

## ***The Church of the Servant King***

[www.cotsk.org](http://www.cotsk.org)

### **PROPHECY SERIES**

(Proph21CC\_Revelation 22B)

### **Chapter 22**

#### **FINAL EXHORTATIONS AND INSTRUCTIONS (22:6-21)**

This final passage in Revelation can be divided into four sections – each of which begins with a proclamation. Note the following structure for verses 6-21.

| <b>Structure</b>             | <b>Verses 6-7</b>                                       | <b>Verses 8-15</b>  | <b>Verses 16-17</b>   | <b>Verses 18-21</b>   |
|------------------------------|---|---|---|---|
| <b>Proclamation</b>          | An angel  | An angel  | An angel  | Jesus Christ  |
| <b>The Things Proclaimed</b> | Things which must shortly take place (v. 6)             | The prophecies of this book (v. 10-11)  | Jesus – the promised Redeemer and hope of Israel (v. 16)                    | Warning regarding adding to or subtracting from the prophecy (v. 18-19) |
| <b>Advent</b>                | “And behold, I am coming quickly” (v. 7)                | “Behold, I am coming quickly” (v. 12)   | The one urged to come is described as the “bright morning star” (v. 16, 17) | “Yes, I am coming quickly” (v. 20)                                      |
| <b>Benediction</b>           | “Blessed is he who heeds the words of this book” (v. 7) | “Blessed are those who wash their robes...right to the tree of life” (v. 14-15) | “Come ... and take the water of life without cost” (v. 17)                  | “The grace of our Lord Jesus be with all” (v. 21)                       |

The sovereignty and veracity of God – the integrity of God’s essence – will be vindicated through the outworking of human history – all in the context of Satan’s appeal first voiced at the pronouncement of his sentence (see Isa 14:15; Ezek 28:16b, 17b, 18b, 19).<sup>1</sup> This fact and this “hope” is confirmed through the Revelation given to John. Three times in the book of Revelation, we find repeated statements that these prophecies and statements are faithful and true (19:9; 21:5; 22:6).

It is as if, God is assuring John and the readers of this book that regardless of how things might otherwise seem during the world’s deepest and darkest days, God’s purposes will be accomplished in human history. Those who inhabit the earth during these “last days” preceding the 2<sup>nd</sup> Advent – days which we know are yet future to us as they were to John – will face a choice – a choice that will be manifest by their overt actions. They will be given the choice to accept Jesus as the Messiah, promised Redeemer-King, seed of the woman, and the true Savior of Jews and Gentiles OR accept the imposter, the false-Christ, the Anti-Christ, and Satan’s counterfeit gospel and hope. The hope found in this book, especially for believers of the “last days” of the Age of Israel, is as sure as the integrity of God’s essence. Therein lies Satan’s desire to oppose and prevent the fulfillment of the book’s contents.

When divorced from this context, the statements found in the book of Revelation can be and often are wrongly interpreted and applied to the present dispensation. Only when placed within the context of the period of human history to which the book of Revelation relates (the Jew-centric, “last days” of the Age of Israel) can we properly interpret its meaning and find illustrations

---

<sup>1</sup> The basis for this statement is more fully supported in the special series I taught, and the notes related thereto, entitled “The Appeal Trial of Satan: A Biblical Basis for a Philosophy of Human History.”

of truths applicable to our era of human history – the Gentile-centric dispensation of the Church Age Body of Christ.

