

# The Voice of Truth # 546

## Even So Come, Lord Jesus, Come

Behold I come quickly, is the cry of the Lord Jesus Christ, as he comes to the close of the prophetic message that he gives to his servant John to be read in the churches. It's the same voice which commanded the apostle not to seal up what he had heard because the time is near. We see that the book of Revelation closes with the same words as it opens. In Revelation 1:3, he says, **for the time is at hand**. In Revelation 22:10, he says, **seal not the sayings of the prophecy of this book, for the time is at hand**. We are struck so forcibly with that phrase, "**behold, I come quickly**", in Revelation 22:7, and repeated in Revelation 22:12, **Behold, I come quickly**. Then in the 20th verse, we find these words, **He which testifieth these things saith, Surely, I come quickly**. Then in Revelation 3:11, he says, **Behold, I come quickly**. The reason we hear the words falling from the lips of our blessed Lord is because the time is near. Will you listen?

As we have studied now the entire book of Revelation, we have felt the sense of those words throughout the entire book. This is true throughout the entire New Testament. In the mind of our Lord, a thousand years is as one day. Man misses so much of the beauty and the glory of the teachings of our Lord because he is so nearsighted and cannot see and think and be moved along with our Lord in his thinking. To the average individual, 40 or 50 years seems a long time until we come down to the close of it. And then as we look back upon our past life, it seems as but yesterday when it is gone. So it is when we're moved along in the purpose and plan of our Lord, time passes swiftly. And with our Lord the time is always near, or at hand, or these things must shortly come to pass. From the standpoint of man, God never gets in a hurry. He seems to move so slowly, and the old poet has said, the mills of God grind slowly, but surely. Every moment we live, every day that passes brings us that much nearer to eternity, either to heaven or to hell.

In Acts 1:6-7 we're told by our Lord himself, that we are not to know the times or the seasons which the Father hath put in his own hand. That is, it is not up to us to try to open the doors into the future and to set dates, but it is for us to live moment by moment in view of the coming of our Lord. For he says again in Matthew 27:36, **of that day and hour knoweth, no man, no, not the angels of heaven, but my Father only.** Therefore, it is useless for anyone to attempt to try to ascertain how long it will be until Christ shall come again; or how soon all these things shall be accomplished. But we do have these glorious promises, get it now, that what is promised in God's word will certainly come to pass from the time it begins until the fulfillment is complete. And we are to live in the ever-presence looking for and hastening unto the coming of our Lord. For any man to seek to penetrate into these awful secrets of God, he not only strives in vain, but holds God's eternal word in contempt. So then, our attitude should be one of watchfulness, expectation, desire, always letting those words ring in our hearts, Behold, I come quickly. Christ said, **Be ye always ready, for you know not what hour your Lord will come.** He says again, **Watch,** as well as pray. He says again, **Occupy till I come.** Then we are told, **this same Jesus, which is taken up from you into heaven, shall come in like manner as you have seen go away.** So, our daily cry should be, even so come Lord Jesus.

When the Lord Jesus Christ said, behold, I come quickly, we have in the 17th verse the Holy Spirit answering in these words, and the Spirit says, Come. So we see here the Holy Spirit himself calls for the coming of the Lord Jesus Christ. When the Spirit says, Come, the literal meaning of that is, Come thou, Lord Jesus. Over in John 16:13, we find these words which Christ said on the night of his betrayal. He, the Holy Spirit, **will guide you into all truth, and he will show you things to come.** We see here that the Holy Spirit is always active and operative in and through the church, because in this same sentence it says, **And the Spirit and the Bride,** which is the church, **say, come** now, Lord Jesus. It is the work of the Holy Spirit in the heart of the believer to always keep before the mind and operate in that heart, the longing, the waiting, the looking, the expectation, and the earnest desire of the coming of the Lord. As I've often said, the second coming of Christ is not just an event, it is the personal return of the Lord Jesus Christ. It is the work of the Holy Spirit to prepare our hearts to become partakers in the blessedness of the coming of our Lord. He who does not look for the coming of Christ back to this

earth for his own is not saved. Now you get that and hold it. He who looks upon the teachings of God's word in regard to the coming of Christ back to this earth as a mere doctrine or as an event is not saved. In the heart of every born-again believer is the earnest looking and waiting for the coming of our Lord.

