

The Conclusion to Revelation **Revelation 22:8-21**

Well let's turn please in our Bibles to Revelation chapter 22. We're going to be reading together verses 8 to 21. Revelation chapter 22, verses 8 to 21:

“⁸ And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. ⁹ Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. ¹⁰ And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. ¹¹ He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

“¹² And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. ¹³ I am Alpha and Omega, the beginning and the end, the first and the last. ¹⁴ Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. ¹⁵ For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

“¹⁶ I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

“¹⁷ And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. ¹⁸ For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: ¹⁹ and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

“²⁰ He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

“²¹ The grace of our Lord Jesus Christ be with you all. Amen.”

Last week, we completed our exposition of the message of the book of Revelation, as we examined and as we explained Revelation 22, verses 1 to 7. There we saw Christ bring the full application of His saving work to completion with the restoration of the Garden of Eden in the new earth. There we saw that the works of the Devil had been totally destroyed. Satan and his helpers are cast into the lake of fire, never to harm us again. All that God originally intended to achieve in the first creation, has been brought to fulfillment by Jesus Christ in the final creation. Once again, all things are very good, and they will remain that way for all eternity.

Now as we have preached through the book of Revelation, we have seen a survey of all that Jesus has done, of all that Jesus is doing, and of all that Jesus is going to do in implementing His saving work and in destroying the work the Devil did in the original Garden of Eden.

The book of Revelation has set before us the nature of spiritual warfare in which we live in this present age, and it explains to us what we might expect as we experience that spiritual warfare. This book tells us why this spiritual warfare is happening and what its outcome will be.

After the study of this book, we understand the parties that are at war, how they behave, and who is going to triumph in the end. After the study of this book, we should all be better equipped to understand why things happen the way they do, and how we should respond to them. After the study of this book, we understand how everything is going to turn out, and where we will spend eternity.

Most of all, after we study this book, we should be filled with gratitude to the Lord Jesus for saving us, and for preserving us, and for presenting us faultless before His Father, so we can live with Him in the new earth for all eternity. This book has been a glorious book to study, because it has fitted us with understanding and encouragement regarding our present experiences, and it has filled us with hope and confidence regarding the future, in a way that no other book of the Bible does.

Well, we come now today to the conclusion of the book of Revelation in chapter 22, in verses 8 to 21. The purpose of this conclusion is to confirm to us that all that this book contains is true and trustworthy, and that what has been said, is exactly how things are going to turn out in the end. There is no delusion or deception in this book, and it is not a book of someone's dream or fantasy, or of their guess about what the future may contain. Rather, these words are faithful and true. This book accurately tells us what will come to pass. You recall that Jesus says in Revelation 21 and verse 5, "Write: for these words are true and faithful"; and then in Revelation 22 and verse 6, "And he said unto me, These sayings are faithful and true." So the book of Revelation is going to come to pass, exactly as it is written.

Furthermore, the purpose of this conclusion is to confirm to us that Christ is coming quickly, and therefore, we should always be ready, and not begin to embrace the beast or begin to embrace Babylon. We must not set our hearts on this world, because this world will soon come to an end.

Finally, the purpose of this conclusion is to remind the readers of this book that they need to take heed to the warnings that it gives. They need to take heed to the invitations that it extends. They need to take heed to the comforts that it offers. They need to take heed to the encouragements that it provides. And they need to take heed to the exhortations that it issues.

This book is not a book that you want to learn about and then forget about. Rather, this book is something you live out every day of your life, and something you live by, in the spiritual warfare that you experience. The practical and the personal help the book of Revelation provides is

irreplaceable in the Christian life. We should live with this book at our elbow, and we should live by it every day, as we go through the spiritual warfare that it describes and that it tells us is normative, until the time that Jesus returns.

Well this is the burden and the message of this conclusion to the book. Let us consider it together, and as we do so, we see two parties speaking to us. We see the angel addressing us in verses 8 to 11, and then we see Jesus Himself addressing us in verses 12 to 21.

So in the first place then this morning, let us consider together the exhortation of the angel. The exhortation of the angel is found in verses 8 through 11. Notice if you will verse 8: “And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.”