### Proclamation 1 (22:6-7)

And he said to me, “These words are faithful and true;” 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. 7 “And behold, I am coming quickly. Blessed is he who heeds the words of the prophecy of this book.”

| Structure                    | Verses 6-7  | Interpretative Comments   |
|------------------------------|---|---|
| <b>Proclamation</b>          | An angel  | This is the angel of 21:9 (“one of the seven angels who had the seven bowls filled with the seven last plagues”) – the angel who showed John the New Jerusalem.   |
| <b>The Things Proclaimed</b> | Things which must shortly take place (v. 6)                                       | <p>These “things which must shortly take place” is a reference to the prophecies of the “last days” of Israel – prophecies which were the subject of the prophets of the Old Testament (“prophets” and “bond-servants”) – as well as the book of Revelation.</p> <p>The phrase “...the Lord, the God of the spirits of the prophets...” is a metonymy – i.e. a figure of speech in which one thing is substituted in place of another thing to which it is closely related.<sup>2</sup></p> <p>Here the “spirits” of the prophets, their human spirits, is substituted for the Holy Spirit inspired revelation that had been given to them, internalized by them, and then penned by them. Here, “the figure is used to emphasize the fact that the revelations made by the prophets were given by the Holy Spirit of God; and were not their own sending forth or of themselves.”<sup>3</sup></p>  |
| <b>Advent</b>                | <p>“And behold, I am coming quickly” (v. 7)</p> <p>Compare to 1:7 &amp; 22:16</p> | <p>These pronouncements must be understood from the standpoint of the period within which this book is set, i.e. the “last days” of the Age of Israel.</p> <p>The primary interpretation is <u>not</u> that Jesus is indicating to John that He is coming quickly to John or the readers of the 1<sup>st</sup> Century. Jesus is indicating to those who will live during the period that is the subject of the book of Revelation that He will be coming soon or quickly.</p> <p>John and His readers lived during the early days of the present dispensation of the Church Age Body of Christ and they were not enduring the events prophesied in this book and were not in the Tribulation era.</p> <p>This understanding does not contradict or oppose the concept of the immanency of the Rapture – the concept that there is no intervening prophecy to be fulfilled prior to the Rapture of the Church Age saints. The immanency of the Rapture is a truth relevant to the present age. The statements recorded by John that Jesus is coming quickly expresses a truth relevant to the last days of the Age of Israel.</p> |
| <b>Benediction</b>           | “Blessed is he who heeds the words of   | The blessing first mentioned in 1:3 is repeated at the conclusion of this book. This blessing does not refer to parts of the book,  |

<sup>2</sup> E.W. Bullinger, *Commentary on Revelation* (Grand Rapids, Michigan: Kregel Publications, 1984), 678. Examples of a metonymy in modern day vernacular include using such words as “scepter” to represent “sovereignty” or “bottle” for “strong drink” or “souls on board” for “people on a ship.”

<sup>3</sup> Ibid.

|  |                   |  |
|--|-------------------|--|
|  | this book” (v. 7) | <p>but its entirety. I believe that this is a good argument in favor of interpreting the entirety of the contents of the book of Revelation, including the churches of chapters 2 and 3, as set within the context of the “last days” of Israel – not the present dispensation.</p> <p>Those who heed or believe and apply the contents of this book during that future period will indeed be forever blessed as a result of their faith. Their phase 1 faith will be demonstrated by their response in obedience to its contents and Jesus’ exhortations to the people of that era in such passages as Matthew 24:3-25:46 (note especially 24:15-25).</p> |
|--|-------------------|--|

### Proclamation 2 (22:8-15)

8 And I, John, am the one who heard and saw, I fell down to worship at the feet of the angel who showed me these things. 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.” 10 And he said to me, “Do not seal up the words of the prophecy of this book, for the time is near. 11 “Let the one who does wrong, still do wrong; and let the one who is filthy, still be filthy; and let the one who is righteous, still practice righteousness; and let the one who is holy, still keep himself holy.” 12 **“Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done.** 13 **“I am the Alpha and the Omega, the first and the last, the beginning and the end.”** 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. 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.

