**AUTHORITY, INSPIRATION, INERRANCY, AND SUFFICIENCY OF SCRIPTURE**.

I. AUTHORITY OF SCRIPTURE.

The Holy Scriptures Summary Statement:

The Bible is God's written revelation to man, and the sixty-six books of the Bible given to us by the Holy Spirit constitute the plenary (inspired equally in all parts) Word of God (1 Cor. 2:7-14; 2 Pe. 1:20-21).

The Word of God is an objective, propositional revelation (1 Thess. 2:13; 1 Cor. 2:13), verbally inspired in every word (2 Tim. 3:16), absolutely inerrant in the original documents, infallible, and God breathed.

The Bible constitutes the only infallible rule of faith and practice (Matt. 5:18; 24:35; John 10:35; 16:12-13; 17:17; 1 Cor. 2:13; 2 Tim. 3:15-17; Heb. 4:12; 2 Pe. 1:20-21).

Its authority extends to all matters about which the Bible speaks. It is the supreme source of our knowledge of God and of the salvation provided through His Son, the Lord Jesus Christ. It is our indispensable resource for daily living.

God spoke in His written Word by a process of dual authorship. The Holy Spirit so superintended the human authors that, through their individual personalities and different styles of writing, they composed and recorded God's Word to man (2 Pe. 1:20-21) without error in the whole or in the part (Matt. 5:18; 2 Tim. 3:16).

There may be several applications of any given passage of Scripture, there is but one true meaning. The meaning of Scripture is to be found as one applies the literal grammatical historical method of interpretation under the enlightenment of the Holy Spirit (John 7:17; 16:12-15; 1 Cor. 2:7 15; 1 John 2:20).

It is the responsibility of believers to ascertain carefully the true intent and meaning of Scripture, recognizing that proper application is binding on all generations. Yet the truth of Scripture stands in judgment of men; never do men stand in judgment of it

Authority and sufficiency of Scripture (John MacArthur)

The Bible was uniquely, verbally, and fully inspired by the Holy Spirit and it was written without error in the original manuscripts. We accept the Bible in its entirety, the sixty-six books of the Old and New Testaments, as the sufficient and final authority for guiding man to faith in God, and then to walk in victory. (2 Timothy 3:16-17; 2 Peter 1:21; 1 Corinthians 2:13, 10:11; John 19:35)

God’s Word is sufficient to meet every need of the human soul.

Scripture is comprehensive, containing everything necessary for one’s spiritual life.

Scripture is surer than a human experience that one may look to in proving God’s power and presence.

Scripture contains divine principles that are the best guide for character and conduct.

Scripture is lucid rather than mystifying so that it enlightens the eyes.

Scripture is void of any flaws and therefore lasts forever.

Scripture is true regarding all things that matter, making it capable of producing comprehensive righteousness.

Because it meets every need in life, Scripture is infinitely more precious than anything this world has to offer.

Forty authors - three different languages - over a period of fifteen hundred years. Some of the authors were young, some were old; some were professionals, others were peasants; some were soldiers, others were civil servants, fishermen, farmers, or kings.

They wrote in different genres: Often, the authors were writing centuries apart. They were writing in different periods of history, different geographical and cultural situations, and to different groups of people.

All the books of the Bible have a single theme running all the way through them, like rings in the trunk of a tree. They tell the unified, coherent story of humanity’s creation by God, humanity’s rebellion against God, and God’s redemption of His people. Each is advancing the same story as it develops.

As well as having a single theme, the Bible has a single hero. Each book, even the ones written hundreds of years before Jesus’ birth, are all singing the same song about Jesus. As Jesus said, “These are the very Scriptures that testify about Me.”

Although there were many different human authors involved, the ultimate Author of Scripture was God Himself. And the Author of Scripture is what gives Scripture its authority.

