

# THE SOUTHEAST SOWER

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## Are There Books Missing From The Bible

Gene Frost

The Bible is “in truth, the word of God” (1 Thess. 2:13). It was given by divine inspiration to reveal unto man the mind of God. (2 Tim. 3:16-17, Eph. 3:3-5) Even the words of Scripture were selected by the Holy Spirit. (1 Cor. 2:13)

God revealed this will complete and final. It is referred to as the “perfect” law of liberty, signifying that which is finished, complete: the complete revelation of God. (James 1:25) This perfect law, constituting the faith of God’s people, has already been given “once for all.” (Jude 3) God, according to His divine power, has “given unto us all things that pertain unto life and godliness” (2 Pet. 1:3).

It is evident that God was careful in the revelation of His will: to give unto man the good news of salvation in Christ. (Rom. 1:16) Is it reasonable to suppose that God took great care in giving a complete and final revelation and then failed to provide for its preservation (so as to leave man without knowledge of the great salvation which is in Christ)? (Heb. 2:1-3)

Equally true with the fact that the Bible is the inspired revelation of God, complete and final, is the fact that it is eternal. Jesus promised, “Heaven and earth shall pass away, but my words shall not pass away.” (Matt. 24:35) Man is to be born again by “the word of God, which liveth and abideth forever. ...But the word of the Lord endureth forever.” (1 Pet. 1:23, 25) To answer our question in view of the foregoing teaching, there are no books missing from the Bible. God’s divine wisdom gave it and His providential care has protected it. That we have the Bible intact may also be established by proofs external.

The canon of old testament scriptures was established before Jesus was born. (See Josephus, Against Apion, Book I, sec. 8) The 39 books, as we have them (22 enumerated by the Jews) were acknowledged by Jesus and new testament writers under the three divisions of “scriptures” as referred to by the Jews: the law, the prophets, and the psalms. (Luke 24:44-45,

Matt. 21:42, 26:54, John 7:38, 41-42, 19:36-37, Rom. 4:3, 1 Cor. 15:3-4, 1 Tim. 5:18, James 2:23, et al.)

The canon of the new testament, consisting of 27 books, was established at the close of the first century with the assurance provided by inspired men with ability to discern. (1 Cor. 12:7-11) The books as we now have them were quoted as canonical by early writers such as Barnabas (circa 71 A.D.), Clemens Romanus (circa 91 A. D.), Ignatius (martyred 108 A.D.), Polycarp (circa 108 A.D.), et al. In fact, the quotations were so numerous that if the new testament was lost it could be restored from the writings in any century back to the first. This plus the early versions (such as the Syriac) attest to the fact that the new testament existed as genuine and authentic in every century since the apostles.

Scrolls now being found are parts of the old testament scriptures and secular writings. Nothing more belonging to the inspired books will be found, God’s word being true. We have, and will always have, the revelation of God— it is more sure than the world itself.

Note: Article from, “Bible Answers,” Volume I, pg. 25-26

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**Service Times:**

**Sunday: 10 am, 10:50am; 6:00pm**

**Wednesday: 7:30 pm**

## Is the Bible Sufficient for Unity?

Lonnie Oldag

In John 17:20-23 Jesus prayed that those who believe in Him “all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us.” This prayer leaves little doubt as to our Lord’s desire concerning the relationship among those who profess faith in Him. He wants unity; unity that is comparable to the unity He has with the Father. Therefore Jesus’ apostles instructed Christians to “stand fast in one spirit, with one mind striving together for the faith of the gospel” (Phil. 1:27). Paul would write, “Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.” (1 Cor. 1:10).

Even though the number of those who claim to believe in Jesus has grown to over 2 billion, Christ is surely grieved at the lack of unity among believers. Each manmade denomination represents a division in belief, practice, and teaching. It is not difficult to understand why these divisions exist. The differences are often detailed in each denomination’s creed book, and they have been written, edited and revised by each particular denomination’s governing body. When one is converted by one of these denominations, they are usually converted to that group’s particular creed and governing body. They even come to identify with that denomination’s name (Baptist, Catholic, Methodist, Lutheran, etc.). In other words, teaching by the Catholic Catechism will produce Catholics; the Methodist Discipline will produce Methodists; and a Baptist Manual will produce Baptists.

What would happen if we simply taught God’s word without these human creeds? The book of Acts is filled with answer to this question. In Acts 11, we see men “preaching the Lord Jesus” (v. 20). Such simple preaching resulted in “a great number believing and turning to the Lord” (v. 21). These believers were “added to the Lord” (v. 24). What did the simple teaching of God’s word produce? It produced “disciples” of Christ who were called “Christians” (v. 26). Teaching the Bible does not produce disciples of denominations who call themselves by denominational names. Teaching the Scriptures produces disciples united in “one body, one Spirit, one hope, one Lord, one faith, one baptism, one God” (Eph. 4:4-5).

The Bible is sufficient to provide the believer with all that is needed for faith and practice. The apostle Paul reminded Timothy: “But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. 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 complete, thoroughly equipped for every good work.” (2 Tim. 3:14-17). We need no additional creeds or doctrines. All such are strictly forbidden. God told Israel, “Whatever I command you, be careful to observe it; you shall not add to it nor take away from it.” (Deut. 12:32). Paul says in Galatians 1:8, “But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed.” When we try to supplement the Scriptures with our own creeds, we create division, confusion, and we end up making our service to the Lord vain (Mt. 15:9).

Sadly, there will be divisions among those who claim to believe in Jesus. Paul tells us, “there must be factions among you, that those who are approved may be recognized” (1 Cor. 11:19). How can we have unity where we are “one” as Jesus is one with the Father? How can we come to be “perfectly joined together in the same mind and in the same judgment”? It cannot be accomplished simply by loyalty to manmade religious organizations and human creeds. Nor can it be accomplished simply by agreeing to disagree. This is not the unity for which Jesus prayed. The unity Jesus prayed for can only come by agreeing to let Christ govern our faith and practice. In the pages of the Holy Scriptures we find the faith and practice which will unite us both to God and to one another. “Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to con-