

Gospel Class – Part 2 Summarizing the Gospel

Luke 12:4-5

Three essential parts of the gospel:

1. Facts to believe

E.F. Harrison writes

“Some religions, both ancient and modern, require no historical basis, for they depend upon ideas rather than events. Christianity is not one of these. . . . [it is] firmly yoked to history.”

In his classic work *Christianity and Liberalism*, J. Gresham Machen says:

If any one fact is clear, on the basis of this evidence, it is that the Christian movement at its inception was not just a way of life in the modern sense, but a way of life founded upon a message. It was based, not upon mere feeling, not upon a mere program of work, but upon an account of facts. In other words it was based upon doctrine.

[further...]

The primitive Church was concerned not merely with what Jesus had said, but also, and primarily, with what Jesus had done. The world was to be redeemed through the proclamation of an event. And with the event went the meaning of the event; and the setting forth of the event with the meaning of the event was doctrine. These two elements are always combined in the Christian message. The narration of the facts is history; the narration of the facts with the meaning of the facts is doctrine. “Suffered under Pontius Pilate, was crucified, dead and buried” that is history. “He loved me and gave Himself for me” — that is doctrine.

1 Corinthians 15:1–8

A. Jesus’ life and teaching

2 Corinthians 11:4

B. Jesus’ suffering and death

1 Peter 2:21–25

C. Jesus’ resurrection and reign

2. Theology to understand

A. Who God is for us in Christ

Romans 8:31–39

John 17:3

B. What God has done for us in Christ

Romans 6:23

Thomas Schreiner- “...penal substitution functions as the anchor and foundation for all other dimensions of the atonement when the scriptures are considered as a canonical whole. I define penal substitution as follows: The Father, because of his love for human beings, sent his Son (who offered himself willingly and gladly) to satisfy his justice, so that Christ took the place of sinners. The punishment and penalty we deserved was laid on Jesus Christ instead of us, so that in the cross both God’s holiness and love are manifested.”

C.H. Spurgeon:

If ever there should come a wretched day when all our pulpits shall be full of modern thought, and the old doctrine of a substitutionary sacrifice shall be exploded, then will there remain no word of comfort for the guilty or hope for the despairing. Hushed will be for ever those silver notes which now consoled the living, and cheer the dying; a

dumb spirit will possess this sullen world, and no voice of joy will break the blank silence of despair. The gospel speaks through the propitiation for sin, and if that be denied, it speaketh no more. Those who preach not the atonement exhibit a dumb and dummy gospel; a mouth it hath, but speaketh not; they that make it are like unto their idol...

Would you have me silence the doctrine of the blood of sprinkling? Would any of you attempt so horrible a deed? Shall we be censured if we continually proclaim the heaven-sent message of the blood of Jesus? Shall we speak with bated breath because some affected person shudders at the sound of the word 'blood'? Or some 'cultured' individual rebels at the old-fashioned thought of sacrifice? Nay, verily, we will sooner have our tongue cut out than cease to speak of the precious blood of Jesus Christ.

Acts 2:22-24

In his book, *The Lost Message of Jesus*, Steve Chalke writes:

The fact is that the cross isn't a form of cosmic child abuse—a vengeful Father, punishing his Son for an offense he has not even committed. Understandably, both people inside and outside of the Church have found this twisted version of events morally dubious and a huge barrier to faith. Deeper than that, however, is that such a concept stands in total contradiction to the statement that "God is love." If the cross is a personal act of violence perpetrated by God towards humankind but borne by his Son, then it makes a mockery of Jesus' own teaching to love your enemies and to refuse to reply evil with evil (ibid. 185).

1 Peter 3:18

Romans 3:23–28

1 John 4:9–10

Romans 4:5

Isaiah 53:4–12

C. What God is doing for us in Christ

Galatians 2:20

Galatians 4:19

D. What God will do for us in Christ

1 Peter 1:3–9

John 3:16