

One Final Word - Revelation 22:8-12

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[0 : 00] Hey guys, thanks for listening to our Calvary Chapel Charlotte podcast. I will walk by faith and not by sight.

Alright, you can open your Bibles to the last page. Revelation 22. I didn't get a chance to look up how long we've been in Revelation.

It's been a little while. But it's been so good. I taught through Revelation with the youth group and it was good.

And going through it this time, in the journeys of studying and avenues God took me down, on the topics and just the depth, it's just so good.

Just solidified for me, not what I believe, but what the Bible says. I'm realizing more and more, especially now, you know, as the ministry grows and the church grows and people are like, well, do you believe this?

[1 : 41] Do you believe that? Do you believe this? And I'm realizing it's not about what I believe or someone else believes. Because you say, well, I believe it says this. Well, I believe this. And what I'm realizing, what it's based on is how you interpret God's Word.

Everything's based on that. Well, I believe the Bible says this. And someone says, well, I believe it says this. And they seem to be opposed to one another, but they're both really like people that love the Lord. Well, what's the conflict?

And realizing the question is not what you believe, but what do you believe is the way we understand Scripture. And when you have a basis for understanding Scripture, then you can from that say, okay, well, I believe this because the Bible says this.

So it makes a difference. Do you interpret the Scripture allegorically? Do you bring definitions to it? Do you think the Scripture is just used in a way that speaks into our lives, but our life experiences have just as much validity as Scripture?

Or is Scripture self-existent by itself? And we take the plain, literal, historical, grammatical meaning. And whether I'm here or not, the Word still is. And I want to know what the Word means.

[2 : 44] So that has really, as we've gone through Revelation, that has really stood out to me very much as something that I'm realizing more and more. As I interact and talk with people, it's, well, what do you believe about God's Word?

What do you believe about how you approach God's Word? Because that's going to affect everything you do in life and how you interpret what you believe. But anyway, last time, we only got through verse 7.

Behold, I come quickly, says Jesus. Blessed is he that keeps the sayings of the prophecy of this book, meaning to guard. Blessed is the one who keeps, who guards. Blessed is the one who guards them.

I want to be one who guards them. I want to be one that guards them from my own heart and mind and my own idiosyncrasies and my own ups and downs in my relationship and my walk.

I need to guard the Word. I need to guard it against myself being one of those who takes it and twists it to, well, this, I want it to say this. Now, listen, there's times as I'm studying and putting together a message and I'll think of a scripture and I'll go to it and it's like, hmm, that doesn't exactly say what I want to say for the point I'm trying to make.

[3 : 58] It could, but it's going to take a lot of explaining. So we'll use a different one. It's valid to the point, but I don't, it's, you know, I want to stay in the text and not be teaching another scripture that's backing up this scripture, which I get, you know, I'm guilty of all the time.

So there's times where it's like, you know, okay, but I can't take that scripture and just twist it and go, well, it's going to fit my point in some way and I'll just make it fit the point, even though it's not

actually what it's talking about.

So here we have Jesus's final word of arrival. As we get down through this chapter saying, blessed is, behold, I come quickly. Blessed is he who keeps, who guards this, these sayings.

His final word of arrival is for who? The keepers of the word. I come quickly. Blessed is he that keeps the sayings, the prophecies of this book. This final word of arrival is not for the world.

It's not for the lost. It's for those who are keepers of the word. As we saw last time, all of the writers of the epistles, they write with the sudden appearing of Jesus for his church in view.

[5 : 00] All of them. They write with this idea that he will come. First Corinthians four or five.

Therefore, judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness, will make manifest the counsel of the hearts.

And then shall every man have judgment with God, destruction and wrath. And shall every man have praise of God. We are looking for that appearing. Judge nothing before the time until the Lord comes.

And he will then do that. To what purpose? That every man may have praise. And we can link that then to the scriptures that talk about, you know, don't build with wood, hay and stubble. But the idea is when Jesus comes there, he will find in every single one of us something to say, man, look what God did in your life.

Look what came through your life. Tonight we are going to look at the final word. The final word of the scriptures to us. A final word of this book of revelation.

We'll pick up in verse eight, where John says, then I saw these things. And he's seeing Jesus saying, behold, I'm come quickly. He's got this angel who was one of the ones with the seven vials speaking to him and telling him of things to come of the new heavens, the new earth and the new Jerusalem.

[6 : 14] And he says, I, John saw these things and heard them. I like that John's not ashamed to declare his witness to the plain meaning of these words that he wrote. He's like, listen, I know it sounds a little out there.

I know it, but I saw them. I heard them and I'm faithfully writing them down and faithfully going to give these things to you. He's not ashamed to declare his witness to the plain meaning of the words he wrote.

And the response here to Jesus's declaration of his imminent return. What did it result in? Now the angel is going to correct him, but it resulted in what? Now Jesus says, I come quickly.

