

Different words

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Date: 08 March 2026

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[0 : 00] If you're going away on holiday and you leave somebody in charge of your house, have you ever done anything like that? and you leave them messages, don't forget to lock the doors.

Don't forget to feed the cat. I assume you have a cat. When it's recycling day, don't forget to put out the recycling. If the water leaks, I'm going to show you where the stopcock is so you can switch it off and you won't flood the whole house.

Water the plants. And mum says make sure you eat properly while she's away. And make sure it's tidy when we get back.

All sorts of things like that. You know what I'm getting at. Yeah, been there, done that. They're sort of random.

They're not particularly connected apart from the fact that they're sort of all urgent things to say on the occasion of somebody leaving their house empty. And you're looking after it. And you want to come back and find that it's looked after okay.

[1 : 09] That's why people leave messages like that, isn't it? And this last section seems a bit like that. It's not quite a jumble, but it's a collection of, in some ways, disconnected sayings.

And they're actually said by various different people, which we'll see in a moment. But we've had sequences of things. We've had descriptions of the holy city.

Actually, I'm just getting ahead of myself. This is what we'd seen before. Previous times we've looked at the way the book of Revelation heads towards, we would say, heaven and hell. The writer of the book wouldn't say heaven and hell.

He would say there is a conquest in which there is a gruesome defeat in battle. There is a lake of fire. There is a judgment with books of deeds open and a book of life.

And there is a new heaven and a new earth. But it's the same idea, isn't it? There are two destinations for every human being, man, woman, or child, which is either the holy city or the lake of fire.

[2 : 21] And which is what I usually say, just in case anybody knew here on any given evening, the book of Revelation is a book of the Bible.

It's for our edification, building up. It's for our survival and our progress as Christians. It is in its nature an unveiling because that's what apocalypse means.

It shows us the truth behind the appearance. It is in the form of a letter to seven churches. Letters are relevant to their hearers, as we shall see in a moment.

But it is said to be a prophecy, and you will notice that it was said to be a prophecy in the bit that we read. Telling them what is shortly going to happen or quickly going to happen or something like that. And it gives behavioral implications of that larger picture. And this section has got a lot of behavioral implications. And the horizon of it, I'm asserting really, is from the time of writing to the end of the world.

[3 : 25] And we've seen the theological architecture of the holy city, like a tabernacle, like a temple where God and humans meet.

We saw 12 gates. We saw the 12 tribes, the 12 apostles. We've seen the huge size of the city. The fact that it's a cube. We've seen the foundations, the wonderful stones like the priests, the high priest's clothing.

The absence of the temple, because there is no specific special area where God's presence is. His presence is everywhere. We've seen the traffic of the city where the wealth of the nations is brought in, minus anything that is impure.

And we saw last time there was a river, a wonderful river, a healing river, a tree of life, a wonderful glorious light, and the possibility of service and sight.

We shall see his face and success will reign with him forever and ever. So I could just stop there and we could go home, because I think that's enough to be thinking of, isn't it? But let's look at these last sections.

[4 : 30] So it's concluding voices. Oh, I don't really need to tell you that already, because I've already done that.

So let's have a look. Verse 6. Now then. The angel says to me, These words are trustworthy and true.

The Lord, the God who inspires the prophets, sent his angel to show his servants the things that must soon take place.

So who's that speaking? The angel. Yeah, well I suppose it's John reporting what the angel said, isn't it? John is saying, the angel said to me.

So in a sense it's John saying what the angel says. Verse 7. Who is speaking here? I am coming soon.

[5 : 23] Blessed is the one who keeps the words of the prophecy written in this scroll. The Lord Jesus. Yes. So he's speaking there. Verse 8.

Who reports who saying what? John. John. Mm-hmm. Jesus saying. The angel. The angel. The thing.

So. I'm going to worship you. Yeah, let's just see how far I get with that. Yeah, okay. So I, John. So this is John speaking. I'm the one who heard and saw these things.

When I had heard them, seen them, I fell down to worship at the feet of the angel who had been showing them to me. And then what happens in verse 9? Who says what? The angel says. Don't worry.

Yeah. So John says what the angel says. He said to me. Yep. Okay. And. And then the angel says to John, do not seal up the words of this prophecy.

