

REREADING SCRIPTURE (2 TIMOTHY 3: 16-17) IN THE 21ST CENTURY

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Abstract

This paper is an exegetical study that adopts the grammatical method to critically examine the solitary nature, role and purpose of the scripture in 2 Timothy 3: 16-17. The difficult question begging for an answer has made it the topic of much scholarly argument; why is it that the more the church gets populated with pious adherents the more moral decadence rises to the brim. The compounding problem is, in these last days, most parishioners subscribe to pursuit of worldly affairs. Many get abstracted on this journey toward a reflective, intimate relationship with God. In the 21st century, most church denominations reduce in significance her spiritual vivacity because of secularism, liberalism and avariciousness. Most denominations underestimate the scripture and in so doing condone prosperity gospel, involvement in partisan politics, acquisition of occult powers to perform miracles and indulgence in immorality. The Word of God in recent dispensation lost its impact in the church that soils her hands in worldly affairs. As a result, parishioners may suffer from a lack of significance and diminished eternal impact for the cause of Christ. Our ministries may be void of relevance and palpable impact because many do not read, study and practice what the scripture portends. This paper calls for a rethink to reconsider 2 Tim. 3:16-17 in light of the scriptural authority for faith and practice and innovative trajectory to some fundamental matters the scripture is prophesying and projecting in these perilous times. The study is set out to regenerate the church in the 21st century because she needs systematic renaissance. It is a total innovation, complete regeneration and self-restraint in all implications of church life. The only

tool for invigorating the church is the scripture and when God's word ceases to be an exclusive authority for faith and practice then the church without authority turns out to be a corrupt and unrecognized institution. The bottom line deduced from the foregoing analysis purport a solution as a return to read, study, memorize, and meditate upon the scripture and apply it on a regular, on-going basis.

Keywords: Scripture, Church, 21st Century, inspiration and revitalization

Introduction

The current study used part of the second letter of Timothy as a text to examine the development of followers from a biblical perspective. Timothy as a follower received charge from Paul. While both 1 Timothy and 2 Timothy contain instructions to Timothy from Paul, the charge to Timothy is largely concentrated in 2 Timothy 3:10-17. This analysis applied 2 Timothy 3:10-17 to appraise the arena of followership. 2 Timothy 3:16-17 is the most decisive biblical declaration on the nature and role of the scriptures, in spite of familiar complexities. The drive that heightens the curiosity of this study is to reread scripture with the emphasis to portray its significance in regenerating the church in the 21st century. Most of the church goers do not experience inspiration of God's breath, as a result, counterfeit Christianity grabbed the center stage whereas the resurgence of the Dark Ages is infiltrating the church. It is a reminder of the history of the Reformation, but more than that, it is a recap of the absolute radiance of the true gospel which was rediscovered during that time. Reformers revived the church through five pillars; *Sola Scriptura, Sola Gratia, Sola Fide, Solus Christus, Soli Deo Gloria*. This entails saved by grace alone through faith alone in Christ alone as revealed in Scripture alone to the glory of God alone. Sola scriptura is the foundation without this one, none of the others ever come into play. Scripture alone gets the final say. The 21st century church in our modern-day society needs Scriptures as God's breath to stand her ground to survive the test of time amid liberalism, secularism, materialism, heresies and moral decadence.

Background Analysis Regarding Authorship, Date and Place of Writing

Second Timothy 3:10–17 draws a strong contrast between the worldly, wicked behaviors of false teachers, and the conduct Timothy has seen from Paul. Not only has Timothy seen Paul's suffering for the sake of Christ first-hand, he has often experienced it alongside his friend, as well. This adds to the validity of Paul's teachings, which he strongly encourages Timothy to hold unto. Primarily, Timothy is to rely on the most secure, reliable, invariable defense against error and false teaching: the 'God-breathed,' inspired, written Scriptures. There are warnings about ungodly men who cause trouble in the church both in the present and in the last days (3:1) and Timothy is admonished to evade the ongoing. He is saddled with the

responsibility to delegate God-fearing men to undertake the duty of fleeing on the traditions previously received (2:2), (Douglas et al. 1190).

Authorship of the Pastoral Epistles; first and second Timothy are insignificantly doubtful, but largely acknowledged as having been penned by Paul. Then, Paul was resident at Ephesus it is most prospective that Paul wrote 2nd Timothy from Rome during his second imprisonment about 64-65 A.D (Carson and Moo 113). Pauline epistles are fitting for the time and transition they signify. They are not just letters to pastors; they characterize apostolic teaching to his representative missionaries working a mission. The mission to carry on what is stated as they feel in apostolic period. They have an exceptional enormity about them as they give directives to build upon and upgrade the work that had previously been done (Köstenberger 735).

Paul admonished Christians, exclusively his close companions and co-workers all through his writings, to mimic his ways and teachings is a biblical fact. This detail is laudable by a historic enquiry into the settings surrounding the composition of the texts and a cautious reflection on the genuineness of the authorship of the books. In 2 Tim 3:10-17, Paul urges Timothy to follow his (Paul's) examples and teachings. It is deduced that Paul wrote this passage and the entire book of 2 Timothy during his second imprisonment in Rome. External evidence attributed authorship of Pastoral letters to Paul. The early church universally subscribed to this as appeared in the Corinthian letter of Clement of Rome as early as about AD 95. Then, it appears in the letters of Ignatius and Polycarp during the first decades of the 2nd century and in the works of Irenaeus towards the end of the century (Stott 13; Douglas et al. 1190-1191).

The conditions encompassing cynicism over the authorship of some letters attributed to Paul are many and multifaceted. Some of the arguments consist of the time of writing, the literary and poetic language of the letters, structure, and arrangement, contextual development and the order of events in Paul's missionary life as enclosed in the letters and the Acts of the Apostles. In spite of these debates, Luke Timothy Johnson attest that Paul wrote 2 Timothy by quoting Pauline wordings (Johnson 88). Treading on the same path, Stott avers that in the end, the summation of scholars depicts that the debates which have been propelled against Pauline authorship of the Pastorals based on historical, literary, theological and ecclesiastical are not strong enough to undermine external and internal proof, which validates them as genuine letters written by Paul to Timothy and Titus (16). Pauline authorship is also defended by Hendricksen (4-33), Guthrie (12-52), and Carson and Moo (577). In addition, the time of its writing purportedly, points to 64/65 AD (Stott 16-18). The outstanding uniformity in the literary forms of the pastoral letters and the very first verses of the three pastoral letters supports Paul's authorship authenticity (Knight III 4).

Paul penned 2 Timothy while in Macedonia, considering the texts per se. This occurred subsequent to departure from Timothy in Ephesus, to repel the wrong teachings permeating the churches he had built (1 Tim 1:3). While he was in Macedonia, Paul was disturbed concerning Timothy's helplessness to fight the heresies propelled by false teachers, whom Paul labelled as opposing true teachings and engaging in worthless talk (1 Tim 1:6-11). Paul's heart goes out to Timothy concerning his capability or headway on fighting the false teachings that oppose the truth therefore, Paul penned to Timothy for reinforcement and direction. About the same time, subsequent to his trip to Nicopolis, apparently for a little time while bidding farewell from the island of Crete (Titus 3:12), Paul composed to Titus. Prior to this letter, Paul had left Titus on the Island of Crete to round up restructuring the churches that he had instituted (Douglas et al. 1190: Brannick 353-354).

Immediate Context 2 Timothy 3: 1-15

In the preceding verses, Paul predicted: "In the last days, grievous times will come. For men will be lovers of self, lovers of money, boastful, arrogant, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, unforgiving, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, conceited, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied its power" (3:1-5a). Paul calls Timothy to "turn away from these" people (3:5b), who will be led by lust. While always learning, they never learn. But Paul holds out a sprig of hope: "But they will proceed no further. For their folly will be evident to all men" (3:9). Then Paul commends Timothy for following Paul's teachings, but warns that "evil men and impostors will grow worse and worse, deceiving and being deceived" (3:10, 13).

The context for Paul's definitive statement regarding the scriptures is a warning about the 'difficult times' which will characterize 'the last days' (2Tim. 3:1). People will abandon sound doctrine (see 4:3-4), and wickedness will be rampant. This portrayal of Timothy's ministry context inhabits verses 1-9. From verse 10, Paul cautions Timothy about how to be a realistic pastor in such times.

