

Revelation, Part 33

Home, Sweet Home!

We will now have a look at the New Jerusalem, our new home.

Rev 21:9 Then came one of the seven angels who had the seven bowls full of the seven last plagues and spoke to me, saying, “Come, I will show you the Bride, the wife of the Lamb.”

We have previously mentioned this “one of the seven angels who had the seven bowls” in our last session is one from the Tribulation that poured out his bowl of God’s wrath on Earth. It isn’t stated which of the seven this is. He calls to John to come and he will show him “the Bride, the wife of the Lamb”.

On the surface, this appears to be a reference to the resurrected Church as the bride, but what he shows John in the following passages is not the Church but the “New Jerusalem coming down out of heaven”. In our last session, we discussed the historical middle-eastern tradition that holds when a king entered his capitol to rule or ascended his throne, it was seen as a marriage, and he was wedded, intimately and permanently, to that city or throne. That is the more likely way we should view this bride statement.

John Walvoord puts it this way, “Since the city is not a bride nor a wife, the truth here represented is that the city, the residence of the saints in eternity future, is to be compared to a bride for beauty and intimately related to Jesus Christ the Lamb.”

Rev 21:10 And he carried me away in the Spirit to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God, 11 having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal.

John is “carried away” and this should be viewed as in the spirit and not physically. He is taken to a high mountain and sees the “holy city” Jerusalem coming down out of Heaven.”

In our last session, we determined the New Jerusalem was also present during the Kingdom/Millennium and suspended in the sky above the earthly Jerusalem where it served as the abode for the resurrected saints. Though that is not explicitly taught in Scripture, it is inferred from other doctrines.

At this point in our story, with the old Earth gone, we have a new Earth and there is no longer an earthly Jerusalem. The New Jerusalem will take its place.

The overall impression of the city as a gigantic brilliant jewel compared to jasper, clear as crystal indicates its great beauty. John was trying to describe what he saw and to relate it to what might be familiar to his readers. However, his revelation transcends anything that can be experienced.

The jasper stone known today is opaque and not clear. It is found in various colors, and John was referring to the beauty of the stone rather than to its particular characteristics. Today one might describe that city as a beautifully cut diamond, a stone not known as a jewel in the first century. There is nothing here or in the following description to suggest this is anything but a literal city.

Rev 21:12 It had a great, high wall, with twelve gates, and at the gates twelve angels, and on the gates, the names of the twelve tribes of the sons of Israel were inscribed— 13 on the east three gates, on the north three gates, on the south three gates, and the west three gates.

John saw a gigantic city, “square” in shape (v. 16), and surrounded by a great, high wall with 12 gates. The 12 gates bore the names of the 12 tribes of Israel. The number 12 is prominent in the city with 12 gates and 12 angels (v. 12), 12 tribes of Israel (v. 12), 12 foundations (v. 14), 12 apostles (v. 14), 12 pearls (v. 21), 12 kinds of fruit (22:2), with the wall 144 cubits—12 times 12 (21:17), and the height, width, and length, 12,000 stadia, about 1,400 miles (v. 16). The city has walls north, south, east, and west with three gates on each side (v. 13) and with an angel standing guard at each gate (v. 12).

This is an entirely different situation from the earthly Jerusalem in the Millennium. But if the names of the gates corresponded to the millennial

Jerusalem described in Ezekiel 48:31–34, the North side from east to west would have the gates named Levi, Judah, and Reuben. On the West side from north to south were Naphtali, Asher, and Gad; on the South side from east to west, Simeon, Issachar, and Zebulun; and on the East side from north to south, Joseph, Benjamin, and Dan. In contrast to Revelation 7:5–8, where Dan is omitted and Joseph and Manasseh are included, Ezekiel mentioned Dan but not Manasseh.

Rev 21:14 And the wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb.

15 And the one who spoke with me had a measuring rod of gold to measure the city and its gates and walls. 16 The city lies four square, its length the same as its width. And he measured the city with his rod, 12,000 stadia. Its length and width and height are equal.