And John worships, man. He just falls down as the result is worship, not worry. He wasn't like, oh no, Jesus is coming back. I'm so afraid. Oh, what's going to happen? Now it's worship.

His response is worship. And here's John in the presence of faithful and true words. Jesus saying, behold, I come quickly. And even in this moment, the frailty and weakness of man, the weakness of flesh leads him astray.

[7 : 19] He worships the angel. He bows and worships him. You know, if John the apostle, 90 some years old, finishing up this book of Revelation is falling down and worshipping wrongly in this moment.

There's no condemnation. I think it's sometimes we hold ourselves to a standard the Lord doesn't hold us to. You know, David would write and say, I know that I'm but dust, oh Lord.

I think sometimes we think that, well, yes, but I'm redeemed dust. And so I should at least glow. Then the angel said unto me, see you do it not.

Again, John's not afraid to write this. You know, can we just leave that part out? We'll just skip that. We'll just skip the verse eight and nine. And we don't need to talk about the fact that I just bowed to this angel. He says, see you do it not.

For I'm your fellow servant and of your brethren, the prophets and of them, which keep the sayings of this book, worship God. Wait a minute. I thought he's an angel. It says he's of his brethren.

[8 : 20] So like, how is this? What is this? Well, if we look at what these words mean, fellow servant means an associate, one who is associate with him in serving and ministering and of thy brethren, the prophets, brethren is of the same source.

So yes, a prophet is one, an inspired speaker of God. So he says, I too am an associate of this ministry, of this service. I too am one who is of the same source that you come from.

God is our father. And I too am speaking forth these inspired words of God. And I am also of them which guard the sayings, the logos, the logos of this book, worship God.

And like book here in the Greek is, I'll put it up there for you. It's the Bible. It's the Bible. Keep the sayings of this Bible. Guard the sayings of this Bible.

Essentially, God has an angelic guard for his words. This angel is saying, hey, it's part of my task is to guard this. Here's this angelic guard for the words that were prophesied in the book of Revelation.

[9 : 29] All faithful and true servants, all brethren, all prophets, all people of the word, they declare that there's only one who's worthy of worship.

If there's any that comes and says, well, I'm also of your brethren, I'm a prophet. And I also am keeping the word, but worship, you know, Moroni, but worship a man, but worship, sorry, all faithful and true servants declare there's only one worthy of worship.

The faithful sayings of this book, they declare there's only one worthy of worship. And he said unto me, the angel saying this, we're going to have different people speaking.

And if your Bible is like mine, you know, it's got the red letters. And like we like to say, it wasn't when John was writing, they didn't magically turn red. And so I think there's some text in here that's actually Jesus speaking more than what it's given credit for.

But right now this is referring to that angel. And he said unto me, seal not the sayings of the prophecy of this book for the time is at hand. A seal just means to set a mark of security and authority.

[10 : 40] Saw that in Revelation 7, 3, before the plagues were released, it said saying, hurt not the earth, neither the sea nor the trees till we have sealed the servants of our God in their foreheads. That was when the 144,000 Jews were sealed in their foreheads.

They had a set, there was a mark of security and authority set upon them. And so he's saying here, do not do that, John. Do not put this where it is hidden away, where only those who have a certain authority can open this.

This is for everyone. We're not doing that right now. The time is at hand. Time is season and at hand is within reach. The season is within reach.

The season of the things which must shortly be done are within reach. They're almost here. They're about to be grasped. And listen, it's been 2000 plus years since this was written.

And those seasons to the Lord are just as close. They're just as within reach. In 1 Thessalonians chapter 5, Paul will say, but of the times and the seasons, brethren, you have no need that I write unto you.

[11 : 46] For you yourselves know perfectly that the day of the Lord so come as a thief in the night. But you, brethren, are not in darkness that that day should overtake you as a thief.

And now here we have the day of the Lord he's speaking of is the day of the Lord of judgment. His judgment comes as a thief. That day will not overtake us as a thief. Because we are of the day, we're not of darkness.

We are looking for his return for us. We won't be overtaken by that day as a thief. The world will be. It will come on them suddenly and unawares. It should not be something we're unaware of.

The words that speak forth God's divine future plans, they're not to be kept under lock and key. They're meant to be used to unlock our understanding of God's work in the world and in this season.

I should be able to use God's word to unlock what's he doing in the world. What's he doing in this season? How do I know I'm going to go to the word? Well, no, I'm going to, you know, I heard this one guy and he said it could really be this and it could really be.

[12 : 56] Well, read it. What does it say? They're faithful and true words. Verse 11. He that is unjust, let him be unjust still. He which is filthy, let him be filthy still.

He which is righteous, let him be righteous still. He that is holy, let him be holy still. What word is used over and over there? Still. Means of a thing which went on formerly and continues in the present.

It is still going. It went on formerly and it continues in the present. Does God not want change in repentance? He that's unjust, let him be unjust still. He that's filthy, let him be filthy still.

