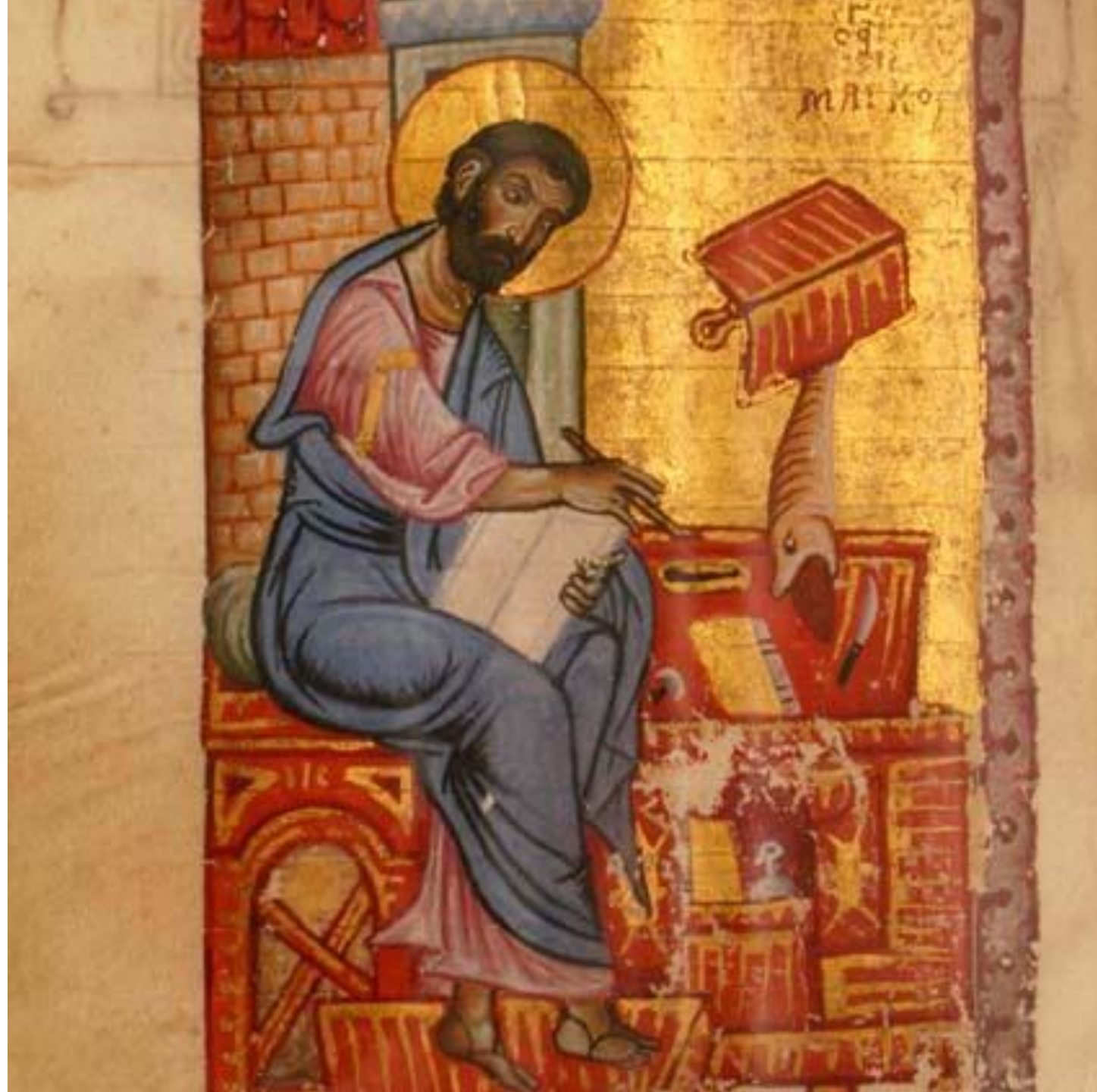


# From Jesus to the Fourfold Gospel: Part 1

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Jesus, the eyewitnesses, and the  
Christ of faith





