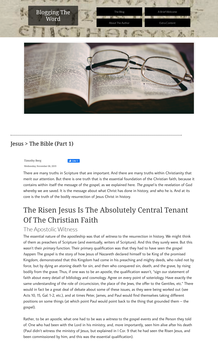

Jesus's Bible Part 1

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Tweet

There are many truths in Scripture that are important. And there are many truths within Christianity that matter. But most attention. But there is one truth that is the essential foundation of the Christian faith, because it contains within itself the message of the gospel, as we explained here. The gospel is the revelation of God whereby we are saved. It is the message about what Christ has done in history, and who is, that we are to state the truth of the bodily resurrection of Jesus Christ in history.

The Risen Jesus Is The Absolutely Central Tenant Of The Christian Faith

The Apostolic Witness

Jesus's bodily resurrection was the central witness of the apostles to the resurrection in history. We might think of them as preachers of Scripture (and eventually, writers of Scripture). And this they surely were. But this wasn't their primary task. The primary qualification was that they had to have seen the gospel happen. The gospel is the story of how Jesus of Nazareth declared himself to be King of the promised kingdom of God, was crucified for it, and then was raised from the dead. This was the gospel, and it was the apostles who had to be witnesses to it, and who had to be prepared to tell it, and who had to be willing to tell it, forever. Thus, it was and is to be an apostle, the qualification wasn't, "sign our ministerial credentials" but about every detail of theology and cosmology. Some very point of cosmology: there exactly the same understanding of the rule of circumstances, the place of the Jews, the offer to the Gentiles, etc." There would be full to great deal of detail about what Christ did, and the reason, as they were being sent out (see Mt 15, Gal 1, etc.), and in Jesus Peter, James, and Paul would find themselves taking different positions on some minor points and Christ would correct them, and they would be grounded from the gospel.

But, to be an apostle, what one had to be was a witness to the gospel events and the Person they told of. One who had been with the Lord in his ministry, and, more importantly, seen him alive after his death (Paul still is witness to this event, but Paul, proportional to Christ, it little he had seen the Risen Jesus, and been commissioned by him, and this was the essential qualification).

Thus, when the disciples sought to appoint a replacement for Judas, they explained, that they could only choose (or were sent) that doesn't from the company of men who had seen these things happen. What were they looking for, exactly?

"A witness with us of his resurrection" (Acts 1:20 RSV).

The Function Of Witness

The explanation of gospel ministry as "Witness" to the resurrection is the most common description of the apostolic ministry in which we see Jesus commissioned the disciples as witnesses.

"And ye also shall bear witness, because ye have been with me from the beginning. (Jn 15:27 KJV)."

"And ye are witnesses of these things. (Lk 24:48 KJV)."

and in the famous Great Commission in Acts,

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the ultermost part of the earth. (Acts 1:8 KJV)."

This is the primary way the conceived of their evangelistic ministry (Acts 5:31, 5:32, 10:39, 26:16, 13:31, 2:32, 1:8). The apostles were to be witnesses to what they had seen and heard. Christ was to bear witness to what he was today are technically witnesses of their witness. Our message isn't, "I have seen Jesus alive." It is that the apostles have seen him, and that we have believed their report.

When Luke summarized the preaching of the apostles in Jerusalem, what was the content of their preaching?

"And with great power gave the apostles witness of the resurrection of the Lord Jesus and great grace was upon them all. (Acts 4:33 KJV)."

Of course in Jewish contexts, the synagogue and temple, they usually began with the Hebrew Bible. It would be natural to see the apostles preaching the resurrection of Christ from the Hebrew Bible. Sometimes Jesus's ministry and his death were seen as prophesied in the Hebrew Bible. Jesus's life of the Bible being crucified – he worked from what she accepted (which included Christ, 50) and promised to himself, the Messiah. Jesus's resurrection was then seen as prophesied in the Hebrew Bible, and Christ, Peter, Paul, Luke, from the meditation in Creation, and pumped right from there to, you guessed it, the Resurrection.

Paul's preaching in pages Hebrews is a great example. In the synagogue, surely he was using the Hebrew Bible to preach Christ. Luke tells us, "Paul, as his manner was, went in to them, and for three sabbaths he reasoned out of the Scriptures, Hebrew, what the preach":

"He preached unto them Jesus, and the resurrection. (Acts 17:18 KJV)."