[6 : 30] I don't know why I've gone to verse 17. I did go to verse 17. Who's speaking in verse 17? The spirit and the bride.

And. And then. Who else is supposed to speak? In verse 17. Yeah. The one who hears.

The one who hears. The one who hears. The one who hears. The one who hears. The one who hears. Come. Yeah. The one who hears. So presumably that's us, is it? If we're hearing this. Let the one who is thirsty come and let the one who wishes take the free gift of the water of life.

Who's saying that? The spirit. Oh. The spirit. I don't know. The one who hears. Jesus. One who hears. It's difficult to tell actually, isn't it?

Because you think. Is it the one who hears carrying on speaking? Because it seems a rather grand pronouncement for a hearer. Or is it just suddenly that the spirit speaks?

[7 : 37] The spirit. The spirit. The gospel. Sorry? The spirit of the bride. The spirit is working through the church. Okay. And this is just a. Somehow. I don't know.

An encapsulation of the gospel. Now. We hold out the free gift of salvation. To all of them. It's only very simple. That's. Just for the recording.

Ray's saying. That this is. Really. A. An enunciation of the gospel. And that is something that the bride. Is.

Says through the spirit. So it's the church proclaiming the gospel. It could be. Couldn't it? Yeah. I'm just thinking. Could it be John? Because in verse 8.

He's the one who. It had. The Lord. He said. Yeah. So then. That's my theory. Yeah. Okay. It could be John. I don't know why I suddenly went to verse 17 and 18.

[8 : 36] What. What. What about verse 12? Who's speaking there? Jesus. Yeah. Jesus. Isn't it? I am coming soon. And my reward is with me.

I am the Alpha and Omega. That. That. That all seems Jesus. Doesn't it? Verse 16. I. Jesus. Have sent my angel. To give you this testimony.

So. That all seems to be Jesus. Doesn't it? So. There are different voices. Certainly different voices. John. Reporting. What the angel said. Jesus. Speaking.

Directly. The spirit. And the bride. Being told. To say something. Maybe. He reported what they're saying. Maybe it's John. Coming back. And saying something. What about verse 18?

Who's talking in verse 18? Verse 18 says. I testify. Testify to everyone. Who hears the words of the prophecy of this scroll. If anyone adds anything to them.

[9 : 33] God will add to that person. The plagues described in this scroll. And if anyone takes away from this scroll of prophecy. God will take away from that person. Any share in the tree of life.

And the holy city. Which are described in this scroll. He who testifies to these things. Says yes. I am coming soon. Jesus. John.

John. Saying what Jesus told him. I testify. I testify. I testify. John gives the warning.

What about verse 20? Yes. I am coming soon. He who testifies to these things. Says yes. I am coming soon. So. Oh. Testify.

So Jesus is testifying in verse 20. I suppose there's a question. Is Jesus testifying in verse 18? Or is that John testifying? It's John.

[10 : 33] Because. It's not in red in my book. Ah. No. You can't do that. So it's being said. It's not in red letters in the Bible. Well the red letters are put there.

By the human translators. Or the human printers. So. We can't guarantee that. Yeah. Print. If it's Jesus. It's in there. It might be.

My father. In God. In God. It might be. God. Well that's an interesting point. So. Would it be. My father.

Said. If it was Jesus. My father. Will add to that person. That's a good question. It makes me wonder. Whether the. The vocabulary of father. Is ever used. In revelation.

Certainly used. In John's gospel. But is it used. In revelation. I don't know. I'll have to go away. And think about that. What. What. I testify. I testify. Verse 18.

[11 : 28] He. Verse 20. True. I testify. Verse 18. And then verse 20. He who testifies.

To these things. Says. Yes. I'm coming soon. So is that John. Recording what Jesus says. And it was Jesus. Speaking in verse 18. I don't. I don't think.

There's a fixed answer. To these questions. It's just. Reinforcing the idea. A lot of voices. You know. Hearing these voices. As it were. What about. The latter part.

Of verse 20. Amen. Come Lord Jesus. Who's saying that? Well. The spirit.

And the bride. Say come. In verse 17. So maybe. It's. Us. Saying. Come Lord Jesus. Jesus. Or maybe. It's John. Saying that. On our behalf. The grace.

