

240204-1 Re 22, 6-11, The Blessed State of Christ's Servants—CThurman

The first five verses of this chapter (22) gave the last details which directly involve the eternal city of God, the New Jerusalem. Vss. 1, 2, tells of a street that is made of such purified gold that it is like transparent glass. In the middle of it there flows a literal, clear, fresh-water river which source proceeds from the throne of God, and if like the first river that was in the garden of God (Eden), it very likely flows out from this *garden-city* to waters all the earth. And on both sides of this river grows the tree of life. Again, we note the literalness of the text. This tree of life refers to a kind of tree of which there are evidently many in the New Jerusalem. This tree is a very unusual tree because it produces fruit every month and bears twelve different kinds of fruit. *If* there are twelve months as there are now, then either this tree shall yield all twelve kinds of fruit each month or a different fruit every month for twelve months. (Note that then, in that eternal day, there continues a cyclic period of months.)

Verses 3-5 emphasized the special blessing which shall be to the servants of Christ that live inside the city. There is no more curse, and connected to this is the fact that the throne of God and of the Lamb are in the city ... permanently. The LORD walked in His garden and with Adam until Adam fell into sin. (cf. Ge.3.8) Then after sin Adam was cast out of the garden. But the death of the Lord Jesus has so fully restored those *in Him* that His special presence shall be with *his servants*. *'And they shall see His face; and his name shall be in their foreheads.'* There's no night because the LORD God gives them light, *and they shall reign forever and ever.*

Brethren, keep in mind that at this present *time* the Book of Revelation, a letter, is written to the seven churches. Emphasis is upon these, and churches like these. The faithful of the churches shall live in the very same city and in the very presence of the Lord Jesus Christ with the faithful of the nation of Israel.

Begin with the reading of Re.22.6. There are some things hard to understand, but let us stand on the things we know. The first five verses should have impressed upon the careful reader the blessed state of the faithful servants of Christ, *'v.3, and His servants shall serve Him,' 'v.5, and they shall reign for ever and ever.'* The child of God that will live a mediocre life for Christ has no comfort from the

Scriptures. The Scriptures are given to him that he might believe, and that believing he might *live* with respect to Jesus Christ.

Joh 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

These verses have respect to the faithful child of God, versus, the unbelieving.

6 ¶ And he

He – This pronoun refers to a certain angel.

Re 21:9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

This angel has performed his task of showing to John the bride, the Lamb's wife. And what is this bride, the Lamb's wife? The description given was of that city, the New Jerusalem. But what is that? Isn't it the glorious, final dwelling place for both national Israel and the church of the Lord Jesus Christ. After all, each of the twelve gates have inscribed on them one of the names of the twelve tribes of Israel, and each of the twelve foundations have in them one of the names of the twelve apostles. Both Israel and the church are here. Both have an everlasting existence. (cf. Is.45.17; Eph.3.21)

said unto me, These sayings are faithful and true:
communications (in this entire letter)

Find the same statement in Re.21.5.

Re 21:5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

'Sayings' is plural and tss. from the Gr. noun λογός, also tss. into English as *cause* (cf. Mt.5.32), *communication* (cf. Mt.5.37), *word* (cf. Mt.8.8), *account*

(cf. Mt.12.36), *matter* (Mk.1.45), *question* (cf. M.11.29), *speech* (cf. 1Co.4.19). The angel tells the apostle that his communications to him are faithful and true, that is, they are *sure* (believable) and *genuine* (real). Nothing of this whole *account* is untrustworthy or false.

The Gr. adjective πιστός, tss. *faithful* is also *believe, sure, true, faithfully*. (respectively, Ac.10.45; Ac.13.34); 2Co.1.18; 3Jn.5)

The Gr. adjective ἀληθινός, tss. *true* means real or genuine, and so literal.

Lu 16:11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true (real, genuine, literal) [riches]?

Joh 4:23 But the hour cometh, and now is, when the true (real, genuine, literal) worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

Joh 6:32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true (real, genuine, literal) bread from heaven.

