

Vicarious Sacrifice: The Second Advent: The Rider, Jesus, Is Identified by 2 Metonymies: Faithful & True Each Sustained by Divine Integrity; His Missions: Judge & Make War: Baptisms of Fire & Defeating the Assembled Armies at Armageddon; Principle of Warfare: the Violence of Evil Predators Must Be Defeated by Greater Violence; Jesus Wears the Diadems of His 3 Titles of Royalty

14. The identity of the Rider is indicated by two metonymies:¹ “Faithful” and “True.” This is not the Rider’s name, but two characteristics “closely associated” with Him.
15. “Faithful” is the noun **πιστός (pistós)**: “worthy of belief, trust, or confidence.” This indicates that a person who is “faithful” is dependable. The Lord will always and forever be faithful to Israel.
16. In comments earlier in our study, I related to you the concept of Zionophobia: fear *for* the Jews who have returned to the land of Israel ahead of the Lord’s perfect timing.
17. Not only are they the sworn enemy of the sons of Hagar, but they are, at the same time, at enmity with the Lord since they continue to reject Jesus as Messiah.
18. The Lord is faithful to Israel, but the Old Testament informs us that when Israel is not faithful to the Lord, then predator nations are allowed to cause her harm.
19. The difference between the current spiritual status quo and that in the Tribulation is there will be a significant number of Jews that will believe in Jesus as Messiah and Savior. The faithful Rider has returned to deliver them.
20. The second metonymy is “True,” the noun **ἀληθινός (alēthinōs)**: the content of ideas related to divine integrity and the antithesis of all that is false.
21. It is truth that gives credibility to faithfulness. The element that certifies the veracity of truth is its affinity with divine righteousness.

¹ “A figure of speech that replaces the name of one thing with the name of something else closely associated with it” (Chris Baldick, *The Concise Oxford Dictionary of Literary Terms*, s.v. “metonymy”).

22. Submission to, loyalty to, and allegiance to divine righteousness is what produces faithfulness.
23. Therefore, the thing that sustains the Lord's faithfulness and truth is His integrity: righteousness, justice, grace, and omniscience: the thinking of a Judge.
24. Jesus is in fact Chief Justice of the Supreme Court of Heaven. He is now going into action in defense of both Jews and Gentiles that have placed their personal faith in Him.
25. The signal that divine wrath is impending is the fact that Jesus Christ has mounted up, the futuristic present of the verb **κάθημαι (kathēmai)**: "to sit down."
26. This is not a prophetic future but a futuristic present which is close enough; it describes an event that has not yet occurred but is so certain it is contemplated as having already come to past.
27. That Jesus Christ – *Yehowah seva'oth* – is seated means that He returns in resurrection body since deity does not sit. His mission is to execute justice.
28. This mission is indicated by the instrumental of means of the noun **δικαιοσύνη (dikaiosúnē)**: "integrity." The Judge is about to shower down divine justice like a mighty stream.
29. The one to whom Justice has been delegated by the Father and who possesses the attributes of divine integrity is mounted up and galloping back into history to kick shins and take names.
30. He will execute two objectives: **(1)** to judge and **(2)** wage war.

31. With the world in chaos, with the Middle East embroiled in a conflagration among four adversarial armies, and with Israel and Jerusalem the ultimate denouement of Lucifer's strategy, the Lord will quickly do three things: (1) He will judge both unbelieving Jews and Gentiles in baptisms of fire, (2) He will bring the warfare to an end, and (3) He will incarcerate the Beast-Dictator and the False Prophet in the lake of fire.
32. The word "judges" is the futuristic present active indicative of the verb κρίνω (*krinō*): "to judge in a formal judicial proceeding," i.e., the baptisms of fire.
33. The phrase "wages war" is one word in the Greek, the futuristic present active indicative of the verb πολεμέω (*poleméō*): "makes war."
34. Again, the futuristic present treats these future events with such certainty they may be considered as having already come to pass.