[12 : 23] Of the Lord Jesus. Be with God's people. Amen. John. The writer. Yeah. Well. I'm just. Sort of. Pointing out.

That. There's. A multitude. Of different voices. And quite. A different. Piece. Of text. To. Most. Of what. We've read. Before. With the possible. Exception. Of the first. Chapter. Let's go. Back. To the first. Chapter. If we may. Revelation.

Chapter 1. Says this. The revelation. From Jesus Christ. Blessed. Which God gave him. To show his servant. What must soon. Take place. He made it known.

By sending his angel. To his servant. John. Who testifies. To everything. He saw. That is the word of God. And the testimony. Of Jesus Christ.

[13 : 33] Blessed is the one. Who reads aloud. The words of this prophecy. And blessed are those. Who hear it. And take to heart. What is written in it. Because the time is near. John.

John. To the seven churches. In the province of Asia. Grace and peace to you. From him who is. And who was. And who is to come. And the seven spirits.

Before his throne. And from Jesus Christ. Who is the faithful testifier. Witness. The first born from the dead. And the ruler of the kings of the earth.

To him who loves us. And has freed us from our sins. By his blood. And has made us to be a kingdom. And priests. To serve his God and Father. To him be glory and power.

Forever and ever. Look he is. Amen. Look he is coming with the clouds. And every eye will see him. Even those who pierced him. And all peoples on earth.

[14 : 27] Will mourn because of him. So shall it be. Amen. I am the Alpha and Omega. Says the Lord God. Who is. And who was. And who is to come.

The Almighty. It's a wonderful way to begin. The book. Isn't it? Who is speaking in verse 8? Yeah. Okay. So definitely the Lord. Who is saying grace and peace to you. From him who is and who was. Etc. John. John is reporting.

What God has. Is he? Well definitely John saying that. Grace and peace. Isn't it? To him who loves us.

And has freed us from our sins. By his blood. John. Yes. But speaking on our behalf. Of course he uses the plural. Doesn't he? Us. So there's a bit of different voices going on there.

[15 : 29] Looking at the first three verses. Now then. What is the sequence of speech or of message in.

Well actually the first two verses. Let's take the first two verses. The revelation from Jesus Christ. Which God gave him. To show his servants. What must soon take place. He made it known. By sending his angel. To his servant John. Who testifies to everything he saw. That is the word of God. And the testimony of Jesus Christ. Two minutes. Just to talk to your next door neighbor. And try and untangle. What's the sequence of. Of speaking there. To talk to your next door neighbor. And see if he just. Just a nice door neighbor. Yeah. Yeah. Yeah. Thank you.

[16 : 47] Thank you.

Thank you. Okay. What did you come up with? We think it's John writing.

Well, we know it's there. Right. It's John writing. Okay. We've got that bit. Okay. So, it's God, the angel. No. Sorry. God's for Jesus.

The angel, the John, the one who reads it there. Okay. So, did you agree with that? Yes. Yeah. Yeah. So, it's from God to Jesus Christ, but it's by...

So, who sent the angel, did you think? God sent the angel. God sent the angel to his servants. Angel, John, to the seven churches.

[18 : 09] So, it's quite complex, isn't it? There's layers to it. It's the apocalyptic of Jesus Christ. It's a revelation of Jesus Christ, which God gave him to show his servants what must take place.

He did this by sending his angel to John. And then John passes it on. So, who's writing? Because John, he's not going to say, do you?

John, you're the one who's there. Very long. No, he could sort of stand at a distance, I think, and say, this is what happened. Or is it the first sequence where maybe a scribe?

Well, there's a possibility that it was dictated through a scribe. Yes, I hadn't thought of that. Yeah. I guess the point is just that there's layers to it.

It's rather a subtle thing, isn't it? So, let's come back to, and then we're at the end of the chain. So, we are getting something that God has very carefully sent in various stages through John, but it originated with God.

[19 : 22] Is that a fair summary? So, let's just pick out three things from these final messages. And, yeah, we're not aiming to do it all today, just to look at the first three thoughts here.

So, one thing about these final messages is speed. Verse 6. Chapter 22, verse 6. The angel said to me, these words are trustworthy and true.

The Lord... I wish I'd brought my Greek translation. The Lord who inspires the prophets sent his angel to show his servants the things that must take place.

