The book of Revelation in Christological focus

Abstract:
The problem this study investigated was how the Christological focus of the Apocalypse helps to advance the theological argument of the book. Chapter 1 noted that previous scholarly endeavours sought to summarise titles, symbols, and descriptions of a Christ centric nature, and to formulate a holistic presentation of this data, especially within the context of Systematic Theology. The present study expanded the existing base of knowledge by conducting a thoroughgoing textual analysis of the Christology of the Apocalypse by means of a grammatical-historical form of exegesis. The research project especially focused on the connection between the Christological themes and the theological argument of the Apocalypse. The discussion in chapter 2 regarding the historical and cultural background of the Apocalypse, and in chapter 3 regarding the literary genre of the Apocalypse, shed light on themes and passages in Revelation that were pertinent to the research being conducted in this thesis. In chapter 4, it was determined that Revelation reflects the eschatological mindset of Daniel. It was also concluded that the macrostructure of the Apocalypse is chiastically arranged, with 11:19-14:20 being the eschatological hub. In this schema, the Messiah occupies a central role in which He executes the will of the Father, ensuring that His eternal plans are fully consummated. Chapter 5 explored various interpretive schemes and theological approaches to understanding the Apocalypse. It was also noted that, even in the midst of the debate regarding these issues, the main focus of John's message remains clear, namely, that Christ is the fulfilment of all God's redemptive promises and prophecies. Chapter 6, the researcher undertook an exegetical analysis of the main literary sections of the Apocalypse, corresponding to the chiastic structure of the book. Based on this information, it was concluded in chapter 7 that the Christological focus of the Apocalypse advances the theological argument of the book in two ways: first through the chiastic arrangement of the material on a macro-level, and second through the primary and secondary themes appearing throughout each literary section of Revelation.

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glimpses of glory. Every page is material for another sermon on the greatness of God's grace and the ultimate justice of his dealing with man. Coming as it does from an academic origin, Lioy's book interacts with a host of academic material, but never bogs down. While it doesn't read like Yancey, it is never heavy enough to make you want to put it down. Used as a Christological title only in John 1:1-18, but very common in later Christianity. The Greek word LOGOS can refer not only to a single "word," but also to a "phrase," a "sentence," a "speech," or even the power of "reason" or the "mind." John's use of this title alludes especially to the OT story of God creating the world merely by speaking (Gen 1), while John's statement that "the Word became flesh and dwell among us" (John 1:14) is somewhat similar to Matthew's use of the title "Emmanuel" (... The "lamb (arion) standing as if it had been slain" is also prominent in the Book of Revelation (5:6, and 30 times total). Shepherd of Israel / Good Shepherd. The Book of Revelation, often called the Revelation to John, the Apocalypse of John, The Revelation, or simply Revelation, the Revelation of Jesus Christ (from its opening words) or the Apocalypse (and often misquoted as Revelations), is the final book of the New Testament, and therefore also the final book of the Christian Bible. It occupies a central place in Christian eschatology. Its title is derived from the first word of the text, written in Koine Greek: apokalypsis, meaning "unveiling" or