In fact, Luke gives us the breakdown on his speech (Acts 17:22-31) from a single mention of a single text of Scripture (Hebrew Bible). Paul's preaching of the resurrection is in his Bible (Hebrew Scriptures). But what is driving all Paul's exhortation was he preaching towards? And how did he ground this message, and claim that it was vindicated by God? Because "He Bible told them so!" Not quite. Just read the conclusion of his sermon.

"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. (Acts 17:31 KJV)."

Jesus here, you, this is your Aim. And this you've been assured of. In fact, this of man have been assured of. How? So that he hath raised him from the dead.

When Paul explained his preaching ministry to Agrippa he naturally presents it as the fulfillment of prophecy. But what is the ultimate message that preaches?

"That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and unto the Gentiles. (Acts 26:23 KJV)."

When Paul wrote to the Romans, in what did he believe their faith to be grounded? Certainly, they've been steeped in the Jewish Scripture, and he quotes and appeals to them often. But where do we find the definitive declaration that Jesus's faith is in the Bible? In the Resurrection.

"And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. (Rom 1:4 KJV)."

Christ then there is some discussion about how to translate the word the KJV translates "declare" in this passage. Regardless of the meaning, the point is clear. Jesus, Christ, Messiah, Son of God, Lord, Savior, Redeemer, as such an example. Others would translate it "designate" or "appoint." Though the emphasis upon Christ's resurrection remains the same in every way.

In Paul's personal desire to confirm to Christ, he sought to conform to his death, and, you guessed it, his resurrection.

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; (Phil. 3:10 KJV)."

Have did Peter think he had been born again? By the Gospel of Jesus. The gospel that declared what? You guessed it. The resurrection.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. (1 Pet. 1:3 KJV)."

What did Jesus explain concerning Christ? He would be put to death and rise again, and that this would vindicate him as God's Son.

"And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. (Mk 8:31 9:31, 10:34; Lk 18:33, 24:7 KJV)."

Which would powerful proclamation of the gospel be appropriate for those whom Jesus had showed himself to? After the resurrection.

"And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. (Mk 9:9 KJV)."

When Jesus after his passion and resurrection appeared the new way they were to treat Scripture, he explained that it all pointed to him, and his resurrection (not meaning there were specific predictions of his death and rise, but that the whole thing was a story of God's redemption of his people, and he had been dealing with Israel, which he had created to undeserved inward the broad themes of the OT pointed to his resurrection. (John 20:9, etc.).

"And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day. (Lk 24:46 KJV)."

and to what did he witness?

"This Jesus hath God raised up, whereof we are witnesses. (Acts 2:32 KJV)."

When Peter spoke before the crowd that gathered after the healing, what did he preach, and to what did he bear witness to in conclusion? God raised Christ's son, who they killed.

"whom God hath raised from the dead, whereof we are witnesses. (Acts 3:15 KJV)."

How can we know God kept his promise to the patriarchs and declared Jesus the Son of God?

"God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it also written in the second psalm, Thou art my Son, this day have I begotten thee. (Acts 13:33 KJV)."

When Paul entered Thessalonica, since it was a Jewish synagogue there, he naturally began in the Jewish Scriptures, And what did he bear witness to?

"Opening and alleging, that Christ must needs have suffered, and risen again from the dead, and that this Jesus, whom I preach unto you, is Christ. (Acts 17:3 KJV)."

In what did Paul ground the belief that we could beyond the life to a future one?

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. (1 Thess. 4:14 KJV)."

As Clement put it in the first century, summarizing their preaching activity:

"The apostles received the Gospel for us from the Lord Jesus Christ, Jesus the Christ was sent from God. (22.1) So then Christ is from God, and the apostles are from Christ. Both, therefore, came of the will of God in good order. They received their orders and being fully assured through the resurrection of our Lord Jesus Christ and full of faith in the Word of God, they went forth with the assurance that the Kingdom of God was about to come. Preaching, then, throughout the country and about to come. (42.3a) preaching both in the country and in the towns, they appointed their firstfruits, after they had tested them by the spirit, to be bishops and deacons of those who would believe. – Holmes, The Apostolic Fathers: Greek Texts and English Translations, Clem. 42.1-4

