

Sermon to the Saints which are at Topeka, Kansas -- Sunday, June 18, 2023

“Behold, he cometh with clouds” (Revelation 1:7a)

A statement of the case.

For the first six verses of the first chapter of the Revelation, John has laid down some fundamental framework about the subject of his writing. It was a common practice for these blessed apostles to do this kind of work to prepare the reader to have an appropriate frame of mind as they go into the subject matter of their guiding letters ... or epistles. We’ve looked at those words, and their import, for nine sermons; ending with the joyful pronouncement that the prophetic promise in Daniel’s vision is pregnant for execution, ***“to him be glory and dominion” (Revelation 1:6)***.

Now John is stating the case that he will subsequently spend a good many explanatory words of visions and prophecy declaring for the faithful believers in each of the generations between his writing (around 90 AD) and the fulfillment of the prophecies more than 1900 years later. It’s hard to read these pithy words without having your mind veritably swimming with exciting and terrifying thoughts about what it means for the King of kings to close what He opened in His first advent. To do a sermon on it feels like it cheapens the glories of it – though I fully well understand that we could pass this way again and again for all the days we have left on the earth and will fail to give those words proper weight and understanding. There are just so many data points ... so many prophecies ... so many historical events that swirl about in parabolic significance ... so many gentle whispers of reference to the glories that will be revealed in the saints – all attendant to this simple verse. So if your learned hearts and minds here spring forth to nuances in the discussion that surpass my weak work, drink it in, my friends. Drink it in.

For today, though, I will break the initiating of this blessed pronouncement into the following areas of examination:

- Behold
- He cometh
- With clouds

The opening of this passage is with a word that has an interesting energy in itself. ***“Behold”*** comes from the Greek word *“idou”* (*“id-oo”*), and expresses an energetic imperative voice – look! See here! Listen to me! It’s an attention grabber, with the energy of stopping the flow of thought and action with an imperative to pay attention to what you’re about to see, or hear, or take account of. And we should. The soul should be drawn up short -- yanked by the collar of your proverbial shirt and pointed in the direction of this awesome truth that brings the force of all of the words of all of the prophets in all of the eras of time before then. Behold!

The use of this word within the New Testament’s divinely inspired language is rather interesting. Total, it is used 204 times. 131 of those instances are within the four synoptic gospels, almost

always connected to Christ or one of His angels doing some amazing thing to demonstrate the deity of Christ. It's always like the author is saying "what the?"

What the? The angel of the Lord appeared to Joseph! (Matthew 1:20)

What the? The star that appeared to us has stopped "**over where the young child [Christ is].**" (Matthew 2:9)

What the? He is commanding the waves, and they obey Him? (Matthew 8:24-27)

What the? Christ is over there talking with Moses and Elias! (Matthew 17:2-3)

These works of God and Christ during His first advent were startling stuff to the human mind, even when learned in matters related to the King. We live in an era where fantasy deceives the minds of masses into believing such remarkable events are commonplace. But in truth, the management of the creation in ways that defy the laws of nature and demonstrate such power is still the exclusive prerogative of God. When earth dwellers are next given an actual glimpse of that amazing power within the creation again, it will be at the transition from the New Testament dispensation and the millennial reign of Christ.

So it's not surprising that when the Revelation of Jesus Christ is brought to discussion, the Greek term *idou* is used 29 timesⁱ; the passage we're presently examining being the first. I would offer that in each instance where "**behold**" or "**lo**" is utilized, it should be to the reader a most distinct indicator to pause and prepare your heart and mind to be singularly attentive to what follows if you would be instructed in the solemnity of the event pronounced.

"[H]e cometh". These two words tilt the creation.

These two words open the spirit of a blessed soul with an explosion that pales anything nature has to offer. What – I ask this humble group – is more important to you than the return of Christ? While we have in this life the "**earnest of our inheritance**", that inheritance is fulfilled at "**the redemption of the purchased possession**" (Ephesians 1:14). Those glimpses of the glory of God that we receive throughout this vain existence will excite our spirits and move us to the works of righteousness. We're moved in that way, because the glimpses remind us of those things about which it is said: "**Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.**" (1 Corinthians 2:9).