2 Peter 1 gives an explanation for this stunning single-mindedness, and that is that a single mind was behind it all: “Above all, you must understand that no prophecy of Scripture came about by the prophet’s own interpretation of things. For prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit.”

Peter explains that the writers of Scripture (including himself) weren’t simply sharing their own expert opinions or subjective experiences. When they wrote, they “spoke from God.”

When we read one of the sixty-six documents, we aren’t reading “the prophet’s own interpretation of things.” Each author was “carried along” by God’s Holy Spirit. In other words, the fallible, human authors weren’t allowed to fall into error as they wrote. God’s own Spirit would not allow it. Peter is quite matter-of-fact about this: he describes his own testimony as having been guided and enabled by “the Holy Spirit sent from heaven.”

That’s the reason for the single-mindedness of Scripture: the single-mindedness of its origin. It has one overarching storyline: the salvation of God’s people. It has one purpose: to “make you wise for salvation through faith in Christ Jesus.” It has one person as its main subject. And all of this is true because the Bible has one ultimate Author. “All Scripture is God-breathed” (2 Tim. 3:16).

Scripture is authoritative because ultimately, the living God Himself is the Author.

The authority of Scripture is grounded in the authority of its Author

Authority: That right or power to command action or compliance, or to determine belief or custom, expecting obedience from those under authority, and in turn giving responsible account for the claim to right or power.

God’s Authority: With a biblical worldview, original authority and ultimate authority reside with God and God alone. God did not inherit His authority—there was no one to bequeath it to Him. God did not receive His authority—there was no one to bestow it on Him. God’s authority did not come by way of an election—there was no one to vote for Him. God did not seize His authority— there was no one to steal it from. God did not earn His authority—it was already His. God inherently embodies authority because He is the great “I AM” (Exodus 3:14; John 8:58).

The authority of Scripture cannot be separated from the authority of God.

Whatever the Bible affirms, God affirms. And what the Bible affirms (or denies), it affirms (or denies) with the very authority of God.

Such authority is normative for all believers; it is the canon or rule of God.

The divine authority of OT Scripture was confirmed by Christ Himself on numerous occasions (cf. Matt. 5:17–18; Luke 24:44; John 10:34–35).

What our Lord confirmed as to the divine authority of the OT, He promised also for the NT (John 14:16; 16:13).

Therefore:

Scripture is the Word of God.

God is the Ultimate Authority

The words of God are authoritative.

Conclusion: Scripture is authoritative.

Authority of Scripture by the Truth.

The New Testament emphasis on veracity (factual, accuracy) is most pronounced.

It asserts that God is the true God, or the God of truth (John 3:33, 17:3, Rom 3:4, 1 Thess 1:9); that His judgments are veracious and just (Rom 2:2, 3:7, Rev 16:7 and 15:3); that a knowledge of God is a knowledge of the truth (Rom 1:18, 25).

Christ is the true light (John 1:9), the true bread (Jn 6:32), and the true vine (Jn. 5:1).

Christ bears a true witness (John 8:14, Rev 3:14);

His judgments are true (John 8:16); He is a minister of the truth of God (Rom 15:8);

He is full of truth (John 1:14); He is personally the truth (John 14:6, Rev 3:7 and 19:11).

Further, He speaks the truth of God (John 8:40–47).

The Holy Spirit is repeatedly called the Spirit of truth (1 John 5:7; John 14:17, 15:26, and 15:13).

His ministry is to guide into truth (John 16:13).

The gospel, or Christian faith, is called the word of truth (2 Cor 6:7, Eph 1:13, Col 1:5, 2 Tim 2:15, and James 1:18).

It is called the truth of Christ (2 Cor 11:10) and the way of truth (2 Pet 2:2).

The Christians are said to have found the truth, and the heretic or unbeliever to have missed the truth (1 John 2:27, 2 Thess 2:13, Eph 5:9, and 1 John 3:19).

