

Welcome

Chris: Me/Hello

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Campus staff at University of Illinois starting in 2000

Introduction of people:

> Name

> A quick reason you chose this workshop?

So why did I choose to teach this workshop?

Nearly every workshop I've taught here at IGNITE are repeats... ones I've taught elsewhere. And my workshop tomorrow is like this. But this one is brand new: so thanks for being my Test Audience.

So, this is a workshop that comes straight from my journey as a Christian.

And in particular over the last 5 years, the way God has slowly continued to expand my understanding of the Scriptures and what the gospel means.

No guarantee's this will help you—because you may have not had the same questions or experiences that I have. But I hope it will.

### **Our Topic**

So, this could be an adventure. But our topic today has something to do with :

- Jesus
- Israel
- The Gospel
- And Christmas Carols

Because it is a little bit of a personal theological journey for me, I figured I'd start with three personal pictures. But I'll see if I can't fit them into my Story so you can get to know me just a little bit.

### **My Story**

I grew up in a military family...

### **3 pictures/stories:**

1. - Vacation Bible School
2. - Gospel in Wendy's
3. - Christmas Carols

### **Vacation Bible School! (or Sunday School)**

In 6th grade, we lived in Orlando and I was a Christian kid struggling to discover what it might mean to be cool (which meant wearing Body Glove and hypercolor shirts, but that might date me a little). I wasn't doing so well on the "cool" thing because it was probably the highlight of my summer when I got asked at our Presbyterian church to help with Vacation Bible School and in particular...

Can we talk about Puppets for a minute?

We had a little puppet stage made of fat white PBC pipe and a black curtain and we had several big eyed felt puppet we'd stick our hands of their backs and make them sing and dance with the tape.

I don't remember everything we did when we did puppets, but I recall there were plenty of times that our big blue puppets told stories about Moses and the burning bush or Esther and the time she went in front of the King.

[or Trick or Treat story!]

### **WHITEBOARD**

Yell out some Old Testament names you know from when you were a kid!

*[Whiteboard]*

### **Jim Shares the Gospel in Wendys**

Bridge diagram

Didn't mention anything about the OT

I guess the Gospel was at Wendy's because that's where we went. :)

[draw basic Bridge Diagram on the board]

### **Christmas Carols!**

Flying home to military Chapel

Lessons in Carols

Family standing up front and reading a passage and we all light the candle

And Sing O Come O Come Emmanuel

It's my favorite carol ever.

### **So this is my 3rd picture.**

O Come O Come Emmanuel

Spotify: 1060 tracks for "O Come O Come Emmanuel"

Sufjan

David Crowder Band  
Belle & Sebastian  
Enya  
Peter, Paul, & Mary  
Clay Aiken  
And thankfully: Jessica Simpson

**MUSIC: O Come O Come Emmanuel**  
**[Handout] - follow along as we play this.**

O come, O come, Emmanuel,  
And ransom captive Israel,  
That mourns in lonely exile here  
Until the Son of God appear.

Refrain:

Rejoice! Rejoice! Emmanuel  
shall come to thee, O Israel.

O come, Thou Rod of Jesse, free  
Thine own from Satan's tyranny;  
From depths of hell Thy people save,  
And give them victory over the grave.

O come, Thou Day-spring, come and cheer  
Our spirits by Thine advent here;  
And drive away the shades of night  
And pierce the clouds and bring us light!

O come, Thou Key of David, come,  
And open wide our heavenly home;  
Make safe the way that leads on high,  
And close the path to misery.

O come, O come, Thou Lord of might,  
Who to Thy tribes on Sinai's height  
In ancient times once gave the law  
In cloud, and majesty, and awe

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**History of Hymn**

Veni, veni, Emmanuel ('O come, O come, Emmanuel'). The origins of both the words and the music of this well-known hymn (AM 49, EH 8), a versification of the \*O-Antiphons (q.v.), are very obscure. The words have been traced back to the Psalterium Canticum Catholicarum (Cologne, 1710). (J. M. \*Neale's ascription of it to the 12th cent. seems wholly unfounded.) The tune, which first appeared in the Hymnal Noted (1854), is possibly founded on a reminiscence of a plainsong phrase.

