

Matthew 24:30 Commentary

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Apostle Matthew

Click chart to enlarge
Charts from [Jensen's Survey of the NT](#) - used by permission
[Another Chart](#) from Charles Swindoll

THE LIFE OF JESUS AS COVERED BY MATTHEW (shaded area)

Click chart to enlarge

Matthew 24:30 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: kai tote phanestai (3SFPI) to semeion tou huiou tou anthropou en ourano kai tote kopsontai (3PFMI) pasai ai phulai tes ges kai opsontai (3PFMI) ton huion tou anthropou erchomenon (PMPMSA) epi ton nephelon tou ouranou meta dunameos kai doxes polles:

- **sign:** Mt 24:3 Da 7:13 Mk 13:4 Rev 1:7
- **mourn:** Zec 12:10, 12 Rev 1:7
- **they will see:** Mt 16:27,28 26:64 Mk 13:26 14:62-64 Lu 21:27 22:69 Ac 1:11 2Th 1:7
- [Matthew 24:29-31: The Sign of the Son of Man - Study Guide](#) - John MacArthur
- [Matthew 24:29-31: The Sign of the Son of Man](#) - John MacArthur

KJV 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.

NET Then the sign of the Son of Man will appear in heaven, and all the tribes of the earth will mourn. They will see the Son of Man arriving on the clouds of heaven with power and great glory.

ESV Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.

NIV "At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory.

NLT And then at last, the sign that the Son of Man is coming will appear in the heavens, and there will be deep mourning among all the peoples of the earth. And they will see the Son of Man coming on the clouds of heaven with power and great glory.

YLT and then shall appear the sign of the Son of Man in the heaven; and then shall all the tribes of the earth smite the breast, and they shall see the Son of Man coming upon the clouds of the heaven, with power and much glory;

THE ULTIMATE SIGN: THE KING IN HIS GREAT GLORY!

Parallel passages

Mark 13:26 "Then they will see THE SON OF MAN COMING IN CLOUDS with great power and glory

Lk 21:27 "Then they will see THE SON OF MAN COMING IN A CLOUD with power and great glory.

And then - Jesus is linking His return to the cataclysmic cosmic signs just described in Mt 24:29. Notice that the use of **then** marks progression. First the cosmic signs, **then** the coming Son! At His first coming it was John the Baptist who heralded His arrival. At His second coming, cosmic signs will herald the arrival of the ultimate Sign, the Savior Himself!

Then (5119) (**tote**) is an **expression of time** which means "At that time." **When is Then?** After the celestial signs just mentioned in Mt 24:39, then they see **the sign** of all signs! This sign cannot be missed or mistaken by anyone on planet earth! Note the second use of **then** marks the time of mourning. First the sign and then the mourning.

When used as an adverb **THEN** is always worth pausing to ponder and query asking questions like "What time is it? What happens next? Why does this happen now?, etc". When **then** is used (as determined by the context) to be an **expression of time** or "time phrase", it usually indicates **sequence** and thus marks that which is next in order of time, soon after that, following next after in order of position, narration or enumeration, being next in a series ([See English definitions](#) or [here](#)). Observing **then** can be very useful in following the course of events in a chapter or paragraph, especially in **eschatological** (prophetic) passages - e.g., in Nebuchadnezzar's dream there are several occurrences of "**then**" (in the NAS) - Da 2:35, Da 2:39, Da 2:40, Da 2:46, Da 2:48-[commentary](#). Compare the uses of then in the [Olivet Discourse](#) - Mt 24:9, Mt 24:14, 16, 21, 23, 30 (2 uses!), etc-[see commentary](#).

The sign - There is debate over the specific identification of **the sign**, but if one takes Jesus' words at face value the answer is obvious. The **sign** is the **Son of Man** Himself coming on the clouds with power and great glory! Compare Mt 16:27 and Mt 26:64.

John MacArthur comments that "the sign of signs will be the **Son of Man** Himself, Who **will appear in the sky**. Many of the early church Fathers, such as Chrysostom, Cyril of Jerusalem, and Origen, imagined that this sign would be an enormous blazing cross, visible to the entire world, that would pierce the total darkness then shrouding the world. Other interpreters have suggested it will be the Shekinah glory of the Lord's presence returning to earth. It is likely that the Shekinah glory will be involved, as the unveiled Christ Jesus makes His appearance. But the sign is not just His glory; it is Christ Himself, the **Son of Man**, Who **will appear in the sky**. The sign of should be translated as a Greek subjective genitive, indicating that the sign will not simply relate to or point to the Son of Man (as with an objective genitive) but will indeed be the Son of Man. In other words, Jesus Himself will be the supreme and final sign of His coming. In the midst of the world's unrelieved blackness-physical, emotional, and spiritual-Jesus Christ will manifest Himself in His infinite and undiminished glory and righteousness. Just as the destructive catastrophes of the Great Tribulation will be utterly unparalleled (v. 21), so will be this manifestation of the glory and power of Christ. (MacArthur New Testament Commentary)

Zodhiates agrees noting that "It is most natural, then, to take the genitival expression, "of the Son of man...in the sky," appositionally = "of" meaning "which is," that is, **the sign which is the physical appearance of Christ in the sky** Corroborative evidence for this is that Jesus cited Zechariah's prophecy, "They shall look upon me whom they have pierced, and **they shall mourn** for him" (Zech. 12:10), a clear prediction of the conversion of Jews who personally witness Christ's physical return. "BEHOLD, HE IS COMING WITH THE CLOUDS, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. Even so. Amen." (Rev. 1:7; cf. Rom. 11:26). This **sign** is similar to the sign Jesus gave during His first coming to that **generation**" (Mk 8:12). When the Pharisees demanded proof of His authority, Jesus characterized their **generation**-and every generation that seeks signs-as wicked and adulterous, adding that no sign would be given other than His resurrection typified by Jonah's supernatural rescue from the body of the great fish (Mt. 12:39, 40; see Jonah 1:17) after three days. (Exegetical Commentary on Matthew)

Recall that in Mt 24:3-note the disciples asked "what will be the **sign** of Your coming, and of the end of the age?" Jesus now answered their question and gave them the **sign** - Himself!

Sign (4592) (**semeion** akin to **semaino** = to give a sign; **sema** = a sign) is a distinguishing mark or symbol that carries a special meaning.

Will appear (will shine) (5316) (**phaino** from **phos** = light) means to give light, to illuminate, to shine and to appear. Figuratively **phaino** speaks of the Word of God as shining in a dark place (2Pe 1:19-note). John used **phaino** to describe the glorified Jesus' face (Rev 1:16-note). Here in Mt 24:30 **phaino** obviously refers to the Second Coming of Christ.

In the sky ("in heaven" - KJV, ESV) (3772) (**ouranos**) See [Heaven, Heavenly - Vine's Expository Dictionary of NT Words](#)

When Messiah returns everything changes, even as it did when He came into each of our hearts the moment we believed in Him! Israel will mourn over Him (Zech 12:10, cf Mt 24:30-note, Rev 1:7-note). When He comes unrepentant Israel (two thirds!) will be destroyed (Zech 13:8). Repentant Israel, the believing **remnant**, will believe in Him Whom they have pierced and **ALL** will be saved (Ro 11:26, 27-note = "All" of the third that come through the "refining fires" [Zech 13:9, Da 12:10-note] of the time of Jacob's distress - Jer 30:7-note, the time of distress such as has never occurred - Da 12:1-note, the **Great Tribulation** that begins when the Jews in Jerusalem see the abomination of desolation standing in the holy place -Mt 24:15-note, Mt 24:21-note). They will be saved because Messiah "will sprinkle clean water on" them and they "will be clean." He "will cleanse (them) from all (their) filthiness and from all (their idols)." (Ezek 36:25-note, cp fulfillment of Da 9:24-note) and "give (them) a new heart and put a new spirit within (them) and...will remove the heart of stone from (their) flesh and give (them) a heart of flesh. And (He) will put (His) Spirit within (them) and

cause (them) to walk in (His) statutes, and (they) will be careful to observe (His) ordinances (because now they have the law written in their heart - Jer 31:31, 32, 33,34-note) and (they) will live in the land (of Israel - in the **Millennium**) that (He) gave to (their) forefathers (Abraham, Isaac and Jacob), so (they) will be (His) people and (He) will be (their) God." (Ezek 36:26, 27,28-note).

Glorious Day

One day when Heaven was filled with His praises
One day when sin was as black as could be
Jesus came forth to be born of a virgin
Dwelt among men, my example is He
Word became flesh and the light shined among us
His glory revealed

Chorus:

*Living, He loved me
Dying, He saved me
Buried, He carried my sins far away
Rising, He justified freely forever
One day He's coming
Oh glorious day, oh glorious day*

One day they led Him up Calvary's mountain
One day they nailed Him to die on a tree
Suffering anguish, despised and rejected
Bearing our sins, my Redeemer is He
Hands that healed nations, stretched out on a tree
And took the nails for me
Chorus

One day the grave could conceal Him no longer
One day the stone rolled away from the door
Then He arose, over death He had conquered
Now He's ascended, my Lord evermore
Death could not hold Him, the grave could not keep Him
From rising again
Chorus

One day the trumpet will sound for His coming
One day the skies with His glories will shine
Wonderful day, my Beloved One, bringing
My Savior, Jesus, is mine
Chorus

Glorious day, Oh, Glorious day

THE SON OF MAN COMING IN THE CLOUDS

They will see ([horao](#)) means to see with the eyes and to perceive what one sees. Thus they will understand the significance of the sign of the Son and of what is transpiring and this will result in mourning. There will be no double vision or blurring in this day. The vision of the King will be clear. No one will be texting! All eyes will be on the King! And every sinner will be exposed to the Light of the world (Jn 8:12) and they will mourn as they begin to fully grasp that their eternal destiny will be hell. (See John MacArthur's thoughts below on two groups of mourners).

Son of Man coming in the clouds - Jesus is quoting from the book of Daniel (see below), the same book to which Jesus directed the reader in Mt 24:15-note.

Jesus used the title **Son of Man** throughout His ministry, so the disciples who first heard this discourse would have little doubt regarding about whom Jesus was speaking -- Himself!

