



JESUS CHRIST IS THE CENTER OF ALL SCRIPTURE

Christ progressively revealed in the 66 books of the Bible

Concise Bible Study - Reina-Valera 1960

Linguistic support from Francisco Lacueva's Greek-Spanish New Testament Interlinear

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Study edition for seminars, theological meetings, and churches - 2026

PRESENTATION AND PURPOSE

A concise, human, and verifiable study

The central claim of this study is simple: Jesus Christ does not appear as a theme added at the end of the Bible, but as the point toward which its redemptive story converges. Jesus' own teaching authorizes this reading when He states that the Scriptures bear witness to Him and, after His resurrection, explains what in Moses, the Prophets, and the Psalms refers to His person and work.

The purpose is not to turn every Old Testament character or object into an allegory. Instead, the study distinguishes promise, prophecy, type, shadow, thematic trajectory, and explicit New Testament application. This distinction allows us to affirm the centrality of Christ without losing the historical and literary meaning of each book.

Reina-Valera 1960 is used as the Spanish biblical reference text underlying this study. For the New Testament, Francisco Lacueva's Greek-Spanish Interlinear New Testament serves as a linguistic aid for observing Greek terms and their literal Spanish equivalents, especially in titles and functions of Christ. Out of editorial respect, this work does not reproduce protected texts at length; it prioritizes references, summaries, and brief quotations. This American English edition translates the study text while preserving those original source references.

Reading thesis

The Bible tells one unified story: creation, fall, promise, covenant, kingdom, prophecy, incarnation, cross, resurrection, Church, and consummation. Christ is the axis that unites these stages without erasing the distinct character of each book.

EXECUTIVE SUMMARY

The Christ-centered Bible in seven statements

- Christ precedes biblical history: the New Testament presents Him as the eternal Word and as the One through whom and for whom all things were created (John 1:1-3; Col 1:16-17).
- The fall opens a promise of victory over the serpent; that promise progressively narrows to the offspring of Abraham, the tribe of Judah, and the house of David (Gen 3:15; 12:3; 49:10; 2 Sam 7).
- The sacrificial system, priesthood, Passover, temple, and other elements of the law provide categories that Hebrews calls a "shadow" of things to come and that find their full reality in the work of Christ.
- The prophets announce a righteous King, a suffering Servant, a Shepherd, a Branch, and a Son of Man with everlasting dominion; the New Testament applies these lines to Jesus.
- The Gospels narrate the incarnation and show the Messiah fulfilling the Scriptures through His life, cross, and resurrection.
- Acts and the letters explain the consequences of Christ's work: justification, reconciliation, new life, the Spirit, the Church, mission, and hope in His coming.
- Revelation closes the story with the victorious Lamb and King of kings, so that Genesis and Revelation form an arc: from wounded creation to new creation in the presence of God and the Lamb.

METHOD FOR A CHRIST-CENTERED READING

Biblical rigor before imaginative associations

1. Historical meaning

First ask what each passage communicates in its own historical, literary, and canonical context.

2. Promise and covenant

Trace the line of promises that develops from Genesis through Abraham, Israel, David, and the prophets.

3. Type and shadow

Use typology only where there is a real correspondence in biblical history and, preferably, confirmation or clear analogy in the New Testament.

4. Explicit fulfillment

Give special weight to places where Jesus or the apostles cite the Old Testament and apply it to Christ.

5. Thematic trajectory

Themes such as kingdom, temple, presence, shepherd, wisdom, rest, and new creation may mature across several books before converging in Christ.

6. Interpretive humility

In books with indirect connections - for example Esther, Nahum, or 3 John - speak of a thematic or canonical relationship, not a hidden prophecy the text itself does not claim.

JESUS CHRIST, CENTER OF THE ENTIRE BIBLE

One story: promise, preparation, incarnation, cross, resurrection, Church, and kingdom

1 CREATION

The Son is presented by the NT as the agent and goal of creation.

Gen 1-2 | John 1:1-3 | Col 1:16-17

2 PROMISE

The promised offspring defeats the serpent and blesses the nations.

Gen 3:15; 12:3; 22:18 | Gal 3:16

3 SHADOW AND PATTERN

Passover, sacrifices, priesthood, temple, king, and prophet prepare categories of fulfillment.

Exod 12 | Lev 16 | Deut 18 | 2 Sam 7 | Heb 10:1

4 PROPHECY

Davidic King, Suffering Servant, Branch, Son of Man, and humble King.

Isa 9; 53 | Jer 23 | Dan 7 | Zech 9; 12

5 INCARNATION

The Word becomes flesh; the Messiah enters history and fulfills the Scriptures.

Matt 1 | Mark 1 | Luke 4 | John 1:14

6 CROSS AND RESURRECTION

The Lamb bears sin, dies, and rises; the redemptive work reaches its historical center.

1 Cor 15:3-4 | Heb 9-10 | 1 Pet 3:18

7 CHURCH AND SPIRIT

The exalted Christ pours out the Spirit, builds His Church, and carries the Gospel to the nations.

Acts 2 | Eph 1-2 | Col 1:18

8 CONSUMMATION

The Lamb returns as King of kings; judgment, kingdom, and new creation bring history to its fulfillment.

Rev 5; 19; 21-22

THREE TEXTS THAT GOVERN A CHRIST-CENTERED READING

John 5:39

The Scriptures bear witness to Christ.

Luke 24:27,44

Jesus reads Moses, the Prophets, and the Psalms in relation to His person and work.

Colossians 1:16-20

All things were created through Him and for Him; creation and reconciliation converge in Him.