The text of the words is pr. in H. A. Daniel (ed.), *Thesaurus Hymnologicus*, 2 (Leipzig, 1844), p. 336, and in J. M. Neale (ed.), *Hymni Ecclesiae e Breviariis quibusdam et Missalibus Gallicanis, Germanis, Hispanis, Lusitanis desumpti* (Oxford, 1851), pp. 57 f. P. \*Dearmer, *Songs of Praise Discussed* (1933), pp. 43 f. For other Eng. trs. see J. Julian in J. Julian (ed.), *A Dictionary of Hymnology* (2nd edn., 1907), p. 74, s.v. 'Antiphon', with additional note p. 1551; J. Mearns, *ibid.*, p. 1721, s.v.

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Cross, F. L., and Elizabeth A. Livingstone. **The Oxford Dictionary of the Christian Church**. 3rd ed. rev. Oxford; New York: Oxford University Press, 2005.

O-Antiphons (also known as the Greater Antiphons). The \*antiphons sung before and after \*Magnificat at \*Vespers, acc. to Roman use, on the seven days preceding Christmas Eve, i.e. from 17 to 23 Dec. The name is derived from their initial 'O'—'O Sapientia', 'O Adonai', 'O Radix Jesse', 'O Clavis David', 'O Oriens', 'O Rex gentium', and 'O Emmanuel'. The \*Sarum Use began the Antiphons on 16 Dec., and provided an additional 'O' for 23 Dec. ('O Virgo virginum'), and this arrangement is reflected by the insertion of 'O Sapientia' for 16 Dec. in the calendar of the BCP. The authorship and date of composition of the Antiphons are alike unknown; but they were already in use by the 8th cent.

**Neale, John Mason** (1818–1866), was an English poet and language scholar, knowing over 20 languages. In 1842, he was ordained a clergyman and translated many hymns from their original Greek and Latin tongues. Many christmas hymns were written or translated by him, including: Jerusalem the Golden; The Day is Past and Over; Come, Ye Faithful; and the favorite Good King Wenceslas:

Good King Wenceslas looked out  
On the feast of Stephen,  
When the snow lay round about,  
Deep and crisp and even.

In 1861, John Mason Neale translated the twelfth century Latin hymn, Veni, Veni, Emmanuel into English:

O come, O come, Emmanuel,  
And ransom captive Israel.

Listening to this song in recent years I started to realize: wow. This song is sharing the gospel!

I've always liked the song.

It's always sort of felt like Christmas.

And with phrases like "Rod of Jesse" "captive Israel" "Key of David" and "tribes on Sinai's height" it's always felt like it connected to Vacation Bible School pretty well.

But it's never really felt to me to connect to that time in in Wendys when Jim Johnson shared the gospel with me.

Today, I think it has everything to do with sharing the gospel.

In fact, I have started thinking that we are not really sharing the whole gospel unless we have some "O Come O Come Emmnuel" mixed in.

So my point today is that, "We can't share the gospel with others without telling the Old Testament story."

I'd like to show you why I think that. Part I.

And then I'd like to talk a little bit about how that works practically. Part II

# CHAPTER ONE

## Part I: The Gospel's Gospel

### **Your Definition of the Gospel**

Let's talk about the definition of the Gospel here for a little bit. You may have this absolutely down, but for a lot of us, it can still be a little bit crazy to define it. But let's try it. If you to share the gospel in only 2 sentences with your friend, what would you say?

Anyone want to try their's aloud?

A common try: You and me are sinful and self-centered and God is holy; but God through Jesus died for our sins and forgave us and all you need to do is accept this free gift to be forgiven and saved.

### **~~Robert Jensen's definition:~~**

~~The God of Israel has raised his servant Jesus from the Dead~~

### **Researching: Gospel meant Gospels**

New Testament scholar [Scot McKnight](#) has been thinking on the definition of the gospel for a long time.

When I worked with him in 2007-09, one of my tasks was searching the Ante-Nicene and Post-Nicene Fathers (often abbreviated as ANF and NPNF; oh and [thanks CCEL!](#)) for any and all references to word the gospel. I didn't use the traditional index (it wasn't good enough), but instead looked for key words and in-text references to oft-cited scriptures.

As I compiled quotes and links for Scot to review (sometimes late at night after I finished my thesis work for the day), I became confused at what I was seeing. Nearly every time the word "gospel" was used by early church writers, they seemed to mean Matthew, Mark, Luke, or John—the story of Jesus. I get this—we call these Gospels too. But that seemed like an entirely different usage of the word. Where was the reference to the good news of salvation? I wondered if I was making a mistake in my approach.