Son of Man - 88x in 84v (note predominant use in Gospels) -

Matt 8:20; 9:6; 10:23; 11:19; 12:8, 32, 40; 13:37, 41; 16:13, 27f; 17:9, 12, 22; 18:11; 19:28; 20:18, 28; 24:27, 30, 37, 39, 44; 25:31; 26:2, 24, 45, 64; Mark 2:10, 28; 8:31, 38; 9:9, 12, 31; 10:33, 45; 13:26; 14:21, 41, 62; Luke 5:24; 6:5, 22; 7:34; 9:22, 26, 44, 56, 58; 11:30; 12:8, 10, 40; 17:22, 24, 26, 30; 18:8, 31; 19:10; 21:27, 36; 22:22, 48, 69; 24:7; John 1:51; 3:13f; 5:27; 6:27, 53, 62; 8:28; 9:35; 12:23, 34; 13:31; Acts 7:56; Heb 2:6; Rev 1:13; 14:14

Matthew has two other descriptions of the Son of Man returning...

Mt 16:27 "For the **Son of Man** is going to come in the **glory** of His Father with His angels; and WILL THEN RECOMPENSE EVERY MAN ACCORDING TO HIS DEEDS.

Mt 26:64 Jesus *said to him, "You have said it yourself; nevertheless I tell you, hereafter you shall see **THE SON OF MAN** SITTING AT THE RIGHT HAND OF POWER, and **COMING ON THE CLOUDS OF HEAVEN**."

ESV Study Bible - The return of Christ is a literal event, in which Christ "will come in the same way" that the disciples "saw him go into heaven" (Acts 1:11).

Coming ([erchomai](#)) is in the **present tense** picturing His coming as a process. In fact the present participle of *erchomai* is frequently used to describe Jesus' return to earth (Mt 16:28, 24:30, 26:64, Mk 11:9; 13:26; 14:62, Lk 21:27; Jn 1:9, 15, 27; 3:31; 6:14; 11:27; 12:13, cp Spirit of God "coming to rest on Him" Mt 3:16).

DANIEL DESCRIBES THE COMING OF THE SON OF MAN

Daniel 7 records the **Son of Man coming** after first describing the sequential rise and fall of the great Gentile kingdoms represented by four beasts, the fourth being a dreadful and terrifying beast (the Roman Empire). This last beast at some point in time in the future will be revived and consist of 10 horns (all existing at the same time and not sequential) which are 10 kings (kingdoms - Da 7:24) out of which will arise an eleventh **horn**, which is described as as **Little Horn** (aka "the Beast" in Da 7:11, Rev 13:4-5, the Antichrist, in 1Jn 2:18, the man of lawlessness in 2Th 2:3-4, etc). So let's review the great prophecy in Daniel 7:

After this (Da 7:1-6 - After the vision of the first 3 beasts) I kept looking in the night visions, and behold, a fourth beast (note), dreadful and terrifying and extremely strong; and it had large iron teeth. It devoured and crushed, and trampled down the remainder with its feet (Which is exactly what the Roman Empire did); and it was different from all the beasts that were before it (Now we encounter a gap in time from the historical Roman Empire to a future "Revived Roman Empire"), and it had **ten horns** (Da 7:24-note = 10 kings ~ kingdoms = Da 2:44-note = "10 toes" Da 2:42-note). 8 "While I was contemplating the horns, behold, **another horn, a little one** (the "**little horn**" = the **Antichrist**), came up among them (Note this crucial detail! "Among them" NOT "after them" = clearly they all were in existence when the Little Horn arose), and three of the first horns were pulled out by the roots before it (the Little Horn); and behold (Call to pay close attention!), **this horn** possessed eyes like the eyes of a man, and a mouth uttering great boasts (The Little Horn clearly is an individual, a man). 9 "I kept looking until thrones were set up, and the Ancient of Days (God the Father) took His seat; His vesture was like white snow, and the hair of His head like pure wool. His throne was ablaze with flames, Its wheels were a burning fire. 10 "A river of fire was flowing and coming out from before Him; Thousands upon thousands were attending Him, and myriads upon myriads were standing before Him. The court sat, and the books were opened. 11 "Then I kept looking because of the sound of the boastful words which **the horn** was speaking (the **Antichrist**); I kept looking until **the beast** (The name of the **Antichrist** in Rev 13:4ff-note) was slain, and its body was destroyed and given to the burning fire. (Described in Rev 19:20-note) 12 "As for the rest of the beasts, their dominion was taken away, but an extension of life was granted to them for an appointed period of time (That is, they would exert influence in the form of their culture, science, language, etc until the end of the age terminated by Messiah's return). 13 (note) "I kept looking in the night visions, and behold, **with the clouds of heaven** One like a **Son of Man was coming**, and He came up to the Ancient of Days and was presented before Him. 14 "And to Him was given dominion, glory and a kingdom (The Messianic or **Millennial Kingdom**), that all the peoples, nations, and men of every language might serve Him. His dominion is an everlasting dominion Which will not pass away; and His kingdom is one Which will not be destroyed.. (Da 7:7-14-note)

In **Daniel 7** we find another "summary" of the eventual destruction of the **Antichrist**...

And he ("Little Horn" - Antichrist - see note) will speak out against the Most High and wear down the saints (Jewish believers - see Rev 12:6-note and Rev 12:14-note) of the Highest One, and he will intend to make alterations in times and in law (cp Daniel 9:27-note = "he will put a stop to sacrifice and grain offering"); and they (the saints - in context refers primarily to the Jews/Israel) will be given into his hand for a **time, times, and half a time** (3.5 years = which begins when he stands in the Holy Place - Mt 24:15-note; see **Identical time Phrases = 3.5 years, "Time, times, half a time", 42 mo, 1260 days**). But the court will sit for

judgment, and his (the **Antichrist's**) dominion will be taken away, annihilated and destroyed forever (cf Da 7:11). (Daniel 7:25-26-note)

A TIME OF MOURNING FOR THE WORLD

Then all the tribes of the earth will mourn - When will they mourn? When they see the **sign of the Son of Man!** Notice that they will have no trouble recognizing **the sign**, because it is **the Son!** Unbelievers will clearly **mourn** because of they now know for certain Jesus is not a myth, but a Man Who will be their Judge! Paul expounds on this aspect of His return writing...

For after all it is only just for God to repay with affliction those (unbelievers) who afflict you (believers), and to give relief to you who are afflicted and to us as well when **the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire**, dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus (unbelievers). (2Thes 1:6-8)

All the tribes - This refers not just to the members of the 12 tribes of Israel but to the entire world (Jews and Gentiles) (cp Rev 7:9-note)

Tribes (5443)(**phule**) refers to "a company of people united by kinship or habitation, a clan, tribe," is used (a) of the peoples of the earth, Mt 24:30; in the following the RV has "tribe(-s)" for AV, "kindred(-s)," Revelation 1:7; 5:9; 7:9; 11:9; 13:7; 14:6 (b) of the "tribes" of Israel, Matthew 19:28; Luke 2:36; 22:30; Acts 13:21; Romans 11:1; Philippians 3:5; Hebrews 7:13,14; James 1:1; Revelation 5:5; 7:4-8; 21:12." ([Vine's Expository Dictionary of NT Words](#))

Phule - 31x in 23v Usage: tribe (23), tribes (8) - Matt 19:28; 24:30; Luke 2:36; 22:30; Acts 13:21; Rom 11:1; Phil 3:5; Heb 7:13f; Jas 1:1; Rev 1:7; 5:5, 9; 7:4ff; 11:9; 13:7; 14:6; 21:12

Phule 322v in the **Septuagint (Lxx)** -

Gen 10:5, 18, 20, 31f; 12:3; 24:4, 38, 40f; 28:14; 36:40; 49:16; Exod 2:1; 24:4; 28:21; 31:2, 6; 35:30, 34; 38:22f; 39:14; Lev 24:11; 25:49; Num 1:4, 16, 21, 23, 25, 27, 29, 31, 33, 35, 37, 39, 41, 43f, 47, 49; 2:5, 7, 12, 14, 20, 22, 27, 29; 3:6; 4:18; 7:2, 12, 18; 10:15f, 19f, 23f, 26f; 13:2, 4ff; 17:3; 18:2; 24:2; 25:5; 26:55; 27:11; 30:1; 31:4ff; 32:28, 33; 33:54; 34:13ff, 18ff; 36:1, 3ff, 7ff, 12; Deut 1:13, 23; 3:13; 5:23; 10:8; 12:5, 14; 16:18; 18:1, 5; 29:8, 18; 33:5; Josh 1:12; 3:12; 4:2, 4f, 12; 7:1, 14, 16; 11:23; 12:6f; 13:7f, 14f, 29; 14:1f, 4; 15:1, 20f; 16:8; 17:1; 18:2, 4, 7, 11; 19:8f, 16, 23, 31, 39, 47, 51; 20:8; 21:1, 4ff, 9, 16f, 20, 23, 25, 27f, 30, 32, 34, 36, 38, 40; 22:1, 7, 9ff, 13ff, 21, 30ff; 23:4; 24:1; Judg 18:1, 19, 30; 20:2, 10, 12; 21:3, 5f, 8, 15, 17, 24; Ruth 3:11; 4:10; 1 Sam 9:21; 10:19, 21; 15:17; 20:6, 29; 2 Sam 5:1; 7:7; 15:2, 10; 19:9; 20:14; 24:2; 1 Kgs 7:14; 11:32; 12:24; 14:21; 18:31; 2 Kgs 17:18; 21:7; 1 Chr 5:18, 23, 26; 6:60ff, 65f, 70ff, 74, 76ff, 80; 12:31, 37; 17:6; 23:14; 26:32; 27:16, 20ff; 2 Chr 5:2; 6:5; 11:16; 12:13; 33:7; Ezra 6:17; Esth 1:1; 2:5; 3:13; 4:17; Ps 72:17; 78:55, 67f; 105:37; 122:4; Prov 14:34; Isa 19:13; 49:6; 63:17; Ezek 19:11, 14; 20:32; 21:13; 37:19; 45:8; 47:13, 21ff; 48:1, 19, 23, 29, 31; Dan 3:2, 4, 7, 29; 4:1; 5:19; 6:25; 7:14; Hos 5:9; Amos 1:5, 8; 3:1f, 12; Mic 2:3; 5:1; 6:9; Nah 3:4; Hag 1:1, 12, 14; 2:2, 21; Zech 9:1; 12:12ff; 14:17f;

Garland comments on **tribes** in the parallel passage (Rev 1:7-note) - In many places, **tribes** ([phylai]) specifically denotes the Jewish tribes (e.g., Mt. 19:28; Luke 2:36; 22:30; Acts 13:21; Ro 11:1; Heb. 7:13; Php. 3:5; Jas. 1:1; Rev. 5:5-note; Rev 7:4-9-note; Rev 21:12-note). Elsewhere, especially when appearing in the phrase **all the tribes**, it has a more global meaning (e.g., Mt. 24:30; Rev. 1:7-note) over against **the twelve [Jewish] tribes** (Mt. 19:28; Luke 22:30; Acts 26:7; Jas. 1:1; Rev. 21:12-note). **Tribes** is differentiated from **nation**, **people**, and **tongue** in Rev. 7:9-note; Rev 11:9-note; Rev 13:7-note. ([A Testimony of Jesus Christ](#))

Will mourn (beat their breasts in anguish)(2875) (**kopto** - [see note below](#)) is in the **middle voice** which pictures a person beating their breast as a strong expression of personal grief or remorse. (See [Kitto's sketch of mourners](#)).

