

## **240218-1 Re 22, 12-21, The Final Remarks by the Lord Jesus & the Apostle John–CThurman**

As we bring this study to a close perhaps it is good to emphasize a few of the important points in the earlier parts of this chapter.

1. The servants that serve him shall see his face, serve Christ specially as kings and priests forever, and live inside the city of God, the New Jerusalem. Our task is to discern by the word of God who those servant are. I have taught on a number of occasions as we studied through this Book that the faithful are those of both the Old and New Testaments, OT Israel and the NT churches. (v.3)
2. That Jesus Christ IS the LORD God. (v.5)
3. That the Lord Jesus sent an angel, very likely the angel Gabriel, to reveal these things of Revelation to His servants. (v.6)
4. That the words, shortly and quickly do not indicate imminence of an act (coming), but the suddenness of it. (v.7) And finally,
5. That the clause '*for the time is at hand*' means that the things of this book are now ready to be opened, rather than sealed, as it had been since these things were revealed to the prophet Daniel. (v.10)

At the beginning I'd like to make a statement that might help us to better understand verse 15.

*Re 22:15 For without [are] dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.*

You might not agree with me on this. But of those which come to this place there shall be nothing that shall defile that world.

*Re 21:27 And there shall in no wise enter into it any thing that defileth, neither [whatsoever] worketh abomination, or [maketh] a lie: but they which are written in the Lamb's book of life.*

Verses 12-15 are connected. They are not disconnect, random thoughts. The message is that the Lord Jesus has the right to reward every soul for the things that they have done during their lifetimes. Some shall be blessed, and the rest rejected. Every soul shall be judged, every account settled by Jesus Christ, the LORD God, from the time of His second coming unto the end of this cosmos.

THE LORD JESUS SPEAKING ...

	ἔρχομαι, 1s. pres.	ταχύ, adv.
<b>12 And, behold, I</b>	<b>come</b>	<b>quickly;</b>
	am coming	suddenly
	(I come quickly, cf. Re.3.11; 22.7, 12, 20)	

*quickly*, ταχύ, adv., which in Revelation is always the idea of 'suddenness.' (cf. Re.2.5, 16; 3.11; 11.14; 22.7, 12, 20; also Mt.28.7; Mk.16.8; Jn.11.29).

This is the third time, of four, that the Lord Jesus said these words, ἰδοὺ, ἔρχομαι ταχύ. (Re.3.11, to the church of Philadelphia, 22.7; 22.12; 22.20) This must be to emphasize the point, a point that many misunderstand, that the Lord Jesus is NOT saying that He would return shortly after His ascension into glory, but rather that when He returns, it will be suddenly. His coming is compared to the suddenness of a lightning flash.

*Mt 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.*

*Lu 17:24 For as the lightning, that lighteneth out of the one [part] under heaven, shineth unto the other [part] under heaven; so shall also the Son of man be in his day.*

The Lord Jesus Himself set aside the notion of an any moment return, a soon return.

*Lu.19.11 ¶ And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.*

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

μισθός, noun

**and my reward is with me, to give every man according as his work shall be.**  
wage, hire

to give, αποδουναι, aor. infin. of the verb αποδίδωμι, tss. to pay, to render, to reward, etc.

*Jer.17.10 I the **LORD** search the heart, [I] try the reins, even to give every man according to his ways, [and] according to the fruit of his doings.*

*Is.40.10 Behold, the **Lord GOD** will come with strong [hand], and his arm shall rule for him: behold, his reward [is] with him, and his work before him.*

*Is.62.11 Behold, the **LORD** hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward [is] with him, and his work before him.*

The Lord Jesus repays every man for the things that he has done during his lifetime.