The 12 foundations to the city's wall bore the names of the 12 apostles of the Lamb. The apostles were part of the Church, the body of Christ, thus both the Church and Israel will be in the city. The former is represented by the apostles' names on the foundations (v. 14), and the latter by the names of Israel's 12 tribes on the gates (v. 12). The distinction between Israel and the Church is thus maintained.

An angel measured the city with a measuring rod of gold, about 10 feet in length. The city is 12,000 stadia in length and width, approximately 1,400 miles on each side. Tremendous as is the dimension of the city, the amazing fact is that it is also 1,400 miles high.

Commentators differ as to whether the city is a cube or a pyramid. The descriptions seem to favor the pyramid form.

Rev 21:17 He also measured its wall, 144 cubits by human measurement, which is also an angel's measurement. 18 The wall was built of jasper, while the city was pure gold, like clear glass.

Surrounding this huge city is a wall 144 cubits or 216 feet thick. The reference to man's measurement (cubits) simply means that though an angel is using the rod, he is using human dimensions.

As John gazed at the wall, he saw that it was made of jasper and that the city was made of "pure gold, as pure as glass". John was using the

language of appearance, what they resembled, and not necessarily what they actually were. In verse 11 the jasper is translucent, and in verses 18 and 21 the gold is clear like glass.

Rev 21:19 The foundations of the wall of the city were adorned with every kind of jewel. The first was jasper, the second sapphire, the third agate, the fourth emerald, 20 the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst. 21 And the twelve gates were twelve pearls, each of the gates made of a single pearl, and the street of the city was pure gold, like transparent glass.

The decorations of the foundations (with the apostles' names inscribed on them) include 12 stones involving different colors. The color of the jasper is not indicated. The sapphire was probably blue; the chalcedony comes from Chalcedon, Turkey, and is blue with stripes of other colors. The emerald is bright green; the sardonyx is red and white; and the carnelian called a "sardius" in the NASB, is usually ruby-red, though it sometimes has an amber or honey color. In 4:3 the carnelian stone is coupled with the jasper to reflect the glory of God. The chrysolite is a golden color, probably different from the modern chrysolite stone which is pale green. The beryl is a sea green; the topaz is a transparent yellow-green; the chrysoprase is also green; the jacinth is violet in color; and the amethyst is purple. The stones together provide a brilliant array of beautiful colors. The gates resemble huge, single pearls, and the street of the city was of pure gold, like transparent glass (cf. 21:18).

The transparency of some of the stones and the reference to "pure gold, like transparent glass" suggests the city may be mostly transparent with the light of the presence of God emanating through and out from it, as suggested in verse 22 and following.

While the beauty of the city may have symbolic meaning, no clue is given as to the precise interpretation. Since it is reasonable to assume that the saints will dwell in the city, it is best to take the city as a literal future dwelling place of the saints and angels.

The city is pictured as descending from heaven to the new Earth, and the fact that it has foundations and comes from heaven to the Earth seems to imply that it rests on the new Earth itself. This is also implied by the people

going in and out of its gates, which is difficult to visualize unless the gates rest on Earth itself. However, it is assumed during the Millennium it remained suspended above the Earth and was removed to safety with the destruction of the old Earth.

Rev 21:22 And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. 23 And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb. 24 By its light will the nations walk, and the kings of the earth will bring their glory into it, 25 and its gates will never be shut by day—and there will be no night there. 26 They will bring into it the glory and the honor of the nations. 27 But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb's book of life.

John declared that he did not see a temple in the city because God the Father and the Lamb (God the Son) are its temple. There will be no need for light from the sun or moon because the glory of God will provide the light. As John explained, the Lamb is its lamp.

The word “temple” is *naos* in the Greek and is the word used for the sanctuary of God's dwelling place, the Holy of Holies, in the Temple of Israel. Believers now have access to the most sacred, intimate fellowship with the Lord their God in fulfillment of many promises given to the saints.