Heb 10:22 Let us draw near with a true (real, genuine, literal) heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

The angel certifies to the apostle that the communications which John received are faithful and true. How can it be any less when the Author of it is the same, *faithful and true*?

Re 3:14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God ...

Not only is the revelation concerning the new heaven, new earth, and the New Jerusalem, its light, its wall, its gates, its foundations, its size, its glory, its street, its river and its tree are sure and real, but the entire revelation is.

and the Lord God of the holy prophets sent his angel to shew unto his servants present

the Lord God of the holy prophets – is Jesus, the Lord.

After the feeding of the five thousand, Jesus would have the apostles to go before him to the other side of the Sea of Galilee. Then a great storm came up and they thought for certain they were all going to drown in the sea. But at the darkest hour of the night, the 4th watch, the Lord Jesus came to them. Then Peter at the Lord's bidding walked on the water to come out to him. Finally, when the Lord Jesus came into the ship the storm ceased. And the apostles said this:

Mt.14.33 Then they (the apostles) that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

A little later the Lord Jesus asked the apostles what they heard others saying about him, about who he was. Some said that He was John the Baptist (raised from the dead), some Elijah, Jeremiah, and some other of the prophets. But Peter said this:

Mt.16.16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And after the Lord Jesus raised from the dead they worshipped Him.

Mt.28.9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

And if this isn't clear enough to say that they understand that the Lord Jesus was God, Thomas is very clear after seeing the Lord Jesus himself.

Joh 20:28 And Thomas answered and said unto him, My Lord and my God.

There are very many texts of Scripture proving that Jesus Christ is the Lord God.

Zec.14.5; Lk.8.39; Jn.1.1; 2.14; 20.28; Ac.7.59; 16.31, 34, belief in Jesus is belief in God; 20.28; Ro.9.5, *Christ came, who is over all, God blessed for ever*; 1Co.12.28; 1Th.4.14; 1Ti.3.16; 1Ti.6.15, 16; Tit.2.13; He.1.6, 8; 9.14, through the eternal Spirit – says He is God; 1Jn.3.16 (19 texts here).

i.e., *Ro 9:5 Whose (adoption, glory, covenants, giving of the law, service of God, and the promises) [are] the fathers, and of whom (or, from which fathers) as concerning the flesh Christ [came], who is over all, God blessed for ever. Amen.*

of the holy prophets – refers to the OT prophets. The message which the LORD Jesus gave to His holy prophets was especially then directed to national Israel and then confirmed to the NT churches. The message given them then is the same message today. The message to those OT prophets is very clear about the reality of the millennial kingdom, and witnessed enough of that eternal age which follows it. (Almost every prophet of the Lord Jesus gave details of the these things: the four major prophets, and nine of the twelve minor prophets.) But in the case of this last revelation God sent a certain angel to show or present their message, obviously through the apostle John, to the servants of God. Concerning who the identity of this angel might be, see v.9.

Re.1.1 ¶ The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified [it] by his angel unto his servant John ...

to shew unto His servants – Who are these which are called *his servants* but those which do the will of the Master? The first application of this would be to those members of the seven churches which do the will of the Lord Jesus Christ? Of these churches there are some that are faithful. They

would be faithful baptized-believing, church-related Jew and Gentile disciples of Christ. The next application would be to all that are like those seven churches, that is, any of the same kind of disciples which are of a true, NT churches of Jesus Christ. Outside of this context it must be proved by use of the word of God who it is that these servants could be. And I don't know who else the term *servants* could possibly refer to but these of the churches.

ἐν τάχει,

a noun tss. as an adv. because
of the attached preposition ἐν.

