

## PROPOSAL

That the term "inspired" Include two ideas:

Inspiration as an act

"inspiredness" as a quality

That Inspiration (an act) refer only to autographs (originals)

That "inspiredness" (a quality) refer to both autographs (originals) and apographs (copies)

That Inspiration refer to autographs (originals) in a primary, immediate, absolute sense

That "inspiredness" refer to apographs (copies) in a derived, secondary, mediate, relative sense

This theological proposal would permit us to consider those copies, versions, and translations that we possess, to be the Word of God, true, authoritative, and inspired (in the sense of the quality of "inspiredness"). But can this proposal be supported?

In II 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 same Scriptures which in verse 16 Paul says are God-breathed 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 II Timothy was written in A. D. 63 and if (for argument's sake) Timothy was only 25 years old at the time, then Timothy would have been born in A. D. 38, eleven years before the first book of the New Testament- Galatians -was written, in A. D. 49. Timothy had been raised in Judaism by a Jewish mother. The "Scriptures" on which he had been nourished were undoubtedly those of the Old Testament. But what Scriptures did Timothy's mother and grandmother have in their synagogue (or perhaps, if they were very fortunate, in their possession)? The originals or copies? The overwhelming probability is that they had copies - apographs. Yet Paul says that these apographs are able to give the knowledge of salvation (verse 15); and he goes on to say that all Scripture is God-breathed and profitable.