

# The Beauty of Jesus in His Second Coming

(Rev. 19:11–16)

## A. Introduction

1. Revelation 19:11 – 21:8 is the final chronological section of the book of Revelation. It gives us insights into eight vital and important events that will unfold one after another at the End of the Age:
  - a. The clearest picture of what is going to happen at the End of the Age;
  - b. The clearest picture of where we are going and the ultimate hope of the Christian faith (Tit. 2:13–14).
2. Revelation 19:1 – 21:8 is the highest point of all human history, the greatest message of hope and the ultimate destiny of the redeemed.
  - a. The Church will become fully mature as the Bride of Christ (Rev. 19:1–10);
  - b. Jesus is returning as our Bridegroom, King and Judge (Rev. 19:11–16);
  - c. Jesus will defeat Satan, the Antichrist, and his empire (Rev. 19:17 – 20:3);
  - d. Jesus will establish His Millennial Kingdom on earth for 1000 years (Rev. 20:4–15);
  - e. Jesus will prepare the Millennial earth together with the saints for the coming of the Father after 1000 years (Rev. 21:1–8).
3. Revelation 19:1 – 21:8 reveals the four ultimate messages of the Gospel:
  - a. Who we will become — It reveals the ultimate destiny of every believer: the mature Bride of Christ (Rev. 19:1–10).
  - b. Who we are waiting and longing for — It reveals the majestic splendour of Jesus as our Bridegroom, King and Judge at the Second Coming (Rev. 19:11–16).
  - c. What the outcome will be — It reveals the ultimate victory of the Kingdom of God over the Kingdom of darkness: the Battle of Jerusalem (Rev. 19:17–21).
  - d. Where we are going — It reveals the ultimate destination of the saints: the Millennial Kingdom and Eternity (Rev 20:1 – 21:8).

## B. Overview of Revelation 19:11–16

1. Revelation 19:11–16 reveals the clearest and most complete picture of who Jesus is at His Second Coming. It gives us an important glimpse of the beauty and splendour of the coming Bridegroom-King-Judge.

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- a. In this passage, Jesus will come to Jerusalem as our great Bridegroom-King-Judge to end the Armageddon Campaign by defeating the Antichrist and to establish His earthly 1000-year Millennial Kingdom, which will prepare the earth to receive the Father's Throne (Rev. 21:3).
  - b. The final stage of Jesus' Second Coming Procession is the high point of history. Jesus makes His Triumphal Entry into Jerusalem in context of history's greatest military conflict to deliver Israel at the Mount of Olives and to be received by Israel's leaders (Matt. 23:39; Zech. 14:4).
  - c. Jesus brings justice or vengeance to the earth in context of the Antichrist's oppression that will be most intensely manifested in Jerusalem (Zech. 12:2–3, 14:2; Joel 3:2,12; Zeph. 3:8).
2. Jesus came to the Apostle John as the Priest, Prophet, and Son of Man in Revelation 1 to prepare and equip the Church to know Jesus as the Bridegroom-King-Judge at His Second Coming (Matt. 16:15).
3. We can look at Revelation 19:11–16 through two different "lenses":
    - a. When we look at Revelation 19:11–16 through the lens of the Bride, the passage is about love and the Wedding Day. It will stir our hearts to love and long for Jesus' return.
    - b. When we look at Revelation 19:11–16 through the lens of the rebellious, the passage will be about the wrath of God and the Great Judgement Day. It will cause us to fear and tremble.
    - c. Psalm 45 is in the context of Revelation 19, looking through the lens of the Bride, and Psalm 2 is in the context of Revelation 19, looking through the lens of the rebellious.
4. Jesus' Second Coming in Revelation 19:11–16 is in the context of three events:
    - a. The Wedding Day — Jesus will return when the Church becomes fully mature as the Bride of Christ, longing for and hastening His coming (Rev 19:7–8, 22:17; 2 Pet. 3:12).
    - b. The Day of YHWH — Jesus will return to fight the greatest military conflict in human history: the Battle of Jerusalem. The Second Coming of Jesus is in context of the Battle of Jerusalem that will end the Armageddon Campaign. He will defeat the Antichrist, deliver Israel, and be received by Israel as the King of Jerusalem (Rev. 19:17–21; Zech. 14; Matt. 23:39).
    - c. The Judgement Day (i.e. days of Noah) — Jesus is returning to the earth with the specific purpose of bringing divine judgement on the wicked and establishing His righteousness on earth. The true King of kings and Lord of lords is coming to triumph over those who have blasphemously assumed control over the world (Isa. 42:1–9; Lk. 18:7–8).
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5. Rev. 19:11–16 reveals seven aspects of who Jesus is at His Second Coming:
  - a. The beauty of the Bridegroom's passion (v12);
  - b. The beauty of the Bridegroom's splendour (v11–13);
  - c. The beauty of the Bridegroom's name (v11,13,16);
  - d. The beauty of the Bridegroom's army (v14);
  - e. Jesus' weapons of warfare at His Second Coming (v15);
  - f. The wrath of Jesus as the righteous Judge (v11,13,15);
  - g. The beauty of Jesus' reign as the transcendent King (v16).