Yes, he wants repentance. But the idea is when the season that is at hand comes to be, it will do so too suddenly for change. When that season, which is at hand, where Jesus says, behold, I come quickly.

When it happens, it's too suddenly for change. Unjust means absolutely wicked. Filthy means morally defiled. Filthy means faultless observance of laws.

[14:09] Anybody here faultlessly observe the law? No, but we are righteous in the one who did, aren't we? Holy means worthy of veneration. The idea is it is rendered so.

It's a done deal. He that is holy, it is rendered so. Let him be holy still. We are in a season right now where God is not condemning the world.

He's not judging the world. For God sent not his son into the world to condemn the world, but that the world through him might be saved. But there is a season coming where judgment will come on this earth.

And while it seems like right now, the wicked are getting away with everything. Well, they are. They are, but it doesn't mean they always will. Psalm 37. For yet a little while, and the wicked shall not be.

Yea, thou shalt diligently consider his place, and it shall not be. But the wicked shall perish. And the enemies of the Lord shall be as the fat of lambs. They shall consume into smoke.

[15:09] They shall consume away. We don't have the fat of lamb. Well, maybe some of you like mutton or lamb. But if you like cooking burgers, right? And if they got too much fat in them, and you leave them on the grill too long, man, those things shrink down so fast.

Like, oh, I didn't get to them soon enough. And all of a sudden, your burger was that big. It's now this big, because the fat all melted out of it. It consumes away into smoke. There will be a day where the wicked will not be.

God will judge them. In the new heavens and new earth, the wicked are no more. Verse 12, Jesus now speaks up again. And behold, I come quickly.

He says this again. He said in verse 7, behold, I come quickly. In verse 12, he now says, and behold, I come quickly. And my reward is with me to give every man according as his work shall be. So Jesus has said, behold, I come quickly. Blessed is he that keeps the sayings of the prophecy of this book, who guards them. And behold, I come quickly, and my reward is with me to give every man according as his work shall be.

[16:09] Quickly, if you remember, means without delay, nothing hindering or inhibiting. There's nothing that will hinder him, nothing that will inhibit his coming. Reward.

Reward means dues paid for work. It's used of the fruit that naturally results from toils and endeavors. Reward. We know that when you speak of the bema seat of Christ, we have the great white throne judgment where the remaining dead will be judged at the end of the thousand year reign.

We have the bema seat where there's reward. And it seems like from reading in scripture, that is something that happens at that day where Christ, where we're redeemed, where we're resurrected and we go to be with him.

It seems that is that time. First Corinthians 3.13 says, Every man's work shall be made manifest for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is.

First Corinthians 4.5, Seems like at that time, at the rapture, as the resurrection takes place, and we go to be with Christ, that is at that moment that God says, hey, here it is.

[17:36] Here's the reward. Reward. Some other words in here. To give to every man according as his work shall be. Give just means to discharge what is due.

But the idea is for benefit. We shall give to every man that which is due, but for benefit, specifically. Every man is just each individual. Work, employment, and occupation.

So God will discharge to each individual what is due them based on their occupation and their employment for the Lord. Now, we know that faith and works are mutually exclusive.

That grace and works are mutually exclusive. So is this that God owes me? I mean, Scripture says, Oh, no man, nothing but to love one another. What does this mean? It's not the idea that I've done so much work and now I need to be paid.

You know, we live in a society of debt. Like, I have done this. There's a debt now that's owed. Christ will not owe us anything. God's not going to owe us something and say, well, man, you did such a good job. I'm going to, I, let me write out this check for you.

[18:39] The idea is the reward is simply the natural expression of fruit that comes from the labor. It's just what comes out of it.

And I think we see this when he says, according as his work shall be, the reward is in keeping with the work. In other words, if I go and I'm working in an apple orchard, what is the natural fruit that comes from that?

Cherries? No, apples. So as the reward, as the work is, the reward is in keeping with it. It's going to fit it because it's what comes out. The fruit comes out naturally.

So as we labor in the harvest, as we are in the field, as we are doing what the Lord is requiring of us, not out of, man, I'm going to, I want a big reward.

I want God to, he's going to owe me. No, it's just the natural fruit that comes out of my life through the work of God. And then the reward, the benefit is in keeping with it.

[19 : 39] And then shall every man have praise of God. And I like it here too, where he says to give to every man, according as his work shall be, shall be. That just speaks to me as like, there's future potential.

There's more potential for more reward as his work shall be. Not as his work has been, but shall be. Man, there is future potential for us guys to have future reward.

There is more that could come from our lives. Out of labor, out of debt. Man, no, just out of fruit. Just out of bearing the fruit of the spirit, out of abiding in Christ.

And Jesus says here in verse 13, I am alpha and omega. I am A to Z. The beginning and the end, the first and the last.

I am origin and I am termination. He's essentially saying he is the principal, he is the principal thing before all else. And he is the last thing beyond all else.