CONTENTS

Guide to this edition



Presentation and purpose	2
Executive summary	3
Method for a Christ-centered reading	4
Infographic: one story	5
Old Testament - 39 books	7-27
New Testament and Lacueva interlinear support	28-43
Doctrinal synthesis	44
Conclusions	45
Sources and selected bibliography	46
Compiler professional profile	47

OLD TESTAMENT

The Promise, the Shadow, and the Expectation of the Messiah

The 39 books of the Old Testament do not present Jesus with the same degree of explicitness. Some contain direct messianic promises; others provide institutions, persons, or patterns that the New Testament recognizes as preparation; still others expose human needs that find their full resolution only when the biblical story reaches Christ.

The reading that follows gives priority to the biblical text and to connections established by the New Testament. When the relationship is more indirect, terms such as "typological," "thematic," or "canonical" are used. This preserves the strength of the argument without attributing claims to a text that it does not make.

Reading key: *"Promised in the Old Testament; revealed and fulfilled in the New."*

GENESIS

The Promised Seed and the beginning of the new creation

Key texts: Gen 3:15; 12:3; 22:18; 49:10 | John 1:1-3; Gal 3:16

Genesis opens the story with creation, fall, and promise. The first redemptive hope appears in the offspring of the woman who will defeat the serpent; the promise then narrows to Abraham and the royal line of Judah. In the New Testament reading, Christ is the promised Seed through whom blessing reaches the nations and the Son through whom all things were made. The point is not to turn every detail of Genesis into allegory, but to follow the line of promise that leads to Jesus.

EXODUS

The Passover Lamb, the Deliverer, and God's presence with His people

Key texts: Exod 12:1-14; 17:1-7; 33:14 | John 1:29; 1 Cor 5:7; 10:4

Exodus presents redemption by blood, deliverance from slavery, covenant, and divine presence. The New Testament calls Christ "our Passover" and connects the rock in the wilderness with Christ. The exodus from Egypt therefore becomes a major pattern of salvation: God rescues, leads, and dwells with His people. Jesus brings that pattern to its fullness, not merely freeing from outward oppression but providing final redemption through His own self-giving.

LEVITICUS**The holy High Priest and the perfect sacrifice****Key texts:** Lev 1-7; 16; 17:11 | Heb 4:14; 9:11-14; 10:1-14

Leviticus teaches that the holy God provides access to His presence through priesthood, sacrifice, atonement, and cleansing. Hebrews interprets these institutions as shadow and preparation: Christ is both the great High Priest and the effective offering. The Day of Atonement anticipates a work that does not need to be repeated. In Jesus, access to God, cleansing of the conscience, and the "once for all" sacrifice come together.

NUMBERS**The sustaining Rock and the One lifted up who gives life****Key texts:** Num 20:1-13; 21:4-9; 24:17 | John 3:14-15; 1 Cor 10:4

Numbers shows a people sustained by grace in the midst of unbelief. Two images receive explicit Christological interpretation in the New Testament: the rock that provides and the lifted-up serpent, which Jesus applies to His own death. Balaam's star and scepter also nourish royal expectation. Christ appears as provision, healing, and life for a people unable to save themselves.

DEUTERONOMY

The Prophet like Moses and the obedient Word

Key texts: Deut 18:15-19; 30:11-14 | Acts 3:22-23; Rom 10:6-10

Deuteronomy looks ahead to a Prophet whom the people must hear. Acts applies that promise to Jesus. Jesus also answers temptation with words from Deuteronomy, displaying the filial obedience Israel did not fully maintain. The law points toward a heart that hears and loves God; in Christ the definitive Prophet arrives, the obedient Son who reveals the Father and calls for a response of faith.

JOSHUA

The Leader who brings His people into true rest

Key texts: Josh 1:1-9; 5:13-15; 21:43-45 | Heb 4:8-11

Joshua brings Israel into the promised land, yet Hebrews observes that this rest was not the final rest. Canonically, the book may be read as one stage in a greater promise: God leads His people toward an inheritance that reaches its fullness only in Christ. The connection is chiefly typological; Jesus is the greater Leader who brings God's people into final rest and an inheritance not defined by earthly borders.

JUDGES**The final Deliverer who breaks the cycle of sin****Key texts:** Judg 2:16-19; 21:25 | Luke 1:68-75; John 8:34-36

Judges repeats a cycle of rebellion, oppression, crying out, and rescue. Each judge saves for a time, but none heals the people's heart. The closing statement - the absence of a faithful king - leaves open the need for a deeper deliverance. Christ answers that need as the final King and Deliverer: He rescues not only from visible enemies, but from slavery to sin and the dominion that separates people from God.

RUTH**The Kinsman-Redeemer and the line leading to the Son of David****Key texts:** Ruth 2:20; 4:9-17 | Matt 1:5-6

Ruth brings together providence, loyalty, and family redemption. Boaz acts as kinsman-redeemer, restoring name, inheritance, and future. The story ends in David's genealogy, and Matthew includes Ruth in the genealogy of Jesus. The connection to Christ is both historical and typological: the story of a foreign woman received into God's people becomes part of the messianic line and anticipates a Redeemer who welcomes those who were far away.

1 SAMUEL

The Anointed One who answers the failure of human leadership

Key texts: 1 Sam 2:10,35; 16:1-13 | Luke 1:32-33; Acts 13:22-23

First Samuel contrasts human leadership, failed priesthood, and the rise of David as the anointed king. Hope shifts toward a ruler in keeping with God's purpose. The New Testament connects David's line with Jesus. Christ is the Anointed One - the Messiah - in whom kingship depends not on appearance, strength, or political convenience, but on God's choice and faithfulness.