### C. The Beauty of Jesus as He enters Jerusalem (Rev. 19:11–13,16)

*Now I saw heaven opened, and behold, a white horse. He who sat on him was called Faithful and True, and in righteousness He judges and makes war. 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. He was clothed with a robe dipped in blood, and His name is called the Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. 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. And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS.*

1. Heaven opened (v11a)
  - a. This is both prophetic and literal.
  - b. Heaven opened to the Apostle John to show him the vision of Jesus at His Second Coming. This speaks about the opening of the eyes of our heart to understand the very heart and identity of who Jesus is at His Second Coming (Eph. 1:18).
  - c. The "curtain of heaven" is being pulled open to grant us full disclosure of the majestic splendour of Jesus as Bridegroom, King, and Judge. Throughout history, we only know in part and see dimly, but we will see Him "face-to-face" at His Second Coming (1 Cor. 13:12; 1 Jn. 3:2). In the fullness of time, we will see Jesus face-to-face with no veil.
  - d. Heaven is also the place that Jesus will descend from at His Second Coming (Dan. 7:13–14; Matt. 24:30; 1 Thess. 4:16; Rev. 1:7).
2. Behold (v11a)
  - a. John was totally astounded and overwhelmed by this revelation. We must search the Scriptures and pray for revelation of what he saw.

- b. It is vital to behold now so that we will be ready to embrace, welcome, and long for Jesus' return.

3. The white horse (v11b)

- a. Sitting on a white horse speaks of His return as a victorious King and righteous Judge.
- b. At His First Coming, Jesus entered into Jerusalem seated on a donkey because He was coming as a tender-hearted Shepherd and a Lamb.
- c. At the Second Coming, Jesus will enter into Jerusalem sitting on a white horse because He is returning as a victorious King and a Lion.
- d. These are some contrasts between Jesus' First and Second Comings:

<b><i>First Coming</i></b> (Matt. 21)	<b><i>Second Coming</i></b> (Rev. 19)
Riding a donkey into Jerusalem.	Riding a white horse into Jerusalem.
He has a shepherd's staff — Shepherd.	He has a rod of iron — King.
He has no followers — Lonely and humble.	He comes with an army — Victorious and glorious.
He was going to the cross as the Lamb and Savior.	He is going to the throne as the Lion and King.

4. Faithful and True (v11c)

- a. This is a character statement and a governmental statement of who Jesus will be as the Bridegroom and King at His Second Coming.
- b. As our Bridegroom, Jesus will be faithful to us and therefore, we can fully trust in Him (2 Tim. 2:13). He will also be true to all that He has promised (2 Cor. 1:19–20). Jesus will not fail us, forsake us, nor disappoint us as our beloved Bridegroom.
- c. As our King, all of Jesus' plans for us and for nations are good and perfect. All His promises are reliable, and all His policies are free of deception. Jesus will fulfil all plans and promises for Israel, the Gentile Church and nations (Jer. 29:11; 2 Cor. 1:20).