Now when John says in verse 8, “And I John saw these things, and heard them,” John here is referring to all that he has previously seen, from Revelation chapter 1 and verse 1, clear up through Revelation chapter 22 and verse 7. He is saying, in verse 8, that his record of what he saw and heard was a true record, and that it was a faithful record. He did not add anything to it, nor did he omit anything from it. What he wrote is exactly what he saw and heard, no more and no less.

Having heard and having seen the whole revelation, John is overwhelmed with amazement and with gratitude over what he has seen. John is so awe-struck by the things the angel has revealed to him, that it says in verse 8 that he falls down at the feet of the angel, to worship the one who had provided him with such a wonderful understanding of all that God is doing in the world, and of all that God is going to do in the future.

The angel immediately puts a stop to this. Notice verse 9: “Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.”

Now often we can feel a very profound debt of gratitude to those who have opened up and explained the things of the word of God to us. God has used them to reveal tremendous amounts of His truth for us, and they have conveyed to us the unsearchable riches of Christ. And through these teachers we have enjoyed, we have become saved, and we were greatly matured in our understanding of the word of God.

But we must never confuse the messenger with the message, and think that the one who tells us the wonderful news of salvation and redemption is somehow the source of that message, and the supplier of its truth, and the accomplisher of the work that it contains. Teachers of the word of God are instruments in the hand of God to convey to us the truth of God, but we must never confuse them *with* God, or give them the esteem that only belongs *to* God. Thank God for your teachers that He has supplied to you, but thank God alone for the teaching that they have to

convey to you, and give glory to God alone for the truth it contains and the blessing that it brings into your lives.

Teachers are stewards of the truth, and teachers are dispensers of the truth, but teachers are not the source of the truth. Teachers are, as the angel says, our fellowservants. Teachers have to keep the truth, and teachers have to obey the truth, just as much as anyone they teach that truth to. Teacher and student alike are both under the authority of the word of God, are both to worship God who is revealed in that word, and they are to worship no one else.

It is important for you to understand that you must never substitute a visible man for the invisible God in your affections, or in your loyalty, or in your worship. Worship belongs to God alone, and never to any man—no matter how much blessing that man, as the instrument of God, may have brought into your life. And this is what the angel is saying to John: Yes, I have shown you all of these things, but don't worship me for having done so. Worship the God who has provided these things and accomplished these things.

Now notice if you will, verse 10: "And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand." Here the angel tells John, Don't seal up the content of the teachings of this book. Do not conceal or hide this manuscript. Publish it, far and wide, because it is relevant right now, here in the first century, and will continue to be relevant until the second coming of Christ.

You remember in Daniel chapter 12, God told Daniel, Seal up the sayings of this book for the time is not at hand. But now, God is saying to John, Don't seal this up. The time *is* at hand. These things are going to start being fulfilled right now. This is what the angel means when he says, "The time is at hand." Notice if you will chapter 22 and verse 6: "And he," that is, the angel, "said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must"—notice—"shortly be done."

What the angel is saying in verse 6 and what the angel is saying in verse 10 is that the time is at hand; the time for the usefulness of the book of Revelation begins right now. Since this book describes the nature, the principles, and the participants of the spiritual warfare that will occur during the entire period between the first and the second coming of Christ, it has been intensely relevant in every century, for every people, wherever they live upon the face of the earth.

This book is a field manual for the spiritual warfare of every generation, between the first and second coming of Christ, and therefore, the time to publish it, and the time to understand it, and the time to implement it, is right now in John's day, during John's time, because all this book contains was just as relevant in the first century as it is now in the twenty-first century.

Now notice verse 11: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." What John is saying is not only is now the time to publish this book, the angel says now is

the time to obey this book, because the trajectory we are living on in this life will determine the trajectory we remain on for the rest of eternity. That's such an important point, I'm going to repeat it to you. I want you to listen carefully. The trajectory we are living on in this life will determine the trajectory we remain on for the rest of eternity.

Character is destiny. Whatever a man sows, that will he reap. If you live lives of injustice now, if your behavior toward others is one of violating their God-given rights, detailed in the second half of the Ten Commandments, then you will be confirmed on the day of judgment as being an unjust person forever, and you will be punished in hell accordingly. If you live lives of moral filthiness now, then you will be confirmed on the day of judgment as being a morally filthy person forever, and you will be punished in hell accordingly.

