

as predicate, would appear to be both smooth and consistent -- "All Scripture (is) God-breathed and (is) profitable for teaching, for refutation of error, for correction of faults, for discipline in righteousness."

Taking this third translation, then, as the best rendering of the Greek text, we learn that all Scripture, i.e., every part of the Old and New Testaments, is God-breathed. The meaning of the word *theopneustos* does not appear to be that God took human words or human instruments and breathed into them (which could be inferred from the word "inspiration"), but rather that God-breathed and from His mouth came Scripture. This conception builds upon a phenomenon which would commonly have been known in the first century -- that of exhaling air in speaking.

2. The second element included in the act of inspiration may be expressed as follows: the men who wrote Scripture were borne up, carried along, in their writing, by the Holy Spirit. This element is found in 2 Pet 1:21, where we read, "For not by the will of man came prophecy at any time, but being borne up (or carried along) by the Holy Spirit, men spoke from God." That this does not refer to oral prophetic declarations may be seen from verse 20, where the *propheteia* of which Peter is speaking is the written *propheteia*, the *propheteia graphes*, the "prophecy of Scripture." Among other things, this verse tells us that the initial impulse to set down such events and such interpretation of events in the history of revelation as God wished recorded, and the subsequent enablement and guidance to select such events and such interpretation of events in the history of revelation as God wished included both came from the Holy Spirit of God. On the one hand, prophecy did not come by the will of man; on the other hand, men spoke from God as they were borne up and carried along by the Holy Spirit.

3. The third element included in the act of inspiration is this: that in one sense the men who wrote Scripture did not write from themselves, but from God. This element is also found in 2 Pet 1:21, at the end, where we read that *elalesan apo theou anthropoi* -- "men spoke from God."

4. The fourth element included in the act of inspiration is this: that in a different sense, the men who wrote Scripture did write from themselves. This element has reference to all of those aspects of writing included under the general term "style." A writer's style marks his writing as peculiarly his. In this regard the writers of Scripture display variegated