

Rev. 19:11-21

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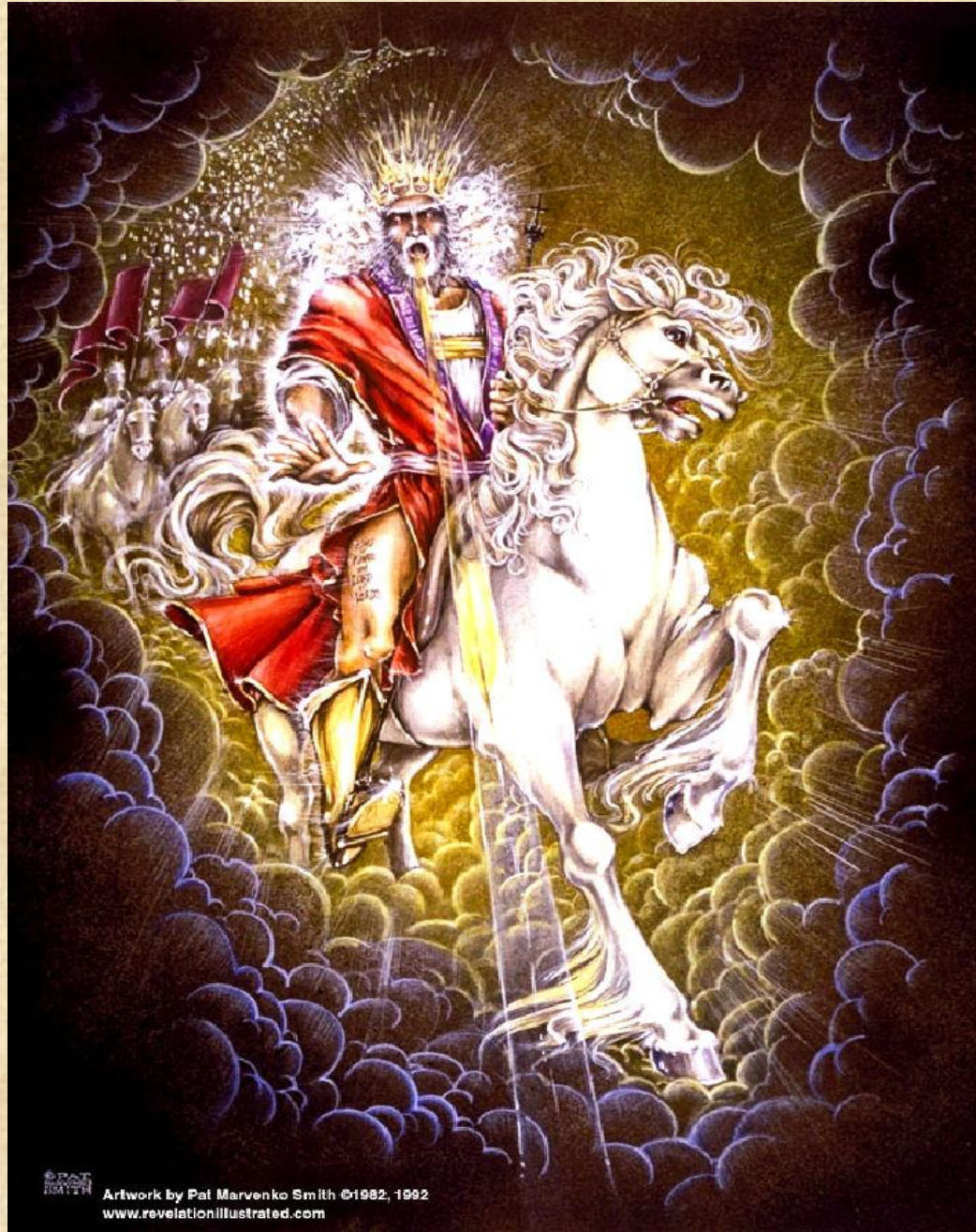
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+ Once again, the vision shifts. John is shown a vision of the judgment of Satan and all the wicked. This time, however, the vision is focused on the One who will be judging, namely, Jesus!