At two different occasions uses the strong 'but you' (σὺ δέ, vv. 10, 14) to contrast Timothy with the predominant life force of the age. In verses 10-13, Paul retells Timothy about his own teaching and example (vv. 10-13), which exemplifies the values that the godly will suffer and the wicked will continue to be corrupt. In this milieu of the wide-ranging deterioration of society (vv. 1-9) and the apostle's own teaching and example (vv. 10-13), Paul encourages his follower to stand strong for Christ, to resist the existing debauchery of society (vv. 14-17). He strengthens Timothy to stand firm in the truths he has acknowledged since youthful age, truths stuck in 'the sacred writings' (ταῖς ἀγράμμασι, v. 15), (Stott 92-94).

2 Timothy 3:14-15; Remain in the things you have learned

“But you remain or await (Greek: *meno* Exegetical Dictionary NT; PC Study Bible) in the things which you have learned and have been assured of” (3:14a), knowing from whom you have learned them. The Greek word *meno* can be translated “remain” or “abide” and means residing in a specific place, remaining there or abiding there. It advocates to me the kind of steadiness that we identify with being at home among family and friends. Paul is telling Timothy to remain in “the things that he has learned and been assured of.” Timothy will discover inordinate coziness and safety in those things, just as he would find at home with his family. Paul is calling Timothy to have that kind of great faith and self-control. Given the status quo of our world, so like the world that Paul was relating in verses 3:1-13. “Knowing from whom you have learned them” (3:14b). Timothy learned faith from his mother, Eunice, and his grandmother Lois, both of whom were believers (1:5). He also learned from Paul, who was a mentor (as in this letter) and a close companion. “From infancy, you have known the holy Scriptures” (Greek: *hierosgrammata*; holy writings) (3:15). The scriptures have been another of Timothy's instructors. His mother and grandmother introduced Timothy to these scriptures from his initial youthful age (Stott 98). The scriptures of which Paul was referring to was the Old Testament (Kelly 217). The New Testament canon had not yet commenced to be framed. When the church had formed the New Testament canon, Christians presumed that what Paul said about Old Testament scriptures similarly relates to New Testament scriptures. “Which are able to make you (Greek: *dynamai*, has the power. “To make you” is not in the Greek but is implied) wise for salvation through faith, which is in Christ Jesus” (3:15). To be precise, Scripture, accurately used, has saving power. The salvation of which Paul expresses is through faith in Christ, who is “the way, the truth, and the life” (John 14:6).

The Greek Text and Translation (2 Timothy 3: 16-17)

Verses 16-17 elaborate on the allusion to 'the holy writings'. The study examines the text in three rational partitions. The debatable first three words, 'All scripture is God-breathed'; *πᾶσα γραφὴ θεόπνευστος*, make a declaration about the nature of scripture. The four prepositional phrases that follow designate the functions of scripture. In conclusion, the *ἵνα* clause in verse 17 states the purpose of scripture.

SBL Greek New Testament 2 Timothy 3: 16-17.

16 *πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἑλεγμόν, πρὸς ἐπανάρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ, 17 ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθόν*

16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; **17** that the man of God may be adequate, equipped for every good work.

The Exegetical Study of 1 Tim 3:16-17

2 Timothy 3: 16a: The Nature and Inspiration of Scripture

2 Timothy 3: 16 has been rendered accordingly, preposition *pros* (πρός), “for”, accusative feminine singular form of the noun *didaskalia* (διδασκαλία), “teaching”, preposition *pros* (πρός), “for”, accusative masculine singular form of the noun *elegmos* (ἐλεγμός), “reproof”, preposition *pros* (πρός), “for”, accusative feminine singular form of the noun *epanorthōsis* (ἐπανόρθωσις), “correction”, preposition *pros* (πρός), “for”, accusative feminine singular form of the noun *paideia* (παιδεία), “training”, accusative feminine singular form of the definite article *ho* (ὁ), which is not translated, preposition *en*(ἐν), “in”, dative feminine singular form of the noun *dikaioσunē* (δικαιοσύνη), “righteousness.”

Digging deep down his memory lane, Martin Luther articulates, “Whenever you hear anyone boast that he has something by inspiration of the Holy Spirit and it has no basis in God's Word, no matter what it may be, tell him that this is the work of the devil... Whatever does not have its origin in the Scriptures is surely from the devil himself” (173-174, 144). Pitching in the same tent, Calvin emphasized that since the Holy Spirit substantiates the Scriptures folk uphold with absolute inevitability just as if we were staring upon the splendor of God himself, that it has streamed to humanity from the very mouth of God by the transmission of men (Institutes, I, 7, 5).

