119 MINISTRIES

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Clouds That Are Not Clouds: Unveiling the Heavenly Vessels of Scripture

In this teaching, we are going to examine a topic that may seem simple on the surface, but as we begin to investigate the Scriptures more carefully, it reveals something much deeper and profound: the clouds.

Now, to immediately head off any confusion, we are not just talking about meteorological clouds, such as water vapor floating in the sky. We are talking about the *clouds* in Scripture that do things normal clouds cannot do.

- They move with purpose.
- They carry people into heaven.
- They speak.
- They burn with fire.
- They shield with glory.
- They transport both man and angels.

In fact, these *clouds* may not be clouds at all in the way we normally think of them. Scripture describes them with chambers, doors, and in some cases, as metallic or radiant. They are associated with chariots, lightning, and even thrones.

The goal of this teaching is to build a profile of these mysterious *clouds*. *What do they do? What are they made of? Why are they associated with glory and judgment? And what do they teach us about YHWH's prophetic plan and the return of our Messiah?*

Here are just a few examples we will be addressing:

- Yeshua ascended into a *cloud* and is returning in the same way.
- The righteous are caught up in the *clouds* to meet him.
- Isaiah 26 shows that immediately following the resurrection, we are told to enter chambers, and other passages suggest those chambers are in the *clouds*.
- Moses enters a *cloud* on Mount Sinai, and inside he speaks with YHWH as though inside a

room.
- Elijah is taken up in a whirlwind with fiery chariots.
- YHWH rides on a swift *cloud* in judgment.

When we line up all the verses, a striking pattern emerges.

This teaching will also consider how ancient believers, writers like Ezekiel, and even the Apostles, understood these clouds, and how they fit into the wider framework of the biblical calendar, resurrection, and the return of Yeshua.

And as always, we will back every claim with Scripture—we are interested in testing all things and holding fast to what is good.

1 Thessalonians 5:21
> Test everything; hold fast what is good.

So, let us begin building our understanding.

What are these clouds?

Why do they behave the way they do?

And what might they reveal about the coming Kingdom?

Clouds as Vehicles

Let us begin our investigation by looking at how the Scriptures portray clouds not just as background elements in the sky, but as functional tools of YHWH's presence and power.

These clouds move, carry, and reveal. They are purposeful, and at times, even intelligent. And most importantly, they are connected to the chariot of YHWH.

Psalm 104:3
> He makes the clouds his chariot; he rides on the wings of the wind.

Here, clouds are not described as something YHWH sits behind or appears within, they are his chariot. This means they move. They carry. They serve as a vehicle.

But the language is not poetic license, as some may be inclined to believe. When we compare other Scriptures, we begin to see that this is a pattern of divine transport that is repeated throughout the Word.

Isaiah 19:1
> Behold, the LORD [YHWH] is riding on a swift cloud and comes to Egypt; and the idols of Egypt will tremble at his presence…

This is a picture of judgment and arrival, and again we see the *cloud* is swift. Clouds do not move swiftly in the natural. They drift slowly with the wind. But this cloud has direction. It has purpose. It is associated with YHWH's presence and fear among the nations.

This leads us to an important point:

Point One: These Clouds Are Directed and Active

They move swiftly. They carry YHWH. They arrive at specific times and places.

Revelation 14:14

> Then I looked, and behold, a white cloud, and seated on the cloud one like a son of man, with a golden crown on his head, and a sharp sickle in his hand.

The "Son of Man" in this passage is clearly Yeshua. And he is seated in or on the *cloud*. This is not a metaphor, it is a visual, prophetic scene in which Yeshua sits in or upon a *cloud* as upon a throne, preparing for harvest and judgment.

That is highly significant.

It confirms that these *clouds* are not formless. You do not sit on vapor. You do not ride vapor. You do not send vapor to collect your people at the resurrection.

The consistent pattern in Scripture is that these clouds are solid, purposeful, and glorious. They serve as both vehicles and platforms of authority.

Elijah, the Gathering of the Elect, and the Fiery Chariot Connection

Matthew 24:31 tells us that Yeshua will send out his angels with a great trumpet to gather the elect from the four winds. When we line this up with the pattern of clouds and fiery chariots appearing at key moments of divine transport, it becomes reasonable to conclude that the angels will gather the elect into these vessels. the same radiant clouds described throughout Scripture.

