

**THE AUTHORITY AND INSPIRATION OF SCRIPTURE IN CHRISTIAN  
MINISTRY: A REFERENCE STUDY OF 2 TIMOTHY 3:16 AND ITS  
IMPLICATIONS FOR EFFECTIVE PREACHING IN THE DIOCESE OF LANGO**

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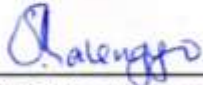


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## APPROVAL

This research work titled “the authority and inspiration of scripture in Christian ministry: a reference study of 2 timothy 3:16 and its implications for effective preaching in the diocese of Lango” has been carried out by Ekwar Isaac Solomon under my supervision. It is hereby submitted with my approval as meeting the requirements for the award of a Bachelor of Divinity and Theology at Bishop Tucker School of Divinity and Theology.



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Prof. Edison Kalengyo  
(Research Supervisor)

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## DECLARATION

I, Ekwar Isaac Solomon, declare that this research work is my original work and has not been submitted to any other university or institution for award of certificates.

Wherever the works of others have been used, due acknowledgment has been made through proper citations and references in accordance with academic standards.



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Ekwar Isaac Solomon

(Student/Researcher).

Bishop Tucker School of Divinity and Theology

Date: 02/09/2025

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**May the Lord bless you All.**

## ABSTRACT

This research project explores the authority and inspiration of Scripture as articulated in 2 Timothy 3:16, with specific application to the Diocese of Lango in northern Uganda. The study investigates how biblical authority is understood, interpreted, and applied in pastoral ministry and church life within this local context.

Drawing upon biblical exegesis, theological reflection, and contemporary scholarship, the study critically engages with the Pauline understanding of inspiration – *theopneustos* (God-breathed) and its implications for doctrine, preaching, moral teaching, and ecclesiastical governance.

The research further identifies cultural, social, and political dynamics that influence how Scripture is received and practiced in Lango. These include oral traditions, community leadership structures, and post-colonial influences on church identity.

The findings demonstrate both the richness and the challenges of upholding Scripture as the ultimate authority in an increasingly pluralistic society. This study contributes to the wider Anglican theological discourse on biblical authority, and offers contextual recommendations for strengthening scriptural literacy, theological education, and doctrinal fidelity in the Diocese of Lango.

## LIST OF ABBREVIATIONS

ANOVA - Analysis of Variance

CE - Common Era

GAFCON - Global Anglican Future Conference

NT - New Testament

OT - Old Testament

UCU - Uganda Christian University

LRA - Lord's Resistance Army

Diocese of Lango - Administrative region of the Anglican Church in Northern Uganda

NRSV - New Revised Standard Version

NIV - New International Version

KJV - King James Version

ESV - English Standard Version

2 Tim - 2 Timothy

Theopneustos - God-breathed (Greek)

BTSDDT; Bishop Tucker School Of Divinity and Theology

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## Chapter One: Introduction

### Background

From the dawn of creation, God has spoken – not through silence, but through the power of His Word. "Let there be light," (Genesis 1:3). This is part of the divine utterance where God brings the world into existence through speech. Even if the unfolding story of redemption, clearly reveals the heart of the Divine: His justice, mercy, love, and truth proclaimed by human mediators, yet the Bible far from being a mere historical record, is the living communication of God to humanity. As John declares, "*In the beginning was the Word, and the Word was with God, and the Word was God*" (John 1:1). Through Scripture, believers find God's self-revelation that is both historical and theological in nature and it is something that the eternal, Almighty God has said, and is therefore relevant and important for all times and cultures<sup>1</sup>, this is true with Isaiah as well, the grass withers, the flowers fade, but the word of our God will stand forever (Isaiah 40:8). Proclamation is therefore not to be taken for granted by those entrusted to preach. However gaps have been witnessed across generations in interpretations and application of scripture, similarly in the diocese of Lango, for instance, scriptures are interpreted literally with no careful awe and reverence of the divine origin, and has contributed to theological confusion, weakened spiritual formation, and to the upheaval of heretical and false teachings, Just like Paul addressing the same aspect in his epistle to Timothy, cautioned Timothy to handle God's word diligently resonates strongly with this particular context.

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<sup>1</sup> Nigel .B, Sach .A (2005) Dig deeper: Tools for understanding God's word; What the Bible is and how we should approach it .Illinois, crossway p.17.

## Motivation for the study

Taking a deeper study of Paul's second epistle to Timothy, especially where it affirms the authority and inspiration of Scripture unveils a foundational declaration for Christian faith, doctrine, and practice. Perusing through among his many authorship, 2 Timothy 3:16 stands out for its clear and concise declaration: "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness." I have delved on this verse for my research because it articulates a theological claim about the divine origin of Scripture (theopneustos, meaning "God-breathed") and outlines its practical function in shaping preachers. In a world of mixed feelings, the divine authority and inspiration remains a deep challenge to many people who are obscure about the word of God and question whether it came from human interventions or from the God, others believes it stems from a set of ideologies of the ancient patriarchs who predicted the future or it's just a mere history of emanation of the Israelites as a chosen race. But Paul, in his often-quoted verses, emphasizes the power of God emanating from his divine authority, which surpasses any other power on Earth and goes beyond the threshold of men. In 2 Timothy 3:16, Paul highlights that though the Scriptures went through human scholarship, but its divinely orchestrated, men wrote what was spoken by Yahweh himself or perhaps coming directly from the breath of God, and are meant to fulfill and benefit all humankind.

Since humans are imperfect by nature, we can conclude that they can only be renewed by accessing the unshakable knowledge of God's Word, and therefore I believe this research shall shed light on the often-ignored perspective of God's Word by unbelievers and the non-Christian world, demonstrating that even in the 21st century, the authority of God's word still works according to the power at work in us. Jesus commended those

who believes that shall do greater works compared to what he did (John 14:12)<sup>2</sup>

I believe it is important to explain the roots of all the goodness of God to the world, while many Christians may still doubt whether what was written two thousand years ago can still apply to our context, literally speaking, God is the same yesterday, today, and forever, and His nature remains unchanged through all generations (Hebrews 13:8). This study, therefore, will examine the inspiration and authority of God's Word as written by Paul to Timothy in 2 Timothy 3:16.

