

The Spirit and the Bride say, “Come!” (Rev. 22:17)

I. MESSAGE OF THE BOOK OF REVELATION

- A. Revelation 19 describes the celebration of God’s people. The wedding of the Lamb will be one of the most significant days in human history and one of the greatest achievements of the cross. The Father’s ultimate purpose for creation is to provide a family for Himself and a Bride for His Son, His eternal companion, to reign with Him forever.
- ⁷“Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.” ⁸And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. (Rev. 19:7-8)*
- B. Jesus will come *only* when the Bride is ready, and walking in deep unity with the Spirit. She will be prepared in her character and understanding of God’s ways, and able to minister in power.
- C. John was overwhelmed when he saw the great day. It was intensely personal to him, because he knew this was his own personal destiny and story.
- D. Twice he fell down to worship an angel: first, after seeing the marriage supper (Rev. 19:10), then again after seeing the New Jerusalem as the Lamb’s wife (Rev. 21:9; 22:8).
- ⁹He said to me, “Write: ‘Blessed are those who are called to the marriage supper of the Lamb!’”...¹⁰I fell at his feet [the angel’s] to worship him. (Rev. 19:9-10)*
- E. The truth of this glorious wedding is not just a theological issue. *It is about who you are.*
- F. The lyrics of a worship song written by Tim Reimherr capture the impact of the wedding day. He wrote, *“There’s going to be a wedding! It’s the reason that I’m living—to marry the Lamb.”*

II. THE SPIRIT AND THE BRIDE SAY, “COME” (REV. 22:17)

- A. Revelation 22:17 is one of the most significant prophecies describing the end-time church.
- ¹⁷The Spirit and the Bride say, “Come!” And let him who hears say, “Come!” And let him who thirsts come...²⁰Surely I [Jesus] am coming quickly. Amen. Even so, come, Lord Jesus! (Rev. 22:17-20)*
- B. This prophecy describes the Church in unity with the Spirit, saying and doing what the Spirit is saying and doing. The Spirit is praying for Jesus to come in power to His people (Rom. 8:26), and is calling people to come to Jesus, the Bridegroom God.
1. **Vertical:** an upward *call to Jesus* (intercession) to come to us in breakthrough power
 2. **Horizontal:** an outward *call to people* to come to Jesus as the Bridegroom King
- C. The prayer “Come, Lord Jesus!” has at least three applications:
1. **Come near us in intimacy:** an individual breakthrough of my heart in God
 2. **Come to us in revival:** a regional breakthrough of healing, revival, justice, and transformation
 3. **Come for us in the sky:** a historic breakthrough at the second coming of Jesus

- D. In the end times, the Spirit will **universally emphasize** the Church’s identity as Jesus’ Bride for the **first time** in history. John does not proclaim that the Spirit and the *family* say, “Come!” nor the Spirit and the *army*, nor the *kingdom*, nor the *Body*, nor the *temple*, nor the *priesthood*. Rather, it is the Spirit resting with power on the Church who is the Bride. Forever we will rejoice in the reality of our identity as God’s family, Body, temple, priesthood, kingdom, etc.
- E. As sons of God, we are heirs of the Father’s power, and experience **God’s throne** (Rev. 3:21). As the Bride, we experience **God’s heart** (His emotions for us). These truths transcend gender: as sons of God we each have access to His power, and as His Bride, to His heart.
- F. The Bridegroom message is first about Jesus’ emotions for us, His beauty, His commitments to us (to share His heart, home, throne, secrets, and beauty); then our response of wholehearted love and obedience to Him follow. First, we must experience Jesus’ heart, emotions, and affections for us: He delights in us, enjoys us, values our work, is committed to our greatness, and partners with us in ministry. We refuse all sensual overtones in proclaiming Jesus as the Bridegroom.
- G. The Church in her bridal identity understands that Jesus cherishes her. Jesus will return in the context of the most sinful and perverse generation, but Jesus’ love is more powerful than lust.

III. THE SPIRIT AND THE BRIDE CRY “COME!” TO PEOPLE

- A. John made four significant statements in verse 17 related to asking people to come to Jesus. We call believers (through discipleship) and unbelievers (through evangelism) to come to Jesus, the Bridegroom, King, and Judge. Revelation 19-22 emphasizes Jesus as Bridegroom, King, and Judge. Jesus is a *King with power*, a *Bridegroom with desire*, and a *Judge with zeal* to remove all that hinders love. Here the Church, as the Bride, calls people to Jesus in this way.
¹⁷The Spirit and the Bride say, “Come!” And let him who hears say, “Come!” And let him who thirsts come. Whoever desires, let him take the water of life freely. (Rev. 22:17)
- B. **Statement #1:** The Spirit and the Bride crying “Come!” describes the Church in unity with the Spirit and engaged in intercession, and the proclamation of Jesus to believers and unbelievers from a bridal perspective. His servants are to do this as intercessors and messengers.
¹⁷The Spirit and the Bride say, “Come!” (Rev. 22:17)
 - 1. In Jesus’ final public message, He called people to a gospel message rooted in the truth about His wedding (Mt. 22:1-13). This message will win Israel and the nations. The heart of the good news is that we can enter into relationship with the Bridegroom King.
²The kingdom of heaven is like a...king who arranged a marriage for his son,³ and sent out His servants to call those who were invited to the wedding...⁹“Go into the highways, and as many as you find, invite to the wedding.”¹⁰“So those servants went out into the highways...and the wedding hall was filled with guests. (Mt. 22:2-10)
 - 2. Jesus set forth a gospel message that invited unbelievers to participate in the beauty, love, and dignity of a wedding and to be part of Jesus’ Bride forever. We invite unbelievers to a relationship with a Man who loves them beyond anything that they can imagine.

