



## Sola Scriptura June 29, 2025

## Various Scripture

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(Video 44:40)

As you know, we're in Romans chapter 12, and this is the last time you're going to hear me say this. We're in Romans chapter 12, but we're not. We're in Romans chapter 12:9. We are loving without hypocrisy. We are abhorring what is evil. We are clinging to what is good. And in the process of doing that, starting on the 18th of May and every Sunday thereafter through and including last Sunday, we got off on a discussion of things that were evil, things that were displeasing to Almighty God. And a part of that certainly was false religion, apostate religion, various biblical errors and heresies and so forth. And that led to a discussion of a particular religion that I was raised in and grew out of, Roman Catholicism. And the cap that I wanted to put on all that today was the doctrine of 'Sola Scriptura', Scripture alone. The doctrine that teaches that the word of God, and God's word alone, is completely sufficient, divinely inspired, absolutely authoritative for all life and practice alone, exclusively.

Now you need to understand a few things before we stick our toe into this subject. There are two types of revelation, if you will, two types of manners in which Almighty God has chosen to reveal Himself. One is what we call natural or general, if you will. A general revelation is a better term. Charles, last week, read Psalm 19 and the first portion of Psalm 19 touches on that very thing. What do you mean, general revelation? Creation is general revelation. ***The heavens declare the glory of God; and the firmament sheweth His handywork***, meaning what? You can discern many things about the nature of Almighty God by observing what He has created, His incredible wisdom, His incredible organization, His incredible creativity, His incredible omnipotence and so on and so forth. There's another aspect of general revelation, if you will. There's creation and there's Romans 1:19, conscience, conscience. What do you



mean, conscience? Simply put, that Almighty God has emblazoned the knowledge of Him in the conscience, in the heart, of man. That's why it says in Romans 1:18, when they knew God, they did not honor Him as God. They suppressed the truth in unrighteousness and they worshiped the creature instead of the Creator. Now, general revelation in creation, the general being made *imago dei*, having the knowledge of God stamped on man's heart will only do one thing. It'll let you know a few things about Almighty God and it will condemn you, and you will know your guilt. You will sense your guilt. You'll sense you're out of step. You will sense your estrangement. You know in your heart of hearts you're a sinner and there's something wrong. We've said it many, many times. You take a little child. When that child lies, He feels guilty and He knows He's doing something wrong. Even without being taught, He knows He's doing something wrong. Now, that's general revelation and you can never get in a right relationship with Almighty God, you can never avoid eternity in a real place that we all deserve to go to called hell just by being aware of Almighty God and by general revelation. It's specific revelation that man has to have in order to find out what he is and what he's not. Who God is and what God is not, and how to get into a right relationship, how to be "justified" with that God. And there's two forms of specific revelation. One is the living word of God; when God, Himself, became flesh and dwelt among us and what's the word of God say? **...and we beheld His glory.** The glory as of the only begotten of the Father, full of grace and truth, special revelation. Everything that Jesus Christ said, everything that Jesus Christ did, special revelation. Ah, but He's ascended into heaven. We don't see Him now. What is that special revelation to the people that didn't walk and talk among Him at that time and didn't see Him and hear His words at that time? The special revelation is the second half of Psalm 19 and other passages of Scripture. It's the written, inspired word of God, the living word of God and



the inspired word of God. Special revelation which leads men to either a saving belief in Jesus Christ or gives them no excuse on the day of judgment for rejecting salvation in Christ.

