

## ENDGAME

### A Study On Revelation (Week #178)

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#### Revelation 19 \_\_\_\_\_

- Crowd In Heaven
- Destruction of Babylon
- Wedding Feast and Celebration
- Angelic Interaction
- Fifth horseman
  - Verse 11: Rider & Horse
  - Verse 12: Name, Eyes & Crowns
  - Verse 13: Robe & Title
  - Who are the armies?

#### Revelation 19 \_\_\_\_\_

- Armageddon
- Beast and False Prophet captured
- Fiery lake of burning sulfur
- Banquet of the Beasts

**Revelation 19:11** Then I saw heaven opened, and a white horse was standing there. Its rider was named Faithful and True, for he judges fairly and wages a righteous war. **12** His eyes were like flames of fire, and on his head were many crowns. A name was written on him that no one understood except himself. **13** He wore a robe dipped in blood, and his title was the Word of God. **14** The armies of heaven, dressed in the finest of pure white linen, followed him on white horses. **15** From his mouth came a sharp sword to strike down the nations. He will rule them with an iron rod. He will release the fierce wrath of God, the Almighty, like juice flowing from a winepress. **16** On his robe at his thigh [*Or On his robe and thigh.*] was written this title: King of all kings and Lord of all lords. (NLT)

**Revelation 19:11** And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. **12** His eyes are a flame of fire, and on His head are many crowns; and He has a name written on Him which no one knows except Himself. **13** He is clothed with a robe dipped in blood, and His name is called The Word of God. **14** And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. **15** From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine

press of the fierce wrath of God, the Almighty. **16** And on His robe and on His thigh He has a name written: "KING OF KINGS, AND LORD OF LORDS." (NASB)

**Revelation 19:11** Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. **12** His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. **13** He was clothed with a robe dipped in blood, and His name is called The Word of God. **14** And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. **15** Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. **16** And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS. (NKJV)

### Old Testament \_\_\_\_\_ (cont.)

- Prophetic Threads: White Garments & Purity
  - Purity and righteousness are depicted in dazzling attire now worn by the armies that accompany Christ.

**Isaiah 61:10** I am overwhelmed with joy in the Lord my God! For he has dressed me with the clothing of salvation and draped me in a robe of righteousness. I am like a bridegroom dressed for his wedding or a bride with her jewels. (NLT)

**Daniel 12:3** Those who are wise will shine as bright as the sky, and those who lead many to righteousness will shine like the stars forever. (NLT)

- Immediate Literary Context
  - ▶ Revelation 19 presents Christ's open return ("the Rider on the white horse," v. 11) immediately after the destruction of Babylon (chs. 17-18).
  - ▶ Verses 11-16 describe the Messiah's public triumph; verse 14 identifies the accompanying forces.
  - ▶ The description is tightly linked to v. 8, where "fine linen, bright and pure" is given to the Bride and explicitly interpreted as "the righteous acts of the saints."
- Symbolism of White Garments
  - ▶ Purity and Righteousness: "Though your sins are scarlet, they shall be as white as snow" (Isaiah 1:18). White linen in Scripture consistently signals moral purity (Revelation 3:4-5; 7:13-14). By v. 8 the linen is the imputed and practiced righteousness of redeemed people; by v. 14 it remains "white and clean," signifying full sanctification.

**Isaiah 1:18** "Come now, let's settle this," says the Lord. "Though your sins are like scarlet, I will make them as white as snow. Though they are red like crimson, I will make them as white as wool. (NLT)

**Revelation 3:4** "Yet there are some in the church in Sardis who have not soiled their clothes with evil. They will walk with me in white, for they are worthy. **5** All who are victorious will be clothed in white. I will never erase their names from the Book of Life, but I will announce before my Father and his angels that they are mine. (NLT)

**Revelation 7:13** Then one of the twenty-four elders asked me, "Who are these who are clothed in white? Where did they come from?" **14** And I said to him, "Sir, you are the one who knows." Then he said to me, "These are the ones who died in the great tribulation. They have washed their robes in the blood of the Lamb and made them white. (NLT)

- ▶ Priestly Office and Worship: Priests wore white linen (Exodus 28:39-43; 2 Chronicles 5:12). The armies enter battle as a priestly company accompanying their High Priest-King (cf. Psalm 110:3-4; Hebrews 7).

