

Announcement by Christ (vv. 7-8)

VERSE 7 BEHOLD, HE IS COMING WITH THE CLOUDS (Ἴδοὺ ἔρχεται μετὰ τῶν νεφελῶν, [*interj. idou taken from the aorist imper.2s. 'to see'; here as a particle requiring prompt attention as in 'pay attention' + pres.dep.ind.3.s. erchomai come + prep meta with + art.w/noun gen.f.p. nephele cloud*]), **and every eye will see Him, even those who pierced Him** [καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ οἵτινες αὐτὸν ἐξεκέντησαν, [*conj kai + fut.mid.ind.3.s. orao see + pro.acc.m.s. autos him + adj.nom.m.s. pas every + noun m.s. ophthalmos eye + conj kai "even" + rel.pro.nom.m.p. ostis whoever; "those" + pro.acc.m.s. autos him + aor.act.ind.3p. ekkenteo pierce + ; and all the tribes of the earth will mourn over Him* [καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. [*conj kai + fut.mid.ind.3p. kopto mourn; strong expression for grief + prep epi over + pro.acc.m.s. autos him + art.w/noun f.p. phule tribe; ethnically a subdivision within a society; ex., 12 tribes of Israel + art.w/gen.f.s. earth*]].

So it is to be . Amen [ναί, ἀμήν. [*part nai yes + part amen*]].

VERSE 8 "I am the Alpha and the Omega," says the Lord God (Ἐγώ εἰμι τὸ Ἄλφα καὶ τὸ Ὠ, λέγει κύριος ὁ θεός, [*pro.nom.s. ego I + pres.act.ind.1s. eimi + art.w/nom.nt.s. alpha first letter of Greek alphabet + conj kai + art.w/noun nom.nt.s. omega; last letter + pres.act.ind.3s. lego say + noun nom.m.s. kurios lord + art.w/nom.m.s. theos God*]), **"who is and who was and who is to come, the Almighty** [ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ. [*art.nom.m.s. ho who + pres.act.part.nom.m.s. eimi + conj kai + art.w/nom.m.s. + imperf.act.ind.3s. eimi "was" + conj kai + art.nom.m.s. + pres.dep.part.m.s. erchomai come + art.nom.m.s. + noun nom.m.s. pantokrator Almighty*]]."

ANALYSIS: VERSE 7-8

1. Introduced by the first of many instances of "behold" or "take notice," announcement is made in v.7 of the return of Jesus Christ in glory and power.
2. This is the center piece and aspiration of the Revelation.
3. Every event that precedes the 2nd Advent that falls within the purview of prophecy and everything that is prophesied as occurring after Christ's coming is dependant upon this epochal phenomenon.
4. The appearance of Christ at the 2nd Advent makes sense of all that proceeds and all that follows.
5. John places this announcement in the salutation to draw attention to the primary theme of Revelation.
6. His coming to the earth a second time in power and glory is the grand hope of all who can make any claim to being faithful witnesses to the truth.

7. The assertion of verse 7 consists of: (1) a paraphrase of a statement found in Dan.7:13: “And behold, with the clouds of heaven One like a Son of Man is coming” rendered: “BEHOLD, HE IS COMING WITH CLOUDS; (2) an allusion to the prophecy of Zech.12:10 where Yahweh declares: “I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me 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,” rendered: “even those who pierced Him; and all the tribes of the earth will mourn over Him” ; (4) as well as a phrase found in Matt.24:30: “and they will see,” rendered “and every eye will see Him.”
8. Also, the phrase “and all the tribes of the earth will mourn over Him” is an almost exact rendering of a phrase in Matt.24:30 where Jesus says: “and then all the tribes of the earth will mourn,” followed by a quote from Dan.7:13: “and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY...”
9. Here we have, on the part of the apostle John, an emphatic form of declaration (cf. “I will come again,” literally, “I come again,” of Jn.14:3).
10. As Christ was received by a cloud (angelic escort?) in His final ascension into heaven (Acts 1:9), so He will “come with the clouds.”
11. The Greek preposition here is *meta* (“with” and corresponds to the Hebrew *im*) as it is in Mk.14:62 (parallel to Matt.26:64 which has *epe* on).
12. In Matt.24:30; 26:64 the preposition is *epe* (“on”).
13. In Mk.13:62 (parallel to Matt.24:30 which has *epe*) the preposition is *en* (“in”).
14. The only other verse which speaks of Christ’s return in connection with clouds is 1Thess. 4:17 which deals with the Rapture and uses the preposition *en* (“in”).
15. So whether it is “with” or “upon” or “in” the sense is that all around the coming One is cloud banks which are not real clouds but rather are the white entities that accompany Him as the 2nd Advent.
16. The fact that Christ will be accompanied with the holy angels is seen in Matt.25:31.
17. That they can appear as bright white beings see Matt.28:3, Mk.16:5 Jn.20:12 and Rev.15:6.
18. White serves to demonstrate that the elect angels are sinless beings.
19. White is the color most associated with clouds.
20. This color is used of the attire of believers in resurrection and at the 2nd Advent (cf. Rev.3:4, 5; 4:4; 6:11 (trib martyrs in heaven); 7:9, 13, 14; and especially 19:14).
21. Rev. 19:14 in context makes it clear that the saints that are in view are those of the present dispensation exclusively.
22. They are defined in chapter 19 verse 7 as “His bride” (cp. vv. 8 & 14).
23. OT saints are resurrected just after the 2nd Advent.
24. One more observation on Dan. 7:13 that has to do with the context.
25. The appearance there is the Son of Man coming before the Ancient of Days which is God the Father.
26. This appearance is in heaven and not on earth.
27. The only possible situation that fits the context and the language is when Christ first appeared in heaven with the spirits of the OT saints who were relocated from Sheol-Paradise to heaven proper.
28. Christ ascended into the center of the earth and as it makes clear in Eph. 4:8-10.

