his part out of the tree of life, and out of the holy  
city.”  
 The offence is an individual one, and so is the penalty.  
There is doubtless peculiar danger of forgery in a  
prophetic work: hence Divine wisdom meets it with a  
special guard. This threat is a test to all Christians,  
just as the prohibition to Adam and his wife to eat of  
the tree was a trial of them.  
 This threatening of the plagues, and of deprivation of  
the tree and of the city, is a proof that the tree and  
city are not symbols of the Church, or of Christ. They  
are something yet to be enjoyed by the believer.  
 These threats, too, are designed to teach us the deep  
importance which God attaches to this book. It is not  
said of the whole volume of Scripture, nor of the New  
Testament in general, but of this book in particular.  
 Eden is presumptively restored to every believer.  
His is the tree of life, unless he forfeit it by his breach  
of this law. The tree of life, whether in its leaves or  
fruit, is the presumptive eternal portion of God’s servants after the millennium.  
 His name will, if guilty of this, be removed from  
the book of citizenship, and permission to enter its  
walls, and to dwell in its mansions, will be forfeited.  
The tree and the city go together. The crime is  
literally taken; so is the penalty. There is not only  
possible forfeiture of the millennial glory, but also of  
the portion of the risen.  
 Again, the Saviour sounds the key-note of this book,  
His coming! We cannot give too much thought to it.  
With this truth the book opens: with this it appropriately concludes. Jesus’ coming shall bring the promised bliss.  
 To this John responds with holy desire—“Come,  
Lord Jesus!”