And tachy. Tachy is a word to do with speed. You'll see it up there. Tachy, from which we get... Sorry? Surely?

Shortly. Shortly. Well, I've got soon. Shortly. It's a different translation of entachi, which is... Tachi, from which we get...

[20 : 37] Taxi. No. Tachometer. Tachometer. Yeah. A tachometer is a speed measuring device. Yeah.

So, in entachi, in whatever this word means, in quickness. In quickness.

So, shortly, soon. There's a question of how you translate it and what it means. And the word is a very similar word in verse 7.

It's not exactly the same. Look, I am coming... Tachi. Tachi. It's not... I don't think it's the same word. You know I'm not a Greek expert, but I can look things up in books.

It's a similar word. In quickness. I am coming in quickness. I am coming soon. So, let's just have a little think about this matter of speed.

[21 : 41] Does it mean a human soon? No. Thank you. There's a misunderstanding, isn't there, that was there in New Testament times that Jesus prophesied that he would come back and end the world within people's lifetimes.

And Jesus didn't teach that. But you could possibly misunderstand that, couldn't you? Because I am coming soon.

How soon is soon? Or I am coming in quickness. How soon is that? The liberal scholars would say that Jesus did teach that he was coming back within the lifetime of people and he was mistaken.

I don't believe that. The liberal scholars teach that Jesus was mistaken. Exactly. Yeah. Yeah. I don't think on any presumption at all that Jesus would have made a mistake like that.

So, divine soon. 2 Peter 3.8. Let's see whether we've got that reference correct. Correct. Where's the microphone?

[23 : 03] Could Maria read 2 Peter 3.8-9? Yeah.

Sorry. Erase that from the recording. That's my life. Yeah. I found it and I lost it again.

2 Peter 3.8-9. But do not forget this one thing, dear friends. With the Lord a day is like a thousand years, and a thousand years are like a day.

And nine as well. Yes, please. The Lord is not slow in keeping his promise, as some understand slowness. Instead, he is patient with you, not wanting anyone to perish, but everyone to come to repentance.

It's an interesting text, isn't it? He's anticipating the criticism that the Lord has delayed inordinately. And he says, oh, don't think that.

[24 : 13] Don't forget this, that with the Lord a day is like a thousand years, and a thousand years are like a day. If the Lord says he is coming soon, you know, in the divine soon, that might be quite a long time in our human estimation.

But in God's estimation, it is soon, or in quickness. It's coming in quickness. And I put it like this. It's the next thing on God's agenda. In 2 Peter 3.8, he says that the current age is the age of patience. It's the age of grace.

It's the age in which people are being given a second chance, and a third chance, and a fourth chance. This time exists so that people can hear the gospel and come to repentance.

And that is true sort of on a global scale, and it's true on an individual scale. All our friends and neighbors and workmates are given time to come to repentance.

[25 : 16] They're given all the years of life, whether they are longer or shorter. But all those years are given as a gift of God that they might come to repentance.

And I didn't... The verse in Romans comes to mind that it's God's kindness to do that. And don't despise his kindness.

Don't think that, oh, he's never going to come anyway. Because he's given all that time, it's time to come for... It's time to allow for repentance.

I'm just trying to think, which verse did I have in mind in the beginning of Romans about repentance? Yeah, chapter 2, verse 4.

Do not show contempt. Do you show contempt for the riches of his kindness, forbearance, and patience, not realizing that God's kindness is intended to lead you to repentance. So that's God's mercy, giving people more years.

[26 : 22] Because those are years to lead to repentance. And, of course, at some point God will say, well, I've been so kind and so patient, but enough is enough.

And that will be the coming of the Lord. Thank you.

That was... What was that, Hebrews? 10, 37. And just say it again for us. For in just a little while, the reason is coming, will come, and will not delay.

Thank you very much. Yes. I can just clean up Habakkuk 2, 3. For the revelation awaits an appointed time. It speaks of the end and will not prove false.

Though it lingers, wait for it. It will certainly come and will not delay. Yeah, thank you very much. Yes, we've got this tension, haven't we, of God's patience.

[27 : 28] But the fact that it's not sort of slackness and can't be botheredness, because the next thing is the day of judgment. And soon, quickly, this will come.

