

THE DOCTRINE OF THE SUFFICIENCY OF SCRIPTURE
AND ITS IMPLICATIONS FOR BIBLICAL COUNSELLING

by

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Dedication and Declaration

I thank the Lord Jesus Christ for His gift of salvation and for His Word that was given to man under inspiration of His Holy Spirit. I also thank the God and Father of our Lord Jesus Christ for the opportunity afforded to study at South Africa Theological Seminary and through the writing of this thesis to come to a deeper appreciation for Scripture. I also thank God for my supervisor, Kevin Smith who has encouraged and motivated me to accurately divide the Word of truth and strive towards excellence

I, the undersigned, hereby declare that the work contained in this thesis is my own original work.

R. Möller

Johannesburg, 5 December 2008

Chapter 1

The doctrine of the sufficiency of Scripture and its implications for Christian counselling

1.1 Background

Prior to the late twentieth century theologians very rarely gave explicit attention to the doctrine of the sufficiency of Scripture. In the last fifteen years a handful of writers have begun to address this topic in more detail. This thesis traces the historical treatment of the doctrine of the sufficiency of Scripture from the time of the Reformation of the sixteenth century up to the present. The scope of this study is restricted to the time period from the Reformation to the present because, "In the Reformation the Bible became the sole authority for belief and practice... it was basically a hermeneutical reformation, a reformation in reference to the approach to the Bible" (Zuck 1991:44). Prior to the Reformation, church fathers such as, Origen (185-254), Clement (155-216), Jerome (347-419), and theologians such as Gregory the Great (540-604), Thomas Aquinas (1225-1274), typically interpreted portions of Scripture allegorically. This trend continued until men such as John Wycliffe and Martin Luther began to stress the necessity for a literal-historical-grammatical interpretation of Scripture. The emphasis on a literal interpretation re-emphasised Scripture's sufficiency for doctrine, correction, and instruction.

A survey of the works of John Calvin (*Institutes of the Christian Religion* [1989] by John Calvin), Ulrich Zwingli in (*The Reformers & The Theology of the Reformation* [2000] by Cunningham), John Knox in (*Miller's Church History* [1980] by Miller), Millard Erickson (*Christian Theology* [1983] by Erickson), Benjamin B. Warfield (*The Inspiration and Authority of the Bible* [1948] by Warfield), and Louis Berkhof (*Systematic Theology* [1958] by Berkhof), reveals that since the Reformation the doctrines of the authority and inerrancy of Scripture were given explicit treatment, but the sufficiency of Scripture was only implied.

Towards the end of the twentieth century the doctrine of the sufficiency of Scripture began to be developed independently. This is evidenced in the systematic theologies of Wayne Grudem (*Systematic Theology* [1994]) and Richard Muller

(*Post-Reformation Reformed Dogmatics*, Volume 1 [1987] and Volume 2 [2003]). Reformed apologist James R. White addresses the sufficiency of Scripture in his book, *Scripture Alone* (2004). John MacArthur wrote a chapter, namely, The Sufficiency of the Written Word, in the book *Sola scriptura: The Protestant Position on the Bible* (1995a), in which he argues for the sufficiency of Scripture. Other conservative evangelical writings that specially deal with the sufficiency of Scripture and its application to Biblical counselling are, *Introduction to Biblical Counseling* (1994) edited by John MacArthur, Jr. and Wayne A. Mack, and *Totally Sufficient* (2004) edited by Ed Hinson and Howard Eyrich.

The lack of material addressing the doctrine of sufficiency begs for the subject to be developed further. An examination of the Biblical data will reveal that the doctrine of the sufficiency of Scripture can be systematically traced from the Old Testament through to the New Testament. Key passages such as, Psalm 19:7-11, 2 Timothy 3:16-17, and 2 Peter 1:20-21 will form the backbone of the Biblical argument for sufficiency. The apostle Paul makes the clearest statement concerning the sufficiency of Scripture in 2 Timothy 3:16-17,

All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work (ESV¹).

The doctrine of the sufficiency of Scripture has implications for Christian counselling. An ongoing debate among Christian counsellors revolves around whether Scripture alone is sufficient for counselling. A systematic evaluation of the doctrine of sufficiency will add to the current debate.

1.2 Research Question

The main research question is: What are the implications of a conservative evangelical doctrine of the sufficiency of Scripture for Christian counselling?

In the process of answering the main research question, the following key questions will be addressed:

¹ Unless otherwise indicated, all Scripture quotations are from the English Standard Version.

1. What have conservative evangelicals traditionally believed about the doctrine of the sufficiency of Scripture?
2. What claims does the Bible make concerning its sufficiency?
3. What are the implications of a conservative evangelical doctrine of the sufficiency of Scripture for Christian counselling?

1.3 Objectives

My objectives are to:

1. Demonstrate how conservative theologians from the Reformation to the present have viewed the sufficiency of Scripture.
2. Present an accurate synopsis of the Bible's claims regarding its sufficiency for life and practice, and for knowing God and His will.
3. Expound the implications of the Bible's own claims regarding its sufficiency for Christian counselling.

1.4 Purpose

In this thesis I purpose to show that the doctrine of the sufficiency of Scripture is well presented in the Bible and that it has not received sufficient attention in comparison to other doctrines, such as, authority and inerrancy. Since the doctrine of the sufficiency of Scripture has not received the necessary consideration it needs to be given more theological thought for its significance. An exegetical study of relevant passages will be done to demonstrate that the Bible claims to be given by inspiration of God and as such is sufficient for life and godliness. My objective is to show that Scripture is the infallible rule of faith and practice in the life of believers and is invaluable in Christian counselling. I also purpose to show that a counsellor's position on the sufficiency of Scripture determines his or her methodology, and is directly related to how they view and interpret Scripture.

1.5 Value

The value of this thesis lies in the fact that it makes a contribution to systematic theology. Scripture is given by inspiration of God, and therefore the authority of God. Scripture is the wisdom of God for salvation, doctrine, and for transforming and changing lives. This thesis also adds to the current literature and debate on whether Scripture is able to provide answers and counsel for Christians' non-physical problems. This thesis will benefit people in all facets of ministry. Pastors,

counsellors, and counselees will be able to determine the extent to which the Bible is useful in Christian counselling. The application of this doctrine will bring about a greater appreciation for the Word of God. Ultimately it will become clear that Scripture is the divine ruler against which all doctrines and beliefs are measured.

1.6 Structure and Timeframe

1. Introduction. January 2008.
2. Historical evidence of the doctrine of the sufficiency of Scripture. June 2008.
3. Biblical basis for the doctrine of the sufficiency of Scripture. November 2008.
4. Implications of the doctrine of the sufficiency of Scripture for Christian counselling. March 2009.
5. Conclusion. May 2009.

1.7 Design and Methodology

Chapter two: Historical evidence of the doctrine of the sufficiency of Scripture. This chapter presents an historical overview of the treatment of the doctrine of the sufficiency of Scripture from the book of Revelation up and until the 21st century. A diagram is used at the beginning of this chapter to illustrate the historical account of the doctrine. Three time periods are noted when the church detracted from the sufficiency of the Scriptures. Consequently, a group of people rose to the fore to defend the Biblical teaching and in doing so they emphasized the importance of the sufficiency of Scripture for doctrine, life, and practice.

The first evidence that brought about a focus on the sufficiency of Scripture is the time of the Reformation. “The Reformation...was the greatest event, or series of events that has occurred since the close of the Canon of Scripture...” (Cunningham 2000:1). It is on the doctrinal point Scripture’s sufficiency which the Reformers separated themselves from the teachings of the Roman Catholic Church in the sixteenth century. The Reformers took a stand for the sufficiency of Scripture in their formulation of *sola scriptura* and as such emphasized a literal interpretation of Scripture. Key figures of the Reformation that will be used in this thesis are Martin Luther, Ulrich Zwingli, John Calvin, and John Knox. Sources that will be used to define their views on the sufficiency of Scripture are, *Institutes of the Christian Religion* (1989) by J. Calvin, *Scripture Alone* (2005), by R.C. Sproul, *Post-Reformation Reformed Dogmatics Volume 1* (1987) and *Volume 2* (2003) by R.A. Muller, *Sola*

scriptura: The Protestant Position on the Bible (1995) by R. Godfrey, et al., *Sketches from Church History* (1980) by S.M. Houghton, *The Reformers & The Theology of the Reformation* (2000) by W. Cunningham, *Miller's Church History* (1980) by A. Miller, and *2000 Years of Christ's Power. Part Three: Renaissance and Reformation* (2004) by N.R. Needham. Following the time of the Reformation from the mid 16th century up and until the 18th century we find the Puritans. They were "case-study wise" and applied Biblical teaching in counselling. Their work as such brought great emphasis to the doctrine of the sufficiency of Scripture.

The second defence for Scripture's sufficiency followed the Enlightenment Era (1648 -1799) and the publication of Charles Roberts Darwin's work, *The Origin of the Species: By Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life* (1859). The systematic writings of the exponents of Reformed theology drew the church's attention back to its origins when it reemphasised the foundational doctrines and truths of the Scriptures as they were previously upheld by the Puritans and the Reformers. Three well-known Reformed theologians' works are noted. They are, *The Inspiration and Authority of the Bible* (1948) by B.B. Warfield, *Systematic Theology* (1958) by L. Berkhof, and *Christian Theology* (1983) by M. Erickson. These exponents of Reformed theology wrote on the authority, inerrancy, and infallibility of Scripture. As they did so, the sufficiency of Scripture was assumed.

The third defence for the sufficiency of Scripture came about in the latter part of the twentieth century. A debate arose between the Integration Counselling Model (ICM²) and the Biblical Counselling Model (BCM³) regarding the integration of psychology in Christian counselling. BCM relies on the Scriptures as its primary source within Christian counselling. ICM on the other hand incorporates the ideas and teachings of both the Bible and psychology in Christian counselling. The historical overview in this chapter will determine the foundational principles that brought about the establishment of ICM and BCM and how they became established models for counselling Christians.

² In this thesis the term "ICM" refers to a counselling model that integrates the ideas and teachings of the Bible with psychology.

³ In this thesis the term "BCM" refers to a counselling model that primarily uses the Bible in counselling.

Chapter three: Biblical basis for the doctrine of the sufficiency of Scripture.

Inductive Study

Exegesis of the relevant Biblical passages on the sufficiency of Scripture will allow an accurate handling and interpretation of the text. Exposition of the relevant passages is foundational for allowing God's voice to be heard instead of listening to the mere opinion of a man⁴. An exegetical study will reveal how the relevant passages stand in their own context. An inductive analysis of the Bible's own claim to its sufficiency will be done. Studies done so far have specifically focused on Psalm 19:7-11, 2 Timothy 3:14-17, and 2 Peter 1:16-21. The exegetical analysis will cover a full treatment of these texts. Other texts that may emerge as crucial to the debate will be analyzed. They are, Deuteronomy 4:2, 12:32, 29:29, Psalm 1:2, 119:1, 119:24, Luke 16:19-31, John 17:17, Hebrews 4:12-13, and 2 Peter 1:19:21.

Current views

Throughout my Biblical analysis and my synopsis of what the Bible teaches about its own sufficiency, I shall consult the works of systematic theologians to understand better how they dealt with the doctrine of the sufficiency of Scripture. Wayne Grudem, a moderate Reformed theologian, penned the most comprehensive work on the sufficiency of Scripture in his *Systematic Theology* (1994). He defines the canon of Scripture, authority, inerrancy, and sufficiency of Scripture whilst maintaining a high view on the sufficiency of Scripture throughout. He gives a brief exposition of some key verses for the sufficiency of Scripture, such as, 2 Timothy 3:16 and 1 Peter 1:23. In Richard's A. Muller's systematic writings, *Post-Reformation Volume 1* (1987) and *Volume 2* (2003), Muller discusses the canon, authority, and inspiration of Scripture in which he briefly argues for the sufficiency of Scripture. He makes valuable arguments for the sufficiency of Scripture; however his systematic works on sufficiency are more general in nature. Another systematic theologian is Charles C. Ryrie. In his *Basic Theology* (1986) he discusses at length the canon, inspiration, and inerrancy of Scripture, but does not write about the sufficiency of Scripture. A modern day systematic theologian, Robert D. Culver, has written extensively in his *Systematic Theology* (2005) on doctrines such as Christology, anthropology, hamartiology, and ecclesiology. However, he has not

⁴ The masculine terminology "man" is used throughout this thesis without any intent to prejudice women.

devoted any chapter specifically to the sufficiency of Scripture. Some of these authors may not specifically address the sufficiency of Scripture, but they do infer its sufficiency. The sufficiency of Scripture is assumed in their systematic writings when they write on Theology proper, Christology, Pneumatology, Anthropology, and Hamartiology.

Secondly, I will look at other works written on the sufficiency of Scripture. N. R Needham specialises in and teaches church history at Highland Theological College, Scotland. In his book, *2000 Years of Christ's Power* (2004), he writes on the history of the Reformation and the Biblical doctrines related to it. James White, the author of *Scripture Alone* (2004) defines the sufficiency of Scripture well. These works give a greater understanding of how the doctrine of the sufficiency of Scripture has been dealt with.

Definition of the sufficiency of Scripture

Chapter three will close with my own definition of the sufficiency of Scripture, formulated in the light of my analysis of key Biblical texts and informed by the writings of major evangelical theologians. This definition will attempt to state the extent to which the Bible claims to be sufficient. It will provide the point of departure for an in-depth discussion of the implications of the Biblical claims to sufficiency for Christian counselling.

Chapter four: Implications of the sufficiency of Scripture for Christian counselling.

ICM as a model of counselling

It is on the point of the sufficiency of Scripture in counselling where the debate arises between ICM and BCM. Firstly, an overview of the establishment of ICM and BCM will reveal the founding principles and methodologies they use in counselling, as well as their view on the sufficiency of Scripture. Secondly, ICM and BCM will specifically be evaluated as to how each apply and use Scripture in counselling, as this will reflect the definition each holds concerning the doctrine of the sufficiency of Scripture.

In the 1950's, ICM came to the forefront and was acknowledged as a field of study in its own right. Further investigation is needed to understand why exactly this method of counselling became used in Christian counselling. What seems true is that the

goal among most integrationists is to bring about a system of change that does not contradict the Scriptures. This is evident in the works of ICM counsellors, such as *Competent Christian Counseling* (2002) by T. Clinton and G. Ohlschlager, *Psychology, Theology, and Spirituality in Christian Counseling* (1996) by M.R. McMinn. In Paul Meier's book, *Blue Genes* (2005), he uses psychological principles but also directs counselee's to Scripture in dealing with the problems they face. S. Jones and R. Butman in their *Modern Psychotherapies* (1991) express the view that Scripture is limited in its use in counselling.

A further point of contention between ICM and BCM is the definitions they use to define or label problems. Words such as co-dependence, low self-esteem, mental illness, and obsessive compulsive disorders were adopted by ICM to describe various conditions and make diagnoses. This is evident in the works of the well-known counsellor, James Dobson, and can be seen in his book, *The New Hide or Seek*, which was reprinted in 1999. In this book he specifically addresses the building of self-esteem in children. For this thesis the works of Arnold Mol, Clinton and Ohlschlager, Gerald May, James Dobson, Jones and Butman, Larry Crabb, Minnirth and Meier, and Mark McMinn will be used to determine their views and teachings in the light of Scripture.

BCM as a model for counselling

BCM, like ICM counsellors, are committed to help counselees. However, their definition of the sufficiency of Scripture differs from that of ICM. This is evident in the different models each uses in counselling. I will look at BCM's methodology in counselling as well as the founding of BCM. An understanding of the particular events that brought BCM to the fore helps us understand their position with regards to the sufficiency of Scripture.

What is evident is that Jay Adams began to question the use of psychological principles in Biblical counselling in the late 1960's. David Powlison wrote a chapter in *Introduction to Biblical Counselling* (1994), which is edited by John F. MacArthur and Wayne A. Mack. In this chapter he writes about the rise of BCM and Jay Adams, the founding father of BCM. Since the late 1960's Adams encouraged Christian Counsellors to use Scripture alone in Biblical counselling, and in doing so he underlined the sufficiency of Scripture in counselling. In his book *Competent to*

Counsel (1970), Adams applied the truths he learned from Scripture in counselling. Adams believes that Scripture can accurately diagnose and bring about answers to the problems of man. I will give specific attention to his interpretation of the Biblical text, and see how he applies his interpretation to counselling and so determine his view on the sufficiency of Scripture.

Wayne Mack is another BCM counsellor and has written more than twenty books related to Biblical counselling. He writes on the sufficiency of Scripture and points out the fact that BCM counselling primarily uses the Bible in counselling. Mack believes that Scripture is sufficient in that it is adequate to deal with serious problems. In his books, *Out of the Blues* (2006), and *Down But not Out* (2005), he specifically deals with the area of depression. The works of Wayne Mack will be used to see how he applies Scripture to a serious problem such as depression.

1.8 Recommendations

The thesis will attempt to draw together some well-founded recommendations in answer to the question: What are the implications of a conservative evangelical doctrine of the sufficiency of Scripture for Christian counselling?

Practical application for the sufficiency of Scripture

This study is central to the life of believers and is crucial to their view of the sufficiency of Scripture and its implications for Christian counselling. A thorough examination of the sufficiency of Scripture is needed to establish the doctrine of the sufficiency of Scripture and how it relates to ICM and BCM counselling, and also what specific place Scripture holds in counselling.

1.9 Hypotheses

At the start of this research project, I expect the findings to include the following:

- The doctrine of the sufficiency of Scripture is well presented in the Bible and has not received sufficient attention in comparison to the doctrines of authority, infallibility, and inerrancy.
- An exegetical study of relevant passages will reveal that the Bible claims to be given by inspiration of God and as such is sufficient for life and godliness. The Word of God is a sufficient rule of faith and practice. As such it contains all the

words we need for salvation, for guiding the church, and how to live the Christian life in obedience to God.

- The view that a Christian counsellor holds on the doctrine of the sufficiency of Scripture to a large extent determines his or her counselling methodology.

Chapter 2

Historical evidence of the doctrine of the sufficiency of Scripture

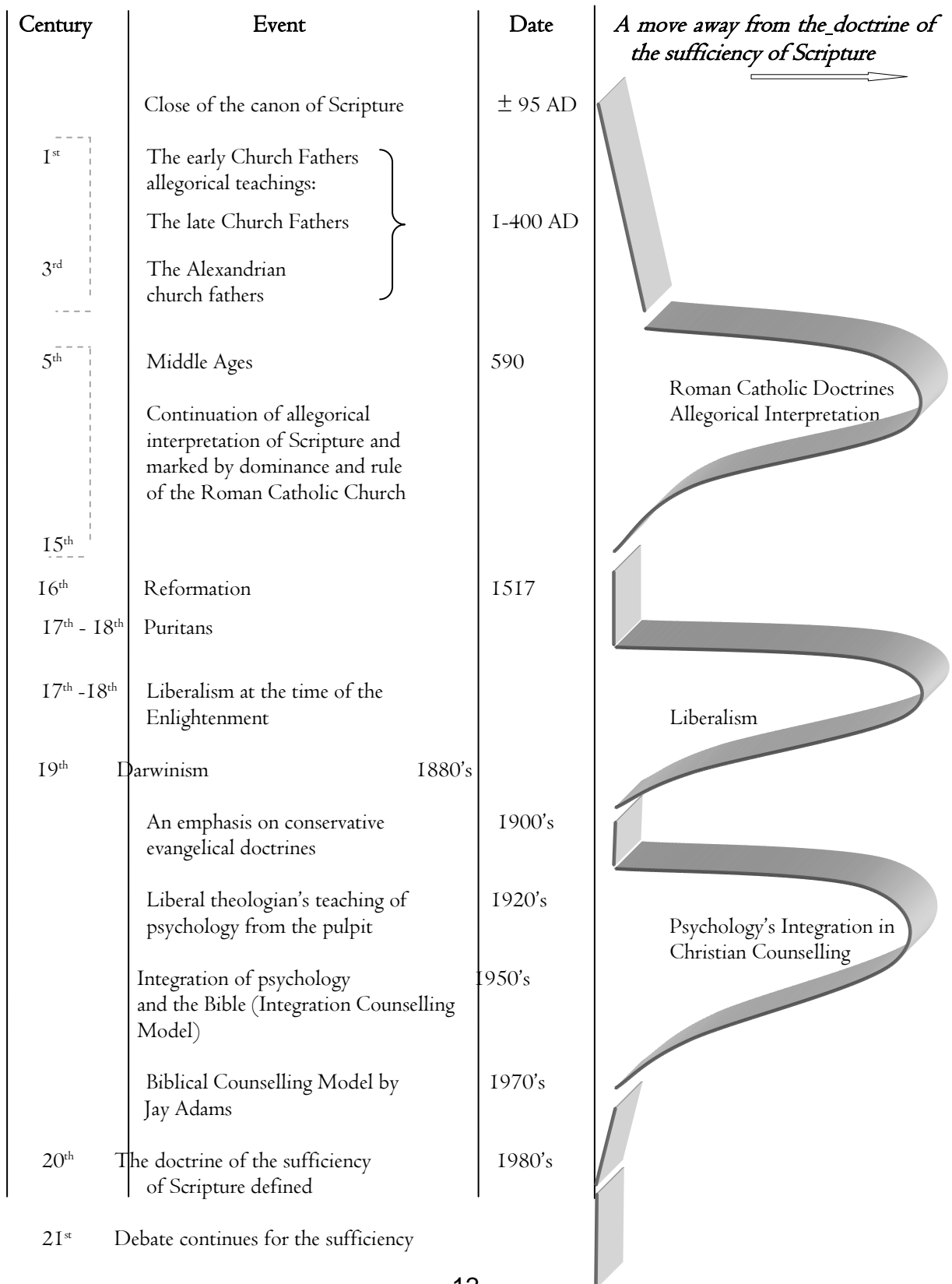
This chapter focuses on the historical evidence of the doctrine of the sufficiency of Scripture from the close of the canon of Scripture to the current day. It is not possible to do a full analysis of the historical evidence; rather, I reflect on the trends of the time. Two definitive time periods are presented in which the doctrine of the sufficiency of Scripture came to prominence. The first occurrence is seen in the sixteenth century with the rise of the Reformation and the battle for *sola scriptura*. The second event arose in the twentieth century over the integration of psychology and the Bible. In both these incidences the debate for the sufficiency of Scripture came to prominence for different reasons; however, these events are united and are mirror images of one another. In each instance the sufficiency of Scripture was brought into question and in response, a group of believers rose to defend and challenge the beliefs of those who doubted Scripture's sufficiency.

Church history shows us that Christian theology is not primarily a philosophical system invented by men in the quiet of an academic study. Doctrines were hammered out by men who were on the work crew of the church. Every plank in the platform of orthodoxy was laid because some heresy had arisen that threatened to change the nature of Christianity and to destroy its central faith (Shelley 1995:48).

The historical nature of these events and the debates surrounding the doctrine of the sufficiency of Scripture which are presented in this chapter underlines the need for further studies and a systematic analysis of the Scriptures themselves to fully understand this doctrine, its impact throughout history, and what conservative evangelicals believe today.

The historical overview of the doctrine of the sufficiency of Scripture is presented in a diagram at the beginning of this chapter. This diagram demonstrates how this doctrine was dealt with over the past two millennia. The diagram demonstrates a continual swing away from and return to the sufficiency of Scripture which emphasises the defence of this doctrine's importance. It was this argument for the sufficiency of Scripture that brought about a reemphasis to the literal interpretation of Scripture according to its historical and grammatical context.

Figure 1: An historical overview of the doctrine of the sufficiency of Scripture.
The doctrine of the sufficiency of Scripture as described in chapter two. The time period follows after the time of the New Testament (AD 95), and leading up to the current day.



of Scripture and the integration
of psychology and the Bible

2.1 Historical overview of the church

An overview of the historical timeline from the New Testament up and until the time of the Middle Ages will firstly be explored. A brief description of the historical account presents how the Scriptures were interpreted at this time. Next, the teachings and dominance of the Roman Catholic Church in the Middle Ages are described. The unfolding of the events of the time and the religious views of the church will be discussed. This historical overview of the events until the time of the Middle Ages demonstrates why the rise of the Reformation of the sixteenth century was so essential to the re-establishment of the doctrine of the sufficiency of Scripture. Reference will be made to the Reformers' interpretation of Scripture and specifically their view on the doctrine of the sufficiency of Scripture. After that an historical overview of the time following the Reformation is presented and specific attention is given to the historical events of the twentieth century to better understand how the doctrine of the sufficiency of Scripture was dealt with, understood, and interpreted at that time. In this presentation I will show how the debate of the twentieth century mirrors the debate of the sixteenth century about the doctrine of the sufficiency of Scripture.

The historical timeline from the New Testament to the current day can be subdivided into the various time periods, namely, the early Church Fathers, the Alexandrian and Antiochene fathers, the late Church Fathers, the Middle Ages, the Reformation, and the Post-Reformation up and until the Modern era (Zuck 1991:56-57). The time after the writing of the New Testament, and throughout the Middle Ages, was recognised by its allegorical interpretation of Scripture (pp. 28-55). In an allegorical approach the Scriptures are interpreted with little concern for the grammatical context and apart from its historical connections (Karleen 1994:n.p). Thus the historical, grammatical, and cultural background of the text is overlooked. When the reader of Scripture allegorizes, he or she "is searching for a hidden or a secret meaning underlying but remote from and unrelated in reality to the more obvious meaning of the text" (Zuck 1991:29). This method of interpreting Scripture allows the reader to read his or her own meaning into the passage (p. 29).

This method of allegorizing was challenged at the time of the Reformation when men like Martin Luther and John Calvin emphasized a literal interpretation⁵ of Scripture (Harrison 2006a:123). Until the rise of the Reformation, church fathers such as Justin Martyr of Samaria, Barnabas, Clement of Alexandria, and others, allegorized Scripture. Notwithstanding the fact that these men allegorized Scripture, this chapter does not discount their stand for the faith. For example, Ignatius of Antioch (AD 35-100) addressed the heresy of the Gnostic teachings of the time and was executed in Rome. As a result of his execution he was “considered a giant among the early Church Fathers” (Eckman 2002:19). Justin Martyr (100-165) was beheaded when he refused to revoke his confession of faith (Eckman 2002:26; Mursell 2001:41). The words of Polycarp (AD 70-155) remain famous. When he was placed in a position to either die or deny Christ and live, he said, “For eighty-six years I have served him, and he has done me no evil. How could I curse my king who saved me?” (Quoted in Gonzáles 2005:44). In the face of this imminent death, he said, “You try to frighten me with the fire that burns for an hour, and you forget the fire of hell that never goes out” (quoted in Shelley 1995:37). Whilst burning at the stake he was praying that his death would be an acceptable sacrifice to God (p. 37). He is a respected man and honoured as a model martyr (Eckman 2002:20).

Notwithstanding their faith it is necessary to present the predominant allegorical interpretation of Scripture of the time to better understand the significance and rise of the Reformation. The allegorical method of interpretation of the first century continued in the Middle Ages and brought about a move away from the sufficiency of Scripture (see figure 1). Therefore the establishment of the Reformation is important, as it emphasised a literal interpretation of Scripture, according to its grammatical, historical interpretation (Harrison 2006a:123), and brought a greater appreciation to our understanding of the doctrine of the sufficiency of Scripture. The significance and rise of the Reformation, which forms a pivotal point in the argument for the sufficiency of Scripture, is emphasized throughout this time of history.

⁵ In this thesis the term “literal interpretation” refers to the interpretation of Scripture according to its historical and grammatical context, unless otherwise stipulated.

The historical overview presents the allegorical views at the time of the early Church Fathers, the Alexandrian and Antiochene Fathers, the late Church Fathers, and then the Middle Ages.

2.1.1 The early Church Fathers

In the second century after Christ came a “group generally called the Church Fathers... a term of affection and esteem, ‘father’, was generally given to spiritual leaders of the church (known as elders or bishops)” (Eckman 2002:18). The early Church Fathers used an allegorical interpretation of the Scripture, as exemplified in the works of Barnabas, Justin Martyr of Samaria, and Irenaeus (Cross and Livingstone 1974:37). Allegory “was developed and carried to excess by the school of Alexandria” (p. 37).

Barnabas (AD 70-100). Barnabas was an early church father; his writings can be found about AD 70-100 (Cross and Livingstone 1974:134). He believed that the Old Testament was not written for the Jews, but for Christians (p. 134). This can be seen in his interpretation of the Old Testament. In Barnabas 11.2 he quotes Jeremiah 2:12-13 as saying, “this people” (referring to Israel), as opposed to “My people”, to evade the fact that God is calling Israel His own people (Martin and Davids 1997:n.p.). He viewed the Mosaic Law and animal sacrifices as unnecessary. Barnabas believed that these institutes did not necessarily represent God’s will but were only necessary because of the blindness of the Jews (Cross and Livingstone 1974:134). His presupposition thus brought about his allegorizing of Scripture. For example, he interprets the acceptable fast unto the Lord as referring to good deeds, and the food laws as referring to keeping oneself from immoral people (Martin and Davids 1997:n.p.).

Justin Martyr (AD 100-165). Justin Martyr of Samaria was a defender of the gospel (Bercot 1998:337-338). He stood against and disputed the influential Marcion, who not only rejected the Old Testament writings, but also renounced fragments of the New Testament (Eckman 2002:23-25). His “defense of the integrity of God’s Word was crucial to the developing conviction of the New Testament authority” (p. 24).

in his writings he gives us some insight into how the first church services were presented in the second century AD, namely, “All who live in cities or in the country

gather together to one place... memoirs of the apostles or the writings of the prophets are read... when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these things... all rise together and pray” (Shelley 1995:61). Notwithstanding his defence for the faith he allegorised Scripture and read a “deeper meaning” into the historical text (Bercot 1998:337-338). For example, he believed that Jacob, Rachel, and Leah in Genesis represented various groups: Leah symbolized the Jews, Rachel represented the church, and Jacob was Christ who served both (Zuck 1991:33-34). His allegorising is seen most clearly in his interpretation of Exodus 17, when Israel fought against the Amalekites. Here he concluded that when Hur and Aaron held up Moses’ hands, it presented the cross of Christ (p. 34).

Irenaeus (AD 130-200). Irenaeus defended Scripture, especially the value of the Old Testament, and presented Christ as the central focus of theology (Eckman 2002:27). He opposed the Gnostics and appealed to Christians to take a stand against heresy and defend proper doctrine (p. 27). He however did allegorise the Scriptures at times. For example, his interpretation of Joshua 2, explained that the spies Rahab hid at Jericho presented the Father, Son and Holy Spirit. He somehow concluded that the two spies were three spies (Zuck 1991:34).

2.1.2 The Alexandrian and Antiochene fathers

“Christian thinkers, particular those of Alexandria, adopted allegorism to demonstrate the presence of Christian theological and spiritual truth in the Old Testament... this hermeneutic dominated Christendom through the medieval period” (Garrett 1996:785).

Clement (AD 150-215). Clement of Alexandria was well founded in theology and able to satisfactorily guide those who came from other places of learning, such as Rome, Athens, and Antioch, away from the Gnostic teachings of the time into true Christianity (Shelley 1995:81). Clement aspired not to win “arguments, but men to Christ, and lead them to salvation” (p. 81). Notwithstanding his good aspirations he used an allegorical method to interpret Scripture for both the Old and the New Testament (Walton 2005:16; Gonzáles 2005:72). “He propounded the principle that all Scripture must be understood allegorically” (Berkhof 1950:20). An example in his interpretation of Joshua 2:18. The spies sent by Joshua say to Rahab, “When we

come into the land, you bind this line of scarlet cord in the window through which you let us down...” Clement (1 Clement 12.7) explains that the scarlet cord of Rahab is a prophecy of redemption that comes through the blood of Christ (Martin and Davids 1997:n.p.). “His most famous pupil was Origen” (Bercot 1998:168).

Origen (AD 185-254). Origen, an Alexandrian church father, believed in the divine inspiration of Scripture. He recorded the “first real systematic theology in church history” (Eckman 2002:27). He believed in the divine inspiration of Scripture, although, he often allegorized Scripture (Maier 1999:212; Renwick and Harman 1958:108; Berkhof 1950:20). He said, “While you devote yourself to this divine reading, seek aright and with unwavering faith in God the hidden sense that is present in most passages of divine Scriptures” (Bercot 1998:488). He “was always glad to discover a difficulty or contradiction [in Scripture], since that demonstrated that one needed to interpret allegorically” (Rogers and McKim 1979:14). He used passages such as 2 Corinthians 3:6b, “...the letter kills, but the Spirit gives life”, to defend his use of the allegorical methodology for interpreting Scripture (Jeffrey 1992:n.p.). This passage is, however, speaking to the Jews who desire to go back to the Mosaic Law, hence the apostle Paul’s warning that the letter, referring to the law, kills, for in it eternal life is not found; the new covenant of the Spirit brings life – that is salvation. Origen in his exegesis searched for the deeper meaning of the text (Gertz 2003:28-29), and therefore went beyond the meaning of the literal text (Harrison 2006a:117).

John Chrysostom (AD 354-407). The Antiochene church fathers are men such as John Chrysostom, who lived around 354-407, Dorotheus, and Diodorus (Zuck 1991:37). They realized the error in the allegorical interpretation of Scripture, and to counter this method of interpretation they instead brought emphasis to the original languages of the Bible and used typology and predictive prophecy⁶ to unite the Old and New Testament (Vos 1994:n.p.).

⁶ “The typological interpretation of prophecy asserts that the prophets did not so much make singular predictions as proclaim certain theological themes or patterns and that these themes often have several manifestations or fulfilments in the course human history... Joel understands the ‘day of the Lord’ (2:31) to be not a single event but a theological concept with multiple fulfilments, or perhaps better, multiple manifestations” (Garrett 1996:785).