2 SAMUEL

The Son of David whose kingdom endures forever

Key texts: 2 Sam 7:12-16; 23:1-5 | Luke 1:32-33; Acts 2:29-36

The Davidic covenant is one of the clearest pillars of messianic hope: a descendant of David is promised an enduring throne and kingdom. The historical kings show that the promise reaches beyond any merely human monarch. Luke and Acts present the risen and exalted Jesus as the Son of David in whom the promised reign reaches its ultimate horizon.

1 KINGS

The King wiser than Solomon and the true Temple

Key texts: 1 Kgs 3:9-12; 8:27-30 | Matt 12:42; John 2:19-21

First Kings reaches a high point in Solomon's wisdom and the dedication of the temple, but it also shows the beginning of division and decline. Jesus declares that One greater than Solomon is here and presents His own body as the true temple. In Christ, wisdom and the presence of God no longer depend on a palace or a building; they are concentrated in the person of the Son.

2 KINGS

The faithful King and Lord of life who overcomes Israel's failure

Key texts: 2 Kgs 4:32-37; 5:1-14; 17:7-23; 25:1-21 | Luke 4:24-27; 7:11-17

Second Kings ends in exile: neither monarchy nor nation sustained covenant faithfulness. At the same time, the ministries of Elijah and Elisha display signs of provision, healing, and life that Jesus takes up and surpasses in the Gospels. The Christ-centered reading here is mainly canonical: failed kings and prophetic power create the need for a faithful King and a Lord who can overcome even death.

1 CHRONICLES

The Davidic King and worship ordered around the promise

Key texts: 1 Chr 17:11-14; 22:6-10 | Matt 1:1; Rom 1:3-4

Chronicles retells the story through genealogy, temple, and Davidic hope. Its perspective keeps alive the promise of a house and kingdom linked to David. Matthew opens his Gospel by calling Jesus Christ the "Son of David." Thus the book helps us see that Israel's story does not end with its former kings; it preserves an expectation the New Testament identifies with Jesus.

2 CHRONICLES

The King who restores worship and the glory greater than the temple

Key texts: 2 Chr 6:18-21; 7:14; 36:22-23 | John 2:19-21; Matt 12:6

Second Chronicles records reform, decline, judgment, and finally an open door for return. The temple stands at the center, yet its history also proves that a building cannot secure faithfulness. Jesus presents Himself as greater than the temple and as the definitive place of meeting with God. Full restoration comes not through institutional reform alone, but through the King who reconciles and forms a new people.

EZRA**The Restorer who leads the people back to God's presence****Key texts:** Ezra 1:1-4; 3:10-13; 7:10 | John 2:19-21; Eph 2:19-22

Ezra tells of return, rebuilding the temple, and recovering the Word. Yet geographical return by itself does not solve the problem of the heart. In the canonical development, Christ is the greater Restorer: in Him access to God is opened, and His people are built into a spiritual dwelling. The connection is not a single prediction but the movement from partial restoration toward final communion.

NEHEMIAH**The Builder who gathers and builds a holy people****Key texts:** Neh 2:17-20; 8:1-12; 9:32-38 | Matt 16:18; Eph 2:20-22

Nehemiah rebuilds the walls and reorganizes a community around the Word and the covenant. Even so, the ending shows that external reform is not enough to transform the people permanently. Jesus announces that He will build His Church, and the letters describe believers as a holy building. Nehemiah prepares, by both contrast and continuity, the idea of a restored community formed by a work deeper than rebuilding a city.

ESTHER**The providential Protector who preserves the people of promise****Key texts:** Esth 4:13-16; 8:15-17 | Gal 4:4-5; Rom 8:31-34

Esther contains no direct messianic prophecy and does not explicitly mention the name of God. Its Christological contribution is thematic: providence preserves the people from whom the Messiah will come, and one person identifies with the threatened in order to seek their deliverance. Forced allegories should be avoided; the book points instead to God's providential faithfulness in the history that, in due time, leads to the coming of Christ.

JOB**The living Redeemer and the Mediator the sufferer needs****Key texts:** Job 9:32-35; 19:25-27 | 1 Tim 2:5; Heb 7:25

Job expresses the need for someone who can place a hand between God and man, and he confesses hope in a living Redeemer. The book does not yet offer the full clarity of the Gospel, but it powerfully raises the questions of guilt, suffering, justice, and mediation. In the New Testament, Christ occupies precisely that place: the Mediator who brings us near to God and the living Redeemer who has passed through suffering and death.

PSALMS

The Son, King, Priest, and Sufferer who reigns and saves

Key texts: Ps 2; 22; 45; 69; 110; 118 | Matt 22:41-46; Acts 2:25-36; Heb 1

The Psalms contain some of the messianic lines most often cited by the New Testament. They present the Son-King, the righteous sufferer, the priest according to Melchizedek, and the rejected stone that becomes chief. Jesus and the apostles repeatedly use these texts to explain His identity, cross, resurrection, and exaltation. In this book, the connection with Christ is extensive, explicit in New Testament reception, and central to Christian theology.

PROVERBS

The wisdom of God embodied in a perfectly righteous life

Key texts: Prov 1:7; 8:22-31; 30:4 | 1 Cor 1:24,30; Col 2:3

Proverbs exalts the wisdom that begins with the fear of the Lord and shapes a righteous life. The New Testament calls Christ "the wisdom of God" and says that in Him are hidden the treasures of wisdom and knowledge. There is no need to identify every personification of Wisdom allegorically with Jesus; the canonical reading sees in Christ the perfect expression of divine wisdom and the true way of life.

ECCLESIASTES

The Lord who overcomes vanity and gives life that does not end in death

Key texts: Eccl 1:2-4; 3:11; 12:13-14 | Matt 12:42; John 10:10; 11:25-26

Ecclesiastes examines life "under the sun" and exposes the limits of pleasure, work, wealth, and even wisdom when death appears to have the last word. Jesus, greater than Solomon, does not deny that frustration; He passes through it and overcomes it through resurrection and eternal life. The relationship is thematic and canonical: Christ answers the longing for a work of God that endures beyond death.

