

Revelation Lesson 8 The First Prophecy of Revelation

Revelation 1:7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

We now arrive at the threshold of prophecy within the Book of “Prophecy” itself. Revelation is comprised of 95% prophecy and this one verse is the start of it all! Many Bible teachers and preachers however are divided over what coming of the Lord this refers to. I believe that once we are through with this study, we will be 100% convinced as to which coming of the Lord this verse is referring to.

The late Oliver B. Greene stated in his commentary on Revelation: “The second coming of our Lord is a vital part of Christian doctrine.” Indeed the Second coming of Jesus Christ is mentioned more frequently than any other subject in the New Testament except Salvation itself. The fact that the New Testament teaches that Christ is coming again in one out of every 30 verses shows us that as far as the New Testament is concerned this is future history. But we must be oh so careful so as not to entangle ourselves in a mess. We must “rightly divide” Scripture. For the Jews themselves failed to do so, some 2,000 or so years ago. They were looking for the **first** coming and many missed it because they saw the prophecies but mixed up certain prophecies pertaining to the Messiah's 2nd Coming (setting up His Kingdom, Overcoming the World and ushering in Peace) with the Messiah's 1st Coming. To this day many Orthodox Jews still have “the veil” over their hearts and cannot see the Truth and Historical fact that Jesus was (and is) their promised Messiah.

Behold – Now this word starts this important verse. We should note then what this means. The Greek word behind behold means "Lo and behold!", serving to call attention to something external or exterior to oneself; it is the exclamation of one pointing out something and calling attention to something. So this calls our attention to one of the 321 New Testament guarantees that Jesus IS coming again, literally AND physically.

It is important to understand that when Jesus rose from the dead, He rose Bodily, Spiritually, Soulfully and Physically. Not like the Jehovah's Witnesses believe – that Jesus rose from the dead only spiritually and his physical body was destroyed, transforming the JW Jesus into the Archangel Michael! Well, let me state here and now, I ain't waitin' on no angel or no Archangel to take me home – I'm waiting on JESUS! The fact that Jesus is coming physically is seen in this verse's statement: “...every eye shall see him...” so we are directed by John (under the directive of the Holy Ghost – the author) to TAKE NOTICE AND SEE SOMETHING. It's almost like He's saying HEY LOOKY HERE! WAKE UP! DO YOU SEE THIS?

he cometh – Based on the connection back to verse 6 (at the least) we know the “He” is referring to Jesus Christ. The wording behind “cometh” encompasses both “he” and “cometh” and centers not only of someone arriving but the emphasis is upon the certainty (especially here in the future tense) of the action described. In other words it is not getting a re-scheduling, there will be no rain tickets, this is not going away and it's not getting canceled. One other thing, the “-eth” suffix from this 1611 verb indicates a modern “s” or “es” ending. Thus this is saying “He Comes.”

with clouds; - Allow me to run a very small rabbit trail here, on this date in 2011 I joined the Cloud Appreciation Society. We sing many hymns and in some of them we find that the stanza doesn't line up with Scripture. For example a well beloved hymn: “When the Roll is Called Up Yonder” has the following in the 2nd stanza: “*On that bright and cloudless morning when the dead in*

Christ shall rise,” in all truth this cannot be so, for all the mentions of Christ's return have clouds in common. So, here we find that the clouds are real but yet (as we'll see in a moment) they will not cover or mask our Lord. As we see that Christ will come in the clouds we must deduce that there are 2 phases or parts of His Second Coming.

In a way this is much like His Ascension. What I mean is that many Christians do not understand that there were TWO Ascensions! The First Ascension was on Easter/Resurrection Sunday. When we compare Jesus' words to Mary Magdalene in John 20:17 “Jesus saith unto her, **Touch me not; for I am not yet ascended** to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.” and then the statement in Matthew 28:9 “And as they went to tell his disciples, behold, Jesus met them, saying, All hail. **And they came and held him by the feet, and worshipped him.**” So it is that somewhere between the events of John 20:17 and Matthew 28:9 – which might have been mere minutes – that Jesus ascended the first time into Heaven. His Second Ascension is the more famous one seen in Mark 16:19; Luke 24:51 and Acts 1:9. While many teach on THE Ascension, they would be more correct to speak of the TWO Ascensions. This is the reason why we ought to study the Word of God. In much the same way we see that there are TWO parts to THE SECOND Coming.

