

**The Climax Of History  
Jesus Christ, Lord Of Lords And King Of Kings  
The Second Coming Of Jesus Christ  
Revelation 19:11 – 21**

Scripture quotations are taken from the following translations:

**ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.**

**Scripture quotations taken from the New American Standard Bible® (NASB),  
Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973,  
1975, 1977, 1995 by The Lockman Foundation  
Used by permission. [www.Lockman.org](http://www.Lockman.org)**

**Scripture quoted by permission. Quotations designated (NET) are from the NET Bible® copyright ©1996-2016 by Biblical Studies Press, L.L.C. <http://netbible.com> All rights reserved.**

**Scripture quotations marked (NLT) are taken from the Holy Bible, New Living Translation, copyright © 1996, 2004, 2015 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved.**

**The Good News Translation Bible (GNB) text used in this product is being used by permission. Copyright © American Bible Society, 1966, 1971, 1976, 1992**

**Scripture taken from the Holy Bible: International Standard Version® Release 2.0. (ISV) Copyright © 1996–2011 by the ISV Foundation. Used by permission of Davidson Press, LLC. ALL RIGHTS RESERVED INTERNATIONALLY.**

**Scripture quotations contained herein are from the New Revised Standard Version Bible (NRSV), Copyright © 1989, Division of Christian Education of the National Council of Churches of Christ in the U.S.A., and are used by permission. All rights reserved**

**Scripture taken from the New King James Version (NKJV).  
Copyright 1979, 1980, 1982 by Thomas Nelson, Inc.**

**Invasion  
An Earth Dwellers Perspective**

Revelation 19:11–16

“And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. He is clothed with a robe dipped in blood, and His name is called The Word of God. And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. And on His robe and on His thigh He has a name written, “KING OF KINGS, AND LORD OF LORDS.”” (NASB95)

We have taken a quick review of all the activity going on leading up to and including the moment John reports to us in Revelation 19:11.

This is “**THE**” event of the universe, the climax of all of history, the return of Jesus Christ in glory and power. Jesus Christ, who Himself is the fulcrum of all history is, as promised, returning to planet earth and doing so as the avenger of blood. “...the theme of the second coming of Christ is unique because of

the fact that it occupies a larger part of the text of the Scriptures than any other doctrine, and it is the outstanding theme of prophecy in both the Old and New Testaments. In fact, all other prophecy largely contributes to the one great end of the complete setting forth of this crowning event—the second coming of Christ. (Chafer 1993, 306)

All the blood shed over the centuries has come to rest on these armies.

Jesus is coming to achieve three things that were promised by the Lord to Moses. (1) He will avenge the blood of His servants, (2) He will render vengeance on His adversaries, And (3) He will atone for His land and His people (Already completed on the cross.)

All the armies of the nations of the world have gathered into Israel to destroy God's people once and for all, God's response...

Deuteronomy 32:36–43

“For the LORD will vindicate his people and have compassion on his servants, when he sees that their power is gone and there is none remaining, bond or free. Then he will say, ‘Where are their gods, the rock in which they took refuge, who ate the fat of their sacrifices and drank the wine of their drink offering? Let them rise up and help you; let them be your protection!’ “ ‘See now that I, even I, am he, and there is no god beside me; I kill and I make alive; I wound and I heal; and there is none that can deliver out of my hand. For I lift up my hand to heaven and swear, As I live forever, if I sharpen my flashing sword and my hand takes hold on judgment, I will take vengeance on my adversaries and will repay those who hate me. I will make my arrows drunk with blood, and my sword shall devour flesh— with the blood of the slain and the captives, from the long-haired heads of the enemy.’ “Rejoice with him, O heavens; bow down to him, all gods, **for he avenges the blood of his children and takes vengeance on his adversaries. He repays those who hate him and cleanses his people's land.**” (ESV)

It gets worse for those who have come to kill, much worse.

Psalm 2:4

“From his throne in heaven the Lord laughs and mocks their feeble plans.” (GNB)

The nation, as one, has repented and requested Messiah to intervene on their behalf, this is expressed in Psalm 79

