

**The Man Christ Jesus in His Role**  
**as Judge in the Consummation of all Things;**  
**An Important Apostolic Christological Hermeneutic**

By Peter F. Connell

**I**n both the Old and New Testaments we can see the judgment (retribution) of the eternal God upon sinners throughout the long history of man. We see that He “*spared not the angels that sinned.*” (II Peter 2:4) Judgment was poured out, not merely upon angels, but upon men—from Genesis and Adam’s first sin, throughout the periods of the Patriarchs, the Law of Moses, of the judges and kings, and into the New Testament with His speedy judgment upon Ananias and Sapphira (Acts 5). Divine retribution is likewise iterated in the Holy Ghost-inspired warnings found in the New Testament epistles of Paul, Peter and Jude. Even a casual reading of the Bible will reveal myriad instances of the Lord pronouncing and executing the divine prerogative of judgment upon His creation. Yet will the eternal Spirit of God, the “Father” to whom “*the man Christ Jesus*”<sup>1</sup> prayed, judge men at “the Consummation of all things?”<sup>2</sup>

It would seem natural to think of the “Father” as *Creator and Judge*—by “the Father,” I mean the eternal Spirit of the almighty God. Yet a critical understanding of Apostolic (Oneness) Christology is important if we are to see the significance of the doctrine of the incarnation and its role, not only in our salvation, but also in the Judgment.

In this brief paper I shall demonstrate from the Scriptures that the incarnation of God in flesh was and is integral to both the salvation of the saints, and the judgment (damnation) of the ungodly. We shall speak of the reason that the man Christ Jesus will execute the prerogative of

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<sup>1</sup> I Timothy 2:5

<sup>2</sup> The theological term, “the consummation of all things” refers to the “wrapping up” of human affairs in the transition from the closing days of time into eternity. It includes the events of the final judgment (the final dispensation of the souls of men) and those events preceding the judgment of sinners and the reward of those made righteous.

judgment in the closing days of time and in the ushering in of eternity, not because of His divine nature, but *because* of His humanity. He is able to execute judgment because of His divine nature, but the *authority* to execute that judgment will be because He lived as a man!

Before we get to that point, we must first diverge to another point of Apostolic hermeneutic of Christology. It is the subject of the continuance of the Son, after His mediatorial role shall end.

## **The Son Shall Be Subject**

Let's look for a moment at I Corinthians 15:25-28 (emphasis mine):

*For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*

There are many things that can be gleaned from this important passage, but we shall bring out only a few for our purposes:

1. In verse 25 of this passage Paul actually quotes from two separate Psalms, and combines them. *For he must reign, till he hath put all enemies under his feet.* Please note the following from Elder Marvin Treece:

The verse is a quote from the Psalms; however there are two quotes involved: Psalm 8:3-6 and 110:1. A separate view is represented in each passage. It is Christ who is seen as having all things placed under His feet in 110:1. In fact, the verse in Hebrew identifies who is involved: “a

statement of ...*Yahweh* to...*Adonai*...” It is clear that the eternal God addresses the human nature which was in Christ, the mediator between God and man (I Tim. 2:5). *Yahweh* is the eternal deity and *adonai* is an earthly lord (Hebrew Lexicon, Brown Driver and Briggs, pg. 10). Israel substitutes the lesser term at times for the greater one to preserve the *sacra noma*.<sup>3</sup>

2. Elder Treece’s translation of verse 27 is as follows: “*For He has subjected all things under His feet. But when he says all things have been subjected, it is obvious that the One who subjected all things to Him is not included,*” and it demonstrates that “there was no equality while Jesus was present in the flesh” and that “we find a subjection of the Son in the end of time.” Please note the following commentary (emphasis mine):

It is understood that God is the subject and Christ is the object. The word...clear or obvious [translated “manifest” in the KJV] substantiates the belief that God is never subjected to anyone...It is also obvious that eternal equality of a plurality of persons in deity is an unfounded hypothesis. There was no equality while Jesus was present in the flesh (John 14:28), and in this verse we find a subjection of the Son in the end of time.<sup>4</sup>

Here we clearly see that the passage plunders trinitarian thought, as well as any school of thought that sees the *elimination* of the Son after the consummation of all things. More will be discussed on this subject with a discussion of the following verse.

