

**The Book of Revelation**  
**Lesson 24 – Revelation 21 and 22**

1. Key Verse is **Revelation 17:14** - **“These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings; and they [also shall overcome] that are with him, called and chosen and faithful.”**
2. Review of chapter 20
  - 2.1. The main theme of chapter 20 is the overthrow and defeat of Satan. This is one of the most difficult sections of the book of Revelation because some have taken this passage and made it literal and seek to form their basic Bible belief on this passage reading many things into the passage that it does not say.
  - 2.2. The enemies of the Lamb were introduced in the following order:
    - 2.2.1. The dragon (Satan),
    - 2.2.2. The two beasts (evil governments and the false prophet),
    - 2.2.3. Babylon the great (Worldliness).
    - 2.2.4. In reverse order, they met their destruction in chapters 17 through 20.
    - 2.2.5. These enemies, while destroyed in various chapters, will all be destroyed at the same time when Christ returns.
  - 2.3. Satan is limited. There are some things he cannot do.
    - 2.3.1. The abyss is not the place of punishment for Satan and his forces; it is the place they operate from at the present time. For the angel to be able to put him in the abyss and lock it, and Satan to be confined to the abyss, means that Satan is completely controlled. This does not mean he is not active, but that God limits him in his actions.
      - 2.3.1.1. Satan has been bound, "that he should deceive the nations no more until the thousand years should be finished." No longer can Satan deceive the nations with his lies and evil ways, for the gospel has been delivered and only those who wish to serve Satan can be blinded by his ways."
      - 2.3.1.2. He is loose in the world but bound by the gospel. As long as a Christian holds fast to the truth, the Devil and all of his helpers cannot harm him. If the Christian refuses to abide as he should, then he is subject to the Devil and all the temptations he has in his repertoire.
    - 2.3.2. He can no longer send demons into the bodies of men and women as in the first century.
    - 2.3.3. He cannot destroy the church.
    - 2.3.4. He cannot keep the gospel from being preached to the entire world.
    - 2.3.5. He cannot force a human being to follow him or do his will.
    - 2.3.6. He is bound in that he cannot destroy the Bible.
    - 2.3.7. he cannot tempt a child of God more than he is able to bear; God makes a way of escape with every temptation.
    - 2.3.8. Perhaps no one knows the full extent of the binding, but the comfort to Christians is that as powerful as Satan is, he can be overcome with God's help.
  - 2.4. What does “thousand years” refer to?
    - 2.4.1. It is a symbolic number characterizing the entire Christian Age.
    - 2.4.2. Those who have experienced the first resurrection are priests of God and Christ, and shall reign with him a thousand years.
      - 2.4.2.1. Nothing in the Bible teaches that Christians will be priests in heaven.

- 2.4.2.2. Christians are priests of God during the Christian Age on earth (**1 Peter 2:5, 9**).
- 2.4.2.3. Jesus is the Great High Priest and every Christian is a priest in the Christian Age (**Hebrews 5:5-6**).
- 2.4.2.4. The kingdom was established upon the first Pentecost after the resurrection of Jesus from the dead. Every Christian is in the kingdom during the Christian Age on earth (**Revelation 1:9**).
- 2.5. When the thousand years are finished, Satan shall be loosed...
  - 2.5.1. Christ asks a question in **Luke 18:8**, "When the Son of man cometh, shall he find faith on the earth?"
  - 2.5.2. Just as old Israel fell away from God and officially and finally rejected even the Messiah himself, mankind will again reject God and Christ giving way to Satan's "pleasurable" ways. "When the final judgment is at hand, the powers of evil will again assemble and gather force."
  - 2.5.3. The loosing of Satan will occur at the time when more and more people have chosen wickedness and the true faith shall virtually have disappeared. With the relative number of the righteous greatly diminished, Satan's powers over people will be vastly multiplied; and it appears from this that very near the end of time Satan will find himself with almost complete success in "winning" souls over to his cause.
  - 2.5.4. Consider the parallel to Noah's time.
- 3. **Chapter 21:1-8 – The Glory of Heaven with a Reminder of Hell**
  - 3.1. The Book of Revelation closes with physical life over and the judgment occurring. Destinies have now been determined and the irreversible verdicts of these destinies have been divinely pronounced.
    - 3.1.1. Every person will be judged according to their works, their life on earth.
  - 3.2. Hell, as an eternal destiny will begin for most...
    - 3.2.1. **Rev. 20:15** speaks of some being "**cast into the lake of fire.**"
    - 3.2.2. **Rev. 21:8** records that certain ones "**shall have their part in the lake which burneth with fire and brimstone: which is the second death.**"
    - 3.2.3. **Rev. 22:15** speaks of those who are "**without God**" (that is, outside the city of God).
    - 3.2.4. **Rev. 19:20** reads, "**These both (the beast, the false prophet) were cast alive into a lake of fire burning with brimstone.**"
    - 3.2.5. **Rev. 20:10** records that, along with these, the devil will be cast into the lake of fire where there will be torment "**day and night forever and ever.**"
    - 3.2.6. **Rev. 14:10-11** gives us one of the most comprehensive pictures of hell to be found in the book: "**The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.**"
  - 3.3. Heaven, as an eternal destiny, will begin for few...
    - 3.3.1. The Book of Revelation has considerable to say about the eternal reward for the righteous.
      - 3.3.1.1. The Bible does not teach the doctrine of a renovated earth.

