

Dr. David Mathewson, Revelation, Session 25, Revelation 19:11-21, Description of Warrior Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Study Guide, 4) Briefing Document, and 5) FAQs

1. Abstract of Mathewson, Revelation, Session 25, Revelation 19:11-21, Description of Warrior, Biblicalelearning.org, BeL

Dr. Dave Mathewson's lecture analyzes Revelation 19:11-21, focusing on the depiction of **Jesus Christ as a warrior** and the **subsequent "battle,"** which is interpreted not as a literal conflict but as a symbolic representation of God's final judgment. The lecture extensively examines the imagery and symbolism used, drawing parallels to **Old Testament passages**, particularly from Isaiah and Ezekiel, to illuminate the text's meaning. **The lecture connects this judgment scene to other descriptions of final battles in Revelation**, arguing that they all represent the same event viewed from different angles. Finally, the lecture explains how this judgment scene sets the stage for the new creation described in later chapters of Revelation.

2. 12 - minute Audio Podcast Created on the basis of Dr. Mathewson, Revelation, Session 25 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (New Testament → Revelation).



Mathewson_Revelation_Session25.mp3

3. Briefing Document

Okay, here is a briefing document summarizing the key themes and ideas from the provided lecture on Revelation 19:11-21 by Dr. Dave Mathewson:

Briefing Document: Revelation 19:11-21

Overview:

Dr. Mathewson's lecture focuses on Revelation 19:11-21, which he sees as a pivotal passage depicting the return of Christ and the final judgment. He emphasizes that this section is not primarily about a literal battle, but rather a symbolic representation of Christ's judgment and the defeat of all evil. The core message revolves around Christ's power, justice, and ultimate victory. This section follows the destruction of Babylon (Rome) in chapters 17-18 and shows that judgment extending to the rest of the world. This begins a series of images portraying the effects of the return of Christ, culminating in the new creation.

Key Themes and Ideas:

1. Structure of the Passage:

- The passage divides into two main parts:
- Verses 11-16: Description of the warrior, Jesus Christ on a white horse. This is the focal point of the section.
- Verses 17-21: Description of the battle, which is ultimately a judgment scene.
- The opening of heaven in verse 11 marks a crucial turning point, indicating that the rest of the book deals with the consequences of Christ's return.

1. The Warrior: Jesus Christ:

- **Faithful and True:** Christ is described as "Faithful and True" and judges with justice (v. 11). This language is drawn from the Old Testament (Isaiah 11). As Mathewson states, "Christ is both able, but also just in defeating his enemies in a final all-out war."
- **Appearance:** His eyes are "like blazing fire," he wears many crowns, his robe is dipped in blood, and he has a sword coming out of his mouth (v. 12-13, 15). These details evoke Old Testament imagery of a divine warrior and judge (including from chapter 1 of Revelation).

- **Name:** He has a name "that no one knows" (v. 12), which signifies his complete sovereignty and control. As Mathewson says, "no one has authority over him."
- **Word of God:** He is identified as "the Word of God" (v. 13), connecting him to John's Gospel and emphasizing his divine nature and authority.
- **King of Kings and Lord of Lords:** The name on his robe demonstrates his ultimate authority and power (v.16).
- **Army:** Christ is followed by "armies of heaven" on white horses, dressed in white linen. Mathewson suggests this represents the saints, but they play no active part in the battle itself. They are merely there to see Christ's victory and have their own blood avenged.

1. **The Battle as Judgment:**

- **Symbolic Warfare:** The battle described is not a literal, physical conflict. It is a symbolic representation of God's judgment, primarily through the word of Christ's mouth (the sword).
- **No Actual Fighting:** There is no real battle in the conventional sense. Jesus defeats his enemies simply by his presence and the word spoken. As Mathewson clarifies, "the end-time battle does not have any fighting."
- **Ezekiel 39 as a Model:** The battle imagery draws heavily from Ezekiel 39, particularly the image of birds feasting on the flesh of the slain. This highlights the complete and final destruction of God's enemies.
- **Judgment Motif:** The sword coming out of the mouth and the "treading the winepress of the wrath of God Almighty" (v. 15) are images that convey judgement upon the wicked and their opposition to God's people.
- **Old Testament Language:** The language used to describe Jesus comes largely from the Old Testament passages describing God's divine judgment and righteous warfare.

