

EP24: Revelation 1:1-7

Revelation 1

Overview: John's Commission and Introduction to our Lord God Almighty – the Alpha and the Omega

Revelation 1:1-2

The Revelation of Jesus Christ, which God gave Him to show to His bondservants, the things which must soon take place; and He sent and communicated it by His angel to His bondservant John, who testified to the word of God and to the testimony of Jesus Christ, even to all that he saw.

As we discussed, this is about the unveiling of Jesus Christ more so than it is about the unveiling of future events. We must not ever divorce the person of Jesus Christ from the prophecies. They are first and foremost about Him as He is revealed over time.

The Father gave Jesus this revelation to show His bondservants what “*must soon take place.*” In effect, the events written about would **now** be launched onto the scene of human history, as “*must*” is rendered in the *present* tense. This indicates that certain aspects of what is going to be revealed to John will start occurring in his day-and-age and are **NOT** things or events we are waiting until the **End Times** to experience.

For example, the Woman who rides the Beast, i.e., mystery Babylon, is not reserved for the **End Times**; rather, she has been around and active deceiving men with religion throughout the ages. And the spirit of the antichrist, well, this demonic spirit has been active since the time of John.¹ With this revelation, many things were initiated then and will continue right into the ominous final days.

RECOGNIZING THE *PRESENT* ASPECT OF TIME IN RELATION TO END TIMES EVENTS IS PIVOTAL IN COMPREHENDING THE OVERALL NARRATIVE.

Jesus made this prophecy known to John by sending his angel to deliver the message. But the whole flow of information—the channel of communication—is a bit convoluted at times, but it is somewhat as follows: The Father gave the revelation to the Son, the Son gave it to an angel, and the angel in turn shared it with John. However, we will find that sometimes Jesus directly conveyed the information to John,² sometimes it was one of the 24-Elders,³ sometimes it was just a nondescript “voice from heaven,⁴ and

¹ ***1 John 4:3***

² ***Revelation 1:1, 19-3:22, 22:7, 12-13, 16***

³ ***Revelation 7:13***

⁴ ***Revelation 10:4***

often it was an angel.⁵

But regardless of the various channels of communication, it was all inspired by the Spirit of God and was intended to be delivered to the bondservants of Jesus Christ. Thus, this is not a message whose primary audience are those in Christianity at large, and it is not a message targeted at those who are in the “world”.

This is a message for those who have chosen to bet their lives on all that God has revealed about Himself and all He has revealed about those whom He loves—those who have been converted by God and have chosen to dig down deep down in their souls and live like a little child dependent upon **Yahweh** for all aspects of their lives.⁶

John is the one who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw. This is one of the reasons we believe the **Revelation** was written by the Apostle John and not another, for this statement is like what he said in **John 21:24**: “*This is the disciple who is bearing witness about these things, and who has written these things, and we know that his testimony is true.*” John bore witness and conveyed what he heard and saw; and in this we are to have great confidence.

The Conditional Promise of Blessing

Revelation 1:3

Blessed is he who reads and those who hear the words of the prophecy and heed the things which are written in it; for the time is near.

This is a beautiful promise of blessing, but it is conditional. The idea is not that everyone who has read this book is automatically blessed, for “*read,*” “*hear,*” and “*keep*” are all rendered in the *present active participle*. Therefore, it speaks of what a person is to now and continually be found reading, hearing, and keeping. This is another way of saying that if we are now willing to keep making these truths a matter of faith, by definition, we are *blessed*. However, faith is not just about knowing the truth, nor is it about standing for the truth, it is about now and continually betting our lives upon the truth.

This adjective “*blessed*” is used in **Revelation** sparingly, only 7 times. Thus, it speaks of a *complete* revelation of those who are “*blessed.*” And not surprisingly, it always addresses true believers (the bondservants of Jesus Christ), and describes both their personhood and their active choice to bet their lives on the truth.