- 3.3.1.2. We need not expect the Lord to come back to earth and set up his kingdom. Why? There will be no earth to which our Lord can come back!
- 3.3.1.2.1. **2 Pet. 3:10 - But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.**
- 3.3.1.2.2. John sees the new heaven and the new earth for the old ones have passed away.
- 3.3.2. Everything the Book of Revelation says about heaven, though it is expressed in figurative language, points to a city of indescribable and unspeakable beauty and grandeur.
- 3.3.2.1. **Revelation 21 and 22** are written to explain in words that Christians can understand in order to get a concept of how magnificent heaven will be.
- 3.3.2.2. It is described in terms of a physical city, but it should be remembered that these are symbols, just like other parts of Revelation. Heaven is **MUCH MORE** incredible than these symbols indicate.
4. **Rev. 21:1 - And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more.**
- 4.1. The Bible does not teach the doctrine of a restored earth (**2 Pet. 3:10**). Thus, this description concerns the abiding place of the righteous after the judgment.
- 4.1.1. The term “new” is from the Greek word “kainos” and means newness of quality.
- 4.1.2. The “new heaven” and “new earth” represent a new realm of existence.
- 4.2. The sea in Revelation represents that from which one of the beasts came (**Revelation 13:1**). In **Revelation 4:6** the sea is represented as separating God and his people. The sea, as a barrier for man, is removed. With the sea done away, the evil of it is done away.
- 4.3. John now begins a description of the glories of heaven, the final reward of the Christian. Words are used that Christians can understand in order to get a concept of how wonderful heaven will be. It is described in terms of a physical city, but it should be remembered that these are symbols, just like other parts of Revelation. Heaven is more wonderful than these symbols indicate.
5. **Rev. 21:2 - And I saw the holy city, new Jerusalem, coming down out of heaven of God, made ready as a bride adorned for her husband.**
- 5.1. The holy city
- 5.1.1. It is spoken of as a “city” since it will be a place of wonderful activity and inhabited by many precious souls, the redeemed of every race, class, tribe, nation and tongue.
- 5.1.2. It is said to be “holy” since **“there shall in no wise enter into it anything that defileth” (Rev. 21:27).**
- 5.2. New Jerusalem (**Rev. 21:2; 3:12**).
- 5.2.1. Jerusalem is depicted as a symbol of heavenly things.
- 5.2.1.1. **Gal. 4:26 - But the Jerusalem that is above is free...**
- 5.2.1.2. **Heb. 11:10 - for he looked for the city which hath the foundations, whose builder and maker is God.**
- 5.2.2. It is called **“the holy Jerusalem”** in **Rev. 22:10**.
- 5.2.3. The church of the Lord began in Jerusalem (**Acts 2:1**) and is even spoken of as **“the city of the living God, the heavenly Jerusalem” (Heb. 12:22-23).**

- 5.2.4. Jerusalem was where the house of God was located, where God dwelt, where God recorded his name and consequently blessed his people, and where his people came to worship him.
- 5.2.5. Contrast it to the corruptness of Babylon.
- 5.3. Who does the Book of Revelation say will ultimately dwell in the city of God?
- 5.3.1. The saved: **“And the nations of them which are saved shall walk in the light of it” (Rev. 21:24).**
- 5.3.2. The overcomers:
- 5.3.2.1. **“He that overcometh shall inherit these things...” (Rev. 21:7)**
- 5.3.2.2. **“To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God” (Rev. 2:7; Rev. 7:14).**
- 5.3.3. The pure: **“And there shall in no wise enter into it anything that defileth” (Rev. 21:27).**
- 5.3.4. The obedient: **“Blessed are they that wash their robes, that they may have the right [to come] to the tree of life, and may enter in by the gates into the city.” (Rev. 22:14).**
- 5.3.5. The faithful: **(Rev. 2:10; 20:6).**
- 5.3.6. Those whose name is written: **“they which are written in the Lamb's book of life” (Rev. 21:27).**
- 5.4. New Jerusalem is the Family of God
6. **Rev. 21:3 - And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, [and be] their God:**
- 6.1. While the voice is not identified, the message is clearly from God.
- 6.2. God will dwell with His people permanently and eternally. His magnificent presence will dwell in the midst of His people forever.
7. **Rev. 21:4 - and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.**
- 7.1. The blessedness of being with him is described with five things that characterize life on this earth. There will be no more tears, no death, no mourning, no weeping and no pain. These things caused sorrow to Christians on earth, but they are no more.
- 7.2. Things that caused sorrow to Christians on earth, are no more.
8. **Rev. 21:5 - And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true.**
- 8.1. One of the rare times that God speaks from His throne in the book of Revelation.
- 8.2. These words are genuine and reliable, faithful and true.
- 8.2.1. God's Word has always been faithful and true.
- 8.2.2. **John 17:17 - Sanctify them in the truth: thy word is truth.**
9. **Rev. 21:6 - And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.**
- 9.1. God speaks again.
- 9.2. All the things that God had envisioned when he created the world have now come to pass.
- 9.2.1. His will has been done.
- 9.2.2. His purposes have been accomplished.
- 9.2.3. This is encouragement to all Christians who trust in God.