### Whiteboard: 2 gospels

GOSPEL: What we started to define: which was a “how someone is saved or is forgiven or restores their relationship with God.

This is super true! But there’s another way to use the word Gospel

GOSPEL: Matthew, Mark, Luke, and John: The STORY ABOUT JESUS

**That’s when I started to get it.** For the church fathers, these two usages—*Gospel* for the first four books of the New Testament, and *gospel* for the “good news”—weren’t different. The gospel for them was the story of the life, teaching, death, resurrection and ascension of Jesus—each and every chapter—told loud and clear. Jesus was here. Jesus was God. Jesus was King.

[HANDOUT: Ireneus QUOTE]

*The Gospels were the gospel!*

Scot knew this. But it felt new to me.

It was like the [Princess Bride](#)... “I do not think that word means what you think it means...”

### Matt 1.1-17

Wow! So the Gospel is the story of Jesus! It’s Matthew, Mark, Luke and John... all about Jesus! That makes sense! Okay... let’s go read the story!

Guess the best place to start is right at the beginning, right??

### Read Aloud

Matthew 1:1. Who wants to read??

*[have someone stand and read verse 1.*

*Be frustrated “well, I thought this was all about Jesus, but two other names are trying to steal attention too... but that’s okay, let’s keep going about Jesus”*

*v2 - uh, this doesn’t sound like it’s about Jesus. Read v3*

*v3 - who are these other people? We want to hear about the gospel, the story of Jesus! Read the next verse!*

*v4- more!*

*v5- more!*

*V5- what’s the problem here?!*

*Skip! Skip! Skip!*

*Read Matthew 1:18! Ah.... Now things can start.*

### Matthew 1:1-17 The Genealogy of Jesus Christ

**1** This is the record of the genealogy of Jesus Christ, the son of David, the son of Abraham.

**2** Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers,**3** Judah the father of Perez and Zerah (by Tamar), Perez the father of Hezron,

Hezron the father of Ram,<sup>4</sup> Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon,<sup>5</sup> Salmon the father of Boaz (by Rahab), Boaz the father of Obed (by Ruth), Obed the father of Jesse,

<sup>6</sup> and Jesse the father of David the king.

David was the father of Solomon (by the wife of Uriah),<sup>7</sup> Solomon the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa,<sup>8</sup> Asa the father of Jehoshaphat, Jehoshaphat the father of Joram, Joram the father of Uzziah,<sup>9</sup> Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah,<sup>10</sup> Hezekiah the father of Manasseh, Manasseh the father of Amon,<sup>s</sup> Amon the father of Josiah,

<sup>11</sup> and Josiah's the father of Jeconiah and his brothers, at the time of the deportation to Babylon.

<sup>12</sup> After the deportation to Babylon, Jeconiah became the father of Shealtiel,<sup>s</sup> Shealtiel the father of Zerubbabel,<sup>13</sup> Zerubbabel the father of Abiud, Abiud the father of Eliakim, Eliakim the father of Azor,<sup>14</sup> Azor the father of Zadok, Zadok the father of Achim, Achim the father of Eliud,<sup>15</sup> Eliud the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob,

<sup>16</sup> and Jacob the father of Joseph, the husband of Mary, by whom Jesus was born, who is called Christ.<sup>ts</sup>

<sup>17</sup> So all the generations from Abraham to David are fourteen generations, and from David to the deportation to Babylon, fourteen generations, and from the deportation to Babylon to Christ,<sup>ts</sup> fourteen generations.

**<sup>18</sup> Now the birth of Jesus Christ happened this way. While his mother Mary was engaged to Joseph, but before they came together,<sup>t</sup> she was found to be pregnant through the Holy Spirit.**

Crazy Matthew. The Gospels about Jesus are supposed to be all about Jesus. Of course there are other characters, but who spends all their time talk about them?? Tangent City. Some people cannot stay on track.

You know. Let's quit the Gospel writers for a second and go over to Paul. He's a good Gospel preacher. He'll keep things focused on Jesus.

Let's use some of the earliest recordings of his preaching the gospel: The Book of Acts (Luke-Acts). There are tons of examples from here we can use. Let's choose one...

These are the kinds of things the Apostles are preaching when they tell the gospel story. Examples: [Acts 2.14-39](#), [Acts 3.12-26](#), [Acts 4.8-12](#), [Acts 10.34-43](#), [Acts 11.4-18](#), [Acts 13.16-41](#), [Acts 14.15-17](#), [Acts 17.22-31](#), ([Acts 7.2-53](#)).