Just as Elijah was taken up in a fiery chariot, and just as Yeshua ascended in a cloud, so too will the elect be gathered into these prepared vessels at the return of our King.

Matthew 13:39

> …the harvest is the end of the age, and the reapers are angels.

1 Thessalonians 4:17 reinforces this very image:

> Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.

This "catching up" into the clouds describes not just a destination, but the very means by which the elect are drawn into Yeshua's presence—transported by angelic reapers into glorified vessels prepared in advance.

1 Corinthians 15:52 tells us that we will be changed "in a moment, in the twinkling of an eye, at the last trumpet." And Isaiah 19:1 declares that "the LORD [YHWH] rides on a swift cloud"—suggesting not only the means of transport, but also the speed.

Taken together, these passages paint a consistent picture: At the return of our King, his angels will swiftly gather the elect into glorified transport. The greatest extraction mission this world has ever seen.

Unified Imagery of Cloud and Fire

When Scripture speaks of "clouds of heaven" in some places and "chariots of fire" in others, it may not be describing entirely different things, but rather two aspects of the same heavenly reality—manifested under different conditions or from different perspectives. It is possible that what appears as a radiant "chariot of fire" by night may appear as a "cloud of heaven" by day.

The two descriptions—clouds and fire—are closely associated throughout Scripture. For example, in Exodus 13:21, we read of the pillar of cloud by day and fire by night. This dual manifestation seems to represent a single divine presence, visible in distinct ways depending on the surrounding light.

We see this again in Exodus 24:15–17, where Moses enters the cloud on Mount Sinai, yet to the people below, it appears as a "devouring fire" on the mountain top. The same structure presents both characteristics depending on the viewpoint and the context. This suggests that clouds and fire are not separate mechanisms, but facets of the same supernatural phenomenon.

Thus, it may be that when Elijah is taken in a chariot of fire, and when Yeshua ascends in a cloud, both are being transported by the same type of heavenly vessel, seen and described differently according to the setting. Rather than interchangeable terms, clouds of heaven and chariots of fire may be complementary expressions of a single divine construct.

It is important to recognize that these clouds described in Scripture—those that transport Yeshua, righteous angels, and even carry the righteous into glory—are not just symbols, but functional mechanisms that enable movement through the created order.

Scripture tells us that all angels, whether loyal to YHWH or fallen, are created beings (Psalm 148:2, 5; Colossians 1:16). Unlike YHWH, who alone is uncreated and eternal, these spiritual beings are part of the created cosmos. As such, they operate within structure, hierarchy, and the constraints of time, space, and matter. They are not omnipresent. They are not infinite. They move from place to place.

This principle is demonstrated clearly in Daniel 10, where the angel Gabriel is delayed for 21 days due to opposition from another spiritual entity:

Daniel 10:13

> …The prince of the kingdom of Persia withstood me twenty-one days, but Michael, one of the chief princes, came to help me…

The delay here is not figurative. It reveals a real conflict in the heavenly realm, one with spatial and temporal dynamics. These angels did not simply appear or vanish. Their missions involve travel, effort, and resistance. This tells us something profound: spiritual beings, even those created to dwell in heavenly places, require means of movement, whether described as clouds, chariots, or other platforms of transport.

If that is true of the holy angels, then it is also true of the fallen ones. They are still created. They are still bound to the same physical and spiritual structures established by YHWH. The fact that they rebelled does not grant them new properties or powers beyond what God originally gave. They, too, must

traverse realms with structure and purpose, likely using their own versions of transport suited for their missions.

Point Two: These Clouds Are Associated with Glory and Fire

Exodus 16:10

> And as soon as Aaron spoke to the whole congregation of the people of Israel, they looked toward the wilderness, and behold, the glory of the LORD [YHWH] appeared in the cloud.

Exodus 24:15-17

> Then Moses went up on the mountain, and the cloud covered the mountain. The glory of the LORD [YHWH] dwelt on Mount Sinai, and the cloud covered it six days… Now the appearance of the glory of the LORD [YHWH] was like a devouring fire…

We will explore this more in a later section, but notice the terminology: glory, dwelling, covering, fire.

