new name” (iii. 12). To the victor of Pergamos He  
promised a stone with a new name written on it, of  
which all but the receiver should be ignorant. ii. 17  
This would seem, then, to be one of the results of Jesus  
victory received from the Father, as rewards of His  
overcoming.  
 “He was clothed in a garment dipped in blood.”  
 Here is a difficulty. Is not the blood the result of  
the winepress trodden? How then is it named before  
the act which tinges it with blood? I cannot say. It  
would seem to be anticipative. The reference is to the  
well-known passage, Isa. lxiii. 1-6.  
 It is strange that any should interpret this of Jesus’  
sufferings on the cross. It is not *His own* blood that  
is shed in *weakness* and in *meekness*, but the blood of  
*foes* trampled in *wrath*. “Those mine enemies, who  
would not that I should reign over them, bring them  
hither and slay them before me.” He is on His way  
to battle. And “every battle of the warrior is with  
confused noise and *garments rolled in blood*” (Isa. ix. 5).  
 “His name is called ‘The Word of God.’”  
 This is a title of Jesus given only by John; and so  
an intimation of that apostle’s authorship of the Apocalypse.  
 “The armies of heaven were following on white  
horses.”  
 The victory is won by the leader who precedes:  
these only follow in His train. The “Seed of the Woman”  
now bruises the serpent’s head. He is “Jehovah of  
hosts”: the armies of the sky are His. His armies  
from above are all cavalry. The horses and horsemen from beneath prevailed not (ix.), but the cavalry  
of heaven bring in the kingdom.  
 Are any of these warriors members of the Church?  
I suppose there are many of that body, though not of  
that exclusively. These are the “called, chosen, and