Psalm 79

“A psalm of Asaph. O God, pagan nations have conquered your land, your special possession. They have defiled your holy Temple and made Jerusalem a heap of ruins. They have left the bodies of your servants as food for the birds of heaven. The flesh of your godly ones has become food for the wild animals. Blood has flowed like water all around Jerusalem; no one is left to bury the dead. We are mocked by our neighbors, an object of scorn and derision to those around us. O LORD, how long will you be angry with us? Forever? How long will your jealousy burn like fire? Pour out your wrath on the nations that refuse to acknowledge you— on kingdoms that do not call upon your name. For they have devoured your people Israel, making the land a desolate wilderness. Do not hold us guilty for the sins of our ancestors! Let your compassion quickly meet our needs, for we are on the brink of despair. Help us, O God of our salvation! Help us for the glory of your name. Save us and forgive our sins for the honor of your name. Why should pagan nations be allowed to scoff, asking, “Where is their God?” Show us your vengeance against the nations, for they have spilled the blood of your servants. Listen to the moaning of the prisoners. Demonstrate your great power by saving those condemned to die. O Lord, pay back our neighbors seven times for the scorn they have hurled at you. Then we your people, the sheep of your pasture, will thank you forever and ever, praising your greatness from generation to generation.” (NLT)

Psalm 2:5–6

“Then he warns them in anger and terrifies them with his fury. “On Zion, my sacred hill,” he says, “I have installed my king.”” (GNB)

All the Armies of the world have come to Israel to exact the final solution of the Unholy Trinity. The nation, all who are left, meanwhile has repented and the Holy Spirit has been poured out on them. God's attitude towards the armies of the world, He laughs at them.

Never before was there such a combination of forces, natural and supernatural, directed with such skill or animated with so daring and resolved a spirit. Yet, Jehovah laughs! What an infinitude of majesty and sovereign contempt does He (sic) thus express? The rebels are confident. They believe their leader invincible. They are sure of powers to handle all nature's forces. They have no question about being able to cope with mortals or immortals, with men and gods. They despise alike the names and the sword of Him who rides on a white horse, and all his heavenly cavalry. They deem themselves ready and equal for any emergency of battle even with Him (sic) who calls Himself (sic) Almighty. But God laughs! (Seiss 1913, 256-257)

Psalms 2:4 and Revelation 19:11 is the response from Messiah.

The imagery provided to us by John will require us to be familiar with the Roman Triumph; this is something his readers would be familiar with.

Several features of this descriptive passage suggest that the author has incorporated imagery from the Roman triumph into his description... (Aune 1998, 1050-1051)

### Roman Triumph

Central to the Roman triumph, in contrast to the minor triumph or ovation awarded for lesser feats, was **the portrayal of the general, consul or caesar as victor and savior** (sōtēr, in the sense of one who brings good fortune). As the focal point of the procession, the triumphator rode the triumph in a chariot. He was dressed in a purple toga, wore a tunic stitched with gold palm motifs and **had a crown upon his head. His face was painted red** and he carried an eagle-crowned scepter in his hand, all of which were elements taken from the depiction of Jupiter in the temple of Jupiter Capitolinus. **The victor was surrounded by his soldiers** and by leading exhibits of the spoils of war, graphic representations of the significant battle(s) on billboards and placards announcing the peoples conquered.

Most significantly, the victor led in his triumph representative samples of the vanquished foes and leaders, the former being paraded through the streets as slaves, the latter in mockery of their former royalty. **The parade route ended at the temple of Jupiter Capitolinus**, where the people offered sacrifices of thanksgiving and petitions for the future health of Rome. **At the climax of the pageant, those prisoners and royalty who had been led in triumph and were not destined to be sold into slavery were executed in honor to the victor as the ultimate sign of his conquest** and in homage to Rome's deity (Versnel, 58–63, 83–87). Indeed, the accounts of the NT period often highlighted the fact that the Roman triumph culminated in the death of those captives being led in it (cf., e.g., Plutarch Aem. 33.3–34.2; 36.6; Anton. 84.2–4; and esp. Josephus J.W. 6.9.4 §§433–34; 7.5.4 §§123–57, which details Titus's triumph after his victory over the Jews and is the most extensive of the extant ancient accounts). The glories of the spoils, the story of the battles, the strength of the prisoners of war, the humiliation of the conquered rulers and the final sacrifices and death of the captives were all meant to display vividly the glory, wisdom, power and sovereignty of Rome and its leaders. (Hafemann 2000, 1005)

Zechariah 14:4

"On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward, and the other half southward." (ESV)

The route of the King ends at the Temple.

The white horse is a sign of His coming triumph. It was customary for a triumphant Roman general to parade on the Via Sacra, a main thoroughfare of Rome, followed by evidences of His victory in the form

of booty and captives (cf. 2 Cor. 2:14). The white horse is thus a symbol of Christ's triumph over the forces of wickedness in the world, the details of which follow. (Walvoord 1985, 976)

Revelation 19:11–13

“And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. He is clothed with a robe dipped in blood, and His name is called The Word of God.” (NASB95)

There is virtually no warning given by John. It appears that we move immediately from the wedding ceremony directly to heaven, not just a door, but heaven being opened.

