WORKBOOK STUDY COMPANION · REVELATION 22:6–21

Surely, I Come *Quickly*

REVELATION 22:6–21

Scripture written out in the NASB95, every question answered in one sentence, cross references, verse-by-verse commentary from three trusted teachers — and for each question, a point of critical thinking and a key question to carry into the week.

Amir Tsarfati
REVEALING REVELATION

John MacArthur
GRACE TO YOU

David Guzik
ENDURING WORD

01 CAPTURE THE SCENE

What do I see?

"It's hard to believe that we are nearing the completion of this amazing journey. But we don't want to rush to the end. This final chapter is a beautiful testimony of the love relationship between Jesus and His church. He longs to be with His people, and they cry out for His return. Don't let these last words get by you without feeling the emotion in the words." Read Revelation 22:6-21. Five numbered questions.

READ **Revelation 22:6-21**

Revelation 22:6-7 NASB95

And he said to me, "These words are faithful and true"; and the Lord, the God of the spirits of the prophets, sent His angel to show to His bond-servants the things which must soon take place. "And behold, I am coming quickly. Blessed is he who heeds the words of the prophecy of this book."

Revelation 22:20-21 NASB95

He who testifies to these things says, "Yes, I am coming quickly." Amen. Come, Lord Jesus. The grace of the Lord Jesus be with all. Amen.

IN MY WORDS

The visions are over, and now the angel, Jesus, and John take turns closing the book — it is all true, He is coming quickly, don't seal it, don't change it, come and drink, and come, Lord Jesus.

CROSS REFERENCE **Revelation 1:3** "Blessed is he who reads and those who hear the words of the prophecy, and heed the things which are written in it; for the time is near" — the book ends on the same blessing it opened with.

Amir Tsarfati REVEALING REVELATION

After every seal, trumpet, and bowl, after every warning about the beast and the false prophet, the last posture of God's people is not dread but longing. We watch the times because we love the One who is coming, and this chapter is His last word to a church He longs to be with.

David Guzik ENDURING WORD

The last verse of the Old Testament ends with a curse; the last words of the New Testament speak of grace. That is no accident — grace is exactly how God deals with His people under the new covenant, all the way to the very end.

CRITICAL THINKING

The workbook asks you to feel the emotion in these words before it asks you to analyze them. Three speakers — angel, Jesus, John — hand the microphone back and forth in sixteen verses, and the only one who says "Come" back to Jesus is the man who has just seen everything that is coming.

KEY QUESTION

After twenty-two chapters of seals, beasts, and bowls, is my honest response to "I am coming quickly" still come — or has it quietly become not yet?

1 List at least five significant differences between life in the New Jerusalem and life today.

Revelation 22:3-5 NASB95

There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him; they will see His face, and His name will be on their foreheads. And there will no longer be any night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever.

Revelation 21:4 NASB95

and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away."

IN MY WORDS

There is no curse, no death, no tears or pain, no night and no need for the sun, no temple and no sin inside the gates — and instead of struggling to see God we see His face, wear His name, and reign with Him forever.

CROSS REFERENCE **Revelation 7:16-17** "They will hunger no longer, nor thirst anymore… and God will wipe every tear from their eyes" — the promise made to the Tribulation saints is everyday life in the city.

Amir Tsarfati REVEALING REVELATION

"No longer any curse" reaches all the way back to Genesis 3 and finally undoes it — not mitigated as in the Millennium, but permanently removed. The reign that follows is not a temporary rule bounded by a thousand years but an eternal one shared with the King Himself.

David Guzik ENDURING WORD

This is a perfect consummation, point for point: no more curse is perfect restoration, the throne in their midst is perfect administration, servants who serve is perfect subordination, seeing His face is perfect transformation, His name on their foreheads is perfect identification, and reigning forever is perfect exaltation. Heaven is not idle leisure but joyful service centered entirely on God.

CRITICAL THINKING

Most of the differences are subtractions — no curse, no night, no death, no tears. But the one difference that explains all the others is an addition: the throne of God is *in it*. Everything wrong with life today is downstream of distance from God; everything right with the city is downstream of His presence.

KEY QUESTION

Which of the five differences I listed do I ache for most — and what does that tell me about where the curse still bites hardest in my life right now?

