

THE BOOK OF REVELATION

"The Greatest Invitation"

Revelation 22:16, 17

Introduction

1. This marvelous Book of Revelation clearly sets the stage for sound Biblical Eschatology (doctrine of last things). Digest this Book and you will be instructed in God's Road Map for the future.

2. Rounding out the unveiling of great Bible prophecies, the Holy Spirit, through the Apostle John, states that this specific Book is "faithful and true" (vv. 6, 7), exhorts to "worship God" (vv. 8, 9), explains "imminence" and "permanence" (vv. 10, 11), presents some bold "promises" of our Lord (vv. 12, 13), and affirms "a conditioned beatitude" (vv. 14, 15).

3. Now, just before the conclusion of the Book, two incredible assertions are recorded:

1. ABOUT A DESIGNATION V. 16

a. Who He Is

The emphatic personal pronoun (ἐγώ ego) is used, hence rendered, "as for me, I" Then His personal human Name is given – "Jesus." Since He left, only Stephen saw Him (Acts 7:55) and Paul heard Him (Acts 9:4, 5) until now (cf. 1:3). Oh the wonder that our lovely Lord personally speaks here. Think over the boundless vision of our Lord (1:12-18) and realize afresh that here the Bridegroom speaks to His Bride. The Bride is deeply affected by the voice and its tone. He speaks so tenderly, yet He is God over all, blessed forever.

A second emphatic personal pronoun (ἐγώ ego) further identifies our Lord in two remarkable and stunning ways:

1) His Generation The Lord makes Himself out as the Root of David (cf. 5:5; Isa. 11:1, 10). The Davidic connection is unmistakable (Ro. 1:3; 2 Tim. 2:8). No wonder He refers to Himself as the "offspring" γένος genos) of David. Being David's Lord, He is yet David's Son! Forget not He was born King of the Jews (Mt. 27:37), died King of Jews (Mt. 27:37), and will reign King of the Jews (Zech. 9:9).

2) His Expression Marvel of marvels, the Lord provides a special portion for believers of this Age of Grace (cf. Num. 24:17; Luke 1:78; 2 Pet. 1:19). He relates to us as "the bright and Morning Star." He is the Star (ἀστήρ aster) which appears early (ὀρθινός orthinos) and is brilliant bright λαμπρός lampros). This is what He is to the Bride (Church). His generation relates to Israel. Hence, before the judgments (chaps. 6-18), before the millennial day dawns and the kingdom comes, the Morning Star appears (Rapture).

2. ABOUT AN INVITATION V. 17

a. Who Gives It

The last clause of the previous verse (16) finds a most unique response in this verse (v. 17). Two are indicated as expressing a response to the expectation of the

"Bright and Morning Star." Not just the Holy Spirit, but the Bride (Church) as well. This is certainly a remarkable combination before the close of this age. Let none minimize the impact of these two and what they keep saying (present tense λέγουσιν legousin).

b. What It Gives

It is a simple invitation, but given in the imperatival mode. Most texts use the present imperatival form which expresses continuous action (ἐρχου erchou). There is no let up in the call for the Lord to come (cf. 2 Tim. 4:8).

c. Whom It Exhorts

1) Those who hear As the Spirit and Bride are saying come, the one (singular) who hears (present tense, ἀκούων akouon) is told to say "come." Significantly, only the Spirit, Bride, and the one who hears have the verb say (λέγω lego) "come." The later phrases do not bid Jesus come, but are invited to come themselves.

2) The one who thirsts What a precious thought this is. Anyone who keeps on thirsting (present tense, διψῶν dipson) is told to come (cf. Isa. 55:1; John 4). Only thirsty souls will come, but let them come. The empty cisterns of this world will not satisfy!

3) The one who wills How precious is this expression. If ever personal responsibility were taught in Scripture, this verse does (cf. John 5:39, 40; 7:17). Any individual who wills (ὁ θελῶν ho thelon) is told "let him receive" (λαβέτω labeto). Ah, that' s it. Being willing is to receive (cf. John 1:12).

Note: This unusual invitation right at the end of this Age of Grace offers the "water of life" (ὕδωρ ζωῆς hudor zoes). What' s more, it comes as a gift, without any cause, freely (δωρεάν dorean), cf. John 15:25; Ro. 3:24).

Conclusion God is a God of love and grace. If it is not clear in some other portion of Scripture, surely these final verbs of Revelation make it evident. Right up to the very end, He calls out in grace – Come! Have you come? If not, do it now! Amen.