Jesus the Warrior King ...

(Exodus 15:3 NIV) The LORD is a warrior; the LORD is his name.

(Psalm 24:8 NIV) Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.

(Psalm 45:3–5 NIV) Gird your sword on your side, you mighty one; clothe yourself with splendor and majesty. In your majesty ride forth victoriously in the cause of truth, humility and justice; let your right hand achieve awesome deeds. Let your sharp arrows pierce the hearts of the king's enemies; let the nations fall beneath your feet.

Says Alexander White, commenting on Bunyan's Holy War: The Lord is a man of war! In righteousness He judges and makes war. The judging has been going on throughout the breaking of the seals, the blowing of the trumpets, and the pouring out of the bowls. Now He makes war. He, who for long centuries has endured patiently the scoffings, the insults, the bad manners of men; who for ages has contemplated Calvary and all that it displayed of human hatred and contempt; and who, through the millennia has made peace through the blood of that cross, now makes war over that blood. *[(Exploring Revelation, rev. ed. [Chicago: Moody, 1987; reprint, Neptune, N.J.: Loizeaux, 1991], 232) MacArthur, J. F., Jr. (2000). Revelation 12–22 (p. 216). Chicago: Moody Press.]*

No longer the Suffering Servant of His incarnation, the Lord Jesus Christ is seen in this vision as the warrior King who wages war against His foes. *[Ibid.]*

The name of the warrior is "The Word of God." Here is a striking link with the prologue of the Fourth Gospel, where the preexistent Son is the Word (John 1:1), who in God's time became incarnate and lived among us (John 1:14). As the title is used in Revelation, however, it emphasizes not so much the self-revelation of God as it does the authoritative declaration by which the nations of the world are destroyed ... The Messiah as avenging warrior is appropriately named "the Word of God." *[Mounce, R. H. (1997). The Book of Revelation (p. 354). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.]*

The rider on the white horse is not alone as He descends from heaven ... This heavenly army, unlike their leader, has no swords or spears. They take no part in the action. They wear no armor because, being immortal, they are immune to injury. They are noncombatant supporters of the Messiah as He wages the war single-handedly. These are real armies and horses, not imaginary ones (Bullinger). The origin of the horses need not create a problem as they conceivably are a special creation of "The Word of God" for the purposes of this occasion. A literal understanding of them is in order just as a literal meaning for the other features in this sequence: the opening of heaven, the descent of Christ with His heavenly armies to do battle, the destruction achieved, the victory won, and the kingdom set up (Seiss). *[Thomas, R. L. (1995). Revelation 8-22: an exegetical commentary (pp. 387–388). Chicago: Moody Publishers.]*

John's vision in Revelation 19:11-21 ...

<u>Scene 1</u>: Heaven opens and the Warrior-King-Messiah appears with the armies of heaven—ready to bring the fury of the wrath of God Almighty onto the gathered enemies of God.

<u>Scene 2</u>: An angel announces the great slaughter that will result from the Warrior-King-Messiah's devastating attack on the world's armies at Armageddon.

<u>Scene 3</u>: The kings of the earth gather at Armageddon to make war against the King of kings and Lord of lords. The Warrior-King-Messiah swiftly and decisively attacks and slaughters his enemies.

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