

THE REVELATION TO JOHN

EXEGESIS VERSES 1 – 2:

^{GNT} Revelation 22:1 Kai. e;deixe,n moi potamo.n u[datoj zwh/j lampro.n w`j kru,stallon(evkporeuo,menon evk tou/ qro,nou tou/ qeou/ kai. tou/ avrni,ouÅ

^{NAS} Revelation 22:1 **And he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb,** Kai, (cc) e;deixe,n dei,knumi (viaa--3s; "he showed/pointed out"; subject is the angel) moi evgw, (npd-1s; ref. John) potamo.n potamo,j (n-am-s; "a river") u[datoj u[dwr (n-gn-s; "of water") zwh/j zwh, (n-gf-s; "of life") lampro.n lampro,j (a--am-s; "bright/shining/sparkling"; of water "clear") w`j (compar.conj.) kru,stallon(kru,stalloj (n-am-s; "crystal") evkporeuo,menon evkporeu,omai (adj.ptc./p/d/am-s; "proceeding from/flowing out from") evk (pAbl) tou/ o` qro,nou qro,noj (d.a. nAblm-s; "the throne") tou/ o` qeou/ qeo,j (d.a. + n-gm-s) kai, (cc) tou/ to, avrni,ouÅ avrni,on (d.a. + n-gn-s; "the Lamb")

^{GNT} Revelation 22:2 evn me,sw| th/j platei,aj auvth/j kai. tou/ potamou/ evnteu/gen kai. evkei/gen xu,lon zwh/j poiou/n karpou.j dw,deka(kata. mh/na e[kaston avpodidou/n to.n karpou.n auvtou/(kai. ta. fu,lla tou/ xu,lou eivj qerapei,an tw/n evqnw/nÅ

^{NAS} Revelation 22:2 **in the middle of its street.** evn (pL) me,sw| me,soj (ap-Ln-s; "the middle/between/center") auvth/j auvto,j (npgf3s; ref. NJ) th/j h` platei,aj platu,j (d.a. + ap-gf-s; "broad street"; same 21:21; this phrase continues sentence of vs.1) **And on either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month;** kai, (cc) evnteu/gen (adv.; lit. "from here/from this place) kai, (cc) evkei/gen (adv.; lit. "from there/from that point"; hence the phrase "on either side") tou/ o` potamou/ potamo,j (d.a. + n-gm-s; "the river") xu,lon (n-nn-s; "a tree") zwh/j zwh, (n-gf-s; "of life") poiou/n poie,w (adj.ptc./p/a/nn-s; "doing/bearing") dw,deka((card.adj./am-p; "twelve") karpou.j karpou,j (n-am-p; "fruits";

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hence 12 different kinds) *avpodidou/n avpodi, dwmi* (adj.ptc./p/a/nn-s; "giving back/bearing"; hence "yielding") *auvtou/(auvto, j* (npgn3s; ref. tree of life) *to.n o` karpou.n karpou, j* (d.a. + n-am-s; "the fruit") *kata, (pa;* "according to") *e[kaston e[kastoj* (a--am-s; "each/every") *mh/na mh, n* (n-am-s; "lunar cycle/month") **and the leaves of the tree were for the healing of the nations.** *kai, (cc) ta. to, fu, lla fu, llon* (d.a. + n--nn-p; "the leaves/foilage"; used 6x) *tou/ to, xu, lou xu, lon* (d.a. + n-gn-s; "the tree") *eivj (pa;* "into/for") *qerapei, an qerapei, a* (n-af-s; "service/care"; medical care - healing; figuratively as prosperity/economic and social wealth; used 3x; Luk.9:11; 12:41) *tw/n to, evqnw/nA e;qnoj* (d.a. + n-gn-p; "the nations")

ANALYSIS VERSES 1 – 2:

1. Chapter 22 gives us some further insight as to the aesthetic features found in the NJ's inner design.
2. This in addition to its substance made of gold and the existence of a main thoroughfare (Rev.21:18,21).
3. The rudimentary sketch highlights only 3 fine points of interest, **the river of life, the tree of life** and that **the throne of God and of the Lamb shall be in it** (vss.1-3).
4. The teaching angel directs John's attention in this regard, **"And he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb"**.
5. The showing or pointing out by the angel again demonstrates the necessity of grasping the doctrine of the visual aid in order to comprehend its significance. Rev.21:9
6. Apart from the revelation of the particular entities in view, we are given no blueprint as to their location or ultimate placement within the city.
7. In other words, we do not know at what elevation of the city John is looking at or to what degree or extent to which the particulars in view may occupy space in the NJ.
8. That these particulars are omitted emphasizes the importance of the doctrine inherent in them over the physical features themselves, no matter their overt beauty.
9. This again emphasizes the structure of the city as a memorial to the POG in its revelation.
10. The first thing noted is **a river** described as **the wa ter of life**.
11. The **water of life** harks back to the evangelizing of the Father in 21:6.
12. As there, this **river** is an obvious element portraying eternal **life**.
13. The **river** is first and foremost an eternal memorial to the eternal **life** that is the result of salvation. Joh.3:16
14. Whether it is purely symbolic or has practical application in sustaining **life** in the eternal state is not indicated.
15. However, as we will see, the **leaves of the tree of life** in vs.2, does imply a practical application for the **nations** of the new earth.

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16. One possibly might assume the same is thus true regarding the **river of life**.
17. It is further described as exceedingly **clear** or bright emulating the appearance of the **crystal** effect of God's glory in 21:11.
18. This is seen in the cognate noun "**crystal**/kru, stalloj – krustallos" of the verb "krustalli, zw – krustallidzo" in 21:11.
19. The term "**clear**/lampros – lampros" literally means "bright/shining/radiant" and indicates that the clarity of the **water** is such that it reflects God's glory like a mirror.
20. This celebrates the fact that eternal **life** is provided through the principle of +R in truth. Mat.25:46; Rom.5:17,18,21; Gal.3:21; 1Joh.5:20
21. The river's source of origin or "headwaters" is defined as flowing **from the throne of God and of the Lamb**.
22. This is the first mention that the Father and Son's **throne** is located in the NJ, though it might be deduced from the fact that they are its temple in Rev.21:22.
23. The term **throne** indicates the sovereignty **of God and the Lamb** in governing the plan of salvation and its eternal future.
24. That the **water of life** is from the source of their Sovereign rule celebrates God's predetermination to conform believers in His likeness. Eph.4:24; Jam.3:9
25. That the Father and the Son are why the **throne** exists, looks to their essence of glory in which eternal **life** exists. 1Joh.5:11,13; 5:20
26. All together, the **river of life** celebrates:
 - A. Eternal **life** based on God's expression of intrinsic glory in +R and truth.
 - B. Its finds its source of existence two-fold:
 1. In the predetermined plan of **God** for salvation.
 2. In the literal existence of the Person of **God and the Lamb** that possess eternal **life**.
27. The final phrase of vs.1 further indicates the co-regency of a literal reign in the eternal state by the Father and the Son.
28. They are mentioned juxtaposed, continuing the theme of the unity of **God** and Christ as Deity throughout this book.
29. One commentary mentions that the worship of Jesus as **God** in the Revelation shows how **God** and Christ are equally the Alpha and Omega and how both are equally worshipped. Rev.1:8; 21:6 of the Father cp.1:17; 22:13 of Christ
30. Some argue that the reality of co-regency contradicts 1Cor.15:24 indicating Christ will deliver up the kingdom to the Father following the Millennium and GWT.
31. However, when one understands the picture illustrated of the Father and Son as the temple in 21:22, it is obvious that the Father assumes His rightful place of authority in the manifestation of His Deity, which is one and the same as the glorified Christ's.
32. The Father refrains from personally manifesting His Sovereign authority in essence until the Day of God.
33. In the eternal state, He will evidence His authority in the manifestation of His Deity as One with Christ at which time the Son of **God** will be evidenced as having subjected His authority back to the Father.
34. The first phrase of vs.2 "**in the middle of its street**" has grammatical variances attached to it.
35. Interpreters are divided as to whether it is a part of vs.1, or begins vs.2.

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36. Actually, both views are correct as it continues the thought of vs.1 and introduces the thought of vs.2.
37. The prepositional phrase functions as a conjunction bridging the fact that both the **river of life** in vs.1 and the **tree of life** in vs.2 are both located **in the middle of its street**.
38. The **street** in view is the same boulevard made of pure gold mentioned in 21:21.
39. As noted in that verse, the **street** is symbolic as to the way of salvation by Divine design.
40. Concerning eternal **life**, we note that the way of salvation would lead one to **God**, Jesus Christ and eternal **life** as well as salvation finding its ultimate source from all combined.
41. While the **river** beautifully adorns the street's median, we see additional elements complimenting both its beauty and symbolism, "**And on either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month**".
42. That the **tree of life** is directly associated with the **river of life** is apropos as both are symbolic of eternal **life**.
43. The phrase "**on either side**" is literally in the Greek, "*from this place and from that place*" and is correctly understood as being on both banks **of the river**.
44. What has stumped many interpreters is that **the tree of life** is a singular, yet is seen growing in at least two places.
45. Ecologically, the mystery is unraveled with understanding of the Aspen tree, native to North America and other parts of the world.
46. This deciduous tree is of the Salicales family and Populus genus with many varieties.
47. Most in the U.S. grow up 20–100 feet in height, but some of the giant poplars such as the black cottonwood are known to reach 200 feet with a diameter of 7-8 feet.
48. One of the unique features of the Aspen is its root system that is extensive and often encompasses large areas.
49. From the primary seedling/**tree**, lateral roots spread out producing sprouts with vertical sinker roots with depths of 5 feet or more.
50. This produces a multitude of surface Aspen trees called a "stand".
51. This collection of multiple stems, called ramets, all form one single, genetic individual, usually termed a clone.
52. Literally thousands of Aspens can be the result of one "stand".
53. The Pando tree a.k.a. the Trembling Giant is a clonal colony of a single male Quaking Aspen (*Populus tremuloides*) located in Utah, USA.
54. With some debate, this particular Aspen is both the oldest and heaviest known living organism in existence weighing collectively some 6000 tonnes/metric tons (13.2 million pounds).
55. The size of the Pando encompasses 107 acres and has around 47,000 trunks
56. After fires in areas of Aspen stands, the Aspen often resurfaces dominating the site producing a new, even-aged stand within a decade.
57. Modern botanists now recognize the Aspen stand with its single root system as being literally one tree.
58. Using the Aspen as a frame of reference, we can now visualize "one" **tree of life** that appears in a multiplicity of locations.

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59. If of the same nature as the modern Aspen, we might assume the **tree of life** is actually a stand of trees that follow the **river of life** throughout its course in the NJ.
60. Nevertheless, we are most certainly looking at more than one **tree** that is the result of a single root system.
61. The **tree of life** was first mentioned in Revelation in the message to Ephesus in Rev.2:7.
62. In both references, the **tree of life** is presented as a promise to all overcomers as part of their normal Ph₃ blessings. Cp.Rev.21:7
63. The fact that all believers share in inheritance of the NJ and its contents further mitigates against the notion that it becomes a special over and beyond reward of SG₃ reserved only for prize winners and/or dispensational distinction.
64. As we noted in the analysis of Rev.2:7, the singular term “**tree of life**” is highly symbolic of the cross/**tree** and crucifixion of Christ. Act.5:30; 1Pet.2:24
65. Just as the **tree of life** in the Garden of Eden was a test of man’s volition in which he failed, the cross replaced it providing +V with the means to secure eternal **life**.
66. Jesus Christ is symbolically therefore, the single root system supporting the **tree of life**. Isa.11:10; Rom.15:12; Rev.5:5; 22:16
67. And just as a **tree** is dependent upon **water** to support its **life**, so the **tree of life** is embanked on both sides of the **river of life** to indicate its source of existence is found in E.L. through Christ.
68. This could be the practical application of the **river of life** supporting the existence of this eternal **tree**.
69. Further, it is associated with +V towards BD and its application and is consistently referred to in this vein. Pro.3:18; 11:30; 13:12; 15:4
70. To “**bear fruit**” is metaphorically used to indicate the produce of one’s works or Divine good production. Col.1:10
71. It is therefore analogous to the blessings and prosperity one may expect from their Divine good. Cp.1Cor.3:10-15
72. The believer’s eternal blessing from Divine good begins with salvation Ph₁. Col.1:3-6 cp.Joh.6:29 where Ph₁ faith is called a work.
73. The new heavens, new earth, NJ and all that we see associated with it looks to the eternal blessings all believers can expect, among others, starting with faith in Christ.
74. We can, as the Bible states, only fall short of even imagining what the over and beyond blessings of SG₃ are like. 1Cor.2:9
75. Christ and the POG for salvation is the source from which all eternal blessings are provided. Joh.15:4
76. Another unique feature of the **tree of life** is the fact that it bears **twelve kinds of fruit**.
77. The biological nature of this phenomenon is unknown in modern horticulture.
78. As we are dealing with a timeless state, its harvest in “**every month**” is most likely language of accommodation to indicate the cycles of its produce.
79. It may infer that cycles of seasons will be retained in the eternal state.
80. That its **fruit** is not specified as to type or name makes any attempt of symbolizing in this vein “fruitless”.
81. We know from Rev.2:7 that believers will be allowed to eat this **fruit** as part of the normal inheritance.

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82. Again, any practical application as to the **fruit** benefiting the resurrection body physically is not stated and would not be necessary, as these bodies are imperishable. 1Cor.15:42
83. What is most logical is the extreme pleasure and enjoyment their taste will obviously provide.
84. It seems they are there as a continuing reminder for all concerned of the totality of freedom that has been given to enjoy the eternal blessings of **God**.
85. This fits in the symbolism of the number **twelve** used once again to indicate an aspect of God's eternal administration that would govern our eternal blessings.
86. Part of this administration is for all believers to "stop and smell the roses" so to speak.
87. As part of an eternal **life** niche that sees perpetual activity of serving **God** and worship of Him, the believer also has opportunity to enjoy their blessings.
88. This is further exemplified by the diversity of **fruit** indicating the diversity of blessings we will all enjoy in the eternal state.
89. The **tree of life** and its **fruit** celebrates all of the eternal blessings that are a part of our eternal **life** niche.
90. Rev.22:19 indicates that it is possible for the believer to lose out on the full benefits of their inheritance of the **tree of life** as well as the NJ.
91. This points out that to the degree that one fails to embrace the truth of BD Ph₂, to that degree their rights to enjoyment of the inheritance is removed.
92. To claim otherwise would be contradictive to the fact that all Ph₁ "overcomers" will have some share of inheritance with the NJ and that every believer has rights of access to the holy city. Rev.21:7,27
93. In other words, to assert that Rev.22:19 indicates that reversionist believers have absolutely no part in these things is contextually illogical, unless Rev.21:8,27 are also interpreted as reversionists, not unbelievers.
94. However, as mentioned, it would be highly illogical to think that reversionistic believer's portion of inheritance is cast into the LOF as Rev.21:8 would then indicate, as the inheritance is the **tree of life** and NJ.
95. The principle is that to the degree that believers enhance their SG₃ in time, to that degree they will enjoy their blessings as the **tree of life** celebrates.
96. The minimum for any believers partaking of the **fruit** are the normal blessings of eternal **life**.
97. That the Holy Spirit is said to also bear "**fruit**" may further celebrate His role in salvation producing eternal **life** and eternal blessing. Cp.Gal.5:22-23
98. It is the ministry of the H.S. that is the evidence of a state of being in which no law exists further emphasizing the maximum freedom of the eternal state.
99. The entire scenario of **trees bearing fruit every month** existing on both banks of a **river** harks to the imagery of the millennial temple in Eze.47:1-12.
100. Again we see a dual reference that extends into the eternal state.
101. And as with the trees in the Millennium, we see in the eternal state, "**and the leaves of the tree were for the healing of the nations**".
102. The term "**healing**/qerapei , a – therapeia" literally means service or care and in the medical sense means to heal.