This is not a natural cloud. This is the visible presence of YHWH, using a *cloud* as a veil and vessel. It is so powerful and filled with fire that the people of Israel trembled.

Now let us pause and ask: Is it possible that when Yeshua returns "*in the clouds*," and when we are caught up to meet him "*in the clouds*," that these *clouds* are the same kind of divine manifestations?

The ones that appear with fire… the ones that carry the righteous… the ones that house the glory?

That is what we are going to continue uncovering as we move deeper into this teaching.

In this next section, we will look at how these *clouds* are directly connected to human ascension and resurrection.

Not only does YHWH ride the *clouds*, but the *clouds* are also used to carry his people.

Clouds and Human Ascension

We have already seen that *clouds* in Scripture are not always what they appear to be. They move with intention, carry divine presence, and function as more than simple vapor. But what happens when these *clouds* are used to transport people?

This is a significant pattern in Scripture. The clouds are not just vehicles for YHWH, they are also used in human ascension, resurrection, and divine gathering.

Let us begin with the clearest and most direct example: the ascension of Yeshua.

Acts 1:9

> And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight.

This *cloud* did not merely obscure Yeshua, it took him. It functioned as a transport or vessel.

Now consider what Daniel saw in a prophetic vision, centuries before Yeshua's earthly ministry:

Daniel 7:13

> I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him.

This passage gives us the heavenly view of what Acts 1 describes. The "Son of Man" arrives before the Father in the *clouds* of heaven. These clouds are not passive scenery. They are divine transport, vehicles of entry into the heavenly court.

But this pattern is not limited to Yeshua.

1 Thessalonians 4:16–17

> For the Lord himself will descend from heaven with a cry of command… and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air…

This is the first resurrection. The righteous—both dead and living—are gathered and caught up into the *clouds*. This is not a symbolic image. The *clouds* are the vessels of glorification, gathering the faithful to meet Yeshua as he returns.

This mirrors what happened to Yeshua in Acts 1: he was received by a *cloud*, and now the same will happen to his people.

And then we find something important in the Old Testament:

Isaiah 26:19-20

> Your dead shall live; their bodies shall rise. You who dwell in the dust, awake and sing for joy! … Come, my people, enter your chambers, and shut your doors behind you; hide yourselves for a little while until the fury has passed by.

Here, resurrection is immediately followed by a command: enter your chambers. Why? Because judgment is about to fall. These "*chambers*" appear to be places of protection, and they are entered by the resurrected righteous.

So now we need to ask a question:

If the righteous are caught up into clouds at the resurrection, and Isaiah says the righteous enter chambers, is it possible these clouds are the chambers?

Let us consider an ancient voice that may help us understand how early believers thought about this.

We need to be clear: we do not consider 1 Enoch to be Scripture. In fact, there are serious concerns with the text. There are contradictions and theological issues that prevent it from being authoritative.

However, that does not mean 1 Enoch is without value.

As a historical document, 1 Enoch gives us insight into how ancient Jewish believers understood certain things, including clouds, angels, judgment, and heavenly chambers. These insights are not doctrine, but they can help us understand the ancient worldview and evaluate how certain biblical phrases might have been understood by the early audience.

With that in mind, consider this passage:

1 Enoch 14:8 (Nickelsberg & VanderKam)

> *In the vision it was shown to me thus: Look, clouds in the vision were summoning me, and mists were crying out to me; and shooting stars and lightning flashes were hastening me and speeding me along, and winds in my vision made me fly up and lifted me upward and brought me to heaven.*

We do not base doctrine on this. But it is striking that clouds, mist, lightning, and stars are described as initiating and accelerating a supernatural ascent into the heavenly realm. This imagery mirrors themes found in Ezekiel, Daniel, and Revelation, where radiant transport, wind, and fire accompany divine encounters.

And while 1 Enoch is not Scripture, the patterns it reflects echo and at times align with inspired Scripture. This allows us to say with caution that the ancient understanding of *clouds* included the idea that they were not mere vapor, but radiant, structured, and capable of transporting the righteous into the presence of YHWH.