However, With the study focusing on the Diocese of Lango just like any other Anglican fraternity, Scripture plays a central role in worship, leadership formation, discipleship, and the spiritual life as portrayed by the early church fathers but its understanding and application of scriptural texts, vary across congregations and individuals within different parishes. No matter the Bible being widely revered, questions remain about the depth of theological understanding, is it divine? How it's treated, and the practical integration of Scripture into personal decision-making especially among preachers. Despite the central role of Scripture in church life, there is increasing ambiguity in how its authority is upheld and communicated within the Diocese of Lango. There are observable gaps in doctrinal teaching, biblical literacy, and consistency in applying Scripture and yet is critical in both pastoral ministry and everyday Christian life. This has resulted in theological confusion and weakened spiritual formation. Therefore the dire need to revisit the theological understanding of Scripture's divine origin, its application and its role in shaping faith and practice of the Christian community is the backbone of this research. Quite often, gaps between biblical reverence and an informed theological engagement inform of time, biblical resource and quiet moments given for inspiration of scripture is little. Many people prepare as they preach instead of preparing before they preach. And preaching becomes a monument, one way and monotonous

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<sup>2</sup> NIV Bible, John 14:12 Truly, I say to you, whoever believes in me will also do the works that I do...

because of the constant repetitions amongst the herald, this calls for a need to assess whether the authority of Scripture, in reference to 2 Timothy 3:16, is shaping preachers on how they handle Gods word on pulpits, especially when they herald the word to the community.

In a nut shell, the study seeks to examine how preachers especially within the cohort of clergy and laity in the Diocese of Lango understands the authority and inspiration of Scripture, with particular reference to 2 Timothy 3:16., imploring how the word of God is interpreted, taught, and lived out in the ministry and mission of the church, and how a deeper grasp of its message could strengthen the Diocese's theological identity and pastoral effectiveness. This research is motivated by the desire to bridge the gap between biblical reverence and informed theological engagement, particularly in how Scripture shapes the ministry and mission of the church.

#### **Purpose and Scope of the Study**

The Apostle Paul's declaration in 2 Timothy 3:16 that "All Scripture is God-breathed and useful for teaching, rebuking, correcting and training in righteousness" therefore answers question surrounding the purpose of this study by examining the authority and inspiration of Scripture with specific reference to 2 Timothy 3:16, focusing on how it is understood, interpreted, and applied in the Diocese of Lango. The research seeks to bridge the gaps and address key questions like; what theological significance does 2 Timothy 3:16 hold regarding the divine inspiration and authority of Scripture? How does the concept of "God-breathed" (theopneustos) in 2 Timothy 3:16 shape our understanding of the Bible as a source for teaching, rebuking, correcting, and training in righteousness? In what ways does Jesus Christ, as the Word made flesh, fulfill and embody the message and authority of Scripture? How can the doctrine of Scripture's inspiration and authority, as outlined in 2 Timothy 3:16, inform pastoral ministry and preaching within the Diocese of Lango? What challenges do contemporary church leaders face in faithfully proclaiming the God-breathed Word of God and how can these be addressed biblically? How does the recognition of Scripture's divine origin impact the interpretation and application of biblical texts in modern

Christian contexts? And finally What role does the Holy Spirit play in guiding believers and preachers into all truth, in light of 2 Timothy 3:16 and the incarnation of Jesus as the Word?. At the end of it all, this study is significant for clergy, theological educators, and lay Christians who seek to deepen their understanding of the authority and inspiration of Scripture.

The scope of the study is primarily limited to the Diocese of Lango within the Anglican tradition, by focusing on 2 Timothy 3:16 and its relevance to the Diocese of Lango, the research aims to bridge gaps in theological comprehension and practical ministry. The theological focus is on 2 Timothy 3:16, highlighting Jesus Christ as the Word made flesh or the word that we preach, the central figure whom Scripture unveils and whom the Church is commissioned to preach faithfully without superficiality. This will be a library based research interacting with various scholars who were moved to write on inspiration and authority of God's word.

### **Methodology**

This research is library-based, relying on the critical interaction with scholarly works, theological commentaries, and biblical studies on the authority and inspiration of Scripture. The focus will be on both historical and contemporary perspectives that discuss 2 Timothy 3:16. Primary attention will be given to exegetical studies of the text, with an emphasis on the Greek concept of *theopneustos* ("God-breathed"). Secondary sources, including books, journal articles, and theological reflections, will provide insights into how the doctrine of inspiration has been understood and applied across Christian history. The research is designed to study and consider contextual analysis, particularly examining the situation of proclamation in the Diocese of Lango. Through this approach, the research will bring together biblical exegesis, theological reflection, and practical application to address the question of how the authority and inspiration of Scripture can shape preaching, teaching, and spiritual formation in the local church today.

## Chapter Two: The Ministry and Context of Lango Diocese

The Lango Diocese, situated in northern Uganda, presents a distinctive context for ministry. With the mass and overwhelming attendance of fellowship and convention meetings usually weekly, monthly especially in biannual convention witnessed in the concluded convention of 18<sup>th</sup> of January 2024, where a number of over 90,000 people attended the conference<sup>3</sup>. Understanding this is crucial for effective preparation and communication of the Gospel despite the gaps witnessed. Therefore, this chapter will examine the existing literature with the current ministry of preaching on the topic, focusing on the implications of literal treatment of God's words, rushing through sermon preparation, and failure to follow the context of Scriptures. And how various scholars reacted and interpreted such a challenge while particularly referencing the context of the Lango Diocese.

Firstly, the current situation of pulpits just like in Lango Diocese is marked by several challenges that impact the efficacy of ministry. One of the significant challenges is the eisegesis of Scriptures, where personal agendas and situations are prioritized over the original meaning of the text making the word of God seeming to be designed as a yard stick for preachers to discipline the innocent congregating. As Carson astutely observes, this approach can lead to a misrepresentation of God's Word and a dearth of spiritual growth among believers<sup>4</sup>, because instead of hearing God speaks, we tend to hear men speak out their laws. Bradner caution preachers to note that **our words** are central to **our** lives, as **God's Word** is to **His**<sup>5</sup>. But to Warfield this can be attained by deep understanding of the inspiration and authority of Scripture which can lead to a robust and vibrant Christian faith.<sup>6</sup> By recognizing the divine origin and authority of God's Word, believers can approach Scripture with humility and obedience, rather than attempting to manipulate it to suit their own interests'. In another way,

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<sup>3</sup> <https://coufamilytv.co.ug/story/diocese-of-lango-convention-2024-fosters-unity-within-the-broader-religious-community#>

<sup>4</sup> Carson, D. A. (1996). Exegetical fallacies Baker Academic. p.45

<sup>5</sup> <https://www.desiringgod.org/books/the-power-of-words-and-the-wonder-of-god.pdf>

<sup>6</sup> Warfield (1894)

some preachers in Lango Diocese may be guilty of eisegesis, using Scripture to further their own interests rather than submitting to its authority. Piper emphasizes the importance of preachers laboring over the Word of God, allowing it to shape their own hearts and minds before delivering it to others<sup>7</sup>. When preachers prioritize their own interests over the authority of Scripture, it can lead to an erosion of trust and credibility among their parishioners, and the congregation finds it hard to relate to their creator God through the word.

