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ma is conditioned, as to its inscripturation, by human finiteness and fallibility. Thus even the kerygma cannot escape error and therefore cannot be a norm for absolute truth.

If empirical verification be suggested as the absolute principle for distinguishing truth from error, then what about those Scriptures which have not yet been empirically verified?

Must each one await the judgment of philosophy, science, or historiography before it can be affirmed as truth? If so, what does this do to ~~faith~~ faith? You can only trust in that which you believe to be true. If you must await the conclusions of critical substan-

ship before you can know whether or not a Scripture is true, then you cannot believe that Scripture until such conclusions are made. But if and when these expert

human conclusions are arrived at, are you even then sure that you have absolute truth? And what about those realities in the

spiritual realm which are not empirically verifiable at all? Someone might say,

"We believe in those realities because they are revealed in God's word." Such a statement