*2Th 1:6 Seeing [it is] a righteous thing with God to recompense tribulation to them that trouble you;*

*7 And to you who are troubled (the recompense is) rest (liberty, ease, so 'relief,' 'LXX, freedom' a noun, ἄνεσις) with us, when the Lord Jesus shall be revealed from heaven with his mighty angels ...*

*Ro.2.6 Who (God) will render (ἀποδίδωμι, to pay, to reward, lit, 'give forth') to every man according to his deeds:*

*7 To them who by patient continuance in well doing seek for glory and honour and immortality (these receive ...), eternal life:*

*8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness (these receive), indignation and wrath,*

*9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;*

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

11 For there is no respect of persons with God.

12 καὶ ἰδοὺ, ἔρχομαι ταχύ καὶ ὁ μισθός μου μετ' ἐμοῦ ἀποδοῦναι ἐκάστῳ ὡς τὸ ἔργον αὐτοῦ ἐσται

**13 I am Alpha and Omega,**  
(cf. Re.1.8, 11; 21.6; 22.13)  
The first & last letters of  
the Greek alphabet.

ἀρχὴ καὶ τέλος  
**the beginning and the end,**  
(the beginning and the ending, ἀρχὴ καὶ  
τέλος [Re.1.8]; the beginning and the end, ἡ  
ἀρχὴ καὶ τὸ τέλος [Re.21.6])

*beginning*, ἀρχή, noun.

*end*, τέλος, noun, also tss. *final, uttermost, custom, end*; **Re.1.8; 2.26; 21.6; 22.13.**

ὁ πρῶτος καὶ ὁ ἔσχατος  
**the first and the last.**  
(Re.1.11, 17; 2.8)

*Col 1:17 And he is before all things, and by him all things consist.*

The point for this statement concerning Himself appears to be to impress upon the minds of His disciples that He as sovereign shall do as He pleases to render a judgment that is both just and impartial. Connecting this to the next two verses (14, 15), the doers of His commandment shall be blessed and the others are not. There is no in-between state.

13 ἐγὼ εἰμι τὸ Α καὶ τὸ Ω ἀρχὴ καὶ τέλος ὁ πρῶτος καὶ ὁ ἔσχατος

The apostle John begins speaking here of Christ in the 3<sup>rd</sup> person 'His'...

**14 Blessed are they that do his commandments,**  
the doers of

*that do*, ποιοῦντες, nom. pl. masc. part. pres. act. of the verb ποιέω, tss. *to bring forth, to do, to cause, to make, to ordain, to work, to commit, to provide, to perform, etc.*

ἵνα <b>that they may have</b> in order that	ἐξουσία <b>right</b> authority, jurisdiction, strength	ἐπὶ <b>to</b> over, perhaps the idea, 'to approach'
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*power*, ἐξουσίαν, acc. sing. of the noun ἐξουσία, also tss. *authority, jurisdiction, strength, right*. (Re.2.26; 6.8; 9.3, 10, 19; 11.6 (twice); 12.10; 13.2, 4, 5, 7, 12; 14.18; 16.9; 17.12, 12; 18.1; 20.6; 22.14)

τὸ ξύλον τῆς ζωῆς  
**the tree of life,**  
(which is in the city [for its fruit and/or leaves [Re.2.7])

**and may enter in**

**through the gates into the city.**

**Blessed are they that do his commandments** – In some way or another the child of God will do the commandments of Jesus Christ. The least of these shall be granted the right to approach to the tree of life which is in the New Jerusalem. I think that is the main point, 'how blessed these shall be.'

*Mk.9.41 ¶ For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.*

We do not all necessarily do the very same things, or if we, do we do not necessarily do them to the same extent. But we all have the grace of God working in the heart and mind.

*Php 2:13 For it is God which worketh in you both to will and to do of [his] good pleasure.*

**that they may have right to the tree of life** – **That** expresses purpose. The promises of the word of God are given to motivate the child of God to

faithfulness. These do His commandments, know that there is a blessing to be received, part of which is having access to the tree of life. Some of the children of God, which have their lives framed by the word of God live in the expectation that they shall surely arrive to the new earth, see the city of God, walk upon that golden street, see the crystal clear river of water flowing down the middle of the lane with the tree of life on either side. They live in the light of that hope.

Not knowing the word of God diminishes the hope that we could had in Christ at His second coming. The word of God increased hope. Knowing the truth of God's word strengthens us against the constant draw in us to follow after the lusts of the flesh. Lacking the desire for and knowledge of His word leads to a life overcome by the multitudinous cares of this life: failing health, disabilities, set-backs whether at home or at work, maintenance, the little ones, friends, etc., etc., etc.

