

15. The self-manifesting God will unveil his glory in a crowning revelation of power and judgment; in this disclosure at the consummation of the ages, God will vindicate righteousness and justice, finally subdue and subordinate evil, and bring into being a new heaven and earth.

- d. The view of Millard J. Erickson, as expressed in Volume 1 of *Christian Theology* (Grand Rapids: Baker, 1983), pp. 175-179.

By special revelation we mean God's manifestation of himself to particular persons at definite times and places, enabling those persons to enter into a redemptive relationship with him....

Note that the objective of special revelation was relational.... The knowledge about was for the purpose of knowledge of. Information was to lead to acquaintance...

Special revelation... requires the general revelation.... Special revelation builds upon general revelation....

What God reveals is primarily himself as a person, and especially those dimensions of himself that are particularly significant for faith...

God has revealed himself by a revelation in anthropic form. This should not be thought of as anthropomorphism as such, but as simply a revelation coming in human language and human categories of thought and action... .

God draws upon those elements in man's universe of knowledge that can serve as a likeness of or partially convey the truth in the divine realm. His revelation employs analogical language....

- e. The view of Gordon Lewis and Bruce Demarest, as given in Volume One of *Integrative Theology* (Grand Rapids: Zondervan, 1987), pp. 110, 120, 122.

Formally defined, "special revelation" refers to the eternal God's disclosure of his redemptive purposes in the Near East (1) supremely through Jesus Christ's character, life, and conceptual teachings (in human words) confirmed by miraculous acts, and also (2) in various ways to prophetic and apostolic spokesmen whose teachings from God in human words were confirmed by their consistency with one another and by signs, wonders, and mighty acts.

Contemporary existentialist, neoorthodox, and biblical theology has repeatedly alleged that what God reveals is himself, not information about himself. "God does not give us information by communication; He gives us Himself in communion."