[20 : 39] And he's the one who's doing what? To give every man according as his work shall be. And we look at the previous thing Jesus said in verse 7. What is it that he says, blessed. The blessing comes through those who, man, guard his words.

Guard his words. We're not going to have any fruit in our lives if we don't have the word in our lives. We want the fruit of the spirit. But we don't want to get into the dirt.

Into the soil that produces it. It's like trying to get fruit off of a shriveled up, sick, dry little tree.

And it's like, man, you should plant that thing. You should go plant it. Well, I've been listening to some podcasts lately. Okay. Well, all right. But you still need to go plant it. It's going to die. It's going to wither.

Plant it in the word so that it can have fruit. Isaiah 41.4 says, Who has wrought and done it? Calling the generations from the beginning. I, the Lord, the first and with the last.

[21 : 44] I am he. Puts in the English, but it is I am. You see, guys, the word, the word has always existed. And it's existed with meaning and purpose.

And it's meaning and purpose will carry on long past my life and my purposes are over. God's word has existed from the beginning, from A to Z, origin, determination with meaning and purpose.

And I can, I can anchor my life and I can plant myself in that. And I can have fruit in my life that has meaning and purpose. But it's according to his meaning and purpose, right?

Because long after my life, Lord willing, we're the generation that gets to go in the resurrection of those who are alive. But either way, we're going to go. But if we pass on, God's word is still going to be here with purpose and with meaning.

Verse 14, I still think is Jesus speaking here. I think he speaks through verse 19 personally. Let's look at it in light of that.

[22 : 48] So if Jesus says, I am Alpha and Omega, beginning and the end, the first and the last. Then if it's Jesus saying, hey, blessed are they that do his commandments. That they may have right to the tree of life, may enter in through the gates of the city.

I'm sorry, I got that wrong. It's verse 16 through 19. This is the angel because he says his. When we get to 16, I think it's 16 through 19. That Jesus is speaking. Got ahead of myself.

So this is the angel. Blessed are they that do his commandments. Or it's John. That they may have right to the tree of life and may enter in through the gates into the city.

His commandments. What are his commandments? You know, there's the commandments of the Mosaic law. So there is the moral law of God. There's the Mosaic law.

And then when we get to Christ, when we get to the New Testament, we find there are other commandments in Christ. For this is the love of God that we keep his commandments. And his commandments are not grievous.

[23 : 46] Galatians 6.2. Bear you one another's burdens and so fulfill the law of Christ. Now the difference is we are not seeking to keep a law based off of anything other than the fact that it's written on our hearts.

This is now a law because we've been born again. It's what works out naturally in our lives. We should be allowing to do that. When Jesus showed up as we're reading in John and the Gospels, Israel of the nation at that time has had years of rabbinic teaching.

Not biblical Old Testament teaching. Rabbinic tradition and teaching which took the law of the Old Testament, Mosaic law, which is a law of what? It's a law of sacrifice.

A law of confession. And turned it into and said, oh, it's going to be a law of righteousness. And if we keep all of these things, then we'll be righteous. That's never been the case. And even now, this law we do not keep for righteousness sake.

It is a law that's been written on our hearts. Blessed are they that do his commandments. That's so true. It's the blessed ones that do his commandments. Only those who have been blessed with the spirit. That they may have right to the tree of life and may enter in through the gates into the city.

[24 : 57] We possess heavenly rights. I got my rights. We have heavenly rights. Right just means power. Ability. We have heavenly rights.

We have an authority that comes from heaven. That positions us in heaven. In Acts 26, 18.

Scripture says to open their eyes. This is Paul recounting. There is road to Damascus and the purpose for which he was called. To open their eyes, the Gentiles, and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins and an inheritance among them which are sanctified by faith that is in me.

We possess heavenly rights. We possess heavenly rights. We receive forgiveness of sins. We receive forgiveness of sins. We have an inheritance among them which are sanctified by faith.

When I align my life with the meaning and purpose of the word, it allows me to take part then in what?

The blessing. Blessed are they that do his commandments. It allows me to take part in satisfaction. They may eat the tree of life.

[26 : 15] It allows me to take part in life because the tree of life. And then what? Longevity. That I might be in the new Jerusalem, an eternal state. So when I align my life with the meaning and purposes of the word, it gives me a right, as it were, to enter in and partake of blessing, satisfaction, life, and longevity.

How do we enter in? By the door. May enter in the Greek is coming into one place by going out of another. When you enter some place, by definition, to enter it, you have to leave somewhere else. I think too often we've entered Christ, been brought in, and we're still trying to stay in the world. Still trying to stay in my own comfortable world. What's comfortable to my flesh or comfortable to my nature.

Jesus says, I am the door. By me, if any man enter in, he shall be saved. And shall go in and out and find pasture. What's our purpose of then coming in and out?

Oh, I'm getting out of Christ. I still find pasture. He knows. I don't know when it's time. Hey, you just need to, you just need to come in. You just need to come in, come into the fold, and just be here with me, the shepherd. Hey, you know what?

