

ECCLESIOLOGICAL CHRISTOLOGY IN THE FIRST THREE CHAPTERS OF THE BOOK OF REVELATION

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INTRODUCTION

Among the twenty-seven New Testament books, the Book of Revelation has been the most neglected book. Many people consider it taboo to interpret or read it.¹ This is because this book contains many symbols, visions and other characteristics, as do most apocalyptic writings. On the other hand, this book is so significant that every believer should read, hear, and practice it to enjoy the ultimate blessing promised by God.²

However, as the history of New Testament interpretation shows, many believers brought negative results and fell into the trap of destruction instead of enjoying the promised blessing in the book of Revelation. They failed because of their ignorance and instability, which distorted the Word of God, as the Apostle Peter warned in his second letter (3:15-16).³ It is the same that even today, immature and hasty interpretation of this book may cause a serious disaster which is often overlooked.

The correct interpretation is possible only when one understands the literary genre of the book and basic interpretation skills for the genre. As G. K. Beale points out in his NIGTC commentary on the book of Revelation, "John utilized the three genres of apocalyptic,

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¹E. W. Bullinger begins his *Commentary on Revelation* (Grand Rapids, Michigan: Kregel Publications, 1984) with the statement that this book is like a "puzzle-picture," where we have to find a face, or "a man," or some other object. Of course, in the history of Christianity, this book has been an interesting and hot issue among scholars.

²In the prologue of Revelation, John states the blessing of reading-procedure (1:3) and concludes with the same blessing at the end of his book (22:7).

³The context of the second Peter passage is the same issue as that of the second coming of Christ.

prophecy, and epistle in composing the book.”⁴ After reaching the right understanding on the genre issue, it is necessary to apply specific principles which fit for the three genres to find the right method for interpreting this book. Basically, four ways of interpretation, or mixture of some of them, have been applied for the Book of Revelation.⁵

THE CHRISTOLOGY OF THE BOOK OF REVELATION

As Leopold Sabourin points out in his book,⁶ the Christology in the Book of Revelation is not radically different from the Christ known through the other New Testament books. The main concern of the Book of Revelation is eschatology, what will happen in the last days. However, this book is unique in the sense that the main theme of that eschatology is Christ’s second coming, consummation of the saints, and the last judgment by this Lamb of God. No eschatology can be separated from Christology. This Christ-church relationship is heavier in the Book of Revelation than any other epistle in the New Testament.⁷

Jesus-Dominating-Eschatology

The Revelation of Jesus Christ (apokaluyij Vhsou/ Cristou)

Christ is at the center of the Book. The beginning of this book provides the title of this book and clarifies the origin and content of the book. This book starts with the phrase, ‘the revelation of Jesus Christ.’ This phrase could be either objective genitive or subjective genitive. If it is an objective genitive, it means the content of the revelation is Jesus Christ, “the revelation concerning Jesus Christ.” If it is a subjective genitive, the subject of the revelation is Jesus Christ, “the revelation given by Jesus Christ.” The right understanding of the context shows

⁴G. K. Beale, *The Book of Revelation* (Carlisle: the Paternoster Press, 1999) 37-43.

⁵The four views are the historicist approach, the preterist approach, the futurist approach, and the spiritual/symbolic approach. For more information see, Robert H. Mounce (Grand Rapids: William B. Eerdmans Publishing Company, 1977) 39-45. Also, Steve Gregg suggests four different ways of interpreting this book verse-by-verse in his commentary, *Revelation* (Nashville: Thomas Nelson Publishers, 1997).

⁶Leopold Sabourin, *Christology: Basic Texts in Focus* (New York: Alba House, 1984) 163.

⁷The Epistles of Colossians and Ephesians show this static relationship in a united body and quite different from that of Revelation which is dynamic in a corporate form.

that this is a subjective genitive.⁸ It is true that Jesus Christ is the content of the revelation but the authorship of Jesus Christ for this book is more emphasized. All through the Book of Revelation the Apostle John describes what Jesus had shown and spoken to him which God the Father gave to Jesus. In this way in many places of this book, Jesus, not the Apostle, is doing the speaking.⁹

The Testimony of Jesus Christ (thn marturian Vhsou/ Cristou)