All too quickly in some cases, isn't it? I thought of Matthew 25, 1 to 13. Let's turn to that. Could somebody read that for us?

Thank you. Thank you. Matthew 25, 1 to 13.

25. At that time, the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom.

Five of them were foolish and five were wise. So what verse are I going to read to? Thirteen. Oh, that's the right side. The foolish ones took their lamps but did not take any oil with them.

[28 : 38] The wise, however, took oil in jars along with their lamps. The bridegroom was a long time in coming, and they all became drowsy and fell asleep. At midnight, the cry rang out, Here's the bridegroom.

Come out to meet him. Then all the virgins woke up and trimmed their lamps. The foolish one said to the wise, Give us some of your oil. Our lamps are going out.

No, they replied. There may not be enough for both us and you. Instead, go to those who sell oil and buy some for yourselves. But while they were on their way to buy the oil, the bridegroom arrived.

The virgins who were ready went in with him to the wedding banquet, and the door was shut. Later, the others also came. Sir, sir, they said.

Open the door for us. But he replied, I tell you the truth. I don't know you. Therefore, keep watch, because you do not know the day or the hour.

[29 : 42] Thank you very much. It seems a bit hard on those girls that didn't have enough oil. Truly, I tell you, I don't know you. They didn't call you Lord, Lord.

Yes, they did call you Lord. It's a reminder of Luke, isn't it? Luke 7, is it? You know, we've done miracles in your name. Yes. I never knew you. Yes, not all who call me Lord, Lord will enter the kingdom. Yeah. Yeah, Steve?

A verse that's often overlooked in this context is Luke 2, 48, which is part of Mary's song.

It says, For he has been mindful of the humble state of his servant. From now on, all generations will call me blessed. Mm-hmm. So if it was meant to happen in that generation, that wouldn't make much sense.

Oh, right. Yes, yes. She's looking forward to many generations or potentially many generations.

Yeah, thank you very much. Yes. Yeah. Yeah, that's a good point.

[30 : 40] Let's come back to the ten virgins. What was so foolish about the foolish ones? They didn't bring any spare oil.

Why didn't they bring any spare oil? Because they weren't ready. They didn't know when he was coming. They didn't know when he was coming.

Brenda? Because they expected him back soon, as we understand. Yeah, they expected him back soon. They weren't prepared for a long wait.

It's interesting that Jesus tells this story, isn't he, about people who aren't prepared for a long wait. So the oil is really preparation if he is delayed.

But they're prepared for a long wait for him to come. But they're still ready at a moment's notice, even if he delays.

[31 : 40] And that's the story that Jesus tells. And he says, therefore, keep watch, because you do not know the day or the hour. It's putting it very helpfully, isn't it? Maybe he'll come immediately.

But don't put all your eggs in that basket. It may be a long wait. Be ready for that. But be ready for any time that he might come, even if it's a long, delayed wait, isn't it?

Yeah, it's not necessarily our timing, exactly. Yeah. Okay. So there's a word for us to be ready for his coming, to factor that in.

It might take a long time. You know, people in the Bible, people of faith plant trees. A tree is a long-term investment, isn't it? If you plant a tree, it's going to be decades before you see the result of it.

I mean, it's right to plant trees, but the Lord might come before the tree gets anywhere. But we're ready for the long haul.

[32 : 48] Okay. So second thing to pick up on here is about words. So in verse 6, words, these words are trustworthy and true.

And we traced where the words had come from, didn't they? That they came from God, Jesus, angel, etc. These words are trustworthy and true.

Verse 7. This is actually blessing number 6. Blessed is the one who keeps the words of the prophecy written in this scroll.

And verse 9. He said to me, don't do that. I'm a fellow servant with you and your fellow prophets with all who keep the words of this scroll.

And verse 18. I testify or I warn everyone who hears the words of this scroll. So there's quite a bit about words.

[33 : 48] And what did I think about this? I've got three little things to say. Number one is the claim of this text to divine reliability. That's what it says.

These words are trustworthy and true. Verse 6. The Lord, the God who inspires the prophets, sent his angel to show his servants the things that must take place in quickness.