Revelation 11:12

> Then they heard a loud voice from heaven saying to them, "Come up here!" And they went up to heaven in a cloud…

This refers to the two witnesses, who are resurrected and taken up in a *cloud*, just like Yeshua, just like the righteous in 1 Thessalonians 4. And again, the cloud is not incidental, it is the means of ascent.

Point Three: *Clouds* Are the Vehicle of the First Resurrection

The pattern is consistent:

- Yeshua ascended in a *cloud* (Acts 1:9)
- He returns in *clouds* (Matthew 24:30)
- The righteous are caught up in *clouds* (1 Thessalonians 4:17)
- The two witnesses ascend in a *cloud* (Revelation 11:12)
- And Isaiah 26 says the resurrected enter chambers (Isaiah 26:20)

These *clouds* are more than symbolic. They are glorified constructs of transport and protection, possibly even the dwelling places Yeshua spoke of:

John 14:2-3

> In my Father's house are many rooms… I go to prepare a place for you… that where I am you may be also.

Point Four: These Clouds Contain Chambers of Protection

Isaiah 26 tells us to enter the chambers and hide until the wrath passes by.

This mirrors the pattern of Noah: a righteous remnant is hidden away while judgment falls on the world.

Psalm 27:5

> For he will hide me in his shelter in the day of trouble; he will conceal me under the cover of his tent…

In the next section, we will examine the visual and material characteristics of these *clouds*. Are they vapor, or are they something more? Could Scripture give us clues that they are fiery, solid, or even metallic?

Visual and Material Characteristics

So far, we have seen that the *clouds* described in Scripture are not always referring to natural weather phenomena. They carry Yeshua into heaven. They return with him. They transport the resurrected righteous. They are filled with glory, serve as thrones, and contain chambers.

So, when Scripture speaks about "*clouds*," we shouldn't assume that it is referring to mist or vapor in the sky. There is something more going on with these particular clouds.

In this section, we will examine what these *clouds* look like, and whether the Scriptures suggest they might be solid, luminous, or even metallic.

Let us begin with one of the most vivid descriptions of a "*cloud*" in the Bible.

Ezekiel 1:4

> As I looked, behold, a stormy wind came out of the north, and a great cloud, with brightness around it, and fire flashing forth continually, and in the midst of the fire, as it were gleaming metal.

This is important.

Ezekiel sees a *cloud*—but this cloud has fire, brightness, and something in the center that looks like gleaming metal.

In Hebrew, the phrase is often translated "*glowing metal*" or "*gleaming amber*." The word used is *chashmal*—a word that suggests radiance, conductivity, or electric energy. In modern Hebrew, the same word is used for "electricity."

So what kind of cloud is this?

This is not condensation.

This is not vapor.

This is a radiant, glowing, fiery structure, associated with lightning, fire, and a divine throne. As Ezekiel continues, we learn this is the platform upon which the throne of YHWH rests.

And it gets even more detailed.

Ezekiel 1:26-28

> And above the expanse that was over their heads there was the likeness of a throne, in appearance like sapphire; and seated above the likeness of a throne was a likeness with a human appearance… like the appearance of fire enclosed all around… This was the appearance of the likeness of the glory of the LORD [YHWH].

The throne of YHWH is seen in connection with the cloud, and more precisely, above it—positioned over the entire visionary structure that includes the storm, fire, living creatures (cherubim), wheels, and the expanse.

Let's walk through the relevant structural details:

So now we are told that this "*cloud*" includes a throne, a person, sapphire, fire, and glory.

We see another instance of a "*cloud*" or fiery presence that filled the tabernacle and the temple.

Exodus 40:34-35

> Then the cloud covered the tent of meeting, and the glory of the LORD [YHWH] filled the tabernacle. And Moses was not able to enter the tent of meeting because the cloud settled on it, and the glory of the LORD [YHWH] filled the tabernacle.

2 Chronicles 5:13-14

> …the house of the LORD [YHWH] was filled with a cloud, so that the priests could not stand to minister… for the glory of the LORD [YHWH] filled the house of God.

