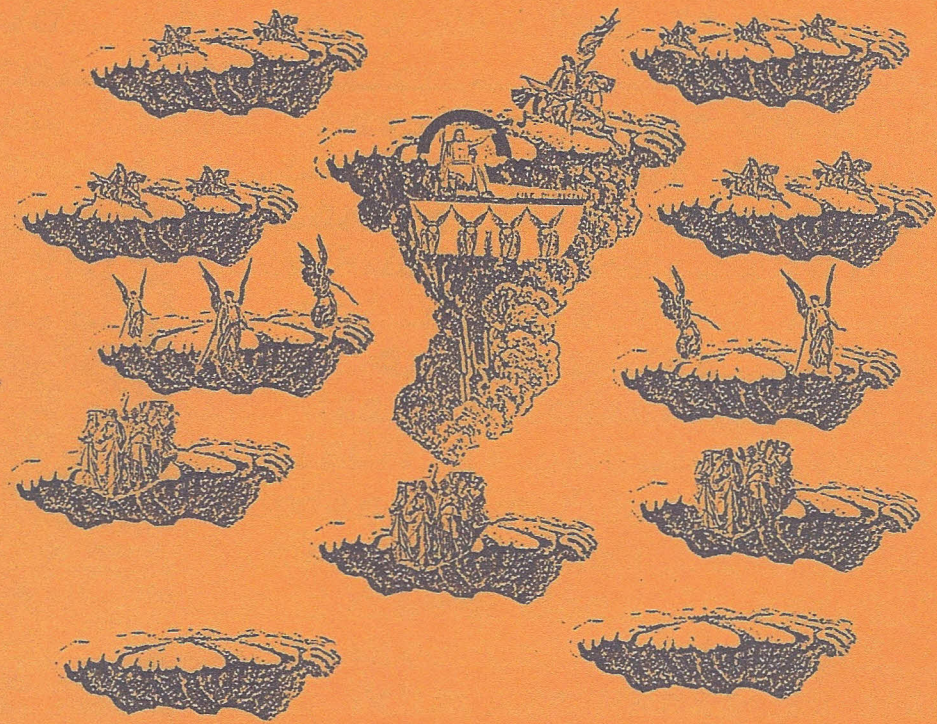
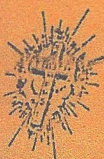


APOLOGETICS 9



THE CLOUD of JEHOVAH'S PRESENCE



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THE CLOUD of JEHOVAH'S PRESENCE

The printed text in this apologetics course is the American Standard Version of 1901 unless otherwise noted. This is necessary because the King James text does not use Jehovah where it should. The hand printed text is from my Consistent Translation.

The particular passage to be studied is I Thes. 4.

I THESSALONIANS 4

13 But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. 14 For if we believe that Jesus died and rose again, even so they also that are fallen asleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. 16 For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; 17 then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words.

The subject of the "rapture" comes from this passage.

While the word "rapture" is not in the text it is used to express the catching-up into the clouds. The "rapture" itself is not questioned but many questions are raised.

For example:

When does it occur?

Who is caught up?

Who are those to rise?

Is the "rapture" secret?

Where do they go next?

Why does Jesus have to

come down to cloud level to get them into heaven?

Most important, is the rapture before the tribulation? (See Apologetics 8, on tribulation.)

We will consider other questions as we proceed.

Note vs. 16, 17 in the Consistent Translation.

(vs. 16) Because the Lord himself with stimulating-cry, with voice of-an-archangel and with trumpet of God, will-descend from heaven, and the dead (ones) in*Messiah will-stand-up-again-for-themselves firstly,

(vs. 17) Thereafter we the (ones) living namely-the (ones) being-left-around shall-be-seized at-the-same-time with them in clouds with-reference-to meeting of-the Lord into air; and thus we-shall-be always with*Jehovah."

(* See course Jehovah)

2 While this course will consider every use of the word "cloud" in the NT it is first necessary to consider some uses of "cloud" in the OT. The Holy Spirit used 3 different Hebrew words for "cloud" in the OT. The translators, unfortunately, make no difference in the translation.

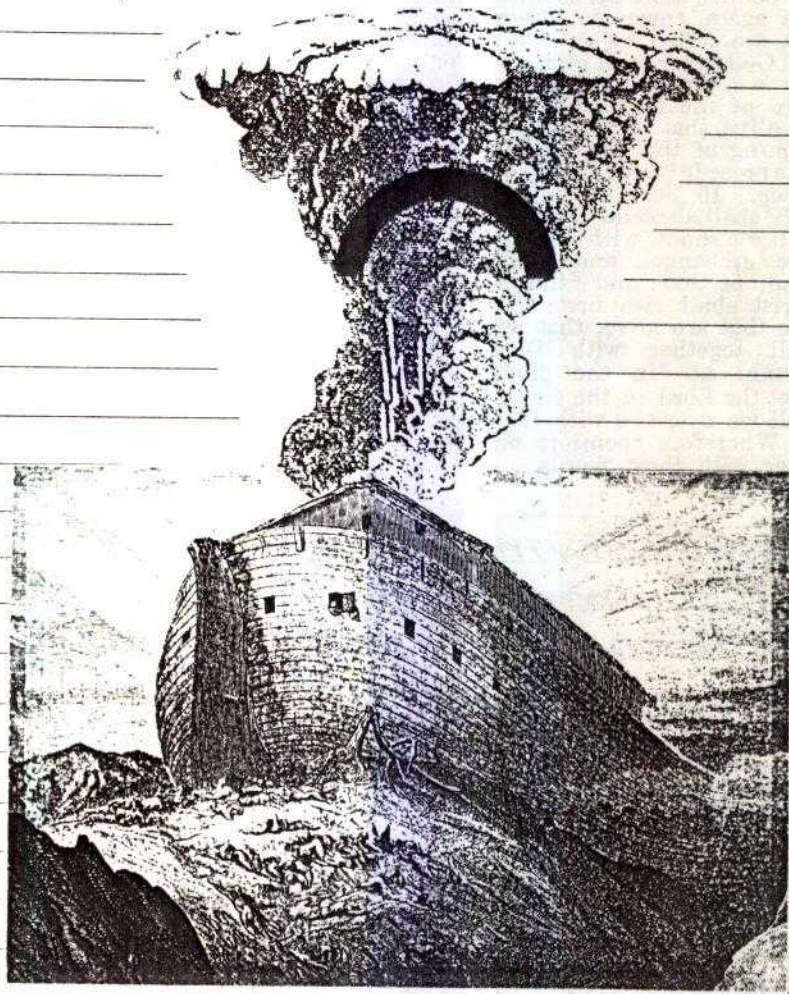
עב - ab, nimbus or rain cloud. (Ps. 77:17)

שחַק - shachaq, (thin) cloud or cirrus cloud, above 20,000 feet. (Job 35:5 KJ, ASV changed)

ענן - anan, It is this word in which we are interested, because it is the cloud of Jehovah's presence. The first uses are in Genesis and there are only 4.