Blessed are those who hear the words of the prophecy and heed them;⁷ blessed are those who die in the Lord...so that they may rest from their labors;⁸ blessed are those who stay awake and keeps his clothes, so he will not walk around naked;⁹ blessed are those who are invited to the marriage supper of

⁵ ***Revelation 17:1, 19:9-10***

⁶ See ***Matthew 18:3***

⁷ ***Revelation 1:3, 22:7***

⁸ ***Revelation 14:13***

⁹ ***Revelation 16:15***

the Lamb;¹⁰ blessed and holy is the one who has a part in the first resurrection;¹¹ and blessed are those who wash their robes so they may have the right to the tree of life.¹²

We might as well throw in an 8th reference from *Daniel*, since it is intimately related to those who have a part in the new life stemming from the first resurrection, “*How blessed is he who keeps waiting and attains to the 1,335 days!*”¹³ This is another way of saying “blessed and holy is the one who has a part in the first resurrection”—the rapture of the church.

THE TIME IS NEAR!

Revelation 1:4-5

John to the seven churches that are in Asia: Grace to you and peace, from Him who is and who was and who is to come, and from the seven Spirits who are before His throne, and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth.

We start with a greeting that comes from John and a blessing of peace and grace which comes directly from the triune Godhead: The Father, the Holy Spirit, and the Son.

As far as the 7 churches that are in Asia, we know who they are because Jesus personally addresses each of them in chapters **2-3**. And drawing on the **Code**, we know that 7 indicates completeness. **Thus, in this greeting, we can understand that these 7-churches provide for us a complete representation of the Church of Jesus Christ throughout all time.** We will address this further in chapter **2**.

Grace and Peace?

The blessing is unique for its day, in that it is a blessing to both Jews and Gentiles. Jews would always greet each other with “Shalom” or peace and gentiles (non-Jews) would greet each other by saying “Charis” or grace. Thus, the target of this blessing is to both Jewish and Gentile believers.¹⁴ This is a critical theme (the union of diverse believers) that will continue throughout this book.

What does this blessing communicate? Grace is captured in all that God freely does for us, and it has nothing to do with what we can do for Him. Grace is a gift to be received, a gift to be enjoyed, and it is not a result of works, or anything that we deserve.¹⁵ Grace is 100% Jesus and 0% us.

And one of the gifts He has freely given us is His peace. Jesus said, “*Peace I leave with you; my peace I give to you.*” But He qualifies that gift and says that **it is only in Him** that we might have this peace with God.¹⁶ Therefore, as we abide in Jesus, our relationship with the Father is unhindered, all conflict is

¹⁰ *Revelation 19:9*

¹¹ *Revelation 20:6*

¹² *Revelation 22:7*

¹³ *Daniel 12:12*

¹⁴ This coupling of Jewish and Gentile believers is an important theme all throughout *Revelation*.

¹⁵ *Ephesians 2:5-9*

¹⁶ *John 14:27; 16:33; Romans 5:1*

removed, and there is nothing that separates or divides us, as every barrier has been removed. What a gift that is realized “in Him”!

Oneness and unity define the relationship between the Father and the Son, and when we are found to now be abiding in Jesus, that relationship of oneness and unity is ours as well.¹⁷ Thus, when we hear the blessing, “*grace to you and peace*” we should rest and be still, for God has made us right with Him through faith in the Son, and all He asks of us is to now and continually be believing.¹⁸ Again, what a gift! What a sweet and treasured blessing!

GRACE AND PEACE
“BE STILL IN THE PRESENCE OF YAHWEH
AND WAIT PATIENTLY FOR HIM TO ACT.”¹⁹

This next part can be confusing. The Father, the Holy Spirit, and the Son are all represented in the description, “*from him who is and who was and who is to come* (the **Father**), *and from the seven spirits who are before his throne* (the **Holy Spirit**), *and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth.*” (Clearly, **Jesus Christ**). Let us take this one-by-one.

From the Father

This phrase confuses many since the description of the Father is the exact same description which Jesus utilizes of Himself in **1:8**, “*I am the **Alpha** and the **Omega**, says the Lord God **who is and who was and who is to come.**” Then in **22:12-13, 16**, He again identifies Himself as the **Alpha** and **Omega**, and Jesus is clearly identified as the one speaking, “*I Jesus, have sent My angel to testify to you these things for the churches.*” Are you connecting the dots? The Father and Jesus are one!*

JUST LIKE THEY SHARE THE NAME YAHWEH; THE FATHER AND THE SON SHARE THESE TITLES AND DESCRIPTIONS.