They're words from God. That's the claim that's being made. And as we read it, we think, yeah, that's right. This is a right thing to be in the Bible. These are God's words. They have divine reliability. Claim for divine origin and transmission. And it's perhaps just worth reminding ourselves that that is the nature of the Bible. It is God breathed. And why don't we look at 2 Timothy chapter 3 as if we didn't know it off by heart. [34 : 50] But there's no harm in reminding ourselves of a basic truth here. 2 Timothy chapter 3. And we could read 14.

We could actually read 14 to 17. Who's near the... Anybody would like to read this to us? 2 Timothy chapter 3. 14 to 17.

Right. But as for you, continue in what you have learned and have become convinced of. Because you know from those...

You know those from whom you learned it. And how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus.

All Scripture is God breathed and is useful for teaching, rebuking, correcting and training in righteousness. So that the servant of God may be thoroughly equipped for every good work.

[35 : 54] Thank you very much. It's a little text that highlights or encapsulates the nature of the writings of Scripture.

That the Scriptures are God breathed. Just as God... Just as when you speak, your breath comes out of your mouth because you can't separate the words from the breath that you use to express them.

So all Scripture is God breathed. It's breathed out by God. And is therefore useful, as it says here, for teaching, rebuking, correcting, training in righteousness.

And when you add to the text of the Old Testament, which I presume is what he's particularly thinking of, when you add faith in Jesus Christ, it all clicks into place in a saving way.

So he says, verse 15, you know how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. So when there's faith in Christ Jesus, all falls into place.

[37 : 07] Yet I can see exactly how all the Scriptures are pointing to him, witnessing to him. And these are the Scriptures, not only make me wise to salvation, but show me how to live.

And they do so in a thorough way. Verse 17, the man of God, the servant of God, I think it probably does say man of God, may be thoroughly equipped for every good work.

It teaches us everything we need to know for every good work. I mean, that's not to say, it doesn't teach us how to play chess. It doesn't teach us how to log in on the internet.

But it teaches us all the essential things of faith and holiness. Yeah, amen to that.

Let's look at 2 Peter chapter 1. And could somebody read us 2 Peter chapter 1, 16 to 21?

[38 : 16] 1 Peter chapter 1, This is my son whom I love.

With him I am well pleased. We ourselves heard this voice that came from heaven when we were with him on the sacred mountain. We also have the prophetic message as something completely reliable, and you will do well to pay attention to it, as to a light shining in a dark place until the day dawns and the morning star rises in your hearts.

Above all, you must understand that no prophecy of scriptures came about by the prophet's own interpretation of things. For prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit.

Okay, thank you. There's a doctrine of scripture. It is spoken through human beings, but it doesn't have their origin in human beings. It's God who is speaking through human beings, and the Holy Spirit is driving them along.

I think the idea is like wind in the sails of a yacht, pushing it along through the waters, and the Spirit drives people along, and under his influence, they speak the words of God, not from human origin, but from God.

[40 : 14] Oh, have I got another? I had another text here. Did I? 3.16. 2 Peter 3.16, where it talks about Paul writing.

It says, Paul also wrote to you with the wisdom that God gave him. He writes the same way in all his letters, speaking them of these matters. His letters contain some things that are hard to understand. Well, that's true, isn't it? Which ignorant and unstable people distort as they do the other scriptures to their own destruction. Interesting that Peter seems to be referring to Paul's letters as scripture.

Anyway, the divine reliability of the words that come from God. Secondly, the profitability of keeping the words. So, that idea in Revelation of not just reading them, but keeping.

So, in verse 7, Lest is the one who keeps the words of the prophecy. So, in Hebrew, there's a word for keeping, which is to guard and cherish and make sure it's intact.

[41 : 30] And I think this is the same idea here of keeping, guarding, cherishing, believing, revisiting, meditating, and behaving accordingly.

So, keeping in the sense of keeping to what is said here. That's all encompassed in that idea, isn't it? If we're Christian people, then the word of God is not just something that we think of in the abstract as a sort of mathematical proof of something.

It's something we live by, isn't it? what he says we will do, where he sends we will go. There's always some act of obedience that is implied, either implied or commanded in Scripture.

Divine reliability, profitability, and sufficiency. So, just looking again at these words, in verse 18, if anyone adds anything to them, God will add to that person the plagues described in the scroll, the sufficiency of these words.

Don't add something to the message that John has given. The danger of adding to it, don't get me going on this, but I've been told that the 144,000 are in fact Jewish evangelists who will convert the world prior to the Great Tribulation.