GENESIS 9

8 And God spake unto Noah, and to his sons with him, saying, 9 And I, behold, *I establish my covenant with you, and with your seed after you; 10 and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth. 11 And I will establish my covenant with you; *neither shall all flesh be cut off any more by the waters of the flood; *neither shall there any more be a flood to destroy the earth. 12 And God said, 'This is *the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: 13 *I do set my *bow in the cloud, and it shall be for a token of a covenant between me and the earth. 14 And it shall come to pass, when I bring a *cloud over the earth, that the bow shall be seen in the cloud. 15 and *I will remember my covenant, which is between me and you and every living creature of all flesh; and *the waters shall no more become a flood to destroy all flesh. 16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. 17 And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth.



We do not really learn that this cloud is the cloud of Jehovah's presence until we look at the uses of this word in Exodus. For a moment we will skip to Ezekiel where we have more description. (cloud☆)

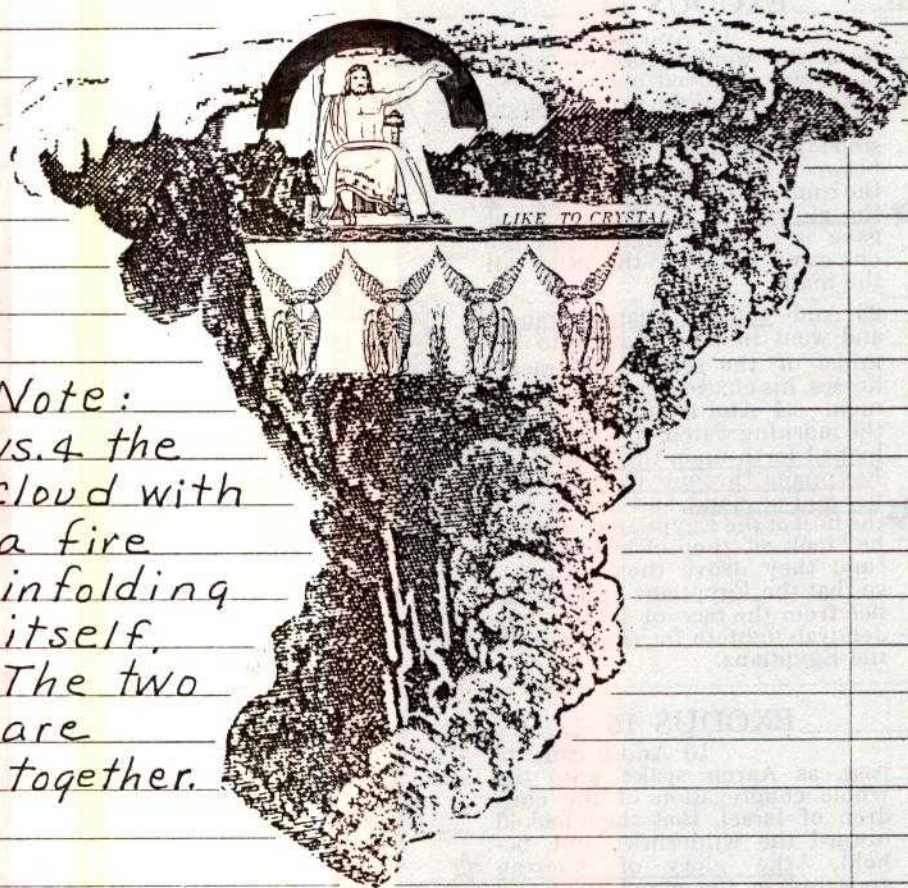
EZEKIEL 1

4 And I looked, and, behold, a stormy wind came out of the north, a great cloud, with a fire infolding itself, and a brightness round about it, and out of the midst thereof as it were glowing metal, out of the midst of the fire. 5 And out of the midst thereof came the likeness of four living creatures. And this was their appearance: they had the likeness of a man.

22 And over the head of the living creature there was the likeness of a firmament, like the terrible crystal to look upon, stretched forth over their heads above.

26 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above. 27 And I saw as it were glowing metal, as the appearance of fire within it round about, from the appearance of his loins and upward; and from the appearance of his loins and downward I saw as it were the appearance of fire, and there was brightness round about him. 28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Jehovah. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

Note:
vs. 4 the cloud with a fire infolding itself. The two are together.



Note how the Jews connect the rainbow to the presence of the Messiah and redemption of Israel.

The Zohar Vol. I pp. 245-6.

The Judean said to him, "This is what my father said to me when he was on the point of departing this world: "Do not expect the coming of the Messiah until the rainbow will appear decked out in resplendent colours which will illumine the world. Only then expect the Messiah." We learn this from the words, "And I will look upon it, that I may remember the everlasting covenant" (Gen. ix, 16). That is, at present the bow appears in dull colours, since it is only designed as a reminder that there shall be no return of the Flood; but at that time it will appear in its full panoply of colours as a bride does for her husband, and that will be "to remember the everlasting covenant". The Holy One, blessed be He, will remember the covenant which is in exile and He will raise her from the dust, as it is written, "and they will seek the Lord their God and David their king" (Hos. iii, 4); also, "But they shall serve the Lord their God, and David their king, whom I will raise unto them" (Jer. xxx, 9), i.e. raise from the dust, in accordance with the text: "I will raise up the tabernacle of David that is fallen" (Amos ix, 11). The "everlasting covenant" will thus be remembered to be raised from the dust. My father also said that it is for that reason that in Scripture the redemption of Israel and the remembrance of the rainbow are mentioned together, as it is written: "For as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee" (Is. liv, 9).

EXODUS 13

21 And Jehovah went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire, to give them light; that they might go by day and by night: 22 the pillar of cloud by day, and the pillar of fire by night, departed not from before the people.

vs. 21 Jehovah went before them --- in a pillar of cloud
∴ the cloud of Jehovah's presence.

In Ex. 14 we see Jehovah defending Israel through the pillar of fire and the pillar of cloud.

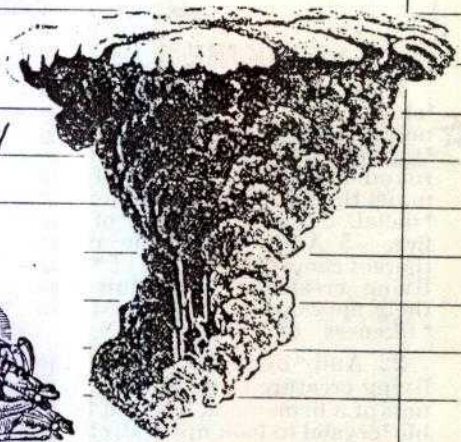
fire and the pillar of cloud.

EXODUS 14

19 And *the angel of God, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them: 20 and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness, yet gave it light by night: and the one came not near the other all the night.

23 And *the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. 24 And it came to pass in the morning watch, that "Jehovah looked forth upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians. 25 And he 'took off their chariot wheels, 'and they drove them heavily; so that the Egyptians said, Let us flee from the face of Israel; 'for Jehovah fighteth for them against the Egyptians.

The cloud of Jehovah's presence stopped the pursuit.



EXODUS 16

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, 'the glory of Jehovah appeared in the cloud.

EXODUS 19 - 9

And Jehovah said unto Moses, Lo, I come unto thee in "a thick cloud, that the people may hear when I speak with thee, and may also believe thee for ever. And Moses told the words of the people unto Jehovah.

