

I am the Alpha and the Omega,
the first and the last,
the beginning and the end.
Revelation 22:13 (ESV)



An Open Book For Choosing Right Or Wrong (22:6-11)

- A. Following the life-giving description of the Heavenly splendor of God and the Lamb dwelling in the midst of the Wife of the Lamb (22:1-5), the validity of the revelation is connected to the historical work of the Spirit of God through His prophets (22:6, cf. 19:9, 21:5).
- B. The angel continues,* sternly warning of the imminence of coming judgment against sin, and the blessing for those who "keep" (22:7, cf. 1:3) the words of Revelation.
- C. To "keep" is frequently used (1:3; 2:26; 3:3, 8; 12:17; 14:12; 16:15) as an almost-technical phrase for persevering, consistent with overcoming. The follower of Christ must "keep what is written" (1:3) and "obey my word" (3:3) or "God's commandments" (14:12). This is a call to faithful observance and obedience of the prophetic content.
- D. John himself adds his own ancient "fingerprint" of authenticity to the Revelation account, even noting his own overwhelmed confusion of angel worship (and it's expected rebuke, 22:8-9, cf. 19:10), a mark of authenticity (embarrassing content often disrupts, but also authenticates), and the command to "Worship God!"
- E. Continuing the warning of impending judgment, the angel commands John to keep the Revelation "unsealed" (an open book, 22:10), because the time is near, and the time for choosing evil/filth or good/cleanliness has come, the time for judgment and action has arrived (22:11).

The Alpha And Omega Nears (22:12-16)

- A. The shift to the first person, along with the Parousia (I am coming) promise, indicates the voice of Christ (22:12) in a response of judgment to the good/evil works, while providing certainty of Christ's purposes for the overcomer as the Sovereign "Alpha & Omega" (22:13).

Revelation 22:6-21

* Some Bibles have 22:7 in red lettering, indicating the speaker is Jesus Christ. In this case, the red lettering could be misleading. It is debated whether the speaker in 22:6 is Jesus, or the interpreting angel of 1:1 and 21:5b, or perhaps one of the angels with the bowls who showed John the New Jerusalem in 21:9. It is highly unlikely the speaker is Jesus Christ, since the flow of the text would be compromised by a sudden shift to another speaker. John is almost certainly writing this as a statement from the same angel as in 21:9, especially since the text seems to purposely connect the two statements of 21:5 & 22:6 together. The angelic description of the prophetic message in the book parallels the character of Christ, who is "faithful" in 1:5 and 3:14, and "true" in 3:7, 14; 19:11. In my opinion, the statement regarding the validity and consistency of the prophecy most likely referring to the previous vision regarding the splendor of Heaven. While the whole of the prophecy is assured as being accurate (note 22:16), the focal point of this assurance is specific to the revelation regarding Zion, the New Jerusalem, Heaven, the Bride/Wife of the Lamb. Since God and Jesus are the ones who have revealed these visions through the angels (1:1; 22:16), they are completely reliable and must be heeded. Content is both contra and in agreement with Grant Osborne, *Baker Exegetical Commentary of the NT: Revelation*.

- B. Jesus Christ flips the formula of evil/good (22:11) to an emphasis on the overcomers who “wash their robes” (22:14, cf. 7:14) in the blood of the Lamb, and are invited into eternal relationship with God, opposed to the evildoer (22:15).
- C. In another “fingerprint” authentication, Jesus Christ Himself brings the focus of His purposes onto His Bride, “the churches” (22:16).
- D. The authentication is reinforced with Christ/God titles (22:13), Warrior Jesus imagery of the Davidic Kingdom (cf. 5:5), and bright Morning Star (cf. 2:28). Both emphasize security for the follower of Christ of His eternal power and authority (22:16).

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Don't Mess With Texas Apocalypse (22:18-19)

- A. In one of the most foreboding warnings in the Apocalypse, the reader is warned against adding or taking away from the prophetic content of the book (22:18-19), which if ignored, leads to incomprehensible judgments and the second death, a result of not being a follower of Christ.

Come, Lord Jesus! (22:20-21)

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- A. Recounting the words of Christ, the Apocalypse closes with the certainty of the soon coming of Jesus Christ (22:20). These words, once again, are provided as a tremendous encouragement for those who struggle in Christ -- He is coming soon!
- B. The response of the overcomer cries out “Amen, come Lord Jesus!” in agreement and security of His presence. John closes in grace on the theme of the Apocalypse, Jesus Christ (22:21). Amen!