

What does the Scripture say about itself and its inerrancy?

First response: Albania.

In John 1:1, we learn the magnificent saying: “In the beginning was the Word and the Word was with God, and the Word was GOD. He was with God in the beginning. Through him all things were made, without him nothing was made that has been made. In him was life, and that life was the light of all mankind. The light shines in the darkness and the darkness has not overcome it.”

John came as a witness to testify concerning the light, so that through him all might believe. He himself was not the light, he came as a witness to light.

We can ask ourselves: What do we need light? Or, how does the light help us? In our everyday life it helps us to see better, clearly, to see when it is dark and this darkness not to hinder or obstruct the truth, but to accept it without any error as you, Pastor Stefan say in your essay. Whether relating to doctrines, ethics, morality, society, history or science, we truly accept these just because it is God that inspires us in every work in the Bible.

God’s word of truth, pure and unchanged reveals who we really are. It is very important to confess always the Holy Scriptures as infallible and inerrant. When Pastor speaks about inerrancy and inspiration, we must emphasize that “All Scripture is God-breathed for teaching, rebuking, correcting and training in righteousness” (2 Tim.3:16) The prophecy does not have the origin in the human will, but it is the inspiration of God. For that reason, Jesus said “....and the scripture can not be broken” (John 10:35) We can not dismiss God’s written word. God spoke directly from heaven” (Mat.22:31)

Pastor Stefan treats very clearly all the paragraphs where he testifies that if God is inerrant, the Bible is inerrant too. Later the Pastor mentions Isaiah who contrasts the Perfect Word with the corrupted creation saying, “The grass withers and the flowers fall, but the word of our God endures forever. These meaningful words from Isaiah 40:8, express very plainly and obviously what the essayist, Pastor Stefan wants to say when he speaks about inerrancy in the Old Testament.

He begins to analyze Inerrancy in the Pentateuch.

The Essayist again here in the Old Testament treats the human and the holiness of God. It is very good of Pastor Stefan to express these meaningful words from Num. 23:19, “God is not human that he should lie, not a human being that he should change his mind. Does he speak and then not act? Does he promise and not fulfill?” As we read through Scriptures, we will find that God promises to us

countless times that he loves us. Again and again he tells that we are forgiven. God repeatedly reassures us of his abiding presence. Why is God so repetitious when he speaks to us? Because God knows that we are quick to forget his promises. He knows how fast we doubt his Word. Dear friends, trust God and his word and his promises. Even when we don't see with our eyes and his promises sometimes contradict what our reason is telling us. It is true that God does not generally speak to the people directly, but he called and chose the prophets as his mouth.

They were obligated to tell the people what his taskmaster told them and nothing else, not adding anything of their own. As Pastor Stefan says, this is why we begin or conclude a saying with the prophetic message: "This is what the Lord says" or this is what God says.

So, when the prophets speak, the Lord has spoken (Jer. 13:15) or in Is. 8:11, "The Lord said to me". Pastor Stefan mentions a number of verses here. I think the inerrancy words of the prophets couldn't have stated more emphatic than this.

The word "law" is the technical word for the five books of Moses. God says, ".....if you believed in Moses you would believe me, for he (God) wrote". It is good Pastor Stefan underlines this, "How are you going to believe what I say?" (John 5:45-47). And it is very significant that the Pastor sees it reasonable to sum up the reasoning for the inerrancy of the Pentateuch in 7 points or matters.

Later on, considering the inerrancy of the historical books of the Old Testament the essayist counts the books of the Old Testament as, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah and Esther. The pastor explains in detail that in the Old Testament we do not have a prophet as an author. We do not actually know who wrote for example: Kings or Chronicles. When these books are quoted, they are quoted as Scripture and the Essayist, Pastor Stefan, gives very good examples to illustrate this, as for example, "All Scripture is God-breathed" (2 Tim 3:16).

His is very important when the Pastor considers the historic books of the Old Testament. The Holy Scriptures are according to the Bible, spoken by God through divine inspiration.

It is very good that Pastor Stefan emphasizes the fact that God never fails, He is truthful, and therefore, the historic books of the Old Testament are inerrant.

Then, the Pastor considers or deals with the two groups of books; poetical books of the Old Testament and the prophetic books of the Old Testament.

And the Essayist counts to the poetical books of the Old Testament: Job, Psalms, Proverbs and Ecclesiastes.

I like how Pastor Stefan considers the books of the Old Testament when he says that what is history is true in its historical content and what is poetry is true in its symbolical meaning. He underlines also that the figures and pictures are used to convey spiritual truths.

Pastor illustrates this by giving a lot of convincing arguments and examples taken from the poetical books just like in the Psalmist where it is emphasized the truth that is not an indefinite word or message, but all the words from God which are true.