The description, “*him who is and who was and who is to come*” is another way to express the name of the Father – the name which He gave to the Son.²⁰ When God first revealed Himself to Moses,²¹ He revealed Himself by declaring that He is “**I AM**” (in Hebrew **Hayah**), which means to be (to exist), to become, or to come to pass (always used emphatically). He then went on to reveal to Moses His memorial name (which is rooted in the **Hayah**), by which we should call Him for all generations: **Yahweh!**²²

On earth, Jesus embraced the **Hayah** as He told the Jews, “... *before Abraham was, I AM.*”²³ In so doing,

¹⁷ **John 17:21, 15:4-11**

¹⁸ **Romans 3:21-31**

¹⁹ **Psalm 37:7, see also Psalm 46:10**

²⁰ **John 17:11**

²¹ **Exodus 3:13-15**

²² **Yahweh** is uniformly translated as “the LORD” in practically all modern Bible translations.

²³ **John 8:56-59**

He declared that He was **Yahweh**. And all throughout scripture this name, **Yahweh**, is used of both the Father and the Son.²⁴ For example, in what is called the great priestly prayer of **John 17**, Jesus twice mentions the Father's name which He gave to the Son—a name they share.²⁵

All of this speaks to the amazing unity of the Godhead as the same attributes of the Father are ascribed to the Son—even His name. Accordingly, when Jesus prayed to His Father, He said, "... *and all things that are Mine are Yours, and Yours are Mine,*"²⁶ and "*I and the Father are one.*"²⁷ Thus, beyond their shared names, the Father and the Son are one in all that they are, in all that they purpose, and in all that they do.

Moreover, it would make no sense for this letter to be from Jesus and the Spirit and Jesus.

From the Spirit?

Next, we have the Holy Spirit presented in **Code** – the 7-spirits before His throne. The Spirit is often represented by the number 7 and associated with various images: spirits, lights or lamps, and eyes.²⁸ These images communicate that the Spirit is like the wind, unseen but everywhere;²⁹ He sheds light on all things exposing the darkness, and He sees all things, for nothing in all creation is hidden from the eyes of **Yahweh**. Everything is naked and exposed before his eyes.³⁰

Deciphering the **Code**, we can conclude that the Holy Spirit is omnipresent (everywhere all the time) and has *complete* sight; hence, the use of 7. This is a particularly important attribute when it comes to the detailed appraisal of the 7-churches, for He sees all and therefore knows all and can testify accurately about their spiritual condition.

"7-spirits" may also be an allusion to the unique work of the Spirit in the realm of humanity as our helper or counselor.³¹ In speaking of the coming Messiah, **Isaiah** gave us a list of 7-attributes of the Spirit.

Isaiah 11:2

And the Spirit of **Yahweh** shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord.

He is the Spirit of 1) **Yahweh**; 2) wisdom; 3) understanding; 4) counsel; 5) might, 6) knowledge; and 7) the fear the Lord (or the fear of **Yahweh**). This speaks of the Spirit's complete ministry of *grace* and *peace* towards us as our Counselor or Helper—the one who will lead us in truth and teach us all things.³²

²⁴ **Psalm 110:1**

²⁵ **John 17:11, 12**

²⁶ **John 17:10, 16:15**

²⁷ **John 10:30, 17:22**

²⁸ **Revelation 4:5, 5:6; Zechariah 3:9**

²⁹ **John 3:8**

³⁰ **Hebrews 4:13; Job 26:6; 2 Chronicles 16:9; Psalm 33:13-15**

³¹ **John 14:16-17, 26, 15:26-27, 16:7-11**

³² **John 14:25-26**

7-Angels?

There are those who presume that the “*seven spirits*” is a reference to 7-angels which stand before the throne of God.³³ Bible lore explains that there are seven arch angels who stand before the throne of God ready to be sent out to do **Yahweh’s** will. The book of Enoch mentioned these as Michael, Gabriel, Raphael, Uriel, Raguel, Remiel, Saraqael. All of this is supported heavily by Jewish tradition.