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103. It looks to a prospering of health and metaphorically takes on the nuance of prosperity or wealth.
104. Again, we see the principle of normal blessings as the **healing** in view is applied to all **the nations**.
105. Whereas one would normally think the health benefits would be found in the **fruit** of a **tree**, with the **tree of life** that source is found in its **leaves**.
106. That the **tree** benefits believers both individually with its **fruit** and on a national level with its **leaves** indicates God's program of blessing in both realms in the eternal state.
107. The **leaves** look to the civil program of God's administration towards the **nations**.
108. The term "**leaves**" is used symbolically in the parable of Israel's restoration in the last days. Mat.24:32; Mar.13:28
109. The foliage of the fig **tree** in the parable looks to the social, political, economic and military infrastructure necessary for the branches of peoples gathered in the land to reemerge as a nation.
110. Obviously there will be no need of a military in the eternal state or even political needs as that has already been provided through Divine design. Rev.21:24
111. Through the process of elimination, the **healing of the nations** is best reserved to indicate administrative care and service on a social or economical basis.
112. Following the symbolic motif of the **tree of life** as the enjoyment of eternal blessing, its **leaves** signify that blessing is also imparted on a national level.
113. The only practical purpose for any type of "**healing**" one might consider in the eternal state is the prosperity of **nations** themselves.
114. All individual prosperity has been determined through the principle of Divine good production.
115. The **leaves** symbolically are a celebration of God's administration to ensure continuous prosperity of livelihood on a national level that will ensure maximum opportunity for believers to enjoy their blessings at a personal level.
116. Whatever wealth and glory the kings and **nations** may bring into the NJ to pay tribute to **God** will in turn reciprocate back to the **nations**.
117. How all of this is accomplished, we will wait to see.
118. Again, if there is physical application of the **leaves** to facilitate this goal, that too will have to wait for further revelation.
119. That **leaves** of a **tree** are identical in form removes any diversity of blessings as intimated in the 12 **kinds of fruit**.
120. This would imply that all **nations** will receive equal attention in this regards.

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EXEGESIS VERSES 3–5:

^{GNT} Revelation 22:3 kai. pa/n kata,qema ouvk e;stai e;tiÅ kai. o` qro,noj tou/ qeou/ kai. tou/ avrni,ou evn auvth/| e;stai(kai. oi` dou/loi auvtou/ latreu,sousin auvtw/|

^{NAS} Revelation 22:3 **And there shall no longer be any curse; and the throne of God and of the Lamb shall be in it, and His bond-servants shall serve Him;** *kai, (cc) ouvk ouv (neg. +) e;stai eivmi, (vifd--3s) e;tiÅ (adv. "any longer") pa/n pa/j (a--nn-s; "each/every/any") kata,qema (n--nn-s; "thing delivered over to divine wrath/thing accursed") kai, (cc) o` qro,noj (d.a. + n--nm-s; "the throne") tou/ o` qeou/ qeo,j (d.a. + n--gm-s) kai, (cc) tou/ to, avrni,ou avrni,on (d.a. + n--gn-s) e;stai(eivmi, (vifd--3s) evn (pL; loc. of place) auvth/| auvto,j (npdf3s; ref. NJ) kai, (cc) auvtou/ auvto,j (npgm3s; ref. to Father and Son; singular denotes the unity of co-reigning as One) oi` o` dou/loi dou/loj (d.a. + n--nm-p; "slaves") latreu,sousin latreu,w (vifa--3p; "will serve/minister to" as carrying out religious duties; same as Rev.7:15) auvtw/| auvto,j (npdm3s; ref. God)*

^{GNT} Revelation 22:4 kai. o;yontai to. pro,swpon auvtou/(kai. to. o;noma auvtou/ evpi. tw/n metw,pwn auvtw/nÅ

^{NAS} Revelation 22:4 **and they shall see His face, and His name shall be on their foreheads.** *kai, (cc) o;yontai o`ra,w (vifd--3p; "the will see") auvtou/(auvto,j (npgm3s; ref. God) to, pro,swpon (d.a. + n--an-s; "face/countenance") kai, (cc) auvtou/ auvto,j (npgm3s) to, o;noma (d.a. + n--nn-s; "name") evpi, (pg; "on/upon") auvtw/nÅ auvto,j (npgm3p; ref. slaves) tw/n to, me,twpon (d.a + n--gn-p; "foreheads")*

^{GNT} Revelation 22:5 kai. nu.x ouvk e;stai e;ti kai. ouvk e;cousin crei,an fwto.j lu,cnou kai. fwto.j h`li,ou(o[ti ku,rioj o` qeo.j fwti,sei evpV auvtou,j(kai. basileu,sousin eivj tou.j aivw/naj tw/n aivw,nwnÅ

^{NAS} Revelation 22:5 **And there shall no longer be any night; and they shall not have need of the light of a lamp nor the light of the sun, because the Lord God shall**

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illumine them; and they shall reign forever and ever. *kai, (cc) ouvk ouv (neg. +) e;stai eivmi, (vifd--3s) e;ti (adv.; "any longer") nu,x (n-nf-s; "night") kai, (cc) ouvk ouv (neg. +) e;cousin e;cw (vipa--3p; "does not have") crei,an crei,a (n-af-s; "a need/necessity/lack of") fwto.j fw/j (n-gn-s; "light") lu,cnou lu,cnoj (n-gm-s; subjective gen.; "of a lamp"; artificial light) kai, (cc) fwto.j fw/j (n-gn-s) h`li,ou(h[l]ioj (n-gm-s; "of a sun"; natural light) o[ti (causal conj.) ku,rioj (n-nm-s; "Lord") o` qeo,j (d.a. + n-nm-s) fwti,sei fwti,zw (vifa--3s; "shine/give light/illumine") evpV evpi, (pa; "upon/on") auvtou,j(auvto,j (npam3p; ref. slaves) kai, (cc) basileu,sousin basileu,w (vifa--3p; "they will reign"; the plural subject ?) eivj (pa +) tou.j o` aivw/naj aivw,n (d.a. + n-am-p; "the ages") tw/n o` aivw,wnwÅ aivw,n (d.a. + n-gm-p; "of the ages")*

ANALYSIS VERSES 3 – 5:

1. Vss.3-5 now connects 8 certain realities pertinent to ensuring the blessings attributed to the eternal life niche of vss.1-2.
2. Vs.3 introduces the 1st 3 realities:
 - A. **And there shall no longer be any curse.**
 - B. **And the throne of God and of the Lamb shall be in it.**
 - C. **And His bond-servants shall serve Him.**
3. The 1st reality is again presented with a negative future indicating a contrast to present reality.
4. With the eradication of our present world, every **curse** that was associated with it and its history has been purged.
5. The term "**curse**/kata, qema – katathema" defines anything that falls under the wrath of God's judgment as a result of evil.
6. That thing designated as cursed is viewed as that which further brings about harm, unhappiness or blight upon life.
7. That this future reality is in juxtaposition with the tree of life in vs.2 first and foremost points to the reality that Christ became a **curse** for us. Gal.3:13
8. He who knew no sin became sin so that the world could be redeemed from its **curse** under the Mosaic Law by providing God's +R as payment. 2Cor.5:21
9. This points to the Person of Christ as the One responsible for the very existence of the new eternal state and the source of all the blessings associated with it.
10. The **curse** of present history began at the fall of our corporate parents Adam and Eve.
11. The first thing cursed was the serpent in association with its possession by Satan. Gen.3:14
12. This points to the fact that all cursing is brought about through association with Satan.

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13. The second thing cursed is terra firma based on Adam's disobedience to **God**. Gen.3:17
14. This points to the fact that through disobedience to **God**, man fell under bondage to satanic authority in the exercise of his authority over God's creation (Gen.1:26,28) placing our world under God's condemnation.
15. The mechanics for man falling under this bondage is by virtue of -V and the STA. Rom.5:19
16. The **curse** of our present world is summarized as:
 - A. A world cursed by its association with Satan. Gen.3:14 cp.Joh.12:31; 14:30; 16:11; Eph.6:12
 - B. The introduction of the STA and spiritual death. Gen.2:17 cp.Rom.5:12,14,17
 - C. Physical death as a result of spiritual death. Gen.3:19 cp.Heb.9:27
 - D. The physical creation came under cursing by association. Gen.3:17; 5:29; 8:21-22 (has eternal fulfillment) cp.Rom.8:20-22
17. The singular use of "any/πα / j - pas" rightly recognizes that literally every detail of unrighteousness that brings about God's cursing of creation has been eliminated.
18. Throughout history, His cursing is a continuous process in His expression of wrath. Rom.1:18
19. While the Millennium will experience a partial lift of the **curse**, its total eradication awaits the eternal state.
20. That there is no longer anything to bring about God's Divine displeasure, believers are ensured that the blessings and prosperity afforded them are everlasting.
21. The 2nd reality centers on the fact that **the throne of God and the Lamb will be** located in the NJ.
22. Again we note the concept of co-regency of the Father and Son as One in Sovereign rule.
23. This verse indicates that it has always been God's intention for a Man to be exalted to the **throne of God** to rule over the redeemed and creation. Psalms 8:4-6
24. The emphasis of this surety of blessing for eternity future stems from the power and right of **God** maintaining uncompromising (immutable) rule over the eternal state.
25. While the national government will retain a Monarchical system of rule (Rev.21:24), its universal government is a Theocracy.
26. That the Father and Son's **throne** is established in the NJ indicates their residency in the Holy City. Cp.Rev.21:22
27. The NJ is designed as not only housing for the Temple, but the royal palace of **God**.
28. It will function on a universal basis as the seat of government under which all outside nations will be subject.
29. This ensures the exercise of God's essence and attributes in power and control over all creation in elimination from any future possibilities of outside contenders.
30. That God's **throne** has been relocated from the 3rd heaven to planet earth points to the preceding successful resolution to the A/C.
31. **No longer** will there ever be another threat of satanic type rebellion seeking to usurp God's rule over His creation. Cp.Isa.14:13-14
32. With the eternal incarceration of Satan and his regime cast into the LOF, the source of conflict has forever been eliminated.

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33. The only remaining subjects of import for future stability of God's regime are resurrected believers.
34. That danger is non-existent in that realm is made clear in the 3rd reality of believer's service to **God**.
35. The term "**bond-servants**/dou/loj – doulos" literally means a *slave*.
36. Believers are categorized as indentured servants of **God** legally and spiritually bound to **Him** via our position in Christ. Col.4:7
37. That positional truth becomes experiential via resurrection. Rom.6:5
38. Christ purchased all believers with His blood making **God** our legal owner with rights of possession and conformance to His will. Rev.5:9
39. In contrast to the concept of slavery as an undesirable bondage placed upon men robbing them of freedom, slavery to **God** is that which provides maximum freedom to those whom He owns. Gal.5:1
40. The 3rd reality relates to the fact that there are really only two potential masters over creation with eternal consequence, Satan or **God**.
41. With the demise of Satan, the eternal state leaves only one alternative to follow, **God**.
42. With no competition available, all believers in resurrection can only **serve Him**.
43. This is surety on the believer's part that never again will one be faced with any conflict of interest as to allegiance in the eternal life.
44. The term "**serve**/latreu, w – latreuo" has the nuance of serving in the capacity of true worship. Mat.4:10; Luk.2:37; Rom.1:9; Rev.7:15; etc.
45. The believer's service in the eternal state is comprised of effectively and correctly worshiping the Theocracy.
46. It points to the fulfillment for all overcomers in Rev.2:12.
47. While we are not given any specifics of duties, as **God** is infinite, so are the possibilities of the ways the believer is able to render spiritual service to **Him**.
48. Obviously in resurrection, we will be perfectly equipped for such purpose.
49. The believer's assurance that there will be no failure even on a corporate level is further expounded upon two-fold in vs.4:
 - A. **And they shall see His face.**
 - B. **And His name shall be on their foreheads.**
50. The first guarantee for the resurrected believer that they will forever conform to God's rule is the fact of the 4th reality that all are now face-to-face with **God**.
51. In resurrection the need of faith is removed and our very understanding and experience with **God** is made real and complete. 1Cor.13:12
52. To live with **God** face-to-face will forever remove any potential of doubt or question as to the realities of His Person and the superior nature of His plan for mankind.
53. His eternal presence with all believers will provide an environment of existence that will forever remove even any consideration of an alternative life style.
54. The peace, joy and blessing this reality produces will have no competitors for volition to ever consider opting for anything different. Num.6:25; Job 33:26; Psa.89:15 cp.2Joh.1:12 for superiority of face-to-face
55. All believers corporately will willingly relish the eternal opportunity they now **face**.
56. The fifth reality readdresses the believer's status as slaves as God's **name will** literally **be inscribed on their foreheads**.

