He comes to investigate the state of the Lord’s  
people. As their intercessor, presenting their prayers  
on high, he is still interested on their behalf.  
 2. He comes to *claim earth* for the Most High, who  
is now about to manifest Himself in the character in  
which Melchizedec of old bore witness of Him, as  
“Possessor of heaven and earth.”  
 He descends “clothed with a cloud.” This is the  
great characteristic of the vision.  
 1. First, then, it signifies *mystery*. When Jesus is visible  
to all, He comes “*with* the clouds,” or “*on* them,”  
but not shrouded by them. He is to come, too, with  
clouds; not with a single one, as here; and not as  
angel, but as Son of Man.  
 2. The cloud was of old the vehicle of the *Divine  
Presence*. Exod. xiii. 21, 22; Num. x. 34; xiv. 13, 14.  
The *cloud*, then, is here, and there are “*pillars of fire*.”  
 3. It descends for *wrath*. Both to Israel and the  
world, then, the descending cloud is a token of the storm  
at hand. Luke xii. 54.  
 In Noah’s day, the *bow* was to be in the cloud. In  
Moses’ day, the *Lord* is in it. Now, both the bow and  
the Lord are in the cloud. Both are parts of the  
covenant token to Noah. There is iniquity now, and  
therefore there is the cloud. But earth is not yet to be  
destroyed, and therefore the bow that was around the  
throne encircles its angelic agent. When earth is destroyed, there is no bow around the throne. Rev. xx. 11.  
 Mystery is gradually passing away; the agent of the  
throne is not now concealed by a door, but only by a  
cloud, easily dispersed.  
 “The rainbow is on his head.” The rainbow is  
God’s. “*I* do set *my bow* in the cloud” (Gen. ix. 13).  
But it is given to this messenger. The bow is the  
merciful token of the covenant-promise to earth. To  
Jesus the mercy of the throne, as well as its wrath, is