In fact, when one turns to the Apostolic Fathers, it becomes immediately clear that it is Christ that they are enamored with. Christ who has captured their mind and compelled their devotion and worship. Christ who they proclaim and bear witness to. Christ, who is accomplished redemption, who has been crucified, rose, and has ascended into the given. All of this is contained in the witness to his resurrection, and it thus became the core of Christian preaching. As Justin Martyr, Christ, Apology proceed to the resurrection of the church, notes:

"An aspect of Jesus' ministry was more minutely recorded than his resurrection. Due to the practical importance of his resurrection, the evidence for it appears to have been exhaustively collected. Resurrection was the central witness of the apostolic preaching, and it was the central doctrine of Christian conversion. Early Christian literature was concerned not so much to saying to us that if we cannot credit the two satisfying episodes of his life, we are not likely to grasp anything else said about him (Augustine, City XXII.12; 1999, p. 1101). – Thomas C. Oden, The World of Jesus: Theology, Vol. 4, 495.

Indeed, this is the because only if Christ is risen can we worship a living person who is shown to be God in human flesh, and that people can still offer a living sacrifice to the center of our life.

Jesus did not come to deliver a gospel, but to be himself that gospel. The gospel is the good news of God's saw coming. The proclamation of God's saw coming, coming, living, alive, and present in the world of this incomparable One is the gospel.

The gospel does not introduce an idea but a person—"the problem first" (Col 1:28, italics added). The "first problem" is one whose life and death and life has become the gospel. And it is only after he has become declaring (Rumble).

– Thomas C. Oden, The World of Life: Systematic Theology, Vol. 3, 11.

"The Gospels do not explain the resurrection. Rather, they are the gospel of the resurrection. The Gospels are written to demonstrate that Christ is risen." – Thomas C. Oden, The World of Life: Systematic Theology, Vol. 3, 11.

"Hence the unique of the resurrection. Jesus' resurrection was the focal point of their teaching. Paul wrote that we have in indescribable inheritance awaiting us in heaven, made available, through the resurrection of Jesus from the dead. Paul wrote that belief in Jesus' resurrection from the dead is required for eternal life."

– The Case For The Resurrection (Pinnacle, pg. 26).

The action N.T. Wright argued that:

"The Resurrection, in other words, declares that Jesus really is God's Son, not only in the sense that he is the messiah, though, the Messiah only being God's Son, not only in the sense that he is the Word, true God, though Paul intends that too, but also in the sense that he is the one in whom the living God, Israel's God, has become personally present and has taken the form of human flesh in the human creature that was made from the beginning in the image of this same God."

N.T. Wright, Jesus, God, and the N.T.: The Resurrection of the Son of God, p. 731.

"He is the image of the invisible God, the firstborn of all creation. For by him all things were created: in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or powers: all things were created through him and for him. And he is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning, the firstborn from the dead, that in everything he might be preeminent. For it has pleased the Father that in him all fullness should dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross."

English Standard Version, Col 1:15-20

Asking The Hypothetically To Find The Core

But perhaps the fact that the resurrection stands as the center of our faith is more clearly revealed when we begin to think through what God set up, and what God chose to be the center of our life of worship and out of our place The Resurrection everything that mentions the preeminence of the saints. You will end up with an impossibility-hypothesis. Just one self-evident proposition is directly Christian, and that is the choice instead to cut away mention of eschatology. You Bible will be sadly lacking, but it will still be a Christian Bible because it will still have the resurrection of Christ in it. Eschatology is not the core of God's gospel, but his resurrection powerful conceiving Jesus's life and ministry in the Spirit of Christ, and the famous "inspiration passages." What are you left with? I would say you Bible is decidedly in a different place, and, as we saw, it is still a decidedly Christian book, because it centers and distinctly Christian message.

We have two very important issues, and decide to cut out every since that mentions or depends upon the resurrection of Jesus. Be prepared – it's going to take a while. You are going to do a lot of sorting! And at the end, what are you left with? Do you still have a Christian Bible? Do you still have a Bible that teaches, or assumes Jesus? And that question is now complex. "Would Christianity still be true if the Bible wasn't an inspired, infallible, inerrant, authoritative, and sufficient Bible?" Well, it would be a very different Christianity, Jesus and the Bible wouldn't be what we think of, and that's a question worth the indulgence. But it's revealing.