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57. As denoted earlier in Revelation, a **name** or mark upon the **forehead** denotes ownership, status and protection. Rev.3:12 cp.13:16
58. That all believers are marked with God's **name** is the evidence of the eternal security He provides for those who are His own. Cp.Joh.10:29-30
59. That all believers are thus branded by **God** eternally sanctifies them for His own possession and His alone.
60. The principle of eternal security and the believer was symbolized in the Aaronic priesthood by the gold plate on the front of his turban and **forehead**. Exo.28:36-38
61. Vs.5 effectively ends John's vision of the NJ.
62. In so doing, it summarizes the fundamental nature of existence in the eternal life niche.
63. In addition, it further compliments why our eternal blessings are made secure.
64. We are introduced to the final negative future used of the 6th reality, "**And there shall no longer be any night**".
65. This clause restates the reality of God's existence in the NJ of Rev.21:25
66. While the previous emphasized **God** in His manifested glory, contextually our verse applies it to believers and the full experience they will enjoy.
67. This is seen in the following 7th reality clause, "**and they (believers) shall not have need of the light of a lamp nor the light of the sun, because the Lord God shall illumine them**".
68. Physically, it summarizes our eternal niche as a timeless state of a perpetual day with all artificial and natural needs of **light** forever removed **because** of the manifested essence of **God**.
69. It indicates an environment in which believers are continuously in a state of perpetual realization (awake) and enjoyment (no down time) for all that **God** has provided.
70. This is seen in the present tense of the negative verb of *'keeps on not having/ουκ εἰσὼν – ou echo'* **a need of the light of a lamp nor sun**.
71. Symbolically, it looks to the spiritual fundamental that governs the eternal state.
72. Never again will any darkness of evil be found in the presence of God's universe.
73. The artificial **light of a lamp** conjures up the ideas of the necessity to proclaim the truth of **light** in a dark world. Luk.11:33,34; Joh.5:35; 2Pet.1:19
74. That all resurrected believers are completely and perfectly adjusted makes this moot.
75. The natural **light of the sun** symbolizes the awaiting by mankind for the Revelation's arrival in history in fulfillment of the POG. Isa.60:2; Mat.13:37-43 cp.Rev.1:16
76. This spiritual reality is now fulfilled in its culminated completion.
77. The glory of our **Lord God** is now manifested producing the spiritual illumination necessary for all believers to always walk in the path of righteousness and truth.
78. The believer will have maximum appreciation and occupation via our resurrected bodies having the same inherent intrinsic glory possessed by **God**. 1Cor.15:42-49
79. The final and 8th future promise, "**and they shall reign forever and ever**" looks to the fundamental role that all believers will enjoy.
80. While the closest grammatical antecedent to the plural "**they shall reign**" is the **Lord God**, contextually it would infer the participation of believers with **Him** in **reign**.
81. This verse indicates that it is God's eternal purpose to share His glory and dominion with all believers of all time.

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82. As observed in Rev.20:4c,6, all believers even outside the CA are designated as royal priests that **reign** with Christ.
83. As noted in the terminology of nations and kings in Rev.21:24 and the additional stipulation added to overcomers in the promise of ruling in Rev.2:26, one's position or level of reigning is dependent upon what they did with BD in time.
84. The ending emphasis here is the fact that all will participate at some level in exercising sovereignty with **God** over the new creation in security of their blessings.
85. This was the intention for Adam over the original restored creation. Gen.1:28
86. Some have suggested this would include ruling over angels, a premise non-documentable.
87. Angels are designated as our fellow slaves. Rev.19:10; 22:9
88. *Review the Doctrine of the New Jerusalem.*

EXEGESIS VERSES 6 – 7:

^{GNT} Revelation 22:6 Kai. ei=pe,n moi(Ou-toi oi` lo,goi pistoi. kai. avlhqinoi,(kai. o` ku,rioj o` qeo.j tw/n pneuma,twn tw/n profhtw/n avpe,steilen to.n a;ggelon auktou/ dei/xai toi/j dou,loij auktou/ a] dei/ gene,sqai evn ta,ceiÅ

^{NAS} Revelation 22:6 **And he said to me, "These words are faithful and true";** Kai, (cc) ei=pe,n le,gw (viaa--3s; subject the angel of 21:9) moi(evgw, (npd-1s; ref. John) Ou-toi ou-toj (near dem.pro./nm-p; "these") oi` o` lo,goi lo,goj (d.a. + n-nm-p; "words") pistoi. pisto,j (pred.adj.--nm-p; "are faithful/trustworthy") kai, (cc) avlhqinoi,(avlhqino,j (a--nm-p; "true/correct") **and the Lord, the God of the spirits of the prophets, sent His angel to show to His bond-servants the things which must shortly take place.** kai, (cc) o` ku,rioj (d.a. + n-nm-s) o` qeo,j (d.a. + n-nm-s) tw/n to, pneuma,twn pneu/ma (d.a. + n-gn-p; "of the spirits") tw/n o` profhtw/n profh,thj (d.a. + n-gm-p; "of the prophets") avpe,steilen avposte,llw (viaa--3s; "sent with a commission") auktou/ auktou,j (npgm3s) to.n o` a;ggelon a;ggeloj (d.a. + n-am-s) dei/xai dei,knumi (inf.purp./aa; "to show/point out") auktou/ auktou,j (npgm3s) toi/j o` dou,loij dou/loj (d.a. + n-dm-p; "to slaves") a] o[j (rel.pro./an-p; "that which/what things") dei/ (vipa--3s; "it is necessary") evn (pL) ta,ceiÅ ta,coj (n-Ln-s; "speed/haste/without delay") gene,sqai gi,nomai (compl.inf./ad; "to come into existence/to happen/to take place")

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^{GNT} Revelation 22:7 kai. ivdou. e;rcomai tacu,Å maka,rioj o`
thrw/n tou.j lo,gouj th/j profhtei,aj tou/ bibli,ou
tou,touÅ

^{NAS} Revelation 22:7 "And behold, I am coming quickly. Blessed is he who heeds the words of the prophecy of this book." kai, (cc) ivdou, (exclama.part.) e;rcomai (vipd--1s; "I am coming") tacu,Å tacu,j (adv.; in time "shortly/without delay"; in action "quickly/swiftly/rapidly") maka,rioj (a--nm-s; "blessed") o` thrw/n thre,w (subs.ptc./p/a/nm-s; "the one heeding/taking note/guarding") tou.j o` lo,gouj lo,goj (d.a. + n-am-p) th/j h` profhtei,aj profhtei,a (d.a. + n-gf-s; "of the prophecy") tou,touÅ outoj (near dem.pro./gn-s; "of this") tou/ to, bibli,ou bibli,on (d.a. + n-gn-s; "book/scroll")

ANALYSIS VERSES 6 – 7:

1. Vss.6-21 constitutes the closing remarks concerning the Revelation.
2. Throughout the remainder of the **book**, short excerpts and speeches will be presented by varying speakers in testimony and exhortation as to the reality of the Revelation.
3. As has been common in Revelation, the specific identity of some of the speakers is left blank, while context will specifically identify others.
4. Based on this, there is obvious variance amongst interpreters as to who is speaking and in what verses they are speaking.
5. Most interpreters recognize at least 3 separate speakers being angelic, Christ and John.
6. Following John's style of writing with presentation following chronological accuracy appealing to the logic of a methodical approach in interpretation, we can expect the same in the closing.
7. Based on this premise following is an outline of the close of this book:
 - A. Vs.6 is the communicating angel of the 7 plagues having introduced the final section of the NJ of Rev.21:9.
 - B. In this verse he defers to the primary communicating angel of the Revelation itself beginning Rev.1:1
 - C. In vs.7, Christ interjects the reality and impetus behind the importance of the angel's message in vs.6.
 - D. Vs.8, John gives testimony as an eyewitness to all of the events of the Revelation and reacts to the primary communicating angel referred to in vs.6.
 - E. This angel rebukes John and is the speaker in vss.9-10.
 - F. In vss.11-17, Christ resumes speaking highlighting His Person as the Revelation and primary character of the revelation.
 - G. It is these verses that constitute an epilogue to Revelation in which the primary character makes one final speech concerning the book.

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- H. Vss.18-21 closes with a testimony of exhortation, affirmation and benediction by John.
8. Grammatically, the same methodical frame of reference is seen in:
 - A. Angelic speakers are introduced with the phrase “**and he said to me**”. Vss.6,9,10
 - B. John assumes speaking explicitly (vs.8) and implicitly (vs.18 cp.word order of the Grk. in vs.16).
 - C. Christ’s words need no introduction. Vss.7,11-17
 9. The speaking angel of the 7 last plagues now continues his discourse with John that began in Rev.21:9, “**And he said to me, ‘These words are faithful and true’**”.
 10. As previously noted, it is very apropos that one of these angels presents the final sections of Revelation as they represent the finality of God’s judgments upon the world ushering in an era of peace.
 11. The final era of peace is the eternal peace that constitutes the Day of God.
 12. This emphasizes the ultimate result of the Revelation.
 13. The angel’s words are a reiteration of the immutable and accurate nature of the **words** earlier proclaimed by the Father of which John is to record. Cp.Rev.21:5
 14. In our verse, “**these words**” take on a dual sense of application:
 - A. In the nearest context, it looks to the teaching audibly and visually that expressed doctrine concerning the NJ. Rev.21:9-22:5
 - B. This would infer that this angel was further explaining things presented to John in this segment of vision.
 - C. In this vein, his statement is designed to close out the vision of the eternal state that began in chapter 21.
 - D. In a more remote way, yet near contextually as a **book**, “**these words**” also reflect upon the entire **book** as a whole.
 - E. This force is implied in vs.7 that presents the **book** as a single **prophecy** of “**words**”.
 - F. In this vein, his statement is designed to formally close out the **book** as a single act of prophetic information presented in its eschatological format.
 - G. The angel’s statement is designed to tie these two concepts together.
 15. In both cases, the angel testifies that all events concerned rest upon the integrity of **God** that with certainty will come to pass.
 16. That one of the bowl angels serves as an angelic witness in this regards highlights the angelic anticipation of serving **God** in their assigned capacities to administer judgment helping bring His plan to fruition.
 17. This would infer that the elect angels have already been duly commissioned to help oversee the execution of the Divine design of God’s eschatology.
 18. This premise is more explicitly brought to bear in this angel’s final words, “**and the Lord, the God of the spirits of the prophets, sent His angel to show to His bond-servants the things which must shortly take place**”.
 19. This is only the 2nd time we see the title “**Lord God**” in Revelation with each noun having the definite article. Cp.Rev.4:11
 20. The title is used in similar Greek fashion in Thomas’ response to Christ in Joh.20:28.
 21. The emphasis here best fits Christ as distinct in personality from the Father.
 22. The title looks again at the equality between the Father and the Son in worship of Him.

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23. The proceeding context would further expect this change of emphasis from the Father and Son pictured as One in the eternal state to now the Son that will reassume center stage contextually.
24. Christ will acknowledge this title in vs.5 as He confirms the angel's proclamation of **the things which must shortly take place**.
25. In addition, the **Lord God** in view is the One pictured as having **sent His angel** to present the Revelation with that being Christ as noted in Rev.1:1.
26. The phrases "**of the spirits of the prophets**", reaffirms angel's roles in eschatology.
27. It too re-emphasizes the doctrine of the Importance of **Prophecy**.
28. The elect angels are referred to as "**spirits**". Heb.1:14 cp.Zec.6:5
29. Angels have clear roles in the dissemination of prophetic information. Dan.8:16,18; 9:21; 10:11,13; Zec.1:9,13,14,19; 2:3, etc.; cp.Luk.1:11,18,19ff, 26ff
30. The force of the angel's reference to Christ is that He is Commander over the angelic realm that operate as ministering **spirits** to the revelation of eschatological events.
31. This fact is designed to further validate the angel's previous testimony as to the validity of John's prophetic experience i.e., his testimony is the same as **the Lord, the God** of the ministering **spirits of the prophets**.
32. The fact that Christ is the authority over the angelic realm is then clearly denoted in the remainder of vs.6 with the fact that He "**sent His angel to show to His bond-servants the things which must shortly take place**".
33. The term "**sent**/avpostēllō – apostello" literally means "**sent with a commission**".
34. The authority that has provided the commission is Christ.
35. This indicates that the role of the elect angels have been determined and predetermined by **God** as to their functions in serving **God** and man to ensure victory in the A/C.
36. As we have seen, angels have played a major role in the Revelation to John.
37. While their roles were for the purpose to immediately disseminate the **prophecy** to John at the time of writing, their roles further included actual participation at the time of the future events.
38. This denotes that the angels have complete confidence that **God** will assuredly fulfill His plan for the Revelation.
39. They can be envisioned in the **prophecy** as engaging in tactical exercises showing certain readiness for future events.
40. The aorist tense of "**sent**" now specifically looks back to the beginning of Revelation and the **angel** (singular) whose role it was **to show to** Christ's slaves all the particulars of the future eschatology.
41. This commissioning verb is only used with angels in Rev.1:1 and 22:6.
42. While John is the single bond-servant to whom the Revelation was given, its ultimate purpose was to be disseminated to all **bond-servants**. Rev.1:1,11
43. With all of the references to the many and different angels seen in Revelation, very little if any further direct mention of this 1st **angel** throughout the **book** has been conspicuously absent.
44. However, we are now reminded of his presence and role as to the Revelation.
45. This is to evidence that fact that Christ's integrity of keeping His word to reveal this **prophecy** has been fulfilled, further validating one's trust in Him.

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46. It would appear that the primary role of the 1st **angel** to the Revelation has been behind the scenes much like the director of a play.
47. It further implies he has consistently been with and advising John as to the Revelation throughout as guide and mentor for its recording.
48. “**The things to shortly take place**” again has dual reference encompassing the last aspect of the eternal state while absorbing back to the beginning of the **book** all other events leading up to the end.
49. In vs.7, Christ Himself further validates as true the preceding angel’s statement, “**And behold, I am coming quickly**”.
50. That Christ responds affirmatively to the angelic messenger emphasizes the fact that the communicator of the truth of BD can always expect ultimate vindication from the Son.
51. While the term “**quickly**/tacu, j – tachus” can refer to actions, it makes most sense contextually with respect to time. Cp.Mat.24:27
52. Christ’s statement is that His arrival is imminent.
53. The true doctrine of imminence is not that Christ could return at any time from the point of His resurrection, only that it will definitely occur and that without unnecessary delay. Cp.Heb.10:37
54. That the emphasis is on His return looks to the series of His appearances both at the rapture and 2nd Advent.
55. In all aspects of His return, we are rest assured that **God** uses due diligence in bringing about all aspects of His plan in fulfillment of **prophecy**. 2Pet.3:7-9
56. Christ then gives a beatitude to those that will not undermine His and the angels’ testimony, “**Blessed is he who heeds the words of the prophecy of this book**”.
57. The term “**blessed**” describes +V that is singularly favored by **God** in His response to their orientation and acclimation of His Word.
58. Here the criteria to receive God’s blessing is dependent upon their approach to the entire **book** of Revelation.
59. This is the 2nd time a promise of blessing is given with relation to one’s approach to this **book**. Rev.1:3
60. As such, some refer to the **Revelation** as a **book** of “double blessing”.
61. As with Rev.1:3, the condition placed upon receiving the full blessing is the willingness to “**heed/guard**/thre,w – tereo” its **words**.
62. This verb has the force of embracing the truth of Revelation as one would in defense of something they would deem most precious in life.
63. It incorporates both inhale and exhale faith.
64. What is interesting to note is that the concepts of reading and hearing **the words of the prophecy** as part of the earlier beatitude in Rev.1:3 are here omitted.
65. This deafening silence screams the assumption by Christ that one has already studied through the **book** from its beginning by the time they get to our verse.
66. It is an exegetical argument based on silence that one must study the complete **book** in order to be a candidate for the double blessing it promises.
67. The singular term “**prophecy**” indicts the entire **book** as one **prophecy** given to John.
68. It is a **prophecy** of eschatological events from the time of John ~96AD through and into the eternal state.

