

Text: Rev. 19:11-16

Title: "He is coming again!" - Part One

Time: 8/5/2018 am

Place: NBBC

Introduction: I would like to begin this morning with the text of a song our choir sang during the Christmas season last year: "How should a king come?" by Jimmy and Carol Owens.

"How should a king come?
Even a child knows the answer of course;
In a coach of gold with a pure white horse!
In the beautiful city in the prime of the day;
And the trumpets should cry and the crowds make way!

"And the flags fly high in the morning sun,
And the people all cheer for the sovereign one!
And everyone knows that's the way it is done.
That's a way a king should come.

"How should a king come?
Even a commoner understands
He should come for His treasures and houses and lands!
He should dine upon summer strawberries and milk,
And sleep upon bedclothes of satin and silk!

"And high on a hill his castle should glow
With lights of the city like jewels below.
And everyone knows that's the way it is done.
That's a way a king should come.

"How should a king come?
On a star-filled night into Bethlehem rode
A weary woman and a worried man;

And the only sound in the cobblestone street
Was the shuffle and the ring of their donkey's feet.

“And a King lay hid in a virgin's womb,
And there were no crowds to see Him come.
At last in a barn in a manger of hay
He came and God incarnate lay.”

That precious Christmas song makes the point that in His first coming, our Lord did not come the way a king should come.

Our passage this morning, however, tells us that He is coming again. This time, He will come the way a king should come, “in power and great glory” as the song we sang this morning proclaims with great joy.

That power and great glory are described for us in this passage in terms of the coming Christ's names, His appearance, His accomplishments, and His companions. This morning we will only have time to consider one of His glorious names together.

I. The names of the coming Christ.

Illustration: I had a nice discussion with a friend this past week about names. She named her son *Paul*, and so I asked her if she had done so after the apostle Paul in the Bible. She said that she had, and then I asked her whether she knew that the apostle Paul was first known as Saul? That led to a nice discussion of the way Jesus saved the greatest enemy of His churches to make him their greatest theologian and missionary. When Saul became Paul, the chief of sinners became a leader of saints. We were able to discuss

how Paul's salvation is a pattern for what God can do in the life of every sinner (1 Tim. 1:12-16).

Patricia then asked me why my mother named me *Kevin*, and I had to confess to her that I really had no idea. I think my mom may have just liked the name.

Application: As this vision of the second coming of Christ to the earth appears to the apostle John, there is no question about the importance of the names that Christ bears as He comes again. Four of the six verses mention an important name.

1. "Faithful and True" v. 11.

Illustration: I have mentioned an ESPN interview of John Wooden, the famous UCLA basketball coach, before. The interviewer, you may remember, admired Wooden's stability, especially as it related to the marital love he had for his wife of 53 years, Nell.

Rick Reily did the interview, and I was struck by the insight he had about the lack of faithfulness and truth in our day and age as he introduced his contrasting piece on the life of John Wooden. Reily said: "You know, we live in an age of sand castle loyalties, of dissolvable love, of best friends forever at least until next-week's episode. And when I'm sure that nothing lasts anymore, and nothing means anything anymore, and nobody stays true anymore, there's one place I can always go to prove myself wrong — Coach Wooden's house."

Application: John Wooden died at the age of 99 in 2010. We cannot go to his house to find our example of faithfulness and truth anymore. Honestly, there is ultimately only One

upon whom we can count for true faithfulness and faithful truth, and He is coming again.

You and I are often unfaithful and dishonest. Our world is filled with people who have the same deficiencies we find in our own lives in this regard. But the coming Christ is faithful and true. That is His name.

In Revelation Christ is especially the faithful and true witness. He tells the church at Laodicea this right before reminding them that He knew their works in a faithful and truthful way (Rev. 3:14-15). He said that they were lukewarm and contentedly so. He said that their apathy and neglect made Him sick to His stomach. He explained that He was faithfully telling them the truth about these things because He rebukes and chastens as many as He loves (v. 19).

In a world of lying unfaithfulness, messages of the faithful and true witness can seem harsh, but they are still words of love. The Laodicean church needed to repent and renew their zeal for the things of God. They needed to hear His knock from the outside and open the door.