[43 : 11] Now, where does it say that? I mean, it certainly talks about 144,000, but where does it say that? That's an addition. That's something that somebody's made up and added in on the book of Revelation and quite possibly is spouting out on the internet as that's what the book says.

It doesn't say that, does it? We've been all the way through it and it doesn't say that. This is an addition and I get annoyed about this. Sorry? Well, I think it's very dangerous because you can start adding all sorts of things.

Now, am I... Sorry? Well, yes. I mean, that's another thing, isn't it? The next big thing on the agenda is the coming of Christ.

We're not to be saying, oh, well, he can't come yet because we haven't seen the 144,000 Jewish evangelists. We'll be okay until then. It's just all nonsense.

Now, am I correct? Did I pick this up correctly that Pete... What's his name? Hegseth, is it? Had told the American military that the invasion of Iran will start the Battle of Armageddon?

[44 : 31] Have I just got this in a twist somewhere? Yeah. Yeah. I can't remember exactly, but some of the American government, I think one of the defense section, is prepping the American forces and so on.

It's the prelude to Armageddon or something. Yeah. The prelude to Armageddon. Thank you. That's nonsense. That's not what the Battle of Armageddon is about anyway.

And to affirm this as if the Book of Revelation was written about 21st century America is nonsense. And it just annoys me that people can believe it and other people can propagate it. And even you could make international policy on the basis of nonsense.

So, I say, don't get me going on it. But this is, I think, it's a real danger in adding to the message. It's adding speculation in a completely irresponsible way.

[45 : 42] And what it actually says is if anyone adds to this message, God will add to that person the plagues described in this scroll. It's a very serious thing to start going off on your own and adding stuff to what it says.

The message is enough by itself. Let's just take what it says, believe that, and act on that, and not get involved in adding more to it, whether it's speculation, imagination, blah, blah, blah.

There's a difference between exegesis and eisegesis. Exegesis is the technical term for getting stuff out of the text. Eisegesis is when you put stuff onto the text.

And what we're supposed to do is listen and get stuff out of the text, not come up with some bright ideas and put them onto the text and then tell people that's what the Bible says.

Anyway. Yeah. Yeah, there's a sufficiency of scripture.

[46 : 55] Yes, that's right. We don't have to add to this message and we don't have to superimpose other ideas on top of it. The message is enough by itself. I put a couple of texts there. One is about Jesus saying, I've called you friends.

Let's look at it. I won't. John 15, 15. I no longer call you servants because a servant does not know his master's business.

Instead, I have called you friends for everything that I learned from my father I've made known to you. He's talking to the apostolic group and he's saying, everything I've learned from my father I've passed on.

There's nothing else to add that I have failed to pass on to you. There's nothing that I learned from the father that I was incompetent to pass on to you.

I've passed on to you the whole deal and he's put it under the idea of friendship, doesn't it? You are, I'm sorry, I've lost it again. I've called you friends for everything I learned from my father I have made known to you.

[48 : 14] The apostles were brought in on everything that we were meant to know and when they write down scripture they pass on the whole counsel of God.

The whole counsel means that if somebody comes along, it was Paul who was saying I passed on to you the whole counsel of God, wasn't it? If somebody comes along and says, oh well there's something quite important that Paul didn't tell you, I'm going to tell you that now, then straight away you say nonsense because Paul had the whole counsel of God, he passed on the whole message and there's nothing else that needs to be added.

I mean that's not the same thing as saying, let me just rephrase that, we can go over it again and again and draw out more and more riches, we can make more and more connections, we can have more and more insights, but it's insights within that counsel of God that we have in scripture and we can say things to one another, there's a lot about encouraging one another, we can say, well done for getting that new job or hope you're getting okay with the baby, let me pray for you, we can say all sorts of things to encourage one another, but we can't add to scripture, that makes sense, and what was John 17, 14, it was, I don't think that's the right text, oh yes, I have given them your word, it's the same idea,

