

Vicarious Sacrifice: Three Army Groups: (A) Angelic Order of Battle, (B) Church Age Believers, & (C) Old Testament Saints; Groups B & C Return with the Lord in Resurrection Bodies & Mounted on White Horses, Rev. 19:14; The Lord Attacks the Four Gentile Armies Concentrated in the Valley of Jezreel where He Visits Overwhelming Violence on the Lot, Rev 19:15; Principles: Client Nations Must Be Prepared to Impose Vengeance on Any Predator; Jesus Will Rule in the Millennium with a Scepter of Integrity

Revelation 19:14 - And the armies that are in heaven, clothed in fine linen, white and clean, were following Him on white horses.

1. This is an all-hands-on-deck attack consisting of the General Staff plus three army groups. Jesus Christ is Commander-in-chief and the twenty-four elders of Revelation 4:4 are the General Staff.
 - (1) **Army Group A:** The Angelic Order of Battle under the command of Seraph Michael, the Prince of Israel. Its assignment is to protect the Jews while the Lord wages war. (Matthew 25:31)
 - (2) **Army Group B:** Church-Age believers in resurrection bodies with appropriate decorations received at the Evaluation Tribunal of Christ.
 - (3) **Army Group C:** Old Testament saints plus tribulational martyrs in resurrection bodies.
2. Army Groups B and C are deployed from heaven and are outfitted in **καθαρός βύσσινος λευκός (katharós bússinos leukós):** “pure white linen.”
3. Uniforms of pure white linen indicate each group’s status in resurrection bodies unbesmirched by the sin nature and its associated lust patters.
4. These two army groups are mounted on **λευκός ἵππος (leukós híppos):** white horses, indicating their status quo of victors in the Angelic Conflict.
5. Since these two army groups are cited in verse 14 as “armies,” it is important to certify that they are resurrected saints and not the Angelic Order of Battle:

The armies of heaven mounted on white horses are understood by most to be angelic hosts since passages in the Old and New Testaments, though infrequent, speak of the armies or soldiers of heaven as angels (Pss 103:21; 148:2; Luke 2:13; Acts 7:42). Yet this may not be John's meaning. These soldiers, like their leader, are riding on white horses of victory—something hardly true of angels. Their clothing of bright and clean linen is identical to the bride's attire (cf. v. 8). Thus it is probably the victors who accompany Christ (resurrected and raptured [1 Thessalonians 4:16–17]). Revelation 17:14 confirms this: “They [the Beast-Dictator and the ten kings] will make war against the Lamb, but the Lamb will overcome them because he is Lord of lords and King of kings—and with him will be his called, chosen and faithful followers” (cf. 15:1–2).¹

6. I'm too old to fulfill a desire to ride a horse. And I don't mean clopping along in a slow walk. I'm talking riding like Jim Craig in *The Man from Snowy River*.
7. Too old, too late, and too vulnerable to start now, but apparently there is an angelic wrangler who will conduct riding classes in heaven. So, I'll just wait and join the White Horse Riders in the Sky at the Second Advent.

Revelation 19:14 - And Army Groups B and C, deployed out of the third heaven, outfitted in incorruptible, immortal resurrection bodies, were following the Lord Jesus Christ on white horses of victory. (EXT)

Revelation 19:15 - 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. (NASB)

1. In this verse, Jesus Christ is going to use maximum violence on the four accumulated armies concentrated in the Plain of Jezreel and engaged in that final series of battles known as the Armageddon Campaign.
2. The battlefield tactics displayed in this verse expose the failure of our nation's military strategy since the end of World War II.

¹ Alan F. Johnson, “Revelation,” in *The Expositor's Bible Commentary*, gen. ed. Frank E. Gaebelin (Grand Rapids: Regency Reference Library, 1981), 12:575.

3. During and after our study of this verse we will note principles that, had they been followed, we would have avoided the deaths of tens of thousands of our men and, inexcusably, women serving on active duty in our armed forces.
4. The verse opens with the noun **στόμα (stóma)**: “mouth.” From the Lord’s mouth comes a present middle indicative of the verb **ἐκπορεύομαι (ekporeúomai)**: “proceeds.”
5. The aoristic present sets forth an event as now occurring. It vividly looks into the future and as John writes, he does so as if he were experiencing it in real time.
6. What proceeds out from the mouth of the Lord is **ὄξύς ῥομφαία (oxús rhomphaía)**: “a sharp sword.” This is a broadsword and it implies great power. The Lord is using His voice to attack the forces of evil with overwhelming power.
7. The Lord will use His voice to “strike down” the enemy, the verb **πατάσσω (patássō)**: “to strike with violence so as to kill, slay, and destroy.”²
8. *Patássō* is a constative aorist tense which describes the action in summary fashion, without focusing on the beginning or end of the action.³
9. Jesus Christ produces the action by annihilating the four armies of the nations. The subjunctive indicates this is the Lord’s expressed purpose for the attack.
10. Principles:
 - (1) The present enemy of client nation America is the organized evil of Islam. The only thing organized evil can understand is the force of unrelenting violence.