2.1.3 The late Church Fathers

Two renowned figures of the late Church Fathers are Jerome and Augustine.

Jerome (AD 345-420). Jerome at first allegorised Scripture as is evident in his early exegetical work. He later turned to a more literal interpretation of Scripture, although he still sought a deeper meaning in the literal interpretation of the text (Zuck 1991:38). “His Latin Vulgate later became the official Bible of the Roman Catholic Church” (Walton 2005:16). As such it is the “only version recognised as authentic by the Roman Catholic Church” (Renwick and Harman 1958:108).

Augustine (AD 354-430). Augustine was a leading theologian and impacted the church for centuries. He taught the doctrine of original sin and the need for the saving grace of Christ in order for man to come to salvation (Eckman 2002:38; Vos 1994:n.p.). Of his most notable work is his formulation of the Trinity (Eckman 2002:37). Even though he left a great legacy behind he also allegorised Scripture, as can be seen in his view of creation. He assumed Moses’ writings to be polysemous⁷ (Jeffrey 1992:n.p.). Where God parted the waters and the dry land he saw two societies. He saw the one society as “vexed by infidelity and steeped in natural bitterness, the other a society of the righteous, zealous for God’s gifts” (Jeffrey 1992:n.p.). Augustine interpreted 2 Corinthians 3:6, “...the letter kills, but the Spirit gives life” as saying that the spiritual is unfit for it leads to spiritual bondage. He therefore saw it fit to allegorise the Scriptures in order to discover the real meaning of the text (Karleen 1994:n.p.).

2.1.4 The Middle Ages

The next time period is the Middle Ages. The Middle Ages lasted for about a thousand years, that is, from the end of the fifth century to the sixteenth century. In this time the Scriptures were “held to have an authority which derived directly from God” (Hastings 1999:119). This period was known as a time where the popes controlled Europe and where priests held the power. It was also marked by allegorising, which was the primary means by which Scripture was interpreted (Scott 1988:54-55).

⁷ The term *polysemous* is derived from the Greek word *polusemos* and denotes a word having many meanings.

Gregory (AD 540-604). Gregory the Great was a well-known figure associated with the beginning of the time of the Middle Ages (Zuck 1991:41). He relied on the teachings of the early Church Fathers and accordingly based his interpretation of Scripture on the fathers (Cross and Livingstone 1974:595). He took the literal and historical meaning of the Biblical text and built upon it an allegorical method for interpreting the Scriptures (Hastings 1999:121). The following is an excerpt taken from the beginning of the notary's transcription of Gregory in which Gregory says, "Allegory functions as a device to bring the soul that is far from God to God. This is possible because allegories employ enigmas" (Liantonio 2004:n.p.).

Thomas Aquinas (AD 1225-1274). Another well known figure of the Middle Ages is Thomas Aquinas. Though he often allegorised Scripture, he "regarded the literal sense as the necessary foundation for all exposition of Scripture" (Berkhof 1950:25).

Allegory as a method of interpretation, was carried over into the Middle Ages and therefore into the teachings and traditions of the Roman Catholic Church.

2.2 Historical overview of the Roman Catholic Church

2.2.1 The Roman Catholic teachings

The Roman Catholic Church insisted on using only the Latin Vulgate because they believed that lay people were unable to grasp the Bible's meaning. Only the Church, and specifically the Pope, was able to interpret and understand the real meaning of Scripture (Houghton 1980:67). The Roman Catholic Church thus became God's representative to man and spoke with the same authority as God did (Erickson 1983:245). The Roman Catholic Church further believed that only through the Church could its members understand the Bible (Erickson 1983:246; Miller 1980:609). From within the council of the local priest and confessor, the bishops could permit "Catholic translations of the Bible to be read by those of whom they realize that such reading will not lead to the detriment but to the increase of faith and piety" (Townley 1821:481). No layperson was allowed to own a copy of the Catholic Bible, nor could anyone read it without written permission from the church. Any person who violated this regulation would not be absolved from his sins before he has turned in these Bibles (p. 481). As such the popes and councils had the

authority to decide which books were to be included in the canon⁸ of Scripture (p. 17).

2.2.2 The Roman Catholic traditions

The Roman Catholic Church claimed that their authority derived from the infallible teachings and authority that rested with popes and councils (Godfrey et al. 1995:12-15). They felt that the recognised Church of Christ belonged to those who acknowledged the power of the Bishop and to those who viewed him as Christ's vicar. This was "the foundation of the papal claims to supremacy and infallibility" (Cunningham 2000:54). To the Roman Church the "infallibility of the pope [was] the logical complement to the infallibility of the Bible" (Erickson 1983:246). As God's authority on earth, the Church had the "power of consecrating and offering the body and blood of ... [the] Lord and of remitting sins" (Boettner 1962:ix). The Roman Catholic Church believed that the power of the Church was delegated to them by the apostles and their successors, and as such, they could define truth in doctrinal matters (Erickson 1983:245). Those who did not recognise the authority of popes and bishops were considered enemies of Christ, outlaws and even wild beasts, and the Church had the right to deal with them accordingly (Cunningham 2000:54-55). Traditions and various practices of the Roman Catholic Church were added to Scripture because they assumed that the Scriptures were insufficient for life and godliness (Godfrey et al. 1995:1-2).

The teachings and traditions of the Roman Catholic Church were opposed by men such as John Wycliffe, the Morningstar of the Reformation (Fountain 1984:13). He stood against the traditions of the Roman Catholic Church and the supremacy of the Pope (pp. 33-37). Men like him held a high view of Scripture and helped usher in the era of the Reformation.

2.3 Historical overview of the Reformation

"The Reformation...was the greatest event, or series of events that has occurred since the close of the Canon of Scripture..." (Cunningham 2000:1). The Reformation took place during the sixteenth into the seventeenth centuries and followed the time

⁸ The term *canon* comes from the Greek word *kanon*, which means a rule or measuring rod. Today, the word is used to describe the collection of individual books that make up the Old and New Testament.

of the Middle Ages (Nichols 2006:19-20). This move for the defence of the doctrine of the sufficiency of Scripture and the literal interpretation of Scripture would be reflected again in the twentieth century.

The Reformers of the sixteenth century brought about a new hermeneutical approach and as such rejected an allegorical methodology to interpret Scripture (Harrison 2006a:11; Scott 1988:54-55). The Reformers upheld the sufficiency of Scripture, and the Reformation became “as much a battle for the Christian past as it was a struggle for the true interpretation of the Bible” (Timothy 2001:37). The Reformers were used by God to bring the church out of its theological corruption. The pope was seen as a figure standing in Christ’s place as head (Hastings 1999:110) and in which the pope was referred to as “our Lord God the Pope” (Fountain 1984:6). The Reformers “dethroned the pope and enthroned the Bible as their ultimate authority; the principle of *sola scriptura* was basic to all Protestants during the Reformation era” (Geisler and Nix 1968:114).

2.3.1 The Reformers’ separation from the teachings of the Roman Catholic Church

On the 31st of October 1517, the Reformation came into full swing when Luther nailed the 95 Theses on the door of Wittenberg church to protest against the sale of indulgences (Hillerbrand 1982:32). The religious upheaval of the Reformation helped bring to a close the political and religious rule of the Roman Catholic Church (Miller 1980:608). This dominance of the Roman Catholic Church was challenged when the Reformers took a stand against its false teachings and for the sufficiency of Scripture (White 2004:169-177).

The Reformers separated themselves from the teachings of the Roman Catholic Church and identified the imminent danger of adding to and changing what God had already deemed to be sufficient in Scripture.

2.3.2 The rise of the Reformation and the sufficiency of Scripture

It is on the doctrinal point of the sufficiency of Scripture for which the Reformers separated themselves from the Roman Catholic Church (Godfrey et al. 1995:28). The Reformers emphasised the authority of Scripture, even over the church, and as such believed that the church should not determine what is preached, but rather that the truth of Scripture determine what the church should teach (Berkhof 1950:26).

2.3.3 The Reformers' emphasis on Scripture alone

The Reformers' underlining of the doctrine of the sufficiency of Scripture is captured in their understanding of *sola scriptura*. The Reformers were not the originators of the idea of *scripture alone* but the way they brought it to the forefront was new (Muller 2003:52). They saw themselves as vessels used in the hand of God to bring the people back to the teachings of Scripture and Scripture alone (Johnson and McGoldrick 1998:76).

Martin Luther, a Reformer who was formerly a Catholic priest, made it clear that he believed in the sufficiency of Scripture. To Luther, *sola scriptura* meant that the "Scripture alone is the ultimate, divine authority in all matters pertaining to religion" (Sproul 2005:16). This is evident in his well-known debate with John Eck in which Luther boldly stated that, "the plough-boy with Scripture is mightier than the greatest Pope without" (McMahon 2007:¶20). Luther did not despise the Roman Catholic Church and its councils; rather, he made it clear that it was Scripture that was infallible and authoritative. *Sola scriptura* became the central tenet of his theology. It was the teachings of Scripture that determined truth and guided the church (Muller 2003:26). Luther therefore opposed the idea that the Church's authority originated with the Roman Catholic clergy (Sproul 2005:17-18).

This position became known by the Latin tag of 'sola scriptura'... only the canonical Scriptures possess infallible authority as a source of Christian teaching. All other sources, however useful or even indispensable they may be in helping Christians to understand Scripture, are subordinate to Scripture... Scripture was not some abstract authority; it was very specifically the Word of this God, the God who created the universe... (Needham 2004:82).

Not only were the church fathers to be judged by Scripture, but the church and its traditions were also to be judged by the Word of God (Muller 2003:64).

The Roman Catholic Church held much religious and political power, yet, in spite of the danger to their lives, the Reformers remained strong on their position of *sola scriptura*. When Luther stood trial at the Diet of Worms, he said,

Unless I am convinced by the testimony of Scripture, or by the clearest reasoning, - unless I am persuaded by means of the passages I have quoted,-and unless they thus render my conscience bound by the Word of God, I cannot and will not retract... (Quoted in McMahon 2007:¶24)

Luther defended his interpretation of the doctrines of Scripture in reverent fear of God because he did not want Christ to deny him before the Father in heaven for denying God on earth (McMahon 2007:¶20). Luther, along with many other Reformers, boldly held to the view of *sola scriptura* in the face of many contrary teachings propagated by the Roman Catholic Church.

2.4 Historical overview of the key figures of the Reformation

This section demonstrates what conservative evangelicals traditionally have believed about the doctrine of the sufficiency of Scripture. The Reformers' doctrine and hermeneutics stand in stark contrast to the allegorical interpretation of Scripture, as well as the teaching and traditions as presented by the Roman Catholic Church. In *sola scriptura* the Reformers presented the Bible as sufficient for living the Christian life, and for godliness.

This section covers four key figures of the Reformation: Martin Luther, Ulrich Zwingli, John Calvin, and John Knox. Important places, dates, and a short overview of influential people in the Reformers' lives will be noted when necessary.

[The] early Reformers saw a host of abuses and nonscriptural doctrinal accretions in the practices and teachings of the church. Their goal in attacking these abuses and accretions was to reform both Christian life and teaching...a return to right teaching was needed (Muller 1987:33).

One of these early Reformers was Martin Luther.

2.4.1 Martin Luther

2.4.1.1 History

It was the death of a friend and his narrow escape from lightning that brought Martin Luther to the crossroads in his life which eventually resulted in his salvation (Moyer 1982:250-251; Needham 2004:67). "In deep anxiety for his soul's salvation, [Luther] entered the monastery of Augustinian hermits in Erfurt, on July 17, 1505" (Walker 1959:303). An essential first step toward the Reformation began when Luther had the privilege of having a Bible in his possession for the very first time (Moyer 1982:251). Luther was ordained to priesthood in 1507, and in the following year became a junior lecturer at the University in Wittenberg, Germany, where Johannes

von Staupitz⁹ was a professor of Biblical studies (Needham 2004:68). Luther said that von Staupitz was his first father in teaching and that without him he would have been in hell (pp. 68-69). It was von Staupitz that pointed Luther to Christ. It was Christ who took away the sins of man and so brought him in a right relationship with God (Renwick and Harman 1958:108).

In 1512, Luther received his doctorate in theology (Hillerbrand 1982:21). He studied the works of Augustine and especially focused on the books of Romans and Galatians. Luther's studies in the Word of God brought him to a new understanding of the sufficiency of Scripture, salvation, and justification by faith in Christ alone. Luther's conviction that Scripture was sufficient motivated him to search it for truth. He came to the realization that no matter what good works he did, they could never give him the worth by which he could earn God's favour and grace (Needham 2004:68; Hillerbrand 1982:27). He further believed in a literal interpretation of Scripture; he emphasized the grammatical and historical analysis of the original languages and abandoned an allegorical method for interpreting Scripture (Harrison 2006a:123; Karleen 1994:n.p.).

2.4.1.2 Luther's view on the sufficiency of Scripture

"Luther's belief in the sufficiency of Scripture is seen in the fact that he attributed all his success in the reformation of the church to the power of the Word of God" (Weaver 2007:10). Luther believed that Scripture stood above every word, action, and decision of man. In 1519, Luther took part in a disputation at Leipzig with Johann Eck who was a Catholic theologian (Timothy 2001:37). It was in this debate that Eck put Luther on the spot, showing that Luther's views were similar to those of John Huss, whom the Council of Constance had burnt for heresy in 1415 (Hillerbrand 1982:35). What became evident in this debate was that the Scripture was the judge of the early Church Fathers, not the other way around (Renwick and Harman 1958:110). *Sola scriptura* was not a new doctrine; it had been part of the church throughout the ages (Timothy 2001:37).

⁹ Johannes von Staupitz was a disciple of Augustine of Hippo and held to his view on the grace of God.

At the meeting of the Imperial Diet of Worms in 1521, Luther took a stand on the sufficiency of Scripture and “affirmed that nothing as to the faith can be asserted that contradicts or goes beyond the Scripture or evident reason” (Geisler and Nix 1968:114). As a result, Luther was viewed as a heretic and condemned to death (Hillerbrand 1982:37). Luther held Scripture in high regard and was prepared to oppose the Roman Catholic Church and its false doctrines. All throughout Luther’s life he had a strong commitment to the sufficiency of Scripture and was prepared to take a stand on that basis, no matter the cost.

2.4.1.3 Luther’s stand against false doctrine

Luther’s view on the sufficiency of Scripture led him to translate “the Bible into his native German, and edition followed edition in rapid succession” (Boettner 1962:2). The Bible became accessible to laymen and this brought a great change in the history of the church. Individuals were able to study and understand the Scriptures for themselves. The people no longer needed the pope to interpret the Scriptures (Needham 2004:94).

2.4.2 Ulrich Zwingli

Ulrich Zwingli was another Reformer who stood for the sufficiency of Scripture. He was the leader of the Reformation in Switzerland (Walker 1959:321, 324; Renwick and Harman 1958:119). He was familiar with Luther’s work and acknowledged Luther’s expansive knowledge of Scripture. Zwingli was also committed to sound doctrine and declared that Christ, not the pope, was the sole head of the church (Walker 1959:323). He assumed the sufficiency of Scripture in his teaching and preaching (McKim 1987:619). He claimed that his teachings came from Scripture and said that he preached in the same manner as the apostle Paul (Needham 2004:146).

2.4.2.1 History

Zwingli studied theology and received a Bachelor in Arts in 1504 (Walker 1959:321). He learned Hebrew and Greek and became a follower of Erasmus¹⁰, whose views influenced his theology (Needham 2004:143). Thomas Wyttenbach became one of

¹⁰ Desiderius Erasmus was born in 1467, in Rotterdam, and was one of the greatest humanists of his time. He also produced a Greek edition of the New Testament (Renwick and Harman 1958:106-107).

Zwingli's most influential teachers. Wyttenbach publicly denounced the indulgences even before Luther did (p. 143). Zwingli learned from Wyttenbach that Scripture is the sole authority in the life of the believer and of the church (Walker 1959:321).

2.4.2.2 Zwingli's view on the sufficiency of Scripture

Zwingli was convinced that only Scripture is binding in the life of a believer (Walker 1959:322) and that believers needed God, not the pope, to understand Scripture (Stephens 1999:67). Zwingli believed that God meant for the ordinary person to understand His Word, and proved his view from Scripture passages such as John 6:45, 1 John 2:27, and 1 Corinthians 2:12-15 (p. 67). Zwingli broke away from the tradition of the Roman Catholic priests who previously "had based their sermons on interpretations of the Vulgate and on the writings of the Fathers of the Church." In contrast, he preached in an expository manner by going from chapter to chapter, verse by verse, and expounded the Scripture from the Hebrew and Greek language (Niebuhr 2007:¶2; Needham 2004:145). Zwingli believed that Scripture was sufficient to explain and interpret other parts of Scripture.

It was his dedication to preaching the Scripture that brought the Reformation in Zurich (Needham 2004:145). In his view, "only that which the Bible commands, or for which distinct authorization can be found in its pages, is binding or allowable" (Walker 1959:322).

2.4.2.3 Zwingli's stand against false doctrine

Zwingli rejected the so-called infallible authority of the papacy, ecumenical councils, and church traditions, and instead placed his trust in the infallible and authoritative Word of God. He believed that those who are taught from Scripture are taught by God Himself, and that those who do not rely on the teachings of Scripture alone, have no true faith (Needham 2004:147). His argument for *sola scriptura* was that the Christian's faith does not originate with the teachings of the Roman Catholic Church but comes from the Word of God. In his view, bishops could not be trusted because they were blind men who subjected the Scriptures to their own views and the traditions of the Church (Stephens 1999:67-68). As a result of his work, all the clergy in Zurich were instructed to preach only from the Scriptures (Needham 2004:149). Zwingli died in battle as a chaplain at age forty-seven and remained strong in the truth of Scripture to his death (Houghton 1980:102).

2.4.3 John Calvin

John Calvin was born in 1509 and is one of the most influential men of the Reformation (Davies 1946:93; Renwick and Harman 1958:120). His prayerful exposition of Scripture revealed many truths taught in Scripture (Houghton 1980:104). He had reverent fear of God and was devoted to His Word and to holiness (Needham 2004:221-223). In 1536 Calvin published the first edition of *The Institutes of the Christian Religion*. This was the first systematic exposition of Reformed Theology (Renwick and Harman 1958:120). Calvin stood against an allegorical methodology, which he viewed as a method of Satan to disguise the true interpretation of the text (Berkhof 1950:27).

2.4.3.1 History

In 1559, Calvin completed his final edition of *The Institutes of the Christian Religion* in Latin, which was available in four volumes. In this work Calvin argued that the Reformers' doctrine was founded upon Scripture and that it was not a new theology. Calvin brought correction to the current doctrinal errors of the Roman Catholic Church (Needham 2004:207-208). He also emphasized a literal interpretation and as such emphasized the grammatical and historical context of the Biblical passage (Harrison 2006a:123; Pelikan 1960:n.p.). As such Calvin was the "greatest exegete of the Reformation" (Berkhof 1950:27). Calvin implies the sufficiency of Scripture in *The Institutes of the Christian Religion* when he sets out to give proof that the Bible indeed is the Word of God. He writes, "Now if Moses (who is much earlier than all other writers) traces the tradition of his doctrine from so remote a period, it is obvious how far the Holy Scriptures must, in point of antiquity surpass all other writings" (Calvin 1989:76).

2.4.3.2 Calvin's view on the sufficiency of Scripture

Calvin believed that Scripture held all authority because its author was God Himself.

His dedication to the authority to the Word of God is articulated in the most careful manner in his Institutes I.vi-ix and IV.viii... this is backed up by the steady purpose manifested from beginning to end to expound nothing but what is contained in Scripture. (Nicole 1982:425).

Like Luther, Calvin took a stand for Scripture alone. He acknowledged that the Scriptures were given by inspiration of God and that God Himself directed the

authors. His view on the sufficiency of the Bible is evident in his commentary on 2 Timothy 3:16,

We know that God has spoken to us and are fully convinced that the prophets did not speak of themselves, but as organs of the Holy Spirit uttered only that which they have been commissioned from heaven to declare...the law and the prophets are not teachings handed on at the pleasure of men...but are dictated by the Holy Spirit...by the revelation of the same Spirit both to learners and teachers that God is made known as its Author...we owe to the Scripture the same reverence as we owe to God, since it has its only source in Him...(Calvin 1964:330).

Calvin wrote about the authority of Scripture but he also demonstrated it by preaching on Sundays, weekdays, and by teaching theology twice a week (Renwick and Harman 1958:122). Calvin opposed those who would state something as authoritative, unless it was stated explicitly in Scripture. He believed that man should not add to or subtract from Scripture (Nicole 1982:429).

2.4.3.3 Calvin's stand against false doctrine

John Calvin strongly contested the Roman Catholic Church's view on the authority of Scripture. He believed the authority of Scripture did not rest with popes and councils (Nicole 1982:425). He also did not believe in seeking personal revelations that would replace God's Word or supplement its doctrine (p. 426).

2.4.4 John Knox

John Knox's life was characterized by his stand for God and His Word, and his reverent fear of God (Renwick and Harman 1958:142). He was born in 1514 in Haddington and viewed as Scotland's greatest Reformer (Houghton 1980:122).

2.4.4.1 History

Knox was mightily used of God and during his time, "the little kingdom of Scotland was politically the most important spot in Europe...[and] no other man could have guided the Church in Scotland as Knox did in that stormy and critical period" (p. 142). Knox had a shepherd's heart and exercised great care over the spiritual well-being of individuals (Kyle 2003:125). He also had a heart for counselling people and viewed it as secondary only to his preaching ministry (p. 126).

2.4.4.2 Knox's view on the sufficiency of Scripture

Knox stood for the truths of Scripture and abhorred idolatry. His preaching persuaded many to pursue the truth of the Bible (Houghton 1980:127). Knox believed that all men should answer to Scripture whether they were princes, nobles, or magistrates (Healy 1992:322). Knox said, "we believe and confess the Scriptures of God sufficient to instruct and make the man of God perfect... and depend on neither men nor angels" (Quoted in Johnson and McGoldrick 1998:77).

2.4.4.3 Knox's stand against false doctrine

Notwithstanding his faith Knox decided to leave for the continent of Europe to escape persecution. He was however caught by French soldiers before he could flee and sentenced to work as a prisoner in the French galleys with the intent to convert him back to Catholicism (Houghton 1980:125). He was a prisoner for nineteen months, but remained faithful to the teachings of Scripture (Needham 2004:409; Renwick and Harman 1958:142). An attempt was made to force him to worship an image of the Virgin Mary but he refused by saying, "trouble me not... such an idol is accursed and therefore I will not touch it" (Quoted in Houghton 1980:125). The idol was thrust in his face, but he took the image and cast it overboard, not willing to kiss it. As a result, the French relented and he and the other prisoners were not forced to worship according to the Roman Catholic faith (Needham 2004:409). Knox was released and returned to Scotland.

Knox firmly stood for the truth of God's Word and in his first sermon in the parish church of St. Andrews "undertook to prove that the Pope of Rome was the man of sin...he struck at the root of Popery that they might destroy the whole system" (Miller 1980:1001). Knox, along with other Reformers, spent their lives struggling against the false doctrines of the Roman Catholic Church and fighting for the sufficiency of Scripture and the doctrines that it taught.

Many years later, these Biblical doctrines were recorded in a more systematic way by the exponents of Reformed theology. The exponents of Reformed theology followed the time of the Puritans.

2.5 Historical overview of the time following the Reformation

In their writings, the exponents of Reformed theology and the Puritans demonstrated their dependence upon Scripture; these movements underlined the authority of Scripture alone.

2.5.1 The Puritans

In an interview with Wayne Mack¹¹, on the 13th of February 2008, he conveyed that the Puritans trusted in the sufficiency of God in dealing with the problems of man. They were “case-study wise”, meaning that they identified and ministered to people’s problems by application of Scripture. The Puritans recognised the sufficiency of the Scriptures in counselling and relied solely on the counsel of God’s Word for directing their lives and solving their spiritual and emotional problems (Mack: 2008-02-13). “For the Puritans the Bible was supreme in everything, including the practice of counselling” (Sarles et al. 1994:23). They believed that the Scriptures were authoritative in their counsel to man and were therefore the only source needed to bring about change that would glorify God. The time of the Puritans is from the mid sixteen to the eighteenth century. They “sought for a reformation in the life of the Church and a purification in the life of the individual believer” (Sarles et al. 1994:22).

One such man was Richard Baxter, a Puritan minister born in 1615 at Eaton Constantine, England. In his works, *The Practical Works of Richard Baxter* (1838) he uses Scripture and its authority in the context of Biblical counselling, addressing many topics related to counselling, such as parenting, anger, and fear. The principle of the authority of Scripture in counselling is also recognized in Ichabod Spencer’s book, *Pastor’s Sketches; or, Conversations with Anxious Inquires Respecting the Way of Salvation* (1853). Spencer was born in 1798 and later became the pastor of the Second Presbyterian Church in Brooklyn, New York. His work is in dialogue form based on the conversations he had with those who needed counselling and presents seventy-seven case studies. Spencer was able to discuss “a large variety of problems and how he handled them... but the well of Biblical counselling wisdom

¹¹ Mack was born in 1935 in Pennsylvania and has been a pastor since 1958. He taught Biblical counselling since 1976 and holds a BA from Wheaton College, an M.Div in Greek from Philadelphia Seminary, and a D.Min from Westminster Theological Seminary (Mack 2007b:¶2). Mack became part of the BCM movement in the early 1970’s.

that had been trickling for years went gradually went dry in subsequent decades” (Powlison 1994:45).

Another puritan was Jonathan Edwards (1703-1758). He was born in 1703 and became a very influential figure in his time. In *The Works of Jonathan Edwards*, (1854) he does not dedicate any specific chapter to the sufficiency of Scripture; the sufficiency of Scripture is rather assumed when he writes on doxology, hamartiology, salvation, and the perseverance of the saints.

Following the time of the Puritans and leading into the twentieth century, liberalism was very prevalent amongst the Neo-orthodoxy (Zuck 1991:53). Conservative evangelicals took a stand against liberalism and, like the Reformers of the sixteenth century, emphasized Scripture as the standard of faith and practice, and underlined the grammatical and historical context of the Bible (p. 54). These evangelicals rose against the theories of evolution and brought a renewed emphasis to the inerrancy of Scripture (Cross and Livingstone 1974:542). Men such as Warfield took a stand for the truth and defended the historical Jesus as described in the Gospel record (Strimple 1995:19).

2.5.2 Exponents of Reformed theology

Like Jonathan Edwards, the exponents of Reformed theology did not specifically write about the doctrine of the sufficiency of Scripture. Rather, the sufficiency of Scripture is assumed in their writings as they wrote on the authority, inerrancy, and infallibility of Scripture. Three well-known Reformed theologians’ – Benjamin Warfield, Louis Berkhof, and Millard Erickson – works are noted. These exponents of Reformed theology hold a high view of the Reformers and their struggle for the truth. Benjamin Warfield writes in his book, *The Inspiration and Authority of the Bible* (1948),

The darkness had grown so deep that a Reformation was necessary if Christian truth was to persist, – a Luther was necessary, raised up by God to rediscover the Bible and give it back to man (Warfield 1948:126-127).

2.5.2.1 Benjamin Warfield

Warfield was born in 1851, and received a Doctorate of Divinity in 1880 (Craig 2007:¶10). He is the author of books such as, *The Divine Origin of the Bible* (1882), *An Introduction to the Textual Criticism of the New Testament* (1886), *The Person*

and the Work of Christ (1950), *Biblical Foundations* (1958), and *Biblical and Theological Studies* (1968). Warfield was a Biblical theologian and scholar who held a high view of Scripture. “For [Warfield] the classical doctrine of the infallible inspiration of Scripture was involved in the doctrine of divine sovereignty... the infallible Word of God” (Van Til 1948:3). He stood for the sufficiency of Scripture and proved his point from 2 Timothy 3:16 (Warfield 1948:245). Through the working of the Holy Spirit, the Scriptures were given to man so that he might know the will of God. As such, the Scripture’s very essence is God’s own words and did not originate with man (Warfield pp.173, 249).

Warfield viewed the Bible as truthful in its entirety (Warfield 1948:173), and that Scripture speaks of its own authority (pp. 173-174). Warfield regarded the entire Bible as inspired by God. This included every word, not just the words recorded of Jesus Christ in the Gospels (p. 176). In his view, anyone who denied the doctrines of Scripture was implying that the Scriptural teachings were insufficient in guiding the believer in truth (p. 174). Warfield believed that the Bible always reminds the believer that Scripture is an account of the very words spoken by God (pp.182, 299).

2.5.2.2 Louis Berkhof

Another influential Reformed theologian of the post Reformation era is Louis Berkhof. He was born in 1873 and authored several books, such as, *The History of Christian Doctrines* (1937), *The Summary of Christian Doctrine* (1938), *Principles of Biblical Interpretation* (1950), *Systematic Theology* (1958). Berkhof exhibited a high view of God’s Word when he said, “the whole Bible is given by inspiration of God, and is as such, the infallible rule of faith and practise for all mankind” (Berkhof 1938:18).

Berkhof’s writings indicated his view of the sufficiency of Scripture. In his *Systematic Theology* (1958), he recorded from Scripture what it said about the origins of God, man, sin, and the church. He also used Scripture to prove the self-existence of a personal God (Berkhof 1958:19-28). He deemed Scripture as a reliable source for knowing God (p. 21), and it is from Scripture that he explained the Holy Trinity (p.p. 82-99), the attributes of God (pp. 52-81), and pointed out doctrinal errors in the Roman Catholic Church’s view of sin and God (pp. 208, 235-236). He also used Scripture to evaluate man’s actions and behaviour. Berkhof said that the study of

theology “recognizes Scripture only as its source, and reads the teachings of human experience in the light of God’s Word” (p. 181). He writes,

Theological Anthropology is concerned only with what the Bible says respecting man and the relation in which he stands and should stand to God. It recognizes Scripture only as its source, and reads the teachings of human experience in the light God’s Word (p. 181).

Berkhof showed from Scripture that man is not inherently good, but has been affected by sin. He also showed that man is born with a corrupt nature (Mat 7:15-20) and that sin is not merely an outward act, but is rooted in the heart of mankind (Jer 17:9, Lk 6:45) (p. 233). Like the Reformers of the sixteenth century, he defined justification from Scripture (pp. 510-526), and made a clear distinction between justification and sanctification.

2.5.2.3 Millard Erickson

Millard Erickson was born in 1938. He holds a Ph.D from Northwestern University (US) and is a professor of theology at Western Seminary and Baylor University’s Truett Seminary. He has written many books, such as, *The Living God: Readings in Christian Theology* (1973), *Man’s need and God’s gift: Readings in Christian Theology* (1976), *Concise Dictionary of Christian Theology* (1986), and *Responsive Faith* (1987). Erickson placed great importance on the Bible as the primary source for understanding the Christian faith and practice (Erickson 1983:37). His writings implied the sufficiency of Scripture when he said that the Bible was given by inspiration of God. Because Scripture was given by inspiration of God it contained the very words of God and originated with God and not man (2 Peter 1:20-21) (Erickson 1983:201, 203). Since Scripture originated with God it was God’s authority in man’s life and therefore defined the believers’ belief system and conduct (Erickson 1983:241, 258).

Erickson held a high view on the infallibility and accuracy of Scripture. He said that the attribute of God’s omniscience meant that God knew all, and because He knew all, God was able to keep the Biblical writers from recording error (Erickson 1983:225). He also believed in the authority of Scripture. He said that the authority of Scripture was evident when Jesus, Paul, and Peter quoted from the Old Testament in their teachings (pp. 209, 225). His view of Scriptural authority implies the sufficiency of Scripture.

Mack says that it was at the time of Erickson, Warfield, and Berkhof that the second major battle for the sufficiency of Scripture came to the fore in the twentieth century (Mack:2008-02-13). It was this battle for the sufficiency of Scripture that arose because of the integration of psychology and the Bible. The battle mirrors the struggle of the Reformation of the sixteenth century when the Reformers emphasized a return to the teachings of Scripture. The contention over the integration of psychology and the Bible occurred during the periods of the Enlightenment, Darwinism, and liberalism in the pulpit.

2.6 Contemporary forces at work

A swing away from the sufficiency of Scripture occurred during the Enlightenment era.

2.6.1 The Enlightenment era

The Enlightenment era is also known as the Age of Reason (Shelley 1995:312). This era's roots can be traced from 1648 leading up to the French revolution (1789 to 1799) (Livingston 1971:1; Age of Enlightenment 2008:¶1). The Enlightenment continued to represent the "modern history of the Christian thought" (Livingston 1971:1-2). It was "an intellectual revolution, a whole new way of looking at God, the world, and one's self. It was the birth of secularism... In the place of faith it set reason" (Shelley 1995:312). In the Enlightenment era human autonomy, that is man's self reasoning, determined the probability of what could and could not have happened in the past.

The Enlightenment brought about "a renewed awareness and trust in man's own capacities and appreciation of, interest in, and hope for human life on earth. Reason supersedes revelation as the supreme court of appeal" (Livingston 1971:2). This is evident in three applied principles. Firstly, *the principle of methodological doubt*. The historical evidence, be that in or out of Scripture, was not viewed as absolute truth and was therefore open to correction. Secondly, *the principle of analogy* stated that present experiences determine the value or the probability of past events. Thirdly, *the principle of correlation* stated that everything pertained to cause and effect and thus nothing existed "without an adequate and sufficient cause" (Strimple 1995:7). The stand the Reformers took for *sola scriptura* diminished in the wake of the Enlightenment and Scripture no longer stood as the only infallible rule of faith,

practice, and authority on theology. Scripture no longer was the authority that governed human thinking. Liberalism continued into the nineteenth century with the development of the French revolution and with the formation of the Napoleonic Empire (Baird 1992:199).

