

**Revelation 22:17: The final challenge and offering of grace made by Jesus.**

**Revelation 22:17** Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἔρχου. καὶ ὁ ἀκούων εἰπάτω, Ἔρχου. καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

And the Spirit and the Bride say, “Come.” And the one who is hearing, (is to) say, “Come.” And the one who is thirsty, (is to) come, and the one who wishes, (is to) take water of life freely.

1. First, Jesus tells us the desire of the Spirit and the Bride toward the coming of Christ.
  - a. Context shows that the one invited is Jesus and not unbelievers for the following reasons:
    - i. Jesus recently and repeatedly promised His return. 22:7, 12
    - ii. The churches are being addressed and not unbelievers.
    - iii. The end of verse 17 will address unbelievers with qualification.
    - iv. John, as a hearer, fulfills this command in verse 22. Consider his first hand hearing and visions which he now eagerly invites.
  - b. The request for Jesus to come must be understood in the context of Revelation.
    - i. The return of Jesus is the theme of Revelation. 1:4, 7, 8, 3:11, 4:8, 16:15, 22:7, 12, 20
    - ii. It is surrounded with many prophecies, including Jesus taking back the title deed to the earth, coming to “clean house”, reigning in the Millennium, sentencing unbelievers, eliminating the current universe and creating a new universe.
  - c. Why does the Holy Spirit request the return of Jesus?
    - i. The Spirit actually conveys the prophecies of Christ to the believer. John 16:13
      1. He who has an ear, let him hear what the **Spirit** says to the churches
    - ii. As the Holy Spirit is now working in the believer, it is not only fitting for the Spirit to make this request but also very fitting that the Bride and Spirit do so together.
  - d. The Bride consists of church age believers as a whole. 2 Corinthians 11:2, Ephesians 5:31-32
  - e. The statement of the Spirit and Bride is a present active imperative in the second person singular. The idea is that they are saying to Christ, “You come”. The imperative when spoken toward God is not to be thought of as a command, but seriously requesting His return.
2. ...and the one who is hearing, (is to) say, “Come.”
  - a. Hearing the things of this book by church age believers is also a repeated focus in Revelation. 1:1-4; 2:7, 11, 17, 29; 3:6, 13, 22; 13:9; 22:18

- i. Hearing is used because this book was read to the early church age believers, who didn't have the privilege we have of owning and reading our own copies of this book.
  - b. The one hearing is actually commanded to say "Come" in regards to the promise of the return of Jesus.
    - i. To invite the return of Jesus does not mean to make an empty verbal statement.
    - ii. To honestly fulfill this command the believer must actually desire the return of Jesus.
    - iii. This desire should be the highest point of our hope. 1 Peter 1:13
  - c. What is hope?
    - i. Requires an eager waiting. 1 Corinthians 1:7, Galatians 5:5, Philippians 3:20, Hebrews 9:28, Romans 8:25
    - ii. The most powerful element of hope is the desire for the expectation.
    - iii. Every believer possesses hope but not every believer actually hopes.
    - iv. Hope is based on a promise and not a make believe demand on God. Hebrews 10:23, Titus 1:2
  - d. True hope rests in God and the eternal state.
    - i. The reason we set our hope in the promise of being with Christ is because that promise corresponds to reality, whereas temporal hope is usually not grounded in a sure reality.
    - ii. Hope set in the eternal produces freedom in life, while hope in the temporal puts restrictions and fear upon a person. 1 Timothy 6:17-19
    - iii. Hope is based on God's perfect character. Hebrews 10:23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful; Titus 1:2 in the hope of eternal life, which God, who cannot lie, promised long ages ago,
  - e. Trials and testing produce hope: Romans 5:3-5
    - i. Hope is attained as the believer matures. It is not automatic.
    - ii. One way this produces hope is seeing God deliver us through the difficulties gives us greater assurance in Him. 1 Corinthians 10:13
    - iii. The second way tribulation produces hope is by removing our temporal hopes.
    - iv. **Romans 15:4** "For whatever was written in earlier times was written for our instruction, that through perseverance and the encouragement of the Scriptures we might have hope." Hebrews 6:9-19
    - v. Exodus 13:17-14:14 God will lead us on the easy path to secure the impossible path. There are certain trials that God will put us through where we cannot retract to our comfort zone.
  - f. Why do believers fear the book of Revelation and death?
    - i. No knowledge of their future with Christ.
    - ii. Knowledge without faith.
    - iii. Faith in being with Christ but hope set in the now. If you don't love the things of God now then your mind will not desire the things of God in the future.

- g. One's desire to be with Christ always goes back to fellowship. 1 John 2:28-3:3
    - i. Only when we have a real active fellowship with the Lord can we truly ask Him to come with eagerness.
    - ii. To have this as your hope has purifying effect on the life.
    - iii. Romans 15:13 Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.
3. "...And the one who is thirsty, (is to) come and the one who wishes, (is to) take water of life freely."
- a. The third invitation is Christ inviting any who desire eternal life with God.
  - b. "Thirst" shows a desire for a lack of something. This is spiritual thirst.
    - i. Do all unbelievers thirst?
  - c. "Desire" reveals what the thirst is. Desire often motivates seeking.
    - i. Do all men who thirst desire to quench that thirst?
  - d. "Taking" is the personal responsibility of receiving what God freely offers. No one can make the decision for you and repeating a prayer will not get the job done.
    - i. Why don't all men take this gift?
    - ii. Not all men want to come to God.
    - iii. It's not that some unbelievers don't have a thirst/void that they desire to be filled but rather they do not want God to fill that void. 2 Thess. 2:10-12, Romans 1:32.
  - e. The water of life refers specifically to eternal life with God. John 4:14
    - i. What is eternal life?
  - f. The water of life that will quench our thirst is received by faith in Christ. John 6:35, 7:37-38
  - g. The second part of this invitation is a command to take the water of life **as a gift**.
    - i. It is important to recognize not only that eternal life is a gift, but the recipient is to take the gift freely. Rev. 21:6