

REVELATION, NOT SPECULATION

“Beloved, do not believe every spirit, but test the spirits to see whether they are from God...”

1 John 4:1

The God of Scripture is not distant or hidden. From beginning to end, the Bible presents a God who makes himself known. Though he is not fully comprehensible, he has given us the ability to know him truly and savingly. The question is not whether God can be known, but how.

Two common errors distort this pursuit. The first is rationalism. Christianity rightly values reason and acknowledges that creation reveals truth about God. Yet rationalism goes further, treating human reason as the highest authority and admitting no source of truth beyond the natural world and the human mind. When reason becomes supreme, the supernatural is often dismissed, and theology bends to shifting intellectual trends.

The second error is mysticism. While Christianity speaks of spiritual realities beyond full comprehension, mysticism seeks knowledge of God through immediate inner impressions or private revelation apart from Scripture. This shifts authority inward, toward subjective experience, and away from the objective truth God has revealed.

Both errors share a common problem: they relocate authority within the human person rather than outside ourselves. By contrast, historic Christianity insists that only God can reveal God. As Paul writes, “these things God has revealed to us through the Spirit” (1 Corinthians 2:10). Revelation comes from God, and it has been given to us in the apostolic word preserved in Scripture.

Reason helps us understand what God has revealed, but it does not stand above it. Experience may accompany faith, but it does not define truth. We know God rightly not through speculation or private insight, but by receiving and obeying his revealed word.

*How can you guard against trusting either personal experience
or human reasoning more than God’s revealed word?*