The Church is called the pillar and ground of the truth (1 Tim 3:15).8

THE AUTHORITY OF SCRIPTURE IN PRACTICE: The outworking of God’s authority in Scripture can be summarized in a series of negative (what it is not) and positive (what it is) statements.

It is not a derived authority bestowed by humans - it is the original authority of God.

It does not change with the times, the culture, the nation, or the ethnic background;

rather it is the unalterable authority of God.

It is not one authority among many possible spiritual authorities; rather it is the

exclusive spiritual authority of God.

It is not an authority that can be successfully challenged or rightfully overthrown;

rather, it is the permanent authority of God.

It is not a relativistic or subordinate authority; rather it is the ultimate authority of God.

It is not merely a suggestive authority; rather it is the obligatory authority of God.

It is not a benign authority in its outcomes - it is the consequential authority of God.

II. INSPIRATION OF SCRIPTURE

The Bible is "special" revelation in the sense that it goes beyond what may be known about God through nature. It is divine in origin, since in the Bible God makes known things which otherwise could never be known. God the Holy Spirit superintended the human writers of the 66 books of the Bible such that what they wrote were God’s inerrant words to humanity in the original writings.

The Bible is unique because it is God's revelation recorded in human language. According to 2 Timothy 3:16-17 the words of Scripture are "God breathed" or inspired. This implies that God is the source or origin of what is recorded in Scripture. God, through the Holy Spirit, used human authors to write what He revealed in the Bible. They were not mere copyists or transcribers. The

Holy Spirit guided and controlled the writers of Scripture, who used their own vocabularies and styles but wrote only what the Holy Spirit intended. This is true only of the original manuscripts, not the copies or translations. Although the original manuscripts have been lost to us, God has preserved the biblical text to a remarkable degree. God did not violate the respective personalities, abilities, and contexts of the human authors from which they wrote. God acted upon them in a real context, with real need, to exercise his care for his people, with the result that the 66 books of the Bible are the without-error revelation of God in their original writings.

Scripture is inspired by God (2 Timothy 3:16). This passage has been the focal point of volumes of theological literature that describe and analyze theories of biblical inspiration. The crucial word in the passage is the Greek term *theopneustos*, which is often translated by the phrase “inspired by God.” The term more precisely means “God-breathed,” which refers not so much to God’s breathing something “in” as to his breathing something “out.” Rather than the term inspiration, we may be better advised to render the Greek by the English expiration. In that case we would see the significance of the passage not so much in providing us with a theory of inspiration—a theory of how God transmitted his Word through human authors—but rather a statement of the origin or source of Scripture. God is its ultimate author. It is his word; it comes from him; it carries the weight of all that he is. Thus, the injunction to remember “from whom you have learned them [these things].”

The Bible is verbally inspired. This means that the words of the Bible, not just the ideas, were inspired. What is more, this is true of not just some, but all the words of the Bible. As a result, the Bible is free from error in what it says. We believe and teach the factual, verbal, historical inerrancy of the Bible. That is, the Bible, in its original documents, is free from error in what it says about geography, history and science as well as in what it says about God. Its authority extends to all matters about which the Bible speaks.7 It is the supreme source of our knowledge of God and of the salvation provided through His Son, the Lord Jesus Christ. It is our indispensable resource for daily living.

Plenary Verbal Inspiration: Plenary verbal inspiration: "full" or "complete".

Plenary verbal inspiration asserts that God inspired the complete text(s) of the Bible, from Genesis to Revelation, including both historical and doctrinal details.

The word verbal affirms the idea that inspiration extends to the very words the writers chose.

For example, in Acts 1:16 the Apostle Peter says "the Holy Spirit spoke beforehand by the mouth of David" (ESV).

Paul calls all scripture "God-breathed" in 2 Tim. 3:16 (referring to the OT).

Thus, the Holy Spirit guided the writers along (cf. 2 Peter 1:20-21) while allowing their own personalities and freedom to produce the Bible we have today. This view recognizes and asserts both the human and divine element within Scripture.