- C. **Statement #2:** Those who *hear* are also to say, “Come,” as intercessors and messengers (writing, teaching, discipling, counseling, parenting, homeschooling, singing, drama, social media, etc.).
¹⁷Let him who hears say, “Come!” (Rev. 22:17)
1. Let him who *hears* the message participate in praying it and sharing it with others. We must respond as we hear this message by saying to Jesus and people, “Come.” Each believer is to respond to the measure that they “hear.” The measure of our hearing determines the measure of our participation with the Spirit in the end-time move of God.
 2. The Holy Spirit wants every believer to *hear and say* this message. Imagine a billion believers filling the earth with this message!
- D. **Statement #3:** The thirsty, those who desire Jesus as the Bridegroom God, are to respond by coming and engaging with Him, the Bridegroom God, in a deep, consistent way. Their desire has been stirred by hearing others call them to come to Jesus. The message awakens desire in people.
¹⁷Let him who thirsts come. (Rev. 22:17)
- E. **Statement #4:** Those who desire the water must “take” it in the way the Scripture describes. Our effort is required in receiving the free grace of God.
¹⁷Whoever desires, let him take the water of life freely. (Rev. 22:17)

IV. SEEING THIS PROPHECY IN ITS CONTEXT (REV. 22:12-20)

- A. Jesus described the eternal implications of our deeds and choices (Rev. 22:12-15).
¹²Behold, I am coming quickly, and My reward is with Me, to give to every one according to his work...¹⁴Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city. ¹⁵But outside are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie. (Rev. 22:12-15)
1. Jesus taught on eternal rewards more than any other person in the Bible. In giving rewards, Jesus will openly express how He feels about the way we loved Him in this age.
 2. The Bride’s responsibility is to make *herself ready* as she participates with God’s free grace (Rev. 19:7). We will wear our love as our garments (Rev. 19:8). At that time, Jesus will express openly what we did in secret before the Father (Mt. 6:4).
⁷His wife has made herself ready...⁸to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. (Rev. 19:7-8)
 3. Heavenly rewards are given to us according to our works and our response to Him. Salvation is a free gift given to us based on Jesus’ work on the cross (Rom. 3:21-31). There will be a difference in the measure of glory of each one’s reward (1 Cor. 15:41-42).
⁴¹There is one glory of the sun...and another glory of the stars; for one star differs from another star in glory. ⁴²So also is the resurrection of the dead. (1 Cor. 15:41-42)

- B. Jesus declared four glorious things about Himself (Rev. 22:16) that are vital to the end-time church functioning in her bridal identity (Rev. 22:17). These four facets of Jesus’ glory seen in verse 16 are necessary to equip God’s people to walk out the four exhortations in verse 17.
- ¹⁶**“I, Jesus...am the Root and the Offspring of David, the Bright and Morning Star.”**
¹⁷**And the Spirit and the bride say, “Come!” (Rev. 22:16-17)**
- C. **Root and the Offspring of David**: These two titles emphasize His Messianic heritage as both the “Root” and “Offspring” of King David. They point to Jesus’ dual nature in being fully God (the Root of David) and fully man (the Offspring of David).
1. **Jesus is the Root of David**: He is God, who existed *before* David, and is the source and cause behind the kingdom of David. He stands behind all the promises given to Israel.
 2. **Jesus is the Offspring of David**: He is a Jewish man, born *after* David, born of David’s family line. He is a Jewish King who will forever sit on the throne of David to rule over the nations from Jerusalem (Isa. 2:3; 4:2-6; Jer. 3:17; Zech. 6:12-13).
- D. **The Bright and Morning Star**: These two titles give us insight into how Jesus will help Israel and the Church in the end times: the Bright Star, the Morning Star, will bring them to victory.
1. **Jesus is the Bright Star**: He will guide His people in the darkness of the Tribulation as He fascinates their heart with His beauty and releases His glory. He imparts bright righteousness to His people (Isa. 62:1).
 2. **Jesus is the Morning Star**: This gives us assurance of victory, as He transitions the earth and His people to a new millennial day. Venus is called the morning star because it is visible (in the east) just before the sunrise of the dawning of a new day.
 - a. During the Great Tribulation, as darkness covers the earth, the increasing release of Jesus’ glory will come as the sure sign of the dawning of a new millennial day.
²**Behold, the darkness shall cover the earth [Great Tribulation], and deep darkness the people [the nations]; but the LORD [Jesus at His coming] will arise over you, and His glory will be seen upon you [Jerusalem]. (Isa. 60:2)**
 - b. Isaiah prophesied of songs that will magnify Jesus and will usher in His new day.
¹⁴**They shall lift up their voice, they shall sing; for the majesty of the LORD...**
¹⁵**Therefore glorify the LORD in the dawning light [millennial kingdom], the name of the LORD God of Israel...**¹⁶**From the ends of the earth we have heard songs: “Glory to the righteous!” (Isa. 24:14-16)**

V. **QUESTIONS FOR SMALL-GROUP DISCUSSION (e.g., FCF FRIENDSHIP GROUPS)**

1. Identify one point that inspired or challenged you. Why? What will you do differently to apply it?
2. Identify one point that you want to impart to a younger believer. Why? How will you approach this?
3. Identify one point that you would like to gain more understanding of. How will you seek to gain it?