

(2) The views of some representative theologians in these five modes:

PROPONENT	INTUITION	ILLUMINATION	DYNAMIC	ORGANIC	DICTION
Theod. Parker	Y				
F. W. Newman	Y				
W. N. Clarke		Y-exaltation			
O. C. Curtis	Y	Y	Y	Y	N
A. H. Strong	N	N	Y	N	N
James Orr	N	N	Y-plenary	N	N
L. Berkhof		N-dynamical		Y	N-mechanical
C. Hodge	N	N	N	Y	N
L. S. Chafer	N-natural	N-mystical		Y	N-mechanical
P. B. Fitzwater	N	N		Y	N
G. P. Pardington	N	N		Y-dynamic	N-mechanical
V. G. T. Shedd				Y	N
H. C. Thiessen	N	N	N	Y	N
B. B. Warfield	N	N	N	Y	N
C. Van Til				Y	N
G. Voetius				N	Y

(3) Development of the doctrine of the mode of Inspiration

(a) Biblical elements included in the act of Inspiration

Element #1 -- All Scripture is God-breathed; i.e., has come from God's mouth.

This element is found in II Timothy 3:16, where we read:

πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος...

Since there has been much controversy concerning the meaning of this Scripture, we will examine it in detail.

The subject of the sentence is **γραφὴ**, which means "something written". The English word "scripture" also means "something written", but in contemporary usage has come to mean "the sacred writings of religion," or "a body of writings considered as authoritative." However, as B. B. Warfield pointed out in Chapter V of *The Inspiration and Authority of the Bible*, **γραφὴ** is used in the New Testament