2 What mistake did the apostle John make when he heard and saw the coming events from the angel (verses 8-9)?

Revelation 22:8-9 NASB95

I, John, am the one who heard and saw these things. And when I heard and saw, I fell down to worship at the feet of the angel who showed me these things. But he said to me, "Do not do that. I am a fellow servant of yours and of your brethren the prophets and of those who heed the words of this book. Worship God."

IN MY WORDS

John fell down to worship the angel who had shown him the visions, and the angel stopped him and told him to worship God alone.

CROSS REFERENCE **Acts 10:25-26** Cornelius fell at Peter's feet and worshiped him, "But Peter raised him up, saying, 'Stand up; I too am just a man'" — the same correction, from a man instead of an angel.

John MacArthur GRACE TO YOU

John's second lapse into worshiping the angel is a sober reminder that even a man who has just seen the glories of heaven can still err. Only God is worthy of worship — full stop, with no exception for how spectacular the messenger.

David Guzik ENDURING WORD

The angel refuses the worship immediately and puts himself on the same level as John, the prophets, and every believer who keeps this book — a fellow servant. The one who has just delivered heaven's message will not for a moment let himself become its object.

CRITICAL THINKING

The workbook notes John did this *twice* (19:10 and here). This is the apostle who leaned on Jesus' chest, and overwhelming glory still bent his knees in the wrong direction. If a vision that good can misdirect worship, then anything that feels that good — a teacher, a movement, an experience — can too.

KEY QUESTION

What messenger, ministry, or experience in my life has quietly started to receive the awe that belongs only to the One who sent it?

3 Compare the location of the tree of life in the Garden of Eden with the location of the one in the New Jerusalem (Genesis 2:9 with Revelation 22:2).

Genesis 2:9 NASB95

Out of the ground the LORD God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

Revelation 22:2 NASB95

in the middle of its street. On either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations.

IN MY WORDS

In Eden the tree of life stood in the midst of a garden next to the tree that brought death; in the New Jerusalem it lines both banks of the river in the middle of the city's street, with no rival tree and no sword guarding it.

CROSS REFERENCE **Revelation 2:7** "To him who overcomes, I will grant to eat of the tree of life which is in the Paradise of God" — promised to Ephesus in chapter 2, delivered in chapter 22.

John MacArthur GRACE TO YOU

The tree of life reappears here for the first time since Eden, and its reappearance is a deliberate bookend: what was forfeited by sin at the beginning of Scripture is restored by grace at its end, with no possibility of a second fall.

Amir Tsarfati REVEALING REVELATION

The prophets pictured a river flowing from Jerusalem and trees bearing fruit for the nations long before John saw them fulfilled — Ezekiel's river from the millennial temple is the earthly preview, and this is the eternal reality it pointed toward. The healing of the nations is not medicine for sin still present in eternity but the permanent flourishing of every people once at odds with God.

David Guzik ENDURING WORD

The tree yielding fruit every month is a striking detail: heaven still marks time even though its people are no longer subject to it the way we are now, and even man's eating is restored rather than forbidden.

CRITICAL THINKING

In Genesis the tree was in a garden, accessible to two people, and after the fall it was guarded by cherubim and a flaming sword. In Revelation it is in a city street, on both sides of a river, feeding nations. God did not just give the tree back — He moved it from a private garden to a public thoroughfare so no one who belongs there could ever be far from it.

KEY QUESTION

Do I live like a man who has been locked out of the garden — or like one who already has a standing invitation to the tree?

4 List the five ways that Jesus describes Himself in this chapter.

Revelation 22:13 NASB95

"I am the Alpha and the Omega, the first and the last, the beginning and the end."

Revelation 22:16 NASB95

"I, Jesus, have sent My angel to testify to you these things for the churches. I am the root and the descendant of David, the bright morning star."

IN MY WORDS

He is the Alpha and the Omega, the first and the last, the beginning and the end, the root and the descendant of David, and the bright morning star.

CROSS REFERENCE **Revelation 1:17-18** "I am the first and the last, and the living One; and I was dead, and behold, I am alive forevermore" — the same title, spoken the first time John fell at His feet.

