

The past two weeks we have been considering the meaning of Jesus's resurrection. We considered how Jesus's resurrection from the dead, just as he had prophesied it, proves that his amazing claims about himself are true, and that his amazing promises are true. Today let's finally consider how Jesus's resurrection means that all of the Scriptures are true.

To set the stage for this point, listen to John chapter 5:

**JOHN 5:36–39.** (EHV)

[Jesus said to the Jewish leaders,] **“The works that the Father gave me to carry out, the very works that I am doing, these testify about me that the Father has sent me. The Father who sent me—he is the one who has testified about me. You have never heard his voice or seen his form. And you do not have his word remaining in you, because you do not believe the one he sent. You search the Scriptures because you think you have eternal life in them. They testify about me!”**

Jesus prophesying that he would die and rise from the dead, being able to raise himself from the dead, actually doing it, and proving it by appearing to hundreds of eyewitnesses proves that he is who he claimed to be—the Son of God, equal to and one with God himself, and our Savior from sin, death, and hell. It also proves that all his promises of grace, forgiveness, protection, and provision are true. But there is something else that dovetails with that. If Jesus is who he claimed to be and proved definitively that he tells the truth and is not a liar, that also means that everything he said about all of the Scriptures is true, and thus that the Scriptures themselves are true.

In his Sermon on the Mount, Jesus said, “Amen I tell you: Until heaven and earth pass away, not even the smallest letter, or even part of a letter, will in any way pass away from the Law until everything is fulfilled.” Jesus was talking about the Law of God as revealed to the Israelites through Moses. In John 10, Jesus quoted from the psalms and then remarked that “the Scripture cannot be broken” (10:35). In the verses I just read from John 5, Jesus told the Jewish leaders that the Scriptures they diligently studied and searched were writings that testified about him. Jesus told his disciples the same thing after his resurrection. First we're told that as he was walking with two disciples to the village of Emmaus on the first Easter Sunday, he began with Moses and all the prophets and “explained to them what was said in all the Scriptures concerning himself” (Luke 24:27). Later that evening, when he appeared to his disciples in Jerusalem, he told them, “These are my words that I spoke to you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets, and the Psalms” (Luke 24:44).

This is why Jesus's apostles also backed up the authority of the Holy Scriptures. Peter wrote, “No prophecy ever came by the will of man, but men spoke from God as they were being carried along by the Holy Spirit.” And the apostle Paul wrote to his protégé Timothy that the Holy Scriptures are able to make us wise for salvation through faith in Christ Jesus, and that “all Scripture is God breathed and is useful for teaching, for rebuking, for correcting, and for training in righteousness, so that the man of God may be complete, well equipped for every good work” (2 Tim. 3:15–16).

Let's flesh out this truth into a couple different categories. If Jesus's resurrection proves that the Scriptures are true, that means that what it presents as history is true and actually happened. Now in many cases, this is easy to defend, because no other religious book intersects with recorded history and archeological evidence in as many places as the Bible does—not even close. But in spite of that fact, there are many people even claiming to be Christian scholars who treat accounts like the Israelites being freed from slavery in Egypt and crossing the Red Sea and Jonah spending three days in the belly of a large fish before being vomited back out onto dry land as nothing more than instructional myths. But even the Egyptologist, historian, and archeologist David Rohl, who is an agnostic himself, says it is ridiculous to assume that the nation of Israel created a myth about their origins of servitude and slavery in Egypt and that every year at Passover they celebrate an event that never happened, and he asks the rhetorical question, "If much of the Old Testament is a work of pious fiction, how can it form the foundation of three of the world's great religions?"

But we can do more than argue rhetorically, like David Rohl does. Whenever Jesus quoted from Old Testament historical accounts, he treated them as historical accounts, including the account of Moses being called by God at the burning bush to lead the Israelites out of slavery (Mark 12:26; Luke 20:37) and the account of Jonah, both his being swallowed by the large fish and converting the city of Nineveh (Matt. 12:39–41; Luke 11:32). Remember also that one of the claims Jesus made was, "Before Abraham was born, I am!" (John 8:58). He thus claimed to be around for all of human history as God, and he proved that claim, and everything else he said, by rising from the dead.

