

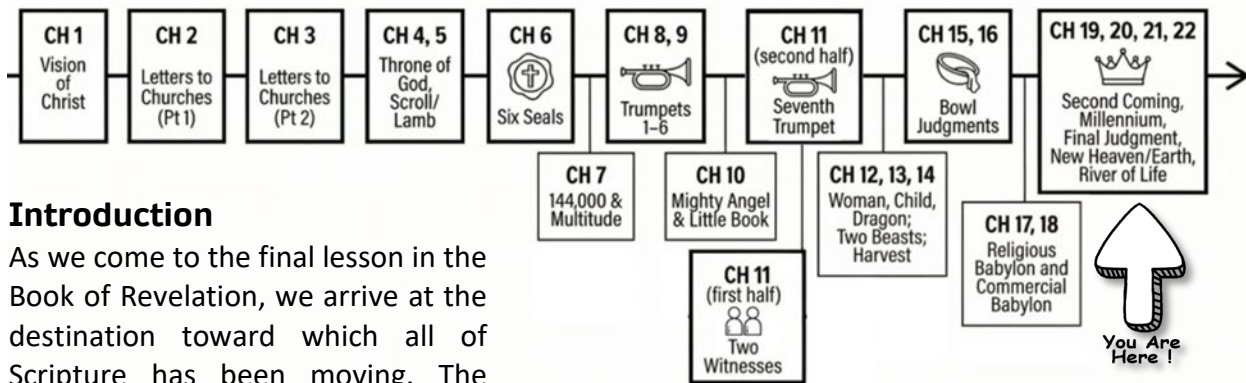


“Eternity and Wrap Up”

Lesson 21: Revelation 21 and 22

THE BOOK OF REVELATION – CHRONOLOGICAL TIMELINE

Parenthetical sections provide detail without advancing the timeline.

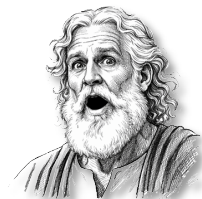


Introduction

As we come to the final lesson in the Book of Revelation, we arrive at the destination toward which all of Scripture has been moving. The judgments are finished. Satan has been cast into the Lake of Fire. The Great White Throne Judgment is complete. Sin, death, sorrow, and rebellion have been forever removed. What remains is God's eternal kingdom in all its glory.

These final two chapters bring the Bible full circle. Genesis begins with creation, a garden, and fellowship with God. Revelation ends with a new creation, the New Jerusalem, and eternal fellowship with God. What was lost in Eden is fully restored and infinitely surpassed.

In these chapters, John is given a glimpse of the eternal state—the new heaven, the new earth, the holy city, and the everlasting home of the redeemed. More importantly, we discover the greatest promise of eternity: God Himself will dwell with His people forever.



Revelation 21



Rev. 21:1] *And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.*

Sin has been judged, Satan has been cast into the Lake of Fire, and the old creation has fulfilled its purpose. John now witnesses something entirely new: a new heaven and a new earth.



This fulfills numerous Old Testament and New Testament promises that God would create a new order of existence. Isaiah looked forward to it centuries earlier, and Peter reaffirmed it when he spoke of a future world "wherein dwelleth righteousness"(Isa. 65:17; 66:22; 2 Pet. 3:10-13).

Notice the phrase "**passed away.**" The present heavens and earth are temporary. Peter describes them being dissolved with fervent heat, while John previously saw the present heaven and earth flee from God's presence at the Great White Throne (Zev. 20:11; 2 Pet. 3:10-12).