Are we hopeful and joyous in our expectation when we hear that the One who is coming is the faithful and true witness who spoke these words to the Laodicean church? Are we tired of a world of unfaithfulness and falsehoods, or have we enjoyed too much our lukewarm existence of apathy towards Christ and neglect of His church?

The Laodicean church told the coming Christ, "we have need of nothing." They did not see their need of humble repentance. Can we see ours? The coming Christ will live up to His name and dispel all unfaithful unbelief and lying falsehoods as the One who is "Faithful and True." Are our lives characterized by Christ-like faithfulness or Laodicean

apathy and neglect. Is our testimony one of truth, or one that tells others of our self-sufficiency and our need of nothing? The faithful and true witness knows our works.

Conclusion: The coming Christ was the Jesus who first came to Bethlehem. The name given Him the day His first coming was promised to Joseph was a highly significant name: "You shall call His name *Jesus*, for He shall save His people from their sins" (Matt. 1:21).

The name *Jesus* means *Jehovah saves*, and the virgin's baby was named that because He is Jehovah and because He would save His people from their sins.

That was not an easy name to live up to, but even in this commitment Jesus was "Faithful and True," He lived up to the name *Jesus* faithfully and truthfully for you and for me. He took upon Himself the form of a servant. He humbled Himself and became obedient unto death, even the death of the cross. In His work of atonement, Jesus is faithful and true.

And as our intercessor and mediation, Jesus is our faithful and true witness. Because of His cross-work of atonement and propitiation, if any man sin it is now possible for him to have an Advocate before the Father, Jesus Christ the Righteous, "the Faithful and True witness." He shall stand by the repentant sinner's side, today and on judgment day, and shall faithfully and truthfully witness to the power of His own blood to secure that sinner's forgiveness.

Will He witness this for you before the Holy Father? Have you repented of your sin and turned to this Advocate for salvation and eternal life? Are you saved from your sin by faith in His death for you?

Has your life been changed like that of Paul, or is it still in the condition of the chief of sinners, Saul?

If you have not been saved from your sin, you are not among His people, for the One named *Jesus* saves His people from their sins. He faithfully and truly lives up to His name. Those who choose sin in their own unbelief and falsehoods rather than the One who is faithful and true will no longer be able to hide the shame of their sinful condition when Christ comes again to eradicate every form of unbelief and lie and to establish what is faithful and what is true.

2. "A name which no one understands but Him" v. 12.

3. "The Word of God" v. 13.

4. "King of kings and Lord of lords" v. 16.

II. The appearance of the coming Christ.

1. He appears in heaven v. 11.

2. He appears sitting on a white horse v. 11.

3. Eyes like a flame of fire v. 12.

4. Head crowned with many crowns v. 12.

5. A garment having been dipped into blood v. 13.

III. The accomplishments of the coming Christ.

1. Judges and does battle in righteousness v. 11.

2. Strikes the nations with the sword of His mouth v. 15.

3. Shepherds the nations with a rod of iron v. 15.

4. Treads the winepress of the wine of the fury of the wrath of God v. 15.

IV. The companions of the coming Christ.

1. They are troops on white horses with Him in righteous judgment and battle v. 14.

2. They are clothed in white and clean garments, unlike their Leader whose garment bears the stain of blood v. 14.

3. They are His co-regents (Rev. 2:26-29).

“A man came – I think it was actually in Philadelphia – on one occasion to the great George Whitefield and asked if he might print his sermons. Whitefield gave this reply; he said, ‘Well, I have no inherent objection, if you like, but you will never be able to put on the printed page the lightning and the thunder.’ That is the distinction – the sermon, and the ‘lightning and the thunder.’ To Whitefield this was of very great importance, and it should be of very great importance to all preachers, as I hope to show. You can put the sermon into print, but not the lightning and the thunder. That comes into the act of preaching and cannot be conveyed by cold print. Indeed it almost baffles the descriptive powers of the best reporters.”

– David Martin Lloyd-Jones,

Preachers and Preaching