3. There is absolutely no “co-equality” ever indicated in the Scriptures as suggested by trinitarians, so-called “two-ness”

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<sup>3</sup> M.D. Treece, *The Literal Word; I Corinthians* (Shippensburg, PA: Treasure House, 1995) p.389

<sup>4</sup> *Ibid*, p.391

advocates, or in the early forms of quasi-trinitarian thought presented in the 2<sup>nd</sup> through fourth centuries. Again from Elder Treece (Emphasis mine):

***Translation: And whenever all things are subjected to Him, the Son Himself will be subject to the one having subjected all things to Him, in order that God may be all things in everyone.***

*The Son Himself will be subject to the One having subjected all things.* First it is the future middle indicative...(will be subject), referring to the Son, then an aorist active articular participle of the same verb...(the One who subjected). There is no “co-equality” ever suggested in the scripture.

*That God might be all things in everyone.* It is clear that the mediatorial work of Christ will end. It is interesting to note that the term “Son of God” does not appear in the book of Revelations after the second chapter, but he is called...Almighty...(Rev.1:18, 4:8, 11:17, 15:3, 16:7,15, 19:16, 21:22). The sacrificial and mediatorial work of Christ is symbolized by a “lamb as having been slain” (Rev. 5:6)...Paul...said to the Philippians “Who, while existing in the form of God did not consider being equal with God a prize (to be retained)” (Phlp. 2:6 LW). The word “prize” is better here than “robbery” (Ardnt and Gingrich, Lexicon, pg. 108). The verse continues with, “But emptied Himself, taking the form of a servant, became in the likeness of men” (v. 7, L). It is obvious that there was no sense of loss for God to take upon Himself the form of man. Jesus was called the “unique” Son (I John 4:9). There was never another like Him, who was both God and man.

In this chapter of Corinthians, Paul unravels the movements of God through time. He says that Christ dies for our sins (v. 3); that He was raised from the dead (v. 4); He also raises those who belong to Him (v. 23); then delivers the kingdom back to God (v. 24); then becomes subject Himself (v. 28). It is not a subjection of one deity to another, which would be a ludicrous concept, but a subjection of the humanity to the divinity which resided in Him...

The phrase...(all things in everyone) qualifies the activity of the resumption of the total aggregation of power and authority for the deliberate purpose of the recognition of one God. All other involvements and forms merge into this final being, to that everyone recognizes His supremacy.

While this ends the Treece quote, let me point out that the verse in question indicates a “subjection”—NOT an “elimination.” In fact, the fact that there is subjection of the Son to the eternal (remember the “Son” was begotten in time) deity, indicates a continuing presence—for one can only be “subject” if one exists.

Some have suggested that the Son might not be “eliminated”, but that he would no longer “have a visible, recognizable form.” These two views are quite different, and neither of them have a basis in Scripture. Rather, the Scriptures indicate simply that the Son (still recognized) is a. subjected to the eternal, and b. worshipped as the Almighty. I believe that the book of Revelation contains additional needed insights relative to the nature of the union of the Son and the eternal Spirit in the transition from time to eternity.

## Revelation, Chapter 5

This takes us to Revelation, chapter 5. There are those trinitarians who search out passages in an attempt to bolster their weak assertions that our God is “Triune;” that *He* is really a “*They*”—a plurality of persons.

I shall not take the time to deal here with the historical development of the modern doctrine of the “Trinity,” as there are many writers who have already dealt with this subject at length. Suffice it to say that it is an historical fact that the modern doctrine of the “Trinity” would have been quite foreign to the apostles, and that it clearly developed from Neo-Platonistic and other like-minded philosophies over a period of centuries. Trinitarians, then, are left to attempt rhetorical gymnastics with the holy Writ in order to try to bolster their doctrine.

One such passage that they turn to is Revelation 5:6-7:

*And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne.*

Trinitarians are quick to ask Who it is that is sitting on the throne—AND Who is the Lamb? The context makes it clear that the One sitting on the throne is the eternal God, and that the Lamb is none other than Jesus Christ. Then they are quick to assert—“See! That’s *two*—and one of them is coming and taking something out of the hand of the other. This proves there is a Trinity!” In fact, it proves nothing of the sort.

First, we should notice that every time they bring up one of these so-called proof-texts, such as the “Father/Son” language, or Revelation 5 – it seems that the Holy Ghost, their “third person” is always truant! Why is “He” missing in all of these scenes? There is good reason—so I

always ask them that question. Pardon me, but I like to see Trinitarians squirm a bit.

