



Lecture #2 Part 2

The Biblical Data

This brings the subject to the biblical teaching itself.⁶ Some prominent New Testament passages set the stage for the discussion of inspiration.

1. In [2 Timothy 3:16–17](#) the apostle Paul declares that **“¹⁶ All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; ¹⁷ so that the man of God may be adequate, equipped for every good work.”** There are four key terms crucial to a proper exegesis of this passage.

The first term is “all” (*pasa*). This term can be translated “every” or “all.” It is not essential that one term is better than the other because both refer to the entire canon of the Old Testament, which Timothy had known from his youth (cf. [v. 5](#)).

[2 Timothy 3:5 \(NASB\)](#)

⁵ **holding to a form of godliness, although they have denied its power; Avoid such men as these.**

The second term is “scripture” (*graphē*). This means a “writing” or “written document.” It is clear from the usage of this term that the locus of inspiration is in the written record rather than in the ideas or concepts or even oral expressions of the writer. Although the word *graphē* itself can have a more general usage than a canonical writing, nevertheless, the context clearly indicates that the entire Old Testament is in view (see also [Romans 15:4](#); [2 Peter 3:15–16](#)).

[Romans 15:4 \(NASB\)](#)

⁴ **For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope.**

[2 Peter 3:15-16 \(NASB\)](#)

¹⁵ **and regard the patience of our Lord as salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you,**

¹⁶ **as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction.**

Third, since there is no verb stated in the text, the word “inspired” (*theopneustos*) is the critical term in the passage. The term *theopneustos* is an adjective that belongs to a special class called “verbal adjectives.” As such, it may be viewed either as a predicate adjective (the implied verb “is” precedes the adjective) or an attributive adjective (the implied verb “is” follows the adjective). It does not mean, as the English word “inspire” might imply, that God *breathed in* the word but rather that the very words were *breathed out* (see above definitions).



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A more simple explanation of **predicate adjectives** is as follows: modifies the subject of the sentence. In the sentence “**The flowers are blue,**” the subject is “**the flowers.**” In this example, “**blue**” is what modifies the subject, “**the flowers,**” and is connected to the subject by what is known as a **linking verb.**