

The Revelation

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Revelation 19:11-21

Review

- Babylon/Rome has fallen in Chapters 17 & 18.
- In Ch. 19:1-10 we have the marriage of The Lamb and His bride, the church.
- The red dragon, Satan, and his beasts are in grave danger, their end is near.

Vs. 11

- Comes now the Conqueror. He is the fulfillment of all Jewish dreams: the warrior Messiah. They did not recognize Jesus in the flesh because He was *NOT* a warrior. He healed the centurion's slave and praised the officer for faith greater than in all of Israel. He advocated paying the Roman tax ("Give unto Caesar the things that are Caesars!" Matt. 22:21). And when He rode triumphantly into Jerusalem it was not on a great white war horse, but on a donkey. When the Word of God became flesh and dwelt among us, it was not as a conqueror, but as the One who takes away the sins of the world.
- In 17:23-27 of the apocryphal Psalms of Solomon, written between the Old and New Testaments when Israel was constantly being occupied by one outside power or another and this perpetually fighting for their freedom, we see the picture of the their dream: a messiah who smashes all of Israel's enemies:

"Behold, O Lord, and raise up unto them their king the Son of David,
At the time in which thou seest, O God, that he may reign over Israel, Thy
servant.

And gird him with strength that he may shatter unrighteous rulers,
And that he may purge Jerusalem from nations that trample her down to
destruction.

Wisely, righteously, he shall thrust out sinners from the inheritance,
He shall destroy the pride of the sinner as a potter's vessel,

With a rod of iron, he shall break in pieces all their substance,
He shall destroy the godless nations with the word of his mouth;
At his rebuke nations shall flee before him
And he shall reprove sinners for the thoughts of their hearts.”

- The white horse was always a symbol of triumph, what a Roman general on parade would ride.
- Faithful and True: Faithful in Greek is *pistos*, meaning to be absolutely trusted. The word for True in Greek used here is *alethinos*, means the one who brings truth without ever any falsehood, but it also means genuine, as in the real and authentic article. In Jesus Christ we meet Reality.
- In Isaiah 11 we are told that the chosen of God is One who will judge with righteousness.

Vs. 12

- Eyes of fire: we have already seen this of ascended Christ in 1:14 and 2:18, representing His all-consuming power.
- Many diadems: the Greek word for a royal crown, *diadema*, showing that Christ is Lord of every kingdom, every nation on earth.
- The mystery name: Well...if I could tell you it wouldn't be much of mystery! But here's three thoughts – Phil. 2:9-11 tells us that God has given a name to the victorious and resurrected Jesus that is above all other names. Surely this must be the unknown name and surely this name must include the word Lord. Second, I Cor. 13:12 tells us that when we see Jesus face to face, we will know...we will know in Heaven things we cannot possibly know here on earth. The Jews held that the name of God was so holy that it could not be spoken or even truly known, that only in Heaven could the name of God be known and spoken. Third, there was the idea that if you knew the name of a supernatural being you may have power over it. You see this in the story of the Garasene Demoniac in Mark 5:9 when Jesus asked “What is your name?” When Jacob wrestled with the angel in Genesis 32, the angel refused to give his name.

- Mystery has always surrounded Christ. How was He pre-existent? How was He conceived? What happened to Him physically after the resurrection? He bore the wounds. He ate. Yet He could appear and disappear. And in Heaven He was given a new name that we will never know until we see Him face to face.

Vs. 13

- A robe dipped in blood: Not the typical image one gets when the Risen Lord is thought of! But this is not the blood of the Lamb, but the blood of His enemies. Here Jesus is not the slain, but the slayer. Again, the image comes from Scripture – Isaiah 63:1-6.
- The Word of God: While these are the same words as are used in the beginning of John’s gospel, here they mean something quite different. To the mind of the Jews, words were not mere sounds for communication, words were alive, words did things. A single word could be as binding as steel (Gen. 27). A single word may condemn you to Hell (Matt. 5:22). Again, in the Wisdom of Solomon, it is the Word of God that is the instrument of death during the plagues of Egypt. In Jeremiah 23:29 God asks “Is not My Word like fire? And like a hammer which shatters a rock?” Hebrews 4:12 says “For the Word of God is living and active and sharper than any two-edged sword...”