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69. It is further validation by Christ as to the angel's claim of the doctrine of the Importance of **Prophecy** in vs.6.
70. It also parallels the Revelation as the singular Person of **Christ** in hypostasis, hence His title as **the Lord, the God**.
71. The plural of the noun "**words**" obligates any student of this **book** to have gone through its entirety and is willing to embrace every aspect of it as truth, in order to receive the full blessing.
72. It is not without emphasis in the Bible that we approach all of BD in a word for word, verse by verse fashion.
73. The double blessing relates to both blessings in time and eternity for taking God's word seriously in application.
74. In time it relates to being oriented to the time we live instilling within the peace, happiness and contentment of life and other Ph₂ blessings BD so richly provides. Phi.4:7
75. In eternity it will include all of the normal blessings associated with eternal life as has so been richly described with the NJ as well as all of the SG₃ that comes as a result of our adherence to BD in time.
76. We live in a time of CA history that is riddled with doubt, confusion and worry over the state of affairs in the world.
77. We can rest assure that Christ indeed has everything in control and what we see is just the continuing process of bringing His prophetic plan to fruition.
78. We don't have to live life like our negative counterparts but can indeed redeem the time in the truth of BD producing for us an eternal weight of glory. 2Cor.4:17

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EXEGESIS VERSES 8–10:

^{GNT} Revelation 22:8 Kavgw. VIwa,nnhj o` avkou,wn kai. ble,pwn tau/taÅ kai. o[te h;kousa kai. e;bleya(e;pesa proskunh/sai e;mprosqen tw/n podw/n tou/ avgge,lou tou/ deiknu,onto,j moi tau/taÅ

^{NAS} Revelation 22:8 **And I, John, am the one who heard and saw these things.**

Kavgw, (cc&per.pro./n-1s; "And I") VIwa,nnhj (n-nm-s) o` (d.a. + nms; governs both pts. +) avkou,wn avkou,w (adj.ptc./p/a/nm1s; "the one having heard") kai, (cc) ble,pwn ble,pw (adj.ptc./p/a/nm1s; "having seen") tau/taÅ ou-toj (near dem.pro./an-p; "these things"; context following vs.7 demands the entire prophecy in view) **And when I heard and saw, I fell down to worship at the feet of the angel who showed me these things.** kai, (cc) o[te (temp.conj.; "when/after") h;kousa avkou,w (viaa--1s; aorist indicates the entire span of prophecy has been presented) kai, (cc) e;bleya(ble,pw (viaa--1s) e;pesa pi,ptw (viaa--1s; "I fell down/prostrated") proskunh/sai proskune,w (inf. purp./aa; "to worship") e;mprosqen (pg; "before/in front of") tw/n o` podw/n pou,j (d.a. + n-gm-p; "the feet") tou/ o` avgge,lou a;ggeloj (d.a. + n-gm-s; "of the angel") tou/ o` deiknu,onto,j dei,knumi (d.a. + adj.ptc./p/a/gm-s; "having showed/pointed out") moi evgw, (npd-1s; ref. John) tau/taÅ ou-toj (near dem.pro./an-p; ref. the revelation)

^{GNT} Revelation 22:9 kai. le,gei moi({Ora mh,\ su,ndoulo,j sou, eivmi kai. tw/n avdelfw/n sou tw/n profhtw/n kai. tw/n throu,ntwn tou.j lo,gouj tou/ bibli,ou tou,tou\ tw/| qew/| prosku,nhsonÅ

^{NAS} Revelation 22:9 **And he said to me, "Do not do that; I am a fellow servant of**

yours and of your brethren the prophets and of those who heed the words of this book; worship God." kai, (ch) le,gei le,gw (vipa--3s) moi(evgw, (npd-1s; ref. John) {Ora o`ra,w (vImppa--2s; +) mh,\ , (neg.; "Perceive not!/Stop that!) eivmi, (vipa--1s; "I keep on being") su,ndouloj (n-nm-s; "a fellow-slave") sou, su, (npg-2s) kai, (cc) sou su, (npg-2s) tw/n o` avdelfw/n avdelfo,j (d.a. + n-gm-p; "brothers") tw/n o` profhtw/n profh,thj

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(*d.a. + n-gm-p*; "the prophets") *kai*, (*cc*) *tw/n o` throu,ntwn thre,w* (*d.a. + subs.ptc./p/a/gm-p*; "the ones heeding/guarding") *tou.j o` lo,gouj lo,goj* (*d.a. + n-am-p*; "the words") *tou,tou\ ou-toj* (*near dem.pro./gn-s*) *tou/ to, bibli,ou bibli,on* (*d.a. + n-gn-s*; "book/scroll") *prosku,nhsonÅ* *proskune,w* (*vImpaa--2s*; "worship") *tw/| o` qew/| qeo,j* (*d.a. + n-dm-s*)

^{GNT} Revelation 22:10 *kai. le,gei moi(Mh. sfragi,sh|j tou.j lo,gouj th/j profhtei,aj tou/ bibli,ou tou,tou(o` kairo.j ga.r evggu,j evstinÅ*

^{NAS} Revelation 22:10 **And he said to me, "Do not seal up the words of the prophecy of this book, for the time is near.** *kai, (cc) le,gei le,gw (vipa--3s) moi(evgw, (npd-1s; ref. John) Mh. mh, (neg. +) sfragi,sh|j sfragi,zw (vImpaa--2s; "Do not seal up/conceal") tou.j o` lo,gouj lo,goj (d.a. + n-am-p) th/j h` profhtei,aj profhtei,a (d.a. + n-gf-s; "of the prophecy") tou,tou(ou-toj (near dem.pro./gn-s) tou/ h` bibli,ou bibli,on (d.a. + n-gn-s) ga,r (explan.conj.; "for") o` kairo,j (d.a. + n-nm-s; "time/season/events of the times"; not "cro,noj - chronos" of minutes, days, etc.) evstinÅ eivmi, (vipa--3s) evggu,j (adv.; "near/close by/imminent")*

ANALYSIS VERSES 8 – 10:

1. In vs.8, **John** explicitly reintroduces himself as the recipient of the prophecy, “**And I, John, am the one who heard and saw these things**”. Cp.Rev.1:1,4,9
2. In so doing, he presents himself as the 3rd witness in a series of vss.6-8 as to the validity of Revelation’s recording.
3. This legally fulfills the obligation of 2 or 3 witnesses in confirmation of the facts of truth. 2Cor.13:1
4. In addition, he serves as a human witness to the Revelation concurring with the previous angelic and Christological witnesses of vss.6,7.
5. All 3 realms of volitional beings existing in the universe are here represented.
6. The opening compound pronominal conjunction “**And I**ka,gw, - kago” has the sense of a witness swearing to the truth or taking an oath.
7. We would understand it today translated as “**And I, John, swear/promise that I am the one...**”
8. That **John** again reemphasizes his person would appeal to the early Christians as they would readily accept the veracity of his Apostolic authority.
9. It serves as a testimony to the truth of which he has presented as an eyewitness to both the audible and visual content of the prophecy.

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10. He proclaims his own veracity and intellectual honesty of only reporting the content of the **book** as Christ through the revealing angel has revealed it, no more, no less.
11. This underscores the prerequisite incumbent upon adjusted communicators to report the facts of the truth of BD, not adding to or taking away from the text.
12. As Christ has fulfilled his obligation of imparting the Revelation, **John** has faithfully reported it soliciting our continuing faith and confidence on his part.
13. The present participles of the verbs “hearing and seeing” indicate the continuous flow of his experience from beginning to end.
14. He has faithfully performed his duty of writing this book fulfilling his obligation to Christ as an under-shepherd in its dissemination to the saints. Rev.1:11 cp.1Pet.5:1-4
15. In vs.8b, we for the 2nd time see **John** react with erroneous emotions to angelic presence, “**And when I heard and saw, I fell down to worship at the feet of the angel who showed me these things**”. Cp.Rev.19:10
16. **John** again confesses to the overwhelming nature of his experience gaining rulership over his soul and thus getting his eyes off of God and onto the communicator.
17. His honesty at this point is very poignant adjacent to his witness as he reveals openly the integrity of his person.
18. Further, it tells us that John’s experience retained the weaknesses one would expect from a man of the flesh.
19. Yet he sufficiently overruled it during the revelation under the ministry of the H.S. to accurately record and communicate God’s plan. Rev.1:10
20. The temporal conjunction “**when**/ο[τε – hote” contextually has the sense of “**after**” indicating that his reaction occurred after the final proclamations of the angel and Christ in vss.6-7.
21. The **angel** now in view looks to the revealing angel reintroduced in vs.6 responsible for showing **John** the entirety of the **prophecy** as noted in Rev.1:1.
22. With John’s attention refocused by the bowl angel upon the magnitude of the importance this angel’s role has in presenting the revelation (vs.6b), he becomes emotionally flaky and responds to him as if he is **God** himself.
23. While we might appreciate the overwhelming nature of his thoughts at this point, his action of worshipping this angelic communicator brings another terse admonition against him. Cp.Rev.19:10
24. The **angel** immediately puts a halt to John’s action in vs.10a, “**And he said to me, ‘Do not do that!’**”.
25. The **angel** then relates and appeals to the proper doctrinal frame of reference as to why he isn’t to **worship** him on a three-fold level:
 - A. **I am a fellow servant of yours.**
 - B. **And of your brothers the prophets.**
 - C. **And of those who heed the words of this book.**
26. He first reminds **John** that even as an **angel** having great authority in the Revelation, he remains a **fellow slave of John’s**.
27. The **angel** equates his elect status as parallel to John’s in that both are subservient to **God** and his primary role is as a ministering spirit to the elect. Heb.1:14
28. He then appeals to his angelic teaching role as one that is also in service to John’s **brothers the prophets**.

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29. No matter the awesome nature of communicating material the adjusted teacher may reveal to those around them, the purpose of the teaching is in service to others, not for personal approbation.
30. Further, it highlights John's Apostolic office as a prophet in the line of all **prophets** commissioned to teach.
31. The 3rd group appeals to his role in serving all +V designated as **those that heed the words of this book**.
32. This is to remind **John** that the ultimate role for all communicators is in their primary service to +V.
33. It is this doctrinal reminder as to what +V really is i.e., anyone willingly embracing the truth of BD guarding it in all aspects of presentation.
34. Overall, he reminds **John** that he has done no more or less than what would be expected of any +V adjusted communicator whether of angelic or human realm.
35. He then gives **John** the correct doctrine for application, "**worship God**".
36. In vs.10, the teaching **angel** gives **John** his last directive, "**And he said to me, 'Do not seal up the words of the prophecy of this book, for the time is near'**".
37. Obviously, **John** reorients to the angel's rebuke and is ready to press on.
38. The general sense of the command is that the Revelation is now viewed as a completed work.
39. The genitive string may be identified as follows:
 - A. The **words** (plural) comprise the content of the **prophecy** (singular).
 - B. The **prophecy** is the content of **this book**, with the **book** in apposition to **prophecy**.
40. As noted in the prologue, the entire work is considered a **prophecy**. Rev.1:3
41. To prophesy refers to inspired utterances of the truth and is not always limited to the future. *See Doctrine of Prophets and Prophecy*.
42. **Prophecy** in general is **God** communicating His will to believers, and all communicators affectively prophesy when teaching the truth of the **prophets** of the inspired Scriptures.
43. The spiritual gift and office is no longer extant today. 1Cor.13:8
44. Revelation is effectively the last recorded prophetic act of a prophet in the CA and singularly closes the canon of the NT Scriptures.
45. **John** is clearly instructed **not to seal up** the contents of Revelation indicating that the entire **book** is meant to be readily available to others and not to be hidden or kept secret.
46. Daniel in contrast was told to **seal up** much of His prophetic experience as his book deals with the last days. Dan.12:4
47. More specifically Daniel was to remain silent with respect to obvious additional revelation he received concerning the final period of Daniel's 70th week. Cp.Dan.12:1
48. It is much of that information that has been revealed in Revelation comprising the bulk of its work in chapters 5 – 19.
49. That Daniel contains much prophecy of the last days and visions parallel to the events of Revelation, it is clear that what Daniel was to conceal, **John** is now to reveal.
50. It is interesting to note here that as with Daniel, **John** also was given revelation he was not allowed to record. Rev.10:4

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51. It appears that **God** is free to bless adjusted communicators with additional insight to God's Word not necessarily made privy to the common layman.
52. That **the time is near** again looks to the imminent nature of prophetic fulfillment of the Revelation.
53. The fact that the message to Ephesus was already occurring symbolically presenting the 1st leg of CA history indicates the prophecies were already coming to pass.
54. For us today in the Laodicean era, the realization of imminence is even more conclusive as most of the CA **prophecy** has been fulfilled.
55. The only remaining known requirement is for **God** to vomit the Church out of His mouth. Rev.3:16
56. Otherwise, much of the tribulational stage has been set as to major players and their roles internationally and once the rapture occurs, the next prophetic sequence of the trib explodes.
57. As with all **prophecy** in the Bible, the **prophecy** of the Revelation has aspects already fulfilled and some yet to be fulfilled.
58. We have been given all the necessary information to avoid the pitfalls inherent in the Church, avoid the pitfalls of –V, the cosmos and anti-christ enthusiasts sufficient to maintain the course of God's plan for us. Cp.2Tim.4:7
59. In addition, we have been inundated with the promises of extreme blessing and superb future of an eternal life niche that awaits the elect.
60. We can look at the fulfilled **prophecy of this book** as of today and build our confidence on the continuing imminence of that yet fulfilled.
61. From the beginning of the CA forward, **the prophecy of this book** is always **near**. 2Pet.3:8-9
62. The reality of the Revelation in the "ever-ready" fulfillment of the plan of **God** just keeps on "going" and "going" and "going".
63. That we are believers of the Laodicean period of the Church, Christ's statement of returning quickly in vs.7 should impact us even more so with its imminent nature.
64. Those truly serious with respect of completing their course will realize even more so the principle of MPR and that this is not the **time** to forsake our assembly. Heb.10:25