5. In righteousness He judges (v11d)

- a. This speaks of Jesus coming as a righteous Judge. He will be perfectly righteous in His judgement. He will judge with perfect knowledge, in perfect timing and with perfect punishment (Isa. 11:1–5).
- b. Isaiah 42:1–9 is the context of Jesus' return as the righteous Judge where He will bring forth justice on the earth by confronting and removing every oppression, oppressor, and injustice.

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6. *In righteousness He makes war* (v11d,15)
- a. The context and purpose of Jesus' return is not as a Peacemaker, but a righteous King who will wage war against all His enemies — i.e., evil and wickedness (Ps. 45:5, 110:4–5).
  - b. Jesus is perfectly holy, righteous, and just. Therefore, it is impossible for Him to wage an unjust war. He will wage war against sin, the devil, Antichrist and his evil empire to establish peace and justice on the earth (Isa. 42:1–9).
  - c. It will not be an unjust war nor a war of aggression, but a war against evil and wickedness that will liberate the earth from all who oppose and resist Jesus Christ and His Kingdom here on earth.
  - d. The “*Jesus of Christmas*” brings peace and goodwill to men (i.e. Luke 2:14). By openly waging a just war against evil as the “*Jesus of Armageddon*”, He uses war to establish peace and justice.
7. *His eyes were like a flame of fire* (v12a)
- a. This is an expression of Jesus' passion as a Bridegroom for His Bride. He is an All-Consuming Fire because of His intense emotion of love for us. He is a God with deep emotion and jealousy for His people (Deut. 4:24).
    - i. The fire of God speaks of the intensity of His passion for His people;
    - ii. The fire of God destroys all that hinders bridal love.
  - b. Jesus' eyes of fiery love describe His heart and zeal (Rev. 19:12; 1:14):
    - i. How He feels about His Bride;
    - ii. What He will do to all that hinders bridal love;
    - iii. His gaze imparts fiery love to His Bride's heart;
    - iv. His judgement against all who persecute His Bride.
  - c. This is also an expression of Jesus' anger as a Bridegroom against all who persecute and pervert His Bride. He will fight against all the enemies of His Bride.
8. *On His head were many crowns* (v12b)
- a. This speaks of Jesus' sovereignty and kingship over nations. Finally, He will fully possess, rule, and reign over the entire earth and every nation.
  - b. Jesus is manifesting the fullness of His authority and kingship for the very first time on earth. He will be fully crowned as the King over all the earth (Ps. 24:1–2).
  - c. Jesus is the Sovereign King in Revelation 1, but He will be the Conquering and Transcendent King in Revelation 19. At His name, every knee will bow, and every tongue will confess that He is the Lord of all (Phil. 2:10–11).
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9. A name that no one knows (v12c)

- a. The name of God is a great mystery and therefore, we do not have the capacity to grasp the vast and deep meaning of His name in this Age (1 Cor. 2:9; Eph. 3:18; Phil. 4:7).
- b. This is not an issue of privacy but an issue of capacity. It is currently beyond our ability to understand and grasp the beauty of His name.

10. A robe dipped in blood (v13a)

- a. Most scholars see this as the blood of Jesus' enemies. This eschatological winepress is the gathering of evil leaders to Jerusalem. The wine flowing out of this winepress is their blood (Isa. 63:1–6; Ps. 110:5–6, 149:6–7; Rev. 19:17–21).
- b. In Isaiah 63:1–6, the Prophet Isaiah prophesied of Jesus coming as the Judge where He will kill all His enemies. The blood that is shed will run for nearly 200 miles and at a depth of 1 metre (i.e. up to horses bridle) (Rev. 14:19–20).
- c. The blood on His robe denotes His intimate involvement and is a public statement that He believes in this war. Jesus is making four statements through this:
  - i. “I am intimately involved in this judgement”
  - ii. “I am not ashamed of this judgement”
  - iii. “Will you agree and partner with Me in executing this judgement (Isa. 63:5)?”
  - iv. “Will you preach the Jesus of Armageddon and the Jesus of red garments?”
- d. The word “dipped” comes from the Greek word “*baptō*” (i.e. baptize) which is translated by some as “sprinkled” or “soaked.” Jesus’ robe, which is a long outer garment, will be fully soaked in blood.

