

we mean by saying that it is inspired. By it we mean that God has kept it free from error. It is the view taught in the Bible itself. It is the view that ~~has been held~~ is expressed by many of the early fathers of the Christian church. It is the view that is contained in most of the creeds of the ~~the~~ Christendom ^{an} whether protestant or Roman Catholic. ~~Ø~~ To speak of it as ^{an} indefensible view in this way is an affront to the great body of the Christian people who believe in Christianity as it has been taught through ~~the~~ the ages. It is also an affront to the great body of ~~the~~ orthodox Jews ^{law} who ^{ed} always maintain that the Bible is God's word, and is ^g free from error.

Just above the middle of the the solumn of the Introduction it says
God
"in this continuing story ~~what~~ seems to development from one kind of ~~another~~ deity ^y to another ." This statement is certainly a false one. God appears in the very first chapter of Genesis as the exalted Creator of the universe. There is no ⁱⁿ loftier concept of monoth~~e~~ism anywhere in literature than ⁱⁿ the very first chapter of Genesis. Different aspects of God's activity appear in the parts of the Bible. When he deals with man, he expresses himself in human language. Human terms are used such as walked in the garden in the cool of the day, and so forth, all of these terms ... none of these terms show any less exalted view of God than other terms. The Bible does not show ~~that~~ God 'developing from one kind of deity to another. The only way this can be thought is to pick those through the Bible and to pick those certain expressions whi^{ch} may show one side of God's character and think that these are more primitive than certain other expressions which stress another aspect of His character, and thus ... to develop ~~such~~ ... such a development is not in the Bible as it stands.