The marriage of the Lamb has hardly taken place when the grand spectacle for which all the previous history has formed the avenue suddenly bursts upon our sight. (Baines 2005, 252)

John is witnessing the prelude to the event called the parousia, or coming, which will fulfill prophecies since the beginning of time. All of history has pointed to this moment. (Creamer 2010, 85)

John sees a white horse.

There appears a white horse whose rider is to wage a holy war and bring to a close the present age. The imagery used to depict this great event reflects the Jewish tradition of a warrior Messiah more than the NT teaching of the second advent of Christ. Among the Hebrew prophets it was Yahweh himself, who would come forth in the last days to establish his kingdom over rival nations. As the figure of the Messiah became more distinct in Jewish expectation, it is he who emerged as the great defender of God's cause in the final conflict. (Mounce 1997, 351)

This dream of a conquering Messiah shows up in pseudepigraphic works written from the second temple period.

This is what the Jews were looking for with Jesus the first time, this is how He will appear at His second coming.

2 Baruch 72:1 – 6

1 Now, hear also about the bright waters which come at the end after these black ones. This is the word. 2 After the signs have come of which I have spoken to you before, when the nations are moved and the time of my Anointed One comes, he will call all nations, and some of them he will spare, and others he will kill. 3 These things will befall the nations which will be spared by him. 4 Every nation which has not known Israel and which has not trodden down the seed of Jacob will live. 5 And this is because some from all the nations have been subjected to your people. 6 All those, now, who have ruled over you or have known you, will be delivered up to the sword. (Charlesworth 1983, 645)

Psalms of Solomon 17:25–30

“Cleanse Jerusalem from the nations that trample it in destruction, to expel sinners from the inheritance in wisdom, in righteousness, to rub out the arrogance of the sinner like a potter's vessel, to crush all their support with an iron rod; to destroy lawless nations by the word of his mouth, for gentiles to flee from his face at his threat, and to reprove sinners by the word of their heart. And he will gather a holy people whom he will lead in righteousness, and he will judge tribes of the people sanctified by the Lord its God. And he will no longer permit injustice to dwell among them, and no person who sees wickedness will dwell with them. For he will know them, because all of them are sons of God, and he will divide them among their tribes upon the earth.” (Brannan, et al. 2020, Psalms of Sol 17:25-30)

In Revelation 4:1, it was a door that was opened, and it was for John and was possibly a door that was used before for the rapture when Jesus came for His church.

#### Revelation 4:1

After these things I looked, and behold, a door standing open in heaven, and the first voice which I had heard, like the sound of a trumpet speaking with me, said, "Come up here, and I will show you what must take place after these things." (NASB95)

Notice the term this time, it is not simply a door "And I saw heaven opened..." All of it at one time, whatever dimensional barrier that exists at present goes away.

Καὶ εἶδον τὸν οὐρανὸν ἠνεωγμένον, literally, and I saw the heaven, the sky, open.

Οὐρανὸν (ouoranon) - Integral to the story of the baptism of Jesus is the statement: ἠνεώχθησαν οἱ οὐρανοί, Mt. 3:16. The opening of heaven, which is now closed, corresponds to eschatological expectation, and implies that Jesus is the Messiah and His baptism the beginning of eschatological happenings: God (the kingdom of heaven) is here (in Him) at hand. Thus Jesus says in John 1:51 that heaven is always open over Him, and as a commentary on Genesis 28:12 this means that Jesus, as Messiah, is Bethel, the house of God, the gate of heaven (v. 17b) on earth. That opened heaven makes it possible for faith to see the δόξα of Jesus corresponds in content to Ac. 7:56, though here, in correspondence with the structure of the Synoptic Gospels and Rev.,<sup>269</sup> the thought is that of a real opening of the sky which conceals heaven. Decisive is the point that the opening of heaven is grounded in the Messianic work of Jesus and also serves to bear testimony to it. On this basis the vision of open heaven in Rev. 19:11 is to be understood as the ἀποκάλυψις Ἰησοῦ Χριστοῦ in Rev. 1:1. Heaven is here a temple (cf. 11:19) to which the door has been opened (Rev. 4:1; cf. 8:1; 11:15; 12:10; 19:1). From this opened Christ-heaven Peter, too, receives his vision, Acts 10:11, 16: 11:5. (Traub 1964-, 529-530)

#### Matthew 3:16–17

"And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased."" (ESV)

The concept is that when Jesus was baptized by John, that act of obedience was the opening salvo in the battle of Armageddon. Heaven is opened for business. And He said to him, "Truly, truly, I say to you, you will see the heavens opened and the angels of God ascending and descending on the Son of Man." (John 1:51, NASB95)

The one who is being baptized will also be the one who ultimately opens heaven as we read in Revelation 19:11.