Now, sola scriptura, where does that come from? Well, in the Reformation, by the way, we have a tendency to think that the Reformation pounded out, hammered out, so to speak, five *sola's* that were key and that we certainly believe because they're biblical. Meaning what? *Sola* from the Latin word 'alone'. You know what? *Sola gratia*. You're saved by *grace* alone. You're justified by grace alone. *Sola fide*, by *faith* alone; grace alone, faith alone. *Sola Christus*, in Christ alone. *Soli Deo Gloria*, for the glory of God alone. That's four of the five *sola's*. What's the fifth one? *Sola scriptura*. Scripture alone is authoritative. But, interestingly enough, the organizational statement, if you will, listing those five solas in sort of an organized manner, that wasn't done until a little over a hundred years ago. That wasn't done during the Reformation. It was all there. It was in the Reformation. The reformers, you know, for the most part came to believe it and understand it, but the normative principle, the foundation principle, the thing that ultimately caused the break with Rome, the thing that ultimately determines whether or not any religion or religious system is apostate, whether any system is cultic, is a heresy, is error, is the divine inspired Word of God. Scripture alone. Where these other entities, including Rome, got off base was that they teach the Word of God, scripture, it's the word of God, plus another book. Plus the *Magisterium*, the pronouncements of the pope, plus papal councils, plus the tradition and church tradition. Or the cult of Mormonism. It's the scriptures, it's the Word of God, but it's *the Book of Mormon*. Christian science, it's the scriptures, but it's the writings of Mary Baker Eddy. Jehovah's Witness, it's the scriptures, but it's also the writings of the Watchtower Society, and on and on and on, and there is where they go astray, and that is why the doctrine of sola scriptura is so critical.



Now when I came to know Christ in the mid-70s, there was a huge movement and a siphoning away of a lot of Catholics, like myself, into genuine biblical Christianity. They were drawn to the reality of the scriptures, and Rome tried to push back, and I've shared some of those personal accounts with you. But Roman Catholic defenders and theologians came to the fore and responded, and this is the typical argument that you'll still hear today. And by the way, I'm mentioning Roman Catholicism, but any group that tries to add man's traditions, man's opinions, man's writings, and church tradition, whatever, to the gospel, or to the scriptures, is literally in error, is apostate, is cultic, is wrong. Catholic theologian, *The Bible cannot be the sole rule of faith because, here's the argument, the first Christians did not have the New Testament. Initially tradition, the oral teachings of the apostles, was the church's rule of faith. The New Testament, He says, came later when a portion of tradition was written down, was put into writing, is what He says. It was the Roman Catholic church that produced the New Testament, and it was the church that infallibly told us what books belong in the Bible. It is the church, therefore, that is the authoritative teacher of scripture. Sola Scriptura is not even taught in the Bible. The rule of faith of the Roman Catholic church, therefore, is rightly scripture and tradition together.* I intend to tear that to shreds, Lord willing, in the next 40 minutes, because that is absolutely dead wrong.

First point: Christians were at one point in time without the scriptures until the New Testament got written, and the Catholic church gave it to us. Wrong. Christians have never been without the scriptures, ever. And the early church, before the New Testament was written, was not without the scriptures. Where are you getting that from? Well, for starters, let's go with Luke 24. Jesus has been crucified, and He's risen from the dead. There's two disciples on the road to Emmaus. They're downtrodden. They're brokenhearted. They're downcast. Jesus, although they didn't recognize Him, appears next to them and starts walking



with them. And what are they telling Him? Are you the only guy in all of Jerusalem that doesn't know what's going on here, how we thought He was going to be, and so on and so forth? And what does the scripture say in Luke 24:24-27? Jesus says, "***O foolish men and slow of heart, to believe in all that the prophets have spoken! Was it not necessary for Christ to suffer these things and to enter into His glory?***" ***And beginning with Moses and all the prophets,*** (i.e. the Old Testament scriptures, the only scriptures they had at the time) ***beginning with Moses and all the prophets, He explained to them the things concerning Himself in all the Scriptures.*** And what did these guys end up saying? Did our heart not burn within us as He explained the scriptures? They had the scriptures. The Old Testament scriptures served as the standard of truth for the infant church, and Jew and Gentile alike who came to Christ relied upon them until the balance of the scriptures, i.e. the New Testament scriptures, were written. The early church therefore never without the word of God. Peter stands up on the day of Pentecost in Acts 2 to give the first sermon. What's he say? Men of Israel. And he goes on. And what does he use as his proof text? He quotes Psalm 16, 2 Samuel 7, Psalm 89:3&4. He stands up later in the fourth chapter of Acts, preaching the gospel of Jesus Christ, ministering to the people with the word of God, and what's he quote? Psalm 146:6, Psalm 2. Paul stands up (we studied all this in past weeks) in Acts 13, Paul stands up and starts preaching. And what does he use as his proof text? Psalm 2, Psalm 16, Isaiah 55:3. So the infant church was never without the scriptures. That's not true.