So, the Holy Spirit is constantly crying in the hearts of the believer, Come, thou Christ, return for thine own. It is the Holy Spirit on earth, in our hearts, interceding and crying with groanings which cannot be uttered, that the Lord Jesus shall return, based upon the great promises of our Lord, **If I go and prepare a place for you, I will come again and receive you unto myself.** Do you know why the Holy Spirit pleads for the coming of Christ back to earth again? Do you know why there is one unceasing call and pleading for the return of the Lord Jesus Christ? It is because his coming again will bring to completion his whole work of redemption for mankind. Let me drive this truth home to your heart. All true religion, or shall we use the expressions, saving faith, has for its center Christ and his promised return. If Christ is not the center of your heart and life, and if the promises of his return are not operative in your heart and life, that makes you moment by moment yearn for him and look for him, you are not saved. Now I'll stake my destiny on that.

Now let's look again at the 17th verse, and it says, **And the bride say, Come,** thou Lord Jesus. The bride is composed only of those who are in living inward fact joined to Christ, as the branches are joined to the vine, only those who are spiritually in Christ, as the Bible says, bone of his bone and flesh of his flesh, are his bride. So, it is given here that one of the great characteristics of the bride is that she re-echoes the call of the Spirit, even the call for the bright and morning star to come. When folks who claim to be saved forget to think of the coming again of the Lord Jesus, when they cease to look and long for his coming, which is the crown and goal of their faith and hope, or when they make light of it and treat it as a fairy tale and call those who long for his coming, fanatics, they manifest that they do not belong to that elect body of God's saints which constitutes the bride of the Lamb. Let's face this great fact, the deepest yearning and desire of the bride of Christ, with that of the Holy Spirit, is **Come, Lord Jesus.** Come as thou hast promised in thy word. Come quickly is the cry of the bride. You cannot be a true and obedient follower of the Lord Jesus Christ and not look and watch and

long and pray and desire and make it the all-consuming passion of your life and be ready for the glorious coming of the great God and our Savior Jesus Christ. Isn't it the longing of the natural bride for the bridegroom? So it's the longing of the bride of Christ for his return.

Let me call your attention to another fact, and it's this. The apostles with the early church were all consumed with this one subject, and that is the coming of Christ back to earth again. His coming was their life, their inspiration, and their blessed hope. Let me call your attention to another fact, and that is the second coming of Christ was the one thing that marked the early believers and set them apart from the world, politically, religiously, and socially in every way. And it was their distinguishing spirit that made them differ from all the rest of the world. And it is that one fact now that makes the living believer differ from all the rest of the world. It sets him apart. He talks about his Lord. The Lord Jesus Christ is his portion. He looks for his coming. He waits for his coming. It is the longing desire of his heart to see the Christ that died for him. The church as a whole today has lost that hope because they do not know the living Christ. Therefore, the Church is married to the world, lives like the world, walks like the world, talks like the world, acts like the world, and even smells like the world. The born-again ones who are married to Christ, they cannot help but praise Him and adore Him and long to be with Him, and their zeal increases as the years come and go, as they wait for His coming.

Let me face you with one other fact right here, and that is, just as the resurrection of Christ from the grave is one of the great foundation pillars of the gospel of the Lord Jesus Christ. So the second coming of Christ back to earth again is the believer's hope, and praise, and thanksgiving, and comfort. The only way that Paul ever wrote to his people about comforting the saints was with the second coming of Christ found in 1 Thessalonians 4:13, 18. Listen: **But I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (or go before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the**

**archangel, with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.** Now get this, hold it, listen. **Wherefore comfort one another with these words.**