Secondly, moreover, the large crowd or being under pressure to deliver without sound amplifiers, the tradition of vociferous affirmations without a deep understanding of Scripture is a challenge that necessitates attention. Fee and Stuart underscore the importance of understanding the historical and cultural context of the text for accurate interpretation of Scripture<sup>8</sup>. Without a profound comprehension of Scripture, believers may be prone to superficial expressions of faith, rather than a genuine and informed commitment to God's Word.

Furthermore, the unjust use of scriptures without considering the authority and the weight it carries, for instance, due to extreme hardship and challenges that arose from the past rebel activity, people bend the utilization of Scripture for encouragement only, without discipline. Watson highlights the significance of discipline in spiritual growth and maturity stating that when believers are not challenged to live out their faith in obedience to God's Word, they may become complacent and stagnant in their spiritual journey<sup>9</sup>.

In addition, pastoral ministry in the current context has taken many shapes such as prioritizing social events like visiting the sick, birthdays, and marriages over the study and proclamation of God's Word. While these events are important for building relationships and demonstrating care for the congregation, they should not supersede the preacher's primary

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<sup>7</sup> Piper, J. (2011). *Desiring God: Meditations of a Christian hedonist*. Crossway Books p.123

<sup>8</sup> Fee, G. D., & Stuart, D. K. (2003). *How to read the Bible for all its worth*. Zondervan.p.67

<sup>9</sup> Watson (1983) p.101

responsibility of proclaiming God's Word. This discipline according to Lloyd-Jones, the primary task of a preacher is to declare the Word of God, and this should not be compromised by other responsibilities<sup>10</sup>. Inclusive amongst others is the building projects and fundraising that takes highest percentage in the place of God's word, the psalmist poise a reminder that the earth and all things in it belongs to God<sup>11</sup>

In addition, some preachers in the Lango Diocese may be guilty of inadequate preparation for preaching, often preparing as they preach, and relying on the Holy Spirit to take over. However, even while the Holy Spirit is essential for effective preaching, preachers have a primary responsibility to prepare thoroughly and thoughtfully, using their gifts and abilities to communicate God's Word effectively and accordingly. A renowned evangelical preacher Spurgeon notes that, preaching is not simply a matter of inspiration, but also requires hard work and dedication<sup>12</sup>. However, research on the inspiration and authority of God's Word can have a profound impact on these challenges

In conclusion, just as Grudem also emphasizes the importance of the authority of Scripture, noting that it is rooted in its divine inspiration and is essential for Christian doctrine and practice.<sup>13</sup> Effective ministry in the Lango Diocese requires a profound understanding of the authority and inspiration of God's Word, preachers can promote a more informed and obedient approach to Scripture, rather than one driven by personal agendas or superficial expressions of faith, the preachers can communicate God's Word in a manner that is both effective and faithful to its original meaning this research will give a more detailed understanding of the inspiration and authority of scriptures as in chapter that follows below.

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<sup>10</sup> Lloyd-Jones, D. M. (1971). *Preaching and preachers*. Zondervan. p. 213

<sup>11</sup> Psalm 24:1 NIV The earth is the LORD's, and everything in it, the world, and all who live in it; for he founded it on the seas and established it.

<sup>12</sup> Spurgeon, C. H. (1877). *Lectures to my students*

<sup>13</sup> Grudem, W. (1994). *Systematic theology: An introduction to biblical doctrine*. Zondervan p.56

### Chapter 3: Exegesis of 2 Timothy 3:16

Second Timothy is traditionally attributed to the Apostle Paul and is often considered his final epistle, written from prison in Rome around A.D. 64-67.<sup>14</sup> According to Brown E, the epistle was likely written shortly before Paul's death, with no evidence of any second career beyond this imprisonment<sup>15</sup>. Although the precise location of Timothy at the time is uncertain, Paul instructed him to visit and bring Mark along, together with his cloak (2 Tim. 4:11, 13). Some scholars argue that Timothy may have been in Troas, since that was where the first letter ended. In addition Acts 20:5-13 also records Paul's meeting with Timothy at Troas, where they spent some time together, making it a plausible background for his presence there. Paul wrote to encourage Timothy, his younger co-worker, to remain faithful to his calling in the midst of suffering, false teaching, and persecution. The early church was experiencing pressures on two fronts. Internally, heretical teachings and speculative myths were undermining the truth of the gospel<sup>16</sup>. In addition externally, believers were facing hostility from the Roman Empire under Emperor Nero, whose persecution intensified after the Great Fire of Rome in A.D. 64<sup>17</sup>, where Nero accused Christians for being behind the cause of the outbreak and used it as a trick to depopulate Christians and their teachings which was going while undermining his authority, therefore Nero used the fate to retain his emperor role. Understanding this historical context of 2 Timothy 3:16 sheds light on Paul's message to a young pastor, Timothy, who was grappling with false doctrines and matters of faith just as others in their own times, so that, the gospel do

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<sup>14</sup> Marshall, I. H. (1999). *The Pastoral Epistles*. T&T Clark.p.32

<sup>15</sup> Brown, R. E. (1997). *An introduction to the New Testament Doubleday Dell publishing Inc, Broadway, New York. P.672*

<sup>16</sup> (2 Tim. 2:16-18; 3:1-5) NIV Avoid godless chatter, because those who indulge in it will become more and more ungodly. Their teaching will spread like gangrene. Among them are Hymenaeus and Philetus, who have departed from the truth. They say that the resurrection has already taken place, and they destroy the faith of some".

<sup>17</sup> Brown, R. E. (2003). *An introduction to the New Testament*. Yale University Press p. 118.

not take a different direction due to fear,<sup>18</sup> knowing God doesn't want us to be shy with his gifts, instead be bold and loving and sensible (2Timothy 1:7)<sup>19</sup> In this setting, Paul stressed the divine origin of Scripture as the foundation for Christian boldness, teaching and preaching. His affirmation that “all Scripture is God-breathed” (2Tim. 3:16) was both a pastoral encouragement and a theological declaration. It assured Timothy that his ministry was grounded not in human wisdom but in God’s authoritative revelation in spite of the persecutions<sup>20</sup>. By describing Scripture as *theopneustos* (“God-breathed”), Paul underscored its divine origin. Unlike speculative teachings, Scripture carried the very authority of God. This reminded Timothy that his authority as a minister was derived not from his personal ability but from the Word of God itself which is relevant for all seasons and in all situations, and Paul encourages timothy that as for you, continue in the things you have learned... (2 Timothy 3:14) relevant for Titus as well, as for you, teach what accords with sound doctrine (Titus 2:1).

