

New Caney
Church of Christ

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Assembly Times

Sundays
Bible Class 9:30 a.m.
Worship 10:30 a.m.
Wednesdays
Bible Classes 7:00 p.m.

Retaining The Standard
Of Sound Doctrine

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The Historical Jesus (continued from page 2)

and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned” (The Antiquities of the Jews, XX. 200).

Conclusion

Though the ancient historians quoted above were not sympathetic toward Christ and His cause, their words attest to the historical validity of the Jesus portrayed in the pages of Scripture. The inescapable conclusion is that Jesus Christ is real. For as the apostle Peter writes, *“we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty”* (2 Pet. 1:16). The historical Jesus is the Jesus of whom we read in our Bibles. by David Dann

This Week's Assignments & Events		
Sunday Worship	Sunday Afternoons	
Greeter: Sandon Spyker	March 1	Nothing
Announcements: Billy Lovell		
Encouragement Talk: Paul Hainline	March 8	3PM Devotionals
Opening Prayer: John Van Baale		
Scripture Reading: Aaron Heald	March 15	Nothing
Luke 19:41–48		
Song Leader: Josh Emerson	March 22	3PM Outdoor Work Day
Table Talk: Arturo Orozco		
Contribution: Gary Tuttle		
Helper: Corwin Richardson		
Fruit of Vine: Tyler Blazek		
Helper: Truett Blazek		
Helper: Jordan Thomas		
Closing Prayer: Kevin Buckner		
	Wednesday Evening	
	Song Leader:	Corwin Richardson
	Speaker:	Arturo Orozco



Standing Firm

“Take up the full armor of God, that you may be able to resist in the evil day, and having done everything, to stand firm”
Ephesians 6:13

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The Historical Jesus

In beginning his letter to the Romans, the apostle Paul writes of, *“Jesus Christ our Lord, who was born of the seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead”* (Rom. 1:3-4).

The Scriptures consistently present Jesus Christ as a true historical figure, and as the Son of God. Therefore, those who truly accept the Bible as a product of divine inspiration also accept the Jesus portrayed in Scripture as the historical Jesus. But, how can we be certain that the Jesus we read about in the Bible is the real Jesus of history? After all, some claim that Jesus Christ never existed as an actual historical figure, and in reality is a fictional character created many years after He was supposed to have lived by some who wanted to start a new religion. How are we to answer such claims?

Historical Facts About Jesus Presented In The Gospel

- 1. Facts surrounding His birth.* The New Testament presents Jesus as a descendant of both Abraham and David (Matt. 1:1). The Scriptures insist that He was born of a virgin in Bethlehem of Judea (Matt. 1:18-23; Lk. 2:4-7). According to the Biblical account, His birth took place during the reigns of Augustus Caesar and Herod the Great (Lk. 2:1; Matt. 2:1).
- 2. Facts surrounding His work.* The Scriptures teach that Jesus preached the gospel of the kingdom and performed numerous miracles (Matt. 4:23). In addition to this, He claimed to be the Messiah and the Son of God (Jn. 4:25-26; Matt. 26:63-64).
- 3. Facts surrounding His death.* According to the gospel of Christ, Jesus was arrested and stood trial before the Roman governor, Pontius Pilate (Matt. 27:1-2). He was crucified during the imperial reign of Tiberius Caesar (Lk. 3:1). However, He was raised from the dead the third day following his death (Matt. 28:1-6).

The Search For The Historical Jesus

In recent times many have become dissatisfied with the facts about Jesus presented in the gospel. As a result, various scholars have attempted to discover the “real” truth concerning Jesus.

- 1. Albert Schweitzer (1875-1965).* Schweitzer, the famous German physician and philosopher, wrote a book published in 1906 entitled, The Quest For The Historical Jesus. He concluded that the true historical Jesus was simply a self-deluded false Messiah who died a failure.
- 2. The Jesus Seminar.* In 1985 a group of theologians began meeting together in order to decide which words and actions of Jesus recorded in the Bible are actually authentic. To date they have decided

through a formal voting process that only a very small percentage of His words and actions as recorded in Scripture are actually historical. Numerous books have since been published in an effort to reveal the supposed truth about this newly discovered historical Jesus.

3. *Every new attempt to discover the historical Jesus shares some things in common with all the others.* Every one of these quests to find the true historical Jesus begins by rejecting what the Bible says about Jesus. The next step taken is to seek to create a new and different Jesus who is entirely unlike the Jesus portrayed in Scripture. Ultimately, each attempt seeks to strip Jesus of His deity.

The Ancient Historians Confirm The Biblical View

It is odd that these scholars, who seem so concerned with the facts of history, have not heeded the voice of history. The ancient historians provide valuable observations with regard to the historical Jesus.