[27 : 32] It's time to go out in the pasture. It's time to go out there. Mingle with the sheep. This is the one who's blessed. The one who does his commandments.

His commandments aren't grievous. And the disciple says, what, or the Jew said, what is the work of God? Tell us the work of God that we may do it. And he said, this is the work of God that you might believe on him.

On the only begotten name of the one whom he has sent. This is the work of God that you would believe. Now, without, without what? Without the new Jerusalem, he's saying, without this ability to enter into the heavenlies, without our dogs, sorcerers, whoremongers, murderers, idolaters, and whosoever, excuse me, whosoever loves and makes a lie.

Without. What does this mean? Does it mean that these conditions now exist in the new creation? That if you go outside the walls of the new Jerusalem, you're going to find dogs? See, you don't want dogs in heaven.

That's bad. Dogs and sorcerers and whoremongers, murderers and idolaters, and whoever loves and makes a lie. Look at that thing. He always puts that last. We saw that when we saw that these

are the former things that were passed away.

[28 : 44] We saw that same thing. 21, Revelation 21, 8. But the fearful and unbelieving, the abominable and murderers and whoremongers and sorcerers and idolaters and all liars, which will have their part in the lake, which burns with fire and brimstone, which is the second death, where he puts liars.

We take our word today so lightly. We say things. And there's no gravity behind it. We have an entire industry based on light words.

Well, I heard this and then I made a video about it. Now I'm on social media and I posted this and I said this. And well, I didn't say it. I just reposted and, you know, someone else said it. We take our word so lightly. Without.

It does not mean these conditions exist in the new creation. It is saying that these people, these ones described in verse 15, they are outside of the privilege, provision, and power that the blessed ones partake of.

Without this. Without would be with outside the new Jerusalem, outside the new creation, outside of God's blessing. They are the ones. They're not part of this privilege, provision, and power.

[29 : 55] They are outside. They do not have access. They do not have life. They do not have satisfaction. They do not have privilege. Whoever loves and makes a lie.

The word love there is phileo. It means to approve of, to like. Whoever approves of a lie. Well, I didn't say it. I just approved of it.

And Jesus now speaks again. I, Jesus, have sent mine angel to testify unto you these things in the churches. I've sent my messenger. I am the root and offspring of David.

And the bright and morning star. Now, this is why I think Jesus actually speaks through verse 19 as we go through this. But Jesus says he has given personal.

He has given a personal sending, a personal messenger, and a personal revelation. Hi, Jesus, have sent my messenger unto you. I am the root and offspring of David. I am the bright and morning star.

[30 : 59] He has sent his personal messenger with a personal sending and with a personal revelation. That's what we've just read about over these many, many, many months in the book of Revelation. And who does he send it to?

He sent it to a people who are awaiting, who were awaiting a personal return. That's who he's speaking to here. I have sent my messenger. I have given this revelation to those who are awaiting a personal return.

This is not a message for the world. Jesus is speaking here in verse 16. But it's for those who have responded to the call to be separate from the world. And they have the promise to then be delivered out of the world.

The root and offspring of David. The root means the origin of life. Offspring means a partaker of life. He is the root, the origin of life.

He is the offspring. He is the partaker of life. The offspring of David. David is the chosen king over God's chosen people. And he is the bright and morning star.

[32 : 06] You know, I was thinking of that scripture. Well, that phrase, the bright and morning star. Peter tells us in 2 Peter 1.19. That we also have a more sure word of prophecy.

Whereunto you do well that you take heed. As unto a light that shines in a dark place. Until the day dawn and the day star arise in your hearts.

Jesus is the bright and morning star. There will be a day where we will be with him. There's no more need of sun, of moon, of candle. Until that day, what is the bright star in our life?

What is the thing that is supposed to shine into my life? That is these words. A more sure word of prophecy. And I was thinking of Lucifer. How his desire was what?

To be the bright and morning star. In Isaiah 14.12. How art thou fallen from heaven, O Lucifer, son of the morning? Was he the bright and morning star? No, he was just the son of it. But he wanted to be as it.

[33 : 03] It wasn't enough to be the son of the morning. How art thou cut down to the ground? Which did weaken the nations. We also are son of the morning.

Sons of the morning. We also are offspring of the bright and morning star. How often do I take the shine out of that? When I try and shine my own whatever.

Instead of letting Jesus be the one who shines through me. In verse 17. I still think this is Jesus speaking. I, Jesus, has sent mine angel.

Verse 16. To testify unto you these things in the churches. I am the root and offspring of David. And the bright and morning star. And the spirit and the bride say, come. Jesus, I think, is declaring this. And let him that hears say, come.

And let him that's a thirst, come. It just seems like something Jesus has to say. And whosoever will, let him take the water of life freely. Come, seven times in Revelation 22.

[34 : 05] It means to make one's appearance. To come from one place to another. It's used both of arriving and of returning. Come. The spirit and the bride say, come.

