

Reaffirming the Authority and Sufficiency of Scripture



Why the Full Gospel Church of God should reaffirm its stance on the Bible as the final rule of faith doctrine and life

1. Why this reaffirmation is urgent now

We are not living in an age where the Bible is merely questioned. We are living in an age where the idea of authority itself is rejected. People no longer ask, what is true.

They ask, what is true for me. The cultural center has shifted from revelation to preference, from submission to self-expression, from divine authority to personal autonomy.

In this environment, even sincere believers can drift. Without intending to, they begin to treat Scripture as inspirational material rather than binding revelation. That drift does not remain theoretical. It reshapes preaching, counselling, discipleship, leadership decisions, and moral boundaries.

When the Church weakens on the authority of Scripture, everything else weakens automatically. Our view of salvation shifts. Our understanding of holiness becomes negotiable. Our doctrine of Christ becomes sentimental. Our view of the Holy Spirit becomes experiential only. Our view of sin becomes psychological. Our view of the Church becomes sociological. The moment Scripture is no longer final, the loudest voice becomes final. And the loudest voice is rarely the voice of God.

Therefore, it is appropriate and necessary that the Full Gospel Church of God reaffirm, publicly and pastorally, that the Bible is God's Word, inspired and trustworthy, and that it is sufficient to govern what we believe, how we live, and how we order the Church.

2. What we mean by the authority of Scripture

When we speak of the authority of Scripture, we are not speaking about the Church's respect for the Bible. We are speaking about the Bible's right to command the Church.

Authority means Scripture is not merely a witness to revelation, it is revelation written. It is not merely a record of religious experiences, it is God's breathed out Word. It is not one voice among many, it is the final voice that judges all other voices.

To say Scripture is authoritative means that it defines doctrine. The Church does not create truth.

The Church receives truth.
It governs ethics.
We do not decide what holiness is. God declares what holiness is.
It directs mission. We do not reinvent the Church's purpose. Scripture gives it.
It corrects error. Culture does not correct the Bible. The Bible corrects culture.
It disciplines the Church. Preferences do not rule. The Word rules.

The biblical foundation is clear

All Scripture is given by inspiration of God and is profitable for doctrine, reproof, correction, and instruction in righteousness (2 Timothy 3:16).
Men spoke from God as they were carried along by the Holy Spirit (2 Peter 1:21).
Your word is truth (John 17:17).
The word of the Lord endures forever (1 Peter 1:25).
Jesus treated Scripture as final. It is written was His decisive appeal in temptation and controversy (Matthew 4:4,7,10).

The Church's posture is not to edit Scripture but to obey it.

3. *What we mean by the sufficiency of Scripture*

Sufficiency means Scripture contains all that is necessary for salvation, doctrine, and faithful living.

It does not mean the Bible contains every detail about every subject. It means it contains everything God intended His people to have in order to know Him truly, be saved through Christ, walk in holiness, and fulfil His purpose.

Sufficiency means

The gospel message is complete. We do not add rituals, philosophies, or secret knowledge.

The Church's doctrine is anchored. We do not build doctrine from trends, visions, or personalities.

The moral life is instructed. We do not outsource ethics to culture.

The Church's government and worship have biblical boundaries. We do not shape worship by entertainment and then call it revival.

Paul's statement is direct. Scripture equips the man of God for every good work (2 Timothy 3:17).

That is sufficiency language. If Scripture equips for every good work, then the Word is not lacking. Our obedience is.

Sufficiency is especially important in Full Gospel Pentecostal settings because we celebrate spiritual gifts, prophetic ministry, dreams and visions, and the present work of the Spirit.

All of these are biblical realities. But in the New Testament they never replace Scripture. They serve Christ and submit to The Word. The Spirit who speaks prophetically is the same Spirit who inspired the Word. He will not contradict Himself.

Therefore, in a Pentecostal church, sufficiency is not anti-Spirit.

It is Spirit honouring. The Spirit is not most honoured when we claim extra authority for personal revelation. The Spirit is most honoured when the Word He inspired remains the plumb line for all revelation.

4. *Scripture and the Holy Spirit*

A common deception is to put Scripture and Spirit against each other. People say, we are a Spirit Church, as though devotion to Scripture belongs to another tradition. This is a false divide. The Holy Spirit is the Author of Scripture and the Illuminator of Scripture.

Consider four truths

The Spirit inspired the Word. Scripture came through the Spirit's action (2 Peter 1:21).

The Spirit exalts Christ. Jesus said the Spirit would glorify Him (John 16:14). Scripture reveals Him.

The Spirit guides into truth. Truth is defined by God's Word, not by human desire (John 16:13; John 17:17).

The Spirit convicts of sin. Conviction requires a fixed standard. Scripture provides that standard (John 16:8).

Pentecostal fire without biblical authority becomes wildfire.

Biblical authority without the Spirit's life becomes cold formality.

God never intended us to choose. He intended Word and Spirit together.