In a nut shell, beneficial to all, the early Christian community needed a reliable standard to discern truth from error. Paul presented Scripture as that standard, useful for teaching sound doctrine, rebuking error, correcting false practices, and training believers in righteousness<sup>21</sup> Paul’s statement that Scripture equips “the servant of God... for every good work” (2 Tim. 3:17) emphasized its sufficiency. For Timothy, this was a call to confidence in Scripture as a complete resource for ministry amid false ideologies and in times of persecution. Thus, for the original audience, 2 Timothy 3:16 was

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<sup>18</sup> Fee & Stuart, 2014, Fee, G. D., & Stuart, D. (2014). *How to read the Bible for all its worth* (4th Ed.). Zondervan. p. 93

<sup>19</sup> MSG, 2 timothy 1:7,8: **God doesn't want us to be shy with his gifts**, but bold and loving and sensible. So don't be embarrassed to speak

<sup>20</sup> Knight, G. W. (1992). *The Pastoral Epistles: A commentary on the Greek text*. Eerdmans. p. 45

<sup>21</sup> Mounce, W. D. (2000). *Pastoral Epistles* (Word Biblical Commentary, Vol. 46). Thomas Nelsons. 71

not an abstract theological assertion but a practical assurance that Scripture was the trustworthy, God-given guide for ministry and life.

### 3.1 Greek Analysis of the Key Terms

The phrase “πᾶσα γραφή θεόπνευστος καὶ ὠφέλιμος” translates as “All Scripture is God-breathed and useful, and in terms of theologically significant: πᾶσα (pasa)- “All” or “every,” indicating the comprehensive authority of all inspired texts. γραφή (graphē) “Scripture” referring to the canonical bible applicable to all canonical texts. θεόπνευστος (theopneustos) - A compound word from “Theos” (God) and “pneō” (breathe), which signifies divine origin. ὠφέλιμος (ōphelimos)- “Useful” or “profitable,” denoting Scripture’s practical and transformative role in the believer’s life. The uniqueness of “theopneustos” lies in its rarity—it appears only here in the New Testament—highlighting the inspired nature of Scripture as both divine in origin and essential in function.

“All” (πᾶσα, pasa). This word emphasizes the comprehensive nature of Scripture, indicating that all Scripture, without exception, is God-breathed. According to Alford (1856), this term underscores the entirety of Scripture as being inspired by God, leaving no room for doubt or uncertainty about its authority and trustworthiness. In 2 Timothy 3:15, Paul writes, “and how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus” (NIV). This verse highlights the importance of Scripture in the life of believers, particularly in the context of salvation.

“Scripture” (γραφή, graphē). This term refers to the written Word of God, which is the foundation of Christian faith and practice. Calvin (1543) notes that Scripture is the primary source of knowledge about God and His plan of salvation. Psalm 119:160 states, “The entirety of your word is truth, and every one of your righteous judgments endures forever” (NIV). This verse emphasizes the truth and reliability of Scripture.

“is God-breathed” (θεόπνευστος, theopneustos)

This phrase asserts the divine origin and authority of Scripture, implying that it is trustworthy and reliable. Beza (1565) comments that the term "God-breathed" emphasizes the supernatural nature of Scripture, highlighting its unique character and authority. In 2 Peter 1:20-21, it is written, "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" (NIV). This verse emphasizes the divine origin of Scripture and the role of the Holy Spirit in its inspiration.

"And" (καί, kai). This conjunction connects the idea of Scripture being God-breathed with its usefulness, highlighting the practical application of Scripture in the life of believers. In 2 Timothy 3:17, Paul writes, "so that the man of God may be thoroughly equipped for every good work" (NIV). This verse emphasizes the purpose of Scripture in equipping believers for good works.

"is useful" (ὠφέλιμος, *ōphelimos*). This word emphasizes the utility of Scripture, indicating that it is beneficial for believers in various ways, the usefulness of Scripture is a key aspect of its nature, highlighting its role in promoting spiritual growth and maturity. Psalm 119:105 states, "Your word is a lamp for my feet, a light on my path" (NIV). This verse emphasizes the practical application of Scripture in guiding believers in their daily lives.

"For teaching" (διδασκαλία, *didaskalia*)

This term highlights the role of Scripture in instructing believers in the ways of God. notes that Scripture provides a foundation for faith and practice, enabling believers to understand God's plan of salvation<sup>22</sup>. In 1 Timothy 4:13, Paul writes, "Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching" (NIV). This verse emphasizes the importance of teaching and preaching Scripture in the life of the church.

"Rebuking" (ἐλέγχω, *elenchō*)

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<sup>22</sup> Calvin (1543) p. 14

This word emphasizes the importance of Scripture in correcting and rebuking believers when they stray from the path of righteousness. Comments that Scripture provides a standard for evaluating our thoughts, words, and actions, highlighting areas where we need correction and rebuke<sup>23</sup>. In 2 Timothy 4:2, Paul writes, "Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction" (NIV). This verse emphasizes the importance of rebuking and correcting in the context of preaching and teaching Scripture.

"Correcting" (ἐπανόρθωσις, epanorthōsis)

This term highlights the role of Scripture in restoring believers to a path of righteousness. According to Alford, Scripture provides a means of correction, enabling believers to grow in their faith and to become more like Christ<sup>24</sup>. In Titus 2:1, Paul writes, "You, however, must teach what is in accord with sound doctrine" (NIV). This verse emphasizes the importance of sound doctrine and teaching in the context of correction and restoration.

"And training in righteousness" (παιδεία, paideia)

This phrase emphasizes the importance of Scripture in training believers in the ways of righteousness.

Exegesis, the careful and systematic interpretation of Scripture, is essential to understanding God's Word accurately. In 2 Timothy 3:16, Paul emphasizes the divine inspiration and usefulness of Scripture for teaching, correction, and training in righteousness. A deep study of the original languages—Koine Greek, Aramaic, and other relevant linguistic features—ensures that this message is faithfully interpreted. For the Diocese of Lango, such exegesis provides a theological foundation for preaching, teaching, and guiding the Christian community.

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<sup>23</sup> Beza (1565) p.25

<sup>24</sup> Alford (1856 p.4

Understanding the original language of 2 Timothy 3:16 is crucial for grasping its theological meaning. The verse reads in Greek as *πᾶσα γραφή θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ*. The key term *θεόπνευστος* (*theopneustos*, “God-breathed”) conveys that Scripture originates from God rather than human authors, a nuance often lost in translation. Translating *theopneustos* simply as “inspired” may understate the sense of divine authority. A Greek-based exegesis confirms that all Scripture, without exception, carries God’s authority for teaching, rebuking, correcting, and training in righteousness. Carson notes that understanding *theopneustos* is foundational for pastoral ministry because it establishes the reliability and authority of Scripture<sup>25</sup>. For the Diocese of Lango, this underscores that biblical instruction must be rooted in God’s Word rather than human preference.

