which Moses never reached.

Moreover, at least one pair of passages in the Bible indicates that the traditional theory of divine inspiration, with its claim of infallibility for the content of the revelation, is not intended by Scripture itself. In Ezekiel 26 the prophet proclaims as a divine revelation the message that the city of Tyre is to meet destruction at the hands of Nebuchadrezzar, king of Babylon, and he portrays in graphic language the complete desolation into which she is to be plunged. After a hard assault, however, Nebuchadrezzar failed to capture Tyre, and led his army down the coast toward Egypt. Accordingly, in Ezekiel 29 the prophet announces another revelation, in which God promises the conquest of Egypt to Nebuchadrezzar as a recompense for his defeat by the Tyrians. In these chapters the Bible itself clearly implies that divine revelation must be understood in a sense which will allow its content to be quite fallible, liable to correction in the light of further experience.

These inconsistencies challenge explanation. But any attempt to explain them, while adhering to the orthodox view of supernatural revelation, plunges us into an almost intolerable dilemma. The only wholly frank and candid answer is to say that God's ways are inscrutable, and that what therefore seem contradictions to our finite minds are not contradictions to an omniscient mind. But this is a perilous answer; it implies that God's use of thought and language rests on entirely different principles from ours. Man's mind and God's mind have no common measure. In that case we will not know how to interpret with assurance any part of the Bible, since even the passages that seem simple and clear may on that supposition really mean something quite different from what we naturally assume. Scripture, then, becomes useless as a guide to our salvation. Nor, of course, can the problem be solved by returning to the authority of tradition and the Church, without sacrificing everything for which Protestantism has historically stood. But if these solutions are unac-