<i>the things</i>	<i>which must</i>	<i>shortly</i>	<i>be done.</i>
(of those sayings, or communications)		with suddenness	
		(see v.7 for the use of the Gr. adverb)	

shortly, the noun τάχος, IS ALWAYS IN THE PHRASE, ἐν τάχει, and is tss. *speedily* (1) (lit. 'with speed'), *quickly* (2) (lit. 'in speed'), *shortly* (4) (**Re.1.1; 22.6**) and carries the idea 'with suddenness.' Notice also the adv. ταχύ, adv., in v.7, is tss. *lightly* (1), *quickly* (12), **Re.2.5, 16; 3.11; 11.14; 22.7, 12, 20.**

be done, γενέσθαι, aor. infin. of the verb γίνομαι, tss. *to do*, *to fulfil*, *to be*, etc.

shortly, ἐν τάχει – The idea behind this term is often misunderstood. To attach the notion of *imminence*, an any moment occurrence, to the term *shortly*, whether it is with reference to the second coming of the Lord Jesus or the fulfilment of this revelation, is not correct.

Ask the Lord for wisdom and discernment about things of this sort.
Ask the Lord to deliver us from bias that has influenced our thinking.
We must see the word of God as it is written.

Have we been influenced by the prevalent notion of imminence that is bantered about in the religious world? Have we unknowingly been influenced by the fanciful imaginations of two learned Anglican men named C. I. Schofield and J. N. Darby? But what does the word of God teach? What does this term *shortly* mean as it is used in Scripture?

The term *shortly*, tss. from the Gr. ἐν τάχει means literally ‘with speed,’ or ‘with suddenness.’ The idea is that when these things begin to come to pass they will come to pass ‘with speed, with suddenness.’ When Christ returns it will be ‘with suddenness.’ (more on this at v.7) In the word of God there is an order to the unfolding of history. For example, though the first coming of our Lord Jesus was prophesied centuries earlier, He could not come before Israel was upon the land of Canaan. He could not have come before the rising of the Roman empire. Parallel to this, the Lord’s second coming shall not precede the confederation of the ten-nation extension of the Roman empire and the uprising of the man of sin, the Antichrist. (cf. 2Th.2.3) And so the idea in our text is that when the sayings of eschatological events contained in this Book begin to be fulfilled they shall all be done *with suddenness*. The things of Daniel’s 70th week, when once the time comes for its fulfillment those things prophesied in it will occur with such rapid succession that it will seem as if the entire earth is spinning out of control.

Consider this: the sayings or eschatological events contained in this Book of Revelation is fit in a time-period of no more than seven years. And after this short span of time, the world as it is presently arranged under the kingdoms of men shall be so altered so that it shall never, ever be the same again.

The Lord Jesus now injects Himself into the text.

6 Καὶ εἶπέν μοι, Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ καὶ κύριος ὁ θεὸς τῶν ἁγίων προφητῶν ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει

7 Behold, I	come	quickly:	blessed is he that	keepeth
	am coming	suddenly		watches, guards, preserves,
		(see v.12)		holds fast, observes, reserves

I come, ἔρχομαι, 1s. pres. of the verb ἔρχομαι, to come, to light, to go, to fall out.

quickly, ταχύ, adv., tss. *lightly* (1), *quickly* (12), **Re.2.5, 16; 3.11; 11.14; 22.7, 12, 20**; see the noun directly above in v.6.

the λόγους
sayings **of the prophecy of this book.**
causes, communications, words,
accounts, matters

Clearly those that keep the sayings of this book are His faithful servants.

Behold, I come quickly – Here is the idea of suddenness again. The sayings of this book are going to be fulfilled suddenly, and the Lord Jesus is going to come *suddenly*.

For example, to say that the third and final woe of the trumpet judgment comes *quickly* does not mean in a short while from the time of John’s writing this letter. Rather, it means that when it is time for this particular woe to fall that it will be *quickly, suddenly*. When the time for Christ to return is come He will come quickly. Suddenness is compared to a flash of lightning. The Lord Jesus says of His coming that it will be as lightning.

Mt 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. (cf. also Lk.17.24)

Note: This book is a prophesy. It reveals things future. By the time of the writing of this book (c. A.D.95, 96) Jerusalem has been destroyed by the Romans (A.D. 70). The preterist is wrong to say that the prophesy of this Book was fulfilled by the tragedy of A.D. 70. (Refer to what I call is the ‘Parable of the Great Commission,’ Lk.16.1-12, which tells of the change in stewardship (of both the testimony to the LORD and preserving His word) from the nation of Israel to the NT churches.)