The world has been in the dark since the pouring out of the fifth bowl of judgement. Things are still taking place, such as the destruction of Babylon and the initial assault on Jerusalem, but it is dark, all of the tools of modern warfare that should help you know where you are and what is going on are unavailable. There is no light source, and suddenly, everywhere all at once in the sky above the earth, heaven is opened.

The sudden light would draw everyone's attention up and as they look up they "...behold, a white horse, and He who sat on it..." and this is visible everywhere all at once. Riding a white horse speaks of war and triumph, all at once. Paul tells us more.

#### 2 Thessalonians 1:7–8

"and to grant relief to you who are afflicted as well as to us, **when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus.**" (ESV)

Good thing or bad thing for the earth dwellers?

The last time Jesus rode an animal, it was a donkey into Jerusalem, now it is a white horse. The white horse, recall we saw a white horse earlier when the beast showed up on the scene and began the process of taking over the world. He was a phony this is the real deal.

Now the heavenly Jesus rides a white horse, the preferred mount of warring generals (cf. 6:2). Note the supernatural setting of this warfare, a war far beyond anything humans conduct by themselves. Christ leads into battle, not a general representing some godly nation against ungodly foes. (Easley 1998, 352)

This is the ultimate “holy war,” anticipated in the Old Testament, in the Dead Sea Scrolls, by the Zealots and by other Jewish people, although not all these sources expected the deliverance and armies to come directly from heaven. (Keener 1993, Re 19:11)

The white horse is the horse typically used of Roman generals, but the use of a white horse or white horses was typical of the Roman Triumph as well. Jesus achieved the victory on the cross, He is coming indeed to wage war, but He is also already victorious. The image reflects both aspects.

Revelation 19:11

“And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war.” (NASB95)

Isaiah 11:3–5

“His delight shall be in the fear of the LORD. He shall not judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. Righteousness shall be the belt around his waist, and faithfulness the belt around his loins.” (NRSV)

He is called “Faithful” because He has come to execute the long-time program of God. Remember that the scoffer said, “Where is the sign of His coming?” There is no sign at this point—He is here. He has made good. He is Faithful. He is the only One you and I can trust and rest upon.

He is called “True” for He is inherently true. He is not one who just tells the truth, although He does that; He is the bureau of standards of truth. He is the yardstick of truth. He is the Truth. (McGee 1997, 1049)

Jesus is the one who is leading and riding the white horse. He is Faithful, He is True and as it says in Isaiah 13, He will judge and wage war in righteousness. This contrasts with the imitator in Revelation 6:2. This is Holy War. “For My sword is satiated in heaven, Behold it shall descend for judgment upon Edom And upon the people whom I have devoted to destruction.” (Isaiah 34:5, NASB95)

Literally, put under the ban. Earth dwellers cannot and will not move forward under an administration of world rulership under Jesus Christ. This was used by Moses and Joshua to discuss why certain towns had to be completely destroyed.

Joshua 6:17–18

“The city and all that is in it shall be devoted to the LORD for destruction. Only Rahab the prostitute and all who are with her in her house shall live because she hid the messengers we sent. As for you, keep away from the things devoted to destruction, so as not to covet and take any of the devoted things and make the camp of Israel an object for destruction, bringing trouble upon it.” (NRSV)

“...He judges and wages war.”

In the Greek, this is in the present tense and in the active voice. This means that what Jesus has come to do He will continue to do until the job is completed.

But what a stark contrast to Christ's first advent. Then He came full of grace and truth, not to judge but to bear the penalty of sin, to be judged for our sin. But in this scene He comes as Judge. At Christ's first advent He defeated Satan on the cross and established Satan's potential defeat. Here it will be carried out in fact. (Keathley III 2002, Re 19:11)

If the picture is one of the victorious Christ, who has already achieved the victory on the cross, coming with His armies, and the intent is to compare and contrast with the Roman Triumph, then the enemies of Jesus, both those from the present environment of the final battle as well as those who have been in rebellion for 6,000plus years, will be removed.

The final phase of the Roman Triumph procession sees the humbling and execution of those who have been conquered. Jesus will carry out the Triumph of victory He is due and we will see all of the enemies dealt with including Satan.