Secondly: The word of God, the New Testament, is a lot more, and it's not at all, the traditions of the apostles, the traditions of men that they finally wrote down. Not true. That denigrates the inspired scripture. That takes the inspired Word of God and puts it on a level with man's opinions and man's traditions and man's sacraments and man's rituals and man's whatever. And that is not what the Word of God clearly says. The Word of God is not the written record



of man's traditions. 2 Peter 1:20-21 (NIV) ***Above all, you must understand that no prophecy of scripture*** (Peter says, prophecy. Don't get hung up on that. It can mean to foretell the future. It means to forthtell truth. It depends on context what it's saying. Foretell or forthtell. So what's He saying?) ***Above all, you must understand that no*** foretelling or forthtelling of truth, ***no prophecy of scripture 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*** moved, or the NIV says ***carried along by the Holy Spirit***. 2 Peter 1:20-21. That word *moved* or *carried along*, in non-biblical language, it means *to set the sail*. Like when the wind hits the sail and moves the boat along, it means to be carried along. In Mark, I think it's Mark 3, where they take the paralytic and his friends carry Him to Jesus. That's another place in the New Testament where that same word carried along or moved. They pick up the paralytic and they move him to Jesus. Exact same Greek word. When that paralytic was carried to Jesus, was he walking under His own power? No. And when those men wrote scripture, were they writing under their own power? No. Yes, their personalities and yes, their flavor of Greek and so forth was used, but Almighty God was writing the words of God through those men. So it says the scripture was not the prophet's own interpretation. That word in the Greek there, 'interpretation', it means to solve or to explain. In other words, Peter and Paul and James and Matthew, Mark, Luke, John, they weren't explaining what they thought things were. They weren't solving problems. They weren't laying out their traditions. They literally were moved by, Almighty God, I should say, literally caused them to write inspired scriptures. They weren't inspired. The scriptures are what's inspired and the Holy Spirit worked through them to write those scriptures. I said Mark 3. It's actually in Mark 2 verse 3. So here's another one. It's unbelievable. 2 Timothy 3:16-17. This is a watershed verse that, if time allows, I'm going to come back to. ***All scripture is given by inspiration of God.***



Inspiration. It's a combination of two words there, God and to breathe. All scripture is God breathed. It can literally be called the Word of God because God breathed it out. It's His word. ***All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be complete, thoroughly equipped for every good work.*** Stop right there. If scripture is absolutely adequate to make a man or a woman totally complete, totally equipped, totally prepared to do every good work, first of all, what's every good work? It's everything you do. Everything you do is supposed to be to the glory of God. Ephesians 2:10. He even created the good works that we might walk in them. Everything you do is holy. There is no sacred and secular. Everything you do is holy. And therefore, what's he say? The word of God is complete. It makes you complete, makes you adequate. The scriptures are God breathed in order to perform every good work, which means live your entire life in holiness. Love your spouse the right way. Love your kids. Love your parents. Do your work to the glory of God. Whatever it is, play to the glory of God. Everything. Enjoy life to the glory of God. If the word of God is totally adequate, complete, sufficient to do that, nothing else needs to be added. But if there's a new revelation coming, if there's something else you've got to have, if you need the magisterium of the church, if you need the sacraments, if you need the Book of Mormon, if you need the Watchtower Society, if you need something else, then the scriptures aren't complete. The scriptures aren't adequate. And the Word of God says they are adequate. You know what that means? Sola Scriptura. Scripture alone. The Word of God alone is authoritative. It's sufficient. It's inspired. It's His Word. It's complete.