And while all of that is intriguing, it would be contextually off to interject a greeting from 7-angels between the greeting from the Father and the Son. That would exalt angelic beings to a level higher than anything ever presented to us in the entire **Codex**. In fact, if this were a reference to angels, it would almost justify angelic worship, as we see freely practiced in certain segments of Christendom. But we know such exaltation of angels is idolatrous and blasphemous because twice John bowed down before an angel and received a stern rebuke: “*Do not do that. I am a fellow servant of yours and of your brethren the prophets and of those who heed the words of this book. Worship God.*”³⁴

From the Son

Next, we have this direct reference to Jesus Christ the faithful witness the firstborn of the dead, and the ruler of the kings of the earth. There is no guessing with this one; and this completes the triad of the Trinity. The 3 descriptions of Jesus, the “*faithful witness*,” the “*firstborn of the dead*,” and “*the ruler of the kings of the earth*,” all speak to the *perfect* ministry of Jesus as our prophet, priest, and king.³⁵ This is an allusion to a vision recorded in **Zechariah** where he describes a ministry which no king in Jewish history ever held.³⁶

Zechariah 6:12-14

'Thus says **Yahweh Sabaoth** (the Lord of hosts), "Behold, a man whose name is Branch, for He will branch out from where He is; and He will build the temple of **Yahweh**. "Yes, it is He who will build the temple of **Yahweh**, and He who will bear the honor and sit and rule on His throne. Thus, He will be a priest on His throne, and the counsel of peace will be between the two offices.'"

Prophet. Jesus Christ our “**faithful witness**” refers to His role of the prophet, as He faithfully conveys everything He receives from the Father. “*Now they have come to know that everything You have given Me is from You; for the words which You gave Me I have given to them; and they received them and truly understood that I came forth from You, and they believed that You sent Me.*”³⁷

Priest. The “**firstborn of the dead**” does not mean first in time, but first in rank or preeminence.³⁸ This refers to His role as our priest, as it invokes the idea of His sacrifice, His resurrection, and His ascension to

³³ **Revelation 8:2**

³⁴ **Revelation 22:9; 19:10**

³⁵ In the **Code**, the number 3 represents perfection.

³⁶ *Note:* Melchizedek, the king to whom Abraham tithed, was a prophet, priest, and king. In **Hebrews 5:5-10, 6:20; 7:1-22** Jesus is likened to Melchizedek.

³⁷ **John 17:7-8; see also John 5:19, 8:28**

³⁸ **Colossians 1:18; 1 Corinthians 15:20**

the right hand of the Father where He now intercedes with the Father on our behalf, and as our High Priest, mediates a far better covenant with God based on better promises.³⁹

King. The “**ruler of the kings of the earth**” (literally, first in rank or power) refers to His role as the Sovereign, the ultimate authority – **Yahweh Adonai, El Shaddai**, the Lord our God, the Almighty whose name is **Yahweh Sabaoth**, the one who reigns over all the Spiritual Princes (referred to in **Revelation** as the “*kings of the earth*”).⁴⁰ After all, can anything happen without His permission, for who is able to resist His will?⁴¹ In fact, the hearts of the kings of the earth are like a stream of water directed by Him; He turns it wherever He pleases.⁴² Yes, our King directs the affairs of the human race as each new generation marches by!⁴³ Hence, He is rightly called the King of Kings and the Lord of Lords.⁴⁴

Kings of the Earth (Spiritual Rulers)

We must also consider that this phrase “*kings of the earth*” refers to the angelic powers that sit behind the actual human rulers of the earth. In fact, this will become abundantly clear when we get to the later chapters (**16-19**). What we will learn is that all things are seen through the lens of the spiritual into the physical. Thus, this phrase can be (and is best) understood to be a reference to both the spiritual kings of the earth who rule over the physical kings of the earth and direct their actions.

Can you imagine? This is our Jesus. This is the one who loves us and has chosen us from before the foundation of the world to belong to Him. This is the one who gave His life for us. He is like no other. He is above all. So, from the looks of it, we are well provisioned by God to deal with everything that will be unveiled in this book.

Revelation 1:5-6

To Him who ~~loves~~ {is now loving} us and ~~released~~ {releasing} us from our sins by His blood — and He has made us ~~to be a kingdom~~ {royalty}, priests to His God and Father — to Him be the glory and the dominion forever and ever. Amen.

The **Code** reveals that beyond the fact that Jesus loves us, He is now and continually loving us with His *agape* love—it is an ever present and ongoing action.⁴⁵ And it is for this reason that He asks us to now and continually be found believing. For any relationship to be healthy, there must be a reciprocal, but not necessarily even, exchange of affection and commitment. **He loves us and in turn we believe that we are loved by Yahweh**—the one who released us from our sins by His blood.