I probably haven't chosen the best text, I'll just write that, excuse me, in John 17, Jesus says about all the things he's given to the apostles, and he's communicated the word to them, so the apostolic word has got everything that we need to know, it's the faith once committed to the saints, anyway, the sufficiency, do not subscribe, sorry, do not add to it, do not subtract from it, do not subtract from the message of the book of Revelation, so don't subtract the necessity to fight the battle, don't say to Christian people, all that's involved in faith is just saying you believe something and living any old how, no, we are justified by faith, faith, and we don't add anything to our justification, but the faith that we're talking about is a working faith, it's a faith that has action built into it, and in the sense of the book of Revelation, it's an action of fighting, and by faith, we overcome the world, by faith, we continue to mortify sin, by faith, we fight against the world, the flesh, and the devil, and we're not to subtract that from the message, don't subtract the necessity to fight the battle, and don't subtract the wrath of God, so we looked at some chapters that were really quite heavy weight on the wrath of

God, and you think, well do we have to look at that, do we have to have that in the Christian message, is that something we could sort of soft pedal, and the answer is no, if we subtract the fact that there's a hell, if we subtract the fact that there's a lake of fire, if we subtract that there is a wrath of God, then actually we've picked away so that there's actually going to be nothing left at all, because why did Jesus die on the cross if he did not bear the wrath of God?

[52 : 04] Why should we bother to repent if there is no wrath of God? Why should we preach the gospel if there is no wrath of God for people to be saved from? Why should we bother praying for our families and friends if they're going to be all right anyway?

So here's something else, not to subtract the wrath of God, and don't subtract the blood of the lamb. They overcame by the word of their testimony and the blood of the lamb.

Don't subtract the penal substitution, atonement by penal substitution, atonement by the fact that Jesus took our place and died in our place under the wrath of God.

That's what the blood of the lamb is all about. If we subtract that, we've got nothing much left, have we? It's just like my neighbours up the road, they would have been right.

You believe fairy stories, but you're very nice people and you do a lot of good, so that's all there is to it. that's what would happen if you subtracted the blood of the lamb. Penal is to do with punishment.

[53 : 16] Exactly, as I said, it's a bearing punishment, as in penal colony or whatever else. Do I have an amen to that, not to subtract the blood of the lamb and don't subtract the final crisis of heaven or hell?

That's putting it very bluntly, isn't it? Heaven and hell. It's not quite the way that John puts it, but that's the reality.

We seek an opportunity to present that truthfully, appropriately, winsomely, perhaps gently.

That's not all the thing we ever say to our neighbours all the time. First thing is a heaven or hell. We don't say that. But when push comes to shove, that's the truth, isn't it?

And we want that to be known. And every opportunity we get to say that, we mustn't shy away from it. Let's encourage ourselves to not subtract heaven or hell, and let's not subtract the promises of future glory.

[54 : 26] The eternal glories gleam afar to nerve my faint endeavour. and they do. We can't live the Christian life just on the basis of how it works out now.

We have to live the Christian life looking at the long term. So Moses looked ahead to his reward and he thought, can I quote this off the top of my head, choosing rather to suffer affliction with the people of God.

Enjoying the pleasures of sin for a season because he looked ahead to his reward. Doesn't it say that? Does it? Let's look at it, shall we? It's always dangerous to start off quoting something if you can't finish it.

So I'm looking in Hebrews 11. Yeah, Hebrews 11, 24. By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter.

He chose to be ill-treated along with the people of God rather than to enjoy the fleeting pleasures of sin. He regarded disgrace for the sake of crisis of greater value than the treasures of Egypt because he was looking ahead for his reward.

[55 : 43] Christians have got to be prepared to run at a loss now which will only be compensated by the future. The eternal glory is grim of fire to nerve my faint endeavor.

So let's not subtract the promises of future glory. So things not to subtract, that the message is enough. I will stop there because we can revisit this one another time.

There's another thing about worship but we'll save that to another time. so what did we say we talked about the words? Oh I said a lot didn't I?

Speed. He is coming soon. We talked about speed and we've talked about the words which are reliable and true which we are to keep and we're not to add to and we're not to subtract from.

I think that will do won't it? Yeah okay let's flick all the way through this and of course we've got some words of the song. And we are raised with him death is dead love has won Christ has conquered and we shall reign with him for he lives Christ is risen from the dead.

[57 : 19] It's a resurrection song but it points us forward to the world that is to come. So when we've sung this perhaps we could be seated and could Daniel close in prayer for us?