*But the day of the Lord will come as a thief in the night; in the which **the heavens shall pass away** with a great noise, and the elements shall melt with fervent heat, **the earth also** and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look **for new heavens and a new earth**, wherein dwelleth righteousness. 2 Peter 3:10-13*

Biblical terms from judgment through the establishment of the eternal state			
Day of the Lord	Isa. 13:6, 9; Joel 2:1 Zeph. 1:14	Day of Jesus Christ	Phil. 1:6
That Day	Isa. 2:11; Zech. 14:9	Day of Christ	Phil. 2:16
Great Day of the Lord	Zeph. 1:14	Day of the Lord Jesus	1 Cor. 5:5 2 Cor. 1:14
Day of His Wrath	Rev. 6:17	Day of God	2 Pet. 3:12
Great Day of God Almighty	Rev. 16:14	Great and Terrible Day of the Lord	Mal. 4:5
Day of Vengeance	Isa. 34:8; 61:2	Day When the Son of Man Is Revealed	Luke 17:30
Day of Visitation	Isa. 10:3; 1 Pet. 2:12	The Indignation	Isa. 26:20 Dan. 11:36
Day of Trouble	Joel 2:2; Zeph. 1:15	Great Tribulation	Matt. 4:21; Rev. 7:14
Day of Darkness	Joel 2:2; Amos 5:20	Hour of Temptation (Testing)	Rev. 3:10
Day of Clouds	Ezek. 30:3	Time of Jacob's Trouble	Jer. 30:7

Taken together, these expressions describe God's direct intervention in history from the Tribulation through the creation of the new heaven and new earth.

John also notes that "**there was no more sea.**" The sea covers most of our planet and serves vital roles in Earth's ecosystem. Yet in the eternal state it is no longer needed. The old order has completely passed away, and God has established a new environment perfectly suited for eternity.

There may be another implication as well. Throughout Scripture the **sea** is often associated with separation, danger, unrest, and the nations in turmoil. In eternity, all sources of division, chaos, and uncertainty are gone forever. Isa. 57:20; Dan. 7:2-3; Rev. 13:1.



Rev. 21:2] *And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*

John now sees the centerpiece of the eternal state: **the New Jerusalem**. This is not the earthly Jerusalem, nor the Millennial Jerusalem, but a completely new city that comes directly from God.

Notice the phrase "**coming down from God out of heaven.**" The city originates in heaven itself. The specific phrase "down, out of heaven" shows us that this massive city does not necessarily touch the physical earth, but hovers beautifully in the atmosphere as a permanent source of light

This is the same city Abraham looked for by faith thousands of years earlier. Although he lived in tents, Abraham understood that God was preparing an eternal city whose builder and maker is God. Heb. 11:10, 16. John compares the city to a **bride adorned for her husband**. The emphasis is on beauty, purity, anticipation, and preparation.



Rev. 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.*

A great voice now announces the central truth of eternity: "**the tabernacle of God is with men.**" The word "**tabernacle**" means dwelling place. Throughout history, God has desired to dwell among His people. In the Garden of Eden, man enjoyed fellowship with God until sin brought separation (Gen. 3:8-24). Notice the progression throughout Scripture:

- God walked with man in Eden.
- God dwelt among Israel in the Tabernacle.
- God dwelt among men in Christ.
- God dwells forever with His people in eternity.

For the first time since Eden, there is no barrier between God and redeemed humanity. No veil. No temple. No separation. No distance. God's people are finally home.



Rev. 21:4, 5] *And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. 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.*



Rev. 21:6, 7] *And he said unto me, **It is done**. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.*

God personally wipes away every tear from the eyes of His redeemed people. This is far more than comfort; it is the permanent removal of every cause of grief. The effects of sin that have plagued humanity since Eden are forever abolished. Notice the progression: No more death, sorrow, crying, and pain.

The phrase "**the former things are passed away**" refers to the entire old order that existed under the curse. Death entered through Adam's sin; now death itself has been destroyed (Gen. 3:17-19; Rom. 5:12; 1 Cor. 15:26).

We can't even imagine a world with no hospitals, cemeteries, funerals, disease, aging, depression, suffering, or loss. Everything associated with the curse is gone forever.

The One seated on the throne speaks directly. His declaration is simple and powerful: "**Behold, I make all things new.**" Notice He does not say, "I make all new things." Rather, He takes everything ruined by sin and transforms it into exactly what He intended from the beginning.

Earlier Jesus cried from the cross, "**It is finished.**" There the price of redemption was paid. Here God declares, "**It is done.**" This marks the completion of redemptive history. Every prophecy has been fulfilled. Every enemy has been defeated. Every promise has been accomplished. History began with Him and now reaches its final consummation in Him (Isa. 44:6; Rev. 1:8).