From the fact that the nations (the Gentiles) will be in the city (vv. 24, 26)—as well as Israel and the Church—it is evident that the city is the dwelling place of the saints of all ages, the angels, and God Himself. The description of the heavenly Jerusalem in Hebrews 12:22–24 itemizes all those mentioned here and adds “the spirits of righteous men made perfect,” which would include any other saints not specifically mentioned.

Because the “nations” are mentioned many assume this is referring to the Millennium, but such a conclusion is unwarranted. The word translated as “nations” is the word for Gentiles. The meaning is not that political entities will enter the new Jerusalem but rather those who are saved Gentiles, those who belong to non-Jewish races will enter the city.

John learned that the gates of the city will never be shut, and because God's glory will be present continually there will be no need for night there.

The brilliant light of the city dispels any possibility of darkness. Believers in their glorified bodies will not need rest, and their lives will be full of continuous activity.

The glory and honor of the nations will be in the city, and everything impure ... shameful, or deceitful will be excluded (cf. Rev. 21:8; 22:15). The inhabitants will be only those whose names are written in the Lamb's book of life. It is interesting that in the six references to the book of life in Revelation, only this one calls it "the Lamb's" (cf. 3:5; 13:8; 17:8; 20:12, 15).

The new Jerusalem is distinguished by the things that are missing. There will be no temple, no sacrifice, no sun, no moon, no darkness, no gates to shut, and no abomination. This is a further indication we are looking at the eternal state and not the Millennium because if the sun or the moon were in existence it would shine on the city.

Though the description of the city does not answer all questions concerning the eternal state, the revelation given to John describes a beautiful and glorious future for all who put their trust in the living God.

Rev 22:1 Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb 2 through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations.

In the opening verses of chapter 22, additional facts are given about the New Jerusalem. The angel showed John the river of the water of life, as "clear as crystal," flowing from the throne of God and of the Lamb. While this may be a literal river, its symbolism is clear. Out of the throne of God will flow pure water, symbolic of the holiness and purity of God and the city. This reference to a river should not be confused with similar millennial situations such as those in Ezekiel 47:1, 12 and Zechariah 14:8. These refer to literal rivers flowing from the temple and Jerusalem and will be part of the millennial scene.

The river in Revelation 22:1 will be part of the New Jerusalem on the new Earth. The water flows down the middle of the great street of the city. This apparently refers to a main thoroughfare in the New Jerusalem coming

from the throne of God with the river being a narrow stream in the middle of the street. The KJV attaches the phrase “in the midst of the street” to the next sentence rather than to the river.

It is significant also that the Lamb is pictured on the throne (mentioned also in v. 3). This makes it clear that 1 Corinthians 15:24, which states that Christ “hands over the kingdom to God the Father after He has destroyed all dominion, authority, and power,” does not mean that Christ’s reign on the throne will end but that it will change its character. Christ is King of kings and Lord of lords (cf. Rev. 17:14; 19:16) for all eternity.

The Tree of Life.

As John contemplated the heavenly city, he saw the tree of life, bearing 12 crops of fruit, yielding its fruit every month. Interpreters have puzzled over this expression that the tree of life is on each side of the river. Some take this as a group of trees. Others say that the river of life is narrow and that it flows on both sides of the tree. The tree of life was referred to in the Garden of Eden (Gen. 3:22, 24), where it was represented as perpetuating physical life forever. Earlier in Revelation (2:7) the saints were promised the “right to eat from the tree of life, which is in the paradise of God.”

While the literal and the symbolic seem to be combined in this tree, there is no reason why it could not be an actual tree with literal fruit. While the verse does not state that the fruit can be eaten, this is presumably the implication.

The tree’s leaves are “for the healing of the nations”. Based on this statement some have referred this situation back to the millennial times when there will be sickness and the need for healing. However, another meaning seems to be indicated. The word “healing” *therapeian* can be understood as “health-giving”. The English “therapeutic” is derived from this Greek word. Even though there is no sickness in the eternal state, the tree’s fruit and leaves seem to contribute to the physical well-being of those in the eternal state. The intimation is that while the tree is not necessary to sustain life in any way by physical means, believers can enjoy that which the tree provides.