John MacArthur GRACE TO YOU

Applying "Alpha and Omega, the first and the last" to Jesus — titles used of God the Father earlier in this book — is one of the clearest proofs of Christ's full deity anywhere in Scripture. The One who is coming to judge is the One who spoke everything into being.

David Guzik ENDURING WORD

"Bright and morning star" is fitting here: just as the morning star welcomes the dawn, Jesus Himself is the sign that the long night of this present age is about to break into day. And "I, Jesus" authenticates the entire book with the highest authority possible.

CRITICAL THINKING

Three of the five titles are pairs of opposites — first/last, beginning/end, Alpha/Omega — and the fourth is too: root *and* descendant of David, ancestor and offspring at once. Jesus keeps describing Himself as both ends of everything, which is exactly what you would expect from the One who wrote the first page and is now closing the last.

KEY QUESTION

Which of these five names do I need most this week — the One who was there at my beginning, the One who holds my end, or the morning star that says the night is almost over?

5 Write out the warning at the end of this chapter.

Revelation 22:18-19 NASB95

I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book.

IN MY WORDS

If anyone adds to the words of this prophecy, God will add the plagues in this book to him, and if anyone takes away from them, God will take away his part in the tree of life and the holy city.

CROSS REFERENCE **Deuteronomy 4:2** "You shall not add to the word which I am commanding you, nor take away from it" — Moses gave the same warning at the start of the story.

John MacArthur GRACE TO YOU

The warning against adding to or taking away from this book is a warning against every critic and every teacher, ancient or modern, who claims the authority to correct or edit what God has finished saying.

Amir Tsarfati REVEALING REVELATION

This stands as a permanent guard over prophecy itself. No generation, however certain of its own predictions, has the right to reshape what God has already spoken plainly — the Word is the standard by which every teacher, including this one, must be measured.

CRITICAL THINKING

The two penalties are the two halves of the book: add, and you get the plagues (chapters 6–19); subtract, and you lose the city (chapters 21–22). Tampering with the warnings earns the judgments; tampering with the promises forfeits the reward. God attaches the punishment to the part you touched.

KEY QUESTION

Where am I tempted to soften a hard word of Scripture, or add a rule God never gave — and which of those two is really my habit?

02 ANALYZE THE MESSAGE

What does it mean?

"Why do you think God chose men rather than angels to communicate the Scriptures to us?… If an angel were to appear to us, besides being scared out of our wits, we would probably do something stupid, like the apostle John did… Interestingly, when an angel spoke to the prophet Daniel in a similar situation, he said, 'You, Daniel, shut up the words, and seal the book until the time of the end' (Daniel 12:4). Why was Daniel given instructions that were the opposite of those given to John? For Daniel, the time frame he wrote about was still in the distant future. But for John, 'the time is at hand' (Revelation 22:10)." Six numbered questions, then the workbook's three key words.

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1 In the first five verses of Revelation 22, John speaks of the "servants" (verse 3). Who are these servants, and what type of reward will they be receiving?

Revelation 22:3-5 NASB95

There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him; they will see His face, and His name will be on their foreheads. And there will no longer be any night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever.

IN MY WORDS

The servants are the redeemed of every age — everyone whose name is in the Lamb's book — and their reward is to serve Him face to face, carry His name, and reign with Him forever.

CROSS REFERENCE **Matthew 5:8** "Blessed are the pure in heart, for they shall see God" — the beatitude is finally cashed in verse 4.

John MacArthur GRACE TO YOU

"They will see His face" is the single greatest statement in this passage — something even Moses was denied on earth is now the unbroken privilege of every believer in eternity. God's own glory becomes the light source, because in the presence of ultimate reality no lesser light is needed.

David Guzik ENDURING WORD

Servants who serve is perfect subordination, and reigning forever is perfect exaltation — and the two are not in tension. Heaven is not idle leisure; it is a place where joyful service centers entirely on God, and that service is the reign.

CRITICAL THINKING

The reward for serving is more serving — and more seeing. Verse 3 says they serve, verse 4 says they see His face, verse 5 says they reign; the workbook asks "what type of reward," and the answer is that the reward is not a break from the Master but unbroken access to Him.

KEY QUESTION

If the reward of heaven is to serve God with His face in view, does the way I serve Him now — grudgingly or gladly — suggest I would actually enjoy it?

