

Revelation
A Wednesday Night Bible Study

Lesson #60

12/06/2007

The King Is Coming Part 2
19:11-16

Last week we related Christ's leaving His eternal glory in heaven and humbling Himself so He could fully identify with sinful man and become his sacrificial substitute — *“Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; And deliver them, who through fear of death were all their lifetime subject to bondage”* (Hebrews 2:14-15).

Yes, when Jesus came the first time, He came to save man from his sins, but, when He comes again, it will be to judge, destroy His enemies and assert the authority of His ownership by reigning over all for eternity. In Matthew we read that the angel told Joseph that Mary, His wife, would; *“... bring forth a son, and thou shalt call His name, JESUS: for He shall save His people from their sins”* (Matthew 1:21). Then, in Luke, we read that the angel's message to Mary had a different emphasis. The message to Joseph emphasized Jesus' role as Savior. Without contradicting what the angel had told Joseph, the message to Mary had a different emphasis. It focused on Jesus' role as King in His second coming: *“And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.”* (Luke 1:31-33). As we proceed in our study we will see that, following His victorious return to judge the wicked, Jesus will indeed sit *“upon the throne of David”* in His millennial Kingdom. It is most interesting to note that, even in announcing the first coming of Jesus, there was an emphasis upon His second coming.

As we consider Revelation 19:11-16 we read about six names for Jesus: **1) Faithful; 2) True; 3) An unknown name; 4) The Word of God; 5) KING OF KINGS; 6) LORD OF LORDS.**

In the previous lesson we learned about His first two names. Both of these, like the others, are used here because they have a very special relationship to His actions described here. For instance, verse eleven tells us: *“... behold a white horse; he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.”* Both of these, **“Faithful and True”** describe His **“judging and making war.”**

First, consider His actions as judge. These actions are introduced here in Revelation 19:11, but there is more to come as we shall see, particularly when we get to Revelation 20:11-15. Many people think that this role for Jesus is something new and is being introduced here in Revelation for the first time. Such is not correct.

Revelation 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

Revelation 19:12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

Revelation 19:13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

Revelation 19:14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

Revelation 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

Revelation 19:16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

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The King Is Coming Part 2

19:11-16

While His first coming had the specific purpose of doing what was necessary, i.e., humbling Himself to take upon Himself a human nature, like man, so that He might take man's place in dying on man's cross and paying for man's sin. At the same time, in His first coming, He also identified Himself as man's judge.

In presenting Himself in this manner, Jesus offered two choices to sinful man: Choose to 1) Either submit to Him as Lord and Savior and be forgiven, or, 2) Reject Him as Savior and be judged by Him. In this way, man gets to choose whether he would rather relate to Jesus as his Savior or as his judge Who will sentence him to his just and righteous punishment for his sin instead of saving him from his sin.

When Jesus was in Jerusalem speaking to the Jews He was very clear about this and said:

“For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. 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. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation” (John 5:22-29).

As we see, even when He was here to give Himself as a substitute for man so He could save man from his deserved punishment, He made it clear that, even then, He is judge. To tie the two roles together even more closely, He said that His role as judge had a close relationship to His role as Savior when He spoke of God the Father giving God the Son ***“the authority to execute judgment because He is the Son of man”*** (John 5:27). His death and resurrection became the platform for the execution of judgment as Paul told the Athenians that a day was appointed ***“in which He will judge the world in righteousness by that man (Jesus) Whom He hath ordained; whereof He hath given assurance unto all men, in that He had raised Him from the dead”*** (Acts 17:31). Let no man be shocked or surprised to see Jesus, here in Revelation, doing this very work of judging of which He had long ago spoken.

Revelation
A Wednesday Night Bible Study

Lesson #60

12/06/2007

The King Is Coming Part 2

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Furthermore, let no man complain of His judging being unjust or unfair. When Jesus assigns punishment and judgment to sinners, He will be doing it in complete righteousness and justice. Though foolish and ignorant men have sometimes said that all they want is justice, when they receive what they deserve, no more and no less, they will indeed get justice, but they will not want what they get. While all human judges are lacking in knowledge and justice, all that Jesus does is done in total righteousness and justness.

Not only does He judge in this manner, He also makes war in total righteousness and justness and when He makes war it is in absolute harmony with His plans and schedules. When He stood before Pilate being unjustly accused and condemned, He could have easily made war, but that is not why He came the first time. It was not according to His plans and schedule. There would be a time for war. Before Pilate He acted according to His plans and timing. This is clearly seen in His response to Pilate's taunting: ***"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence"*** (John 18:36). He had a plan to follow at that time, and He followed it in every detail, even when He had to restrain Himself, refusing to exercise His omnipotent authority as King and Judge. As we see Him here in Revelation nineteen, He also has a plan to follow and will follow it in every detail without any self-restraint. It is now time to make war which will result in the total elimination of all of His enemies except Satan, and that will happen at the conclusion of His thousand-year reign in His millennial Kingdom.

