

Behold A Judgment Coming

Rev. 1:7-8

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Behold Jesus is coming!" When, how and why is he coming?

There are numerous times God promises to come to his people.

Rev. 1:7 speaks of a 70AD judgment-coming of Christ

1. The Clouds.

- Judgment clouds over Jerusalem (Matt. 24:24-30); in "this generation" (Matt. 24:34) like he did when he destroyed Egypt (Isa. 19:1).
- Judgement clouds in Rev. 1:7 is present tense, not future.
- "Day of the Lord" and "Christ coming on clouds" is common judgment language (Ps.18:7-15; 104:3; Isa.13:1-3; Joel 2:1-2; Micah1:1-4; Matt. 26:63, 64).

2. Every Eye

- Hyperbole
- John 3:26 Jesus says "all"
- "all the inhabited earth" in Luke 2:1
- Eph. 4:26 the figure "before the sun goes down"
- "every eye will see Him" does not mean we have to wait for a time in which we are all on the internet

3. The Murderers

- "even those who pierced him" (Rev. 1:7)
- Christ was delivered over to the Jewish scribes (Matt.20:18, 19) and the blame for Christ's death is on the Jews (Matt.27:25; Luke24:20; John19:5-15, Acts2:22, 23, 26; 3:14, 15; 4:5-10; 5:30; 10:39; 1Thess.2:14-16)
- Jesus specifically told Jewish leaders they would see him coming on the clouds with power (Matt.26:64-66)

4. The tribes of the earth (land) will wail

- a. The word for earth/land is used 81 times in Revelation
- b. we should take notice of whether or not the "earth" in Revelation is referring to the whole earth or the land of the tribes of Israel. There are references where the Greek word for "earth" is translated as "land"
 - "land of Judah" (Matt. 2:6);
 - "the land of Judea" (John 3:22);
 - "land of Naphtali" (Matt. 4:15);
 - "land of the Jews" (Acts 10:39);
 - "land of Israel" (Matt. 2:20-21).
- c. Today, we more readily associate "earth" with whole earth and not with just a part thus, it confuses many when we translate the Greek word *gē* (γῆ) as "earth" instead of "land"
- d. Consider how the confusion continues in Rev.10:2,5; 6:4,10; 6:8

5. The promised destruction

- Christ promised destruction upon Jerusalem
- (Luke 19:41-44; 21:20-22; 23:28-31)

6. The Olivet discourse (Matt. 23:34-24:2) parallel

- It is those in Judea that must flee to the mountains when “abomination of desolation” shows up (Matt.24:15,16)
- If the text were about the whole world, how foolish to follow Christ’s advice
- The language and context are also parallel to Zeph. 1:1-18

7. The immediate context

- Rev. 1:1-3
- Soon
- Israel deserved judgment for rejecting the Lord Jesus

8. The historical results

- 1.1 million Jews died from the Roman destruction of Israel according to Josephus
- Missing the context of Rev. 1:7 makes it impossible to fully understand why the book of Revelation was written.

9. The Futurists.

- ignore the 70AD context of Rev. 1:7 and move it into our future
- they usually use the words in 2 Peter 3:8 to rationalize
- A futurist interpretation destroys John’s message of a certain judgment on the first century Jews who rejected Christ and demanded his crucifixion.

Rev.1:8 is the guarantee of Christ's coming

- a. “Lord” could be a reference to God the Son or Father
- b. A reference to God the Father provides a parallel to Matt.21:33-48
- c. The language of “Alpha and Omega” clearly refers to Christ in 21:6; 22:13 and so possibly here as well