### **Acts 3.16-26**

<sup>3:16</sup> So Paul stood up, gestured with his hand and said,

“Men of Israel, and you Gentiles who fear God, listen: <sup>13:17</sup> The God of this people Israel chose our ancestors and made the people great during their stay as foreigners in the country of



**Egypt**, and with uplifted arm he led them out of it. <sup>13:18</sup> For a period of about **forty years** he put up with them in the wilderness. <sup>13:19</sup> After he had destroyed seven nations in the land of Canaan, he gave his people their land as an inheritance. <sup>13:20</sup> All this took about four hundred fifty years. After this he gave them judges until the time of Samuel the prophet. <sup>13:21</sup> Then they asked for a king, and God gave them Saul son of Kish, a man from the tribe of Benjamin, who ruled forty years. <sup>13:22</sup> After removing him, God raised up David their king. He testified about him: ***'I have found David the son of Jesse to be a man after my heart,*** who will accomplish everything I want him to do.'

<sup>13:23</sup> From the descendants of this man God brought to Israel a Savior, Jesus, just as he promised. <sup>13:24</sup> Before Jesus arrived, John had proclaimed a **baptism** for repentance to all the people of Israel. <sup>13:25</sup> But while John was completing his mission, he said repeatedly, 'What do you think I am? I am not he. But look, one is coming after me. I am not worthy to untie the sandals on his feet!' <sup>13:26</sup> Brothers, descendants of Abraham's family, and those Gentiles among you who fear God, the message of this salvation has been sent to us. <sup>13:27</sup> For the people who live in Jerusalem and their rulers did not recognize him, and they fulfilled the sayings of the prophets that are read every Sabbath by condemning him.

<sup>13:28</sup> Though they found no basis for a death sentence, they asked Pilate to have him executed. <sup>13:29</sup> When they had accomplished everything that was written about him, they took him down from the cross and placed him in a tomb. <sup>13:30</sup> But God raised him from the dead, <sup>13:31</sup> and for many days he appeared to those who had accompanied him from Galilee to Jerusalem. These are now his witnesses to the people. <sup>13:32</sup> And we proclaim to you the **good news** about the promise to our ancestors, <sup>13:33</sup> that this promise God has fulfilled to us, their children, by raising Jesus, as also it is written in the second psalm, ***'You are my Son; today I have fathered you.'*** <sup>13:34</sup> But regarding the fact that he has raised Jesus from the dead, never again to be in a state of decay, God has spoken in this way: ***'I will give you the holy and trustworthy promises made to David.'***

<sup>13:35</sup> Therefore he also says in another psalm, ***'You will not permit your Holy One to experience decay.'*** <sup>13:36</sup> For David, after he had served God's purpose in his own generation, died, was buried with his ancestors, and experienced decay, <sup>13:37</sup> but the one whom God raised up did not experience decay. <sup>13:38</sup> Therefore let it be known to you, brothers, that through this one forgiveness of sins is proclaimed to you, <sup>13:39</sup> and by this one everyone who believes is justified from everything from which the law of Moses could not justify you.

**WHY the heck do Matthew and Paul, when given the chance to tell the Gospel, jump into things about Jesse and Canaan and KISH?**

Here's the problem.

Starting with Jesus is trying to start with the Action scene near the end of the movie. The scene is cool, but it doesn't make a lot of sense if you didn't see the whole first part of the

movie!!

Jesus is the 3rd Act of a Play. The story started way way earlier.

## **The Beginning of the Movie**

### **Back to Matthew**

Christmas story: we begin with Matthew 1:18 and forget the previous 17 verses, 1 Genealogy. 7s and 3s. Skips generations. Is symbolic ., 6

[whiteboard?]

