suffer, and all things to be fulfilled that were written concerning him in the law of Moses and the prophets and the psalms—so embracing the whole of the Old Testament. Everything in those Scriptures speaks of Christ, but only to him that has ears. He opened their minds to understand the Scriptures; and so let us pray that he will open our own.”<sup>3</sup>

### *Irenaeus (d. ca. 202)*

“If any one, therefore, reads the Scriptures with attention, he will find in them an account of Christ, and a foreshadowing of the new calling. For Christ is the treasure which was hid in the field, that is, in this world (for ‘the field is the world’); but the treasure hid in the Scriptures is Christ, since He was pointed out by means of types and parables.”<sup>4</sup>

### *John Chrysostom (ca. 347–407)*

“What then is the shadow (*skia*) what then is the truth (*aletheia*)? . . . You have often seen an Emperor’s portrait which is prepared on a dark background, then the artist by drawing white lines all around it, makes an emperor, an imperial throne, and horses standing nearby, and body guards, and bound prisoners of war lying down. Now when you see these things merely sketched out you neither know everything nor are

you totally ignorant of everything, but you know that a man and a horse are drawn there, though they are indistinct. But you don't accurately [or fully] know what sort of emperor or what sort of prisoner it is until the truth of the colors comes and makes the face distinct and clear. For just as you don't ask everything of that image/portrait before the truth of the colors, but if you receive some indistinct knowledge of what is there, you consider the sketch to be sufficiently ready, in just that same way consider with me the Old and New Testaments, and don't demand from me the whole fullness of the truth in the [Old Testament] type . . . for as in the painting, until someone draws in colors it is a shadowy sketch."<sup>5</sup>

*Ambrose (ca. 337–397)*

"In the volume of the book it is written of Me. Yes, it is written of Christ in the beginning of the Old Testament that He should come, to do the will of God the Father in the redemption of mankind; since it is written that He formed Eve, in the likeness of the Church, to be a help to man."<sup>6</sup>

*John Cassian (ca. 359–440)*

"Revelation is linked to allegory insofar as it explains in a spiritual sense the truths hidden under the historical account. For example, suppose we wished to discover how 'our fathers were all beneath the cloud and all were baptized in Moses in the cloud and in the sea and [how] all ate the same spiritual food and drank the same spiritual drink from the rock and that rock was Christ.' (1 Cor. 10:1–4)."<sup>7</sup>

*Thomas Aquinas (1225–1274)*

"For the ceremonies of the Old Law foreshadowed Christ. But this was done only by the sacrifices, which foreshadowed the sacrifice in which Christ *delivered Himself an oblation and a sacrifice to God* (Ephes. v. 2). Again, in this respect, it also fulfils what the Old Law foreshadowed. Hence it is written (Coloss. ii. 17) concerning the ceremonial precepts that they were 'a shadow of things to come, but the body is of Christ'; in other words, the reality is found in Christ. Therefore the

## *Appendix*

New Law is called the law of reality; whereas the Old Law is called the law of shadow or of figure.”<sup>8</sup>

### *John Calvin (1509–1564)*

“We ought to read the Scriptures with the express design of finding Christ in them . . . .”

“By *the Scriptures*, it is well known, is here meant the Old Testament; for it was not in the Gospel that Christ first began to be manifested, but, having received testimony from the Law and the Prophets, he was openly exhibited in the Gospel.”

“This is what we should in short seek in the whole of Scripture: truly to know Jesus Christ, and the infinite riches that are comprised in him and are offered to us by him from God the Father.”<sup>9</sup>

### *Martin Luther (1483–1546)*

“Whoever would study well in the Bible . . . should refer everything to the Lord Christ.”

“In the whole Scripture, there is nothing but Christ, either in plain words or involved words. . . . The whole Scripture is about Christ alone everywhere, if we look to its inner meaning, though superficially it may sound different. . . . It is beyond question that all Scriptures point to Christ alone. . . . The entire Old Testament refers to Christ and agrees with Him. . . . The New Testament is not more than a revelation of the Old, just as when a man had first a closed letter and afterwards broke it open. So the Old Testament is an epistle of Christ, which after His death He opened and caused to be read through the Gospel and proclaimed everywhere.”<sup>10</sup>

### *George Whitefield (1714–1770)*

“There are very few that ever gave this book of God, the grand charter of salvation, one fair reading through: though we profess to have assented to the truth of scripture, as our Lord said, ‘In them we think we have eternal life,’ yet most read them as they would a proclamation,

a romance, a play, or novels, that help only to bring them to the devil, but choose not to read God's book, which is to be our guide to glory; 'they are they (says Christ) which testify of me: "Lord God, convert and change our hearts."' However, this was spoken in reference to the Old Testament, and certainly shews us, that Christ is the treasure hid in that field, yet, as there are equal proofs of the divinity of the New Testament, the word Holy Scriptures include both, especially as Christ is the antitype of all the types, the Alpha and Omega, the beginning and the end, of all divine revelation."

"He bade many; the eternal God took the Jews for his peculiar people, under the Mosaic dispensation; and by types, shadows, and prophesies of the Old Testament, invited them to partake of the glorious privileges of the gospel."<sup>11</sup>

*John Wesley (1703–1791)*

"There are more types of Christ in this book [Exodus] than perhaps in any other book of the Old Testament. The way of man's reconciliation to God, and coming into covenant and communion with him by a Mediator, is here variously represented; and it is of great use to us for the illustration of the New Testament. . . . [Exodus 2] begins the story of Moses, the most remarkable type of Christ as prophet, saviour, law-giver, and mediator, in all the Old Testament."<sup>12</sup>

*Jonathan Edwards (1703–1758)*

"Jesus of Nazareth is indeed the Son of God, and the Saviour of the world; and so that the Christian religion is the true religion, seeing that Christ is the very person so evidently pointed at, in all the great dispensations of Divine Providence from the very fall of man, and was so undoubtedly in so many instances foretold from age to age, and shadowed forth in a vast variety of types and figures. . . . What has been said, affords a strong argument for the divine authority of the books of the Old Testament, from that admirable harmony there is in them, whereby they all point to the same thing. For we may see by what has been said, how all the parts of the Old Testament, though written by so many

## *Appendix*

different penmen, and in ages so distant, harmonize one with another. All agree in one, and centre in the same event; which it was impossible for any one of them to know, but by divine revelation.”<sup>13</sup>

### *J. C. Ryle (1816–1900)*

“In every part of both Testaments, Christ is to be found—dimly and indistinctly at the beginning—more clearly and plainly in the middle—fully and completely at the end—but really and substantially everywhere. Christ’s sacrifice and death for sinners, and Christ’s kingdom and future glory, are the light we must bring to bear on any book of Scripture we read . . . Christ is the only key that will unlock many of the dark places of the Word. Some people complain that they do not understand the Bible. And the reason is very simple. They do not use the key. To them the Bible is like the hieroglyphics in Egypt. It is a mystery, just because they do not know and employ the key.”