² Spiros Zodhiates, ed., *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 1128.

³ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 557.

- (2) Jesus Christ, with integrity and professionalism, will slaughter millions of the enemy at the Second Advent.
 - (3) It requires a greater violence to stop violence when it is initiated by the arrogance of organized evil.
 - (4) Of the vicious and violent warfare the armies of world history have visited upon their enemies, none have come close to the magnitude of what the Lord will inflict at the Second Advent.
 - (5) With perfect integrity, Jesus Christ will employ the only strategy that could bring to heel the violence of organized evil: even greater violence.
 - (6) It takes violence to stop violence.
 - (7) Our nation did not threaten Islam with greater violence. Instead, we attacked a country with the idea of making it an ally in order to win over the population and transform it into a “democratic society.”
 - (8) This was a non-squitter. Our mission was to defeat terrorism, not establish an unsustainable democracy.
 - (9) Greater violence required telling every Islamic state that hell would be unleashed unless the perpetrators were identified, captured, and executed and, if not, unrestrained violence would be systematically visited upon the whole of Arabia.
 - (10) Having not executed some system of greater violence we find we are still fighting Islamic terrorism thirteen years later with no resolution to the problem.
11. In the Old Testament, the Hebrew verb **נָחַח** (*nachah*): “to strike,” is translated into the Septuagint with the Greek verb *patássō*:
- Exodus 2:12** - So Moses looked this way and that, and when he saw there was no one around, he struck down [**נָחַח** (*nachah*): LXX: *patássō*: “to kill”] the Egyptian and hid him in the sand. (NASB)

12. It is interesting to note that among the three armies accompanying the Lord on His arrival none takes any part in imposing violence on the nations.
13. The exciting fact is that we do get to watch from on high. The Lord will do all the fighting with the broadsword of His mouth while we observe on white horses of victory.
14. Victory is followed by the prosperity of millennial perfection during which “He” (Jesus Christ) will “rule” the world with a “rod of iron.”
15. The word “rule” in the Greek is very interesting. It is the prophetic future active indicative of the verb ποιμαίνω (*poimainō*): “to shepherd.”
16. The Shepherd will lead the three categories of sheep during the millennial kingdom: (1) those in resurrection bodies from all previous dispensations, (2) Homo-sapiens Jews in the client nation, and (3) Homo-sapiens Gentiles in the various nations of the world.
17. The future tense is prophetic indicating that the Lord’s position as global Leader during the Millennium indicates a look into the future reporting back to John what does occur.
18. Since Jesus Christ’s deity possesses omniscience, He needs no vice-shepherd, no cabinet, no police force, no judge, no jury, and no penal system. This is brought out by the phrase “rod of iron.”
19. The word “rod” is the instrumental of means of the noun ῥάβδος (*rhábdos*): “by means of a scepter.”
 - (1) In the ancient world, monarchs wore a crown when seated at court. However, these men often led their armies into battle and on other occasions attended functions among the people.
 - (2) On the latter occasions they either held or were adorned with the scepter: שֵׁבֶט (*shevet*) in Hebrew and *rhábdos* in Greek:

Is used by a sovereign as a symbol of authority and with reference to the royal line descended from Judah:

Genesis 49:10 - “The scepter shall not depart from Judah, nor the ruler’s staff from between his feet, until Shiloh comes, and to him shall be the obedience of the peoples.⁴ (NASB)⁵

- (3) Shiloh is a name referring to Messiah who will emerge from the tribe of Judah, through the house of David and terminating with Joseph and Mary.
20. The scepter is said to be made of iron: the noun οἰδηρος (*oidēros*). “He will shepherd them with an iron scepter.”
21. The term “scepter of iron” is idiomatic for rulership based on an inflexible set of standards based on the laws of divine establishment guaranteeing freedom for all while emphasizing principles of property, privacy, and life.
22. PRINCIPLE: Life and property are necessary for privacy to be enjoyed. Privacy is necessary for freedom. What preserves freedom is a system of just authority.
23. This system is sustained by the integrity of God which is manifest by the love of God. And the love of God for the elect is what requires the Lord’s justice to inflict maximum violence against their enemies.

⁴ Also see: Psalm 2:9, “rod of iron”; Proverbs 22:8, “rod of his wrath” (KJV).

⁵ Nathan Isaacs, “Sceptre,” in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956], 4:2702.