Then let's look at this next phrase, and let him that heareth say, Come. Over and again the scripture says, **Hear and thy soul shall live.** His coming consumes my very being. I want to see him. I want to be with him. I want to behold him. My cry is, Come quickly, Lord Jesus. Is that yours? Then we see in the rest of that 17th verse the foundation of the invitation to all who desire eternal life in Christ, expressed in these words, **and let him that is athirst come, and whosoever will let him take of the water of life freely.** What an invitation based upon the second coming of our Lord. The great invitation is for those who thirst for the water of life in Christ Jesus to come and join the company of believers and long and yearn for the coming of our blessed Lord. It means if anyone is athirst for the water of life or has an appetite for it, the word says here, let him come. The question is come to what? The answer is, come into fellowship with the Spirit and the Bride, with Christ Jesus our Lord, and then yearn and look and pray for the coming of the Lord to fulfill what he promised. Do you know, my friend, now you get this statement, will you? Do you know that everything in grace is moving and looking to that end? That is, the whole manner of grace, or the way of grace, is moving for the consummation of the coming of our Lord. There is no price set upon the water of life. It's free, free for the asking, free for the taking, by faith in Christ Jesus, our Lord.

In the heart of every blood-bought, born-again believer is the constant cry, put there by the Holy Spirit, Come, Lord Jesus, come. It's just natural for a born-again believer to cry after his Lord. It is the longing of his heart to see the one who died for him. What the Spirit and the bride say, let everyone that heareth say. In other words, redemption lies in coming to Christ. And the awakened sinner who comes to Christ must and will learn to say with the Holy Spirit, and all other born-again believers, come, Lord Jesus, come. Fulfill all your promise, or purpose and plan in my life. And that individual yearns for his coming.

Now let's turn to the 18th verse. **For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.** I want you to notice the beginning of that 18th verse. Listen, **For I**, the Lord Jesus, testifies unto every man that hears the words of the prophecy of this book. It is the Lord Jesus himself talking. It is. But listen, listen to something else there. Jesus says, for I testify. I wish those words would weigh mightily on your heart, that it is the Lord Jesus Christ, the right hand of the majesty on high that is closing the prophecy of this book with the words, **I testify**, which means I jointly testify or witness and affirm with God the Father and God the Holy Spirit, to every man that heareth the words of the prophecy of this book. Here we see the triune God, God the Father, God the Son, and God the Holy Spirit, sealing the words of the prophecy of this book with their own signature; by certifying that if any man should add unto these things, He will be punished. This means that God is bringing to a close the canon of the scriptures. Over the centuries, he's handed down to us through men moved by the Holy Spirit, the book we call the Holy Bible. And this book, known as the book of Revelation of the Lord Jesus Christ, closes the canon of the Scriptures. And the Holy Trinity is bearing witness to that fact. And they challenge any man to add to it. The penalty is, God shall add unto him the plagues that are written in this book. And the word "God" there is the triune God. The penalty is the triune God shall add unto him the plagues that are written in this book. What a fearful, awful, solemn statement falling from the Holy Trinity. If any man adds to the prophecy of this book or adds unto these things that are written, God shall add to him the plagues written in the book of Revelation. God is saying, if any man shall add to or superimpose anything to the words of this book, I will inflict upon him the plagues of this book. Now you get this great eternal truth and hold it. When Christ had given to John the revelation in this book, and he closed it with that word, Amen, from that day to this, God has been silent. He has never spoken from heaven directly to man, except through the volume of the book. And he will be silent until he breaks through the blue, coming for his own. For nearly two thousand years now, the heavens have been silent. The only revelation we have of God is within the pages of Holy Writ. Any individual who claims to have received a special

revelation from God apart from the word of God and has added to the words of this book, I say, and I stake my eternal destiny upon it, that it is satanic to the core and is not of God. Since God closed the book of Revelation, he has not spoken to man except through his written word by the Holy Spirit. The Holy Spirit never speaks apart from the Word of God. It is only through the Word that the Holy Spirit reveals Christ to the human heart, and reveals the things of Christ to the human heart and the human mind. Now if you want to know what God will do to that individual, you go through the book of Revelation and read and study the plagues that are written in this book. Study the sounding of the trumpets in the 8th and 9th chapters, the rise of the Antichrist in the 13th, and then study the plagues in the 15th, 16th, 17th, 18th chapters, and you'll see what God means when he says that he will inflict upon him the plagues that are written in this book if you dare to add one word to this book, His eternal word. He says to man, you let my word alone. I've sealed it with my signature. I certify it. I put my signature to it as the eternal God, the Godhead.

