

The revelation of which the Bible speaks is always such as has place within a personal relationship. It is not the revelation of an object to a subject, but a revelation from subject to subject, a revelation of mind to mind.⁵

If we consult Kittel's *Theological Dictionary of the New Testament* ... we shall be told that in the Old Testament "revelation is *not* the communication of supranatural knowledge, and *not* the stimulation of numinous feelings ... it does not itself consist in these things but is quite essentially the *action* of Yahweh, an unveiling of His essential hiddenness, His offering of Himself in fellowship." While in the New Testament, "revelation is likewise understood, not in the sense of a communication of supranatural knowledge, but in the sense of a self-disclosure of God."

The recovery of this fundamental insight is the first thing we notice as running broadly throughout all the recent discussions, marking them off from the formulations of earlier periods.⁶

The Bible does indeed speak of saving knowledge, but this is no mere knowledge *that*, and no mere knowledge *about*; it is a knowledge *of*. It is what our epistemologists call knowledge by acquaintance as distinct from merely conceptual knowledge. God does not give us information by communication; He gives us Himself in communion.⁷

For another statement of the modern liberal view of revelation, let us note the emphases of Wolfhart Pannenberg, in his introductory article to *Revelation as History*, published in 1986. Pannenberg says:

If we study contemporary dogmatics for the meaning of the concept "revelation," we find a confusing variety of meaning Yet over and above all of these distinctions is the present consensus that revelation is, in essence, the self-revelation of God.

Revelation is not God's making known a certain set of