- 9.3. He is the Alpha and the Omega. Alpha is the first letter in the Greek alphabet. Omega is the last letter in the Greek alphabet.
- 9.4. God is the beginning, not in point of time, but He is the source or origin of all things. God inhabits eternity and has always been. He is the end in the sense that he constitutes their goal or aim (**1 Timothy 1:5; Romans 10:4**).
- 9.5. The "water of life" is promised to anyone thirsts for it.
- 9.5.1. Scripture often employs the figure of thirst to depict the desire of the soul for God (**Psalm 42:1**).
- 9.5.2. God is a fountain of living water (**Jeremiah 2:13; Psalm 36:9**).
- 9.5.3. Do we seek Him?
10. **Rev. 21:7 - He that overcometh shall inherit these things; and I will be his God, and he shall be my son.**
- 10.1. Christians can overcome with God's help.
- 10.1.1. In the letters to the seven churches, he promised those who would overcome special blessings (**Revelation 2:7, 11, 17, 26; 3:5, 12, 21**).
- 10.1.2. In heaven, those who overcome shall inherit all these things.
- 10.2. There is a special relationship between the Christian and God.
11. **Rev. 21:8 - But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part [shall be] in the lake that burneth with fire and brimstone; which is the second death.**
- 11.1. Just as the righteous are promised a heaven beyond comparison, the wicked will be cast into the lake of fire and brimstone forever. Some of the wicked are listed.
- 11.1.1. The **fearful** are the cowardly, those who prefer personal safety rather than faithfulness to Christ.
- 11.1.2. The **unbelieving** means those "who cannot be trusted." Those who in time of stress did not trust in God but gave way to Satan and the beast.
- 11.1.3. The **abominable** is a general term that includes all those who did evil and evil acts contrary to the will of God.
- 11.1.4. **Murderers** include all those who take life. It would certainly include those who had put Christians to death merely because they were Christians.
- 11.1.5. **Fornicators** include those who commit all types of sexual immorality.
- 11.1.6. **Sorcerers** include those who practice magic of any kind as well as those who trust in charms or astrology.
- 11.1.7. **Idolaters** include all the pagans who worshipped images instead of the one true and living God, and all the evil things they did.
- 11.1.8. **Liars** include all that lie or pervert the truth. Truth is the basis of Christianity; untruth in any form undermines Christianity.
- 11.1.9. All of these will be cast into hell, which is described here as the lake that burns with fire and brimstone. They will be eternally lost. They will not be in heaven.
- 11.2. Hell is a place populated by the corrupt and wicked (**Rev. 19:20; 20:10,15; 21:8; 22:15; Gal. 5:19-21; 1 Cor. 6:9-10; Matt. 25:41**).
- 11.3. Hell is empty of the fellowship of God and any of His people-- the Abrahams, the Moses, the Johns, the Pauls, etc. (**Matt. 8:11**).
- 11.4. Hell is a place of absolute rejection. Such is apparent from the use of the word "cast" (**Rev. 19:20; 20:10, 14-15; Matt. 8:12; 13:41-42; 22:13; 25:30**).
- 11.5. Hell is a place of fire (**Rev. 14:10; 19:20; 20:10, 14-15; 21:8**).

- 11.5.1. God has often used fire for divine retribution (**Gen. 19:24; Lev. 10:2**).
- 11.5.2. Hell is pictured as a "furnace" of fire (**Matt. 13:42, 50**), and as a "lake" of fire (**Rev. 20:9-10, 14-15; 21:8**).
- 11.5.3. It is a place of "flaming" fire (**2 Thess. 1:7-9**).
- 11.5.4. Fire in hell is said to be "everlasting" (**Matt. 18:8-9; 25:41, 46; Jude 1:7**), "unquenchable" (**Mark 9:43,48**), and polluted with "brimstone" (**Rev. 21:8**).
- 11.5.5. Consequently, hell is a place of unquenchable thirst (**Luke 16:24**).
- 11.6. Hell is a place of brimstone (**Rev. 14:10; 19:20; 20:10; 21:8**). O the stifling sulfuric smoke and attendant odor of the rolling, tumultuous sea of liquid brimstone in the infernal realm!
- 11.7. Hell is a place of conscious pain.
  - 11.7.1. Such is inherent in the word "tormented" in **Rev. 14:10-11; 20:10**.
  - 11.7.2. There is consciousness in hell! According to **Luke 16:19-31**, in hell men see, hear, reason, remember, feel, and talk.
  - 11.7.3. Notice these descriptions of hell, pointing up the fact that it is a place of unrelieved pain: punishment (**Matt. 25:46; Heb. 10:27-29**), tribulation and anguish (**Rom. 2:8-9**), no rest (**Rev. 14:11**), and gnashing of teeth (**Matt. 25:30; 8:12**). Additional misery will come from the retention of memory (**Luke 16:19-31**). In hell, memory is transformed into a distressing curse.
- 11.8. Hell is a place where the wrath of God is unleashed (**Rev. 14:10**). In hell, there will not be one trace of God's mercy! There is no limit to the horrors of hell! It is indescribable and beyond human comprehension. Let your mind run wild and bankrupt your language and hell is still worse than that!
- 11.9. Hell is a place where happiness can possibly be seen (**Rev. 14:10; Luke 16:23**). Men in prison spend many hopeless and tantalizing hours wishfully looking through bars of confinement to the free world. In like manner, if bliss is in sight, the miseries of hell will be intensified.
- 11.10. Hell is a place called the "second death" (**Rev. 20:6, 14; 21:8; 2:11**). Since death is a separation (**James 2:26**), hell is spoken of as the "second death," because sinners therein will be eternally separated from God (**2 Thess. 1:7-9; Matt. 25:32**). Indeed, hell is "afar off" (**Luke 16:23**).
- 11.11. Hell is eternal (**Rev. 14:11; 10:3; 20:10**). The Greek words for eternal and everlasting are aion and aionios. They are from the Greek aei (always) and oon (being); therefore, "always being." Aion] is used in respect to future punishment in **2 Pet. 2:17, Jude 1:13**, and **Rev. 14:11; 19:3; 20:10**. Aionios is used relative to future punishment in **Matt. 18:8; 25:41, 46; Mark 3:29; 2 Thess. 1:9; Heb. 6:2** and **Jude 1:6**.

Everything the Book of Revelation says about heaven, though some of it is expressed in figurative language, points to a city of indescribable and unspeakable beauty and grandeur. Heaven is described in regards to its structural and architectural beauty. This is our study next week.

## 12. Chapter 21:9-22:5 – The Glory of Heaven

- 12.1. Truth is the basis of Christianity; untruth in any form undermines Christianity. Just as the righteous are promised a heaven beyond comparison, the wicked will be cast into the lake of fire and brimstone forever.
- 12.2. Hell is a horrendous place. As dreadful as hell will be, heaven will equally full of splendor.
- 12.3. Everything the Book of Revelation says about heaven, though it is expressed in figurative language, points to a city of indescribable and unspeakable beauty and grandeur. Heaven is described in regards to its structural and architectural beauty.
- 12.4. Many songs have been penned to allow us a glimpse of heavens beauty. One well-known hymn is “No Tears in Heaven.”

