

Vicarious Sacrifice: The Second Advent: Distinctions between the Rapture & Second Advent; Zechariah's Prophecy of the Latter, Zech 14:4; Details Given by John: Jesus Arrives on a White Horse, Rev 19:11; Mounts of Royalty: Horses and Donkeys, Zech 9:9; Matt 21:2, 4-5; Jesus' Delivers the Israelites from Pharaoh's Army, Ex 14:30

The Second Advent:

Revelation 19:11-16

1. The word "advent" comes into English from the Latin word *advection* and it refers to the arrival of a notable person, thing, or event.
2. We have noted the Greek word **παρουσία (parousía)**: "presence, coming, or arrival." This word may be used to describe the coming or arrival of Jesus at the Virgin Birth, the Rapture of the Church, or the Second Coming.
3. However, we have pointed out that not all of these constitute an arrival on this earth. At the Rapture, the Lord only descends to a position stated by Paul as "in the air."
4. The popular terms for the virgin birth and the Second Coming are the First Advent and the Second Advent respectively.
5. In order to distinguish the difference between these two events and the Rapture, we have employed the word Parousia to describe His presence in the air at the termination of the Church Age.
6. The Tribulation will be terminated by the Lord's Second Advent:
Zechariah 14:4 - In that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south. (NASB)
7. The details of this prophecy, written in the sixth century B.C., is provided by John the in first century A.D.:

Revelation 19:11 - And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. (NASB)

8. John points out that he is being instructed by a vision. He reports that in this vision he sees something. The direct object is the noun **οὐρανός (ouranós)**: “heaven.”
9. This word is used in three contexts: **(1)** the atmosphere around the earth, **(2)** the interstellar universe, and **(3)** what Paul refers to as the Third Heaven: the residence of God and angels.
10. The one referred to here is number two; the Lord is seen in this vision appearing from outside the earth’s atmosphere.
11. The phenomenon is the Second Heaven being opened, the perfect passive participle of the verb **ἀνοίγω (anoiḡō)**: “to open.” The concept is that things previously unseen are now made evident.
12. What is first made evident to John is a **ἵππος λευκός (hippos leukós)**: “white horse.” The verse infers and the paragraph confirms that the Rider of the white horse is Jesus Christ.
13. The symbolism of a person riding a white horse includes these things:
 - (1) The white horse is a symbol of victory won by a member of aristocracy. Jesus is King of kings and Lord of lords.
 - (2) In the ancient world the victorious commander rode on a white horse.
 - (3) Jesus had already demonstrated His equitation when he rode into Jerusalem on Palm Sunday, A.D. 33 on the back of a donkey, an act prophesied by Zechariah and fulfilled by the Lord.

Zechariah 9:9 - Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, humble, and mounted on a donkey, even on a colt, the foal of a donkey. (NASB)

Matthew 21:2 - "Go into the village opposite you, and immediately you will find a donkey tied there and a colt with her; untie them and bring them to Me.

Matthew 21:4 - This took place to fulfill what was spoken through the prophet:

v. 5 - "Say to the daughter of Zion, 'Behold your King is coming to you, gentle, and mounted on a donkey, even on a colt, the foal of a beast of burden.'" (NASB)

- (4) This incident occurred during the week of the crucifixion. It announced the Lord's mission to provide salvation for the human race and to defeat Lucifer in the angelic conflict.
- (5) At His Second Advent, Jesus comes to deliver the human race and to replace Lucifer as the ruler of this world.
- (6) At both advents He presents Himself on mounts ridden by kings, first on a donkey and secondly on a white horse.
- (7) Men of high position and prominence rode both donkeys and horses:

There was nothing in any sense degrading in the idea of riding on an ass, as might perhaps be inferred from Zechariah 9:9. It was the sign of the peaceful mission of Christ. Kings, high priests, judges, and the richest people of the ancient and modern times, have ridden on an ass. Many of the asses of Damascus, Bagdad, Aleppo, Cairo, Cyprus, and other parts of the East are beautiful animals, very easy gate, and perfectly surefooted. They often cost very high prices, and are adorned with magnificent caparisons [decorative trappings and harness].¹

- (8) The horse was introduced into Asia Minor and Syria between 1900 and 1800 B.C.

¹ Merrill F. Unger, "Animal Kingdom: Ass," in *Unger's Bible Dictionary*, 3d ed. (Chicago: Moody Press, 1966), 54.

The Hebrews ...accumulated large studs of cavalry and chariot horses, mostly from Egypt and Assyria. Solomon had twelve thousand cavalry and four thousand chariot horses. Riding a horse was usually a sign of military rank. Many high functionaries, however, rode asses, mules, and camels.²

- (9) The image of our Lord riding to the rescue on a white horse reflects the culture of the Old Testament when conquering generals rode on white stallions.
- (10) Jesus Christ is Commander-in-Chief of the elect angelic armies – יְהוָה צְבָאוֹת (*Yehowah seva'oth*) – the conquering Hero that rides in to deliver the elect from the clutches of Lucifer's advancing armies assembled from the four corners of the earth.
- (11) This deliverance is reminiscent of the Lord's deliverance of the sons of Israel at Little Bitter Lake as the Israelites of the exodus were trapped between the water and Pharaoh's army:

Exodus 14:19 - The angel of God [**theophany of Jesus Christ**], who had been going before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them.

v. 20 - So it came between the camp of Egypt and the camp of Israel; and there was the cloud along with the darkness, yet it gave light at night. Thus the one did not come near the other all night. (NASB)

- (12) The Lord defended the Israelites until the next day when "the Lord swept the sea back by a strong east wind all night and turned the sea into dry land" (Exodus 14:21).
- (13) Once safe on the opposite shore, "the waters returned and covered the chariots and the horsemen, even Pharaoh's entire army" (Exodus 14:28).
- (14) The Jews remember to this day when the Lord saw them safely out of danger as they escaped the tyranny of Pharaoh and his pursuing army:

² Ibid., "Horses, Horsemen," 500.

Exodus 14:30 - Thus the Lord saved [the Hiphil imperfect of **יָשַׁע** (*yasha'*): “caused to deliver”] Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. (NASB)

(15) David, in the fourth Messianic Psalm, reflects back on this deliverance in:

Psalm 22:4 - In You our fathers trusted; they trusted and You delivered [Piel imperfect of **פָּלַט** (*palat*): “to vigorously deliver] them.

Psalm 22:5 - To You they cried out and were delivered [Niphal perfect of **מָלַט** (*malat*): to rescue]; in You they trusted and were not disappointed.

- (16) PRINCIPLE: Regardless of the circumstance, Jesus Christ will cause the Israelites to be delivered from their enemies; at the Second Advent, He will vigorously do so with the result that they will be rescued.
- (17) The symbol of His certain victory is indicated at His appearance when the opposing armies will see Him advancing, mounted on a white horse.