Abraham to David

David to Babylonian exile

Exile to Jesus himself

### **Abraham to David**

- i. The Problem. “Gen 1-11 poses the question to which the rest of the Bible, from Gen 12 on, is the answer”
- ii. Election, “God’s answer is a 75 year old man” (who laughs at God!)
  - i. God of Abraham, Isaac, and Jacob
- iii. Redemption - EXODUS
- iv. Covenant - Moses, Sinai
  - i. Grace and redemptive action came *first*; obedience to the law was second
  - ii. Moses and Israel saved through the Red Sea, provided bread and water, shown lighting, but complain and distrust
- v. Inheritance - The Land: Joshua, Judges, Samuel, Kings: Saul and David

### **David to the Exile**

- i. Division. Solomon, revolt, Split: Israel vs Judah
- ii. Ninth century. Israel: Jezebel brings Baal; Elijah & Elisha. Judah: stable. Joash.
- iii. Eighth century: Israel: conquered by Assyria in 721 Judah: vassal state of Assyria
- iv. 587: Judah falls to Babylon

Lessons so far

1. YHWH is the sovereign of world history (not just Israel)
2. Moral character and demand of YHWH
3. Sacrifice and external ritual can’t replace true faithfulness, etc

### **Exile to the Messiah**

- i. Exile. 50 years (587 to 538)
- ii. Isaiah 40-55

### **Things weren’t working**

Isaiah 26:17

As when a pregnant woman gets ready to deliver  
and strains and cries out because of her labor pains,  
so were we because of you, O LORD.  
26:18 We were pregnant, we strained,  
we gave birth, as it were, to wind.  
We cannot produce deliverance on the earth;  
people to populate the world are not born.

### **Does Jesus himself see it this way?**

The most important passages in all of the Gospel: Luke 4

Matthew Genealogy

It is the story *from which* he acquired his identity and mission.

It is the story *to which* he gave significance and authority., 27

Luke 24:13-27

<sup>13</sup> Now on that same day two of them were going to a village called Emmaus, about seven miles<sup>f1</sup> from Jerusalem, <sup>14</sup> and talking with each other about all these things that had happened. <sup>15</sup> While they were talking and discussing, Jesus himself came near and went with them, <sup>16</sup> but their eyes were kept from recognizing him. <sup>17</sup> And he said to them, “What are you discussing with each other while you walk along?” They stood still, looking sad.<sup>g2</sup> <sup>18</sup> Then one of them, whose name was Cleopas, answered him, “Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?” <sup>19</sup> He asked them, “What things?” They replied, “The things about Jesus of Nazareth,<sup>h3</sup> who was a prophet mighty in deed and word before God and all the people, <sup>20</sup> and how our chief priests and leaders handed him over to be condemned to death and crucified him. <sup>21</sup> But we had hoped that he was the one to redeem Israel.<sup>i4</sup> Yes, and besides all this, it is now the third day since these things took place. <sup>22</sup> Moreover, some women of our group astounded us. They were at the tomb early this morning, <sup>23</sup> and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. <sup>24</sup> Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him.” <sup>25</sup> Then he said to them, “Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! <sup>26</sup> Was it not necessary that the Messiah<sup>j5</sup> should suffer these things and then enter into his glory?” <sup>27</sup> Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

Jesus

Israel

East	Babylon
West	Egypt
Baptism	Passing through the Jordan River into the promised land
Temptation	40 days = 40 years wandering in the wilderness
Disciples	12 disciples reconstituting the 12 tribes of Israel
Body & Blood	Passover Bread Blood of the lamb. The Exodus!
(Son of God)	Israel as the Son of God

“The great bulk of history recorded in the Hebrew Bible is slung like a great hammock between the two poles of Egypt and Babylon”, 60

Israel: Babylon is in the EAST.  
 Magi: wise men from from the EAST.  
 (also echoes of nations bringing gifts to Solomon)  
 Ps 72.10-11 - Sheba  
 Isa 60.6: = gold and incense

Israel: Egypt is the WEST  
 Jesus: Went to Egypt and came out of it as a baby (Matt 2.13-15)

Hosea 11.1

**1** When Israel was a young man, I loved him like a son,<sup>t</sup> and I summoned my sons<sup>s</sup> out of Egypt.

**17** Then what was spoken by Jeremiah the prophet was fulfilled:

**18** “A voice was heard in Ramah,  
 weeping and loud wailing,<sup>s</sup>  
 Rachel weeping for her children,  
 and she did not want to be comforted, because they were<sup>t</sup> gone.”<sup>S</sup>

**Jeremiah**

**15** The Lord says,  
 “A sound is heard in Ramah,<sup>s</sup>

a sound of crying in bitter grief.  
It is the sound of Rachel weeping for her children  
and refusing to be comforted, because her children are gone.”<sup>t</sup>

**16** The Lord says to her,<sup>t</sup>  
“Stop crying! Do not shed any more tears!<sup>t</sup>  
For your heartfelt repentance<sup>t</sup> will be rewarded.  
Your children will return from the land of the enemy.  
I, the Lord, affirm it!<sup>t</sup>

### **Baptism in Jordan River**

Why did Jesus get baptized by John the Baptist?  
This was a question that perplexed me for a time as a young Christian.  
Does Jesus need to repent? He didn't sin!  
Was he simply doing this as an example so we would do it to? But this is even before his  
disciples are really following him

All 4 Gospels - important event!