16 'And it came to pass on the third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled. 17 And Moses brought forth the people out of the camp to meet God; and they stood at the nether part of the mount. 18 'And mount Sinai, the whole of it, smoked, because Jehovah descended upon it 'in fire; and the smoke thereof ascended as 'the smoke of a furnace, and 'the whole mount quaked greatly. 19 And when the voice of the trumpet waxed louder and louder, Moses spake, and God answered him by a voice.

The next reference to this cloud is in Ex. 16:10 I think you can see why you could call this the glory cloud also.

* Next use is in Ex. 19:9, 16 There are several things to notice in this passage.

* 1. Jehovah was in the cloud, Father or Son or both?

2. Note vs. 16 "the 3rd day"

3. Trumpet vs. 16

4. "To meet God"

LXX συνάπτῃσιν -
meeting-together

1 Thes. 4:17 ἀπάπτῃσιν -
meeting

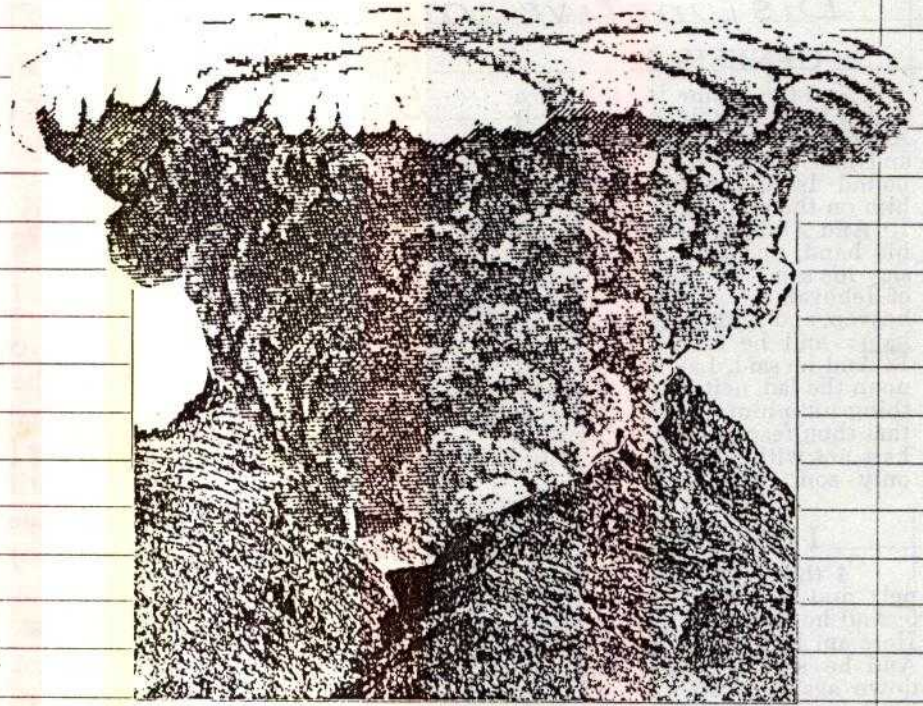
5. Loudness of the trumpet vs. 19

6. God answers Moses by a voice. vs. 19

This is Moses' first meeting with God in the cloud, but not his last. The next use of this word cloud is in Ex. 24, and again Moses goes to Jehovah in the cloud. There are 4 uses of cloud in Ex. 24, then 2 in Ex. 33, and one in Ex. 34. Let us consider these.

EXODUS 24

12 And Jehovah said unto Moses, Come up to me into the mount, and be there: and I will give thee the tables of stone, and the law and the commandment, which I have written, that thou mayest teach them. 13 And Moses rose up, and Joshua his minister: and Moses went up into the mount of God. 14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you; whosoever hath a cause, let him come near unto them. 15 And Moses went up into the mount, and the cloud covered the mount. 16 And the glory of Jehovah abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. 17 And the appearance of the glory of Jehovah was like devouring fire on the top of the mount in the eyes of the children of Israel. 18 And Moses entered into the midst of the cloud, and went up into the mount: and Moses was in the mount forty days and forty nights.



Mt. Sinai

Note: (vs. 16) the glory of Jehovah; he calls to Moses out of the midst of the cloud. (vs. 17) mention again made of the glory. (vs. 18) Moses entered the cloud.

EXODUS 33

7 Now Moses used to take the tent and to pitch it without the camp, afar off from the camp; and he called it, The tent of meeting. And it came to pass, that every one that sought Jehovah went out unto the tent of meeting, which was without the camp. 8 And it came to pass, when Moses went unto the Tent, that all the people rose up, and stood, every man at his tent door, and looked after Moses, until he was gone into the Tent. 9 And it came to pass, when Moses entered into the Tent, the pillar of cloud descended, and stood at the door of the Tent: and Jehovah spake with Moses. 10 And all the people saw the pillar of cloud stand at the door of the Tent: and all the people rose up and worshipped, every man at his tent door. 11 And Jehovah spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his minister Joshua, the son of Nun, a young man, departed not out of the Tent.

← Probably a tent used by Moses, not the Tabernacle, which was not yet made. No other human being ever had a "fellowship" with Jehovah as did Moses.

Note Jehovah occurs 5X in these two verses. These verses answer the question as to who was in the cloud. Before examining these verses note the Hebrew text.

יְהוָה יְהוָה ה' (Jehovahs →)
 בָּעֵינַי וַיִּתְחַבֵּב עִמּוֹ שֵׁם וַיִּקְרָא בְשֵׁם יְהוָה: וַיַּעֲבֵר יְהוָה אֹתִי
 עַל-פְּנֵי וַיִּקְרָא יְהוָה יְהוָה אֵל רַחֵם וַתִּגַּן אַרְבַּע אַפְסִים
 רַב־חֶסֶד וְאֱמֶת:

EXODUS 34

5 And Jehovah descended in the cloud, and stood with him there, and proclaimed the name of Jehovah. 6 And Jehovah passed by before him, and proclaimed, Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth;

* This verticle line (|) is called a disjunctive mark. Read Hebrew from right to left.

6 Disjunctive marks occur other places. Note:

GENESIS 22

9 And they came to "the place which God had told him of; and Abraham built "the altar there, and laid the wood in order, and bound Isaac his son, and "laid him on the altar, upon the wood. 10 And Abraham stretched forth his hand, and took the knife to slay his son. 11 And "the angel of Jehovah called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. 12 And he said, Lay not thy hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld "thy son, thine only son, from me.

The disjunctive mark occurs between the two Abrahams.

וַיִּקְרָא אֱלֹהֵי
מִלֶּאךֶּ יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם וַיֹּאמֶר
הֲגַנִּי:

Zohar, Vol. I, p. 375

AND THE ANGEL OF THE LORD CALLED UNTO HIM . . . ABRAHAM, ABRAHAM. There is in the text a disjunctive mark between the two Abrahams, to show that the latter was not like the former; the latter [120b] was the perfected Abraham, while the former was still incomplete. Similarly, in the passage where the name Samuel is repeated with a disjunctive line between (1 Sam. III, 10), the second is the perfected Samuel, whilst the first was not yet so. The second Samuel was a prophet, but not the first. But when we come to "Moses, Moses" (Ex. III, 4), we do not find any pausal sign between, for the reason that from the day Moses was born the Shekinah never departed from him. R. Hiya said that the angel repeated Abraham's name in order to animate him with a new spirit, and spur him to a new activity with a new heart.