Another phrase which shows the position of Christ in the Revelation is “the testimony of Jesus Christ (thn marturian Vhsou) in verses two and nine of the first chapter.¹⁰ This phrase is also either subjective or objective genitive.¹¹ This phrase has the same ambiguity as does the first phrase in verse 1. However, by comparing the first two verses, its meaning becomes clear. Three characters are appearing in both verses: God, Jesus Christ, and the Apostle John. God reveals His word through the testimony of Jesus Christ to John in verse one. The second verse is a reverse of the first verse in the order of communication. The Apostle bears witnesses (emarturhsen),¹² the witness (marturian) of Jesus Christ which God had revealed His word through His Son Jesus Christ. Thus, “the word of God” and “the witness of Jesus Christ” cannot be separated but complement each other. In this way, Beal calls this phrase as well as the phrase in verse one “plenary genitive,” which means both subjective and objective. This is interpreted, “his witness of the revelation **about and by** God **and** Jesus Christ.”¹³ In this way, the eschatology of the Revelation is

⁸R. H. Charles (ICC, p.6), Lenski (p. 26), Grant Osborne (BECNT, p. 52), and Charles Caldwell Ryrie support for the subjective genitive view. Leon Morris (TNTC, p. 46) understands this as possessive genitive but Steve Gregg (p. 52) interprets this as an objective genitive on the basis that the main theme of chapters 1, 5, 14, and 19 is Jesus Christ (actually he suggests both possibilities and hesitates to decide).

⁹Especially in the letters sent to the seven churches in Asia, Jesus is the subject who speaks to the Apostle to write on a scroll what the Apostle saw and send it to the seven churches (1:10); also, Jesus is the one who speaks to the seven churches in chapters two and three.

¹⁰This phrase is found three more times in the Book: once in 12:17; twice in 19:10.

¹¹Subjective means, “Jesus bore witnesses;” objective means “witness concerning Jesus Christ.”

¹²This verb is an epistolary aorist.

¹³In his commentary on *Revelation* (NIGTC) 183 (Gothics are added).

Jesus-dominated-eschatology. Jesus takes the initiative as he has planned and holds the reins of all salvation history.

Exalted Christology

Historical Jesus

The Gospels focus on the historical Jesus and His earthly ministry. In Pauline epistles allusions to the earthly Jesus are quite few compared to the Gospels. This is because Paul had less interest in the historical Jesus than the divine nature of Christ.¹⁴ Interestingly The Gospel of John emphasizes both Christ's humanity and divinity. As Guthrie points out, "there is no evidence that John did not hold in balance that Jesus was a real man as well as being the Son of God."¹⁵

Contrary to the Gospel of John, the Apostle stresses little on the earthly life in the Book of Revelation. In spite of his focus on the exalted Christ in heaven, the fragment of earthly Jesus is everywhere in the Book. His personal name "Jesus" appears occasionally.¹⁶ Also, He is described as the one "from the tribe of Judah" and "from the root of David" (5:5). There is no clear mention of virgin birth but the imagery of incarnation, "born of a woman," appears (12:1-6).¹⁷ His ministry on earth is mentioned: His death (11:8), resurrection (1:5, 18), and even His disciples (21:14).

Like a Son of Man (1:13)

Among the titles of Jesus in the Book of Revelation, "One like a Son of Man (ὁμοιον υἱον ἀνθρώπου)" in 1:13 and 14:14 leaves room for discussion. The context of the first phrase is introducing Jesus Christ as the key figure of the rest of the chapter and the following two

¹⁴Donald Guthrie mentions in *New Testament Theology* (Downers Grove, Illinois: Inter-Varsity, 1981) that the reason of the paucity of allusions on the humanity of Jesus is not because he had little interest on it but rather assumes the humanity, on which the exaltation of Christ is based, 224-226.

¹⁵Guthrie, *ibid.*, 223.

¹⁶However, in this Book, John used the divine title "Christ" less than "Jesus:" four times independently (11:15; 12:10; 20: 4, 6); four times in combination of the two "Jesus Christ" (1:1, 2, 5; 22:21). It's because he used other divine titles together with Christ.