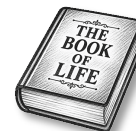
The **overcomer** is the true believer in Jesus Christ (1 John 5:4-5). Here, in verse 7, the promise is staggering: "**He shall inherit all things.**" Everything lost through Adam is restored through Christ. The redeemed become heirs of God and joint-heirs with Christ (Rom. 8:17). The relationship reaches its ultimate fulfillment: "**I will be his God, and he shall be my son.**"



Rev. 21:8] *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.*

Having just described the blessings awaiting the overcomer, God now contrasts that inheritance with the fate of those who remain in rebellion. The word "**but**" creates a sharp distinction between the redeemed of verse 7 and the lost of verse 8.

This verse is not teaching that a believer loses salvation by committing one of these sins. Rather, it describes the character of those whose lives remain marked by unbelief and rejection of God. Their names were not found in the Book of Life, and they have already appeared before the Great White Throne Judgment. Rev. 20:11-15.



Notice that "**the fearful**" and "**the unbelieving**" head the list. The issue is not occasional fear or doubt, but a settled refusal to trust God. Throughout Revelation, many chose allegiance to the Beast rather than faith in Christ despite overwhelming evidence of God's power. Rev. 13:15-17; 14:9-11.



Rev. 21:9] *And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.*



Rev. 21:10, 11] *And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a **jasper stone**, clear as crystal;*




One of the angels who poured out the Bowl Judgments now approaches John and says, "**Come hither, I will shew thee the bride, the Lamb's wife.**" This intentionally mirrors Revelation 17:1, in which an angel invited John to witness the judgment of the great harlot, Mystery Babylon.


John is then carried "**in the spirit to a great and high mountain.**" Throughout Scripture, mountains are often associated with divine revelation and God's kingdom. Daniel saw God's kingdom pictured as a great mountain filling the whole earth (Dan. 2:35, 45).

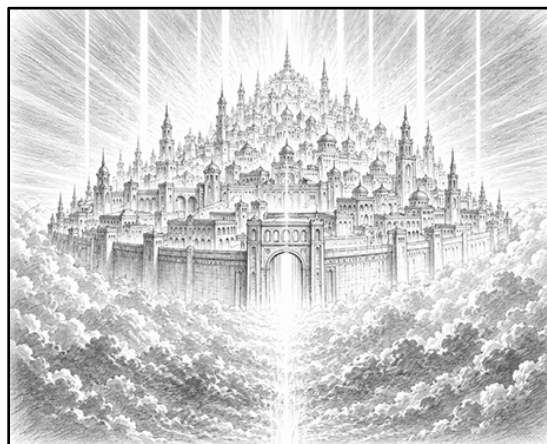
The New Jerusalem is described as **descending out of heaven**, emphasizing its divine origin. It is not a human achievement, nor is it built by earthly hands. God Himself designed and prepared it (John 14:2-3; Heb. 11:16).

The city's beauty does not come primarily from its architecture, precious stones, or immense size. Its true splendor comes from the presence of God Himself. The glory that once filled the Tabernacle and Temple now illuminates the eternal city (Ex. 40:34-35; 1 Kings 8:10-11). Its radiance is compared to a **jasper stone, clear as crystal**. Earlier in Revelation, God's throne was described as having the appearance of jasper. Rev. 4:3.

As we shall see in a minute, the New Jerusalem is almost beyond our comprehension when it comes to its size and appearance. However, we tend to think in terms of our limitations, whereas God is not limited.

 **Rev. 21:12]** *And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:*

 **Rev. 21:13, 14]** *On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.*



John first notices that the city has a great, **high wall**. In ancient times, walls provided protection and separation. Here, however, the wall is not needed for defense since sin, death, and rebellion have already been removed forever. Instead, the wall appears to emphasize the city's holiness, beauty, and distinction as God's eternal dwelling place.