1. **The Defeat of the Enemies:**

- **Beast and False Prophet:** The beast and the false prophet are the first to be judged, being thrown "alive into the fiery lake of burning sulfur" (v. 20). These are the same two beasts of chapter 13, but now they are no longer just connected to Rome, but all nations that have opposed God's people and aligned themselves with wickedness.

- **The Rest of the Enemies:** The remaining enemies are "killed with the sword that came out of the mouth of the rider on the white horse" (v. 21). This signifies the swiftness and completeness of divine judgment.
- **Progressive Removal of Evil:** The judgment is a progressive removal of evil. Babylon is judged in chapters 17 and 18, the beasts are judged in chapter 19, and the dragon is removed in chapter 20.

1. Multiple "Battles" and Their Meaning

- **Unified Event:** The battles mentioned in chapter 16 (Armageddon), 17 (beast vs. lamb), 19, and 20 (Gog and Magog) are all the same event but viewed from different perspectives.
- **Gathering for War:** All of these "battles" depict the theme of Satan and/or the beast deceiving and gathering the nations to make war, and yet they are ultimately defeated without fighting.
- **Same Old Testament Background:** They all draw upon the text of Ezekiel 38 and 39. This supports the idea that these are all different perspectives on the same event.

Interpretation:

- Mathewson emphasizes a symbolic interpretation of the text, not a literal one. The battle imagery is used to portray the reality of Christ's judgment and the final defeat of evil.
- The focus is on Christ's sovereignty, power, justice and final victory and what that ultimately means for humanity.
- The imagery drawn from Isaiah, Ezekiel and other Old Testament texts demonstrates a continuity of God's plan for justice and judgement and the vindication of his people.
- The chapter serves as a transition point towards the new creation to come.

Conclusion:

Revelation 19:11-21 is a crucial passage that reveals the power and majesty of Jesus Christ as the divine warrior and judge. The "battle" is a symbolic representation of God's final judgment, which is executed through Christ's word. This section is pivotal in understanding the overarching narrative of Revelation, as it shows the ultimate defeat of evil and sets the stage for the new creation.

4. Mathewson, Revelation, Session 25, Revelation 19:11-21, Description of Warrior

Revelation 19:11-21 Study Guide

Quiz

Instructions: Answer each question in 2-3 sentences.

1. What is the primary focus of Revelation 19:11-21, according to the lecture?
2. What does the opening of heaven in 19:11 signify, and how does it relate to a previous opening in Revelation?
3. How is Jesus portrayed as a warrior in verses 11-16, and what Old Testament imagery is used to describe him?
4. What is the significance of Jesus having a name that no one knows?
5. What are the two main interpretations of the blood on Jesus' robe in verse 13?
6. According to the lecture, how is the battle described in verses 17-21 different from a typical battle?
7. What role do the armies of heaven play in the battle?
8. What Old Testament book serves as the primary model for the battle scene in Revelation 19:17-21, and what specific details are borrowed?
9. What is the symbolic meaning of the sword coming from Jesus' mouth, according to the lecture?
10. According to the lecture, how many battles are described between chapters 16 and 20, and what does the lecture suggest about them?

Quiz Answer Key

1. The primary focus is on the description of the warrior, Jesus Christ, as the one who comes to judge and make war, rather than the battle itself. The description of Christ as the warrior is the focal point.
2. The opening of heaven signifies a crucial turning point, marking the return of Christ to consummate God's redemptive plan and is a climax of the book. It differs from the opening in chapter 4, where John is summoned up to heaven.

3. Jesus is portrayed as a mighty warrior with eyes like blazing fire, many crowns, and a sword coming from his mouth. Old Testament imagery from Isaiah, specifically, depict God as the one who judges in righteousness.
4. The significance of Jesus having a name no one knows is that it signifies his absolute sovereignty and that no one has authority over him or the ability to control him. This emphasizes his complete and divine power.
5. The blood on Jesus' robe is interpreted either as his own blood shed on the cross or as the blood of his enemies, referencing Isaiah 63. It is likely both, with the latter more aligned with the Isaiah context.
6. Unlike typical battles with fighting and casualties, the battle in Revelation 19 is not a literal battle at all. Jesus simply defeats his enemies with the sword coming out of his mouth, emphasizing judgment rather than combat.
7. The armies of heaven, likely the saints themselves, follow Christ but do not actively participate in the battle. Their presence adds to the scene of vindication.
8. Ezekiel, chapters 38 and 39, serve as the primary models, particularly for the imagery of birds feasting on the flesh of the slain. The text of Ezekiel provides much of the language for the feast.
9. The sword coming from Jesus' mouth symbolizes the judgment of God. It is an image of his powerful word, which executes justice and brings about the defeat of his enemies.
10. The lecture posits that the four battles described in chapters 16-20, including Armageddon, all refer to the same end-time event. They are narrations of the same event from different perspectives.

Essay Questions

Instructions: Address each question in a well-organized essay with clear arguments.

1. Analyze the symbolic significance of the warrior imagery in Revelation 19:11-16. How does it depart from the earlier portrayals of Jesus and what does it reveal about the nature of God's judgment?
2. Compare and contrast the roles of Old Testament texts, specifically Isaiah and Ezekiel, in shaping the imagery and narrative of Revelation 19:11-21. How does John use these texts to present his vision of the end-times?
3. Discuss the implications of interpreting the battle described in Revelation 19:17-21 as a symbol of judgment rather than a literal military conflict. How does this interpretation shift our understanding of the book of Revelation and the nature of apocalyptic literature?
4. Examine the progression of evil's defeat in Revelation, focusing on the removal of Babylon (chapters 17-18), the beasts (chapter 19), and the dragon (chapter 20). How does this progression contribute to the overall message of Revelation?
5. Evaluate the lecture's assertion that the different battle scenes between chapters 16 and 20 are all depictions of the same end-time event. What are the strengths and weaknesses of this interpretive approach, and how does it impact the understanding of eschatology?

Glossary of Key Terms

- **Babylon (Rome):** A symbolic figure of oppressive, idolatrous, and worldly power in Revelation. In the context of the lecture, Babylon represents Rome and its oppression of the people of God.
- **Parousia:** A Greek word referring to the second coming or the return of Christ. In the lecture, the text suggests that all events beginning in Revelation 19:11 relate to the Parousia.
- **Beast:** A symbolic figure of evil and opposition to God in Revelation. The lecture references the beast(s) as the forces behind the oppression of the people of God by Rome and other idolatrous nations.
- **False Prophet:** Another symbolic figure of evil in Revelation, often associated with the beast, who performs miraculous signs to deceive people. The lecture references the false prophet as being directly tied to the first beast.
- **Lake of Fire:** A symbolic image of final judgment and eternal punishment in Revelation. The lecture notes the lake of fire as the destination of the beast and false prophet in chapter 19.
- **Armageddon:** A symbolic place of the final battle between good and evil in Revelation. The lecture references the battle of Armageddon as a similar narrative to others, all referring to the same final battle.
- **Winepress of God's Wrath:** An image of God's judgment and punishment. The lecture uses the term in reference to God's trampling of his enemies.
- **Logos (Word):** A term used to describe Jesus in the Gospel of John, meaning the divine Word of God. The lecture notes the reference of Jesus as "the Word" as a unique identifier used here and in the Gospel of John.
- **White Horse:** A recurring symbol in Revelation, associated with conquest, warfare, and divine authority. The lecture uses the white horse image as one of the ways Jesus is represented as a warrior.
- **Saints:** The believers, or the people of God, who are faithful to Christ and who are ultimately vindicated in Revelation. The lecture includes the saints as the possible army following Jesus.

5. FAQs on Mathewson, Revelation, Session 25, Revelation 19:11-21, Description of Warrior, Biblicalelearning.org (BeL)

FAQ on Revelation 19:11-21

- **What is the main focus of Revelation 19:11-21?**
- The primary focus of this section is the detailed description of the warrior, Jesus Christ, who appears on a white horse. While the passage also includes a depiction of the final battle, the emphasis is on portraying Christ as a just and powerful figure who comes to execute God's judgment. The battle is less about a literal conflict and more about a symbolic representation of God's ultimate triumph over evil.
- **How does the opening of heaven in verse 11 relate to earlier passages in Revelation?**
- The phrase "I saw heaven opened" mirrors the opening of heaven in Revelation 4:1-2, which was a call for John to ascend and see the divine throne room. However, in chapter 19, the opened heavens signal the second coming of Christ and the start of a series of images that depict the effects of Christ's return at the end of history. This marks a shift from John ascending to the heavenly realm to Christ descending to the earthly realm.
- **How is Jesus Christ portrayed as a warrior in this passage, and what Old Testament imagery is used?**
- Jesus is depicted as a powerful warrior on a white horse, called "Faithful and True," judging and making war in righteousness. His eyes are like blazing fire, he wears many crowns, and has a name known only to himself. He's dressed in a robe dipped in blood, and his name is "The Word of God". Old Testament texts like Isaiah 11 (righteous judgment) and Isaiah 63 (garment stained with blood) are used to portray Jesus' might and justice. The sword coming from his mouth and his rule with an iron scepter draw from the Old Testament concept of God's righteous judgment.

- **What is the significance of Jesus having a name that no one knows?**
- The idea of Jesus having a name no one knows is not meant to indicate a mysterious name impossible to figure out, but rather emphasizes his absolute sovereignty and authority. In ancient times, knowing someone's name was thought to give control over them. Therefore, not knowing Christ's name means that no one has authority over him. Jesus possesses complete control and is ultimately sovereign over all nations and powers of evil.
- **Whose blood is on Jesus' robe, and what does it symbolize?**
- The blood on Jesus' robe is likely symbolic of the blood of his enemies, based on the imagery in Isaiah 63, where God treads the winepress of his wrath, and their blood splatters his garments. While it could also reference his own sacrificial blood from the cross, the primary emphasis seems to be on portraying him as the one who executes God's wrath against his enemies. It emphasizes the certainty and finality of God's judgment.
- **Why does the battle in Revelation 19 not involve actual fighting?**
- The battle described in this chapter isn't a literal conflict with two sides engaged in combat. Instead, it represents the final and swift judgment of Christ upon his enemies. Jesus defeats his enemies simply by speaking the word of judgment, symbolized by the sword coming out of his mouth. There's no struggle or casualties on Christ's side, emphasizing that this is a judgment scene, not a traditional battle.
- **What does the invitation to birds to feast on the flesh of the wicked symbolize?**
- The invitation to the birds to feast on the flesh of kings, generals, and the mighty is drawn from Ezekiel 39 and is symbolic of the total defeat and destruction of God's enemies. It is not meant to be a literal event of birds feasting on corpses, but an image of complete carnage and judgment resulting from God's victory. The imagery signifies the utter annihilation of all that opposes God.

- **How does the battle of Revelation 19 relate to other "battles" mentioned in Revelation, like Armageddon?**

The various battles mentioned in Revelation, including Armageddon (16), the battle against the Lamb in chapter 17, and the battle in 19, are not distinct events but different perspectives on the same end-time battle and judgment. All these "battles" involve the gathering of forces against God and are all defeated without a real struggle by Jesus and His judgement. They all point to the final, decisive, and complete victory of Christ and the complete removal of all evil from the world. The narratives are symbolic and not literal accounts of a series of distinct conflicts.