The forerunners of the Enlightenment can be traced to the time of Rationalism in the seventeenth century in Europe (Strimple 1995:15). Some of the known names of this movement are Spinoza, Descartes, and Leibnitz. This philosophical way of thinking attributes “reason” as the origin of truth; it states reason as the faculty that determines what is rational or not. “That which is not ‘rational’ – that is, that which my mind cannot see as truth – may not be believed” (p. 15). In other words, the human intellect determined what is true or false. Human reason could therefore either agree or disagree with Scripture and so determine what is acceptable or not (Zuck 1991:51). Baruch Spinoza believed that reason is free from theology and that the Bible was “only to be studied for its historical context” (p. 51). Out of rationalistic philosophical ideas, deism developed (Strimple 1995:15). The philosophy of rationalism brought about an attack on the Gospels in that it deplored the supernatural work of Christ and discounted His importance in religion. For example Christ’s teachings were said to not be unique, for it was the rationalist that could reason that which is considered to be true or not (p. 16).

Other well known philosophers of the time of the Enlightenment are Reimarus (1694-1768) and Paulus (1761-1851). Their view on Scripture illustrates the thinking of the time and demonstrates a swing away from the doctrine of the sufficiency of Scripture. Reimarus describes Christ’s call on the cross when He said “it is finished” as an acknowledgment of Jesus’ failure (Strimple 1995:17-18). He also interpreted Christ’s words, “For assuredly, I say to you, you will not have gone through the cities of Israel before the Son of Man comes” to affirm Jesus’ hope of establishing his political leadership. Reimarus’ interpretation of Christ’s entrance into Jerusalem on a donkey led him to think that Jesus was hoping to establish his political authority. This quest, according to Reimarus, failed when He violently cleaned the temple and as a result was crucified by the weekend (pp. 17-18).

The German professor Paulus rationalized the miracles Christ performed (Baird 1992:201). Like Reimarus, Paulus also queried one of the fundamental doctrines of

Scripture, namely, the resurrection. He claimed that Christ did not die on the cross, and that the disciples therefore, logically, did indeed see Him alive with the mark of the nails and the hole of the spear in His side (Strimple 1995:22). Paulus attributed the healings Christ did to a form of medication which was only known to Him (p. 22). According to Paulus, Christ did not raise people from the dead but merely saved them from a premature burial (Baird 1992:204). He also perceived Jesus walking on water as Christ merely walking along the shore; a mist covered Jesus' feet, giving the appearance that He was walking on water (Strimple 1995:22).

The mentioning of these very contradicting statements underlines the liberal thinking of the time. Two men who greatly influenced the way people thought in the Age of Enlightenment are Schleiermacher (1768-1834), and the German philosopher, Immanuel Kant (1724-1804). Kant's *Critique of Pure Reason*, written originally in 1781, ushered in the era of the modern world (Livingston 1971:1). Kant was a philosopher and had great influences on the history of western philosophy and theology (Hart 2000:297). He defined the Enlightenment as "the release of man's reasoning from all external authority. Its keynote was the principle of human autonomy. Thus, no historical testimony (including the Bible) may be recognized as possessing inherent authority" (Strimple 1995:6). He disliked conservative evangelicals and it was said of him that "he hit upon a device of framing a series of eighty-seven questions, a trap to catch Calvinists" (Neill and Wright 1964:5). He brought into question the inerrancy of Scripture and taught that men could doubt the inerrancy of Scripture and yet remain Christian (p. 5). Kant's influence in the Age of Enlightenment was huge and reading his work became mandatory in German academic institutes (Hart 2000:298). Kant's influence can be traced in the life of men such as Friedrich Schleiermacher (Baird 1992:208-220).

Friedrich Schleiermacher (1768-1834) is seen as one of the most prominent theologians of the nineteenth century and was influenced by Kant's philosophy (Baird 1992:208). He disregarded the importance of the virgin birth as well as Jesus' place of birth (p. 217). Schleiermacher discounted the many miracles Christ did. He said the miracles of Christ were not as "numerous as the Gospels imply, since inexplicable events were often attributed to supernatural causes" (p. 218). He believed Jesus' resurrected body to be no different than His earthly; Christ therefore

merely returned to live a normal human life (p. 219). In reaction to rationalism and formalism Schleiermacher turned to a philosophy of feeling and self-consciousness (Zuck 1991:52).

This swing away from the sufficiency of Scripture became even more prevalent with the teachings of Darwinism.

2.6.2 Darwinism

Charles Robert Darwin was born in Shrewsbury, England, in 1809. His ideas and theories on evolution rose to prominence at the end of the 19th century. Darwin's impact and denial of God as the creator is significant in the historical timeline since he was raised in a religious environment where he learned about God and prayer (Brentnall and Grigg 1995:¶1). This knowledge of God is reflected in the autobiography of Charles Darwin.

I remember in the early part of my school life that I often had to run very quickly to be in time, and from being a fleet runner was generally successful; but when in doubt I prayed earnestly to God to help me, and I well remember that I attributed my success to the prayers and not to my quick running, and marvelled how generally I was aided (The Autobiography 2008:2).

He studied for three years at Christ College in Cambridge, England, prior to becoming a naturalist. Later, he denied the faith when he began to doubt the truth as recorded in Genesis (Brentnall and Grigg 1995:¶1-2). His theory of evolution denied the origins of creation as recorded in the book of Genesis by claiming that the species originated by chance and gradually grew more complex over long periods of time. This approach denied God as the Creator. "Darwin's unbelief... had its roots in a mind which first rejected the revelation of God in the Bible and then was unwilling to accept the revelation of God which God Himself has given in nature" (Brentnall and Grigg 1995:¶5). When Darwin's book, *The Origin of the Species: By Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life*, was published in 1859, a new world opened to the study of man and religion. In the place of the Christian faith, Darwin believed man's moral sense derived from man's fight for survival (Zaretsky 2004:22).

The link between Darwinism and psychology is evident in history. One of Freud's teachers was zoologist Carl Claus, who taught Darwin's ideas on evolution (Ritvo

1972:277-283). Darwin's influence on the life of Freud is documented by Lucille B. Ritvo, who wrote in the 1960's about the connection between Freud and Darwin (Norman 1991:268; Nye 1990:151-152). Freud directly referred to Darwin's work, beginning with Freud's earliest psychoanalytic writings in the late 1800's until his last completed book in 1939 (Ritvo 1974:177-192). In 1969, Ritvo found a collection of hidden books written by Darwin that Freud himself had signed and dated (Norman 1991:566-570). "Darwin was an active and astute observer throughout his life; his work has had a profound influence on medicine as well as biology and psychology" (Volkmar 2005:249).

Carl Jung also mentioned Darwin's influence on Freud's life "I [Jung] have the impression that Freud's intellectual history began with Büchner, Moleschott, Du Bois-Reymond, and Darwin" (Jung 1961:161). Sigmund Freud, the founder of psychoanalysis, brought about new ways of thinking in anthropology, and had a profound influence on later psychologists such as Alfred Adler and Carl Jung.

Darwin's theory of evolution challenged people's thinking about God and Scripture. His teachings caused a ripple effect. Darwin's theories influenced the thinking of secular psychologists (Norman 1991:268; Nye 1990:151-152). It also impacted liberal theologians and preachers such as Charles F. Potter and Harry E. Fosdick (Taylor 1984:ch.14). In the end it brought about the battle over the integration of psychology and the Bible when the sufficiency of Scripture was brought into question (Jones and Butman 1991:26-27). "In fact, by the early twentieth century, liberal theology and secular theology were ascendant in the counselling domain. Only dim echoes and shadows of former wisdom could be heard and seen among conservative Christians" (Powlison 1994:45). The previous "case-study wisdom" and instruction of the Puritans faded and as a result the "church lost that crucial component of pastoral skill that can be called case-wisdom – wisdom that knows people, knows how people change, and knows how to help people change" (Powlison 1994:45). Darwinism was introduced in the psychology arena and, in return psychological concepts became integrated with Biblical teachings by liberal teachers such as Harry Emerson Fosdick (Mack:2008-02-13).

2.6.3 Harry Emerson Fosdick

While science was being developed and expanded, the fundamentals of theology were being challenged by liberal theologians. The tension between science and theology in the early twentieth century came partly through the rise of an influential proponent named Harry Emerson Fosdick. Harry Fosdick was a pastor who accepted Darwin's theories on evolution (Dickson [2008]:2; Taylor 1984:ch.14).

Harry Emerson Fosdick was born in 1878 in Buffalo, New York, and was the founder of the interdenominational Riverside Church. He was a professor of practical theology at Union Theological Seminary. Fosdick was known as a leader in liberal theology. He did much to popularize liberal ideas about the Bible. Fosdick's book, *The Modern Use of the Bible* (1924),

Is a classic in showing how the liberal mind found the authority of Holy Scripture in the religious experiences the Bible inspired and not in its dogmatic content, its divine inspiration, nor in its nature as a special revelation from God (Gundry and Johnson 1976:28).

On 12 May, 1922, Fosdick preached his well-known sermon, "Shall the Fundamentalists Win?" In this sermon he encouraged Christians to integrate the "new knowledge" of science, origins, and philosophies into the old knowledge they had of God. "Whenever such a situation has arisen, there has been only one way out – the new knowledge and the old faith had to be blended in a new combination" (Fosdick 1922:¶6). He held a high regard for the discipline of psychology and promoted those ideas from the pulpit (Powlison 1994:48). Mike Graves¹² points out that in his article, *What is the Matter with Preaching* (1928)¹³, Fosdick emphasized that sermons should be more relevant to people's needs (Graves 2004:4).

Between 1926 and 1946, Fosdick's preaching ministry was regarded as one of the most influential ministries of its day. This is according to Henry van Dusen, president of Union Theological Seminary (Graves 2004:3). Fosdick was a founder of psychological pastoral counselling and was the forerunner of the integration counselling movement (ICM) that later would become one of the major methods of counselling in Christian circles. Fosdick says,

¹² Mike Graves is a professor of homiletics at Central Baptist Seminary, Kansas City, Kansas.

¹³ Fosdick's article, *What's the Matter with Preaching*, was published in 1928 in *Harper's Magazine*.

The minister of today... who does not avail himself of contemporary psychology's invaluable contribution is neglecting an indispensable resource for effectiveness in his work. To know how character is formed, deformed and reformed is basic... Because of ignorance of this available information, many ministers in dealing with personal problems are doing far more harm than good (Intimate Work 1941:§1).

It was the views of psychology's integration with the Bible that brought the sufficiency of Scripture into question. The influence of Darwin and the rise of intellectualism challenged peoples' thinking about creation, anthropology, and God. Not only did theologians such as Fosdick struggle with the concept of God and man, but the founders of psychology also had struggles with religion. "Religion has been a powerful historical force in the genesis of psychology" (Homans 1982:129). The first psychologists had a struggle with religion and in particular the faith their fathers held to,

It has often been noted that the first psychologists all wrote about religion... in their personal lives, the first psychologists were all involved in an intense, anguished struggle with religion, in particular, with the religion of their earthly fathers. In this view, then, religion is the carrier of psychology... without the western religious tradition, there would be no modern psychology (Homans 1982:129).

Secular psychologists such as Freud, Adler, and Jung redirected their lives away from their childhood religious training because of their struggle with religion and science, especially in relation to human behaviour. Instead, they devoted their time to the study of human behaviour and became the originators of psychology.

Psychologists such as Wilhelm Wundt, who established the first psychological laboratory, and Carl Rogers were raised in a Christian environment, knowing about God (Giles 2005:32; Benner and Hill 1985:952, 1046). Alfred Adler, Abraham Maslow, and Sigmund Freud came from Jewish backgrounds. These early psychologists' teachings later become accepted amongst Christians.

2.6.4 Psychology's acceptance amongst Christians

As a result of the emphasis of psychology, the truths and skills in Biblical Counselling, using the Bible as its authoritative source, were lost in the nineteenth and the first part of the twentieth century (Powlison 1994:45).

Mack explains the reasons why Christians turned to psychology to find the answers for solving life's problems (Mack:2008-02-13). He says that towards the end of

nineteenth century and into the twentieth century the “case-study wisdom” of the Puritans was lost. The application of the Scriptures to solve problems was forgotten and as a result people turned to psychology. Mack says that throughout history such patterns emerged. He uses the example of Jonah, where God sends him to warn the people of Nineveh. Jonah ends up in Nineveh, the capital of Assyria and warns the people of God’s impending judgement. Then a 100 years later Naim comes along. What happened? That revival died and the people forgot God’s counsel and instruction and as a result Naim again had to warn the people of God’s judgement. Mack says this example is also true of church history (Mack:2008-02-13). This view is confirmed by another author BCM counsellor, David Powlison who confirms that the previous emphasis and knowledge of the Puritans regarding the application of Scripture to people’s problems were lost (Powlison 1994:44-45). The Puritans who stood on the shoulders of the Reformers were forgotten and a “cooling off period” took place.

Mack describes the church following the time of the Puritans. He says that the church had good doctrines and gave major emphasis to missions. The church focused on reaching people for God and the message of the time was that Christ died for your sins and you need to believe on Him. Emphasis on missions was brought about by men such as Charles Finney and Billy Graham. In this regard the conservative evangelical churches stood for the truth; however, their theology was characterized more by abstract theology than application. Mack explains that the church neglected to apply theology and also neglected to show how theology stands in relationship to solving life’s problems. The church unwittingly left a door open for another teaching model to take its place, namely, psychology. Christians turned to psychology because it claimed to have the answers to life’s problems. Mack says that psychology seemed very winsome as it described people’s problems. Christians began to associate and identify with the psychological definitions given. Those people who were hurting did not get the help they needed. Not desiring to leave the Bible outside the realm of psychology, Christian counsellors began to integrate the Bible with psychology and this became the acceptable norm in solving problems. The integration Counselling Model (ICM) became a preferred method for counselling believers.

2.6.5 Establishment of ICM

Pastoral counselling that previously relied on Scripture alone began to reflect many of the current ways of thinking. And over the last century, the church has been searching for wisdom from both secular psychology and the Bible for its pastoral care and counselling. “Secular applied psychology has been enthused to share its insights on the care of persons with pastoral care practitioners” (Benner and Hill 1985:963). ICM became especially prominent after World War II. The 1950’s was greatly influenced by Seward Hiltner, professor of Pastoral Counselling and editor of the journal, *Pastoral Psychiatry* (Noyce 1978:¶12). Psychologically-driven pastoral counselling became an academic establishment in the 1960’s and an official profession in 1963 with the founding of the American Association of Pastoral Counseling (AAPC) (Hunter [2008]:¶3 and ¶16).

This study of theology and psychology was brought into formal academic studies so that counselling became a profession. For a brief period in the 1960’s and 1970’s, Carl Roger’s book, *Counselling and Psychotherapy* (1942), was a standard text, and the fundamentals of empathetic, reflective listening were a staple of introductory pastoral care courses. In the 1970’s and 1980’s, Howard Clinebell’s book, *Basic Types of Pastoral Care and Counseling: Resources for the Ministry of Healing and Growth* (1984), replaced Roger’s text as the conventional introductory text. Although the first edition puts modern pastoral care within the long history of pastoral ministry, most of the text is devoted to particular counselling techniques for an array of problems (Miller-McLemore 1993:366-369).

In *Introduction to Biblical Counseling* (1994) edited by John MacArthur and Wayne A. Mack, MacArthur says, “In recent years... there has been a strong and very influential movement within the church body with ‘Christian psychology’ – techniques and wisdom gleaned from secular therapies and dispensed primarily by paid professionals (MacArthur et al. 1994b:4). ICM as a method of counselling became popular among the average evangelical church member in the 1980’s (Powlison 1993:24-25).

2.6.6 BCM and Jay Adams

It was the very essence of the integration of psychology and the Bible that brought to the fore a new Reformation with Jay Adams. The Biblical counselling model (BCM),

as it is known today, came about when Adams was asked to teach practical theology at Westminster Theological Seminary in 1963 (Mack:2008-02-13). Part of the curriculum included a course in pastoral theology, which also consisted of pastoral counselling (Powlison 1994:50). Mack explained how Adams formalised BCM (Mack:2008-02-13). In the beginning Adams read many of the Christian integration books and tried to make sense of its system of counselling. Adams had also done research on secular psychology and began to search the Scriptures. In 1968 he met with seminary professors, pastors, and psychologists (who professed to be Christians) in Shorthills New Jersey, once a week. They weekly discussed the relevant issues in counselling and in the end Adams found that psychology speaks on the same subjects as Scripture, but its teachings on God and sin were in opposition to the Bible. Mack likens this time to the Reformation and explains that just as Martin Luther found the teachings of the Roman Catholic Church contrary to the teachings of the Bible, Adams' reading of Scripture brought him to the realization that the Bible indeed spoke on the subject of counselling and that it was sufficient to both identify and provide solutions to the problems man has. When Adams saw the truths in Scripture, he, like Luther, went against the system, declaring the Word of truth as *sola scriptura* (Mack:2008-02-13).

In 1970 Adams published his first book on Biblical counselling, namely, *Competent to Counsel*. Mack says that prior to this time you could not find solid teaching in the area of counselling and that no one had yet established BCM as model for counselling. People were simply not thinking through these issues, but when they realized the truth from Scripture they began to challenge the former way of thinking. Adams was put in a teaching capacity and as a result he began to think through these issues (Mack:2008-02-13).

Adams, who is known as the father of BCM counselling, encouraged the church to return to the teachings of Scripture. Like the Reformers before him he stood for *sola scriptura* and believed that the Scriptures are sufficient in counselling believers. In his book, *Competent to Counsel* (1970), in which he questioned some of the presuppositions and methods used by ICM (Powlison 1994:49). Up to that point in time the integration counselling model had virtually been unopposed.

Jay Adam's development of BCM directed Christian counsellors "to the need for greater thoughtfulness regarding the necessary and powerful influence of Biblical and theological data by people in helping ministry" (Clinton and Ohlschlager 2002:95). Adams believes in the sufficiency of Scripture in the sense that there is no need for any other resource for solutions to people's spiritual and emotional problems. The Biblical Counselling Model relies on the Bible as its primary source within counselling.

This battle for the sufficiency of Scripture between BCM and ICM brought about a renewed emphasis to the doctrine of the sufficiency of Scripture. This brought to attention the need for the clarification of this doctrine. It is at this time that the writings on the doctrine of the sufficiency of Scripture came to the fore.

2.6.7 Historical overview of contemporary writers

Mack says the doctrine of the sufficiency of Scripture only became known in the twentieth century for good reason. He explains that throughout segments of church history definitions were formed, such as justification by faith. Even though Augustine and others believed it, it was only in the sixteenth century, when God raised up Luther, Calvin, and Zwingli, that there would be a clarification of the doctrine of justification by faith. Clarifying definitions are essential to the Christian faith, says Mack. For, whatever statement of faith or doctrine is not clarified tends to become very fuzzy, and unless believers have a clear statement of faith they cannot evaluate if something is right or wrong (Mack:2008-02-13).

Systematic theologians who refer to the doctrine of the sufficiency of Scripture include, Charles Ryrie, Millard Erickson, and Robert Culver. Other contemporary systematic writers include, Wayne Grudem and Norman Geisler. In his *Systematic Theology* (2002), Norman Geisler does not specifically write on the doctrine of the sufficiency of Scripture, he however alludes to it when he writes on the inspiration of Scripture. In writing on the inspiration of Scripture he gives evidence for its authority and the reliance of Scripture (Geisler 2002:229-241). In his work, *A General Introduction to the Bible* (1968), he uses 2 Timothy 3:16 as evidence for the inspiration of all Scripture (Geisler and Nix 1968:36, 53).

Wayne Grudem, a moderate Reformed theologian, has authored some of the most comprehensive work on the doctrine of the Sufficiency of Scripture. In his *Systematic Theology* (1994) he dedicates a chapter to the sufficiency of Scripture. He defines sufficiency as follows,

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 (Grudem 1994:127).

He believes that Scripture is not only sufficient for salvation, but also sufficient to equip the believer for life (Grudem 1994:127). He firmly holds to the doctrine of the sufficiency of Scripture and says,

It is [in the] Scripture alone that we are to search for God's Word to us... the truth of the sufficiency of Scripture is of great significance for our Christian lives, for it enables us to focus our search for God's words to us on the Bible alone and saves us from the endless task of searching through all the writings of Christians throughout history, or through all the teachings of the church, or through all the subjective feelings and impressions that come to our minds from day to day, in the order to find what God requires of us (pp. 127-128).

Grudem takes a stand against the Roman Catholic Church, whose position on sufficiency is that believers are dependent on the historical teachings of the church to know what God says on a given subject. He holds the view that Scripture is the source of truth, and not church history, for guiding God's people in truth (Grudem 1994:129). The contention of Grudem is that Scripture is sufficient and therefore nothing may be added which is said to be of "equal value" to the Scriptures (p.131). He uses Scriptures such as Deuteronomy 4:2, 12:32, Proverbs 30:5-6, and Revelation 22:18 as substantiation (p. 130). He says that only that what Scripture call's sin, must be defined as sin. The regulations of church or man does not determine truth, only the principles that are found in Scripture should direct and instruct the believer (p.132). Grudem also makes reference to several passages that relate to the doctrine of the sufficiency of Scripture such as, Deuteronomy 29:29, Psalm 119, 2 Timothy 3:15-17, and 1 Peter 1:23. Richard Muller is another systematic theologian who writes on the doctrine of the sufficiency of Scripture, though not as comprehensively as Grudem. He holds a high view of the doctrine of the sufficiency of Scripture and says that the Bible and not the church determine what is true and therefore truth (Muller 2003:26). He also believes that the church

fathers are to be judged by Scripture, and that the church and its traditions should be judged by the Word of God (p. 64).

Contemporary writers who specifically address the sufficiency of Scripture are James White and John MacArthur. James White, in his book, *Scripture Alone* (1994), says “the Scriptures are the sole sufficient, certain, infallible rule of faith for the church – they alone reveal all that is necessary to be believed for salvation and godly life” (White 2004:32). In his argument for the sufficiency of Scripture he is compelled to think that those who deny Scripture’s sufficiency do so because of their lack of understanding of the nature of God’s Word (p. 44). Like Wayne Grudem he uses the key text in 2 Timothy 3:14-17 to build his case for the sufficiency of Scripture and to prove the nature of Scripture (p. 45-57). He further develops his argument by use of the passage of 1 Peter 1:20-21. He explains how Peter sets the stage for the sufficiency of Scripture by establishing the divine nature of God’s Word for his audience (p. 57-60). Another author who specifically writes on the sufficiency of Scripture is John MacArthur. Like Grudem and White, MacArthur makes reference to 2 Timothy 3 in defining his views on the sufficiency of Scripture (MacArthur 1991:118, 165). He also uses 2 Peter 1:20-21 (p. 81), and as further evidence he uses an Old Testament Scripture, Psalm 19:7-14. He says, “This passage is the most monumental statement on the sufficiency of Scripture ever made in concise terms... it offers an unwavering testimony from God Himself about the sufficiency of His Word for every situation” (p. 79).

In the time of the Reformation the doctrine of the sufficiency of Scripture was defended by *sola scriptura*, scripture alone. In the twentieth century this doctrine came under attack from liberalism and those who advocated psychology from the pulpit. As a result BCM came to the fore and like the Reformers they brought emphasis to *sola scriptura*.

The nature of these historical events presented gives evidence to the need of determining what Scripture says about itself. The question that remains in reading this overview from history is, “What does the Bible say about its own sufficiency?”

Chapter 3

Biblical basis for the doctrine of the sufficiency of Scripture

3.1 Introduction

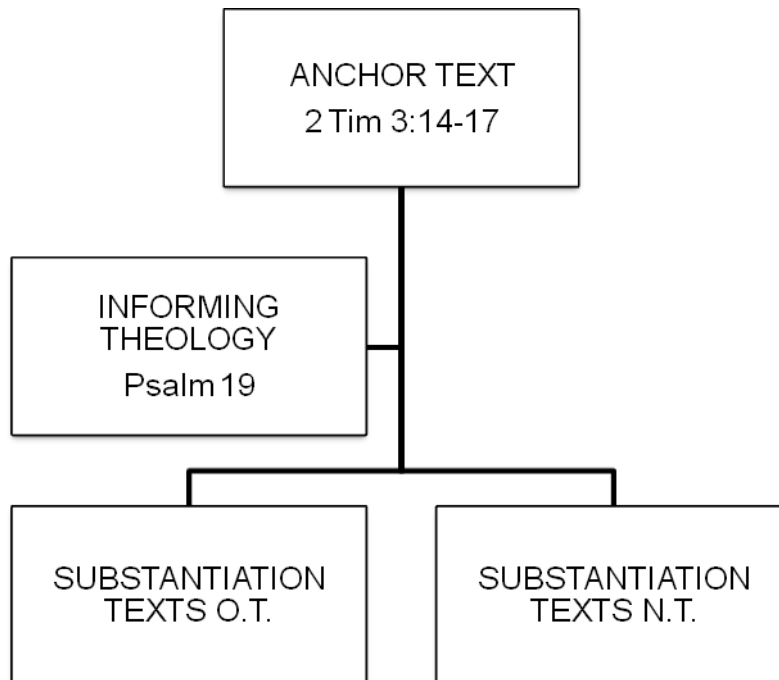
The previous chapter presented the historical overview of the church. Three definitive time periods were noted during which the sufficiency of the Scriptures was brought into question. The church diverged from the Scripture's sufficiency and as a result a defence rose to the fore that would reaffirm the sufficiency of the Scriptures for doctrine, life, and practice. The Reformation of the sixteenth century, the rise of the Puritans in the seventeenth and eighteenth century, as well as the founding of the Biblical Counselling Movement (BCM) in the twentieth century indicated three definitive time periods in which the sufficiency of Scripture was defended.

I recognise that my hermeneutical presuppositions will influence my interpretation of Scripture. My convictions are therefore presented in the beginning of this chapter, and are the following:

1. God is the principle author of Scripture; consequently, the Scriptures are given by inspiration of God (2 Peter 1:20-21). The Bible is set apart and differs from any other literary work because it is "God-breathed" (2 Timothy 3:16).
2. The canon of Scripture is made up of sixty-six books and is God's complete and final word for understanding Him and knowing Him perfectly (Deut 31:24-26, 1 Sam 10:25, Jer 30:2, Heb 1:1-2, Rev 22:18-19).
3. The Bible is a literary artefact and as such can be understood and studied. The Holy Spirit worked through men, specifically chosen by God, to accurately record His Words throughout each stage of redemptive history (Deut 31:9-13, Josh 24:26, Jer 1:9, 1 Cor 14:37, 2 Pet 3:2).
4. The Scripture ought to be studied in its grammatical and historical context in order to present its reader with a single and true interpretation; however, a text may have many applications.
5. Believers are to faithfully study the Word (Josh 1:8, Psa 1:1-2, 1 Tim 4:13-16). The meaning of the text can be understood when studied according to its literal and grammatical context (Acts 17:11-12), and with the enlightenment that the Holy Spirit gives (Matt 22:43, 2 Pet 1:21).

In this chapter I will set out to answer the question, “What claims does the Bible make concerning its own sufficiency?” My methodology in systematising my approach for the use of the relevant Scriptures is presented in Figure 3.

Figure 3: Diagram describing the structure of chapter three



In using this model I will systematically survey the most relevant passages regarding the sufficiency of Scripture. The scope of this chapter limits the exegesis to those aspects of the text that describe and define sufficiency. When necessary, an in-depth study deals with the relevant questions for interpretation.

The passage of 2 Timothy 3:14-17 is my anchor text for it is one of the clearest statements made by a Biblical author concerning sufficiency. This passage,

More than any other New Testament text and paralleled probably only by Psalm 19 and Psalm 119 in the Old Testament affirms the absolute sufficiency of Scripture... when it comes to making provision for all spiritual needs” (MacArthur 1997b:¶4).

An exposition of 2 Timothy 3:14-17 and analysis of Psalm 19:7-11 will first be given before the substantiation texts in the Old and New Testament are explored for their relevancy to the doctrine of the sufficiency of Scripture. This will determine the extent to which claims can be made for the sufficiency of Scripture. At the close of this chapter I will present my definition of the sufficiency of Scripture.

3.2 The setting of 2 Timothy 3

The letter of 2 Timothy is part of the Pastoral Epistles, along with the letters of 1 Timothy and Titus. These letters were referred to as the Pastoral Epistles since the eighteenth century. They are grouped together because they bear great similarities in “sentiment and modes of expression” (Fairbairn 2002:20). In spite of these “similarities and modes of expression”, and notwithstanding their placing in the canon of Scripture, questions remain over the authorship and date of their writing (Fairbairn 2002:5; Towner 1994:13). It is this dispute over the Pauline authorship that has brought the Pastoral Epistles into great disrepute (Dunn et al. 2000:775).

The debate concerning the authorship of the Pastoral Epistles is considered before my exegesis of 2 Timothy 3:14-17, because the authorship debate affords particular implications for the Pastoral Epistles and in particular the use of 2 Timothy 3:14-17 as my anchor text. Difficulties in interpretation include the following:

- Second Timothy 3:14-17 is foundational in systematizing and describing the doctrine of the sufficiency of Scripture. This text is also used by conservative evangelicals to support and defend the doctrine of the sufficiency of Scripture (White 2004:44-57; Mack et al. 2004:45-48; Grudem 1994:127; Weeks 1988:72,201). As such, the current debate over authenticity of authorship delimits the use of 2 Timothy 3:14-17 as the anchor text.
- The authorship debate affords certain reservations about the credibility and use of the Pastoral Epistles and the use 2 Timothy 3:14-17 as the primary text to define the doctrine of the sufficiency of Scripture.
- Biblical scholars often use one passage in the Bible and then explain or verify that teaching with another passage from Scripture. A particular passage and teaching of Scripture can thus be used to verify and affirm a specific teaching in another letter of Scripture. For example, the anchor text of 2 Timothy 3:16 contains certain difficulties for interpretation when defining the phrase “all Scripture” (πᾶσα γραφή). The question arises whether this term includes the New Testament writings. In order to define the use and meaning of this phrase the exegete can refer to other passages of Scripture.
- The dispute over authorship also holds certain implications for the use of texts outside of the Pastoral Epistles. For example, the apostle Peter, in 2 Peter 3:15-16, makes specific mention of the writings of the apostle Paul when he references

Paul in support of his own teachings. The question arises as to whether Peter's argument should exclude the Pastoral Epistles.

- The dispute over Pauline authorship ultimately discredits the relevance of the Pastoral Epistles and its use in ascertaining a credible foundation for establishing the doctrine of the sufficiency of Scripture.

This debate over authorship has certain hermeneutical implications. If the Pastoral Epistles were not written by Paul (be that in part or as a whole) then there are certain theological considerations to be taken into account, namely:

- Can the Pastoral Epistles be used alongside authentic Pauline writings in defining the doctrine of the sufficiency of Scripture?
- If the Pastoral Epistles (in part or as a whole) prove counterfeit then fundamental questions will have to be raised to determine which passages are fraudulent and which parts are genuine, and which parts, if any, are deemed to be given by inspiration of the Holy Spirit?
- The historical evidence and time of writing of the Pastoral Epistles becomes unverifiable and cannot be established with confidence. This has a direct bearing on the historical interpretation of these letters. For example, in the letter of 2 Timothy the author calls to remembrance Timothy's mother Eunice and his grandmother Lois, thus implying that Timothy knew them. He also makes reference to himself (or makes reference to the apostle Paul) as a true testimony and example that is worthy to be imitated (2 Tim 3:10-11). He concludes his letter by reminding Timothy to bring with him his cloak, and parchments (2 Tim 4:11-13). This suggests that Paul is asking Timothy to come before the winter season begins (2 Tim 4:21). He also sends his greetings to specific individuals (2 Tim 4:19), thus asserting that he knew them and asks for Timothy to bring Mark with him (2 Tim 4:11). If certain segments of this letter, or if the letter in its entirety, does not derive from the pen of the apostle Paul, then there are reservations to be held over the authenticity and interpretation based on the historical evidence.
- The letter of 2 Timothy in particular suggests that this is the author's last known writing (2 Tim 3:6). It sets the tone, earnestness, and thoughts with which the author writes before he dies for his faith. If the apostle Paul did not write this letter or if this letter is a counterfeit then it raises serious concerns over the interpretation of this letter.

- This debate over authorship brings with it fundamental questions on interpretation and how the current day interpreter will determine which parts of the letter are falsified and which are true. It also brings into question canonicity; consequently and ultimately the credibility of all of Scripture comes into question. What credibility does the canon hold, if any? Which parts of Scripture should be accepted and which parts should be rejected? If part of its literature is fraudulent which is true and which is false? And if one part of Scripture is untrue then what relevance does the exposition of the exegete hold?

The said questions and findings over the authorship debate have great impact for my exegesis and it is therefore mandatory to deal with it. The questions that arise over the authenticity of the Pastoral Epistles have great significance for canonicity. However, canonicity is too large a study to be covered in this thesis. This study therefore limits the argument to the issue of authorship. It deals with those questions that are relevant to my exegesis and within the focus and discussion on the doctrine of the sufficiency of Scripture.

3.2.1 Authorship debate

Those who consider the Pastoral Epistles to be pseudonymous use many arguments to support this conclusion. These can be summarised as four main arguments:

- The historical evidence doesn't seem to correspond with the apostle Paul's movements as represented in the book of Acts.
- Differences in writing style, vocabulary, style proper, and the use of terms appears different from his other letters.
- The manner in which the false teachers are addressed seems unlike the apostle's other letters where he references and defines the relevant problems.
- The author's response to Gnosticism seems to better match the historical evidence as presented in the second century.

