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House of Praise Int'l Church

Main Office
7830 Backlick Road #404
Springfield, Va. 22150
www.houseofpraise.us

Phone: 703-866-4140
Fax: 703-866-1090
E-mail: pastor@hopic.us



**INERRANCY OF
THE BIBLE**

*House of Praise
Int'l Church*



Pastor Harlan & Doris Stilwell, Sr.

Tel: 703-866-4140

INERRANCY OF THE BIBLE

Norman Geisler

The inerrant quality of the Word of God is an inference from the nature of God. Jesus taught that His Father is “the only true God” (John 17:3) and that His Word is truth (John 17:17). Equivalently, the apostles taught that God cannot lie (Heb. 6:18) and that “no lie is of the truth” (1 John 2:21). In other words, God’s Word is free from error.

Inspiration does not extend to just the thoughts or oral pronouncements of prophets but to their very “words.” Moses “wrote all the words of the Lord” (Ex. 24:4), and David confessed, “His word was in my tongue” (2 Sam. 23:2). Jeremiah was told to “diminish not a word” (Jer. 26:2). Repeatedly, the prophets prefaced their declarations with the authoritative phrase, “Thus saith the Lord” (as in Judg. 6:8; 2 Sam. 7:5; Isa. 7:7; Hag. 1:5; Zech. 1:3). Jesus defined Old Testament revelation by what “is written” (Matt. 4:4, 7). Paul testified that he spoke words taught by the Spirit (1 Cor. 2:13), and he taught Timothy “all scripture is given by inspiration of God” (2 Tim. 3:16).

Jesus also affirmed that the whole Old Testament was inspired of God. Everything recorded by Moses and the prophets is from God (Matt. 5:17-18) and therefore must be fulfilled

(Luke 24:44, cf. Rom. 15:4). This claim of inspiration, of course, is only for the writings originally given by God, that is, the autographs, not copies subjected to minor scribal errors. The necessary conclusion is that the Scriptures are without error. Whatever God utters is true and without error. With respect to prophecy, the Lord promises to bring to pass the events He predicts (Gen. 41:32; Isa. 46:11).

Second Timothy 3:16 declares, “All scripture is given by inspiration of God,” which contextually refers to the “holy scriptures” of the Jewish faith in which young Timothy was taught (v. 15). The New Testament often refers to the authoritative writings of the Jews as “the scriptures.” Jesus said, for example, “The scripture cannot be broken” (John 10:35), and concerning prophecy, Jesus claimed to be the fulfillment of the whole of Old Testament Law and prophecy on many occasions (Matt. 5:17; Luke 24:27, 44).

Furthermore, Jesus promised the inspiration of New Testament doctrine, prophecy, and ethics as well. He promised His disciples that He would send them the Holy Spirit who would teach them and help them remember the things they had seen and heard when Jesus was among them (John 14:26).

Later the apostles wrote that the Son of God was the final revelation of the

Father (Heb. 1:3). They testified that their own writings were equal in authority to those of the Old Testament (Luke 1:1-4; 2 Pet. 3:16; Rev. 1:3; 19:10) and were indeed the “word of God” (Acts 4:31; 17:13; 1 Thes. 2:13).

The connection between inerrancy, prophecy, and personal assurance is explained in Hebrews 6:18: “that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.” Our hope is based on the inerrant fulfillment of prophecy. Jesus Christ fulfilled Old Testament prophecy to the letter, and His return will fulfill both Old and New Testament predictions.



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