SONG OF SONGS

The faithful Bridegroom and covenant love brought to fullness

Key texts: Song 2:10-13; 8:6-7 | Eph 5:25-32; Rev 19:7-9

The Song celebrates marital love in its immediate sense. Christian tradition has also seen a typological correspondence with covenant love, especially in light of Ephesians, where Christ loves the Church as a bridegroom loves his bride. Both levels should be preserved: the human meaning of the poem should not be erased, while recognizing that marriage is used in the New Testament to display Christ's sacrificial, faithful, and joyful love for His people.

ISAIAH**Immanuel, the Suffering Servant, King, and Savior of the nations**

Key texts: Isa 7:14; 9:6-7; 11:1-10; 42:1-9; 52:13-53:12; 61:1-2 | Matt 1:22-23; Luke 4:16-21; Acts 8:32-35

Isaiah contains one of the richest concentrations of messianic expectation in the Old Testament: Immanuel, the royal child, the shoot from Jesse, the Servant who bears sin, and the Anointed One who proclaims good news. The Gospels and Acts explicitly apply these passages to Jesus. The Messiah's glory in Isaiah includes both kingship and suffering: the King conquers precisely through a substitutionary self-offering that opens salvation to the nations.

JEREMIAH**The righteous Branch and Mediator of the new covenant**

Key texts: Jer 23:5-6; 31:31-34; 33:14-16 | Luke 22:20; Heb 8:6-13

Jeremiah announces judgment, but also a righteous Branch from David and a new covenant in which the law will be internalized and sin forgiven. Jesus interprets His death in terms of the "new covenant," and Hebrews cites Jeremiah to explain the superiority of His mediation. Christ is the righteous King and the Mediator through whom relationship with God rests not on an external system, but on an effective redemptive work.

LAMENTATIONS

The Man of Sorrows who enters judgment and sustains hope in mercy

Key texts: Lam 1:12; 3:21-24,31-33 | Luke 19:41-44; Matt 27:45-50

Lamentations gives voice to Jerusalem's grief under judgment. It is not a direct messianic prophecy, but it provides a language of mourning, guilt, judgment, and mercy that echoes in Jesus' passion and His weeping over the city. A Christ-centered reading should remain sober: Christ is not a hidden figure in every lament; He is the Son who truly enters human suffering and bears judgment to open a hope that ruin cannot cancel.

EZEKIEL

The Good Shepherd, Davidic King, and God's restored presence among His people

Key texts: Ezek 34:11-24; 36:25-27; 37:24-28; 47:1-12 | John 10:11-16; 7:37-39

Ezekiel promises a faithful Shepherd, a Davidic prince, a new heart, the Spirit, and the renewed presence of God. Jesus presents Himself as the Good Shepherd, and the New Testament associates with Him the gift of the Spirit and the life that flows to His people. Ezekiel's horizon moves from departing glory to restored presence; in Christ, God decisively draws near to His people again.

DANIEL**The Son of Man who receives an everlasting kingdom****Key texts:** Dan 2:34-35,44; 7:13-14; 9:24-27 | Matt 26:63-64; Mark 10:45; Rev 1:13

Daniel combines faithfulness in exile with visions of God's kingdom. The figure of the "Son of Man" who receives everlasting dominion becomes one of Jesus' preferred titles for speaking about Himself. The kingdom that overcomes human empires does not arise merely from political power; it comes by authority granted by God and, in the Gospel, through the path of service, suffering, resurrection, and exaltation of the Son of Man.

HOSEA**The faithful Bridegroom and the true Son called out of Egypt****Key texts:** Hos 1-3; 11:1 | Matt 2:15; 9:15

Hosea portrays Israel's unfaithfulness through the marriage image, while God remains faithful and seeks restoration. Matthew applies "out of Egypt I called My son" to Jesus, presenting Him as the Son who recapitulates Israel's story. Jesus also adopts the bridegroom image. Christ fulfills the story where Israel failed and reveals covenant love that pursues, redeems, and restores.

JOEL**The exalted Lord who pours out the Spirit on His people****Key texts:** Joel 2:28-32 | Acts 2:16-36

Joel announces the day of the Lord and the promise of the outpouring of the Spirit. Peter cites this announcement at Pentecost and explains that Jesus, exalted to the right hand of God, has poured out what was promised. Joel's Christology therefore appears in apostolic interpretation: the risen Messiah inaugurates the age of the Spirit and calls people to invoke the Lord for salvation.

AMOS**The Restorer of David's house for the blessing of the nations****Key texts:** Amos 9:11-12 | Acts 15:13-18

Amos condemns injustice and empty worship, but ends with the promise to raise up David's fallen "tent." In Acts 15, James uses this passage to explain the inclusion of the Gentiles among God's people. Davidic restoration is understood in relation to Christ's work: the kingdom of the Son of David opens a community in which the nations are called by the Lord's name.

OBADIAH

The King-Judge whose kingdom ends pride and violence

Key texts: Obad 15,21 | Rev 11:15; 19:11-16

Obadiah proclaims the day of the Lord against Edom and concludes that the kingdom belongs to the Lord. It does not offer a direct Christological prophecy, but it contributes to the biblical themes of righteous judgment and God's final kingdom. Revelation presents Christ as the King who judges justly and establishes His rule. The connection is thematic: the pride of the nations does not have the final word; the Lord does.