Israel passing through the Jordan into the promised land.

### **This is/You are My Son**

Echoes:

#### **Psalms 2.7**

<sup>6</sup> “I have set my king on Zion, my holy hill.”  
<sup>7</sup> I will tell of the decree of the Lord:  
He said to me, “You are my son;  
today I have begotten you.

#### **Isa 42.1**

**2** Here is my servant, whom I uphold,  
my chosen, in whom my soul delights;  
I have put my spirit upon him;  
he will bring forth justice to the nations.

#### **Gen 22.2**

**22** After these things God tested Abraham. He said to him, “Abraham!” And he said, “Here I am.”<sup>2</sup> He said, “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains that I shall show you.”

Temptation of Jesus in the Wilderness  
Matthew 4.1-11/Luke 4.1-13/Mat 1:12-13

## 154 THE KING JESUS GOSPEL

A brief example. **The temptation story of Jesus** is found in Matthew 4:1 — 11 and Luke 4:1 — 13 with a brief glimpse into it at Mark 1:12—13. All my life I've heard folks suggest that Jesus underwent those temptations to teach us how to endure temptations ourselves. Fine, that might be true, but it has nothing—so far as I can see—to do with the text itself. We need to become People of the Story before we can become people of the Story of Jesus. People of the story make two connections when they hear (or read) about Jesus' temptations. The weaker connection is with the experience of Adam and Eve in the garden of Eden. The presence of the serpent and Satan in these two texts makes for a connection.

But there is a much stronger connection, and it is this connection that makes this story come alive for People of the Story. Jesus three times in this temptation narrative quotes and draws from the experience of Israel in the wilderness. Jesus quotes **Deuteronomy 8:3, then Deuteronomy 6:16 and 6:13**. These are the “clues” to understand what Jesus is experiencing, and what he's experiencing is a second wilderness experience. The temptation story of Jesus reveals Jesus to be the Second Israel who goes through the forty-day test as Israel went through the forty-year test, but with one glaring gospel difference: Jesus is obedient while Israel usurped time and time again. Much more could be said but need not: what I'm illustrating is that People of the Story see the Story of Jesus as the story that completes Israel's Story.

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**Deut 8.1** You must keep carefully all these commandments that I am giving you today so that you may live, increase in number, and go in and occupy the land that the Lord promised to your ancestors.<sup>2</sup> Remember the whole way by which the Lord has brought you these forty years through the desert so that he might, by humbling you, test you to see if you have it within you to keep his commandments or not.<sup>3</sup> So he humbled you by making you hungry and then feeding you with unfamiliar manna. He did this to teach you that humankind cannot live by bread alone, but also by everything that comes from the Lord's mouth.<sup>s</sup>

**Deut 6.16** You must not put the Lord your God to the test as you did at Massah.<sup>s</sup>**17** Keep his commandments very carefully, as well as the stipulations and statutes he commanded you to observe.**18** Do whatever is proper and good before the Lord so that it may go well with you and that you may enter and occupy the good land that the Lord promised your ancestors,

**Deut 6.12** be careful not to forget the Lord who brought you out of Egypt, that place of slavery.<sup>t</sup>**13** You must revere the Lord your God, serve him, and take oaths using only his name.**14** You must not go after other gods, those of the surrounding peoples,

**O COME O COME EMMANUEL**

Do we start to see how O Come O Come Emmanuel has echoes and echoes of the whole gospel because it tells the whole story of God??

