

## “Ultimate Evidence for the Bible”

C.I.S.—Evidence that the Bible is true.

- Practical Applications—changed lives
  - **Hebrews 4:12**
  - **Romans 1:16**
  - **Jeremiah 23:29**
  - **1 Corinthians 1:18**
  - **Luke 4:36**
  - **Luke 24:32**
  - Illus.—Bishop’s Bible in every church
  - Illus.—Missionary bringing converts to America, stop at the Wall of Bibles
  - Application
    - We don’t read the Bible, the Bible reads us.
    - It is as relevant today as the morning News.
    - Brings conviction and change.
- The Resurrection
  - **1 Corinthians 15:14-19**
  - Jesus is affirmed as an historical character
    - Josephus
    - Pliny
  - Evidence for his resurrection.
    - Story matches with Roman execution
    - Specified tomb—the knew exactly where his body was, guarded by soldiers
    - Empty Tomb
      - They could have produced the body.
      - Would have been venerated as the tomb of a saint, 50 of these around Israel at the time of Christ.
      - Where is the body?
    - Eye witnesses
    - Changed lives of believers-martyrs

### Conclusion

- Ultimately, in order to believe the Bible, you must do so by faith.
  - However, this is not a blind faith, for it is built upon hard evidence.
  - It takes more faith not to believe the Bible than it does to believe it.
  - Because you have to ignore all of the evidence and reject it.
  - **Romans 1:18** For God's wrath is revealed from heaven against all godlessness and unrighteousness of people who by their unrighteousness suppress the truth, (Rom. 1:18 CSB17)
- Because of how important the Bible is, people have attacked the Bible throughout history.
- But the Bible has always prevailed.

**Hebrews 4:12** For the word of God is living and effective and sharper than any double-edged sword, penetrating as far as the separation of soul and spirit, joints and marrow. It is able to judge the thoughts and intentions of the heart.  
(Heb. 4:12 CSB17)

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**Romans 1:16** For I am not ashamed of the gospel, because it is the power of God for salvation to everyone who believes, first to the Jew, and also to the Greek. (Rom. 1:16 CSB17)

**Jeremiah 23:29** "Is not my word like fire "-- this is the LORD 's declaration-- "and like a hammer that pulverizes rock? (Jer. 23:29 CSB17)

**1 Corinthians 1:18** For the word of the cross is foolishness to those who are perishing, but it is the power of God to us who are being saved. (1 Cor. 1:18 CSB17)

**Luke 4:36** Amazement came over them all, and they were saying to one another, "What is this message? For he commands the unclean spirits with authority and power, and they come out!" (Lk. 4:36 CSB17)

**Luke 24:32** They said to each other, "Weren't our hearts burning within us while he was talking with us on the road and explaining the Scriptures to us?" (Lk. 24:32 CSB17)

Groothuis, Douglas R. Christian Apologetics: A Comprehensive Case for Biblical Faith. 2011

Pg. 439--A dozen or more references to Jesus appear in non-Christian, Jewish, Greek and Roman sources in the earliest centuries of the Common Era. These references appear in such diverse authors as Josephus (a first-century Jewish historian), several different portions of the Talmud (an encyclopedic collection of rabbinic traditions finally codified in the fourth through sixth centuries), the Greek writers Lucian of Samosata and Mara bar Serapion, and Roman historians Thallus, Tacitus, Pliny and Suetonius. Tacitus, for example, in the early second century, writes about Nero's persecution of Christians and then explains, "The founder of this name, Christ, had been executed in the reign of Tiberius by the procurator Pontius Pilate." (Annals 44 3) The Talmud repeatedly acknowledges that Jesus worked miracles but refers to him as one who "practiced magic and led Israel astray" (Babylonian Talmud Sanhedrin 43a; cf Tosefta Shabbath 11 15; Babylonian Talmud Shabbath 104b). Josephus, in the late first century, calls Jesus "a wise man," "a worker of amazing deeds," "a teacher" and "one accused by the leading men among us [who] condemned him to the cross" (Antiquities of the Jews 18 3 3). It is, of course, historically prejudicial to exclude automatically all Christian evidence, as if no one who became a follower of Jesus could ever report accurately about his life and teachings, or to assume that all non-Christian evidence was necessarily more "objective." But even using only such non-Christian sources, there is ample evidence to confirm the main contours of the early Christian claims: Jesus was a Jew who lived in Israel during the first third of the first century; was born out of wedlock; intersected with the life and ministry of John the Baptist; attracted great crowds, especially because of his wondrous deeds; had a group of particularly close followers called disciples (five of whom are named); ran afoul of the Jewish religious authorities because of his controversial teachings sometimes deemed heretical or blasphemous; was crucified during the time of Pontius Pilate's governorship in Judea (a d 26-36), and yet was believed by many of his followers to have been the Messiah, the anticipated liberator of Israel. This belief did not disappear despite Jesus' death because a number of his supporters claimed to have seen him resurrected from the dead His followers, therefore, continued consistently to grow in numbers, gathering together regularly for worship and instruction and even singing hymns to him as if he were a god (or God).

1 Mary Magdalene (John 20:10-18) 2 Mary and the other women (Matthew 28:1-10) 3 Peter (Luke 24:34; 1 Corinthians 15:5) 4 two disciples on the road to Emmaus (Luke 24:13-35) 5 ten apostles (Luke 24:36-49) 6 eleven apostles (John 20:24-31) 7 seven apostles (John 21) 8 all of the apostles (Matthew

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28:16-20) 9 five hundred disciples (1 Corinthians 15:6)10 James (1 Corinthians 15:7)11 again to all the apostles (Acts 1:4-8)12 the apostle Paul (Acts 9:1-9)