[ Thirdly] "The Roman Catholic Church, and no other church, gave us the Bible". As a matter of fact, I'm just going to dispense with that one real quick. Catholic theologians who make that statement are arguing against Catholic doctrine itself because the very first Vatican Council



says this: *These books* (the books of the Bible) *the church holds to be sacred and canonical not because she subsequently approved them by her authority after they had been composed by unaided human skill, nor simply because they contain revelation without error, but because being written under the inspiration of the Holy Spirit, they have God as their author and were as such committed to the church.* First Vatican Council. So that one's off the table right there. The point: the process of writing and recognizing the New Testament books began long before the institution of the church at Rome. I told you about Constantine in 325 AD and sweeping in paganism along with Christianity and ultimately morphing your end of the 400s before the church at Rome takes on a definable form anywhere close to what we're seeing today. But what did Jesus say in John 15:26-27? ***When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth, who proceeds from the Father, He*** (Holy Spirit) ***will bear witness of Me. and you will bear witness also, because you have been with Me from the beginning.*** Through the Holy Spirit, the disciples would also receive further revelation. ***I have many more things to say to you, but you cannot bear them now. But when He, the Spirit of truth, comes, He will guide you into all truth, for He will not speak on His own initiative, but whatever He hears, He will speak and He will disclose to you what is to come. He shall glorify Me, for He shall take of mine and shall disclose it to you.*** John 16:12-14. The Holy Spirit is the dispenser of truth to the believers through the Word of God. Jesus, in His high priestly prayer in John 17, hours before the cross, sanctify them, Father, in Your truth. Set them apart, make them holy, draw them, adopt them into the family, sanctify them by Your truth. ***Thy word is truth.*** It doesn't say your word is true, which it is. It says your word is, is, truth. That is the essence of all truth, the Word of God in terms of the spiritual realm, in terms of sufficiency. Hebrews 4:12, ***For the Word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit,***



***of both joints and marrow and able to judge the thoughts and intentions of the heart.*** It's not the sacraments that pierce to the heart. It's not the traditions of men that pierce to the heart. It's not the writings of Joseph Smith that pierce to the heart. It's not the magisterium of the Roman Catholic Church that pierce to the heart. It's the Word of God. I've told you this story before. I've lived this one out in real time. I'm a young believer sitting in an apartment, single guy practicing law on the north side of Indianapolis, and I'm reading the Gospel of John, and all of a sudden, like a lightning bolt, it hits me. This book knows me better than I know me. It's the Word of God. And that, by the way, is one of the four or five tests that were used by early believers to determine which books were divinely inspired. Are they self-authenticating? Do they have, historically, that power? Were they written by the apostles or someone in close proximity with the apostles? Do they have that type of self-authenticating, authoritative power? And there's some other tests that were used, but we won't go off into all of that. So, by the way, within the lifetime of the apostles, within the lifetime of the apostles themselves, some of the writings were already considered God-given wisdom. Go to 2 Peter 3. I guess if I'm going to preach, I ought to get you to the scriptures since I'm talking about the scriptures. 2 Peter 3. So you can see this one with the eye gate. 2 Peter 3. This is just powerful. What's the point I'm underscoring here? The church did not give us the Word of God. The Holy Spirit gave us the Word of God. And early believers knew long before the establishment of the church at Rome or any other organized denomination, schism, ism, cult, heresy, whatever, whatever came along, the church knew which books were canonical; which ones were divinely inspired, which ones were sacred scripture, in other words. 2 Peter 3:14. ***Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless, here we go, and regard the patience of our Lord to be salvation; just as also our beloved brother Paul*** (Peter is talking about His contemporary,