To read the words of the Bible is to read the words of God. To study the Bible is to study the words of God. To pay attention to the Bible is to pay attention to God. To obey the Bible is to obey God. To speak the Bible is to speak the words of God.

*Inspiration is that supernatural influence of the Holy Spirit whereby the sacred writers were divinely supervised in their production of Scripture, being restrained from error and guided in the choice of words they used, consistently with their disparate personalities and stylistic peculiarities. God is the source of Holy Scripture; Christ Jesus is the central message; and the Holy Spirit, who inspired it and illumines its message to the reader, bears witness by this inscripturated Word to the Word, enfleshed, crucified, risen, and returning.*

Carl F. H. Henry, “The Authority and Inspiration of the Bible,” in The Expositor’s Bible Commentary, vol. 1 (Grand Rapids: Zondervan, 1979)

III. INERRANCY OF SCRIPTURE (Psalm 119:140-142, 160; Luke 24:44; John 17:17)

We believe and teach the factual, verbal, historical inerrancy of the Bible. That is, the Bible, in its original documents, is free from error in what it says about geography, history and science as well as in what it says about God.

Even though the Bible is God's revelation, it must still be interpreted. Interpretation has to do with our reception and understanding of that which God revealed and recorded.

Revelation is a divine act. Interpretation is a human responsibility. Divine inspiration guarantees the truthfulness of God's word but not the accuracy of our interpretation.

The Bible is infallible in all it affirms to be true and therefore, absolutely reliable. We, however, may be fallible in our interpretation of the Bible.

Infallibility means incapable of making a mistake, while inerrancy means the absence of any error.

Infallibility signifies the quality of neither misleading nor being misled and so safeguards in categorical terms the truth that Holy Scripture is a sure, safe, and reliable rule and guide in all matters.

Similarly, inerrant signifies the quality of being free from all falsehood or mistake and so safeguards the truth that Holy Scripture is entirely true and trustworthy in all its assertions.

Inerrancy of Scripture means that Scripture in the original manuscripts does not affirm anything that is contrary to fact. (Wayne Grudem, Systematic Theology, page 90).

The Bible always tells the truth and it always tells the truth concerning everything it talks about.

Inerrancy does not mean blind literalism, but allows for figurative, poetic and experiential language, as long as it is accurate.

Perfect God moved human authors, by His Spirit, to perfectly transcribe what He wanted to communicate.

It is important to note that this definition does not apply to the transmission of Scripture through the ages and the translation into other languages. We affirm that only the original autographs are inerrant.

This is the clear teaching of Scripture, as well as the character of God. God is unable to lie and as He inspired Scripture, it must be completely consistent with fact at the moment of transcription.

What Inerrancy Is Not

Inerrancy does not preclude the use of ordinary language. A clear example of this in the Bible is where it speaks of the sun rising. We know that the sun does not rise at all but that the earth rotates to bring the sun into view. However, we can be consistent in our belief in the inerrancy of Scripture despite this type of ordinary, human, geo-centric language.

Inerrancy does not preclude the use of loose and free quotations. Wayne Grudem makes a critical distinction between our culture and the New Testament Greek culture when it came to reporting

the words of another person. In our culture we consider it a terrible sin to misquote another person so that precision in quoting a person's exact words is of tantamount importance. The Greek language, at the time the New Testament was written, had no quotation marks or similar construct. What was considered of utmost importance was to accurately represent the content of what a person said. There was no expectation that a writer needed to transcribe the speaker's exact words when quoting him. Thus, the Bible is inerrant if it accurately and truthfully describes the content of what a speaker said. Whether the actual words Jesus spoke are "I am the Way, the Truth and the Life," or "I am The Truth, the Way and the Life," the Bible is still inerrant in how it transcribed these words, for the content remains intact.