Rev 22:3 No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him.
4 They will see his face, and his name will be on their foreheads.

As if to remind the reader that healing as such is not necessary, John added, “No longer will there be any curse”. As the curse of Adam’s sin led to illness requiring healing and death, so in the eternal state there will be no curse; therefore no healing of illness is necessary.

As mentioned earlier, God and the Lamb are in the new city (21:22–23; 22:1). The New Jerusalem will be the temple of God (21:22), and the throne of God will also be in it. Then John wrote, His servants will serve Him. The highest joy and privilege of the saints in eternity will be to serve their blessed Lord, even though it is true that they will also reign with Him (2 Tim. 2:12; Rev. 5:10; 20:4–6). They will have a privileged place before the throne for they will see His face. The implication is that they are under the Lord’s good favor and in His “inner circle”. This intimacy is also indicated by the fact that His name will be on their foreheads (cf. 2:17; 3:12; 7:3; 14:1). Freedom to be in the presence of God indicates that they will then be in their glorified bodies (cf. 1 John 3:2).

Rev 22:5 And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

Once again John wrote that the glory and light of the New Jerusalem will be the presence of God, with no artificial illumination (cf. 21:23–24). And once again the statement is made that the servants of God will reign with Christ forever (cf. 20:6b).

Life in Eternity

Nowhere does Scripture give details of life in the eternal kingdom of God. Occasionally the curtain is drawn back to give us a bare glimpse of that life —only “a foretaste of glory divine.”

A life of fellowship with Him.

1 Cor 13:12 For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.

1 John 3:2 Beloved, we are God’s children now, and what we will be has not yet appeared; but we know that when he appears we shall be like

him, because we shall see him as he is. 3 And everyone who thus hopes in him purifies himself as he is pure.

John 14:3 And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also.

Rev 22:4 They will see his face ...

A life of rest.

Rev 14:13 And I heard a voice from heaven saying, "Write this: Blessed are the dead who die in the Lord from now on." "Blessed indeed," says the Spirit, "that they may rest from their labors, for their deeds follow them!"

A life of full knowledge.

1 Cor 13:12 ... Now I know in part; then I shall know fully, even as I have been fully known.

A life of holiness.

Rev 21:27 But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb's book of life.

A life of joy.

Rev 21:4 He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."

A life of service.

Rev 22:3 No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him.

A life of abundance.

Rev 21:6 And he said to me, "It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give from the spring of the water of life without payment.

A life of glory.

2 Cor 4:17 For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison.

Col 3:4 When Christ who is your life appears, then you also will appear with him in glory.

A life of worship.

Rev 19:1 After this I heard what seemed to be the loud voice of a great multitude in heaven, crying out, “Hallelujah! Salvation and glory and power belong to our God.

Rev 7:9 After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, 10 and crying out with a loud voice, “Salvation belongs to our God who sits on the throne, and to the Lamb!” 11 And all the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, 12 saying, “Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen.”

It is impossible for us to fully comprehend the glory of what awaits the redeemed in eternity.

1 John 3:2 ...we know that when he appears we shall be like him ...

The glory of our expectations is that we shall be transformed into His likeness, being sinless, deathless, and experiencing perfection.

Dwight Pentecost writes: “There is the danger the redeemed one will become so occupied with the anticipation of his own experience of glory that the supreme glory of the Godhead is lost. But our occupation in the eternal state will not be with our position of glory but with God, Himself ... We shall be fully occupied with the One that loved us, washed us from our sins in His own blood, and made us kings and priests unto God and His Father” (Rev 1:5-6).

The bride's eyes not her garment,
But her dear bridegroom's face;

I will not gaze at glory,
But my King of Grace—
Not at the crown He giveth,
But at His pierced hand;—
The Lamb is all the glory
of Emmanuel's land.

Rev 22:6 And he said to me, “These words are trustworthy and true. And the Lord, the God of the spirits of the prophets, has sent his angel to show his servants what must soon take place.”

7 “And behold, I am coming soon. Blessed is the one who keeps the words of the prophecy of this book.”