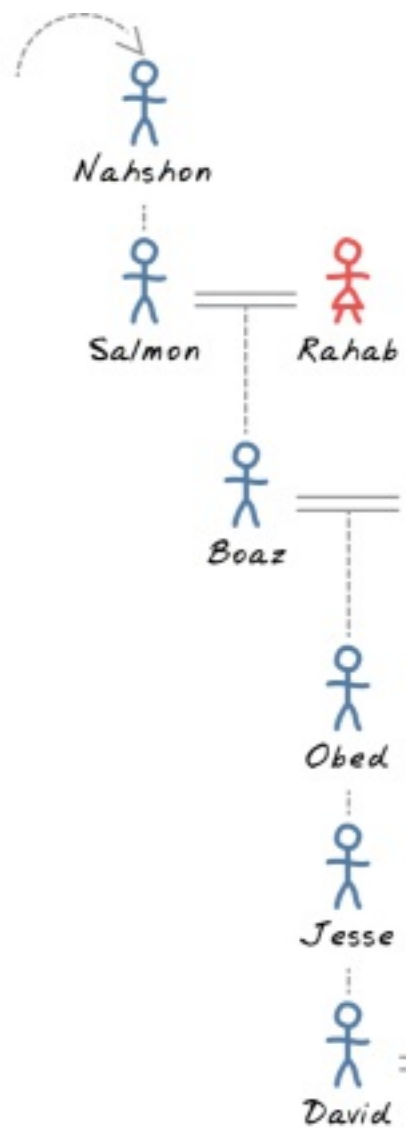
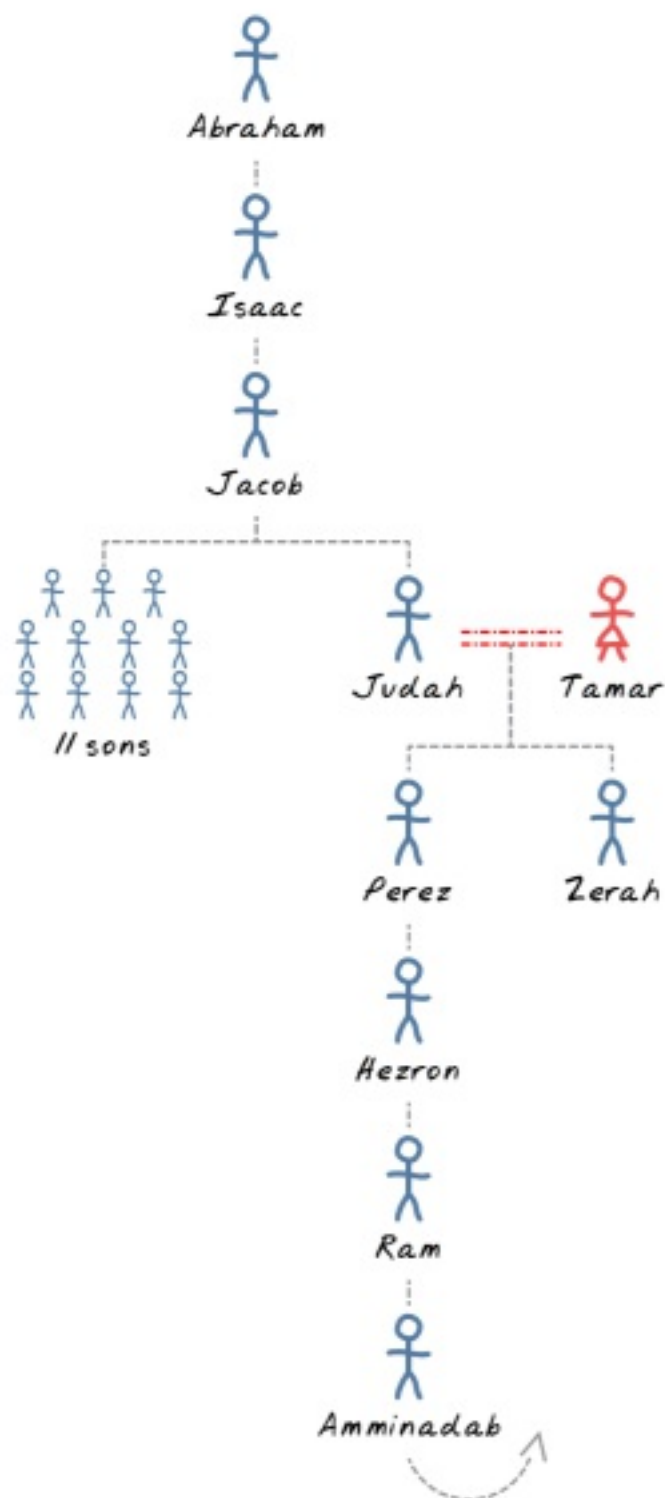
**Emmanuel**

The God who has been with us for all of history and won't leave

**Ransom captive Israel / Exile**

The problem! The people of God are trapped. Again! By their inability to follow God, their choosing their own way... they are captive to the Devil, sin, and themselves.

