

This month's Concordia Bible Institute e-Bulletin

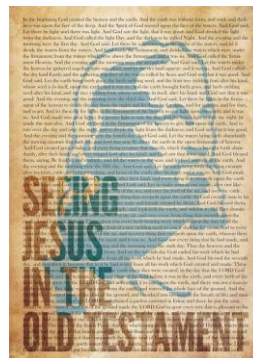
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CBI e-Bulletin

August 2016

Welcome to this month's edition of the Concordia Bible Institute (CBI) e-Bulletin.

CBI exists to provide Christ-centered Bible instruction through distinguished experts who teach "Christ in Every Word" of the Old and New Testaments. Under the direction of Dr. Brian German and in cooperation with the Department of Theology at Concordia University Wisconsin, CBI offers podcasts, face-to-face seminars, and other special events to strengthen faith and spread belief in the one true God.



"For the whole Christ is in every word and wholly in each individual word. When He is denied, therefore, in one word, He is totally denied, for He is in every word." -Martin Luther (*Luther's Works*, 25:238).

**Subscribe To
"Christ In Every
Word" Podcast**

Click the button above to sign up for a weekly email update on newly published "Christ in Every Word" Podcasts.

Upcoming Events:



Special One-Day Seminar With Dr. Paul Maier

**"The Genuine Jesus: Fresh
Information from History
and Archaeology"**

Saturday, Sept. 24, 2016

9:00am-2:15pm

Pharmacy Building

Concordia University Wisconsin

Registration details coming soon at

www.concordiabible.org

Sixth Annual Hymn Fest

Sunday, Oct. 23, 2016

2:00-3:30pm

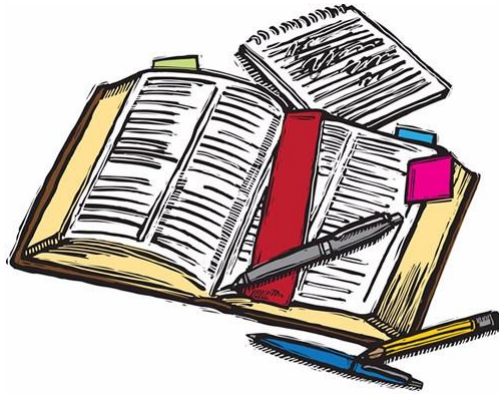
Chapel of Christ Triumphant

Concordia University

Wisconsin

**Free will offering will be
taken**





Fall In-Depth Bible Studies

Mark your calendars for this Fall's In-Depth Bible Studies!

Sept. 12, Sept. 19, Sept. 26, Oct. 3, Oct. 10, and Oct. 17

3:00-5:30pm

**Friends of Concordia Room
Concordia University Wisconsin
\$20 per class, per person
(Faculty/Staff/Students are FREE)**

These In-Depth Bible Studies are wonderful opportunities to learn from university professors and special guest lecturers about important topics related to the Bible and the Christian faith. We pray that you would consider joining us for this Christ-centered instruction. For more information, please call 262-243-2175.

Website:

Visit our website at concordiabible.org to learn more about CBI.

Podcasts:

CBI offers thirty to forty-minute long podcasts on biblical passages and religious issues that you can listen to any time through the CBI website:

<http://www.concordiabible.org/category/podcasts/>

Ask Dr. Saleska:

To ask Dr. Saleska a question, please visit the ["Ask Dr. Saleska"](#) page on CBI's website and he will get back to you.

Question: *I have an Orthodox Jewish friend who not only knows the Old Testament very well, but knows the Hebrew language. My question: Is there some way to use the Old Testament to show her how we Christians still believe the Old Testament and use it in our teaching about Christ?*

Answer: First and foremost remember that Christ is just as present in the Old Testament as He is in the New, and that the New Testament for the most part was written by Jews who knew the Old Testament and made frequent references to it. Also, since your friend is an Orthodox Jew she likely has an especially high regard for the Torah, the first five books of the Old Testament, so try to find specific references to Christ in those books. Begin discussing the meaning of the Old Testament sacrifices and the significance of the shedding of the blood of those animals. See Lev. 17:11 in which life is in that blood on the altar and makes atonement for the sins of the people. The patriarchs, Abraham, Isaac, and Jacob, all offered sacrifices. The sacrificial system of Moses may naturally come up and you can talk about the meaning of the Passover (Exodus 12 & 13) or the Day of Atonement (Lev. 16).

