

of "inspiredness." This raises the question, "If inerrancy is a quality distinct from 'inspiredness,' and if the quality of 'inspiredness' (but not that of inerrancy) characterizes the apographs of Scripture, how much errancy can characterize the apographs before the quality of 'inspiredness' is lost?" How much error can be accommodated in the process of transmitting the Word of God from God's original revelatory words and events to the proclamation of God's Word today? Can we say that we *have* God's Word today, or that we are *proclaiming* it? We *know* what we mean when we speak of "God's Word" as He originally revealed it. But do we mean the same thing when we speak of "God's Word" as we proclaim it today? This is one of the problems posed in Part Two of this paper: How much error can the quality of "inspiredness" accommodate before we reach a point at which we are no longer able responsibly to continue calling the copies of Scripture which we possess "The Word of God"? Thus the title of this part: "Inspiration, 'Inspiredness,' and the Proclamation of God's Word Today," in which "inspiredness" is the connecting link which carries us safely from the inspiration of the originals to the proclamation of God's Word today.

The problem of how much error the quality of "inspiredness" can accommodate could be dealt with summarily, simply by negating the applicability of the term "Word of God" to the copies of Scripture in our possession. This would amount to a frank (if a bit precipitous) admission that one of two possibilities is true: either that *any* degree of error makes the term "Word of God" inapplicable to our copies, or that *so much* error has piled up over centuries of repetitious copying that the Word of God has become hopelessly irretrievable in the tangled mesh of truth and error. The first possibility (that *any* degree of error makes the term inapplicable) is plainly negated by the fact that Christ, Paul and Peter all speak of errant copies in terms of "Word of God." The second possibility (that so much accumulated error makes the term inapplicable to present-day copies) must be examined to see just how much error has entered the process of transmission of the Word of God from its original state as given by God to its present state as received by us. To that task we now turn our attention.