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EXEGESIS VERSE 11:

^{GNT} Revelation 22:11 οὐκ ἀδικῶν ἀδικῆσατω ἐτι καὶ. οὐκ ῥυπαροῦ ῥυπανθήτω ἐτι(καὶ. οὐκ δικαιοῦ δικαιοσύνην ποιῆσατω ἐτι καὶ. οὐκ ἁγίου ἁγιασθήτω ἐτι

^{NAS} Revelation 22:11 **"Let the one who does wrong, still do wrong; (corrected) and let the filthy one, still be filthy; οὐκ ἀδικῶν ἀδικῆσατω** (*subs.ptc./p/a/nm-s; "the one doing wrong/practicing injustice/doing evil"*) **ἐτι** (*adv.; "still/yet"*) **ἀδικῆσατω ἀδικῆσατω** (*vImpaa--3s; "do wrong"*) **καὶ, (cc) οὐκ ῥυπαροῦ, ῥυπανθήτω ῥυπανθήτω** (*vImpap--3s; "be impure"*) **and let the righteous one, still practice righteousness; and let the holy one, still be holy."** **καὶ, (cc) οὐκ δικαιοῦ** (*d.a. + ap-nm-s; "the righteous one"*) **ἐτι** (*adv.*) **ποιῆσατω ποιεῖτω** (*vImpaa--3s; "do/practice"*) **δικαιοσύνην δικαιοσύνην** (*n-af-s; "righteousness"*) **καὶ, (cc) οὐκ ἁγίου** (*d.a. + ap-nm-s; "the holy one"*) **ἐτι** (*adv.*) **ἁγιασθήτω ἁγιασθήτω** (*vImpap--3s; "be holy"*)

ANALYSIS VERSE 11:

1. Vss.11 – 17 constitute an epilogue to the book of Revelation.
2. The speaker is Jesus Christ (vs.16) now presented in His casting role as the primary star of the book being the Revelation Himself in Person. Rev.1:1a
3. In His celebrated role He presents a final speech to His audience with an exposé as to how the Revelation will be received by men and resulting ramifications.
4. Its reception or rejection will thus determine the fate of mankind falling into one of two camps as blessed (vs.14) or denied of blessing (vs.15).
5. In this vein, His final message maintains a prophetic flare to its delivery.
6. That the Revelation is both Christ in Person and the content of this book unites the principle of BD fulfilled through Christ. 1Cor.2:16
7. As the book has revealed, the plan of God through Christ sets the stage of world history dividing it into two camps of humanity finding themselves on either the blessing or cursing side of the Revelation/revelation.
8. What is tantamount for the audience concerned is therefore what side they choose to be on in time that will effectuate their eternal outcome.
9. Christ's speech is delivered understanding that God has created mankind with free will to choose for or against His plan. Deu.30:19
10. The epilogue itself will thus focus on the principle of volition that ultimately decides the human fate.

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11. It feeds off the context of vs.10 that the truth of God's plan in history and eternity is not concealed and will with certainty happen.
12. The Revelation is therefore available for all to intellectually consider and choose as to its acceptance or rejection.
13. Vs.11 has all the ingredients of Christ's previous teaching at the 1st advent regarding volition using the analogy of a "good tree" versus a "bad tree". Mat.7:17-21; 12:32-33; Luk.6:43-45
14. In those analogies, the good looks to the principle of +V while the bad looks to -V, both of which their product of life will ultimately evidence.
15. It is the expression of +V vs. -V that determines one's eternal outcome. Joh.5:28-29
16. The NAS has captured this sense of volition with its translation incorporating the word "**Let**" in all 4 clauses appealing to the fact that God "lets" volition freely choose for or against Him in time. Psa.25:12; Pro.1:29; 3:31
17. In all 4 clauses, sets of cognate terms are used matching the character or nature of ones volitional propensity with their parallel actions or state of being.
18. Further, all 4 clauses use the adverb "**still**/yet/e;ti - eti" to indicate an *ipso facto* result of their lives in compliance with the nature of their volition.
19. Also, there is a distinctive parallel of contrasts between opposing descriptions of the two camps of volition with **wrong** vs. **righteous** and **filthy** vs. **holy**.
20. In vs.11, Christ first addresses the principle of volition as to its negative aspect, "**Let the one who does wrong, still do wrong; and let the filthy one, still be filthy**".
21. The substantival participle "**the one doing wrong**/avdike, w - adikeo" describes a volitional characteristic of the unrighteous as wicked or evil. Rom.1:28-32
22. The continuous action of the participle describes the uninterrupted nature of their -V not employing repentance (change of mind). Cp. *the principle in reverse with* 1Joh.3:9
23. This categorizes -V in its most base form of unbelief choosing to embrace the darkness of unrighteousness in lieu of light. Joh.3:19
24. This identifies the root cause of -V as a perpetuated state of unbelief.
25. The result of their perpetuated -V then produces a continuum of life in which all of their actions will emulate the pattern of their volition to **still do wrong**.
26. The imperative used by Christ to "**do wrong**" (as with all the imperatives of this verse) is not a command of God's directive will for them.
27. Rather, it is recognition by God under His permissive will that based on the nature of -V, this *ipso facto* will occur.
28. The imperatival force in all 4 clauses is fulfilled by default based on one's volition.
29. In this way, God's command is fulfilled for volition to choose either for or against His directive will, the intent of this verse.
30. Christ thus prophesies as to what men will or will not do regarding the Revelation.
31. The 2nd descriptive nature of -V is to "**to let the filthy one, still be filthy**".
32. The cognates "**filthy**/impure/r`uparo, j - hruparos & r`upai, nw - hrupaino" characterize the very nature of their personal lives as unclean or unholy before God.
33. A simple use of a pronominal adjective describes the nature of -V operating in conformity with the STA.

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34. “**The filthy one**” highlights the unclean soul that is unwilling to isolate the STA rendering one’s decision making in life as an abomination and hostile to God. Rom.8:6-8 cp.Rev.21:27
35. That they are to “**still be filthy**” reciprocates with the STA being in conformity with one’s –V.
36. The soul that leads with the STA *ipso facto* manifests the STA.
37. The passive mood of the verb indicates a state of being in the condition described.
38. In other words, the impure person functions under the tandem operation of –V and the STA is the outside agent producing a state of being unclean.
39. These two entities are viewed as the married partners that produce sin in one’s life that brings about the condemnation of death. Jam.1:15
40. To remain “**filthy**” is evidence of one’s failure to volitionally isolate the STA beginning with faith in Christ. Tit.3:5
41. An unbroken rulership of the STA is the appearing or fleshly evidence of the existence of -V. Cp.Gal.5:16-21 cp. *literal use of filthy/dirty clothes describing one’s appearance* Jam.2:2
42. The overall descriptive nature given –V indicates a perpetuated state of unbelief (lack of active faith) in conformity with failure to isolate the STA.
43. Unbelievers by virtue of their unbelief automatically are rendered –V not ever isolating the STA in life.
44. Believers perpetuating a continuous state of unbelief in reversionism and failure to isolate the STA are further rendered as –V. *See Doctrine of Reversionism*
45. In vs.11b, Christ next addresses positive volition, “**and let the righteous one, still practice righteousness; and let the holy one, still be holy**”.
46. The nominative pronominal adjective with the definite article “**the righteous one**/ο` di ,kaiοj – ho dikaios” characterizes +V as the **one** that lives by faith. Cp. *the same construction* Rom.1:17; Gal.3:11
47. To live by faith defines +V as to its fullest expression of believing both Ph₁ and Ph₂ gospels. Ph₁ Rom.5:19 - Ph₂ Heb.12:23; 1Pet.3:12; 1Joh.3:7
48. Their +V to BD will then be evidenced in a life that has practiced **righteousness**.
49. This looks to experiential **righteousness** via application of BD.
50. The truly **righteous one** will *ipso facto* **practice** experiential **righteousness** in conformity with their positional **righteousness**. Rom.3:21-22; 5:17,21; Phil1:9-11
51. Otherwise, one is not experientially **righteous**.
52. Otherwise, one is not completely exercising active faith.
53. “**The holy one**” indicates the soul that has been sanctified or set apart to God.
54. This teaches separation of all believers from their unbelieving counterparts. Rev.20:6
55. The Greek term “a:γιοj – hagios” is translated “saint” throughout the NT categorizing believers as such. Rom.1:7; 12:13; 15:25,26,31; 1Cor.1:2 et al.
56. This illustrates that all believers are designated as sufficiently positive to participate in the eternal life niche by virtue of their position in Christ through Ph₁ faith. Phi.1:1; 4:21
57. Whether they remain experientially **holy** remains dependent upon continued faith in BD. Eph.1:1; Col.1:2
58. In both cases, the fact remains that their +V will be emulated *ipso facto* as a state of holiness whether by virtue of positional and/or experiential realities.

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59. This term illustrates that the degree of one's +V can vary in life dependent upon continuing faith to BD, yet all are sufficiently +V to enter God's kingdom.
60. Christ's exposé on volition is designed to declare that how one receives the Revelation/revelation is dependent upon their volitional aptitude towards it.
61. It runs the full gamut of -V in unbelief to the Revelation in Person to +V that will exploit the blessing the Revelation provides or at minimum will receive the blessings associated under positional truth.
62. Believers can exercise -V to the truth emulating the same symptoms of their -V unbelieving counterparts.
63. How one receives the truth of BD is determined by their faith or lack of and willingness to isolate the STA applying the truth or failure to apply.
64. Christ declares that volition will run its course and will be the determining factor as to which of the two camps one falls under regarding the Revelation/revelation.
65. The real force of Christ's commands breaks down the two aspects of volition that categorize the human race, +V or -V. Cp.Joh.3:19-21
66. It is a command of Sovereign will that men either be +V or -V, based on their choice.
67. It is a command for volition to be separated according to its kind.
68. Even though God freely bestows the truth upon mankind, it is accepted or rejected based on this principle.
69. It is exhortation for volition to do what it is going to do.
70. It is a reminder that one can't change -V any more than +V, as each must run its course.
71. All the prophetic actors depicted in Revelation and the parts they have played, whether good or bad, have been called to play their parts based on their volition.
72. It further reminds the audience that the choice remains for them.
73. It teaches that all that is incumbent upon others in dissemination of this prophecy is to present the truth and let it lay in its volitional ground. Heb.6:7-8 cp.Mar.4:4-20
74. The fact is that very few people are +V to the whole counsel of God.
75. Rejection of BD may come in the form of personal bias, hang ups or reliance on previously learned false doctrine under operation sacred cow.
76. Those that at some point reject the truth as to the CWL, eschatology, separation or any other doctrine move into the realm of spiritually unclean.
77. This is as a result of -V and failure to isolate the STA producing this condition.
78. It takes faith in the whole counsel of God to be unsoiled in the A/C.
79. The truly **righteous** believer is the one +V to the entirety of His will.
80. He must stay +V in order to stay **righteous** Ph₂ and enjoy all of the benefits of blessing the Revelation has presented.
81. Yet at the minimum, all believers will enjoy the normal blessings of Ph₃.
82. All unbelievers will experience the judgment side of the Revelation.
83. The Revelation has been an enigma to many because they are not willing to express +V to the degree necessary to understand its truths.
84. They are not willing to apply BD at the level God's word demands under humility and with total intellectual honesty of exegesis.
85. While many disparage the Revelation as fantasy and/or consider it of no importance in the CWL, the +V are given insight as to its realities. Mat.13:13-14; Mar.4:11-12; Luk.8:10

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86. These will remain faithful and the truth will continue to commend itself as real and invaluable to the faith.

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EXEGESIS VERSES 12 – 13:

^{GNT} Revelation 22:12 *VI*dou. e;*r*comai tacu,(kai. o` misqo,j mou metV evmou/ avpodou/nai e`ka,stw| w`j to. e;*r*gon evsti.n auvtou/Å

^{NAS} Revelation 22:12 "**Behold, I am coming quickly, and My reward is with Me, to render to every man according to (corrected) the work he is doing.** *VI*dou, (*exclam.part.*; "Behold!") e;*r*comai (*vipd--1s*; "I keep on coming"; Christ being the subject) tacu,(tacu,j (*adv.*; "quickly/without delay") kai, (cc) mou evgw, (*npg-1s*) o` misqo,j (*d.a. + n-nm-s*; "reward/compensation/payment due for labor") metV meta, (*pg*; "with") evmou/ evgw, (*npg-1s*) avpodou/nai avpodi,dwmi (*inf.purp./aa*; "to give back/to render according to expectation") e`ka,stw| e[kastoj (*ap-dm-s*; "to each one") w`j (*comp.conj*; "in such a way/in the manner of/according to") to, e;*r*gon (*d.a. + n-nn-s*; "the work") auvtou/Å auvto,j (*npgm3s*) evsti.n eivmi, (*vipa--3s*; "he keeps on doing")

^{GNT} Revelation 22:13 evgw. to. :Alfa kai. to. +W(o` prw/toj kai. o` e;*s*catoj(h` avrch. kai. to. te,lojÅ

^{NAS} Revelation 22:13 "**I am the Alpha and the Omega, the first and the last, the beginning and the end.**" evgw, (*npn-1s*; *emphatic*; "I Myself"; *ref. Christ*) to, :Alfa (*d.a. + n-nn-s*; "the Alpha") kai, (cc) to, +W((*d.a. + n-nn-s*; "the Omega") o` prw/toj (*d.a. + ord.adj./nm-s*; "the first"; *in sequence*) kai, (cc) o` e;*s*catoj((*d.a. + ap-nm-s*; "the last") h` avrch, (*d.a. + n-nf-s*; "the beginning/head") kai, (cc) to, te,lojÅ (*d.a. + n-nn-s*; "the fulfillment/end")

ANALYSIS VERSES 12 – 13:

1. In vs.12, Christ continues to build upon the concept of volition.
2. He now presents the gravity and importance as to the decision one would decide to make.
3. Christ opens in an exclamatory style by reiterating the imminence of His appearing, "**Behold, I am coming quickly**".
4. His **coming** is again defined in the series of the rapture and 2nd Advent appearances.
5. It is these appearances that usher in the final leg of human history and the ultimate permanent eternal state with maximum blessing.