“In the last place, *read the Bible with Christ continually in view*. The grand primary object of all Scripture is to testify to Jesus. Old Testament ceremonies are shadows of Christ. Old Testament judges and deliverers are types of Christ. Old Testament history shows the world’s need of Christ. Old Testament prophecies are full of Christ’s sufferings, and of Christ’s glory yet to come. The first advent and the second, the Lord’s humiliation and the Lord’s kingdom, the cross and the crown, shine forth everywhere in the Bible. Keep fast hold on this clue, if you would read the Bible aright.”<sup>14</sup>

### *Charles Spurgeon (1834–1892)*

“But there is no fear of any tautologies in Christ; you may look at Christ a thousand times, and you shall have, if you please, a thousand different aspects. If you choose to turn to one book of the Old Testament you shall see him in a vast variety of aspects. You shall see him as a Paschal Lamb; you shall see him as the scapegoat; you shall see him at one time as the bullock, strong to labor, and then you shall see him as the lamb, patient to endure; you shall behold him as the dove, full of innocence; you shall see him in the blood sprinkled, in the incense burning, in the

laver filled with water; you shall see him in Aaron's rod that budded, and in the golden pot that was full of manna; you shall see him *in* the ark; you shall see him *over* the ark; *in* the ark you shall see him having the law within his heart, and over the ark you shall see the golden light and the mercy-seat, and say, 'Christ is here.' In every type you shall see Christ—in so many different shapes, too, that you shall say, "Turn this whichever way I like, there is something fresh."

"For every text in Scripture, there is a road to the metropolis of the Scriptures, that is Christ. And my dear brother, your business is, when you get to a text, to say, 'Now what is the road to Christ?' . . . I have never yet found a text that had not got a road to Christ in it."<sup>15</sup>

*John Newton (1725–1807)*

"The types of Christ in the Old Testament may be considered as twofold, personal and relative. The former describing under the veil of history, his character and offices as considered in himself; the latter teaching under a variety of metaphors, the advantages those who believe in him should receive from him. Thus Adam, Enoch, Melchizedek, Isaac, Joseph, Moses, Aaron, Joshua, Sampson, David, Solomon, and others, were in different respects types or figures of Christ. Some more immediately represented his person; others prefigured his humiliation; others referred to his exaltation, dominion, and glory. So, in the latter sense, the ark of Noah, the rainbow, the manna, the brazen serpent, the cities of refuge, were so many emblems pointing out the nature, necessity, means and security of that salvation which the Messiah was to establish for his people. Nor are these fanciful allusions of our own making, but warranted and taught in scripture, and easily proved from thence, would time permit; for indeed, there is not one of these persons or things which I have named, but would furnish matter for a long discourse, if closely considered in this view, as typical of the promised Redeemer . . . The New Testament shows that all these characters and circumstances were actually fulfilled in Jesus of Nazareth; and that it was he of whom 'Moses in the law, and the prophets did write;' and that we are not to look for another."<sup>16</sup>

## *Appendix*

### *A. B. Simpson (1843–1919)*

“The Tabernacle is the grandest of all the Old Testament types of Christ. It was all one great object lesson of spiritual truth. In its wonderful furniture, priesthood, and worship, we see, with a vividness that we find nowhere else, the glory and grace of Jesus, and the privileges of His redeemed people. And as in the architect’s plan we can understand the future building better, even, than by looking at the building without the plan; so, in this pattern from the mount, we can understand as nowhere else, that glorious temple of which Christ is the corner-stone and we also, as living stones, are built up in Him a spiritual house, an holy priesthood, to ‘offer sacrifices acceptable to God through Jesus Christ.’”<sup>17</sup>

### *Sinclair B. Ferguson (1948–)*

“In discussing the pre-Christ revelation of God as Trinity, B. B. Warfield describes the Old Testament as a richly furnished but dimly lit room. Only when the light is turned on do the contents become clear. That light has been switched on in Christ and in the New Testament’s testimony to him. Now the triune personal being of God becomes clear. To read the Old Testament with the light switched off would be to deny the historical reality of our own context. On the other hand, we would be denying the historical reality of the text and its context if we were to read and preach it as though that same light had already been switched on within its own pages.”<sup>18</sup>

### *A. W. Pink (1886–1952)*

“The Old Testament Scriptures are fundamentally a stage on which is shown forth in vivid symbolism and ritualism the whole plan of redemption. The events recorded in the Old Testament were actual occurrences, yet they were also typical remigrations. Throughout the Old Testament dispensations God caused to be shadowed forth in parabolic representation the whole work of redemption by means of a constant and vivid appeal to the senses. This was in full accord with a fundamental law in the economy of God.”

“Concerning the Person and work of the Lord Jesus, God first gave a series of pictorial representations, later a large number of specific prophecies, and last of all, when the fullness of time was come, God sent forth His own Son. . . . Let the reader constantly bear in mind this important principle and fact, namely, that everything in the Old Testament Scriptures typified or represented Gospel or Eternal realities.”<sup>19</sup>

*Dietrich Bonhoeffer (1906–1945)*

“Therefore it [the Church] reads the whole of Holy Scripture as the book of the end, of the new [*vom Neuen*], of Christ. Where Holy Scripture, upon which the church of Christ stands, speaks of creation, of the beginning, what else can it say other than that it is only from Christ that we can know what the beginning is? The Bible is after all nothing other than the book of the church. It is this in its very essence, or it is nothing. . . . In the church, therefore, the story of creation must be read in a way that begins with Christ and only then moves on toward him as its goal; indeed one can read it as a book that moves toward Christ only when one knows that Christ is the beginning, the new, the end of our whole world. Theological exposition takes the Bible as the book of the church and interprets it as such.”

“The Old Testament must be read in the light of the incarnation and crucifixion, that is, the revelation which has taken place for us. Otherwise, we are left with the Jewish or heathen understanding of the Old Testament.”