Revelation 19:12

"His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself." (NASB95)

Daniel also saw this view of Jesus.

Daniel 10:4–6

"On the twenty-fourth day of the first month I was beside the great river, the Tigris. I looked up and saw a man clothed in linen; around his waist was a belt made of gold from Upaz. His body resembled yellow jasper, and his face had an appearance like lightning. His eyes were like blazing torches; his arms and feet had the gleam of polished bronze. His voice thundered forth like the sound of a large crowd." (NET)

The eyes are the same eyes that Daniel saw and that John saw in Revelation 1:14. John recognized Him as Jesus Christ in Revelation 1, that is who is on the horse and that is who John is describing for us. And on His head are many crowns, "καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά..." The word for crowns is diademata – "a type of crown employed as a symbol of the highest ruling power in a particular area and therefore often associated with kingship...and such a crown may be described as 'symbol of his power, worn on his head.'" (Louw and Nida 1996, 76)

The other word to describe the number of crowns which Jesus is wearing is πολλά (polla) - pertaining to being a large number, many, a great number of. (Arndt, Danker and Bauer 2000, 847)

We use the word poly to augment other words such as polyphonic meaning many tones. Gregorian chant – one tone. Polyphony – multiple tones or music as we prefer to listen to it today. Once considered to be of the devil.

Mark 10:45

"For even the Son of Man did not come to be served but to serve, and **to give his life as a ransom for many.**" (NET)

This means that the NT, following Semitic usage, took the πολλοί in statements concerning the atoning work of Jesus in a comprehensive sense. Jesus died for all, for the reconciliation of the world. (Jeremias 1964-, 543)

How many crowns? **All of them.** All that had previously been in the domain of Satan, those which he offered, and Jesus rejected but the beast accepted, all of them because of the cross belong to Jesus Christ and He is wearing them.

There appears to be a name written on Him, possibly on these diadems, these crowns. "John could see the writing, but he could not decipher it. Nor could anyone read this name, written evidently in characters of some angelic script, beyond the learning of mortal men." (Morris 1983, 392)

Jesus knows what the name is. What this does show us is that the Bible tells us much about the Lord, but not everything. Eternity will provide us opportunities to learn even more about Jesus.

Recall back from Revelation 3, He did tell us that there was a new name coming.

Revelation 3:12

“He who overcomes, I will make him a pillar in the temple of My God, and he will not go out from it anymore; and **I will write on him** the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and **My new name.**” (NASB95)

It is an important principle to remember, in the contemporary interest in communication and in language study, that the biblical presentation is that though we do not have exhaustive truth, we have from the Bible what I term “true truth.” In this way we know true truth about God, true truth about man, and something truly about nature. Thus on the basis of the Scriptures, while we do not have exhaustive knowledge, we have true and unified knowledge. (Schaeffer 1982, 218-219)

Revelation 19:13

“He is clothed with a robe dipped in blood, and His name is called The Word of God.” (NASB95)

When we see Jesus here in Revelation, He has already been engaged with the enemy and His clothing reflects that.

As we covered last week, the initial skirmish was south of Jerusalem where His people having been in protected hiding for the past 3 ½ years.

Isaiah 63:1–4

“Who is this who comes from Edom, With dyed garments from Bozrah, This One who is glorious in His apparel, Traveling in the greatness of His strength?— “I who speak in righteousness, mighty to save.” Why is Your apparel red, And Your garments like one who treads in the winepress? “I have trodden the winepress alone, And from the peoples no one was with Me. For I have trodden them in My anger, And trampled them in My fury; Their blood is sprinkled upon My garments, And I have stained all My robes. For the day of vengeance is in My heart, And the year of My redeemed has come.” (NKJV)

Christ is the Divine Warrior identified in Isaiah 63.

In Isaiah the warrior judges to achieve “vengeance” and “redemption” on behalf of his people (so Isa. 63:4), and the same goal is implicit in Rev. 19. (Beale and McDonough 2007, 1143)

His name, as John reveals it next, seals the deal that this is indeed Jesus Christ. ...”His name is called The Word of God.” As the preincarnate Christ, He was called that in the Old Testament.