What we are seeing here is a repeated pattern in Scripture:

- The *cloud* is bright.
- It is associated with fire
- It has form and density
- It is filled with the glory of YHWH
- It can contain a throne or divine manifestation

This strongly suggests that these clouds are not natural. They are designed, powered, and structured.

Point Five: These Clouds Are Luminous and Fiery

Exodus 13:21

> And the LORD [YHWH] went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light…

The same *cloud* that led Israel by day became fire by night.

Natural clouds do not glow in the dark. This "pillar of *cloud*" has an internal light source.

Psalm 105:39

> He spread a cloud for a covering, and fire to give light by night.

Exodus 14:20

> And it lit up the night without one coming near the other all night.

This *cloud* functions as both covering and illumination. It was radiant enough to guide the camp at night for 40 years.

And we see something similar again in the New Testament:

Matthew 17:5

> He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, "This is my beloved Son…"

This cloud was bright, a voice spoke from it, and it overshadowed them.

This is the Transfiguration, and the bright *cloud* that appears parallels the cloud of glory on Sinai and the *cloud* that filled the tabernacle. It is radiant, appears to move with intent, and is unmistakably associated with the divine presence.

Point Six: These Clouds Are Possibly Solid or Metallic

Let us revisit Ezekiel 1 again:

> "…in the midst of the fire, as it were gleaming metal."

The center of this *cloud* is described as having the appearance of metal—glowing, radiant, and stable.

We are not saying that every "*cloud*" in Scripture is a flying machine made of metal. But we are saying that when Scripture describes clouds like this, with fire, form, sound, brightness, and thrones, it is describing something material, intentional, and possibly manufactured or heavenly in construction.

And remember:

Psalm 68:17

> The chariots of God are twice ten thousand, thousands upon thousands; the Lord is among them; Sinai is now in the sanctuary.

Chariots and *clouds* are associated.

2 Kings 6:17

> Then Elisha prayed and said, "O LORD [YHWH], please open his eyes that he may see." So the LORD [YHWH] opened the eyes of the young man, and he saw, and behold, the mountain was full of horses and chariots of fire all around Elisha.

Are these the same as the "*clouds* of heaven"?

In function and behavior, they are remarkably similar to the vehicles of YHWH's heavenly army, radiant, fiery, swift, and beyond the natural.

So what have we seen?

- These *clouds* are not fog or mist.
- They are bright, fiery, and sometimes metallic in appearance.
- They transport people—Yeshua, the righteous, the prophets.
- They house thrones, glory, and possibly even chambers.
- They move with intent, are reactive, and are the source of a voice.

This opens the door to some powerful prophetic connections.

Clouds and Angelic Mobility
As we have already seen, the *clouds* described in Scripture are more than mist in the sky. They are vehicles of YHWH, platforms of divine judgment, and the transport mechanism for both the righteous and the angelic host.

But what is especially fascinating is that in the last days—when Messiah Yeshua returns riding upon the *clouds*—the nations will see him, and they will attempt to fight against him.

That is no small point.

This reveals that what appears as *clouds* is not just visible…it is seen as material, threatening, and worth resisting. The nations of the world will actually perceive Yeshua as a real and present military threat.

Let us look at this unfolding more closely.

Revelation 19:11, 14, 19

> (11)Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True… (14) And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses… (19) And I saw the beast and the kings of the earth with their armies gathered to make war against him who was sitting on the horse and against his army.

Revelation 19 does not describe the clouds directly, but Revelation 1:7 and Matthew 24:30 reveal that clouds are indeed part of the visible manifestation of his return.

The kings of the earth gather to make war against Messiah and the heavenly host. This is no symbolic act, this is a literal military confrontation. They see him. They mobilize. And they believe they have some ability to attack him.

Now compare that with this:

Zechariah 14:3-5

> Then the LORD [YHWH] will go out and fight against those nations… On that day his feet shall stand on the Mount of Olives… and the LORD [YHWH] my God will come, and all the holy ones with him.

This is a prophecy of YHWH's return through Messiah Yeshua in power and judgment. Again, nations are gathered against him, and again, he comes with his holy ones, which matches the angelic army of Revelation.

Now here is where our study on *clouds* becomes even more important.

If Yeshua is coming with *clouds*, and the armies of the earth can see him, and they believe they can fight him, then we have to ask: what are they seeing?