“The God of the Old Testament is the Father of Jesus Christ. The God who appears in Jesus Christ is the God of the Old Testament. He is the triune God.”<sup>20</sup>

*Karl Barth (1886–1968)*

“As regards the handling of Old Testament texts, we maintain that for us the Old Testament is valid only in relation to the New. If the church has declared itself to be the lawful successor of the synagogue,

## *Appendix*

this means that the Old Testament is witness to Christ, before Christ but not without Christ. Each sentence in the Old Testament must be seen in this context. . . . Even in a sermon on Judges 6:3 it is possible both to insist on the literal sense and also to set one's sights on Christ. As a wholly Jewish book, the Old Testament is a pointer to Christ. . . . The Old Testament points forward, the New Testament points backward, and both point to Christ."

"Christ has risen from the dead, and has revealed the fulfillment of Scripture and therefore its real meaning. In the light of this, how can the Church understand the Old Testament witnesses except as witnesses to Christ? A religio-historical understanding of the Old Testament in abstraction from the revelation of the risen Christ is simply an abandonment of the New Testament and of the sphere of the Church in favour of that of the Synagogue, and therefore in favour of an Old Testament which is understood apart from its true object and content."<sup>21</sup>

### *F. F. Bruce (1910–1990)*

"To the early Christians Jesus was the central theme of the Old Testament revelation, which indeed reached its fulfillment in him as the Messiah."

"The books of the Old Covenant then, tell how God made the necessary preparation for the sending of His Son to inaugurate the new covenant. The books of the New Covenant tell how the Son of God came to do this and set forth the implications of this New Covenant. Both collections alike speak of Christ; it is He who gives unity to each and to both together."

"These words, 'it is they that bear witness to me' [Jn. v. 39] are crucial for our inquiry. The Christian approach to the Old Testament is bound up with its witness to Christ. Christ is the goal of the Old Testament. To change the figure, He is the key to the Old Testament; the Old Testament, that is to say, cannot be properly understood apart from Him. . . . The two Testaments are like two parts of one sentence;

both are necessary to complete the sense; either is imperfect without the other. And when we listen to the whole sentence pronounced by the two Testaments together, it is the sentence which proclaims God's saving grace in Christ."<sup>22</sup>

*Erich Sauer (1898–1959)*

"The Old Testament exists for the New Testament. Christ Himself is the goal and soul of the pre-Christian historical revelation. He is the Goal of Old Testament history; the meaning of Old Testament worship to God; the fulfillment of Old Testament Messianic prophecy."<sup>23</sup>

*E. E. Ellis (1926–2010)*

"The law and the prophets' represent here [Matt. 5:17f.], as elsewhere, the whole OT. Jesus is revealed not only as the proclaimer of God's word but also as the proclaimer of himself as the one in whom the OT word is to find fulfillment. Jesus fulfills the OT in two ways. By his interpretation of it he unveils its true and final (eschatological) meaning. In his person and work he fulfills the true intention of its prophecies and the goal of its history of salvation."<sup>24</sup>

*Stanley Grenz (1950–2005)*

"In short, for Barth the revelatory nature of the Bible is dependent on its function as a witness to the revelation of God in Jesus Christ. Although we may resist his inordinate emphasis on the event character of revelation, Barth was surely correct in his delineation of the relationship between Scripture and Christ. As G. C. Berkouwer asserted, 'Every word about the God-breathed character of Scripture is meaningless if Holy Scripture is not understood as the witness concerning Christ.'"<sup>25</sup>

*Wilhelm Vischer (1895–1988)*

"The hallmark of Christian theology is that it is Christology; a theology that can affirm nothing of God except in and through Jesus Christ. . . . From that it is clear that all the knowledge of God which resides in the Old Testament scriptures is mediated through Jesus Christ.

## *Appendix*

Consequently, the theological exposition of these writings within the Church can be nothing other than Christology.

“The two main words of the Christian confession ‘Jesus is the Christ’—the personal name ‘Jesus’ and the vocational name ‘Christ’—correspond to the two parts of the Holy Scriptures: the New and the Old Testament. The Old Testament tells us *what* the Christ is; the New, *who* he is.

“The Christian Church stands and falls with the recognition of the unity of the two Testaments. A ‘Church’ which disparages the value of the Old Testament in face of the New disbelieves the decisive element in the apostolic teaching, and ceases to be ‘Christian.’”<sup>26</sup>

### *Brevard Childs (1923–2007)*

“One of the earliest crises of the Church came in the middle of the 2nd century when it became increasingly evident that the scriptures of the Old Testament, even when read as the Law of Christ, were not adequate or complete without being supplemented by a written evangelical witness, that is by a New Testament.

“What finally emerged was a Christian Bible consisting of both an Old Testament and a New Testament both witnessing to Jesus Christ, the one testifying in terms of prophecy, the other of fulfillment, yet both speaking of the future eschatological rule of God. The Christian Bible was formed from two different collections, each having its discrete traditional history, yet together comprising the one unified testimony to God in Jesus Christ . . . the Old and New Testaments together comprise the Christian Bible. The voice of Israel and the voice of the evangelists constitute a single narrative of God’s redemptive actions spanning prophecy and fulfillment. The two testaments are neither to be fused, nor separated.”<sup>27</sup>

### *Richard Longenecker (20th–21st century)*

“There is little indication in the New Testament that the authors themselves were conscious of varieties of exegetical genre or of following particular modes of interpretation. . . . What the New Testament writers are conscious of, however, is interpreting the Old Testament

(1) from a Christocentric perspective, (2) in conformity with a Christian tradition, and (3) along Christological lines.”<sup>28</sup>

*R. T. France (1938–2012)*

“The idea of fulfillment inherent in New Testament typology derives not from a belief that the events so understood were explicitly predicted, but from the conviction that in the coming and work of Jesus the principles of God’s working, already imperfectly embodied in the Old Testament, were more perfectly re-embodied, and thus brought to completion. In that sense, the Old Testament history pointed to Jesus. For the Old Testament prophets the antitypes were future; for the New Testament writers they have already come. . . .