Confirming both the truth and the possibility of comprehending the prophecies previously given, the angel told John that the words of this book are trustworthy and true. The purpose of these communications is not to bewilder and confuse but to reveal many of the “things that must soon take place”.

This directly contradicts the point of view of many scholars that the Book of Revelation is an imponderable mystery for which no key is available today. This book is the Word of God and not the vague imaginations of John. In addition, it is intended to describe future events. When taken in its literal, ordinary meaning, this is exactly what it does, even though much of Revelation is written in symbolic form. The Word of God was not given to be obscure. It was given to be understood by those taught by the Spirit. The theme of Revelation is stated again in verse 7: Behold, I am coming soon! (cf. 1:7; 22:12, 20) The Greek word *tachy* may be translated “soon” in the NIV or “quickly” in the NASB and ASV, and from the divine standpoint, both are true. The coming of Christ is always soon from the standpoint of the saints’ view of the future, and when it occurs, it will come suddenly or quickly with events happening in rapid succession.

Accordingly, a special blessing is pronounced on those who believe and heed the prophecy of the book. As stated earlier, this last book of the Bible, so neglected by the church and with its meanings confused by many expositors, contains more promises of blessing than any other book of Scripture. This reference to blessing is the sixth beatitude in the book (the seventh is in v14). The first blessing (in 1:3) is similar to this one in 22:7.

Rev 22:8 I, John, am the one who heard and saw these things. And when I heard and saw them, I fell down to worship at the feet of the angel who showed them to me, 9 but he said to me, “You must not do that! I am a fellow servant with you and your brothers the prophets, and with those who keep the words of this book. Worship God.”

As this tremendous revelation was given to John, he once again fell down to worship ... the angel. Again he was rebuked and reminded that angels should not be worshiped because, like the saints, they are fellow servants. John was commanded to worship the Lord, not angels (cf. 19:10).

Rev 22:10 And he said to me, “Do not seal up the words of the prophecy of this book, for the time is near. 11 Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy.”

Daniel was told that his prophecies would be “sealed until the time of the end” (Dan. 12:9). But John was told not to seal up the words of these prophecies. Again it should be emphasized that the viewpoint of some scholars that the Book of Revelation is an impenetrable puzzle is expressly contradicted by this and other passages. Revelation, both via its plain statements and its symbols, is designed to reveal facts and events relating to the second coming of Christ.

The exhortation which follows has puzzled some. Those who do wrong and are vile are encouraged to continue to do so, and those who do right and are holy are encouraged to continue to do so (Rev. 22:11). The point here is not to condone what is evil, but to point out that if people do not heed this prophecy, they will continue in their wickedness. On the other hand, those who do heed the prophecy will continue to do what is right. If the warnings of this book are not sufficient, there is no more God can say. The wicked will continue to be wicked and be judged by the Lord when He comes. The same applies to the righteous. Present choices can fix character, and a time is coming when change will be impossible.

Rev 22:12 “Behold, I am coming soon, bringing my recompense with me, to repay each one for what he has done.”

The words with which this verse begins: “Behold, I am coming soon!” are the same as those at the beginning of verse 7. In connection with His return, which will be “soon” (cf. vv. 7, 20), a reward is promised to His saints for what they have done for Christ. The reference is to the judgment seat of Christ (2 Cor. 5:10–11). Sin was judged at the Cross and will never be mentioned again in any subsequent judgment. The final judgments of both the wicked and the righteous will be judgments of works. For believers, it will be what did they build on the “foundation” of Christ, for which we will be rewarded (or not) in eternity. The lost will only have their human good to fall back on, as they seek to avoid the Lake of Fire, and that will not be sufficient.

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

Once again Christ is described as the Alpha and the Omega (first and last letters of the Greek alphabet), the First and the Last, the Beginning and the End. Christ is before all Creation and He will continue to exist after the present creation is destroyed. He is the Eternal One (cf. 1:4, 8, 17; 2:8; 21:6).

Rev 22:14 Blessed are those who wash their robes, so that they may have the right to the tree of life and that they may enter the city by the gates. 15 Outside are the dogs and sorcerers and the sexually immoral and murderers and idolaters, and everyone who loves and practices falsehood.