3.2.1.1 Refutation of the Pastoral Epistles

In the early history of the church the Pastoral Epistles were most notably excluded in the canon of Scripture by Marcion (Towner 2006:10; Fairbairn 2002:2; Stott: 1999:13-14). However, it is noted that he not only excluded the Pastoral Epistles, but also the Gospels in that he only recognised the Gospel of Luke, and then only from Luke 4:31 onwards (Foster 1972:57). Marcion's views were rejected by the

early Church Fathers Polycarp and Irenaeus (pp. 55, 59). Irenaeus said, “Marcion blasphemed against God... [and] set himself above the Apostles who handed down the gospel to us” (quotation in Foster 1972:55).

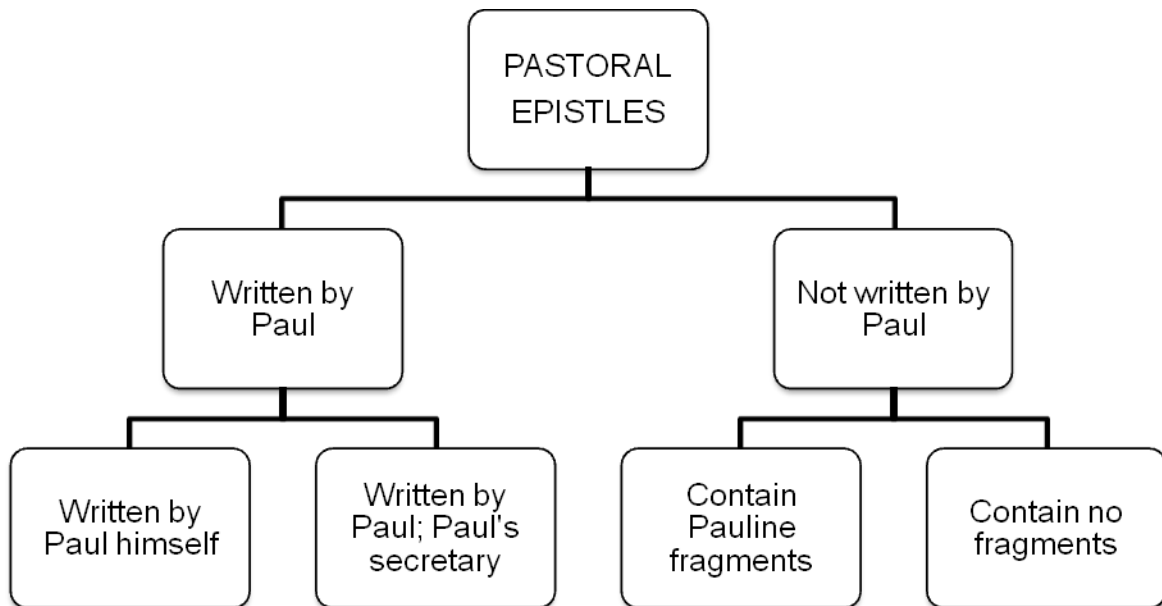
It is however the nineteenth century which signifies the first and most notable time in church history when the authorship of these letters seriously came into question (Fairbairn 2002:A; Towner 2006:10). Until then the Pastoral Epistles were generally accepted as letters from the apostle Paul to Titus and Timothy (Towner 2006:9). Schleiermacher came to the forefront of this debate in 1807 when he brought into question the authorship of these letters (Fairbairn 2002:3, Stott 1999:14, Towner 1994:14, Hendriksen and Kistemaker 1957:4-5, Van Oosterzee 1960:2). Following Schleiermacher was Baur, who not only brought into question the authorship of 2 Timothy, but also the date (Fairbairn 2002:3, Stott 1999:14, Hendriksen and Kistemaker 1957:4-5). As a result the authenticity of the Pastoral Epistles was also brought into question by later scholars.

3.2.1.2 Recognition of the Pastoral Epistles

There was, however, also a group of people who recognised the authenticity of the Pastoral Epistles. The Pastoral Epistles were recognised by the early Church Fathers and were included in the works of Irenaeus, Polycarp, Justin Martyr, and Clement of Alexandria (Towner 2006:4-6, Fairbairn 2002:2, Stott 1999:14, Bassler 1996:18, Van Oosterzee 1960:2). There is evidence that Polycarp (110-135) had both known and used the writings of 1 and 2 Timothy, which suggests that it was recognised as authentic and therefore 2 Timothy had been included in the canon of Scripture (Towner 2006:4; Berding 1999:150). Further evidence points to the fact that these letters were already known before Polycarp (p. 5). Most notable is Irenaeus, who both quoted and used the letters of 1 and 2 Timothy as deriving from the apostle Paul (Berding 1999:150). The Muratorian Canon also included the Pastoral Epistles “which makes their acceptance by the late second century almost certain” (pp. 4-5). Most noteworthy, the acknowledgment and acceptance of their writing as God’s Word is their inclusion in the New Testament Canon of Scripture.

The various views that are considered in the question of authorship are illustrated in Figure 4 (Smith 2000a:100).

Figure 4: Different views on authorship



The arguments for and against Pauline authorship are divided into two main groups of supporters: (1) “Written by Paul” and (2) “Not written by Paul”. And then subdivided in: (1) the authentic hypothesis and the secretary hypothesis, and (2) the fragment hypothesis and the pseudonymous hypothesis (Smith 2000a:100).

The argument “not written by Paul”

1. The first argument for “not written by Paul” and “contain no fragments” presents the idea that someone other than the apostle wrote this work in its entirety, yet, claiming to be the apostle Paul writing to Timothy (Fairbairn 2002:3; Towner 1994:14-15; Mounce 2000: xlviii). This theory was set forth by Baur (1835) and Holtzmann (1880) (Van Oosterzee 1960:3). The pseudonymous hypothesis suggests that the anonymous author created the idea that the apostle Paul wrote the letter. In doing so he could present his own ideas and writings as authoritative.
2. The second argument, “not written by Paul”, and “contain Pauline fragments” likewise puts forth the notion that an anonymous author wrote these letters. This view differs in that it proposes that the author made use of extracts from the now lost Pauline letters (Dunn et al. 2000:780). Those who hold this view place the date of this letter towards the end of the first century (Towner

1994:15). The argument “not written by Paul” places the writings of the Pastoral Epistles around AD 90-110.

3. The first argument under the heading, “written by Paul” attributes authorship to the apostle Paul. There are two views under this heading and the first argument for “written by Paul” and “written by Paul’s secretary” states that the apostle is using a different secretary than the one he previously used when he wrote the Pastoral Epistles. The secretary hypothesis attempts to elucidate the differences in vocabulary and writing styles used in the Epistles. The possibility of this view is included in light of Paul’s use of a secretary elsewhere (e.g., Romans 16:22). Even so, “the secretary hypothesis does not provide a satisfactory resolution of the authorship question” (Bassler 1996:19, 21).
4. The second view in the argument “written by Paul” attributes ultimate authorship to Paul. This view holds that Paul is the author. It seeks to present changes in vocabulary by concluding that these letters were written on a more personal basis, whilst his other letters were addressed to the church as a whole. It also regards possible changes and use of language in the sense that these letters were written towards the end of Paul’s life. It furthermore takes into consideration the very different and trying circumstances he found himself in, whilst awaiting imminent death. Those who stand for “written by Paul” place its date around AD 64-66.

3.2.1.3 Acknowledgment of the Pastoral Epistles

The four reasons given above describe the different views regarding the authorship debate of the Pastoral Epistles. This thesis considers view number four to be correct, and accordingly takes the view that they were written by Paul and under inspiration of the Holy Spirit. Their designation as the Word of God is also affirmed by other authors. In his Geneva series of commentaries on 1 and 2 Timothy and Titus, Patrick Fairbairn says that this is no “small matter... which is at stake in this controversy; nothing less than the authoritative character and practical value of these Pastoral Epistles” (Fairbairn 2002:5). He therefore sets about in no less than thirty pages, to examine and state his findings concerning the authorship and date (pp.1-30). J. Stott and Walter L. Liefeld are other New Testament scholars who concluded that Paul is the author of 2 Timothy (Stott 1999:13-16; Liefeld 1999:140). Men who

believe Paul wrote the Pastoral Epistles argue that they should be given the same authority as other letters of Paul (Towner 1994:13; Hendriksen and Kistemaker 1957:4-33). Hendriksen strongly believes that the argument against Pauline authorship of 2 Timothy cannot be adequately defended when he says, “the critics have failed to prove their thesis that Paul cannot have written the Pastorals” (Hendriksen and Kistemaker 1957:5). He presents his arguments for Pauline Authorship in his work, *New Testament Commentary* (1957). Another author, J.J. van Oosterzee, writes “the external proofs for the genuineness of the Pastoral Epistles, apart from the tradition of the Ancient Church, are as numerous and undoubted as for the other writings of St. Paul” (Van Oosterzee 1960:2).

3.2.3 Date and authorship of 2 Timothy

If Paul is the author of the Pastoral Epistles then 2 Timothy was written towards the end of Paul’s life. New Testament scholars place the date of this letter after the end of Acts, based on the assumption that Paul was released after his Roman imprisonment and was later rearrested (Arnold 2002:446; Towner 1994:16). According to this chronology Paul was in custody and his trial before Caesar was pending. At an earlier stage he indicated that he wanted to go to Rome (Acts 19:21), now he would be a prisoner in Rome (Acts 28:16) and he had to appear before Caesar as foretold by God (Acts 27:24). It seems that sometime after his two year imprisonment (Acts 28:30) that Paul was released. This seems most likely since the historical evidence of 2 Timothy does not coincide with the accounts and recordings of Acts. In 2 Timothy Paul no longer had the freedom granted him in Acts 28 where he had his own rented house, the freedom of visitors, and where he was free to teach the gospel of Christ. Second Timothy indicates that the apostle was now being chained (2 Tim 1:16), treated as a criminal (2 Tim 2:9), and ready to die for his faith (2 Tim 4:6). This points to a second imprisonment.

This view of this historical account places the writing of 2 Timothy around, AD 64 and AD 66 (MacArthur 1995:ix-x; Fairbairn 2002: 1-30, 306). The Pastoral Epistles carries the signature of the apostle, thus claiming to originate from him.

1 Timothy 1:1 “Paul, an apostle of Christ Jesus by command of God our Savior and of Christ Jesus our hope.	2 Timothy 1:1 Paul, an apostle of Christ Jesus by the will of God according to the promise of the life that is in Christ Jesus.	Titus 1:1 Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God’s elect and their...”
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3.2.4 The placing of 2 Timothy in the Pastoral Epistles

The historical evidence in 2 Timothy places Paul in a Roman jail under difficult circumstances awaiting trial (Arnold 2002:479-480). The apostle is about to die for his faith (2 Tim 4:6). This sets the backdrop and tone of 2 Timothy and possibly causes this letter’s composition to be more personal than any of Paul’s other writings.

In this letter the apostle raises his concern for Timothy’s wellness and faithfulness (Towner 2006:29). Paul is concerned that Timothy remains true to the Word of God, and that he would deal Biblically with the false teachers (Dunn et al. 2000:775). In the midst of persecution and with the rise of false teachers the apostle appeals to Timothy not to be timid (2 Tim 1:7). As a good soldier of Jesus Christ, he is to take a stand for the truth (2 Tim 2:3). Paul wants Timothy to confront the false teachers and bring stability to the churches because these false teachers have infiltrated the church (Towner 1994:22,154). In doing so the apostle encourages Timothy to be strong in the faith and to follow the truths he has learned from him, regarding his doctrine, manner of life, purpose, faith, longsuffering, love, and persecutions (2 Tim 3:10-11). The apostle’s instructions stands in stark contrast to the example set by the false teachers. Paul turns Timothy’s attention to Scripture instructing him to accurately divide the Word of truth (2 Tim 2:15), and to faithfully preach the Word (2 Tim 4:2) which he has known since his early childhood (2 Tim 3:15). This letter presents one of the greatest defences for the sufficiency of Scripture.

3.3 The implications of 2 Timothy 3:14-17 for the doctrine of sufficiency

First, an outline of 2 Timothy is presented and serves to describe the flow and context of this letter. Second, an outline of the anchor text 2 Timothy 3:14-17 is

presented. Third, key questions and answers that deal with any difficulties that may obscure the meaning and interpretation of the text are presented.

3.3.1 Outline of the letter of 2 Timothy

<u>Chapter 1</u> Salutation (1:1-2) Thanksgiving for Timothy (1:3-5) Exhortation given to Timothy(1:6-11) The examples handed down to Timothy (1:5-18)
<u>Chapter 2</u> Called to endurance (2:1-13) Called to faithfulness (2:14-26)
<u>Chapter 3</u> Apostasy and character of the false teachers (3:1-9) Faithfulness and perseverance of the godly (3:10-13) The faithfulness and the value of Scripture defined (3:14-17)
<u>Chapter 4</u> Charge for ministry (4:1-5) The apostle's impending death (4:6-8) The apostle's final remarks (4:9-18) The apostle's final greetings (4:19-21) Benediction (4:22)

3.3.2 Outline of 2 Timothy 3:1-17

The exegetical analysis in this chapter focuses on 2 Timothy 3:14-17. It determines the implications and relevance of this passage in defining the doctrine of the sufficiency of Scripture.

¹⁴But as for you [Timothy], continue in what you have learned and have firmly believed, knowing from whom you learned it ¹⁵ and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. ¹⁶All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, ¹⁷ that the man of God may be competent, equipped for every good work.

This chapter can be divided into three sub-sections, specifically, 2 Timothy 3:1-9, 10-13, and 14-17 (Mounce 2000:555; Knowles 2001:654).

2 Timothy 3:1-9	Facing apostasy
2 Timothy 3:10-13	Paul's example
2 Timothy 3:14-17	The value of Scripture

3.3.3 Exegetical analysis of 2 Timothy 3:14-17

An exposition of the anchor text 2 Timothy 3:14-17 is presented in the format of questions and answers. In conclusion, this passage will be analysed within the context of the sufficiency of Scripture to determine what claims and boundaries this passage presents with regards to the doctrine of the sufficiency of Scripture.

Question 1: What is the foundation and implication of Timothy's learning?

Second Timothy 3:14, says, "But as for you [Timothy], continue in what you have learned and have firmly believed, knowing from whom you learned it". This verse begins with the conjunction, but (ὁὐ), and it is used to contrast what Timothy has learned. "What Timothy has learned" stands contrary to the false teacher's doctrines and teachings. This command to "continue in what you have learned" stands in "sharp contrast with the progressive error of the false teachers" (Knight 1992:442). The apostle Paul instructs Timothy to continue (μὲν) in what he has learned. Paul not only calls upon Timothy to be an example to the believers, but also to remain constant in living a godly life (Rienecker 1980:300). Timothy will do so by remaining in the very things he has learned. Paul twice refers to "what" Timothy has learned, once in 2 Timothy 2:2 and again in 2 Timothy 3:14.

2 Timothy 2:2 "And <i>what</i> you have heard from me..." (Emphasis added).	2 Timothy 3:14 "But as for you, continue in <i>what</i> you have learned..." (Emphasis added).
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Second Timothy 2:2 makes Paul's teachings Timothy's source of *what* he has learned. The plural pronoun "what" (οὗτις) in 2 Timothy 3:14 clearly encompasses more than one aspect of learning. Timothy had to continue in what he learned from his mother, grandmother, and the apostle Paul (2 Tim 1:5, 3:10). He also had to

follow their example, faith, and manner of life. The apostle as such reminds Timothy who his faithful instructors were when he says, “knowing from whom you learned it”.

The participle, “knowing” (εἰδὼς) in this verse, “...knowing from whom you learned it”, is used by Paul, “to ask the recipient to recall what he knows quite well” (Knight 1992:442). The Greek text, “from whom” (παρὰ τίνων), is plural and affirms the inclusion of Timothy’s mother and grandmother (2 Tim 1:5), as well as the apostle Paul who taught, instructed, and set an example to Timothy (2 Tim 3:10) (Knowles 2001:n.p.; Stott 1999:98). Paul contrasts his own teaching, Timothy’s mother’s instruction, and his grandmother’s testimony against that of the false teachers. Unlike the false teachers, their character and testimony bears witness to the very things they taught. What Timothy has learned from them had its roots in Scripture (Knowles 2001:654, Towner 1994:n.p.). The word “learned” (ἐμαθες) “carries the connotation of intentional learning by inquiry and observation” (MacArthur 1995:134). “What” Timothy has learned was thus more than a casual observation for he had personally come to trust in the teachings of Scripture.

Question 2: What value did Paul place on the things Timothy has learned?

Paul places a high value on those things Timothy has learned. This is underlined in 2 Timothy 3:14 when the apostle writes “continue in what you have learned and have firmly believed”. The author indicates to the reader that “what” Timothy learned he has firmly believed. The text demonstrates that Timothy has accepted, trusted, and followed the teachings of Paul. The apostle “appeals not to traditionalism... but to adherence to what Timothy has become convinced is true” (Knight 1992:442). The things Timothy has learned he has firmly come to believe as true, thus being certain of its source and authority. Those things he has learned, he “learned in such a way as to give them a firm place in his belief” (Fairbairn 2002:376). Timothy’s belief system and his knowledge were attained in Scripture.

Question 3: At what time in his life did Timothy come to know the truths of Scripture?

The apostle writes in 2 Timothy 3:15, “And how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus”. Having reminded Timothy who his faithful instructors were in verse fourteen, the apostle now comments on the time of his learning in verse fifteen, saying, “Καὶ ὅτι ἀπὸ βρέφους... [Τιμόθεος] οἶδας”. That translates,

“And that from childhood... [Timothy] has known”. The conjunction “that/ how” (ὅτι), introduces the object of the verb “known”, stating a second principle of Timothy’s learning. “From childhood” (ἀπὸ βρέφους) Timothy has come to know the Holy Scriptures. The noun “childhood” (βρέφους) is indicative of an unborn or newborn child. This reference to Timothy’s knowledge of Scripture since childhood is also reminiscent of the Jewish education at the time. Jewish education was God centred and as a result, parents taught their children from a very young age according to the Scriptures (MacArthur 1995:138; Mounce 2000:563).

Question 4: How is salvation presented in the Holy Scriptures?

It is in this knowledge of the Old Testament and in the knowledge that Jesus is the Messiah who was promised by God that Paul can say to Timothy that the Scriptures are the wisdom of God unto salvation that comes by faith in Jesus Christ. It is in the Holy Scriptures that God’s plan for salvation in Jesus Christ unfolds.

The source of Timothy’s,

Teaching has been ‘the Holy Scriptures’, whose purpose is to give the understanding that leads one to ‘salvation through faith in Christ Jesus’ (v.15). The reason why it is able to be source of truth for salvation and godly living, indeed why it is altogether true, is because in its entirety it is ‘God-breathed’ (Knight et al. 1995:n.p.).

Timothy’s upbringing in the “Sacred Writings” (ἱερὰ γράμματα) thus opened his mind to the wisdom that leads to salvation. It is from them that Timothy would have learned of the law, sin, the sacrificial system for the atonement of sin, repentance, forgiveness, salvation, and of the coming Messiah.

The reading or hearing of the Old Testament Scriptures brought about a realization of sin as it depicts the sinful nature of man (e.g., Psa 51:1-5; Jer 17:9). Solomon says there are none that do not sin (Prov 20:9); the Psalmist says that no man is righteous before God (Psa 14:3); and Isaiah the prophet describes the righteous deeds of man as polluted garments (Isa 64:6). It was this acknowledgement of sin (already indicated) in the Old Testament Scriptures that impressed upon the heart of man that he was a sinner and in need of forgiveness (Psa 51:9-12). This admission of sin and wrongdoing brought the believer to a place of right standing with God (Isa 1:18), and as a result, those who sinned under conviction of sin brought a sin-offering to the Lord for the forgiveness of sins (Lev 1:4; 4:31; 17:11). However, the

never-ending sacrifices for the forgiveness of sin, and man's inability to keep all of the law (Deut 27:26; Gal 3:10), would point the Old Testament hearer to their need for salvation.

It was not the sacrifice or man's attempt to keep the law in the Old Testament covenant that brought about his salvation, but, a return to God Himself (Jer 3:1,12; Ezek 18:31; Joel 2:12). They understood that repentance was a condition of the heart and not an outward display of righteousness (Psa 40:6; Isa 1:11-15). Resembling today, people who read or heard the Old Testament were saved by putting their faith and trust in God.

The one time sacrifice of Jesus Christ fully atoned for sin, thus satisfying God's wrath forever and insuring eternal salvation (cf Heb. 9:12; 1 John 2:2), even to those who put saving faith in God for their redemption before Christ's death on the cross (cf. Rom. 3:25,26; Heb. 9:15) (MacArthur 1997a:156).

For example, Abraham's faith in God accounted to him for righteousness (Gen 15:6). It is this expression of faith and trust in God that brought about their salvation (Heb 11:5).

The Old Testament was not only the wisdom of God unto salvation but also gave the promise of the coming Messiah who was to take away the sins of the world (John 1:29). The Scriptures point to Christ, through whom salvation comes as demonstrated in 2 Timothy 3:14. Scripture verses that make reference to or allude to Christ include passages such as Genesis 3:15, Psalm 16:10, 22:1-8, 69:21, 110:1, Isaiah 9:2, Isaiah 53, Daniel 9:24-26, and Micah 5:2. Timothy's knowledge of the coming Messiah thus lay in the Old Testament. The recording of Scripture (and possibly Paul's explanation of the Gospel of Jesus Christ) would have given Timothy the assurance that Jesus is truly the Son of God who died and took away the sins of this world (John 1:29; Heb 9:13, 10:4, 11-14) to reconcile man to God.

Question 5: Are the terms "sacred writings" and "Scripture" synonymous?

The author uses the term "Sacred Writings" (*ἱερὰ γράμματα*) in verse fifteen, and "Scripture" (*γραφή*) in verse sixteen, when he refers to the Word of God. To understand the meaning of *ἱερὰ γράμματα* and *γραφή* verse 15 and 16 is presented in the Greek along with the ESV and a direct translation.

Greek Text	ESV Translation	Direct Translation
15.καὶ ὅτι ἀπὸ βρέφους [τὰ] <i>ἱερὰ γράμματα</i> οἶδας, τὰ...(Emphasis Added)	And how from childhood you have been acquainted with the sacred writings, which...	And that from childhood [the] sacred writings you knew, the...
16. πᾶσα <i>γραφὴ</i> θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς...(Emphasis Added)	All Scripture is breathed out by God and profitable for teaching, for...	All Scripture is God- breathed and profitable for teaching, for....

The immediate context does not present any obvious reasons for the different terminologies used in verses fifteen and sixteen. The choice of words further eludes its reader for *ἱερὰ γράμματα* only appears here in 2 Timothy 3:15. And *ἱερὰ*, “sacred/holy”, only appears twice in the Greek translation of the Old Testament as an adjective: in Joshua 6:8, referring to the holy horns (trumpets of rams) and in Daniel 1:2 where it refers to the holy temple vessels (Schrenk 1965:226). The only other reference to “holy Scripture” in the New Testament appears in Romans 1:2, but then Paul uses the term *ἅγιος γραφή* in describing Scripture.

The limited use of *ἱερός* in the New Testament might be attributed to its cultic use and its association with Greek mythology (Schrenk 1965:229). In classical Greek *ἱερός* meant, “What is determined, filled, or consecrated by divine power” (Verbrugge 2000:595). Its common Greek usage denoted the sphere that belonged to the gods (Schrenk 1965:222). It was not “used of the gods themselves, but of what belongs to their sphere, what they have sanctified, and what has been consecrated to them” (Verbrugge 2000:595). The term *ἱερός* was used amongst a small group of Jews who weren’t predisposed to the suspicions of the Hellenistic spirit (Schrenk 1965:226). The word was often used by the historians Josephus and Philo who used it in reference to Scripture (Verbrugge 2000:596; Schrenk 1965:226). The apostle Paul thus uses the adjective *ἱερός* as a qualifier to describe *γράμμα* as sacred, holy, and set apart from all other literature. In using the adjective the apostle draws special attention not only to the holiness of Scripture, but also its source, namely, God.

Γράμμα in context of 2 Timothy 3:15 refers to Scripture (Verbrugge 2000:268). It denotes a written document, “whether in book or manuscript form, with focus upon the content” (Louw and Nida 1988:395). The Word of God was the authority of the early Church and it gave testimony of Christ; “γράμματα then, denotes a palpable authority for the Jew” (Schrenk 1964a:766). Paul encourages Timothy on account of the authority of γράμμα to take a stand against the false teachers.

When the apostle refers to *[τὰ] ἱερὰ γράμματα* in verse fifteen, he is referring to the written word of the Old Testament. This is evident from the immediate context when the apostle writes, *καὶ ὅτι ἀπὸ βρέφους [τὰ] ἱερὰ γράμματα*. Thus expounding the time at which Timothy has come to know the Hebrew Scriptures, namely, since childhood. The context in reference therefore evidently presents the Holy Scriptures as referring to the Old Testament (Mounce 2000:563; Fairbairn 2002:376; Knowles 2001:n.p.).

In the next verse, verse sixteen, the apostle writes, “All Scripture is breathed out by God and profitable...” In verse sixteen the author uses the term *γραφὴ* when he refers to Scripture. *Ἡ πᾶσα γραφὴ θεόπνευστος*, used in verse sixteen presents exegetical difficulties. These difficulties and questions will systematically be presented before I can determine if *γραφὴ*, like *ἱερὰ γράμματα* only refers to the Old Testament.

The first exegetical problem that presents itself is that the noun *γραφὴ* is in the singular. This would seem to imply that the author is referring to a single passage of Scripture. The question arises as to whether the author is referring to the Scriptures as a whole or whether he is only referring to separate passages within Scripture? (Guthrie 1990:175). The crucial determiner in answering the question is in the interpretation of *πᾶς* (p. 175). The adjective *πᾶς* is used here without the article, and is singular in number, meaning “each/ every” (Verbrugge 2000:981). Various New Testament scholars argue that if there is no article following *πᾶς* it should be translated as, “every” (Fairbairn 2002:377; Knight 1992:44; Wuest 1950:n.p.). In the phrase *πᾶσα γραφὴ*, *πᾶσα* can therefore be translated as “all” or “every” (Mounce 2000:556; Knight 1992:445). The options are reflected in the following translations,

<i>All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness (ESV).</i>	<i>Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness (ASV).</i>	<i>All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness (NKJV).</i>
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When understood as “every” it refers to all the constituent parts that make up the inspired writings. When understood as “all” it refers the Old Testament canon of Scripture in its entirety; thus, the individual books that make up the Old Testament. The adjective, “all” or “each/ every” therefore does not change the meaning of the text rendering either useful (Mounce 2000:556; Moss 1994:n.p.). The immediate context thus points to the writings of the Old Testament canon of Scripture.

Second, what are the implications of the use of *πᾶσα γραφή* and also the absence of the article *ἡ* before *γραφή*? “There are two matters of doubt in this clause. [A] One is the absence of the article *ἡ* before *γραφη*, [B] whether that makes it mean ‘every scripture’ or ‘all scripture’ as of necessity if present” (Robertson 1997:n.p.).

[A] *Γραφή* is used as a singular noun and without the article in verse sixteen, whereas in verse fifteen the author uses the plural noun *γράμματα*. There are parallel passages in the New Testament writings, specifically, 1 Peter 2:6 and 2 Peter 1:20 in which *γραφή* is used in the singular and without the article (Mounce 2000:568; Knight 1992:446, 449). The absence of the article before *γραφή* does not change the meaning of the text because *γραφή* “has achieved substantially technical status and can stand on its own” (Mounce 2000:568). Also, “nouns with *pas*, *holos*, etc. do not need the article to be definite, for either the class as a whole (“all”) or distributively (“every”) is being specified. Either way, a generic force is given to such constructions,” (Wallace 1996:253). Examples of *pas* + anarthrous noun abound: 1 Chron 28:8 (LXX), Amos 3:1 (LXX), Matt 3:15, Luke 3:5, Acts 1:21, Rom 11:26, Rev 21:4 (p. 253). The anarthrous *γραφή*, with the adjective *πᾶσα*, establishes the completeness of Scripture just as it would if it had the article (Mounce 2000:568). [B] The absence of the article therefore does not alter the meaning of the passage and can be either rendered “all” or “every” Scripture, without concern that the meaning of

the text will change (Robertson 1997:n.p.; Moss 1994:n.p.; Knight 1992:446; Harrison 1962b:n.p.).

Third, does *πᾶσα γραφή* exclusively refer to the Old Testament? The inclusion of the New Testament in *πᾶσα γραφή* is not immediately evident when reading the text. The passage, in addition, also presents hermeneutical complexities because the canon of Scripture was not formulated at the time of the writing of 2 Timothy. The question arises whether Paul possibly referred to the books that later would have been included in the New Testament writings.

Different arguments are presented by New Testament scholars in establishing whether Scripture (*γραφή*) might not also refer to the New Testament Scriptures (Mounce 2000:569; Grudem 1994:76; MacDonald 1995:566). Various arguments are presented, for example, the use of the *πᾶσα* might have been the reason why the article has been omitted. It might also be possible that Paul is making some distinction in using different terms *πᾶσα γραφή* in the place of *γράμματα* and so might “want to draw a distinction between the Old Testament (verse 15), and whatever has a right to be called divinely inspired scripture (verse 16)” (Hendriksen and Kistemaker 1957:301). New Testament scholars question whether *πᾶσα γραφή* is not implied in Paul’s reference in that all Scripture is given by inspiration of God (MacArthur 1995:144-150; Carson 1994:n.p.; Knight 1992:449). There are fifty one references to *γραφή* in the New Testament and they refer to the Old Testament writings (Mounce 2000:566; Verbrugge 2000:267; Grudem 1994:74; Warfield 1948:231). What is clear in the text is that the term *γράμμα* is parallel to *γραφή* (Schrenk 1964a:762). The terms *πᾶσα γραφή* and *ἱερὰ γράμματα* are synonymous and refer to the Old Testament.

There are however, other dynamics in considering whether *πᾶσα γραφή* could have been understood to include the New Testament. Possible reasons as to why Timothy might have regarded Paul’s statement to have included the New Testament writings are Timothy’s familiarity with the apostles’ letters. No less than six of the thirteen epistles written by the apostle Paul include Timothy in their salutations. Timothy is also placed next to Paul from Acts 16 as he evangelised and taught on the Lord Jesus Christ. Timothy therefore would have been familiar with Paul’s conversion and also his calling (Gal 1:13-17). Timothy would have had the indicative

proof of Jesus Christ, His birth, life, and resurrection, how He called Paul into ministry, and how the apostle received direct revelation from Him.

Timothy, in addition, also would have recognised the clear witness that accompanied a true apostle, namely, the signs, wonders, and miracles which is typical of this ministry (Acts 5:12; 2 Cor 12:12). Paul's own testimony (2 Tim 3:10) presents his conduct and teachings. Timothy thus would have been aware of Paul's ministry from an early age. Timothy then clearly had to be acquainted with some of the literature or oral traditions that circulated at the time. Timothy had also witnessed the other apostles, such as Peter and Luke's acceptance of Paul's ministry. It thus seems possible and likely that Timothy might have regarded the writings in circulation at the time as Scripture and also possibly the Gospel of Luke. Luke was witnessed as being with Paul (Col 4:14; 2 Tim 4:11).

Another passage that casts some light on the possible inclusion of the New Testament writings as "all Scripture" is 1 Timothy 5:18. In this passage the apostle Paul writes, "For the Scriptures says, 'You shall not muzzle an ox when it treads out the grain' and 'The laborer deserves his wages'". This passage includes a citation found both in the Old and the New Testament. The author first cites from Deuteronomy 25:4 and the second part is also quoted in Luke 10:7. Paul neither defends nor provides any explanation of the New Testament quote; he simply passes from this statement into the next. Not only did the apostle make such reference to the New Testament, but in addition placed his Word as deriving from God Himself. This is another possible reason for Timothy to have concluded that these letters in circulation were presenting the New Testament writings as γραφή.

Paul writes in 1 Corinthians 2:13 "These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual." Paul states that his message of salvation did not originate with man, but was given to him by the Holy Spirit. This is affirmed in another passage, Galatians 1:11-12. It reads, "For I would have you know, brothers, that the gospel that was preached by me is not man's gospel. For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ." In another passage, 1 Corinthians 7:10, the apostle writes, "To the married I give this charge (not I, but the Lord)..." The most logical interpretation and reason why the apostle

could say this is because his letters were of divine origin. The apostle accordingly deemed that what he wrote was from God and what he said, God had said. The letters that he wrote, including the letter of 2 Timothy, forms part of the New Testament canon of Scripture is thus handed down by inspiration of God and is *Scripture*. And in the light of the evidence it seems possible that *πᾶσα γραφή* will include the New Testament writings that were known at the time.

It is certain that the apostle Peter¹⁴ included Paul's letters when he referred to "Scripture" (*γραφὴ*). In 2 Peter 3:15-16 the author writes,

And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures.

Peter, who is an apostle of Jesus Christ, and a witness of the Lord Jesus Christ does more than just acknowledge Paul's letters, he commends them as Scripture.

Summary of 2 Timothy 3:15-16. The exegetical analysis and interpretation of the text is challenging because the New Testament canon of Scripture as we know it today was not yet formulated at the time when 2 Timothy was written. The exegetical analysis shows *ἐκ τῶν γραμμάτων* in verse 15 and *πᾶσα γραφή* in verse 16 as synonymous in that they both refer to the Old Testament Scripture. The author uses the term *ἐκ τῶν γραμμάτων* in verse 15 in respect to Timothy's childhood, and thus refers to the Hebrew Old Testament. However, it seems probable that the author is referring to more than just the Old Testament writing when he uses the term *πᾶσα γραφή* in verse 16. It seems that he is also including some of the New Testament writings. The reason for this thinking derives from the fact that some of the New Testament books were in circulation at the time of the writing of 2 Timothy. If the historical account and time of the writing of this letter is considered then it seems likely that the author is thinking about these writings when he uses the phrase *πᾶσα γραφή*.