His *agape* love for us is evidenced by the fact that He is responsible for “*releasing*” us from our sins, and being rendered in the *aorist active participle*, this is something that He continually does—it is a given

³⁹ **Hebrews 7:25, 8:6, 12:24; Romans 8:34; Hebrews 2:15, 5:10, 8:1-2**

⁴⁰ **Revelation 19:6, 15:3-4**

⁴¹ **Lamentations 4:37; Romans 9:19**

⁴² **Proverbs 21:1**

⁴³ **Isaiah 41:4**

⁴⁴ **Revelation 19:16**

⁴⁵ Rendered in the *present active participle*.

part of our lives, an ongoing action.⁴⁶ As long as we are in these bodies of *flesh*, we will need His love to always be releasing us from the sin which entangles us.

This is amazing. We have been provisioned, in the here and now, to live in **unrestrained freedom**. Sin does not have to dominate or rule our lives, for we are no longer slaves to sin. Therefore, we can walk by faith in the Spirit of God experiencing this **unrestrained freedom** every single day of our lives.⁴⁷ And this is all accomplished by His blood. If we are slaves to sin, it is only because we have chosen to present ourselves as slaves to sin. But slavery is not the true condition of a son of God.⁴⁸

This exchange of His blood for our **unrestrained freedom** is an allusion to the blood of a bull and a goat which the High Priest would take into the Holy of Holies, once a year, and sprinkle 7-times on the mercy seat and in front of the mercy seat to make atonement for the sins and transgressions of the people.⁴⁹ But instead of a bull and a goat, He shed His own blood, and this one act continually is releasing us from the grip which sin has held over our lives. Yes, we are free, and He intends us to live free.⁵⁰

And while “*releasing*” is a continuing act, He made us royalty or king (oddly enough it is a singular noun and not a plural, so I prefer “royalty” to the translation of kings), priests to His God and Father.⁵¹ Being rendered in the *aorist active indicative*, this is to be understood as a statement of fact regarding our lives in Him. How cool is that? **We are royalty and we are priests.**

We have become the fulfillment of a promise He made back in **Exodus**, “... *and you shall be to me a kingdom of priests and a holy nation*,”⁵² and a promise He made in **Isaiah**, “*But you will be called the priests of the Lord; You will be spoken of as ministers of our God... and instead of shame and dishonor, we will inherit a double portion of prosperity and everlasting joy.*”⁵³ Hence, the Spirit declares:

1 Peter 2:9-10

But you are A CHOSEN RACE, A **royal PRIESTHOOD**, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY.

The Father, the Spirit, and the Son want us to understand who we are, how loved we are, how privileged we are, and to let this royal and priestly identity define our lives.

- We are royalty because we belong to the King.
- As priests, we minister before God on behalf of others who have yet to learn to live in the

⁴⁶ The translation “released” communicates a past action that is completed, but as a *participle*, this act is ongoing.

⁴⁷ **Romans 8:1-13**

⁴⁸ **Romans 6:16-19**

⁴⁹ **Leviticus 16:1-19**

⁵⁰ **Galatians 5:1, 13**

⁵¹ *Note*, the translation, “has made us a kingdom” is incorrect, as this speaks of “kings” not “kingdoms.”

⁵² **Exodus 19:6**

⁵³ **Isaiah 61:6-7**

unrestrained freedom He offers.

Accordingly, it is only right to proclaim, *"to him be glory and dominion forever and ever. Amen."*

Revelation 1:7

Behold, he is ~~coming~~ {chooses to now come} with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will mourn over him. So it is to be. Amen.

This is the first reference to the Second Coming of Jesus Christ, and it is powerful. We can be confident that this is a reference to His Second Coming and not the rapture of the church because every eye will see Him from all the tribes of the earth, and all will wail or mourn. This speaks of a global unveiling of Jesus, whereas the passages that address the rapture do not mention a global unveiling. He comes in the clouds to receive His bondservants unto Him, and they will rise to meet Him in the air. At the rapture, He is not coming down to earth. Moreover, His bondservants will be rejoicing and not wailing.

⁵⁴Beyond every eye of humanity, He specifically points out those who pierced Him. Now, for those who think literally, this could technically be a reference to those from a Roman descent, since technically they drove the spikes in his hands and feet and pierced the spear into His side.

In the gospel of John, the Spirit referenced a prophecy from the **Codex** related to this event. John placed this reference at the end of the crucifixion story where the Roman soldiers were breaking the legs of the 2 thieves that were crucified with Jesus so that they would die, and their bodies would not remain on the cross on the Sabbath.