Though it was unexpected as part of my sermon, our friend Ben spoke just last week about how our union with Christ is "**the connective tissue that runs throughout [the New Testament] and holds it all together.**" I would say "praise God" for that truth, and then go a step further and say that our union with Christ is what holds the entire creation together. What, other than the mystery of the gospel, matters in the creation? We're told plainly that the "**whole creation groaneth and travaileth in pain together ... waiting for the adoption, to wit, the redemption of our body.**" What, element of our faith is more important than the promise – and the fulfillment of the promise – to redeem us from our filthy sins and grant to us an eternity "**before the presence of his glory with exceeding joy**" (Jude 1:24)? He cometh!

There are some more jewels to mine from these two words, written by John the Beloved in the closing decade of the first century A.D. What is Christ waiting for? If John pronounced these words from his vision around 1,930 years ago, why do we still occupy this creation that has suffered through so very much darkness and violence of the unregenerate man? These two words have hung like the championship ring to be fought for and attained unto for a long, LONG time ... at least by human measure. The apparent delay has brought a crushing weight upon the human race; it being such an impetuous, rebellious creature. Generation after generation has watched those who would utter these words – relatively few though they no doubt have been – only to finish out their days and return to the dust of the earth without the fulfillment of them. We know this delay is an issue in the hearts of men, including the saints, so we should not be cavalier in dismissing it, lest we be snared by our own carelessness.

“¶ Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” (2 Peter 3:3-4)

If the Holy Ghost put these words into Peter to share with the saints, is it not a necessary conclusion to draw that the absence of Christ for so many generations is a genuine stumbling block for them? Is Satan so simplistic and banal a creature that he would rely upon an ineffectual weapon against the people of God? It’s an argument that our great adversary very well knows has the capacity to strike at the core of our faith. Every time we utter the words **“he cometh”**, with a proper spiritual understanding of what it entails, we **“bruise [the] head”** of that wicked angel (Genesis 3:15), and quiet all those over whom he has dominion. It is that powerful. That is why I’m nearly brought to tears every time I reflect on our blessed ancient who stood quietly on this nation’s streets holding a sign with the words roaring across the creation **“The Lord is Coming”**. Simple. Beautiful. Horrifying.

So, when we seek to understand the import of these words **“he cometh”**, we have to put the perspective of the energizing spirit who directed John to write the words. We’re plainly told that **“yet a little while, and he that shall come will come, and will not tarry.” (Hebrews 10:37)**. We’re also plainly told in the same passage of 2nd Peter that the delay is not in any way to be accounted to the Lord as indifference or indolence, because so many years pass:

“one day is with the Lord as a thousand years, and a thousand years as one day.¶ The Lord is not slack concerning his promise, as some men count slackness”. (2 Peter 3:8-9)

To pretend that the length of human time between the **“promise of his coming”** and the fulfillment of that promise is proof of the Lord’s insufficiency in power or reliability is a grievous blasphemy against Him and marks us as those who walk with the lust-driven scoffers among whom this generation of saints are appointed to dwell. But simply to be clear on how we must **not** treat this subject is not the same as having clarity regarding the purposes of the Christ in this period of time before our faith turns to sight, and our prayers turn to praise. In Christ’s parable of the wise and foolish virgins, He tells us **“the bridegroom tarried” (Matthew 25:5)**, which had

an impact on the two distinct groups of souls. In John Trapp's exposition of this, he identifies at least five purposes in this providentially appointed delay:

"Tarry he doth. 1. To exercise our patience. 2. To eneager our desires. 3. That his elect may be all gathered. 4. That the mystery of iniquity may be fulfilled. 5. That the prophecies may be accomplished". Good points all, so let us briefly give an analysis of these five considerations.

One of our friends here shared with me, incidentally, a bit of work from Arthur Pink's *Gleanings from Paul* where he speaks on this same question of the delay of more than 19 centuries since the promise of Christ's second advent. Pink's focus is in the language of Paul assuring us **"yet a little while, and he that shall come will come"** (Hebrews 10:37), but he addresses our **"need of patience"** (id, v.36) with some wonderful words which I've shared in an endnote.ⁱⁱ In essence, Pink articulates the many ways – through parable and allegory – the Scriptures teach us that the saints are persuaded of and embrace the glorious truth of our redemption, though we necessarily see them afar from us in time (Hebrews 11:13). So our patience is exercised.

"Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life."
(Proverbs 13:12)

And this heartsickness is not the petty pity party that we see command the attention of today's body politic, but that same of which the Bride of Christ expresses in the love note, **"O daughters of Jerusalem, if ye find my beloved, ... tell him, that I am sick of love."** (Song 5:8) Having our spirits knit with the Holy One, we pine to be in His presence; to bask in His ineffable light. The deeper the darkness that threatens to drown us in this bodily state intensifies our longing for **"the rock that is higher [than all]"** (Psalms 61:2). In his work, *The Redeemer's Return* Pink spends a good bit of time in speaking about the necessity of Scripture using this imperative voice **"he cometh"** to infuse every generation of the New Testament age with an urgency about their preparations to receive the King, though that same Bible makes plain that there is a distant appointed hour that is simply hidden from man's view. It tempers, he suggests, the wild and wicked tendency of the human heart to unshackle itself, as this parabolic passage intimates: **"if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up."** (Matthew 24:43). So it is indeed true that Christ's absence eneagers our desire to see His face.

The appointment of a time when Christ will return, if we credit that holy scriptures with authority, is directly part of that beautiful link in the golden chain of salvation ... the calling (Romans 8:30). Those who God gave to Christ in the Covenant of Grace must necessarily receive the call during his or her life on the earth. The passage referenced above, from 2 Peter 3, hints at it when we're told that the Lord is **"not willing that any should perish, but that all should come to repentance."** That is, not any one of those blessed souls would be cut off from their call because of an untimely or unscheduled return of the Redeemer. The call is a decreed – and therefore eternally necessary – gift of that eternal grace. Paul called it the time when **"the fulness of the Gentiles be come in"**, after which it is then appointed that the chosen 12,000 Jews from each of the tribes of Israel **"shall be saved"** (Romans 11:23-26). We must conclude, therefore, that the coming of the Redeemer will be delayed in human time to that point when the last

Gentile soul to be given grace is culled from the mass of human kind ... who we know will be ***“hired [i.e., called to labor] about the eleventh hour”*** (Matthew 20:9).

And the spiritual degrading of the human condition must reach a point where it fits the level of darkness and debauchery that Scripture describes as related to Christ’s return. There are a number of passages in scripture that address this phenomenon. Some more directly and others by clear implication. The more direct would include this well-known language from one of Isaiah’s eschatological passages:

“¶ Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee [redemption of the Jews]. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.” (Isaiah 60:1-3)

The spiritual darkness that covers the earth and people is reflected in the filthy style of living – from stark idolatry to rank sexual and other perversion – because they have utter blackness in their souls and so little of God’s light shining. Paul’s description of the rising Antichrist – in juxtaposition with Christ’s return – includes great apostacy, iniquity, unrighteousness, and delusion (2 Thessalonians 2:3-12). Christ Himself puts forth the rhetorical question in His parable of the unjust judge, ***“Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?”*** (Luke 18:6-8) So little light left at that hour of His coming, the number of the elect would be by human standards considered statistically insignificant.

To give historical flavor to his exposition of this very point Arthur Pink, in his work *The Redeemer’s Return*, goes on for quite some time discussing how severe the condition of filthy sin and faithlessness had become in the days of Christ’s first advent. I’m not turning aside to all of that now, but it is a very interesting discussion of how the world’s population was so dark and grotesque – with some real similarities to how things are now.

But this subject deserves one final point of consideration. As I have discussed in a number of sermons on eschatology, if our eyes are open to what the Bible teaches, there are clear indicators of what to watch for. Some conditions I’ve specifically preached on are widespread violence, economic destabilization, extreme and untamed plagues, disruptions in the natural world, mental illness, excessive drug addiction, and extreme sexual perversion. Sometimes when I talk about the present generation’s evidence of one of these realities, I get feedback to the effect that all throughout history there have been these conditions, so why should we spend such energy and focus on them now as indicators of Christ’s near return? In history, there have been wars – even worldwide wars. In history there has been economic destabilization resulting in starvation and similar conditions. In history there has been plagues, mental illness, drug use, and sexual perversion. How are we to distinguish?

If that argument flares up in your heart, it is an indication that you want to be disciplined in your thinking. That’s a good thing. We should be, because hysterical rants that do not take all of the

scriptural and providential information into consideration will lead to error. We plainly have a duty to be looking and discerning the question:

“Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that [Christ’s return] is nigh, even at the doors.” (Mark 13:28-29)

There is discerning work to be done here. There is a time that is distinct from all other parts of the seasonal cycle when the fig tree Christ speaks of has the tender branches and little leaves that Christ says will appear. There is a last day. There is a time appointed when **“he cometh”**, and this passage just quoted clearly instructs us that if we’re watching we will have an understanding of its evident approaching. And those things we are to watch for are prophesied to come to pass. I think it’s what Trapp means by Christ’s delay is so **“that the prophecies may be accomplished”**.