The semantic relationship between the two adjectives in the assertion 'every scripture is God-breathed and useful' is one of grounds-inference. The scriptures are useful because they are God-breathed. A meticulous purview of 2 Timothy 3:16–17 has shown that the Scripture, both Old, and New Testament, is not simply breathed by God, but it is breathed or vocalized with the moral purpose in God's cognizance. Thus, Scripture is breathed by God so that it might be useful to God's image-carriers in terms of moral instructions of how to live God's given life here on the earth consistent with His eternal divine declarations. Moral teachings, as stated by 2 Timothy 3:16–17, consist of teaching the unabridged guidance of God in the issues of Christian ethical demeanor (Towner 150).

The attestation of the authority of the Bible as the Word of God, requires a knowledge of the belief in the inspiration, inerrancy, and authority of the Bible. Without the God-breathed, inerrant, infallible, authoritative Word of God, the Christian Doctrine has diminutive to stand on. Based on the assertion Driscoll and Breshears aver that Christianity, and explicitly the special revelation of the Bible is the court of uppermost authority for Christians and their leaders, by which any supposed revelation from God is to be verified (41). God is continually revealing Himself today through the inspired, inerrant, and authoritative Word of God, the Bible. God's revelation to humans is the foundation of Biblical inspiration is therefore verbal by

its very formation; for it is of God-given words that the God-breathed Scriptures be made of. As a result, inspired Scripture is inscribed revelation, just as the prophets' homilies were vocalized revelation. The biblical record of God's self-revelation in saving history is not simply human witness to revelation, but is itself revelation. In 2 Timothy 3:16, the noun *didaskaliais* used in an objective manner and denotes “doctrine, doctrinal teaching, teaching” since it relates to the content of teaching delimited in the Old Testament. ('Truth' here denotes correspondence between the words of man and the thoughts of God, whether in the realm of fact or of meaning.) As truth from God, man's Creator and rightful King, biblical instruction, like prophetic oracles, carries divine authority (Packer 1996).

Decker consequently establishes that from the original text, to redactional updating, through canonization, God providentially administers this inscripturation progression. He asserts the “autographa” not only God-breathed, but also inerrant, infallible, and authoritative. It is deduced that in the course of inscripturation, the Holy Spirit led human authors that they select the exact words required to precisely replicate the meticulous truth God envisioned, all through depicting their own disposition writing style, lexis, and cultural framework, hence ensuring that this truth is correctly, inerrantly, and infallibly documented in writing (28). Wiersbe argues that the doctrine of the inspiration of Scripture is absolutely significant, and a doctrine that Satan has antagonized from the onset (“Yea, hath God said?” Gen. 3:1). It is unthinkable that God would give His folks a book they could not trust. He is the God of truth (Deut. 32:4); Jesus is 'the truth' (John 14:6); and the 'Spirit is truth' (1 John 5:6). Jesus said of the Scriptures, 'Thy Word is truth' (John 17:17). The Holy Spirit of God used men of God to write the Word of God (2 Peter 1:20–21). The Spirit did not expunge the natural physiognomies of the authors (252–253). To buttress this point, NT Wright confirms that God's authority consigned in scripture is calculated, as all God's authority is considered, to unshackle mankind, to critic and condemn evil and sin in the world with the purpose of freeing people to be wholly human (7–32). Trajectory to towing in the same line of thought Köstenberger maintains that the Scripture, the Word of God, is the solitary authoritative font for the Church and consequently the guide of life for Christians (49). The Scriptures uphold their peculiar candor by being inextricably tied to the charisma of God. God is truth and He cannot tell lies (Heb. 6:18; Ti. 1:2.). Following the same wagon, Wayne Grudem depicts in stronger terms, that, God has not only divinely spoken His holy word through pages of Scripture, but He has articulated them without any error and with that divine authority. The term inspiration in the conventional theological spheres is known as words of Scripture are spoken by God, or as Paul claims in 2 Timothy 3:16, that God breathes all Scripture (1245). Treading on the footprints of Grudem, Bruce agrees that the holy God inspires His word, and hence it is from every human error in the inscripturation. He expresses the truth with that divine authority of God in such a

way that to distrust or flout any word of Scripture is to distrust or flout the decrees of God Himself (95).

