

The Beauty of Jesus as the Bridegroom, King, and Judge

A. Introduction

1. Bridegroom, King and Judge are the most important and most emphasised facets of who Jesus is at His Second Coming. There are more than 300 titles, names, and descriptions of Jesus in the Bible, yet the Word and the Spirit emphasise Jesus as Bridegroom, King, and Judge at the End of the Age.
2. There are two primary reasons for this emphasis, and it is especially important for the generation that will see Jesus' return.
 - a. Knowing Jesus as the Bridegroom, King, and Judge will help us to navigate the unique dynamics that will happen at the End of the Age — unprecedented pressures (shaking, sin, darkness) and an unprecedented outpouring of the Spirit and revival. Jesus is the Leader and Orchestrator of the entire End-Time narrative (Isa. 60:1–2).
 - b. Having revelation of Jesus as the Bridegroom, King, and Judge is the key to preparing and empowering the people of God to become the mature Bride of Christ (Rev. 19:1–10).
 - i. Revelation 19:1–10 gives us a picture of the mature Bride who knows and understands who Jesus is at His Second Coming. In her state of maturity, having seen all things that have happened and how the Lord had been and always is in control, the Bride makes 3 declarations that demonstrate her understanding of who Jesus is.
 - ii. In Revelation 19:1b–2, the Bride is in full agreement with God's judgement. She has the revelation of Jesus as a righteous Judge at His Second Coming.
 - iii. In Revelation 19:6b, the Bride fully surrenders to Jesus' leadership. She has full understanding of Jesus as the sovereign and transcendent King.
 - iv. In Revelation 19:7, the Bride fully longs for Jesus' return. She has the revelation of Jesus as a passionate Bridegroom at His return.
3. In Revelation 1, Jesus is seen as the Son of Man who leads the Church throughout history as the Prophet, Priest, and King. In Revelation 19 – 22, He will be more fully revealed before all nations at the End of the Age as the Bridegroom, King, and Judge (Rev. 1:13; 14:14).
 - a. Jesus came as the righteous prophet, merciful priest, and sovereign king to prepare and equip the Church to know and understand Him as the Bridegroom, King and Judge.

- b. As the book unfolds, His leadership is openly displayed before all the nations in Revelation 19 – 22. The righteous prophet is more fully seen as the zealous Judge, the merciful priest is more fully seen as the passionate Bridegroom, and the sovereign king over the Church will then more fully exert His rule over all the nations on earth as the transcendent King.

B. Definition of Jesus as the Bridegroom, King and Judge

1. In the End Times, Jesus will reveal Himself as the Bridegroom King who judges all that hinders love as He takes over the earth. Jesus will grant a three-fold revelation of who He is unto the Church.
2. Jesus as **the passionate Bridegroom**
 - a. Jesus is revealed as One who delights in relating to and partnering with His people. As God with a bridegroom heart, He has a burning desire for His people. As a passionate Bridegroom, He is filled with tender yet jealous love (Heb. 12:2; Jn. 17:24; Deut. 4:24).
 - b. The essence of the message of the Bride of Christ is the revelation of Jesus' beauty, His emotions for us, and His commitment to us (to share His heart, throne, secrets, and beauty with us).
 - c. As our Bridegroom God, Jesus is responsive to our love. Foundational to the Bridegroom message is the truth about the impact we make on Jesus' heart and His on ours. Jesus desires the beauty of His people as they respond to Him with wholeheartedness (Ps. 45:10–11; Songs 4:7).
 - d. The Spirit will use the revelation of Jesus as the Bridegroom to establish the first commandment in the first place in the Church worldwide before Jesus returns.
 - e. However, we refuse all sensual and sexual overtones of the message of Jesus as our Bridegroom. Jesus is not our physical or literal husband.
3. Jesus as **the transcendent King**
 - a. Jesus is revealed as the One who possesses all power and authority, causing His people to experience the supernatural power of God in their lives and ministries. As King, Jesus restores individual lives, all the nations, and the earth (i.e. environment, agriculture, and animals, etc.) (Matt. 28:18).
 - b. As the transcendent King, Jesus will rule and reign over all the earth during the Millennium, where He will restore individual lives, nations, and rebuild the earth. He will also remove and replace all evil and wicked kings and governments with His righteous government, leaders, and laws (Ps. 2:8–9; Isa. 9:7, 11:1–10, 61:1–11; Rev. 19:11,16).
 - c. More than being a sovereign King, Jesus will be the conquering and victorious King who will have full and total rule and reign over the entire earth — every tribe, tongue, and nation (Phil. 2:7–8).

