

Behold | Sermons through the Revelation

Sermon #39 | Revelation 19:11-16 | The Second Coming

Revelation 9:11-16 | The Vision of the Second Coming

- These verses show Jesus, the Son of God, in a completely different light than almost all other scriptures of the Bible. In these verses, Jesus is coming as the Reigning King rather than the *hopeful* King.
 - In the Hebrew Scriptures, He is Messiah: *the Promised One*.
 - In the Gospels, He is the *Root of Jesse* and the *Suffering Servant*.
 - In the Epistles, He is *at the right hand of the Father*.
 - Now, at last, He is coming to take His rightful place of dominion.
- In the vision of the Second Coming, the Lord is riding on a **white horse** (v. 11). Isn't it strange that those who take the book of Revelation figuratively almost never take the return on the white horse figuratively? If "a white horse is a white horse," then let the other things be what they are as well!
- When He returns, the Lord will **judge and make war** (v. 11).
 - It is notable that the two things mentioned of the returning Savior are His judgment and His warfare. The age of grace will have ended, and judgment will have come.
 - Paul's prayer of "Grace and Peace" is for the age of grace. The prophetic plan involved "Judgment and War" when Messiah was rejected. Only the Mystery plan was one of grace.
- Notice that in verse 12 He has eyes that were **as a flame of fire**. The book of Revelation is *always clear* about what is figurative and what is literal.
- In verse 13, we learn that His robe was **dipped in blood**.
 - Isaiah 63:1-3 gives some interesting insight. This passage is about the Messiah coming to reign. We learn that the blood on His garment is not, as we might expect, His own blood. Rather, the blood of His enemies.
 - We are reminded of the words of the *Battle Hymn of the Republic*:

Mine eyes have seen the glory
Of the coming of the Lord;
He is trampling out the vintage
Where the grapes of wrath are stored;
He hath loosed the fateful lightning
Of His terrible swift sword;
His truth is marching on.
- The One who is coming is **the Word of God** – a reference to John 1:1.
- He was followed by armies from heaven (v. 14). Who are these armies?

- Many say that these are the saved people from the rapture, and it could be, but the answer is not given.
- Why has the common interpretation been that this is the church?
 - We like to read ourselves into as many Scriptures as possible.
 - The robes of **fine linen, white and clean** are considered to be the church because of the reference to similar linens in the Bride of Christ and in the church at Sardis (Rev. 3:2). Since both of these are often interpreted as describing the church, it is presumed that this passage must also be about the church.
- An important principle of interpretation: don't make the Bible say more than it says. All we can conclude is that he is accompanied by an army of soldiers on white horses and white robes. Jews? Gentiles? Angels? It could be any of the above.
- In Verse 15 the Lord comes to **rule them with a rod of iron**. This is the fulfillment of the prophecy of Psalm 2:7-9. It is also the only lasting hope for this earth.
- We are given the definitive answer as to the identity of the one on the horse, in verse 16: **KING OF KINGS AND LORD OF LORDS**.

The Only Hope

- The only thing that almost all of humanity can agree upon today is that we live in a world that is in a mess.
- Almost every kind of answer has been given to "solve the problem" of the mess.
- A Biblical worldview is that *we cannot solve the problem*. Why not?
 - Because the world is under a curse, and therefore degrading rather than improving.
 - Because Satan (the thief and the liar) is *prowl[ing] about* and is *the god of this age*.
- Various Christian approaches to the mess:
 - The "Build the Kingdom" approach: *this method assumes that we can fix the problem*.
 - The "just share the Gospel" approach: *this method assumes that we do not need to try to mitigate the damage*.
 - The "in the world but not of it" approach: *this method recognizes that God has given principles whereby we can mitigate the problem*. These principles include family structure, societal order, individual liberties, and the recognition of good and evil.