*Joh 8:31 ¶ Then said Jesus to those Jews which believed on him, If ye continue (μένω) in my word, [then] are ye my disciples indeed;  
32 And ye shall know the truth, and the truth shall make you free (ἐλευθερώω, also tss. deliver you; it will liberate you life; it will unfetter you; free you to possess the grand privileges of His word).*

On the other hand, there is the contrast of them that are *not* blessed. And let me add this here, if you are not living for Christ as you should be you have no comfort. The Scriptures give offer no comfort to the child of God that will live a mediocre life for Christ. Assurance, confidence is for them that walk by faith; for them that strive to walk obediently: not perfectly, but faithfully!

14 Μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν

δὲ ἔξω

### **15 For without**

But outside, (I think the idea is, But beyond the place where is the tree of life and the eternal city of God ...

*without*, ἔξω, an adv. tss. *out, without, away, out of, forth, outward*, and so 'outside or beyond.'

<b>are</b>	<b>dogs,</b>	<b>and</b>	φάρμακοι	<b>and</b>	<b>whoremongers,</b>
	(false teachers,		<b>sorcerers,</b>		fornicators
	leaders into the		(OT, magicians [Ex.7.11],		(all sexual sins)
	things of God)		so, deceitful workers)		

*dogs*, κύνες, nom. pl. of the noun κύων, always tss. with the English *dog* (5); *dog* can be understood both literally and figuratively in Mt.7.6, literally in Lk.16.21, 2Pe.2.22, and figuratively in Phl.3.2; Re.22.15; also refers to sodomites (Deu.23.17, 18).

*sorceries*, φαρμακειῶν, gen. pl. of the noun φαρμακεία, tss. *witchcraft* (Gal.5.20), *sorceries* (**Re.9.21; 18.23**); the noun φαρμακός, *sorcerers* (**Re.22.15**); the noun φαρμακεύς, *sorcerers* (**Re.21.8**); In Ex.7.11, sorcerers are the same as magicians, and so are deceitful workers, enchanting (meaning, private-secret) others with their craft (Ex.7.22..

*whoremongers*, πόρνοι, nom. pl. of the noun πόρνος, and tss. *fornicators, whoremongers*. (**Re.21.8; 22.15**); another noun, πορνεία, is always tss. with the English *fornication*. (**Re.2.21; 9.21; 14.8; 17.2, 4; 18.3, 9**); the verb πορνεύω, *to commit fornication* is in **Re.2.14, 20; 17.2; 18.3, 9**); the noun πόρνη, is tss. *harlot, whore* (**Re.17.1, 5, 15, 16; 19.2**); Fornication can refer to all sexual activity that is beyond the proper relationship between a husband and his wife. (cf. He.13.4; Ro.1.24, 26, 27, 29; 1Co.5.1, 9; Eph.5.5)

It is not possible that any such persons shall be in the presence of the children of God in that day. They shall not come to the new earth.

*2Pe 3:13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*

*Re 21:27 And there shall in no wise enter into it any thing that defileth, neither [whatsoever] worketh abomination, or [maketh] a lie: but they which are written in the Lamb's book of life.*

**dogs** – is a figurative terms used to describe a certain unbelievers. In 2Pe.2.22 it is with reference to false teachers. (cf. 2Pe.2.1, 10, *But chiefly them, or 'mostly those false teachers that walk after the flesh ...)*

*2Pe.2.22 But it is happened unto them according to the true proverb, The dog [is] turned to his own vomit again; and the sow that was washed to her wallowing in the mire.*

*Phl.3.2 Beware of dogs, beware of evil workers, beware of the concision (the unbelieving, false brethren among the Jews).*

*3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.*

The prophet Isaiah calls the blind watchmen of Israel, ignorant, dumb and greedy, insatiable dogs without understanding, which only look for their own welfare.

*Is.56.9 ¶ All ye beasts of the field, come to devour, [yea], all ye beasts in the forest.*

*10 His watchmen [are] blind: they are all ignorant, they [are] all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.*

*11 Yea, [they are] greedy dogs [which] can never have enough, and they [are] shepherds [that] cannot understand: they all look to their own way, every one for his gain, from his quarter.*

*12 Come ye, [say they], I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, [and] much more abundant.*

**and murderers, and idolaters, and whosoever loveth and maketh a lie.**  
(which are the covetous)

*Col 3:5 ... covetousness, which is idolatry:*



While not every unbelieving souls stoops to the same level to act out what is in their hearts it is certain that this is a fair assessment of the heart without Christ. And this is not just a little darkness; it is total spiritual darkness to the things of Christ.