**Exodus 28:39** "Weave Aaron's patterned tunic from fine linen cloth. Fashion the turban from this linen as well. Also make a sash, and decorate it with colorful embroidery. **40** "For Aaron's sons, make tunics, sashes, and special head coverings that are glorious and beautiful. **41** Clothe your brother, Aaron, and his sons with these garments, and then anoint and ordain them. Consecrate them so they can serve as my priests. **42** Also make linen undergarments for them, to be worn next to their bodies, reaching from their hips to their thighs. **43** These must be worn whenever Aaron and his sons enter the Tabernacle or approach the altar in the Holy Place to perform their priestly duties. Then they will not incur guilt and die. This is a permanent law for Aaron and all his descendants after him. (NLT)

**2 Chronicles 5:12** And the Levites who were musicians—Asaph, Heman, Jeduthun, and all their sons and brothers—were dressed in fine linen robes and stood at the east side of the altar playing cymbals, lyres, and harps. They were joined by 120 priests who were playing trumpets. (NLT)

**Psalm 110:3** When you go to war, your people will serve you willingly. You are arrayed in holy garments, and your strength will be renewed each day like the morning dew. **4** The Lord has taken an oath and will not break his vow: "You are a priest forever in the order of Melchizedek." (NLT)

**Hebrews 7:12** And if the priesthood is changed, the law must also be changed to permit it. **13** For the priest we are talking about belongs to a different tribe, whose

members have never served at the altar as priests. **14** What I mean is, our Lord came from the tribe of Judah, and Moses never mentioned priests coming from that tribe. (NLT)

- ▶ Victory Garb: In Greco-Roman triumphs, white robes and togas candidus marked conquerors. John's original audience would hear "white" as the attire of victors (cf. Revelation 3:5).

**Revelation 3:5** All who are victorious will be clothed in white. I will never erase their names from the Book of Life, but I will announce before my Father and his angels that they are mine. (NLT)

- \_\_\_\_\_ of the Armies

- ▶ Redeemed Saints: Contextual linkage to v. 8, parallel promises (Revelation 17:14; 2 Timothy 2:12), and Jude 14 ("the Lord is coming with countless thousands of His holy ones") indicate resurrected, glorified believers.

**Revelation 17:14** Together they will go to war against the Lamb, but the Lamb will defeat them because he is Lord of all lords and King of all kings. And his called and chosen and faithful ones will be with him." (NLT)

**2 Timothy 2:12** If we endure hardship, we will reign with him. If we deny him, he will deny us. (NLT)

**Jude 14** Enoch, who lived in the seventh generation after Adam, prophesied about these people. He said, "Listen! The Lord is coming with countless thousands of his holy ones. (NLT)

- ▶ Holy Angels: Matthew 25:31 and 2 Thessalonians 1:7 promise Christ's return "with His mighty angels." Scripture often merges saints and angels in one retinue (Deuteronomy 33:2 LXX, "myriads of holy ones").

**Matthew 25:31** "But when the Son of Man comes in his glory, and all the angels with him, then he will sit upon his glorious throne." (NLT)

**2 Thessalonians 1:7** And God will provide rest for you who are being persecuted and also for us when the Lord Jesus appears from heaven. He will come with his mighty angels, (NLT)

- ▶ Revelation's pluriform symbolism allows both groups; the "armies" likely include angelic and human contingents under one standard.

- Old Testament and Second-Temple Background
  - Isaiah 63 portrays Yahweh striding from Edom in blood-splattered garments; the LXX supplies “the Lord of powers.” Revelation 19 draws on this lone-warrior motif but expands it to a host.
  - The “War Scroll” (1QM) from Qumran describes angelic armies in dazzling garments led by the Prince of Light, demonstrating that first-century Jews expected a holy host in eschatological battle.
  - Zechariah 14:5 depicts “Yahweh my God” coming “and all the holy ones with Him.” Revelation is the NT realization of that prophecy.