On the other hand, if you live a life of righteousness now, that is, you engage in positive acts of obedience to God's law as the dominating characteristic of your life; and if you live a life of holiness now, that is, you abstain from violating the prohibitions contained in God's commands as the dominating characteristic of your life—in a word, if you live a life devoted to God, then you will be confirmed on the day of judgment as being a holy and righteous person forever, and you will be rewarded in the new earth accordingly.

The point that is being made in verse 11 is that the dominating characteristic of your life determines your destiny, because the dominating characteristic of your life displays whether you are regenerate or not, and whether you actually believed in Christ as Lord and Savior, or not.

The point is, do not trifle with the teachings of this book and the warnings and the exhortations it gives. Believe what it says about the coming day of judgment, and flee from the wrath to come by fleeing to Christ for forgiveness and for eternal life. The decisions and the choices you make now about who you trust, and therefore, about how you live, will be set in stone for all eternity on the day of judgment. And so, choose wisely and choose well, because the trajectory you set yourself on now, you will remain in forever.

And that's why today, you need to repent of your sins and you need to believe in Christ as Savior and Lord, and you need to start following Him, and live lives of righteousness, and holiness, and obedience to Him—not to earn salvation, but because you are saved, and as you demonstrate that salvation, it will be said on the day of judgment: "This is who you are, and therefore, this is who you will be forever."

Well that, then, is the exhortation of the angel. That brings us, secondly, to the proclamation of Christ. The proclamation of Christ is in verses 12 to 21. The speaker now in this conclusion of the book of Revelation shifts from being the angel, which we saw in verses 8 to 11, to the person of Christ Himself, now in verses 12 to 21. And the first thing that Jesus does is, He makes a proclamation regarding the final judgment. This is in verses 12 to 17. Notice in verse 12, Jesus speaking here in the first person, says: "And, behold, I come quickly."

Now Jesus repeatedly stresses this point about coming quickly. Notice Revelation 22 and verse 7: “Behold, I come quickly.” Our verse in verse 12: “And, behold, I come quickly.” And now Revelation 22 and verse 20: “He which testifieth these things saith, Surely I come quickly.” Three times in one chapter, Jesus says, I’m coming quickly. I’m coming quickly. And by the way, I am coming quickly. He wanted us to get the point.

Now we have previously discussed what this meant when we expounded Revelation 22 and verse 7 last week, where this phrase was first introduced to us in this chapter. There we said that the word “quickly” was a relative term. You would be very quick if you ran a mile in four minutes, but you would be very slow if you tied your shoes in four minutes. So the word “quick” is a relative term—quick in relationship to what?

So when Jesus says, “Behold, I come quickly,” I think what He is saying here is that He will come quickly in relationship to His first coming, which took at least 4,000 years. Jesus was promised to come in Genesis 3:15. He would be the seed of the woman that would crush the head of the serpent. Now how long did it take for Him to come the first time? At least 4,000 years. Now if Jesus came back in the next century or two, He would come back in half the time it took Him to come the first time. It would be quick, relatively speaking.

So when Jesus said to John, in John’s day, I’m coming quickly, He was saying to John, I’m coming quickly in relationship to the length of time it took me to come the first time. How quick is that? We don’t know how quick it is. It could’ve been 100 years, it could have been 1,000 years. It’s now been 2,000 years. But if He came back today, it would still be quickly, in relationship to the time it took for Him to come the first time.

But in any event, Jesus will quickly come for each one of us individually, because in just a few years, we will all meet our appointment with death, and then He will return for us and receive us individually into heaven, there to await His second coming at the end of the age. So for each of us individually, the second coming of Christ is imminent; it could happen at any moment.

But the second coming of Christ at the end of this age is not imminent, because before His second coming occurs, the signs of that coming must take place. There must be the loosing of Satan; there must be the great apostasy of the Christian church; there must be the appearance of the Antichrist and his one-world government; there must be the arising of the transnational persecution of believers that will result in only a tiny remnant of them being left alive on the earth. Only after the fulfillment of all of these signs will Jesus come back at the end of this age.