The Bible can be inerrant even if it contains unusual grammatical constructions. It is commonly known that there are various writing skills represented in the Scripture. Some authors were stylistically excellent while others were much more rough and common in their style. Sometimes this means the writers did not follow the accepted rules of grammar or used stylistic irregularities. The issue of inerrancy is not precision but truthfulness.

1978 Chicago Statement on Biblical Inerrancy:

I. God, who is Himself Truth and speaks truth only, has inspired Holy Scripture in order thereby to reveal Himself to lost mankind through Jesus Christ as Creator and Lord, Redeemer and Judge. Holy Scripture is God’s witness to Himself.

II. Holy Scripture, being God’s own Word, written by men prepared and superintended by His Spirit, is of infallible divine authority in all matters upon which it touches: It is to be believed, as God’s instruction, in all that it affirms; obeyed, as God’s command, in all that it requires; embraced, as God’s pledge, in all that it promises.

III. The Holy Spirit, Scripture’s divine Author, both authenticates it to us by His inward witness and opens our minds to understand its meaning.

IV. Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God’s acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God’s saving grace in individual lives.

V. The authority of Scripture is inescapably impaired if this total divine inerrancy is in any way limited of disregarded, or made relative to a view of truth contrary to the Bible’s own; and such lapses bring serious loss to both the individual and the Church.

Objections to inerrancy.

a. Do Not Have The Original Manuscripts. The first objection has to do with the transmission of Scripture. Many people argue that since we no longer possess any of the original manuscripts, it is irresponsible to speak of inerrancy. What is the purpose in affirming an important doctrine based on documents we no longer have? I answered this, in part, in the first article of this series, when I quoted John MacArthur. "We posess a wealth of biblical manuscripts in the original languages of Hebrew, Greek and Aramaic. John MacArthur writes, "With this wealth of biblical manuscripts in the original languages and with the disciplined activity of textual critics to establish with almost perfect accuracy the content of the autographs, any errors which have been introduced and/or perpetuated by the thousands of translations over the centuries can be identified and corrected by comparing the translation or copy with the reassembled original. By this providential means, God has made good His promise to preserve the Scriptures. We can rest assured that there are translations available today which indeed are worthy of the title, The Word of God" (John MacArthur, The MacArthur Bible Handbook, page xxii). We can be certain that we have accurate copies of over 99% of the inerrant words as they were first transcribed. When we focus on the less than 1% of the text that contains errors, we must realize that these are human errors and that God is in no way responsible for them. The fact that there are some errors in Scripture as we have it today, does not negate inerrancy which speaks only of the original documents.

b. The Bible is Full of Errors and Contradictions. This is a common objection that has been levelled at the Bible too many times to count. It has been answered just as often. As often as not, this objection is made by people who really have no clear idea of where these errors can be found, as they are merely passing along what they have heard from others. For those who are honestly seeking information on the alleged contradictions, there is a wealth of resources available to prove that there are no errors or contradictions within the text of the Bible.

Many of the alleged errors within the Bible have to do with historical facts. Allow me to provide one example. Only a couple of generations ago, scholars pointed to the Bible's claim that there was a king of Assyria named Tiglath-Pileser as an obvious error, for archaelogical evidence had not proven that any such king existed. But a few years later, archaeologists excavated Tiglath-Pileser's capital city and found his name carved into bricks which read, "I, Tiglath-Pileser, king of Assyria..." It is a fact that "the results of sound scholarship have not tended to uncover more and more problems...Rather they have tended to resolve problems and to show that what were once thought to be errors are not errors at all" (James Boice, Whatever Happened to the Gospel of Grace, page 70). R.C. Sproul writes, "The Christian has nothing to fear from rigorous historical research. Rather, we have everything to gain" (Reason to Believe, page 27).

Proving Inerrancy is a Circular Argument. Proving Inerrancy is a Circular Argument:

We can only prove Scripture's inerrancy by circular argumentation. After all, we say that the Bible is inerrant because the Bible tells us it is inerrant. Circular argumentation reasoning proves the Bible's inerrancy. Consider the following premises and the subsequent conclusion:

Premise A--The Bible is a basically reliable and trustworthy document.