I SAMUEL 3

4 that Jehovah called Samuel: and he said, "Here am I. 5 And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. 6 And Jehovah called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou calledst me. And he answered, I called not, my son; lie down again. 7 "Now Samuel did not yet know Jehovah, neither was the word of Jehovah yet revealed unto him. 8 And Jehovah called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou calledst me. And Eli perceived that Jehovah had called the child. 9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Jehovah; for thy servant heareth. So Samuel went and lay down in his place.

וַיִּבֶא יְהוָה וַיִּתְיַצֵּב וַיִּקְרָא כַּפְעִים-כַּפְעִים שְׁמוּאֵל וְשְׁמוּאֵל
וַיֹּאמֶר שְׁמוּאֵל דְּבַר כִּי שָׁמַע עֲבָדְךָ:

וַיֵּרָא יְהוָה כִּי סַר לְרֵאיוֹת וַיִּקְרָא אֱלֹהֵי
אֱלֹהִים מִתּוֹךְ הַקֶּהֱן וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הֲגַנִּי:

No disjunctive mark

EXODUS 3

3 Now Moses was keeping the flock of "Jethro his father-in-law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the "mountain of God, unto "Horeb. 2 And "the angel of Jehovah appeared unto him in a flame of fire out of the midst of a "bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. 3 And Moses said, "I will turn aside now, and see this great sight, why the bush is not burnt. 4 And when Jehovah saw that he turned aside to see, "God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

Why is there a disjunctive mark between the two Jehovahs in Ex. 34:6 page 5? Let me expand those verses.

"And Jehovah (the Son) descended in the cloud, and stood with him (Moses) there, and proclaimed the name of Jehovah (the Father). And Jehovah (the Father) passed by (see Ex. 33:17-23) before him (Moses), and proclaimed, Jehovah (the Son, with the Father as creator) ↓ Jehovah (the Son, the Savior).

Let us skip to the NT in which case the uses of cloud will be numbered. In the passage in Ex. 34:5,6 it seems both Father and Son were in the cloud. We come now to a different mountain. The word cloud occurs 7x in this connection.

MATTHEW 16

27 For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds. 28 Verily I say unto you, There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom.

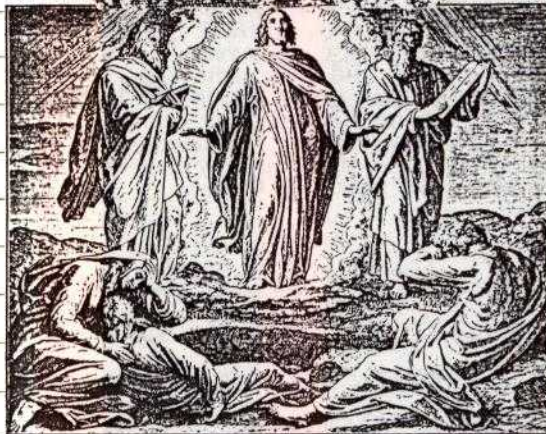
17 And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: 2 and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light. 3 And behold, there appeared unto them Moses and Elijah talking with him. 4 And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah. 5 While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. 6 And when the disciples heard it, they fell on their face, and were sore afraid. 7 And Jesus came and touched them and said, Arise, and be not afraid. 8 And lifting up their eyes, they saw no one, save Jesus only.

9 And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead. 10 And his disciples asked him, saying, Why then say the scribes that Elijah must first come? 11 And he answered and said, Elijah indeed cometh, and shall restore all things: 12 but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they would. Even so shall the Son of man also suffer of them. 13 Then understood the disciples that he spake unto them of John the Baptist.

← "glory"

why 6 days? (See Ex. 24:16 p. 5)

* Not "transfigured" but transformed.



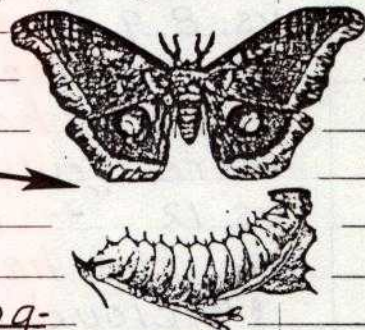
← 1 "cloud"

← full-of-light"

← 2 "a voice out-of the cloud"

* Jesus was "transformed" - changed to something totally different - that is to Jehovah the creator - μεταμορφόομαι - metamorphoomai.

Our word metamorphosis (see Rom. Com. p141)



Satan "is-transfiguring-himself" 2 Cor. 11:14

Satan changes his outward appearance but remains the same.

This is a preview of the restoration of all things and the return of Jesus the Messiah. Moses and Elijah do not have changed bodies.

MARK 9 — 1 And

he said unto them, ¹Verily I say unto you, There are some here of them that stand *by*, who shall in no wise taste of death, till they see the kingdom of God come with power.

² And after six days Jesus taketh with him ²Peter, and ³James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them; ³ and ⁴his garments became glistening, exceeding white, so as no fuller on earth can whiten them. ⁴ And there appeared unto them Elijah with Moses: and they were talking with Jesus. ⁵ And Peter answereth and saith to Jesus, ⁵ Rabbi, it is good for us to be here: and ⁶let us make three ⁶tabernacles; one for thee, and one for Moses, and one for Elijah. ⁶ For he knew not what to answer; for they became sore afraid. ⁷ And there came a cloud overshadowing them: and there came ⁷ a voice out of the cloud, ⁷ "This is my beloved Son: hear ye him. ⁸ And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

"transformed"
(see Trench,
Synonyms of the
New Testament)

Here are 5
uses of cloud.
Since Jehovah
speaks out of
the cloud it is
indeed the
cloud of
Jehovah's
presence,

➤ 3

➤ 4

5 ➤

6 ➤

7 ➤

LUKE 9

²⁷ But I tell you of a truth, ²⁷ There are some of them that stand here, who shall in no wise taste of death, till they see the kingdom of God.

²⁸ And it came to pass about eight days after these sayings, that he took with him ²⁸ Peter and John and James, and ²⁸ went up into the mountain ²⁸ to pray. ²⁹ And as he was ²⁹ praying, the fashion of his countenance ²⁹ was altered, and his raiment ²⁹ became white and dazzling. ³⁰ And behold, there talked with him two men, who were Moses and Elijah; ³¹ who appeared in glory, and spake of his ³¹ decease which he was about to accomplish at Jerusalem. ³² Now Peter and they that were with him ³² were heavy with sleep: but ³² when they were fully awake, they saw his glory, and the two men that stood with him. ³³ And it came to pass, as they were parting from him, Peter said unto Jesus, ³³ Master, it is good for us to be here: and ³³ let us make three ³³ tabernacles; one for thee, and one for Moses, and one for Elijah: ³³ not knowing what he said. ³⁴ And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. ³⁵ And ³⁵ a voice came out of the cloud, saying, ³⁵ "This is my Son, my chosen: hear ye him. ³⁶ And when the voice ³⁶ came, Jesus was found alone. And ³⁶ they held their peace, and told no man in those days any of the things which they had seen.

