

arcane truths, but -- as Karl Barth puts it -- the self-disclosure of God. From its beginnings, Christian theology was aware that in every revelation God's prime disclosure is of himself. The new stress is the exclusive use of the term "revelation" to mean the self-disclosure of God, without any imparting of supernatural truths.⁸

Self-revelation is thus so strictly understood that it is not longer permissible to think of a medium of revelation that is distinct from God himself.⁹

One can think of revelation in the strict sense only if the special means by which God becomes manifest, or the particular act by which he proves himself, is not seen as distinct from his own essence.¹⁰

Of course, this emphasis on revelation's being a self-disclosure of God *Himself*, rather than a disclosure of information or knowledge or truth or doctrine *about* God is not new. We can trace it through a number of books, including Karl Barth's *The Word of God and the Word of Man* (1928), Barth's *Church Dogmatics*, I/1 and I/2 (1936, 1956), H. Richard Niebuhr's *The Meaning of Revelation* (1946), Emil Brunner's *Revelation and Reason* (1946), Brunner's *The Christian Doctrine of God* (1949), C. H. Dodd's *The Authority of the Bible* (1947), Paul Tillich's *Systematic Theology*, Volume 1 (1951), John Baille's *The Idea of Revelation in Recent Thought* (1956), William Temple's *Nature, Man and God* (1964), F. Gerald Downing's *Has Christianity a Revelation?* (1964), John Macquarrie's *Principles of Christian Theology* (1966), A. O. Dyson's *Who Is Jesus Christ?* (1969), James D. Smart's *The Strange Silence of the Bible in the Church* (1970), Christopher Evans' *Is "Holy Scripture" Christian?* (1971), and James Barr's *The Bible in the Modern World* (1973). However, although this emphasis is not new, the consensus regarding this emphasis among contemporary liberal scholars does appear to be new.

The liberal view of revelation as God's self-disclosure locates the revelation in a subjective experience in which the transcendent God Himself breaks into history and confronts the individual in a here-and-now existential moment. In that moment the individual experiences God without capturing or possessing Him (thus he cannot walk away from this