5. *The pressures we must name honestly*

A reaffirmation must address what is actually happening. In the modern church world, several pressures subtly undermine Scripture's authority and sufficiency.

First pressure

Experience becomes superior to revelation

People believe something is true because it felt powerful. But spiritual feelings are not infallible. Scripture judges experiences, not the other way around. Even sincere experiences must be tested (1 John 4:1).

Second pressure

Therapy language replaces biblical categories

Modern counselling can be helpful, but when it replaces biblical definitions of sin, repentance, forgiveness, discipline, and sanctification, the Church loses its vocabulary for deliverance and holiness. If everything becomes trauma and triggers, then nothing is transgression and repentance.

Third pressure

Cultural acceptance becomes a moral compass

When the fear of being labelled drives our doctrine, we stop being the Church.

Scripture calls us to speak truth in love, not to exchange truth for peace (Ephesians 4:15; Galatians 1:10).

Fourth pressure

Selective preaching

Pastors avoid difficult texts and preach only what is easy to receive. That produces malnourished disciples. The whole counsel of God is required (Acts 20:27).

Fifth pressure

Social media theology

Short clips become doctrine.

Quotes become convictions.

Trending voices become teachers.

Scripture is slower, deeper, and demands submission. Many reject it not because it is unclear but because it is authoritative.

6. *Theological foundations the Church should state clearly*

A reaffirmation is stronger when it is stated doctrinally, not emotionally. The following pillars should be named plainly.

A. Inspiration

Scripture is God breathed. Not merely inspiring but inspired. This is why it carries authority.

B. Inerrancy and trustworthiness

In all that Scripture affirms, it is truthful and reliable. The Bible is not a mixture of truth and error where we become judges over what is acceptable. We sit under it, not above it.

C. Clarity

Scripture is sufficiently clear in the essentials of salvation and godliness. Not every passage is equally easy, but the central message is not hidden from sincere readers.

D. Canon and completeness

God has given His Word to the Church. We do not add new doctrinal sources that stand alongside Scripture as equal authority.

E. Christ centered interpretation

Scripture must be read through Christ. He is the fulfilment and the interpretive key (Luke 24:27). This protects us from legalism and from lawlessness.

7. *What this means practically in our ministry life*

A reaffirmation is meaningless unless it reforms practice.

A. In preaching

The Church must return to biblical exposition and doctrinal preaching. Not lectures without fire, and not fire without doctrine. We need preaching that opens the text, explains the meaning, applies it faithfully, and calls for obedience.

B. In discipleship

Discipleship must be Word based, not program based. A disciple is formed by truth, not by attendance. Scripture reading, memorisation, doctrinal teaching, and spiritual disciplines must return to the center.

C. In counselling and pastoral care

We must counsel with compassion and truth. We must not excuse sin, nor crush the wounded. Scripture gives categories for both healing and holiness.

D. In leadership decisions

Church policy and discipline must be biblical, not popularity driven. Where Scripture speaks, the Church must obey.

E. In prophetic ministry

Prophecy must be weighed and tested by Scripture. No prophecy should create new doctrine. No prophecy should override biblical wisdom. No prophecy should manipulate or control. The prophetic must remain submitted to the written Word.

8. A reaffirmation statement for the ministry order

We reaffirm that the Holy Scriptures of the Old and New Testaments are the inspired Word of God, the final authority in all matters of faith doctrine and conduct. We affirm that Scripture is sufficient to reveal the way of salvation through Jesus Christ, to instruct the believer in holiness, and to guide the Church in doctrine worship discipline and mission. We commit ourselves as leaders to preach teach and live in submission to the Word, and to test all experiences traditions and revelations by the written Scriptures.

9. Conclusion

This reaffirmation is not a retreat into the past. It is a return to the source of life. The Church does not survive by adapting its convictions to the spirit of the age. The Church survives by being faithful to the Spirit of God and the Word of God.

If the Bible is not final, then nothing is final. If the Bible is not sufficient, then we will keep searching for new answers while ignoring the ancient path that still carries power.

We do not reaffirm Scripture because we fear the world. We reaffirm Scripture because we fear the Lord, love His people, and want to hand a faithful gospel to the next generation.

Scripture anchors us when culture shifts
Scripture corrects us when we drift
Scripture strengthens us when we suffer
Scripture fuels us when we preach
Scripture guards us when we are tempted
Scripture reveals Christ when everything else is noise

May the Lord restore in our Church, a deep love for His Word, and may the Spirit awaken our obedience so that our doctrine is not only orthodox but alive.

The prayer of my heart

Lord, forgive us where we have treated Your Word casually. Restore in us a holy reverence for Scripture. Give us minds that understand, hearts that submit, and courage that obeys. Deliver us from the fear of man and from the seduction of compromise. Let Your Word dwell richly among us and let our churches become places where truth is loved, Christ is exalted, and holiness is pursued. In Jesus name. Amen.

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