

itself. Its meaning is Jesus Christ, whose name is Emmanuel, God-with-us, who came to "fulfill the law and the prophets." The prophets had the Word of God, but Jesus is the Word. "And the Word was made flesh and dwelt among us, and we beheld His glory, glory as of the only begotten of the Father, full of grace and truth" (John 1:14). The incarnation is that event in history which gathers up all other revelation into itself.⁷

To the question, "Can God reveal truth concerning himself?" we must answer: "Not only is there the possibility of such revelation, there is the actuality!" As the writer of Hebrews puts it, "God, after He spoke long ago to the fathers by the prophets in many portions and in many ways, in these last days has spoken to us by His Son" (Heb 1:1-2).

However, there are those who would claim, "Yes, God can reveal truth concerning himself, but what He has revealed is not inerrant, but only generally trustworthy." In this manner we must understand the concept of "general trustworthiness" as implying that God's revelation includes *error*. This answer calls for analysis.

If God revealed error, then either He must have done so *deliberately* or He *could not help* doing so. If He deliberately revealed error, we must ask, "Why would, and how could, the God of truth reveal error to man?" Scripture itself tells us that "God is not a man, that He should lie" (Num 23:19), and that God "cannot lie" (Tit 1:2). There is no hint of such error in the teachings of the prophets, of Christ, or of the apostles. And there is no evidence that there were errors in revelation itself, either as originally communicated or as originally inscripturated. There is abundant evidence of errors of transcription; but what evidence is there of errors of revelation, especially since neither side of the question possesses the original manuscripts of Scripture! Thus we must reject the concept that God deliberately revealed error, on two counts: (1) it is antithetical to His nature; and (2) there is no evidence to substantiate it.

If, on the other hand, God could not help revealing error, then either He is *not omniscient* (i.e., He was ignorant of the fact that He was revealing error), or He is *not omnipotent* (i.e., He simply could not inerrantly communicate His thoughts and words to men). That God is omniscient is so clearly taught in Scripture that we must reject the first alternative. To