Now, it was in Acts 1:9 that we are told that: “...a cloud received him out of their sight.” but then in verse 11 we see two angels telling the disciples that: “...this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

The prophets in the Old Testament spoke of Christ's Second Coming. Enoch was the first to speak of this according to the information given in Jude 1:14 “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,”

Daniel spoke of this coming in the clouds in Daniel 7:13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

Zechariah spoke of the Lord returning with His saints in Zechariah 14:5 “And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.”

When Jesus speaks of His Second Coming (primarily in Matthew 24) we note it will be very visible (Matthew 24:27). He speaks of his coming with clouds: Matthew 24:30 “And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.” Seeing Christ state the tribes of the earth mourn – connects this event in Matthew with the event described here. Again in Matthew 26:64 “Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.” Christ speaks of His coming in the clouds. (These thoughts are repeated in Mark 13:26 and the latter verse is seen in Mark 14:62 and Luke 21:27) But are these references not the Rapture as some say Matthew 24:40-41 (would also) teach?

To see what is called “the Rapture” we turn to the two famous passages that teach the doctrine: 1 Thessalonians 4:16-17 “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” We find that this thought is mirrored in 1 Corinthians

15:51-52 “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.”

I want to draw your attention to the statement of Paul in 1 Corinthians 15:51 “...I shew you a mystery...” because a “mystery” was hidden knowledge, not revealed previously. Thus looking at a New Testament mystery, we are seeing something that was hidden from the Old Testament Prophets. Thus seeing that this coming with the saints and coming in the clouds is referenced by Enoch, Daniel and Zechariah and Paul calls this “catching up together in the air” a mystery we can safely and Biblically conclude that the Second Coming or Glorious Appearing is DIFFERENT from the Rapture or Blessed Hope.

Before I leave the matter, let me show you Titus 2:13 “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;” There is a comma after hope indicating that the “and” does not connect “the glorious appearing” to the same concept as “the blessed hope.” It is that blessed hope (the Rapture) that will fulfill Matthew 24:44 “Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.” and 1 Thessalonians 5:9 “For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,” and 1 Thessalonians 1:10 “And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.” and yes even Revelation 3:10 “Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.”

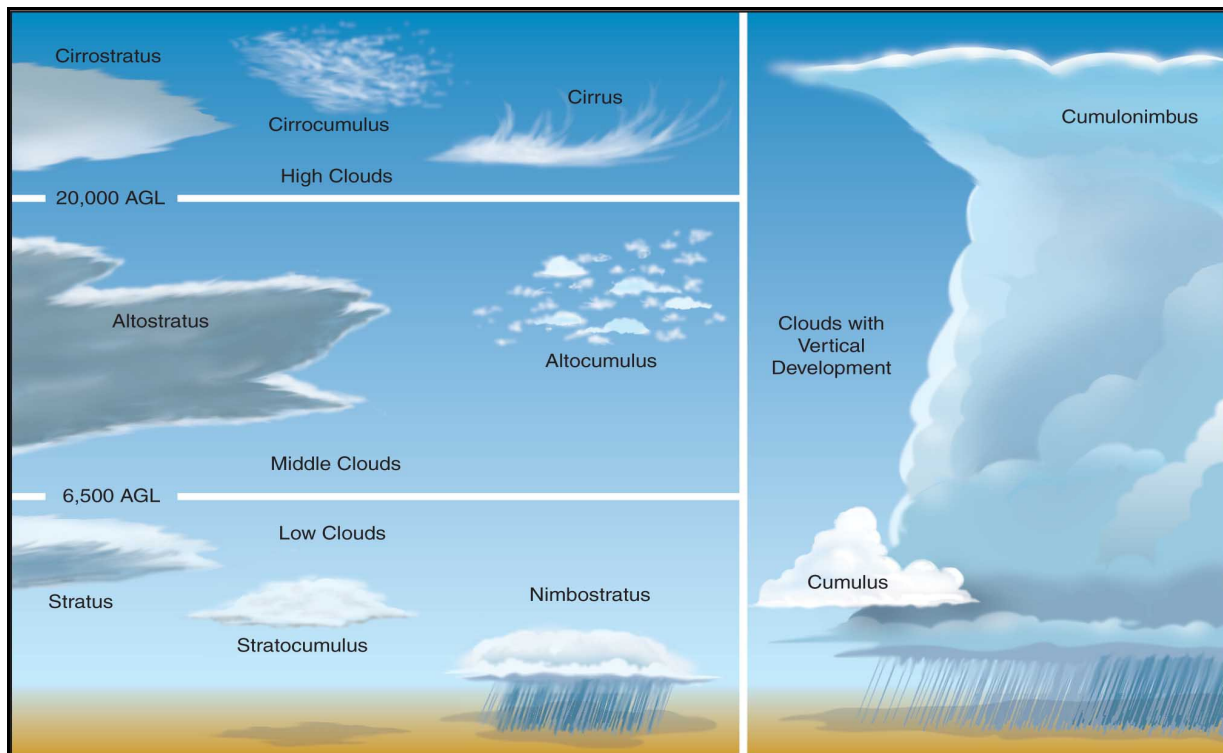
Dr. Tim LaHaye, co-author of the very popular *Left Behind* series, compiled a comparison chart showing the differences between the two phases of the Second Coming. See below:

