

revelation must be the content of the inscripturated revelation; there is no other objective norm.)

(H) Can God cause his revelation to be truly inscripturated?

Either revelation has been truly inscripturated or human finiteness and fallibility have conditioned all inscripturation of revelation.

If the latter is true, then either we need an absolute principle external to scripture in order to distinguish divine truth from human error; or, lacking such a principle, we cannot know what is true and what is false, and thus cannot help but be reduced to agnosticism or skepticism with regard to any absolute truth.

If the kerygma of Christ be said to be the absolute principle by which truth can be distinguished from error, then we must point out that by definition even the keryg-