The city contains **twelve gates**, and an angel is stationed at each. Written upon the gates are the names of the **twelve tribes of Israel**. The number twelve appears repeatedly throughout Scripture as a symbol of governmental order and divine administration. The gates are arranged equally on all four sides of the city, and this arrangement echoes the encampment of Israel around the Tabernacle in the wilderness, where the tribes were organized around the presence of God (Num. 2:1-34).

John then notices that the city wall rests upon **twelve foundations**, each bearing the name of one of the **twelve apostles of the Lamb**.

Paul described the Church as being "***built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone***"(Eph. 2:20).

- ✓ The gates remind us of God's covenant dealings with Israel.
- ✓ The foundations remind us of God's work through the apostles.

Together they proclaim that God's promises never fail.


 **Rev. 21:15, 16]** *And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.*

John watches as the angel who is speaking with him brings out a **golden reed** to measure the city, its massive gates, and its walls. Just like John was previously told to measure the earthly city temple during the Tribulation period, here the angel measures this brand-new heavenly city to officially map out its perfect boundaries (Rev 11).





When the angel measures the city with his golden rod, it comes out to 12,000 furlongs, which is roughly 1,500 Roman square miles, or 1,378 modern miles on each side. However, the city is not only 1,500 miles long and wide, but also 1,500 miles high.

Many commentators have suggested a giant cube, while others note that John's description may exceed the limitations of normal three-dimensional geometry. Whatever its exact structure, the point is clear: **the New Jerusalem is enormous beyond human comprehension.**

 **Rev. 21:17]** *And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.*


The wall measures **144 cubits**, or approximately **216 feet (66 meters)** in height. Compared to a city that is roughly 1,500 miles high, the wall is relatively small, suggesting its purpose is not defense but designation and beauty. John notes that the measurement is "**according to the measure of a man, that is, of the angel.**" In other words, the measurement uses a standard unit that John could understand. The dimensions are intended to communicate a real, measurable city, not a mystical or symbolic abstraction.


 **Rev. 21:18, 19]** *And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;*

 **Rev. 21:20]** *The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.*

In the Bible, precious stones are used to describe the colorful spectrum of "light." Also, many students of Scripture have noticed similarities between these stones and the gemstones on the High Priest's breastplate.

While experts find it difficult to track these exact gemstone names today because language changes over time, John translates them directly from the original text to show us a stunning array of colors (Ex 28:15-21; Ex 31-34; Ex 39:10-14; Isa 54:11-12; Ezek 28:13; Rev 21:19-20).


 **Rev. 21:21, 22]** *And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.*


 **Rev. 21:23]** *And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.*

The twelve gates are each made from a single pearl. This has led many Bible teachers to note a fascinating idiom of the Church. Unlike most precious stones, pearls are not formed in the earth but in the sea. In Scripture, the sea is often associated with the **Gentile nations**. Pearls are produced when an oyster responds to an **external irritation**, gradually covering it with layer upon layer until something **beautiful emerges**. In a similar way, the Church was largely gathered from the Gentile world, formed through suffering and grace, and is now being prepared as an adornment for Christ. Jesus referred to the Kingdom as a merchant seeking a "**pearl of great price**," which many see as a beautiful picture of Christ purchasing His Church (Matt. 13:45-46).



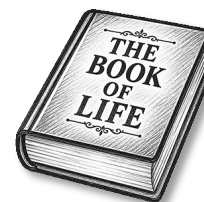
John also notes that the city has no need of the sun or moon. The glory of God provides all the light that is needed, and the Lamb Himself is its light. The Lord Jesus Christ is the source of all illumination in eternity.

 **Rev. 21:24, 25]** *And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there.*

 **Rev. 21:26, 27]** *And they shall bring the glory and honour of the nations into it. 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.*

The glory of God shining from the New Jerusalem illuminates everything around it. Notice that **people from every tribe, tongue, and nation are present**. Throughout history, mankind has been divided by language, race, nationality, politics, and culture. In eternity, **all believers**, whether Jew or Gentile, are united as God's redeemed people (Rev. 7:9). God's original purpose for mankind has now been fulfilled. His people dwell in His presence forever, enjoying perfect fellowship in a kingdom where righteousness alone reigns. Eph. 2:7;

The gates of the city are never closed, as opposed to the gates in ancient cities, where the gates were closed at night for protection against enemies and danger. There is no need for that here. The open gates testify that perfect peace and security exist forever. John also reiterates that only those whose names are written in the **Lamb's Book of Life** dwell here.