No tears in heaven no sorrows given  
All will be glory in that land  
There'll be no sadness all will be gladness  
When we shall join that happy band.

No tears (in heaven fair) no tears (no tears up there)  
Sorrow and pain will all have flown  
No tears (in heaven fair) no tears (no tears up there)  
No tears in heaven will be known.

Glory is waiting waiting up yonder  
Where we shall spend an endless day  
There with our Saviour we'll be forever  
Where no more sorrow can dismay.

No tears (in heaven fair) no tears (no tears up there)  
Sorrow and pain will all have flown  
No tears (in heaven fair) no tears (no tears up there)  
No tears in heaven will be known.

Some morning yonder we'll cease to ponder  
O'er things this life has brought to view  
All will be clearer saved ones be dearer  
In heaven where all will be made new

No tears (in heaven fair) no tears (no tears up there)  
Sorrow and pain will all have flown  
No tears (in heaven fair) no tears (no tears up there)  
No tears in heaven will be known.

- 12.5. Our focus now turns to John's description of heaven.

13. **Rev. 21:9 - And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will show thee the bride, the wife of the Lamb.**

13.1. Who does the Book of Revelation say will ultimately dwell in the city of God? The saved: **“And the nations of them which are saved shall walk in the light of it” (Rev. 21:24).**

13.2. The bride of the Lamb, the church, will be the only occupants of heaven.

13.2.1. The overcomers:

13.2.1.1. **“He that overcometh shall inherit these things...” (Rev. 21:7)**

13.2.1.2. **“To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God” (Rev. 2:7; Rev. 7:14).**

13.2.2. The pure: **“And there shall in no wise enter into it anything that defileth” (Rev. 21:27).**

13.2.3. The obedient: **“Blessed are they that wash their robes, that they may have the right [to come] to the tree of life, and may enter in by the gates into the city.” (Rev. 22:14).**

13.2.4. The faithful: **(Rev. 2:10; 20:6).**

13.2.5. Those whose name is written: **“they which are written in the Lamb's book of life” (Rev. 21:27).**

14. **Rev. 21:10-14**

14.1. **Rev. 21:10 - And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God,**

14.1.1. The angel carried away John in the spirit, which means he saw a vision. Instead of the wilderness where he saw the harlot Babylon, the great city, he is carried to a great mountain.

14.1.2. He is prepared to see the bride, the wife of the Lamb, and he sees the holy city Jerusalem coming down out of heaven. The bride and the holy city are the same and represent the redeemed church in all her glory. Here heaven is described as a city.

14.1.3. The term **the holy city** occurs three times in Revelation (11:2; 21:2; 22:19).

14.2. **Rev. 21:11 - having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal:**

14.2.1. The greatest thing about this verse is that the city had the glory of God.

14.2.2. The jasper stone, also mentioned in **Rev. 4:3**, is not an attempt to picture God Himself, but only to describe his likeness to precious stones (**Ezek. 1:26-28**). It is not to be identified with the modern stone of that name which is opaque; but rather, since it was “clear as crystal,” it should be identified with the diamond.

14.2.3. The idea is that it was like a precious stone, which reflected the light of God. There is no sun, moon, or stars in heaven, but the light is that of God himself (see verse 23).

14.3. **Rev. 21:12 - having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are [the names] of the twelve tribes of the children of Israel:**

14.4. **Rev. 21:13 - on the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates.**

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

14.5.1. Ancient cities had walls around them, so John is using the terminology that is familiar to his day. This wall was great and high. This is the symbol for security and protection. There is no need for defense, because all of the enemies have been destroyed.

14.5.1.1. The understanding of complete security because no enemies are present is further indicated in **verse 25**.

14.5.2. These gates are for entrance to those who have their names written in the Lamb's book of life (**Revelation 21:24-27**).

14.5.2.1. Names of the twelve tribes of Israel and the twelve apostles symbolize the redeemed from both covenants.

14.5.2.1.1. That the gates were facing the 4 directions gives some credence to the idea that men will come from all parts of the earth.

14.5.2.2. Three gates on each side symbolize that there are abundant opportunities for mankind regardless of where they come from to be a part of heaven.

14.5.2.2.1. The opportunity to enter into heaven is offered to all.

14.5.2.2.2. That represents the fruit born from Christ's charge to His followers:

14.5.2.2.2.1. **Matt. 28:19-20 - Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you...**

15. **Rev. 21:15-17**

15.1. **Rev. 21:15 - And he that spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall thereof.**

15.2. **Rev. 21:16 - And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal.**

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

15.3.1. In Revelation eleven John was given a rod to measure the temple of God. Here, an angel with a golden rod measures the Holy City. The measuring in chapter 11 was to insure protection. The measuring here is to show the greatness of this city, larger than any city man has ever constructed on earth.

15.3.2. The city is foursquare (**Rev. 21:16**), with the length, breadth and height being equal.

15.3.2.1. The cubed dimensions remind us of the Holy of Holies, the dwelling place of God in the temple (**1 Kings 6:20**).

15.3.3. In Revelation eleven John was given a rod to measure the temple of God. Here, an angel with a golden rod measures the Holy City. The measuring in **chapter 11** was to insure protection. The measuring here is to show the greatness of this city, larger than any city man has ever constructed on earth.

15.3.3.1. The Coffman commentary specifies that these measurements could accommodate many times the earth's capacity for dwelling. This reinforces the fact this heavenly realm will not be upon the earth.

15.3.3.2. It was 12,000 furlongs in every direction. A furlong is an eighth of a mile, so it would be fifteen hundred miles in every direction. This is the distance between New York City and Houston, Texas.

15.3.3.3. A great and beautiful city is being described that is larger than one can imagine. It denotes the perfect fellowship that the redeemed will have with God.