JONAH

The One greater than Jonah and the sign of death and resurrection

Key texts: Jonah 1:17; 3:5-10 | Matt 12:39-41

Jesus Himself establishes the connection: Jonah's experience functions as a sign of His death and resurrection, while Nineveh's response becomes a contrast to those who reject the Messiah. Jonah also reveals the missionary reach of divine mercy. Christ is "greater than Jonah": He not only preaches repentance, but through His death and resurrection opens the good news to the nations.

MICAH

The Ruler born in Bethlehem and Shepherd of His people

Key texts: Mic 5:2-5; 7:18-20 | Matt 2:4-6; John 10:11

Micah combines social indictment with messianic hope. The ruler from Bethlehem is cited in Matthew in connection with Jesus' birth. This ruler shepherds in the strength of the Lord and brings peace. The book shows that the expected Messiah is more than a national symbol: He is the Shepherd-King whose humble origin and just rule answer the failure of Israel's leaders.

NAHUM

The righteous Judge who defeats the oppressor and makes good news possible

Key texts: Nah 1:2-8,15 | Rev 19:11-16

Nahum celebrates Nineveh's fall and affirms that God is not indifferent to imperial violence. Its relationship to Christ is mainly eschatological and thematic: the same New Testament that proclaims Jesus as Savior also presents Him as righteous Judge. The Gospel does not trivialize evil; it announces that in Christ God saves and, in the end, brings oppression and injustice to an end.

HABAKKUK

The Righteous One in whom faith finds life and hope

Key texts: Hab 2:4; 3:17-19 | Rom 1:16-17; Gal 3:11; Heb 10:37-38

Habakkuk asks how a holy God can govern a history marked by violence. The answer includes the statement that "the righteous shall live by faith," taken up decisively by Paul and Hebrews. In the Gospel, righteousness and life by faith are centered in Christ: trust does not rest on favorable circumstances, but on God's saving action fulfilled in His Son.

ZEPHANIAH

The King of Israel who is among His people and saves

Key texts: Zeph 3:14-17 | John 1:14; Rev 21:3-4

Zephaniah moves from the day of judgment toward a scene of restoration: the King of Israel is in the midst of His people and is mighty to save. The New Testament carries the theme of divine presence to its highest expression in the incarnation and, finally, in the new creation. Christ is the saving King whose presence turns fear into joy and judgment into restoration for those who receive His grace.

HAGGAI**The greater glory and presence of God that surpasses the second temple****Key texts:** Hag 2:6-9 | John 2:19-21; Heb 12:26-28

Haggai urges the rebuilding of the temple and announces a greater future glory. Hebrews takes up the image of shaking to speak of the unshakable kingdom, while Jesus identifies His own body as the temple that will be raised. Rather than build Christology on a disputed translation of "the Desire of all nations," the stronger path is to follow the theme: God's presence reaches a fullness that surpasses the postexilic building.

ZECHARIAH**The humble King, the Branch, the pierced One, and the struck Shepherd****Key texts:** Zech 3:8; 6:12-13; 9:9; 12:10; 13:7 | Matt 21:4-5; John 19:37; Matt 26:31

Zechariah gathers several messianic images that the New Testament explicitly applies to Jesus: the King who enters Jerusalem humbly, the pierced One on whom people will look, and the struck Shepherd. The Branch also appears with royal and priestly functions. The book displays a central paradox of the Gospel: the King conquers not through display, but by passing through rejection, wounding, and purification to establish God's rule.

MALACHI

The Lord who comes to His temple and before whom the way is prepared

Key texts: Mal 3:1; 4:2,5-6 | Mark 1:2-4; Luke 1:76; 7:27

Malachi closes the Old Testament with expectation: a messenger will prepare the way, and the Lord will come. The Gospels identify John the Baptist with the preparing messenger and place Jesus at the center of that fulfillment. The image of the "Sun of righteousness" expresses hope for healing and dawn. The book leaves the reader looking ahead: the promise requires a decisive visitation of God to His people.

NEW TESTAMENT

The Incarnation, the Finished Work, the Church, and Final Victory

In the New Testament, revelation is no longer only anticipation: Jesus Christ appears in history, is confessed as Messiah and Lord, dies, rises, ascends, and pours out the Spirit. The Gospels narrate; Acts proclaims the expansion of His witness; the letters explain the implications of His work; Revelation shows the consummation.

Francisco Lacueva's Greek-Spanish Interlinear New Testament is used as an auxiliary tool for observing Christological terms in the Greek text. CLIE describes the work as presenting the Greek text with a literal Spanish translation beneath each word. This study uses that interlinear approach as linguistic support without reproducing full pages of the work.

Greek term	Meaning	Reference
λόγος (lógos)	Word	John 1:1,14
Χριστός (Christós)	Christ / Anointed One	Matt 16:16
ἀμνός (amnós)	Lamb	John 1:29
ἀρχιερεὺς (archiereús)	High Priest	Heb 4:14
μεσίτης (mesítēs)	Mediator	1 Tim 2:5
κεφαλή (kephalé)	Head	Col 1:18
σωτήρ (sōtér)	Savior	Titus 2:13
βασιλεὺς βασιλέων	King of kings	Rev 19:16

HOW CHRIST IS REVEALED IN THE 66 BOOKS

A rigorous reading distinguishes levels of relationship and avoids forced allegories.

A

PROMISE AND PROPHECY

Texts that verbally anticipate a figure, work, kingdom, or covenant that the NT relates to Jesus.

Examples: Deut 18:15; 2 Sam 7:12-16; Isa 53; Mic 5:2; Zech 9:9.

B

TYPE AND SHADOW

Real persons, institutions, and events that form patterns: Passover, sacrifice, priesthood, exodus, temple, king.

Examples: Exod 12; Lev 16; Num 21; Heb 9-10.