Now let's look at the other side of it. In 19th verse, **if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, out of the holy city, and from the things which are written in this book.** Not only will God add or inflict upon you all the plagues written in this book, but if you take away one word from this book, God will take away your part out of the book of life. That means that your name is not written in the book of life. That means you'll never enter into the holy city. That means you'll never come to know the blessings that are written in this book. Let me say frankly, my friend, if you dare to add one word to God's Bible or take away one word, you are not saved. You cannot be. God's child never misrepresents God. God's child hears the words of God. As Christ said, **My sheep hear my voice, and I know them, and they follow me.** And a child of God would not dare to add to, nor take one word from, God's book. I just feel sorry for these people who go around and talk about their visions and their prophecies and their revelations, speaking of them with such boldness that they put them up beside the eternal word of God. I've heard men and women say, "You know, what God showed me, and the revelations I have, are just as authoritative as the words of the old prophets". What blasphemy, what contempt they hold God's word in. Then the individuals who teach that they have a right to add to or take from the word of God as they

please, they do not know what it means to be brought down as a poor lost hell deserving sinner at the feet of Christ in repentance, and come to know Christ lifted up out of the word by the Holy Spirit. We're living in a day when the average individual believes that every vision or dream or experience or revelation they have is of God, when it is satanic, and they are demon possessed. God has not given any individual, I don't care who they are, or any church or group, any right to change, add to, or take from his book. I challenge you. You don't have that right.

Now let's look at that 20th verse. **He which testifieth these things said surely I come quickly.** The word testify here is just the simple word testify. It does not mean that he's testifying with, or affirming jointly with another, but it's just the Lord Jesus himself speaking. But the word "testify", in that 18th verse, as we saw, was the Holy Trinity speaking in unity and putting their stamp of approval on the entire book called the Bible. But here it is just the simple word testify. It is the Lord Jesus Christ certifying and closing the canon of the scriptures by saying, **surely, I come quickly.** Oh, how we should live with the consciousness of the fact that our Lord will come any moment. Who would dare to add to, or take from? A child of God would not do it.

Then when Christ said, **Surely, I come quickly,** John was caught in the ecstatic rapture and cried out, Amen, even be it so, and then joined with the Lord Jesus himself and said, **Even so come, Lord Jesus.** After John had been given the revelation of Christ in his coming, in his thousand-year reign, in the great white throne judgment, and saw envisioned the new earth, the new heaven, the new city, the new paradise, the new nations, the new river of water of life, and then when he had handed over the document to the Lord Jesus to put his signature to it, and he heard the Lord Jesus say, **Surely I come quickly,** he could not hold his peace; He cried out, saying, **Amen. Even so, come, Lord Jesus.** You know that is the cry of every believer. When you study God's Word and have the Spirit of God lift Christ up out of the scriptures and show you His beauty, His glory, His majesty, and show you the things to come. When by faith you can see this whole world crumbling. When by faith you see a new heaven and a new earth; when by faith you see the consummation of all things in Christ, then we cry with the apostle John, even so come Lord Jesus. Don't you want him to come? I do. There's not



one thing that I want to do before Christ comes. There's not one plan that I have that I want to see carried out before Christ comes. As I've often said, I have my suitcase packed and I'm ready to go when he calls. Are you?

Then we come to the last verse, look at it. Reading like this, **The grace of our Lord Jesus Christ be with you all, amen.** That is John's benediction, closing the letter addressed to all the churches. The coming of our lord is the crown and consummation of all promises. It is the coronation of all our hopes. His coming is the sum of all prophecy. It is the heart of every true prayer. Come, Lord Jesus, come, is our prayer this morning, as we bring to the close these studies in this glorious book of Revelation; spoken in the language of the common man. So with bowed heads, may the Lord sanctify our hearts and may the grace of our Lord Jesus Christ be with us all. And let us all say, Amen, Amen, and Amen. There's a sadness about coming to the last message on Revelation.