

Jesus the Conqueror

Descriptions from the book of Revelation

The color white does not indicate purity in this case (as in 3:4-5; 6:11; 7:9, 13-14). White in this case is a warhorse.

The text gives a sevenfold description:

“called faithful and true” (19:11a) (1st Divine Title)	Builds on “faithful witness” titles (1:5; 3:14) As “faithful” one, Christ is model for His followers, who are also called to be faithful (cf. 2:10, 13; 13:10; 14:12; 17:14). As the “true” one, Christ is true to His word and deed (as is God) (cf. 16:7; 19:2)
“in righteousness He judges and makes war” (19:11b)	This is not merely divine justice, but the establishment of God’s righteousness (<i>dikaiosune</i>) – meaning that God judges by the standard of His own righteous character. For God to “judge in righteousness” was a major theme of the Psalms (cf. 7:11; 9:4, 8; 50:6; 67:4; 72:2; 96:13; 98:9) Revelation frequently presents God as judge (6:10; 11:18; 14:7; 16:5, 7; 18:8, 10, 29; 19:2; 20:12-13)

	To “make war” (also in righteousness – <i>dikaiosunen</i> is used to modify both verbs) reflects the campaign against the war of the dragon (12:7, 17; 16:13) and the beast (11:7; 13:4, 7; 16:14; 17:14; 19:19).
“His eyes are like a raging fire” (19:12a)	Repeats the description from 1:14 and 2:18 The background is Daniel 10:6 – “His eyes are flaming torches” Reflects the power of God’s discerning vision – He will judge the nations based on what He sees. In other words, God sees all and knows all, and this knowledge forms the basis for His righteous judgments.
“many crowns on His head” (19:12b)	2 types of crowns in revelation: (1) “victor’s wreath:” worn by woman (12:1), Christ (14:14) and victorious saints (2:10; 3:11; 4:4) and (2) the “ruler’s crown,” worn by the dragon (12:3), beast (13:1) and Christ (19:6-21) The many crowns (or “diadems”) of Christ are eternal: reflect the “King of Kings” language
“a name written that no one knows except He Himself” (19:12c) (2d Divine Title)	Builds on 2:17, where saints of Pergamum are promised “a white stone, [on which] there will be a new name written that no one knows except the one who receives it.” Both these passages draw from Is.

	62:2 which speaks of “a new name” given by God. In Phil 2:9 Christ is give a name “that is above every name” Some suggest the name to be YHWH (cf. Ex 3:14), but this is unlikely since the text alludes to a “new” name.
“clothed with a garment dipped in blood” (19:13a)	Could be a reference to Jesus’ blood, reflecting His sacrifice (1:5; 5:9; 7:14; 12:11), the blood of the martyrs (6:10; 16:6; 17:6; 18:24; 19:2) or the blood of God’s enemies (14:20; cf. Isa 63:1-3 where similar language is used of God). Since the text is that of a military leader, it seems likely that the blood is of God’s enemies.
“Word of God” (3d Divine Title) (19:13b)	Reflects John’s theology (Jn 1:1-14; Rev 1:2, 9; 6:9; 17:17; 19:9; 20:4). God’s Word takes on human form in both the first and second coming of Christ.

Merrill C. Tenney describes the revelation of Christ in His second coming as following

the pattern of a Roman triumphal procession. When a general returned from a successful campaign, he and his legions were granted the right to parade up the Via Sacra, the main street of Rome that led from the Forum to the Temple of Jupiter on the Capitoline Hill. Mounted on a white horse, the general rode at the head of his troops, followed by the wagonloads of booty that he had taken from the conquered nation, and by the

chained captives that were to be executed or sold in the slave markets of the city. The chief captives or rebels were remanded to the Mamertine Prison, where they were usually executed, while sacrifices of thanksgiving were offered in the temple (Merrill C. Tenney, *The Book of Revelation*, p. 94).

H. A. Ironside points out the significance of the three names given to Christ:

“A Name written that no man knew but He Himself” speaks of His essential glory as the Eternal Son, concerning which He declared that “no man knoweth the Son but the Father.”... The second name is “The Word of God.” [The third title is] “KING OF KINGS AND LORD OF LORDS.” In these three names we have set forth, first, our Lord’s dignity as the Eternal Son. Second, His incarnation—the Word became flesh. And, lastly, His second advent to reign as King of kings and Lord of lords. (H.A. Ironside, *Lectures on Revelation*, pp. 326-27)

The “white” armies are, again, probably not symbolic of purity but of warfare – keep in mind that the rider on the white horse in 6:1-2 brought war.

Of Christ’s work, John Walvoord writes:

A further description is given of Christ, adding to the picture of divine judgment. Out of His mouth goes a sharp sword, which according to the text will be used to smite the nations and bring them under His rule. The word for “sword” (Gr., *hromphaia*) indicates a long Thracian sword or one unusually large and longer than most swords. The same word is sometimes used to describe a javelin, a sword sufficiently light and long to be thrown as a spear. Here the word is used symbolically to represent a sharp

instrument of war with which Christ will smite the nations and establish His absolute rule. The expression of ruling “with a rod of iron” is also found in Psalm 2:9 and Revelation 2:27, with a similar expression, “the rod of his mouth,” in Isaiah 11:4. It represents unyielding, absolute government under which men are required to conform to the righteous standards of God.

(http://bible.org/seriespage/19-second-coming-christ#P1581_724387)

Thus begins the “second” marriage supper, this time featuring the birds of the air feasting on the flesh of the fallen.

This also pictures Armageddon. The word itself comes from the Hebrew *har mageddô* (meaning “Mount of Megiddo”) which refers to a mountain in the Kishon Valley region, roughly 25 miles southwest of the sea of Galilee. It was reputed to be the site of decisive battles in ancient times, and therefore would have had an association with this final battle.

However, the battle itself was probably not a battle proper, but more of a prolonged military campaign:

It has been held commonly that the battle of Armageddon is an isolated event transpiring just prior to the second advent of Christ to the earth. The extent of this great movement in which God deals with "the kings of the earth and of the whole world" (Rev. 16:14) will not be seen unless it is realized that the "battle of that great day of God Almighty" (Rev. 16:14)^[11] is not an isolated battle, but rather a campaign that extends over the last half of the tribulation period. The Greek word "polemo", translated "battle" in

Revelation 16:14, signifies a war or campaign, while "machē" signifies a battle, and sometimes even single combat.The use of the word polemos (campaign) in Revelation 16:14 would signify that the events that culminate in the gathering at Armageddon at the second advent are viewed by God as one connected campaign (Dwight J. Pentecost, *Things to Come*, p.340).

Therefore the events of the Armageddon campaign culminate in this scene. However, Osborne observes the lack of a description of the final conflict:

“The actual ‘battle of Armageddon’ (cf. 16:13-16) is almost an anticlimax. First, an angel calls all the carrion birds to God’s second great messianic banquet, feasting on the bodies of the fallen soldiers of evil after Armageddon (19:17-18)...The armies are arrayed and ready (19:19), but no actual battle is recorded. The might of the Warrior Messiah is too great, and it is over virtually before it has begun.” (Osborne, 693)

The final verses of the chapter detail who falls victim: the beast (the Antichrist) and the false prophet that accompanies him. His followers received subsequent destruction.

-Chart and excerpts provided by Docent Research Group