

So with God. If I know nothing about him it is difficult to put content into the sentence, "I know God." The more I can know about him the more I can know him. This is not to reduce the knowledge of God to a set of propositions. Knowing a person means knowing more than knowing about him. But knowing about him is an indispensable part of knowing him. (p. 115)

What can it mean to talk about revelation as a self-disclosure of God Himself, rather than as a disclosure of information about God?

In the Bible God is described as a Spirit. This means at least two things: God is a personal being, and God's substance is not material or physical. He does not have a corporeal body. He is also described as invisible to human eyes. In addition He is said to be omnipresent, to fill heaven and earth, to be everywhere at the same time.

How can a personal being who does not have a body, who is invisible, and who is everywhere at once, reveal Himself, but communicate no information about Himself? What conception can we have of such a God? What shall we think of such a God without a known nature, without a face, without even a name? How shall we worship or serve such a God, since we do not know who or what He is, what He is doing, or what is His will for us?

The God who discloses Himself, but discloses nothing about Himself, is an unknown God! In fact, the God who discloses nothing about Himself is an abstraction, an empty concept, a form without content. And He is certainly not the God of the Bible, who speaks and makes Himself known! As Paul on Mars' hill did not hesitate to declare to the philosophers and citizens of Athens their unknown god, revealing Him to be the creator, the sustainer, the ruler, the redeemer, and the judge; so God's word in the Bible unhesitatingly declares to modern liberal theologians their unknown god, revealing His nature, His words, and His will!

Much of modern liberal theology stresses the idea of revelation as a self-disclosure, in the sense of a revelation of God Himself. Anything else is discounted as revelation.

Of course, the question arises: What counts as self-disclosure? We may examine this question in terms of God's nature, God's will, and God's works.

Does God's revelation of His nature count as self-disclosure? Not if what we call God's characteristics or attributes are simply qualities that we conceive and then ascribe to God. Not if God's self-disclosure must be a complete self-disclosure of the entirety of God's essence, so that a partial self-disclosure is no disclosure at all. Not if revelation of some divine characteristics (not being exhaustive) is no revelation at all.