2 Why was John rebuked by the angel (verse 9)?

Revelation 22:9 NASB95

But he said to me, "Do not do that. I am a fellow servant of yours and of your brethren the prophets and of those who heed the words of this book. Worship God."

IN MY WORDS

Because the angel is a fellow servant, not God, and worship belongs to God alone.

CROSS REFERENCE **Hebrews 1:14** "Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?" — angels serve the heirs; they are not served by them.

John MacArthur GRACE TO YOU

Only God is worthy of worship, full stop, no exceptions for how spectacular the messenger. The angel corrects John instantly and points him upward — the created thing that receives worship becomes an idol, no matter how holy it looks.

Amir Tsarfati REVEALING REVELATION

The angel understood that John was overcome by what he had witnessed; rather than condemn him, he corrected him and then kept right on with the message. God's messengers point past themselves — that is how you tell a true one.

CRITICAL THINKING

The angel lists three groups he counts himself among: John, the prophets, and "those who heed the words of this book." That last group is you. An angel who has stood in the throne room calls the ordinary reader of Revelation his fellow servant — which means heeding this book puts you in higher company than you think.

KEY QUESTION

When I am corrected — even gently, even rightly — do I receive it the way John did and keep going, or do I stop and defend myself?

3 Compare the angel's rebuke to the admonishment given in Colossians 2:18.

Colossians 2:18 NASB95

Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on visions he has seen, inflated without cause by his fleshly mind,

Revelation 22:9 NASB95

But he said to me, "Do not do that. I am a fellow servant of yours and of your brethren the prophets and of those who heed the words of this book. Worship God."

IN MY WORDS

Paul warns that angel-worship built on visions robs a believer of his prize, and the angel says the same thing to John in one line — a real vision is no excuse for worshiping anyone but God.

CROSS REFERENCE **Revelation 19:10** The first time John did this, the angel answered, "Do not do that… worship God" — the identical words.

John MacArthur GRACE TO YOU

Colossae had teachers who paraded their visions and their reverence for angels as a higher spirituality; Paul calls it fleshly and says it defrauds. Revelation 22 is the same warning acted out: the greatest vision ever given to a man still does not license him to bow to the messenger.

David Guzik ENDURING WORD

A person can be sincerely humble — self-abasement — and still be doing something God forbids. John was not proud when he fell down; he was overwhelmed. Sincerity did not make it right, and the angel did not treat it as harmless.

CRITICAL THINKING

Paul's phrase is "taking his stand on visions he has seen." John had seen the greatest visions in history and could have taken his stand on them — and the angel would not let him. The one man with the most right to say "but I saw it" is the one Scripture records being corrected twice.

KEY QUESTION

Is there any experience I have had that I treat as more authoritative than the plain Word of God?

4 How do you think the promise of a reward (Revelation 22:12) should affect our lives today?

Revelation 22:12 NASB95

"Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done.

2 Corinthians 5:10 NASB95

For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

IN MY WORDS

It should make me live as if He could come today — working faithfully, not for salvation, which is free, but because what I do with what He gave me will be weighed and rewarded.

CROSS REFERENCE **Isaiah 40:10** "Behold, His reward is with Him And His recompense before Him" — Jesus is quoting Isaiah about Himself.

Amir Tsarfati REVEALING REVELATION

The church has already received her rewards at the judgment seat of Christ — the *bema* — but there are many believers not of the church, from Noah to Job to the Tribulation saints, who will be rewarded for their faithfulness when He comes. Salvation is a gift; a reward is earned.

John MacArthur GRACE TO YOU

Rendering "to every man according to what he has done" does not contradict salvation by grace through faith. Genuine faith always produces works, and those works are the visible evidence of what a person truly believed.

David Guzik ENDURING WORD

"Quickly" here means *suddenly* as much as *soon* — when He comes there will be no time left to get ready. The reward is not a threat to the believer but a promise: nothing done for Him is wasted or forgotten.

CRITICAL THINKING

The workbook separates salvation (Ephesians 2:8-9, a gift) from reward (a payment for what was earned) — and both are true at once. Getting that distinction wrong in either direction produces either a works-righteousness that terrifies or a cheap grace that never bothers to work.