29. They like the tribulational martyrs appear in heaven dressed in white robes (cf. Rev. 6:11; 7:9, 13, 14).
30. This means that the paraphrase of Dan. 7:13 in Rev. 1:7; Matt. 24:30; 26:64//Mk.14:62 is an inspired adaptation.
31. It is exactly like the quotation of Joel 2:28-32 which is adapted to the events surrounding the day of Pentecost.
32. It is the term “clouds” that suggests the color perspective in masse associated with what will be seen by those who witness the armies of heaven (angelic and church age saints) suddenly appearing over the planet.
33. The visual imagery conjures up a mental picture of an invasion from the 3rd heaven that is so spectacular that it beggars the imagination.
34. The assertion of His coming is such that everyone will see it (only on a flat earth!).
35. This is in complete contrast to Christ’s final ascension into heaven that was witnessed by a comparatively few (Acts 1:9-12).
36. While some have limited this statement to those assembled in the battle for Jerusalem (Zech.14:2: “I will gather all the nations against Jerusalem...”), we recognize that the every advancing technologies will make it possible for the media to cover this final war.
37. The phrase “even those who pierced him” can only refer to the Jews, who without their participation in the capital murder of Christ, would have not happened.
38. The Roman authority allowed itself to be a pawn of the machinations of the Jewish leadership.
39. According to the biblical record it is the Jews who were charged with Christ’s murder.
40. Peter made this clear in his message on the day of Pentecost (Acts.2:22-23; cp. 3:13; 5:30).
41. Jesus Himself prophesied that the Jewish leadership would condemn Him to death (Matt. 20:18-19).
42. The verb “pierced” refers to those wounds Jesus suffered in connection with the crucifixion ordeal.
43. These include the nail wounds in His hands and feet along with stab wound in side after He had expired.
44. His piercing and the Jewish witness of the same is the subject of a prophecy (Jn.19:39: “And again another Scripture says, “THEY SHALL LOOK ON HIM WHOM THEY PIERCED.” Cp. Zech.12:10).
45. The prophecy of Zech. 12:10 in context deals with the extreme Jewish remorse that comes over them when they see Him at His coming (vv. 9-14).
46. The anguish and mourning of Zechariah 12 is most certainly emotional consternation on the part of believing Jews at the 2nd Advent.
47. Here the mourning is expanded to include “all the tribes of the earth.”
48. A “tribe” is a subdivision of nation such as the 12 tribes of Israel.
49. When it becomes unequivocally clear that Christ is about to establish His rule over the earth there will be great consternation upon Jews and Gentiles for good and bad reasons.
50. For those who are negative it will spell their doom.
51. They will mourn in the most extreme fashion but they could have had it differently.
52. For believing Jews they will mourn for an entirely different reason but it will be no less intense.
53. The same verb (*kopto*) is used in Rev. 18:9 for the reaction of the international leaders and merchants who witness the fall of America.

54. John concludes his assertion with two particles of exclamation: “Yes, Amen!”
55. The two taken together stress certainty and complete confidence.
56. As in “Yes, indeed it is true! I believe it!”
57. The concluding verse of the salutation has Jesus Christ quoted as declaring Himself to be the Alpha and Omega, the first and last letters of the Greek alphabet, that is the eternal One who has no beginning and no ending (cf. Micah 5:2 in a prophecy related to Jesus’ birthplace: “But as for you, Bethlehem Ephrathah, *too* little to be among the clans of Judah, from you One will go forth for Me to be ruler of Israel. His goings forth are from long ago, from the days of eternity past.”
58. Here Christ applies the attribute of eternal life to Himself.
59. In so doing He makes a claim of absolute deity.
60. In chapter 22 verse 13 He signifies what “Alpha and Omega” means: “I am the Alpha and the Omega, the first and the last, the beginning and the end.”
61. It is important to remember that it is a beginning that has no reckoning and an ending that has no termination.
62. The idiom “alpha and omega” comes from the Hebrew to denote the first and last letters of that alphabet which are aleph and tau.
63. These two consonants along with a middle letter (mem) form the word group that provides us with “truth” and the interjection “amen.”
64. Here the thought is that Christ is the first of all things before Whom there can be no one; and that as God He is the end of all things with none to follow.
65. The speaker describes Himself as “the Lord God” (literally, “Lord, the God”) again specifying His deity.
66. Here He uses the exact same verb forms used in verse 4 to describe God the Father as the sponsor of the Son.
67. But here the “I am” terminology points to God the Son (cf. 1:17, 18; 2:23; 21:6, 13, 16; Jn.14:6 “I am the way, the truth, and the life.”; et al).
68. The construction as applied to God the Son is as follows: “who is (glorified hypostasis) who was (eternal God made flesh) and who is to come (glorified hypostasis at His return).
69. The eternity, present position, and future glory of Christ are in view here.
70. The self-description description ends with an unmistakable reference to deity— ὁ παντοκράτωρ translated “the Almighty” (10x: 2Cor.6:18; Rev.1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:6, 15; 21:22).
71. It specifies the attribute of omnipotence.
72. Jesus Christ is presented in the first eight verses as:
 - E. The source of the Book of Revelation.
 - F. The channel of the Revelation.
 - G. The faithful witness
 - H. The firstborn from the dead
 - I. The ruler of the kings of the earth
 - J. The source of all grace in our salvation (v.5)
 - K. The source of our Royal Priesthood
 - L. The One who is promised to come with “clouds” and which every eye will see.
 - M. The One who is eternal God, omnipotent and co-equal with the Father.