¹⁷In this imagery all the earthly and heavenly ministry is involved. For more explanations see, Osborn, *ibid.*, 462-465.

chapters. The point of debate is whether it is a messianic title. Guthrie concludes that this phrase is not used as a title but is a descriptive of a person in human form.¹⁸ There is no definite article, while the term “Son of Man” in the Gospels has the definite article. In the Gospels, “the Son of Man” is used to describe Jesus Himself, who possesses authority in his earthly ministry and divine status.¹⁹

The origin of the term is from the Daniel 7:13. Most scholars agree that the phrase means a “humanlike” figure. But concerning the specific nature of that figure brings heated debate.²⁰ “Sons of man” in apocalyptic writings is refers to angels, as is found in Acts 7:56 and in the Gospels. Charles interpreted the phrase “like an angel” as something similar to but not “an angel.”²¹ Thus, as Osborne concludes on this phrase, “the son of man” image refers to “a messianic figure with divine overtone.”²²

The Great High Priest

However, this “son of man” figure in Revelation is different from that of the Gospels and Acts. This figure is more than the Son of Man in the Gospels, as He has passed through all the sufferings, won the battle, completed the victory, and been exalted in heaven. This figure is dressed in a robe reaching down to his feet and with a golden sash around his chest. The long robe and golden sash can be related to Old Testament practices, either high-priestly vestments (Ex 28:4; 29:5) or that of dignitaries and rulers. Both are possible but the former is better. Six out of the seven usages are supporting the former one. Furthermore, the previous verse mentions lampstands and “the day of the Lord (1:10).” Finally, the second appearance of this phrase (14:14) shows the seven angels coming out of the heavenly temple (15:5-8).²³ As

¹⁸Guthrie, *ibid.*, 291.

¹⁹See Guthrie, *ibid.* 270-280 for details.

²⁰Osborne illustrates major seven different views and supports the view that it refers to “a messianic deliverer” (*ibid.*, 87-88).

²¹R. H. Charles, *ibid.*, 27-28.

²²Osborne, *ibid.*, 88.

²³Concerning the general view, see Osborne 89. For the high priestly view, see Beale 209.

Josephine Massynghaerde Ford points out, “the Apocalypse of John is the most liturgical book in the NT canon.”²⁴

Suffering and Victory

The Purpose of Writing

The ultimate purpose for the writing of the Book of Revelation is not to show eschatology itself, that is, the end is coming. The last events are significant, but more significant thing for the Apostle is to emphasize the full procedure reaching to the last point. Victory is the whole procedure in a package. The purpose of writing the Revelation is to convince the readers who are suffering to confirm the victory which Jesus has fulfilled and is sharing with his people. The suffering and the victory cannot be disconnected.

The last judgment does not come without suffering and temptation. The procedure challenges both believers and non-believers. Christ himself is the best example for the successive procedure of suffering and victory. The death and defeat of Jesus are his victory over Satan in reality. As the Apostle John in his Gospel assigns “lifting up” a double meaning, that is, both the crucifixion and exaltation of Jesus Christ,²⁵ so in the Revelation he associates both suffering and victory. The purpose of the Revelation is to show the readers that their suffering at the hands of their opponents ends with the great victory.

Worshipping Christ

The most exalted form of Christology in Revelation is the Lamb who is receiving honor and glory by his people in worship. Christ is called Lamb twenty-eight times in Revelation.²⁶ In relation to the victory through his sacrificial death, the Lamb of God is to be worshipped. Jan A du Rand interprets the song of the Lamb in chapter 15 as an explanation of the relationship between messianic war and

²⁴Josephine Massynghaerde Ford, “The Christological Function of the Hymns in the Apocalypse of John,” *Andrew University Seminary Studies*, 36 (Autumn, 1998), 207-229

²⁵Leon Morris, *the Gospel According to John (NICNT)* (Grand Rapids, Michigan: Wm. B. Eerdmans, 1984), 225f.

²⁶Here Christ called *arnion*, not *amnoj*. Concerning the difference in these two words see Sabourin 168-169. Also, see Charles, *ibid.*, 140-141.

eschatological exodus traditions in Revelation.²⁷ Guthrie denies that the Lamb of God in the Gospel of John is a messianic title.²⁸ However, it is a messianic title in the Book of Revelation. No one is qualified to open the seven-sealed scroll except the Lamb (5:6). The Lamb receives the prostrate worship of the four living creatures and the twenty-four elders (5:8). In this way this Lamb stands for the Davidic Messiah (cf. 5:5).