**Rod of Jesse**



S

Re



This Jesus is the "Rod of Jesse". The full meaning of this expression becomes clearer when we go back to the Hebrew text of the entire passage: "And there shall come forth a shoot from the stump of Jesse, and a sapling from its roots shall bear fruit". The emphasis of the text is evidently on the difference between humble beginnings and a glorious end.

**Dayspring**

**Key of David**

**Thy Tribes on Sinai's height**

This is the story of the Gospel

This is the story of **Salvation History**

God's working in history from the very beginning, and especially through Israel

## **CHAPTER TWO**

### **Part II: Sharing the GOSPEL**

OT Bridge Diagram  
Not the way to do it.

#### **Gospel is a Story-Sized Gospel**

##### **It takes a while**

Ever have a really great story happen to you?? Like you show up at the Mexican restaurant only to discover that David Letterman is eating dinner there too, and he's decided to buy free dinner for everyone.... Yadda [probably should be a little more personal and complicated]

If you have to turn around and tell your friends that story, but only have 60 seconds to do it, you feel a little bit gyped. It felt awesome to you, but now we've said it and moved on. You want to take 45 minutes at dinner telling the entire thing in detail with everyone hanging on every word!

This is what the Gospel is like. You want to know the gospel: you have an hour? Two?

##### **Story-sized**

It's a story that is bigger than us  
But it has intense personal implications

Suggestion: What if to share the gospel we invited someone to read through Luke or John with us? Meet each week? Talk about the story?

##### **The Gospel is a Person**

Jesus was a real person in history and time and space.

A real person  
A real Jew

The gospel is not simply an abstract principle about God loves you and has a wonderful plan for your life. It's about there is a Real Creator who has been working in and out of history since the beginning of time, and then entered our time and space in the most dramatic way possible to

be a real man in a real town and to do what none of us can do.

Suggestion: Focus more on the story of Jesus and who Jesus was than trying to make people feel bad about their sin. This will come as people realize everything that Jesus stands for. But the question is Who is Jesus?

### **The Gospel Solves a Bigger Problem Than Us**

“If the Story of Israel finds its completion in the Story of Jesus and if that is the Gospel, we must find the problem within the fabric and contours of Israel’s story and not just the My Needs story”, 137

The problem isn’t just that Adam and Eve disobeyed God by eating the fruit. The problem is that they were supposed to be priests and co-rulers for all of God’s creation and under his direction, but they abandoned their call and their master, and not only are they suffering, but the entire world.

We were not just sinners in the Garden, we were *usurpers* of God the Creator King.

Suggestion: give credit to the good we see in people. We were made amazingly!! We were made in God’s image to rule and create and love and change and grow and cultivate and innovate.

But we’ve taken our power and used it for evil.

### **The Gospel is a Declaration**

Jesus is King, what are you going to do about it?

Vs

You are a sinner but God will forgive you

The latter is true and crucial but it fits into the Jesus is King story

“Confess Jesus is Lord” (Rom 10.8-9)

**Suggestion:** Bob Dylan gospel. You gotta serve somebody. Who you gonna serve?

This is not a discipleship or Lordship question. This is a gospel question.

Sensitively but boldly say this to natural digital post-moderns who barely understand the concept.

### **The Gospel is Complex and Deep**

Sometimes you hear people say that the gospel is so simple a child can get it. And it’s true. Sort of. Children can get it, yes, but it runs very deep. We should not shy away from telling a complex story.

Suggestion: don’t feel forced to over-simplify.

The Gospel, as a story, provides all sorts of counter-stories.

Suggestion: Talk about how the **gospel answers lots of stories** we currently have in our lives that are nearly invisible to us. The story of

example

**Consumerism** says that the iPad 3 is the key to our Happiness and climbing the corporate ladder will let us own more stuff. But the Gospel story says that God made the world, and that we're stewards of everything, and we should enjoy, but if we start owning or taking or collecting, we'll self-destruct.

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<sup>1 f</sup> Gk *sixty stadia*; other ancient authorities read *a hundred sixty stadia*

<sup>2 g</sup> Other ancient authorities read *walk along, looking sad?*”

<sup>3 h</sup> Other ancient authorities read *Jesus the Nazorean*

<sup>4 i</sup> Or *to set Israel free*

<sup>5 j</sup> Or *the Christ*