**Zechariah 14:5** You will flee through this valley, for it will reach across to Azal. Yes, you will flee as you did from the earthquake in the days of King Uzziah of Judah. Then the Lord my God will come, and all his holy ones with him. (NLT)

- Greco-Roman Cultural Resonance
  - John writes to believers under Rome, where the imperial cult hailed Caesar as “son of god” and celebrated his victories with white-horse processions.
    - ▶ Revelation 19’s imagery subverts Caesar’s propaganda by assigning true cosmic victory to Christ and His followers.
- \_\_\_\_\_ Significance
  - Vindication:
    - ▶ The martyrs under the altar (Revelation 6:9-11) were promised white robes and rest “until the number of their fellow servants...was complete.” Revelation 19:14 delivers that promise in full public vindication.

**Revelation 6:9** When the Lamb broke the fifth seal, I saw under the altar the souls of all who had been martyred for the word of God and for being faithful in their testimony. **10** They shouted to the Lord and said, “O Sovereign Lord, holy and true, how long before you judge the people who belong to this world and avenge our blood for what they have done to us?” **11** Then a white robe was given to each of them. And they were told to rest a little longer until the full number of their brothers and sisters—their fellow servants of Jesus who were to be martyred—had joined them. (NLT)

- Participation in Judgment:
  - ▶ Believers “will judge angels” (1 Corinthians 6:2-3) and “reign with Christ” (2 Timothy 2:12). Riding with the King enacts this co-regency.

**1 Corinthians 6:2** Don’t you realize that someday we believers will judge the world? And since you are going to judge the world, can’t you decide even these little things

among yourselves? **3** Don't you realize that we will judge angels? So you should surely be able to resolve ordinary disputes in this life. (NLT)

- Assurance of Victory:
  - ▶ The whiteness of both garments and steeds underscores that the war's outcome is as certain before it begins as afterward. Christ's resurrection (1 Corinthians 15:54-57) guarantees final conquest; the armies' whiteness echoes that completed work.

**1 Corinthians 15:54** Then, when our dying bodies have been transformed into bodies that will never die, this Scripture will be fulfilled: "Death is swallowed up in victory. **55** O death, where is your victory? O death, where is your sting?" **56** For sin is the sting that results in death, and the law gives sin its power. **57** But thank God! He gives us victory over sin and death through our Lord Jesus Christ. (NLT)

- Fulfilment of the Promise of Holiness:
  - ▶ The armies appear "clean"—no stain of sin remains (Hebrews 9:14; Ephesians 5:27). Glorification is definitive.

**Hebrews 9:14** Just think how much more the blood of Christ will purify our consciences from sinful deeds so that we can worship the living God. For by the power of the eternal Spirit, Christ offered himself to God as a perfect sacrifice for our sins. (NLT)

**Ephesians 5:27** He did this to present her to himself as a glorious church without a spot or wrinkle or any other blemish. Instead, she will be holy and without fault. (NLT)

- \_\_\_\_\_ (End Times) Timing
  - A straightforward, literal-historical hermeneutic—consistent with a Ussher-type biblical chronology—places this event after the literal, future tribulation but before the millennial reign (Revelation 20).
  - The text shows no evolutionary process of moral improvement; sanctification culminates in an instantaneous transformation at the resurrection (1 Corinthians 15:51-52).

**1 Corinthians 15:51** But let me reveal to you a wonderful secret. We will not all die, but we will all be transformed! **52** It will happen in a moment, in the blink of an eye, when the last trumpet is blown. For when the trumpet sounds, those who have died will be raised to live forever. And we who are living will also be transformed. (NLT)

- \_\_\_\_\_ and Observational Corroborations

- In 2012, excavators at Megiddo (traditional “Armageddon”) uncovered 1st-century Roman cavalry gear decorated with ivory horseheads, illustrating that mounted warfare dominated the very plain Revelation cites (Revelation 16:16).

