

Text: Rev. 19:11-16

Title: "He is coming again!" – Part Two

Time: 8/19/2018 & 8/26/2018 am

Place: NBBC

Introduction: We mentioned last time that in the second coming of Christ, He shall come the way a king should come, in power and great glory. He did not do that in His first coming to Bethlehem. He came the first time to suffer and die for our sins, and He is coming the second time to crush His enemies and eradicate sin from the earth. The glory of this second coming is visible in this passage in terms of the names of the coming Christ, His appearance, His accomplishments, and His companions.

I. The names of the coming Christ.

Illustration: I had a nice discussion with a friend recently 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 she may have just liked the name.

Application: As this vision of the second coming of Christ to the earth appears to 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. Last time we noticed the glory of the first:

1. "Faithful and True" v. 11. In Revelation Christ is especially the "Faithful and True Witness" (Rev. 3:14). Jesus warned the Laodicean church, content in their sins, of their need for repentance because He is the faithful and true witness. Every sinner needs His advocacy in the judgment day, and those who reject that salvation will have their case for judgment faithfully and truly presented.

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

Illustration: We read this morning about the visit the angel of the Lord paid to Manoah and his wife in Judges 13. They ask after the angel's name, and He replies with a question, "Why askest thou thus after my name, seeing it is secret?" (v. 18). When the episode was over, Manoah thought they might die because they had seen God.

A similar question was asked by the angel of the Lord to Jacob on the river Jabbok (Gen. 32:29). Just before encountering his estranged brother Esau after many years, a man appeared to Jacob whom he wrestled throughout the night. At break of day, Jacob refuses to let the man go unless he blessed him. The man asked him what his name was. Jacob answered, "*Jacob*, meaning *supplanter* [someone who trips up or overthrows]." The angel then changed Jacob's name to *Israel*, meaning *one who wrestles with God*.

Afterward, Jacob asks the angel his name, and the angel responds, "Wherefore is it that thou dost ask after my name?" Jacob would name the place *Peniel* because he had seen God face to face there.

Application: And so one of the glorious names of the coming Christ is the name after which Manoah and Jacob inquired, and which our text tells us “no one knew, except himself.” And just like they concluded many years ago that the one who possesses this name is God Himself, so must our conclusion be about the coming Christ. Jesus Christ is not merely a human religious leader. He is God.

So why are we told that the coming Christ has a name that no one else is able to know? Well, if we can assume that God the Father knows Jesus’s unknowable name, and I think we can, I believe that Matt. 11:27-30 gives us an answer as to why we are told about the unknowable name of Christ.

Jesus said there that no one knew Him like the Father does, and no one knows the Father like He does. Again, Jesus was not merely a good religious teacher. Only a madman would say about himself what Jesus said about Himself here if it were not true. For Jesus not to be a madman, what He says about His exclusive relationship with the Father must be true. This is why we cannot know this name of His. Only He and the Father share knowledge of this name together.

This is why knowing God is to know God exclusively through Jesus Christ. Only He can reveal the Father to us. Only He can save us from the burden of our sin. Only He can bring us to God. We must come to Him for salvation, for He has the name that only He knows, and “neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.” Do you know God through Christ, God’s Son? Have you exchanged your burden of sin and death for His easy yoke of forgiveness and eternal life? He says, “Come unto Me all ye.”

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

Illustration: *Logos* is the Greek word translated *Word* in the name *Word of God*. The apostle John's Gospel was the last one written, and it is the one most unlike the other three. One of the differences is that when John begins his Gospel, he does so by giving Jesus the name *Logos* or *Word*.

That is a title that would have been very familiar to the ears of the Greek world that heard his Gospel read. That Greek world would have known the *Logos* of Greek philosophy to be that base impersonal principle, either above or within nature, that gave order to everything in the world. They would have known how the Jewish philosopher Philo tried to prove that the greatest Greeks got their ideas from Moses, and that their *Logos* was really the mind of the God of the Old Testament.

But maybe you are asking yourself this morning, "Why is he bothering telling me all this? Nobody talks about the *Logos* anymore, do they?" Well actually, they do in a way. The more physicists learn about the universe, the more difficult the order of the universe becomes for them to explain. For some time now, modern science has been in search of a "Theory of Everything," something that could neatly explain why the universe is as orderly as it is. Theories like string theory, and theories about dark matter and dark energy are all a part of this pursuit.