In the context of the end times during the Great Tribulation in which Satan will attempt to finally and fully annihilate the Jewish race, the Zechariah gives a prophecy in which many Jews will mourn when they see Him Whom they have pierced:

(The LORD of hosts is speaking - Zech 13:2) "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. **'In that day there will be great mourning in Jerusalem, like the mourning of Hadadrimmon in the plain of Megiddo.** "The land will **mourn**, every family by itself; the family of the house of David by itself and their wives by themselves; the family of the house of Nathan by itself and their wives by themselves; the family of the house of Levi by itself and their wives by themselves; the family of the Shimeites by itself and their wives by themselves; all the families that remain, every family by itself and their wives by themselves. "In that day a

fountain will be opened for the house of David and for the inhabitants of Jerusalem, **for sin and for impurity.** (cp Ro 11:26-27) (Zechariah 12:10-14, 13:1)

WHY WILL THEY MOURN?

Tony Garland on **will mourn** - "**The Jews will mourn** because of the awful realization of the truth of the crucifixion of their own Messiah and the subsequent record of history triggered by this most colossal mistake of all history: *"Israel must, indeed, be dumb if one asks them today: Tell me, pray: How can it be that the Eternal sent the fathers out of their land into captivity in Babylon for only seventy years, on account of all the abominations and idolatry by which they for centuries defiled the Holy Land:—and now Israel has been dispersed among all peoples for over eighteen hundred years, and Jerusalem, the city of the great King, is trodden down by the nations until this day? What, then, is the great and terrible blood-guiltiness which perpetually prevents you from dwelling in peace in the land of your fathers?—But Israel is not willing to know! And yet it is precisely its sin against its Messiah that is indeed the root of Israel's misery."* (Erich Sauer, *The Dawn of World Redemption*, p 118-119.) **The Gentiles too will mourn** as they realize the truth of Christianity which they have steadfastly rejected, and the inescapable fact of their impending judgment. John records the astonishing hardness of heart of the ["earth dwellers"](#) at the time of the end. Even in the face of overwhelming evidence of God's existence, sovereignty, and power, they will not repent (Rev. 16:9, 11, 21-[note](#)). It is our belief that this is one reason Paul says, "now is the day of salvation" (2Cor. 6:2). For every day, every hour, every minute that a person continues to reject the knowledge of God makes it more likely they will never turn to accept the free offer of salvation. Having personally sat with those in their dying days who continue to reject God's free and gracious offer of salvation when they have nothing to lose and everything to gain, we have gained a genuine appreciation regarding the fearful consequences of the continual rejection of the gospel offer. ([A Testimony of Jesus Christ - 3.1 - Revelation 1](#))

John MacArthur has some interesting thoughts on two reactions that will be seen in **all the tribes of the earth** (who) **will mourn** - The sight of Him in blazing glory will be so unbearably fearful that rebellious mankind will cry out for the mountains and rocks to fall on them to hide them "from the presence of Him who sits on the throne" (Rev. 6:16-[note](#)). But instead of being driven to the Lord in reverent repentance, they will flee from Him in continued rejection, cursing and blaspheming His name (Rev 16:9-[note](#)). Some people, however, will be brought to their knees in brokenness, acknowledging their need of God's forgiveness and redemption. When they see the Son of Man in His glory and righteousness, they will finally confess their own wickedness and unrighteousness. There will be some from all the tribes of the earth who will mourn over their rebellion against God and their rejection of His Son. Having heard the gospel proclaimed (Mt 24:14-note; Rev 14:6-[note](#)), those people will turn from and **mourn** over their sin and receive Christ as Lord and Savior. Among the repentant will be many Jews. Through Zechariah the Lord promised His people: "And 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 first-born. In that day there will be great mourning in Jerusalem" (Zech 12:10-11). Having realized that they have rejected their Messiah, they will turn to Him in faith, casting themselves on His mercy. At that time the "fulness of the Gentiles [will have] come in; and thus all Israel will be saved; just as it is written, 'The Deliverer will come from Zion, He will remove ungodliness from Jacob' " (Ro 11:25-26-note; cf. Isa 59:20). (MacArthur New Testament Commentary)

[Christ Is Coming \(Bilhorn\)](#)

Christ is coming, and all nations shall behold Him;
Every knee shall bow and call Him Lord and king;
Every tongue shall then confess
Of His love and righteousness;
He is coming, all His ransomed home to bring.

Refrain

*Christ is coming, Christ is coming,
And His righteousness and glory we shall see;
Christ is coming, Christ is coming,
He is coming soon to welcome you and me.*

Christ is coming, not as once—a man of sorrow—
But as king of earth and Heaven He shall reign;
War and strife and greed shall cease,
Over all the earth be peace,
He is coming, Christ the Lamb for sinners slain.

Refrain

Christ is coming, oh, what rapture to behold Him!
Robed in splendor and in glory He shall be;
Darkest night shall flee apace
At the brightness of His face,
Hallelujah! He is coming soon for me.

Refrain

Christ is coming, oh, my people, are you ready?
Can you meet the Lord if He should come tonight?
Will you hear the words, Well done,
Or the awful word, Begone!
He is coming in His glory and His might.

Refrain

**COMING ON
THE CLOUDS**

They will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY- As described above Matthew is quoting from Daniel 7:13. Note that in the NAS phrases that are in all caps signify a direct quotation from the Old Testament. Unfortunately, the popular ESV does not have this helpful feature.

Jesus had described the sign of the beginning of the Great Tribulation with the sign of the Antichrist (Mt 24:15) and here describes the termination of that terrible time with the sign of the true Christ!

Coming ([erchomai](#)) in the **present tense** depicts Jesus in the process of coming. One pictures Him as regally, majestically in the process of descending, almost as one might picture a king in a coronation ceremony. Indeed, He is the King of kings!

Hiebert on **coming** - The **present tense coming** vividly portrays Him in the act of returning.

As an aside it is notable that the return of the King, the **Second Coming**, is mentioned either directly or indirectly once in every 20-25 NT passages. Clearly the Spirit desires for the Bride to be focused on the **Imminent** return of Her Bridegroom. Indeed, this truth yields the pragmatic principle of what (Who) you are looking for will (should) determine what (Who) you are living for!

Ray Pritchard - When we think about the Second Coming, we ought to adopt the Boy Scout motto: **Be Prepared**. Jesus is coming. No one knows the day or the hour so be ready, be prepared, live as if it might be today and you'll be glad to see him when he arrives. We face two dangers whenever we talk about the Second Coming: A. Becoming more concerned about the date and the signs than about his return. B. Ignoring the truth of the Second Coming and living as though he will never return. Frankly, I don't know which is worse. ([Does Anybody Really Know What Time It Is? Why Christ May Come at Any Moment](#))

Should He come in the dawn of morning,
At noon or at twilight dim,
I only pray that every day
I'll be waiting and watching for Him.
—Bearden

**No doctrine is more closely linked to practical daily living
than that of the Lord's return.**

Related Resources on Second Coming:

- Second Coming of Christ - [Baker's Evangelical Dictionary of Biblical Theology](#)
- [Coming of Christ - Easton's Bible Dictionary](#)
- [Second Coming - Hastings' Dictionary of the New Testament](#) - [Parousia](#)
- [Parousia - Holman Bible Dictionary](#)
- [Parousia - Hastings' Dictionary of the Bible](#)
- [Parousia - International Standard Bible Encyclopedia](#)

On the clouds - In the OT the **Angel of the LORD**, the preincarnate Jesus, was associated with clouds (Ex 13:21-22; 14:19, 24). **Clouds** were associated with God's glory (Ex 40:34-35). **Clouds** were associated with God's giving of the Law on Mt Sinai and His

speaking (Ex 19:9, 16, 24:15, 16).

Passages associating God's presence with **clouds** include Ex. 16:10; 19:9; 19:16; 24:15-16; 34:5; 40:34; Le 16:2; De 5:22; 33:26; 1Ki 8:10-12; 2Ch 6:1; Job 22:14; Ps 18:11; 68:34; 97:2; 99:7; 104:3; Isa 19:1; Da 7:13; Mt. 17:5; 24:30; 26:64; Mk 9:2; 13:26; 14:62; Lu 9:34; Ac 1:9; 1Th 4:17. See additional note on [clouds](#) below

Clouds ([3507](#))(**nephele**) is a visible mass of condensed water vapor floating in the atmosphere, typically high above the ground (Lxx = Ps 147:8). In the synoptic Gospels 9/10 uses are associated with Jesus, either His transfiguration or His Second Coming. (Mt 17:5; 24:30; 26:64; Mk 9:7; 13:26; 14:62; Lk 9:34, 35; 12:54; 21:27) and in Acts 1:9 with His ascension. In 1Th 4:17 clouds are associated with Jesus and the Rapture. In Jude 1:12 "**clouds** without water" is a metaphor used to describe the "certain men" who had crept in and who "turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ." In 1Cor 10:1-2 "**under** (in) **the cloud**" refers to God's presence as a pillar of cloud by day and a pillar of fire by night (Ex 13:21, 22).

