

The Stages of Revelation, III

- God chooses Abraham
 - From the nations God calls Abram to be “the father of a multitude of nations” (Gen. 12:1)
 - God renames Abram “Abraham”
 - Parallels Christ renaming of Cephas “Peter”
 - God promises Abraham, “In you all the nations of the earth shall be blessed.” (Gen. 17:5)
 - God makes the covenantal promise that through Abraham and his descendents His original plan for unity would be restored



Revelation Iii

Thomas N. Finger



Revelation Iii :

Unpublished Revelations of the Prophets and Presidents of the Church of Jesus Christ of Latter Day Saints

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will culminate with the doctrine of God which usually comes first This is hardly to minimize God's importance but to maximize it as the Christian faith's most profound mystery Volume I begins with eschatology to present it as a dynamic boundless atmosphere in which theological reflection unfolds While this dynamism envelops Christian life and mission it is not merely subjective It is hope for the transformation of all creation It is not only celebrative for it also struggles against the gruesome evils that seek to dominate all things From this vantage point eschatology in Volume I seeks to articulate the significance of the resurrection the last judgment heaven and hell the return of Christ and the millennium's coming These reflections lead to revelation beginning from the final revelation of Jesus Christ 1 Peter 1:3-13 Revelation's dimensions are treated as personal as historical extending forwards from Genesis and as propositional or its way of conveying its contents These point theological reflection to revelation's center Jesus Christ chiefly to his saving work in his life death and resurrection Here the strengths and weaknesses of the traditional substitutionary and moral influence theories are examined But when placed within their revelational or historical sequence Jesus' conflict with the powers of evil stands out These prove to be gigantic systemic forces which have always ordered but also imprisoned humankind such as the Roman Empire Yet their horror and power stretch beyond any social or psychological explanation In Jesus' life and death these powers appear to conquer him But through his resurrection Jesus conquers them This drama is best articulated by the Christus Victor approach in which Jesus with his Father and Spirit defeats these powers but does not totally destroy them This is why their eschatological reign is already present but evil is not yet destroyed until the end Fors Clavigera John Ruskin, 1907

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