11. His name is called the Word of God (v13b)

- a. This speaks of Jesus as the Word of God who fully embodies and expresses the whole counsel of the Word of God. He will fully manifest the heart and purpose of God in accordance to the Word (Matt. 5:17; 1 Jn. 1:1–3).
- b. This also speaks of Jesus' full ability and His complete intention to fulfil the Word of God (Jn. 1:1–3; 1 Jn. 1:1–3).
- c. Jesus is the full manifestation of the heart, plan, and mission of God.

12. Armies in heaven (v14a)

- a. This is a picture of the mature Bride of Christ. They are the saints who have overcome during the Great Tribulation and those who were slain for the Word of God (Rev. 2:26–27, 20:4; Jude 14; 1 Thess. 3:13; Zech. 14:5).
- b. Jesus conquers in partnership with His people. The saints will be with Him. The saints will dash the nations with Him (Zech. 14:5; Jn. 17:24; 1 Thess. 4:14; Jude 14; Rev. 2:27, 3:21).

13. Clothed in fine linen, white and clean (v14b)

- a. This is the clothing that is given to the Lamb's Bride in Revelation 19:8.
- b. The garment speaks of the Bride's devotion, wholeheartedness, purity, and holiness unto Jesus.

14. Followed Him on white horses (v14c)

- a. This speaks of total obedience, surrender and divine partnership between the Bridegroom and the Bride at the Second Coming.
- b. The saints will rule and reign with the Lord (Rom. 8:17; 1 Thess. 5:10; Jn. 17:24).
- c. Ruling and reigning include the sharing of all responsibilities:
  - i. She agrees with His judgements (Rev. 19:1–3; Isa. 63:1–6);
  - ii. She participates in His judgements (1 Cor. 6:2–3).

15. Out of His mouth goes a sharp sword (v15a)

- a. The weaponry of Jesus consists of a sword and a rod. Out of His mouth will proceed a sharp sword that will smite the nations, and He will destroy the nations with a rod of iron. Jesus will conquer by the power of His Word.
- b. This will be both a literal and spiritual sword (Ps. 45:3; 2 Thess. 2:8; Isa. 11:4).

16. Rule them with a rod of iron (v15b)

- a. This speaks of Jesus' unyielding and absolute government under which men are required to conform to the righteous standard of God. Obedience will be mandatory during this time.
- b. This expression of ruling is also found in Psalm 2:9 and Revelation 2:27.

17. He Himself will rule them (v15b)

There is no one else worthy to rule over the earth except Jesus Christ, the Son of Man.

18. He Himself treads the winepress (v15c)

Jesus will execute His divine judgement at His Second Coming. He will execute it effortlessly and in partnership with His Bride. This is parallel to Isaiah 63:1–6.

19. Of the fierceness and wrath (v15c)

- a. As nations will challenge God, therefore, out of His anger, fierceness and wrath, He will gather the nations for His judgement (Ps. 2:1–6; Joel 3:2,12–16; Zech. 14:1–3).
- b. Psalm 2:4–5 speaks of the displeasure and wrath of God against nations that rebel against Him. Psalm 7:11 also highlights God's anger towards the wicked.

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20. *He has on His robe and thigh a (royal) name written* (v16a)

- a. The thigh represents the strength of a man and the robe represents the priesthood.
- b. This speaks of the authority of Jesus as the Son of Man and Him being the High Priest of God.

21. *King of kings and Lord of lords* (v16b)

- a. This speaks of Jesus as the One who rules and reigns over all the earth. Jesus will be the King and Lord over every king, ruler, authority, and government on the earth.
- b. He will be the King of those “kings” whom He has appointed in the Millennium. Kings of all nations will come to worship, seek counsel and learn from Jesus Christ at His throne in Jerusalem (Isa. 2:1–4).