Are they seeing a glowing mist in the sky? Or are they seeing something structured? Massive? Glorious? Terrifying?

It makes sense to conclude that they are seeing something real, radiant, and tangible, something that looks, in their eyes, like a threatening presence that can be confronted in battle.

This fits perfectly with the prophetic vision of:

Psalm 2:1-3

> Why do the nations rage and the peoples plot in vain? The kings of the earth set themselves, and the rulers take counsel together, against the LORD [YHWH] and against his Anointed, saying, "Let us burst their bonds apart and cast away their cords from us."

The nations rebel, not just spiritually, but with open defiance.

But YHWH responds:

Psalm 2:4-6

> He who sits in the heavens laughs… "As for me, I have set my King on Zion, my holy hill."

He laughs, because their attempt is foolish. The King, the Messiah, will not be overthrown. But the fact that they try confirms that they see something they believe is challengeable.

Now look at:

Joel 3:9-11

> Proclaim this among the nations: Consecrate for war; stir up the mighty men. Let all the men of war draw near… Beat your plowshares into swords… Let the nations stir themselves up and come up to the Valley of Jehoshaphat…

Joel describes the same moment: nations gathered for war, not against one another, but against YHWH himself. They are called up, drawn by YHWH's purpose, to face judgment.

Revelation 16:14

> …demonic spirits performing signs, who go abroad to the kings of the whole world, to assemble them for battle on the great day of God the Almighty.

This is known as Armageddon.

And they are assembling not for an idea, not against a doctrine, but against a visible, present King, returning in the clouds, with fire, light, and chariots of the heavenly host.

So what does this tell us?

Point Seven: The Clouds Are Visible and Material Enough to Warrant a Military Response

This is profound.

These clouds are not symbolic images. They are visible platforms carrying Messiah, the host of heaven, and possibly the resurrected saints. Their presence provokes the nations to attack.

This means the nations see them. And they interpret what they see as an imminent threat. This makes far more sense if what they are seeing is structured, radiant, possibly even weaponized from their perspective.

This may very well be why the cloud study matters so much.

If we simply think of clouds as vapor, none of this makes sense. But if we understand clouds as divine vessels, that is, structured and glorified transport constructs, then it makes perfect sense.

Point Eight: The Nations Attempt to Destroy What They Think They Can Understand

This pattern is echoed in many places. The enemy tries to corrupt or imitate what is divine, and the nations follow suit in rebellion.

Just like the Tower of Babel was a human attempt to reach into the heavens, Armageddon is a human attempt to confront the heavenly host descending to earth.

They may even misidentify what they are seeing, believing it to be some kind of alien force or interdimensional invasion. Whatever the case, they are deceived into thinking they can win.

But the outcome is clear.

Revelation 19:21

> And the rest were slain by the sword that came from the mouth of him who was sitting on the horse…

Zechariah 14:12

> And this shall be the plague with which YHWH will strike all the peoples that wage war against Jerusalem: their flesh will rot while they are still standing on their feet…

The army of heaven will not be defeated. Yeshua will not be cast down. The clouds are not fragile—they are terrifying in power, radiant with holiness, and invincible by human effort.

In the next section, we will tie this all together by revisiting Isaiah 26, where we see that the resurrected righteous are told to enter chambers, and we will explore how these clouds may not just be transport, but shelters of divine protection, like the ark in the days of Noah.

Clouds* as *Chambers* and *Hidden Rooms

Throughout this teaching, we have uncovered that the *clouds* mentioned in Scripture are not natural weather formations. They are structured, radiant, and glorious. They are vehicles of ascension, thrones of judgment, and carriers of YHWH's presence.

But these *clouds* appear to serve yet another profound purpose: they function as chambers of refuge, protective sanctuaries for the righteous during the time of judgment.

Let us begin with one of the clearest passages supporting this idea.

Isaiah 26:19-20

> Your dead shall live; their bodies shall rise. You who dwell in the dust, awake and sing for joy! For your dew is a dew of light, and the earth will give birth to the dead. Come, my people, enter your chambers, and shut your doors behind you; hide yourselves for a little while until the fury has passed by.