¹⁴ This thesis accepts the apostle Peter as author of the letter of 2 Peter (after Thomas Schreiner, *The New American Commentary: I & II Peter, Jude* (2003), Paul Gardner, *Focus on the Bible* (1998), Douglas Moo, *The NIV Application Commentary: 2 Peter, Jude* (1996), Simon Kistemaker, *New Testament Commentary: James, Epistles of John, Peter, and Jude* (1987), and Edwin Blum, *The Expositor's Bible Commentary: 2 Peter* (1981).

Question 6: What is understood by the “inspiration of Scripture”?

Second Timothy 3:16 says, “All Scripture is breathed out by God”. The verb “is” does not appear in the original text and therefore is supplied in the English translation. “Breathed out by God” is *θεόπνευστος* and translated as, “given by inspiration of God”. *θεόπνευστος* denotes “God-breathed” or “breathed out by God”, and is made up of *θεος* (God) and *πνευστος* (from *πνειν*, to breathe), and the verbal adjectival ending *-τος*. Words ending in *-τος* are typical of the passive, indicating Scripture is “God-breathed” (Mounce 2000:566-567). *θεόπνευστος* only occurs here in the New Testament.

The Scripture is “breathed-out” by God and thus affirms the inspiration of Scripture (Wuest 1950:n.p.). “The rabbinical teaching was that the Spirit of God rested on and in the prophets and spoke through them so that their words did not come from themselves, but from the mouth of God and they spoke and wrote in the Holy Spirit” (Rienecker 1980:301). For “when we say God breathes or God writes or God speaks, we are speaking metaphorically, but confidently, of the way the heart of God becomes for us thoughts expressed in words” (Oden 1989:26). Because Scripture is “God-breathed” it is sufficient to qualify a person for every good work.

Question 7: In which way is Scripture useful to Timothy’s ministry?

Second Timothy 3:16 says, “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness.” Paul first uses the adjective *θεόπνευστος*, now he uses a second adjective, “useful or profitable” (*ὠφέλιμος*) to describe Scripture. Scripture is “profitable” because it has been given by inspiration of God. The apostle establishes this point by the use of the conjunction *καί*, indicating that in addition to the Scriptures being “God breathed”, it is also “profitable”. The Scriptures are “profitable” because they are inspired (Stott 1999:101). Because the Scriptures are “profitable” they are useful and able to meet the spiritual needs of God’s people.

The author is thus “differentiating the writings ordained by God’s authority from other, secular works” (Schrenk 1964b:455). This Word of God is unique and superior to any other writings (Mack 1998:80). The Scriptures begin with God and not man, indicating God as the source of its inspiration (Mounce 2000:567). In 2 Timothy 3:17 Paul writes, “that the man of God may be competent, equipped for every good work.”

Since Scripture is “God-breathed” it is useful for the specific purposes of teaching, reproof, correction, and for training the man of God in righteousness. The nature and the purpose of Scripture can be divided in the following way (Mounce 2000:571),

Teaching Reproof	Doctrine (Orthodoxy)
Correction Training in righteousness	Behavior (Orthopraxy)

Scripture is useful for teaching. “Teaching” (διδασκαλία) means “what is taught, doctrine, or teaching”. The Greek language denotes the content and not the process or method of teaching (MacArthur 1995:154). In the context of this letter “teaching” (διδασκαλία) refers specifically to the strengthening and building up of believers. “It is the instrument the Holy Spirit uses to provide... a standard of what is right and wrong, good and bad, true and false about all the truly important matters of life” (Mack 1998:80). Because Scripture is “God-breathed” it is sufficient to define theological doctrines, such as, theology proper, anthropology, soteriology, and hamartiology.

Scripture is useful for reproof. “Reproof” (ἐλεγχις) means to refute error and to reprove false doctrine. It is itself the,

Instrument the Holy Spirit uses to convict us of sin, to show us where and how we are wrong in our thinking, motives, desires, attitudes, feelings, values, actions, and reactions... and motivate us to want to repent and change (Mack 1998:81).

Rebuking and correcting thus serves the purpose of “disciplining and adjusting the conduct and doctrine of erring believers” (Towner 1994:n.p.). Reproof was to be done in reference to the instruction of Scripture (Keener 1993:n.p.). “Scripture’s work of reproof has to do with content, with equipping believers with accurate knowledge and understanding of divine truth, in this context that exposes falsehood and sin, erroneous belief, and ungodly conduct” (MacArthur 1995:157-158). The Scriptures were Timothy’s authority from which he spoke and taught and as such it was sufficient and able to divulge and reprove the false teachings.

Scripture is useful for correction. “Correction” (ἐπανόρθωσις) means to correct faults and restore to its original condition. This is the only place where it is used in the New Testament and refers to “the restoration of something to its original and proper condition” (MacArthur 1995:160). “In secular Greek literature it was used of setting upright an object that had fallen down and of helping a person back on his feet after stumbling” (p. 160). Scripture corrects and it is sufficient to correct wrong doctrines, ethics, and all theological arguments that stand in error. Scripture not only brings correction to error, but also unfolds and explains God’s way in correcting sinful behaviour. For example, Ephesians 4:28 says that he that steals should no longer steal, and then also provides the necessary instruction to change that person’s former behaviour when it says that the person should work even to the point of providing for those in need. The Scriptures provide the guidelines for godly conduct and are able to train the man of God in righteousness.

Scripture is useful for training in righteousness. “Righteousness” (παιδεία [τὴν ἐν] δικαιοσύνῃ). Scripture is useful for instructing in right living, what is right, and for training in righteousness. “Righteousness” has “the original meaning of bringing up and training a child” (MacArthur 1995:161). This training in righteousness produces fruit in the Christian life (2 Timothy 2:22). This principle is well characterized by godliness as described in 2 Timothy 2:25 that says, “Flee youthful passions and pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart”. “Training in righteousness” is used here in a positive sense. Scripture is able to deal with and correct error, thus presenting the believer with a model of how to live the Christian life. God’s Word provides the necessary training in developing a believer into maturity.

The Scriptures are “useful” for teaching, reproof, correction, and for training in righteousness; consequently, it can provide for all of Timothy’s needs and forms the very foundation of his ministry.

Question 8: What is the ultimate purpose and value of Scripture?

Second Timothy 3:17 reads, “that the man of God may be competent, equipped for every good work.” This verse begins with the conjunction “that” (ἵνα), and presents the final and definitive purpose of Scripture. The Scriptures are given by inspiration of God and they are therefore valuable and able to complete and equip the man of

God for every good work. It is sufficient and able to equip the man of God and believers for living the Christian life.

The phrase, “man of God” (ὁ τοῦ θεοῦ ἄνθρωπος), follows ἵνα, and is “a technical phrase used only of Timothy in the New Testament” (MacArthur 1995:162). It presents the aim of Scripture, namely, to present the man of God “complete” (ἄρτιος) and capable. It presents Scripture as able to complete and furnish the man of God for the task of ministry.

It is difficult to bring the play on words into English. Paul says that Scripture makes the person of God *proficient* (ἄρτιος) and then uses the cognate verb (in a compound form with the perfective preposition) to emphasize that Timothy is fully equipped (ἐξαρτίζω) (Mounce 2000:572).

The word ἐξαρτίζω was used of “documents which were completely outfitted or of a wagon which was completely outfitted or of a completely outfitted rescue boat” (Rienecker 1980:301). Timothy was accordingly furnished unto every good work and brought to maturity through Scripture which enabled him to complete the task as a minister of God’s Word (Stott 1999:103).

Timothy could then, in the face of persecution and regardless of the hostility that the false teachers presented, continue to teach, reprove, rebuke, and exhort, because his authority resided in Scripture.

3.3.4 Theological synthesis

The instructions of the Scriptures are authoritative because they are “God-breathed” and thus useful for doctrine, for knowing God, and for understanding God’s revealed will with regards to those things it records. Furthermore, Paul says it is sufficient for equipping ministers and believers, and leads them to maturity through reproof, correction, and instruction. It furnishes the man of God for ministry and for every good work. Scripture is useful, not only for training adults, but is also able to teach young children in the way that they should go. Scripture provides the necessary knowledge about God and it therefore able to restore a believer to Christ. The recorded truths of the Scriptures are not only sufficient to bring a person to salvation, but also to equip that person to become an effective minister of God’s Word. It provides truths about theology proper, anthropology, hamartiology, and points man to his need of the Redeemer Jesus Christ through whom salvation comes.

In conclusion, 2 Timothy 3:14-17 well defines the sufficiency of Scripture. The Scripture are “God-breathed” and therefore authoritative. Its authority demands obedience and since it is given by inspiration of God we can be assured that its teachings are true. As the authoritative words of God the Scripture explains the way of salvation through faith in Christ. They are also the invaluable source for teaching and instructing believers God’s will. Where error exists, the Scriptures can be used to correct and bring about change. The Scriptures show us how to live righteously, and ultimately, fruitfully. In other words Scripture is sufficient because of its character (it is God breathed) and its purpose is to produce mature faithful believers.

Second Timothy 3:14-17 presents one of the clearest statements on the sufficiency of Scripture (MacArthur 1997b:¶4). There are other texts that are similar in their content. I will now examine these texts, beginning with Psalm 19.

3.4 The implications of Psalm 19:7-11 for the doctrine of sufficiency

Psalm 19:7-11 helps define the doctrine of the sufficiency of Scripture (MacArthur 1997b:¶4). God has given man the necessary revelation of Himself throughout redemptive history, to know His will. An analysis of Psalm 19 is presented next.

3.4.1 Outline of Psalm 19:7-11

This Psalm presents the Word of God as sufficient when the Psalmist describes God’s moral revelation in Psalm 19:7-11. He writes,

⁷The law of the LORD is perfect, reviving the soul; the testimony of the LORD is sure, making wise the simple; ⁸the precepts of the LORD are right, rejoicing the heart; the commandment of the LORD is pure, enlightening the eyes; ⁹the fear of the LORD is clean, enduring forever; the rules of the LORD are true, and righteous altogether. ¹⁰More to be desired are they than gold, even much fine gold; sweeter also than honey and drippings of the honeycomb. ¹¹Moreover, by them is your servant warned; in keeping them there is great reward.

This Psalm can be divided into two main sections. Namely,

God’s revelation of Himself in Creation 19:1-6
God’s revelation of Himself in the Torah 19:7-14

3.4.2 Introduction to Psalm 19

Psalm 19 is a psalm of David, as indicated by the title. It is generally defined as a wisdom hymn, although, it can best be described as a Torah Psalm. As such it is a Psalm of instruction (Dunn et al. 2000:751). This Psalm also “makes numerous statements about the ideas of the Bible that no one would ever consider making about the ideas of any man... statements that unmistakably demonstrate the Bible’s sufficiency and superiority over any of man’s theories” (Mack 1998:78). The Word of God is thus “infinitely more precious than anything this world has to offer” (MacArthur 2004:165).

It is in the second part of this Psalm, verses 19:7-11, that the author expounds God’s divine revelation through His Torah¹⁵. The author underlines six aspects of the Torah, namely, “law, testimony, precepts, commandment, fear, and judgements” (Craigie 1983:181). The Psalmist unveils these characteristics of the law of the Lord in His Torah. They are synonymous with the Word of God and they are outlined in verses seven to ten. In describing the nature of Scripture the author uses the phrase “of the Lord”. In doing so, the Psalmist presents the reason for Scripture’s sufficiency; Scripture is sufficient, because its author is Yahweh. In defining the Torah the Psalmist presents one of the most notable accounts of the doctrine of the sufficiency of Scripture in the Old Testament¹⁶. He presents the effect of the teaching as practical (Clifford 2002:114). The Psalmist also presents eight descriptions of the Torah, ascribing Scripture’s sufficiency in that it is perfect, sure, right, pure, clean, true, righteous, and desirable. These descriptions ascribe God’s Word to be sufficient in times past for knowing Him and knowing His will; hence, it is complete and provides believers with what is necessary for life and practice.

¹⁵ Torah is used here “to refer to Scripture as the sum of what God has revealed for our instruction, whether it be creed (what we believe), character (what we are), or conduct (what we do)” (MacArthur 2004:169).

¹⁶ The doctrine of the sufficiency of Scripture as it is known today was only defined towards the latter part of the nineteenth century. Psalm 19 as such was not written as a defence for the sufficiency of Scripture; more exactly, the Psalmist presented God’s revelation of Himself in the Scriptures which underlines and defines the doctrine of the sufficiency of Scripture (Phillips 1988:150). It is thus also my understanding that “at each stage of redemptive history, the things that God had revealed were for his people for that time, and they were to study, believe, and obey those things. With further progress in the history of redemption, more of God’s words were added, recording and interpreting that history (Grudem 1994:130).

These characteristics and the practical application of the Torah exhibit the nature of Scripture which is exemplified in Psalm 19:7-9. It demonstrates that God has provided the necessary knowledge of Himself throughout every generation and at each stage of redemptive history, for the purpose of knowing Him and obeying Him perfectly. God's Word is relevant and practical. It is sufficient for teaching and instruction, and is able to meet people's spiritual needs throughout all generations. As such, "God's Word speaks to life's greatest areas of need. It speaks with more authority and with greater insight than the social scientist or the behavioral psychologist, the materialistic philosopher or the world's religious systems. For it speaks with the voice of God" (Phillips 1988:150).

Jointly and separately Scripture presents itself sufficient throughout each stage of redemptive history, and this is exemplified in Psalm 19:7-9. In this second part of the psalm the author "turns to the Jews, to whom God had communicated a fuller knowledge of himself by means of his word" (Calvin 2005:317).

(v.7) "The law of the Lord is perfect, reviving the soul; the testimony of the Lord is sure, making wise the simple."

The Psalmist says that the Law (תּוֹרָה / *tô·rāh*) of the Lord is perfect. The Law or Torah is a "comprehensive term for God's revealed will" (Kidner 1973:98). The Law of the Lord, the Torah, is shown to be perfect. In context, the word "perfect" (תָּמִים / *tā·mîm*) presents the Law of Yaweh (יְהוָה / *yhwh*) as having no moral defect. The Law of Yahweh is without error, without sin, and is blameless (Barrick 2006, Classnotes). The Law of the Lord is without blame, complete, not lacking, and sufficient to revive the soul. It embodies all that is necessary to convert or refresh the soul. In context, verse seven presents God's Word as alive, active and not passive; as such, the Word of God shows itself sufficient to revive the soul.

The Hebrew verb "reviving" (שׁוּב / *šûb*) in the English Standard Version is translated "restoring" or "converting" in the KJV, NKJV, and NASB translations. The basic meaning of the verb is "return" (Hamilton 1980:909; Holladay 1988:362), to "bring back" (Koehler *et al* 1999:1431). In context the verb has a possible twofold meaning, "suggesting to the astute reader that the Torah not only revives, but also calls the

faithful to repent and return” (Wilson 2002:366). William Barrick¹⁷ affirms this view and says that this verb stands in the context of “salvation”, rather than “reviving”. He says “salvation” most accurately stands in context of the verses following. As such, it is a message of salvation and not of refreshing; it is salvific. Second Timothy 3:15 has a similar content (Barrick 2006, Classnotes). Within the framework of this Psalm “reviving” (שוב / *šûb*) shows that the Scriptures make wise the simple unto salvation and leads a soul from the kingdom of darkness into God’s kingdom. The Word of God is active and alive and “it has in view divine instruction relative to creed, that is what we believe, relative to character, that is what we are, and relative to conduct, that is what we do” (MacArthur 2000:¶14). God’s Word has the power to convert the lost and return a sinner to God. It is not a mere mechanical force, but is comprehensive and able to “convert or transform the entire person... to restore through salvation even the most broken life” (MacArthur 2004:169). Its function in conversion is to “enlighten a mind darkened by the world’s philosophies and religions. It opposes all man-made theory with an authoritative, ‘Thus saith the Lord’” (Phillips 1988:150).

The Old and New Testament Scriptures stand true through each stage of redemptive history in that it is undeniably sufficient in pointing a person to God. Hence, the Scripture is the power of God unto salvation and able to convert the soul and bring a person to salvation. This is the message of Psalm 19:7 and is affirmed in the New Testament in Romans 1:16 and 1 Peter 1:23. The testimony (עֵדוּת / *‘ē-ḏûṭ*) of the Lord is thus sure, trustworthy, and remains steadfast. The testimony of the Lord is blameless and thus trustworthy, and is the instrument God uses to admonish and guide the believer. It is trustworthy, enabling the believer to discern between right and wrong, and as such, it is sufficient to direct the believer on the straight and narrow path. It is also sufficient to make wise the simple in that it is able to bring discernment and insight to the one who lacks wisdom and understanding. The “simple” (פְּתִי / *pě-ṭî*) denotes the simple and naïve and pertains “to persons that are

¹⁷ William D. Barrick served as the editor for the book of Job in the English Standard Version (ESV). And he also served as editor for the books of Job and Leviticus in the NET Bible. In addition he has been involved in a number of Bible translation projects in Bangladesh. He is also the professor of Old Testament studies in Hebrew and Aramaic exegesis at The Master’s Seminary in Sun Valley, CA.

easily deceived or persuaded, showing lack of wisdom and understanding” (Swanson 1997a:§7343). It instructs the youth who are,

Inexperienced and untutored... the options of life leave them confused and in danger of making destructive choices. These are not arrogant, rebellious ‘fools’... but well-intended persons who do not yet possess sufficient experience of life to understand the ramifications and consequences of decisions. For these persons earnestly seeking guidance, the Torah serves to ‘make them wise’ (Wilson 2002:367).

The Torah provides discernment to the unskilled mind and furnishes the believer with the truths of Scripture. The testimony and the decree of the Lord are blameless and thus trustworthy and sufficient at each stage of redemptive history to provide the necessary wisdom and knowledge of the will of God for life and practice.

(v.8) The precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes”.

“Precepts” (פְּקוּדִים / *piq·qû·dîm*) denote “directions, regulation, i.e., a principle instructing to do a certain action, which is to be obeyed by all in same society of the covenant” (Swanson 1997a:§7218). These “precepts” of the Lord are right (יָשָׁר / *yā·šār*) and provide direction and instruction to the believer to live in obedience to God. The precepts of the Lord are the principles that determine conduct and character and they guide the believer unto godly living (MacArthur 2004:170). This light of God’s Word is able to bring direction, perspective, and insight to a path that previously was tainted with confusion, ignorance, and a lack of understanding (Mack 1998:78). The precepts of the Lord direct the course of the believer like a roadmap in the way they should go (Wilson 2002:367). The guidance God’s Word brings is thus sufficient to set the believer onto the narrow path of faithful living and therefore brings joy to the heart.

The commandment (מִצְוָה / *mišwa*) of the Lord (יְהוָה / *yhwh*) is pure and without sin and it reveals God as the instructor of truth. It signifies and directs the precision and authority with which God addresses His people (Kidner 1973:99). The command of the Lord is thus not uncertain and presents its reader with a clear path to walk in, and as such, it is sufficient to provide “light for the eyes of the faithful, lightning their way” (Wilson 2002:367-368).

(v. 9) “The fear of the Lord is clean, enduring forever; the rules of the Lord are true, and righteous altogether.”

The commandment of the Lord is pure and enlightens the eyes and it conveys the fear of the Lord. The command of God brings about reverent fear (יִרְאַה / *yir'ah*) of God, which is a characteristic of the faithful believer (Wilson 2002:368). This refers to the “human response fostered by His Word” (Kidner 1973:99). It presents the fear of the Lord not as a passive, but an active component which sets out the manner and doctrine in which God should be feared (Calvin 2005:322). This nature of God’s Word means that it is “eternally and unalterably perfect” (MacArthur 2004:171). God’s Word endures forever; it is applicable throughout all generations, and never changing. It is without end and its judgement will guide the people of God continually and in reverent fear of Him throughout each generation.

The rules or judgment (מִשְׁפָּט / *miš·pāṭ*) of the Lord are true (אֱמֶת / *’ēmet*). The judgments of the Lord are true, certain, and not false because Yahweh is the determiner of true and correct behaviour. This underlines the foundation of Scripture’s sufficiency; the Scripture is true, for its very origins are from God (Craigie 1983:182). God is a counsellor whose standards are completely right. The Word of the Lord is good, holy, and just and therefore able to “...lead men to understand and practise what is truly real and right” (Mack 1998:78). God’s Word is sufficient because, “Yaweh (who is one and unopposed) has given in his Torah a ‘sure’... judgment... of what constitutes right human behavior” (Wilson 2002:370).

(v.10) “More to be desired are they than gold, even much fine gold; sweeter also than honey and drippings of the honeycomb.”

In context, the “they” in verse 10 refers to the second half of the previous verse, namely, the *rules or judgment* (מִשְׁפָּט / *miš·pāṭ*) of the Lord (יְהוָה / *yhwh*). The rules or judgements of the Lord are more to be desired than fine or pure gold and honey. The Psalmist draws a comparison between the Law of God and gold “as the most costly good and most sought after symbol of the dearest possession and... honey, as the sweetest symbol of the most delightful enjoyment” (Briggs et al. 1960:153). This reference in conclusion of the value of the Law of God is however not just to the quality, but to the quantity of the gold (Barrick 2006: Classnotes). The Psalmist is

not laying emphasis on the quality of the gold or its beauty; rather, he is emphasising the quantity of much fine gold that is in abundance (Barrick 2006, Classnotes). In his word usage the Psalmist thus places God's Word above an abundance of precious metals and fine foods. He shows God's Word to be superior and more excellent than much gold and fine honey and as such yields a "kind of *prosperity* that is more valuable than all the material riches of the world" (Mack 1998:79). It is "comprehensive, containing everything necessary for one's spiritual life... [and] contains divine principles that are the best guide for character and conduct... [and] is infinitely more precious than anything this world has to offer" (MacArthur 2004:165). It "is a precious resource for humans who are struggling to know how to live appropriately in a difficult world" (Wilson 2002:370). It is a sufficient guide and the source that directs believers in the way that they should go.

v.11) "Moreover, by them is your servant warned; in keeping them there is great reward."

Through His Word God warns the believer of impending sin and also confronts the believer with his sin (Phillips 1988:152). Living by the Word of God thus "constitutes righteousness – life as God intends it" (Dunn et al. 2000:752). "Like a highway sign notifying drivers of winding roads or treacherous conditions ahead, the Torah is provided to 'warn' the faithful of dangerous and slippery conditions that confront them" (Wilson 2002:367). There is great or much reward (עָקֵב / 'ēqeb) in following them. The Hebrew language conveys the idea of the quantity of the reward and the Aramaic, the abundance of the reward (Barrick 2006, Classnotes). God's Word affords unwavering principles for conduct and in keeping them there is much reward.

3.4.3 Theological synthesis

The Psalmist reflects on the revelation of the Lord as revealed in the Torah. It is suitable for instruction and teaching, and it sets the course for knowing God and serving Him. It provided the necessary knowledge of God's will. The Word equips the believer to know God, His will, and for living the Christian life because it is perfect and sure, and as a result, unchangeable. It is right, pure, clean, and therefore morally true. God's Word revives the soul, makes wise the simple, causes the heart to rejoice, and enlightens the eyes. The psalmist depicts God's Word not as a mere abstract thought; rather, he introduces the Torah as useful for doctrine, correction,

and instruction. God's Word is sufficient in providing for man's spiritual needs. These attributes in the Torah present God's Word as a precious treasure and therefore desirable. God's Word not only directs, but also brings about much reward for those who diligently heed His commands. God's Word is thus sufficient because it is the Law of the Lord.

3.5 Substantiation texts in the Old Testament that demonstrate sufficiency

This section provides a brief discussion of other texts that refer to the doctrine of the sufficiency of Scripture. These texts in both the New and Old Testament provide the relevant support, application, and view on the doctrine sufficiency of Scripture. They also underline and support my findings of the anchor text, 2 Timothy 3:14-17, and my exposition of Psalm 19. They present God's Word to be the sufficient guide throughout each stage of redemptive history, for life, practice, and salvation. Underlined in the doctrine of the sufficiency of Scripture is the "constant testimony of Scripture itself" (White 2004:20).

Deuteronomy 4:2. One of the most forthright statements for the sufficiency of Scripture throughout each stage of redemptive history comes from God Himself. God presents His Word as sufficient and the pinnacle for knowing Him, and mandatory for obedience to Him. Deuteronomy 4:2 reads, "You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the Lord your God that I command you." God presented His Word as sufficient for instructing and directing Israel. Moses called the people of Israel to obey the law of God – that is, the statutes and rules of God. They had to keep the ordinances of God with regards to religion and the rites of divine worship (statutes) and the rules of God pertaining to civil matters (rules or judgments). Their successful entrance into the Promised Land depended upon their submission to God's Word. They had to carefully follow God's instructions and were commanded neither to add to, nor take away from what God had said. This is the corresponding message of

Deuteronomy 12:32. It is the revealed will of God that ought to be obeyed for it is sufficient for teaching and knowing the will of God. The Pentateuch was God's divine revelation to Israel. Scripture presents not only its divine inspiration, but also underlines the doctrine of the sufficiency of Scripture in that God's Word stands as the authority of His rule and purpose.

Deuteronomy 29:29. Deuteronomy 29:29, reads, “The secret things belong to the Lord our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law.” God accordingly demonstrates that He “has always taken the initiative in revealing things to us. He has decided what to reveal and what not to reveal” (Grudem 1994:130). God has thus shown His Word to be sufficient for guiding His people at that time. His Word to them at that point in history was sufficient and provided them with the necessary knowledge of His will for obedience. From the beginning Israel’s concern was not in knowing God’s unrevealed will, but His revealed will, as presented in the five books of Moses. They were obligated to obey God’s revealed will because therein they found the instruction leading to life, holiness, and obedience. The Scriptures reveal that God’s Word is sufficient throughout each stage of redemptive history for equipping and directing God’s children.

Psalms 1:2. In this Psalm the psalmist puts the emphasis on the Law of God when he writes, “But his delight is in the law of the Lord, and on his law he meditates day and night”. In this passage the author presents God’s Word as the sufficient source of truth that will direct the believer to God and away from the paths of the ungodly. This passage’s teaching is similar to Psalm 119:9. It underlines Scripture’s sufficiency in that those who continually meditate upon the Law of the Lord will prosper in their way in the sense that they are always “connected to the true source of life: God” (Dunn et al. 2000:752).

Psalms 119:1. In Psalm 119:1 the author writes, “Blessed are those whose way is blameless, who walk in the law of the Lord!” Blameless here pertains “to a person or condition of moral goodness, with a focus of being guiltless and not liable for sin or wrong” (Swanson 1997a:§9459). The commandments and ordinances of God and the instruction of His Word are set as the prerequisite for being blameless. It presents obedience to Scripture as the source for being blameless; to be morally perfect is to obey Scripture (Grudem 1994:128). In accordance with God’s Word Scripture is therefore sufficient for guiding the believer in those truths that will keep him or her from walking in habitual patterns of sins.

Psalms 119:24. The author says in Psalm 119:24, “Your testimonies are my delight; they are my counselors.” The writer says that God’s Word is his counsellor. He thus

likens God's Word to a friend and companion who guides Him even when he is facing persecution. This verse is reminiscent of Psalm 19:11 and presents Scripture as the source for knowing God and His will, and for obeying Him perfectly.

3.6 Substantiation texts in the New Testament that demonstrate sufficiency

Luke 16:19-31. Luke 16 demonstrates the relevance of the sufficiency of Scripture for life and practice. The Scriptures stand to direct both the unbeliever and the believer; they point the unsaved to God for salvation and direct the believer to turn to the Scriptures to discover truth. In addition this passage underlines the working of both the Old Testament and the New Testament Scriptures as the power of God unto salvation. This passage tells of a certain rich man who was clothed in purple and fine linen and who feasted sumptuously every day. At his gate lay a poor man named Lazarus, covered with sores. He died and was carried by the angels to Abraham's side. The rich man also died and was buried, and in Hades, being in torment, he lifted up his eyes and saw Abraham and Lazarus at his side. He then pleaded with Abraham to warn his five brothers so that they would not likewise find themselves in the same place of torment. Abraham replied and said that they have Moses and the Prophets who instruct them in truth. The rich man opposed that notion and thought it better that if someone from the dead would go to them, that they will relent of their ways and repent. Abraham again replied and said that if they do not adhere to Moses and the Prophets, then neither will they be convinced if someone should rise from the dead (Luk 16:31). This passage presents the Scripture as sufficient for knowing God, to point the unsaved to God, and to guide believers in the path of righteousness. This message is also affirmed in John 1:12, Romans 1:16, 10:9-10, and in 2 Timothy 3:15.

John 17:17. The passage of John 17:17 reads, "Sanctify them in the truth; your word is truth." In context, this passage reflects on Christ speaking to His disciples (even though, this application is relevant for believers today). John conveys that the Scriptures are sufficient in the sense that they are the source of inspiration and obeying them produces godly change in the believer's life. The Word of God has the power to change and transform the lives of believers so that they might be set apart for God, doing His will. The Word of God produces godly living and holiness. God deems His Word sufficient to sanctify believers and for it to be their necessary guide

for holy living. The Scriptures teach how to change not only behaviour, but to transform the heart, i.e. the root of the problem (Eph 4:22-24; 28-29). The Scriptures are thus true and therefore speak with “explicit authority. It is the self-attesting, ultimate authoritative revelation of God to man” (Dingess 2006:69).

Hebrews 4:12-13. The author of Hebrews 4:12-13 writes,

For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart. And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.

The Scripture’s are able to discern what is spiritual and what is carnal, and what is spiritual and of human intent. It is able to reach all the most secret feelings and thoughts of the heart. “The inner life of a Christian is often a strange mixture of motivations both genuinely spiritual and completely human. It takes a supernaturally discerning agent such as the Word of God to sort these out and to expose what is of the flesh” (Walvoord and Zuck 1983:791). The Scripture’s are sufficient in that they are able to judge a believer’s every thought and also the intents or purposes of their hearts.

Seond Peter 1:19-21. The exegetical analysis of 2 Peter 1:19-21 has great bearing in formulating a definition for the doctrine of the sufficiency of Scripture. It is necessary to present a comprehensive analysis of 2 Peter 1:19-21 because this text, like 2 Timothy 3:14-17 and Psalm 19, is used by conservative evangelicals to define the doctrine of the sufficiency of Scripture (White 2004:57-60; Powlison 2008:¶7). The exegetical analysis presents problems that will have to be dealt with before I can make a conclusion on this passage’s relevance for the doctrine of the sufficiency of Scripture.

The historical evidence places the date of authorship of 2 Peter¹⁸ at about AD 65-68. This letter was written some time after a number of Paul’s Epistles had been in circulation (2 Pet 3:15-16). It bears resemblance to 2 Timothy in that it was written towards the end of the author’s life (2 Pet 1:13-15). It can be viewed as the author’s last will and testament, and this could explain the urgency and importance with which

¹⁸ The authorship debate of the letter of 2 Peter is acknowledged in an earlier footnote.

he speaks. The historical setting places this letter against the backdrop of false teachers who had infiltrated the church. The author sets out to encourage and teach the believers, giving them the true Gospel that will guard their hearts and thus prevent them from falling away from the truth (2 Pet 3:10-14, 17-18). He also exposes the false teachers, their motives, and false teachings (2 Pet 1:16, 2:1-22), and thus resists them, their destructive heresies, and their influence on the Church so that the true Gospel might prevail.

It is against this historical background that the author writes in 2 Peter 1:16-18,

¹⁶ For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. ¹⁷ For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, 'This is my beloved Son, with whom I am well pleased,' ¹⁸ we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain. ¹⁹ And we have something more sure, the prophetic word, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

The author's word choice, "we" throughout this passage and in verse nineteen contextually refers to the Peter himself, James, and John. This underlines Peter's equality amongst the other apostles. The use of "we" throughout this passage also lends weight to Peter's testimony. The apostle had been present when they saw Christ in His glorious splendour, saw Moses and Elijah, and heard God the Father speaking (Matt 17:1-5, Luke 9:28-36). Peter's writings are thus not based on fables, but rather, his testimony is true for he was an eyewitness and he heard God the Father's attestation of Jesus Christ (Blum et al. 1981:273). Having presented the awesome and splendid account on the day of Transfiguration Peter turns his readers' focus to the testimony of the Scriptures.

The Greek text in 2 Peter 1:19a directly translates, "And we have more sure the prophetic word". If the original arrangement of the Greek text is considered then the,

Sentence supports the interpretation that Peter is ranking Scripture over experience. The prophetic word (Scripture) is more complete, more permanent, and more authoritative than the experience of anyone. More specifically, the Word of God is a more reliable verification of the teachings about the person, atonement, and second coming of Christ than even the genuine first hand experiences of the apostles themselves (MacArthur 1997a:1954).

His readers therefore should put their faith in what the Scriptures say for they are deemed more important than visual experiences and revelations. Furthermore, the prophetic word is the source of truth and as such his readers should not be distracted and misguided by the fables of the false teachers. The “prophetic word” (*προφητικός λόγος*) in verse nineteen and in the context of its use here refers to the Old Testament Scriptures. The author points out that the prophets of the Old Testament spoke about the same things as he did (Blum et al. 1981:274). This was a claim that rebuked the false teachers who denied the Lordship of Christ.

The next verse, verse 20, presents an interpretive problem. Second Peter 1:20 reads, “Knowing this first of all, that no prophecy of Scripture comes from someone’s own *interpretation*.” (Emphasis added). The word “interpretation” (*ἐπίλυσις*) presents an exegetical problem, namely, is Peter making reference to how the Scriptures should be interpreted or is he referring to their origins and their source? To understand the meaning of *ἐπίλυσις* verse 20 is presented in the Greek along with the ESV and a direct translation.

Greek Text	ESV Translation	Direct Translation
τοῦτο ρῶτον γινώσκοντες ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται (Emphasis Added)	Knowing this first of all, that no prophecy of Scripture comes from someone’s own <i>interpretation</i> ” (Emphasis Added).	Knowing this first that all prophecy of Scripture [does] not come from one’s own interpretation.