There is an interesting detail here. Throughout the city, there is no mention of **silver**. In Scripture, silver is often associated with redemption. The absence of silver is a subtle reminder that redemption is no longer needed, as it has been fully accomplished. **The redeemed are finally home.**

Revelation 22



Rev. 22:1, 2] *And he shewed me a **pure river of water of life**, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the **tree of life**, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.*

John now sees a **pure river of water of life** flowing from the throne of God and of the Lamb. Throughout Scripture, water is associated with life, refreshment, blessing, and God's provision. This river originates from the very throne of God, emphasizing that all life ultimately proceeds from Him (Ps. 36:8-9; John 4:14; 7:37-38).

Running alongside the river is the **Tree of Life**. This is the same Tree of Life first mentioned in the Garden of Eden. After Adam's fall, mankind was barred from access to it. Now, at the close of Revelation, the Tree of Life reappears as a testimony that the curse has been reversed. Gen. 2:9; 3:22-24.



The phrase "**the leaves of the tree were for the healing of the nations**" does not imply disease, sickness, or injury in eternity. The Greek word *therapeia* carries the idea of health, well-being, or life-sustaining benefit. The leaves contribute to the perpetual blessing and flourishing of God's redeemed creation.



Rev. 22:3] *And there shall be **no more curse**: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:*

This verse takes us all the way back to the Garden of Eden. After Adam's sin, God pronounced a curse upon creation. From that moment forward, mankind experienced death, suffering, toil, decay, and separation from God (Gen. 3:17-19).

John hears the wonderful declaration: "**There shall be no more curse.**" The curse that has affected every generation of human history is gone forever. The "second law" of thermodynamics will be repealed.



Rev. 22:4, 5] *And they shall see his face; and his name shall be in their foreheads. 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.*



Rev. 22:6, 7] *And he 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 shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.*

John now reveals the greatest blessing of eternity: "**They shall see his face.**" Throughout Scripture, sinful man could not look directly upon God's glory.

Moses was only allowed to see God partially. Yet in the eternal state, the redeemed stand before Him in perfect righteousness and behold His face (Ex. 33:20-23).

There is no night in the New Jerusalem. No darkness remains because the Lord Himself provides all the light that is needed. The glory of **God illuminates everything**.

The angel says, "These sayings are faithful and true," emphasizing that Revelation is not allegory, mythology, or imagination. The events John recorded will come to pass exactly as God revealed them. The Apocalypse is genuine prophecy describing real future events.

The angel reminds John that these are the things which "**must shortly be done**." The prophetic clock is moving toward its appointed conclusion. Jesus then speaks directly: "**Behold, I come quickly**." This phrase is widely misunderstood. It does not mean that these things would happen soon, as in John's lifetime; it means that when the final events begin, **they will unfold in rapid succession**. This phrase appears three times in this chapter alone.



Revelation was not given merely to satisfy curiosity about the future. It says "**Blessed is he that keepeth the sayings of the prophecy of this book**." It was given to produce faithful, obedient, and expectant believers who live in anticipation of Christ's return.



Rev. 22:8, 9] *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. 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.*



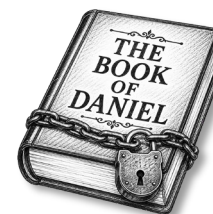
Again, we see John overwhelmed by what the Angel shows him, to the point that he begins to worship the Angel. Then the angel commands John to stop and to worship God.



Rev. 22:10] *And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.*


The angel commands John: "**Seal not the sayings of the prophecy of this book**." Unlike many ancient documents that were sealed and hidden, Revelation was meant to be distributed, read, studied, and understood by believers. From the very beginning, God intended this book to be a blessing to those who read it and keep its sayings.

This command stands in **direct contrast to Daniel's experience**. Daniel received visions concerning the end times, but he was told to seal the book because many of the events were still distant and beyond Daniel's understanding.




