

Leon Morris, in *I Believe in Revelation* (Grand Rapids: Eerdmans, 1976) states:

According to The *Shorter Oxford English Dictionary* revelation means in the first place, "The disclosure of knowledge to man by a divine or supernatural agency," and secondly, "Something disclosed or made known by supernatural means." Theologians might hesitate over this concentration of knowledge, for some of them would certainly prefer to define revelation in terms of the disclosure of a person. But the point on which we fasten our attention is the word "disclosure."...

It is knowledge that someone else discloses to us. In Christianity the term is important for it means that God has taken the initiative in disclosing himself to man. The knowledge of God is thought of then not as the end product of diligent human search, but as a manifestation of God's grace and of his will to be known. (pp. 9-10)

One of the most frequently quoted and approved statements on revelation is William Temple's famous dictum, "What is offered to man's apprehension in any specific Revelation is not truth concerning God but the living God Himself." This sounds very attractive to the modern student. It liberates him from bondage to the letter of the Bible. And it allows him to make direct contact with God in the moment of revelation, or at least to feel that the men of the Bible had this direct contact, however fallibility they may have reported what they experienced.

But if when we come to the Bible we find no "truth concerning God," what do we find? Fine words about "the living God Himself" cannot conceal the fact that we are left with our own experience of God (or that of the Bible writers). It is the human response that we have in the Bible and not the revelation itself. When we read the Bible rightly, we may have an encounter with God. But on this view it is the encounter, not the Bible that is important. (p. 109)

When much modern theology denies propositional revelation but insists that revelation is a revelation of God himself it is not easy to see what is meant. As Hugo Meynell puts it, "The contention that revelation is primarily of a person, and not of propositions, is not to the point; since that God is revealed as a person, and what kind of person it is that God is revealed to be, and how he is so revealed, can be expressed only in propositions." How can we know God unless we know something about him? What is meant by such knowledge? On the human level I know a number of persons and in each case I know something about the person in question. I cannot say that I know the person unless I can also say that I have knowledge of some facts about that person. I find it hard to imagine what it would be to claim knowledge of a person about whom I know nothing. Even on casual acquaintance I know something, for example the appearance of the person and what he reveals by his words and actions.