These and the following words seem to be generally  
regarded as affirming—“that when these events were  
consummated, everything would be fixed and unchanging: that all who were then found to be righteous  
would remain so for ever; and that none who were  
impenitent, impure, and wicked, would ever change  
their character or condition.”  
 But the words before us are spoken, not of the results of the day of judgment, but of “the book of this  
prophecy,” and of the time when it was first sent forth  
by the apostle. They seem, therefore, to mean that  
God had herein openly spoken His mind as to the  
future, and presented the most tremendous motives to  
holiness, and dissuasives from sin. But in spite of  
these awful discoveries, the two great classes of the  
holy and the wicked will abide still, each ripening for  
the judgment and final award. Like these are the  
angel’s words to Daniel, when he announced to the  
prophet the sealing up of the book.  
 “Many shall be purified, and made white, and tried;  
but the wicked shall do wickedly: and none of the  
wicked shall understand; but the wise shall understand” (Dan. xii. 10).  
 How mistaken, then, are those who imagine that the  
Gospel, even with its clearest revelations of the terrible  
results to the godless, and its wondrous joys to the  
holy, will ever convert the world! Some turn the  
Apocalypse itself against themselves. Far from being  
warned, they are only hardened thereby. “Who can  
understand such mystery?”  
 “I am the Alpha and the Omega, the First and the  
Last, beginning and end.”  
 These titles of God belong to Jesus. Thrice are  
they used in this book: at the beginning once; twice  
at the close. They are designed, as I judge, to assure  
us that the various dispensations since the creation of