Erikson in an apologetic manner defends the inspiration of the scripture, that the Bible, when appropriately construed in the perspective of the level to which culture and the means of communication had advanced at the period it was penned, and considering the purposes for which it was specified, is copiously honest in all that it upholds (259). "All Scripture is God-breathed.' That means the Bible owes its origin and its contents to the guidance and leading of the Holy Spirit. Peter puts it like this: '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' (2 Peter 1:20). Nobody but the most prejudiced person would deny that the Bible is a unique book if only because, after existing for centuries, it continues to be taught, bought, distributed and loved more than any other book that has ever been written. But its true uniqueness lies in its unity, which is the hallmark of its divine inspiration. The inspiration of the Bible is also seen in its unique survival. All through history it has been a hated book for certain people because of its claim to be the word of the living God. But in spite of all attempts at times by emperors, dictators and totalitarian governments to destroy it by burning, confiscation and the imprisonment and persecution of those who read it and preach it, all such attempts have miserably failed this remarkable book is still with us and is as widely dispersed as ever. During the Stalin era in Russia, the Marxist government derided the Bible as a book full of legends, myths, and old wives' tales. It even established an anti-Bible Museum in Moscow to try and convince the people. Yet for all their derision, the authorities were so desperately afraid that people would read it and believe it, that they put them in prison and in labour camps for doing so. Why? Because they knew that this unique book had the power to change people's lives (William 82-84).

To cognize exactly how θεόπνευστος was molded, it is attested that verbal adjectives have the ending -τος attached to the verb stem of the first or second aorist passive (Goodwin and Gulick 147). By so doing, -τος is merged with πνευ-, signifying the first aorist stem of πνέω (Goodwin and Gulick 153). As πνέω goes with epsilon as a short final vowel, a sigma is amalgamated to the aorist passive stem, making πνευσ. (Smyth 160). Thus, -τος is attached to the first aorist passive stem and compounded with θεός. Liddell and Scott give several examples of verbal adjectives with the passive sense (790-92). There is all indication morphologically or lexicographically to translate the Greek word in 2 Timothy 3:16 with the passive 'God-breathed,' by considering the setting. We can therefore conclude that γραφή in verse 16 refers explicitly to the Old Testament, and perhaps implicitly to extant portions of the New Testament which were known and accepted at the time of writing. By implication, it

can be applied to the whole Bible, since the later New Testament writings were also divinely inspired γραφαί (Stark 5: Grudem 74: Mounce 569).

Some dispute that the word is used in an attributive sense which means “All God-breathed Scripture is also profitable.” Though, the original thought of Paul in this portion of scripture is to endorse the Old Testament Scriptures created with God. He acknowledges the divine origin of the Old Testament Scriptures. House articulates that the controversial issue in 2 Timothy 3:16 is to determine if this word is in the attributive case or the predicate case. Whichever one is grammatically acceptable; hence the conclusion can finally be drawn based on how this word transmits to its background. In the Greek structure πᾶσα γραφή θεόπνευστος καὶ ωφέλιμος, the word 'is' might be agreed instantaneously before θεόπνευστος as a result constructing it as a predicate adjective, with the clause translated “All Scripture is God-breathed and also profitable”, or instantly after θεόπνευστος accordingly constructing it as an attributive adjective with the clause translated, “All God-breathed Scripture is also profitable”. However, a copula or verb is not necessary for an adjective to be classified as a predicate adjective (Robertson 656). Robertson sheds light on the dissimilarity between these two categories of adjectives: 'The difference between the attributive adjective and the predicate adjective entails that the predicate portrays a further declaration, is definitely the foremost idea, while the attributive is an incidental portrayal of the substantive about which the declaration is initiated (656).' Is 'God-breathed' in 2 Timothy 3:16 to be well thought-out as incidental and so attributive? The authorial intent differ, Θεόπνευστος is tantamount to ὠφέλιμος. Paul had rendered πᾶσα γραφή in verse 16 at variance with ἱερα γράμματα in verse 15 to display the added worth of apostolic Scripture. A 'recap of its divine foundation is impeccably suitable in a passage projected to influence his disciple to admire its worth both as validating the Christian message and as a pastoral significance (Kelley 203).' The word θεόπνευστος is not just an incidental portrayal of γραφή; it is likewise a pivotal idea of the passage. Paul foremost demonstrates Scripture's source and then he displays its pragmatism. Scripture's core substantiation is that it is God-breathed, that is to say, it emanates from God. Accordingly, 'the stress is that Scripture shares in the superiority of the inspired breath of God.' In 2 Peter 1:21 it attested, “men spoke from God as they were moved by the Holy Spirit.