This is a resurrection passage. Those who dwell in the dust are raised, and immediately after the resurrection, they are invited into chambers. These chambers have doors, and they are a place of protection from YHWH's wrath.

We also see this concept echoed in the Psalms:

Psalm 27:5

> For he will hide me in his shelter in the **day of trouble**; he will **conceal me under the cover of his tent**; he will lift me high upon a rock.

These poetic promises point to something very real: YHWH hides his people during judgment. He provides a place, a sanctified refuge.

Now consider how this connects to what Paul says in the New Testament:

1 Thessalonians 4:16-17

> For the Lord himself will descend from heaven… and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the *clouds* to meet the Lord in the air…

The resurrected righteous are caught up into the *clouds*. This happens at the same time Isaiah 26 tells us the dead rise and enter chambers.

Could it be that the clouds are the chambers?

It would make sense.

The clouds that receive Yeshua in Acts 1:9, that he returns with in Revelation 1:7, that gather the saints in 1 Thessalonians 4…. they are not wisps of vapor. They are structured, luminous, and filled with purpose.

Let us return to the ark in Genesis for a moment:

Genesis 7:16-17

> And those that entered, male and female of all flesh, went in as God had commanded him. And the LORD [YHWH] shut him in. The flood continued forty days on the earth. The waters increased and bore up the ark, and it rose high above the earth.

Noah and his family are placed in a physical structure, the ark. It is sealed by YHWH, and it rises above the chaos, protecting them until the judgment is finished.

Hebrews 11:7

> By faith Noah, being warned by God concerning events as yet unseen… constructed an ark for the saving of his household…

This is the pattern: YHWH provides a vessel for the righteous to dwell in while judgment unfolds below.

- In Isaiah 26, the vessel is a chamber.
- In Genesis, it is an ark.
- In 1 Thessalonians, it is a cloud.

And while we do not treat the book of 1 Enoch as Scripture, it remains valuable as a historical text that sheds light on how ancient believers understood clouds in the context of divine ascent and presence.

1 Enoch 14:8 (Nickelsberg & VanderKam):

> *"In the vision it was shown to me thus: Look, clouds in the vision were summoning me, and mists were crying out to me; and shooting stars and lightning flashes were hastening me and speeding me along, and winds in my vision made me fly up and lifted me upward and brought me to heaven."*

This passage is not authoritative, but it is insightful. It reflects the ancient view that clouds were not merely weather phenomena, but radiant, intelligent constructs associated with movement into the heavenly realm. While the passage does not mention "chambers," it mirrors the imagery of Isaiah 26, where the resurrected righteous are invited to enter into protective chambers just before divine judgment falls.

Together, these texts help us better understand how the early audience may have envisioned clouds—as structured, purposeful, and capable of transporting or sheltering the people of YHWH.

So when Yeshua says:

John 14:2-3

> In my Father's house are many **rooms**… I go to prepare a place for you… and I will come again and will take you to myself, that where I am you may be also.

He may well be referring to the very same prepared, protective *chambers* we see echoed throughout the Word: *chambers* of glory, safety, and gathering.

Point Nine: *Clouds* May Be the *Chambers* of Isaiah 26

- The righteous are raised and enter *chambers* (Isaiah 26).
- The righteous are raised and enter *clouds* (1 Thessalonians 4).

These *clouds*, as we have seen, are structured, glorious, and divinely powered.

It is entirely reasonable to understand that these *clouds* are the protective chambers of the final days, the

vessels that hold the resurrected while judgment falls upon the earth.

Point Ten: These Chambers Echo the Ark of Noah

The ark was a divinely designed sanctuary, sealed from wrath, floating above destruction.

The *clouds* that carry the righteous may be the fulfillment of that pattern, our final ark in the Day of the Lord

And just as Noah was lifted up, so too the righteous will be lifted—hidden in chambers, secure until the fury has passed.

In our final section, we will summarize the characteristics, behaviors, and prophetic implications of these *clouds*, and what they teach us about YHWH's plan, his justice, and his mercy.

Profile Summary and Prophetic Implications

As we close this study, let us take a moment to step back and reflect on everything we have uncovered about these *clouds* in Scripture, *clouds* that, by all appearances, are not *clouds* in the natural sense at all.