Zodhiates observes that "Two Greek words are translated "**cloud**." One is **néphos** ([3509](#)) , a cloudy, shapeless mass covering the sky, used metaphorically for a crowd or throng (Heb 12:1). The other is **nephele**, a feminine diminutive, meaning a small, formed cloud, such as the pillar that guided the Israelites in the desert during the day (1Cor. 10:1, 2). This latter word is used in connection with the transfiguration of Christ (Mt. 17:5; Lk 9:34, 35); His ascension (Acts 1:9); and His coming again (Mt. 24:30; 26:64; Mk 13:26; 14:62; Luke 21:27; 1Th. 4:17; Rev. 1:7; 14:14-16). (Exegetical Commentary on Matthew)

Nephele uses in the **Septuagint (Lxx)** - The first use in the Septuagint associates the **clouds** with God's covenant with Noah to never destroy the earth again by flood (Ge 9:13-14, 16). **Cloud** is associated with glory in Ex 40:34-35 (cp Lev 16:2, See **Shekinah Glory**). God led Israel in a "pillar of **cloud** by day." (Ex 13:21, 22, 14:19, 24, Ps 99:7, Ps 105:39) In Ex 16:10 "the **Glory** of the LORD appeared in the **cloud**." (33:9) And it came about, whenever Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent; and the LORD would speak with Moses. In Ex 33:9 the LORD would speak to Moses from "the pillar of cloud...at the entrance of the tent." In Ex 33:10 "When all the people saw the pillar of cloud standing at the entrance of the tent, all the people would arise and worship, each at the entrance of his tent." They were not worshipping an inanimate cloud but a manifestation of the Living God. "**Clouds** are the dust beneath His feet." (Nah 1:3) **Clouds** are associated with the Day of the Lord ("A day of clouds and thick darkness" - Joel 2:2, Zeph 1:15) Clouds describe the abode of God = "**Clouds** and thick darkness surround Him" (Ps 97:2, Ps 18:11) Metaphorically describes the extent and greatness of God's truth = "Thy truth to the **clouds**" (Ps 57:10)

Vine writes **nephele** is "a definitely shaped cloud, or masses of clouds possessing definite form," is used, besides the physical element, (a) of the "cloud" on the mount of transfiguration, Matthew 17:5; (b) of the "cloud" which covered Israel in the Red Sea, 1Corinthians 10:1,2; (c), of "clouds" seen in the Apocalyptic visions, Revelation 1:7; 10:1; 11:12; 14:14-16; (d) metaphorically in 2Pe 2:17 , of the evil workers there mentioned; but RV, "and mists" (homichle), according to the most authentic mss. In 1 Thessalonians 4:17 , the "clouds" referred to in connection with the rapture of the saints are probably the natural ones, as also in the case of those in connection with Christ's Second Advent to the earth. See Matthew 24:30; 26:64 , and parallel passages. So at the Ascension, Acts 1:9." ([Vine's Expository Dictionary of NT Words](#))

Nephele - 25x in 21v - Mt 17:5; 24:30; 26:64; Mk 9:7; 13:26; 14:62; Lk 9:34, 35; 12:54; 21:27; Acts 1:9; 1Cor 10:1-2; 1Th 4:17; Jude 1:12; Rev 1:7; 10:1; 11:12; 14:14, 15, 16

Nephele - 107v in the **Septuagint (Lxx)** -

Ge 9:13-14, 16; Ex 13:21-22; 14:19, 24; 16:10; Ex 19:9, 13, 16; Ex 24:15, 16, 18; 33:9, 10; 34:5; 40:34, 35, 36; Lev 16:2; Nu 9:15, 16, 17; 10:11f, 34; 11:25; 12:5, 10; 14:10, 14; 16:42; Deut 1:33; 31:15; Josh 24:7; Jdg 5:4; 2Sa 22:12; 1Ki 8:10f; 18:44f; 2Chr 5:13f; Neh 9:12, 19; Job 26:8; 36:27, 29; 37:11; Ps 18:11-12; 36:5; 57:10; Ps 68:34; 77:17; Ps 78:14, 23; 89:6; 97:2; 99:7; 105:39; Ps 108:4; 135:7; 147:8; Eccl 11:4; Isa 4:5; 5:6; 14:14; 18:4; 19:1; 44:22; 45:8; 60:8; Jer 4:13; 10:13; 51:16; Lam 3:44; Ezek 1:4, 20, 28; 10:3f; 30:18; 31:3, 10, 14; 32:7; 34:12; 38:9, 16; Dan 4:11, 22; 7:13; Hos 6:4; 13:3; Joel 2:2; Nah 1:3; Zeph 1:15; Zech 2:13;

Related Resource on Clouds:

- [Cloud, Cloud of the Lord - Baker's Evangelical Dictionary of Biblical Theology](#)

COMING WITH POWER AND GREAT GLORY

With power and great glory - The ultimate manifestation of His inherent **power** is the defeat of the Antichrist and all the godless hordes arrayed against Him when He returns. In short, His **power** is emphasizes that He is capable of fulfilling His role of defeating God's enemies (cf Rev 19:19-21 [note](#)). Note that it not just glory but **great glory**! He will be resplendent when He returns.

John describes Christ's **power and great glory** in His triumphant return:

And I saw heaven opened; and behold, a white horse, and He who sat upon it is called Faithful and True; and in righteousness He judges and wages war. And His eyes are a flame of fire, and upon His head are many diadems; and He has a name written upon Him which no one knows except Himself (cf "**great glory**!"). And He is clothed with a robe dipped in blood; and His name is called The Word of God. And the armies (includes saints - Rev 17:14 and angels - Mt 16:27) which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. And from His mouth comes a sharp sword, so that with it He may smite the nations; and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty (cf "**power**"). 16And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS." (Rev 19:11-16-[note](#))

Power ([1411](#))(**dunamis** from **dunamai** = to be able, to have power) refers to the ability to do something or act in a particular way, especially the capacity or ability to direct or influence the behavior of others or the course of events. It refers to intrinsic power or inherent ability, the power or ability to carry out some function, the potential for functioning in some way (power, might, strength, ability, capability), the power residing in a thing by virtue of its nature. When Jesus returns, His inherent power will be obvious to all.

John MacArthur - In His great power the Lord will conquer and destroy all His enemies, including ungodly men who followed and worshiped the beast, by casting them into the lake of fire (Rev. 19:20). He will also "make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness" (Dan. 9:24). In the restored and purified earth the destructive nature and instincts of wild animals will be radically reversed to make them docile and harmless. No animal will attack or molest another animal or any human being, and the carnivorous will become vegetarian (Isa 11:6-9). By His power Christ will eliminate drought, floods, crop failures, and starvation. "And it will come about in that day," declared Zechariah, "that living waters will flow out of Jerusalem, half of them toward the eastern sea and the other half toward the western sea; it will be in summer as well as in winter" (Zech. 14:8). (Ibid)

Glory ([1391](#))(**doxa** from **dokeo** = to think or to recognize) speaks of renown, fame, prestige, splendor, grandeur, majesty. In simple terms it describes that which gives a proper opinion or estimate of something. Thus the **glory** of the Son of Man expresses all that He is in His majestic Being and in His nature, character, power and acts. There will be **NO** difficulty in recognizing (having a proper opinion of) Him! "Christ will be properly recognized as the One who was eternally with the Father (Jn 1:1, 2; 17:5; 1Jn 1:1, 2) and became flesh (Jn 1:14), without sin (Heb. 4:15), so that He might be the sacrificial lamb ([amnos](#); Jn 1:29, 36; Acts 8:32; 1Pe 1:19, in contrast to arnion, a living lamb)." (Zodhiates)

To be where God is will be **glory**. To be what God intended will be **glory**. To do what God purposed will be **glory**. The **Son of Man** will be greatly glorified when He is allowed to be seen by all the world, believers and unbelievers (cf Php 2:11), as He really is! At that time there will be no more excuses or arguments against His existence and His right to rule the world!

MacArthur comments that "no human being has yet seen the full unveiled glory of God in Christ, and no one will ever see it until Jesus appears at His second coming and all mankind sees Him at once. At that time no one will have to ask who He is, for He will be perfectly recognized by every human being on earth. There will be no mistaking His identity then as there was when He came in His incarnation." (Ibid)

Tony Garland on Christ's **coming** (from his commentary on Revelation 1:7) -

The OT Scriptures predicted a "**coming one**" (Dt. 18:15-18; Ps. 2; 22; 118:26; Isa. 9:6; 48:16; 53; 61:1; Jer. 23:5-8; Dan. 9:25; Mic. 5:2; Zec. 2:8-11; 6:12-15; etc.). This was the expectation of those among whom Jesus ministered (John 1:21; 1:45; 6:14; 7:40). John the Baptist knew of these predictions and sent his disciples to Jesus inquiring, " 'Are You the **Coming One** (erchomenos)), or do we look for another?' " [emphasis added] (Mat. 11:3; Luke 7:19). Peter and Stephen explained it was Jesus who fulfilled these predictions (Acts 3:22; 7:37).

Yet this **Coming One** represented a Scriptural enigma. At times, He was said to be victorious king who would reign forever (Nu 24:17; Isa. 9:6-7). But He was also forsaken, despised, rejected, and crushed (Ps. 22; Isa. 53). How could these seeming contradictions be reconciled? Some chose to apply these passages to two different individuals, a "suffering Messiah" (Messiah ben-Joseph) and a "victorious Messiah" (Messiah ben-David). ⁷⁶ Others held that the fulfillments were mutually exclusive and which would eventuate depended upon the obedience of Israel. ⁷⁷

The key which unlocks this mystery is the resurrection of Messiah (Ps. 16:10; Isa. 53:10). He would come once, die for the sins of the world, be resurrected back to life, and come a second time in judgment. His First Coming, death, and resurrection are now past. All that remains is His reappearance as described to John here and elsewhere in the NT. "It has been estimated that one out of every twenty-five verses in the New Testament refers to the Second Coming." ⁷⁸

Jesus came the first time in humiliation; He will return in exaltation. He came the first time to be killed; He will return to kill His

enemies. He came the first time to serve; He will return to be served. He came the first time as the suffering servant; He will return as the conquering king. The challenge the book of Revelation makes to every person is to be ready for His return.⁷⁹

He is **coming** (present tense) and every eye will see Him (future tense). The grammar places the event on the edge between the present and the future—the futuristic present. It is 'about to occur.' It is imminent:

The verb form [erchetai] is an example of the futuristic use of the present tense, the future connotation being provided by the word's meaning. The idea is that Christ is already on His way, i.e., He is in the process of coming and hence will arrive. This use of the present tense enhances emphasis on the imminence of that coming (cf. [erchomai] , John 14:3).⁸⁰

This same verb is used directly or indirectly eleven more times in this book in reference to the return of Christ (cf. Rev. 1:4,8; Rev 2:5, Rev 2:16; Rev 3:11; Rev 4:8; Rev 16:15; Rev 22:7, 12, 20 [twice]), seven coming from the lips of Christ Himself (Rev. 2:5, 16; 3:11; 16:15; 22:7, 12, 20). **The current verse (Rev 1:7) obviously is the theme verse for the whole book (of Revelation)** ⁸¹
[\(A Testimony of Jesus Christ - 3.1 - Revelation 1\)](#)

Bibliography:

76 "The first messiah, 'Messiah son of Joseph,' who suffered in Egypt would come to suffer and die to fulfill the servant passages [Isa. 49:1-26; 53]. The second messiah, 'Messiah son of David,' would then come and raise the first Messiah back to life. He would then establish His Kingdom to rule and to reign."—Arnold G. Fruchtenbaum, Messianic Christology (Tustin, CA: Ariel Ministries, 1998), 57.