2 Timothy 3: 16b; Founding Functions of Scripture (four prepositional phrases)

These spiritual benefits are quadruplicate. Paul employs four prepositional phrases which present the four-fold purpose of each and every Old Testament Scripture possessing the characteristic of being beneficial. Each purpose confers a spiritual benefit upon the Christian. The first benefit is “teaching,” which refers to that body of doctrine or teaching delimited in the Old Testament. Owing to the fame of heresy among his readers, Paul stressed the significance of sound teaching. In extolling the

Scriptures as a source for teaching, Paul was essentially lauding the Old Testament as a source of doctrine.

The noun *didaskalia* connotes the act or career of teaching, information, instruction, guideline, doctrine. The usage of this term in classical Greek synonyms to that of the Hellenistic Greek which entails “teaching, instruction.” This expression can be used of teaching in a vigorous perspective for the action of instruction or in a passive sense for the welcome of instruction (TDNT 160). Greek-English Lexicon of the New Testament Based on Semantic Domains renders, to arrange for training in a formal or informal background which is 'to teach, teaching' (33.224). In most cases *didaskalia* entails “doctrine” whether of deceitful doctrine from the celestial scheme of Satan (Ephesians 4:14; Colossians 2:22; 1 Timothy 4:1) or Bible doctrine, i.e., teaching of the Word of God (1 Timothy 1:10; 4:6, 13, 16; 5:17; 6:1, 3; 2 Timothy 3:10, 16; Titus 1:9; 2:1, 7, 10). This word is used severally in the Pastoral epistles denoting the package of Christ's teaching and his apostles, contrary to those who imparted false doctrine or doctrine that disagrees with the Jesus' teaching and His apostles (1 Timothy 4:1, 6, 13, 16; 5:17; 6:1, 3; 2 Timothy 3:10, 16; 4:3; Titus 1:9; 2:1, 7, 10). Goodrick avers “Teaching” or “doctrine” is translated from Διδασκαλία, *didaskalia*, which means discipline, training (485).

“Reproof” is translated from ἐλεγμός, *elegmos*, which means reproof (McDowell 73). With the new worldview comes reproof from old to new motivations and behavior. Such is the way of progressive sanctification. This second benefit also, entails “conviction” which pertains to convincing a Christian of their sin through the teaching of the Old Testament Scriptures so that they are compelled to admit their sin resulting in confession and obedience to the Word of God. The Holy Spirit inspired the Old and New Testament Scriptures and convicts the Christian of sin through instruction from the Scriptures. Büschel advocates that ἐλεγμός denotes 'the rebuking of the sinner' (222). The noun *elegmos* entails rebuke, reproof, rebuff, or refuting blunder, convicting a person of fault or misconduct hence it relates to averring that somebody has committed a crime in a specific region with the insinuation that there is sufficient evidence of such transgression. The term entails, to display peoples' sin and to call them to penitence and infers educative discipline. As a result, here in 2 Timothy 3:16, the noun *elegmos* denotes “conviction (of sin).” It is deduced that the Old and New Testament Scriptures convicts the Christian of sin through instruction from the Scriptures.

“Correction” is translated from ἐπανόρθωσις, *epanorthōsis*, which means improvement, correction (Tan, ἐπανόρθωσις Hughes 217). Swindoll writes that “Correction...builds upon reproof. It means “restoration” or 'reformation.' Whereas reproof reveals our sinfulness or foolishness, correction shows us how to straighten

