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A0649 – December 3, 2006 – Rev 22:5-11 – I Come Quickly

Revelation 22:5 And ⁱnight will be (3SFMI) no more. There is (3PPAI) no need of the light of lamp ^jor sun, for ^kthe Lord God will be (3SFAI) their light, and ^lthey will reign (3PFAI) forever and ever.

In closing it is repeated that there will no longer be any night. In the original creation God said “Let there be light” and He separated the light from the darkness and He called the light “day” and He called the darkness “night” (Gen 1:3-5). But there will be no more darkness in the new heaven and new earth.

Additionally, there will be no need for **light from a lamp** or the **light from the sun**. It does not say there will not be a lamp or a sun but that these things will not be needed. The reason given is **because the Lord God will shine light upon them**. I’ve been asked how it will be possible to be in close proximity to the Lamb of God and the Shechinah Glory in the new Jerusalem since the light is so bright it illumines the entire new heaven and new earth. All I can imagine is that somehow our vision is adjusted so that we can withstand it. I imagine that being in such close proximity to the **Lord God** will be something similar to Moses experience of being in the Tabernacle with the Shechinah Glory. When he would come out his face would be aglow from God’s light shining upon him. So, serving in such close capacity may leave this lasting glow upon the faces of these servants.

and they will reign forever and ever. Of course, the **bond-servants** or **slaves** of verse 3 are still in view. Reigning with the King is also a reward to the overcomers in Rev 2:26-28

Revelation 2:26-28 'He who overcomes, and he who keeps My deeds until the end, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS; ²⁷ AND HE SHALL RULE THEM WITH A ROD OF IRON, AS THE VESSELS OF THE POTTER ARE BROKEN TO PIECES, as I also have received *authority* from My Father; ²⁸ and I will give him the morning star.

The condition for justification is faith alone but the condition for reigning in this veres is overcoming and keeping His deeds until the end. That is persevering in our love for Him by keeping His commandments until the end of the Christian life. Some believers persevere and some do not. Those who do will be rewarded with differing degrees of authority over the nations. The emphasis in this verse seems to be the Millennium and rooted in Psalm 2 but such reigning in terms of ambassadorship continues in the new heaven and new earth. Reigning was also promised as a reward to the overcomer in Rev 3:21.

Revelation 3:21 'He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne.

To sit with Christ on His throne is to co-reign with Him. This also seems to be Millennial but it also extends into the new heaven and new earth.

To **reign forever and ever** is God's destiny for mankind. God designed us to be servant kings and to reign over His creation forever and ever. Since the first Adam failed the second Adam Jesus Christ came to restore man's right to rule. He will be the King of kings and the Lord of lords. Believer's who overcome as Christ overcame are co-heirs with Christ and as a reward will co-reign with Him. The subjects of the reign in the new heaven and new earth are probably the nations from verse 2 who are in bodies like Adam and Eve's. We also know that there are kings from the earth who also rule over them (Rev 21:22-27). Probably this indicates that there are different stations or offices in the final form of the kingdom.

Revelation 22:6 And he said (3SAAI) to me, "These words are faithful and true, and the Lord God of the spirits of the

prophets sent (3SAAI) His angel to show (AAInf) His slaves what is necessary to come with quickness (*taxos*).

And he said to me, that is, the angel of 21:9 who is one of the seven who poured out the seven bowls and took John to a high mountain and showed him the new Jerusalem. And he said, **These words are faithful and true**, that is, the entirety of the Book of Revelation is **faithful and true** just as Christ is presented as **faithful and true** in Rev 3:14 and 19:11. Both the word of God inspired and the Word of God incarnate are **faithful and true**. This fact assures us that the prophecies in Revelation can be understood. “The purpose of these communications is not to bewilder and confuse but to reveal many of **the things that must soon take place**.”

This directly contradicts the point of view of many scholars that the Book of Revelation is an imponderable mystery for which no key is available today. This book is the Word of God and not the vague imaginations of John. In addition it is intended to describe future events. When taken in its literal, ordinary meaning, this is exactly what it does, even though much of Revelation is written in symbolic form. The Word of God was not given to be obscure. It was given to be understood by those taught by the Spirit.”ⁱ

And the Lord God of the spirits of the prophets. That is, God was in control of **the spirits of the prophets** when they received and recorded divine revelation. This is very similar to 2 Peter 1:20-21 where the means of divine revelation is recorded.

2 Peter 1:21 for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

The word “moved” is from the Greek word *phero* and means to be carried along as wind in the sails of a ship carry it along. The prophecy contained in Revelation did not come about by an act of the human will but by God providentially moving by His Spirit in the prophet John. It is for this precise reason that the **words are faithful and true**. If they were John’s opinion about the future they would be unreliable but because God is the author of history and knows all things then they are **faithful and true**. Note that it does not say merely the concepts are true or that some of it is true or that it is true to different degrees. It says the **words are faithful and true**. Divine

inspiration extends to the very words of Scripture (verbal) and every word of Scripture (plenary).

He sent His angel to show to His bond-servants the things which must soon take. This phrase teaches the channels of communication that took place with the Book of Revelation (God→Jesus→Angel→John→Bond Servants). Angels often mediate divine revelation (cf Dan 9:20-27). This same channel of communication was revealed in the first two verses of the book indicating we have moved into the epilogue of the letter.

Revelation 1:1-2 The Revelation of [from] Jesus Christ, which God gave Him to show to His bond-servants, the things which must soon take place; and He sent and communicated *it* by His angel to His bond-servant John, ² who testified to the word of God and to the testimony of Jesus Christ, *even* to all that he saw.