1. *Pliny the Younger (61-113 A.D.).* As governor of the Roman province of Bithynia, Pliny wrote to the emperor Trajan requesting advice as to how to best deal with the Christians in his province. In his letters Pliny confirms the teachings of Christ as recorded in Scripture, as well as the early belief in the deity of Christ. Of Christians, he writes: “...it was their habit on a fixed day to assemble before daylight and recite by turns a form of words to Christ as a god, and that they bound themselves with an oath, not for any crime, but not to commit theft or robbery or adultery, not to break their word, and not to deny a deposit when demanded” (Letters From Bithynia, 112 A.D.).

2. *Cornelius Tacitus (55-120 A.D.).* The Roman governor Tacitus, who is considered one of the most reliable of the ancient historians, agrees with the facts recorded in the gospels concerning Jesus in a number of respects. Of Nero, he writes:“...he falsely charged with the guilt, and punished with the most exquisite tortures, the persons commonly called Christians, who were hated for their enormities. Christus, the founder of the name, was put to death by Pontius Pilate, procurator of Judea in the reign of Tiberius...”(The Annals Of Imperial Rome, XV. 44).

3. *Gaius Suetonius (69-140 A.D.).* Suetonius, the famous biographer of ancient Rome, served as Chief Secretary under Hadrian. He, too, refers to Christ as a historical figure. Of the emperor Claudius, he writes:“Because the Jews at Rome caused continuous disturbances at the instigation of Chrestus, he expelled them from the city” (The Twelve Caesars, XVI. 2).

4. *Flavius Josephus (37-100 A.D.).* Josephus, the Jewish Pharisee, is a well-respected source of ancient history. His writings attest to the historical truth of what is written about Jesus in the gospels. Of Ananus the high priest, he writes:“...he assembled the Sanhedrin of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others,

(continued on back)

***Know
Your
Bible***

Women

- 1. Who was stricken with leprosy for speaking out against her brother?
- 2. What woman was a judge of Israel?
- 3. What was the name of Moses’ mother?
- 4. What queen of Israel ordered the death of the prophets of the Lord?
- 5. What female prophet was sought out by Josiah when the Book of the Law was discovered in the temple?

Answers On Back

Sunday Sermon

Point your phone camera at the square below, then click on the link to hear the sermon. Recordings will change mid-week.



I Am Whoever

By Charles Willis

My name is not found in the Bible, yet God speaks to me from the Bible. There are many all-inclusive words used in Scripture which we must apply to ourselves. Some examples: “*If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me*” (Matthew 15:24). “*For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened*” (Matthew 7:8). “*God is now declaring to men that all people everywhere should repent*” (Acts 17:30). I must replace these “underlined” words with my name to make a proper application in my life. There is much value in seeing how God offers salvation to all men, but salvation is individual. I must start by applying Scripture to myself.

I am “whoever.” God speaks to me and my needs with this title. “*For whoever does the will of My Father who is in heaven, he is My brother and sister and mother*” (Matthew 12:50). I am taught how to be the relative of Jesus. This excites me and is something I treasure in my heart. It motivates me to do the will of the Father.

I am “whoever.” “*Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted*” (Matthew 23:12). I am taught of the need to humble myself before God. This is the only way God is willing to exalt me.

I am “whoever.” “*Whoever believes will in Him have eternal life. For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.*” (John 3:15-16). I believe in Jesus. God (in this passage) says I will have eternal life and not perish. Oh how comforting this passage is.

I am “whoever.” “*Whoever confesses that Jesus is the Son of God, God abides in him, and he in God*” (1 John 4:15). I have confessed and am confessing that Jesus is the Son of God. What a blessing to understand I abide in God.

I am “whoever.” “*Whoever will call on the name of the Lord will be saved*” (Romans 10:13). I must call on His name to be saved. Acts 22:16 is where Saul was told “*Get up and be baptized, and wash away your sins, calling on His name.*” Further I am taught by God that “*baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience*” (1 Peter 3:21). God assures me of salvation because of my obedience.

I am “whoever.” God also **warns** me through this all-inclusive language. “*But whoever has the world’s goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him?*” (1 John 3:17). I must apply this to myself in helping other Christians when I have the world’s goods. This is a way I demonstrate my love for others and for God who commands this.

I am “whoever.” “*Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord*” (1 Corinthians 11:27). Is my manner unworthy when I partake? Understood is that I must partake on the first day of the week (I cannot be one who regularly skips worship assemblies). The moments of silence during our partaking is when I must consider this command.

I am “whoever.” “*Whoever does not carry his own cross and come after Me cannot be My disciple*” (Luke 14:27). I don’t want my life to be difficult, but I have things I must deal with and manage. Some are health related, some are relationships, at times it has been finances. I cannot give up on God at those times. To be the disciple of Jesus I must carry my cross and remain faithful.

I am “whoever.” So are you.