# Main Point

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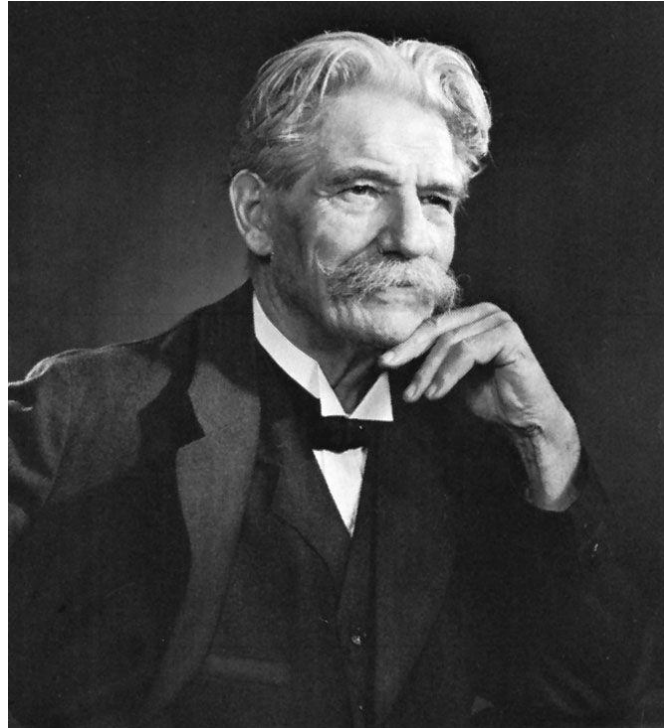
Every detail in the canonical Gospels derives, directly or indirectly, from Jesus of Nazareth, as he was faithfully remembered and proclaimed by the four, apostolic evangelists, through the inspiration of the Holy Spirit. This same Jesus we confess as Lord.



# The Jesus of History vs. the Christ of Faith?



Reimarus: the historical Jesus was a deluded prophet, not the Christ worshiped by the apostles.



Schweitzer: the historical Jesus was a well-intentioned prophet whose tragic death symbolizes the movement of history



Bultmann: Jesus was mythologized by his followers, and we need to demythologize him to find the existential human pursuit of truth.

# The Jesus of History vs. the Christ of Faith?



Käsemann: We just need the right (form-critical) criteria to find the true historical Jesus buried in the Gospels!

