

Rev. 19:11-21 “The Rider on the White Horse”

For the Children: When I was a kid I used to watch what was, in those days, one of the most popular kinds of shows – about “cowboys and Indians.” One of the things that you quickly noticed on those shows: the bad guys nearly always wore black hats and rode dark horses. The good guys wore white hats and often rode white horses. In the vision John receives, Christ is shown as a Rider on a white horse, to show that He is the Captain and Hero who will defeat evil, as He leads His angels and His people to victory. No one is better able to do so.

Questions: What makes the Lord Jesus the perfect One to judge the world? How does He use His Word when He judges? What are the two “suppers” mentioned in chapter 29 and in which would you rather be involved?

Introduction:

First Point: The identity & Nature of the Rider

- 1) His Secret Name: The parallel with 1:12f shows this is about Christ. In the vision, He has a Name only he knows. This refers to His divine Nature, which will be more fully manifested when He returns to judge – though even then, finite creatures are able to understand so little of who He is
- 2) His Revealed Name: On the other hand, we can know certain things that have been revealed, as seen in the 3 Names of Christ in the text – “Faithful & True” (cf. 3:14), since He judges His enemies and vindicates His people in faithfulness and truth; the “Word of God” since He is the Word-made –flesh who judges using the sharp, 2-edged sword of the Word; and the “King of Kings & Lord of Lords” who has the right and ability to judge all flesh. These are the perfect credentials for judging. These Names indicate His Messianic and divine authority in doing so. See Dan. 7:9-14
- 3) His Ability to Judge: This is reinforced by a description that emphasizes judgement – His flaming eyes, royal crowns, the pure white war-horse on which He comes, the sword from His mouth, the blood-stained robes, the treading of the wine-press of God’s wrath. See Ps. 2:9
- 4) Lord Sabaoth: The mention of the Rider coming with a host – also dressed in white and riding white horses – ties in with the OT teaching on God as Lord Sabaoth – Lord of Hosts. He comes as a Captain with His angel host, and His saints, who share in His work of judging

Second Point: The Actions of the Rider

- 1) Final Judging: This vision is speaking of the final judgement. The armies assembled when the Rider comes are not some literal army just before the return of Christ. The word “assembled” uses a tense that means they assembled in the past with ongoing effect. The nations and their leaders have always been busy assembling against Christ. Ps. 2 and Ezk. 39 are therefore alluded to in the text, since the same activity was going on in the OT. When Christ comes, He will find the nations still opposing Him, but He will defeat them by judging them, the “last battle” in view here
- 2) The Other Supper: This judgement is put in terms parallel to the Wedding Supper of the Lamb. For that great event has a necessary flip-side in this fallen world, another “great supper of God” for all who reject the Wedding Supper – a banquet for carrion birds on the flesh of Christ’s enemies
- 3) Judging by Word: This judgement is done on the basis of God’s Word, the sword that comes from the Rider’s mouth. Christ will fulfill all the Bible’s warnings, all the curses, according to the Law of God with its penalties. See Mt. 25:41. He will save His people and end evil in His creation, as promised in His Word
- 4) The Nature of the Judging: This judgement is “universal” – all nations, leaders, flesh come under it. In fact, the whole system of hostility to God will be broken – the Beast, the False Prophet, and those who follow them. It will be as agonizing as being thrown alive and conscious into a lake of fire. It is inescapable for God’s enemies – who are seized and thrown in. This indicates the folly of preferring the Supper for the Birds. But it also reminds us that the One who has all these “Names” and attributes suited for judging, is worthy of following, trusting and praising

Conclusion