The word *ἐπίλυσις* (interpretation) is only used here in 2 Peter 1:20. This is the only place in the New Testament (and LXX) where this word is used in its noun form. Its literal meaning denotes “a loosing” or “to release” and conveys the idea of “releasing what is bound or hidden” (Burke et al. 1982:863). In Mark 4:34 and in Acts 19:39 the word appears in its verb form *epiluso* which means “to explain”.

Defining *ἐπίλυσις* is necessary to understand whether, (A) Peter is referring to the “interpretation” of the prophecy or (B), whether the author is laying emphasis on the “origin” or source of the prophecy. The meaning of 2 Peter 1:20 thus hinges on

whether *ἐπίλυσις* is used by its author to refer to the “origin” of the prophecy or whether it refers to “interpretation” of the text.

(A) If Peter is emphasising the “interpretation” of prophecy then there are certain considerations to be held. When *ἐπίλυσις* is placed within the historical context of this letter then it seems possible that Peter is addressing the false teachers’ incorrect interpretation of the Scriptures. This “historical position” makes it possible that Peter is referring to the “interpretation” of the prophecy. Those who hold to the “interpretation” view emphasize the “interpretation” of prophecy, rather than referring to it “origins”. The *Theological Dictionary of the New Testament* (1985) defines the meaning of *ἐπίλυσις* as “exposition” or “interpretation” (Buschel et al. 1985:544). It accordingly translates this verse as, “no prophecy should be expounded according to private opinion” (Buschel et al. 1964:338). This view of interpretation of the text is also presented by Johannes Louw and Eugene Nida in their *Greek-English Lexicon of the New Testament Based on Semantic Domains, Volume 1*, (1988), in which they say that *ἐπίλυσις* “clearly involves the interpretation, not the formulation of the text” (Louw and Nida 1988:405).

(B) Since *ἐπίλυσις* only appears here in its noun form and since the other two places (where it appears in its verb form) do not present any apparent evidence as to its meaning, it seems improbable that the single noun *ἐπίλυσις*, taken in isolation, should be considered to refer to the meaning of the passage. The meaning of *ἐπίλυσις* should be determined in the context of 2 Peter. In my view an analysis of *ἐπίλυσις* is most evident when 2 Peter 2:20-21 is read as a unit. The NIV translation well defines the context and the meaning of *ἐπίλυσις* (Grudem 1994:107). Second Peter 2:20-21 reads, “Above all, you must understand that no prophecy of Scripture *came about* by the prophet's own interpretation. For prophecy never *had its origin in the will of man*, but men spoke from God as they were carried along by the Holy Spirit” (Emphasis Added) (NIV).

From its direct context it seems that the author was rather emphasizing the “origin” of the text. The meaning of *ἐπίλυσις* is also established by the use of the conjunction “for” which introduces the relation between the interpretation of the prophecy and its source. The prophecy of Scripture thus does not “originate” from man “for” no

prophecy was ever produced by the will of man. The conjunction “for” in verse twenty-one lays emphasis on the “origin” or the “source” of the prophecy.

In his *Systematic Theology* (1994), Wayne Grudem acknowledges the difficulties in the interpretation of the text (Grudem 1994:107). He concludes that the passage should rather be interpreted according to its “origins”, than to its “interpretation” (p. 107). Even though the passage presents exegetical problems for interpretation, the word *ἐπίλυσις* denotes the basic idea of,

Unfolding... [and] there is no instance of this word referring to the interpretation of scripture... the connection that makes the most satisfactory sense is that prophets did not invent their own prophecies (v. 20), for their impulse for prophesying came from God (v. 21) (Peter 2006:¶2).

This is also indicated in the context of the preceding verses. What the apostles heard on the mount of Transfiguration did not “originate” with them, but with God. Though Peter witnessed the Transfiguration, the Scriptures did not arise from his interpretation of what he saw, but rather, presented God as the “originator” of what he recorded. The prophecy of Scripture as such did not derive from man; rather, its “origins” are from God. This view of the inspiration of Scripture is also affirmed in 2 Timothy 3:16.

Second Timothy 3:14-17, 2 Peter 1:19-20, Psalm 19:7-11, and the other Scriptures used in this chapter teach that the Scriptures provide the necessary knowledge for knowing God and His will. They equip believers to discern between truth and error. No matter what claims individuals might bring concerning those visual revelations they have experienced, Peter demonstrates that not even genuine and true experiences are to be compared to the “more sure word” of God. He reveals Scripture’s sufficiency in that it is the ultimate authority that speaks to the church and to believers, and that it opposes everything that is contrary to Scripture.

No tradition of man, the church, or priests can claim to speak with the equivalent authority of Scripture. God, the highest authority, the Creator of heaven, earth, and man, has Himself decreed what is written in His Word. He is the “source” of what is deemed truth. This Word is sufficient to guide pastors, leaders, and church members. God has intended His Word to be understood from the greatest to the

least. This is clear when Peter, in 2 Peter 1:19, turns from “we”, that is the apostles, to “you”, that is speaking to his readers who should live in obedience to the Scriptures. God has thus deemed His Word sufficient to guide believers, and for them to know and, comprehend His Word, and to live unto obedience. Since the divine nature of Scripture originates with God and not with man it is sufficient for teaching, instructing, and directing believers in the way that they should go and for knowing God and serving Him.

Chapter 4

Implications of the doctrine of the sufficiency of Scripture for Christian counselling.

A significant debate over the doctrine of the sufficiency of Scripture is found in the field of Christian counselling. Two main models have emerged in Christian counselling in the twentieth century. For the sake of distinction between these approaches, two terms are used throughout this thesis. The model that integrates Biblical principles with psychology is identified as the Integration Counselling Model (ICM). The model that primarily uses the Bible in counselling is referred to as the Biblical Counselling Model (BCM). The different methodologies reveal different ways of thinking about the sufficiency of Scripture. Proponents of both ICM and BCM are Christian and accept the orthodox doctrine of the inspiration and authority of Scripture. As a result most Christians are unaware of a crucial distinction between the methodologies of ICM and BCM and might wrongly assume that both approaches are equally Bible-based.

This chapter reveals the establishment and academic influences that brought about the early development of ICM. The different approaches that ICM and BCM take to Christian counselling will be demonstrated. I will show how these different methodologies are based on their different interpretations of the doctrine of the sufficiency of Scripture. This will be accomplished by demonstrating the view each holds regarding the integration of psychology and the Bible, anthropology, ecclesiology, hamartiology, and the terms and definitions each uses to describe and define specific problems. In doing so I will present the different methods each brings to the counselling session. This will demonstrate that a counsellor's view of the sufficiency of Scripture has implications for his counselling methodology. Finally, I will use the work of Wayne Mack as an example of a counsellor who uses the Bible as his primary source in counselling. His work serves as an archetype of a counsellor who holds to the all-sufficiency of Scripture and shows how that impacts his methodology and application when counselling a serious problem, such as depression.

4.1 The founding of ICM

The historical evidence (as shown in chapter two of this thesis) demonstrated that it was not until the 1920's that pastoral care and counselling began to be influenced by the insights of psychology. It was at this time that the liberal preacher, Harry Emerson Fosdick, rose to prominence. He not only accepted Charles Darwin's teachings on evolution but also held a high view of the discipline of psychology and promoted these ideas from the pulpit. It was a time period when the social needs of the people gained eminence (Carter and Narramore 1979:33). As a result, great significance was placed on sermons that would be more relevant to the needs of people (Graves 2004:4). The tide was beginning to turn for pastors who previously relied on the Bible as the principal source within counselling. The wisdom the Puritans exhibited in counselling diminished as the church began to integrate the knowledge of science and psychology with the views of Scripture. The focus of liberal preachers became the psychological well-being of man, and as a result, the necessity of the doctrine of the sufficiency of Scripture and its relevance for Christian counselling was lost.

Before this time, pastoral counselling depended mainly on its theological roots. However, in the latter part of the twentieth century many preachers adopted the teachings and thinking of psychologists (Graves 2004:41). Many churches became interested in the therapy of healing man from a psychological perspective and as a result pastoral counselling began to reflect many of the current psychological ways of thinking. These views brought about significant influences in the development of pastoral counselling.

4.1.1 Development of pastoral counselling

Pastoral counselling was developed before the integration of psychology and the Bible became an accepted method of counselling amongst ICM counsellors. Three names in particular stand out in the establishment of pastoral counselling, namely, Steward Hiltner, Anton Boisen, and Richard Cabot.

Richard C. Cabot. Cabot was a graduate of Harvard College with honours in classics and philosophy and obtained a medical degree from the Harvard Medical School. He was an instructor in medicine and social ethics. In 1925, Cabot introduced a transformation in pastoral training when students of theology would be

subjected to a one-year clinical training programme to equip themselves as ministers of the gospel. He believed that the clinic was a place where theology should be specifically applied to the patient's condition (Ciampa 2005:¶32). In this respect, Cabot is the founder of religious counselling, bringing together medical science and the Bible. It was Anton T. Boisen, however, who further developed Cabot's method of pastoral psychology (Coffman 2002:¶3; Lawrence 2005:¶9). Cabot took a great interest in Boisen and introduced him to other professors at Harvard (Ciampa 2005:¶15).

Anton T. Boisen. Boisen was a chaplain at the Worcester State Hospital which treated mentally ill patients. Boisen saw a great need for daily treatment of patients rather than just the chaplain's visit on Sundays. He began to greatly encourage the "church to become involved in people's emotional ills... [and] and became a spokesman... encouraging the church to minister to the emotional needs of society" (Carter and Narramore 1979:34). In 1926, he took four theological students and gave them positions as hospital orderlies. They had to read about psychology, psychiatry, and religion, and discuss their work and observations with him. It marked the beginning of a psychological model within Christian pastoral education (Stokoe 1974:26).

Seminaries began to require their students to take short internships to bring an awareness and sensitivity to the psychological needs people had (Carter and Narramore 1979:34). This was done to aid ministers in resolving the problems people had in counselling (p. 34). The American Association of Pastoral Counselors defines pastoral counselling as,

A unique form of psychotherapy which uses spiritual resources as well as psychological understanding for healing and growth... [and] it is provided by certified pastoral counselors, who are not only mental health professionals but who have also had in-depth religious and/or theological training (About Pastoral Counseling [2008]:¶1, ¶5).

The influence of secular psychology upon the works and methodology of pastoral counselling is evident in sample pages found from the online book, *Turning Points in Pastoral Care: The Legacy of Anton Boisen and Seward Hiltner* [2008] (by Greenwood Publishing Group). The foreword is written by J. Harold Ellens, who says,

Anton Boisen and Seward Hiltner derived much insight from both Freud and Jung, as well as from Adler...Boisen and Hiltner fashioned a framework within which the quest for a sound and sensible definition of the interface between psychology, religion, and spirituality might be described or expressed (Turning Points in Pastoral Care [2008]:¶7).

In 1936, Boisen wrote a book called *The Exploration of the Inner World*. Seward Hiltner, a professor at Princeton Theological Seminary, said that this book was a classic and advanced for its time (Hiltner 1953:154-155).

Seward Hiltner. Hiltner was both a clergyman and a professor at Princeton Theological Seminary. He was also a leader in the field of pastoral counselling. Pastoral counselling, as Hiltner defined it, relied on an accurate understanding of both theology and psychological theory. Hiltner authored numerous works, including an article published in the Journal of Religion, *Toward an Ethical Conscience*, in 1945, which pointed out Freud's influence on his thinking (Hiltner 1945:2).

The integration of psychology and the Bible in academia became an accepted method in the development of pastoral counselling and as result seminaries began to develop Christian psychology departments.

4.1.2. Psychology's acceptance in academia

Amongst the institutes which became devoted in training and equipping preachers and counsellors in psychology are Rosemead School of Theology and Fuller Theological Seminary. These tertiary institutions exemplify integration as a method for counselling.

Fuller Theological Seminary. Fuller was founded in 1947 by Charles E. Fuller, a radio evangelist (Swanson 1977b:79). It was established to train pastors, evangelists, and missionaries (News and Events [2007]:¶3). On Monday, the 10th of May, 1976, an article appeared in Time Magazine, *Bible Battles*, in which Harold Lindsell, a professor and vice-president of Fuller, raised his concern about the Seminary's view on the inerrancy of the Scriptures.

Fuller once required faculty members to affirm that the Bible is 'free from all error in the whole and in the part,' notes Lindsell, who taught there for 17 years. But since 1972 the creed has simply read that the Bible is 'the only infallible rule of faith and practice' (Bible Battles 1976:¶3).

Over the past forty three years, Fuller Theological Seminary has been one of the leading seminaries promoting the integration model of counselling. The dean of the faculty writes,

As the oldest and largest program of our kind, we continue to provide leadership to the Christian psychology movement as it addresses the emerging mental health needs of the church and worldwide Christian community... Fuller places itself directly at the crossroads of the Christian church, and many of the issues addressed on campus represent the emerging trends that will define the Christian movement in years ahead (Gooden 2008:¶2-3).

The faculty regards the integration of psychology and the Bible as their “unique contribution [and] the faculty is committed to encouraging and facilitating the conversation between faith and psychological issues” (Dueck 2008:¶2).

Fuller is an interdenominational seminary and integrates a variety of theological views. Historical fundamentalism views the “Bible is wholly without error, whether doctrinal, historical, scientific, grammatical or clerical” (Boone 1989:13). Fuller not only changed its view on the inerrancy of the Scriptures, but also rejected fundamentalist separatism (Clydesdale 1989:91). This theological and denominational change helped form what is known today as neo-evangelicalism. Some of Fuller’s teachers came from influential secular universities such as Harvard (Brereton 1989:484-486). Fuller Theological Seminary was one of the first colleges among other professional schools that promoted the integration theory. Fuller’s website states,

[Fuller] place ‘the cross in the heart of psychology’. The centrality of the integration of Christian faith with the disciplines of psychology and marriage and family counseling is reflected in our school learning outcomes (Fuller Theological Seminary [2008]:¶2).

It also says that it was the first clinical program outside of a university to receive approval from the American Psychological Association in 1972, (Fuller Theological Seminary [2008]: ¶1). There is a research department within the college devoted to the study of psychology.

Rosemead School of Psychology was another institute that became influential in the development of ICM.

Rosemead School of Psychology. Rosemead School of Psychology was founded in 1968 by Clyde and Bruce Narramore. Its aim was to train clinical psychologists from a Christian standpoint. Their website states that,

Rosemead Graduate School of Psychology, as it was then called, became the first independent professional school of psychology in the nation to be accredited by a regional accrediting association... with its primary focus on the integration of psychology and theology... the institute was established to extend Rosemead's leadership in integration by promoting empirical research on the interrelationship between psychology, theology, and spirituality (History of Rosemead [2008]:¶1, ¶2).

Rosemead began the publication, *Journal of Psychology and Theology*, in 1973, emphasizing that its goal was to integrate psychology and the Bible. Rosemead obtained accreditation from the American Psychological Association in 1980. The college also established the Institute for Research on Psychology and Spirituality in 2000. This brought the importance of the integration idea as a model of counselling in the academia to the forefront. Rosemead trains and equips students in a dual program of psychology and theology, teaching them how to integrate psychology's theories with Biblical principles.

It was this influence and establishment of integration as a professional method for counselling in Christian seminaries that led to the development of ICM. These institutes teach psychology for the purpose of bringing together a therapeutic model that integrates both psychology and the Bible. The integration model emphasises psychological theories and practice.

The influence of psychology within Christian counselling brought about the rise of BCM in response to the integration model.

4.2 The founding of BCM

In the 1960's Biblical counselling was rediscovered. The importance of the sufficiency of Scripture for Biblical counselling and the wisdom the Puritans previously demonstrated would be rekindled again (Mack:2008-02-13).

[Biblical counselling] emerged as an alien in the midst of three psychologised communities. The cultural setting of the activity called counselling or psychotherapy could be likened to three nested circles whose differences – even sharp differences – occurred within a fundamental consensus. The huge and dominating outer circle was secular psychology. Within this circle the pioneering theory-builders,

the university graduate and undergraduate programs... the middle circle consisted of liberal pastoral theology, which defined the field of pastoral counseling, even in conservative seminaries. The smallest circle contained professing believers who were psychologists and therapists. The larger circle dominated the intellectual agenda and therapeutic methods of the two lesser circles (Powlison 1994:46).

The influences of psychology were perspicuous in the sixties. Those who desired to know more about counselling, or practise counselling, or became part of a counselling organization found that “secular psychology dominated counseling, defining discourse about people and their problems” (Powlison 1994:46). As a result Biblical counselling came to the fore and appeared as a stranger in a foreign land (p. 46).

In the same way that the Reformers stood against the integration of the authority of the popes and the councils with Scripture, BCM counsellors have taken a stand for *sola scriptura* against the integration of psychology and the Bible. BCM counsellors’ methodology is built on the argument that the Scriptures are all-sufficient for counselling. The doctrinal beliefs of the BCM model can be traced from the Reformers and exponents of Reformed theology.

Just as Martin Luther was a pioneer in the Reformation, Jay Adams¹⁹ is the pioneer of BCM (Hillerbrand 1982:16; Frame 2008:¶2). Jay Adams was a pastor who was concerned with solving people’s problems Biblically, but had learned “little about counseling in seminary” (Adams 1970:xi). At first, he studied all available materials on counselling and found that most materials “commended non-directive Rogerian methods of advocated Freudian principles” (p. ix). He soon realized that this methodology was neither useful nor Biblical for solving people’s problems (p. ix). Adam’s said “[psychology] isn’t right and doesn’t work. But how do you really help people?” (Adams, cited in Powlison 1994:50).

Adams then read psychologist Hobart Mowrer’s book, *The Crisis in Psychiatry and Religion* (1961), in which Mowrer questioned conservative Christians. He asked, “Has Evangelical religion sold its birthright for a mess of psychological pottage?”

¹⁹ Jay Adams was a professor of practical theology at Westminster Theological Seminary, and director of the Doctoral program at Westminster Theological Seminary in California. He is the founder of the Christian Counseling and Educational Foundation in Philadelphia (Adams [2007]:¶2).

(Quoted in Adams 1970:xvi). Mowrer's books, *The Crisis in Psychiatry and Religion* (1961) and *The New Group Therapy* (1964), questioned the "very existence of institutionalized psychiatry" (pp. xiv-xv). Then in 1965, on an invitation by Mowrer, Adams spent two months working with him at the University of Illinois where Mowrer was a Research Professor of Psychology. Mowrer did not present a Christian model of counselling, but his methodology emphasized personal responsibility and he urged counselees to confess their wrong doing to others. During this time Adams "made a study of the principal Biblical data on the subject of counseling, with special reference to what Scripture says about conscience" (pp. xv-xvi). After two months Adams concluded that the Biblical Counselling Model should be different from secular psychology (pp. xiv-xv). Mowrer's views of mental health professionals helped bring a renewed thinking in Adams and became instrumental in the development of BCM (pp. xiv-xv). Adams began to study the doctrines of Scripture regarding God, man, guilt, change, the conscience, and applied his findings in Biblical counselling (Powlison 1994:50-51).

BCM as an applied method of counselling was established in the 1960's while Adams was teaching pastoral theology at Westminster Theological Seminary (Powlison 1994:50). By 1967 he had turned this course into a formal system of Biblical counselling which was added to the theology course (p. 51). In 1970, his book, *Competent to Counsel*, was published. Adams' work on counselling has had a major influence on how many in conservative evangelical churches view the sufficiency of Scripture today (p. 51).

Jay Adams is the founding father of the current BCM movement (Hillerbrand 1982:16). BCM emerged in response to the integration of psychology and the Bible; it stood against a system where psychology is an integral resource for counselling believers. The BCM model for counselling relies on Scripture as key for finding solutions to meet the counselee's spiritual and emotional problems. However, BCM makes a distinction between spiritual problems and problems that originate with a medical condition. A problem that derives from a medical condition is defined according to medical science and non-medical problems are defined Biblically (Smith 2000b:66).

ICM and BCM endorse different interpretations of the doctrine of the sufficiency of Scripture. This becomes evident in their *modus operandi* as each retains different values in their application of Scripture to Christian counselling.

4.3 ICM's approach to counselling

ICM and BCM are committed to help counselees change. They differ in their views regarding the integration of psychology and the Bible, anthropology, ecclesiology, hamartiology, and the terms and definitions they use to describe and define specific problems. Each of these terms will be considered for its importance within the framework of Christian counselling.

4.3.1 ICM's foundations

The influence of psychology became prominent in the church largely due to the influence professional psychologists had in Christian seminaries. In these institutions the discipline of psychology is taught for the purpose of integration; the integration of psychology and theology forms the therapeutic model in Christian counselling. ICM believes that "all truth is God's truth". They say God is the source of all truth, so all truth is God's truth (Crabb 1977:36-37; Jones and Butman 1991:28). This principle affects how the ICM counsellor views the doctrine of the sufficiency of Scripture.

4.3.1.1 All truth is God's truth

ICM counsellors such as Stanton Jones and Richard Butman²⁰ believe in the sufficiency of Scripture, saying, "First, we affirm the sufficiency of the Bible... Christians should courageously claim and proclaim whatever authority and power that the Scriptures declare for themselves" (Jones and Butman 1991:26). They do however also believe that Christians are not the only ones who possess truth (p. 26). They believe that "all truth is God's truth", i.e., that truth, wherever it is found, both inside and outside of Scripture is valid because it is general revelation and can be applied in counselling. In Jones and Butman's interpretation of Romans 1:16 they appeal to the fact that God also reveals His truth to unbelievers. They conclude,

²⁰ Stanton Jones is an author and Wheaton College's chief academic officer overseeing the undergraduate and graduate programs through the Deans of Arts, Media and Communications, the Dean of Humanities and Theological Studies, the Dean of Natural and Social Sciences and author. Richard Butman is an author and professor of psychology at Wheaton College. He is also a member of Christian Association for Psychological studies (CAPS).

saying, “If we understand God’s counsel to be truth, we will be committed to pursuing truth wherever we find it. And we may sometimes find it in the careful and insightful writings of unbelievers” (p. 28).

This principle is highlighted by Arthur Holmes’ book, *All Truth Is God’s Truth* (1977). Holmes was an associate professor of philosophy at Wheaton College and wrote this book in 1977. *All Truth Is God’s Truth* was published in the same year as Gary Collins book, *The Rebuilding of Psychology: An Integration of Psychology and Christianity* (1977), and Larry Crabb’s book, *Effective Biblical Counseling* (1977), which both speak of truth being available in many places through general revelation. Larry Crabb²¹ says,

The Bible assumes that there is absolute truth. Whatever contradicts truth is false...all truth is certainly God’s truth. The doctrine of general revelation provides warrant for going beyond the propositional revelation of Scripture into the secular world of scientific study expecting to find true and usable concepts...what we gratuitously refer to as the truths or findings of psychology are really a mixture of data and personal interpretation (Crabb 1977:36-37).

Gary Collins²² also confirms the view that “all truth is God’s truth”. He says,

General revelation, sometimes called natural revelation, refers to the truths that God has revealed himself through nature, science, or history; and which man can know by observation, empirical investigation, logical deduction, intuition, feeling, the study of tradition, or any other technique apart from reading the Bible (Collins 1977:121).

This said, Gary Collins cautions ICM counsellors. He warns that even though general revelation allows for truth to be found outside of Scripture, “each of us needs to maintain a sense of humility when we set forth our conclusions,” because of the influence of sin (Collins 1993:29).

ICM holds to the view that the writings or techniques outside of the Bible are useful because “the doctrine of general revelation provides warrant for going beyond the propositional revelation of Scripture into the secular world of scientific study expecting to find true and useable concepts” (Crabb 1977:36). Accordingly, what is

²¹ Larry Crabb is a Bible teacher, author, psychologist, and founder of NewWay Ministries.

²² Gary R. Collins is an author, clinical psychologist, the president the American Association of Christian Counselors, and the distinguished Professor of Coaching and Leadership at Psychological Studies Institute in Atlanta.

regarded as “truth” is considered as authoritative for use in ICM (Jones and Butman 1991:26-27).

In conclusion, “all truth is God’s truth” becomes the presupposition and framework within which ICM develops its method for Christian counselling.

4.3.1.2 Use of Psychology

The integration theory views the integration of psychology and the Bible as both useful and necessary to bring about change in Christian counselling. Crabb describes the foundational principles of ICM when he writes,

It is my impression that most Christian professionals have adopted this approach to integration: combine the insights and resources of Scripture with the wisdom of psychology and a truly effective and sophisticated Christian psychotherapy will emerge. Christian integrationists tend to align the two disciplines of theology and psychology, determine where the subject matter overlaps, and then blend the insights from both disciplines together (Crabb1977:36).

However, ICM is careful not to incorporate those ideas they believe will oppose Scripture. The goal among most integrationists is to bring about a system of counselling that does not contradict the Scriptures. ICM proponents profess to draw upon the theories of secular psychology up to the point where it will not contradict the Scriptures. Mark McMinn and Clark Campbell²³ say that the ICM model is founded on Secularism, Religious sensitive counselling, Christian psychology, and Biblical counselling (McMinn and Campbell 2007:23). ICM counsellors thus hold to the view that,

Some sort of reciprocal interaction between faith and psychology is the best way to gain a comprehensive understanding of personality and counseling. This is not to say that psychology carries the same authority as the Christian faith, but that understanding and wisdom can be discovered in both... reciprocal interaction involves the assumption that caring for people’s souls is best done by bringing together truth from both sources (p. 23).

This is affirmed by Crabb. He believes that “psychology and its specialized discipline of psychotherapy offer some valid insights about human behavior which in no way

²³ Mark R. McMinn is an author and professor of psychology at Wheaton College Graduate School in Wheaton Illinois, where he teaches the Doctor of Psychology programme. Clark D. Campbell is an author, clinical psychologist, and professor of psychology. He is also the director of clinical training at George Fox University.

contradict Scripture” (Crabb 1977:15). He says that these insights combined with the body of believers in churches might bring about “a tremendous increase in spiritual and emotional maturity in our churches” (p. 15).

Another ICM counsellor who holds to an integration view is James Dobson²⁴. In his book, *The New Dare to Discipline* (1992), he makes mention of educational psychologist, E.L. Thorndike, who developed a complete understanding of behaviour in the 1920’s. It is from this basis that behaviourism developed under men such as B.F. Skinner and J.B. Watson. Dobson rejects certain aspects of their theories, such as the idea that the brain only functions as a switchboard that regulates stimulus “coming in with responses going out”, but he agrees that Skinner’s concept of behavioural reinforcement is valuable (Dobson 1992:79-80). ICM counsellor, Larry Crabb, also affirms this view. He also uses the ideas from psychology which he believes do not contradict the Scripture (e.g., Freud’s idea that psychic disturbances are to blame for sinful behaviour), but he criticizes secular psychologists for removing all personal responsibility from the counselee (Crabb 1977:42). Another ICM counsellor, Gerald May²⁵, bases his theories of self-deception on the Freudian ideas of denial and repression. He says,

Some of the mind tricks occurring in major chemical addiction... they all have a single purpose: to keep the addictive behaviour going... they overlap with one another and repeat themselves in a vicious cycle of self-deceit. We begin with the two most primitive and universal defense mechanisms described by Freudian psychology, denial and repression” (May 1988:43).

He does not reference Scripture, however, he repeatedly refers to the ideas of Freud, Jung, and other psychoanalysts throughout chapter three of his book, *Addiction and Grace* (1998).

ICM counsellors, Minirth and Meier²⁶, in their book, *Happiness Is a Choice* (1994), refer to both the Bible and to psychology in their definition of anxiety.

²⁴ James C. Dobson is the founder and chairman of Focus on the Family, founder of the Family Research Council, and a well-recognized author.

²⁵ Gerald May is a psychiatrist and is also a well known author.

²⁶ Frank Minirth is a psychiatrist and is a professor of neuropharmacology at the Colorado School of Professional Psychology and an adjunct professor at Dallas Theological Seminary. He is the

Anxiety is the underlying cause of most psychiatric problems...the cause of neurosis, psychoses...the cause of phobias...psychology and the Scriptures point to the fact that anxiety can be either normal or abnormal. Psychologists have long noted that individuals are more efficient and productive when they have some anxiety...Scriptures also indicate that some anxiety...is healthy (Minirth and Meier 1994:170).

Jones and Butman state that ignoring psychology and psychoanalysis in counselling is a concern. "To dismiss psychoanalysis as irrelevant to the real problems of life is to fail to see its potential significance for the church and society" (Jones and Butman 1991:65). They believe that the Scripture's use in counselling is limited (pp. 26-27).

Advocates of the integration counselling model apply the theories of psychology, but also reference Scripture in their works. Christians who accept ICM see it as a valuable instrument for solving problems. "If integration is not part of my being, if my Christianity and my psychology do not impact every aspect of my life and work, then my integration efforts will be dry, sterile and irrelevant" (Aten 2004:255).

4.3.1.3 Interpretation and use of the Bible in Christian counselling

ICM desires a "Christian worldview... [to] provide the foundational bedrock upon which an integrative system is build" (McMinn and Campbell 2007:25). ICM views Scripture as being sufficient in the sense that it is useful. ICM counsellors Stanton Jones and Richard Butman affirm the Scripture's sufficiency in counselling (Jones and Butman 1991:26). However, they believe that it only serves in a limited scope. They say the Bible is,

An essential foundation for a Christian approach to psychotherapy and is very relevant to this field. Nevertheless, while the Bible provides us with life's most important and ultimate answers as well as the starting points for knowledge of human condition, it is not an all-sufficient guide for the discipline of counselling (p. 27).

Jones and Butman state that the Scripture's use in counselling is limited because it is "God, not the Bible itself, who is declared to be all-sufficient, to provide all that pertains unto life" (Jones and Butman 1991:26). Scripture is thus useful in counselling, but not the only source from which counsellor's counsel.

president of the Minirth Clinic, in Richardson, Texas. He is also a well known author. Paul Meier is a psychiatrist and author, and is the co-founder of the Minirth Meier Clinics (US),.

The task of integration involves explicitly relating truth discovered through general or natural revelation to that disclosed in special or biblical revelation, of interrelating knowledge gained from the world and knowledge gained from the Word (Benner and Hill 1985:194).

Mark McMinn writes, “As we test new theories and techniques with Scripture, we can abstain from certain counseling strategies that contradict Scripture and hold fast to those that are compatible with Scripture” (Benner and Hill 1985:110).

ICM practitioners also substantiate their integration methodology in counselling through their interpretation of 2 Timothy 3:16-17. 2 Timothy 3:16 reads, “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness.” Jones and Butman believe this passage, and in particular its reference to being “God-breathed”, should not stand as the all inclusive declaration of the all-sufficiency of Scripture for Christian counselling. According to them this passage does not emphasize the all-sufficiency of Scripture; rather, this passage merely underlines the usefulness of Scripture. The Scriptures are useful, but not the only source needed in counselling. The Scriptures are useful for counselling, but it should not be viewed as the only source for answering human need (Jones and Butman 1991:26-27). Second Timothy 3:17 reads, “That the man of God may be complete, thoroughly equipped for every good work”. In their interpretation of the text Jones and Butman say, “God’s Word, can prepare us for beginning any good work – though the accomplishment of that good work may well also depend on the mastery of other skills” (pp. 26-27). Their interpretation of 2 Timothy 3:16-17 thus supports the use of Scripture and the use of other resources, such as psychology, in their counselling model.

Another factor that influences ICM counsellor’s interpretation of Scripture is their view that man is limited in understanding the Biblical text. ICM counsellor McMinn says that counsellors should “not be too strident in our [their] assertions about Scripture in counseling because our interpretations of Scripture are limited by human fallenness and our [their] imperfect hermeneutic strategies” (McMinn 1996:121). He also says the use of the Scripture in counselling might result in “the risk of significantly reducing client freedom by imposing the therapist’s values on the client” (p. 122).

4.3.1.4 View on anthropology

ICM upholds a high view of man because he was created in the likeness of God. God bestowed a place of importance upon man when He created him in His own image (Jones and Butman 1991:42-43). Man is the crown of God's creation (McMinn and Campbell 2007; Clinton and Ohlschlager 2002:182). God's high regard of man is also underlined in that the Son of God took on flesh, became a man, and died in the place of mankind (Jones and Butman 1991:41). Jones and Butman say this forms "the basis for our psychological perception of value" (p. 43).

ICM distinguishes between Christian and secular counselling by saying that Christian counselling deals with both the spiritual and mental areas of the counselee (McMinn 1996:33). Timothy Clinton and George Ohlschlager²⁷ substantiate this view. They also distinguish between these zones and believe that the spiritual and mental spheres overlap, and that it is necessary to differentiate between the two (Clinton and Ohlschlager 2002:49-50). While they believe there are some overlaps they are convinced that it is necessary to differentiate between the mental and spiritual aspects of man.

ICM counsellors find the discipline of psychology useful for defining personality, believing it provides the necessary resources to deal with complex problems such as obsessive compulsive disorders (Jones and Butman 1991:40). Jones and Butman say that Scripture,

Teaches us less than what we need to know to understand why individual persons have the characteristics they do... [and] what we need to know in order to help many individuals move beyond the pain and confusion they feel... Christian pastoral thinkers have frequently turned to contemporary nonreligious scholarship about dimensions of personhood to construct more complete models of ministry... we regard this as a strength as long as the distinctive of the Christian faith are preserved and given pre-eminence (p. 40).

The ICM model integrates the Bible and psychology in order to define man's behaviour and condition (Crabb 1977:37; May 1988:53). Man is believed to be

²⁷ Timothy Clinton is the president of the American Association of Christian Counsellors (AACC). He is an adjunct Professor of Counseling at Liberty Baptist Theological Seminary, an author, and executive editor of the Soul Care Bible. George Ohlschlager is an author and executive director and co-founder of the American Board of Christian Counselors. He is the senior editor and writer of Christian Counseling Today magazine.

dualistic in nature, and therefore the ICM model considers the spirit and the psyche of man. They view this dual model as necessary for understanding the personality of man (Carter and Narramore 1979:15). The integration model is viewed as useful because it enables ICM counsellors to “discover new facts and theories, devising new lines of research to more accurately understand human nature the way it really is, the way God sees it” (Stevenson, Eck, and Hill²⁸ 2007:51).