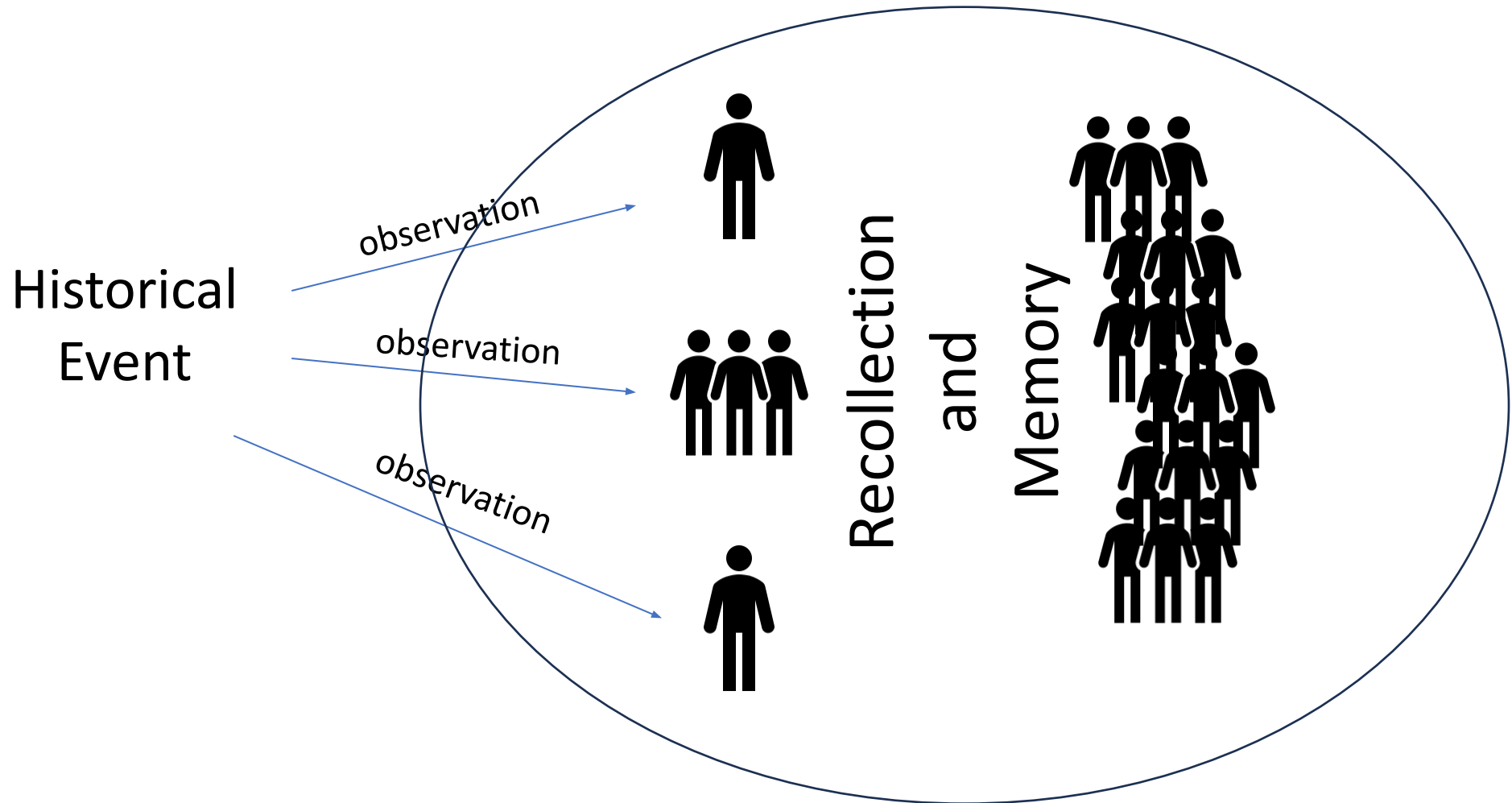


Wright: I have better criteria! (And I can use these criteria while keeping historic Christian faith).

# The Criteria of Authenticity

- Käsemann and the Second Quest:
  - 1) Double Dissimilarity
  - 2) Embarrassment
  - 3) Form-Criticism's principles
- Sanders, Wright, and the Third Quest:
  - 1) Contextual plausibility within first-century Judaism
  - 2) Coherence with other evidence about Jesus
  - 3) Consequences in the early church
  - 4) Multiple attestation

# Can we recover the “real” Jesus of history?



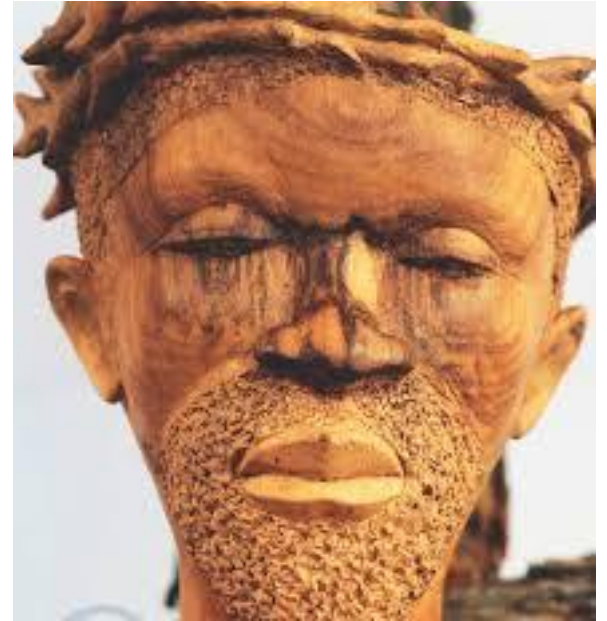
# *Remembering* Jesus as the Christ



Bauckham: the Gospels are based on reliable eyewitness memory of Jesus of Nazareth



Bockmuehl: Jesus in the living memory of the early church is the object of worship and of historical reality.