*Mt 6:23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great [is] that darkness!*

*Ro.3.9 What then? are we better [than they]? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;*

*10 As it is written, There is none righteous, no, not one:*

*11 There is none that understandeth, there is none that seeketh after God.*

*12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.*

*13 Their throat [is] an open sepulchre; with their tongues they have used deceit; the poison of asps [is] under their lips:*

*14 Whose mouth [is] full of cursing and bitterness:*

*15 Their feet [are] swift to shed blood:*

*16 Destruction and misery [are] in their ways:*

*17 And the way of peace have they not known:*

*18 There is no fear of God before their eyes.*

These souls shall never approach to the shores of that new world. IN this text the Lord Jesus states in simple terms that He judges them to be worthy of NO blessing. They have nothing but an eternity of grief. They suffer forever and ever in the lake of fire which burns with brimstone. This is the end of all of them that have not faith in Jesus Christ

So, vss. 12-15 contrasts the blessed reward Christ shall give to His people and shall not give to all others. There is no middle ground.

15 ἔξω δὲ οἱ κύνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλόατραι καὶ πᾶς ὁ φιλῶν καὶ ποιῶν ψεῦδος

The Lord Jesus speaks to the angels of the seven churches ... (Revelation chs. 2, 3)

**16 I Jesus have sent mine angel to testify unto you**  
(primarily, Gabriel, witness (pastors, Re.2.1)  
secondarily, John, Re.1.1)

*have sent*, ἔπεμψα, 3s. aor. of πέμπω, tss. *to send* (79),(Re.1.11;  
11.10; 22.16), *to thrust* (2), (Re.14.15, 18).

**these things in the churches.**  
among (seven) (and therefore this letter relates to every  
over church like these seven churches.

An angel can refer to the created, elect, spiritual being which executes the will of God in the unseen realm, or to a human messenger. In this text *angel* could primarily refer to Gabriel, but perhaps secondarily it could refer to the apostle John. I can't say for certain. The commission to communicate this letter of Revelation to the seven church was first to an angel (which I appears to Gabriel), and then to the apostle John.

*Re 1:1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified [it] by his angel unto his servant John ... (for John, also see v.11)*

Gabriel – There is good reason to say that this is the very same angel that revealed some of the same things which was revealed to the prophet Daniel in His day. That angel is possibly the one named Gabriel. Gabriels appears to be charged with opening the understanding of Daniel to comprehend what was being revealed to him. (cf. Dan.8.16; 9.20-22; Lk.1.19, 26)

Note: Michael, is a mighty angel which stands for the people of Israel. (cf. Dan.12.1, Here Gabriel is speaking and refers to Michael.)

**to testify unto you** – The angel testified *unto you* (a plural pronoun) the things of this letter, *in* (ἐπί, among or over) the churches. In chs.2 and 3, the Lord Jesus gave His assessment of each of the seven churches. I understand this assessment by the Lord Jesus to be through the angel, then by John and ultimately delivered to the angel or messenger of each church. In turn that messenger read it to the whole congregation. The angels of each of these seven churches are some servant of the church that the Lord gave charge or oversight. This servant is customarily understood as the pastor of the church. But if there was no pastor, then it could have been a deacon; and if there was no deacon then it was some other brother that tended to the body. The Lord will always raise someone up to watch, tend, and care for the flock.

**I am the root and the offspring of David,**  
generation, kindred

*root*, ῥίζα, a noun and always tss. with the English *root*. A root forms the basis of something, and often refers to the base of a living thing.

*offspring*, γένος, a noun tss. *kind, nation, kindred, stock, offspring, born, diversity, countrymen, generation*.

**and the bright and morning star.**  
clear, white, goodly      early-morning

*bright*, λαμπρός, an adj. tss. *gorgeous, bright* (Re.22.16), *goodly* (Re.18.14), *gay, white* (Re.15.6; 19.8), *clear* (Re.22.1).