The Greek language of the New Testament shapes theological interpretation, especially in 2 Timothy 3:16. Verbs like *πρὸς διδασκαλίαν* (for teaching) and *πρὸς ἐπανόρθωσιν* (for correction) carry intentional nuances. The preposition *πρὸς* implies purpose or direction, emphasizing that Scripture is meant to actively guide believers toward righteousness. Paul’s use of the aorist tense in *ἐπανόρθωσιν* (“correction”) suggests a completed action with ongoing effect, indicating that Scripture’s corrective power is both decisive and continuous. Wallace argues that understanding Greek tenses and prepositions is vital for faithful application. For Lango pastors, this highlights the ongoing role of Scripture in correcting moral and doctrinal errors in the church community<sup>26</sup>.

Although 2 Timothy was written in Greek, Paul’s Jewish background and the Semitic idioms embedded in his letters shape meaning. Recognizing these nuances helps clarify complex theological points. The term *παιδείαν τὴν ἐν δικαιοσύνῃ* (“training in righteousness”) echoes Jewish educational practices of disciplined moral instruction. A Semitic lens shows that Paul viewed Scripture not merely as knowledge but as formative guidance for living

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<sup>25</sup> Carson, D. A. (1996). *Collected writings on Scripture*. Crossway.p. 50.

<sup>26</sup> Wallace (2000)

rightly before God. This insight strengthens pastoral teaching in Lango, emphasizing that Scripture equips believers for both ethical living and spiritual growth, not just intellectual understanding.

Proper exegesis also combines language study, textual analysis, and theological reflection. Comparing Greek manuscripts and consulting lexical resources clarifies ambiguities and preserves the original intent of Paul. Historical and literary context further ensures accurate interpretation. Manuscript variations in early Greek copies of 2 Timothy 3:16 slightly differ in word order but do not change the meaning. Textual criticism confirms that Scripture's divine inspiration and usefulness for teaching and correction is consistent across manuscripts. Metzger (1994) emphasizes that careful textual and linguistic study safeguards the authority of Scripture. For the Diocese of Lango, this methodology provides a solid foundation for preaching, teaching, and counseling in line with God's Word.

In conclusion, exegesis of 2 Timothy 3:16 rooted in Greek and Semitic study highlights the divine origin, authority, and practical usefulness of Scripture. For the Diocese of Lango, this verse provides theological and pastoral guidance: Scripture teaches, rebukes, corrects, and trains believers in righteousness. Accurate linguistic study ensures that its message is faithfully communicated, strengthening ministry and guiding the Christian community. By approaching Scripture with both linguistic precision and theological reflection, interpreters can faithfully transmit the enduring authority and transformative power of God's Word.

### **3.2 Theological Implications**

The implications of this verse are far-reaching. First, it affirms that the Bible is not a human invention but originates from God, thus demanding reverence and obedience. Second, the usefulness of Scripture in teaching, rebuking, correcting, and training in righteousness outlines its comprehensive role in spiritual formation. Anglican theologians have long

upheld this view, asserting that the authority of Scripture lies in its divine inspiration and moral utility.

For the Diocese of Lango, these implications mean that preaching, teaching, and church leadership must be grounded in Scripture, not tradition or personal opinion. Scripture must be central in liturgy, catechesis, and ethical decision-making. Failure to anchor ministry in the inspired Word risks theological error and spiritual stagnation.

### **3.3 Implication of transformative power of God's word**

The verse serves as a theological compass for pastoral ministry in Lango. Many Christians within the Diocese engage Scripture devotionally but lack deep understanding of its authority and purpose. Clergy, while trained, often face pressure to accommodate traditional practices that conflict with biblical teaching. Applying 2 Timothy 3:16 challenges the Church to prioritize scriptural instruction in clergy training, Sunday worship, and discipleship programs. There is also a need to contextualize biblical teaching in a way that resonates with the Lango culture without compromising doctrinal truth. The “usefulness” of Scripture must be made evident in daily life, addressing moral issues, leadership integrity, and family structures through biblically grounded

### **3.4 The Weight of Preaching God's Word - Reverence, Responsibility, and Fear of the Lord**

Preaching God's Word is a solemn and awe-filled responsibility. As Charles H. Spurgeon emphasized, the primary warrant for teaching Scripture is that “The mouth of the LORD hath spoken it.” Preachers are not mere orators

but messengers of divine revelation, bearing the weight of God's truth with reverence and fear<sup>27</sup>.

Martin Luther reflected this gravity: though fearless before men, he trembled in preaching the Word because of the immense responsibility involved<sup>28</sup>. To preach is to carry God's message faithfully, not to mold and mull it according to personal or cultural preferences.<sup>29</sup>

The preacher's role requires absolute fidelity to Scripture, acknowledging that altering or diluting the Word dishonors God and endangers souls (Jeremiah 23:28; Revelation 22:18-19)<sup>30</sup>. The fear of God in preaching safeguards the integrity of the message and underscores the eternal consequences for those who handle Scripture lightly.

It is imperative that preachers resist altering Scripture to fit cultural trends or personal biases. The Reformers warned against the dangers of modifying God's Word to suit the times (Revelation 22:18-19). Instead, they urged faithful proclamation: "*He that hath my word, let him speak my word faithfully*" (Jeremiah 23:28).

Preaching Scripture is not a task to be undertaken lightly. Martin Luther acknowledged the heavy burden of faithfully proclaiming God's Word,

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<sup>27</sup> Spurgeon, C. H. (n.d.). *The Infallible Word of God: This Is Our Warrant for Teaching Scriptural Truth*.

<sup>29</sup> Bainton, R. H. (1955). *Here I Stand*. New York: Mentor.

<sup>30</sup> (NIV) says, "Let the prophet who has a dream recount the dream, but let the one who has my word speak it faithfully. For what has straw to do with grain?"

NIV translation, Revelation 22:18-19 reads: "I warn everyone who hears the words of the prophecy of this scroll: if anyone adds anything to them, God will add to that person the plagues described in this scroll. And if anyone takes words away from this scroll of prophecy, God will take away from that person any share in the tree of life and in the Holy City, which are described in this scroll."

knowing the responsibility to avoid distorting the divine message.<sup>31</sup> The preacher must “not with wisdom of words” seek human eloquence but submit to the authority of God’s Word (1 Corinthians 1:17).