REVELATION 11


⁸ And their ⁸ dead bodies lie in the street of the ⁸ great city, which spiritually is called ⁸ Sodom and ⁸ Egypt, where also their Lord was crucified. ⁹ And from among ⁹ the peoples and tribes and tongues and nations do ⁹ men look upon their ⁹ dead bodies three days and a half, and ⁹ suffer not their dead bodies to be laid in a tomb. ¹⁰ And ¹⁰ they that dwell on the earth rejoice over them, and make merry; and they shall ¹⁰ send gifts one to another; because these two prophets tormented ¹⁰ them that dwell on the earth. ¹¹ And after the three days and a half ¹¹ the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them that beheld them. ¹² And they heard a great voice from heaven saying unto them, ¹² Come up hither. And they ¹² went up into heaven in the cloud; and their enemies beheld them.

I believe Moses and Elijah are to be the two witnesses of Rev. 11. Elijah, taken bodily into heaven, still has his earthly body. Note also the controversy over Moses' body Jude 9. Since the two witnesses are to be killed (Rev. 11:7), they must still have mortal bodies. The same cloud of Jehovah's presence will take them back into heaven.

Note in Rev. 11

vs. 8, 9 "corpses" (3x)

vs. 11 "after the three days and (a) half." To prove they were truly dead.

vs. 12 "--- and they ascended into the heaven in  the ⁸ ➤ cloud,"

Note: in Luke 9:33, "--- let us make three booths --- not knowing-absolutely what-thing he-is-saying." Feast of booths still to be fulfilled.

Note in Luke 9:31, not glorified bodies.

"And behold, two men were-speaking-together with-him, they-who were Moses and Elias, the (ones) having-been-seen in glory they-were-saying the*exodus of-him which he-was-about to-be-fulfilling in Jerusalem." (Luke 9:30,31)

* This word is ἐξοδος - exodos, only used 3 x in the NT. Here are the 3 references as given by the KJ.

LUKE 9
31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

By what authority does "exodus" mean "decease"?
(see this verse above)

HEBREWS 11
22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

"Departing" is better, but why not "exodus"?

II PETER 1
15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

"By-trust Joseph (while) coming-to-an-end he-had-in-memory concerning the*exodus of-the sons of Israel and he-commanded concerning his bones."

Again, why decease? "Knowing-absolutely that quick is the placing-off of my fixed-tabernacle, according-as also our Lord Jesus Messiah made-evident to-me; but I-shall-be-diligent also (for) YOU to-be-having each-time after my exodus* (a way?) to-be-making the memory of-these-things." (2 Pet. 1:14, 15) Note: especially "fixed-tabernacle."

Peter was referring, not to his death, but his exodus from this world to go to be with Jesus. So too, Moses and Elijah spoke of Jesus' exodus.

THE ACTS 1
6 They therefore, when they were come together, asked him, saying, Lord, "dost thou at this time restore the kingdom to Israel?" 7 And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. 8 But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth. 9 And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.

The apostles last recorded question; the restoring of the Kingdom to the Israelis.

(vs. 9) "And having-said these-things he-was-elevated, and (the) cloud*assumed him from their eyes."

* "assumed" is not a good translation of the word ὑπολαμβάνω - hupolambanō.

10 This is the only use of this word in this sense. Liddell and Scott shows, "to-take-up-by-getting-under." Moulton and Milligan show, "to-take-up-and-carry-away." Divry's Greek-English Dictionary also gives, "rejoin."

The cloud, but there is no article; but what ordinary cloud could "take-up-by-getting-under"?

THE ACTS 1 Continue further.

10 And while they were looking stedfastly into heaven as he went, behold, two men stood by them in white apparel; 11 who also said, "Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven."

(vs. 10) "And as they were staring into the heaven, (as) he (was) proceeding, and behold two men were-having-stood-alongside with-them in white esthēsis,"

Two men, were they Moses and Elijah? Note Luke 9:30 page 8. Why not angels?

(vs. 11) "--- thus he-will-come (in) which manner YOU-beheld him proceeding into the heaven."

Now consider another use of cloud in the NT.

REVELATION 10

10 And I saw another strong angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire;

Many question the identity of this strong angel but I am inclined to agree with those who understand the angel as "the angel of Jehovah." (Ex. 3:2 p 6)

"The angel of Jehovah" is Jehovah the Son. (Ex. 3:4 p.6) The rainbow identifies him as "the angel of the covenant" (Malachi 3:1) who is called "Lord" in the same verse.

(For proof of this much, see The God of Israel, David L. Cooper, 1945, pp. 65, 66)

"And I-saw another strong angel descending out-of the heaven, having-been-and-still-cast-around (with) (a?) cloud, and the rainbow over his head, and his face as the sun and his feet as pillars of-fire, and having in his hand (a) tiny-book having-been-and-still-opened, ---" Rev. 10:1,2

When was he first cast-around with (a) cloud? When he ascended, Acts 1:9 p.9?



REVELATION 14

11

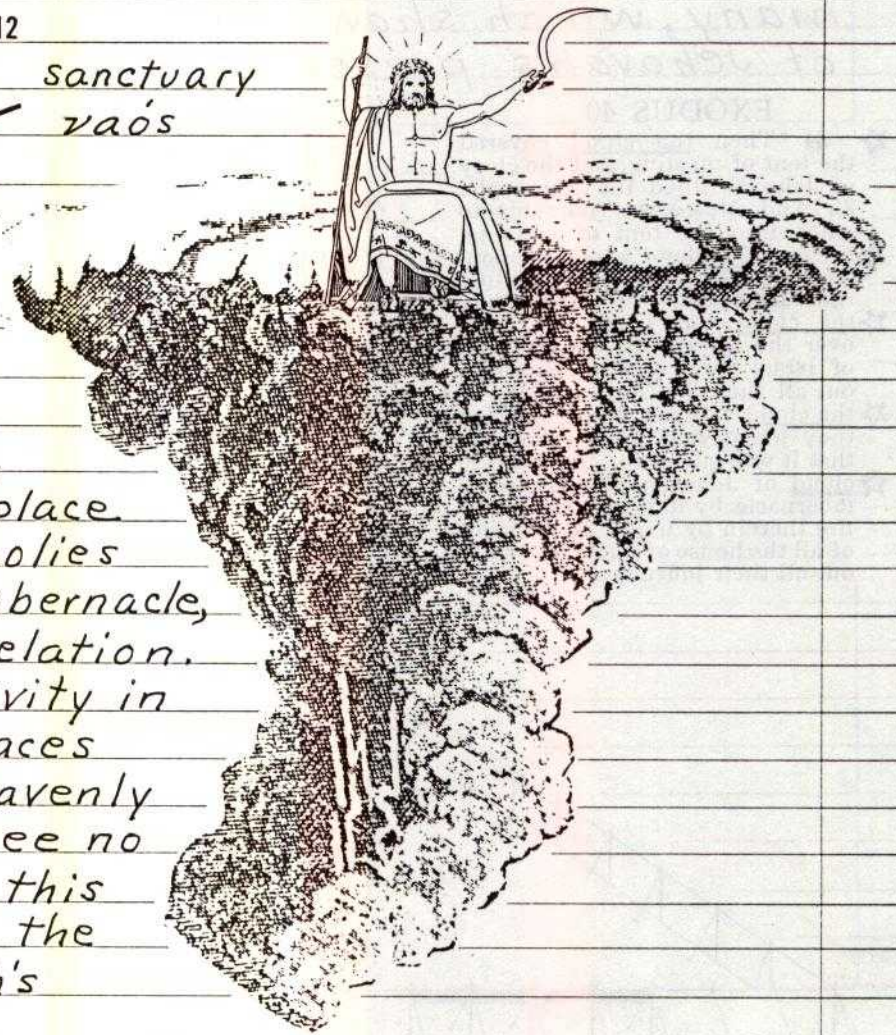
14 And I saw, and behold, a white cloud; and on the cloud I saw one sitting like unto a son of man, having on his head a golden crown, and in his hand a sharp sickle. 15 And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is ripe. 16 And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.