Later, he emphasizes that what God states is meant to be stated. That is why the Psalmist also could say: “Your word Lord is eternal; is stands firm in the heavens”. (Psalm 11)

Pastor summarizes, treating the poetical books, two important points:

- 1-Jesus and the apostles regarded the Psalms as the Word of God and the Holy Scriptures,
- 2-The Psalms themselves says that the Word of God both in total and in parts is flawless, that is, inerrant.

Then, the Essayist considers the inerrancy of the prophetic books of the Old Testament. He divides the Prophets in the Major Prophets and the Minor counting their names.

The Pastor describes very clearly the Major Prophets because their books are longer and the content has broad implication.

Pastor Stefan stresses the fact that the prophets claimed to convey the words of God taught overwhelmingly. “The Lord Says” occurs 3500 times in the Old Testament. The prophet, the Essayist emphasizes, received the actual words, which was the exact message from God, “all the words”, to write them down on scroll with a scribe as a tool.

I like the fact that the Pastor mentions a lot of lines from the Old Testament to conform that the Holy Spirit speaks through the written words of the prophets. The verses pastor Stefan chooses from the Old Testament to testify these are meaningful and wonderful.

When the Essayist, Pastor Stefan, treats the inerrancy in the Gospels, he is very clear as well to the fact that the truthfulness of the New Testament is embodied in the person of Christ.

It is evident all through the Gospel that Christ is the fulfillment of the Old Testament and as Jesus said, the entire Old Testament witnesses to His person and work.

It is very good job from the Pastor to mention the most selected verses from the

Gospel that reflect the fulfillment of the Old Testament in the Gospels.

I want to mention again these verses from Mat. 5: “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of pen, will by any means disappear from the Law until everything is accomplished”.

or, “For the law was given through Moses; grace and truth came through Jesus Christ” (John 1:17)

The Essayist emphasizes in his Essay: Jesus is the word; he embodies the truth in the new Covenant, as the fulfillment of the Old Testament prophecy, as the key-stone and the seal of the truth. If the true and tested prophets of the Old Testament are the truthtest in the Old Testament, Christ himself is the truthtest in the new covenant.

Pastor Stefan treats the role of the Holy Spirit. In Jn. 14:26, Christ calls it the Advocate, whom the Father will send in his name and will teach them all things, and he will lead them into the whole truth.

The apostolic office is the Spirit of the truth leading into the whole truth.

The early Church therefore recognized only those books, 66 books, of the canon sealed by the Holy Spirit and had an apostolic origin. Only those books had a promise to be the Word of Christ.

Pastor Stefan finds the right place to summarize the verses from John and Paul, where he concludes:

The Word of Christ, the promise of the Holy Spirit and the apostolic office is the firm foundation of the inerrancy of the New Testament canon.

The apostle Paul writes, “All Scripture is God-breathed (2 Tim 3:16) and Pastor Stefan quotes that the Holy Spirit and Christ had promised his apostles to lead them into the truth.

The Essayist, Pastor Stefan, counts then a number of verses from the Bible where Paul emphasizes and testifies that he is not lying, but, he was convinced that what he had to say and write as an apostle of Jesus Christ was true and more authoritative than his merely human words.

Later, Pastor Stefan summarizes the inerrancy of the New Testament and testifies that its root is in Christ himself.

I appreciate and I like how Pastor Stefan mentions that significant saying by

summarizing 7 points. That's why I find it reasonable to count as he has done:

- 1) God is infallible and inerrant
- 2) Christ is God incarnated
- 3) The father gave Christ His Word
- 4) Christ gave this Word to the apostles
- 5) God gave the apostolic office the promise of the Holy Spirit to remind them of the Word of Christ and lead them into the hole truth
- 6) The writings of the New Testament Scriptures has apostolic origin
- 7) Therefore, the New Testament Scriptures are inerrant and infallible.

Finally, I want to thank Pastor Stefan for his great work treating this important topic.

Yes, as we said at the beginning quoting the inerrant words from the Bible ".....the light shines in the darkness, and the darkness has not overcome it". John came as a witness to testify concerning the light, so that through him all might believe. He himself was not the light; he came only as a witness to light.

And we can add and stress here, we have come as witnesses of infallibility and inerrancy of all the Holy Bible. The Bible is the story of God's love. Its message is God's undeserved love to us. God's Word speaks in all Bible with authority and power. Its authority rests on the fact that it is the Word of the eternal, unchanging, perfect Creator of the universe. And its power rests on the fact that Almighty God promises: "Blessed are those who hear the Word of God and obey it" (Lk. 11:28).

Thank you, Pastor Stefan Sjoqvist,
God bless you and your work,
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