The Lamb at the Center of the Throne

Not only does the Lamb open the seven seals, He also sits at the center of the throne and receives all the worship and praise given by the great multitude in white robes (7:9-10). The reason for their worship of the Lamb is that all their sins were forgiven by the blood of the Lamb (7:14). This Lamb, who is “at the center of the throne,” will be the Shepherd over them (7:17). This sacrificial and redemptive Lamb imagery changes at the end of the book. Those who did not defile with that prostitute idolatry will be invited to the marriage feast of the Lamb (19:9). In this sense, Guthrie is correct when he defines the nature of the Lamb as “a combination of the sacrificial Lamb, seen in Isaiah’s servant passage (Isa. 53) and in John the Baptist’s announcement (Jn. 1:29), and the symbolic leader lamb of the Jewish apocalypses.”²⁹ The Book of Revelation is the book which emphasizes the glory of Christ most among the New Testament books.

God-Christ United Christology

The Character of God in Revelation

The Apostle starts his book following the regular greeting form of the time. He greets with “grace” and “peace,” which come from the Triune Godhead (1:4-5).³⁰ The relationship of the Triune God is a heavy task that man can understand. God is spoken of as “who is, and who was, and who is to come. This expression of God’s character includes the sovereignty of God, who rules the universe in time and space.

²⁷Jan A du Rand, “The song of the Lamb because of the victory of the Lamb,” *NEOTESTAMENTICA* 29 (2) 1995, 203-210. He relates that David is called the Lamb, and Goliath the lion and bear. Also, see Beal, 793f.

²⁸Guthrie, *ibid.*, 451.

²⁹Guthrie, *ibid.*, 475.

³⁰Concerning the interpretation of “the seven spirits (1:4)” as “the Holy Spirit,” see Osborne *ibid.*, 61.

Another appearance of this phrase accompanies “I am the Alpha and the Omega” together with “almighty” in verse 9. These added phrases emphasize the sovereignty of God over all history. This fact provides believers a concrete reason for trusting God.

Christ Joins in the Position of God the Father

In chapter 4, God receives all glory, honor, and thanks from both the four living creatures and from the 24 elders, with phrases of holiness and sovereignty (4:8-9) which appear at the beginning of the book. However, in the following chapter, the Lamb who was slain receives the position of God the Father, not independently but together with God the Father, “power and wealth and wisdom and strength and honor and glory and praise” (5:12); “praise and honor and glory and power forever and ever” (5:13). In Chapter 7, almost exactly the same praises are given to God who sits on the throne and to the Lamb (7:10, 12). In this chorus of the great multitude, a question is raised concerning the relationship of the throne, God the Father, and the Lamb. How are they related? The answer on this question will partially explain the mystery of the Triune God. One thing is clear: They are not separated. They are one.³¹

The Togetherness of Christ and God

The phrase “God and the Lamb” appears eleven times in Revelation, with various (sometimes similar) modifying words. The first appearance (5:13) reveals the unity of Christ with the Father. Three occurrences (9, 10, 17) in Chapter 7 draw a picture of a huge choir in heaven. The same choir is singing a new song at the beginning of chapter 14. In 21:22-23, the New Temple is identified with God and the Lamb. The same theme continues in the last chapter (1, 3).

ECCLESIOLOGICAL CHRISTOLOGY

The Christology of the Book of Revelation also cannot be separated from the doctrine of the Church. The purpose of the second coming of the Lamb of God has two purposes: The completion of his body, the church, and the completion of the divine judgment.

³¹Osborne describes the relationship with the term “unity,” *ibid.* 319. At the end of his book, the Apostle calls it the throne “of God and of the Lamb” (22:3).

Christ in the Churches of Asia

The Seven Churches

The first vision that the Apostle saw and heard was the letter sent to the seven churches of Asia.³² A question has arisen whether each church is an individual recipient. Three answers are possible. The first view is that these letters were sent individually and collected later into one book with some editions. The support for this is that all the messages have the same basic outline, with the special conditions for each church varying.³³ The second view is that each “letter” was not to be sent to each church but for all the churches as a whole. Those who support this view believe that the form is only a rhetorical device aimed to all the churches. The third view takes both ideas in that each letter was written for each individual church as well as the whole church in general. Advocates of this view they point out that each letter ends with the same phrase in the plural form, “hear what the Spirit says to the **churches.**”³⁴ The view of dispensationalists may be, in a wider sense, included in this third category.³⁵ The third view is most plausible, in that the purpose of editing and collecting the New Testament canon was not simply for each individual. Rather, each church had a specific historical background, and such conditions as are described in these chapters exist in churches in every age. Various kinds of churches exist in all times and places.