## **The Role of the Christ in Both the Redemption and the Judgment of Mankind**

I believe that what is portrayed here in Revelation 5 is actually a truth that powerfully demonstrates the dual nature of Jesus Christ and the Role of the man Christ Jesus in the *redemption* of mankind—and the *judgment* of mankind. The following is what I believe that God gave to me in my study of Revelation 5 regarding the Lamb coming to the One who sat upon the throne:

First—the context is important: Throughout Revelation 4 we see that “He who sat upon the throne” was the eternal God:

Vs 4 - to look on Him was to look upon as a jasper and a sardine stone (the “first” and “last” stones listed as being on the golden ephod of the high priest (Exodus 39:10-13), thus at least a veiled image of Him being “the first and the last.”<sup>5</sup>

Vs 8-11 – He is worshipped as He who lives “for ever and ever.”

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<sup>5</sup> Interestingly, the eternal God, identified as the LORD (using the tetragrammaton YHVH (YHWH) in the Old Testament) is called “the first and the last” or some similar terminology in Isaiah 41:4, 44:6 and 48:12, while Jesus is identified as “the first and the last” in Revelation 1:11; 17, 2:8 and 22:13. Some MSS omit the phrase in Rev. 1:11. These salient facts indicate the deity of Jesus while eliminating the possibility of Him being a second personality in a supposed trinity.

Now at the beginning of chapter 5 we see this same One—the eternal God—still upon the throne (bolded and underlined emphasis mine):

### **Revelation 5:1-14**

(1) And I saw in **the right hand of him** that sat on the throne **a book** written within and on the backside, sealed with seven seals.

(2) And I saw a strong angel proclaiming with a loud voice, Who is **worthy to open the book, and to loose the seals thereof?**

(3) And **no man** in heaven, nor in earth, neither under the earth, was **able** to open the book, neither to look thereon.

(4) And I wept much, because **no man was found worthy** to open and to read the book, neither to look thereon.

(5) And one of the elders saith unto me, Weep not: behold, **the Lion of the tribe of Juda, the Root of David**, hath **prevailed** to open the book, and to loose the seven seals thereof.

(6) And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood **a Lamb as it had been slain, having seven horns and seven eyes**, which are the seven Spirits of God sent forth into all the earth.

(7) **And he came and took the book out of the right hand of him that sat upon the throne.**

(8) And when he had **taken the book**, the four beasts *and* four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

(9) And **they sung a new song**, saying, **Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;**

(10) And hast made us unto our God kings and priests: and we shall reign on the earth.

(11) And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

(12) Saying with a loud voice, **Worthy is the Lamb that was slain to receive power**, and riches, and wisdom, and strength, and honour, and glory, and blessing.

(13) And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, ***be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.***

(14) And the four beasts said, Amen. And the four *and* twenty elders **fell down and worshipped him that liveth for ever and ever.**

Please note a few things I've bolded within the text: In **the right hand** of the eternal God is "a book." The right hand of God is, of course, "the right hand of power" (Mark 14:62)—representing the **authority** of God. Also note the presence of the "book" in that right hand (place of authority). John wept much because there was no man "found worthy" either to take, open or read the book. **Please note that in order to do ANYTHING with that book—one would have to be "found worthy."** They would have to DO something that makes them worthy.

Then one of the angels told John not to weep, for "the Lion of the tribe of Juda, the Root of David" had "prevailed" (did something/overcame something) to make Him worthy to open that book! These terms clearly speak of the Messiah (Genesis 49:9, Isaiah 11:1, Isaiah 11:10), Jesus Christ (Romans 15:12, Revelation 22:16). The means of His prevailing is found in verse 9 above—**it was by means of His redemptive sacrifice—His death—that He prevailed and was found worthy to take the book—and to "loose the seals thereof."** Verse 12 tells us that the Lamb was therefore worthy to receive "power" (the same word as found in Mk. 14:62 – "right hand of power").

## The question needs to be asked here:

*“What power did the Lamb that had been slain receive here?”*

To answer that question we need to both remain in the context—and look to related Scriptures that shed light on what is happening here.