*morning*, ὀρθρινός, an adj. only this once in the NT; the verb ὀθρίζω, *came early in the morning* (Lk.21.38); another adj. ὄρθριος, tss. *early* (at the sepulchre, Lk.24.22); and the noun ὄρθρος, tss. *early in the morning* (Lk.24.1; Jn.8.2; Ac.5.21).

*star*, noun ἀστήρ, tss. always with the English *star* (24).

***I am ... the root and the offspring of David –***

*Re 5:5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.*

To be a *root* of David is to say that Christ is David's progenitor, a precursor, as a forefather, and a begetter of him. Christ being the Son of God was before David and brought him forth. (more to this after we touch briefly on the term *offspring*.)

'... Christ, as God, is David's Lord and head, and from whom he had his being, both in a temporal and spiritual sense, and by whom he was supported and sustained ...' *Exposition of the Old & New Testaments*, vol. 9, p.871, 1989 Reprint, The Baptist Standard Bearer, Inc.

Also, to be David's *offspring* is to say that Christ was in the lineage of David, a descendant of David. The Lord Jesus is of the seed of David.

*Joh 7:42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? (cf. 2Ti.2.8)*

He is often called *the son of David*. (cf. Mt.1.1; 9.27; 12.23; 15.22; 20.30, 31; 21.9, 15; 22.42; Mk.10.48; 12.35; Lk.3.31; 18.38, 39; 20.41)

Christ as both the root and offspring of David are given in the following texts:

*Mt.22.41 ¶ While the Pharisees were gathered together, Jesus asked them,  
42 Saying, What think ye of Christ? whose son is he? They say unto him, [The Son] of David.  
43 He saith unto them, How then doth David in spirit call him Lord, saying,*

44 *The LORD said unto my Lord (David's Lord), Sit thou on my right hand, till I make thine enemies thy footstool?*

45 *If David then call him Lord, how is he his son?*

*Ac 13:22 And when he had removed him (Saul), he raised up (the root) unto them David to be their king; to whom also he gave testimony, and said, I have found David the [son] of Jesse, a man after mine own heart, which shall fulfil all my will. (cf. 1Sa.13.14)  
23 Of this man's seed (offspring) hath God according to [his] promise raised unto Israel a Saviour, Jesus ...*

*Ro 1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh (offspring);  
4 And declared [to be] the Son of God (preceding root) with power, according to the spirit of holiness, by the resurrection from the dead...*

Christ being the eternal and Almighty LORD God *preceded* David, and also entered into the human race, into the very lineage of David.

***I am ... the bright and morning star*** – Certainly the Lord Jesus' appearing will bring an end to the darkness of this world. But the Lord Jesus says that He IS that star. He shines clearly through the darkness and He shines early.

*Mt 2:2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.*

*Re 2:28 And I will give him the morning star. (He shall receive the object of his hope; the One that has filled his soul with everlasting joys.)*

The Lord Jesus is the only one to whom we look.

16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις· ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος τοῦ Δαβὶδ, ὁ ἀστήρ ὁ λαμπρὸς καὶ ὀρθρινός

imperative

imperative

**17 *And the Spirit and the bride say, Come. And let him that heareth say, Come.***

*bride*, νύμφη, a noun tss. *daughter-in-law* (Mt.10.35; Lk.12.53 [2]);  
*bride* (Jn.3.29; Re.18.23; 21.2, 9; 22.17).

*come*, ἐλθέ, 2s. aor. imper. of the verb ἔρχομαι, *to come, to go, to light*.

**the Spirit** – is the Holy Spirit. The Spirit of God does not witness of Himself, but of the Father and the Son.

1Jo 5:6 *This is he that came by water and blood, [even] Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.*

Joh 15:26 *But when the Comforter ('which is the Holy Ghost, Jn.14.26) is come, whom I will send unto you from the Father, [even] the Spirit of truth, which proceedeth from the Father, he shall testify of me ...*

**the bride** – is the Lord's NT church.

2Co 11:2 *For I am (Paul is) jealous over you (the church at Corinth) with godly jealousy: for I have \*espoused you to one husband, that I may present [you as] a chaste virgin to Christ.*

\**espoused*, of the verb ἄρμόζω, only this once in the NT; the noun, ἄρμός, is also only once in the NT, tss. *joints*; but also see the verb συναρμολογέομαι, tss. *fitly framed together, fitly joined*.