The history recorded in Scripture is true. If you are at one of the few places where the historical record and historical finds seem to contradict the Bible's history, you can trust mortal historians who have often been in error and contradicted and corrected themselves, or you can trust in the God-man who was crucified and died and then rose from the dead.

If Jesus's resurrection proves that the Scriptures are true, that also means that the creation account is true. Jesus also referred to the creation account in Genesis as historical fact in multiple places (Matt. 25:34; Mark 10:6; John 17:24), and also based his moral teachings on it (Mark 10:7–9; John 3:6; cp. Gen. 5:1–3). You don't teach what is right and wrong and bind people's consciences on the basis of a myth. Luke also traces Jesus's maternal ancestry all the way back to Adam, showing that the Old Testament which recorded the history of those men was recording actual people and facts (Luke 3:23–37).

This is where many people might object and say, "But the scientific evidence says otherwise!" And that's true; the scientific evidence, what we can observe and study in our natural world with our senses, does say otherwise. But if you're doubtful of the creation account, humor me for a minute and assume that it's true, and imagine if you could go back in time and be planted in the Garden of Eden with Adam and Eve on Day 6 of the history of the world when God created Adam and Eve. Look around you in the garden—what do you see? You see humans that probably look they've been around for twenty or thirty years. You see trees that look like they've been around for hundreds of years. You see stars twinkling in the sky at night which, by the very fact that you can see their light in spite of their tremendous distance from earth, look like they've been there for hundreds of thousands of years or more. The point is: God created things with an aspect of age; it was precisely that aspect of age that gave the earth and universe

its beauty. Yet the universe and the earth were only six days old, and Adam and Eve were less than one day old. What you can observe and study in the natural world with your senses only goes so far; it can only tell you about what happens naturally. It cannot tell you anything about what might have happened supernaturally. To learn that, God would need to tell you about it, either himself or through one or more messengers, which is exactly what he has done through his prophets and through his Son, *the* prophet Jesus.

To put it another way, sometimes I'll tell people that if Bill Nye the Science Guy were to prophesy his forthcoming death, the manner of his death, and his resurrection after his death, and then fulfill his prediction exactly, I would be much more likely to believe the theory of evolution. But he wouldn't be able to do that, which is also why he won't ever make any such prediction to begin with. So I'll continue to trust the only man who did, the God-man Jesus Christ. He knows infinitely more than any scholar.

One more application: If Jesus's resurrection proves that the Scriptures are true, that also means that discussions and debates about what God's word actually says and means are not pointless and should not put people off. Those are indeed the most important discussions and debates that we can have, considering how short our lives on earth are compared to the length of our eternal afterlife, and especially since Jesus himself said that many false prophets would arise who would twist and distort his word and lead many people astray (Matt. 7:15; 24:4–5, 10–11, 24). While such discussions and debates might be confusing to many people, if we remember that the heart and core of the Scriptures is the gospel—"that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures" (1 Cor. 15:3–4); if we remember that Jesus's resurrection proves that he means what he says, even when it goes against our human reasoning; if we remember to honor the genre of whatever part of Scripture we're dealing with, treating history as history, poetry as poetry, instructive letters as instructive letters, and visions as visions; and if we remember to ask Jesus to send his Holy Spirit to give us wisdom and discernment to recognize his voice and to distinguish between truth and error, then we'll actually find the Scriptures to be eminently clear and the task of finding and walking in the truth to be much easier than it might have first appeared.

Christ is risen! He is risen indeed! And because he is risen, we have the assurance that all of Holy Scripture is true. God's word is therefore a bright lamp for our feet and a clear light for our path (Psalm 119:105), to lead us in the path of truth here on earth and to lead us through death to eternal life in heaven. Amen.