1 Kings 12:22–24

“But the word of God came to Shemaiah the man of God, saying, “Speak to Rehoboam the son of Solomon, king of Judah, to all the house of Judah and Benjamin, and to the rest of the people, saying, ‘Thus says the LORD: “You shall not go up nor fight against your brethren the children of Israel. Let every man return to his house, for this thing is from Me.” ’ ” Therefore they obeyed the word of the LORD, and turned back, according to the word of the LORD.” (NKJV)

1 Chronicles 17:3–5

“But it happened that night that the word of God came to Nathan, saying, “Go and tell My servant David, ‘Thus says the LORD: “You shall not build Me a house to dwell in. For I have not dwelt in a house since the time that I brought up Israel, even to this day, but have gone from tent to tent, and from one tabernacle to another.” (NKJV)



John 1:1–5

“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.” (ESV)

One other thought from the Old Testament, “In the OT “word” (LXX: logos) can take on the idea of “promise” or “prophecy” (e.g., 1 Kings 8:56 LXX).” (Beale and McDonough 2007, 1143)

3 Kingdoms 8:56

““Blessed be the Lord today who gave rest to his people Israel according to all that he spoke. Not one word has disagreed with all his good words that he spoke by the hand of his servant Moses.” (Brannan, et al. 2020, 3 King 8:56)

1 Kings 8:56

““Blessed be the LORD, who has given rest to His people Israel, according to all that He promised. There has not failed one word of all His good promise, which He promised through His servant Moses.” (NKJV)

Perhaps the title in 19:13 alludes to Christ’s execution of final judgment upon the remaining enemies of God in fulfillment of OT and NT prophecy. Such an understanding is confirmed from the phrase “these are true words of God” in 19:9, which has primary reference to the future fulfillment of OT prophecy, especially of Isa. 61:10, as do the nearly identical phrases in 21:5; 22:6. (Beale and McDonough 2007, 1143)

Revelation 19:14

“And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses.” (NASB95)

The “armies of heaven” follow after him, “riding on white horses and dressed in fine linen.” These are the hosts of heaven, undoubtedly composed of angels (“hosts” in the Old Testament refers to the angelic heavenly army—Josh 5:13–15; 2 Kgs 6:17; Psa 103:20–21; Zech 14:5) along with the saints (see Rev 17:14). Like the Divine Warrior (19:11) they ride white horses, which is remarkable since in the ancient world only the conquering king did so. They are all pictured as conquerors, as they are called in the seven letters. They also wear fine linen like the bride in 19:8; the image of white linen depicts the Roman triumph and pictures the believers as already triumphant. (Osborne 2016, 316)

Note this very important fact, the army following behind Jesus is unarmed. He is the one fulfilling the promise.

Isaiah 63:5–6

“I looked, but there was no helper; I stared, but there was no one to sustain me; so my own arm brought me victory, and my wrath sustained me. I trampled down peoples in my anger, I crushed them in my wrath, and I poured out their lifeblood on the earth.”” (NRSV)

The Army following Jesus is not wearing armor, they are wearing garments that fit in with the Roman Triumph image we discussed earlier. Armor is not needed, “being immortal, they are immune to injury. They are noncombatant supporters of the Messiah as He wages the war single-handedly.” (Thomas 1995, 387)

They are triumphant because of Jesus. This has been the plan all along.

Messiah will fight this battle by Himself. (Fruchtenbaum 2003, 346)

#### 1 John 3:7–8

“Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous; the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil.” (NASB95)

#### Jude 14–15

It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, “Behold, the Lord came with many thousands of His holy ones, to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.” (NASB95)

#### Enoch 1:5–9

“All will be afraid and the watchmen will believe. They will sing hidden in all the high places of the earth. And all the high places of the earth will shake; trembling and great fear will take them unto the end of the earth. And they will shake and fall; the high mountains shall break up and the high hills will be made low to slip through the mountains. They will melt like beeswax from the face of the fire in flame. And the earth will be divided, a division like grapes. As much as is upon the earth will destroy itself and judgment will be against everyone. With the righteous he will make peace and upon the chosen there will be preservation and peace. Upon them mercy will come and they all shall belong to God; and he shall give approval to them and will bless them all. He will help them all and help us; light will shine on them and he will make peace over them. For he comes with his ten thousands and his holy ones to enact judgment against all. He will destroy everyone who is ungodly and reproach all flesh concerning all works of the ungodly: the things they did impiously, the harsh words that they spoke and all that ungodly sinners spoke against him.” (Brannan, et al. 2020, Enoch 1:5-9)

The Army coming with the Lord has, potentially, four divisions contingent upon the timing of the resurrection of the OT and Tribulation saints.

First will be the bride of the Lamb (the church), already pictured wearing “fine linen, bright and clean” (verses 7–8). Second will be the tribulation believers, who also have been pictured in heaven wearing white robes (7:9). The third group is the Old Testament saints, who are resurrected at the end of the tribulation (Daniel 12:1–2). Finally, the holy angels will also accompany Christ (Matthew 25:31). (MacArthur 2007, 289-290)

What enemy is this heavenly army, numbering billions, clearly visible to the entire planet, moving on?