4.3.1.5 View of sin (guilt)

ICM recognises that all mankind is sinful and in need of a Saviour when they say that man is,

Flawed by sin, which breaks relations with God and produces death (Romans 3:10-18,23). This uniquely human condition can be redeemed and relations with God restored only by faith-acceptance of the death and resurrection of Jesus Christ, who gave himself as a love offering to atone for sin on behalf of all humankind (Romans 5:12-21) (Jones and Butman 2002:182).

This view is affirmed by Mark McMinn. He believes that man has sin problems and that they must not be ignored (McMinn 1996:128). McMinn acknowledges that little has been written on the subject of sin in the field of psychology (McMinn 1996:128, 159). He therefore brings to the counsellor’s attention that sin should not be disregarded in counselling. He says,

If our views of sin make a difference in the way we counsel, then we must do more than add Scripture verses or Christian images to a standard form of therapy before calling it Christian counseling... we ultimately need Christian counseling that is based on a Christian view of sin and redemption... [and] little has been written about counseling and sin, and virtually nothing of a scientific nature has been reported (McMinn 1996:128, 159).

Notwithstanding its view of sin, ICM cautions counsellors, who counsel those who suffer from a personality disorders, saying that,

Clients with personality disorders are likely to respond poorly to confrontation. Some may become excessively compliant in order to please the counsellors but not make significant internal changes. Others may become defensive and angry and may withdraw from the

²⁸ Daryl H. Stevenson is an author and a licensed clinician and professor of psychology at Houghton College, Houghton (NY). His courses include psychology of personality, psychology, and Christianity. Brian E. Eck is an author and licensed clinician and professor at Azusa Pacific University near Los Angeles in Southern California. Peter C. Hill is an author and professor of psychology at Rosemead school of Psychology at Biola University (CA) and editor of the Journal of Psychology and Christianity.

therapeutic relationship. Still others may work to make the recommended changes but may do so in an obsessive-compulsive manner that worsens their psychopathology (McMinn 1996:146-147).

According to ICM it is important to first diagnose the counselee to see that no personality disorder exists (such as described in the American Psychiatry Association's Diagnostic and Statistical Manuals of Mental Disorders) before the counsellor makes a decision to directly confront the counselee with their sin. And if a personality disorder exists it is not prudent to confront the counselee's sin, especially in the initial stages of the treatment (pp. 147-148). ICM counsellor Gerald May also cautions counsellors confronting sin, saying that it can cause the counselee not to love themselves, one another, and God (May 1988:2). Counselling should take place in an atmosphere that clearly mirrors God's love and acceptance of the justified sinner. "Rebuke and confrontation have a real and often necessary place in counselling but [that it] must always occur in the context of true acceptance" (Crabb 1977:44).

4.3.1.6 View of the church and counsellors

ICM views the church as an important part of the therapeutic process. ICM counsellors practice a method of Christ-centred soul care within the church which defines "people's pain as a soul wound as well as a psychological disorder" (Clinton and Ohlschlager 2002:31). ICM views the church as an entity that ought to be therapeutic, where people should feel wanted, find significance, and hear good sermons (pp. 31-32). This is affirmed by Larry Crabb. He views the church as an important entity to the healing process within the boundaries of psychological therapies (Crabb 1977:15).

Even though ICM views the church as part the therapeutic process, its practitioners are concerned that the counsellors within these churches are not always equipped to deal the serious problems the counselee presents. H.B. London, from Focus on the Family says,

In our ministry at Focus on the Family, we are finding that a high percentage of pastors we meet feel ill-prepared to deal with the complex pastoral counseling issues that come their way. (AACC [2008]:¶5)

The concern is that if counselees experience the church as incompetent that they will turn to the professionals for help (McMinn 1996:147; Crabb 1977:34). Pastors and

counsellors therefore need to be equipped and trained to provide answers and solutions to those who are in need. Michael Lyles²⁹ proposes that pastors receive formal training in both theology and psychology, saying that,

Mental health professionals and pastors need a place where they can gain a Christian perspective on new findings in counseling and mental health treatment. AACC³⁰ provides this place, along with opportunities for fellowship, nurture, and support (AACC [2008]: ¶5).

4.3.1.7 Acceptance of psychology as a valid science

ICM today recognizes the integration model of psychology within the context of Christian counselling as a legitimate discipline on account that psychology is a valid science (Johnson and Jones 2000:110). It was however noted that in the early years of ICM, the ICM counsellor Larry Crabb, differed as to whether psychology was a true science or not. In his book, *Basic Principles for Biblical Counselling* (1975), Crabb states that,

Many admit now that the scientific research method is inherently inadequate for the job of defining truth. Science can provide neither proof nor meaning. In another paper, I pointed out that modern philosophers of science confess the incurable impotency of science to ever say anything conclusively. Science can assess probability but can take us no further (Crabb 1975:22).

Questions remain over the validity of psychology as a science. The complexity of the problem arises in how the term science is defined. Science can be labelled as *hard* science or *soft* science. Hard science is defined as a systematic arrangement of,

Knowledge of the material world which has been gathered in a four-step process: 1) observation of phenomena; 2) collection of data; 3) creation of a hypothesis or theory by inductive reasoning; and 4) testing of the hypothesis by repeated observation and controlled experiments (Buckley 1993:49-50).

Soft science is a study of areas such as anthropology, economics, and psychology. Methods of observation differ and studies vary from one to another. Therefore,

²⁹ Michael Lyles is a psychiatrist, member of the American Association of Christian Counsellors (AACC), and an author.

³⁰ AACC stands for the American Association of Christian Counsellors. "AACC is committed to assisting Christian counselors and the entire 'community of care,' licensed professionals, pastors, and caring church members with little or no formal training. It is our intention to equip clinical, pastoral, and lay care-givers with Biblical truth and psycho-social insights that ministers to hurting persons and helps them move to personal wholeness, interpersonal competence, mental stability, and spiritual maturity" (AACC Mission [2008]:¶1).

some results will be more reliable than others. Results that are based on hard science, such as physics and chemistry, will be more accurate than soft sciences, because they can be reproduced. Hard science is objective due to the fact that an exact test can be created (e.g., testing the boiling point of various liquids). This renders an accurate measurement and the final answer is reliable.

On the other hand soft science is not able to reproduce measurable circumstances of human behaviour which means the outcome is more difficult to interpret (Psychology [2008]:¶1). For example, it is virtually impossible to accurately predict whether a student would have performed better at university in mathematics if he or she had a better teacher at school. It is not possible to take the person back into his or her past, and replicate the situation. Paul Lutus, writes,

Society's engine of legal and social authority is sometimes steered by psychology, sometimes with unjust and terrible consequences...this doesn't mean psychology lacks theories... the theories, when applied to humans, either cannot be tested in a scientifically rigorous way, or the tests fail without anyone noticing or caring. This explains why psychology's frequent theoretical failures tend to be discussed in a courtroom rather than a laboratory or a scientific journal (Lutus 2003:¶13 and ¶27).

Overall, psychology is still viewed among professionals as a science and, for that reason ICM continues to utilize the best combinations and methods for helping people (Clinton and Oschlager 2002:645-646; Johnson and Jones 2000:110; Collins 1988:129-130). As a result, ICM teaches psychology alongside theology in its universities (Dueck 2008:¶2; Gooden 2008:¶2-3). It uses many of the same diagnoses and terms used in modern psychology for the purpose of describing and devising a diagnosis. Often used terms such as low self-esteem, inferiority complex, and co-dependence are derived from psychology.

4.3.1.8 Psychological terms and definitions used

The acceptance of psychological diagnoses in ICM is illustrated by Christian counsellors who utilize many of the terms used and developed by psychologists such as Eric Fromm, Abraham Maslow, and B.F. Skinner. Some of the more common terms used are, self-esteem, need, mental illnesses and disorders, and co-dependence.

Self-esteem. Self-esteem is one of the most widely and commonly used terms in ICM (Dobson 1999:22; Mol 2003:54-55; Leary and Tangney (ed) 2003:291; Influences of the Major Theorists [2008]:¶2). It is a term that was coined by the psychologist William James in 1890. *The Penguin Dictionary of Psychology* (1995, 2nd ed) defines self-esteem as the measure by which individuals determine their value and self-worth (Reber 1995:702). It is generally understood that people with a high self-esteem have a good opinion of their ability and character, feel that they count, are competent, and see their lives as valuable. People with low self-esteem feel inferior, have self doubt, feel inadequate, and lack personal worth. The effects of self-esteem can be influential from a young age. James Dobson, a leading ICM counsellor, says,

We need to start early in preparing our children for the many onslaughts they will face...every stage of life poses its own unique threats to self-esteem...adults continue to try to cope with the legacy of inferiority feelings (Dobson 1999:22).

The influence of self-esteem on children is affirmed by Arnold Mol³¹. According to him, parents in particular are important in the establishment of a high self-esteem in their children. Parents should take the necessary steps towards developing self-esteem in their children (Mol 2003:60). These steps include the amount of quality time parents spend with their children (pp. 60-64). The manner in which parents speak to their children can also develop a good self-esteem. Parents should not condemn or yell at their children, but rather attack the problem and not the child (pp. 64-66). Parents should find ways to positively reinforce and praise good behaviour instead of reminding the child of past failures (which will only humiliate the child and create low self-image) (pp. 68-70). The building of a good self-esteem is necessary because all past experiences, both negative and positive, are stored in the brain and help determine the amount of self-worth children will experience (p. 38). In Mol's book, *Parenting That Works* (2003), he says that the Trinity plays an important role in the concept of self-esteem and that each member represents a part of one's self-image (Mol 2003:54-55).

³¹ Arnold Mol is a speaker who presents "Family Life" seminars throughout South Africa. He has also written on several topics, including, motivation, parenting, and marriage.

ICM also regards self-esteem as an important constituent in addiction. Gerald May, author of *Addiction and Grace* (1988), says that great damage takes place to self-esteem when time after time addicts are not able to overcome addictive behaviours (May 1988:42). Self-esteem thus influences addictive behaviours. This view is underlined when Meier writes,

Encourage your blue-gene love one to do everything for himself he possibly can. Making him dependent on you lowers his self-esteem and almost dooms him to failure. Galatians 6 tells us to carry each other's 'overburdens' but to let everyone carry his own, normal emotional load (his knapsack) (Meier 2005:207).

This places self-esteem central to the well being and happiness of people. It is a term that has been widely accepted amongst ICM counsellors and is used descriptively as a diagnosis.

Need-based theory. Not only has ICM adopted psychology's term self-esteem, but it has developed Abraham Maslow's theory of need. Maslow is credited for the development of the hierarchy of the needs theory. He taught that man had basic biological needs such as food and water that had to be met before the higher psychological needs such as security, acceptance, achievement, self-esteem, and the highest aim, self-actualization could be met. ICM counsellor Larry Crabb, in *Effective Biblical Counseling* (1977), writes about people's needs for significance and security (Crabb 1977:68). He describes significance as an intrinsic part of humans and as a need only God can satisfy (p.62).

Another ICM counsellor, Dobson, wrote to Joyce Landorf, a leading newspaper columnist and explained that a healthy dose of self-esteem and personal worth are a woman's greatest "need" (Dobson 1999:192). The *Dictionary of Psychology* defines need as "some thing or some state of affairs which, if present, would improve the well-being of an organism" (Reber 1995:484). Self-esteem, acceptance, security, and significance are words regularly used to refer to people's needs. Timothy Clinton and George Ohlschlager say,

The theological method advanced by [king] Solomon focused on suiting the words of Scripture to the needs of people in such a way that men, women, and children are put on the path to wellness, impressed with the relevance of God's Word for meeting the challenges of their daily lives (Clinton and Ohlschlager 2002:101).

ICM counsellors thus work to meet the needs of people and to bring hope to those who are troubled and distressed. Other psychological terms that ICM counsellors have adopted are mental illnesses and disorders.

Mental illness and disorders. Paul Meier uses psychological terms to describe mental illnesses such as ADHD, depression, perfectionism, obsessive compulsive disorders, mood swings and anxiety disorders (Meier 2005:11). The textbook, *Synopsis of Psychiatry* (1998), by Kaplan and Sadock, describes mental illness as a “syndrome associated with distress or disability, not just an expected response to a particular event or limited to relations between a person and society” (Kaplan and Sadock 1998:281). A *syndrome* is a sign or a symptom that is not classified as a physical illness, and consequently considered a mental illness. A few of the mental illnesses described in the *Diagnostic and Statistical Manual of Mental Disorders DSM-IV-TR* (2000) are, Attention-Deficit Hyperactivity Disorder (also known as ADHD), Reading Disorder, Tic Disorder, and Anxiety Disorders. Gerald May uses the term “Addictive Personality” to help define the ways of those who abuse substances (May 1988:54-55). Clinton and Ohlschlager also use psychological terms such as ADHD, Affective Disorder, Anxiety Disorder, and Aggression Disorder in order to describe some of the psychological struggles children might encounter (Clinton and Ohlschlager 2002:590-593).

ICM's acceptance of psychological terms, concepts, and theories in Christian counselling is opposed by BCM. BCM opposed the integration view based on the foundation and belief that the Bible should be the primary source within the context of Biblical counselling, and that the all-sufficient Scripture should be the primary reference for Biblical counselling.

4.4. BCM's approach to counselling

4.4.1 BCM Counselling

BCM counsellors are “conscientiously and comprehensively committed to the sufficiency of Scripture for understanding and resolving all of the the non-physical personal and interpersonal sin-related difficulties of man” (Mack 2004:30).

4.4.1.1 Use of the Bible

BCM counsellors consider the Scriptures sufficient to help people solve their spiritual and emotional problems. David Powlison says,

The Bible is authoritative, relevant, and comprehensively sufficient for counseling. God has spoken truly to every basic issue of human nature and to the problems of living. His Word establishes the goal of counseling, how people can change, the role of the counselor, [and] counseling methods (Powlison 1994:57).

David Powlison³² says that the Scriptures are the central theme within Biblical counselling (Powlison et al. 2004:55). He therefore sees Biblical teachings and principles as central to BCM and says that counselling is either “true or false, constructive or destructive, trustworthy or misleading” (Powlison 1998a:6). “The Bible’s relevance and sufficiency for the cure of souls is [thus] immediate and practical” (p. 54). Powlison contends that God has not left believers without the necessary knowledge of Him and has given man the sufficient Word to provide answers for every circumstance that he will face (Powlison 1998b:4). “The Bible is absolute, eternal, infallible, authoritative, sufficient... reliable truth, the Word of the living God” (Powlison 1999:9). God’s Word is powerful and alive and has the power to change lives (Powlison 1998b:4). Because God’s Word is sufficient for changing lives, the believer’s life needs to be directed according to the Word of God at all times (Ps 119:105). The Bible is relevant to the real problems and struggles people have. Powlison believes that those believers who hold to a high view of the sufficiency of the Word believe that the Bible is “living and active, inexhaustibly rich, comprehensive and relevant [and that it] is sufficient for a very complex job” (Powlison 1993:4). Consequently, the Scriptures do not lack the necessary skills to deal with complex issues of life (p.4).

In Ed Hindson and Howard Eyrich’s book, *Totally Sufficient* (2004), Wayne Mack³³ has written a chapter entitled, “What is Biblical Counseling?” in which he states that there is no authority higher than Scripture (Mack 2004:25). He says the authority of Scripture reveals its sufficiency for counselling (Ps 19:7-11) (pp. 25, 43). The

³² David Powlison is an author and also teaches Practical Theology at Westminster Theological Seminary.

³³ Wayne A. Mack is a pastor and lecturer, and has written approximately thirty books on Biblical counselling. He has written on topics such as life dominating sins, depression, fear, finances, sexual problems, and obesity.

Scripture is sufficient in matters relating to man's non-physical problems, and provides answers and solutions to these problems (pp. 25-26). BCM counselling therefore relies on the Bible as its primary source within counselling and views true Biblical counselling as conscientiously and comprehensively Bible-based, deriving from the Bible (p. 30).

BCM also deems theology as the determiner in the methodology and application of the Biblical counselling method. BCM believes that Biblical counsellors should be theologically trained and knowledgeable in all of Scripture because man is reliant on God to obtain truth. Adams believes that the BCM counsellors' knowledge of Scripture equips them to address any topic that arises in a counselling session (p. 12). He says Biblical counselling should be,

- (1) Motivated by Scriptures, (2) founded presuppositionally upon the Scriptures, (3) structured by the goals and objectives of the Scriptures, (4) developed systematically in terms of practices and principles modeled and enjoined in the Scriptures (Adams 1977:181).

Consequently, instruction in Biblical counselling should primarily come from Scripture because Scripture has been given by inspiration of God and is useful for teaching, conviction, correction, and disciplined training in righteousness (2 Tim 3:16) (Adams 1977:181). The Scriptures have the power to transform lives (Adams 1979:34). It is the Scripture that judges all beliefs and thinking; the Bible is the divine source of authority that brings about change in the life of the counselee (2 Tim 3:17) (Adams 1977:181). God's Word is sufficient to equip the counsellor for the work of ministry (Adams 1979:34-35). Scripture is also sufficient to reveal the will of God to man because,

The will of God is made known authoritatively in these divinely inspired writings that the Christian may counsel with confidence. He does not need to guess about homosexuality or drunkenness...nor does he need to wait for the latest...scientific pronouncements to discover whether these human deviations stem from sickness or from learned behavior (Adams 1977:186).

The Scriptures inspire hope because they present clear instruction and are sufficient in identifying and dealing with the problems of man (p. 186-187). Because Scripture is sufficient, it is able to instruct counsellors how to bring godly change in the life of the counselee (Adams 1970:71-72). The Scriptures present the gospel of Christ as the power of God unto salvation to everyone who believes (Rom 1:16). The gospel

of Christ as recorded in the Bible shows itself sufficient to lead a person to Christ, to deliver them from the power of darkness, nullifying the penalty for sin (which is death), and convey them into the kingdom of Jesus Christ.

In conclusion, BCM counsellors hold a high view of the sufficiency of Scripture. They profess the sufficiency of Scripture in that it is given by inspiration of God and the instrument the Holy Spirit uses in the life of the believer to bring about new patterns of godly living (Mack 1998:81).

4.4.1.2 View of man

BCM counsellors do not avoid the many factors and social influences that shape human behaviour (Powlison 1995:35). However, they rely on God's statement about man, his condition, his motives, and God's solutions in dealing with his problems.

Wayne Mack says,

For counselling to be worthy of the name of Christ, the counsellor must be conscientiously and comprehensively committed to the sufficiency of Scripture for understanding and resolving all of the non-physical personal and interpersonal sin-related difficulties of man (Mack 2004:30).

Counsellors need to stand on the all-sufficiency of Scripture for counselling because God demonstrated that Adam and Eve, from the beginning of time, needed counsel from God. God's Word from the outset was "necessary to understand God, creation, himself, his proper relationships to others, his place and functions in creation and his limitations" (Adams 1979:1). Man received instruction from God, how to live, to discern right and wrong, and what is true and false (Mack 2004:36).

In order to bring about God honouring changes man needs God. Man cannot by his own will, determination, or power overcome his problems and present long and lasting change (Jer 13:23). Man has to look outside of himself and find someone greater in order to help him overcome his problems. This he does by turning to Jesus Christ. For only in Christ is there hope to be free from the slavery to sin and escape from the corruption that is in the world because of sinful desire (2 Pet 1:4) (Powlison 2000:5).

4.4.1.3 View of the church and counsellors

BCM sees the church as an important constituent in the process of change. Churches reinforce what is learned during counselling (Mack 2006d:38). BCM also believes that pastors and elders cannot fulfil their God-given ministry apart from Biblical counselling. A pastor is not only a teacher but also a shepherd who ministers God's Word to individuals (Goode 1994:303).

BCM counsellors admonish the church to take the leading role in the area of Biblical counselling. Hindson and Eyrich³⁴ caution the church, saying that it has failed to show that the Scriptures are relevant to deal with the needs of individuals and families (Hindson and Eyrich et al. 2004:16). Because of its failure, the role and function of Biblical counselling within the context of the church and within the pastor's ministry has become a,

Subject of great debate... counseling has become so psychologized in our day that we have a hard time even thinking of it theologically anymore. Yet, the biblical writers constantly use doctrinal truth to get at practical problems and issues in the lives of people (Ascol 2001).

The Biblical authors, and consequently BCM counsellors, hold a high view of the Scriptures. They see Scripture as the wisdom of God and sufficient to qualify pastors to counsel from Scripture. Powlison says, "Godly people, wise and experienced in living the Word, have applied God's Word to the problems of life in all times and places" (Powlison 1994:49). Consequently, counselees can take courage in the knowledge that God, who does not lie, works all things for good to those who love Him (Rom 8:28), and God's ear is inclined to their cry of desperation and agony (Ps 116; Phil 4:6). The "most effective use of counselling is when it is part of the local church. Counselees need the help of all church ministries" (Goode 1994:306).

The church is made up of a body of believers who should encourage spiritual growth in obedience to Hebrews 10:24-25. The church, through the teaching of Scripture, confirms that the Scriptures are the wisdom of God and they deal with matters relating to dating, marriage, divorce, depression, anxiety, substance abuse, and the need of members to work out their sanctification. BCM counsellors believe that a

34 Howard Eyrich is the pastor of Counselling Ministries at Briarwood Presbyterian Church, and heads up the Trinity College faculty. Ed Hindson is a professor of Old Testament studies and Eschatology at Liberty University in Lynchburg, Virginia.

counselee needs to become part of a church in which change is encouraged and expected. God has given the church and it is sufficient to put into practice His Words. For example, members who wilfully transgress in habitual sins should be dealt with according to the Matthew 18 principle of church discipline. The goal is repentance and restoration to God. “In a church where counselling is done biblically, the counselee is able to learn how to work out his sanctification in the fear of God” (Adams 1979:278).

BCM believes that trained men and woman are able to counsel effectively from the Word of God because they have been given resources for helping people; resources that unbelievers do not have. These resources are unique, sufficient, and superior to anything that the world has to offer (Mack 2003a:107). The Scriptures are the principal source BCM counsellors and pastors use in counselling.

4.4.1.4 Commitment to Biblical terms

BCM counsellors do not prescribe to the use of psychological jargon (like “self-esteem”) to define human behaviour, and question the use of psychological terms and definitions in Biblical counselling. John MacArthur, co-editor of *Introduction to Biblical Counselling* (1994), raises some concerns. He says,

The notion that self-esteem makes people better is simply a matter of blind religious faith... it is a religion that is antithetical to Christianity, because it is predicated on the unbiblical presupposition that people are basically good and need to recognize their own goodness (MacArthur et al. 1994a:100).

MacArthur emphasizes this point by reminding counsellors that conservative evangelicals in previous centuries did not accept the concept of self-esteem because this theory implies that people should place their faith in themselves, instead of Jesus Christ (MacArthur et al. 1994a:100).

Another reason why BCM rejects the use of psychological terms is whether a diagnosis such as “self-esteem” would allow sinners to see their helpless condition and need for Christ and the cross (MacArthur et al. 1994a:101).

Only the cross of Christ can answer sin in a way that frees us from our own shame. Psychology might mask some of the pain of our guilt. Self-esteem might sweep it under the rug for a time... but the relief is superficial. And it is dangerous. In fact, it often intensifies the guilt, because it adds dishonesty and pride to the sin that originally wounded the conscience (p.104).

BCM counsellor and physician Robert Smith³⁵ says, “Labeling a condition a ‘disease’ because of the symptoms or feelings of the counselee and without proven physical abnormality in the body is not science, but philosophy” (Smith 2000b:49). Instead, the counselee needs to deal with the root or cause of the problem. It is the Word of God and the cross that brings relief to a burdened conscience and not the attempt to build a good self-esteem (MacArthur et al. 1994a:101-104). Scripture therefore needs to remain the primary source within counselling and not the potentially misleading psychological terms and definitions such as “self-esteem” and “emotional problems”.

BCM questions the validity and use of psychosomatic terms. Adams, for example, says that the use of the word “emotional problem” is a euphemism (Adams 1973:109). For instance, a depressed counselee might be diagnosed as having an “emotional problem”. If, however, the person’s emotions are intact and working fine, it is those very emotions that indicate that there is a problem. Adams write,

The problem is not that you have an emotional problem, as if your emotions have been disrupted or were immature... but that some other cause has triggered these unpleasant emotions. To get on top of your emotions, you must get to the bottom of the problem... the problem is a behavioural problem, not an emotional problem (pp. 109-110).

It is thus not the emotions that have a problem; they are functional and are merely pointing to an underlying cause. Adams therefore cautions that possible psychological diagnoses might be misleading in that the counsellor might not be dealing with the cause or the root of the problem (Adams 1973:110). A word such as co-dependency is, for example, redefined with the term co-idolatry. It is redefined as an idol of the heart. The counselee, for example, might abuse substances, and BCM will call this an “idol of the heart” which can be defined as the enslavement and love of pleasure which the counselee uses to escape the reality, pain, and frustrations of this life (Powlison 1995:37).

³⁵ Robert D. Smith is a physician and co-founder of Faith Baptist Counseling Ministries. He is the author of *The Christian Counselor's Medical Desk Reference* (2000).

For the sake of identifying the cause of problems biblically, Marshall and Mary Asher³⁶ in their book, *Christian's Guide to Psychological Terms* (2004), redefine psychological terms with Biblical terms and definitions. The book is designed to aid pastors and counsellors to biblically understand and define the problems of man. Mack also places emphasis on defining problems biblically. In his course notebook, *Methods of Biblical Change* (2006), he places great emphasis on labelling and describing problems in a biblical way (Mack 2006a:72-74).

BCM counsellors affirm the sufficiency of Scripture and describe and define the problems of man biblically. BCM counsellors say that the Scripture might seem to lack particulars in its descriptive purpose; however, "the biblical categories do comprehend how individuals in a family system – or any other size or kind of social grouping – work and influence one another for good or ill" (Powlison 1995:37).

BCM redefines psychological diagnoses and replaces them with Biblical principles that can be understood in the context of Scripture. It relies on the Scriptures as its primary source within Christian counselling.

4.4.1.5 BCM's views on psychology and integration

BCM does not reject all psychology, particularly the many valuable studies in areas of human behaviour such as sleep deprivation and alcohol abuse. BCM also agrees that certain emotional problems are the result of a medical condition, an organic root problem which medication can help resolve. However, these problems are rare and need to be treated as a medical condition and not a psychological disorder (MacArthur 1991:58-59). When a medical condition is suspected, pastors and counsellors refer the counselee to a physician for a medical examination. BCM counsellors oppose giving preference to a psychological diagnosis over that found in Scripture. BCM says,

It must be stated as clearly as possible that biblical counsellors do not object to psychology or to psychologists as such. There are some in the general field of psychology who are performing important tasks, say, in the area of studying sleep patterns of individuals and what profit can be gained from such study. The objection biblical counsellors have

³⁶ Marshall Asher is an author and holds a Master of Arts degree in Biblical Counselling from the Master's College (US). Mary Asher is an author and holds a Master of Arts degree in Biblical Counselling from the Master's College (US), as well as a degree in psychology.

to psychologists... is when they attempt to give non-biblical... solutions to people's sin problems (Swanson 1994c:372).

According to Mack, counsellors who view Scripture as insufficient in counselling and instead consult psychologists will only hit upon temporary results without producing any God honouring and lasting change (Mack 2005:205).

Mack questions the sufficiency of secular psychological principles in BCM counselling because the Bible was around long before psychology (Mack 2003a:106). BCM draws the counsellor's attention to the importance of the doctrine of the sufficiency of Scripture since God's Word provides the necessary counsel to man through each stage of redemptive history. Since the beginning of creation man needed the counsel of God. Man is dependent upon the God's counsel, for "His revelatory Word was necessary to understand God, creation, himself, his proper relation to others, his place and functions in creation and his limitations" (Adams 1979:1).

Christian counsellors may assume that the Scriptures do not address particularly difficult problems, and as a result they prematurely seek the ideas and counsel of man (Mack 1994:252). The corollary is that the "most dangerously effective assault on God's Word... has been fostered primarily by those who think of themselves as Bible believers – but who doubt the perfect sufficiency of Scripture" (MacArthur 1991:117).

BCM questions the theological basis of counsellors who doubt the sufficiency of Scripture in counselling. Powlison says that even liberal scholars might claim that the Bible provides a framework of ultimate meaning as a source for comfort in trials, and yet, these liberal scholars do not truly believe that the Bible is relevant to counselling (Powlison 1993:3). For that reason, they turn to secular psychological views to find solutions to those problems (p. 3). Powlison cautions against the integration model and says that when psychology and the Bible are integrated, psychology finally dictates and determines the values of people in counselling, and not the Scriptures (Powlison et al. 2004:55).

Mack also raises his concerns and questions whether the Bible supports the theories and conclusions that arise from psychology, because they do not originate with

Scripture (Mack 2003a:106). Psychology speaks about opinions, research, and the experience of man. Mack also raises concern over the influence of psychology among believers. He says psychology has affected many believers' views on the sufficiency of Scripture because it re-defines how people view God, the Bible, friends, and themselves (Mack 2003a:2). Those who view the Bible as insufficient in counselling will accordingly view psychology as essential in order to understand and describe the problems people have (Mack 2004:26). The result is that they seek extra-Biblical methods of counselling (p. 26). Mack says,

Secular psychologists many times make accurate observations about people because those same things can be observed in the Scriptures, however – the problem is when they begin to interpret WHY these things happen or why people do these things – then, they present solutions based on their interpretation which always leaves out God, guilt, the Bible, sin, etc. (Mack 2003a:37).

According to Mack, Christians are to trust in the sufficiency of Scripture and not psychology because God has provided what is necessary for life and godliness in His Word (2 Pet 1:3) (Mack 2004:43). “The Bible teaches that God’s people should identify, expose, and oppose all attempts to integrate unbiblical ideas with Biblical truth or impose unbiblical ideas on biblical truth” (Gal 1:6-9; 1 Tim 5; 6:9-20; Tit 1:9-11) (Mack 2003a:105).

4.4.1.6 View of sin

BCM counsellors find God’s Word sufficient in dealing with sin. They view the Scriptures as sufficient for identifying and calling to light those things that stand against the law of God. They set Scripture over psychology in identifying sin because they believe that,

Human motivation is never strictly psychological or psycho-social or psycho-social-social-somatic. It is not strictly either psychodynamic or sociological or biological or any combination of these. These terms are at best metaphors for components in a unitary phenomenon which is essentially religious or covenantal. Motivation is always God-relational (Powlison 1995:39).

BCM counsellors look for the Scripture defined motives that bring about behavioural patterns such as anger, depression, sexual immorality, and anxiety. For example, King Saul in 1 Samuel 18 tried to kill David on numerous times (1 Sam 18:11, 25; 19:10). Saul was enraged and filled with malice and became jealous of David. He resented David and when he failed to pin him with his spear against the wall (1 Sam

18:11) he began plotting how to kill him (1 Sam 18:25). BCM counsellors would acknowledge that Saul sinned against David in his attempt to kill him. However, they would determine the cause of his actions biblically. They would describe Saul's motivation for his enragement as anger, and his desire to kill David due to his jealousy and resentment of him (1 Sam 18:8, 12). BCM believes that people act in sinful ways because of what is in their heart (Mark 7:20-23) (Tripp 2002:59).

It is this sin of the heart that BCM addresses in counselling. They see the behavioural patterns and thoughts of those who are saved as either pleasing to God or not; the counselee is unavoidably bound to one or the other god (Powlison 1995:39). BCM counsellors determine if the heart motive of the counselee is unto obedience (2 Cor 5:9; Col 3:23). BCM's approach is to determine the root sin, define it from Scripture, and replace it with appropriate Biblical principles (Adams 1979:104).

The principle of replacing sin with obedience to God and His Word is defined as the "put off" – "put on" principle. "These two factors always must be present in order to effect genuine change. Putting off will not be permanent without putting on. "Putting on" is hypocritical as well as temporary, unless it is accompanied by "putting off" (Adams 1973:176). An example of this is found in Ephesians 4:28. This passage reads, "Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need". This passage of Scripture teaches that a thief must stop ("put off") stealing. However, it goes beyond the command just to stop stealing and says that the sinning person must "put on" a replacing activity. The person needs "put on" righteousness, thus work with his own hands so that he might provide for himself, and in so doing, might also have something to give to others. It is a principle by which the counselees "put off" sinful patterns and "put on" godly patterns. The counselee thus replaces sinful, habitual patterns with God's instructions of righteousness.

The "put on" – "put off" principles are a key component in the BCM counselling model (Eph 4:22-24). In the application of this principle BCM encourages the counselee to conform not only outwardly, but to deal with the real sin issues in the heart, and so present genuine, lasting, godly change.

The positive side of BCM's method of addressing sin is the hope it gives to the counselee. "There is hope in that – God expects His children to change. If so, such change must be possible; if so, He who commands also must have provided the ways and means" (Adams 1979:238). The hope that God presents for sinners is Christ's death on the cross. Christ died on the cross so that sinners who call upon His name might be saved and inherit eternal life, and no longer might be slaves of sin (Adams 1970:138-139). "Christ died to overcome sin. So when sin is mentioned, there is real hope" (p. 139). Thus, when the counsellor addresses a particular sin by name he or she is presenting the counselee with the hope of change.

This view is underlined in the works of Wayne Mack. His methodology in counselling will be used as an example of a counsellor who holds to the all-sufficiency of Scripture in Christian counselling. His works will be used to show how BCM deals with a serious problem such as depression. Mack's view of the sufficiency of Scripture is demonstrated in his methodology and application of Scripture in counselling.