12

sanctuary
vaos

13

14



The word vaos (naos) - sanctuary, that is the holy place and the holy of holies in the heavenly tabernacle, occurs 16x in Revelation. Much of the activity in the heavenly places occurs in the heavenly tabernacle. I see no reason to make this cloud other than the cloud of Jehovah's presence.

I CORINTHIANS 10

15

10 For I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea; 2 and were all baptized unto Moses in the cloud and in the sea; 3 and did all eat the same spiritual food; 4 and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ.

16

In 1 Cor. 10:1,2 we have two NT references to the cloud of Jehovah's presence in the OT. Before returning to the OT let me list two other NT uses so that all uses will be shown in this study.

LUKE 12

17

54 And he said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass.

This use, uses the word in connection with weather. (There is no article in ABLXΔ& texts)

JUDE

12

These are they who are hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots;

18

This is a figurative use. "waterless clouds" (see Jude Commentary p.9 - R.H. Mount.) There is another figurative

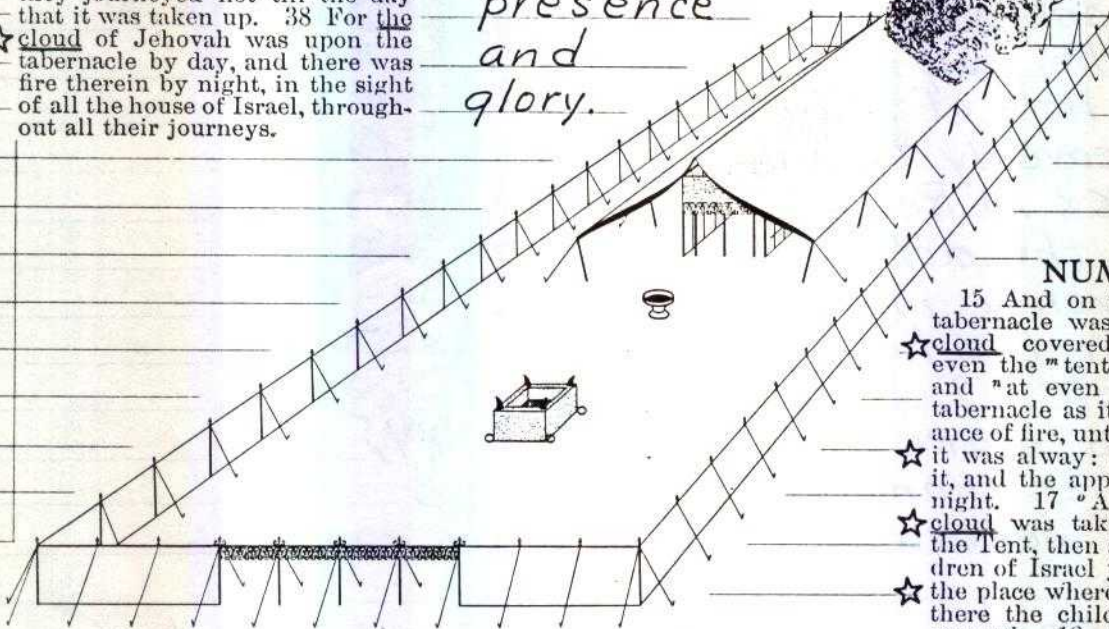
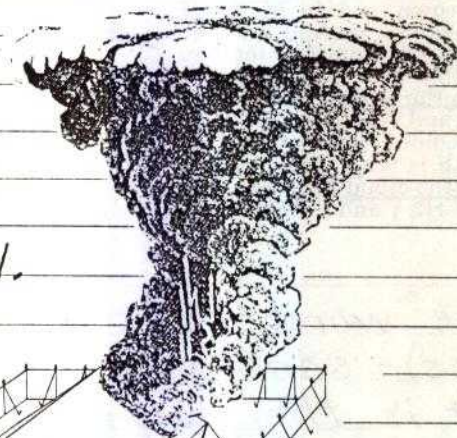
use in KJ, 2 Pet. 2:17, not supported by the ABC & manuscripts which have "fogs."

12 I wish to show a few verses in the OT, of the many, which show the connection of the cloud of Jehovah's presence with the tabernacle.

EXODUS 40

- ★ 34 ^bThen the cloud covered the tent of meeting, and the glory of Jehovah filled the tabernacle.
- 35 And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of Jehovah filled the tabernacle.
- 36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward, throughout all their journeys: 37 but if the cloud was not taken up, then they journeyed not till the day that it was taken up.
- 38 For the cloud of Jehovah was upon the tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys.

This cloud is very closely associated with Israel, Jehovah's presence and glory.



NUMBERS 9

- 15 And on ^athe day that the tabernacle was reared up ^bthe cloud covered the tabernacle, even the ^ctent of the testimony: and ^dat even it was upon the tabernacle as it were the appearance of fire, until morning.
- 16 So it was always: the cloud covered it, and the appearance of fire by night.
- 17 ^eAnd whenever the cloud was taken up from over the Tent, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel encamped.
- 18 At the commandment of Jehovah the children of Israel journeyed, and at the commandment of Jehovah they encamped: as long as the cloud abode upon the tabernacle they remained encamped.
- 19 And when the cloud tarried upon the tabernacle many days, then the children of Israel kept the charge of Jehovah, and journeyed not.
- 20 And sometimes the cloud was a few days upon the tabernacle; then according to the commandment of Jehovah they remained encamped, and according to the commandment of Jehovah they journeyed.
- 21 And sometimes the cloud was from evening until morning; and when the cloud was taken up in the morning, they journeyed: or if it continued by day and by night, when the cloud was taken up, they journeyed.
- 22 Whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, abiding thereon, the children of Israel remained encamped, and journeyed not; but when it was taken up, they journeyed.
- 23 At the commandment of Jehovah they encamped, and at the commandment of Jehovah they journeyed: they kept the charge of Jehovah, at the commandment of Jehovah by Moses.

Jehovah ruled the Israeli in a theocracy, especially see vs. 18, 23. Moses actually issued the orders.

