appear, after the Church, as God’s witness, has ceased to  
be on the earth. But this closing verse, coming after  
the prophetic part of the book is ended, reverts to  
our present standing, and so for a moment the  
Holy Ghost uses an expression taught in Paul’s  
Epistles.  
 This call “Come!” is not, as many take it, the  
Holy Spirit’s cry to the sinner to come to Christ. It  
is the appeal of the Spirit and Bride to *Jesus*, that He  
will come, “bright morning star,” and bring the day  
of joy.  
 “Let him that heareth say, Come!”  
 The believer is “he who heareth.” “He that hath  
an ear, let him hear” (xiii. 9). The believer alone  
desires the Lord’s coming. As the Lord addressed to  
the saints of the churches an individual call at the  
close of each epistle, so an individual response is required here.  
 This word to the hearer will remain in full force  
even after the watchful of the Church or the whole  
Church are borne away. Jesus’ coming is, to Israel as  
well as to ourselves, the great point of hope on which  
all their blessings hinge.  
 Thrice in the Epilogue does Jesus announce His  
return.  
 Three answers desirous of the Saviour’s coming are  
called forth.  
 “And he that thirsteth, let him come!”  
 Here is an entire change in the reference of the  
word—“Come.” Before, the hearer was to desire  
another to come: now he is himself to move. But  
whither? Who is to come? These are the words of  
Jesus inviting some to come, while He is away. They  
must mean that the weary sinner is to come to Himself.  
And his thirst, if so, and the coming, must be spiritual;  
and the reference must be like those in the Gospel of