C

CANONICAL FULFILLMENT

Themes that mature throughout the Bible and reach their full form in Christ.

Examples: creation, wisdom, kingdom, presence, shepherd, rest, new creation.

D

EXPLICIT NT APPLICATION

Cases in which Jesus or the apostles directly apply an OT text or figure to Christ.

Examples: Matt 2:6; 12:40; John 3:14; Acts 3:22; Heb 1; 1 Cor 10:4.

INTERLINEAR SUPPORT FROM FRANCISCO LACUEVA GREEK-SPANISH NEW TESTAMENT

Used as a linguistic aid to observe the Greek text and its literal Spanish equivalent word by word, without replacing contextual analysis.

GREEK TERM	MEANING	REFERENCE
λόγος (lógos)	Word	John 1:1,14
Χριστός (Christós)	Christ / Anointed One	Matt 16:16
ἀμνός (amnós)	Lamb	John 1:29
ἀρχιερεύς (archiereús)	High Priest	Heb 4:14
μεσίτης (mesítēs)	Mediator	1 Tim 2:5
κεφαλὴ (kephalē)	Head	Col 1:18
σωτήρ (sôtēr)	Savior	Titus 2:13
βασιλεὺς βασιλέων	King of kings	Rev 19:16

MATTHEW**The Messiah, King, and Son of David who fulfills the Scriptures****Key texts:** Matt 1:1; 2:5-6; 5:17; 16:16; 28:18-20

Matthew presents Jesus as Messiah and Son of David, repeatedly connects His life with the fulfillment of Scripture, and announces the kingdom of heaven. He teaches with authority, fulfills the Law and the Prophets, dies as the rejected King, and rises with "all authority." The genealogy, fulfillment formulas, and Great Commission trace one line: the promised King has come, and His lordship reaches all nations.

MARK**The Son of God and Servant who gives His life as a ransom****Key texts:** Mark 1:1; 8:29-31; 10:45; 15:39

Mark moves quickly toward the central question: Who is Jesus? His deeds display authority over sickness, demons, nature, and sin, but the Messiah's identity is fully understood only in light of the cross. Jesus defines His mission as service and as giving His life "as a ransom for many." The messianic King conquers as the suffering Servant and is recognized at the moment of His death.

LUKE**The Savior and Son of Man who seeks the lost****Key texts:** Luke 1:31-33; 4:18-21; 19:10; 24:27,44-47

Luke emphasizes the work of the Spirit, compassion for the marginalized, and the universal reach of salvation. Jesus presents Himself as the Son of Man who came to seek and save the lost. At the end of the Gospel, the risen Christ teaches His followers to read the Law, the Prophets, and the Psalms in light of His suffering, resurrection, and proclamation to the nations. This scene provides an explicit basis for a Christ-centered reading of the whole Bible.

JOHN**The eternal Word, Lamb of God, and Son who gives life****Key texts:** John 1:1-3,14,29; 5:39; 20:30-31

John begins before Bethlehem: Jesus is the eternal Logos who was with God and was God, through whom all things were made and who became flesh. Throughout the book, signs and discourses show the Son as the revealer of the Father and source of eternal life. The stated purpose is to lead people to believe that Jesus is the Christ, the Son of God. His centrality in Scripture is also expressed in His statement that the Scriptures bear witness to Him.

ACTS**The risen and exalted Lord who builds His Church through the Spirit****Key texts:** Acts 1:8-11; 2:32-36; 4:12; 9:5; 13:32-39

Acts is not a story of Christ's absence, but of His action from exaltation. Jesus pours out the Spirit, directs the mission, confronts Saul, and is proclaimed as Lord and Christ. The apostolic sermons explain His death and resurrection from Israel's Scriptures. The Church advances because the living Christ reigns, bears witness through the Spirit, and opens the Gospel from Jerusalem to the ends of the earth.

ROMANS**The Second Adam and the righteousness of God for the believer****Key texts:** Rom 1:3-4,16-17; 3:21-26; 5:12-21; 8:1-4

Romans presents the Gospel as the power of God and centers justification, reconciliation, and new life in Jesus Christ. In contrast with Adam, Christ inaugurates a new humanity: where sin brought condemnation, His obedience brings justification and life. God's righteousness is revealed apart from works of the law and is received by faith. In Christ there is no condemnation for those who are united to Him.

1 CORINTHIANS

The wisdom of God, our Passover, and the firstfruits of resurrection

Key texts: 1 Cor 1:23-30; 5:7; 10:4; 15:3-4,20-28

First Corinthians corrects a divided church by bringing everything back to the crucified and risen Christ. He is the wisdom and power of God, "our Passover," the Rock that sustained Israel, and the firstfruits of those who have fallen asleep. The life of the Church - holiness, fellowship, gifts, love, and hope - can be rightly ordered only when the cross and resurrection occupy the center.

2 CORINTHIANS

The glorious image of God and the Mediator of reconciliation

Key texts: 2 Cor 3:14-18; 4:4-6; 5:14-21; 8:9

Second Corinthians displays Christ's power precisely in weakness. He is the image of God whose glory shines in the heart, the One who became poor out of love, and the center of the message of reconciliation. New creation begins "in Christ." Christian ministry is not about promoting the messenger, but proclaiming Jesus Christ as Lord and living according to the pattern of His death and resurrection.

GALATIANS

The promised Seed who redeems from the curse and makes us children

Key texts: Gal 2:16,20; 3:13-16,26-29; 4:4-7

Galatians defends the truth that justification does not come by works of the law but through faith in Jesus Christ. Paul identifies Christ as the Seed in whom the promise to Abraham converges and as the One who redeems us from the curse. In Him, Jews and Gentiles receive adoption and share in the promise. The cross removes every ground for religious boasting and creates a new identity centered in Christ.