#### 16. Rev. 21:18-20

16.1. **Rev. 21:18 - And the building of the wall thereof was jasper: and the city was pure gold, like unto pure glass.**

16.2. **Rev. 21:19 - The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;**

16.2.1. The great wall was made of jasper, which was one of the expensive stones of the first century. The first foundation in verse 19 is also of jasper. This is to show the splendor of the city. And the city itself was pure gold like unto pure glass, probably meaning that it shone like crystal clear glass. This golden city staggers the imagination, which is intended.

16.2.2. There were twelve foundations and each was a precious stone. The stones listed here were some of the most valuable in the ancient world. They are not always easy to identify with present day stones because the terminology is different and there was no standard list. Eight of these stones were the same as was in the high priest's breastplate (Exodus 28:17-20). The best information indicates these stones as follows: The jasper is probably the modern day diamond. The sapphire is a deep blue stone; today it is called lapis lazuli. The chalcedony was a green silicate of copper found near Chalcedon in Asia Minor. The emerald was green probably the same as emerald today.

16.3. **Rev. 21:20 - the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.**

16.3.1. Building, from the Greek endomesis, is found only one time in the New Testament. It means "that which is build in."

16.3.2. The language used here is to attempt to describe the radiance, the glory, they beauty, the "wealth", and the magnificence of the great city.

16.3.3. The purity of the elements used is obvious and the value is unmatched by anything ever experienced on the earth.

16.3.4. The sardonyx was a layered stone of red (sard) and white (onyx). The sardius was a red stone. The chrysolite was a yellow topaz. The beryl was the sea green in some ways similar to the emerald. The topaz was a yellow stone. The chrysoprase was a pale green. The jacinth was a rich blue color stone. The amethyst was a purple quartz.

17. **Rev. 21:21 - And the twelve gates were twelve pearls; each one of the several gates was of one pearl: and the street of the city was pure gold, as it were transparent glass.**

17.1. Each gate was a single pearl. Pearls were of great value in the ancient world. Jesus spoke of a pearl so valuable that the merchant sold all he possessed in order to purchase it (**Matthew 13:45-46**). The idea of a single pearl large enough for the gate staggers the imagination. The street is paved with pure gold, as it was transparent glass. This is gold prettier and better than any man has ever seen. The

idea is of a city that is more beautiful and wonderful than man has ever built or will build. It is indeed the great city of God. There is none like it!

**18. Rev. 21:22 - And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof.**

18.1. No temple is required because God and Christ have become the divine sanctuary; we will worship Deity directly.

**19. Rev. 21:23 - And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof [is] the Lamb.**

19.1. God and Christ are the light.

19.2. There is no need for created light of the sun and moon, for God is there. The glory of God gives all the light they need. The lamp that lights the city is the Lamb. The idea is that the glory of Jesus, as well as that of the Father, permeates and lights the city. Jesus is equal with the Father.

**20. Rev. 21:24 - And the nations shall walk amidst the light thereof: and the kings of the earth bring their glory into it.**

20.1. The universal nature of those who make up heaven is expressed here.

20.1.1. **Is. 2:2-4**

20.1.2. **Matt. 8:11**

20.2. This also appears to correlate to **Isaiah 60:3**. The nations refer to the redeemed of all nations of the earth. The kings were those who believed and obeyed God. They bring whatever glory they had and lay it at the feet of the Almighty God.

**21. Rev. 21:25-27**

21.1. **Rev. 21:25 - And the gates thereof shall in no wise be shut by day (for there shall be no night there):**

21.2. **Rev. 21:26 - and they shall bring the glory and the honor of the nations into it:**

21.3. **Rev. 21:27 - and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life.**

21.3.1. God who is always there so there will be no night there, only day. There are no enemies and no night, so there is no need to close the gates.

21.3.2. Those things which are filthy, vile and untrue are excluded from heaven. John states "anything unclean" will be barred from heaven.

21.3.3. All glory and honor belong unto God. There is no way nations could bring physical things into heaven. This is the symbol, but the meaning is that all the nations will bring their very best into the great city, and that can only refer to the righteous of all nations. The next verse indicates this by showing the negative - the sinful must stay out.

21.3.4. Heaven is reserved for the faithful of God; those whose names are written in the Lamb's book of life. People from all nations will come into the holy city, but in every case, it is those who have feared God and kept his commandments. They are the ones whose names are written in the Lamb's book of life. All the wicked who do abominable things and who believe and tell lies will be excluded. The unrighteous cannot stand in the presence of God or enjoy the fruit of the righteous.

**22. Rev. 22:1-5**

- 22.1. **Rev. 22:1 - And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb,**
- 22.2. **Rev. 22:2 - in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve [manner of] fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations.**
- 22.3. **Rev. 22:3 - And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him;**
- 22.4. **Rev. 22:4 - and they shall see his face; and his name [shall be] on their foreheads.**
- 22.4.1. The earth, since Adam, has been reeling under a curse; but no longer will we be subject to such miseries and sorrows when we get home.
- 22.4.1.1. What was the curse? Death! There will be no more death!
- 22.4.2. The three basic things that are essential to life are mentioned in these first five verses - water, food and health. The idea being that God will provide everything that is needed for eternal life.
- 22.4.2.1. It should be noted that it is called the throne of God and of the Lamb. Christ sits with God upon the throne in this picture.
- 22.4.2.2. From the throne of God and Christ flows a river containing the water of life.
- 22.4.2.3. The term "street" is used collectively for streets as there are twelve gates and the city is a large city. It is a beautiful picture with the street running alongside the river of life with trees on both sides of the river. It is the tree of life. Tree is used collectively to mean trees also.
- 22.4.2.4. **Bearing twelve manner of fruit** means that it bore the same fruit twelve times a year. The fruit is the fruit of life. It should be remembered that in eternity there are no months or years as is known on the earth today as there is no sun, and eternity is different from time. Heaven is being described in terms that are familiar to human beings. There is always fruit; it bears all the time. There is the river of life and the tree of life. These are symbols indicating that everything necessary for eternal life comes from God and is provided by God in abundance.
- 22.4.2.5. **The leaves of the tree were for the healing of the nations** indicating that all life and healing come from God. There is no sin or sickness in heaven, so healing must be understood in the sense of perfect eternal life.
- 22.4.3. Moses, the great lawgiver of the Old Testament, was not allowed to see the face of God because **man shall not see me and live (Exodus 33:20; 33:23)**. Moses sees the glory of God. But in heaven, the redeemed will see the face of God. This indicates full, complete and close fellowship. **And his name shall be on their foreheads** is a figure of speech denoting ownership and likeness (**1 John 3:2**).
23. **Rev. 22:5 - And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever.**
- 23.1. One of the joys of heaven is that there is no night. Heaven does not depend upon the sun and moon for light, but is lit by God himself. All darkness is cast out.

