Matthew—“*Come unto me*, all ye that labour and are  
heavy laden, and I will give you rest.”  
 “He that wisheth, let him take the water of life  
without cost.”  
 These words are especially spoken to those in “the  
churches,” after the descriptions of the prophecy have  
ended. Thus the gracious invitations of the Gospel  
to sinners are still in force. The water of life is figurative and spiritual in this section, as the Bride also is.  
 The hearers and the thirsty are not of the Church:  
though the coming and drinking of the spiritual water  
of life in this droughty desert is the preparation for  
desiring the coming of our Lord. To all others, the  
Saviour’s return is only judgment and destruction.  
How can they desire it?  
 “I testify to every one that heareth the sayings  
of the prophecy of this book: if any add unto these  
things, God shall add to him the plagues that are  
written in this book.”  
 The Saviour is still the speaker. A class of offences  
and penalties, not noticed elsewhere, is here set up by  
the Redeemer’s authority. As there is special blessing  
for the readers and hearers of the book; so to  
the abusers of it there is especial woe in store.  
“*Every* hearer” is addressed: whence it appears  
to stretch beyond the members of the Church of  
Christ.  
 Does not this threatening encircle those who in  
early days wrote forged Apocalypses in the name of  
Peter and others?  
 This discovers to us one of the great subjects of the  
book. It treats of “plagues,” and they are literally to  
be taken.  
 But what if the offence be the taking away some of  
the words of the book? Then “God shall take away