They are vehicles of transport, platforms of glory, chambers of protection, and vessels of judgment. They are luminous, fiery, swift, and even appear to have solid structure. The more we investigate, the clearer it becomes, these are not atmospheric *clouds*. They are purposeful manifestations, and they are consistent from Genesis to Revelation.

We have seen them carry Yeshua into the heavens at his ascension. We have seen them return with him at the day of YHWH. We have seen them gather the saints in the resurrection, hide the righteous during judgment, and accompany the army of heaven in the final battle.

And they are not quiet. They burn with fire. They shine with radiant light. They move with purpose. They surround the throne. Voices come from within them. And they come with judgment.

- In Exodus, they cover Mount Sinai as a consuming fire.
- In Ezekiel, they appear with flashing lightning and a center that looks like glowing metal.
- In Isaiah, they are paired with resurrection and are described as *chambers* that the righteous enter during the fury of YHWH's judgment
- In the Psalms, they are associated with hiding, with shelter, and with the sanctuary of YHWH's presence.
- In the Gospels, a bright *cloud* overshadows Yeshua and speaks.
- In Acts, a cloud takes Yeshua out of the disciples' sight.
- In Thessalonians, the saints are caught up into the *clouds* to meet Yeshua.
- And in Revelation, the one like the Son of Man is seated on a cloud, swinging the sickle of judgment upon the earth.

All of these details, across Scripture paint a very consistent and specific picture.

These clouds are not symbolic in the way many have assumed. They are not simply poetic language. They are literal, visible, and supernatural structures that carry out very real events.

Let us consider what they do.

- They serve as vehicles—we see that in the ascension of Yeshua and the resurrection of the righteous.
- They serve as chariots—YHWH rides them in judgment.
- They serve as coverings—concealing the glory of YHWH and shielding the righteous.
- They serve as sanctuaries—offering chambers of refuge during divine wrath.

And they serve as tools of warfare, because at Yeshua's return, the nations of the world gather to make war against what they see coming in the clouds.

And let us not miss that. That point might be one of the strongest confirmations of everything we have studied.

In Revelation 19, the kings of the earth gather their armies to fight against Yeshua, who is returning in glory, seated on a "white horse," accompanied by the armies of heaven. They do not perceive this as a spiritual metaphor, they see a visible threat, something tangible, something they believe can be fought with military force.

This is not fog in the sky. This is not abstract glory. It is a real manifestation, radiant, structured, and terrifying to the wicked.

Joel tells us the nations are gathered for war in the valley of decision. Zechariah 14 says YHWH will go out and fight against those nations. Psalm 2 says the kings of the earth set themselves against YHWH and against his Anointed. And Revelation 16 reveals that demonic spirits are sent to deceive the kings of the earth into assembling for battle on the great day of YHWH.

So what do they see? They see the Son of Man coming in power and glory, on the *clouds*, and they perceive it as something they must fight.

That alone should push us to take this *cloud* study seriously.

These *clouds* are visibly real, structured, and powerful. And they are the vessels of separation in the final days, and separating the righteous from wrath.

- They echo the ark of Noah—set apart and lifted above judgment.
- They echo the cloud of fire and smoke that led Israel through the wilderness.
- They echo the glory that filled the temple and made the priests unable to stand.

And they foreshadow the final reality: that the dwelling place of YHWH will be with man. That we will be gathered to him, to reign with him, to dwell in his presence without veil or barrier.

So the next time you read that Yeshua will return in the *clouds*, or that the saints will be caught up in the clouds to meet him, remember: that is not imagery. That is reality. It is fulfillment. It is YHWH's consistent pattern of divine encounter, divine separation, and divine deliverance.

- He will gather his people into his *chambers*.
- He will pour out his wrath upon the rebellious.

- And he will establish his kingdom upon the earth.

And we look forward to that day with hope and reverence.

Revelation 22:20

> He who testifies to these things says, 'Surely I am coming soon.' Amen. Come, Lord Jesus [Yeshua].

And as always…

1 Thessalonians 5:21

> Test everything; hold fast what is good.

We pray that this teaching has blessed you, and remember, continue to test everything.

Shalom.

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