The angel again calls Revelation "**the prophecy of this book**." Throughout the centuries, many have attempted to treat Revelation as allegory, symbolism only, or a description of ancient events already fulfilled. Yet the book repeatedly identifies itself as prophecy concerning real future events (Rev. 1:3; 22:7, 10, 18-19). God did not give this book to confuse His people but to prepare them, encourage them, and reveal the culmination of His plan for history.

Many Christians spend years studying Genesis, Psalms, or the Gospels while avoiding Revelation because it seems difficult. Yet God specifically commanded that this book remain open. Although it requires a good grasp of Scripture, the book was given to be read, understood, and proclaimed until Christ returns (Dan. 12:4; Rev. 1:3; 22:10).

 **Rev. 22:11]** *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.*


This verse presents a conundrum for some people. However, it is quite simple really. Modern culture often assumes there will always be another opportunity, another chance, or more time. Revelation reminds us that God's offer of salvation is available now, but a **day is coming when every destiny will be permanently settled**, and every person will remain exactly where they have chosen to stand.




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

For the second time in this chapter, Jesus declares: "**Behold, I come quickly.**" The emphasis is on the certainty and suddenness of His coming. When God's prophetic program begins its final phase, events will unfold rapidly and exactly as foretold. Again, the Greek word for "**quickly**" conveys the meaning that it starts suddenly and happens in rapid succession, speeding up like labor pains.

Christ also announces: "**My reward is with me.**" This is not speaking of salvation, which is received by grace through faith. Rather, it refers to rewards given for faithfulness and service. Eph. 2:8-9; 1 Cor. 3:13-15.

 **Rev. 22:13, 14]** *I am Alpha and Omega, the beginning and the end, the first and the last. 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.*

 **Rev. 22:15]** *For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.*

Alpha and Omega are the first and last letters of the Greek alphabet. The title emphasizes Christ's deity, eternity, and sovereignty over all history. He was present at creation, directs history, and stands at its conclusion (Rev. 1:8; Col. 1:16-17). Notice how the Bible comes full circle: Man was barred from the Tree of Life in Eden (Gen. 3:22-24), and now the redeemed have access to the Tree of Life in eternity.

Dogs come off rather badly in Scripture (Isa 66:3; Matt 7:6; Ps 22:16, 20; Jer 15:3; Deut 23:18; 2 Pet 2:22). They were the scavengers of the ancient world and considered unclean. Also, "**dogs**" was the Hebrew designation for Gentiles (Matt 15:21-28) and Paul's label for Judaizers (Phil 3:2). Verses 14 and 15 do not say that those who have ever committed any of the sins listed will be excluded from heaven. It is saying that those who love and habitually practice these sins, stubbornly cling to them, and **refuse Christ's invitation to salvation** will be the ones cast into the lake of fire.





Rev. 22:16] *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.*



Rev. 22:17] *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.*

The message of Revelation was intended to be read, taught, and circulated among the churches. The same seven churches that received the opening chapters also received the entire book. As the **Root of David**, Jesus is David's Creator and Lord. As the **Offspring of David**, He is David's descendant and the promised Messiah who will sit upon David's throne forever (Isa. 11:1, 10; Luke 1:32-33).

Verse 17 contains one of the Bible's greatest invitations. The invitation begins with the Holy Spirit and the Bride saying "**Come.**" Then all those who hear the message are invited to repeat the call: "**Come.**" Finally, the invitation is extended to every thirsty soul. Notice that salvation is offered without price. It cannot be earned, purchased, or deserved. It is God's free gift through Jesus Christ (Isa. 55:1; Eph. 2:8-9).



Rev. 22:18] *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:*



Rev. 22:19] *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.*

The emphasis is unmistakable. Revelation is not merely poetry, philosophy, or allegory. It is God's prophetic Word concerning future events.

Jesus now issues a solemn warning to anyone who handles the words of this prophecy.

- ① **First**, He warns against **adding** to the text. God has revealed exactly what He intended John to write. No person has the authority to supplement, revise, or improve upon God's revelation.
- ② **Second**, He warns against **taking away** from the text. Men often remove portions of Scripture because they find them difficult, unpopular, or contrary to their own beliefs. God warns that such tampering carries serious consequences.