77 "As described in Talmud (Sanhedrin 98a): 'Rabbi Joseph the son of Levi objects that it is written in one place "Behold one like the son of man comes with the clouds of heaven," but in another place it is written "lowly and riding upon an ass." The solution is, if they be righteous he shall come with the clouds of heaven, but if they not be righteous he shall come lowly riding upon an ass.' "—Ibid., 66.

78 MacArthur, Revelation 1-11 : The MacArthur New Testament Commentary, Rev. 1:7.

79 Ibid.

80 Robertson, Robertson's Word Pictures in Six Volumes, s.v. "The verb form ."

81 Thomas, Revelation 1-7, 76.

Garland comments on **with the clouds** in the Rev 1:7-

Clouds are often associated with the glory of the Lord. Clouds were often one aspect of the visible manifestation of the Lord's presence (Ex. 16:10; 19:9, 16; 24:15-16; 34:5; 40:34; Dt 5:22). **Clouds** indicated His presence over the mercy seat where He dwelt between the cherubim (Lev. 16:2). During Solomon's prayer dedicating the Temple, he recognized God's habitation as the dark cloud (2Chr. 6:1). In response, the glory of the Lord filled the Temple (2Chr. 7:1), no doubt including a manifestation of clouds. The psalmist understood dark clouds to be God's canopy (Ps. 18:11; Ps. 97:2).

The manifestation of God by clouds indicates His localized presence on the earth, among men:

the **Shekinah Glory** is the visible manifestation of the presence of God. It is the majestic presence or manifestation of God in which He descends to dwell among men. Whenever the invisible God becomes visible, and whenever the omnipresence of God is localized, this is the Shechinah Glory. The usual title found in Scriptures for the Shechinah Glory is the glory of Jehovah, or the glory of the Lord. The Hebrew form is Kabod Adonai, which means "the glory of Jehovah" and describes what the Shechinah Glory is. The Greek title, Doxa Kurion, is translated as "the glory of the Lord." Doxa means "brightness," "brilliance," or "splendor," and it depicts how the Shechinah Glory appears. Other titles give it the sense of "dwelling," which portrays what the Shechinah Glory does. The Hebrew word Shechinah, from the root shachan, means "to dwell." The Greek word skeinei, which is similar in sound as the Hebrew Shechinah (Greek has no "sh" sound), means "to tabernacle" . . . In the Old Testament, most of these visible manifestations took the form of light, fire, or cloud, or a combination of these. A new form appears in the New Testament: the Incarnate Word. ⁸²

The visible manifestation of God indicating the place where he dwelt has been called the "Shekinah" glory from the Hebrew verb *ʾākan* meaning "dwell, live among, inhabit, abide, stay, remain, camp, i.e., to live or reside in a place,⁸⁰ usually for a relatively long amount of time (Ge. 9:27)."⁸³ See [The Abiding Presence of God](#).

The cloud is probably not to be interpreted as a vapor cloud or as a storm cloud, but as a cloud of glory betokening the presence of God. . . . The "cloud," then, may be the cloud of the Shekinah, which led the children of Israel out of Egypt and through the desert, and which overshadowed the Tabernacle and the Temple (Ex. 13:21-22; 40:34; Num. 9:15-16; 2Chr. 7:2-3).⁸⁴

When Jesus revealed His glory to Peter, James and John on the Mount of Transfiguration, the voice of the Father spoke from within a bright cloud saying, "This is My beloved Son in whom I am well pleased. Hear Him!" (Mat. 17:5). Jesus explained His appearance with the clouds to be the sign of His coming (Mat. 24:30) and His mention of "coming on the clouds of heaven" (Mat. 26:64) was understood by the high priest as a blasphemous claim (Mat. 26:64-65). He tore his garments in response, a clear indication of his understanding of what Jesus was claiming (Da 7:13).

John's mention here of Jesus coming with clouds is an allusion from the book of Daniel which records the presentation of the Son to the Father: "I was watching in the night visions, and behold, One like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days, and they brought Him near before Him." (Da 7:13). This presentation of the Son is to receive His kingdom (Da 7:14) and does not take place until all of His enemies are made His footstool (Ps. 110:1). This includes His future enemy, Daniel's "little horn" (Da 7:8, 20-21). At present, He is seated at the right hand of the Father awaiting that day. The Son began the period of sitting at the right hand and waiting for His enemies to be made His footstool at His ascension (Acts 2:32-35; Heb. 10:11-13). His earthly kingdom did not come at the time of His ascension, but occurs when He rises from His seat beside the Father and descends to take up His Davidic throne on earth (Mat. 25:31; Luke 1:32-33).⁸⁵

At other times, the Lord is said to ride "on a swift cloud" (Isa. 19:1). It is such a passage which provides the basis for the preterist interpretation which holds that this verse is describing a "cloud coming" in judgment upon a nation. Such a judgment in the OT was not attended by a literally visible manifestation of God. Yet here, we are explicitly told that every eye will see Him. Not just the "clouds of judgment," but Him! This return of Jesus will be with clouds, bodily, and visible as the angels informed His disciples at the time of His ascension (Acts 1:9-11). His return is the subject of the latter portion of Revelation 19. If this were a "judgment coming" of Christ in A.D. 70 upon the Jews of Jerusalem as the preterists claim, what relevance would that have to the seven churches of Asia who were hundreds of miles away and virtually unaffected by the event?⁸⁶

As our discussion regarding the [Date](#) the Revelation was written shows, the best evidence supports a late date near the end of Domitian's reign when John had the vision (A.D. 95-96). That being the case, the "coming" described here cannot refer to the "cloud coming in judgment" to destroy Jerusalem in A.D. 70 as the [Preterist Interpretation](#) holds.

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82 Fruchtenbaum, The Footsteps of Messiah, 500.

83 James Swanson, Dictionary of Biblical Languages With Semantic Domains : Hebrew (Old Testament), electronic ed. (Oak Harbor, WA: Logos Research Systems, 1997), Rev. 1:7.

84 Tenney, Interpreting Revelation, 121.

85 See Revelation 3:11 which clarifies the distinction between the throne of the Father versus the throne of the Son.

86 Even preterists admit that some cloud coming passages relate to the Second Coming. "*Preterists such as Gentry do see some passages that have 'cloud language' as referring to the Second Coming (Acts 1:9-11; 1Th 4:13-17)*"—Thomas Ice, "Hermeneutics and Bible Prophecy," in Tim LaHaye and Thomas Ice, eds., The End Times Controversy (Eugene, OR: Harvest House Publishers, 2003), 79.

"Another hermeneutical shortcoming of preterism relates to the limiting of the promised coming of Christ in Rev. 1:7 to Judea [the destruction of Jerusalem in 70 AD]. What does a localized judgment hundreds of miles away have to do with the seven churches of Asia? John uses two long chapters in addressing those churches regarding the implications of the coming of Christ for them. For instance, the promise to shield the Philadelphian church from judgment (Rev. 3:10-11-note) is meaningless if that judgment occurs far beyond the borders of that city."—Thomas, Revelation 1-7, 225.

Will mourn ([2875](#)) (**kopto**) means literally (in the active voice) to cut off (as when Messiah entered Jerusalem to begin His final week on earth = Mt 21:8 = "**cutting** branches from the trees," Mk 11:8 = "leafy branches which they **had cut** from the fields"; this same sense in Lxx = Nu 13:24; Jdg 9:48). The more common usage is figurative = In the middle voice **kopto** means to beat one's body with the hands (especially one's breast) as an act of mourning or lamentation (Mt 24:30, Mt 11:17, Lk 23:27; Lxx - 1Ki 13:28, 2Ki 1:12, 11:26, Zech 7:5, Ge 23:2, 1Ki 25:1).

Liddell-Scott-Jones on secular uses of **kopto** - (l) cut, strike - (1) smite (as "smote him on the cheek"), (2) smite with weapons (as

in Lxx of Josh 10:20, (3) smite, slaughter an animal with an ax or mallet, (4) cut off, chop off - cut down or fell trees; pass, of ships to be shattered, disabled by the enemy; being suddenly stopped, arrested, (5) strike, beat a horse, to make him go faster, (6) hammer, forge; later, stamp metal, i.e. coin money, — Med., coin oneself money, order to be coined, — Pass., of money, to be stamped or coined (7) knock or rap at (as at a door); (8) pound in a mortar, i.e., pure oil. (9). knock, dash about, (10) of birds, peck, peck at; of fish, gnaw; of a snake, strike, — Passive = of wood or seeds, to be worm-eaten,

TDNT on **kopto** especially on its use in sense of **mourning** -

A. The General Custom of Mourning.

1. In Greek, as in many other tongues, "to beat" takes on the specific sense "to mourn." Women especially beat their breasts in mourning (men beat themselves in remorse or pain). The idea is probably to give bodily expression to grief, though there may be an underlying cultic (even sacrificial) concept.
2. Lamentation for the dead takes other external forms, e.g., outcries punctuating individual laments (often by paid mourners supplementing women relatives).
3. The common posture of mourning is sitting on the ground. We also read of a death dance in which women may beat their cheeks to the wail of tambourines.
4. The reasons for noisy lamentation are varied, e.g., frightening off demons, cultic honoring of the dead, and the kindling of sympathy.

B. Mourning in the Greek and Roman World.

I. Popular Mourning.

1. Beating the body and loud crying are customary in Greece from early days. They probably come to Greece from the Near East.
2. Solon legislates against extreme violence and extravagance at funerals, as does Roman law, but the customs continue at the showing of the corpse and the interment, and in Rome burial societies are formed to meet the high costs. Philosophy expresses abhorrence of exaggerated mourning.
3. As a chief part of mourning, beating the body (kopetos) comes to be used for mourning itself. The verb, originally used with the part of the body beaten, is thus found in the absolute or with the accusative of the person lamented.
4. In the Near East women are the main mourners (either relatives or paid professionals). Their purpose is to express grief, to honor the dead, to stir up sympathy, and to ease the grief of relatives with consoling thoughts. Women are the mourners in Greece too. Solon tries to restrict them to relatives, but we find paid mourners in Athens. These may include both sexes in both Greece and the Near East, and sometimes we find men as well as women beating their breasts, rumpling their hair, and scratching their cheeks in mourning.