Revelation 19:11 - Then I saw the second heaven opened, and behold, a white horse, and the victorious Rider mounted on it is Faithful—trustworthy—and True—perfect integrity—and in divine righteousness He judges Jews and Gentiles with baptisms of fire and makes war against those He condemns. (EXT)

Principles on Warfare:

1. War is organized violence imposed by a national entity upon a predator nation that has threatened its sovereignty.
2. Just warfare requires integrity of leadership so that martial authority does not allow principles of military science to devolve into an abuse of power.
3. Warfare properly prosecuted meets the violence of evil predators with a greater violence under the principles of integrity and honor.
4. Jesus administers violence at the Second Advent by means of righteous standards of justice protecting the principles of divine righteousness.

5. At the Second Advent, Jews and Gentiles are the targets of the demonically inspired Armageddon Campaign that has the Jews in Jerusalem as its final target.
6. To deliver the innocent, the guilty must be killed. It is righteous and just that those who would impose violence upon the innocent be removed from history.
7. When the cause, it is just, then killing the enemy is virtuous, honorable, and necessary.
8. Those who protest that war is never justified have not been in a circumstance where evil predators have them surrounded with the intent to kill them.
9. Three examples:
 - (1) Would William Barret Travis and his fellow Texicans have appreciated it if James Fannin had brought his troops over to San Antonio de Béxar instead of camping out at Goliad?
 - (2) Was Gen. Anthony McAuliffe disappointed when Gen. George Patton's Third Army relieved him at Bastogne?
 - (3) Were Lt. Jim Lawrence and his fellow soldiers of the Seventh Cavalry disappointed by the arrival of A1E Skyraiders that showered napalm on the Vietnam aggressors attacking them at Landing Zone Albany in the Ia Drang Valley?
10. Yet, pacifists hate war. Most normal people do. But there comes a time when violence is the only means by which innocent people can be delivered from aggressors.
11. The Jews and Gentiles who were on the verge of being massacred in Israel were joyous over the sudden and victorious arrival of the Man on the white horse: the Lord Jesus Christ.
12. How the Lord will appear as He arrives on the scene over Jerusalem is the subject of the next verse.

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. (NASB)

1. This verse begins with the Lord's eyes: **ὄφθαλμός (ophthalmós)**: "eyes." His first order of business is to judge. His eyes look first for the enemies of the Jews in order to wage war against them.
2. There is no verb thus indicating the intensity of the moment. The verse does not open with the statement, "His eyes are a flame of fire," but "His eyes a flame of fire."
3. "Flame of fire" indicates the discerning search for those who are guilty of waging war against Israel. The Lord is reconnoitering for the purpose of judgment.
4. The flame of fire communicates the certainty of judgment for those who see Him and are guilty. This is a moment of truth for members of the Dark Side.
5. Grace before judgment is afforded those who calculate that the Judge is now on the scene and they have been found wanting.
6. Some have a moment to respond to the Lord as Savior before He visits wrath upon all who reject Him.
7. All judgment has been granted to the Son:
John 5:22 - "For not even the Father judges anyone, but He has given all judgment to the Son."
(NASB)
8. "His eyes flame of fire" also warns of the purpose of the baptisms of fire which will cull all unbelievers off the face of the earth to be incarcerated in the Torments division of Hades.
9. The next characteristic of the Lord's appearance has to do with the adornments "on His head" called in the Greek **πολύς διάδημα (polús diádēma)**: "many crowns."
10. But these are not crowns but diadems, or a royal headband. The Greek word for crown is **στέφανος (stéphanos)**: "crown." But this is not a crown, but a wreath given to athletes that excel at the games.

11. The diadem, or headband, is worn around the head and is exclusive to royalty, namely, to Jesus Christ as King of kings. In fact, Jesus is said to have many diadems.
12. The Lord is royalty in three categories: **(1)** He is the God of the universe: undiminished deity, **(2)** He is King of the Jews, and **(3)** He is Ruler of the Royal Family of the Church.
13. As King of the Jews, the Lord will regather Israel at the Second Advent. As King of the Royal Family, He will rule all the nations during the Millennium.
14. In addition, the Lord has a mysterious name written on Him which in concert with the diadems indicates that it is a royal title, however no one knows it but Himself.

Revelation 19:12 - His eyes a flame of judgmental fire, and also on His head were three diadems representing His three titles of royalty; and He has a royal title which has been written which no one knows but Himself. (EXT)