I remember a time when the Bible was the very center of my faith. And I remember conversations with numbers of other young Bible College students where we discussed our faith.

"Why do you believe in the Trinity? Because the Bible says so." The Bible taught that there were four Gospels, and, of course, I would believe that, because what we believe about God is dependent on the Bible.

So we said, and other similar things. What we were ultimately saying was, "If the Bible taught me a different God, I would believe that God instead. My faith is in the Bible. Oh, we surely said those exact words, and we meant them, and we would have, if we had been asked, "What if the Bible taught a single question to such-and-such?" If the Bible taught you a different Jesus, would you abandon the Bible, or abandon Jesus? And the question is now up to you at the time of your life. Some you answer needs to be given.

Some get very angry at this question – "You can't separate these two! How dare you suggest that this is even possible! God Save us the Bible! How dare you suggest that he might not have!" It rarely find them willing to actually consider one of the questions! "Hypothetical questions about things that we know are true don't matter, Bible!"

But of course they are.

Such questions are essential to helping us identify the center of our faith.

"If the Bible taught you a different Jesus, would you abandon the Bible, or abandon Jesus?"

Paul certainly wasn't afraid to ask them. When the Corinthian church came into all of its sinnes after Paul left it for a time, he wrote back to them to address the problems. At root, they had a misshapen view of Jesus's resurrection. Paul asked, "Is Christ risen? Or Gentiles have manufactured. And he wanted to have come from a kind of over-realized eschatology, which felt that the resurrection of the future had come already, in a spiritual manner. Paul wrote back, "Are future Bodily resurrection for the believers? Or have we already been raised spiritually, and that was only hope. What they didn't realize was that in jettisoning the future bodily resurrection of the saints, they had jettisoned the bodily resurrection of Christ, and the resurrection. And today the majority of Christian eschatology is not so far-gone that they have actually raised. And this is the heart of our faith. They had, unintentionally, and perhaps unsettingly, cut the legs out from under the Christian faith. That's why it still is worth asking the question. Paul asked the question. And he addresses it sternly. And he uses hypothetical questions to help them see what is and isn't the center of their faith.

After stating what the Gospel is (1 Cor. 15:1-11), he begins to argue for the resurrection of the body, on the basis that denying the resurrection of the body is to deny the gospel, because the gospel finds its root in a bodily resurrected Christ.

"Now if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead? But if there is no resurrection of the dead, even Christ has not been raised. And if Christ has not been raised, then our preaching is empty and your faith is in vain. We are even found to be misrepresenting God, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised" (1Cr 15:12-15 ESV).

"For if the dead are not raised, even Christ has been raised. If And if Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have fallen asleep in Christ have perished. If If we have hope in this life only, we are of all people most to be pitied" (1 Cor 15:16-19 ESV).

Note that, while some people might get very angry about "hypothetical questions," Paul found them extremely useful. If hypothetically Christ had not raised from the dead, would Christianity still exist? And Paul's answer is his answer and his conclusion, as "the hypothetical question." Paul's point is that the difference between what is true in the Christian religion, verses what is both true and central. Paul wasn't afraid to ask the question, and he wasn't afraid to answer it. He knew that the core of the faith was the resurrection of the Christ, and that the resurrection of Christ was the core of the Christian faith.

What is odd is that Paul could hold up a theoretical construct that put a question mark after the resurrection of Jesus, but some devotional people think such a question mark after the Bible is illegitimate! That says much about their view of the Bible in relation to their view of Christ. Only by asking such questions can we ascertain the difference between the important and the central.

I would contend passionately that Jesus is the center of our faith. The truth of the resurrection is thus core to the Christian faith in a way that the truth of Scripture's inspiration and inerrancy is not, for if he is not alive, there is no one there to have faith. That's not to in any way downgrade Scripture, or its authority. It is to rank Jesus and thus relative the Bible as the important Jesus first, for all things must be less important than the Jesus we worship.

Next time, we will note some other voices who have said very much the same thing over the years, and raise a warning about what I think can be a dangerous view of Scripture – one which actually separates the Bible with God.

Until then, go read your Bible!

You'll most Jesus there, and he is what matters most.

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