

Again, "there appears a remarkable breadth of agreement in recent discussions about revelation. It is that what is fundamentally revealed is God Himself, not propositions about God."

Summing up the biblical data, Bernard Ramm found that "revelation is both a meeting and a knowing. Something is said in revelation, and what is said is the root and ground of our knowledge of God." Ramm explained further, "Certainly the word 'revelation' is rich in meaning. God's word to the prophet is revelation; God's act is revelation; the return of Christ is revelation. The concept of revelation in Scripture is too rich to be easily schematized; it is also rich enough to be applied to the conceptual side of revelation."

Responding to Barth and Brunner's view, Ramm asked, "But what does it mean to disclose a person? Certainly two people who are deaf, blind, and mute can hardly have any real encounter with each other apart from touch. Real encounter in life between persons is always within the context of mutual knowledge." Any noncognitive concepts of revelation, like those of the neoorthodox, mystics, and new-consciousness groups fail to fit the biblical evidence.

2. Preliminary definitions of the doctrine

As a working definition, we will employ the following:

Special revelation is divine self-disclosure in immediate, supernatural mode. Since the Fall, the purpose of special revelation has been redemptive.

In the *Westminster Dictionary of the Bible*, Revised Edition (Philadelphia: Westminster, 1944), p. 513, under the article "revelation", the following appears:

In the O. T. the noun revelation does not occur; but the verb reveal is used in the sense of making known secrets (e. g., Prov. 11:13) and then of God's disclosure of his will to men (e. g., Deut. 29:29; Isa. 22:14; Dan. 2:19, 22, 28; Amos 3:7). In the N. T. revelation is used for the disclosure by God or Christ or the Spirit of truth concerning divine things previously unknown (e. g., Rom. 16:25; I Cor. 14:6, 26; II Cor. 12:1; Gal. 1:12; Rev. 1:1) or of duty specially required (Gal. 2:2), and then for the manifestation or appearance of persons or events previously concealed from sight (e. g., Rom. 2:5; I Peter 1:13). In theology revelation means the communication of truth by God to man, and is usually applied to such communications as have been conveyed through supernatural agencies.