So He may come back for you at any moment. He will come at the end of this age after these signs are fulfilled. And when they are being fulfilled, we will know the age is quickly coming to an end. And very soon, Jesus will be coming. He will be coming quickly, once Satan is loosed.

Now when Jesus does come the second time, He will come in judgment. Notice verse 12b. He says, “Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.”

Now this reflects and reinforces what verse 11 stated: “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.” Our life, our character, and our conduct infallibly reveals our faith in Christ as our Lord and Savior, or else, it infallibly reveals our rejection of Christ as Lord and Savior.

So Jesus says, I’m coming back, I’m going to pass judgment, and I’m going to reward people according to the life they’ve lived here on earth, which life infallibly displays whether they trusted in Christ as Lord and Savior, or whether they rejected Christ as Lord and Savior.

Notice if you will verses 13 to 15. He says, “I am Alpha and Omega, the beginning and the end, the first and the last. ¹⁴ Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. ¹⁵ For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.” Now here in verses 13 to 15, we first see the qualifications of the judge. And then we see the two categories of people who are judged.

Notice, then, the qualifications of the judge, in verse 13. “I am Alpha and Omega, the beginning and the end, the first and the last.” These three terms used here to describe Christ were first introduced to us in Revelation chapter 1, and what they collectively tell us is that Christ constitutes the bookends of human history. Since he stands at the start of history and at the end of history, He is therefore sovereign over all that happens within that history, and He sits as judge upon that history. These terms describing Christ tell us that Christ is inescapable. Everything starts with Him, and everything ends with Him. Everything begins with Him, and everything finishes with Him. No one is outside the scope of His authority or His judgment.

Now notice the two categories of those who are judged, verse 14: “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Those whose conduct and character demonstrated their genuine faith in Christ as Lord and Savior will have access to all the blessings of paradise restored. True faith in Christ results in a love for Christ, that longs to keep the commandments of Christ, and actually *does* keep His commandments as the dominating characteristic of the life. Jesus only has to look at someone’s conduct to determine the presence or the absence of true faith in Him as their Lord and as their Savior.

Now notice the second category of those who are judged in verse 15: “For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.” Here are those who clearly do not have faith in Christ, as demonstrated by their conduct. Jesus said, You shall know them by their fruits. So you know the saved by the fruits of how they

live; and you know the lost by the fruits of how they live. And how they live doesn't *determine* their salvation; how they live *demonstrates* their salvation.

Now the term "dogs" here is used metaphorically to refer to those who have no care or concern for what is holy and good. On the contrary, these are people who treat every good and holy thing with contempt, and they defile whatever they are involved in with their impurity and with their wickedness. The other terms in the list are easily understood—sorcerers, whoremongers, murderers, idolaters, and whoever loveth and maketh a lie. The point is, those who practice such things will not inherit the kingdom of God.

This is the third time in these last two chapters we have been given similar lists like this. Remember chapter 21 and verse 8: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." You recall chapter 21 and verse 27: "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." And now here in chapter 22 and verse 15: "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

The point is, you cannot live for the Devil and be received by Christ just because you prayed the sinner's prayer at some point in your past. A lot of people think, Well, I came forward; or, I prayed and I asked Jesus to save me. But there's no change in their behavior, there's no difference in their life between how they live and how the wicked of the world live. But they prayed the prayer, so they think they're okay.

The Bible makes it clear that a faith in Christ that does not transform the behavior is no genuine faith at all, because the faith that saves is a regenerating faith that takes out the old nature that loves sin, and gives us a new nature that loves righteousness. And while we still have the flesh pulling us and drawing us into sin, in our heart of hearts, we want to serve the Lord, and we strive to serve the Lord, and we seek to serve the Lord all the days of our life.

Those who have true saving faith in Christ delight in His commandments and live according to His commandments as the dominating characteristic of their lives. Nothing less than a life of living for Christ will be evidence of saving faith in Christ on the day of judgment. You've got to live what you believe, or you don't believe it. But that is not a hard and onerous burden to put on a genuine Christian. He delights in the law of God after the inward man. As it says in First John 5 and verse 3, God's commandments are not grievous to him. The only thing he grieves about is that he doesn't live them better.

Therefore, the Christian strives to keep God's commandments in every circumstance, all the days of his life. And when he doesn't, he doesn't justify himself or defend himself, he condemns himself, he confesses what he did is wrong, he gets up and he starts doing the right thing again.