Application: And so in a world that thought that the theory of everything was the inanimate principle the Greeks called the *Logos*, John wrote instead that the *Logos* is the name of a Person – Jesus Christ. It is very much like the day Paul saw an altar in Athens that was supposed to be for the "Unknown God." Paul told the Athenians, I am going to tell you who your "Unknown God" is. The mind of the Atheni-

an was filled with thoughts about the Logos, and John wrote to tell that world who that Logos they had heard about really was. The “theory of everything” is not a scientific theory, a physical law, or a mathematical equation; it is a person’s name. It is the coming Christ’s name. He is the Word of God, the Logos. He is the explanation and reason for everything.

John 1 goes into some detail about why realizing that the coming Christ is the Word of God is important for our lives. Note with me three things from that passage.

1. God’s Word is supernatural power. As the Word of God, Jesus Christ is God’s power (John 1:1-3). As the Word of God, Jesus Christ spoke the universe into existence. You and I were made by Him and for Him. Does our life exhibit that truth?

2. God’s Word is life-giving truth. As the Word of God, Jesus Christ is God’s truth (John 1:4-13). The darkness of this world is a darkness of deadly falsehoods and error. As the Word of God, Jesus Christ is the source of life-giving truth. The darkness does not comprehend or receive this truth, and Jesus tells us why in John 3:19, “Men love darkness rather than light, because their deeds are evil.” Truth exposes our evil deeds and calls us to repentance. To believe that truth and receive Christ as God’s light is to become the sons of God. We need simply turn from our darkness and receive the light by faith. Have we done so?

3. God’s Word is faithful promise. As the Word of God, Jesus Christ is God’s faithfully fulfilled promise (John 1:14). When the Word became flesh and dwelt among us, God fulfilled His promise. It was a promise first uttered in the Garden of Eden, when God promised that the woman’s descendant would crush the serpent’s head. In His first com-

ing, His heel was bruised; but in His second coming, Satan's head will be crushed once and for all. God keeps the promises of His Word through the person and work of this coming Christ. Do we trust His promise to be faithful?

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

Illustration: Last May *Forbes Magazine* published their 2018 list of the most powerful people in the world. The article put their influence this way: "There are nearly 7.5 billion humans on planet Earth, but these 75 men and women make the world turn" [<https://www.forbes.com/sites/davidewalt/2018/05/08/the-worlds-most-powerful-people-2018/#2424d0af6c47>; accessed 8/17/2018].

Application: The coming Christ was not on that list. The editors of the magazine failed to understand this name of the coming Christ. He is the King of kings and Lord of lords. Every single person on that list of most powerful people will answer to Him some day. He is their King and their Lord. Our hope is not in powerful humans, but in the promised coming of the one who is their King and their Lord. He is in control. He makes the world turn, not them. He will make every wrong of theirs right.

But if He is the King of kings, He is also the King of commoners like you and me. If He is the Lord of lords, it stands to reason that we should recognize that peasants like us have a Lord in Him too. Do we obey Jesus as our King of kings and Lord of lords, or is it true that we have enthroned ourselves as king and lord of our life?

The regal lordship of Christ is what the Great Commission is all about. We make disciples because all authority has been given to Jesus in heaven and in earth. We do so by

baptizing those who want to follow Him and then teaching them all of His commandments so that they may become fishers of men who can teach others to do the same. If you do not have the coming Christ as King and Lord of your life, you are not His disciple. If you are not His disciple, it is wise to question whether you have Him as your saving priest and sacrifice. To have salvation in our Priest is to have salvation in our King. To not have the one is to not have the other.

Conclusion: So these are the glorious names of the coming Christ in His second coming. As we close this morning, I want us to remember what His name was in His first coming: "Thou shalt call His name *Jesus*" (Matt. 1:21). *Jesus* means *Jehovah saves*, and the baby was called *Jehovah saves* because He (the baby who was Jehovah) would save His people from their sins.

Have you been saved from your sins this morning? If not, you can be. The Word of God is supernatural power, life-giving truth, and the fulfilment of a faithful promise to save sinners: "As many as received Him, to them gave He the power to become the sons of God, even to those who believe on His name." Believe on His name, ask Him to save you from your sins, and you will find that the coming Christ is mighty to save. He lives up to His glorious names.

II. The appearance of the coming Christ.

III. The accomplishments of the coming Christ.

IV. The companions of the coming Christ.

“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*