“Jesus’ types are drawn from a wide range of aspects of Israel seen in the Old Testament; they are not restricted to any one period or single class. Thus he uses *persons* in the Old Testament as types of himself (David, Solomon, Elijah, Elisha, Isaiah, Jonah) . . . he refers to Old Testament *institutions* as types of himself and his work (the priesthood and the covenant); he finds the *hopes* of Israel fulfilled in himself and his disciples and sees his disciples as assuming the *status* of Israel; in Israel’s *deliverance* by God he sees a type of the gathering of men into his church. . . . In all these aspects of the Old Testament people of God Jesus sees foreshadowings of himself and his work.”<sup>29</sup>

*John Goldingay (1942–)*

“The Old Testament is Act I to the New Testament’s Act II. And, as in any story, you understand the final scene aright only in the light of the ones that preceded it. For this reason, a Christian is interested in understanding the whole Old Testament story, in order that he can see as fully as possible its implications for understanding Christ. The converse is also true. As well as understanding Christ in the light of the Old Testament story, Matthew understands the Old Testament story in the light of the Christ event. Matthew’s claim is that the story from Abraham to David and from the exile on into the post-exilic period comes to its climax with the coming of Christ, and needs to be understood in the light of this denouement. Now this is not the only way to read the history of Israel.

## *Appendix*

A non-Christian Jew will understand it very differently. Whether you read Israel's story in this way will depend on what you make of Jesus. If you believe he is the Christ, then you will believe that he is the climax of Old Testament history. If you do not, you won't."<sup>30</sup>

### *N. T. Wright (1948–)*

"The Old Testament must be seen as part of the Christian scripture. I respect those who call the Old Testament the Hebrew scriptures to acknowledge that they are still the scriptures of a living faith community different from Christianity. But Luke insists that since Jesus really was raised from the dead, the ancient scriptures of Israel must be read as a story that reaches its climax in Jesus and will then produce its proper fruit not only in Israel but also in Jesus' followers and, through them, in all the world."

"When Luke says that Jesus interpreted to them all the things about Himself, throughout the Bible, he doesn't mean that Jesus collected a few, or even a half dozen, isolated texts, verses chosen at random. He means that the whole *story*, from Genesis to Chronicles (the last book of the Hebrew Bible; the prophets came earlier), pointed forwards to a fulfillment which could only be found when God's anointed took Israel's suffering, and hence the world's suffering, to himself, died under its weight, and rose again as the beginning of God's new creation, God's new people. This is what had to happen; and now it just had."

"God has, as it were, written the story of Messiah into larger history as the story of 'the Messiah's people according to the flesh' (Rom. 9:5). The only way Paul knows how to understand what has happened to Israel is the pattern of Jesus the Messiah, the one in whom all God's secret wisdom is now revealed."<sup>31</sup>

### *James D. G. Dunn (1939–)*

"The first thing to be said is that the choice of the OT text as a rule was not arbitrary. The NT writers did not simply seize on *any* text, or

create texts *ex nihilo*. There was a *givenness* in the passages they quote. They are for the most part passages which had already been accepted as messianic (Ps. 110:1), or which in light of Jesus' actual life have a *prima facie* claim to be messianic (like Ps. 22 and Isa. 53). . . . Second, the interpretation was achieved again and again by reading the Old Testament passage or incident quoted *in the light of the event of Christ*, by viewing it from the standpoint of the new situation brought about by Jesus and of the redemption effected by Jesus.

"Jesus again stands at the centre—the traditions about him and the Christians' present relation to him through the Spirit. The OT therefore does not rival Jesus as the foundation of Christian unity, for the first Christians read it only from the perspective of the Jesus revelation."<sup>32</sup>

*Donald Bloesch (1928–2010)*

"The christological hermeneutic that I propose is in accord with the deepest insights of both Luther and Calvin. Both Reformers saw Christ as the ground and center of Scripture. Both sought to relate the Old Testament, as well as the New, to the person and work of Christ. Their position, which was basically reaffirmed by Barth and Vischer, was that the hidden Christ is in the Old Testament and the manifest Christ in the New Testament. Luther likened Christ to the 'star and kernel' of Scripture, describing him as 'the center part of the circle' about which everything else revolves. On one occasion he compared certain texts to 'hard nuts' which resisted cracking and confessed that he had to throw these texts against the rock (Christ) so that they would yield their 'delicious kernel.' . . . Christological exegesis, when applied to the Old Testament, often takes the form of typological exegesis in which the acts of God in Old Testament history as well as the prophecies of his servants are seen to have their fulfillment in Jesus Christ. Such an approach was already discernible in the New Testament where, for example, the manna given to the children of Israel in the wilderness was regarded as a type of the bread of life (John 6:31, 32, 49–50, 58). Typological exegesis differs from allegorical and anagogical exegesis in that it is controlled by the analogy of faith, which views the events and discourses of the Old Testament in indissoluble relation to Jesus Christ,

## *Appendix*

to the mystery of his incarnation and the miracle of his saving work (cf. Acts 26:22; I Peter 1:10–12).<sup>33</sup>

### *Joseph Ratzinger (Pope Benedict XVI) (1927–)*

“The Old and New Testament belong together. This Christological hermeneutic, which sees Jesus Christ as the key to the whole and learns from him how to understand the Bible as a unity, presupposes a prior act of faith.”<sup>34</sup>

### *Norman Geisler (1932–)*

“In the Law we find the foundation for Christ. In History we find the preparation for Christ. In Poetry we find the aspiration for Christ. In the Prophets we find the expectation of Christ. In the Gospels we find the manifestation of Christ. In Acts we find the propagation of Christ. In the Epistles we find the interpretation of Christ. In Revelation we find the consummation in Christ.”<sup>35</sup>

### *John Stott (1921–2011)*

“Jesus is the focus of Scripture. The Bible is not a random collection of religious documents. As Jesus himself said, ‘The Scriptures . . . bear witness of me’ (John 5:39, RSV). And Christian scholars have always recognized this. For example, Jerome, the great church father of the fourth and fifth centuries, wrote that ‘ignorance of the Scriptures is ignorance of Christ’ . . . Luther similarly, in his *Lectures on Romans*, was clear that Christ is the key to Scripture.”<sup>36</sup>

### *J. Todd Billings (20th–21st century)*

“The Son fulfilled such divergent Old Testament passages, because even though ‘our ancestors’ did not recognize it in their day, the Son is the Creator who is also the ‘heir of all things’ and has been made known in history in Jesus Christ. This means that spiritual readings of the Old Testament should not annihilate the Old Testament narrative. When the risen Jesus opened the minds of his companions on the Emmaus road ‘to understand the Scriptures,’ he did not suggest that the ‘law of Moses, the Prophets, and the Psalms’ had been displaced;

rather, they had been ‘fulfilled’ in himself (Luke 24:44–45). In the words of Wheaton College theologian Daniel Treier, reading Scripture in a ‘Christ-centered’ way ‘makes possible spiritual participation in the realities of which Scripture speaks.’”<sup>37</sup>

*J. I. Packer (1926–)*

“Biblical theology is the umbrella-name for those disciplines that explore the unity of the Bible, delving into the contents of the books, showing the links between them, and pointing to the ongoing flow of the revelatory and redemptive process that reached its climax in Jesus Christ. Historical exegesis, which explores what the text meant and implied for its original readership, is one of these disciplines. Typology, which looks into the Old Testament patterns of divine action, agency, and instruction that found final fulfillment in Christ, is another . . . The importance of this theme—the Old Testament pointing to Christ—is great, although for half a century Bible teachers, possibly embarrassed by the memory of too-fanciful ventures into typology in the past, have not made much of it. (Its abiding importance, we might say, is commensurate with its current neglect!)”<sup>38</sup>

*Christopher J. H. Wright (1947–)*

“So, when we look back on the original historical exodus in light of the end of the story in Christ, it is filled with rich significance in view of what it points to.