And it is those with such a heart that issues forth in such behavior—it is those who enjoy the paradise of God.

Now notice verse 16: “I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.” Now you recall how the book of Revelation began. It began with these words in chapter 1 and verse 4: “John to the seven churches which are in Asia.” And now we see how the book of Revelation closes. “I Jesus have sent mine angel to testify unto you these things in the churches.”

Revelation is a church epistle. It was written to the church so the church could understand how to carry out spiritual warfare in this age. This is the manual for spiritual warfare for the local church—the book of Revelation. It is not something that’s already been largely fulfilled in 70 AD; it’s not something that is going to largely be fulfilled only in the last seven years before Jesus comes; it’s something that’s being lived out, in all it teaches, every day, all through the centuries, by all of the churches across the world.

Now Jesus declares Himself here in verse 16 to be the root and the offspring of David. That’s a very interesting phrase, when you think about it. He is the root of David, in that He is the God who gave David his life. He is David’s God, the source of David’s life. Clearly, a plant grows out of the root. But He’s also, it says, the offspring of David, in that He is a physical descendant of David. He is David’s son, who sits on David’s throne. And so here Jesus declares Himself to be the God-man. He is David’s God, and He is David’s son, at the same time, because He is the God-man, Jesus Christ.

Jesus also in verse 16 declares Himself to be “the bright and morning star.” Now the other morning, I got up pretty early, and I’m sitting on my couch and looking out through my windows to the east. And as the sun started to come up, all the stars disappeared but one. And there’s this brilliant star—I think it’s Venus or Mercury, one of the two—just sitting above the horizon. It was the only star in the sky, and it was bright. And it was saying, Daytime is coming. The morning star is the herald of the dawn.

So Jesus declares Himself to be the bright and morning star, who heralds the dawn of everlasting day, where never again will there ever be night. Time and again, we’re told this in these last two chapters, for example in chapter 22, verses 4 and 5: “and they shall see his face; and his name shall be in their foreheads. ⁵ And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.”

And so this proclamation of Jesus regarding Himself is a proclamation of His identity. He is the Lord of the churches, sending this message to His churches to conduct their spiritual warfare. He is the God-man, and He is the herald of the everlasting day that is coming, in which there will never be night ever again. Never will there be the darkness of sin and ignorance. There will only be the light of truth and holiness, for all eternity.

Now this proclamation regarding this final judgment closes with a free and a gracious invitation. Notice if you will, verse 17: “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”

Both the Spirit of God who works in the heart, and the church of God who preaches to the ear, have the same message to the lost. And the message of the Spirit and the message of the church to the lost is this: Come to Christ. Satisfy the spiritual thirst of your soul by receiving Christ as your Lord and Savior from your sins. Take of the water of life freely—it’s free! Salvation is free. It is provided by Christ at no cost to you, though at great cost to Him.

He will give it to you freely, but you have to take it. He says, “Let him take.” That is, you must repent, and you must believe, and you must receive this salvation from Christ as an act and choice of your will, saying, I am wicked; I am guilty; I am under the wrath of God; I need forgiveness, and cleansing, and redemption. O, Lord Jesus, save me from my sins! I have nothing to offer you by way of payment, but you have said to me you will give it freely. O, Lord Jesus, bestow the free gift of forgiveness, and salvation, and eternal life upon me.

That is how you take the water of life that is freely offered to you. You can do nothing to earn forgiveness of God for your sins. You can only accept it as a gift, which is bestowed as an act of the mercy and grace of God. There is no reason for any person to remain outside the paradise of God, except for your rebellion and your impenitence.

And so I say to you, Come to Christ now. Come to Christ today, just as you are, with all of your sins, and ask Christ to forgive you and save you from those sins, and He will. The final judgment does not have to be a day of terror that leads to an eternity of suffering in hell. The final judgment can be a day of joy that leads to an eternity of happiness in the new earth. And the difference between those two outcomes is the difference as to whether you have come to Christ in repentance and faith, and received the salvation that He offers to you in the gospel, or whether you have not. Believe on the Lord Jesus Christ, and you will be saved.