the apostle Paul, doing what? Just as our beloved brother Paul) ***according to the wisdom given Him, wrote to you,*** (He's referring to Paul's letters. 1 and 2 Timothy. Romans and so forth. And what's He say?) ***As also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also,*** look at this phrase, ***the rest of the scriptures to their own destruction.*** Wait a minute. The letters of Paul, they're distorting them, just like they do the rest of the scriptures. That tells me Peter is equating the letters that Paul wrote as scripture right then at that top point in time. And that's exactly what he is doing. The history of the events leading to the universal acceptance of the 27 books of the New Testament as of the inspired canon of the New Testament is way beyond this sermon and the subject matter. But let me just say that the role that organized churches and church councils played is way overstated by the church at Rome and by others, okay? By the way, all the books of the New Testament are written by the mid-60s to the mid-70s, except the Gospel of John, 1st, 2nd, 3rd, John, and Revelation, which are written anywhere from 85 to 90, and the book of Revelation, there's no S on it, is written last in roughly 95 A.D. The other scriptures are 20 to 30 years written before the book of Revelation. That is a key point that I'm going to come to in just a moment.

We're about 10 minutes away from me calling the men up to serve communion, so I'm going to lock and load and get through this because I want you to get this. Let me just say this. It wasn't until the Council of Carthage, I think it was, in 397 A.D. that lists, the first church council that lists the 27 books of the New Testament as the divinely inspired New Testament canon, and that was just a group of 40 or 50 bishops. It wasn't, they weren't speaking for all the entire 4th century church. They were just reciting what the church, what believers had been acknowledging for the previous 250 to 300 years, okay? So there's never been, and as a matter of fact, there's never been a time when all organized Christian denominations or so-



called denominations accepted the 66 books of the Bible alone because the church, as the canon, because the church at Rome has nine additional books. We Protestants call it the Apocrypha. They call them the deuterocanonical books. Can't wait for Lia Fusaro to try to spell that once she transcribes this sermon, but in any event, and they think those are divinely inspired, so the Catholic Church has probably never even come to an agreement as to what they are, but the 27 books that we have in this New Testament has been accepted by the church since 100 and something A.D. as the canon of Scripture. F.F. Bruce said this, *What is particularly important to notice is that the New Testament canon was not demarcated by the arbitrary decree of any church council. When at last a church council, the Synod of Carthage in A.D. 397, listed the 27 books of the New Testament, it did not confer upon them any authority which they did not already possess, but simply recorded their previously established canonicity.*

Okay. Sola Scriptura. The Bible contains all essential revelation. Well, how do you know that? Well, let's go with John 21:25. John is ending His gospel, which he writes in about 85 A.D. And what's he say? ***There are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books which were written.*** He's not saying that you need the opinions of men. He's not saying that you need some more new revelation. He's not concluding that at all. He's just saying the life of Jesus Christ and what He said and what He did was far too wonderful to be captured by a human pen, if you will. But he was not commenting on the general purpose of Scripture or the need for tradition. Neither was he implying that he had left out of his book something essential revelation received from Christ. Indeed, he says just the opposite. You want to write down John 20:30-31. Because what I quoted from John 21 gets thrown up at people. Well, a lot of things they didn't write down. It doesn't mean they didn't give you everything that was essential. John 20:30-31, ***Therefore, many other signs Jesus also performed in the presence***