Nothing can prevent the coming of the Lord. Nothing will prevent his coming. But many things can prevent his people from being prepared for his coming. The parable of the sower.

The seed that fell among thorns. It tells us in Luke 8, 14. And that which fell among thorns are they which when they had heard. They go forth. And are choked. With cares and riches and pleasures of this life.

And bring no fruit. To perfection. Unfortunately, we live in a world where the church is being heavily encouraged to focus on the cares of this life.

The riches of this life. And their comfort in this life. And you need to be focused on this world if you want to be any good for Jesus. Really? Look through scripture at the people who are focused on this world.

[35 : 07] Are they any good for the Lord? Man, they just get choked out. The literal translation of this scripture in verse 17 is, And the spirit and the bride say, come.

And he who is hearing, let him say, come. And he who is thirsting, let him say, come. And he who is willing, let him take the water of life freely. Last time we taught, we looked at some of our Greek verb tenses.

We're going to do it again. So, in the scripture here, in verse 17, The spirit and the bride, they say, come. Let him who hears will say, come. And then, let him that thirst, come.

I'm sorry. Let him that hears say, come. And let him that thirst also, come. And whoever will, let him take the water of life freely. And so, we have some tenses here that modify how we would read this. Spirit and the bride saying, come, is presently, actively, and continually. The spirit and the bride are presently, actively, continually saying, come, Lord. Come.

[36 : 08] Come. Him that hears is actually past tense. And so is him that thirsts. The idea is, it must have taken place. So, in other words, he who hears, he must have heard to say, come.

Him that is a thirst, he must have thirsted to come. It's a past tense. But whosoever will is also presently, actively, and continually.

Whoever hears and whoever thirsts, they must come. They must. They will not be ones who will say, come, Lord Jesus. They will not be part of that unless they come.

Have you heard? You have to come. Have you thirsted? You have to come. And yet, at any time, it tells us here, whosoever will, let him take the water of life freely.

At any time, whoever's hearing, whoever's thirsting, can come, is the idea. It's always available, presently, actively. You can come at any time. But you must come.

[37 : 07] Have you heard? You must come. Have you thirsted? You must come. To take the water of life freely is to take with the hand to lay hold of, undeservedly and without cause.

You must do that. But at any time, it is available. All who read this, they may say, come, along with the spirit and the bride.

And yet, all who read this may not necessarily be part of the bride. I was thinking about this in light of those who would, after the resurrection, after the rapture, and they're in the midst of that seven years where God is turning Israel's heart nationally back to him, where he is bringing the remnant out of Israel who will say, blessed is he who comes in the name of the Lord, where he's judging the nations who have divided his land, who have rejected his word.

I'm thinking of that person who picks this up and believes, and they're reading this. And they're saying, the spirit and the bride say, come. Man, I'm not part of the bride. I miss that boat. And yet it says, and let him that hears say, come.

Have you heard? Yeah, I've heard. Have you drank of the water life freely? I can't. Then I can say, come. At that time, they'll be saying, come, Lord Jesus. Come and wrap all of this up. Currently, all who come and drink are part of the bride.

[38 : 25] But one day, the bride will no longer say, come, because she'll be with the Lord. Yet there'll be those who will hear and those who will thirst. And at that time, they will always have a place to come, because this is a present, active place that they can come.

Whosoever will, let him take the water of life freely. That whosoever is always available. It is a given that the spirit is saying, come.

The spirit and the bride say, come. That's a given. Unfortunately, in today's world, it's not so certain the bride is saying the same thing. I think many times today, the bride is not saying, come.

The bride is saying, stay. Stay, Lord. The spirit and the bride say, come. The spirit says, come. And the bride says, stay. Second Peter, chapter three, verses three through five.

You guys all know this one. Knowing this verse, that there shall come in the last days scoffers.

Scoffers mean those who deride. It's that same word we saw Sunday looked at. Familiarity breeds contempt.

[39 : 32] Contempt to have the lowest view of something. In the last days, there will come those who have such a low, mocking view, walking after their own loss, their own cravings, their own desire for fulfillment, and saying, where is the promise of his coming?

For since the fathers fell asleep, all things continue as they were from the beginning of the creation. And for this, they willingly are ignorant of. There's a few things to point out here. What, when did Jesus make a promise of his coming?

John 14. I go and prepare a place for you. If I go, I'll come again and receive you to myself. And then, I've been reading the upper room discourse, because I've been trying to get ready for the study we're going to be doing on the Holy Spirit.

And that's, we're going to start with Jesus, what he says to his disciples in the upper room regarding that. And reading through that, there's questions they ask, and then his answer. And over and over, he's referencing, because they're like, where are you going?

Talking about where he's going, and talking about his return, his promise for them. In Matthew 24, there's no promise of his return given. There's a declaration that at that time, when all these great disasters and earthquakes are happening, then shall the sign of the Son of Man appear in heavens, and his appearance will be like lightning that flashes from the east and the west.

