

or that God accommodated Himself to our limited understanding by employing the appearance of interaction and interrelationship, although the reality was simply nonexistent.

But if Jesus was only a man and not the God-man, he could not be the "one Mediator between God and men" spoken of by the Apostle Paul in I Timothy 2:5, and could not accomplish redemption for sinners. And if God created the mere appearance of interaction, so that the one Person God both spoke from heaven and appeared in human form at the same time, then perhaps the other things recorded in Scripture about the nature and work of God are mere appearances, and should not be understood as representations of reality! Such an interpretation raises severe questions about the nature and meaning of biblical revelation, and is not in one sense very far from Rudolf Bultmann's contention that all of Scripture is in the language of myth (which he defines as otherworldly realities expressed in this-worldly terms), and that the teachings of Scripture must therefore be de-mythologized! Unfortunately, for Bultmann this means that no genuine "revelation" from God to man is possible, and we are left with a this-worldly Bible filled with language that tells man nothing about the nature of God or of the Trinity, but only of man and of the possibilities of authentic human existence! Thus the doctrine of the Trinity is vitally important in its implications.

C. What evidence can we claim as a basis for our answers?

Of the four basic sources from which theological beliefs have been constructed - reason, religious experience, ecclesiastical authority, and revelation - various biblical commentators and theologians have employed primarily the first and the fourth (reason and revelation) as sources for their constructions of the doctrine of the Trinity. There is no problem with this configuration, so long as biblical revelation is regarded as ultimate and controlling, and reason is not regarded as a source of truth, but as an instrument of understanding, analysis, synthesis, and explanation of truth. All too often in the history of doctrine human reason has imposed some sort of pattern on scriptural teaching,