

4. God is always Subject and never object. He can be known only as a person is known; i.e., existentially, by His self-communication and our subjectivity. This knowledge brings about a transformation.

What is Revelation?

1. Divine revelation is historical. Divine revelation appears momentarily upon the horizon of human experience, as a revealed fact in the history of the human race, while remaining essentially transcendent to it.

2. Divine revelation appears in the man Christ Jesus. The becoming-God appears in Christ primarily in his redemptive incarnation and propitiatory sufferings, and secondarily in his sojourn upon the earth. In Christ and in him alone we encounter God.

3. Divine revelation is Absolute Paradox. The fundamental fact of the Christian faith is that the man Jesus is the Son of God, and is God himself. It is thus a unity of an eternal and temporal fact. Christ is simultaneously a historical and a non-historical person, the God-Man. Thus the fact of this divine revelation is an Absolute Paradox, which confronts us as the historical; which confronts us as a sign, a myth which points beyond itself to the non-historical.

4. Divine revelation is absurd. In its first degree (the historical), it is absurd to our thought, an offense to our reason. This means that it can be proven impossible by logic, by science, by scientific history, by rational thought. It is a "fact" that refutes itself, that cannot be a "fact". Yet, even though it is an impossible "fact", it is nevertheless a fact!

5. Divine revelation is an Encounter. It is an experience which takes place in the Moment, in which the eternal now and the temporal present meet. It is the Situation, in which God encounters man.

6. Divine revelation, when encountered, compels decision, either for or against it. Unbelievers reject it. The Christian believingly accepts this revelation as truth, and places his full confidence in the God whom he encounters concretely in Christ.

7. Divine revelation, since it is becoming, is always present. Therefore its call to decision is ever new, ever relevant, ever contemporary.

8. Divine revelation points toward or indicates the place where God's history must occur. Thus there is revelation only as hiddenness, and communication only as mystery or concealment.

What is Scripture?

1. The Scriptures are a mere record of temporal history. They are a record of that which has already become, and is no longer becoming; of that which is already decided, and is no longer decision; of that which is already fact, and is no longer event; of that which is actual, and is no longer potential. It is not actual authentic (eternal) history. It is an ambiguous sign of what has actually happened.

2. Scripture is nevertheless a witness to Divine Revelation. It witnesses to the mystery of God's becoming, which is the mystery of his person and of his suffering and dying in their redemptive significance. This mystery is meditated through the Absolute Paradox, the self-witness of Christ with respect to his divine sonship.