Premise B--On the basis of this reliable document we have sufficient evidence to believe confidently that Jesus Christ is the Son of God.

Premise C--Jesus Christ being the Son of God is an inerrant authority.

Premise D--Jesus teaches that the Bible is more than generally trustworthy; it is the very Word of God.

Premise E--The word, in that it comes from God, is utterly trustworthy because God is utterly trustworthy.

Conclusion--On the basis of the inerrant authority of Jesus Christ, the church believes the Bible to be utterly trustworthy; i.e., inerrant.

*In Reason to Believe* R.C. Sproul

Problems With Denying Inerrancy

Having answered some common objections, let's move on to our final section, which is problems that may arise as a result of denying inerrancy.

First, if we deny inerrancy, we make God a liar. If there are errors in the original manuscripts, that were breathed out by God, one of two things must be true: either God purposely lied or he mistakenly lied. This indicates that God is capable of making errors or of producing errors. We might conclude from this that we are likewise able to intentionally lie, even if only in small matters.

Second, if we deny inerrancy we lose trust in God. If there are errors in Scripture, even if in the smallest detail, and these were placed there intentionally by God, how are we to maintain trust that He did not lie in other matters? When we lose trust in the Scriptures, we lose trust in God Himself and we may consequently lose our desire to be obedient to Him.

Third, if we deny the clear testimony of Scripture that it is inerrant, we make our minds a higher standard of Truth than the Bible. At the outset of this series I indicated a concern I felt towards those who deny inerrancy is when they indicate that the doctrine does not "feel right." But nowhere does the Bible appeal to our feelings or our reason for its authority or inerrancy. We must submit to the Word, for it will not submit to us.

Fourth, if we deny inerrancy, and indicate that small details are incorrect, we cannot consistently argue that all the doctrine the Bible contains is correct. Admitting error in even the smallest historical detail is the thin edge of the wedge, for we then allow the possibility that there may be error in doctrine as well.

IV. SUFFICIENCY OF SCRIPTURE (2 Peter 1:3-11)

“The sufficiency of Scripture means that Scripture contained all the words of God He intended his people to have at each stage of redemptive history, and that it now contains all the words of God we need for salvation, for trusting him perfectly, and for obeying him perfectly.” Wayne Grudem, *Systematic Theology*, 127

The doctrine of the sufficiency of Scripture is a fundamental tenet of the Christian faith.

To say the Scriptures are sufficient means that the Bible is all we need to equip us for a life of faith and service. It provides a clear demonstration of God’s intention to restore the broken relationship between Himself and humanity through His Son, Jesus Christ, our Savior through the gift of faith. No other writings are necessary for this good news to be understood, nor are any other writings required to equip us for a life of faith.

The sufficiency of Scripture means that the words of Scripture are, and have been throughout salvation history, ample revelation from God for people to know him savingly, answer life’s most important questions, and carry out his will in their lives. Scripture outfits humanity with everything they need to know and please God. Nothing is lacking from Scripture which man needs to know and do God’s will in life. Whether through explicit commands or implicit principles, the Bible contains everything we need for any component of human life. We do not need additional revelation from God.

Article 1.6, the Westminster Confession of Faith states the sufficiency of Scripture as:

The whole counsel of God concerning all things necessary for His own glory, man’s salvation, faith and life, is either expressly set down in Scripture, or by good and necessary inference may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.