[40 : 50] And it says, and then they, they, those that are on the earth, will see him. We are not the they. It's a time of judgment. There's no promise in that of his coming. The only time he promises his coming is to his disciples.

Saying, where is the promise of his coming? For since the fathers fell asleep, who are the only people who care about the fathers? This isn't the world, guys. This is the church saying this. The world doesn't care.

Believe me, the people I work with aren't going to snout, Jared. Tell me, where is the promise of his coming? For since the fathers fell asleep, all things continue from the beginning. They don't talk about it at all. They don't have a clue, and they don't care. This is the church saying this.

Where is the promise of his coming? They're the ones who know about his promise. Since the fathers fell asleep, all things continue as they were from the beginning of creation. Listen, the apostles were waiting for him.

Paul was waiting for him. All of these guys were waiting for him. And everything's continuing the same. And it says this. They are willingly ignorant of. Why are they willingly ignorant? Because they didn't guard his words.

[41 : 53] Because they did not guard his word. As the bride, are we presently, actively, continually affirming and maintaining the appearing of the Lord?

Presently, currently, actively, maintaining that Jesus is coming. Am I saying, come, Lord Jesus? Or am I saying, wait, Lord Jesus? I've got some things to work out here.

I really want to get married first. I want to make my first million dollars. No, that's not going to happen. That's definitely not a goal. I think, if anything, it's, Lord, you are long-suffering.

We know that the scripture says, God is not slack concerning his promises. As some men count slackness. As these people count slackness. But is long-suffering, not willing that any should perish, but all should come to repentance.

It's only a lifetime, guys. We only get one. And we're going to be with him for eternity. So if he says, you know what? I'm coming. It's at hand, that season. But recognize the season you're in.

[42 : 53] Use this time. And if he says to me, Jared, you're going to come, you're going to be in the rapture anyway. You're going to be the dead in Christ who rise first. But I want to use your life. I want you to have however many more years.

Okay. Whatever. I'm going to be with him anyway. For I testify unto every man that hears the words of the prophecy of this book. I think this is Jesus speaking.

If any man shall add unto these things, God shall add unto him the plagues that are written in this book. 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.

Jesus is declaring that his word has been given exactly how it was intended to be. It doesn't need revisions. It doesn't need additions. It doesn't need subtractions. Each and every individual who's been endowed with the faculty of hearing.

That's what it is where he says, if any man, every man that hears needs to be endowed with the faculty of hearing. Each and every individual who's been endowed with the faculty of hearing God's word is held to the same standard.

[44 : 05] Not to add and not to take away. There's a legal term called torturous interference. Torturous interference.

It's when you commit torturous interference with a contract, it occurs when a party improperly disrupts a contractual relationship between other parties. A business has a claim for torturous interference with a contract when it can show, the existence of a valid contract, two, the defendant's knowledge of that contract, and three, that the defendant intentionally caused a breach of that contract without justification, and four, resulting harm.

We are held to the same standard of non-torturous interference with God's word. Do we have knowledge of his word? Man, we don't want to be those who intentionally cause a breach of that contract in that relationship because it results in harm.

We cannot ever attempt to alter God's word without resulting harm. Anytime we alter it, it will result in harm. God's word is prophecy, and it is also very clear the way he views this.

It's not something that we can just take and twist, and so I don't really understand that, and I don't know how this is going to happen, and I don't like that. God knows what he meant. Jesus here is declaring his word has been given exactly how it was intended to be.

[45 : 37] Revelation 19.10, remember we read this, for the testimony of Jesus is the spirit of prophecy. Man, I'm so glad. I'm so glad I don't have to try and, I don't have to try and guard this.

I have to guard this so that this be something guarded in my life, and God knows what he wants. He knows what he means. So, first he says, do not add.

To add unto means to put or to lay upon, to attack, to make an assault on. Do not add unto. God looks at it, when we add to his word, it's an assault on his word.

It's to attack his word. If we do, he says, we'll add the plagues there in this book. The plagues means a blow, a stripe, a public calamity, a heavy affliction, and a death stroke.

Man, think through history. Those that have added to God's word, public calamities, heavy afflictions, do not take away. It means to remove, to carry off, to cut off.

[46 : 44] If so, then he will remove our part. Our part is the part due or assigned to us. Remove our part from the book of life. I think people think that life is something that they're guaranteed.

It's something they're due. It's my life. You know, it's mine. I can do with it what I want. I'm guaranteed this thing. And yet, the ones who would cut off God's word, it tells us they'll be cut off from life.

But those who respect God's word, what will God do for them? Or literally, what does God's word do for us? It gives life.

It gives citizenship. It gives promise. Where he says here, whoever takes away from the book, then he will have his part taken away of the book of life, means if I don't take away from it, I get to maintain my part in life.

He'll have his part taken away from the holy city, which means if I don't take away from it, I maintain my citizenship there. And from the things which are written in this book, what are the things written in this book?