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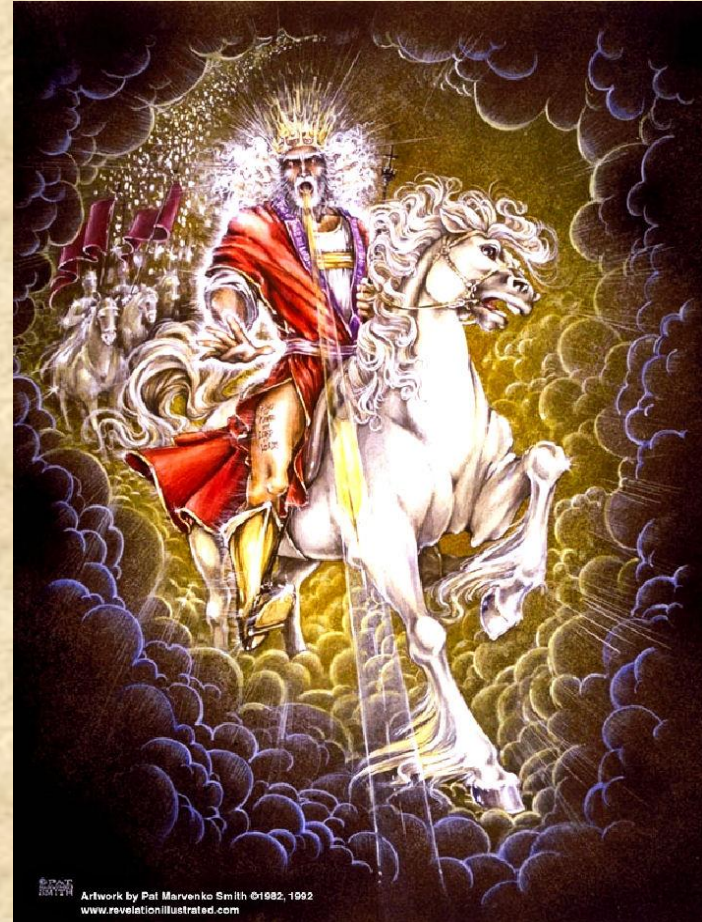
Rev. 19:11-21

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+ *“A white horse . . . One sitting upon it [called] Faithful and True...”* – Christ is the One who will do the judging on Judgment Day. He is the One who will ride out and defeat the enemy. All of the descriptive language points to Christ and Him alone:



“White horse” “Righteousness,” “many diadems,” “robe dipped in blood,” “Word of God.”

Rev. 19:11-21

Jesus is the
Commanding General
over the armies of
heaven [the heavenly
host] and will lead the
charge against Satan
and his armies in the
battle of
“Armageddon.” He will
be victorious, for He is
“King of kings and Lord
of lords.”



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Rev. 19:11-21

Remember, this isn't literal, it's symbolic! Jesus will not literally ride out on a literal white horse with a literal army for a literal battle with Satan and his armies; because it's a spiritual battle, which has already been won by Christ.

On the Last Day, when Christ returns, the victory He has already won will be seen by all, and the judgment already pronounced upon all of His enemies will be carried out in full.



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So what does this symbolic language represent?

White horse: Jesus will return as a warrior who has been victorious in battle and now comes in triumph to claim His rightful spoils, His rightful rewards (cf. Is. 40:10; 53:12; 62:11);

Faithful and true: Jesus, Alone, has the right to judge humanity on behalf of God the Father and to determine the ultimate destiny of every man, woman, and child, due to His Incarnation, Death, and Resurrection (1:17, 18);



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So what does this symbolic language represent?

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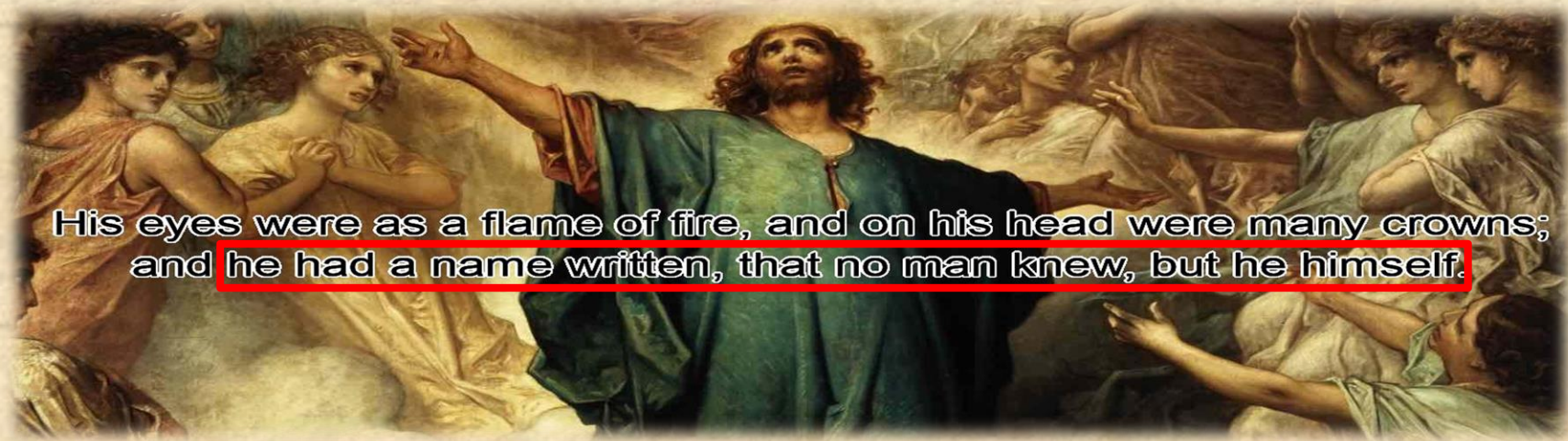
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Judges and wages war: Jesus is the warrior of Yahweh to come to judge and destroy the enemies of God and of His saints (19:19-21);