“The New Testament presents him to us as the *Messiah*, Jesus the *Christ*. And the Messiah ‘was’ Israel. That is, the Messiah was Israel representatively and personified. The Messiah was the completion of all that Israel had been put in the world for—i.e., God’s self-revelation and his work of human redemption.

“Israel was unique because God had a universal goal through them. Jesus embodied that uniqueness and achieved that universal goal. As the Messiah of Israel he could be the saviour of the world. Or as Paul reflected, going further back, by fulfilling God’s purpose in choosing Abraham, Jesus became a second Adam, the head of a new humanity (Rom. 4–5; Gal. 3).

## *Appendix*

“Matthew clearly wants his readers to see that Jesus was not only the *completion* of the Old Testament story at a historical level, as his genealogy portrays, but also that he was in a deeper sense its *fulfillment*. This gives us another way of looking at the Old Testament in relation to Jesus. Not only does the Old Testament *tell the story which Jesus completes*, it also *declares the promise which Jesus fulfills* . . . the more you understand the Old Testament, the closer you will come to the heart of Jesus.”<sup>39</sup>

### *Edmund Clowney (1917–2005)*

“The Bible is the greatest storybook, not just because it is full of wonderful stories but because it tells one *great* story, the story of Jesus.

“Both the tablets of the law and the tabernacle were given by God at Sinai. Both point to Christ, who is the fulfillment of the law to all who believe and who is the heavenly Priest, the Lamb of God, and true Tabernacle.”<sup>40</sup>

### *Albert Mohler (1959–)*

“You cannot read the law without reading me [Jesus]. You cannot read the history without reading me. You cannot read the psalms without reading me. You cannot read the prophets without reading me. These are they that testify of me. . . . I’ve actually heard some preachers state as a matter of principle that they preach from the New Testament because it is the Christian book. . . . How they are robbing their people of the knowledge of Christ from the scriptures. How impoverished is that preaching. How undernourished are those congregations. . . . And we also should look to the Old Testament and find a constant, continual, cumulative, consistent testimony of Christ. . . . We do not look back to the Old Testament merely to find the background of Christ and his ministry, nor merely for reference and anticipation of Christ. We are to look to the Old Testament and find Christ. Not here and there, [but] everywhere. . . . Let’s admit it, a good many evangelical preachers and Bible teachers simply have no idea what to do with the Old Testament. . . . To many Christians, to many pastors, to many preachers, and to all too many Christians, the Old Testament is a foreign book.”<sup>41</sup>

*Jon Zens (1945–)*

“The heart-throb of the N.T. reveals the O.T. is ‘the book of Christ.’ Jesus Himself ‘explained to them the things concerning Himself in all the Scriptures’ (Luke 24:27, 44). A veil remains over one’s eyes if he reads the O.T. apart from Christ (2 Cor. 3:14–15). Our ethical use of the O.T. must be done in light of the final revelation of God in Jesus Christ (Heb. 1:1). The O.T. must always be ‘interpreted’ from the perspective of the new age and new humanity created in Christ Jesus (1 Cor. 10:11; 1 Pet. 1:12).”<sup>42</sup>

*D. A. Carson (1946–)*

“The point is that however much the Old Testament points to Jesus, much of this prophecy is in veiled terms—in types and shadows and structures of thought. The sacrificial system prepares the way for the supreme sacrifice; the office of high priest anticipates the supreme intermediary between God and sinful human beings, the man Christ Jesus, the passover displays God’s wrath and provides a picture of the ultimate passover lamb whose blood averts that wrath; the announcement of a new covenant (Jer. 31) and a new priesthood (Ps. 110) pronounce obsolescence in principle of the old covenant and priesthood.”<sup>43</sup>

*Eugene Peterson (1932–)*

“Luther said that we should read the entire Bible in terms of what drives toward Christ. Everything has to be interpreted through Christ.”<sup>44</sup>

*John Piper (1946–)*

“The glory of Jesus Christ shines more clearly when we see him in his proper relation to the Old Testament. He has a magnificent relation to all that was written. It is not surprising that this is the case, because he is called the Word of God incarnate (*John 1:14*). Would not the Word of God incarnate be the sum and consummation of the Word of God written? Consider these summary statements and the texts that support them. All the Scriptures bear witness to Christ. Moses wrote about Christ. *John 5:39, 46 . . .* All the Scriptures are about Jesus Christ, even where there is no explicit prediction. That is, there is a fullness of

## *Appendix*

implication in all Scriptures that points to Christ and is satisfied only when he has come and done his work. “The meaning of all the Scriptures is unlocked by the death and resurrection of Jesus.”<sup>45</sup>

### *Tim Keller (1950–)*

“There are two ways to read the Bible. The one way to read the Bible is that it’s basically about you: what you have to do in order to be right with God, in which case you’ll never have a sure and certain hope, because you’ll always know you’re not quite living up. You’ll never be sure about that future. Or you can read it as all about Jesus. Every single thing is not about what you must do in order to make yourself right with God, but what he has done to make you absolutely right with God. And Jesus Christ is saying, ‘Unless you can read the Bible right, unless you can understand salvation by grace, you’ll never have a sure and certain hope. But once you understand it’s all about me, Jesus Christ, then you can know that you have peace. You can know that you have this future guaranteed, and you can face anything.’”<sup>46</sup>

### *Graeme Goldsworthy (20th century)*

“The hermeneutical question about the whole Bible correlates with the question, ‘What do you think of Christ?’ . . . The hermeneutical center of the Bible is therefore Jesus in his being and in his saving acts—the Jesus of the gospel. . . . We can say that, while not all Scripture is the gospel, all Scripture is related to the gospel that is its centre. . . . The Bible makes a very radical idea inescapable: not only is the gospel the interpretive norm for the whole Bible, but there is an important sense in which Jesus Christ is the mediator of the meaning of everything that exists. In other words, *the gospel is the hermeneutical norm for the whole of reality.*”<sup>47</sup>

### *Scot McKnight (20th–21st century)*

“Paul explicitly cites the Old Testament more than one hundred times, and the number of implicit allusions and echoes in his letters boggles the mind. . . . The Story of Jesus Christ is locked into one people, one history, and one Scripture: it makes sense only as it follows and

completes the Story of Israel . . . the ‘gospel’ is the Story of Jesus that fulfills, completes, and resolves Israel’s Story.”<sup>48</sup>

*Richard Hays (1948–)*

“For Paul, Scripture, rightly read, prefigures the formation of the eschatological community of the church.