| Structure                    | Verses 8-15   | Interpretative Comments   |
|------------------------------|---|---|
| <b>Proclamation</b>          | An angel  | See verse 6   |
| <b>The Things Proclaimed</b> | The prophecies of this book (v. 10-11)  | <p>The command to “do not seal up the words of the prophecy of this book” should be contrasted with Revelation 10:4 and Daniel 8:26, 27; 12:4, 8, 9. Daniel was instructed to seal up the prophecy that he had received at a certain point – evidently because God did not desire to disclose further details regarding the Tribulation period. John too received more revelation than God desired him to disclose (Rev 10:4); however, all that he received and recorded, God desired for him to unseal or disclose (22:10).</p> <p>Verse 11 should be interpreted as follows. Even though there will be those who ignore the words of this prophecy, do not neglect to make them known – do not seal them and hide them from people just because there will be some who reject them and continue to practice “wrong,” and filthiness.</p> |
| <b>Advent</b>                | “Behold, I am coming quickly” (v. 12)   | See previous comments   |
| <b>Benediction</b>           | “Blessed are those who wash their robes...right to the tree of life” (v. 14-15) | Those who are inhabitants of the New Jerusalem described in the previous chapter will have “washed their robes” through their demonstrated acts of faith and obedience to the words of this prophecy. These will inhabit the New Jerusalem. These are the believers of the “last days” of the Age of Israel who reject apostasy and who reject Satan’s attempt to deceive – both during the Tribulation and at the end of the Millennium.   |

### Proclamation 3 (22:16-17)

16 “I, Jesus, have sent My angel to testify to you these things for the churches, I am the root and the offspring of David, the bright morning star.” 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.

| Structure                    | Verses 16-17  | Interpretative Comments   |
|------------------------------|---|---|
| <b>Proclamation</b>          | An angel  | See previous comments   |
| <b>The Things Proclaimed</b> | Jesus – the promised Redeemer and hope of Israel (v. 16)                    | Compare this to Isa 11:1 and John 8:55-59. Jesus bases His question recorded in Matthew 22:41-46 on this fact.  |
| <b>Advent</b>                | The one urged to come is described as the “bright morning star” (v. 16, 17) | The reference to the “bright morning star” harkens back to a prophecy in Numbers 24:17 – a prophecy by Balaam, who in spite of himself, could not keep from blessing Israel and prophesying regarding Israel’s future – a prophecy that included this reference to the Messiah who will usher in the eternal day of the New Jerusalem (Rev 21:22-23).   |
| <b>Benediction</b>           | “Come ... and take the water of life without cost” (v. 17)                  | This harkens back to the blessing that was lost at the fall (see previous session and Gen 3:22-24). In contrast to the expulsion from the Garden and the privilege of enjoying the tree of life, we have here the privilege of enjoying the tree of life restored. The tree of life has always existed; access to it was denied to man after the fall.<br><br>The water of life is flowing freely from the throne of God and of the Lamb (21:1) in the New Jerusalem. |

#### Proclamation 4 (22:18-21)

18 I testify to everyone who hears the word of the prophecy of this book; if anyone adds to them, God shall add to him the plagues which are written in this book; 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. 20 He who testifies to these things says, “Yes, I am coming quickly.” Amen. Come, Lord Jesus. 21 The grace of the Lord Jesus be with all. Amen.

| Structure                    | Verses 18-21  | Interpretative Comments  |
|------------------------------|---|--|
| <b>Proclamation</b>          | Jesus Christ  | He is coming quickly – see previous comments.  |
| <b>The Things Proclaimed</b> | Warning regarding adding to or subtracting from the prophecy (v. 18-19) | Anyone who would deny the veracity of the prophecies of the book of Revelation during the last days when Satan is working through his agents to attempt to prevent their fulfillment is one who is aligned with Satan. Such an one will have rejected prophecies of Jesus soon return as the Messiah and accepted in their place the claims of the pseudo-Christ, the Anti-Christ. |
| <b>Advent</b>                | “Yes, I am coming quickly” (v. 20)                                      | See previous comments.   |
| <b>Benediction</b>           | “The grace of our Lord Jesus be with all” (v. 21)                       | Grace is present in every dispensation of human history and it has always been appropriated into people’s lives through faith in the promised Redeemer.  |