Eyes...a flame of fire: He has eyes that will penetrate with a look of holy purification before which no human (nor Satan) can stand; unless they are covered by the forgiveness and righteousness of God (Ex. 19:10-19; Mal 3:1-4; 4:1-3). Nothing will be unknown to nor hidden from Him due to His searing and searching eyes (Heb. 4:12, 13);



His Name (v.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.

Our Lord's unknown Name could be His new Name (cf. Rev. 3:12). Is this the Name that we hear of in Phil 2:9-11?

Whatever may be the exact meaning, it certainly seems to imply a Name that is now hidden from all. This Name may express the mystery of our Lord's own person and exalted status as the God-Man. It is a mystery that only the Son of God fully understands, but which His true children, after the parousia and their resurrection and entrance into the New Heaven and New Earth will also have and know (cf. 1 Cor. 13:12).

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“King of kings and Lord of lords” (v.16)

+ *“on His thigh a name that has been written: King of kings and Lord of lords.”* – This is reminiscent of Jacob, who after wrestling with God (Jesus), was touched on the thigh and hence walked with a limp. The Name on our Lord’s thigh would then be the mark which identifies Jesus, having once conquered sin and death by His own death and resurrection, as the true Israel (remember Jacob’s name was changed to Israel after his wrestling with God).

אֱלֹהֵי הָאֱלֹהִים וַיְאָדְנֵי הָאֲנִים

The God of gods and Lord of lords (Dt. 10:17)

Rev. 19:17-21

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Rev. 19:17-18

+ Here we get another graphic description of God's judgment upon His enemies, for the birds of the earth are invited to *“gather . . . to eat the flesh of kings, captains, mighty men, horses and riders, of all men, both small and great.”* The contrast is stark...as the Bride dines at the Lamb's wedding feast, another feast will be happening, the *“great banquet of God.”* As John writes, he may have certainly remembered Ezekiel 39:17-20, where the great prophet saw the host of Gog and Magog making war upon God's saints and overwhelming them (Ezek. 38:1-23). Yet, God intervenes and destroys the enemies of His people and Himself. The banquet of God, as horrifying as it sounds, has a divine purpose: *the comfort of His saints, since those who have persecuted and killed them has been forever defeated.* Never again will God's saints be opposed and repressed by evil, never again will evil torment as it is completely vanquished.

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Rev. 19:19

+ *“The beast and kings of the earth with their armies gather to make war against [Christ]”* – Christ’s enemies are not convinced that their defeat is eminent. They will wage war, led by Satan, against Christ by attacking His Church throughout the NT era; yet, most intensely during Satan’s “little season” before the End, which is what is in view here (the symbolic battle of Armageddon).

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Rev. 19:20

+ *“The beast and false prophet are captured and thrown alive into the lake of fire” –*

Revelation leaves no doubt as to the result of this so-called “battle.” Christ is victorious! In fact, notice that there is no description of actual warfare – Christ’s enemies, in their arrogant audacity, make ready for war, but they are defeated before the war ever even begins. The beast and false prophet are thrown into the lake of fire “alive,” symbolizing the ongoing torment and suffering they will endure for eternity.



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Rev. 19:21



+ *“The rest were slain by the sword that came from the mouth . . .”* – The remainder of the hosts of the enemy is slain by the judgment sword that proceeds from the mouth of the Victorious Messiah. The reference is obviously not to literal physical death but to the condemnation of the unrepentant by the stern word of God’s Holy Law!

+ Thus, once again, we are shown in graphic details the judgment of God through His Christ upon all the wicked.

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