**he that heareth** – are all that obey from the heart the doctrine of the gospel of Jesus Christ. (cf. Ro.6.16) They have obeyed the gospel imperative to repent and believe that Jesus is the Christ the Son of the living God.

**Come!** – The imperative 'to come' is declared by the Holy Spirit of God, by the church of the Lord Jesus Christ, and any soul that has *heard* or obeyed for themselves the imperative *to come*. (*hearing* is synonymous to

The Great Commission, as recorded in Mt.28.18-20, was given to the baptized believing church-related disciples of Jesus Christ. But, for some reason, there are some that have misunderstood what the Great Commission really states. On one hand the Great Commission implies that God has brought forth to life some from among the nations/Gentiles by the new birth and that these have believed the gospel of Jesus Christ's death, burial and resurrection to put away their sins. On the other, the text explicitly states *how* disciples *make disciples* of those that have been born again and converted to Christ by the gospel. Disciples are made by disciples of Christ through baptism and instruction in the doctrine of Christ.

The imperative *come* is understood as the declaration of the gospel. Come! Come in what respect? Come to trust in the Lord Jesus Christ as God come in human flesh to present His own body as the all-sufficient sacrifice to take away the sins of His people. (cf. He.10.5) To come includes the ideas of repentance and faith (cf. Mk.1.15), to turn away from our former manner of life to follow after the life that by the Lord Jesus. To believe that Jesus is who is said He is, the eternal Son of God sent to do His Father's will to save all that the Father had given to Him in eternity past. The imperative is a declaration. It is not offer. That any obey the imperative proves the reality of one's preceding election by the Father.

imperative imperative

***And let him that is athirst come. And whosoever will, let him take***

thirsting

*athirst*, διψῶν, nom. sing. masc. part. pres. of the verb διψάω, tss. to be athirst, to thirst. (Re.7.16; 21.6; 22.17)

*let him ... come, ἐλθέτω, 3s. aor. imper. of the verb ἔρχομαι, to come, to go, to light.*

*let him take, λαμβανέτω, 3s. pres. imper. of λαμβάνω, to receive, to take, to hold, to attain, to accept.*

The command is specific. It is directed to the thirsting and the willing. No others will come to genuine faith in Christ.

***the water of life freely.***

The commandment to come is indiscriminately declared to every soul without exception, but it will only work in them that are thirsting and willing to come drink of Christ; to receive that which He provides by way of the cross: forgiveness of sins, peace with God, everlasting life.

*Joh 7:37 In the last day, that great [day] of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. (If you thirst come! From where does this thirst originate?)*

*Joh 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. (The one that comes shall never hunger; the one that believes shall never thirst. From where did the urge to come originate? What was the source of this one's faith?)*

*Joh 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*

17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἐλθέ, καὶ ὁ ἀκούων εἰπάτω, Ἐλθε, καὶ ὁ διψῶν ἐλθέτω· καὶ ὁ θέλων λαμβανέτω τὸ ὕδωρ ζωῆς δωρεάν

συμμαρτυροῦμαι

**18 For I testify unto every man that heareth the words of the prophecy**  
witness with (defined here as a hearer-keeper)



*of this book,*

The apostle John testifies, as do all those that are genuine hearers/keepers of God's word, a warning, or perhaps a simple statement that concerns those which would alter God's word, His word.

***of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:***

*shall add unto*, ἐπιτίθημι, 3s. pres. subj. of the verb ἐπιτίθημι, ἐπί for, upon, among + τίθημι to appoint, to ordain, to purpose, to lay; ἐπιτίθημι, to lay, to put, to laden, to set (each could include the preposition on **Re.1.17, laid ... upon; 22.18, to add unto** [twice]).

*shall add unto*, ἐπιθήσει, 3s. fut. of the verb ἐπιτίθημι.

