

THE BOOK OF REVELATION

"Final Warnings"

Revelation 22:19-21

Review

1. The infinite witness to God's grace is apparently not to be committed to man (John, cf. 1:1) without warning attached. Reason? Grace must not be turned into license. God's Holy Word must be protected from the savage attacks of men.

2. Revelation is a unique Book of the Bible. Satan is clever to obliterate its message and exterminate those who may receive it. Failing this, he will do whatever else is required to confuse those who read it. Satan's "wiles" (strategies) are sundry. The "whole armor of God" is required to avoid any sort of deception (Eph. 6:11).

3. Remember that the Holy Spirit, through the Apostle John, states that this specific Book is "faithful and true" (vv. 6, 7), exhorts to "worship God" (vv 8, 9), explains "imminence" and "permanence" (vv. 10, 11), presents some bold "promises" of our Lord (vv. 12, 13), affirms "a conditioned beatitude" (vv. 14, 15), and asserts "the greatest invitation" from the Lord Himself (vv. 16, 17).

4. This brings us to the final four verses of the Book of Revelation. In a most remarkable fashion, three specific warnings are recorded. These warnings actually say: 1. Has God spoken? 2. What has God spoken? It is our firm conviction that what God has spoken is patently the substance and content of this Book of Revelation (1:2, 3). Heed the spoken Word of God in these warnings.

1. WARNING #1 About Addition v. 18

The addition warning is related to:

a. A Testimony

What a remarkable work this is. The Lord Jesus Christ gives this testimony. This is an expanded verb meaning "to bear witness with, bear joint witness" (συνμαρτυροῦμαι *summarturoimai*). Grammatically this is a present middle verb. It connotes "I testify on my own behalf besides those things about which I have already testified in this Book." It is as if the Lord enforces His own Word along with the general Scriptures (2 Pet. 1:21).

b. A Prophecy

The testimony of our Lord concerns all who hear (present participle) the words of the prophecy of this Book. Revelation is a Book of prophecy, hence it engulfs "things hereafter" (1:19 cf. chaps. 4 – 22:5). Let' s not be foolhardy- Scripture does include masses of predictions. This Book is loaded with prophecy!

c. An Anxiety

Here is something to remember carefully. Using a 3rd class condition, a scenario is presented. If anyone adds (ἐπιτιθεῖ *epitithe*) to the things (cf. 1 Cor. 2:9-16) in Revelation, God will (future tense, therefore, something which is sure and certain) add on (ἐπί *epi*) to the "adding person" the plagues which stand written (perfect tense) in this Book. That should send cold chills to any thinking individual. Who would choose seven seals, seven trumpets, seven woes as found in this Book?!

2. WARNING #2 About Subtraction v. 19

The subtraction warning is related to:

a. A Testimony

While specifically not repeated, it is obvious that the Lord' s words (v. 18) are applicat~~ed~~ here.

b. A Prophecy

The phrase "that heareth the words of this prophecy of this book" is not included in this verse. Rather, the text bluntly states if any man "take away (ἀφαιρῆ *afaire*) in the sense of "remove" something from the words of (the) Book of this prophecy, God will take away (same verb in future tense) his part.

c. An Anxiety

Three specific parts are recorded to be taken away:

- 1) Part from (ἀπό *apo*) the Book of Life (see below)
- 2) Part out of (ἐκ *ek*) the Holy City (described in 21:9-22:5)
- 3) Part of (ablative case) what stands written (perfect tense) in this Book (blessings anticipated)

Note: Book of Life:

1. Believers names are in this Book (Phil. 4:3; Rev. 21:27)
2. Record is in heaven (Luke 10:20)
3. Non believers (rejecters of Christ) are not in the Book (Rev. 13:8; 17:8).
4. Names may be blotted out of the Book (Ex. 32:31-33; Rev. 3:5)
5. Eternal judgment awaits those not in the Book (Rev. 20:11-15; 20:10).
6. Therefore, a name is blotted out when a person finally rejects God' s call to salvation.

3. WARNING #3 About Summation v. 20

The summation warning is related to:

a. A Testimony

Three times in this chapter this verb (testify) is employed (vv. 16, 18, 20). There is to be no mistake about it – it is the Lord Who witnesses "these things."

b. A Prophecy

In the previous two times (vv. 7, 12) that the Lord' s words are quoted, they are introduced with "behold" (ἰδοὺ *idou*), but here the word for "yes" (ναί *nai*) is used and translated "surely." The Lord prophecies "I am coming (present tense) quickly" (cf. 1:3; 3:11; 16:15; 22:7, 12, 20). This prophecy is always addressed to believers, hence is clearly an expression about sanctification. The idea of imminence and immediately (ταχύ *tachu*) is to be seen from the perspective of heaven (2 Pet. 3:8-13).

c. A Reply

On behalf of the entire company of believers, John speaks up – "Amen" (Hebrew for "yes") "even so" (Greek for "yes") "come" (present tense and denotes certainty) "Lord Jesus" (expression of deity).

Conclusion The O.T. ends with a curse (Mal. 4:5, 6) while the N.T. ends with a benediction. This commendation is found in all the Pauline epistles (2 Thess. 3:17). So be it in your life and mine. Amen!