

God, accordingly, can properly be designated "revelation" only when and so far as they are contemplated as adapted and designed to produce knowledge of God and His purpose and methods of grace.^2

Further on in this article Warfield says:

The terms ... employed in Scripture to express the idea [of revelation] ... are... the common words for disclosing, making known, making manifest In the English Bible (AV) the verb "reveal" occurs about 51 times, of which 22 are in the Old Testament and 29 in the New Testament. In the Old Testament the word is always the rendering of a Hebrew term גָּלַהּ [galah] or its Aramaic equivalent גִּלְהַ [gelah] ... When applied to revelation, it seems to hint at the removal of obstacles to perception or the uncovering of objects to perception. In the New Testament the word "reveal" is always ... the rendering of a Greek term ἀποκαλύπτω [apokalupto] ... which has a very similar basal significance with its Hebrew parallel ... On the face of the English Bible, the terms "reveal," "revelation" bear therefore uniformly the general sense of "disclose," "disclosure.^3

Warfield concludes by saying:

The Scriptures themselves represent the Scriptures as not merely containing here and there the record of revelations -- "words of God," ... given by God, but as themselves, in all their extent, a revelation, an authoritative body of gracious instructions from God.^4

Note in these quotations the emphasis upon revelation as producing knowledge, revelation as disclosure, and revelation as instructions from God.

For a statement of the modern liberal view of revelation, let us look at the words of John Baille in his book *The Idea of Revelation in Recent Thought*, published in 1956. Baille says: