

## Why Should I Believe Anything The Gospels Say About Jesus? (Part 2) // Page 1

This message is based on the book, "Can We Trust the Gospels?"  
by Mark D. Roberts

*Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled among us, just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us, it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus, that you may know the certainty of those things in which you were instructed. - Luke 1:1-4*

### Luke tells us that at the time he wrote his Gospel:

- 1) There were "\_\_\_\_\_ " written accounts of the life of Jesus.
- 2) The Apostles were the source of a thriving \_\_\_\_\_ about Jesus.
- 3) He had done the research and work of a diligent \_\_\_\_\_.
- 4) His goal was to make the \_\_\_\_\_ about \_\_\_\_\_ plain to Theophilus.

The "Synoptic Gospels" are Matthew, Mark, and Luke. "Synoptic" comes from the same root word as "synopsis", referring to an overview or summary. These 3 Gospels share many of the same miracles and teachings, often with similar wording and in a similar sequence.

Matthew, Luke, and John, and possibly Mark, based their writings upon older sources that were written within \_\_\_\_\_ of Jesus' death.

*"Mark having become the interpreter of Peter, wrote down accurately, though not in order, whatsoever he remembered of the things said or done by Christ. For he neither heard the Lord nor followed him, but afterward, as I said, he followed Peter, who adapted his teaching to the needs of his hearers, but with no intention of giving a connected account of the Lord's discourses, so that Mark committed no error while he thus wrote some things as he remembered them. For he was careful of one thing, not to omit any of the things which he had heard, and not to state any of them falsely." - Papias*

*For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures, and that He was seen by Cephas, then by the twelve. - 1 Corinthians 15:3-5*

Paul provides evidence that within about \_\_\_\_\_ of Jesus' death, Christians were passing on oral traditions relating core Christian theology.

The Gospels were written in a time and place where the \_\_\_\_\_ was \_\_\_\_\_ by oral traditions.

The cultural context meant that the average person was highly skilled in the art of \_\_\_\_\_.

The \_\_\_\_\_ were the origins of oral traditions about Jesus.

The \_\_\_\_\_ of many of Jesus' teachings and miracles facilitates easy memorization (parables, parallels, imagery, powerful short statements, etc.).

*"My contention is thus that we have every reason to proceed on the assumption that Jesus' closest disciples had an authoritative position in early Christianity as witnesses and bearers of the traditions of what Jesus had said and done. There is no reason to suppose that any believer in the early church could create traditions about Jesus and expect that his word would be accepted." - Birger Gerhardsson*

The community of Jesus' followers served to \_\_\_\_\_ the truth, and \_\_\_\_\_ falsehoods from being spread about Him, in the years following His life.

Early Christians heard the sayings and stories of Jesus \_\_\_\_\_, in public, and in \_\_\_\_\_.