“Christ’s death as Passover lamb marks the community’s deliverance from bondage and passage to freedom. The community, then, is metaphorically portrayed not only as the unleavened bread but also as the journey people of the exodus, called to celebrate the feast and to live in ways appropriate to their identity as people rescued by God from the power of evil and death.

“Abraham serves for Paul not just as an exemplar of Christian living but also as a typological foreshadowing of Christ, the ‘one man’ (Rom. 5:19) through whose obedience ‘the many were constituted righteous.’”<sup>49</sup>

*G. K. Beale (1949–)*

“There is unity to the Bible because it is all God’s word. Therefore, there is legitimacy in attempting to trace common themes between testaments.

“We may say that the authorial intentions of the Old Testament writers were not as comprehensive as the simultaneous divine intentions, which became progressively unpacked as the history of revelation progresses until they climax in Christ. The Old Testament writers prophesied events to occur not only distant in time from them but in another world, a new world, which Jesus inaugurated . . . our contention is that Christ not only fulfills the Old Testament temple and all that its prophecies represent, but that he is the unpacked meaning for which the temple existed all along. . . . Typology is not mere analogy of something in the New Testament with something in the Old. Typology indicates fulfillment of the Old Testament’s indirect prophetic foreshadowing of people, institutional and events in Christ, who is the ultimate climactic expression of everything God completely intended in the older revelation—whether it be the Law, temple and its rituals, various prophets, priests, and kings, and so on.”<sup>50</sup>

## *Appendix*

### *Christian Smith (20th–21st century)*

“The purpose, center, and interpretive key to scripture is Jesus Christ. It is embarrassing to have to write this, for it should be obvious to all Christians. But I am afraid that this is not always so obvious in practice in biblicist circles. At least the profound *implications* of this fact *for reading Scripture* are not always obvious to many evangelicals. Truly believing that Jesus Christ is the real purpose, center, and interpretative key to scripture causes one to read the Bible in a way that is very different than believing the Bible to be an instruction manual containing universally applicable divine oracles concerning every possible subject it seems to address. . . . We do not read scripture as detached historians trying to judge its technical accuracy in recounting events. We do not read scripture as a vast collection of infallible propositions whose meanings and implications can be understood on their own particular terms. We only, always, and everywhere read scripture in view of its real subject matter: Jesus Christ. This means that we always read scripture Christocentrically, christologically, and christotelically, as those who *really* believe what the Nicene and Chalcedonian creeds say. That is, for Christians, Christ is the center, the inner reason, and the end of all Scripture.”<sup>51</sup>

### *C. S. Lewis (1898–1963)*

“It is Christ Himself, not the Bible, who is the true word of God. The Bible, read in the right spirit, and with the guidance of good teachers, will bring us to Him.”<sup>52</sup>

### *Robert D. Brinsmead (1933–)*

“The purpose of all Scripture is to bear witness to Christ (John 5:39; 20:31). The Bible in itself is not the Word of God. The Word of God is a person (John 1:1). Neither does the Bible have life, power or light in itself any more than did the Jewish Torah. These attributes may be ascribed to the Bible only by virtue of its relationship to Him who is Word, Life, Power and Light. Life is not in the book, as the Pharisees supposed, but only in the Man of the book (John 5:39).”<sup>53</sup>

*Dallas Theological Seminary*

“We believe all Scriptures center about the Lord Jesus Christ in His person and work in His first and second coming, and hence that no portion, even of the Old Testament, is properly read, or understood, until it leads to Him.”<sup>54</sup>

## Notes

81. Gen. 22:6.
82. John 19:17–18.
83. Gen. 23:1.
84. Rom. 9–11.
85. Gen. 25:5.
86. Eph. 1:22; Heb. 1:2.
87. See A. B. Simpson, *The Christ in the Bible Commentary: Book 1*, for examples of each (see chap. 2, n. 120).
88. Witherington, *The Christology of Jesus*, 266, 270. Witherington's book is a powerful treatment demonstrating that Jesus did in fact know that He was the Messiah. See also Dunn, *Jesus Remembered*, chaps. 15–16 (see intro., n. 3); and Christopher J. H. Wright, *Knowing Jesus Through the Old Testament*, 108ff. (see intro., n. 55).
89. John 5:39.
90. John 13:16; Matt. 10:25.
91. Mark 11.
92. See Sweet and Viola, *Jesus Manifesto*, chap. 3.
93. In addition, the Roman emperor was expected to bring justice, peace, prosperity, and blessings to the world. He was also called "Pontifex Maximus," which means "chief priest." The Romans also believed that when an emperor ascended to heaven, he was enthroned as being divine. Thus the emperor (at his death) was also called "son of God."
94. See Acts 17:7, as an example.
95. Isa. 52:7.
96. C. S. Lewis, *Mere Christianity*, rev. ed., 221 (see chap. 1, n. 2).
97. The gospel is also bound up with the eternal purpose of God in Christ—which is not separate from Jesus—or as Paul called it, "the mystery." Romans 16:25; Ephesians 6:19; and Ephesians 3:7–11 also associate the preaching of "the mystery" and "the unsearchable riches of Christ" with the gospel. This point is often missed among those who teach about the gospel today, for the eternal purpose ("the mystery") gets very little airplay in evangelical circles today—even though it's at the heart of Second Testament revelation.
98. T. S. Eliot, "The Dry Salvages," pt. 5, lines 215–17, in *Four Quartets* (n. p.: Mariner Books, 1968), 44.
99. While many modern Christians reduce the gospel to two verses in 1 Corinthians 15 (vv. 3–4), Paul's "definition" of the gospel in that passage actually extends to verse 28, when God becomes "all in all." See McKnight, *The King Jesus Gospel*, 53ff.; 81ff (see intro., n. 39).
100. Matt. 23:1–35.
101. Heb. 13:8.
102. Heb. 1:1–3.
103. Wright, *Surprised by Hope*, 281 (see chap. 15, n. 52).
104. 2 Cor. 4:6.