[47 : 54] Precious promises. I can maintain my part in. Why would we ever want to place ourselves in opposition to life? He which testifies these things, now I think we go back to John here, saying

this, he which testifies these things, says surely I come quickly.

Amen. Even so, come Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen. The word testifies in the Greek is martyr.

It's where we get our word martyr. The one who testifies of these truths, he gave his life in martyrdom to their authenticity, didn't he? Jesus held the truth of the word of God so high and valued it that he gave his life.

He, the word, became flesh to give his life to give us the understanding of how high God valued his word. And just as sure as every other word of God has been, so shall this final word.

This final word that Jesus speaks, surely I come quickly. Surely is yes, verily, truly, assuredly, even so. Jesus says, truly, yes, assuredly, even so, I come without delay.

[49 : 15] Jesus has declared the reality of his undelayed arrival. John then declares his confidence in Jesus' undelayed arrival. Even so, come, Lord Jesus.

And then as we title our study that one final word, and what is that one final word? It's grace. The Bible ends in grace.

The grace of our Lord Jesus Christ be with you all. Amen. It's not amen. It's grace. What an amazing grace available to each and every one of us who hears come, who has come, and who says come.

Man, have you heard come? I think so. Have you come? I believe so. Are you saying come? I hope so. Romans 8, 14, for as many as are led by the Spirit of God, they are the sons of God.

Galatians 4, 6, then gives us this promise and says, because you're the sons, God has put forth his Spirit into your heart, and it cries out, Abba, Father. And Ephesians 4, 30, says, and grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption.

[50 : 29] He's put a Spirit in us. Are we led by the Spirit of God? We're the sons of God. He's given us a Spirit in us that cries, Abba, Father. And the same Spirit that cries, come, Lord Jesus. Don't grieve him by saying wait or no.

The Spirit's heart is for Jesus' return. The Spirit's desire is for Jesus' return, and the Spirit's call is for Jesus' return. If we are led by the Spirit, we will then be in step with what the Spirit seeks and what the Spirit speaks.

Jesus would say in John 17, 24, Father, I will that they also, whom thou hast given me, be with me where I am. He didn't say, man, I just want to, I just can't wait to come back here and be with them where they are.

That they may be with me where I am, that they may behold my glory. Where are you going to behold Jesus' glory? Man, I can't wait to behold his glory, which thou hast given me.

For thou loved me before the foundation of the world. Jesus is saying, God, man, Dad, can I have some friends over? I want to see these cool things that are here. I mean, we got so much. I just want to bless them. I can't wait.

[51 : 48] To have a part in God's spirit, to have a part in God's life, his future, and his promised return is freely given to whosoever will.

Whosoever will, let him come. Because the spirit and the bride say, Maranatha, come Lord Jesus. that is all she wrote. It's all he wrote. Father, thank you so much, Lord.

Thank you, Lord. We, along with your spirit, as your bride, say come. Lord, I was thinking as we were worshiping how amazing it is to connect with you and know that I am connected with you, knowing I have a relationship with you, knowing I'm worshiping with you, communing with you, and yet having no way to actually put any type of words to that.

I don't have a way that I can grab a hold of that and describe it, but I know it's real and I know it's true. And it makes me realize how little we actually understand of you.

[52 : 57] Lord, as Paul said, not that I have apprehended that for which I've been apprehended. I know, Lord, you know all about me, but I just have not fully grasped you. But this one thing I do, forgetting that which is behind, reaching forth that which is before, I press forward to the prize of the high calling of God in Christ Jesus.

Lord, we're pressing forward because you have promised and you will maintain and fulfill every promise, Lord. And Lord, here we are. It's only a lifetime.

Lord, we want your fruit to be born in our lives. We want those things that are due, not because we've earned them, but because, Lord, it's the natural result of the Spirit at work in our life.

We don't have to fear they're going to fail. You tell us, those are the things that are due. They're coming due. You can't stop it. If you walk in the Spirit, the fruit of the Spirit will live in your life. He who sows to the flesh shall of the flesh reap corruption, but he who sows to the Spirit shall of the Spirit reap everlasting life. And Lord, I can't help but think the more we respond to your Spirit, the more prepared we're going to be for your return and the more effective we're going to be here because we're not going to be caught up with the cares of this world.

[54 : 15] We're going to seek first the kingdom of God and his righteousness and you will add all the rest. You'll take care of that. So, Lord, as we close out this study in the book of Revelation, Lord, we, like John, want to say, even so, come, Lord Jesus.

We want to be found ready, waiting, and longing for you. Fill our hearts with that if we're hesitant. Fill our hearts with that if we don't quite find ourselves there because we have the Spirit and we pray that you would lead us into that place, Lord, where we are at rest because you've let us out, you've brought us in, and you're giving us good pasture.

Thank you for the good pasture we found in Revelation. Bless my brothers and sister tonight, and in Jesus' name. Amen. Amen. Maranatha, guys. Thank you.