The Basic Format of the Letters

Each letter has a basic common format and can be divided into seven sections.³⁶ First, it starts with a recipient from each church. Interestingly, it is not to a person but to an angel of the church. This

³²This was not written in a separated letter form, but all seven messages were contained in one book (bibl ion) according to 1:11. Concerning the discussion whether this was one letter or many letters, see Osborne, 104f.

³³R. H. Charles is representative of this view (for more detail, see his commentary, 43-47).

³⁴At the conclusion of each message, the application is given not only to the single church, but to all the churches, or to the universal church to read, hear, and practice.

³⁵Dispensationalists believe regarding the seven churches “instead of seven assemblies we have seven stages of Church history” (Bullinger, *ibid.*), 63f.

³⁶These letters do not follow exactly the typical epistolary form, e.g., they lack formal greetings at the beginning and end.

“angel” may be translated as “messenger,” which is the literal meaning. Osborne introduces the basic function of angels as authoritative “witnesses” overseeing the church as a divine force to oversee obedience to the prophetic message.³⁷ The second division is the description of the sender, in which some attributes of Jesus Christ are described. Among the attributes of Jesus Christ, some of them are shared with God the Father in chapter one: God is the first and the last, so is Christ; God is Alpha and Omega, so is Christ. Also, most of the specific pictures of Christ’s attributes described in the messages to the various churches are found in chapter one in a reversed order. The picture of the sender is different from church to church as the situation and the needs of each church are different. In this sense, each letter is a perfect fit for each church. The third division of the basic format is commendation for each church’s virtue(s). The letter to Laodicea lacks of this division, as they have nothing for which to be commended. The fourth division is a discussion of the weaknesses of each church. The letters to Smyrna and Philadelphia lack this part. They are acceptable before Christ. The fifth portion is exhortation or the solution to the problem(s). The sixth division is an additional exhortation. The last portion is a promise for the overcomer. In this section, every promise accompanies the voice of the Holy Spirit before the promise (i.e., the first three churches) or after the promise (the last four churches). All the promises given to the seven churches are recorded and promised to all believers (those who persevere or overcome difficulties and temptations to the end) in New Jerusalem.

Different “Christs” for Different Churches

Christ, the Controller of the Church

The second portion of each letter body starts with a prophetic formula built on Old Testament patterns.³⁸ The Christ for the church of Ephesus is the one who holds the seven stars and walks among the seven golden lampstands. The Christ whom the Ephesian church needs is the one who controls the church. The seven stars stand for the seven messengers of the churches, and the seven golden lampstands stand for the seven churches (1:20). The Christology in this passage is that Christ

³⁷Osborne, *ibid.*, 110f.

³⁸Refer to Osborne, *ibid.*, 111.

is the sovereign God who controls the church. The church of Ephesus had been faithful in a certain point but not enough at the point which the Christ wants to see. They had lost their first love. Not the Church but Christ, the sovereign Controller, is He who walks around the church, taking care of the church. What the church should do is keep the right relationship with the Lamb. The promise given to the church of Ephesus is the tree of life which the first ancestors, Adam and Eve, failed to eat.³⁹ This is the basic and is most significant promise for all the churches. The sovereign Controller of the church is the Provider as well.

Christ, the Life-giver

The Christ who appears for the church of Smyrna is the one who is the first and the last and the one died and came to life again. These attributes are written already in 1:17,18. The problem of the church of Smyrna is persecution, even to martyrdom. Yet Christ, the Life-giver, is in control the entire world, including the Smyrna church. The promise from the mouth of the Christ, the Life-giver, is the crown of eternal life without seeing the second death.

Christ, the Divider

The attribute of Christ for the church of Pergamum is the sharp, double-edged sword previously mentioned in 1:16. The problem of the Pergamum church is a secret trap of Satan, which can be revealed and severed only with the sharp, double-edged sword. The problem of idol-worship as well as adultery is secret and hidden, as was the case of Balaam and Balak. To remove the problem from the church, painful surgery must be endured. The promise given to the overcomer against satanic enticement is the hidden manna, which is refers to “the messianic feast, the Messiah’s kingdom, and a white stone with a new name written on it which stands for the stone on the breastplate of high priest.”⁴⁰

³⁹Daniel K. K. Wong sees this tree of life as literal fruit, “the Tree of Life in Revelation 2:7,” *Bibliotheca Sacra* 155 (April-June 1998): 211-26.

