anticipates that it will not be kept; therefore a threat  
is added. The ill consequences of such disobedience  
would be reaped at the Saviour’s coming. In each  
epistle, whether for encouragement or warning, the  
coming of the Lord (and not death) is presented. As  
is the position of the disciple, so is the Saviour’s return  
to Him joy, or grief. Do any think or say, that we  
millennarians “make too much” of the coming of the  
Lord? That can hardly be, if we judge by these  
epistles, dictated by Christ Himself.  
 The word for “coming” is the definite one, noticed  
above, which describes our Redeemer as ceasing to  
move, because the goal at which He aims is won.  
 *The preposition used may signify* “*at*” *or* “*over*”; it  
refers to the Lord’s descent from heaven into air above  
the earth, and the watchful saint’s ascent to Him, while  
the sleeper is left behind.  
 “And thou shalt not know what hour I arrive over  
thee.”  
 The result of the Lord’s coming, in proportion to the  
offence, maybe either the being *left upon the earth* to  
pass through the Day of Great Tribulation, or it may  
be *positive punishment*.  
 Be it observed, that this warning found in the body  
of the book supposes that certain of the Church will be  
left upon the earth even at the last vial, which consummates the Great Tribulation. *The denial of this has  
arisen from neglecting that division of the Church into  
conquerors and conquered*, which has been so often  
noticed.  
 Observe again, that *the warning to the Church relates  
to our Lord’s coming:* which is characteristic. The  
world will be unaware even of “the great and terrible  
*day* of the Lord,” when God will take vengeance on  
the living sinners of earth. But the *Saviour’s coming*  
is to precede that dread *day*, and forms the great hope