

1. Describe the inspiration, inerrancy, and authority of Scripture as well as the relationship of each one of these issues to one another.

I. Inspiration:

- A. “Inspiration is the special work of the Holy Spirit in which he superintended the human authors of scripture in such a manner that in employing their different personalities, their different theological emphases, their different writing styles, different grammatical abilities, and so forth, he ensured that what they wrote was precisely what God wanted them to write, the word of God, fully truthful, without error in the original manuscripts and possessing divine authority.”¹
- B. Jay Adams says, “The Christian counselor has a Book that is the very Word of the living God, written in the styles of the individual writers, who (through the superintendence of the Holy Spirit) were kept free from all errors that otherwise would have crept into their writings, and who, by His providential direction, produced literature that expressed not only what they themselves wanted to say, but what God wanted to say through them, so (at once) these writings could be said to be Jeremiah’s or the Holy Spirit’s. This is a God-breathed book. (The word translated “inspired” means, literally, “breathed out by God.” “Inspired” means “breathed in.”) When God says that He breathed out His Word, He means that what is written is as much His Word as if He had spoken it audibly by means of breath. If the reader could hear God speak, he would find that God said nothing more, nothing less, nothing different from what is written.”²
- C. “A term referring to the fact that the words of Scripture are spoken by God. Because of the weak sense of this word in ordinary usage, this text prefers the term ‘God-breathed’ to indicate that the words of Scripture are spoken by God.”³
- D. 2 Tim. 3:16
- E. 2 Peter 1:3, 16-21

¹ Greg Allison. “Lecture on Inspiration of Scripture.” Southern Baptist Theological Seminary. Louisville, Kentucky. 15 October 2011. Lecture

² Jay Adams. A Theology of Christian Counseling, 17.

³ Wayne Grudem, Systematic Theology, 1245.

F. John 14:26; 16:12-14

G. Deuteronomy 18:15-22

H. Acts 1:16

II. Inerrancy:

- A. “The idea that Scripture in the original manuscripts does not affirm anything that is contrary to facts.”⁴
- B. “Inerrant means simply ‘freedom from error or untruths.’”⁵
- C. “In the dictionary senses, Scripture is both inerrant and infallible. Given our previous argument that Scripture is the Word of God and that in Scripture God speaks as Lord, it is inconceivable that it should contain error. Error comes from one of two sources: deceit or mistake. God never deceives (Num. 23:19; 2 Tim. 2:13; Titus 1:2; Heb. 6:18), and he is never mistaken (Ps. 33:13-15; Heb. 4:12-13). Since Scripture is his Word, his speech to us, it contains no errors. It is inerrant.
- D. This argument is based upon the presupposition that God is real and that he has revealed himself to us in the Scriptures as opposed to the presupposition that man in his own wisdom can gain perfect understanding of all truth (Prov. 3:5-6).
- E. Romans 3:4 / Ps. 51:4 “Think as we have before of a personal conversation between you and God. If there is any disagreement between his words and our own ideas, his must prevail. And if we are so arrogant as to judge what he says, he must prevail in that judgment. One who takes this posture before God should not have any difficulty saying that the Bible is inerrant and infallible, in the senses defined above.”⁶
- F. John 17:17

⁴ Wayne Grudem, *Systematic Theology*, 1245.

⁵ John Frame, *Systematic Theology*, 597.

⁶ John Frame, *Systematic Theology*, 598.

G. Ps. 119:43, 89, 96, 142, 151, 160

H. Ps. 19:7-11

I. Proverbs 30:5

J. Num. 23:19; Matt. 24:35

III. Authority:

- A. “The authority of Scripture means that all the words in Scripture are God’s words in such a way that to disbelieve or disobey any word of Scripture is to disbelieve or disobey God.”⁷
- B. “Counsel drawn from a book like this,” one that is inerrant, “adds a note of authority to counseling. When faced with plain proposals for sin (‘Can I leave my wife for another woman?’), questions about behavior (‘Must I pay taxes when they are so unfair?’), etc., the Christian counselor can give an unequivocal answer because it is based not upon his own opinion, upon the probabilities of the consequences, expediency or any other such relative standard, but upon the commandment of the living God, who has spoken. This makes a tremendous difference. The ministry of the Word in counseling, as a result, is totally unlike counseling in any other system because of its authoritative base. This authoritative character stems, of course, from the doctrine of inerrancy. If the Bible were shot through with human error, and were no more dependable than any other composition—if it were not a God-breathed revelation—this note of authority would give way to opinion. But, because the Bible is inerrant, there *is* authority.”⁸

⁷ Wayne Grudem, *Systematic Theology*, 73.

⁸ Jay Adams, *A Theology of Christian Counseling*, 18.

- C. Definition of God’s authority: “God’s right to demand unqualified obedience from his creatures.”⁹
- D. “Scripture also speaks with God’s ultimate authority. This means that it imposes ultimate obligations on its hearers and readers—obligations that we cannot avoid. It gives us information we must believe, commands we must obey, promises we must embrace, questions we must answer, and so forth.”¹⁰
- E. “We have seen that God’s authority is beyond that of any creature. We may describe it as *absolute* in three ways. First, it *cannot be questioned*. God will not be tested by any authority higher than himself. His word is not subject to evaluation by human standards. It is not doubtful or disputable. As we have seen, the clay may not dispute the intentions of the potter.”¹¹
- F. The principle *sola Scriptura* follows from this teaching. No other authority may compete with God’s own words. No words may be added to God’s or put on the same level of authority (Deut. 4:2; 12:32; Isa. 29:13; Matt. 15:8-9). It is wrong to bind the consciences of God’s people by mere human traditions. Only the word of God has ultimate authority.”¹²
- G. “[W]hen the prophets say, “Thus says the Lord,” they are claiming to be messengers from the sovereign King of Israel, namely, God himself, and they are claiming that their words are the absolutely authoritative words of God.”¹³
- H. Deut. 4:2; 12:32
- I. Isa. 29:13; Matt. 15:8-9

IV. For Further Reading or Context of Quotes:

- A. Wayne Grudem, pgs. 73-104 (chps. 4 & 5).
- B. Jay Adams, *A Theology of Christian Counseling*, pgs. 16-37 (chp. 3).
- C. John Frame, pgs. 594-629 (chp. 26).

⁹ John Frame, *Systematic Theology*, 1126.

¹⁰ *Ibid.*, 594.

¹¹ *Ibid.*, 26.

¹² *Ibid.*, 28.

¹³ Wayne Grudem, *Systematic Theology*, 74.