When Ezekiel prophesies extensively about the rise and career of Antichrist, collecting his armies together and going up against the newly gathered Jewish population (Ezekiel 38-39) ... he’s declaring it because it has been decreed to happen as part of **“he cometh”**. When Isaiah decrees the inexplicable events associated with the utter slaughter of Israel’s enemies simultaneous with the sealing and presentation of **“a nation be[ing] born at once” (Isaiah 66)**, he’s prophesying about the time when **“he cometh”**. The array of conditions that Christ himself declares in the 24th and 25th chapters of Matthew – in prophecy and parable – are leading up to the time when **“he cometh”**. John’s entire book here under consideration, with all of the amazing visions laid out, is to tell us what to expect when **“he cometh”**. I could go on and on with dozens if not hundreds more examples. The historical reality that many of the behaviors and conditions have been found to some degree in some place in the earth before does not negate the truth that they have a unique presentation when Christ’s day approaches. His prophecies will come to pass and His saints will have the discernment to recognize and declare that it means **“he cometh”**. Our duty is the work in developing our understanding of what the prophecies say and to have our eyes, ears, and hearts open – **“by reason of use have [our] senses exercised” (Hebrews 5:14)** – so that the matters can be discerned.

One final point to be considered about the idea that Christ’s delay is partly so His prophecies may be accomplished. I do not think it can be frequently enough articulated that the whole of the human experiment has been put into a spiritual structure of seven ... including seven “days” or periods of a thousand years. We have a pretty solid basis to understand that the time before Christ’s first advent was four thousand years – or four “days”. The prophecy of Hosea plainly articulates that the LORD stating that He will **“return to [His] place, till [the Jews] acknowledge their offence, and seek [His] face” (Hosea 5:15)**. Christ told the Jews **“Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord” (Matthew 23:39)** – immediately before his sermon about His own second advent. Hosea’s prophecy continues **“after two days will he [i.e., the LORD] revive us: in the third day he will raise us up, and we shall live in his sight” (Hosea 6:2)**. The implication in these prophecies is that from the time Christ rejects the house of Israel until the day the Jews are revived through their sealing under the sixth seal (their call) will be two “days” or two thousand years. That totals six “days”, mirroring the

time of the creation week before God established His day of rest. That seventh period of one thousand years – that day of rest – will be the millennial reign of Christ as Hosea’s prophecy articulates, during which the saved of Israel **“shall live in his sight”**. With this lens of the prophecies, we would have every reason to anticipate that as the **“two days”** of the New Testament period – during which Christ has rejected the Jewish nation and has grafted in the wild branch of the Gentiles (as Paul’s words in Romans chapter 11 articulate) – is coming to a close, we should expect to see the tender branch and the new leaves sprouting upon the proverbial fig tree. In that hour ... in that season ... in that generation it is a particularly acute thing to understand the certainty that **“he comes”**. And, by God’s mercies, we should know that His saints will.

“[He cometh] with clouds” is a statement of comprehensive fact that can only be comprehensively testified to by a single human being in the history of the world. Think of that delicious morsel of intellectual delight. One human has been witness to *both* the ascension of the Christ and the descension of Christ. That is John. The first in his immediate presence. The second **“in the Spirit on the Lord’s day” (Revelation 1:10)**. What rejoicing it must have been for him to receive that latter vision, after having been witness to the sight and the words of the first.

“¶ When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, *It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” (Acts 1:6-11)*

Just as Christ was received by a cloud, engulfing Him, and obscuring Him from the sight of those blessed and distressed saints who gazed from their earth-bound position ... He will return in the sight of that little remnant of His elect souls – **“affrighted”ⁱⁱⁱ, and [giving] glory to the God of heaven” (Revelation 11:13)** – who have just seen the death and resurrection of the two witnesses and the earth-quaking sight just preceding His return. Ponder that joyful thought. As He went up, a small group of His saints see it in amazement ... when He returns, a small group of His saints will see it in amazement. As an intimate component of this glorious event, that gives me a sense of great joy. I know it is not only that remnant that will see Him return, and we will get to the wonders of those words later. For now we need to look a bit more in depth about this very specific – together with other prophecies regarding His second advent – discussion about clouds.

