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The Precursors and Titles of Christ at His Coming to Earth

Introductory Thoughts

In Revelation 19:11-20 there is recorded some of the most soul searching and terrifying passages in all the scriptures. When the flood came on the message rejectors of Noah's day, that must have been frightening. When the fire of divine anger was vented on Sodom and Gomorrah, that was not just a foretoken, but perhaps somewhat like a volcano eruption, with ash falling on everything making it hard to breathe. It must have been horrific, but nothing this world has ever known can compare with that which is called, "The great day of His wrath" (Rev. 6:17). The very preciseness without elaboration of that day indicates the inability of any wording in English or any combination of languages to convey its horror.

In Revelation 19:11 John wrote, "And I saw the Heaven opened". I am aware that in the KJV the word "the" is not in it, but from the research I have done it ought to read as I have printed it. It is a terrifying statement for in Revelation we read of things opened in Heaven, but this is the climax of all the other openings. In Revelation the references indicate something in heaven is opened, hence:

- a) "A door was opened in Heaven" (Rev. 4:1)
- b) "The temple of God was opened in Heaven" (Rev. 11:19)
- c) "The temple of the tabernacle of the testimony in heaven was opened" (Rev. 15:5)
 - i) But for the only time, chapter 19:11 states, "I saw the heaven opened". This was not something opened in Heaven, but heaven itself being opened.
 - ii) What is exactly happening here? There are several contexts in which the word "opened" is used in the scriptures, some of which are:
 1. To give understanding as the Lord did with the two in the road to Emmaus (Lk. 24:45)
 2. It can open to comfort (Acts 7:56)
 3. It can mean to physically remove blindness and give sight (Matt. 20:33-34)
 4. It can mean to provide the way of liberation (Acts 5:19)
 - iii) It is my understanding that heaven opened, possibly unfolding as a scroll forcing humanity to see the foreboding of something menacing about to happen, to give a sight of "the Son of Man sitting on the right hand of power" (Mk. 14:62). No longer a weakened crucified man (2 Cor. 13:4), but sitting in terrifying authority on the right hand of God.
- d) The unfolding of the skies alone would be terrifying but then it is recorded, "and every mountain and island were moved out of their places" (Rev. 6:14). That indicates an earthquake the like of which this world has never seen. To consider that the imagined immovability of the mountains suddenly moved, an event so catastrophic men fear. Humanity is made to realize that this is not "Mother Nature" but the Living God acting in justified anger. When it says every island, that means the islands of the South Pacific, the New Hebrides, Samoa, from the North Atlantic, Iceland and the Faroe Islands, Ireland, the islands of the Philippines etc., moved. All avenues of travel connecting seaports and airports will need to be reconfigured. No wonder man will be terrified, then the ungodly kings of earth, the multibillionaires, the statesmen of earth will be grovelling, whimpering and trying to escape the unescapable (Rev. 6:14-17). Humanity will be aware that the Lord is coming as a "Man of war".

The Lord is referred to as "Man of War" twice in the scriptures (Ex. 15:3; Isa. 42:13). How foolish man is thinking he is in control and that he can fix the economic, nutritional, pollution's and pandemics of the earth without God. God declares, "It is better to trust in the LORD than to put confidence in man. It is better to trust in the LORD than to put confidence in princes" (Psa. 118:12, 13).

Man is trying to go to Mars. Some of the intelligentsia of the world tell us the population of the world will not be able to sustain 11 billion people, therefore, man must look to other places to dwell. How utterly foolish of man to think they can live in defiance of God without any repercussions. Sadly such is the darkness of humanities thinking that all the armament and nuclear weapons of earth have any power against the Lord. Poor darkened man does not realize that the very molecules which hold atoms etc. together are held by Him (Col. 1:17). The

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word “consist” means to be held together. Just as Adam and Eve hid themselves among the trees, so man will cry (pray) to the rocks to cover them (Rev. 6:16).

Who is coming?

