

in Scripture. Thus the objective authority of the Bible is replaced by a subjective intuition or judicial faculty on the part of each believer, and it becomes a matter of mere personal preference how much of Scripture teaching he or she may adopt as binding.

In contrast to the view of the Bible as capable of error in matters of science, history, or doctrine, . . . we find that the attitude of Christ and the apostolic authors of the New Testament was one of unqualified acceptance. . .

. . . Despite all the imperfections of the human writers of Scripture, the Lord was able to carry them along into his infallible truth without distortion or mistake.

Both Christ and the apostles affirm, then, that what the Bible says, God says. All these passages add up to this: that accuracy inheres in every part of the Bible, so that it is to be received as infallible as to truth and final as to authority. . . . This, then, is what the Scriptures teach concerning their own infallibility. Not only are they free from all error; they are also filled with all authority, and they sit in judgment on man and all his intentions and thoughts.

As believers living in the twentieth century we are engaged in a life-and-death struggle for the Word of God. It is becoming more and more difficult to stand in absolute loyalty to the revealed, verbally and plenary inspired, infallible, and inerrant sacred writings called Scripture. If the present division among evangelicals grows even further, and if the growing tide against the doctrine of the inerrancy of Scripture continues to advance, then it is inevitable that great harm and damage will come to the whole cause of Christ. Will the Lord at His Return find those on the earth who still believe that the Bible is God's Word, is true, is perfect, is God-breathed, is forever settled in heaven? May it be so!