“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: Then we which are alive and

remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” (1 Thessalonians 4:16)

These words of Paul, I suggest, are not simply to express that when Christ returns there incidentally will be some clouds in the air – like we have in the sky today. If that is what your mind is seeing when you consider these words, let me offer up some counter thoughts. The first is that we should remember about whom we speak and – if we are in providence to be the Church of Revelation – with whom we will engage directly. This is the returning, redeeming, avenging Lord of Sabaoth! Lord of war! What you should be picturing is a King who has come to do two things: First collect his prisoners to set them free ... then to unseat the imposter and take His throne! While I’m confident that such a disruption in the atmosphere will generate plenty of angry sky turbulence – I do not wish upon any sincere, believing soul to be stuck with that relatively pedantic view. This ... is ... WAR!

The word used in this passage for **“clouds”** – is *“nephele”* (*“nef-el’-ay”*). Two interesting etymological points to be made to help your spirit to rejoice over this word picture. First, you will find the word *“used of the cloud which led the Israelites in the wilderness”*. That alone should blow your mind, particularly if you’ve ever had the joy of chasing down all of the references to that amazing – bilateral – sight. Absolutely that cloud covered and protected those millions of souls marching in the wilderness under a blazing hot sun, which is a great metaphor for the presence of God to shelter us from the blazing hot hatred of Satan and this world. But the other face of the cloud was against their enemies!

“And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.”
(Exodus 14:24-25)

How’s that for disposing of the notion of a fluffy little bit of clouds in the happy sky? Our God is coming in roiling, angry, tempestuous energy to prepare for His disposition of this arrogant race of humanity! Enough of your blasphemy! Enough of your wicked pride! Enough of your rage and hatred against my gentle lambs who have patiently warned you against your wickedness! I’m taking them away from you so I can deal with you to your face! There ... that’s a bit better.

The second thing the Greek word teaches us is in the root word underpinning the word in the verse, *“nephos”* (*“nef’-os”*). The word references *“a large dense multitude, a throng”*. He’s bringing our friends. He’s bringing our loved ones. He’s bringing our fellow-laborers who have been resting for a bit from their labors, and have been witnessing our running of our race – that **“great [] cloud of witnesses”** with which we have all been **“compassed about”** (Hebrews 12:1). They’ve come forth in their interim state so that they can be joined with their glorified human bodies, as a key component of the promised redemption. We know they’re present, because they are seen and engaged with in the scenes of Revelation chapters five and seven, which we will examine in due course, Lord willing.

Finally, so that we do not forget our other friends, those mighty warriors who are ever present with our Lord, we need to consider their participation in this grand coming of Christ. We know He will be **“revealed from heaven with his mighty angels”** (2 Thessalonians 7). His work with and for us is attended with **“an innumerable company of angels”** (Hebrews 12:22) ... indeed John’s vision takes a stab at the number by saying **“ten thousand times ten thousand, and thousands of thousands”** (Revelation 5:11). So when we see the words **“he cometh with clouds”** I think we should understand that Christ **“shall descend from heaven with a shout”** with a massive disruption of our atmosphere and in the company of saints and angels such that the skies are utterly overtaken with the number ... the host ... the endless crowd ... the overwhelming attendants to this great transition when the sin-wrecked creation will finally be put right and the redeemed of the Lord will be started on their eternal journey of peace and glory. **“Behold, he cometh with clouds”**. I love you all. Amen.

¹ Here are the passages within the Revelation where the exclamatory term **“behold”** is used:

- Re 1:7 **Behold**, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.*
- Re 1:18 I am he that liveth, and was dead; and, **behold**, I am alive for evermore, Amen; and have the keys of hell and of death.*
- Re 2:10 Fear none of those things which thou shalt suffer: **behold**, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.*
- Re 2:22 **Behold**, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.*
- Re 3:8 I know thy works: **behold**, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.*
- Re 3:9 **Behold**, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; **behold**, I will make them to come and worship before thy feet, and to know that I have loved thee.*
- Re 3:11 **Behold**, I come quickly: hold that fast which thou hast, that no man take thy crown.*
- Re 3:20 **Behold**, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*
- Re 4:1 After this I looked, and, **behold**, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.*
- Re 4:2 And immediately I was in the spirit: and, **behold**, a throne was set in heaven, and one sat on the throne.*
- Re 5:5 And one of the elders saith unto me, Weep not: **behold**, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.*
- Re 5:6 And I beheld, and, **lo**, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.*
- Re 6:2 And I saw, and **behold** a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.*
- Re 6:5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and **lo** a black horse; and he that sat on him had a pair of balances in his hand.*
- Re 6:8 And I looked, and **behold** a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.*
- Re 6:12 And I beheld when he had opened the sixth seal, and, **lo**, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;*
- Re 7:9 After this I beheld, and, **lo**, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;*
- Re 9:12 One woe is past; and, **behold**, there come two woes more hereafter.*
- Re 11:14 The second woe is past; and, **behold**, the third woe cometh quickly.*

