

inspiration of the original writings of Scripture by the special act of the Holy Spirit?"

To this objection two things need to be said. First, it is true that the term "God-breathed" has primary reference to the original inspiration of Scripture. God breathed out His Word as holy men of God wrote, and the result was Scripture, the Word of God written. Second, it is also true that the term "God-breathed" has secondary reference to all copies, versions, and translations which may properly be called "Scripture." "All Scripture is God-breathed." This includes the copies of Scripture which Timothy had known from childhood and the copies which were available to Timothy at the time Paul wrote 2 Timothy. Paul did not say to Timothy, "Some Scripture is God-breathed" (namely, the original manuscripts which Timothy did not have); but rather said, "All Scripture is God-breathed" (including the copies which Timothy had). This "God-breathed" characteristic of Scripture was not lost with the loss or destruction of the original manuscripts, but was retained in the copies.

These considerations now permit us to attempt a fuller definition of the concept of "inspiredness". "Inspiredness" is that supernatural, Word-bearing, Word-expressing, Word-retaining quality which guarantees that Scripture, subsequent to its inspiration, is a revelation from and of God. This quality is a product of inspiration, and characterizes not only the text of the original manuscripts of Scripture, but also the texts of all copies of Scripture, to the extent and degree that the texts of those copies faithfully reproduce the text of the originals.

What is the implication of "inspiredness" for the proclamation of God's Word today? Simply this: to the extent and degree that the copies which we have can be called *Scripture*, to that extent and degree we have the quality of "inspiredness." "All Scripture is inspired by God . . ." And to the extent and degree to which we have the quality of "inspiredness," to that extent and degree we have the *Word of God*. And to the extent and degree to which we have the Word of God, to that extent and degree we can *proclaim the Word!*

Let us then take heart, realizing the remarkable providence which God has exercised in the preservation and care of his Word; and let us proclaim this living and abiding Word of God with all confidence, in the power of its divine Author, the Holy Spirit, and to the everlasting honor and glory of the incarnate Word, the Lord Jesus Christ!

NOTES

^{^1} Gordon H. Clark, "Special Divine Revelation as Rational" in *Revelation and the Bible*, ed. Carl F. H. Henry (Grand Rapids: Baker Book House, 1958) 40-41.

^{^2} Paul K. Jewett, "Revelation as Historical and Personal" in *Revelation and the Bible*, ed. Carl F. H. Henry (Grand Rapids: Baker Book House, 1958) 46-48.

^{^3} John H Skilton, "The Transmission of the Scriptures" in *The Infallible Word*, ed. N. B. Stonehouse and Paul Woolley (Philadelphia: Presbyterian and Reformed Publishing Company, 1946) 143.