

God could create the world in six periods of five seconds if He chose, or six periods of 24 hrs., or six periods of 5 billion years, or six periods of various times. The Word of God carefully interpreted does not teach error, but there are thousands of questions we can ask with which the Bible does not deal.

It's amazing how many things we find correctly taught in the Bible that we had not noticed before. We make discoveries with great amounts of study and hard work and then we find that something in the Bible already gave a pretty good idea of that that nobody had noticed before. But we do not find that careful study, sensible study of the Bible leads us to a result that is contrary to any really established fact in human knowledge. I think that's important -- to realize what inspiration means.

Now we looked at the RSV and noted that there is always a problem of translation. Words have a variety of meaning, at least an extent of meaning. They are areas. Forms have different possibilities in different languages and can't be translated verbatim. A verbatim translation usually does not make much sense. You have to get the idea, and try to get as close to the wording as you can in your translation and still be sure that you keep the idea. The whole context has to be taken into account. When the RSV quotes Peter as saying that since David said, Thou wilt not allow thy Holy One to see corruption, and David did see corruption, this must be talking about someone else. It is talking about the Lord Jesus Christ whose body did not see corruption, but was raised from the dead. When the modernists 70 yrs. ago decided contrary to all philological evidence, that the word schachath can only come from