### **3.5 Faithfulness in Proclaiming the Word - Rejecting Human Innovation in Favor of God’s Revelation**

The call to preach is a call to faithfulness—delivering God’s message as it is, without adding human invention or personal bias. Scripture is not a platform for innovation but a revelation to be faithfully echoed (John 14:24).

The Reformers, notably Martin Luther, rejected the authority of popes and councils when they contradicted Scripture, affirming that conscience must be captive to the Word of God alone<sup>32</sup>. The preacher’s role is to repeat the divine message exactly, neither embellishing nor diminishing it.

In today’s context, this faithfulness is crucial, as theological errors and cultural pressures threaten to distort the message. The Church must guard against compromising biblical truth for tradition or convenience, instead grounding all ministry in the inspired Word.

### **3.6 The Danger of Misinterpretation - Warnings from Biblical and Reformation Voices**

Misinterpreting or mishandling Scripture can lead to doctrinal error and spiritual harm. Biblical texts and Reformation leaders warn against adding to or subtracting from God’s Word (Revelation 22:18-19). Luther’s

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<sup>31</sup> (Bainton, 1995) *Here I Stand. Mentor*.pg. 144.

<sup>32</sup> (Bainton, 1995) *Here I Stand. New York: Mentor*.

confrontation with church authorities highlights the necessity of Scripture's primacy over human traditions.

Modern challenges include biblical criticism, cultural relativism, and pulpit misuse. These dangers underscore the need for sound hermeneutics and a Spirit-led approach to preaching and teaching.

### **3.7 Eternal Consequences of Handling the Word Lightly and Implications of Grounding Ministry in the Inspired Word**

The preacher stands accountable before God for how the Word is handled (Ezekiel 33:6). Negligence or distortion can have eternal consequences for both preacher and congregation. The apostolic teaching calls for diligence, faithfulness, and a deep personal walk with God. Where food ministry was not allowed to distort the evangelism and prayer ministry, they boldly decided to give opportunity to men filled with the Holy Spirit to take over distribution of food items to widows (Acts 6:3). Preaching Christ, the Word made flesh, is not merely an intellectual exercise but a sacred commission with spiritual weight. Only through intimate communion with God can the preacher faithfully proclaim the truth. The authority of Scripture must be the foundation of ministry, especially amid challenges like false teaching and cultural pressures. Clergy need rigorous scriptural training, emphasizing the Bible's divine inspiration and comprehensive role. Contextualization is vital—biblical truth should resonate within Lango culture without compromise. Scripture's usefulness should address practical issues such as moral integrity, leadership, and family life. Faithful adherence to 2 Timothy 3:16 will strengthen the Church's witness and spiritual vitality in the region.

Scripture must reclaim its central role in preaching, worship, and discipleship. Clergy should prioritize biblical literacy and contextualized preaching that resonates with local culture without compromising doctrinal truth. This approach is vital for confronting false teachings and fostering spiritual maturity.

### **3.8 Preaching the Word with Absolute Fidelity**

From Genesis to Revelation, Scripture reveals Jesus Christ—the Word made flesh who embodies and fulfills all God’s revelation (John 1:14). 2 Timothy 3:16 grounds the authority and inspiration of Scripture, charging the Church to teach, rebuke, correct, and train believers in righteousness. The preacher’s responsibility is profound, demanding reverence, faithfulness, and accountability. For the Diocese of Lango, anchoring ministry in the inspired preachers echo God’s voice, they proclaim Christ Himself, the eternal Word, calling all to faith and obedience. 2 Timothy 3:16 stands as a theological cornerstone, affirming Scripture’s divine origin and indispensable role in Christian life. Embracing its full meaning offers the Church a path to renewal and doctrinal clarity. 2 Timothy 3:16 stands as a powerful declaration of the Bible’s divine origin and practical role in Christian living. Through its context, Greek vocabulary, and theological insights, the verse reveals a complete doctrine of Scripture that calls the Church to uphold, proclaim, and live by the Word of God. In the Diocese of Lango, embracing the full meaning of this passage is essential for spiritual renewal and doctrinal clarity.

### **3.9 Scripture's Comprehensive Role - Teaching, Rebuking, Correcting, and Training in Righteousness**

2 Timothy 3:16 outlines the full scope of Scripture's function in the believer's life. It is useful for the whole circle of living in both **Teaching**, Providing sound doctrine and instruction in God's truth. **Rebuking**, Confronting error and sin. **Correcting**, Restoring right behavior and belief. **Training in righteousness**, Equipping believers for holy living. Scripture's usefulness extends beyond instruction; it is vital for rebuking, correcting, and training believers in righteousness. This comprehensive role ensures the believer is equipped for all aspects of godly living. Anglican theology emphasizes that Scripture's divine inspiration and moral authority must shape all aspects of ministry. This comprehensive role reflects Scripture's ongoing relevance and authority. Anglican theologians affirm that Scripture's divine inspiration ensures its moral utility, guiding believers in all aspects of life.

## **Chapter Four: Application of the authority and inspiration of God's word to the Diocese of Lango**

### **4.1 Origin of Application**

The Bible's unified narrative centers on Jesus Christ, the Word made flesh (John 1:1, 14). He is both the subject and the fulfillment of all divine revelation as biblical and reformed theology affirm that Jesus embodies the Law and the Prophets (Luke 24:27). Carson notes, Scripture "finds its coherence and climax" in Christ Carson,<sup>33</sup> Calvin called Scripture "the school of the Holy Spirit," where believers are led to Christ as the object of

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<sup>33</sup> Carson, D. A. (1996). *The Gagging of God: Christianity confronts pluralism*. Zondervan. P.90

faith<sup>34</sup> *And to the apostles, the law of Moses pointed to Christ because it established the standards of holiness that God required of his people, of which they cannot attain those standards on their own but through Jesus the author and finisher of faith.*<sup>35</sup>

God's sovereignty ensures the elect are drawn to salvation through the Word (John 6:44; Eph. 2:4-5). The Scriptures reveal Christ, equipping believers for righteousness and good works. From the first pages of Scripture to its final chapter, the Bible presents a single, unbroken story that points to one central figure—**Jesus Christ, the Word made flesh**. He is not merely the subject of Christian proclamation; He is the very content and purpose of all divine revelation. As the Gospel of John declares, *"In the beginning was the Word, and the Word was with God, and the Word was God... and the Word became flesh and dwelt among us"* (John 1:1, 14). This reality shapes the mission of the Church, for to preach faithfully is to preach Christ as revealed in the God-breathed Scriptures. And preaching carelessly is nailing Jesus afresh on the cross as Hebrews 6:6, which describes the impossibility of bringing some people back to repentance after they have turned away from God in their actions and attitudes. And therefore a good preacher is the one intimately in daily relationship walk with God through Christ Jesus, since it's impossible to preach the word Christ which you don't know.

