

The subject on which I am to speak today is an extremely large one.

One hour on the program for each paper this year looks like a considerable amount of time. This subject, however, could easily consume many hours.

Also, I understand that it is desirable that a certain amount of time would be left for discussion. So, it would be necessary for me to select the most important aspects of the subject with which to deal.

In approaching such a subject as Genesis and Cosmology, it is necessary that, first of all, we clearly define our relation to the Bible. Our brief statements of the Evangelical Theological Society is very excellent, in its solid declaration that the Bible is inerrant in its original autographs. Whatever the Bible says we as a society believe to be true. We accept its statement regardless of what human beings may think. Human knowledge seems to contradict with the Bible, but we only need to wait, Human knowledge advances a little further. We believe that the Bible is God's word and it is true, and it is free from error.

On the other hand, we tend to be easily misled if we misinterpret our statement that the Bible is inerrant that it is without error, that God's revelation to us as meaning that it contains not only no error, but also all truths. An important thing about the Bible, of course, is not so much the possibility of error as the possibility of gaining a great amount of truth from it. And if it is inerrant, it means that everything that we properly gain from it is true. This is so, no matter what the field with which it deals, whether we are discussing psychology or physics or literature or history or language, or whatever we are dealing with. We believe that the Bible in the original manuscript is inerrant and therefore whatever can be properly derived therefrom

Handwritten annotations: circled numbers 1-7, underlines, and phrases like "contains all truths", "we only need to wait", "that it", "can draw", "derived therefrom".