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6. The contextual intent of Christ's declaration against the backdrop of volition is the fact that no matter what one decides as to the Revelation, it will continue uninterrupted as planned.
7. While volition will do as it pleases, so will the Sovereign will of God fulfill His desires. Psalms 68:16; Acts 20:27; Romans 8:28; 1 Corinthians 12:18; Revelation 17:17
8. The gravity of one's choice is to be considered with the fact that nothing can stop the POG.
9. It points to the imminent nature of life itself coming to an end and therefore it is only with the time we have that we can exercise our volition in response. Hebrews 9:27
10. It declares as ludicrous and insane for any that might choose to be -V, as God's will is always accomplished. Proverbs 1:7; 14:8; 17:24; 23:9; 1 Corinthians 3:19
11. Christ then appeals to the blessing rather than judgment aspect of His return(s), "**and My reward is with Me, to render to every man according to the work he is doing**".
12. The intent of His promise is to appeal to the fact that the POG only has benefit for those that are +V; -V is a moot point as they are going to reject His plan anyways. 1 Timothy 4:10
13. The concept of God rewarding men points to the concept of +V termed as seekers of God. Hebrews 11:6 cp. John 5:44; Acts 17:27
14. Christ's mention of **reward** here is designed to stimulate the expression of +V in a positive way where it might exist.
15. The term "**reward**/μισθο, j – misthos" indicates that which is payed, wages or **reward**.
16. That He declares it is **'My reward'** looks to the fact that Christ inherits all things. Hebrews 1:2 cp. Psalms 2:8
17. For believers that are joint-heirs with Him, it is clear that He willingly shares His inheritance with them. Romans 8:17; Galatians 3:29; Titus 3:7; James 2:5
18. That Christ brings His inheritance **with** Him indicates that the sharing of rewards will occur at His appearing.
19. In the wave of His comings this includes the Bema rewards ceremony for the Church at the rapture (1 Corinthians 5:10) and the rewarding of OT saints at the 2nd Advent (Revelation 20:6).
20. He then makes it clear that how the **reward** is distributed is in the form of paying back (**render**) **according to the work** the believer literally *keeps on doing*.
21. The **work** of +V begins with saving faith where our non-meritorious act of faith is considered a "**work**". John 6:29
22. This defines **work** in a general sense as doing God's will through the action of faith.
23. For some, the SAJG may be the extent of their **work** and their **reward** will be restricted to the normal blessings for all believers.
24. However, one's **work** can extend into their Ph₂ using both inhale and exhale faith producing Divine good which will be rewarded with over and beyond SG₃, to include the prize a.k.a. the wreaths. *See Doctrine of SG₃*.
25. The present tense of the state of being verb "εἰνμι, - eimi/**is doing**" indicates that one's **work** is directly commensurate with one's being in FHS producing Divine good. Cp. Galatians 5:22-23

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26. In vs.13, Christ uses titles for Himself as ascribed to the Father, “**I am the Alpha and Omega, the first and the last, the beginning and the end**”.
27. He directly reveals that He and the Father are One. Joh.10:30
28. It is a proclamation of the hypostasis of Christ being the unique God-man.
29. Because of His uniqueness He can proclaim His Person as the fulfillment of God’s plan; all things of the POG are summed up in Christ. Eph.1:10
30. The **Alpha and Omega** represents the entirety of God’s plan from A to Z.
31. The **beginning and the end** emphasizes the immensity and infinitival nature of His Person as God in Sovereign rule over His creation and plan. Col.1:16-17
32. Both of these titles are also ascribed to the Father. Rev.21:6
33. The title of **the first and the last** is reserved in use unique only to the Son in the NT. Rev.1:17; 2:8
34. This emphasizes both His Deity as the **first** that has always existed as God (Joh.1:1) and His complete Person as the **last** to appear as God in the completeness of the Godhead (Joh.1:14).
35. That Christ utilizes these titles contextually is designed to appeal to volition that it is His Person that is the object of faith in the manifestation of all +V.
36. Only through the unique Person of Jesus Christ does one find salvation and thus the **reward** for being a seeker of God. Act.4:12
37. It is a declaration that the start of +V begins with His Person at the SAJG from which stems all basis of rewards for believers.
38. In Christ all things will find their resolution; in Him all believers will find their eternal destiny. Rev.22:3
39. Those that will not believe this fact are *ipso facto* –V and there is no **reward** that awaits them in the after-life.

THE REVELATION TO JOHN

EXEGESIS VERSES 14 – 15:

^{GNT} Revelation 22:14 Maka,rioi oi` plu,nontej ta.j stola.j auvtw/n(i[na e;stai h` evxousi,a auvtw/n evpi. to. xu,lon th/j zwh/j kai. toi/j pulw/sin eivse,lqwsin eivj th.n po,linÅ

^{NAS} Revelation 22:14 **Blessed are those who wash their robes, that they may have the right to the tree of life, and may enter by the gates into the city.** *Maka,rioi maka,rioj (a--nm-p; "Blessed") oi` o` plu,nontej plu,nw (adj.ptc./p/a/nm-p; "the ones washing"; same as 7:14) auvtw/n(auvto,j (npgm3p) ta.j h` stola.j stolh, (d.a. + n-af-p; "robes") i[na (conj. intro. result clause; "with the result that") e;stai eivmi,(vifd--3s; "will be in the state of having") auvtw/n auvto,j (npgm3p; "their") h` evxousi,a (d.a. + n-nf-s; "authority/power/right{) evpi, (pa; "to"; with the accus. motion or direction) to, xu,lon (d.a. + n-an-s; "tree") th/j h` zwh/j zwh, (d.a. + n-gf-s; "of life") kai, (cc) eivse,lqwsin eivse,rcomai (vsaa--3p; "may enter into") toi/j o` pulw/sin pulw,n (d.a. + n-dm-p; "the gates") eivj (pa) th.n h` po,linÅ po,lij (d.a. + n-af-s; "the city")*

^{GNT} Revelation 22:15 e;xw oi` ku,nej kai. oi` fa,rmakoi kai. oi` po,rnoi kai. oi` fonei/j kai. oi` eivdwlola,traï kai. pa/j filw/n kai. poiw/n yeu/dojÅ

^{NAS} Revelation 22:15 **Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying.** *e;xw (adv.; "outside") oi` o` ku,nej ku,wn (d.a. + n-nm-p; "the dogs"; fig. as one unholy or impure; used 5x) kai, (cc) oi` o` fa,rmakoi fa,rmakoj (d.a. + n-nm-p; "the sorcerers; same as 21:8) kai, (cc) oi` o` po,rnoi po,rnoj (d.a. + n-nm-p; "the immoral persons"; same as 21:8) kai, (cc) oi` o` fonei/j foneu,j (d.a. + n-nm-p; "the murderers"; same as 21:8) kai, (cc) oi` o` eivdwlola,traï eivdwlola,trhj (d.a. + n-nm-p; "the idolaters"; same as 21:8) kai, (cc) pa/j (ap-nm-s; "everyone") filw/n file,w*

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(adj.ptc./p/a/nm-s; "loving") kai, (cc) poiw/n poie,w (adj.ptc./p/a/nm-s; "practicing") yeu/dojÅ (n-an-s; "lying"; same as 21:27)

ANALYSIS VERSES 14 – 15:

1. In vs.11, Christ defined the nature of volition as the determining factor of acceptance or rejection of the Revelation.
2. This based on the fact of whether one is –V or +V to His Person and the truth.
3. In vvs.12-13, He appeals to +V to quickly make its decision as to both His Person and the truth.
4. The urgency is as the Revelation is imminent so is the time short with which to make our decisions.
5. Only with the time we have are we able to “cash in” on what God’s plan has for us.
6. Now in vss.14-15 Christ proclaims the reality of the eternal destinies between +V and –V.
7. His proclamation is once again designed to appeal to the +V (vs.14) with reference to –V as simply an aside statement of alternative fact (vs.15).
8. He employs a beatitude (macarism) to define the status of +V, **‘Blessed are those who wash their robes, that they may have the right to the tree of life, and may enter by the gates into the city’**.
9. This is the final in a list of 7 beatitudes given in Revelation:
 - A. Rev.1:3: the blessing of those that will embark upon the study of this book under their right P-T and embrace its truths.
 - B. Rev.14:13: the blessing of those that die in the final half of the tribulation by virtue of positional truth under the rampage of antichrist.
 - C. Rev.16:15: the blessing of those remaining spiritually alert and spiritually advancing during the tribulation.
 - D. Rev.19:9: the blessing of believers entering the Millennial Age.
 - E. Rev.20:6: the blessing of those resurrected into eternal life.
 - F. Rev.22:7: the second blessing for those that finish the study of this book and continues to embrace its truths.
10. Our final beatitude now centers on the eternal blessings of the Day of God that pictures the ultimate results of all previous beatitudes.
11. The contingency for blessing is that +V **are those who wash their robes**.
12. This is the same phraseology used in Rev.7:14 to stipulate believers that have made their **robes** white in the blood of the Lamb.
13. That verse emphasized the SAJG that is the *terminus a quo* (earliest limiting point) for +V.
14. Further, in Rev.7:14, the term “wash/p_lu, nw - pluno” was an aorist tense to indicate the action of faith in Christ as it occurred in a point of time.
15. The term “**wash**” in our verse is employed as a participle.
16. A participle in the Greek can denoted an action occurring in the continuum of time or continuous action in time.
17. Therefore, it assumes the SAJG (one act during the continuum of time) but is not limited in action and can be expressed as a continuous washing.
18. As we noted in the message to Sardis, all believers are clothed in white. Rev.3:5

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19. Yet, believers that remain faithful to the truth, their brightness of white is commensurate to the glory of their SG₃ in contrast to just the overcomer. Rev.3:4
20. The idea of the participial washing of **robes** in our verse is “to the degree one washes **their robes**” in any realm of continuum, whether of time or action.
21. To the degree one washes beginning with Ph₁ (ptc. related to time) and willingness to continue with Ph₂ (ptc. related to action) determines the whiteness/brightness of the garments.
22. Christ’s use of this participle here is in keeping to His exposé on +V and its degrees of expression in vs.11.
23. In carries with it the same sense as vs.12 that Christ rewards based on the amount of work one keeps on doing.
24. Christ next provides the affect their clean **robes** have with the following result clauses:
 - A. **That they may have the right to the tree of life.**
 - B. **And may enter by the gates into the city.**
25. That we are ultimately dealing with the Day of God is now made clear with reference to the New Jerusalem.
26. Christ revisits the **tree of life** from vs.22 that represents the blessings for believers in their eternal life niche.
27. He declares that +V has authority and rights of power over **the tree of life**.
28. The phrase “**they may have the right**” is literally in the Greek, “*they will be in the state of having their right*” (future tense of eimi).
29. Their state of being is directly commensurate with the degree that they have washed **their robes**.
30. Christ’s words reiterate what we previously taught concerning this **tree** in that all believer’s with certainty have access to it (Rev.2:7), but to the degree one has access is dependent upon what they did with BD in time. *See notes Rev.2:7*
31. As noted, the **tree of life** facilitates both normal and SG₃ blessings.
32. The 2nd resultant affect of the robe washing has to do with entering **into** the New Jerusalem.
33. It is the **city** proper that is the seat of administration of the Day of God and central location of which believers will serve God. Rev.22:3
34. As we know, her **gates** are perpetually open allowing complete freedom of ingress and egress to and from **the city**. Rev.21:25 cp.Isa.60:11a
35. The emphasis here is entrance **into the city** that further emphasizes the fact of kings and nations bringing the wealth of their glory **into** her. Rev.21:24,26 cp.Isa.60c
36. The subjunctive mood of potential “**may enter**/eivse,rcomai – eiserchomai” does not mean that there is a potential of not entering, as all believers have inherited that **right**. Rev.21:7,27b cp.3:12
37. Rather, the potentiality looks to how they might **enter** either as a designated king or one of the national subordinates.
38. Again, the language is to the keeping of the degrees of +V.
39. Only prize winners will rule over nations. Rev.2:26-27
40. Christ’s final beatitude looks to the complete package of blessings bestowed upon believers dependent upon the +V they manifested in time.

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41. All believers are **blessed** with the normal blessings of Ph₁, but some will be **blessed** over and beyond based on the success of their Ph₂.
42. Further, Christ has delineated another level that can be applied to the “double blessing” BD has to offer other than under the concept of time and eternity.
43. That is in the form of normal blessings vs. SG₃, which itself comes on a dual level as extrinsic personal wealth (parallel gold, silver, precious stones 1Cor.3:12) and one’s status of power and authority in Ph₃ for those that fulfill the double blessing policy
44. In vs.15 Christ then addresses the destiny of –V unbelievers in contrast to believers.
45. He does not give a railing judgment upon them or any specific alternative destination as the Father did in 21:8.
46. He simply declares them as “**Outside**”.
47. The contextual sense is two-fold, **outside** the realm of being **blessed** and outside the realm of +V.
48. All unbelievers are tagged negative by virtue of their complete unbelief. Cp.Rev.21:8
49. All unbelievers are therefore destined for eternal judgment not blessing.
50. That they are **outside** the parameters for salvation, the literal reality is they will also be **outside** the realm of God’s new creation, which as we know is the LOF.
51. His declaration is the ultimate fulfillment of the doctrine of separation.
52. Christ, in similar fashion to the Father in 21:8, then gives a descriptive list identifying the unbelievers in view.
53. As we noted in 21:8, this listing does not use the Granville Sharp rule and the first 6 nouns each have the definite article while the last descriptive phrase does not.
54. While the first of the listing in 21:8 emphasized the representation of unbelievers as a unit, our list emphasizes individual categories of negative unbelievers when the definite article is used.
55. They are indicative of those who promote the fundamental practices used to sponsor –V.
56. This is further realized grammatically as each of the nouns is in the nominative or subject case in the Greek.
57. This highlights the fact that there are leaders of life and followers.
58. The last phrase will then incorporate all unbelievers as one class of –V.
59. The first term “**the dogs**” is figurative as a derogatory term for those considered as base, despicable and unclean before God. Mat.7:6
60. It looks to the type of person that promotes base animalistic like instincts of the STA.
61. The term is further used in reference to:
 - A. Male prostitutes/sodomites. Deu.23:18
 - B. Idiots in life repeatedly making the same foolish mistakes. Pro.26:11
 - C. Those spiritually deaf and dumb to things of true value in life. Isa.56:10
 - D. Those operating under insatiable greed. Isa.56:11
 - E. False teachers that operate from the STA. Phi.3:2
62. The common denominator with “**the dogs**” are the types of –V that categorically and openly promote unbridled STA activities and immorality.
63. This looks to the class of unbelievers that promote keeping the STA of –V preoccupied with the many pursuits of the flesh.