***of the disciples, which are not written in this book; but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.*** The purpose for which John wrote, he gave you everything you needed to come to a saving knowledge of Christ. We can infer from that statement that all the essential teachings of Christ needed for salvation are there. And most notably, he didn't tell us anything about the mass. He didn't tell us anything about purgatory. He didn't tell us anything about indulgences. He didn't tell us anything about the rosary. He didn't tell us anything about worshipping Mary. He didn't tell us anything about the treasury of merit. He didn't tell us anything about the Eucharist. He said everything you need to come to know Christ is in this gospel right here. Everything you need to be in a right relation with Almighty God is in this gospel right here. Sola Scriptura is exactly what that supports. 2 Timothy 3:16-17. ***All Scripture is inspired by God and is profitable for teaching, reproof, for correction, for training in righteousness; so that the man, or woman, of God may be thoroughly equipped, absolutely adequate and complete in order to do every good work.*** Moreover, the Scriptures themselves slam the traditions of men. It's not incumbent upon Bible believers to try to show where the traditions of men are not on a par with Scripture. It's incumbent upon somebody who claims tradition is equal with the Word of God to show me how that's justified. And Matthew 15, which I have kindly now referred to as the Cheryl Die passage of Scripture, because you're the one that asked me the question, Cheryl. Matthew 15:1-12. By the way, it was shared with me this past week that a lady visited our church a few weeks ago who was a Roman Catholic. She got up in the middle of the service and walked out. She was offended. There's a side of me that is saddened by that. Not because of what I said, but because of her not seeing that truth. I hope she comes back. I hope someday she listens. And again, I thank God for the people who boldly shared with this Catholic the truth of the Scriptures. Matthew



15:1-12. You don't need to go there. In the interest of time, though, I'll just quote a portion of it for you. He's confronting the Pharisees. And what's he say? Verse 7, ***You hypocrites, rightly did Isaiah prophesy of you: "THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR AWAY FROM ME. BUT IN VAIN DO THEY WORSHIP ME..."*** Your worship of me is useless, vapor, vapid, vain. Why? ***"...TEACHING AS DOCTRINES, THE PRECEPTS OF MEN.*** Two verses later in verse 12, ***Then the disciples came and said to Him, "Do you know that the Pharisees were offended when they heard this statement?"*** I know that lady that walked out was offended. And I'm saddened. And yet, you know what? I'm thankful. If it takes her being offended to save her soul, and if you are watching on video, if you're live streaming, if you're looking at this on YouTube sometime later, if you are listening to it on radio, I just have one thing to say. If your Roman Catholicism is right, then I was baptized not once, but twice as an infant because they expected me to die. Roman Catholic Church baptized me twice. So I've been baptized as a Roman Catholic. So I guess when I die, I'll go to purgatory, and it'll all work out. I'll eventually get to heaven. So you're okay, and I'm okay. But if what I'm saying about the Word of God is correct, then I'm okay. But sad to say you're not. You're on your way to an eternity in a real place called hell. And God takes no delight in that, nor do I in saying it to you. But it's the truth. It is the truth. I want you to turn real quickly. By the way, you better go to Revelation 22. I was going to take you to Hebrews 1:2, but I can't take you to Hebrews 1:2. I can tell you about it, though. What's it say? God, who in sundry times past, has spoken to us in signs and visions and wonders through angels and the prophets and so forth, ***has in these last days,*** Hebrews 1:2, ***spoken to us in His Son.*** Oh, you already told us about that, John. That was when Jesus came and walked among us. That was His life and His words. That was His special revelation. Yes, but you may never have thought about this before. How did God choose to speak to us in His Son now that Christ isn't among us? Well, what did He say and what did He do? How do