23.2. “They shall reign forever and ever...” indicates a state of blessedness and exaltation. It will continue forever and not for a limited time. It is eternal happiness and joy.

The revelation is now coming to an end. The words are faithful and true. They will come to pass. They can be depended upon. Jesus is coming.

Next week, the conclusion (**Rev. 22:6-21**) contains the final words of John and of an angel and of Jesus himself. Heart-touching power resides in these words, power to move sinners to repentance and saints to holier living.

## 24. Chapter 22:6-15 – The Final Words of Revelation

- 24.1. The revelation is now coming to an end. The words are faithful and true. They will come to pass. They can be depended upon. Jesus is coming. The man who will be blessed is the man who reads and keeps the prophecy of this book. John fell down to worship the angel, but was told not to do it, because angels are fellow servants, not divine. Men are to worship God only. The things in the book were not to be sealed, but to be made known. Christ is coming and will reward every man according to his work. Those who have obeyed the gospel by having their robes washed in the blood of the Lamb will enjoy heaven and the tree of life. Those who do not obey will be on the outside. Jesus sent his angel to tell him about the churches. Everyone is invited to come to Jesus and receive salvation. No one is to add to or take away from the things written in this book. They came from Jesus, who is coming quickly. The grace of God be with all saints. Amen.
- 24.2. An angel, sent from heaven to inform and to encourage a lonely exile, spoke words that lifted John's spirit. He wanted the apostle to know assuredly that the glorious triumph achieved by persecuted Christians, described in previous chapters (**Rev. 2:10; 14:13; 17:14, etc.**), was not imaginary. Through the shedding of their blood (**Rev. 17:6**), Jesus' blood would take care of them forever (**Rev. 7:14; 22:14**).
25. **Rev. 22:6 - And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angels to show unto his servants the things which must shortly come to pass.**
- 25.1. The revelation is over. God's will has been done. The wicked have been punished. The righteous are vindicated and are in heaven with God for all eternity.
- 25.2. These words in this revelation are God's word and can be depended upon. They are faithful and true. The same God that inspired the Spirit of the prophets gave this vision to John. While some of the events will begin to unfold in John's day, the totality of the Revelation will not be complete until Christ comes again and all shall be judged.
- 25.3. God, who spoke through the prophets, now speaks to John. As they have always been, God's words are true.
- 25.3.1. **John 17:17 - Sanctify them in the truth: thy word is truth.**
- 25.4. The words, telling about such eternal spiritual victory, said the angel, are "faithful and true" (**Rev. 22:6; 19:9; 21:5**).
- 25.5. Not only are the angel's words to John "faithful and true," but also every word in the other 65 Bible books.
- 25.5.1. What does it mean to be faithful? The word comes from the Greek *pistos* and it means to be "that which can be relied on." We can depend on God's words!
- 25.5.2. What does it mean to be true? The word comes from the Greek *alethinos* (*al-ay-thee-nos*) that means "real, true, genuine."
26. **Rev. 22:7 - And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.**
- 26.1. The coming of Christ is to be without delay or in a short time.
- 26.2. The teaching of the New Testament is that Christians must be ready for Jesus to come at any time (**Matthew 24:42-44; Romans 16:20; 1 Corinthians 7:29-31; James 5:8; 1 Peter 4:7; Revelation 22:7, 12, 20**).
- 26.3. Christ is coming. Everyone must be ready, as the time of his coming is not known.

- 26.4. Time is frequently relative in prophetic writings.
- 26.4.1. **Deut. 32:35**
  - 26.4.2. **Obad. 15**
  - 26.4.3. **Rom. 16:20**
- 26.5. The book is to be read, understood, believed and obeyed. The man who does this will be blessed in this life and in the life to come.
- 26.6. What's a summary of Revelation?
- 26.6.1. There is going to be a war between Jesus and Satan.
  - 26.6.2. Jesus wins!
  - 26.6.3. Pick a side because...
  - 26.6.4. Jesus is coming soon!
27. **Rev. 22:8 - And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel that showed me these things.**
- 27.1. Imagine the emotional condition John was in having been exposed to this incredible vision.
  - 27.2. John affirms he saw all of these visions. He was an eyewitness of them and has recorded them faithfully and true.
  - 27.3. He falls down to worship the angel who is there. Remember in **Revelation 19:10** John had tried to worship an angel, and had been told not to.
28. **Rev. 22:9 - And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them that keep the words of this book: worship God.**
- 28.1. The angel admonishes John not to worship him.
  - 28.2. We need to worship God. No man is worthy of worship. No angel is worthy of worship. Only Jehovah God.
  - 28.3. Angels are a different order from humans, but they are also servants of God.
  - 28.4. Notice those who are fellow servants: them that keep the words of this book.
29. **Rev. 22:10 - And he saith unto me, Seal not up the words of the prophecy of this book; for the time is at hand.**
- 29.1. John is commanded to make the book known. He is not to seal it up or keep it hidden. Daniel was commanded to seal up the prophecy in **Daniel 8:26; 12:4, 9**. John was commanded to seal up the seven thunders (**Revelation 10:4**). This book was intended to be read, understood and obeyed by the Christians in the first century and throughout the Christian Age.
  - 29.2. This does NOT mean that the events will only occur once or all at one time.
30. **Rev. 22:11 - He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still.**
- 30.1. The whole Bible calls upon the wicked to change his conduct, as "**let the wicked forsake his way, and the unrighteous man his thoughts**" (**Isa. 55:7**), and "**turn ye, turn ye from your evil ways**" (**Ezek. 33:11**).
  - 30.1.1. **2 Peter 3:9 - The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance.**
  - 30.2. What does the angel mean in this verse? Probably he was referring to the solemn Bible fact that when the Lord appears no changes can then be made. Until that time, conversions and restorations can occur.