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64. This covers the gamut of evil from the Hollywood jetsetter types to those on the streets soliciting others to run with them in dissipation/debauchery/indulgence. 1Pet.4:4
65. These set the standard for letting the STA completely rule in life.
66. “**The sorcerers**” looks to those that head the occult/cults of life.
67. It is this category that promotes demonic influence in the world.
68. These set the standard for deceiving the world for Satan’s cause.
69. “**The immoral persons**”, as with 21:8 looks to spiritual immorality as seen in the example of Esau. Heb.12:16
70. This looks to the category of unbelievers that promote spiritual antinomianism (rebellion) and human good in life.
71. This looks to the liberal and legalistic promotions to life seeking to keep –V confused and off balance.
72. “**The murderers**” are the homicidal of life that promote the murderous taking of life of others and in many cases literally responsible for killing God’s own. Mat.23:31
73. They set the standard for MA murder and hate that –V adopts. 1Joh.3:13
74. “**The idolaters**” looks to all the unbelieving religious reversionists that promote spiritual ideologies detracting from the true gospel.
75. They set the standard for counterfeiting the POG.
76. The final phrase “**and everyone who loves and practices lying**” is without the definite article.
77. It is this phrase that encapsulates all unbelievers as –V to the truth.
78. The force of this phrase is that whether one is of the preceding categories that are dominate in sponsoring –V or not, all unbelievers by virtue of their –V sponsor **lying**.
79. Living a life of lies is the common denominator for all concerned, whether active or passive in their roles.
80. It condemns all –V by virtue of their rejection of truth of sponsoring directly or indirectly the dominant roles of evil their negative leaders promote.
81. The term “**loves/file,w – phileo**” emphasizes the attributes of the thing loved.
82. This looks to unbelievers embracing the lies of human viewpoint darkness. Cp.Joh.3:19
83. That they choose to embrace darkness, their lives emulate their choice.
84. Both terms ‘**loves and practices**’ are durative present tenses indicating they “keep on” doing this throughout the entirety of their lives.
85. It indicates a volitional life under complete rulership of the STA not ever broken with the acceptance of even the most fundamental aspect of spiritual truth, faith in Christ.
86. All believers are **outside** because they were never inside the POG to begin with by virtue of the unbroken perpetuation of their –V.

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EXEGESIS VERSES 16 – 17:

^{GNT} Revelation 22:16 VEgw. VIhsou/j e;pemya to.n a;ggelo,n mou marturh/sai u`mi/n tau/ta evpi. tai/j evkklhsi,aijÅ evgw, eivmi h` r`i,za kai. to. ge,noj Dau,d(o` avsth.r o` lampro.j o` prwi?no,jÅ

^{NAS} Revelation 22:16 **"I, Jesus, have sent My (corrected) messenger to testify to you all these things for the churches. I am the root and the offspring of David, the bright morning star."** VEgw, (npn-ls; emphatic; "I Myself") VIhsou/j (n-nm-s) e;pemya pe,mpw (viaa--ls; "have sent/dispatched") mou evgw, (npg-ls; ref. Jesus) to.n o` a;ggelo,n a;ggeloj (n-am-s; "angel/messenger") marturh/sai marture,w (inf.purp./aa; "to testify/witness") u`mi/n su, (npd-2p; "to you all"; note the plural) tau/ta ou-toj (near.dem.pro./an-p; "these things") evpi, (pL; "on/over/to"; with the locative emphasizes motion) tai/j h` evkklhsi,aijÅ evkklhsi,a (d.a. + n-Lf-p; "the churches") evgw, (npn-ls; emphatic; ref. Jesus) eivmi, (vipa--ls) h` r`i,za (d.a. + n-nf-s; "the root/offspring"; same as 5:5) kai, (cc) to, ge,noj (d.a. + n-nn-s; "the descendant/posterity/family") Dau,d((n-gm-s; "David") o` lampro,j (d.a. + a-nm-s; "the bright/radiant") o` prwi?no,jÅ (d.a. + a-nm-s; "early morning") o` avsth,r (d.a. + n-nm-s; "star")

^{GNT} Revelation 22:17 Kai. to. pneu/ma kai. h` nu,mfh le,gousin(:ErcouÅ kai. o` avkou,wn eivpa,tw(:ErcouÅ kai. o` diyw/n evrce,sqw(o` qe,lwn labe,tw u[dwr zwh/j dwrea,nÅ

^{NAS} Revelation 22:17 **And the Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who wishes take the water of life without cost.** Kai, (cc+) to, pneu/ma (d.a. + n-nn-s; "the Spirit"; ref. Holy Spirit) kai, (cc) h` nu,mfh (d.a. + n-nf-s; "the bride"; same as 18:23; 21:2,9) le,gousin(le,gw (vipa--3p; "keeps on saying") :ErcouÅ e;rcomai (vImp/p/d--2s; "Come") kai, (cc) o` avkou,wn avkou,w (d.a. + subs.ptc./p/a/nm-s; "the ones hearing") eivpa,tw(le,gw (vImp/a/a--3s; "let say") :ErcouÅ e;rcomai (vImp/p/d--2s) kai, (cc) o` diyw/n diya,w (d.a. +

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*subs.ptc./p/a/nm-s; "the one thirsting") evrce, sqw(e; rcomai (vImp/p/d--3s) o`
qe, lwn qe, lw (d.a. + subs.ptc./p/a/nm-s; "the one wishing/desiring") labe, tw
lamba, nw (vimp/a/a--3s; "let him take/receive") u[dwr (n-an-s; "the water")
zwh/ j zwh, (n-gf-s; "of life") dwrea, nA (adv.; "without cost/gratis/freely")*

ANALYSIS VERSES 16 – 17:

1. In vs.17, Christ now specifically identifies Himself as the starring speaker, **‘I, Jesus, have sent My angel to testify to you all these things for the churches’**.
2. Christ proclaims Himself as the authority behind the writing of this book and ensuring its distribution to **the churches**.
3. Most commentaries here translates, as does the NAS, the term “a;ggeloj – angelos” as “angel” again referencing the primary revelating angel of Rev.1:1
4. However, as we have seen, this term with reference to the Church was repeatedly translated **messenger** for the communicators of each of the 7 **churches**. Rev.2:1,8,12,18; 3:1,7,14
5. Here, the **messenger** in view is the Apostle John.
6. That this translation best fits is seen in the following:
 - A. Christ uses the term “**sent**/dispatched/pe, mpw – pempo” rather than “apostello/to send with a commission”, the term reserved for the revelating angel of Rev.1:1 and 22:6.
 - B. The dative plural pronoun **‘to you all/su, - su’** looks to the primary recipient shepherds of the 7 **churches** whose responsibility it was to communicate **these things** to their congregations.
 - C. This is seen in the preposition “evpi, - epi/over/upon/**for**” that emphasizes their authoritative role “**over/for**” **the churches**.
 - D. It is John’s role to pen the book and “send it/pe, mpw” *to the seven churches*. Rev.1:11
7. While we acknowledge the role of all the messengers and angels contributing to the book, it is John’s individual responsibility to make sure it is dispatched appropriately.
8. That **Jesus** refers to John as **‘My messenger’** is designed to emphasize the authority of John’s Apostolic role in providing the truth of the words of Christ. Cp.Joh.21:24
9. Christ takes opportunity at this point in addressing those under John’s authority with this fact validating his person as the human witness to the events of the Revelation.
10. By application, it indicates that the Revelation was designed to be disseminated to the entirety of the Church throughout the C/A.
11. Christ’s proclamation indicates that John’s recording of this book is to be accepted by all local **churches** and believers as authorized by Christ Himself via Apostolic authority.
12. It is validation for those that are +V in acceptance of the Revelation that John’s testimony in this regards has Christ’s very own stamp of approval.
13. Christ implicitly places a charge upon all P-T to receive and disseminate the contents of this book with the same gravity of seriousness as one would directly under Apostolic authority. Cp.2Tim.4:1-4
14. John will revisit this principle in his closing remarks of vss.18-19.

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15. That the Revelation was penned for the Church indicates the Church's role in presenting the reality of the Revelation, beginning with the 1st Advent.
16. It is our dispensational role to continue the propagation of His revelation as it is to be applied to the events of eschatology outlined in Revelation.
17. Knowing where history is headed is our protection from fallacious doctrines and ideas being promoted within the Church, such as:
 - A. Covenant theology is erroneous as it is clear the Jews have a future place in the plan of God and have not been permanently displaced by the Church. Rev.7:1ff; 12:6,14
 - B. The doctrine of Antichrist should prevent us from seeking to identify him as a recent or current historical figure. Rev.10:7; 13:1ff; 17:8-11
 - C. To stay separate from religious Babylon. Rev.17
 - D. Those living in the U.S.A. should recognize our role as commercial Babylon and recognize there is no future for our nation in repentance. Rev.18
 - E. Satan is still at large and active and will not be bound until after the 2nd Advent. Rev.20
 - F. Volition can't be changed even if it lives in perfect environment, as the Millennium reveals. Rev.20:7ff
 - G. While Christ's coming is imminent, we are not to run off and wait for Him on some mountaintop.
 - H. What is most important today is to maintain compliance with Heb.10:25
18. In vs.16b, Christ then validates His own authority, **"I am the root and the offspring of David, the bright morning star"**.
19. Christ now highlights His Sovereign authority as He is **the root and offspring of David**.
20. Christ's title is designed to give His message force accompanying the testimony of His witness (John) as being dispatched from the King of Kings Himself.
21. The compound reference of title in relation to **David** emphasizes His Person in hypostasis as the **"I am"**, "Yahweh" of the OT. Exo.3:13-14
22. Being David's **"root/r`i, za - hriza"** looks to a source or origin and emphasizes His Deity of which is the source of David's existence. Rev.5:5
23. Being David's **"offspring/ge, noj - genos"** looks to one's descendants and emphasizes His humanity as coming from the line of **David**.
24. Together it notes that He is the fulfillment of the Davidic Covenant as the eternal King promised in rule of the Davidic throne. 2Sam.7:12-16; Psa.89:3,4,19-37; Luk.1:32-33
25. His title is an exhortation to the recipients of Revelation that John has been **sent** by the Revelation Himself in Person.
26. The exhorting impact this is designed to have on **the churches** is then realized in His final title as **"the bright morning star"**.
27. This is an astronomy analogy where Christ likens Himself to the planet Venus, that is recognized as the "early **morning star**" that appears brightest in the eastern horizon before the break of dawn and actual sunrise.
28. This is the same title He used of Himself in the promise to the church at Thyatira in Rev.2:28.

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29. As there, it emphasizes His relationship to the Church and the promise of His ultimate personal presence with them.
30. It highlights the rapture at which time Christ will appear as the Day **Star** in the coming for the Church that will be overshadowed by the rising of the Sun via the 2nd Advent. Mal.4:1-3
31. It is a reminder to all P-T's and local **churches** to keep in mind that however one may receive John's witness of the Revelation, they will answer for it personally and face-to-face with Jesus Christ.
32. This will occur at the Bema rewards ceremony that will expose every believer's attitude towards BD based on shame or the glory of SG₃. 1Joh.2:28
33. In vs.17, Christ closes the epilogue with a universal call of evangelizing.
34. It in essence finishes His appeal to and exposé on volition.
35. Maintaining the continuity of His appeal to volition, it again centers on +V recognizing they are the one's that will respond to the directive will of God.
36. He begins by introducing the two primary entities responsible for soliciting +V, "**And the Spirit and the bride say, 'Come'**".
37. As made clear, **the Spirit and the bride** are a tandem team that initiates the evangelizing invitation.
38. The remainder of the verse will then address volitional responses to the call as again recognized in the NAS's use of the term "**let**". Cp.vs.11
39. The **Spirit** is God the H.S. that is responsible for providing the grace apparatus to understand the spiritual truths of BD.
40. For the unbeliever, this looks to His convicting ministry under which the individual recognizes their need for salvation. Joh.16:8; 1the.1:5
41. For the believer, this would recognize His filling ministry necessary to isolate the STA continuing to GAP the truth of BD. Eph.5:18; Joh.16:13
42. This is especially apropos with respect to the doctrine of the importance of prophecy as it is the H.S. that is the ultimate author. 2Pet.1:20-21
43. The "**bride**" is again usually assumed by most dispensationalists as reference to the Church.
44. However, again, we point out that the term "**bride**/nu , mfh – numphe" is never used for the Church in the NT and in Revelation it is used spiritually only with reference to the New Jerusalem. Rev.21:2,9
45. While we recognize the responsibility of the Church dispensationally in application, this is not the interpretation.
46. The **bride** looks to the doctrine of the plan of salvation in union with Christ that results in all the blessings associated with the glorification of the Father and Son for eternity. Rev.21-22:5
47. The tandem team that universally at all times "keeps on saying" (p.a.i. of lego) "**Come**" is God the H.S. in conjunction with the truth of BD.
48. Further, the invitation to join in the salvation call is not to be limited to Ph₁.
49. This is seen in the following series of 3 participles by those that respond by "hearing, thirsting and wishing".
50. Again, Christ uses the participle to encapsulate both ideas of action in time and continuous action keeping to the principle of +V beginning with the SAJG and continuing via the R_B and MAJG.