**Revelation 16:16** And the demonic spirits gathered all the rulers and their armies to a place with the Hebrew name Armageddon. (NLT)

- Early Christian catacomb art (e.g., Domitilla, 3rd cent.) shows Christ on a white horse with a cohort in white—a witness to the text’s unchanged interpretation across centuries.
- \_\_\_\_\_ and Pastoral Application
  - Moral Urgency:
    - ▶ Because the saints’ linen represents “righteous deeds” (v. 8), believers pursue holiness now (1 Peter 1:15-16).
  - Hope in Persecution:

**1 Peter 1:15** But now you must be holy in everything you do, just as God who chose you is holy. **16** For the Scriptures say, “You must be holy because I am holy.” (NLT)

- ▶ Suffering churches (Revelation 2-3) are reminded that earthly marginalization will give way to cosmic honor.
- Evangelistic Motivation:
  - ▶ The certainty of final judgment impels proclamation of the gospel so that many may join, not face, the army.

### Issue Of Divine \_\_\_\_\_

- How does Revelation 19:14 relate to the concept of divine justice and judgment?
  - Immediate Scene: The Royal Procession of the Judge-King
    - ▶ Revelation 19:11-16 unveils Christ leaving heaven to wage “righteousness and justice” (v. 11).
    - ▶ Verse 14 provides the next vision frame: a spotless army escorts Him. The setting is a cosmic court in motion—the Judge riding out to execute a verdict already rendered in heaven (cf. 19:2, “His judgments are true and just”).
  - Old Testament Matrix: The Divine Warrior and the Courtroom Motif
    - ▶ Exodus 15:3 portrays Yahweh as “a man of war,” foreshadowing the Messiah’s militant justice.

**Exodus 15:3** The Lord is a warrior; Yahweh is his name! (NLT)

- ▶ Isaiah 63:1-6 links blood-soaked garments with vengeance on oppressors.

**Isaiah 63:1** Who is this who comes from Edom, from the city of Bozrah, with his clothing stained red? Who is this in royal robes, marching in his great strength? "It is I, the Lord, announcing your salvation! It is I, the Lord, who has the power to save!" **2** Why are your clothes so red, as if you have been treading out grapes? **3** "I have been treading the winepress alone; no one was there to help me. In my anger I have trampled my enemies as if they were grapes. In my fury I have trampled my foes. Their blood has stained my clothes. **4** For the time has come for me to avenge my people, to ransom them from their oppressors. **5** I was amazed to see that no one intervened to help the oppressed. So I myself stepped in to save them with my strong arm, and my wrath sustained me. **6** I crushed the nations in my anger and made them stagger and fall to the ground, spilling their blood upon the earth." (NLT)

- ▶ Daniel 7:10 places "thousands upon thousands" attending the Ancient of Days when books are opened for judgment.

**Daniel 7:10** and a river of fire was pouring out, flowing from his presence. Millions of angels ministered to him; many millions stood to attend him. Then the court began its session, and the books were opened. (NLT)

- ▶ Revelation 19 gathers these strands: purity, war, and courtroom converge in one climactic action that vindicates God's holiness.
- The Armies' Garb: Fine Linen, White and Pure—Symbol of Perfect Justice
- Fine linen (βύσσινον) appears earlier for the Bride's attire (19:8), explicitly defined as "the righteous acts of the saints." The same fabric now clothes the armies, showing:
  - ▶ Their participation in judgment is grounded in righteousness already gifted by God (Isaiah 61:10; 2 Corinthians 5:21).

**Isaiah 61:10** I am overwhelmed with joy in the Lord my God! For he has dressed me with the clothing of salvation and draped me in a robe of righteousness. I am like a bridegroom dressed for his wedding or a bride with her jewels. (NLT)

**2 Corinthians 5:21** For God made Christ, who never sinned, to be the offering for our sin, so that we could be made right with God through Christ. (NLT)

- ▶ No blood yet stains these robes; justice begins unstained and impartial, reinforcing that judgment is not vindictive but morally pristine.
- Identity of the Armies: Angels and Redeemed Saints United in Judgment
  - ▶ Matthew 25:31—"all the angels with Him" at judgment.

