

# Revelation 22

## Promises yet to come

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### **3. (10-11) A warning is given, either by the same angel or by Jesus.**

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*(10 And he said to me, "Do not seal the words of the prophecy of this book, for the time is at hand. (11) He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still."*

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The visions being now \_\_\_\_\_, John is commanded to communicate them to the world.

The revelation deals not with events far distant in the future, but with those immediately \_\_\_\_\_; for this reason the message is to be communicated, compare this to Daniel 8:26 where the reason given for "shutting up the vision" is that the visions "belong to many days to come".

To seal the Book of Revelation in \_\_\_\_\_ of God's command.

John, therefore, was directed not to \_\_\_\_\_ up his predictions; not to lay them away, to be opened, as it were, in distant ages; but to leave them open, so that a persecuted church might have access to them, and might, in times of persecution and trial, have the assurance that the principles of their religion would finally triumph.

The idea is, that as the scenes of persecution were soon to open upon the church, it was important that the church should have \_\_\_\_\_ to these prophecies of the final triumph of religion, to sustain it in its trials.

The intention seems to be to \_\_\_\_\_ men up to a realization of the nature of their conduct in continuing to reject the warnings of God.

"It is the hopelessness of the \_\_\_\_\_ state of the wicked which is here pictured.

The states of both the evil and the good are now fixed \_\_\_\_\_. There is no word here about a 'second chance' hereafter." (Robertson)

"If the warnings of this book are not sufficient, there is \_\_\_\_\_ that God has to say." (Walvoord)

#### **4. (12-13) Jesus declares: I am coming quickly.**

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*(12) "And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work. (13) I am the Alpha and the Omega, the Beginning and the End, the First and the Last."*

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We can never miss the note of \_\_\_\_\_ and warning in all what Jesus tells us about His coming. His message is always *be ready!*

These are undoubtedly the words of the Redeemer; and the meaning is, that the period when the unchanging sentence would be passed on each individual - on the unjust, the filthy, the righteous, and the holy - would not be \_\_\_\_\_.

Jesus goes on to say that He will give to everyone according to his \_\_\_\_\_, does that mean we are saved by our works? No, but it does show that living \_\_\_\_\_ will have works with it.

As an added incentive for us to do and be what is right, being \_\_\_\_\_ for Jesus' return, He reminds us just who He is.

The term Alpha and Omega is "Applied to God in 1:8; 21:6; and here alone to Christ, crowning proof in this book of Christ's \_\_\_\_\_." (Robertson)

The title the First and the Last is also irrefutable \_\_\_\_\_ that Jesus is Yahweh, the LORD: *I, the LORD, the first; and with the last I am He.*

#### **5. (14-15) A blessing and a curse is pronounced by someone (perhaps John, perhaps the angel, perhaps Jesus Himself).**

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*(14) Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city. (15) But outside are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.*

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Blessed are those who do His commandments, or as some versions put it, blessed are those who wash their \_\_\_\_\_.

Outside are \_\_\_\_\_ and sorcerers and sexually immoral and murderers: What about those outside?

The verse does not intend to teach that in the eternal state all manner of wicked men will be living just \_\_\_\_\_ the heavenly city.

## **6. (16) Jesus brings a word of verification.**

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*(16) "I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star."*

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Here our Lord himself asserts what was at the very \_\_\_\_\_ set forth.

With these solemn words, Jesus authenticates the \_\_\_\_\_ book.

The Book of Revelation is written to the churches. This book is not a private affair, knowable only by an elite - it is for \_\_\_\_\_ believers.

The Root and offspring of David is a precious Messianic \_\_\_\_\_. It shows that Jesus is both the \_\_\_\_\_ of King David and His descendant.

The Bright and Morning \_\_\_\_\_ is another Messianic title from the Old Testament and the New Testament.

## **7. (17) The Spirit and the Bride say to all: Come!**

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*(17) And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely.*

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The Spirit and the bride say, "Come!" Is this an invitation to Jesus, asking Him to return? Or is it an invitation to those with a spiritual \_\_\_\_\_ to come to Jesus?

Come! Who can come? Him who \_\_\_\_\_ can come to Jesus, but they can't come unless they hear. Him who thirsts can come to Jesus, but they can't come unless they feel their \_\_\_\_\_. Whoever desires can come, but they can't come unless God works in their \_\_\_\_\_ to desire Him.

This is an \_\_\_\_\_ invitation to receive salvation from Jesus.

The invitation to come is an \_\_\_\_\_ command, for the day will arrive when it is too late to come. Now is the day of grace. The hour of judgment is impending." (Walvoord)

\_\_\_\_\_ who desires salvation in Jesus Christ can come to Him and take the water of life freely.

It is really this simple: do you desire Jesus and His salvation? Then \_\_\_\_\_.

The essence of Christianity is summed up in the idea that God invites us to take the water of life \_\_\_\_\_. You can't *bring* anything to save or justify or commend yourself before God, but you can take the salvation He offers.

It is fitting that this great invitation \_\_\_\_\_ the Book of Revelation and the Bible.

### **8. (18-19) Someone brings a warning - either Jesus, or an angel, or John.**

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*(18) For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; (19) and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book.*

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There is a high \_\_\_\_\_ to pay for tampering with the Book of Revelation specifically, and the Scriptures in general.

"What a solemn \_\_\_\_\_ this is to critics who have tampered with this book and other portions of Scripture in \_\_\_\_\_ self-confidence that they are equipped intellectually and spiritually to determine what is true and what is not true in the Word of God." (Walvoord)

This solemn promise also implies that the Book of Revelation *can be* \_\_\_\_\_.

### **9. (20-21) Last words.**

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*(20) He who testifies to these things says, "Surely I am coming quickly." Amen. Even so, come, Lord Jesus! (21) The grace of our Lord Jesus Christ be with you all. Amen.*

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To the very end, the Book of Revelation emphasizes \_\_\_\_\_ and watchfulness.

Even so, come, Lord Jesus! With this phrase, John used an Aramaic expression that was well known in the ancient church: \_\_\_\_\_!

The Book of Revelation concerns many prophetic events, but the book closes with John's longing for the \_\_\_\_\_ of Jesus for His people - he wants the rapture of the church.

The book (and the Bible) ends with a word of \_\_\_\_\_, and grace for all.