

IS THE BIBLE WRITTEN TO US OR NOT?

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*“In your bulletin dated April 16, you wrote the following remarks regarding Mike Moss: ‘And, he made the definitive statement, **“The Bible was not written to us, but it was preserved for us.”**’ I am interested in what you believe to be erroneous about that statement. I look forward to your comments.”*

The statement is erroneous because it cannot be reconciled with such passages as the following:

John 17:20-21, “Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”

I Thessalonians 2:13, “For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.”

II Timothy 3:16-17, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.”

II Peter 1:12-16, “Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.”

John 12:48, “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.”

The statement is erroneous because it emerges out of a hotbed of theological liberalism. The scholar J. E. Choate has observed, “The root causes for the *change agents* violating the biblical integrity of the traditional churches of Christ stems out of their fascination with the scholarship of liberal theology. Liberal theology dates a century ago to the fetid soil of the newly emerging liberal theology. The new theology was early on identified with the Graf-Wellhausen Documentary Hypotheses of the Pentateuch and Form and Source Criticism of the New Testament. In this methodology of interpreting of scripture, man is regarded as the author of the Bible and not men inspired with the Holy Spirit” (**The All-Sufficiency of the Bible**, p. 45).

Additionally, in their classic work, **A General Introduction to the Bible**, Norman L. Geisler and William E. Nix wrote, “The most basic question about the nature of the Bible centers in its claim to be ‘inspired,’ or to be the ‘Word of God.’ Just what is meant by and what is included in this claim is the subject of the first link and, in that sense, the most important link in the chain of communication ‘from God to us’” (p. 26).

Therefore, if the statement is true, then based on the scriptures cited at the outset: (1) Jesus did not anticipate faith being produced from the word of God in the hearts of those for whom he died (John 17:20-21). (2) The word of the apostles is not the word of God (I Thess. 2:13). (3) The man of God is without means of being “thoroughly furnished unto every good work” (II Tim. 3:16-17). (4) The effort of the apostles to make available the truth of the gospel was not for our benefit (II Pet. 1:12-16). (5) And, we are left without a standard at the judgment (John 12:48).