In verse twelve John continues with his description of Jesus as the One Who is **"Faithful and True"** and **"judges and makes war:"**

"His eyes were as a flame of fire, and on his head were many crowns."

From the first time John saw Jesus in this Revelation of Jesus Christ he described His eyes as **"a flame of fire"** (Rev. 1:14). Though they were not so described when Jesus first came, they have exuded knowledge of intimate matters and power over those whom He looked upon. Recall that when Jesus simply ***"turned and looked upon Peter"*** that night in the court of the High Priest, without taking any further action or saying a word, ***"Peter remembered the word of the Lord, how He had said unto him, 'Before the cock crow, thou shalt deny me thrice.' And Peter went out and wept bitterly"*** (Luke 22:61-62). The eyes of Jesus, as described here by John as being "a flame of fire" are not really different from the eyes that looked upon Peter. The Lord's eyes portrayed as a **"flame of fire"** simply emphasize the fact that He is omniscient and omnipotent and can express

Revelation
A Wednesday Night Bible Study

Lesson #60

12/06/2007

The King Is Coming Part 2

19:11-16

those attributes by simply looking at someone or something. Simply with His eyes He is able to expose the unknown secrets of men and to express His omnipotent authority to produce any effect He so desires.

“...and on his head were many crowns” speaks of His rightful rule over all things as the **“Lord God almighty.”** There are two Greek words for **“crown.”** **Stephanos** (4735) is used in Revelation 4:10 for the **“crowns”** which the **“four and twenty elders,”** representing the redeemed in heaven, **“cast before the throne of God in heaven.”** **Stephanos** is also used to describe the **“crown which was given”** to the rider on the white horse, Anti-Christ, in Revelation 6:2. **Stephanos** conveys the meaning of **“a badge of victory,”** and is given to those victorious in military conflicts or games. The Greek word used here is **diadema** (1238) and should be translated **“diadem.”** A **“diadem”** was a **“badge of royalty,”** a **“kingly ornament”** identifying a king. In his effort to supplant Jesus as **“KING OF KINGS,”** Satan wore a **“diadem”** on each of his **“seven heads”** when he appeared as the **“great red dragon”** in Revelation 12:3. He also adorned his earthly representative’s seven horns with a **“diadem”** when he **“rose up out of the sea”** (Rev. 13:1) trying to supplant Christ Jesus as King. Here, in Revelation 19:12, when John sees Jesus, He is wearing, not just one, but **“many crowns,”** **“diadems,”** to symbolize His rightful claim as **KING OF KINGS.**

Then John introduces the third name which identifies Jesus as “... a name written that no man knew, but He Himself.” John can see the name, but he cannot understand it or relate what he sees. This is not the first time that we have read about a special name without being told what that name is. In the letter to the church in Pergamos Jesus said, **“To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it”** (Rev. 2:17). Then Jesus said to the church in Philadelphia, **“Him that overcometh ... I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name”** (Rev. 3:12). Then we are told that, when John saw Jesus, with His followers, standing on mount Zion, he saw **“...with him and four thousand, having his Father’s name written in their foreheads”** (Rev. 14:1). In each of these cases we are being told about something that is not explained to us and that we cannot understand. This is not unusual. There are many things about our Lord Jesus that are beyond our capability to know. This was pointed out to us in Matthew 11:27: **“...no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.”** Perhaps in that day, when we all get to be with Him in glory, we will be enabled to understand what is unknowable to us today.

Revelation
A Wednesday Night Bible Study

Lesson #60

12/06/2007

The King Is Coming Part 2

19:11-16

As John continues to describe what he saw: “... **And he was clothed with a vesture dipped in blood**” we are reminded that God has already told us about this. In Isaiah 63:1-6 God described what John now sees:

“Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? ... Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine vat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. ... For the day of vengeance is in mine heart, and the year of my redeemed is come. ... And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.”

It is obvious that this is the scene which God showed to Isaiah hundreds of years before it is seen by John. It should be no surprise that, if we will intently study God’s holy Word, we will discover that He has already provided us with those things which will enlighten our minds and bring comfort to our hearts. The presentation of our Lord in Revelation nineteen is awesomely stupendous. Since God entitles the book, “**The Revelation of Jesus Christ**” (Rev. 1:1), it is appropriate for us to carefully examine what God presents to us about our Savior, Lord and King, and we will continue to do that in the lessons yet to come.