7 ἰδοῦ, ἔρχομαι ταχύ. μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου

8 And I John saw these things, and heard [them]. And when I had heard
the one seeing and hearing these (things) as soon as

saw, heard, both nom. sing. masc. part. pres. verbs of βλέπω and ἀκούω.

heard, saw, both 1s. aor. of βλέπω and ἀκούω. (as a matter of fact)

when, ὅτε, adv. tss. *when, after that, as soon as*.

saw, βλέπων, nom. sing. masc. part. pres. act. of the Greek verb βλέπω, *to see*; this verb is twice in this verse, *saw, seen*.

and seen, I fell down to worship before the feet of the angel which
(had)

shewed me these (things).
presented (to)

8 καὶ ἐγὼ Ἰωάννης ὁ βλέπων ταῦτα καὶ ἀκούων καὶ ὅτε ἤκουσα καὶ ἔβλεψα
ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός
μοι ταῦτα

9 Then saith he unto me,
(one of the angels which had one of the seven vials
of the wrath of God. (cf. Re. 21.9;22.1)

fellowservant, σύνδουλός, a noun, σύν fellow, together, with +
δοῦλος, an adj., *a servant, bonds slave, bond*; σύνδουλός, is always
tss. with the English *fellow servant* (10).

See [thou do it] not: for I am thy fellow servant,
a servant with you (but still an angel)

and of thy brethren the prophets,

(having a ministry of prophecy complementary to the prophets)

Da 8:16 And I heard a man's voice between [the banks of] Ulai, which called, and said, Gabriel, make this [man] to understand the vision.

...

9.22 And he informed [me], and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

of the verb τηρέω

and of them which

keep

the sayings of this book:

to watch, observe, preserve, guard, reserve, hold fast

worship, προσκύνησον, 2s. aor. imper. of the verb προσκυνέω, πρός to, toward + κυνέω, to kiss, to entreat, to beseech.

The Lord sent the angel Gabriel with His word, his message to be delivered to Zacharias and to Mary.

Lk.1.19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent (by God with His word) to speak unto thee (Zacharias), and to shew thee these glad tidings.

...

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

The word which the angel spoke, which was the word of God.

Angels evidently desire to look into the things of God's word.

1Pe.1.10 ¶ Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace [that should come] unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

to incline unto

to look, aor. infin. of the verb παρακύνπτω, παρά beside + κύπτω to stoop, and so 'inclining.'

worship God.

The angel being a *fellow servant* with all the saints of God is not to be worshipped, and this is the main point: worship God and Him only.

Mt 4:10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

John was likely confused at the awesomeness of the things he saw so that he forgot that the angel was only a messenger. But as any proper servant of Christ would respond, the angel quickly corrected him and pointed him to worship God.

9 καὶ λέγει μοι, Ὅρα μὴ· σύνδουλός σου γάρ εἰμι καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ θεῷ προσκύνησον

10 And he saith unto me, Seal not the sayings of the prophecy of this book:

ὅτι ὁ καιρὸς
for the time

(for opening this prophecy)

ἐγγύς ἐστίν
is at hand.

near, ready

near, ἐγγύς, adv. tss. nigh, near, at hand, nigh at hand, ready.

Why not seal these sayings? ... **for** – is a conjunction and introduces an adverbial clause that refers back to the main verb, which is the imperative, *to seal*.

You seal not, because the time is at hand, the sayings of the prophecy of this book.

The time is *ready* for opening these sayings. We see a similar expression in Re.1.3. Instead of the Gr. preposition ὅτι, *for* (because), *for* is tss. from the Gr. particle, γὰρ, which communicates a *reason*, but grammatically the function is the same and introduces an adverbial clause.

Re.1.3 ¶ Blessed [is] he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time [is] at hand. ὁ γὰρ καιρὸς ἐγγύς

The time for being blessed is ready for the reader, hearer, and keeper of the things that are written in this prophecy. So, in simplest terms these two texts combined communicate to the servants of Christ that the time is ready to be blessed and to open this Book!

