

R. Aharon Lichtenstein

[First] It was revealed by God, it reveals something *about Him*. . . . This [normative] datum consists of two elements (a) The revelatum, to use a Thomistic term, whose truths inherently lie beyond the range of human reason and which therefore had to be revealed if they were to be known at all" (b) The revelabile . . . whose truths could have been discovered by man in any event...

[Second] It presents direct statements **about divine attributes; and inasmuch as it is not merely a document delivered (*salve reverentia*) by God but composed by HIM, it constitutes in its normative essence an expression of His will. As such, it affords us an indirect insight into what is otherwise wholly inscrutable. . . . Torah study connects one to God's presence and it is a religious experience.**

[Third] Revelation . . . is the occasion, **exalting and humbling both, for dialectal encounter with the living God. . . . It is repeated recurrently through genuine response to God's message which ushers us into his presence.**