4. Jesus as *the righteous Judge*

- a. As a righteous Judge, Jesus will exercise the redemptive work of confronting hatred of God and truth in order to establish love across the whole earth (Rev. 16:5–7, 19:1–5, 20:11–14).
 - b. As a righteous Judge, He is One who has great zeal to intervene and confront oppression, sin, injustice, unrighteousness, evil, and wickedness. He will remove everything that hinders love and will bring forth full justice on the earth (Isa. 6:4, 61:8, 63:1–6).
 - c. Jesus as Judge will use the least severe means to bring forth the greatest number of His people to the deepest level of love without violating the free will of man.
 - d. This is the most uncomfortable and most unfamiliar aspect of who Jesus is at His Second Coming. The judgement of God is the expression of His righteousness and the execution of His justice (Ps. 84:14; Isa. 42:1–6).
 - e. The greatest crisis for the Church is when God manifests His judgement. Our lack of understanding of His perspective and His judgements will cause many to be offended and angry at Jesus as the Judge.
5. There is no contradiction between Jesus as Bridegroom and Judge. It is one reality. Jesus has burning love and fierce zeal to remove everything that hinders love. The King uses His great power and intense judgements to express His love and bring great blessings to His people.
6. His love is expressed and promoted by His redemptive judgements to remove all that hinders love by confronting those who aggressively oppose and hate His love and leadership. The zealous Jesus of Armageddon who slays the wicked is the same Bridegroom God of love and tenderness.

C. Biblical Passages that Emphasise and Highlight Jesus as Bridegroom, King and Judge

1. Psalm 2:10–12: A powerful messianic Psalm where David exhorts the End-Time generation to cultivate an understanding of Jesus as the Bridegroom, King, and Judge in a three-fold response:
 - a. “Serve the LORD with fear”: The response of total submission and obedience as we see His fullness of power as our sovereign King;
 - b. “Rejoicing with trembling”: The response of awe in the midst of fierce judgements, and the joy of seeing the manifestation of justice by our righteous Judge;
 - c. “Kiss the Son”: The response of extravagant devotion and loving obedience to our Bridegroom God.

2. Psalm 45: In this great song of love, we see the Messiah as the Bridegroom, King, and Judge.

“My heart is overflowing with a good theme...concerning the King... You are fairer than the sons of men...Gird Your sword upon Your thigh, O Mighty One (i.e. the Judge), with Your glory and Your majesty. Your arrows are sharp in the heart of the King’s enemies; the peoples fall under You... At Your right hand stands the queen (i.e. the Bride). Listen, O daughter...forget your...father’s house; so the King will greatly desire your beauty...” (Ps. 45:1–11)

3. Isaiah 61 – 63: This is the clearest Old Testament description of the ministry of the Spirit in the generation the Lord returns, revealing the messianic redeemer as a Bridegroom, King, and Judge.
 - a. In Isaiah 61, Jesus is the transcendent King with all power and authority who will fully heal and restore mankind and the earth in the Millennial Kingdom.
 - b. In Isaiah 62, Jesus is the passionate Bridegroom who delights and rejoices over His people.
 - c. In Isaiah 63, Jesus is the righteous Judge who will tread the winepress of nations.
4. Matthew 22:1–14: In Jesus’ final public message to Israel, He emphasised the Lord as a Bridegroom, King, and Judge. He revealed the nature of the kingdom as a wedding that His Father planned.
 - a. “The King”: Jesus fully expressed the Father’s personality (Jn. 14:9–10; Col. 1:15; Heb. 1:3);
 - b. “Invited to the wedding”: Central to the gospel message is inviting people to the wedding;
 - c. “He was furious”: God’s judgements are expressed towards those who persecuted His messengers.
5. Matthew 25:1–46: In Jesus’ final message to the apostles before the last supper in the upper room, He revealed Himself as Bridegroom (v1–13), Judge (v14–30), and King (v31–46).
6. Revelation 19:1–21: The final revelation and message in the Bible reveals Jesus as Bridegroom, King, and Judge.

D. Conclusion

1. We must not neglect these truths. To neglect any one of these truths is to diminish the others. There are different camps in the Church that refuse these truths or emphasise one of them over the other two. They feed their spirits primarily on one of these truths about Jesus to the exclusion of the others.

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- a. To understand Jesus as the Bridegroom without seeing Him as the King and Judge may lead to sentimentality without obedience and understanding of His End-Time plans.
 - b. To understand Jesus as the King without seeing Him as the Bridegroom and Judge may lead to an authoritarian view of God or to a misunderstanding of why God releases His power through us. He releases His power not only to reveal love to us, but to awaken love in us for God. The Spirit will restore the first commandment to first place in the Church.
 - c. To understand Jesus as the Judge without seeing Him as the Bridegroom King may lead to a harsh view of God or to a misunderstanding of why God releases His judgements. If we preach on God's judgements without encountering Him as the Bridegroom King, then we will be tempted to operate in a wrong spirit (Lk. 9:53–56).
2. The importance of this three-fold revelation of Jesus is that it expresses God's heart and personality. It is the way natural history ends, as seen in Revelation 19, and it reflects how Jesus created the human spirit.
 3. The Lord is calling us to embrace a season of rigorous preparation to equip ourselves to understand so that we will not be offended in the midst of the coming pressures.
 4. We are to prepare ourselves by going deep in God through studying the Scripture with prayer and fasting, walking in purity, ministering to people, and learning to flow in the Spirit's power.