Until now, the prophecy as given in the OT was shut up and sealed. Yes, it was revealed, but not opened to the understanding of the people of God until a time much later. The LORD, through the instrumentality of angels revealed to Daniel some of the very same things that are revealed in the Book of Revelation, BUT revelation is not illumination. (cf. 1Pe.1.12, Both prophets and angels did not understand the message that they were conveying to others.) Daniel could not understand the things that he saw and wrote in his day. From Daniel's time and forward to the time of the apostle John these things were shut up and sealed then. (cf. also Dan.8.26)

Dan.12.1 ¶ And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation [even] to

that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame [and] everlasting contempt.

3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

4 But thou, O Daniel, shut up (סִתְּמָה, stop, hide, make secret) the words, and seal (סִתְּמָה, stop, make an end of) the book, [even] to the time of the end: many shall run to and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6 And [one] said to the man clothed in linen, which [was] upon the waters of the river, How long [shall it be to] the end of these wonders? (What is the span of time in which the things revealed here shall be fulfilled? ... And this refers particularly to the length of Jacob's trouble, and not the entire length of the tribulation period. [v.12])

7 And I heard the man clothed in linen, which [was] upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that [it shall be] for a time, times, and an half (1,260 days, 42 mos., 3 ½ yrs.); and when he shall have accomplished to scatter the power of the holy people, all these [things] shall be finished.

8 And I heard, but I understood not: then said I, O my Lord, what [shall be] the end of these [things]?

9 And he said, Go thy way, Daniel: for the words [are] closed up (סִתְּמָה, stopped, hidden, secret, shut up) and sealed (סִתְּמָה, stopped, ended) till the time of the end.

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

seal, tss. from the Hebrew verb סָדַק, tss. *to seal (oft), to stop, to make an end.*

v.4, is a Qal imper., *seal*; **v.9**, is a Qal part. Paul, (*are*) *seal.*

shut up & closed up, tss. from the Hebrew verb סָתַם, sahtam, also tss. *to stop, to shut up, to be hidden, to be secret.*

v. 4, is a Qal imper., *shut up*; **v.9**, is Qal part. Paul, (*are*) *closed up.*

Now, from the days of the apostle John the Lord would have these special revelatory communications opened and released so that the children of God, from his time and forward, might know them.

10 καὶ λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου ὅτι ὁ καιρὸς ἐγγύς ἐστιν

(In light of the prophecy of this book ...)

11 He that is unjust,

The one (being)

aor. imper.

let him be unjust

still:

thenceforth

unjust, ἀδικῶν, nom. sing. masc. part. pres. & ἀδικησάτω, 3s. aor. imper. of the verb ἀδικέω, i.e., Re.6.6; *to hurt, wrong, injure, to offend, to be unjust.* This verb is ten times in Revelation (Re.2.11; 6.6; 7.2, 3; 9.4, 10, 19; 11.5 [twice]; 22.11; the noun, ἀδίκημα, iniquities, **Re.18.5**)

still, ἐτι, an adv. tss. *henceforth, yet (Re.6.11), further, even, more, thenceforth, more (Re.3.12; 9.12; 18.21, 22, 23; 20.3; 21.1, 4; 22.3), any more (Re.7.16; 12.8; 18.22; 21.4), moreover, longer (Re.10.6), still (Re.22.11).*

But finally, fourth, there is the good ground. This is a prepared soil. The Lord has effectually worked in this heart to receive His word. Here the seed is sown and the seed is received, the word of God is understood (Mt. 13.23), received (Mk. 4.20), and kept (Lk. 8.15),

As we have studied through this wonderful book of Revelation, how have you been affected in your life? Have you been encouraged, changed, or you don't know?

11 ὁ ἀδικῶν ἀδικησάτω ἔτι καὶ ὁ ῥυπῶν ῥυπωσάτω ἔτι καὶ ὁ δίκαιος δικαιοθήτω ἔτι καὶ ὁ ἅγιος ἁγιασθήτω ἔτι