When the soldier came to Jesus, however, he saw that Jesus was already dead, so he did not break his legs. But one of the soldiers *pierced* his side with a spear, and immediately blood and water gushed out. John then said that these things came to pass to fulfill the scripture and he quoted from **Exodus, Numbers, Psalms**, and directly to this point of piercing from, **Zechariah**.

John 19:36-37

NOT A BONE OF HIM SHALL BE BROKEN."⁵⁵ And again, another Scripture says, "THEY SHALL LOOK ON HIM WHOM THEY PIERCED."⁵⁶

With that said, the Spirit is not a literalist (remember, He loves images, pictures, and metaphors). Therefore, He is not hung up with who physically caused the piercing as He is with who was responsible for the piercing. And although the Romans were the implement, or the tip on the spear, in effect, the Jews were holding the spear. They handed Jesus over to the Romans and demanded that He be crucified; and they took full responsibility for His spilt blood, and in so doing they even cursed all their generations with

⁵⁴ **1 Thessalonians 4:15-18; 1 Corinthians 15:50-57**

⁵⁵ See **Exodus 12:46; Numbers 9:12; Psalms 34:20**

⁵⁶ **Zechariah 12:10-14**

this weighty responsibility. In contrast, Pilate, representing Rome, claimed innocence.

Matthew 27:22-25

Pilate said to them {the Jewish leaders}, "Then what shall I do with Jesus who is called Christ?" They all said, "Crucify Him!" And he said, "Why, what evil has He done?" But they kept shouting all the more, saying, "Crucify Him!" When Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the crowd, saying, "I am innocent of this Man's blood; see to that yourselves." And all the people said, "**His blood shall be on us and on our children!**"

Moreover, the prophecy in **Zechariah** which says, "*They shall look on Him whom they pierced,*" is addressing those in Judah, the House of David, the inhabitants of Jerusalem, the family of the house of Nathan, Levi, and the Shimeites (the Jewish nation and not the Romans). This tells us that despite the desires of their numerous enemies, the Jewish nation will survive and not be wiped off the face of the earth, and the Jewish people will be present when Jesus returns. **This is a powerful prophecy which has a far-reaching impact all throughout the global political scene.**

And while this seems like a shaming event (their mourning when they see Jesus' return), **Yahweh** says that He will pour out a spirit of grace and supplication so that they will look on Him whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn. In effect, the Spirit will mercifully soften their hearts so they will understand what is happening and can finally receive their Messiah in humble repentance.

In other words, the Jews who have rejected Jesus but who survive the time of WRATH, the Great Tribulation (having not been marked with the number of the Beast), will see Jesus come as the firstborn son of **Yahweh**, and they will realize that for as long as they have been looking for their Messiah, they missed Him when He first came. And instead of being **delivered from** WRATH (from Great Tribulation), now their Messiah has delivered them **through** WRATH, through Great Tribulation. No wonder there will be such great mourning.

Let us imagine the intense drama of this scene. The Jews will be looking for their Messiah to come and rescue them from all their horrific troubles occurring in the **End Times**. And as their eyes are fixated on the one who comes, they will suddenly realize that this is the same one who already came. Every single one of them knows about Jesus, who He is, what their ancestors did to Him on that cross, and what they have done to His people. Therefore, their hearts will melt like wax. They will be in shock. They will realize in an instant that they spent centuries hating and persecuting the very one who promised to rescue and redeem them. They simply will have no other reaction but to mourn in deep, deep sorrow.

He is Coming

I want to address this phrase, "*He is coming,*" as it is oddly rendered all throughout **Revelation** in the *present middle indicative*, and not as a *participle*. It should therefore be translated "He chooses to now come," not that He is coming. "*Behold He chooses to now come with the clouds,*" and that is to be understood as a statement of fact.

