

**I. THE GOSPEL IS THE CENTRAL MESSAGE OF SCRIPTURE****A. THE GOSPEL DEFINED**

Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain. For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures... - 1 Corinthians 15:1-3

Definition of the Gospel: The Gospel is the Good News of Jesus Christ in His birth, life, death, resurrection, ascension and rule.

**B. THE CENTRAL MESSAGE OF SCRIPTURE**

Every text [meaning in the entire Bible] is predictive of the work of Christ, preparatory for the work of Christ, reflective of the work of Christ, and/or resultant of the work of Christ.” - Bryan Chapell

“O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?” And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself. - Luke 24:25-27

Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” Then he opened their minds to understand the Scriptures.. - Luke 24:44-45

In Exodus 34, God revealed himself as the Lord “who forgives wickedness” (34:7). Then in the same sentence, he said he “will not leave the guilty unpunished.” The riddle is this: how can God “forgive wickedness” and yet “not leave the guilty unpunished”? The Levitical priests could not solve the riddle by sacrificing bulls and goats (Heb.10:4). The answer is found, of course, in Jesus. Jesus came as priest, sacrifice, temple, and substitute in order to intercede between God and man by taking upon his body God’s punishment for our sin. God could then forgive the wickedness of his people and yet ensure that their wickedness is punished. The New Testament provides the answer to the riddle posed in the Old. Jesus’ death on the cross allowed God to both forgive and punish.  
- Mark Dever

The promises made about the Messiah in the Old Testament have been fulfilled in Christ. They proclaim the good news that God has kept his promises to deliver not just his Old Testament people but you and me as well, if we repent of our sins and follow his Son (p.24, Promises Kept).  
- Mark Dever

**II. JESUS’ SUBSTITUTIONARY DEATH ON THE CROSS IS AT THE HEART OF THE GOSPEL**

The great doctrine, the greatest of all, is this, that God, seeing men to be lost by reason of their sin, hath taken that sin of theirs and laid it upon his only begotten Son, making him to be sin for us, even him who knew no sin; and that in consequence of this transference of sin he that believeth in Christ Jesus is made just and righteous, yea, is made to be the righteousness of God in Christ. Christ was

made sin that sinners might be made righteousness. That is the doctrine of the substitution of our Lord Jesus Christ on the behalf of guilty men. – C.H. Spurgeon

They who preach not the atonement, whatever else they declare, have missed the soul and substance of the divine message. – C.H. Spurgeon

Now I would remind you, brothers, of the gospel I preached to you...For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures...  
- 1 Cor. 15:3-4

I decided [or I resolved] to know nothing among you except Jesus Christ and Him crucified.  
- 1 Cor.2:2

“To know nothing” does not mean that he left all other knowledge aside, but rather that he had the gospel, with its crucified Messiah, as his singular focus and passion while he was among them.”  
– Gordon Fee

To say “I resolved” means nothing more than he purposed to continue his regular practice.  
– Gordon Fee

This does not mean that this was a new departure for Paul, still less that Paul was devoted to blissful ignorance of anything and everything other than the cross. No, what he means is that all he does and teaches is tied to the cross. He cannot long talk about Christian joy, or Christian ethics, or Christian fellowship, or the Christian doctrine of God, or anything else, without finally tying it to the cross. Paul is gospel-centered; he is cross –centered. – D.A. Carson

Paul’s commitment to make his ministry reflect “nothing but Jesus Christ and him crucified” may strike us as not only not feasible, but also not genuine. After all, we could reason that Paul addressed church worship standards, biblical discipline, stewardship, family relationships, governmental responsibilities, and the history of Israel, and even quoted Greek poets. Does not all this prove the apostle did more than talk about Jesus and his crucifixion? Apparently not to Paul. In Paul’s mind every subject, every address, and every epistle had a focus. Everything he did centered on making the cross and its implications evident. Although the apostle addressed many topics and drew on many sources, the panorama only displayed the Redeemer’s work in richer detail.  
–Brian Chapell

### **III. THE CROSS SHOULD BE CENTRAL IN OUR LIVES AND IN THE LOCAL CHURCH**

The cross of Christ is the heart of the apostles’ gospel and of their piety and praise as well; so surely it ought to be central in our own proclamation, catechesis, and devotional practice. True Christ-centeredness is, and ever must be, cross-centeredness. The cross on which the divine-human mediator hung, and from which he rose to reign on the basis and in the power of his atoning death, must become the vantage point from which we survey the whole of human history and human life, the reference point for explaining all that has gone wrong in the world everywhere and all that God has done and will do to put it right, and the center point for fixing the flow of doxology and devotion from our hearts. Healthy, virile, competent Christianity depends on clear-headedness about the cross; otherwise we are always off-key. And clear-headedness about the cross, banishing blurriness of mind, is only attained by facing up to the reality of Christ’s blood-sacrifice of himself in penal substitution for those whom the Father had given him to redeem. – J.I. Packer