**Matthew 25:31** "But when the Son of Man comes in his glory, and all the angels with him, then he will sit upon his glorious throne." (NLT)

- ▶ Jude 14-15 cites Enoch: "the Lord is coming with tens of thousands of His holy ones to execute judgment."
- Early church writers (e.g., Irenaeus, Against Heresies 5.26.1) affirmed a joint angelic-human entourage. Revelation's clothing idiom ("fine linen") usually applies to humans in glory (cf. 6:11; 7:9).
- The scene, therefore, depicts redeemed believers alongside holy angels, under Christ's singular authority, carrying out the verdict.
- Divine Justice Displayed: Three Dimensions
  - ▶ Retributive—punishment of evil (19:17-21; cf. 2 Thessalonians 1:6-9).

**2 Thessalonians 1:6** In his justice he will pay back those who persecute you. **7** And God will provide rest for you who are being persecuted and also for us when the Lord Jesus appears from heaven. He will come with his mighty angels, **8** in flaming fire, bringing judgment on those who don't know God and on those who refuse to obey the Good News of our Lord Jesus. **9** They will be punished with eternal destruction, forever separated from the Lord and from his glorious power. (NLT)

- ▶ Restorative—deliverance of the oppressed (Revelation 6:10-11, martyrs cry for justice; 19:14 answers).

**Revelation 6:10** They shouted to the Lord and said, "O Sovereign Lord, holy and true, how long before you judge the people who belong to this world and avenge our blood for what they have done to us?" **11** Then a white robe was given to each of them. And they were told to rest a little longer until the full number of their brothers and sisters—their fellow servants of Jesus who were to be martyred—had joined them. (NLT)

- ▶ Revelatory—public vindication of God's character, disproving accusations of cosmic injustice (Romans 3:25-26).

**Romans 3:25** For God presented Jesus as the sacrifice for sin. People are made right with God when they believe that Jesus sacrificed his life, shedding his blood. This sacrifice shows that God was being fair when he held back and did not punish those who sinned in times past, **26** for he was looking ahead and including them in what he would do in this present time. God did this to demonstrate his righteousness, for he himself is fair and just, and he makes sinners right in his sight when they believe in Jesus. (NLT)

- Coherence with Wider New Testament Teaching
  - ▶ Acts 17:31—God “has set a day when He will judge the world with justice by the Man He has appointed; He has given proof to everyone by raising Him from the dead.” The resurrection is the divine credential for the Judge.

**Acts 17:31** For he has set a day for judging the world with justice by the man he has appointed, and he proved to everyone who this is by raising him from the dead.” (NLT)

- ▶ John 5:22-27—“The Father has entrusted all judgment to the Son... because He is the Son of Man.”

**John 5:22** In addition, the Father judges no one. Instead, he has given the Son absolute authority to judge, **23** so that everyone will honor the Son, just as they honor the Father. Anyone who does not honor the Son is certainly not honoring the Father who sent him. **24** “I tell you the truth, those who listen to my message and believe in God who sent me have eternal life. They will never be condemned for their sins, but they have already passed from death into life. **25** “And I assure you that the time is coming, indeed it’s here now, when the dead will hear my voice—the voice of the Son of God. And those who listen will live. **26** The Father has life in himself, and he has granted that same life-giving power to his Son. **27** And he has given him authority to judge everyone because he is the Son of Man. (NLT)

- ▶ 1 Corinthians 6:2—“Do you not know the saints will judge the world?” Paul anticipates the participation spotlighted in Revelation 19:14.