*plagues*, πληγὰς, acc. pl. of the noun πληγή, a wound (Re.13.3, 12, 14, a stripe, a plague, Re.9.20; 11.6; 15.1, 6, 8; 16.9, 21 [twice]; 18.4, 8; 21.9; 22.18); the verb πλήσσω, is only this once in the NT; see another noun form, πληκτήης, tss. a striker.

To receive the plagues that are written in this book is parallel to receiving the outpouring of the wrath of God. (comp. Re.15.1)

18 Συμμαρτυροῦμαι γὰρ παντὶ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ἐάν τις ἐπιτιθῇ πρὸς ταῦτα, ἐπιθήσει ὁ θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν βιβλίῳ τούτῳ

ἀπὸ

**19 And if any man shall take away from the words of the book of this prophecy, smite off**

*shall take away*, ἀφαιρῇ, 3s. pres. subj. of ἀφαιρέω, ἀπό from + αἴρέω, to bear, to take away up, to carry, to make away with, to put away, to lift, to bear up, to take up; ἀφαιρέω, tss. to smite off, to cut off, to take away.

*shall take away, ἀφαιρήσει, 3s. fut. of ἀφαιρέω.*

ΕΚ

So a single statement (a warning?) is made (vss. 18, 19) concerning some that would alter God's word. Perhaps, if a warning, it serves to frustrate the desire of the unbelieving to change the word of God. But evidently some think nothing about altering God's word. This statement is probably best to understand it as against some that *seem to* be partakers of the grace of God, because they live within the realm of Christendom. However, they prove themselves to be false professors by the manner in which they *handle* the word of God (dishonestly, craftily, deceitfully, cf. 2Co.4.2).

Such persons are false professors of faith in Christ. They are religious leader, false teachers that use Christ for personal gain. These don't seem to give it a second thought to corrupt the holy word of God. They *bend* and *twist* the word of God so that it says what they prefer it to say. What they seemed to have in Christ shall be lost in that day.

*De 4:2 Ye shall not add unto the word which I command you, neither shall ye diminish [ought] from it, that ye may keep the commandments of the LORD your God which I command you.*

*Pv.30.5 Every word of God [is] pure: he [is] a shield unto them that put their trust in him.*

*6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.*

19 καὶ ἐάν τις ἀφαιρῇ ἀπὸ τῶν λόγων βίβλου τῆς προφητείας ταύτης ἀφαιρήσει ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ βίβλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας καὶ τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ

**20 ¶ He which *testifieth these things saith, Surely I come quickly.***  
witnesses suddenly

*come, ἔρχομαι, 1s. pres. of the verb ἔρχομαι, to come, to go, to light (on).*

imperative

**Amen. Even so, come, Lord Jesus.**  
(And the apostle John exclaims ...)

*come, ἔρχου, 2s. pres. imper. of the verb ἔρχομαι, to come, to go, to light (on).*

Can we say this? Or would we rather He wait until we have done this or that? John was ready for the Lord's coming. As far as he was concerning He could come right now (A.D. 95, 96). But there were several great historical events which must precede the second coming of Jesus Christ: the fulness of the Gentiles to be saved (Ro.11.25), times of the Gentiles' world domination to come to an end (cf. Lk.21.24), Daniel's 70<sup>th</sup> week (cf. Dan.9.27) which include the time of the Great Tribulation for Israel, the church, the rise of the Antichrist, the salvation of Israel, and the outpouring of God's wrath upon the unbelieving.

20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναὶ ἔρχομαι ταχύ. Ἀμήν, ναί, ἔρχου, κύριε Ἰησοῦ

**21 The grace of our Lord Jesus Christ be with you all. Amen.**

The greatest blessing that any soul could ever hope for is to be a recipient of the grace of the Lord Jesus Christ bestowed upon him. For the child of God there is provided in Christ a sufficiency of the grace of God to suit him for every experience in this life, and for the life that is coming. For us, the believing, for every work and every trial in life.

*1Co 15:10 But by the grace of God I am what I am: and his grace which [was bestowed] upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.*

*2Co 12:9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*

Whatever it is that God calls upon us to suffer the reason for that is so that we might specially glorify the Lord Jesus. With all that we have considered as we studied though this Book of the Revelation of Jesus Christ, what better ending than to be reminded of the grace which our Lord Jesus has shown to us.

21 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν