has the same Spirit, and that one Spirit,  
and no other, is the Spirit of prophecy).

11—XXII. 5.] THE END: beginning  
with *the triumphal coming forth of the  
Lord and His saints to victory* (vv.  
11—16), *then proceeding with the great  
defeat and destruction of the beast and  
false prophet and kings of the earth* (vv.  
17—21), *the binding of Satan and the  
millennial reign* (ch. xx. 1—6), *the unBinding of Satan and his destruction and  
that of the deceived nations* (xx. 7—10),  
*the great general judgment* (xx. 11—15),  
*and terminating with the vision of the new  
heavens and earth, and the glories of the  
new Jerusalem* (xxi. 1—xxii. 5).

11—16.] *The triumphal coming forth  
of the Lord and His hosts to victory.*  
{11} **And I saw heaven opened, and behold a  
white horse** (the same words, including  
the five following, as in ch. vi.2. It is  
wonderful that this striking identity, in a  
book where symbolism is so constant to  
itself, has not prevented the mistakes  
which have been made in interpreting that  
place. This horse and Rider are the same  
as there: the “*conquering and to conquer*”  
is on the point of its completion: the other  
horses and their riders, dark forms in His  
great world-long procession to victory, will  
now for ever vanish, and war and famine  
and pestilence be known no more), **and  
He that sitteth upon him** [called] **faithful and true** (see ch. iii. 14), **and in righteousness He judgeth and warreth** (both  
those acts being his concern in his present  
triumphant progress). **{12} His eyes** [were as]  
**a flame of fire** (ch. i. 14 verbatim, again  
beyond question identifying Him), **and  
upon His head many diadems** (probably  
  
as He is King of Kings. Certainly these are  
not the crowns of the ten kings, as some say,  
for they are yet to be overthrown, ver. 19 ff.  
The *crown* of ch. vi. 2 has become multiplied in the course of the subjection  
of the world to Him): **having** [**names  
written** (if these words are genuine, probably the meaning is that the names were  
inscribed on the diadems, signifying the  
import of each), **and**] **a name written**(where, is not said. From this portion of  
the description regarding His Head, probably on the brow) **which none knoweth  
except Himself** (what name is indicated?  
Certainly not that given below, ver. 13;  
nor can these words mean that He Himself  
alone knows the mystery latent in that  
name. Nor again can we say that it is  
any of the names by which our blessed  
Lord is known to us already. But it is  
“*my new name*” of ch. iii, 12: some  
new and glorious name, indicative, as appears from the context there, of the completed union between Him and His people,  
and of His final triumph. This name the  
Apostle saw written, but knew not its import: that, like the contents of the sealed  
book, being reserved for the day when He  
shall reveal it): {13} **and clothed in a vesture  
dipped in blood** (see Isa. lxiii. 2, 3: which  
is clearly in contemplation here, from our  
ver. 15 b. This being so, it is better perhaps to avoid the idea of His own blood  
being in view): **and His name is called,  
The Word of God** (this title forms so plain  
a link between the Apocalypse and St.  
John’s writings, where only it occurs, that  
various attempts have been made by those  
who reject his authorship, to deprive it of  
that significance. I have discussed these