

referring to something he had -- the apographs -- and not to something which he did not have -- the autographs.)

### **A Proposed Solution**

Permit me to suggest a way out of this difficulty. I would propose a theological construct, the essence of which is this: that the term "inspired" include two subcategories -- inspiration as an act, and "inspiredness" as a quality. Inspiration would refer to the act of the Holy Spirit, operative only in the original inscripturation of revelation; "inspiredness" would refer to a unique quality, inherent in the autographs in a primary, immediate, absolute sense, but also retained in the apographs in a derived, secondary, mediate and relative sense. To put it another way, as a result of the *act* of inspiration, the *quality* of "inspiredness" would be found in the autographs absolutely and in the apographs relatively. Thus the term "inspiration" would refer only to the originals, whereas the term "inspiredness" would refer both to the originals and to the copies of Scripture. The larger category "inspired" would then include both autographs and apographs, both the originals and copies of them.

This theological proposal (if it could be supported) would permit us to consider those copies, versions and translations which we possess to be the Word of God, true, authoritative, infallible and inspired (in the sense that they would be characterized by the quality of "inspiredness"). But can it be supported? Or is this only a theological curiosity, created by a feverish mind and nurtured by a strong psychological frame of desire?

The answer, interestingly, lies in the Scripture references at which we have already looked. Let us examine a few of them a bit further, and ask some pointed questions concerning them.

**In 2 Timothy 3:15** we discover that Timothy had known from childhood the Holy Scriptures which were able to give him the wisdom that leads to salvation through faith in Christ Jesus. These were the Scriptures which, in verse 16, Paul says are God-breathed (or inspired) and profitable to adequately equip the man of God. Now when Paul spoke of the Holy Scriptures which Timothy had known from childhood, of which Scriptures was he speaking? If 2 Timothy was written in AD 63, and if (for argument's sake) Timothy was only 25 years old at the time, then Timothy would have been born in AD 38, eleven years before the first book of the