out what we're doing wrong.” (241). The third benefit is “correction” which speaks of causing the Christian to correct sinful attitudes and behavior patterns or lifestyle choices. Each and every portion of Old Testament Scripture is beneficial for the purpose of correcting the Christian in the sense of causing them to correct sinful attitudes and behavior patterns or lifestyle choices. 2nd Timothy 3:16 concludes with “training in righteousness.” “Righteousness” is translated from Δικαιοσύνη, *dikaïosynē*. Righteousness can be used as a legal forensic term or an ethical term that denotes morally correct conduct or character (Tenney and Douglas 991). A g a i n , according to Swindoll, “Training” is translated from Παιδεία, *paideia*, and can also mean discipline, training (241). The noun *paideia* denotes “instruction, training” for the fact that it portrays the way of making available direction for responsible lifestyle. It relates to offering training with the spirit of shaping good conducts of manners. The whole thing points to the Christian unloading training from the Old Testament by their pastor-teacher with the aim of establishing righteous conduct or generating pious conduct in the Christian.

1 Tim 3:17 The Purpose of Scripture

17“that the man of God may be adequate, equipped for every good work”;

ἵνα ἄριστος ᾖ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθόν

All Scripture is effective in perfecting (KJV) the person of God. Adequate translates a word that depicts “what is proper or becoming” (TDNT). So, it expresses prime of life. It is the Word of God that develops the believer to maturity so that he or she is equipped for every good work. Christians are God's workmanship, created in Christ Jesus for good works, which God prepared earlier, that they should walk in them. (Eph. 2:10) Scripture prepares God's people to fulfill the good works formerly arranged by God. Comparable to 2 Timothy 3:16-17, John 17:17 speaks of the effective nature of the Word of God, “Sanctify them in the truth; Thy Word is truth.” God's Word sanctifies God's people. Jesus correspondingly asserted the effective nature of the Word of God when, as documented in Matthew 4:4, He cited Deuteronomy 8:3, “Man shall not live on bread alone, but on every word that proceeds out of the mouth of God.” Christians are fully satisfied and sustained by the Word. The axiom every word carries the similar denotation as does the phrase All Scripture. All of the Word of God is operative in the life of the believer.

Undoubtedly, the absolute purpose of scripture is articulated by the telic ἵνα clause in verse 17: 'so that the man of God may be equipped for every good work'. The principal purpose God inspired the scriptures, consistent with these verses, is to equip his people for life and service. The foremost emphasis does not centre on the four functions (transitional purposes) of scripture. Timothy is to retain his primacies intact. Preaching the scriptures is not an end in itself; equipping people for every good work is dominant. The word of God is given for the advantage of the man of

God. The precise phrase 'every good work' (πᾶν ἔργον ἀγαθὸν) similarly appears in 1 Timothy 5:10, 2 Timothy 2:21, and Titus 3:1 in the Pastorals. The plural 'good works' (ἔργων ἀγαθῶν) appeared in 1 Timothy 2:10. All over the Pastoral Letters, ἔργων ἀγαθῶν has been made to swap with forms of ἔργον καλόν for instance, 1 Tim. 5:10, which are exposed in 1 Timothy 3:1, 5:10, 5:25, and 6:18, and in Titus 2:7, 2:14, 3:1, 3:8, and 3:14. In the entire occurrences apart from 1 Tim. 3:1, 'good works' denotes role model demeanor appropriate for a one's responsibilities to God and others. The argument in 1 Timothy 3:16-17 is that the scriptures train the man of God to do what God wants in all situations; they prepare him by tutoring him as to what God anticipates (Knight 450).

Invigorating the Doctrine of the Inspiration of Scriptures in the 21st Century Church

The church in the 21st century is in the dispensation of the last days whereas evil is on rampage. But the divine voice is set out to revive the elect. For God's word never changes as it is fixed forever in God-breathed Scripture. God's grace sustains the church remaining in remained in God-breathed, gospel-centered, inerrant word of God. The people of God are to be committed to the Word's authority so that they will be competent. The adjective Paul used *ártios* implies being in “fit shape or condition” (Lenski 847).

Cautioning Christians against Western economic greed and individualism Donovan opined; a Christian must endeavour to acquire his or her morals from the Bible and not certainly from his or her own culture. Sometimes one must discard some of the most powerfully accepted morals of his or her own culture, in order to adhere to the will of God. Departure from the worldly structure of morals portrays an imperative slice of righteousness. The Scripture articulates, 'Come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you (2 Cor 6: 17). With this, Christians from all cultures are cautioned to assimilate (16). In the same direction, Donovan elaborates on how young people hug western culture by turning education, achievement or physical possessions into 'gods' (18). Residing in the metropolitan area and being encircled by ruthless people with evil values is predisposed to enticement to espouse materialism, secularism, gluttony, individualism and egotism in place of the Christian values of openhandedness, altruism, meekness and care for the community. Mingling with people whose lives are conquered by pretense, fraudulence, lying and corruption can lead to pessimism and inconsequence to the requirements of others (Donovan 53).