NUMBERS 10

35 And it came to pass, when the ark set forward, that Moses said, ^aRise up, O Jehovah, and let thine enemies be scattered; and let them ^bthat hate thee flee before thee.- 36 And when it rested, he said, ^cReturn, O Jehovah, unto the ten ^dthousands of the thousands of Israel.

This cloud of Jehovah's presence is the Shekinah, and the symbol of the Shekinah in the Hebrew text is the Nun; written נ. Consider the Hebrew text Num. 10:35, 36. (See Web. on Shekinah also Hebrews Commentary p. 34)

Here the movement of the Shekinah is shown in the Hebrew text. These Nuns are inverted, and separated from any words, why?

עֲלֵיהֶם יוֹמָם בְּנִסְעָם מִן־הַמַּחֲנֶה: * ך ן ן וַיְהִי בְנִסְעַת הָאָרֶץ לֵה
 וַיֹּאמֶר מֹשֶׁה קוּמָה | יִהְיֶה וַיִּפְצֹל אֵיבֵיהֶּ וַיִּנָּסוּ מִשְׁנֵאִידָּ מִפְּנֵיָּ:
 36 וּבִנְתָּהּ יֹאמֶר שׁוּבָה יִהְיֶה רַבְּבוֹת אֶלְפֵי יִשְׂרָאֵל: ן ן פ

Zohar Vol. V p. 216

AND IT CAME TO PASS WHEN THE ARK SET FORWARD. . . .
 R. Eleazar said: 'What is the meaning of the inverted letter Nun introduced here twice?' We explain it thus. We read a little before: "And the ark of the covenant of the Lord went before them three days' journey, to seek a resting-place for them". Now, as soon as the ark set off the Nun³ accompanied it, with its face turned towards Israel. The Shekinah ever hovered over the ark, but the love of the Holy One, blessed be He, towards Israel was such that even though they strayed from the straight path He would not forsake them, but always turned His countenance towards them, for otherwise they could not endure in the world. So that whilst "the ark . . . went before them three days' journey", the Nun (symbol of the Shekinah) remained inseparable from it, and accompanied it, yet turned her face away from the ark and towards Israel, like a young hart that, whilst going, turns its face towards its starting-point. Thus when Moses said, "Rise, O Lord . . .", implying "do not forsake us, turn Thy face towards us", the Nun turned round facing Israel in the manner of one turning his face towards his beloved friend. "And when it rested" the Nun turned its face again towards the ark.' Said R. Simeon: 'O Eleazar, assuredly it is as you said, saving that when the ark rested the Shekinah did not turn her countenance away from Israel. This is clearly shown by the second Nun, which is also of an inverted shape.'

We return now to the last use of "cloud," in the singular, in the NT.

LUKE 21

25 And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; 26 men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. 27 And then shall they see the Son of man coming in a cloud with power and great glory. 28 But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

19



(vs.27) "They-will-see" - who? - MEN.
 vs.26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῆ οἰκουμένης.

"(As) MEN (are) stopping-breathing from fear and anticipation of the (things) coming-on for-the inhabited-earth ---." Those who don't believe in Jesus will be amazed to actually see him coming in a cloud; the glory cloud, "with power and much glory."

(vs.28) But (as) these-things (are) beginning to-be-coming-to-pass YOU-stand-erect and elevate the heads of-YOU, for-the-reason-that the redemption-back of-YOU is-drawing-near."

The Jews for 1900 years have walked among Gentiles with bowed head; now those in Israel walk erect with head high, their redemption-back

14 to Jehovah is drawing near. This cloud of Jehovah's presence will return to the temple in much glory. See Ezk. 43:1-5, the same appearance as Ezk. 1:4-28. See page 3.

We must now consider 4 uses in Matt. and Mark of "clouds", plural. We will simply note the passages at first and then construct a picture.

MATTHEW 24

29 But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. 31 And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

(See Apologetics 8)

on tribulation)

Could the sign be the rainbow?

(ἐν)

20 (ἐπι)

There are some interesting differences.

MARK 13

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 25 and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. 26 And then shall they see the Son of man coming in clouds with great power and glory. 27 And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Matt. 24:30 ἐπι - on, upon, or over.
"over the clouds of the heaven"

Mark 13:26 ἐν - in, or among.
"among clouds"

MATTHEW 26

62 And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against thee? 63 But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God. 64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven.

Mark 14:62
(μετά) "with the clouds of the heaven"

Matt. 26:64

(ἐπι) "over the clouds of the heaven"

MARK 14

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? 61 But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? 62 And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven.

23

22

All of these have to do with the coming of Jesus in power and glory. If the priests are to see him they will have to be here, which will require a resurrection.

One more use of clouds in Rev. 1:7.