Rapture (1st Phase, Second Coming)	Glorious Appearing (2nd Phase, Second Coming)
Christ comes <i>for</i> His own in the air.	Christ comes <i>with</i> His own to the earth.
All Christians are translated into new bodies.	There is no translation of bodies.
Christians are taken to the Father's House.	Resurrected Saints remain on earth.
There is no judgment upon the earth.	Christ judges the nations of the earth.
There church will be in Heaven.	Christ sets up His kingdom upon the earth.
It could happen at any moment (Imminent).	It cannot occur until the end of the Tribulation.
There are no signs preceding it.	There are numerous signs preceding it.
It affects believers only.	It affects all of humanity.
It is a time of Joy.	It is a time of mourning.
It occurs before the day of wrath.	It occurs after the Tribulation.
There is no mention of Satan.	Satan is bound for 1000 years.
Believers are judged at Judgment Seat of Christ.	There is no Judgment Seat of Christ.
There is the marriage supper of the Lamb.	His bride descends with Him to the earth.
Only Christ's own will see Him.	Every eye will see Him.
The Tribulation begins afterwards.	The Millennial reign of Christ begins afterwards.

Once we arrive at our look at the Seven Churches in Revelation Chapters 2 – 3, we will hear seven

times the admonition: *“He that hath an ear, let him hear what the Spirit saith unto the churches.”* but while the Tribulation is raging in Chapters 4 – 18 there is no, zero, zilch, nada mention of the Church. As a matter of fact, “church” or the word “churches” is found next in Revelation Chapter 22. Why is this? Because as Revelation 6:16 shows us: *“And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:”* The Wrath of God has fallen upon the world during the Tribulation and as such we find that the absence of the Church shows that God has moved it safely out of the way via the Rapture prior to the beginning of the Tribulation (described as the Wrath of the Lamb and later in Chapter 16 as the Wrath of God). One other indicator is that Christians are described as part of the Body of Christ (Romans 7:4; 1 Corinthians 10:16, 12:27 and Ephesians 4:12) we are spiritually said to be part of Christ's own body. If this be the case and the wrath of God fell on Christ while He was on the Cross (Gal. 3:13) then He would not be eligible to allow that wrath to fall upon Himself again (Hebrews 9:26; 1 Peter 3:18) for He is without Sin and by that association we being in His Body are considered to be in that same status because His Blood has cleansed us from all sin (1 Peter 1:23 and 1 John 3:9).

So we find Christ's Glorious Appearing prophesied here in Revelation 1:7 and the fulfillment in Revelation 19:11-14 *“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.”*



Types of Clouds (AGL = Altitude Above Ground Level; 6,500 AGL = 1.231 Miles)

Before we leave this section of our study, some ask well, what kind of clouds are they that Jesus will appear in? I will state, that in view of the words coming up in our study, these clouds won't be Nimbostratus, Cumulonimbus or Altostratus. These clouds will reflect His glory, unlike the cloud

that “received” Him out of the disciples sight in Acts 1, these clouds will reflect His glory. Some have even attempted to allegorize the clouds into the true symbolic “cloud” of witnesses in Hebrews 12:1 *“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,”* But again, there are problems with this interpretation: 1.) the symbolic is A CLOUD while Christ is coming in THE CLOUDS. 2.) The Greek word is Nephelē (Strong’s G3507) and it literally means cloud, clouds or cloudiness. So one cannot, in my understanding adopt the allegorical interpretation here. So, in conclusion, I don’t know what kind of clouds they will be, but seeing how we will be “in the air” such clouds may be lower level (there is more “air” here and quite possibly these clouds might be cumulus clouds. But as a cloudspotter, I am eager to find out what clouds I’ll meet Him in (in the Rapture) and what clouds we’ll come back in (in the Glorious Appearing!).

and every eye shall see him, - Here is an interesting thought. Which every is meant here? Is it every eye (on earth) or every eye (on and *in* the earth?). The wording behind “every” means the total or all. Thus for the moment all we can go on are that ALL those upon the earth at the moment of his Second Coming shall see Him. Oliver B. Greene stated: “Every eye will not see Him at the same identical split second – but every eye *will* see Jesus.” If we observe later in this section that “all kindreds of the earth” will see Him, the indication appears to be those that are ON the Earth.

