

### **Step One: Revelation**

The first step in the transmission of God's Word is that of revelation itself. Here we must ask the question, "Can God reveal Himself *truly*?" By revelation (here in the special sense, as distinguished from general revelation in nature) we mean "divine self-disclosure in immediate mode." But what do we mean by "truly"? A long time ago Aristotle said, "To say what is, is, and what is not, is not, is true. And to say what is, is not, and what is not, is, is false." More recently the semantic theory of truth proposed by the Polish logician Tarski has been widely adopted in linguistic and philosophical circles. Tarski said that the statement "Snow is white" is true if and only if snow is white. That is, the words in the sentence are a linguistic entity, and the analogous words refer to reality. The characteristics of Tarski's definition are (1) truth is defined in terms of *language*; (2) truth is defined in terms of *sentences* (that is, truth is a property of sentences, not individual words); and (3) truth is defined in terms of *correspondence*. In the light of these definitions we must ask, "Can God reveal truth concerning himself? Can He reveal to us something of what He actually is?" Can He bridge the great chasm between an infinite, holy God and finite, sinful men? Gordon Clark, writing an article in *Revelation and the Bible*, says:

...the evangelical Christian ... by reason of the doctrine of creation, must maintain that language is adequate for all religious and theological expression .... The possibility of rational communication between God and man is easily explained on theistic presuppositions. If God created man in his own rational image and endowed him with the power of speech, then a purpose of language, in fact, the chief purpose of language, would naturally be the revelation of truth to man ...<sup>6</sup>

Paul K. Jewett, in the same volume, speaks of the

... uniqueness of the Biblical idea of revelation, which is that history is the medium through which the eternal God has revealed himself once for all. The foundation is laid in the Old Testament concept of the history of Israel .... But the Old Testament idea of history, as the scene of God's acts as Redeemer of his people, is not an end in