Scripture is sufficient as it is:

Scripture Is Complete (Deuteronomy 29:29; 2 Peter 1:3)

Scripture Is Adequate (2 Timothy 3:16-17; Deut. 30:11-14)

Scripture Is Relevant (Psalm 19: 7-14; 2 Timothy 3:16)

Scripture Is Primary or Authoritative (1 Thess. 2:13)

Scripture Is Powerful (Hebrews 4:12: Isa. 55:8-11)

Scripture Is Exhaustive (Ps. 1:2-3; Romans 8:32; 2 Peter 1:3-4)

Psalm 19:7-14 is the most comprehensive statement regarding the sufficiency of Scripture. It is an inspired statement about Scripture as a qualified guide for every situation. (MacArthur)

Four Purposes of Scripture That Are Always Accomplished: (2 Timothy 3: 16-17).

Every time God’s Word is taught, shared, counseled, proclaimed it is profitable for:

- Teaching, Reproof, Correction, and Training in Righteousness

Every time God’s Word is used it is profitable for (2 Timothy 3:16-17):

Teaching: The Bible teaches comprehensive truths about God, people, sin and its effects, and the hope that is found in Christ. Scripture equips people with an accurate and complete framework for rightly understanding all of human life before God. In a culture filled with competing truth claims and alternative narratives for understanding our lives, biblical counselors instruct counselees with God’s Word so that they can know and believe what is true.

Reproof: God’s Word is useful for exposing wrongly held beliefs in one’s life. In response to the snare of wrongly-held beliefs in one’s life, biblical counselors use Scripture to help their counselees through loving and gentle rebuke, so that they might repent of believing what is false and embrace what is true about God and His gospel.

Correction: Whereas the preceding purpose relates to wrongly held beliefs in our inner person, “to correct” refers to confronting and correcting sinful behavior expressed externally in one’s life. Biblical counselors use Scripture to help rescue their counselees from wrong belief and to demonstrate how our actions reflect the true motivations of our hearts.

Training in Righteousness: Scripture’s usefulness refers not only to growth in the knowledge of God but to the pursuit of godliness and a transformed life. God uses His Word to train us, teaching us what it is like to follow Jesus in daily life so that we will learn to observe all that He has commanded (Matt. 28:20). biblical counselors help their counselees move toward the goal of Christlikeness so that they will not only know what is true but that their lives would reflect this truth as well.

These four purposes of Scripture combine to produce one intended result: “that the man of God may be complete, equipped for every good work” (2 Tim. 3:17

The usefulness of God’s Word is meant to produce maturity and godliness in the lives of those we counsel, but also a growing capacity for ministry in the lives of other people.

God speaks in His Word to instruct, to reprove, to confront, and to train so that those we counsel would bear fruit that leads to further disciple-making, for God’s glory (2 Timothy 2:2).

Resources:

https://thecripplegate.com/how-did-we-get-the-bible-inspiration/

Mayhue Authority of Scripture

https://tms.edu/wp-content/uploads/2021/09/tmsj15j.pdf

e. B.B. Warfield “Inspiration and Authority of Scripture”.

https://www.monergism.com/thethreshold/sdg/warfield/The\_Inspiration\_and\_Authority\_o\_-\_B\_B\_Warfield.pdf

Systematic Theology by Wayne Grudem.

Biblical Doctrine by John MacArthur

Moody Handbook of Theology by Paul Enns

A Theology of Christian Counseling by Jay Adams

https://www.theopedia.com/inerrancy

https://www.blueletterbible.org/Comm/stewart\_don/faq/bible-difficulties/question5-difference-between-inerrancy-infallibility.cfm

https://www.crosswalk.com/faith/bible-study/how-inerrant-is-the-bible.html

https://www.apuritansmind.com/creeds-and-confessions/the-chicago-statement-on-biblical-inerrancy/

https://carm.org/about-the-bible/manuscript-evidence-for-superior-new-testament-reliability/

https://www.biblicalcounselingcoalition.org/2012/06/18/the-sufficiency-of-scripture/

https://thecripplegate.com/is-the-bible-enough-for-us-sufficiency/

https://www.biblicalcounselingcoalition.org/2019/05/06/the-sufficiency-of-the-word-in-biblical-counseling/