

Abiding Fruit

John 15:16



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The Words Of The Prophecy Revelation 22:6 – 21

In this passage there are five references made to the words of the (or *this*) prophecy or to the words of the (or *this*) book of this prophecy (Rev. 22:7, 9, 10, 18, 19). The words of Jesus that refer to his coming enclose the book of Revelation (Rev. 1:7; 22: 20). We are introduced to the words that we want to consider in Rev. 1:3, “*Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it, for the time is near.*”

As John concludes the Revelation given to him by the Lord Jesus Christ, he is assured by the angel (one of the seven – Rev. 21:9) that the words of the prophecy are “*trustworthy and true*” (22:6), and that they pertain to “*what must soon take place.*” A very serious warning is given in verse 18 and 19 about adding to the Revelation and taking away from the Revelation. In fact, all the plagues described in the book are promised to fall upon the one who adds to the book and a removal from a share in the tree of life and the holy city is reserved for those who take away from the prophecy.

The Revelation was given to John by Jesus, who then gave it to “*his servants*” (1:1; 22:6), and these would be the recipients of the letter, namely; the seven churches located in Rev. 2 & 3. The word “*revelation*” is an expression from the English word, “*apocalypse*” which is translated from the Greek word meaning to “*uncover or reveal.*” The Book of Revelation is an uncovering of Jesus Christ in his glory, power, sovereignty and exaltation. The Revelation is an unveiling of our Lord Jesus Christ. We see Jesus portrayed for us in the Gospels – we see his humiliation and suffering, but only in Revelation do we see him in his glory. It is an awesome sight, so awesome that John was overcome by the vision of Jesus in Rev. 1:9 – 20. The Book of Revelation would have no meaning for the church today if all the events located in the prophecy were already fulfilled. This is expressed by Rev.1:3 where reading, hearing and keeping the things written in the prophecy apply to all believers of every age. Revelation 22:18, 19 also applies to all who read and hear. Chapter 22 focuses on the final scene of glory revealed to us where the Bride (Church), the Spirit, the Lamb and God are in the city of God (22:1 – 5, 17).

Since we have this statement regarding “*the words of the prophecy*” made five times, it must be significant. What is the significance? First of all, verse 6 stresses the reliability of the words – they are trustworthy and true. You can rely on them, you can trust them, you can believe them. Second, they come from God who is described as the “*God of the spirits of the prophets.*” The prophets are controlled by God and what they say is from God (cf. 2 Pet. 1:20), therefore the origin of these words is from God. Third, the coming of Jesus is connected to these words. The fulfillment of the words (prophecy) is dependent upon him, and when he comes they shall be fulfilled (completed). Fourth, the promise of blessing comes to the one who keeps the words of the prophecy. The things that are going to occur, that are described in the book of Revelation bring a blessing to the one who keeps them. This is a reference simply to obeying the injunctions of Christ that apply to us.

There is a certainty associated with the words of Jesus, a guarantee that what has been described shall be accomplished by him. Even the angel acknowledges to John (who fell down to worship the angel and was rebuked for it) that he also is required to keep the words of the prophecy (vs. 9). John is

overwrought by the revealing of the prophecy called *“these things”* in verse 8. He saw them and he heard them, and that’s why he responded to that unveiling. His mistaking the angel as someone to be worshipped (vs. 8) causes the angel to stress that John must worship God only (vs. 9). It is in verse 10, that the angel says to John that he was not to seal up the words of the prophecy (compare Daniel who was told to seal up his prophecy – Dan. 12:4, 9). John was to reveal the words of the prophecy because the *“time is near.”* This is the time of fulfillment. God will bring about the fulfillment of all the Book of Revelation because it is the end time. Daniel was to seal up the words of his prophecy because the time of the end had not yet come (Dan. 12:4).

The warnings given by the angel concerning those who reject the words of the prophecy are found in verses 11 and 15. These warnings apply to those who at present reject the words of the prophecy (i.e.; today). The evildoer should continue to do evil so that Christ can take full vengeance on him for rejecting the words of the prophecy (22:11). Those who are righteous and holy would naturally do the opposite to the evil and unrighteous – they would keep the words of the prophecy. Jesus promises that when he comes, he will dispense justice (vs. 12). He is coming soon bringing his recompense (his reward) with him. The rewards of Jesus pertain to both the godly and ungodly. Whatever is due to each shall be given. As surely as Jesus possesses eternity this shall be accomplished (vs.13).

The reward for keeping the words of this prophecy is the right to the tree of life, which means the right to eternal life. That which Adam was forbidden to partake of in the garden shall be available to all who believe. They are the pure ones who have washed their robes and who can enter God’s city (vs. 14). Blessing is pronounced upon them. Outside the city of God, however, are those who hate the words of this prophecy and do not and did not keep them (vs. 14). They are called dogs, sorcerers, sexually immoral, murderers and idolaters, and everyone who loves and practices falsehood (vs. 15).

Jesus assures John (vs. 16) that he had sent his angel to bear witness about *“these things”* to the seven churches, and of course, by extension to all the churches, to all who believe. John can be assured of the truth of this prophecy because Jesus reveals himself as the God-Man. He is the root of David, and he is also the descendant of David. David comes from him (because Jesus is divine) and he comes from David (because Jesus is man). The night of this earth shall soon pass away with the blazing forth of the One who is the bright morning star. Jesus shall dispel all darkness and usher in God’s glorious new day.

What is our response to this Revelation of Jesus? With the Spirit, we, the bride of Christ, say *“Come”* (vs. 17). If you have heard the words of this prophecy, then invite Jesus to *“come”* (return). If you discover that you are spiritually destitute, thirsty and hungry, then ask Jesus to meet that spiritual need (see Matt. 5:3 – 12). Only the spiritually destitute shall be spiritually satisfied and saved. Jesus concludes the Book of Revelation with the assurance that he has testified to these things therefore, they would most certainly occur, and what is the convincing and concluding proof needed that they shall occur? It is nothing but the promise that he is coming soon (vs. 20). Jesus shall ensure that the words of this prophecy shall be accomplished because of the final promise that he is coming back for us.

What is John’s response and what should be our response to the soon promised return of Jesus our Lord, who will accomplish all that he has promised? It is nothing less than a full invitation to Jesus, to come. He invites us to keep the words of his prophecy and we invite him to come, thus proving that he is indeed Jesus our Lord – *“Come, Lord Jesus.”*

Even so come, Lord Jesus!

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