Resources on Mourning or Grieving:

- [Mourning Customs - Hastings' Dictionary of the Bible](#)
- [Grief and Mourning - Holman](#)
- [Mourning \(1\) - Hastings' Dictionary of the New Testament](#)
- [Mourning \(2\) - Hastings' Dictionary of the New Testament](#)
- [Grief and Mourning - Holman Bible Dictionary](#)
- [Mourning - The 1901 Jewish Encyclopedia](#)
- [Mourning - 1911 Encyclopedia Britannica](#)
- [Grief; Grieve - International Standard Bible Encyclopedia](#)

Moulton-Milligan give examples of secular uses of **kopto** - in its original sense of ";cut"; may be illustrated by ";those who have cut down wood on their own property"; "machinery of the wheel for cutting"; "have two beams cut at once for oil-presses", "the acacia-wood which has been cut "; "he wishes to cut down some trees, so that those which are to be cut down may be cut. skillfully"

Kopto - 8x - Usage: cut(1), cutting(1), lament(1), lamenting(1), mourn(3), mourning(1).

Matthew 11:17 and say, 'We played the flute for you, and you did not dance; we sang a dirge, and you **did** not **mourn**.'

Matthew 21:8 Most of the crowd spread their coats in the road, and others **were cutting** branches from the trees and spreading them in the road.

Matthew 24:30 "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.

Mark 11:8 And many spread their coats in the road, and others spread leafy branches which they **had cut** from the fields.

Luke 8:52 Now they were all weeping and **lamenting** for her; but He said, "Stop weeping, for she has not died, but is asleep."

Luke 23:27 And following Him was a large crowd of the people, and of women who **were mourning** and lamenting (threnos as did wailers at a funeral dirge) Him.

Revelation 1:7 BEHOLD, HE IS COMING WITH THE CLOUDS, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will **mourn** over Him. So it is to be. Amen.

Revelation 18:9 And the kings of the earth, who committed acts of immorality and lived sensuously with her, will weep and **lament** over her when they see the smoke of her burning,

Kopto - 77 uses in the **Septuagint (Lxx)**- Gen 23:2; 50:10; Ex 27:20; 29:40; Lev 24:2; Num 13:23f; Deut 19:5; 25:18; Josh 10:20; 11:8; Jdg 1:4-5 (defeated - Lxx = "smote"), Jdg 1:17; 9:48f; 1Sa 25:1; 28:3; 2Sa 1:12; 3:31; 5:20, 24; 11:26; 1Kgs 5:6, 11; 11:15; 12:24; 13:30f; 2Kgs 19:23; 2Chr 2:8, 10, 16; 34:4, 7; Esther 5:14; Eccl 3:4; 12:5; Isa 10:15; 14:8; 15:3; 32:12; 37:24; 44:14; Jer 4:8; 8:2; 16:4ff; 22:18; 23:29; 25:34; 34:5; 41:5; 46:5, 13, 22; 47:5; 48:2, 37; 49:3; Ezek 6:9; 9:5, 7f; 20:43; 24:16, 23; 39:10; Joel 1:13; Mic 1:8, 11; Hag 1:8; Zech 7:5; 12:10, 12; 14:12

Here are some representative OT passages that use **kopto**:

Jeremiah 23:29 "Is not My word like fire?" declares the LORD, "and like a hammer which **shatters** (Heb = patsats = to break; **Lxx** = kopto = cuts) a rock?

Zechariah 12:10-note (**describes the Second Coming just as here in Mt 24:30**) "And 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 (the Jews) **will mourn** (**Lxx** = kopto) for Him (**Ed**: for their long awaited Messiah, mourning because they "missed Him" in His first advent), as one mourns for an only son, and they will weep bitterly over Him, like the bitter weeping over a first-born.

Zechariah 12:12-note "And the land **will mourn**, every family by itself; the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves;

Ezekiel 6:9-note "Then those of you who escape (Ezek 6:8 - see **remnant**) will remember Me among the nations to which they will be carried captive (**Ed**: they were only in Babylon and Assyria now -- this implies a future worldwide dispersion of Israel and the **remnant** will "remember" the Messiah and believe in Him - see Zech 12:10 above, cp Ro 11:26-27-note), how I have been hurt by their adulterous hearts (**Ed: Our sin "hurts" God!!!**) which turned away from Me, and by their eyes which played the harlot after their idols; and they **will loathe** themselves (feel intense disgust) (Heb = qut; **Lxx** = **kopto** = mourn - see the **fulfillment of this prophecy** in Zech 12:10!) in their own sight for the evils which they have committed, for all their abominations.

Ezekiel 20:43 (Context - Ezek 20:40-42 - the end times when "all Israel will be saved") "There you will remember your ways and all your deeds with which you have defiled yourselves; and you **will loathe** yourselves (feel intense disgust) (Heb = qut; **Lxx** = **kopto** = mourn - see the **fulfillment of this prophecy** in Zech 12:10!) in your own sight for all the evil things that you have done. (**Ed: I cannot read this without personalizing it -- how many times I have presumptively transgressed God's good will and His goodness later to confess and repent and be overwhelmed with a sense of disgust or loathing! Perhaps some of you reading this can identify with what I am saying.**)

Then (5119)(**tote**) is an adverb that functions as an **expression of time**. **Tote** means at that time or a point of time subsequent to another point of time. **Tote** is used with **when** (hote) and translated "**when...then**." (Mt 9:15, 13:26, 21:1, Mt 25:31, Lk 5:35, 14:10, 21:20, John 7:10, 8:28, 11:6, 12:15 Acts 13:12 [inverted order], Acts 28:1, 1Cor 15:28, 54, 2Cor 12:10, Col 3:4). **Tote** also functions as a marker = "at that time." (Mt 2:17) Finally, **tote** is used in narration to introduce what follows in time (Mt 2:7). Matthew has 89/158 NT uses (about 57%) of **tote** with the next most frequent book being Acts with 21 uses.

Here is the analysis of **tote** by Dr Spiros Zodhiates -

(I) In general prepositions marking succession, e.g., after proton (4412), first (Matt. 5:24; 12:29; Mark 3:27; Luke 6:42; John 2:10). With h³tan (3752), when, (Luke 11:26; 21:20; John 2:10; 2 Cor. 12:10).

(II) Of time past, e.g., with a notation of time preceding, with h³te (3753), when (Matt. 13:26; 21:1; John 12:16); with h³s (5613), as (John 7:10; 11:6); with met³i (3326), after, with the acc. (John 13:27). After a word denoting time (Acts 27:21; 28:1). As the opposite to n³n (3568), now (Rom. 6:21; Gal. 4:8, 9, 29; Heb. 12:26);

euthéōs ([2112](#)), immediately, straight away, followed by tA³te, then, at that time (Acts 17:14). Where the notation of time lies in the context and is often equivalent to thereupon, after that (Matt. 2:7, 17; 3:5, 13, meaning after this, 3:15; 4:1; 26:3; John 19:1, 16; Acts 1:12; 10:46, 48; Heb. 10:7, 9; Sept.: Gen. 13:7; Ezra 4:23, 24). Ap³ tA³te (ap³ [575](#)), from, from then, from that time (Matt. 4:17; 16:21; 26:16; Luke 16:16; Sept.: Eccl. 8:12). With the art. as adj., ho tA³te kA³sмос ([2889](#)), world, "the then world" (a.t. [2 Pet. 3:6]).

(III) **Of a time future**, e.g., with hA³tan ([3752](#)), at the time when (Matt. 25:31; Mark 13:14; Luke 5:35; 14:10; 21:20; John 8:28; 1 Cor. 13:10; 16:2; 1Th 5:3). Meaning then or when (Luke 13:26; 21:27; 1 Cor. 4:5; 2Th. 2:8; Sept.: Ex. 12:44, 48). ([Complete Word Study Dictionary- New Testament](#) - highly recommended).

Tote - 160x in 158v the NT - **NAS Usage**: then (146), at that time (7), that time (3). (Translated "when" in 1Cor 16:2)

Matthew 2:7 **Then** Herod secretly called the magi and determined from them the exact time the star appeared.

16 **Then** when Herod saw that he had been tricked by the magi, he became very enraged, and sent and slew all the male children who were in Bethlehem and all its vicinity, from two years old and under, according to the time which he had determined from the magi.

17 **Then** what had been spoken through Jeremiah the prophet was fulfilled:

Matthew 3:5 Then Jerusalem was going out to him, and all Judea and all the district around the Jordan;

13 **Then** Jesus arrived from Galilee at the Jordan coming to John, to be baptized by him.

15 But Jesus answering said to him, "Permit it at this time; for in this way it is fitting for us to fulfill all righteousness. **Then** he permitted Him.

Matthew 4:1 **Then** Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

5 **Then** the devil took Him into the holy city and had Him stand on the pinnacle of the temple,

10 **Then** Jesus said to him, "Go, Satan! For it is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY.'"

11 **Then** the devil left Him; and behold, angels came and began to minister to Him.

17 From **that time** Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand."

Matthew 5:24 leave your offering there before the altar and go; first be reconciled to your brother, and **then** come and present your offering.

Matthew 7:5 "You hypocrite, first take the log out of your own eye, and **then** you will see clearly to take the speck out of your brother's eye.

23 "And **then** I will declare to them, 'I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.'

Matthew 8:26 He said to them, "Why are you afraid, you men of little faith?" **Then** He got up and rebuked the winds and the sea, and it became perfectly calm.

Matthew 9:6 "But so that you may know that the Son of Man has authority on earth to forgive sins" -- **then** He said to the paralytic, "Get up, pick up your bed and go home."

14 **Then** the disciples of John came to Him, asking, "Why do we and the Pharisees fast, but Your disciples do not fast?"

15 And Jesus said to them, "The attendants of the bridegroom cannot mourn as long as the bridegroom is with them, can they? But the days will come when the bridegroom is taken away from them, and **then** they will fast.

29 **Then** He touched their eyes, saying, "It shall be done to you according to your faith."

37 **Then** He said to His disciples, "The harvest is plentiful, but the workers are few.

Matthew 11:20 **Then** He began to denounce the cities in which most of His miracles were done, because they did not repent.

Matthew 12:13 **Then** He said to the man, "Stretch out your hand!" He stretched it out, and it was restored to normal, like the other.

22 **Then** a demon-possessed man who was blind and mute was brought to Jesus, and He healed him, so that the mute man spoke and saw.

29 "Or how can anyone enter the strong man's house and carry off his property, unless he first binds the strong man? And **then** he will plunder his house.

38 **Then** some of the scribes and Pharisees said to Him, "Teacher, we want to see a sign from You."

44 "**Then** it says, 'I will return to my house from which I came'; and when it comes, it finds it unoccupied, swept, and put in order.

45 "**Then** it goes and takes along with it seven other spirits more wicked than itself, and they go in and live there; and the last state of that man becomes worse than the first. That is the way it will also be with this evil generation."