we know? Matthew, Mark, Luke, and John, Acts and Romans, which take all that and apply. What did we learn in the first 11 chapters of the book of Romans? All these mercies that we have in Christ are applied to us. He speaks to us in this time in Son through His word, which discloses the person, the character, the quality, the conduct, the sayings, and the application of all of it in the person of Jesus Christ. That's what I was going to tell you if I took you to Hebrews 2. Write down 1 Corinthians 4:6, because this is recorded, because you're rapidly taking notes, because Lia's going to transcribe this, and because I don't want to revisit it next week. Write down 1 Corinthians 4: 6. It's sort of a throwaway comment there. Paul is teaching on a particular subject, but he says, **learn not to exceed what is written**. 1 Corinthians 4. What's He saying? Go by what's written and nothing else, but I want you to go to Revelation 22, because this one, for me, among all the others, but this one nails it forever. Revelation chapter 22:18. **I testify to everyone who hears the words of the prophecy of this book**: Stop right there. Prophecy can mean foretelling the future. Which, what does Revelation do? It does indeed do that. It forth tells truth, but what's it do? It takes us all the way up to the tribulation. It takes us beyond the tribulation. It takes us to the second coming of Christ. It takes us to the thousand-year millennial reign. It takes us to the great white throne judgment. It takes us to Satan being thrown in the lake of fire. It takes us to the new heaven, the new earth. The saints around the throne glorifying God forever and ever and ever and on and on and on. It takes us all the way to the end of everything. Okay? One of the reasons why it was written chronologically last, because it also tells us all about the last time stuff, all the way into the future. Now what's he say? **I testify**. By the way, it's an important point and I don't want you to miss it, but men who are going to service communion, I do need you to come up and take your place up here to do that. But, right now, do that. But I pray that you're listening to the word of God as we do this. **I testify**, verse 18, **to everyone who hears the words of the**



**prophecy.** Who is speaking? John. John is writing this, but I'll submit to you that Jesus Christ is the one who says, "I testify to everyone". How could you possibly say that, John? Look over at verse 20. **He who testifies to these things says, "Yes, I am coming quickly."** Wait a minute. Is John, the apostle, is he the one saying, "I'm going to be coming quickly?" No. Jesus is the one who's going to be coming back soon, quickly. So, **He who testifies to these things** is the one who **says, "Yes, I am coming quickly."** Well, therefore, in verse 18, when it says, **I testify to everyone,** that's Jesus speaking. What does Jesus say about the words of this? And by the way, what book does He have in mind? The book of Revelation. He has the book of Revelation in mind. Okay. Verse 18, **if anyone adds to them,** if anyone adds to the things in this book; tradition, magisterium, the sacraments, the Book of Mormon, the writings of Mary Baker Eddy, the Watchtower Society, the papal pronouncements, papal bulls and encyclicals, church... If anyone adds to the words of this book, **God shall add to him the plagues which are written in this book:** Look at verse 19. **And if anyone takes away from the words of this book,** you have made the word of God of no effect, substituting your traditions in place thereof, He says. **...and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life.** Let me just say, the reason why He's talking about your losing salvation is because no true, genuine believer would ever do such a thing. Genuine believers love the Word of God. That's why those of you who are sitting here today who truly know Christ, your heart is thrilled to hear what I'm saying. Why? Because I'm such a wonderful speaker. No, because the Word of God is alive and active and sharper than any two-edged sword. And even if you've heard everything that I have said today before, your heart is still thrilled to hear it. That is a supernatural aspect of the Word of God. **And if anyone takes away from the words of the book of this prophecy, God shall take away his part from the tree of life and from the holy city which are written in this book.** Now stop right



there. Get this. This is important. The book of Revelation was written last. So anything, any additional revelation that is added to any part of the Bible is added to Revelation. Revelation is a part of the Bible. It's the last book of the Bible. In other words, any new revelation, any ecstatic vision you see, any health and wealth prosperity preacher who sees a word of knowledge, any Book of Mormon, any magisterium pronouncement from the church, whatever, they all come post, after, Revelation. Therefore, they are added to Revelation. Not Revelation. And therefore, in addition to talking about your adding to the words of the actual book of Revelation, you're adding to the words of the Bible. If you do either, you are adding to the book of Revelation. You're adding something to the Scriptures. And the Scriptures are complete. And guess what? The Word of God says, Jesus says, absolute cursed for doing so. You know what that tells me? Sola Scriptura. Scripture alone is authoritative for life and practice. Final word of Jesus on this subject from me. Matthew 4:4. ***Man does not live by bread alone***, but by all the traditions of the church. No, ***but by every word that proceeds out of the mouth of God***. And only Scripture has proceeded out of the mouth of God. Men, service the elements.