Re 12:3 And there appeared another wonder in heaven; and **behold** a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

Re 14:1 And I looked, and, **lo**, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

Re 14:14 And I looked, and **behold** a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

Re 15:5 And after that I looked, and, **behold**, the temple of the tabernacle of the testimony in heaven was opened:

Re 16:15 **Behold**, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

Re 19:11 And I saw heaven opened, and **behold** a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

Re 21:3 And I heard a great voice out of heaven saying, **Behold**, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Re 21:5 And he that sat upon the throne said, **Behold**, I make all things new. And he said unto me, Write: for these words are true and faithful.

Re 22:7 **Behold**, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

Re 22:12 And, **behold**, I come quickly; and my reward is with me, to give every man according as his work shall be.

ⁱⁱ Here is the language of Arthur Pink regarding the delay in Christ's return:

"Why has the Bridegroom "tarried" (Matthew 25:5)? Because the ordained hour of His return has not yet arrived. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any [of them] should perish, but that all [of His 'beloved,' v. 9] should come to repentance" (2 Pet. 3:9). The full number of His elect must be gathered in before Christ shall see of the travail of His soul and be satisfied. Christ is now building the spiritual temple of the Lord (Zech. 6:13; Ephesians 2:21-22), adding stone upon stone (1 Pet. 2:5), and not until it is complete will He come and "bring forth the headstone thereof with shoutings, crying, Grace, grace unto it" (Zech. 4:7). Meanwhile the word to His people is "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 5:7-8): not "has drawn nigh," as men say, but "draweth nigh." His coming is ever getting nearer. The similitude of the husbandman patiently waiting for the fruits of his labors is a very apt and suggestive one. He sows his grain in faith, believing that in due course his toil will be rewarded. He waits in hope, expecting the harvest at the appointed season. The fruit does not immediately appear: he waits for weeks and sees nothing, and long months pass before his crop can be garnered.

But he will have a harvest, for God has promised it (Gen. 8:22), and then his hope will be realized. So it is with the Christian: "Light is sown for the righteous, and gladness for the upright in heart" (Ps. 97:11). When Christ appears to reward His people, the joy of harvest will be theirs. How long did the Old Testament saints have to wait for the first advent of Christ? By faith Abraham saw it "and was glad" (John 8:56). Even if there should be twenty thousand years before Christ's second advent, what is that span of time in comparison with the endless ages of eternity? If our hearts are truly set upon His appearing, love will reduce the distance between our hope and its realization and enable us to "wait patiently" for Him.

The Greek may be rendered either "the patient waiting for Christ" or "the patience of Christ." Taking it as "the patience of Christ," the genitive case is virtually a descriptive adjective (as in "patience of hope": 1 Thessalonians 1:3), and thus signifies Christlike patience. In its full meaning, it is that patience which Christ requires and inculcated, which He personally exemplified and is still exercising, and of which He is the Author and Perfecter. During His earthly ministry Christ urged upon His disciples a working patience: "Son, go work to day in my vineyard" (Matthew 21:28). "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62). He exhorted them unto a suffering or enduring patience: "In your patience possess ye your souls" (Luke 21:19); "He that endureth to the end shall be saved" (Matthew 10:22). He called them to a waiting patience: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord" (Luke 12:35-36); "Watch therefore: for ye know not what hour your Lord doth come" (Matthew 24:42)."

ⁱⁱⁱ The Greek word for "**affrighted**" is "*emphobos*", the adjective form of the Greek word "*phobos*", where we get the English word "phobia". Understandably, this word includes the notion of "*fear, dread, terror*". Amazingly, though ... and uniquely applicable to this amazing event of Christ's return ... is that the word also references "*reverence for one's husband*". So, the picture painted by the use of this specific word in this passage of Revelation 11:13 suggests not so much that the remnant was full of fear, dread, or terror from the wrath and power of the humans celebrating the death of the two witnesses, etc. ... but that they're filled with reverence for Christ, the husband of the Bride the Church. They know the scriptures and know that these

things falling out are the final events preceding His return and are therefore in complete awe and reverence of His glorious power and name.