First we note that some of what is written here is written in *symbolic* language. The Lamb here has “seven horns and seven eyes.” If Jesus, in His physical appearance had seven horns or seven eyes—I imagine that someone would have recorded that fact. It is clearly speaking symbolically—and the meaning of the horns and eyes is immediately relayed in the very same statement: “which are the seven spirits of God sent forth into all the earth.” Part of the context that is essential to understanding relates to the significance of the book that is transferred! What is the book? We do not see it further described or opened until the beginning of Revelation 6. Here we see the Lamb open the seals of the book one at a time—and it is a book of judgments! The Lamb that had been slain had done something—given His sinless life and shed His sinless blood as a spotless Lamb. He had “prevailed” so that he was “worthy to open the book and loose the seals—and pour out judgment! The power given here included the power and authority to mete out judgment!

What we are seeing here is a visual display—a pageantry—a symbolic display of the **transfer of authority or power** from the eternal Spirit of God to the man Christ Jesus to execute judgment!

Please note the following Scriptures that support this conclusion:

***And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. (Matthew 28:18)***

This passage teaches that power and authority is “given” by the hand of the eternal, all powerful God unto the man Christ Jesus.

What power has been given?

All power.

This, as we shall see, is not arbitrary—but is, rather, full of purpose!

***The Father loveth the Son, and hath given all things into his hand. (John 3:35)***

What things have been “given” into his hand?

All things.

***For the Father judgeth no man, but hath committed all judgment unto the Son: (John 5:22)***

Who does the Father (eternal Spirit of God) judge?

No man.

Who has “all judgment” committed into his hand?

The Son.

*For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. (John 5:26-27)*

What authority was “given” by the Father (eternal spirit of God) to the “Son?”

*The authority to execute judgment.*

**Why was this authority given?** The answer is substantial and important—and it relates the importance of the dual nature of Jesus Christ. It emphasizes that He HAD TO BE WHO HE WAS TO DO WHAT HE DID on Calvary. He was given this authority to execute judgment NOT because He was the Son of God—but rather **BECAUSE He is the Son of man!** He is given the authority to execute judgment because HE as a MAN overcame sin in the flesh! It is because He prevailed (Rev. 5:5), and was able to offer Himself WITHOUT SIN as a SPOTLESS LAMB. It was because He was tempted in all points like as we—yet without sin!

There is a principle in Scripture of people—men—who will “rise up in judgment” against others in the last day:

Matthew 12:41-42

(41) The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

(42) The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

Matthew 11:20-24

(20) Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

(21) Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

(22) But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

(23) And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

(24) But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

No one will be able to point a finger of accusation in the face of our Lord and say that their excuse was that they could not resist the temptations and that the Lord has no idea how it is to be tempted! He WAS tempted in ALL points like as we are—yet He remained without sin! He prevailed! He overcame! And in prevailing, He prevailed to open the book of judgments and to loose the seals thereof! Jesus became obedient unto death, even the death of the cross! He was given the authority (as shown in the TRANSFER of the book of judgment) to execute judgment BECAUSE He as the Son of MAN overcame, prevailed, and shed sinless blood for our redemption!

## Conclusion:

Again, the Scripture is clear in this regard, “The Father judgeth no man.” Rather, He has “committed all judgment unto the Son”—to the man Christ Jesus.<sup>6</sup> The transfer of the authority to sit as Judge over mankind—from the eternal Spirit of God to “the Son;” to “the man Christ Jesus”—is revealed to us in the vision of John as relayed it in Revelation 5:6-7 and the surrounding context.

The purpose for the *transfer* of said authority is also made clear in the Scriptures: It is because the Lamb (the man Christ Jesus) had prevailed in His obedience unto the death of the cross (evidenced by His sinless life and His death, burial and resurrection), and was *therefore* found worthy to take (receive) the authority from the right hand of the eternal God—and then “loose” the seals thereof in the outpouring of righteous judgment. He was the spotless Lamb, and, though He was “in all points tempted like as we are;” He remained “yet without sin.”<sup>7</sup> Therefore He is able to stand in judgment of a sinful man. God Himself lived and walked as a man; He also provides us with all that we need to be saved from the wrath of judgment should we so choose; and there will be no man that will be able to stand before His righteous judgment in the last day. The authority to execute judgment was not given because He is the “Son of God”—but rather—because He is “the Son of man!” The *ability* to judge comes from His deity, but the *authority* to judge stems from His prevailing humanity!

In order for Jesus to save us; AND in order for Him to be the final Arbiter of Truth and Judgment—He HAD to be Who He was! He had to be the Almighty God manifested in genuine human flesh.<sup>8</sup>

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<sup>6</sup> John 5:22

<sup>7</sup> Hebrews 4:15

<sup>8</sup> I Timothy 3:16