

University Heights Church
of Christ
445 Columbia Ave.,
Lexington, KY 40508
(859) 255-6257
www.uheightschurch.com

WORSHIP SERVICES

Sunday
Bible Study: 9:45 AM
Worship: 10:45 AM; 6:00 PM
Wednesday
Bible Study: 7:30 PM (This is
immediately followed by a
short worship period)
First Friday of Each Month
Singing: 7:30 PM

LEADERSHIP

Elders

David Collins
John Thompson
Troy Antle

Evangelist

Adam Litmer

Deacons

Richard Brundige
Matt Thompson
Adam Litmer
Bill Morelan
Jim Parsons
Pat Seabolt
Adam Daniels
Jamie Powell

IN NEED OF PRAYERS

Karen Spivey, Rick Small, Jeff
Howerton, Rhonda Boyd (and her
sister, Dorothy), Louis Harrod, Paul
Atkisson, Brianna Ratliff, Julia-Ann
Dixon, Ed Allison, Dwight Antle, The
Bays and Robbins family, Keia Burton,
Robert Brundige, Valerie and Barry
Boyd, Janett's mother, Sandy Driver,
Erlene Young, Larry Sells, Evelyn
Damron, Jean Gartland, John Blessing,
William Roberts, Paul Lyda, Pete Soro,
Jamie Powell's father, Harleigh
Spartman, Mattie Johnson, Elijah
Epling, Leland Wells, Linda Moore,
Sheila Johnson, Virginia Gordon

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“You Can’t Use The Bible To Prove The Bible” 1

Adam Litmer

Sometimes Christians are confronted with the above statement. Many brethren have accepted the premise and in the process handcuffed themselves to the point of ineffectiveness in being able to give an answer for the hope within them. (1 Peter 3:15) However, I reject the premise and believe it is based upon faulty presuppositions and unjust biases. We will begin discussing them in this first article.

At the heart of the issue is a failure to understand the Bible itself. The Bible is not, as some seem to believe, a single book compiled at one time by one author. It is not the product of a person with a unique worldview claiming it true because he wrote a book that *says* it's true. What rational person would accept such a thing?

The Bible is a collection of 66 books written by several different people, in several different places, and over many centuries. The implications of this are profound. Indeed, the critics are forced to admit what

they usually seek to avoid: namely, the incredible unity that exists throughout the Bible.

Some admit that that the Bible was written by several authors. They attack from a different angle. Let's focus upon the gospels. It is claimed by critics that Matthew cannot be used to verify something in Luke (or vice versa) because the two are unified in their message. Why not? Though they are dealing with the same topics they are not clones. There are similarities but there are also differences. Some argue that Matthew and Luke used Mark in compiling their gospels. Even if that is assumed there are still differences between the three. If they collaborated, as some seem to believe, how are the numerous differences explained? Besides that, what does an author using multiple sources prove? Most authors do this today and Luke specifically *said* he did (Luke 1:1-4).

Some seek to make a case against the synoptic gospels because of the similarity in language. "Yes, there are differences," they say, "but how do you explain the language that is not merely similar, but identical?" I would turn the question around and ask how you can expect three authors describing the same events to *not* use similar, and sometimes identical, language? Further, similarity of language from multiple sources is considered powerful

evidence of an events veracity among historians. Why, when it comes to the gospels, is the standard changed?

Matthew, Mark, Luke, and John all wrote their gospels at different times and in different places. They were independent of one another. Peter and Paul contributed their own writings independent of each other and the gospel writers. Their writings were not compiled into a single book until much later.

If any of this is used as an attack on the trustworthiness of the Bible, and specifically the gospels, then consistency requires that whenever the writings of several authors all dealing with the same topic are compiled into a single book then the truthfulness of that book automatically become suspect. If only the Bible is held to such a standard than one must question the motive of the critic.

I believe that the Bible is the inspired Word of God. (2 Timothy 3:16) However, this series is not focused in that direction. We are concerned with combatting certain biases and presuppositions that cause some to unjustly deny the Bible what they grant any other historical book. Indeed, *historic* will be the theme of our next article. I pray that this short series encourages and equips you to be better prepared to make a defense.