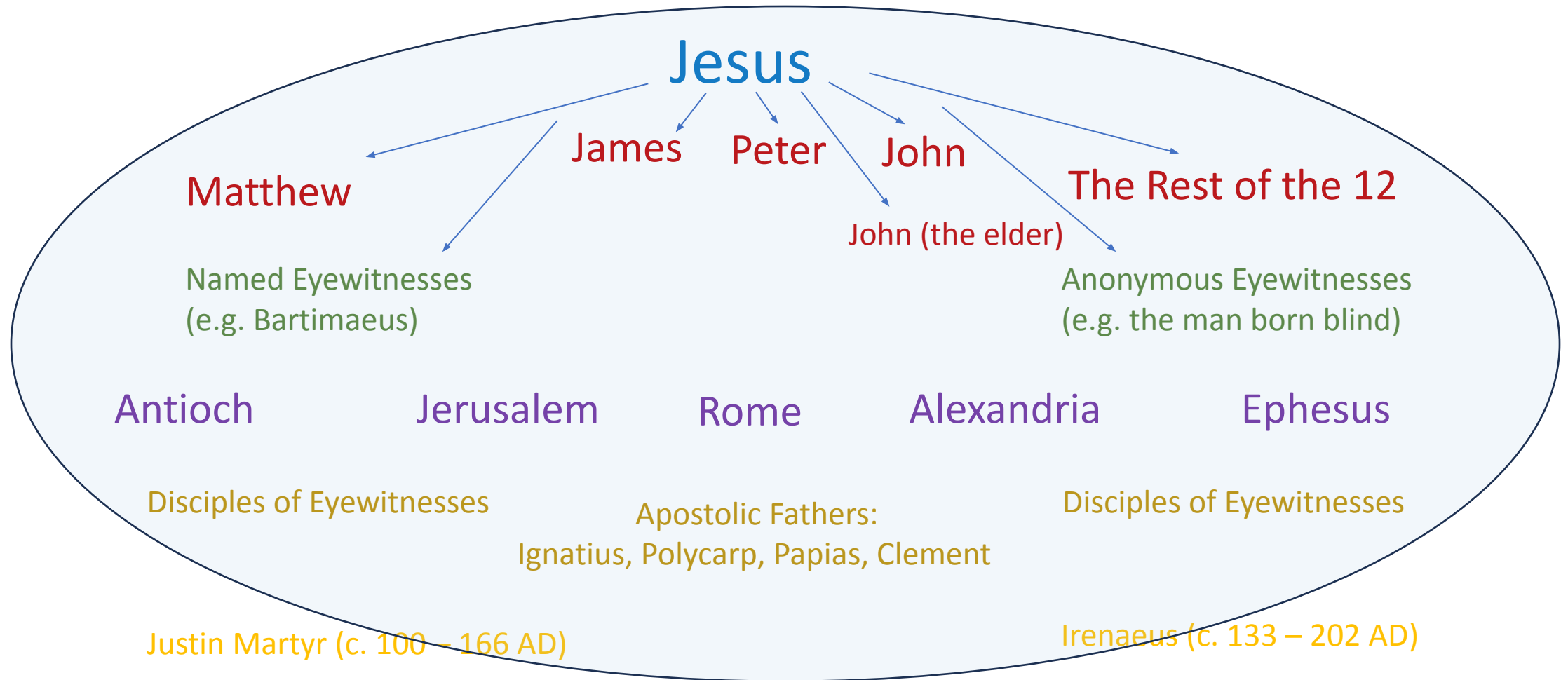
The living Jesus in the memory of the global church is the object of contextual worship and of historical reality.