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51. He then addresses those that are +V in response to the call.
52. The first group of hearers addresses those that have already exercise +V Ph₁ with a directive to maintain their +V, **“And let the one who hears say, ‘Come’”**.
53. God’s directive will for believers is to sustain the presentation of gospel message in time to others by also proclaiming His complete plan of salvation.
54. Christ then addresses those that have yet expressed +V, **“And let the one who is thirsty come”**.
55. The one that thirsts recognizes potential +V that upon hearing the truth of BD as initiated by the H.S. and faithfully communicated by other +V will respond to satiate their spiritual needs.
56. The degree of their +V remains dependent upon how much they thirst for the truth.
57. The last group then addresses an open call to all +V, **“let the one who wishes take the water of life without cost”**.
58. The **water of life** again is in reference to eternal life fulfilling the Fathers promise to give it to those that are +V. Rev.21:6b
59. That +V **“wishes/ḡe , lw -thelo”** looks to one’s desire and denotes the mechanics of +V as those that have a longing or craving to have a true relationship with God.
60. However, the desire is not fulfilled unless they follow the directive to **“take the water of life without cost”**.
61. This indicates active faith of +V being the combination of desire and follow-up willingness to embrace/apply the eternal life that God has to offer.
62. The final adverb **“without cost”** again points to the grace provision that saturates the entirety of the plan of salvation, Ph_{1,2} and 3.
63. The final call to +V for salvation is a call to receive eternal life and exploit it fulfilling the desires of their +V.
64. The evidence of one’s positive desires is seen in the degree of which they will assimilate the truth of BD in application that ultimately determines their eternal life niche.
65. True evangelism is simply the process of +V working in agreement with the H.S. and BD soliciting other +V to respond in an affirmative way. Mar.1:17 cp.Joh.6:44

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EXEGESIS VERSES 18 – 21:

^{GNT} Revelation 22:18 Marturw/ evgw. panti. tw/| avkou,onti tou.j lo,gouj th/j profhitei,aj tou/ bibli,ou tou,tou\ eva,n tij evpiqh/| evpV auvta,(evpiqh,sei o` qeo.j evpV auvto.n ta.j plhga.j ta.j gegramme,naj evn tw/| bibli,w| tou,tw| (

^{NAS} Revelation 22:18 **I testify to everyone who hears the words of the prophecy of this book:** *evgw*, (*nprn-1s*; *ref. John*; *follows the verb in the Greek in contrast to vs.16*) *Marturw/ marture,w* (*vipa--1s*; *"keep on testifying"*) *panti. pa/j* (*a--dm-s*; *each one/everyone*) *tw/| o` avkou,onti avkou,w* (*d.a. + adj.ptc./p/a/dm-s*; *"hearing"*) *tou.j o` lo,gouj lo,goj* (*d.a. + n-am-p*) *th/j h` profhitei,aj profhitei,a* (*d.a. + n-gf-s*; *"of the prophecy"*) *tou,tou\ ou-toj* (*near dem.pro./gn-s*; *"this"*) *tou/ to, bibli,ou bibli,on* (*d.a. + n-gn-s*; *"book/scroll"*) **if anyone adds to them, God shall add to him the plagues which are written in this book;** *eva,n* (*part. intro. 3rd class cond.*; *"If" - maybe yes, maybe no*) *ti.j* (*indef.pro./nm-s*; *"anyone"*) *evpiqh/| evpiti,qhmi* (*vsaa--3s*; *lit. to place upon/lay upon; here to add something in quantity; "might add"*) *evpV evpi,* (*pa*; *"to"*) *auvta,(auvto,j* (*npan3p*; *"them"*; *note the neuter gender = the singular book and plural person = the words*;) *o` qeo,j* (*d.a. + n-nm-s*) *evpiqh,sei evpiti,qhmi* (*vifa--3s*; *"will add"*) *evpV evpi, (pa) auvto.n auvto,j* (*npam3s*; *ref. anyone*) *ta.j h` plhga.j plhgh,* (*d.a. + n-af-p*; *"the plagues"*) *ta.j h` gegramme,naj gra,fw* (*d.a. + adj.ptc./PF/p/af-p*; *"having been written"*) *evn (pL) tou,tw|(ou-toj* (*near dem.pro./Ln-s*) *tw/| to, bibli,w| bibli,on* (*d.a. + n-dn-s*)

^{GNT} Revelation 22:19 kai. eva,n tij avfe,lh| avpo. tw/n lo,gwn tou/ bibli,ou th/j profhitei,aj tau,thj(avfelei/ o` qeo.j to. me,roj auvtou/ avpo. tou/ xu,lou th/j zwh/j kai. evk th/j po,lewj th/j a`gi,aj tw/n gegramme,nwn evn tw/| bibli,w| tou,tw|

^{NAS} Revelation 22:19 **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.** *kai, (cc) eva,n* (*part. intro. 3rd class*) *ti.j*

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(indef.pro./nm-s) avfe,lh| avfaire,w (vsaa--3s; takes away/removes") avpo,
 (pAbl; "from") tw/n o` lo,gwn lo,goj (d.a. + n-Ablm-p) tou/ to,
 bibli,ou bibli,on (d.a. + n-gn-s) tau,thj(ou-toj (near dem.pro./gf-s)
 th/j h` profhtei,aj profhtei,a (d.a. + n-gf-s; "prophecy") o` qeo,j
 (d.a. + n-nm-s) avfelei/ avfaire,w (vifa--3s; "will take away") auvtou/
 auvto,j (npgm3s; ref. anyone) to, me,roj (d.a. + n-an-s; "portion/part/share")
 avpo, (pAbl) tou/ to, xu,lou xu,lon (d.a. + n-gn-s; "the tree") th/j h`
 zwh/j zwh, (d.a. + n-gf-s; "of life") kai, (cc) evk (pAbl; "from the source of")
 th/j h` a`gi,aj a[gioj (d.a. + a-gf-s; "the holy") th/j h` po,lewj
 po,lij (d.a. + n-gf-s; "city") tw/n to, gegramme,nwn gra,fw (d.a. +
 subs.ptc./PF/p/gn-p; "of the things having been written") evn (pL) tou,tw|Å ou-
 toj (near dem.pro./Ln-s) tw/| to, bibli,w| bibli,on (d.a. + n-Ln-s)

^{GNT} Revelation 22:20 Le,gei o` marturw/n tau/ta(Nai,(e;rcomai
 tacu,Å VAmh,n(e;rcou ku,rie VIhsou/Å

^{NAS} Revelation 22:20 **He who testifies to these things says, "Yes, I am coming quickly." Amen. Come, Lord Jesus.** o` marturw/n marture,w (d.a. +
 subs.ptc./p/a/nm-s; "the One testifying") tau/ta(ou-toj (near dem.pro./an-p; "to
 these things") Le,gei le,gw (vipa--3s; "keeps on saying") Nai,(nai, (part.
 of affirmation; "Yes/Indeed") e;rcomai (vipd--1s) tacu,Å tacu,j (adv.;
 "quickly/without delay") VAmh,n(avmh,n (part. affirmation; "Amen/So be it/I
 believe") e;rcou e;rcomai (vImppd--2s; "Do come") ku,rie ku,rioj (n-
 vm-s) VIhsou/Å VIhsou/j (n-vm-s)

^{GNT} Revelation 22:21 ~H ca,rij tou/ kuri,ou VIhsou/ meta.
 pa,ntwnÅ

^{NAS} Revelation 22:21 **The grace of the Lord Jesus be with all.** ~H h` ca,rij
 (d.a. + n-nf-s; "the grace") tou/ o` kuri,ou ku,rioj (d.a. + n-gm-s)
 VIhsou/ VIhsou/j (n-gm-s) meta, (pg; "with") pa,ntwnÅ pa/j (ap-gm-p;
 "all")

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ANALYSIS VERSES 18 – 21:

1. Beginning vs.18 is a subtle change of emphasis as to the speaker in view.
2. This is seen in the personal pronoun “**Ἐγώ**, - ego” that follows the opening verb.
3. The force is of a witness presented as subordinate to the previous speaker, Jesus, who in introducing Himself was very emphatic using the same pronoun before His name i.e., “*I, Myself, Jesus!*”. Rev.22:16
4. The opening force of vs.18 is rendered, “**I testify, myself**” indicating John is now reintroducing himself as the witness Jesus has dispatched to the churches noted in vs.16.
5. John words will now close out the Revelation.
6. His closing statements have been considered by many very unusual in light of the apocalyptic nature of Revelation, especially his final benediction of **grace**.
7. Yet, his closure continues to follow the flow of context and force of Jesus’ final words especially vss.16-17 and when understood in that light is found very apropos.
8. His closing remarks are seen as a response to Jesus’ final words.
9. In vss.18-19, John responds to Christ’s exhortation to the churches that he has been dispatched to **testify** as to the integrity of the content of **this book** as noted in vs.16a.
10. His testimony will sum up the very gravity and seriousness Christ intended with His words.
11. In vs.20, John will then affirm Christ’s declaration of Sovereignty and ultimate impact that will have upon the Church.
12. He does so by again relating to the imminence of Christ’s return.
13. Vs.21 with the benedictional closing of **grace** is his response to Christ’s invitation to +V and the plan of salvation of vs.17.
14. John’s testimony as to the gravity of accepting Revelation in its presented form is presented in two parts revolving around the concepts of adding to or taking **away** from the content of **this book**.
15. John’s exhortation is addressed specifically “**to everyone who hears the words of the prophecy of this book**”.
16. The indefinite pronoun “**everyone**” indicts any person at anytime from the penning of the Revelation onward.
17. John employs the use of a particle “**who hears**” emulating Christ’s previous uses of participles to indicate an action in time or continuing action.
18. The hearer is assumed a believer since the testimony is directed to the Church.
19. The sense and force behind the hearing is to whatever extent one listens to its content whether in part or as a whole.
20. In other words, anyone that will give an ear to an exposition of Revelation, whatever extent that may be, are those in view.
21. We might assume that the hearing is as a result of its reading as one would expect in a church setting of Bible class or Bible study, based on Rev.1:3.
22. However, the indefinite nature of the subject could implicate any believer that picks up Revelation with the intent to read, study and understand it.
23. The two-fold warning itself is designed to address the ramifications as to how one does approach **this book**, no matter the student setting.
24. The warnings follow the same vein of thinking recorded in other books as to tampering with the WOG. Deu.4:2; 12:32

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25. John then employs two 3^d class conditional clauses defining the two approaches possible to Revelation, that are to be obviously avoided at the expense of God's displeasure.
26. The 3^d class condition in the Greek indicates a maybe yes or maybe no result as to the apodosis that defines the ultimate consequence of each condition.
27. The 3^d class condition highlights the principle of volition and is John's response to Christ's previous teaching and emphasis in this regards.
28. One can conclude then that failure or obedience to the exhortation evidences +V or – V in their approach to Revelation.
29. As further noted in both conditions, John will emphasize judgments as a result of ignoring his exhortation.
30. This approach is John recognizing the balance of Jesus teaching on volition as to His emphasis on +V and now John visiting the consequences of –V.
31. Further, it maintains its appeal to +V as it is directed towards believers.
32. His first condition centers on an exaggerated embellishment to the content, **“if anyone adds to them, God shall add to him the plagues which are written in this book”**.
33. To add to the Word of God is tantamount to endorsing additional ideas, concepts and principles not otherwise revealed in the content and exalting these things to the same level of Scriptural truth.
34. We recognize this principle under the doctrine of Legalism.
35. Those that tamper with the WOG in this way are declared liars. Pro.30:5-6
36. This highlights those that approach BD with ulterior motives and as in the case of legalists with a self-righteous and controlling agenda over others.
37. This would mean approaching the truth under the control of the STA, a mark of –V.
38. How one might manipulate Revelation specifically in this way is one's guess, based on the ulterior motives promoted.
39. What stumps many interpreters is the form of judgment attached to these types with **God adding to him the plagues written in this book**.
40. The term **“plagues/plhghah, - plague”** is used 16x in Revelation and looks to judgments upon men that occur in time with emphasis on Daniel's 70th week.
41. While we might understand this reality for someone that is living during the trib, the language is clear that it is to be applied to those also living in the C/A.
42. The solution is found in the intent of the **plagues** in view as judgment that comes from the hand of **God** Himself.
43. There are judgments in Revelation that can be construed as **plagues** even though the term is not used to specifically identify the judgment. Ex.6th seal
44. The term is to be interpreted in its general sense as the individual accumulating future judgments by **God** in time having a direct adverse affect on their persons.
45. In other words, **God** will Personally jam the individual with multiplied DD as it is applicable.
46. There will be nothing undeserved as to these judgments nor will they be construed as simple mistakes in life.
47. The main emphasis here is judgment in time on a personal basis.

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48. In vs.19, John then addresses the other possible erroneous approach, **“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”**.
49. To **take away** from the content is tantamount to disregarding or leaving out portions of context, principles, etc., as one might do by not going verse by verse and addressing the entire **book**.
50. We would equate this approach as a liberal approach to the WOG.
51. This looks to those that approach BD as a smorgasbord of “pick and choose” what they want to hear or believe.
52. This indicates a believer that does not seek the entire counsel of **God**. Cp.Act.20:27
53. The future result for these types looks to their eternal life niche as it pertains to **the tree of life and the holy city**, the New Jerusalem.
54. All believers inherit as **part** of the normal blessing package the right and access to these things. Rev.21:7 cp.2:7
55. As we noted, the **tree of life** looks to the blessings for believers particularly in terms of SG₃.
56. That **God** will remove their portion to **the tree** indicates certain loss of SG₃.
57. The **part** taken away from the **holy city** looks to the eternal government and service to **God**.
58. What will be removed in this vein is the prominence afforded to believers in the interaction within **the holy city**, not that they will not be able to enter it.
59. Their status as the elect is diminished in accordance with their failure to maximize their SG₃ in God’s plan of government.
60. The irony for believers that will not seek the entire counsel taking **away** from God’s plan is loss of rewards and prestige in Ph₃.
61. The fact is, both legalism and liberalism are whore sisters that compliment one another in application.
62. When one is legalistic, they disregard certain other aspects of BD and on the converse the liberal add their own ideas in place of the doctrine they disregard. Mar.7:7,8
63. The entire exhortation centers on the fact that the maladjusted believer in a legalistic/liberal approach to Scripture will experience added DD in time and loss of reward in eternity.
64. John’s testimony is an exhortation for all P-T’s and their congregations on the importance of verse by verse teaching and not straying either to the right nor left of what it openly and completely declares.
65. In vs.20, John now responds to Jesus’ declaration of all believers having to answer directly to Him in vs.16b.
66. He does so by affirming the truth of Christ’s imminent return, **“He who testifies to these things says, ‘Yes, I am coming quickly’. Amen. Come, Lord Jesus”**.
67. John makes it clear that Christ is in a constant posture for returning as indicated in the present tense of the verb “keeps on saying/say”.
68. It is an urgent call to all that are or will be +V that time is short and to disregard or play cute with one’s Christian life and the truth of BD is in the face of the fact that Christ will return in due process and all will ultimately answer to Him.
69. His direct quote of Jesus’ indicates that the plan of God perpetually keeps on moving forward and all aspects of it will ultimately be fulfilled.

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70. John is in total agreement to this principle as he states “I believe it/**Amen**”.
71. His last imperative, “**Come, Lord Jesus**” is a reflection of John’s own +V and desire to see the plan of **God** be fulfilled in its entirety.
72. His request is similar to the Aramaic prayer expressed in the term Maranatha/Mara .n avqa – maran “our **Lord**; atha “**come**”. 1Cor.16:22
73. The force of the imperative is not to be construed as John commanding **Jesus**, but in acknowledgment of the fact that His return is imperatival based on His promise.
74. The final benediction (a blessing at the end) reflects John’s response to Jesus’ invitation of vs.17, “**The grace of the Lord Jesus be with all**”.
75. John is fully oriented to the plan of **grace** underwriting God’s plan of salvation.
76. It is a recognition that all +V receive the benefit for their choice to seek **God** in time through the process of the 3 adjustments based on the principle of **grace**.
77. The Revelation is a **book** of **grace** for +V experienced through the fulfillment of the POG in salvation for mankind.
78. John’s desire or prayer is that all believers experience that **grace** to the fullest.
79. *Review the Doctrine of Grace.* – **END REVELATION**