The enticement to adapt to the worthless and malicious values of the city conveys an imperative message to the church to reinvigorate pertinent ministries of evangelism, discipleship, Bible instruction and counselling. The church is indebted to give

Christians the apparatuses to overwhelmed the moral and spiritual lures of modernity. The Scripture declares, 'Do not conform any longer to the pattern of the world, but be transformed by the renewing of the mind' (Rom, 12: 2). Donovan reveals that urbanization is one of the key sociological trends in Africa at the commencement of the 21st century. It will be one of the utmost trials to the church in the 21st century to marshal out strategies on how to tackle these glitches in a godly manner. The church must endeavour to totally conform the teaching of the Scriptures and to depend on the power of the Holy Spirit by going beyond her previous commitments to address this inordinate encounter and to support its people live a triumphant Christian life in the core of a corrupt, besmirched and progressively evil urban world (53).

Donovan laments and I quote, "It is a fact that much of the suffering, poverty, injustice, war and oppression endured by African Christians today is directly or indirectly caused by evil governments or corrupt government officials" (170). Now, the question is, what are African Christians expected to do when they are confronted with the arrogance, power, political injustice, tribalism, gluttony and awful corruption of some of the government bureaucrats who pilot the affairs of their countries? And, more problematic still, what are Christians to do when these corrupt and egotistic bureaucrats are not government officials but the leaders of their own churches? For undeniably, just about every denomination is inundated with the problem of proud, egotistic, corrupt church leaders who practice their power and position for their individual gain and not for the advancement of God's kingdom (170). To proffer a solution in our contemporary corrupt society, Christians in Africa are prompted to embrace Scriptures instead of the western civilization to form their standards in life if at all they look forward to God's blessings (Donovan 22, 29). Donovan asserts, "The greatest need in the church then, is, is for a return to Biblical Christianity. Biblical Christianity means a church that is alive with the love of God by the power of the Holy Spirit (Tit. 2: 14; 3: 5-6)" (247).

The God-breathed Bible aims to make us godly and doers of good in this world. The doctrines of the Bible are designed to produce good deeds. This is carried out through teaching in verse 16, and that teaching has three successive outcomes: reproof, correction, and training in righteousness. When we are correctly imparted by the Scriptures, we are first reproofed, that is, our faults are exposed and we are at a standstill in our tracks. Then Christians are corrected, that is, being prompted to reverse from the old ways heading to destruction, and directed to the right path. Again, Christians are trained in righteousness, that is, the Bible empowers them to be trained, to nurture, in righteousness.

Conclusion

The profit of Scripture relates to both creed and conduct' (Stott 103). In summary, then, the primary purpose for which God gave the inspired the scriptures was to equip his people for every good work. The scriptures reveal his will to his people, thereby equipping them to do what delights him. Logos and the Spirit of God permeates Scriptures in unimaginable ways to reinvigorates souls from perishing to eternal life. In Genesis, "Thus says the Lord" manifests in John 1:1 in the beginning was the word and the word was with God. The scriptural source is logos. Upon his divine being everything visible or invisible is tied around him. The Scripture is God-breathed, it is from God. Scripture is God's Word. Wiersbe has wisely observed that the Bible is "profitable for teaching (what is right), for reproof (what is not right), for correction (how to get right), and for training in righteousness (how to stay right). A Christian who studies the Bible and applies what he learns will grow in holiness." (253). Therefore, we should study the Word of God (2 Tim. 2:15) that we may be approved before God. As tools used by God to convey His Word, pastors and teachers should teach and preach the Word of God without trusting on the humanistic psychology of the day or any other philosophy of man. The Word of God is just that, and emphatically claims that it is in every respect verbally inspired, inerrant, infallible, and authoritative. Christians are called to suffer for the sake of Christ, and suffrage is not turning your back on the fundamental doctrines because they challenge you and push you out of your comfort zone. Christians are called to act on faith, believe by faith, live by faith, and walk by faith.

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