The epilogue is a summary of some of the key principles of the book. The things that have been revealed in this book are things that **must take place shortly**. The word translated **must** is *dei* and means “of necessity”. This plan for the world’s future has already been charted out by God. There is nothing that can alter or thwart the things described in this book. They will take place of necessity. When? **soon** or **shortly**. This note of urgency is found on the first and last pages of the Book of Revelation.

Revelation 1:1 The Revelation of Jesus Christ, which God gave Him to show to His bond-servants, the things which must soon take place;

It has been 1,900 years since John was told these things **must soon take place** and they have still not taken place. Why not? The word translated **soon** or **shortly** in both verses does not mean soon with respect to when they were written. The Greek word is *tachos* and means **with quickness, with speediness**. In other words, when the prophetic events of this book begin they will take place in rapid succession one after another. Something like knocking over dominoes. When the first domino is knocked over all the others fall in rapid succession. So, when the events of the book of Revelation begin to take place, when that first domino is knocked over, then they will occur in rapid succession. We don’t know when this will happen, it could be at-any-moment and this is why we are to be constantly on the alert, constantly

watchful and ready. Verses 7 and 12 use this word the same way with respect to Christ's coming. In verse 12 it says "I come quickly" and when He comes He comes with His reward to give to each according to his work. So, there is a moral imperative to live every moment as if the events in Revelation could begin unfolding at-any-moment. If they began today would you be confident at the judgment seat of Christ? That's the point. The judgment seat of Christ is undoubtedly a focal point in these closing words.

Revelation 22:7 And behold I am coming (1SPA) quickly (*tachu*). Blessed is the one keeping (3SPA) the words of the prophecy of this scroll."

And behold He comes quickly. Again, this word is from the same word. It's *tachu* and refers to Christ's imminent coming. If you're not living as if He could return today you're not living properly. **Blessed is he who heeds the words of this scroll.** John has in mind the things in the Book of Revelation. And Christ announces a **blessing** on the one **heeds** or **keeps** these words. More blessings are announced for believers in the Book of Revelation than any other book in the Bible. The word **heeds** or **keeps** is *tereo* and means "to guard" "to watch over" "to observe" "to attend to carefully" "to preserve". This could be referring to the preserving the Book of Revelation intact, guarding its preservation which is the concern of Rev 22:18-19. Alternatively it could refer to obeying the things that are written in it. This seems better in context. Christ is concerned with their obedience to the things written in this book and this fits well with the first blessing mentioned in Revelation 1:3.

Revelation 1:3 Blessed is he who reads and those who hear the words of the prophecy, and heed (*tereo*) the things which are written in it; for the time is near.

Preserving the Book of Revelation is a vital truth we will explore in verses 18-19 but here Christ is concerned about obedience in light of His any-moment coming. There are several commands given to Church saints in Rev 2-3 and Tribulation saints in Rev 6-18. We will all have trials in life. We are to endure to the end of these trials in faithful obedience to Christ all the while rejecting the world system that tugs at us to abandon our profession and obedience to Christ. Those who do will be richly rewarded as verse 12 indicates.

Revelation 22:8 And I, John, am the one hearing (PAPart) and seeing (PAPart) these things. And when I heard (1SAAI) and saw (1SAAI) I fell (1SAAI) to worship (AAInf) before the feet of the angel showing (PAPart) me these things.

And I, John, am the one hearing and seeing these things. That is, the prophecy of the Book of Revelation. **John**, of course, is the apostle John. He was the youngest of the apostles. He outlived all the other apostles. He was the only apostle who was not martyred. He was the human author of five NT books; the Gospel of John, 1, 2, and 3 John, and Revelation. He was the apostle who was closest to Jesus. He was infatuated with Jesus as reflected in his writing style and vocabulary which mimic Jesus' teachings more than any other NT author.

John describes the means of divine revelation as **hearing and seeing**. That is, by way of direct communication from the angel to John as well as by **seeing** visions. What John saw may be compared to watching a movie and having someone give commentary along the way.

And when I heard and saw I fell. Apparently here near the end of the revelation he **fell to worship before the feet of the angel**. This is another idolatrous slip by **John**. He fell to worship an angel in Rev 19:10 as well. In both places the angel tells him in most emphatic terms **Do not do that!** and a similar reason is given. Of course, John should have known better. John was well-schooled in the OT which taught that no created thing was to be worshipped (Exod 20:3-6). He even warned the recipients of his 1st letter to "guard against idolatry" (1 John 5:21). John knew angels were creations of God and so, this just goes to show that even a prophet of God can commit the sin of idolatry. The Bible is a realistic and unbiased book. It portrays both the victories and failures of our heroes in the faith. Here we have a failure of John recorded. If the Bible portrayed only the victories of its heroes then we could not identify with them. As it is the Bible fits our experience of both victories and failures and this should encourage us. We all fall but the key is getting back up! This also shows that the Bible is ultimately sourced in God and not man because human books normally portray their heroes as plaster saints.

ⁱ ch. 21:25

^j See ch. 21:23

^k Ps. 36:9; See ch. 21:11

^l Dan. 7:18, 27; Rom. 5:17; 2 Tim. 2:12; See ch. 20:4

^m Walvoord, John F. ; Zuck, Roy B. ; Dallas Theological Seminary: *The Bible Knowledge Commentary : An Exposition of the Scriptures*. Wheaton, IL : Victor Books, 1983-c1985, S. 2:988

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