⁴⁰For more explanations see Daniel K. K. Wong, “the Hidden Manna and the White Stone in Revelation 2:17,” *Bibliotheca Sacra* 155 (July-September): 346-54.

Christ, the Watcher

The attributes of Jesus for the church of Thyatira are eyes like blazing fire and feet like burnished bronze (1:14,15). The problem of the church is adultery and all kinds of immorality. They need to see clearly the secret scheme of the world and keep away from it. Also “the feet like polished bronze” keep the church brave to fight against satanic teachings. The promise given to this church is authority over the nations, which was possessed by Jesus Himself.

Christ, the Sanctifier

The Christ for the church of Sardis is the Sanctifier who has the sevenfold Spirit of God and the seven stars previously mentioned in 1:16. The problem of the church is that they are near death and can be revived only by the work of the Holy Spirit, who also keeps the church holy. The promise to the church is a guarantee to keep their names in the book of life.

Christ, the Sustainer

The Christ for the church of Philadelphia is the Sustainer who has the key of David, previously found in 1:18 (the keys of death and Hades). The problem of the church is false teachers who threaten the church. However, the Christ will keep them secure with the key to the kingdom of the Lamb. The promise given to the church to make them is a pillar in the temple of God on which the divine name will be written.

Christ, the Restorer

The Christ for the church of Laodicea is the Restorer who is the Amen, and the faithful and true witness, titles which can be applied to God the Father. The problem of the church is lukewarm spirituality. Christ has the solution, that is, His faithfulness, even for this seemingly hopeless church. The promise given to the church is to sit and dine with the Lord.

CONCLUSION

The Book of Revelation has been neglected because of its mixture of three genres in one work and the danger of its misinterpretation, as

manifested in the history of the Church. The Christology of Revelation is not radically different from that of other books in the NT. However, its Christology is unique in many ways. The main theme of this book is **“Jesus-dominating-eschatology.”** The key figure of eschatology in the book is Jesus Christ. From the very beginning, the Apostle proclaims that the subject and the content of the revelation are Jesus Christ.

Another characteristic of this book is **“exalted Christology.”** Even though the divinity of Jesus Christ is emphasized more than his humanity, some fragments of his earthly life and ministry can be found. The exalted Christology is based upon the foundation of his earthly ministry. The phrase “like a Son of Man” is describing Jesus as more than a mere human being. He is a messianic figure with divine overtones, exalted after his suffering on the earth. He is serving as the great high-priest in heaven. The purpose of writing the Revelation is to convince the readers who are suffering to confirm the victory which Jesus has fulfilled and is sharing with his people. The suffering and the victory cannot be disconnected. The climax of the exalted Christology is the Lamb at the center of the heavenly throne. Another characteristic of the Christology of the book is **“God-Christ United Christology.”** The Lamb is sharing all the glory and praises with God the Father. He is sharing not only the position of the throne in heaven, but all the divine characteristics of the father as well. The unity of God and Christ is the object of the heavenly temple and its choir.

The last significant Christology is **“Eccleological Christology”** in the Book of Revelation. Christ is the head of every church, both universal and local. The letter sent to the seven churches in Asia is aimed for both local and universal church. Each message starts with the attributes of Christ for each individual church. Those attributes are deeply related to its specific situation and its needs. That is why the Christ who appears in each church is presented differently every time. The Christ for the church of Ephesus is the Controller of the church. The Christ for the church of Smyrna is the life-giver who keeps the church from all kinds of persecution and even gives eternal life to the martyrs. The Christ for the church of Pergamum is the divider who reveals the secrets of Satan so that they can separate and remove idol-worship from the truth. The Christ for the church of Thyatira is the Watcher who can see all kinds of wickedness in the church. The Christ for the church of Sardis is the Sanctifier who can restore even the near-dead church. The Christ for the church of Philadelphia is the Sustainer

who can keep the church from all kinds of trials. The Christ for the church of Laodicea is the Restorer who is so faithful that he can keep firm and restore even the hopeless church.

The Christology in the Book of Revelation reveals that the exalted Christ shares every attribute of God the Father in the heavenly temple and is planning to share the glory even with the church. In this way, the Christology in the first three chapters of the Book of Revelation is Ecclesiological Christology.

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