

**The Apostolic Scriptures & Inspiration**  
**2Timothy 3:16–17**

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- I. The Primary Reference in 2Tim 3:16–17 is the Tanach
  - A. When Paul wrote that “all scripture is inspired” (πᾶσα γραφή θεόπνευστος), his primary reference when speaking of “Scripture” (γραφή) must necessarily be the Tanach, since what we know today as the “Apostolic Scriptures” or “New Testament” was in the process of being written and gathered into a collection of writings during the life-time of Paul and later.
  - B. Some, therefore, question whether the Apostolic Scriptures partake of the same “inspiration” as do the books of the Tanach.
- II. The Apostolic Writings are Divinely Ordained Scripture
  - A. The Promise of Yeshua to His Disciples (the Twelve) in John 14

<p>John 14:18 “I will not leave you as orphans; I will come to you.</p> <p>John 14:19 “After a little while the world will no longer see Me, but you will see Me; because I live, you will live also.</p> <p>John 14:20 “In that day you will know that I am in My Father, and you in Me, and I in you.</p> <p>John 14:21 “He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him.”</p> <p>John 14:22 Judas (not Iscariot) said to Him, “Lord, what then has happened that You are going to disclose Yourself to us and not to the world?”</p> <p>John 14:23 Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him.</p> <p>John 14:24 “He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father’s who sent Me.</p> <p>John 14:25 “These things I have spoken to you while abiding with you.</p> <p>John 14:26 “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.</p>	<p>John 14:18 Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς.</p> <p>John 14:19 ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε.</p> <p>John 14:20 ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ καὶ ἐγὼ ἐν ὑμῖν.</p> <p>John 14:21 ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, καὶ ἐγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.</p> <p>John 14:22 Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης· κύριε, [καὶ] τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ;</p> <p>John 14:23 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτὸν καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ’ αὐτῷ ποιησόμεθα.</p> <p>John 14:24 ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρὸς.</p> <p>John 14:25 Ταῦτα λελάληκα ὑμῖν παρ’ ὑμῖν μένων·</p> <p>John 14:26 ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν [ἐγώ].</p>
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- B. Important Things to Note from this Text
  - 1. Yeshua speaks initially of His ascension and of His return: “in that day....” (v. 20)
    - a. not leaving them as orphans, i.e., Yeshua is returning
    - b. the world will not see, but His disciples will (where “see” involves more than just physical sight but includes “understand,” “know something as true.”)
  - 2. In the time between Yeshua’s ascension and His return, the Ruach will be active in
    - a. abiding with and in all those who are “in Messiah” (to use Paul’s phrase)
    - b. accomplishing a work particular to the Apostles of Yeshua (cf. Matt 28:19-20)
- C. The Particular Work of the Ruach in Aiding the Apostles
  - 1. v. 26 – the Helper, the Holy Spirit (Ruach HaKodesh) will come with a particular mission

2. The Ruach will come “in My name,” meaning “with the same authority, power, and majesty of Yeshua.”
3. The mission of the Ruach in this particular case is to the Twelve:
  - a. “He will teach you all things...” – This must surely relate to the building of Yeshua’s *ekklesia* (Matt 16:18), the inclusion of the Gentiles believers into the community of the remnant of Israel, and how this expanding formation would grow and increase in the world. The Disciples were promised by Yeshua Himself that the Spirit would guide and teach them, so that their instruction would be “inspired” by the Ruach and therefore have the authority of Scripture.
  - b. “He will bring to your remembrance all that I said to you” – This must be the foundation for the Gospels. Matthew and John were of the Twelve (Matthew being added after the failure of Judas).
  - c. The calling of Paul by Yeshua Himself is corroborated by the fact that Paul’s epistles were received by the other Apostles, so much so that Peter refers to Paul’s writings as “Scripture.”

Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless, 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, 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. (2Pet 3:14–16)

#### D. Note the words of Yeshua as recorded by John (13:20)

Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me. (John 13:20)

1. Therefore, if we reject the writings of the Apostles, we have no sure knowledge of Yeshua’s own words or all that He did as the Incarnate Savior.
2. If the Apostles were endowed with the power of the Ruach as Yeshua promised, and if it is by their words written in the Gospels, Epistles, and other books of the Apostolic Scriptures that we “receive Yeshua,” then it is also by their words that we receive “Him who sent” Yeshua, i.e., the Father.

### III. Conclusion

- A. Yeshua made a promise that the Ruach HaKodesh (the Holy Spirit) would come with a special mission of aiding the Apostles to write the Gospels as well as the Epistles and other books, in order to bring about the promise Yeshua made that He would “build My *ekklesia*” (Matt 16:18).
- B. If we discount the Apostolic Scriptures as not being inspired Scripture and therefore not trustworthy, we know nothing for certain of Yeshua Himself. In this case, the promise of the Prophets in the Tanach is therefore likewise discounted, for they promise that the Messiah would come before the destruction of the Temple (Daniel 9:24–27).
- C. We see, then, that the whole of Scripture (all 66 books) unite together as God’s inspired word. If any part is shown to be errant or merely the work of men without the inspirational power of the Ruach, then the whole of the Bible is impugned. The word of God, the Bible, must be received as a complete and indivisible unit, or it becomes nothing more than the mere writings of men. There are only two choices: either one receives the 66 books of the Bible as the inspired word of God, or one must reject the whole of the Bible as merely the thoughts of fallen men.
- D. Clearly, the Bible is the word of God, proven by prophetic accuracy as well as by its power to change lives. It must therefore be received as a whole, being the very word of God revealed to mankind through the inspirational work of the Ruach HaKodesh.