



## Lecture #2, Part 3

### *The Biblical Data*

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**.

#### What Is the Effect of a Predicate Adjective?

Having **predicate adjectives** means that we can describe subjects without putting the adjectives before him. Instead of having to say, “**The good boy**” followed by a verb, we can simply say, “**the boy is good.**” In this sentence, we can identify that “**the boy**” is the subject, “**is**” is the **linking verb**, and “**good**” is the **predicate adjective**. “**Good**” effectively renames the subject of the sentence.

It’s any qualifying adjective that qualifies (directly) a noun.

She’s a **beautiful** girl: “**beautiful**” is **attribute** of “girl”. “We were lying on the hot sand”: “**hot**” is **attribute** of “sand”, etc...

#### **2 Timothy 3:16 (NASB)**

<sup>16</sup> All Scripture “**is**” (**verb**) inspired (**adjective**) by God and profitable for teaching, for reproof, for correction, for training in righteousness;

A parallel is found in the words of Jesus who referred to what is written as “**every word that proceeds out of the mouth of God**” (**Matthew 4:4**).

#### **Matthew 4:4 (NASB)**

<sup>4</sup> But He answered and said, "It is written, 'MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD.'"

What is of central importance in this passage is the relationship of “**inspired**” *theopneustos* to “**scripture**” *graphē*. It is grammatically possible to take *theopneustos* as descriptive of *graphē*; all inspired scripture is of God (**attributive adjective**). Nevertheless, there are several reasons for rejecting this possibility in favor of the much better substantiated “**all Scripture is inspired of God**” (**predicate adjective**). Several reasons support this conclusion.

a. **2 Timothy 3:16** has an identical structure to **1 Timothy 4:4**, where the two adjectives are predicate.

#### **2 Timothy 3:16 (NASB)**

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



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### 1 Timothy 4:4 (NASB)

<sup>4</sup> **For everything created by God** is good, and nothing is to be rejected if it is received with gratitude;

b. The usual position of the attributive adjective construction would be *theopneustos graphē* (“inspired scripture”) instead of *graphē theopneustos* (“scripture inspired”).

c. The absence of a verb suggests that *theopneustos* (God-breathed) and *ophelimos* (profitable) are to be viewed in the same manner; for they are both the same and *ophelimos* cannot be translated attributively without leaving the sentence without a predicate.

d. Words joined by *kai* (and) are usually understood as being joined by the conjunction “and.” If *ophelimos* (profitable) and (God-breathed) *theopneustos* were attributive, the *kai* would be pointless.

### 2 Timothy 3:16 (NASB)

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

e. The use of *theopneustos* as an attributive adjective would stress the *usefulness* of Scripture rather than its inspiration.

f. The use of *theopneustos* as an attributive would leave open the possibility of some uninspired “*graphē*,” which is contrary to the meaning of “all scripture” (as discussed above).

**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.**