#### Revelation 19:15

“From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty.” (NASB95)

#### Isaiah 11:3–4

“His delight is in the fear of the LORD, And He shall not judge by the sight of His eyes, Nor decide by the hearing of His ears; But with righteousness He shall judge the poor, And decide with equity for the meek of the earth; He shall strike the earth with the rod of His mouth, And with the breath of His lips He shall slay the wicked.” (NKJV)

This is the same one who created everything out of nothing simply by the Word of His mouth. “Then God said, “Let there be light”; and there was light.” (Genesis 1:3, NASB95)

The sword referred to is not the small makaria sword, but it is the *ρόμφαία* (romphia) – “a large, broad sword used for both cutting and piercing” (Louw and Nida 1996, 56)

Christ will wield that sword with deadly effect as He strikes down the nations. The dead will include all those gathered for battle at Armageddon. (MacArthur 2007, 290)

The totally thorough and swift judgement that takes place here in chapter 19 is a characteristic of what life in the Kingdom will be like for those who choose to rebel. Any rebellion will be put down immediately.

This rule with a rod of iron will be delegated to believers. It was a promise to the church at Thyatira.

The power of his spoken word will destroy, just as it created. The end result is that he will tread " the winepress of the fury of the wrath of God Almighty " in a battle of great bloodshed. This fascinating picture is that of a victorious Christ, riding into battle, and plainly speaking destruction on the armies of Antichrist. As he speaks, they are literally and violently destroyed in a very bloody battle. (Klutz 2008, 218)

Revelation 2:26–28

“He who overcomes, and he who keeps My deeds until the end, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS; AND HE SHALL RULE THEM WITH A ROD OF IRON, AS THE VESSELS OF THE POTTER ARE BROKEN TO PIECES, as I also have received authority from My Father; and I will give him the morning star.” (NASB95)

Ruling with a rod of iron is also in fulfillment of the prophecy in Psalms 2:9.

Once again we meet the stern reality of the “fierce anger of God” (Weymouth). The two nouns normally translated “wrath” or “anger” are found thirteen times in chapters 6 through 19. Any view of God that eliminates judgment and his hatred of sin in the interest of an emasculated doctrine of sentimental affection finds no support in the strong and virile realism of the Apocalypse. (Mounce 1997, 355-356)

Joel 3:11–13

“Hasten and come, all you surrounding nations, And gather yourselves there. Bring down, O LORD, Your mighty ones. Let the nations be aroused And come up to the valley of Jehoshaphat, For there I will sit to judge All the surrounding nations. Put in the sickle, for the harvest is ripe. Come, tread, for the wine press is full; The vats overflow, for their wickedness is great.” (NASB95)

Revelation 19:16

“And on His robe and on His thigh He has a name written, “KING OF KINGS, AND LORD OF LORDS.”” (NASB95)

Deuteronomy 10:17

“For the LORD your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God who does not show partiality nor take a bribe.” (NASB95)

The Antichrist is ruler over his vassal kings (chap. 17), but Christ is sovereign over all. (Osborne, Revelation, Baker Exegetical Commentary on the New Testament 2002, 686)

According to that which is anticipated in the vast body of prediction, at least seven distinct achievements are consummated in the second advent:

1. Christ Himself returns as He went, in the clouds of heaven and with power and great glory.
2. Christ takes the throne of His father David, which is the throne of His glory, and reigns forever.
3. Christ comes, not to a converted world, but to the earth in rebellion against Jehovah and against His Messiah, and conquers it by the might of His own infinite power.
4. At Christ's coming, judgment will fall upon Israel, upon the nations, upon Satan, and upon the man of sin.
5. Christ's coming is accompanied with the convulsion of nature and accomplishes her release from the curse.
6. Christ's coming provokes Israel's long-predicted repentance and brings to her salvation.
7. At His coming Christ establishes His kingdom of righteousness and peace, with converted Israel regathered to their own land, united and blessed under “their king,” and Gentiles, as a subordinate people, sharing in that kingdom. (Chafer, Systematic Theology 1993, 306-307)

The choice exists today, do we recognize His authority? Is He King of Kings and Lord of Lords for each of us right now? If He is not truly in charge, the time to make that happen is right now.

## Works Cited

- Arndt, William, Frederick W. Danker, and Walter Bauer. 2000. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Chicago, IL: University of Chicago Press.
- Aune, David E. 1998. *Revelation 17-22, Word Biblical Commentary*. Vol. 52C. Dallas, TX: Word Incorporated.
- Baines, T. B. 2005. *The Revelation of Jesus Christ*. Galaxie Software.
- Beale, G. K., and Sean M. McDonough. 2007. "Revelation." In *Commentary on the New Testament Use of the Old Testament*, by G. K. Beale and D. A. Carson. Grand Rapids, MI: Baker Academic.
- Brannan, Rick, Ken M. Penner, Michael Aubrey, Israel Loken, and Isaiah Hoogendyk. 2020. *The Lexham English Septuagint*. Second. Bellingham, WA: Lexham Press.
- Chafer, Lewis Sperry. 1993. *Systematic Theology*. Vol. 4. Grand Rapids, MI: Kregel Publications.
- . 1993. *Systematic Theology*. Vol. 4. Grand Rapids, MI: Kregel Publications.
- Charlesworth, James H. 1983. *The Old Testament Pseudepigrapha*. Vol. 1. New York, NY: Yale University Press.
- Creamer, Barry. 2010. *Revelation*. Bellingham, WA: Logos Bible Software.
- Easley, Kendell H. 1998. *Revelation, Holman New Testament Commentary*. Vol. 12. Nashville, TN: Broadman & Holman Publishers.
- Fruchtenbaum, Arnold G. 2003. *The Footsteps of the Messiah: A Study of the Sequence of Prophetic Events*. Revised. Tustin, CA: Ariel Ministries.
- Hafemann, Scott. 2000. "Roman Triumph." In *Dictionary of New Testament Background: A Compendium of Contemporary Biblical Scholarship*, by Stanley E. Porter and Craig A. Evans. Downers Grove, IL: InterVarsity Press.
- Jeremias, Joachim. 1964-. "Πολλοί." In *Theological Dictionary of the New Testament*, edited by Gerhard Kittel, Geoffrey W. Bromiley and Gerhard Friedrich. Grand Rapids, MI: Eerdmans.
- Keathley III, J. Hampton. 2002. *Studies in Revelation*. Galaxie Software.
- Keener, Craig S. 1993. *The IVP Bible Background Commentary: New Testament*. Downers Grove, IL: InterVarsity Press.
- Klutzn, Jeff. 2008. *The Return of The King: A Prophetic Timeline of End-Time Events*. Needville, TX: [www.returningking.com](http://www.returningking.com).
- Louw, Johannes P., and Eugene Albert Nida. 1996. *Greek-English Lexicon of the New Testament: Based on Semantic Domains*. New York, NY: United Bible Societies.
- MacArthur, John. 2007. *Because the Time Is Near: John MacArthur Explains the Book of Revelation*. Chicago, IL: Moody Publishers.
- McGee, J. Vernon. 1997. *Thru the Bible Commentary*. Vol. 5. Nashville, TN: Thomas Nelson.
- Morris, Henry M. 1983. *The Revelation Record: A Scientific and Devotional Commentary on the Prophetic Book of the End Times*. Carol Stream, IL: Tyndale.

- Mounce, Robert H. 1997. *The Book of Revelation, The New International Commentary on the New Testament*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.
- Osborne, Grant R. 2002. *Revelation, Baker Exegetical Commentary on the New Testament*. Grand Rapids, MI: Baker Academic.
- . 2016. *Revelation: Verse by Verse, Osborne New Testament Commentaries*. Bellingham, WA: Lexham Press.
- Schaeffer, Francis A. 1982. *Escape From Reason*. Vol. 1, in *The Complete Works of Francis A. Schaeffer: A Christian Worldview*, by Francis A. Schaeffer. Westchester, IL: Crossway Books.
- Seiss, Joseph A. 1913. *The Apocalypse: A Series of Special Lectures on the Revelation of Jesus Christ*. New York, NY: Charles C. Cook.
- Thomas, Robert L. 1995. *Revelation 8-22: An Exegetical Commentary*. Chicago, IL: Moody Publishers.
- Traub, Helmut. 1964-. "Οὐρανός, Οὐράνιος, Ἐπουράνιος, Οὐρανόθεν." In *Theological Dictionary of the New Testament*, edited by Gerhard Kittel, Geoffrey W. Bromiley and Gerhard Friedrich. Grand Rapids, MI: Eerdmans.
- Walvoord, John F. 1985. *Revelation*. Vol. 2, in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, edited by J. F. Walvoord and R. B. Zuck. Wheaton, IL: Victor Books.