Matthew 13:26 "But when the wheat sprouted and bore grain, **then** the tares became evident also.

36 **Then** He left the crowds and went into the house. And His disciples came to Him and said, "Explain to us the parable of the tares of the field."

43 "**Then** THE RIGHTEOUS WILL SHINE FORTH AS THE SUN in the kingdom of their Father. He who has ears, let him hear.

Matthew 15:1**Then** some Pharisees and scribes came to Jesus from Jerusalem and said,

12 **Then** the disciples came and said to Him, "Do You know that the Pharisees were offended when they heard this statement?"

28 **Then** Jesus said to her, "O woman, your faith is great; it shall be done for you as you wish." And her daughter was healed at once.

Matthew 16:12 **Then** they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

20 **Then** He warned the disciples that they should tell no one that He was the Christ.

21 From **that time** Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.

24 **Then** Jesus said to His disciples, "If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me.

27 "For the Son of Man is going to come in the glory of His Father with His angels, and **WILL THEN** REPAY EVERY MAN ACCORDING TO HIS DEEDS.

Matthew 17:13 **Then** the disciples understood that He had spoken to them about John the Baptist.

19 **Then** the disciples came to Jesus privately and said, "Why could we not drive it out?"

Matthew 18:21 **Then** Peter came and said to Him, "Lord, how often shall my brother sin against me and I forgive him? Up to seven times?"

32 "**Then** summoning him, his lord said to him, 'You wicked slave, I forgave you all that debt because you pleaded with me.

Matthew 19:13 **Then** some children were brought to Him so that He might lay His hands on them and pray; and the disciples rebuked them.

27 **Then** Peter said to Him, "Behold, we have left everything and followed You; what then will there be for us?"

Matthew 20:20 **Then** the mother of the sons of Zebedee came to Jesus with her sons, bowing down and making a request of Him.

Matthew 21:1 When they had approached Jerusalem and had come to Bethphage, at the Mount of Olives, **then** Jesus sent two disciples,

Matthew 22:8 "**Then** he said to his slaves, 'The wedding is ready, but those who were invited were not worthy.

13 "**Then** the king said to the servants, 'Bind him hand and foot, and throw him into the outer darkness; in that place there will be weeping and gnashing of teeth.'

15 **Then** the Pharisees went and plotted together how they might trap Him in what He said.

21 They said to Him, "Caesar's." Then He said to them, **Then** render to Caesar the things that are Caesar's; and to God the things that are God's."

Matthew 23:1 **Then** Jesus spoke to the crowds and to His disciples,

Matthew 24:9 **"Then** they will deliver you to tribulation, and will kill you, and you will be hated by all nations because of My name.

10 **"At that time** many will fall away and will betray one another and hate one another.

14 "This gospel of the kingdom shall be preached in the whole world as a testimony to all the nations, and**then** the end will come.

16 **then** those who are in Judea must flee to the mountains.

21 "For **then** there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will.

23 **"Then** if anyone says to you, 'Behold, here is the Christ,' or 'There He is,' do not believe him.

30 "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.

40 **"Then** there will be two men in the field; one will be taken and one will be left.

Matthew 25:1**"Then** the kingdom of heaven will be comparable to ten virgins, who took their lamps and went out to meet the bridegroom.

7 **"Then** all those virgins rose and trimmed their lamps.

31 "But when the Son of Man comes in His glory, and all the angels with Him, **then** He will sit on His glorious throne.

34 **"Then** the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.

37 **"Then** the righteous will answer Him, 'Lord, when did we see You hungry, and feed You, or thirsty, and give You something to drink?

41 **"Then** He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels;

44 **"Then** they themselves also will answer, 'Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?'

45 **"Then** He will answer them, 'Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.'

Matthew 26:3 **Then** the chief priests and the elders of the people were gathered together in the court of the high priest, named Caiaphas;

14 **Then** one of the twelve, named Judas Iscariot, went to the chief priests

16 From **then** on he began looking for a good opportunity to betray Jesus.

31 **Then** Jesus said to them, "You will all fall away because of Me this night, for it is written, 'I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP OF THE FLOCK SHALL BE SCATTERED.'

36 **Then** Jesus came with them to a place called Gethsemane, and said to His disciples, "Sit here while I go over there and pray."

38 **Then** He said to them, "My soul is deeply grieved, to the point of death; remain here and keep watch with Me."

45 **Then** He came to the disciples and said to them, "Are you still sleeping and resting? Behold, the hour is at hand and the Son of Man is being betrayed into the hands of sinners.

50 And Jesus said to him, "Friend, do what you have come for."**Then** they came and laid hands on Jesus and seized Him.

52 **Then** Jesus said to him, "Put your sword back into its place; for all those who take up the sword shall perish by the sword.

56 "But all this has taken place to fulfill the Scriptures of the prophets."**Then** all the disciples left Him and fled.

65 **Then** the high priest tore his robes and said, "He has blasphemed! What further need do we have of witnesses? Behold, you have now heard the blasphemy;

67 **Then** they spat in His face and beat Him with their fists; and others slapped Him,

74 **Then** he began to curse and swear, "I do not know the man!" And immediately a rooster crowed.

Matthew 27:3 **Then** when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders,

9 **Then** that which was spoken through Jeremiah the prophet was fulfilled: "AND THEY TOOK THE THIRTY PIECES OF SILVER, THE PRICE OF THE ONE WHOSE PRICE HAD BEEN SET by the sons of Israel;

13 **Then** Pilate said to Him, "Do You not hear how many things they testify against You?"

16 **At that time** they were holding a notorious prisoner, called Barabbas.

26 **Then** he released Barabbas for them; but after having Jesus scourged, he handed Him over to be crucified.

27 **Then** the soldiers of the governor took Jesus into the Praetorium and gathered the whole Roman cohort around Him.

38 **At that time** two robbers were crucified with Him, one on the right and one on the left.

58 This man went to Pilate and asked for the body of Jesus. **Then** Pilate ordered it to be given to him.

Matthew 28:10 **Then** Jesus said to them, "Do not be afraid; go and take word to My brethren to leave for Galilee, and there they will see Me."

Mark 2:20 "But the days will come when the bridegroom is taken away from them, and **then** they will fast in that day.

Mark 3:27 "But no one can enter the strong man's house and plunder his property unless he first binds the strong man, and **then** he will plunder his house.

Mark 13:14 "But when you see the ABOMINATION OF DESOLATION standing where it should not be (let the reader understand), **then** those who are in Judea must flee to the mountains.

21 "And **then** if anyone says to you, 'Behold, here is the Christ'; or, 'Behold, He is there'; do not believe him;

26 "**Then** they will see THE SON OF MAN COMING IN CLOUDS with great power and glory.

27 "And **then** He will send forth the angels, and will gather together His elect from the four winds, from the farthest end of the earth to the farthest end of heaven.

Luke 5:35 "But the days will come; and when the bridegroom is taken away from them, **then** they will fast in those days."

Luke 6:42 "Or how can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and **then** you will see clearly to take out the speck that is in your brother's eye.

Luke 11:24 "When the unclean spirit goes out of a man, it passes through waterless places seeking rest, and not finding any [**then**], it says, 'I will return to my house from which I came.'

26 "**Then** it goes and takes along seven other spirits more evil than itself, and they go in and live there; and the last state of that man becomes worse than the first."

Luke 13:26 "**Then** you will begin to say, 'We ate and drank in Your presence, and You taught in our streets';

Luke 14:9 and he who invited you both will come and say to you, 'Give your place to this man,' and **then** in disgrace you proceed to occupy the last place.

10 "But when you are invited, go and recline at the last place, so that when the one who has invited you comes, he may say to you, 'Friend, move up higher'; **then** you will have honor in the sight of all who are at the table with you.

21 "And the slave came back and reported this to his master. **Then** the head of the household became angry and said to his slave, 'Go out at once into the streets and lanes of the city and bring in here the poor and crippled and blind and lame.'

Luke 16:16 "The Law and the Prophets were proclaimed until John; sincethat time the gospel of the kingdom of God has been preached, and everyone is forcing his way into it.

Luke 21:10 **Then** He continued by saying to them, "Nation will rise against nation and kingdom against kingdom,

20 "But when you see Jerusalem surrounded by armies, **then** recognize that her desolation is near.

21 "**Then** those who are in Judea must flee to the mountains, and those who are in the midst of the city must leave, and those who are in the country must not enter the city;

27 "**Then** they will see THE SON OF MAN COMING IN A CLOUD with power and great glory.

Luke 23:30 "**Then** they will begin TO SAY TO THE MOUNTAINS, 'FALL ON US,' AND TO THE HILLS, 'COVER US.'

Luke 24:45 **Then** He opened their minds to understand the Scriptures,

John 7:10 But when His brothers had gone up to the feast, **then** He Himself also went up, not publicly, but as if, in secret.

John 8:28 So Jesus said, "When you lift up the Son of Man, **then** you will know that I am He, and I do nothing on My own initiative, but I speak these things as the Father taught Me.

John 10:22 **At that time** the Feast of the Dedication took place at Jerusalem;

John 11:6 So when He heard that he was sick, He **then** stayed two days longer in the place where He was.

14 So Jesus **then** said to them plainly, "Lazarus is dead,

John 12:16 These things His disciples did not understand at the first; but when Jesus was glorified, **then** they remembered that these things were written of Him, and that they had done these things to Him.

John 13:27 After the morsel, Satan **then** entered into him. Therefore Jesus said to him, "What you do, do quickly."

John 19:1 Pilate **then** took Jesus and scourged Him.

16 So he **then** handed Him over to them to be crucified.

John 20:8 So (**then**) the other disciple who had first come to the tomb then also entered, and he saw and believed.

Acts 1:12 **Then** they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away.

Acts 4:8 **Then** Peter, filled with the Holy Spirit, said to them, "Rulers and elders of the people,

Acts 5:26 **Then** the captain went along with the officers and proceeded to bring them back without violence (for they were afraid of the people, that they might be stoned).

Acts 6:11 **Then** they secretly induced men to say, "We have heard him speak blasphemous words against Moses and against God."

Acts 7:4 "**Then** he left the land of the Chaldeans and settled in Haran. From there, after his father died, God had him move to this country in which you are now living.

Acts 8:17 **Then** they began laying their hands on them, and they were receiving the Holy Spirit.

Acts 10:46 For they were hearing them speaking with tongues and exalting God. **Then** Peter answered,

48 And he ordered them to be baptized in the name of Jesus Christ. **Then** they asked him to stay on for a few days.

Acts 13:3 **Then**, when they had fasted and prayed and laid their hands on them, they sent them away.

