

experience saying "I hold Truth" or "I have in my possession truths about God"). In that moment, the individual *knows* God, not with *conceptual* knowledge, but with knowledge of *acquaintance* (thus he cannot walk away from this experience saying "I possess knowledge about God"). In this experience he receives no information about God, no conceptual knowledge about God, no teaching concerning God, and no truth concerning God. Rather he *knows the Truth*; i.e., God *Himself!* This is revelation, and *only this* is revelation!

Does this view of revelation have relevance for the doctrine of inspiration? Yes, it has direct relevance. According to this view, the writers of Scripture experienced the revelation of God, and attempted to give witness to that experience. But when they turned from the "I-Thou" relationship, the subject-subject relationship of revelation, and attempted to say something meaningful *about* this experience, they moved to a subject-object relationship, an "I-it" relationship in which God became an object instead of a subject. They attempted to speak *about* God, and in doing so they were really speaking *about* revelation rather than revealing God (how could they reveal God in any case; only *God* can reveal God). In speaking *about* God, they were providing their readers with information, conceptual knowledge, doctrines, and truths about God; they were not communicating *revelation*.

Thus this liberal view of revelation reduces the Bible to a collection of human witnesses of divine revelation; an anthology of human attempts to say something meaningful about the subjective experience of God's self-disclosure of Himself. As such, there can be no simple identification of revelation with the total content of Scripture. In fact, there can be no identification of revelation with Scripture at all, either as a whole or in part. Since the Bible is a record of human witnesses to divine revelation, there is no revelation in the Bible at all! The older maxim -- "What the Bible says, God says" -- must be replaced by the maxim -- "The Bible is the word of man about the Word of God." According to this view of revelation, the Bible is a purely human book; it contains no revelation of God whatever. However, the Bible is unique in that it witnesses to revelation, to the experiences of individuals to whom God disclosed Himself. However, the Bible's witness is a human activity and as such is characterized by human fallibility and error through and through.

How does the doctrine of inspiration fit into this view of revelation and of