We will find that this statement has many ramifications. For example, He chooses to come even now

to each person. He does not leave people to their own demise, but He chooses to come to them so they might have the opportunity to be found awake and properly clothed.⁵⁷

In the Clouds

By the way, both at the rapture and His Second Coming, Jesus will come on the clouds as clouds provide an incredibly unique function in terms of God and man. Clouds and thick darkness surround Him like a garment.⁵⁸ Literally, He dresses Himself in a robe of light.⁵⁹ He even makes the clouds His chariot.⁶⁰ When Ezekiel, Daniel, and Isaiah saw the glory of **Yahweh**, He came in the midst of a big cloud.⁶¹

In addition, the glory of **Yahweh** appeared all throughout the exodus in the cloud. He appeared and spoke to the people on the Mountain of God from within a thick cloud; He even called to Moses from the midst of the cloud.⁶² He would appear in the cloud over the mercy seat which covered the Ark of the Covenant.⁶³ This is why the High Priest had to first light the incense as a symbolic gesture before he entered the holy of holies, so that there was a cloud of smoke that surrounded the mercy seat as he entered.⁶⁴

Yahweh also came down in a cloud to speak to Moses and the seventy elders which He appointed to lead and judge Israel.⁶⁵ **Yahweh** promised Solomon that He would dwell in the thick cloud that descended upon the Temple.⁶⁶ And each time the Father spoke to the disciples about Jesus, it was from a cloud.⁶⁷ Accordingly, Jesus will also return in a cloud with great power and glory.⁶⁸

Jesus said that no man has seen God the Father at any time except the Son.⁶⁹ This is reminiscent of the time **Yahweh** said that *"no man can see me and live."*⁷⁰ Therefore, in His mercy, He cloaks His glory with the clouds, or else no one would survive even a glimpse of He who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see.⁷¹

HIS COMING, BY NECESSITY, WILL BE A DAY OF THICK CLOUDS AND DARKNESS⁷²
-- OMINOUS BUT MERCIFUL --

⁵⁷ See *Revelation 16:15*

⁵⁸ *Psalms 97:2*

⁵⁹ *Psalms 18:11, 104:2*

⁶⁰ *Ezekiel 1:4; Psalm 104:3*

⁶¹ *Ezekiel 1:4; Isaiah 19:1; Daniel 7:13*

⁶² *Exodus 13:21, 16:10; 19:9, 24:16; Psalm 99:7*

⁶³ *Leviticus 16:2*

⁶⁴ *Leviticus 16:13*

⁶⁵ *Numbers 11:25*

⁶⁶ *1 Kings 8:11-12*

⁶⁷ *Matthew 17:5; Mark 9:7; Luke 9:34-35*

⁶⁸ *Luke 21:27*

⁶⁹ *John 1:18, 6:46; 1 John 4:12*

⁷⁰ *Exodus 33:20*

⁷¹ *1 Timothy 6:16*

⁷² *Zephaniah 1:15; Ezekiel 30:3*

In a vision, Daniel saw one like a Son of Man coming with the clouds of heaven, and to Him was given dominion, glory, and a kingdom such that all peoples, nations, and languages might serve Him.⁷³ And this coming will occur immediately after the Great Tribulation.

Matthew 24:29-31

But immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken. And then the sign of the Son of Man will appear in the sky, and then **all the tribes of the earth will mourn**, and they will see the Son of Man coming on the clouds of the sky with power and great glory. And He will send forth His angels with a great trumpet and they will gather together His elect from the four winds, from one end of the sky to the other.

The tribes of the earth will mourn and wail on account of Him. Every eye will see Him, and being in the *indicative* mood, we know this is a statement of fact and not an allegory. He is returning to this earth, and He will be seen by all, and all the tribes of the earth will wail on account of him.

Immediately prior to His coming, all nations will be poised to strike against Jerusalem desiring to wipe out the Jew from the face-of-the-earth. And suddenly they too will realize that the protector of Israel is none other than Jesus the man, the Jew, the son of God. They will realize that all their fighting was in vain and that they were fighting against the very one who loves them and died for them.

Can you imagine? Every agnostic, every proud and boastful atheist, every idolater, and everyone who worships a false God and is a part of some other religion, and every devotee of the Beast, will suddenly realize that they have made one big, huge, gigundus, irreversible mistake. They will have nothing to look forward to except the intense judgment of the Son of God. No wonder they will be wailing. This will truly be a day of dark clouds; even so. Amen.

By the way, this little phrase (in **1:7**) "*even so Amen*" is a double expression of the phrase "so be it." In other words, it is all certain; this is the future, and there is no escaping the things spoken about in this prophetic book. When the Lord repeats Himself or speaks in doubles, we had better pay attention. As such, He will return, and people will wail.

⁷³ **Daniel 7:13-14**