

times if necessary, to be sure exactly what I meant. He can get implications from it, that he would not get when I spoke. If I make an error of fact in what is written, it is glaring and obvious and can easily wreck my reputation for accuracy. When I am speaking an error is recognized as natural since everybody makes occasional errors in speaking and it is taken into account in relation to ~~to~~ ~~to~~ other things that I say. Someone may even ask me afterwards whether I meant, whether this was exactly what I meant, and sometimes I am horrified when I learn the precise, a precise statement which I may have made in speaking. In writing there is not that opportunity of speaking to me and giving me a chance to correct a false impression. ~~The~~ writing, if it is to be worth anything must in the very nature of things, be more accurately thought out, more carefully worked than that which is spoken in an ephemeral way. The Bible thus must have a certain degree, such a degree of accuracy greater than is necessary with a spoken word, and inspiration means that God overlooked the writing down of the revelation so that errors of fact, of judgment and of doctrine would not find their way into the written record. Inspiration is a vital part of our attitude toward the Word of God. Without it we could not have a Word of God that is inerrant.

Another very simple aspect of our response to the challenge, to this most basic theological challenge of the day, is to clearly understand the relation between the revelation and our knowledge that we secure in other ways. The Bible does not displace the knowledge that we secure from our own observation but supplements it. It deals mainly with a sphere which we could not possibly reach with our personal knowledge, observation, or with our deduction, and inferences. Yet in dealing with these matters the Bible inevitably touches quite a bit upon matters which fall within areas related to our day-by-day experience or to our observation of events upon this earth. When it deals with these matters, we have a right and a duty to bring it in relation to our knowledge of them. We examine it in relation to our observation in human life, in order that we may understand it