# Close Reading: Luke 1:1–4

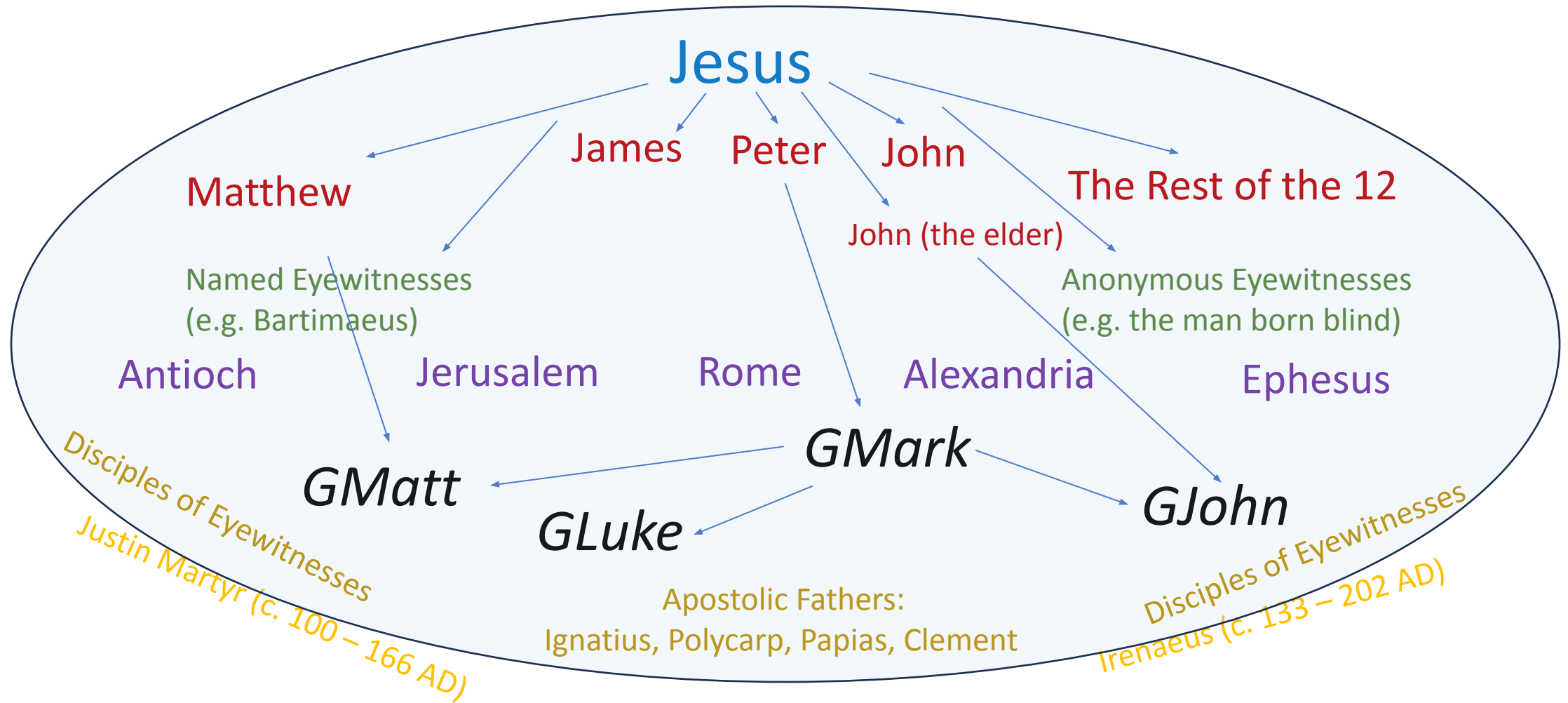
- What is the main point of this passage?
- How does this passage describe the chain of apostolic tradition?
- According to this passage, where are the centers of authority in apostolic tradition? Is there a hierarchy to it?



# Jesus Memory and Eyewitness Traditions



# From Eyewitness Memory to Written Gospel



# Close Reading: 1 Corinthians 15:1–11

- What is the main point of this passage?
- How does this passage describe the chain of apostolic tradition?
- According to this passage, where are the centers of authority in apostolic tradition? Is there a hierarchy to it?

# From apostolic *kerygma* to the Gospels

- The earliest Jesus tradition was structured around the apostolic *kerygma*, that is, the gospel messaged proclaimed by the apostles whom Jesus himself commissioned after his resurrection. We see this apostolic *kerygma* clearly laid out in 1 Cor 15:1–4. It has four major parts:
  - 1) Jesus is the Messiah of Israel.
  - 2) His substitutionary death atoned for our sins.
  - 3) He rose again on the third day.
  - 4) This was all in accordance with the Scriptures.



# From apostolic *kerygma* to the Gospels

- The four-part apostolic *kerygma* emerged immediately after Jesus' resurrection.
- Each of the canonical Gospels is structured according to the pattern of this *kerygma*, even while each canonical Gospel makes its own unique contribution to this *kerygma*.
- The apostolic *kerygma* is what brings the Canonical gospels together, and it is what distinguishes them from later, noncanonical Gospels.

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