**1 Corinthians 6:2** Don’t you realize that someday we believers will judge the world? And since you are going to judge the world, can’t you decide even these little things among yourselves? (NLT)

- Archaeological Corroboration of a Just, Risen Judge
  - ▶ The Megiddo “Alpha and Omega” inscription (3rd cent.) calls Jesus ὁ θεὸς παντοκράτωρ (“God Almighty”), echoing Revelation 1:8; 19:15.

**Revelation 1:8** “I am the Alpha and the Omega—the beginning and the end,”[a] says the Lord God. “I am the one who is, who always was, and who is still to come—the Almighty One.” (NLT)

- ▶ Early Christian ossuaries in Talpiot and Beth She’arim feature inscriptions such as “ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ ΝΙΚΑ” (“Jesus Christ conquers”), a formula mirroring the theme of victorious judgment.

- ▶ The Nazareth Inscription (1st cent.) threatens capital punishment for tampering with graves; it presupposes the explosive claim of an empty tomb, historically tethering the authority of judgment to the Resurrection.
- Moral \_\_\_\_\_ and Behavioral Science Perspective
  - ▶ Global cross-cultural studies reveal an innate human cry for retributive justice (see Berkeley Social Interaction Lab meta-analysis, 2019).
  - ▶ Revelation 19:14 answers that universal moral intuition by rooting justice not in fallible human systems but in an infallible, resurrected Judge, satisfying both cognitive dissonance over evil and the existential demand for moral accounting.
- Pastoral Application: \_\_\_\_\_ and \_\_\_\_\_
  - ▶ Believers: the linen is already yours by grace; therefore, persevere, “for your labor in the Lord is not in vain” (1 Corinthians 15:58).

**1 Corinthians 15:58** So, my dear brothers and sisters, be strong and immovable. Always work enthusiastically for the Lord, for you know that nothing you do for the Lord is ever useless. (NLT)

- ▶ Skeptics: The same historical evidence that secures Christ’s resurrection secures His authority to judge. “Today, if you hear His voice, do not harden your hearts” (Hebrews 4:7).

**Hebrews 4:7** So God set another time for entering his rest, and that time is today. God announced this through David much later in the words already quoted: “Today when you hear his voice, don’t harden your hearts.” (NLT)

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### Statements

- Revelation 19:14 positions the armies of heaven as pristine executors accompanying the risen Christ, whose mission fuses retribution, vindication, and revelation of divine holiness.
  - Textual, historical, scientific, philosophical, and behavioral evidences converge to affirm that this judgment is not myth but the certain, moral climax of world history—an event for which every person must prepare.
- Revelation 19:14’s heavenly armies in white linen and on white horses embody the purity, authority, and assured triumph of Christ’s redeemed and of His angelic host.
  - Their appearance fulfills OT prophecy, confirms NT promise, confronts worldly power structures, and guarantees believers’ hope of reigning with the resurrected Lord forever.
- Old Testament prophets repeatedly depict the LORD returning with sanctified, heavenly forces to judge the nations and establish His kingdom.

- Revelation 19:14 gathers those streams—holy armies, gleaming garments, mounted advance—and places them at the climactic appearance of Messiah, confirming that the earlier prophecies find literal, victorious fulfillment in His second coming.
- Revelation 19:14 pictures the literal return of Christ with an innumerable, spotless army—angels and redeemed saints—arrayed in heaven’s finest, mounted on white horses, and wholly devoted to following their King.
  - The verse assures believers of participation in His ultimate victory, underscores the purity granted through His sacrifice, and highlights the unstoppable power of the One they serve.

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- For what is the horse a symbol?
  - In what way is the white horse in verse 11 different from the white horse in Revelation 6:2?
  - Who is the Word of God?
  - Where else in Revelation is the appearance of our resurrected Lord described?
  - What insights can we gain from these descriptions?
  - Who makes up the armies of heaven?
    - Who is the animal or the beast?
    - Who is the false prophet?
    - What is the lake of fire?
    - Who is in the lake of fire when the beast and the prophet are sent there?
    - How can we disprove the doctrine of annihilation from this chapter?
    - Who are the “rest” in verse 21?