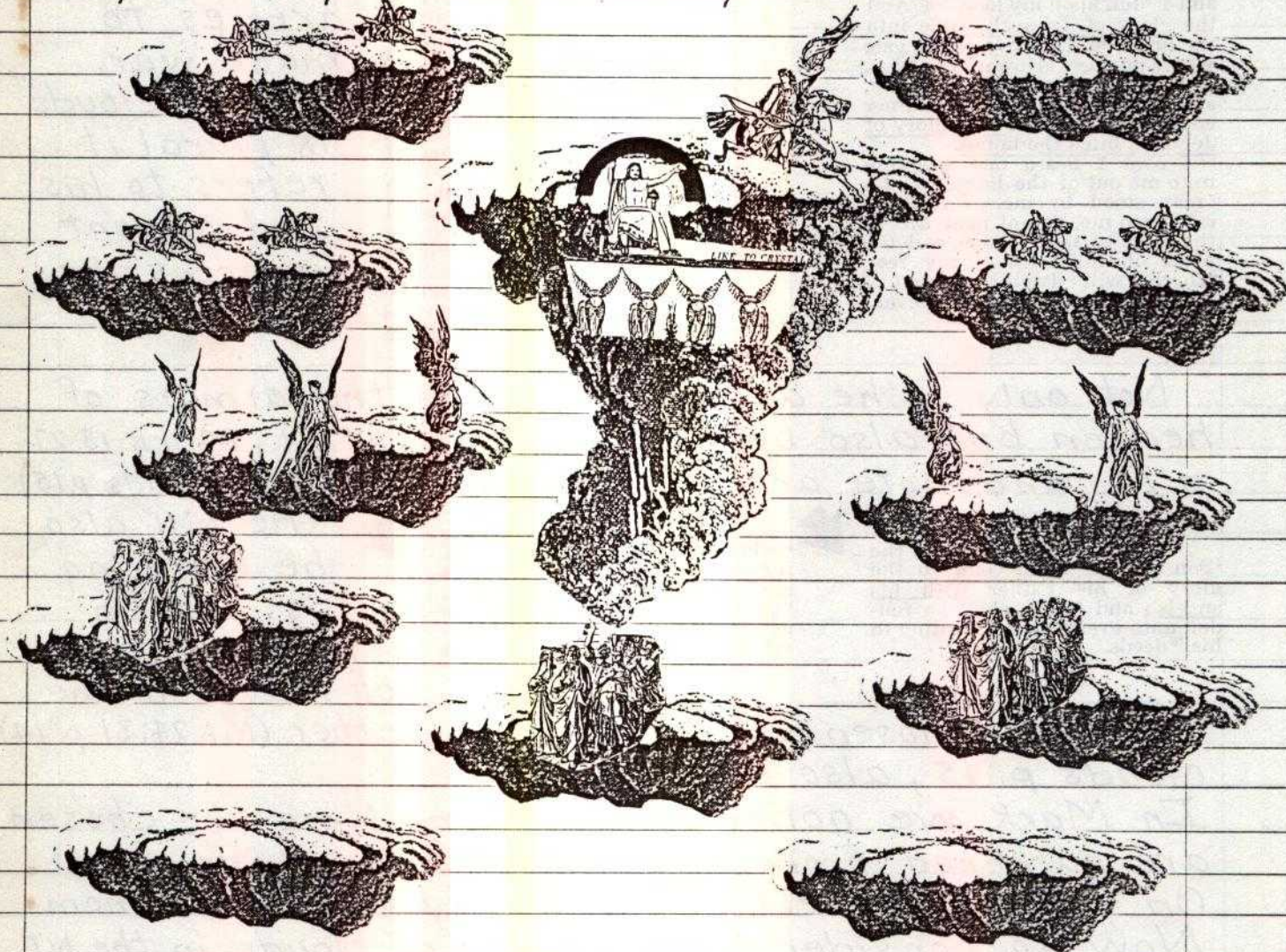
24 REVELATION 1

7 Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

"Behold he-is-coming with the clouds and every eye will-see him even they-who pierced him, and all the tribes of the earth will-

themselves - bewail on him. Yea, Amen." Rev. 1:7
If "they-who pierced him" is literal, it will require

a resurrection. Let us try to make a composite picture. From what I have shown, I believe the pillar of cloud itself is a sort of control position for Jehovah's ruling over Israel. I do not think it is made of water vapor, the very Hebrew words seem opposed to this idea. Whatever we may someday learn it seems these "clouds" can support angels or people or heavenly armies.



I have attempted to meet many conditions.
 He is coming "in (a) cloud" (Luke 21:27 p.13).
 He is coming "among clouds" (Mark 13:26 p.14)
 He is coming "with the clouds" (MK.14:62, Rev.1:7 p.14)
 He is coming "over the clouds" (Mt.24:30; 26:64 p.14)
 He will come back to Israel and rule from the temple as in former times. Israel will serve him as their God. Israel will become the head of all nations. The rainbow confirms his covenant.

43 Afterward he brought me to the "gate, even the gate that looketh toward the east: 2 and, behold, the "glory of the God of Israel came from the way of the "east: and his "voice was like the sound of many waters; and the earth "shined with his glory. 3 And it was according to the appearance of the "vision which I saw, even according to the vision that I saw when I came to "destroy the city: and the visions were like the vision that I saw by the "river Chebar; and I "fell upon my face. 4 And the glory of Jehovah came into the house by the way of the gate whose prospect is toward the "east. 5 And the "Spirit took me up, and brought me into the inner court; and, behold, the "glory of Jehovah filled the house. 6 And I heard one speaking unto me out of the house; and a "man stood by me. 7 And he said unto me, Son of man, this is the place of my "throne, and the place of the soles of my feet, where I will "dwell in the midst of the children of Israel for ever;

REVELATION 19

11 And I saw "the heaven opened; and behold, a "white horse, and he that sat thereon "called "Faithful and True; and in "righteousness he doth judge and make war. 12 And his "eyes are a flame of fire, and upon his head are many "diadems; and he hath a "name written which no one knoweth but he himself. 13 And he is arrayed in a "garment "sprinkled with blood; and his name is called "The Word of God. 14 And the armies which are in heaven followed him upon white horses, clothed in "fine linen, "white and pure. 15 And "out of his mouth proceedeth a sharp sword, that "with it he should smite the nations: and he shall "rule them with a rod of iron: and "he treadeth the "winepress of the fierceness of the wrath of God, the Almighty. 16 And he hath on his garment and on his thigh "a name written, "KING OF KINGS, AND LORD OF LORDS.

See page 3
and center cloud p.15.

He comes
as com-
mander of
the heavenly
armies to
make war.

When "clouds"
is plural it
refers to his
2nd advent
in great glory.

Not only is he accompanied by the armies of heaven but also by angels. (Matt. 24:31, Mark 13:27 p.14 and note armies and angels on the clouds p.15)

MATTHEW 16

27 For the "Son of man "shall come in the glory of his Father with his angels; and "then shall he render unto every man according to his "deeds.

MARK 8

38 For "whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, "the Son of man also shall be ashamed of him, when he "cometh in the glory of his Father with the holy angels.

He will also
be bringing
his chosen
from one end
of heaven to the
other. (Mt. 24:31 p.14)

See the chosen on the clouds p. 15, also see MK.13:27.

In Mark we notice at the same time the chosen are gathered from the tip of the earth as well. On page 15 I left some empty clouds for them. Now to consider the last use of clouds in the NT. We will repeat the scripture I Thes. 4:13-18 on the next page, but first go back to page 1 and reread the scripture. Now ask yourself a few questions. Do you really have any authority to make this use of "the clouds" something different from all other uses? Do you really have any authority to make these clouds going up when all others are coming down? Do you have authority to say you will "ever be with the Lord" in heaven when he will be ruling on earth?

Summary:

I THESSALONIANS 4

13 But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. 14 For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. 16 For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; 17 then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words.

(vs.13) "the (ones) having-fallen-asleep-and-(ones)-still-falling-asleep." That is, those trusting from both OT and NT.

(vs.14) "the God will-lead with him (that is Jesus) the (ones) having-fallen-asleep through the Jesus" (NT, believers) will be coming with Jesus. This is group 1 in this scripture, they died believing in Jesus.

25

(vs.15) "the (ones) living namely-the (ones) being-left-around with-reference to the *presence of-the Lord might not come-first-before the (ones) having-fallen-asleep;"

This is group 2 in this scripture. * Presence, not "coming".

(vs.16) Note trumpet to summon Israel; Ex.19:16,19 p.4. Jehovah descended Ex.19:18. "--- the dead (ones) in Messiah *will-stand-up-again-for-themselves firstly." * Stand-up not "rise". (ἀνίστημι - anistēmi, not ἐγείρω - egeirō; egeirō is used for NT believers. Since OT saints have not yet believed in Jesus they must "stand-up-again" first. (see Chronology II where these words are compared.) This is group 3 in this scripture.

(vs.17) "--- shall-be-seized at-the-same-time with them---with-reference-to *meeting of-the Lord into air;" Israel went out "to a meeting-together with God." (Ex.19:17 p.4 συνάντησιν - sunantēsīn) * This word "meeting" (ἀπάντησιν - apantēsīn) is a "technical term for the official welcome of a newly arrived dignitary" MM.

This passage using "clouds" (vs.17), is in Greek, ἐν νεφέλαις - in clouds is possible, but Mark 13:26 p.14 is exactly the same and, as there, it could be "among clouds." This passage fits perfectly into the total use of the word "cloud." To make this use different takes all kinds of assumptions, and is pure guesswork and full of foolishness.