The last of the seven beatitudes of Revelation is bestowed on the saints, “those who wash their robes”. They have access to the New Jerusalem and its tree of life (cf. v. 19). The other six beatitudes are in 1:3; 14:13; 16:15; 19:9; 20:6; 22:7. In the manuscripts followed by the KJV, the expression “those who wash their robes” is translated “that do His commandments.” While the translation “wash their robes” is the more literal translation, In both cases, the words accurately describe the righteous.

By contrast, judgment is pronounced on those who are unsaved (dogs refer to people; cf. Phil. 3:2): those who practice magic arts (cf. Rev. 9:21; 18:23; 21:8), the sexually immoral, the murderers, the idolaters, and everyone who loves and practices falsehood. As in the similar description

of the unsaved in 21:8, 27, the wicked works which characterize the unsaved are described.

Though some saints have been guilty of these same practices, they have been washed in the blood of the Lamb, have the imported righteousness of God, and are acceptable to God. But those who refuse to come to the Lord receive the just reward for that failure. Though the world is excessively wicked, God will bring every sin into judgment. And the time for Christ's return may be drawing near when this will be affected.

Rev 22:16 "I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star."

17 The Spirit and the Bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who desires take the water of life without price.

The entire Book of Revelation was delivered by Christ through His angel and is for the churches. Christ described Himself as the Root and the Offspring of David, and the bright Morning Star. Historically Christ comes from David (Matt. 1:1; cf. Isa. 11:1; Rev. 5:5). Prophetically His coming is like the morning star, the beginning of a bright new day. The Holy Spirit joined with the bride, the Church, in extending an invitation to all who heed. Those who hear are encouraged to respond and also to extend the invitation to others. The wonderful promise is given that all those who are thirsty may come and will receive God's free gift.

This is the wonderful invitation extended to every generation up to the coming of Christ. Those who recognize their need and realize that Christ is the provider of salvation are exhorted to come while there is yet time before the judgment falls and it is too late. As the Scriptures make clear, the gift of eternal life (here called the water of life; cf. 22:1; John 7:37-39) is free. It has been paid for by the death of Christ on the cross and is extended to all who are willing to receive it in simple faith.

Rev 22:18 I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book, 19 and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book.

While on the one hand, an invitation is extended to those who will listen, a word of warning is also given to those who reject the revelation of this final book of the Bible. A dual warning is given against adding to it or subtracting from it (cf. Deut. 4:2; 12:32; Prov. 30:6).

How great will be the judgment of those who despise this book and relegate it to the mystical experiences of an old man, thereby denying that it is the inspired Word of God? Rejecting the Word of God is rejecting God Himself. And those who deny His promises of blessing and subtracting from His truths will receive His judgment and will have no part in the tree of life or access to the holy city (cf. Rev. 22:14).

Rev 22:20 He who testifies to these things says, "Surely I am coming soon." Amen. Come, Lord Jesus!

21 The grace of the Lord Jesus be with all. Amen.

One further word of testimony was then given: "I am coming soon" (cf. vv. 7, 12). To this, John replied in a brief prayer, "Amen. Come, Lord Jesus."

With this tremendous revelation completed, a final word of benediction was pronounced. The grace of the Lord Jesus be with God's people. Amen. This expression, so common in other New Testament books, brings this final word from God to an end. For those who believe that Christ in His first coming provided salvation, there is the wonderful promise of His coming again to bring full and final deliverance. As the book began by introducing a revelation of Jesus Christ so it ends with the same thought that He is coming again.

Probably no other book of Scripture more sharply contrasts the blessed lot of the saints with the fearful future of those who are lost. No other book of the Bible is more explicit in its description of judgment on the one hand and the saints' eternal bliss on the other. What a tragedy that so many pass by this book and fail to fathom its wonderful truths, thereby impoverishing their knowledge and hope in Christ Jesus. God's people who understand and appreciate these wonderful promises can join with John in his prayer, "Come, Lord Jesus."