EPHESIANS

The Head of the Church, our peace, Bridegroom, and Cornerstone

Key texts: Eph 1:9-10,22-23; 2:13-22; 5:25-32

Ephesians presents God's purpose to unite all things in Christ. He is Head over the Church, our peace who breaks down the dividing wall, the Cornerstone of the new temple, and the Bridegroom who loves the Church with sacrificial self-giving. Salvation by grace creates one people and a new humanity. The book's Christology is both cosmic and pastoral: everything converges in Christ, and all of life is ordered from Him.

PHILIPPIANS

The Lord who humbled Himself to the cross and was exalted above every name

Key texts: Phil 2:5-11; 3:8-11,20-21

Philippians contemplates Christ's movement from voluntary humiliation to universal exaltation. The "mind of Christ" shapes the community's ethics: service, unity, and the renunciation of pride. Paul counts everything loss compared with knowing Christ and waits for the Savior to transform our lowly body. Jesus is example, Lord, and the goal of Christian hope.

COLOSSIANS

The image of God, Creator, Head, and fullness

Key texts: Col 1:15-20; 2:9-10; 3:1-4

Colossians offers one of the most concentrated statements of Christ's supremacy: image of the invisible God, before creation, agent and goal of all things, Head of the Church, and the One in whom the fullness of Deity dwells bodily. Reconciliation comes through His blood on the cross. Therefore no philosophy, religious rule, or spiritual power can complete what the believer already has in Christ.

1 THESSALONIANS**The risen Lord who comes for His own****Key texts:** 1 Thess 1:9-10; 4:13-18; 5:9-10

First Thessalonians is marked by hope in the Lord's coming. The Jesus who died and rose is the same One who will descend, gather believers, and bring His people to be forever with Him. Eschatology is not chronological curiosity; it produces comfort, holiness, watchfulness, and service. Christ is the center of both the Church's present salvation and its future hope.

2 THESSALONIANS**The Lord who returns in glory, sustains His own, and judges justly****Key texts:** 2 Thess 1:7-10; 2:1-8,13-17

Second Thessalonians corrects confusion about the day of the Lord. Jesus Christ appears as the Lord who will be revealed, give rest to the afflicted, and bring rebellion to an end. At the same time, the letter calls believers to stand firm in the truth of the Gospel. His coming is hope for the Church and a manifestation of justice against evil; Christian perseverance therefore looks toward Him.

1 TIMOTHY

The one Mediator and ransom for all

Key texts: 1 Tim 2:5-6; 3:16; 6:14-16

First Timothy orders the life of the church around the truth of the Gospel. At the heart of that truth is one Mediator between God and mankind, the man Christ Jesus, who gave Himself as a ransom. The incarnation, vindication, and glory of the Lord sustain godliness and ministry. Sound doctrine is not a cold system; it keeps the community close to the person and work of Christ.

2 TIMOTHY

The risen descendant of David and righteous Judge

Key texts: 2 Tim 1:9-10; 2:8-13; 4:1,8,18

Second Timothy calls us to remember Jesus Christ, risen from the dead and descended from David. That remembrance sustains Paul in suffering and shapes faithful ministry. Christ abolished death and brought life to light; He will also judge and reward with justice. The Christian servant perseveres because the Lord remains faithful even when the messenger faces opposition.

TITUS

Our great God and Savior who gave Himself to redeem and purify

Key texts: Titus 2:11-14; 3:4-7

Titus joins doctrine and conduct by showing that saving grace trains us to live in the present while awaiting the glorious appearing of Jesus Christ. He gave Himself to redeem and purify a people zealous for good works. Salvation does not arise from righteous works we have done, but from God's mercy. Christ is the foundation of identity, ethics, and hope.

PHILEMON

The Lord who transforms relationships and makes the reconciled into brothers

Key texts: Phlm 6,15-17,25

Philemon does not develop an extended Christology, but it shows the social effect of the Gospel. Onesimus is no longer to be received merely according to his former status, but as a beloved brother "in the Lord." Paul himself takes an intercessory role, asking that any debt be charged to his account - a pastoral image that echoes the logic of reconciliation. In Christ, relationships are reordered by grace, fellowship, and new identity.

HEBREWS**The eternal Son, High Priest, and perfect sacrifice****Key texts:** Heb 1:1-4; 4:14-16; 7:23-28; 9:11-15; 10:10-14

Hebrews reads the Old Testament in light of the superiority of the Son. Angels, Moses, priesthood, tabernacle, sacrifices, and covenant find their fulfillment and goal in Christ. He is the great High Priest who entered once for all and the effective sacrifice that perfects those who are sanctified. The "shadow" gives way to reality; access to God rests on a finished work.

JAMES**The Lord of glory whose wisdom produces living faith****Key texts:** Jas 1:1; 2:1; 5:7-9

James calls Jesus "the Lord Jesus Christ, the Lord of glory" and teaches what genuine faith should look like in daily life. Patience is directed toward the Lord's coming, and wisdom is demonstrated in works of mercy, control of the tongue, and justice. Christ is not a doctrinal ornament in the book; His lordship demands a faith that becomes visible in conduct.

1 PETER

The spotless Lamb, living Stone, and Shepherd who suffered and rose

Key texts: 1 Pet 1:18-21; 2:4-8,21-25; 3:18; 5:4

First Peter sustains suffering believers by presenting Christ as the spotless Lamb, chosen Stone, and Shepherd. He suffered "once for sins" to bring us to God and left a pattern of suffering without retaliation. His resurrection grounds a living hope. The Church's identity - chosen people, holy priesthood, and God's own possession - is understood only in relation to Him.