This warning echoes an earlier command given through Moses: "**Ye shall not add unto the word which I command you, neither shall ye diminish ought from it**" (Deut. 4:2). Peter likewise said that some passages of Scripture are difficult to understand. In that example, he was referring to Paul's teachings that are "**hard to be understood.**" However, he warned that unstable people "**wrest**" (twist or distort) Paul's writings (2 Pet. 3:15-16). That does not give us permission to change Scripture. Our responsibility is to study diligently, compare Scripture with Scripture, and allow God's Word to speak for itself (Acts 17:11; 2 Tim. 2:15; 1 Thess. 5:21). **The warning is ultimately a reminder that God's Word is not ours to edit. We are called to believe it, teach it, and preserve it faithfully.**

The importance of Scripture is seen in Psalm 138:2, **“For thou hast magnified thy word above all thy name.”** Personally, I shudder to think what will happen to the publishing houses that publish ‘politically correct’ or paraphrased Bibles like the “Queen James Bible” or the “Passion Translation.” Scholars like the “Jesus Committee” who shred the word of God for ‘higher criticism.’ Whether they be foolish or intellectuals, the warning is the same, and they will be held accountable.



Rev. 22:20, 21] *He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.*

For the third time in this chapter, Jesus declares: **“Surely I come quickly.”** This is the final promise of Scripture. The Lord who walked with Adam in the Garden, redeemed mankind at Calvary, revealed Himself to John on Patmos, and promised to return for His people now closes the Bible with His assurance of His physical return.

The Bible **begins with creation**, but it **ends with grace**. From Genesis to Revelation, salvation has always been the result of **God's grace toward undeserving sinners. And with that, the Book of Revelation—and the Bible itself—comes to a glorious close.**

Conclusion

It is my earnest prayer that all our studies **do more than simply convey information**. My goal has never been merely to teach the Bible at a surface level, but to encourage a deeper exploration of God's Word and the rich truths that so often lie beneath the obvious reading of the text. Many of the subjects we examine are rarely discussed in the average church setting, yet they are part of the whole counsel of God and worthy of our study.



At the same time, I encourage you to never accept any teacher's conclusions without personal examination, **including mine**. Be like the Bereans, who searched the Scriptures daily to see whether these things were so. Test all things, rightly divide the Word of Truth, and allow Scripture to be its own interpreter. My hope is not that you simply adopt my conclusions, but that you develop a deeper love for God's Word and a lifelong desire to search it diligently for yourself. (Acts 17:11; 1 Thess. 5:21; 2 Tim. 2:15; 1 John 4:1).

Are you ready for Christ's return? Let us remember that this book was written **not only to inform** the believer **but also to warn** the lost of their eternal doom and to bid them to seek the Savior **who alone** can deliver them from a godless eternity. If someone asks about the Gospel, it is quite simple and found in 1 Cor. 15:1-4:

What Is the “Gospel”?



*Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ **died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures.** 1 Cor. 15:1-4*

Lesson materials and other resources can be found at www.TrustingInGrace.com

The Gospel in Three Easy Steps – 1 Cor. 15:1-4

- 1) **Christ died for (y)our sins** (not just died).
 - Blood atonement – The payment for Sin.
- 2) **He was buried.**
 - Proof that He really died – Confirms the reality.
- 3) **He was raised on the third day.**
 - The resurrection – Validates the entire Gospel.