Here's a question for your friend, "Do the Jews still adhere to the Old Testament sacrificial requirements?" "If not, why not? Doesn't the Law require it?" For Christians, all the Old

Testament sacrifices have New Testament significance in that Christ is THE SACRIFICE to end all sacrifices; His blood makes atonement for all sin on the altar of the Cross. "...the blood of Jesus Christ, God's Son, cleanses us from all sin" (1 John 1:7).

With the above as a backdrop, proceed to Genesis chapter one and creation where God literally spoke the universe into existence. That is, He used His Word. Your friend might be interested to hear that Christ is called the Word by which all things were made, and that this Word became flesh and lived among us as one of us, clearly showing Christ as the creator of the world (John 1:1-14). Hopefully this concept will initiate a discussion centering on the relationship between the Old and New Testaments; and then you might ask your friend this question, "Why does the prophet Jeremiah speak of God making a New Covenant?" Jeremiah 31:31-34 will facilitate any question about the relationship between the testaments and the fulfillment of Jeremiah's prophecy.

The stage is set for the most important part of the discussion: the problem of sin and death and the answer that both testaments provide. At the end of Genesis chapter one when God finished the creation, He pronounced it "very good" (*tov meoth*), in perfect harmony, no disease, no death. Yet, creation is no longer perfect. We see disease and death everywhere. Why? Genesis 2:16-17 and 3:1-6 provide the reason; the disobedience of our first parents ate of the forbidden fruit. Yet, God provided a remarkable answer (Gen.

3:15).

At this point it is extremely important to discuss in some length the disastrous effects of the Fall (an entire universe corrupted, contaminated, and disintegrating) and God's plan for dealing with a decaying creation and in particular a dying humanity (Gen. 3:15 expanded and explained; i.e. the Seed of the woman). Remember that your intent is to bring your friend to realize that the Promises in the Old Testament and their fulfillment in the New Testament can be summarized in these words from Col. 1:20: "...through the Son, then, God decided to bring the whole universe back to himself – through his Son's death on the Cross." That one simple yet utterly profound sentence provides the answer to our deepest hopes and needs. "All the Promises of God are yes and amen in Christ" (2 Cor.1:20).

The remainder of the discussion should center on Old Testament Promises by God to His people, and their fulfillment by Christ in the New Testament. St. Augustine: "The New is in the Old concealed, the Old is in the New revealed."

Thoughts for discussion: In Genesis 3, God takes the initiative in dealing with His children. Adam and Eve ran from God; He went after them. Even though He had said: If you eat of the tree you will surely die (Genesis 2:17), He does not want to condemn them. He wants to save them. At this point discuss in as much depth as possible God's Promise of the Seed of the woman (without the help of a man, Genesis 3:15,

Matthew 1:23 & Isaiah 7:14) who would crush the enemy's head thus dealing with death and mankind's eternal separation from God. This Promise under-girds all the other Old Testament promises.

Question for your friend, "Do you, as a Jew, believe in an afterlife?" If she answers yes, how will she attain it? Because she is a one of God's chosen people? By her good works?

Answer 1) "God's chosen people." Why did God choose them? Not because of anything in them, but because of God's love for them. Start with Deut. 7:7 and read to the end of the chapter and into chapter 8:1-ff. Note that God's relationship with His children is conditioned on their obedience to His commands. This is also true of God's promises (cf. Exodus 19:5-6).

The problem for the Jews (and everyone else) was that they were a rebellious people. They would not and could not do what God demanded. (Deut. 9:7 & 24) Only God could provide the remedy. He would have to do what men could not do. He would have to step in and take the consequences of the rebellion (death) on Himself. This is what the promise to Abraham (Gen. 12:1-3; cf. Gen. 22:1-18), to David (II Samuel 7:16), in Isaiah 53, and in Psalm 22:1, 8, 14-18, 31, etc. are all about.

Answer 2) "By good works" Deut. 27:26: "Cursed is everyone that continues not in all the words of this law to do them. And all the people shall say amen." Your question should then

be, "Have you done according to all the words of the law?" Obviously not, no one has or can. In "Jews for Jesus", Joshua Turnil wrote that one Rabbi he spoke with concluded that only the one who wrote the Torah (Law) could really fulfill the Law. The author, of course, would be God. Matthew 5:17: "Think not that I am come to destroy the Law and the Prophets: I am not come to destroy but to fulfill."

At this juncture it might be profitable to discuss the spread of the message of the Messiah from the first century Jewish communities to the rest of the world, specifically the book of Acts.

Contribute:

If you find value in this e-Bulletin and other CBI offerings and would like to support our mutual desire to spread God's Word to wide audiences, please consider writing a check to Concordia University Wisconsin with CBI e-Bulletin and A913 on the memo line, or follow the link to contribute online: [Support Concordia Bible Institute](#).

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