- 30.2.1. As long as one lives, they are “**warned to flee from the wrath to come**” (**Matt. 3:7**), but “**once the master of the house is risen up, and hath shut to the door**” (**Luke 13:25**), it is too late to obey the gospel, too late to be restored.
- 30.2.2. God’s Word has come to all men, and they must decide for themselves whether to be obedient or not.
- 30.3. There are two groups of people in the world, the unrighteous and the righteous. They are pictured here. Each man makes up his mind which group he will be in. During this life time man can repent and change from the wicked to the righteous. Or, the righteous may turn into the way of the wicked. However, when Jesus comes, there will be no more change. This is a warning to the wicked and an encouragement to the righteous. Let every man examine himself and see where he stands in relationship to God.
31. **Rev. 22:12 - Behold, I come quickly; and my reward is with me, to render to each man according as his work is.**
- 31.1. The word quickly comes from the Greek word tahu which means “speedily, without delay.”
- 31.2. The coming of the Lord, and the events that go with it, will occur quickly, speedily such that no one will have the opportunity to respond and change the state in which they will be judged.
- 31.3. The scriptures teach that the judgment will be according to men's works (**Romans 2:6; 2 Corinthians 5:10**). There will be a judgment. It will be just. Everyone will be there. What one does now determines the way he will be judged.
32. **Rev. 22:13 - I am the Alpha and the Omega, the first and the last, the beginning and the end.**
- 32.1. The description of Jesus as “the Alpha and the Omega, the first and the last, the beginning and the end” puts him in an elite class, a rank only shared by his Father and the Holy Spirit. To say that Jesus is the first and the last letter in the alphabet, from A to Z, is to attribute all power and authority to him. It is another way of saying that “Christ is all, and in all” (**Col. 3:11**), the same alphabetical description God the Father uses of himself (**Rev. 1:8; 21:6**).
- 32.2. The phrase, “the first and the last,” does not mean that Jesus had a beginning and will be the last in existence, but simply that he is before all things and will be in existence when all else is gone. His Father also shares this description (**Isa. 44:6**).
- 32.3. The third phrase, “the beginning and the end,” is better understood that Jesus is the beginner and ender of everything, not that Jesus had a beginning and will have an end.
33. **Rev. 22:14 - Blessed are they that wash their robes, that they may have the right [to come] to the tree of life, and my enter in by the gates into the city.**
- 33.1. The King James Version has, **They that do his commandments**. Most manuscripts have the same as is in the American Standard Versions used here. This seems to be the better rendering as it is consistent with other passages which mention washing of robes.
- 33.2. Only those who have their sins washed away will have the opportunity to enter into the gates of heaven.
- 33.2.1. Initially in baptism, our sins are washed away by the blood of Christ.

- 33.2.2. As Christians, we have continual access to the blood of Christ (**1 John 1:7**).
- 33.3. Based upon Christ's sacrifice, those who are faithful have the right to the tree of life!
34. **Rev. 22:15 - Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie.**
- 34.1. Listed are those who will have NO PART in the kingdom of heaven!
- 34.2. Dogs are evil men (**Psalm 22:16, 20; Philippians 3:2**). None of these evil men listed are allowed into heaven because they have not been washed in the blood of the Lamb. They are some of the unrighteous who stayed in their unrighteousness.
- 34.3. This is actually not an uncommon Biblical term:
- 34.3.1. **Deut. 23:18**
- 34.3.2. **Psalm 22:16, 20**
- 34.3.3. **Isaiah 56:10,11**
- 34.3.4. **Matthew 7:6**
- 34.3.5. **Phil. 3:2**
- 34.4. To love and make a lie is to be totally devoid of truthfulness. The idea is that only the righteous will be in heaven. The wicked will not be in heaven.
- 34.5.
35. Chapter 22 – The Lord's Invitation
- 35.1. The conclusion of this beautiful book brings the reaffirmation that the things seen by John throughout this book have come from the Lord.
- 35.2. He was not to seal up the things which he saw but he was to share it with others as the time for these events to occur was coming.
- 35.2.1. We certainly understand the great persecution that tormented Christians not long after this book was written. That does not take away from the fact that the events in this book apply to Christians throughout the ages.
- 35.2.1.1. There are those who will be persecuted, even to the point of death.
- 35.2.1.2. Governments will try to diminish Christianity even to the point of intimidation.
- 35.2.1.3. Those in the world will ridicule, reject, and denounce Christians and Christianity causing loss of job, income, promotions, friends, family, etc.
- 35.2.1.4. Worldliness will continue to lure Christians away.
- 35.3. The invitation of the Lord is to come to him. Live for a purpose higher than the things of this life and obtain an eternal home in heaven.
36. **Rev. 22:16-21**
- 36.1. **Rev. 22:16 - I Jesus have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star.**
- 36.1.1. By the authority of Jesus Christ, the angel was sent to testify to these things. The testimony is the Lord's own words.
- 36.1.1.1. Who did the angel testify to? Obviously to John and those who it was originally written to but the word "churches" in this text signifies it was written to us! The **you** here is plural indicating that the revelation was not just for John, but was for all men.
- 36.1.1.2. Remember the basis on which our study has been established. The events leading up to the second coming of Christ will be repeated

throughout history and thus affect all Christians regardless of when they live!