2 PETER

Our God and Savior, Lord of glory, and coming King

Key texts: 2 Pet 1:1,16-18; 3:8-13,18

Second Peter calls believers to grow in the knowledge of Jesus Christ and defends the certainty of His return. The transfiguration functions as a preview of His majesty, and the promise of new heavens and a new earth directs holy living. Christ is present Savior and future Lord: waiting for His coming does not lead to empty speculation, but to maturity, steadfastness, and hope.

1 JOHN

The Word of life, Son of God, Advocate, and propitiation

Key texts: 1 John 1:1-3; 2:1-2; 4:9-10; 5:11-13

First John insists on the reality of the incarnation and the assurance of eternal life in the Son. Jesus Christ is the manifested Word of life, the Advocate with the Father, and the propitiation for sins. Love and truth cannot be separated: God's love is revealed in sending His Son. Christian assurance rests on God's testimony concerning Christ.

2 JOHN

The Son come in the flesh, inseparable center of truth and love

Key texts: 2 John 3,7-9

Second John protects the church from a spirituality that speaks of love while denying the truth about Jesus Christ. Confessing that Jesus Christ has come in the flesh is a decisive doctrinal boundary. Abiding in the teaching of Christ means possessing both the Father and the Son. The letter shows that Christ's centrality also requires discernment: not every religious message is compatible with apostolic truth.

3 JOHN**The Name for whom the Church serves, receives, and cooperates with the truth****Key texts:** 3 John 5-8,11

Third John does not repeat a long doctrinal exposition, but it describes workers who went out "for the sake of the Name." In the Johannine context, that Name points to the Lord confessed by the community. Faithfulness to Christ appears in hospitality, support for mission, and cooperation with the truth. The book reminds us that true Christology produces concrete practices of service and fellowship.

JUDE**The only Lord who keeps His own and comes to judge****Key texts:** Jude 1,4,20-25

Jude urges believers to contend for the faith against those who turn grace into license and deny the only Sovereign and Lord. The letter combines severe warning with assurance: believers are called, loved, and kept, and God is able to preserve them from falling. Christ stands at the center of confession, perseverance, and expectation of final judgment.

REVELATION

The victorious Lamb, Lion of Judah, Alpha and Omega, King of kings

Key texts: Rev 1:5-8,17-18; 5:5-14; 19:11-16; 21:22-23; 22:12-13,20

Revelation completes the Bible by showing Jesus as the slain and victorious Lamb, the Lion of Judah, the faithful Witness, Lord of history, and King of kings. Victory is achieved through the sacrificed Lamb and displayed in judgment, kingdom, and new creation. The final city needs no separate temple, because God and the Lamb are its temple. The Bible ends with the promise of His coming: all history converges in Him.

DOCTRINAL SYNTHESIS

Seven major themes that converge in Jesus Christ

CREATOR AND NEW CREATION John 1:1-3; Col 1:16-17; Rev 21-22

The Son stands at the beginning and the end: creation through Him and new creation illuminated by God and the Lamb.

SEED AND PROMISE Gen 3:15; 12:3; Gal 3:16

The promise narrows from humanity to Abraham, Judah, and David until it is concentrated in Christ.

LAMB AND SACRIFICE Exod 12; Lev 16; John 1:29; Heb 10

Passover blood and the sacrifices teach categories that reach their fullness in Christ's once-for-all self-offering.

PROPHET, PRIEST, AND KING Deut 18; Ps 110; 2 Sam 7; Heb 1-7

The offices that appear separately in Israel converge in the Son who reveals, mediates, and reigns.

TEMPLE AND PRESENCE Exod 40; 1 Kgs 8; Ezek 40-48; John 2:19-21

God's presence moves from tabernacle and temple toward Christ and, in Him, toward a people indwelt by the Spirit.

SERVANT AND SON OF MAN Isa 53; Dan 7; Mark 10:45

Messianic glory passes through suffering: the Son of Man serves, gives His life, and then receives dominion.

LAMB AND KING OF KINGS Rev 5; 19; 22

The final image unites sacrifice and sovereignty: the Victor is the Lamb, and the Lamb is the coming King.

CONCLUSIONS

One Bible, one story, one center

1. The centrality of Jesus Christ does not depend on finding His name explicitly on every page. It rests on canonical unity: the promises, institutions, and expectations of the Old Testament develop toward the person and work of the Son.
2. The strongest reading follows the interpretation of Jesus and the apostles themselves. Luke 24, John 5, Acts, Hebrews, and the apostolic use of the Old Testament provide the framework for reading the Bible as a story that converges in Christ.
3. The Old Testament retains its historical voice. Reading Christ-centeredly does not mean erasing Israel, the law, the prophets, or wisdom, but observing how those witnesses are taken up, expanded, and fulfilled in the New Testament.
4. The cross and resurrection are the center of gravity. In them, Lamb, sacrifice, Servant, King, and new covenant come together. From there we understand justification, reconciliation, the Church, the Spirit, and future hope.
5. Revelation shows that Christ's centrality does not end with individual salvation. The Lamb governs history, judges evil, and leads all creation toward its final renewal.
6. Therefore, biblical exposition for a seminary, church, or personal study should pursue two fidelities at the same time: respect the meaning of each text and show, when the canon allows it, its legitimate relationship to Jesus Christ.

"These are the ones that bear witness about Me" - John 5:39 (translated from RVR1960; brief quotation).

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JESUS CHRIST IS THE CENTER OF ALL SCRIPTURE

From Genesis to Revelation, the biblical story moves toward the revelation of the Son, His redemptive work, and His kingdom.

Prepared for: Ruperto Bravo Benavente (R.B.B.)

Study material for free distribution. Examine everything in the light of Holy Scripture.