

Prophets 17

gives us a revelation we know that He never makes mistakes and we know His revelation is dependable and we know that He will not mislead us. So that is, of course, the great advantage of divine revelation over human revelation. He knows what we cannot possibly know but nevertheless they are both the same sort of revelation. It is a great mistake to take the attitude that we have two different things. We have our ordinary communication of human beings in this life and then we have something mysterious and bizarre and fantastic that Christians believe in that God has revealed Himself that is utterly foreign to the consciousness or experience of the ordinary person. Revelation, of course, is actually one of the most common facts of human life, one of the most common experiences that any of us have and I don't care how great a scientist a man may be, nine-tenths of what he knows about the particular science he first learned by revelation. He may later have checked by experience, but no one has ever lived who had enough intelligence to work out by himself, by observation and experiment everything that is now known in any of the fields of science. Every one of us, every worker today has learned a tremendous amount/<sup>from</sup> the observations and knowledge of others which they have communicated to him and thus nine-tenths of the knowledge which anyone has in any scientific field he/<sup>has</sup> gained by revelation. Now if I want to know something about China, I may talk with someone who has been there and learn by revelation and unless I go there the only way I can learn is by revelation; because as long as I sit here I can look at the clouds and the sky, I can go to the Pacific ocean and watch the waves come in. I can philosophize and theorize and form all sorts of ideas as long as I want and it will not tell me much about the nature of the country of China. The only way to learn it is to get in some way in association with the data involved, either by going myself or having some one who has been in association with these data communicate to me that which he knows should be a revelation. Therefore the way in which we get divine knowledge or knowledge of religion is no different from the way in which we get knowledge. The greater part of all the knowledge we get is by revelation. The only thing is that the data of eterna. things, the data of God's