In both Biblical and Reformed theology, Jesus Christ is central to the message of Scripture, and **2 Timothy 3:16** provides the theological

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<sup>34</sup> Calvin, J. (1960). *Institutes of the Christian Religion* (J. T. McNeill, Ed.; F. L. Battles, Trans.). Westminster John Knox Press. (Original work published 1559) 1.6.1, p. 70).

<sup>35</sup> Bay .G (2014).God has spoken: A History of Christian Theology ;Christianity and the Hebrew Canon of Scripture.Wheaton,Illinois,Crossway.p.36

foundation for how He is revealed. The apostle Paul writes: “*All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness*”<sup>36</sup>. This statement affirms that the entirety of Scripture originates from God and serves the purpose of revealing His truth to humanity. That truth finds its fullest expression in **Jesus Christ, the Word made flesh**.

**General revelation** shows God’s providence (Matt. 5:45) and moral order (Rom. 1:18-20), but it is **special revelation**, given through the God-breathed Scriptures, that unveils Christ as the incarnate Word. All the teaching, rebuke, correction, and training mentioned in 2 Timothy 3:16 are ultimately grounded in Him, for He is the fulfillment of the Law and the Prophets (Luke 24:27). Throughout redemptive history, God’s Word has been His primary means of revealing Himself to His covenant people. In the Old Testament, this revelation came through the Law, the prophets, and the writings (Heb. 1:1). In the New Testament, it comes supremely through Jesus, who embodies and fulfills that Word (Heb. 1:2; John 5:39). Calvin emphasizes that Scripture is “the school of the Holy Spirit,” where believers are led to Christ, the living Word, as the object of true faith<sup>37</sup>. Bavinck stresses that this revelation of Christ is inseparable from God’s sovereignty and the authority of Scripture<sup>38</sup>. The same God who inspired the Scriptures also ordained that they should center on His Son. This Christ-centered nature of

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<sup>36</sup><https://www.google.com/search?> All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness" NIV

<sup>37</sup> Calvin, J. (1960). *Institutes of the Christian Religion* (J. T. McNeill, Ed.; F. L. Battles, Trans.). Westminster John Knox Press. (Original work published 1559) 1559/1960, p.161 / p. 70)

<sup>38</sup> (Bavinck, H. (2006). *Reformed Dogmatics: Volume 2, God and Creation* (J. Vriend, Trans.). Baker Academic. p. 236

Scripture means that the Church’s proclamation—its “preaching”—must be the proclamation of Christ as revealed in the Word.

The doctrine of **election** affirms that God uses His Word to call the elect to salvation, granting them the ability to believe and repent (John 6:44; Eph. 2:4-5). Through the God-breathed Scriptures, He effectually draws people to Christ, enabling them to recognize Him as the incarnate Word. For those outside the elect, Scripture still testifies about Christ, though without the regenerating work of the Spirit<sup>39</sup>

Thus, in the light of 2 Timothy 3:16, the central message of the Church is **Jesus the Word made flesh**—the one of whom all Scripture speaks and whom we are commissioned to preach. Faithful proclamation does not merely offer moral instruction or theological concepts; it declares the living Christ revealed in the God-breathed Word, teaching, rebuking, correcting, and training believers in righteousness so that they may be thoroughly equipped for every good work.

In summary, the authority of Scripture is foundational, even the Thirty-Nine Articles of Religion affirm that “Holy Scripture contains all things necessary to salvation”<sup>40</sup> This assertion means that the Bible is both sufficient and normative in guiding all aspects of Christian belief and conduct in God through His son. Anglican doctrine, while also considering tradition and reason, is ultimately governed by Scripture.

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<sup>39</sup> Boettner, L. (1932). *The Reformed Doctrine of Predestination*. Presbyterian and Reformed Publishing. p. 101.

<sup>40</sup> Church of England. (1571). *Thirty-Nine Articles of Religion*. Article VI).

Richard Hooker's theological model—Scripture, tradition, and reason—remains influential in Anglican thought<sup>41</sup>. However, Scripture occupies a primary place as the standard by which all doctrines and church traditions are measured. This triadic approach offers a balanced method for interpreting theological matters, and Wright put it that with Scripture being the anchor and measure of all truth, then salvation and Christian ministry is genuine<sup>42</sup>

#### 4.2 Implications for Preaching and Teaching

2 Timothy 3:16 emphasizes that all Scripture is “God-breathed” and “useful for teaching, rebuking, correcting and training in righteousness.” This provides a divine mandate for Scripture to serve as the core foundation of Christian preaching and teaching. Anglican preachers and teachers, therefore, have a theological obligation to base their messages on biblical truth.

In the Diocese of Lango, preaching must move beyond cultural storytelling or emotional appeals and return to biblical exposition. Clergy must be equipped to “rightly divide the word of truth” (2 Tim. 2:15, NRSV), using proper hermeneutics and context-sensitive applications. This requires investment in theological training institutions, structured Sunday school curricula, and regular Bible study sessions rooted in scriptural truth.<sup>43</sup>

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<sup>41</sup> Booty, J. E. (2006). *The Anglican Tradition*. Church Publishing.

<sup>42</sup> Wright, C. J. H. (2013). *The Mission of God: Unlocking the Bible's Grand Narrative*. Downers Grove: IVP Academic.

<sup>43</sup> Stott, J. R. W. (2001). *The Preacher's Portrait*. Eerdmans.

In Anglicanism, the authority of Scripture is foundational. The Thirty-Nine Articles of Religion affirm that “Holy Scripture contained all things necessary to salvation”<sup>44</sup> This assertion means that the Bible is both sufficient and normative in guiding all aspects of Christian belief and conduct. Anglican doctrine, while also considering tradition and reason, is ultimately governed by Scripture.

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<sup>44</sup>Church of England. (1571). *Thirty-Nine Articles of Religion*. 1571, Article VI).

<sup>45</sup>Booty, J. E. (2006). *The Anglican Tradition*. Church Publishing.

<sup>46</sup>Wright, N. T. (2013). *Scripture and the Authority of God: How to Read the Bible Today*. Harper One.

<sup>47</sup>NRSV New Revised Standard Version Bible

proper hermeneutics and context-sensitive applications. This requires investment in theological training institutions, structured Sunday school curricula, and regular Bible study sessions rooted in scriptural truth<sup>48</sup>

### **4.3 Doctrinal Clarity and true teaching**

The authority of Scripture is central in preserving doctrinal purity and fostering church unity. When the Church anchors its teaching in the Word of God, it protects itself from doctrinal confusion, false prophecy, and moral compromise. Packer argues that Scripture is not only informative but also transformative, and any deviation from its authority opens the door to spiritual decline<sup>49</sup>.