and they also which pierced him: - Looking at this present statement in connection with the other, causes us to at times scratch our heads in consternation a bit. Does this statement “and they also which pierced him” indicate that there are 2,000 year old people walking around (where did they find the fountain of youth?) amongst us? Not at all. Tim LaHaye seems to think that this all-inclusive statement of “every eye” reaches down into Hell (also called by the Greek – Hades) itself. LaHaye says: “This does not mean only those who are on the earth at that time. It means every eye. Jesus Himself said to Caiaphas, the high priest [in Matthew 26:64 “Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”] Caiaphas is now dead and, unless he repented with those on the day of Pentecost, is in Hades. Thus we see that even those in Hades will see Him along with those “who pierced him,” meaning that all those who lent their assent to the crucifixion of Jesus will face Him again, for He is coming visibly in power and great glory.”

Others such as John F. Walvoord and Oliver B. Greene (and yes even those like R. B. Thieme, Jr.) point to Zechariah 12:10 “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.” to indicate that this is speaking of – according to Greene: “The peoples referred to as “those who peirced Him” are the people whom we know today as Jews.”

This seems to harmonize with the Scripture in Matthew 27:23-26 “And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.”

This has merit because of the understanding of guilt by consent. Look back to Acts 8:1 and Acts 22:20 and you see that Saul of Tarsus was guilty of murdering Stephen (see also 1 John 3:15) even though he never picked up a stone to stone the man with!

Furthermore we cannot accept an interpretation that the actual Roman Soldier who pierced Him is still alive out there, because the one who pierced Him was only A SINGLE PERSON DID IT, notice John 19:34 “But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.” BUT, observe John 19:36-37 “For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.”

Does this not mean then that the prophetic message of Zechariah 12:10 was fulfilled at the Cross? No, because the realization of WHO THEY CRUCIFIED has not hit home yet. The outpouring of the Spirit spoken of in the first portion the verse will be fulfilled as Joel's prophecy (Joel 2:28-32) is yet to be fulfilled at the end of the Tribulation – when Jesus comes back during the Campaign of Armageddon!

So what does this mean? I think that both ideas of “every eye” and the Jews as “they also which pierced Him” If EVERY EYE means EVERY SINGLE EYE, then this indicates that ALL HUMAN EYES WILL SEE CHRIST at His return. The Prophecy in Matthew 26:64 would be fulfilled there for it will occur at His coming. Some say well that is impossible for those in Hell to see through the earth! If this then is the brightness and glory of His coming, I have no doubt that God will cause those in Hell who were guilty by consent to SEE the One who they consented unto His death. Why? For with God ALL things are possible! (Matthew 19:26) Also seeing the implications of those “on the earth” I think we see also the blood-guiltiness passed down from generation to generation to the Jews, but according to prophecies that we have seen thus far, the Jews around that time before His return, they will repent of rejecting Him as Messiah and accept Him. Thus these who “pierced” Him are the Tribes of the Jews upon the Earth! Thus seeing BOTH groups covered we see a proper interpretation that accepts the “Every Eye” as literal.

One other thing on this point, I think this also means that all the blind will be healed for “every eye” shall see HIM.

and all kindreds of the earth – The fact that the Jews on the earth at the time of Christ's Return are included in the proper interpretation, is the and linking this statement “all kindreds of the earth” with the former statement. Recall that AND acts as a connector or bridge. So not only will all the previously mentioned see Christ, but ALL kindreds of the earth shall see Him.

The word kindred literally means: Tribes, lineages and races. So all Tribes or all Races shall see Christ!

shall wail – When these see Him however, they will WAIL. This word in the Greek is KOPTO (G2875) and has the meaning to chop or beat (the breast) in grief! Thus this isn't just crying this is a HEAVY GRIEF due to what? Cue the next statement.

because of him. - They shall MOURN and Beat their breasts due to these LOST and DAMNED souls seeing the One Whom they have cursed, ridiculed and essentially told to leave them alone has returned. Another sorry fact is that most of these – if not all – shall have taken the Mark of the Beast (more on that during another lesson) which is unforgivable see Revelation 14:9-11. Once taken it is the kiss of death – the ultimate rejection of Christ – the unpardonable sin.

Even so, Amen. - John closes this first prophecy in Revelation with a double Amen. It carries much weight in that this is the equivalence of us highlighting and underlining something. Furthermore if repeated it signifies ever so that the words are true and that it will come to pass exactly as stated.