## Appendix: Post-Apostolic Witnesses

1. *Dialogue of Justin, Philosopher and Martyr with Trypho, a Jew*, in *The Ante-Nicene Fathers: Translations of the Writings of the Fathers Down to A.D. 325*, eds.

- Alexander Roberts, James Donaldson, and Arthur Cleveland Coxe (New York: Cosimo Classics, 2007), 1: 262.
2. Tertullian, *Adversus Marcionem*, ed. and trans. Ernest Evans (Oxford, UK: Clarendon Press, 1972), 159 (2.26), [http://www.tertullian.org/articles/evans\\_marc/evans\\_marc\\_06book2\\_eng.htm](http://www.tertullian.org/articles/evans_marc/evans_marc_06book2_eng.htm).
  3. The first quote is from Augustine, *Concerning the City of God Against the Pagans* (Harmondsworth, UK: Penguin Books, 1972), 652. The second quote is from “Ten Homilies on the First Epistle General of St. John: Second Homily,” in *Augustine: Later Works*, ed. John Burnaby, Library of Christian Classics (Philadelphia: Westminster, 1955), 270.
  4. Irenaeus, *Five Books of S. Irenaeus, Bishop of Lyons, Against Heresies* (James Parker, 1872). Translated from Latin—“The Treasure Hid in the Scriptures Is Christ,” <http://www.bible-researcher.com/irenaeus.html>.
  5. John Chrysostom, “Homily on 1 Corinthians 10.1ff.,” trans. Ben Witherington from the original Greek text, <http://benwitherington.blogspot.com/2007/08/relationship-of-ot-to-nt-according-to.html>.
  6. Robinson Thornton, *St. Ambrose: His Life, Times and Teaching* (London: Society for Promoting Christian Knowledge, 1898), 145.
  7. John Cassian, *Conferences*, trans. Colm Luibheld, Classics of Western Spirituality (New York: Paulist Press, 1985), 161.
  8. Thomas Aquinas, *Summa Theologica*, in *Basic Writings of Saint Thomas Aquinas*, ed. Anton C. Pegis (Indianapolis: Hackett, 1997), 2: 858 (Q. 101, art. 4) and 2: 961 (Q.107, art. 2).
  9. The first two quotes are from John Calvin, *Commentary on the Gospel According to John* (Grand Rapids: Eerdmans, 1956), 1:218. The third quote is from John Calvin, *Calvin: Commentaries*, trans. and ed. Joseph Haroutunian (Philadelphia: Westminster Press, 1958), 70.
  10. The first quote is from Ewald M. Plass, comp., *What Luther Says: An Anthology* (St. Louis: Concordia), 70. The remaining quotes are quoted in Sidney Greidanus, *Preaching Christ from the Old Testament*, 120 (see intro., n. 44).
  11. The first quote is from George Whitefield, “Neglect of Christ, the Killing Sin,” in his *Sermons on Important Subjects* (London: Thomas Tegg, 1841), 1: 739. The second quote is from Whitefield, “The Gospel Supper,” *ibid.*, 1: 384. Also available at <http://www.ccel.org/ccel/whitefield/sermons.xxxv.html?highlight=christ,old%20testament#highlight>.
  12. John Wesley, “Notes on the Second Book of Moses, called Exodus,” in his *Explanatory Notes upon the Old Testament* (Salem, OR: Schmul Publishers, 1975; facsim. ed. Bristol, UK: printed by William Fine, 1765), 195.
  13. Jonathan Edwards, *A History of the Work of Redemption in The Works of President Edwards* (New York: S. Converse, 1829), 3:278–79.
  14. The first quote is from J. C. Ryle, *Holiness (Abridged): Its Nature, Hindrances, Difficulties and Roots* (Chicago: Moody Bible Institute, 2010), 253. The second quote is from Ryle, *How Readest Thou?* in Jay P. Green, *Why Read the Bible Through & How Readest Thou?* (Lexington, KY: Sovereign Grace Publishers, 2002), 56.
  15. The first quote is from C. H. Spurgeon, “The Dew of Christ’s Youth,” in *Sermons of the Rev. C. H. Spurgeon of London*, 6th series (New York: Robert

## Notes

- Carter and Brothers, 1863), 255. The second quote, from the same book, is from Spurgeon's sermon "Christ Precious to Believers," 357.
16. John Newton, "On Searching the Scriptures," in *The Works of the Rev. John Newton . . . to Which Are Prefixed Memoirs of His Life, &c.*, by Richard Cecil (New York: Robert Carter, 1847), 1: 405.
  17. A. B. Simpson, *Christ in the Tabernacle* (Harrisburg, PA: Christian Publications, n.d.), 5–6.
  18. Sinclair B. Ferguson, "Preaching Christ from the Old Testament" (see intro., n. 35).
  19. The first quote is from Arthur Washington Pink, "The Typical Significance of the Scriptures Declare Their Divine Authorship," in his *Divine Inspiration of the Bible* (Swengel, PA: Bible Truth Depot, 1917), 65–66. Available also as "The Typical Significance of the Scriptures Declare Their Divine Authorship," <http://www.ccel.org/ccel/pink/inspiration.ch6.html?highlight=christ,old%20testament#highlight>. The second quote is from "The Ordained Lamp," in *A. W. Pink's Studies in the Scriptures, 1932–1933: Volume 6 of 17* (repr. Lafayette, IN: Sovereign Grace Publishers, 2001), 21.
  20. The first quote is from Dietrich Bonhoeffer, *Creation and Fall: A Theological Interpretation of Genesis 1–3*, eds. John W. de Gruchy, Martin Rüter, and Ilse Tödt; trans. Douglas Stephen Bax (Minneapolis: Fortress, 1997), 22. The second and third quotes are quoted in Martin Kuske, *The Old Testament as the Book of Christ: An Appraisal of Bonhoeffer's Interpretation*, trans. S. T. Kimbrough (Philadelphia: Westminster, 1976), 45, 49. "For Bonhoeffer, the Old Testament was certainly the Hebrew Bible, but it was also part of the Christian canon. Therefore it had to be read in the light of God's self-disclosure in Jesus Christ. . . . Bonhoeffer understood the Old Testament as the book of Christ at all times." John DeGruchy, "Editor's Introduction to the English Edition," and Martin Rüter and Ilse Tödt, "Editor's Afterword to the German Edition," in Bonhoeffer, *Creation and Fall*, 9 and 173.
  21. The first quote is from Karl Barth, *Homiletics* (Louisville: Westminster John Knox, 1991), 80–81. The second quote is from Barth, *Church Dogmatics*, vol. 1, pt. 2, trans. G. W. Bromiley and G. T. Thomson (Edinburgh: T. & T. Clark International, 2004), 489.
  22. The first quote is from F. F. Bruce, "The Dead Sea Scrolls and Early Christianity" in *A Mind for What Matters*, 54. The second quote is from Bruce, *The Books and the Parchments: Some Chapters on the Transmission of the Bible*, rev. ed. (Westwood, NJ: Fleming H. Revell, 1963), 77. The third quote is from Bruce, *The Christian Approach to the Old Testament* (London: Inter-Varsity Fellowship, 1955), 5.
  23. Erich Sauer, *From Eternity to Eternity: An Outline of Divine Purpose*, trans. G. H. Lang (Grand Rapids: Eerdmans, 1954), 41.
  24. E. E. Ellis, "How Jesus Interpreted His Bible," 345–46 (see intro., n. 33).
  25. Stanley Grenz, *A Theology for the Community of God* (Nashville: Broadman & Holman, 1994), 392–93.
  26. Wilhelm Vischer, *The Witness of the Old Testament to Christ*, trans. A. B. Crabtree (London: Lutterworth, 1949), 28, n. 1, 7, 27.