For the Diocese of Lango, doctrinal clarity must involve constant biblical engagement. This includes revisiting essential tenets of faith such as salvation through Christ alone, the work of the Holy Spirit, and the authority of the Church. Furthermore, Scripture-based teaching promotes unity by providing a common theological ground for believers<sup>50</sup>.

### **4.4 Ethical and Moral Formation**

2 Timothy 3:16 highlights Scripture's role in "training in righteousness," indicating its foundational role in moral and ethical development. The Bible shapes values, disciplines behavior, and equips believers to live just and holy lives. In a context like Lango where ethical issues such as corruption,

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<sup>48</sup> Stott, J. R. W. (2001). *The Preacher's Portrait*. Eerdmans.

<sup>49</sup> Packer, J. I. (1996). *Truth and Power: The Place of Scripture in the Christian Life*. Intervarsity Press.

<sup>50</sup> Wright, N. T. (2013). *Scripture and the Authority of God: How to Read the Bible Today*. HarperOne.

tribalism, and sexual immorality challenge the Christian witness, Scripture must be the primary ethical guide.

Church leaders must teach and model biblical morality. Ethical preaching rooted in both the Old and New Testaments can inspire transformation at individual and community levels. And according to Wright notes that God's mission includes the renewal of ethical behavior, and Scripture is the means by which that transformation occurs.

#### **4.5 Liturgical and Sacramental Life**

Anglican liturgy is infused with Scripture—from lectionary readings to sacramental prayers. The Book of Common Prayer, widely used in Anglican worship, is a testimony to how Scripture structures worship<sup>51</sup>. Sacraments such as Holy Communion and Baptism are conducted within scriptural frameworks, affirming the Church's identity as a Bible-centered community.

In the Diocese of Lango, the implication is that Scripture should be more than a formality in liturgy—it should be central and transformative. Scripture readings should be contextualized in sermons, and sacraments must be explained using biblical theology. This enriches worship and promotes spiritual growth through biblical engagement.

This chapter has examined the theological and doctrinal implications of 2 Timothy 3:16, focusing on its relevance for Anglican theology and its specific application in the Diocese of Lango. Scripture stands as the supreme authority in all areas—doctrinal teaching, ethical formation, preaching,

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<sup>51</sup> Gatiss, L. (2016). *The Word of God in the Anglican Tradition*. Latimer Trust.

worship, and church governance. For the Church to remain faithful and effective, it must remain rooted in the God-breathed Word that instructs, corrects, and leads the people of God in truth.

#### **4.6 Practical Ministry Implications**

Modern ministers face pressures that challenge faithfulness to Scripture. The Diocese of Lango must deepen its commitment to biblical teaching, emphasizing scriptural literacy and faithful preaching amidst cultural shifts.

Discipleship and leadership must be grounded in Scripture to prevent theological error and spiritual decline. Ministry must move beyond routine, embracing Scripture's transformative power in proclaiming Christ.

### **Chapter five: Summary, conclusions, and recommendations**

#### **5.1 Summary**

This chapter presents the summary of findings, draws conclusions based on the objectives of the study, and provides recommendations for clergy, laity, and theological institutions within the Diocese of Lango regarding the understanding and application of the authority and inspiration of Scripture, particularly in the context of 2 Timothy 3:16. It also highlights suggestions for further research.

The study set out to examine how the authority and inspiration of Scripture are understood and applied in the Diocese of Lango. Using 2 Timothy 3:16 as the primary text, it explored theological, pastoral, and practical perspectives. The key findings include:

Many church leaders in Lango affirm the Bible as the inspired Word of God but often lack a systematic theological understanding of what inspiration entails. And although the authority of Scripture is upheld in sermons and

liturgical practices; but, inconsistencies exist in applying biblical teachings to social, moral, and political issues.

In another ways, some church members exhibit a syncretistic worldview, blending biblical truths with cultural or traditional practices, which undermines the authority of Scripture.

More profoundly, The use of 2 Timothy 3:16 in teaching and preaching is frequent but often isolated from its full exegetical and theological context, leading to limited doctrinal depth. There is a significant need for continuous theological education among clergy and lay leaders to bridge gaps in scriptural interpretation and authority.

## **5.2 Conclusion**

The study concludes that while there is a general affirmation of the Bible's authority and divine inspiration in the Diocese of Lango, there remains a need for deeper theological grounding. 2 Timothy 3:16 serves as a critical passage that underpins the role of Scripture in teaching, rebuking, correcting, and training in righteousness. However, this function is only fully realized when Scripture is approached with proper hermeneutical tools and spiritual discernment. For the Church in Lango to thrive biblically and spiritually, both the leaders and the laity must embrace the Bible not only as a sacred text but also as the supreme standard for life, doctrine, and ministry.

## **5.3 Recommendations**

Based on the findings and conclusions, the following recommendations are made:

**Promote sound biblical teaching and preaching** by encouraging clergy to engage in continuous theological training focused on the doctrine of inspiration and authority of Scripture (2 Tim 2:15).to turn the clergy into more of exposition preaching.

**Model scriptural obedience** by aligning their lives and leadership with biblical principles, thereby setting an example for the congregation (1 Tim 4:12).

The theological institutions to put more efforts into **deeper courses on Bibliography** (the study of the Bible) and hermeneutics to equip future church leaders with the skills needed to interpret and apply Scripture faithfully.

**Put more workshops and seminars** on the relevance of 2 Timothy 3:16 and similar foundational texts to address contemporary issues from a biblical perspective.

**Encourage Bible study groups** that focus on not just reading but interpreting Scripture correctly within its context. Where it **Discourage syncretism** by teaching biblical worldview formation and challenging non-biblical cultural practices through discipleship programs.

- **Develop a diocesan-level curriculum** on Scripture's authority and how to preach with inspiration for use in parishes, youth fellowships, and adult education.

- **Support use of many Bible materials and various translations and distribution** in the local language to enhance understanding and accessibility.

#### **5.4 Conclusion**

2 Timothy 3:16 proclaims the Bible's divine origin and essential role in Christian faith and practice. It calls the Church to uphold Scripture's authority, faithfully preach Christ as revealed in Scripture, and ground all ministry in God's inspired Word.

The Diocese of Lango is encouraged to cultivate biblical understanding among clergy and laity, contextualize Scripture faithfully, and resist diluting its authority. Further research should explore biblical training methods and effective contextualization strategies in preaching and more in-depth study of how syncretism affects biblical interpretation in church pulpits




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