- 36.1.2. Notice the identification of Jesus
  - 36.1.2.1. “root and the descendant of David” from **Is. 11:1**
    - 36.1.2.1.1. As was prophesied, the Messiah was a descendant of David.
  - 36.1.2.2. “the bright morning star” from **Num. 24:17**
    - 36.1.2.2.1. The morning star is the bright light that shines in the sky shortly before dawn, usually near the horizon. The promise that night is almost over and (the eternal) day is about to dawn. Christ will triumph.
- 36.2. **Rev. 22:17 - And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.**
  - 36.2.1. Who is the Spirit? The Holy Spirit who spoke through the prophets of old, the apostles and through the inspired writers of the scriptures.
  - 36.2.2. Who is the “bride?” The Lord’s church!
    - 36.2.2.1. The Holy Spirit, through the Word of God, and the “bride” of Christ (the church), through teaching and preaching the Word, invite the whole world to come to God and reap the benefits of THE right relationship (in this world and in eternity) with God.
    - 36.2.2.2. The way we live our lives also speaks volumes to the world about what being a Christian is all about!
    - 36.2.2.3. The invitation (through the Word) is offered to the world (unbelievers) to come to Christ. The Holy Spirit does this through the word. The church spreads this word. He that hears and obeys the gospel becomes a Christian; he then joins in the invitation of offering the invitation (seeking to bring men to the Christ).
  - 36.2.3. Thirst indicates the deep needs of the soul. The water of life supplies that need. The water of life is the only thing that supplies the needs of the soul.
    - 36.2.3.1. Notice that man is encouraged to come, not forced. This reinforces the freewill that man has when it comes to accepting the Lord.
    - 36.2.3.2. Unless someone is spiritually thirsty, they will not come to the Lord.
- 36.3. **Rev. 22:18-19**
  - 36.3.1. **Rev. 22:18 - I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto them, God shall add unto him the plagues which are written in this book:**
  - 36.3.2. **Rev. 22:19 - and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book.**
    - 36.3.2.1. The Bible is from God! It is His Word. It is His Truth.
      - 36.3.2.1.1. How appalling and arrogant it is to add to or to take from the Book of Revelation! Furthermore, if it is sinful to add to or to take away from the Revelation, it is sinful to do the same in regard to the other 65 inspired books (**Deut. 4:2; 12:32; Prov. 30:6; John 12:48; 1 Cor. 4:6; 2 John 1:9-11**).
      - 36.3.2.1.1.1. We see present day examples of this in other “religions” such as catholicism, the mormons, etc.

36.3.2.1.1.2. We see present day examples of this in the Lord's church by false teachers in the pulpit, in the classroom and those who write books "reinventing" God.

36.3.2.2. God reminds us that He is the one who rewards and punishes mankind. Cursed is he, man or angel, who changes anything about the Bible (**Gal. 1:8-9**).

36.4. **Rev. 22:20 - He who testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus.**

36.4.1. The final statement from Jesus to John was this promise: "I come quickly." Jesus used the same words three times (**Rev. 22:7, 12, 20**).

36.4.1.1. Has he come quickly? To our way of thinking, he has not.

36.4.1.2. As Deity surveys time and eternity one thousand years are as one day (**2 Pet. 3:8**).

36.4.2. John was made joyful by Jesus' appearance and the assurance of his coming.

36.4.2.1. If John had been living a sinful life, he would have dreaded the Lord's coming.

36.4.2.2. Do we look forward to the Lord coming?

36.4.3. Christ is coming again thus He is triumphant over ALL His foes!

36.4.4. This is Jesus speaking. He affirms these things are true. He will accomplish all of them and end it all by coming the second time. John responds by saying, **Come, Lord Jesus**. This is the equivalent of the Aramaic transliterated as **Maranatha** in **1 Corinthians 16:22**. The entire process will not be completed until Jesus comes. He is coming. Men must be ready as they do not know the day nor the hour ().

36.4.5.

36.5. **Rev. 22:21 - The grace of the Lord Jesus be with the saints. Amen.**

36.5.1. The book begins with **grace and peace (1:4)** and ends with this benediction. The grace of God includes all the good blessings he bestows upon his children to help them through life. The saints are Christians. Those who believe in Jesus and obey his will and remain faithful until death will enjoy all the promises of heaven and the strength to overcome until then.

36.5.2. The book of Revelation is intended to encourage us as Christians to remain faithful and realize that God is looking after us just as he did the Christians in the first century.

37. What do we take from Revelation?

37.1. No warning or encouragement contained in Scripture can be of value until it is accepted, and applied to our lives.

37.1.1. God loves us.

37.1.2. God sent His only Son to die on the cross so we might have the opportunity to spend eternity in heaven with Him.

37.1.3. God requires obedience to His commands. We are called upon to be obedient to the point of dying for the cause of Christ.

37.1.4. Satan is real. He uses every means at his disposal to lure mankind away from God.

37.1.5. Christ has already defeated Satan. The moment he arose from the grave the last possible hold Satan had on us, death, was taken away from him.

- 37.1.6. All men will come before God in the Day of Judgment to give account for the way they have lived their lives.
- 37.1.7. Those who are found faithful, by being obedient to the teachings of the scripture, will find their names written in The Lamb's Book of Life. The reward is an eternal home in heaven where we will live in the presence of Jehovah God.
- 37.1.8. Those whose names are not written in that book will be eternally lost, forever tortured in Hell.
- 37.1.9. Pick a side: God or Satan because...
- 37.1.10. Jesus is coming soon!

Each of us is responsible for our own preparedness. You either are willing to live for the Lord or you're not. Once the Lord returns there is no second chance. We cannot let worldly things (lust, greed, ego, etc.) keep us from being prepared.

We have the Word of God. Those with a good and honest heart who know the scriptures understand what they must do to be saved and claim the beautiful reward awaiting us in heaven.

For all of us, the question is: If the Lord were to come today...

Will you obey the commands of the Lord?  
Would He find you prepared?  
Would He even know you? (**Matthew 7:21-27**)

Don't delay for time is running out.