So this is the first proclamation that Christ has made in this conclusion of the book. But not only does Christ make a proclamation regarding the final judgment, secondly, He makes a proclamation regarding the sanctity of this book. Notice what He says in verses 18 and 19. He says, “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: ¹⁹ and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”

Now Jesus here issues a severe warning against adding anything to this book by way of supposed additional revelation, or taking anything away from this book by removing any part of it, as being uninspired, or as being unnecessary, or as being unneeded. And this of course was written

primarily to the transcriptionists who were going to be making copies of this book. And he is saying to those who make copies of this book for distribution, As you're reading it, don't think, "That's ridiculous," and leave it out because you don't understand the symbolism in it. Or think, "Oh, no one will understand this. I'll add some additional explanatory material so it'll be clear."

Jesus is saying to the transcriptionists, Don't you even think about adding anything by way of clarification, or taking anything away because you think it doesn't make any sense. The point is, you do not alter God's inspired revelation in any way, for any reason, at any time. Nothing more than what has been written here is needed; and nothing less than what has been written here is sufficient. And what is true of the book of Revelation, is true of all of the Bible as well. Nothing is to be added to it, and nothing is to be taken away from it.

Those who think that the Bible is inadequate, and therefore feel the need to supply additional books to it, like the Koran or the Book of Mormon, or any other writings that claim to be equal in authority with it, will come under the judgments of this book. On the other hand, those who dismiss any part of the Scriptures as uninspired, or unnecessary, or irrelevant, who cut out parts of it as being superfluous and unimportant, will be deprived of any possibility of being in the new earth, or in the new Jerusalem, or in the book of life.

To add to the word of God is stating that God was inadequate in His communication. And to subtract from the word of God is to say that God was excessive in His communication. And to say that God is inadequate or that God is excessive is to engage in blasphemy towards God.

Jesus then concludes with these words: ²⁰ "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. ²¹ The grace of our Lord Jesus Christ be with you all. Amen."

What Jesus is reminding us of here in this last phrase is that men's deeds will be brought to account, either to their blessing or to their condemnation. And to remind them of this fact and to reinforce the importance of it, Jesus says a third time, Behold, I come quickly. And for the believer, that promise makes his heart leap with joy, and he responds, "Amen. Even so, come, Lord Jesus."

And so, that is the heart of every Christian who has truly believed in Christ, and because of that, is seeking to honestly live for Christ. He looks forward to the day of judgment with anticipation, because that's the day of graduation; that's the day of liberation; that's the day in which all of Christ's salvation is fully applied and fully experienced in his heart and life in the new earth for eternity.

So Christians don't look forward to the day of judgment with any dread at all. All of our sins have been paid for by Christ. All of our good deeds are going to be rewarded by Christ. We will enter into all of the blessings of Christ. The day of judgment is the day we long for, while the

wicked tremble and try to hide in the caves and the rocks, and say, Hide us from the face of the wrath of the Lamb, for who shall be able to stand before Him?

You don't want to be in that position when Jesus returns. And so, come to Christ and believe in Him. Live for Christ and follow Him. And in that great day, He will say of you, Well done, thou good and faithful servant. Enter thou in to the joy of thy Lord. And you say, How will I be able to do that? How can I persevere in following Christ? You can do it because of what it says in verse 21, "The grace of our Lord Jesus Christ be with you all." That is how you will make it: on the basis of grace.

And so I can say no better words to you than the words that John closes with: The grace of our Lord Jesus Christ be with you all." Amen.

Shall we pray together.

Our Father, how thankful we are for this blessed book, for the wonderful lessons it's taught us, for the heights to which it has lifted us—to be able to see the things above and to be able to see down through the corridors of eternity, and to grasp a little of the wonder and the grandeur and the glory of the things that Christ has laid up for them who love Him.

And so, Father, may we live every day inspired by this book, and strengthened by this book, as we fight against the beast, and against Babylon, and against the false prophet, and against those with the mark of the beast, who think and act according to Satan's will and direction.

Father, we pray that we might be faithful to death, so that we might have that crown of life and be given the right to eat of the tree of life, to drink of the river of life, and to see the face of Christ, and to be with Him and serve Him forever. Father, how we long for that day and look forward to that day. Bring us to that day, we ask. In Jesus' name. Amen.