

Now although this kind of rhetoric is powerful, and seems to sweep away all the troublesome problems, as fresh sea-breezes sweep away sultry air and troublesome mosquitoes and gnats; yet upon analysis this non-solution turns out to be even more troublesome than the problems. The sea-breezes develop into a gale, and then turn into a hurricane!

It is not a problem of either-or: either the Bible is inerrant, or the Spirit moves through the church in mighty power. Rather it is one of both-and: God has given us a true revelation of Himself, has caused this revelation to be truly recorded in Scripture, so that Scripture is God's Word of truth, and God's Spirit wields this true sword of the Word of God and powerfully applies this truth to the minds and hearts and wills both of the lost and of His people, transforming and reviving them and reforming His church in accordance with His perfect will.

Clark Pinnock's views on inerrancy are frankly disturbing, as are the views of Jack B. Rogers, Donald K. McKim, and David A. Hubbard, all of whom are opponents of biblical inerrancy.

One of the reasons these views of Scripture are disturbing is that the matter of inerrancy is vitally related to the question of the authority of Scripture. Gleason L. Archer, in his article in *The Foundation of Biblical Authority*, speaks to this issue under the heading "Inerrancy Essential for Biblical Authority." Archer writes:

We are faced with a basic choice in the matter of biblical authority. Either we receive the Scripture as completely reliable and trustworthy in every matter it records, affirms, or teaches, or else it comes to us as a collection of religious writings containing both truth and error.

If it does contain mistakes in the original manuscripts, then it ceases to be unconditionally authoritative. It must be validated and endorsed by our own human judgment before we can accept it as true. It is not sufficient to establish that a matter has been affirmed or taught in Scripture; it may nevertheless be mistaken and at variance with the truth. So human judges must pass on each item of teaching or information contained in the Bible and determine whether it is actually to be received as true. Such judgment presupposes a superior wisdom and spiritual insight competent to correct the errors of the Bible, and if those who would thus judge the veracity of the Bible lack the necessary ingredient of personal inerrancy in judgment, they may come to a false and mistaken judgment -- endorsing as true what is actually false, or else condemning as erroneous what is actually correct