27. Brevard Childs, "Jesus Christ the Lord and the Scriptures of the Church" in *The Rule of Faith: Scripture, Canon, and Creed in a Critical Age*, eds. Ephraim Radner and George Sumner (Harrisburg, PA: Morehouse Publishing, 1998), 6, 11.
28. Richard Longnecker, *Biblical Exegesis in the Apostolic Period*, rev. ed. (Grand Rapids: Eerdmans, 1999), 206.
29. R. T. France, *Jesus and the Old Testament*, 40, 75 (see intro., n. 19).
30. John Goldingay, "The Old Testament and Christian Faith," Part I, *Themelios*, 8:1 (Sept. 1984): 4–10, [http://www.biblicalstudies.org.uk/article\\_ot1\\_goldingay.html](http://www.biblicalstudies.org.uk/article_ot1_goldingay.html).
31. N. T. Wright, *Surprised by Hope*, 237 (see chap. 15, n. 52); second quote is from Tom [i.e., N. T.] Wright, *Luke for Everyone* (London: SPCK, 2001), 294–95; third quote is Tom Wright, *Paul for Everyone: Romans* (Louisville: Westminster John Knox, 2004), 2: 51.
32. James D. G. Dunn, *Unity and Diversity in the New Testament: An Inquiry into the Character of Earliest Christianity* (Philadelphia: Westminster Press, 1977), 94, 101–2.
33. Donald Bloesch, "A Christological Hermeneutic," 84–85 (see intro., n. 41). Also available as "A Christological Hermeneutic," <http://www.religion-online.org/showarticle.asp?title=0>.
34. Joseph Ratzinger, foreword to his *Jesus of Nazareth*, xix (see chap. 7, n. 18).
35. Norman Geisler, *To Understand the Bible, Look for Jesus* (Grand Rapids: Baker, 1968), 83.
36. John Stott, *The Incomparable Christ* (Downers Grove, IL: InterVarsity, 2001), 15.
37. J. Todd Billings in "Theological Interpretation in Action," *Christianity Today*, October 29, 2011.
38. J. I. Packer, foreword to Edmund Clowney's *The Unfolding Mystery: Discovering Christ in the Old Testament* (Colorado Springs: Navpress, 1988), 8.
39. Christopher J. H. Wright, *Knowing Jesus Through the Old Testament*, 29, 44, 56, 108 (see intro., n. 55).
40. Edmund Clowney, *The Unfolding Mystery*, 9, 116 (see n. 38 above).
41. Michelle A. Vu, "Mohler: Without Old Testament, Jesus Story Incomplete," <http://www.christianpost.com/news/mohler-without-old-testament-jesus-story-incomplete-49812>.
42. Jon Zens, "How Does the New Testament Use the Old Testament?" *Searching Together* 14:2 (Summer 1985): 18–19.
43. D. A. Carson, *The Cross and Christian Ministry: Leadership Lessons from 1 Corinthians* (Grand Rapids: Baker Books, 1993), 49.
44. Timothy Dalrymple, "Eugene Peterson: Would Jesus Condemn Rob Bell?" ChurchLeaders.com, <http://www.churchleaders.com/pastors/pastor-articles/149653-eugene-peterson-would-jesus-condemn-rob-bell.html>.
45. John Piper, "How Christ Fulfilled and Ended the Old Testament Regime," February 23, 2005, <http://www.desiringgod.org/resource-library/taste-see-articles/how-christ-fulfilled-and-ended-the-old-testament-regime>.
46. Tim Keller, "There Are Two Ways to Read the Bible," [posted] July 13, 2010, Reformed University Fellowship at Louisiana State University, <http://www.lsu.ruf.org/posts/6001>.
47. Graeme Goldsworthy, *Gospel-Centered Hermeneutics: Foundations and Principles*

## Notes

- of *Evangelical Biblical Interpretation* (Downers Grove, IL: InterVarsity Press, 2007), 62, 63.
48. Scot McKnight, *The King Jesus Gospel*, 50–51 (see intro., n. 39).
49. Richard Hays, *The Conversion of the Imagination*, 11, 24, 84 (see chap. 14, n. 51).
50. G. K. Beale, *The Temple and the Church's Mission*, 26, 379–80 (see intro., n. 78).
51. Christian Smith, *The Bible Made Impossible*, 97–98 (see intro., n. 68).
52. C. S. Lewis, To “Mrs. Ashton”: from Magdalen College, November 8, 1952, in *Letters of C. S. Lewis*, rev. and enl. ed., ed. Walter Hooper (San Diego: Harcourt Brace, 1993), 248.
53. Robert D. Brinsmead, “A Freedom from Biblicism” in *The Christian Verdict: Justification by Faith Reexamined* (Fallbrook, CA: Verdict, 1984), 12.
54. Article I of “The Dallas Seminary Doctrinal Statement,” <http://www.dts.edu/about/doctrinalstatement>.