4.5 Wayne Mack

4.5.1 Introduction to Wayne Mack

Wayne A. Mack was born in 1935 in Pennsylvania. He has been a pastor since 1958, and taught Biblical counselling since 1976. He holds a BA from Wheaton College, an M.Div in Greek from Philadelphia Seminary and a D.Min from Westminster Theological Seminary (Mack [2008]:¶2). Mack uses Scripture to counsel Christians and his writings contain a clear and systematic approach to the problems believers encounter in this life. He has written several books on marital problems such as *Strengthening Your Marriage* (1977), *A Homework Manual for Biblical Living: Vol. 2 Family and Marital Problems* (1980), and *Sweethearts for a Lifetime* (2006b). In *A Homework Manual for Biblical Living: Vol. 1 Personal and Interpersonal Problems* (1979), he addresses topics such as fear, finances, life dominating sins, sexual problems, obesity, and many others. He also has written about depression in his books, *Down but Not Out* (2005) and *Out of the Blues: Dealing with the Blues of Depression and Loneliness* (2006). In these books he defines the different types of depression and shows specific causes that might give rise to depression.

4.5.2 Mack's view on the doctrine of the sufficiency of Scripture

The sufficiency of Scripture is the foundation upon which Mack bases all of his counselling. In his books and counselling courses he places great emphasis on the sufficiency of Scripture in Christian counselling³⁷ (Mack 2004:25; Mack 2006d:106-107). He regards the BCM model of counselling sufficient for providing the principles needed for change. He holds to a high view of Scripture and says that the Bible provides clear instruction on how to change. Mack says that he has witnessed Scripture's ability to change lives and has seen many counselees transformed by its power.

Mack's teachings are practical and relevant and they demonstrate that the Bible is able to deal with the more serious and complex problems. The works of Wayne Mack will be used to demonstrate how he applies the Scriptures to a serious problem such as depression.

4.5.3 Dealing with a serious problem such as depression

Mack does not disregard the genuineness of problems and says that "depression can be serious, difficult, painful, and life-dominating" (Mack 2006c:43). This is underlined in the questions he poses regarding the origin of depression. He asks,

"Why has depression become such a commonplace experience for people in this world-both today and for ages past? What are the theological roots of depression? How did depression become a part of human experience in the first place?" (p. 33).

In order to answer these questions biblically Mack turns to the Scriptures. He says the evidence that comes to bear is this: God created everything, including man, and it was good (Gen 1:31). There was therefore nothing either in creation or in man that would lead to depression (p. 34). It was not until Adam and Eve transgressed the commandment of God and ate of the tree of the knowledge of good and evil that they introduced sin into the world and as a result brought death to all of the human race (1 Cor 15:22).

³⁷ In 2006 Wayne Mack came to South Africa to teach Biblical Counselling at Grace School of Ministry. Mack returns annually to the United States where he teaches at The Expositor's Seminary in Little Rock, Arkansas. In his introductory module *Introduction to Biblical Counseling*, Mack defines and defends the sufficiency of Scripture for biblical counselling. The principles defined in the latter form the basis of the remaining seven modules of the counseling course.

Man is again reconciled and brought into a right relationship with God through Christ's atoning sacrifice (Col 1:14). Through salvation a person becomes a new creature in Christ (2 Cor 5:17). The counselee's sins are forgiven and they are,

Restored to a right relationship with God, and transferred out of Satan's kingdom and into the kingdom of Jesus Christ... released from the bondage of sin, given the liberty of God's children, and given a new and proper perspective on [themselves]... the world, and... [their] future (Mack 2006c:34).

There is thus a transformation that takes place at the time of regeneration and believer is no longer a slave of sin (Rom 6:3-11). The believer also has at his or her disposal the Word of God that is sufficient for overcoming the non-physical problems that lead to depression. It does not, however, mean that the believer is excluded from the effects of depression. Christians live in a fallen world that is influenced by sinful people and where they are affected by the "work of Satan and his demons. All of these things make depression a very real *possibility* for those of us who know Christ as Savior and Lord" (p. 35).

Depression is genuine and an acknowledged problem today and people around the world are affected by it in a lesser or greater degree. Depression is a serious problem, but Mack believes that Christians do not have to be ruled and overcome by it (Mack 1979:15, 58-62). To demonstrate the point Mack uses the example of the apostle Paul.

The apostle Paul endured great sufferings for the cause of Christ. He was imprisoned, suffered countless beatings, stoned, shipwrecked, in danger from his own people, in danger from robbers, in toil, hardship, in hunger and thirst, and was often near death (2 Cor 11:23-27). The apostle Paul was not oblivious to his trials. He acknowledged his sufferings when he wrote in 2 Corinthians 4:8a, saying, "We are afflicted in every way". The apostle had been afflicted and subjected too much suffering. His sufferings were real and could easily have affected his emotions and thoughts and lead him to spiral down into depression. He felt perplexed and yet was not utterly lost (2 Cor 4:8b). Even when his circumstances made him feel perplexed he was not no utterly at a loss.

[Mack says] not understanding our circumstances – not seeing a way through the darkness to the other side – can lead to depression if a

believer either forgets or does not truly believe that God is always in control... (Mack 2006c:21).

In the face of adversity, the depressed person feels forsaken and sees little hope and therefore might quit when they perceive that there is no escape out of those circumstances (Mack 2006c:22). When a person reaches such a place of despair, “they are not merely struck down; they are knocked out” (p. 22).

Paul demonstrates that a believer in Christ (Phil 4:13) is able to overcome the pressure of those circumstances, feelings, and thoughts that present the onset of depression. The apostle shows that no matter how great or severe a believer’s circumstances are, they do not have to give in to depression. In the face of continual persecution, great adversity, and trials believers can put their trust and hope in God. This point is made clear when Paul says that though they were feeling perplexed they were not driven to despair. Though they were persecuted they were not forsaken. Even when they were struck down they were not destroyed (2 Cor 4:8b-9). Paul acknowledges his sufferings and the hardships that came with them, but he also remembered to focus on Christ who was able to help him endure.

In reference to this example of Paul, Mack shows that Christians in Biblical times did experience situations that brought about great affliction. Paul demonstrated the reality of the sufferings this life might bring. Christians, likewise, are not isolated from trials and suffering (Jer 15:15; 2 Tim 3:12; 1 Pet 2:20-21). By his testimony Paul shows that Christians are able to overcome trials, adversity, calamity and feelings of despair and hopelessness. Believers might feel perplexed in a time of adversity and trials but they do not need to be mastered by them and spiral down into depression.

4.5.4 Mack’s classification of depression

In acknowledgement of the reality and devastating effects of depression, Mack defines three categories of depression. This classification is necessary because of the broad terms that are used “to describe quite a variety of emotional problems. It includes feelings such as sadness, sorrow, heavy-heartedness, disappointment... dejection, gloom, disillusionment, demoralization, despondency... or just a ‘case of having the blues’” (Mack 2006c:4). The following examples are useful because they help describe and explain the levels of depression.

The three classifications Mack uses to describe the severity of the depression are, (1) a mild depression, (2) moderate depression, and (3) severe depression. He methodically explains these classifications of depression in his course, *Problems and Procedures in Counselling* (n.d.), and in his book, *Out of the Blues* (2006).

Mild Depression. Mild depression is best illustrated by those who momentarily feel discouraged or sad about some event. “In other words, they are not as content or happy as they usually are and they recognise that something is amiss (Mack 2006c:4). Mack cautions that momentary unhappiness is not necessarily wrong. He admonishes those who think it “is wrong for believers to ever be disappointed or sad” (p. 8). He defends this view from Scripture, particularly from Ecclesiastes 3:4 which articulates and defines a time to weep and a time to laugh. First Peter 1:6 also indicates that believers can be grieved in their trials. These passages point out that a believer for a moment might experience the distress that trials bring (p. 8).

“The Scripture reveals that as long as we do not lose hope, there is nothing wrong with feeling the emotional down of sad and difficult events in our lives” (Mack 2006c:8). For example, John 11 says that when Lazarus died, Martha went out to meet Christ on His way to their house. Martha told Christ, “Lord, if You had been here, my brother would not have died. But even now I know that whatever You ask of God, God will give you” (John 11:20-21). Martha was saddened by her brother’s death. But in spite of her sorrow, she kept her focus on what was important and was willing to obey whatever Christ asked of her. Christians are likewise also saddened when they lose a loved one, but it is important they do not lose focus of Christ and stop thinking on those things that are from above (Col 3:2).

Those who are mildly depressed might mourn for a time but they do not lose sight of the fact that they have the living hope of their inheritance (1 Pet 1:3-7). Those who experience mild depression do experience situations that sadden them, but they resume their daily responsibilities and continue to serve Christ. This kind of depression normally only lasts for a few hours or days (Mack 2006c:15).

Moderate depression. The second category of depression is a moderate depression. This depression lasts much longer than mild depression (Mack 2006c:15). Mack highlights the seriousness of moderate depression and reminds

counsellors that Christians are not isolated from this kind of depression. He says Christians may experience this kind of depression due to sorrow, heaviness, discouragement, and disappointment (p. 8). Moderate depression can often lead to a Christian succumbing to their emotions and starting to be controlled by their feelings. In order to overcome this kind of depression believers will have to set their mind on Christ; they need to think upon those things that are above where Christ is sitting at the right hand of God the Father and so take away the primary focus which is on the things below (Col 3:1-2) (p. 9). Mack says it is when counselees allow a situation whereby they lose focus of Christ and His Word that their feelings will be magnified. As a result, those feelings will begin to dominate and control their thoughts and actions (p. 9). They lose focus of the “things that are above” and are ruled by the “negative events below”. They then shift from a mild form of depression to a moderate form of depression.

Mack demonstrates this type of depression by using examples from Scripture. Such examples are found in Psalm 42-43, Asaph in Psalm 73, and Jeremiah the prophet. Mack says Jeremiah is a person suffering from a moderate depression when he defines his thoughts in Lamentations 3:1-20. In the first six verses the prophet says,

I am the man who has seen affliction under the rod of His wrath; He has driven and brought me into darkness without any light; surely against me He turns His hand again and again the whole day long. He has made my flesh and my skin waste away; He has broken my bones; He has besieged and enveloped me with bitterness and tribulation; He has made me dwell in darkness like the dead of long ago.

Jeremiah’s words echo the severity of God’s judgement over Judah. The prophet himself is also experiencing God’s judgement – he is not unaffected by it. Jeremiah’s words describe the oppression he feels. In Lamentations 3:1-20 Jeremiah reveals that he was in “black darkness, being broken, having gall and travail... filled with bitterness... being weary and fatigued” (Mack 2006c:10-11). And yet, notwithstanding his trials, Jeremiah did not become severely depressed because he remained in the hope, goodness, and promises of God (p. 11). The prophet reminded himself of the character, grace and goodness of God (Lam 3:21-33). The change in thinking becomes clear when Jeremiah writes, saying,

But this I call to mind, and therefore I have hope: The steadfast love of the Lord never ceases; His mercies never come to an end; they are

new every morning; great is your faithfulness. 'The Lord is my portion,' says my soul, 'therefore I will hope in him' (Lam 3:21-24).

In this example Jeremiah explains the symptoms of those who are moderately depressed. Although this person may be overcome by emotions, feelings, and the severity of their circumstances, they remain focused on God. They do however come to the place where they regain their focus on God. Jeremiah did not give up hope in God (Lam 3:21-66), and therefore did not become severely depressed.

Severe Depression. Mack says severe depression is different from mild and moderate depression and is identifiable by utter hopelessness (Mack 2006c:15). Severe depression is more serious and Mack defines this as a "permanent spirit of heaviness or gloom that affects, controls, and dominates every area of a person's life" (p. 15). In demonstrating severe depression Mack uses the example of Elijah in 1 Kings 18 and 19, Psalm 32 and 38. Psalm 32 "is a good illustration of what happens to a severely depressed person because they reveal the great emotional and physical distress that he [David] was experiencing at the time" (Mack 2006c:16). The point is emphasized when David says in Psalm 32:3-4,

For when I kept silent, my bones wasted away through my groaning all day long. For day and night your hand was heavy upon me; my strength was dried up as by the heat of summer.

David says his body wasted away. David was unable to cover up his sin and was burdened by guilt. The very frame of his body wasted away and destroyed his vital energy that sustained him for life. David groaned under the load of sin and guilt. Mack says, "while no one feels like turning cartwheels every minute of the day, the spirit of heaviness that David described here is far more serious than the emotional ups and downs of a normal day or week" (Mack 2006c:16). What is evident is that when David did not repent of his sin, he deteriorated and showed signs of severe depression.

Mack says a severely depressed person, generally speaking, might lose his or her appetite for food and has no desire or will to get out of bed and get dressed. They remain in a state where they continually meditate on their wretchedness and unhappiness (Mack 2006c:16-17). These typical symptoms of the severe depressed can be identified in Psalm 32:7b, when David says, "my strength was dried up as by

the heat of summer". The Psalmist indicated his physical state: his strength failed him as one who was under the scorching heat of the summer. Those counselees who are experiencing severe depression will feel like the world is weighing down on them. As a result "the weight of their emotional burden renders them too physically wasted to do *anything*" (p. 17).

Feelings of complete hopelessness are the key symptoms for severe depression. The counselee is incapable of fulfilling their everyday obligations. They can reach a place where they are incapable of dressing themselves, might not eat, don't pray, don't read their Bible, and fail in their church attendance.

These examples have shown that depression is a serious problem. It affects every area of the counselee's life, "their physical body, emotions, behavior, intellect/ cognition, theology, and history" (Mack 2006c:27). Though the Bible does not categorically teach on depression, examples such as these are useful for they show that the Scriptures are indeed sufficient when identifying possible reasons why people are suffering from depression.

The following section concludes this chapter. It presents a summary of the usefulness and cautions for ICM and BCM.

4.6 Usefulness of and cautions for ICM and BCM

Usefulness of ICM. ICM is useful in several ways. It is evangelistic by nature and seeks to introduce and remind people of the importance of knowing Jesus Christ. Those who previously have not heard the Gospel thus have an opportunity to be introduced to Christ. In the ICM model, counsellors place emphasis on care and love in reaching out to those who are hurting. This favourable reception positively reflects the care the counsellor has towards the counselee. With such favourable reception and in an atmosphere of acceptance and love the counselee feels better and works to cope with his problems, relationships, and difficulties. It enhances the way counselees view their situation and helps them gain a better perspective on their troubled situations. ICM counsellors seek to bring hope and encouragement to those who endure hardships and seek ways to help the counselee overcome the many difficulties they face. ICM counsellors reach out to many people who may otherwise not have been helped.

Cautions for ICM. Counsellors come to the counselling session with certain presuppositions. These presuppositions influence their definition of the sufficiency of Scripture. In turn, their view of Scripture's sufficiency moulds their definitions and methodology in counselling. It is therefore important that ICM counsellors take into account that Christian counselling primarily deals with Christians and that it thus imperative to have a high view of both God and His Word. However, if counsellors have a high view of inerrancy, authority, and inspiration, but have a low view of the sufficiency of the Scripture, they will in all probability have a greater propensity to accept the prominent psychological theories of secular psychologists. It is the very foundation on which secular psychology is built that opposes the sufficiency of God's Word in Christian counselling. This is underlined when Adams says,

[The fact that] Freud thought little of religion in general and less of Christianity in particular is an historical fact. He called himself 'a completely godless Jew' and a 'hopeless pagan'...Christianity was an illusion...it was a sign of neurosis...religion was invented, he claimed, to fulfil man's needs (Adams 1970:15-16).

The views secular psychologists hold of God and His Word cannot be ignored in the larger context of Christian counselling, whose focus is primarily on God and believers. It is with great caution and tentativeness that ICM therefore should accept or use the observations, methods, and theories of secular psychologists who are antagonistic to God and all that He says in His Word. Secular psychologists undermine the sufficiency of Scripture in dealing with the problems of man when they redefine sin according to their unbiblical presuppositions (Adams 1977:189).

The integration model also poses a problem in that it originates from a mix of ideas that are drawn from both Scripture and psychology. The drawback of such a system is that the counsellor might be tempted to use whatever method works and only refer to the Scriptures to back up his own personal beliefs. The Scriptures then become an added component to the counselling to make it Christian, while the diagnosis and treatment might essentially be secular.

Man is fallible and affected by sin; therefore, ICM counsellors should be cautious when discerning truth outside of Scripture. Because ICM draws on psychological principles in an attempt to deal with both the internal and external behavioural patterns, it is possible that the motivational factors that drive needs might derail

Scriptural evidence of a sinful heart that stands in opposition to God (Powlison 1995:48). Christians as a result might have a low view of the sufficiency of Scripture in counselling and substitute the Bible truth for psychosocial theories.

This thesis does, however, recognise that there is a greater emphasis on Scripture among recent ICM writers. For example, Clinton and Ohlschlager *Competent Christian Counseling* (2002) and Mark McMinn *Psychology, Theology, and Spirituality* (1996). Clinton and Ohlschlager refer to a new system of thinking. They say, “we firmly believe the recent trend in Christian counselling, that of bio-psycho-social-spiritual therapy, will prove to be just this kind of useful metatheory” [referring to the integrating of moral concepts with psychological issues and reconstructing counselling to be basically spiritual] (Clinton and Ohlschlager 2002:162). Notwithstanding, ICM counsellors must take caution when drawing on any system of counselling that does not have its roots in Scripture. “Satan mounts all sorts of different attacks on the profitability of Scripture” (Mack and Mack 2002:72-73). The objective of Satan is to minimise the sufficiency of what God says so that ultimately people reject the Word of God and turn to unbiblical theories and methods to solve their problems (Isa 8:19,20; Mk 7:1-7; Col 2:1-10) (Mack 2003a:104). A believer either lives in obedience to God or is captured in doing the will of the Devil (2 Tim 2:24-26). Christian ministry often enters into “warfare” which should awaken the counsellor to the fact that God and His Word is in focus and not the secular ideas that might tempt the counsellor to think of people in a psycho-social approach (Powlison 1995:46).

Usefulness of BCM. Like ICM, BCM counsellors also reveal a heart to help people change. BCM as a model of counselling relies primarily on the Scripture, thus underlining the significance and importance of the doctrine of the sufficiency of Scripture in counselling believers. Their work shows the relevance of the Scripture in counselling throughout redemptive history, beginning with Adam and Eve in the book of Genesis. It is this belief in the sufficiency of Scripture by which BCM has shown the Bible to be able to deal with complex and serious problems such as depression. BCM underlines the role of pastors and counsellors who are qualified to counsel on account of Scripture’s sufficiency. BCM therefore sets out to demonstrate and define problems biblically and has presented many helping aids,

such as *The Christian Counselor's Medical Desk Reference* (2000), written by physician, R.D. Smith. This reference work gives a medical perspective in dealing with complex and serious problems that might have underlying medical conditions, such as, fibromyalgia, depression, and chronic fatigue syndrome. Mack's writings demonstrate practically Scripture's use in problems relating to depression, marriage related problems, fear, and anxiety. BCM shows that the Scriptures are indeed sufficient to counsel the non-organic, spiritual problems that arise in counselling. In their writings they hold a high view of God and His Word. Their works demonstrate that the doctrine of the sufficiency of Scripture stands in equality next to the doctrines of inerrancy, authority, and inspiration.

Cautions for BCM. BCM counsellors should likewise be vigilant to hold a high view of Scripture and its sufficiency in counselling. And even though BCM counsellors retain a high view of the sufficiency of Scripture they should keep in mind that Biblical counselling always relies on the working of the Holy Spirit. BCM counselling must be based on the conviction that the real counsellor in counselling is the Holy Spirit (Mack 2006d:71-74). BCM counsellors must also bring to mind that Biblical counselling is based on the conviction that Jesus Christ is the Biblical counsellor's primary model for counselling (pp. 41-45). BCM counsellors do rely on the Word of God, but should equally show their dependence upon Jesus Christ, the Holy Spirit's work in counselling, and prayer. It is therefore important that prayer is central to the efforts of the counsellor – praying with and for the counselee. It is ultimately God that convicts of sin, motivates change, and helps the counselee persevere (p. 88). BCM counsellors also need to be patient with the counselee for change is a process and not an event (p. 102).

BCM counsellors should guard against formulating a medical diagnosis, unless they themselves are physicians. Instead Biblical counsellors need to refer a counselee to a physician when a counselee raises matters relating to a medical condition. Medical problems should be treated by a physician. When counsellors doubt a physician's diagnosis they need to obtain a second opinion (Smith 2000b:52). BCM counsellors in addition must take heed to accurately divide the Word of truth, apply it correctly, and ensure that the relevant passage is applicable to the counselee's situation (Powlison 1995:48). Counsellors must underline a hermeneutic that places

a passage within its biblical setting and context when supporting a specific view that the author has in mind (Bulkley 1993:232-233). The need for such hermeneutic is necessity to stay true to the interpretation and application of the text. BCM counsellors moreover must place their trust in God, knowing that whatever they teach from Scripture is God's very own words. God's Word is sufficient, true and reliable.

Chapter 5

Conclusion

5.1 Review of the research

The main research question of this thesis was: “What are the implications of a conservative evangelical doctrine of the sufficiency of Scripture for Christian counselling?” The primary objective was to present my findings of the doctrine of the sufficiency of Scripture and then determine what implications the doctrine holds for Christian counselling.

5.2 Key questions asked

Three key questions were developed in chapter one. These questions were central to my research because they formed the outline of the chapters of the thesis. They also systematically accounted for the doctrine of the sufficiency of Scripture. The key questions were: (1) What have conservative evangelicals traditionally believed about the doctrine of the sufficiency of Scripture? (2) What claims does the Bible make concerning its sufficiency? (3) What are the implications of a conservative evangelical doctrine of the sufficiency of Scripture for Christian counselling? These questions enable us to define the doctrine of the sufficiency of Scripture. They help us trace the historical treatment of this doctrine and determine what the Scriptures state about its own sufficiency.

5.3. Demonstrate how conservative theologians from the Reformation to the present have viewed the sufficiency of Scripture.

The objective was to present an overview of how the doctrine of the sufficiency of Scripture was understood and dealt with following the time of the apostles. The historical overview in chapter two traced the events that brought emphasis to the doctrine of the sufficiency of Scripture. In the historical overview of the doctrine of the sufficiency of Scripture it became apparent that there were three time periods where men rose to prominence in defence of the Scripture’s sufficiency. They are the Reformation of the sixteenth century, the rise of the Puritans in the seventeenth and eighteenth centuries, and the Biblical Counselling Movement of the twentieth century.

The first time period underlined the importance of the doctrine, even though it was not specifically described as the doctrine of the sufficiency of Scripture. During the Reformation the allegorical method of interpretation was confronted by men like Martin Luther, John Calvin, and John Knox. They reemphasised a hermeneutic that underlined the historical, grammatical, and cultural background in the interpretation of the text. The Reformers emphasised the doctrines and truths taught in the Scriptures and took a stand against the teachings and rule of the Roman Catholic Church. Their works were foundational in bringing the church back to its theological roots and a clear understanding of the doctrine of the sufficiency of Scripture. The Reformers' works demonstrate that they regarded the Scriptures as sufficient for doctrine and practice.

In the second time period, during the Enlightenment era, the church moved away from the doctrines taught in the Bible. This era was marked by the great awakening of human reason and man's trust in his own capacities. As a result the stand the Reformers had taken for *sola scriptura* diminished and the Bible was no longer observed as a book of absolute truth. The Scriptures were subjected to correction because human reason superseded the revelation of God's Word. The Puritans, like the Reformers before them, rose to the forefront and showed the relevance of Scripture for life and practice. The Puritans recognised the sufficiency of the Scriptures in counselling and for solving the non-physical problems of man.

The third time period when the church moved away from the biblical doctrines taught in the Bible can be traced back to the lifetime and teachings of Charles Robert Darwin. Darwin published his book, *The Origin of the Species: By Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life*, in 1859. This theory undermined confidence in the Genesis account of creation. The influences of Darwin still remain today. Darwin's influences were noted in the lives and teachings of the first psychologists. The teachings of psychology in return became integrated with the teachings of the Bible when the liberal preacher, Harry Emerson Fosdick, promoted those psychological principles from the pulpit. With this influence sermons primarily began to focus on man and his psychological needs. The theological emphasis of the Reformers and the "case-study" wisdom of the

Puritans faded. As a result the truths and skills in Biblical Counselling, using the Bible as its authoritative source, diminished.

Since the late 1920's lecturers like Richard Cabot and Anton Boisen required their students to take short internships to bring awareness and sensitivity to the psychological needs people had. Thereafter, tertiary institutions, such as Fuller Theological Seminary and Rosemead School of Psychology, required their students to take a course in theology and psychology as part of their curriculum. ICM as a model within counselling then rose to prominence and in evangelical circles a psychologically-driven pastoral counselling became an academic establishment. As a result the integration counselling model (ICM) became an acceptable model in the development of pastoral counselling, and seminaries began to develop Christian psychology departments.

The importance of the Scripture's role within Christian counselling highlights the most current debate for the doctrine of the sufficiency of Scripture. BCM arose in reaction to the integration of psychology and the Bible in the 1960's. Like the Reformers, proponents of BCM emphasised a theological view based on *Scripture alone* and the Scriptures served as their primary source in counselling. The different approaches ICM and BCM hold in their definition of the sufficiency of Scripture in Christian counselling fundamentally influences the different methodology each retains in their model of counselling.

5.4 Present an accurate synopsis of the Bible's claims regarding its sufficiency for life and practice, and for knowing God and His will.

The historical account underlined the necessity for a clear exposition of the doctrine of the sufficiency of Scripture. The development of the doctrine of the sufficiency of Scripture in my exegesis in chapter three placed the historical events that gave rise to the doctrine in a biblical perspective. It presented theological reasons why the Reformers, Puritans, and BCM counsellors rose to the fore to defend the doctrine. The development of the doctrine also underlined the importance of this doctrine in systematic theology. My findings show that the doctrine of the sufficiency of Scripture rightly deserves to stand next to, and in equality to the doctrines of Scripture's inerrancy, infallibility, and authority.

An examination of key passages, such as 2 Timothy 3:16-17, Psalm 19:7-11, and 2 Peter 1:20-21 was presented. An analysis of Old and New Testament passages, such as, Deuteronomy 4:2; 29:29, Psalm 1:2; 119:1, 24, Luke 16:19-31, John 17:17, and Hebrews 4:12-13 was also presented. The exposition of all of these passages helped define the doctrine. Chapter three concluded with a summary statement of my definition of the sufficiency of Scripture.

The Scripture make clear claims about its own sufficiency. The passage of 2 Timothy 3:14-17 presents one of the clearest statements regarding the doctrine of sufficiency when the author reminds Timothy that the Word of God is “God-breathed”. The very words recorded in the Bible are God’s own. When the author of 2 Timothy 3:14-17 refers to the Word of God, he uses the terms, “sacred writings” (*ἱερὰ γράμματα*) and “all Scripture” (*πᾶσα γραφή*), which refer to the Hebrew canon of Scripture. Possible reasons were also submitted to why “all-Scripture” might also refer to some of the known New Testament writings of the time. I concluded that Paul’s reference to Scripture does include the New Testament writing.

The evidence of the research presented the Scriptures as God’s sufficient plan for knowing Him. Since the creation of man God has deemed His Word sufficient for knowing Him and His will for life and practice. God’s Word is the sufficient guide for leading and guiding God’s people. God has given His people the necessary knowledge of Him and His will throughout each stage of redemptive history for knowing Him and obeying Him perfectly.

The exegesis of the biblical text also made it clear that the Scripture does not “contain” the Word of God; it is the Word of God. There is no difference whether God spoke those words or whether they are captured in a readable format. The very words recorded in Scripture are God’s own words and they are active and alive (Heb 4:12-13). This view was confirmed by the psalmist in Psalm 19. He regarded the Torah as God’s own words to His people, which also underline the reason for the Scripture’s sufficiency. The Scriptures are sufficient because their author is Yahweh. In defining the Scriptures the psalmist presents God’s Word as sufficient for teaching and instruction. He presents God’s Word as relevant and practical. It is able to meet people’s spiritual needs. Its teachings underline the doctrine of salvation, knowing God, and His will.

The doctrine of the sufficiency of Scripture is also underlined in the other key text, 2 Peter 1:16-21. In this passage the author reminds his readers that he is writing by the authority given to him by God. In doing so he describes one of the most awe-inspiring events observed by the human eye. He had been with Christ when he saw Christ's appearance change, he saw Moses and Elijah, and then heard the voice of the Father in heaven. Notwithstanding, the author's emphasis is not the miraculous, rather, his focus is the Word of God. This is made clear when observing the original text in 2 Peter 1:19. The direct translation of this text reads, "We have more sure the prophetic word". It is against this majestic event of the miraculous that the author reminds his readers that they have the more sure prophetic word confirmed. In this statement the author makes the Word of God superior and places it above the miraculous and by implication above the traditions of the church and the church fathers. The Word of God is presented in the text as exalted and greater than human wisdom and philosophy. It is shown to be the measure of God's revealed will.

The examination of the three key texts suggested that the Scriptures are the highest authority that speaks to man. God's Word is sufficient for doctrine, for life, and practice. The exposition of the other Old and New Testament Scriptures affirms this view. Deuteronomy 29:29 indicates that God has given man the necessary words to lead and guide him. God's evaluation of His Word shows that God sees His Word as superior; He permits no person to add or take away from it (Deut 4:2). God's Word does not consist of mere letters recorded on papers, but is active and alive and able to discern the intent and the thoughts of the human heart (Heb 4:12-13). They are useful for counselling in that they are able to make known to man the intent and the motivation that motivates human behaviour.

5.5 Present an accurate synopsis of the doctrine of the sufficiency of Scripture for Christian counselling.

Chapter four presented the views ICM and BCM hold with respect to the sufficiency of Scripture. The two views are simply recorded without the intent of comparison. The reader is therefore left to draw the comparison and measure the manner in which each model views the sufficiency of Scripture.

The most recent debate that highlighted the importance of the doctrine of sufficiency is the debate over the integration of psychology and the Bible. At the heart of the differences between the ICM and BCM counselling models is the view each takes on the sufficiency of Scripture. Ultimately each asks: Is the Bible useful for counselling? The extent to which ICM and BCM view the Bible as useful in counselling reflects how they define the sufficiency of Scripture. In this chapter we surveyed the different views ICM and BCM hold with respect to the sufficiency of Scripture and how each one's view influences their methodology.

The BCM model primarily relies on the teachings of Scripture in counselling. BCM counsellors have a high view of the sufficiency of Scripture. This conclusion is based on their teachings and methodology. BCM presents the Bible as sufficient for life and practice, and for knowing God and His will. They show that the Scriptures indeed speak to the many non-organic problems man encounters in this life and that it is also able to deal with severe problems, such as depression and anxiety. The work of Wayne Mack was used to show how he handles a severe problem like depression.

The other model in Christian counselling, ICM, bases its method of counselling on the teachings of both the Bible and psychology. Most practitioners of ICM profess a high view of the sufficiency of Scripture and they do use the Scriptures in their counselling model. My survey found that the ICM model inadvertently blurs the lines between Scripture and psychology and therefore it is difficult to always distinguish between those things God says and those things secular psychology says. It seems that ICM's profession of the sufficiency of Scripture and the Biblical teaching would have been clearer if they separated the two teachings. If they drew a clear line between Scripture and psychology then an accurate conclusion could be drawn on their exegesis, hermeneutic for interpreting the text, and their definition of the sufficiency of Scripture. If ICM would hold to such a model then Christian counsellors would be able to differentiate and teach those things God says and acknowledge those things man says.

What these two models demonstrate in the end is that the doctrine of the sufficiency of Scripture and a counsellor's view thereof holds implications for Christian

counselling. Their definition of the doctrine determines their methodology and application.

5.6 Acceptance of the hypothesis

A brief overview of the hypothesis is stated next. The hypothesis articulated in chapter one stated my expectations,

The first hypothesis: “The doctrine of the sufficiency of Scripture is well presented in the Bible and has not received sufficient attention in comparison to the doctrines of authority, infallibility, and inerrancy.” Based on my review of the history of the doctrine and my analysis of selected key texts dealing with the doctrine of the sufficiency of Scripture, I accept this hypothesis. The doctrine is well defined in the Scripture and yet, the doctrines of authority, infallibility, and inerrancy have received much more attention than the sufficiency of Scripture, primarily because the doctrine of the sufficiency of Scripture was only defined towards the end of the twentieth century.

The second hypothesis: “An exegetical study of relevant passages will reveal that the Bible claims to be given by inspiration of God and as such is sufficient for life and godliness. The Word of God is a sufficient rule of faith and practice. It contains all the words we need for salvation, for guiding the church, and how to live the Christian life in obedience to God. The exegesis of the key texts underlined the sufficiency of Scripture. The Scriptures are sufficient because they are given by inspiration of God. Because God is the source of their inspiration they are sufficient to equip and qualify a person for every good work (2 Tim 3:16-17). Second Timothy 3:14-17, Psalm 19:7-11, and 2 Peter 1:16-21 show that the Scriptures have provided the people throughout each generation with the necessary knowledge of the will of God. These passages present the Word of God as the sufficient rule of faith and practice. The Scriptures contain all the words we need for salvation, for guiding the church, and how to live the Christian life in obedience to God. The Scripture’s also provide the necessary wisdom and instruction to the church so that believers may know the will of God (Deut 29:29; 2 Pet 1:19). Consequently, the hypothesis is accepted.

Third hypothesis: “The view a Christian counsellor holds on the doctrine of the sufficiency of Scripture to a large extent determines his or her counselling

methodology.” My findings in chapter four presented this hypothesis to be true. The counselling model and methodology of ICM and BCM differ on account of how they define the sufficiency of Scripture.

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