12 **Then** the proconsul believed when he saw what had happened, being amazed at the teaching of the Lord.

Acts 15:22 **Then** it seemed good to the apostles and the elders, with the whole church, to choose men from among them to send to Antioch with Paul and Barnabas-- Judas called Barsabbas, and Silas, leading men among the brethren,

Acts 17:14 **Then** immediately the brethren sent Paul out to go as far as the sea; and Silas and Timothy remained there.

Acts 21:13 **Then** Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but even to die at Jerusalem for the name of the Lord Jesus."

26 **Then** Paul took the men, and the next day, purifying himself along with them, went into the temple giving notice of the completion of the days of purification, until the sacrifice was offered for each one of them.

33 **Then** the commander came up and took hold of him, and ordered him to be bound with two chains; and he began asking who he was and what he had done.

Acts 23:3 **Then** Paul said to him, "God is going to strike you, you whitewashed wall! Do you sit to try me according to the Law, and in violation of the Law order me to be struck?"

Acts 25:12 **Then** when Festus had conferred with his council, he answered, "You have appealed to Caesar, to Caesar you shall go."

Acts 26:1 Agrippa said to Paul, "You are permitted to speak for yourself."**Then** Paul stretched out his hand and proceeded to make his defense:

Acts 27:21 When they had gone a long time without food,**then** Paul stood up in their midst and said, "Men, you ought to have followed my advice and not to have set sail from Crete and incurred this damage and loss.

32 **Then** the soldiers cut away the ropes of the ship's boat and let it fall away.

Acts 28:1 When they had been brought safely through, **then** we found out that the island was called Malta.

Romans 6:21 Therefore what benefit were you **then** deriving from the things of which you are now ashamed? For the outcome of those things is death.

1 Corinthians 4:5 Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and **then** each man's praise will come to him from God.

1 Corinthians 13:12 For now we see in a mirror dimly, but **then** face to face; now I know in part, but **then** I will know fully just as I also have been fully known.

1 Corinthians 15:28 When all things are subjected to Him, **then** the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all.

54 But when this perishable will have put on the imperishable, and this mortal will have put on immortality, **then** will come about the saying that is written, "DEATH IS SWALLOWED UP in victory.

1 Corinthians 16:2 On the first day of every week each one of you is to put aside and save, as he may prosper, so that no collections be made **when (tote)** I come.

2 Corinthians 12:10 Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, **then** I am strong.

Galatians 4:8 However **at that time**, when you did not know God, you were slaves to those which by nature are no gods.

29 But as **at that time** he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now also.

Galatians 6:4 But each one must examine his own work, and **then** he will have reason for boasting in regard to himself alone, and not in regard to another.

Colossians 3:4 When Christ, who is our life, is revealed, **then** you also will be revealed with Him in glory.

1 Thessalonians 5:3 While they are saying, "Peace and safety!" **then** destruction will come upon them suddenly like labor pains upon a woman with child, and they will not escape.

2 Thessalonians 2:8 **Then** that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming;

Hebrews 10:7 **"THEN I SAID, 'BEHOLD, I HAVE COME (IN THE SCROLL OF THE BOOK IT IS WRITTEN OF ME) TO DO YOUR WILL, O GOD.'"**

9 **then** He said, "BEHOLD, I HAVE COME TO DO YOUR WILL." He takes away the first in order to establish the second.

Hebrews 12:26 And His voice shook the earth **then**, but now He has promised, saying, "YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN."

2 Peter 3:6 through which the world **at that time** was destroyed, being flooded with water.

Tote - 286v in the Septuagint -

Gen 12:6; 13:7; 24:41; 49:4; Ex 12:44, 48; 15:1, 15; 21:6; 33:23; Lev 22:7; 26:34, 41, 43; Num 21:17; Deut 4:41; 28:13, 29; 29:20; Josh 1:8; 6:10; 8:30; 10:12, 33; 22:1; Judg 5:8, 11, 13, 19, 22; 8:3; 13:21; 1Sa 6:3; 25:34; 2Sa 2:27; 5:24; 15:34; 19:6; 21:17f; 23:14f; 1 Kgs 2:35; 3:1, 16; 8:1, 12; 9:9, 11; 11:7; 16:21, 28; 2Kgs 5:3; 8:22; 12:17; 13:19; 14:8; 15:16; 16:5; 1 Chr 11:16; 14:15; 15:2; 16:7, 33; 20:4; 22:13; 2 Chr 5:2; 6:1; 8:12, 17; 21:10; 24:17; 36:4; Ezra 4:23f; 5:2, 4f, 9, 16; 6:1, 13; Neh 2:16; Esth 2:13; 4:16; 7:10; 9:31; Job 1:12; 2:2; 11:6; 13:20; 19:29; 20:7; 28:27; 33:16, 27; 38:21; Ps 2:5; 19:13; 40:7; 51:19; 69:4; 76:7; 89:19; 93:2; 96:12; 119:6, 92; 126:2; Prov 2:5, 9; 3:8; 23:33; Eccl 2:15; 8:10, 12; Isa 8:16; 20:2; 28:25; 30:15, 23; 35:5f; 41:1; 44:8; 45:21; 58:8ff; 60:5; 65:25; Jer 11:18; 19:1; 22:22; 31:13; Ezek 32:14; Dan 2:12, 14f, 17, 19, 25, 35, 46, 48; 3:8, 13, 18f, 21, 24, 26, 30; 4:19; 5:6f, 9f, 13, 17, 29; 6:3f, 6, 9, 11ff, 18ff, 23ff; 7:1, 11, 19; 11:45; Hos 2:7; Hab 1:11; Zeph 3:9, 11

Then is frequently used in the Lxx of prophecy of Daniel...

(Da 2:14) **Then** (When? Da 2:13) Daniel replied with discretion and discernment to Arioch, the captain of the king's bodyguard, who had gone forth to slay the wise men of Babylon;

(Da 2:17) **Then** (When? Da 2:16) Daniel went to his house and informed his friends, Hananiah, Mishael and Azariah, about the matter,

(Da 2:19) **Then** (When? Da 2:18) the mystery was revealed to Daniel in a night vision. Then Daniel blessed the God of heaven;

(Da 2:25) **Then** (When? Da 2:24) Arioch hurriedly brought Daniel into the king's presence and spoke to him as follows: "I have found a man among the exiles from Judah who can make the interpretation known to the king!"

(Da 2:35) **"Then** (When? Da 2:34) the iron, the clay, the bronze, the silver and the gold were crushed all at the same time, and became like chaff from the summer threshing floors; and the wind carried them away so that not a trace of them was found. But the stone that struck the statue became a great mountain and filled the whole earth.

(Da 2:46) **Then** (When? 2:45) King Nebuchadnezzar fell on his face and did homage to Daniel, and gave orders to present to him an offering and fragrant incense.

(Da 2:48) **Then** the king promoted Daniel and gave him many great gifts, and he made him ruler over the whole province of Babylon and chief prefect over all the wise men of Babylon.

(Da 3:8) For this reason at that time certain Chaldeans came forward and brought charges against the Jews.

(Da 3:13) **Then** Nebuchadnezzar in rage and anger gave orders to bring Shadrach, Meshach and Abed-nego; then these men were brought before the king.

(Da 3:18) "But even if He does not, let it be known to you, O king, that we are not going to serve your gods or worship the golden image that you have set up."

(Da 3:21) **Then** these men were tied up in their trousers, their coats, their caps and their other clothes, and were cast into the midst of the furnace of blazing fire.

(Da 3:24) **Then** Nebuchadnezzar the king was astounded and stood up in haste; he responded and said to his high officials, "Was it not three men we cast bound into the midst of the fire?" They answered and said to the king, "Certainly, O king."

(Da 3:26) **Then** Nebuchadnezzar came near to the door of the furnace of blazing fire; he responded and said, "Shadrach, Meshach and Abed-nego, come out, you servants of the Most High God, and come here!" Then Shadrach, Meshach and Abed-nego came out of the midst of the fire.

(Da 3:30) **Then** the king caused Shadrach, Meshach and Abed-nego to prosper in the province of Babylon.

(Da 4:19) **"Then** Daniel, whose name is Belteshazzar, was appalled for a while as his thoughts alarmed him. The king responded and said, 'Belteshazzar, do not let the dream or its interpretation alarm you.' Belteshazzar answered and said, 'My lord, if only the dream applied to those who hate you, and its interpretation to your adversaries!'

(Da 5:6) **Then** the king's face grew pale, and his thoughts alarmed him; and his hip joints went slack, and his knees began knocking together.

(Da 5:9) **Then** King Belshazzar was greatly alarmed, his face grew even paler, and his nobles were perplexed.

(Da 5:13) **Then** Daniel was brought in before the king. The king spoke and said to Daniel, "Are you that Daniel who is one of the exiles from Judah, whom my father the king brought from Judah?"

(Da 5:17) **Then** Daniel answered and said before the king, "Keep your gifts for yourself, or give your rewards to someone else; however, I will read the inscription to the king and make the interpretation known to him."

(Da 5:29) **Then** Belshazzar gave orders, and they clothed Daniel with purple and put a necklace of gold around his neck, and issued a proclamation concerning him that he now had authority as the third ruler in the kingdom.

(Da 6:3) **Then** this Daniel began distinguishing himself among the commissioners and satraps because he possessed an extraordinary spirit, and the king planned to appoint him over the entire kingdom.

(Da 6:6) **Then** these commissioners and satraps came by agreement to the king and spoke to him as follows: "King Darius, live forever!"

(Da 6:9) Therefore King Darius signed the document, that is, the injunction.

(Da 6:11) **Then** these men came by agreement and found Daniel making petition and supplication before his God.

(Da 6:18) **Then** the king went off to his palace and spent the night fasting, and no entertainment was brought before him; and his sleep fled from him.

(Da 6:23) **Then** the king was very pleased and gave orders for Daniel to be taken up out of the den. So Daniel was taken up out of the den, and no injury whatever was found on him, because he had trusted in his God.

(Da 7:1) In the first year of Belshazzar king of Babylon Daniel saw a dream and visions in his mind as he lay on his bed; **then** he wrote the dream down and related the following summary of it.

(Da 7:11) **"Then** I kept looking because of the sound of the boastful words which the horn was speaking; I kept looking until the beast was slain, and its body was destroyed and given to the burning fire."

(Da 7:19) **"Then** I desired to know the exact meaning of the fourth beast, which was different from all the others, exceedingly dreadful, with its teeth of iron and its claws of bronze, and which devoured, crushed, and trampled down the remainder with its feet,