*These are not steps you perform - They are facts you **must** believe*

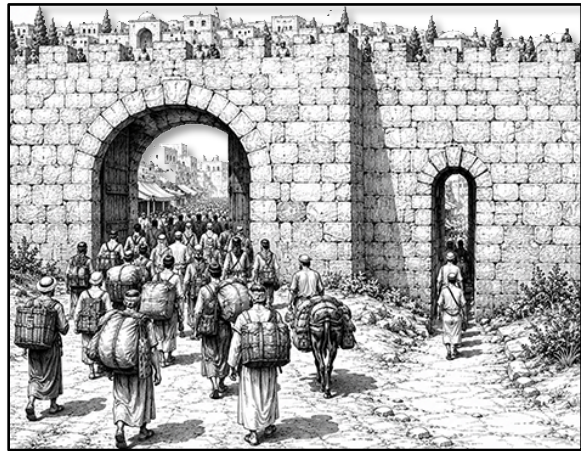
What is believing “*in vain*” from 1 Cor. 15:2? Paul’s warning about **believing in vain** is rooted in the doctrinal confusion at Corinth, where some were denying or distorting the resurrection. His point is that if the resurrection is not real and literal, then the gospel itself is emptied of its power, and any belief built on that distortion is ultimately hollow. Just as in Corinth, modern Christianity often reshapes the gospel to fit cultural expectations. When core truths—like the bodily resurrection and blood atonement — are redefined or minimized, faith may remain in name, but lose its substance. That is what Paul meant by believing “in vain.”



“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”

Matthew 7:13-14

In light of **1 Cor. 15:1–4**, where Paul clearly defines the gospel as the death, burial, and resurrection of Christ for our sins, the “*narrow gate*” described in **Matthew 7:13–14** and **Luke 13:24** points directly to the exclusivity of that message. The gate is narrow because there is only one true gospel and one way of salvation—not multiple paths, interpretations, or culturally shaped or preference-driven versions. Many travel the broad road because it allows for altered or incomplete beliefs, but only those who enter through the narrow gate—by believing the true, complete gospel as delivered



by the apostles—find life. The issue is not effort or works, but whether one has come through the only valid entrance: faith in the finished work of Christ as it is actually proclaimed in Scripture.

“That’s all Folks!”

REVELATION CHAPTER TWENTY-ONE

B A D E S H S A I L R U B B E D	ADORNED	JACINTH
A S A L T E G E R O P E U F F Y	ALPHA	JASPER
C H E R A E V A M I C R P O O H	ANGELS	LENGTH
A R U V M R E E D A N L E S T S	ATHIRST	MEASURE
D O Y O E P E O N E N R E N A E	AWAY	NAMES
F W U S S R A M T E E N I A D J	BRIDE	OMEGA
T R E T T W A H E H K C W I R N	BURNETH	PEARL
T O O L H A M L T T A L R H E E	CLEAR	PLAGUES
U N I T L E L S N J S B A I T T	CRYSTAL	SEVEN
E V A N A G E H D I O R E W N T	DEATH	SEVERAL
S E U S E U L E U P E H I D E I	DWELL	STONE
D L U N G L N A A S T R C H A R	EMERALD	TEMPLE
D R E A M R P A S G B R E H T W	ENTER	THEREIN
E A L G O A K M N S P A P H I A	FOURTH	THEREOF
S P U D N O P E E V I L N O T E	GLASS	WALK
A Y A W A A L S S T A Y O D D S	HUSBAND	WRITTEN

REVELATION CHAPTER TWENTY-TWO

M G B S D R A W E R A H P L A N	ALPHA	MIDST
R A L E T G O S A S E D Y E S A	ANGEL	NATIONS
E T N E A R N R E T E T L L T T	CANDLE	NIGHT
V E H N S E E I Y V E D K E I I	CLEAR	OMEGA
E S T H E R H E L A N R C G U O	CRYSTAL	PURE
L T I D O R U E T A O H I N R N	CURSE	QUICKLY
A P N D I M W C C S E C U A F S	DAVID	REIGN
T R I I O T E C C N S H Q I M M	EITHER	REWARD
I E G V A N R G O L D E L M E N	FILTHY	RIVER
O H H A T Y S R A T E T V S H A	FRUITS	SAYINGS
N T T D S T H T T H H A G A E Y	GATES	STREET
M I A T N T S R Y Y E N R N E T	HEALING	THRONE
E E A E R G E U T H I T H G I L	LAMB	TWELVE
R L R O U V I G J Y H T H E G A	LEAVES	UNJUST
A U T E I S I E A N T S D I M M	LIGHT	WATER
P N T R O T H S R E U C Y T I B	MANNER	WORSHIP