



## Lecture #3, Part 1

### *The Biblical Data*

Fourth, grammatically the word “profitable” (*ophelimos*) can either mean the Scriptures are inspired because they are profitable (**attributive**) or the Scriptures are profitable because they are inspired (**predicate**). **The context, however, would confirm the conclusion that the Scriptures are profitable because they are inspired.**

Thus, they are useful because of what they are: their intrinsic quality produces results. Hence the translation “**All Scripture is inspired**” shows that *because* they are God-breathed, they are therefore **useful** (*ophelimos*) for the work of the ministry, *not the reverse*.

Some implications of this translation of [2 Timothy 3:16](#) may be drawn.

- a. Inspiration deals with the objective text of Scripture, not the subjective intention of the writer.
- b. The doctrine of Scripture applies to *all* or *every* Scripture, that is, the Bible in part or in whole is the Word of God.
- c. The Scriptures *are* the very “spirited” (breathed out-voiceless) Word of God. The *form and content* of Scripture are the very words of God. This does not mean that each individual word is inspired *as such* but only *as part of a whole* sentence or unit of meaning. There is no implication in Scripture of an **atomistic inspiration** (**subjective individualism**) of each word but only of a **holistic inspiration** of all words used. Just as an individual word has no meaning apart from its use in a given context, so individual words of Scripture are not inspired apart from their use in a whole sentence. [This is crucial to understanding the reading of scripture always within its context.]

#### [2 Peter 1:19-21](#) (NASB)

<sup>19</sup> So we have the prophetic word *made* more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts.

<sup>20</sup> But know this first of all, that no prophecy of Scripture is *a matter* of one’s own interpretation,

<sup>21</sup> for no prophecy was ever made by an act of human will, but men **moved by the Holy Spirit** spoke from God.

#### [2 Timothy 3:16-17](#) (NASB)

<sup>16</sup> All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;

<sup>17</sup> so that the man of God may be adequate, equipped for every good work.

2. In [2 Peter 1:19–21](#) what the apostle Peter asserts is more than the divine origin of Scripture (as [2 Timothy 3:16–17](#) does). Here he adds to the understanding of how



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God produced the Scriptures. This was accomplished through the instrumentality of men who “spoke from God.”

More specifically, these spokesmen were “moved along by the Holy Spirit” (cf. [Acts 27:5](#)).

[Acts 27:5 \(NASB\)](#)

<sup>5</sup> When we had sailed through the sea along the coast of Cilicia and Pamphylia, we landed at Myra in Lycia.

In the context of this passage, Peter has assured his readers that what he was making known to them was not by “cleverly devised tales (*mythos*)” ([v. 16](#)) nor even personal experience ([v. 18](#)).

[2 Peter 1:16 \(NASB\)](#)

<sup>16</sup> For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty.

[2 Peter 1:18 \(NASB\)](#)

<sup>18</sup> and we ourselves heard this utterance made from heaven when we were with Him on the holy mountain.

Instead, it was “the prophetic word *made* more sure” ([v. 19](#)).

[2 Peter 1:19 \(NASB\)](#)

<sup>19</sup> So we have the prophetic word *made* more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts.

Here is an implicit affirmation of the authority (certainty) of the “prophetic word” presented by eyewitnesses (Peter, James, John) of the Lord ([Matthew 17:1, 13](#)).

[Matthew 17:1 \(NASB\)](#)

<sup>1</sup> Six days later Jesus took with Him Peter and James and John his brother, and led them up on a high mountain by themselves.

[Matthew 17:13 \(NASB\)](#)

<sup>13</sup> Then the disciples understood that He had spoken to them about John the Baptist.

“For no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God” ([2 Peter 1:21 NASB](#)). So, in biblical terminology, inspiration is the process by which Spirit-moved writers *recorded* God-breathed writings. Hence, when inspiration is extended to the total process, it includes both the writer and the writings; but when it is limited to its biblical usage (as in [2 Timothy 3:16](#)), it relates only to the written product (*graphē*-scripture). That is well summarized in [Hebrews 1:1](#): “God ... spoke long ago to the Fathers *in the prophets*” to which [2 Timothy 3:16](#) would add the thought *in their writings*.