The Book of Revelation is God’s unveiling of Christ regarding the offices and works God has given Him responsibility for. He is the one who takes the book out of the right hand of the Moral Absolute of the universe (Rev. 5:7) and He is able to take it because of His worthiness (Rev. 5:5, 6). It is recorded in John’s gospel that the Lord told his disciples that God not only has committed all judgment into His hand (Jn. 5:22), but also the right to execute the judgment (Jn. 5:27). John also adds another expression which deals with why God gives Him such responsibility and it is, “Because he is the son of Man” (Jn. 5:27). However, at His coming to reign there are other titles or names given with the emphasis on His humanity, character, and royal authority. These are not just casually picked by John or Paul, but are the Holy Spirit’s manifestation of the Lord. We also know that the descriptive terms given to the Lord regarding His coming to reign all indicate some aspect of His person or work. He is spoken of as:

- a) The Son of Man, relative to His coming to reign (Matt. 24:30, 37, 39, 44; 25:31; Mk. 13:26; Lk. 12:40; 17:24, 26, 30; 18:8; Rev. 14:14)
- b) Lord Jesus (2 Thess. 1:7)
- c) The Lamb (Rev. 6:16)
- d) Seen as the Reaper (Rev. 14:14-20)
- e) Faithful and True (Rev. 19:11)
- f) The unknown Name (Rev. 19:12)
- g) The Word of God (Rev. 19:13)
- h) King of Kings (Rev. 19:16)

The first observation is there is selection in the descriptions of the Lord. Luke, when writing the book of the Acts, records how the angelic messenger spoke saying, “This same Jesus . . . shall so come in like manner as ye have seen him go” (Acts 1:11). It is Jesus who went in power for He had risen from the dead; a cloud received Him (Acts 1:9) which I understand it as a cloud of angelic beings and He will come again in the clouds; He left from the mount of Olives (Acts 1:12) and will stand there once again (Zech. 14:4). (While the scriptures do not say specifically the Lord left from the mount of Olives, yet the intimation from Acts 1:12 certainly indicates that).

The descriptive names used of the Lord

Son of man (Matt. 24:30, 37, 39, 44; 25:31; Mk. 13:26; Lk. 12:40; 17:24, 26, 30; 18:8; Rev. 14:14).

- a) I have one son and even though he is now a man, if anyone belittled him or hurt him I would be very angry. When I think of God sending His Son to become the Son of Man, of David and of Abraham (Matt. 1:1), it fills the heart with wonder. God loves His son, for it is recorded Christ is “His dear Son”, or better “the Son of His love” (Col. 1:13), yet He sent Him to be the Saviour of the world (Jn. 4:42). What a manifestation of love has been shown in that, “while we were yet sinners, Christ died for us”; “when we were yet without strength, in due time Christ died for the ungodly”; “For if, when we were enemies, we were reconciled to God by the death of His Son” (Rom. 5:6, 8, 10). Surely it is most wonderful that such is His love for each of us that we could not care about His voluntarily substitutionary sacrifice to save each from the wrath of Almighty God. Surely the delight God the Father had in Him is not only being willing to become human, but also readiness to be forsaken to bring humanity back to Himself. I cannot comprehend the intensity of His wrath but I can, in a little degree, understand His righteous judgment when man rejects, belittles, counterfeits, mocks, spits on Him, and in heart kill Him. This is in part what the significance is when the Lord is spoken of as the Son of man. As the despised Nazarene He lived, as the accused blasphemer He died, but God raised Him from the dead. In that day He will come, glorified with the regalia of a Conquerer to break to chaff the empires of earth (Dan. 2:35); to banish into the Lake of fire the leading men of anarchy and blasphemy (Rev. 19:20); to dispose of Satan for one thousand years (Rev. 20:1); and to greatly, though not completely, restore the creation to Edenic conditions. The

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Man despised will be the Son of man dignified, though no longer the Son of man scoffed at, but now the Son of man sovereign.

. . . . *Rowan Jennings*