KEY QUESTION

If Jesus rendered to me today according to what I have done since I was saved, what would He actually have to work with?

5 What does Jesus mean when He says that He is "the Root and the Offspring of David" (verse 16)?

Revelation 22:16 NASB95

"I, Jesus, have sent My angel to testify to you these things for the churches. I am the root and the descendant of David, the bright morning star."

Isaiah 11:1, 10 NASB95

Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit... Then in that day The nations will resort to the root of Jesse, Who will stand as a signal for the peoples; And His resting place will be glorious.

IN MY WORDS

He is both David's source and David's son — as God He is the root David grew from, and as man He is the descendant who inherits David's eternal throne.

CROSS REFERENCE **Matthew 22:41-45** "If David then calls Him 'Lord,' how is He his son?" — Jesus asked the Pharisees the riddle that verse 16 answers.

Amir Tsarfati REVEALING REVELATION

"The root and the descendant of David" is a Messianic title reaching straight back to the covenant God made with Israel's greatest king — Jesus is both David's Creator and his heir. This is not a title borrowed from the church; it is Israel's own hope, fulfilled exactly as her own prophets said it would be.

John MacArthur GRACE TO YOU

Root and offspring in one Person is the doctrine of the two natures stated in six words: as eternal God He gave David his existence, and as true man born of David's line He fulfills the promise of a Son who would reign forever.

CRITICAL THINKING

A root comes before the tree; an offspring comes after. No merely human king could be both. Jesus is claiming, in His last self-description in the Bible, to stand on both sides of David — before him as God and after him as man — which is the whole gospel of the incarnation in one phrase.

KEY QUESTION

Do I hold both truths about Jesus with equal weight — fully God, the root, and fully man, the son of David — or does one of them get quietly shortchanged in my thinking?

6 Divide this chapter into its logical parts and assign a heading to each division.

Revelation 22:6 NASB95

And he said to me, "These words are faithful and true"; and the Lord, the God of the spirits of the prophets, sent His angel to show to His bond-servants the things which must soon take place.

IN MY WORDS

Verses 1-5, the river and tree of life and the servants who reign; verses 6-11, the angel confirms the words and tells John not to seal them; verses 12-16, Jesus names Himself and His reward; verses 17-19, the invitation to come and the warning not to tamper; verses 20-21, "Come, Lord Jesus" and the benediction of grace.

CROSS REFERENCE **Revelation 1:1** The book opens the same way it closes: God "sent and communicated it by His angel to His bond-servant John."

David Guzik ENDURING WORD

Because the book is not sealed, in contrast to Daniel's prophecy, this book can and must be understood — it was written to be read, not hidden. That is why it can be outlined at all.

John MacArthur GRACE TO YOU

To the very last line, Revelation emphasizes readiness over speculation — the point of the whole book was never to satisfy curiosity about the future but to produce holy, watchful living now. Any outline of the chapter should end where the chapter ends: with grace.

CRITICAL THINKING

Three different voices close the book — the angel (6-11), Jesus (12-16), and John (17-21) — and each one ends his turn with something about the coming: "the time is near," "I am coming quickly," "Come, Lord Jesus." Whatever headings I choose, the chapter divides by who is speaking and unites by what they all say.

KEY QUESTION

If I had to outline my own life the way I just outlined this chapter, what would the heading over the current section be?

KEY WORDS **Quickly · Reward · Blessed**

Isaiah 48:3 NASB95

"I declared the former things long ago And they went forth from My mouth, and I proclaimed them. Suddenly I acted, and they came to pass.

Isaiah 62:11 NASB95

Behold, the LORD has proclaimed to the end of the earth, Say to the daughter of Zion, "Lo, your salvation comes; Behold His reward is with Him, and His recompense before Him."

Revelation 1:3 NASB95

Blessed is he who reads and those who hear the words of the prophecy, and heed the things which are written in it; for the time is near.

IN MY WORDS

"Quickly" (*tachu*, three times here) means God acts suddenly when His time comes, "reward" is what He brings with Him for the faithful, and "blessed" is the settled security of everyone who keeps this book.

Amir Tsarfati REVEALING REVELATION

"The time is near" is the drumbeat of the whole book, and it does not mean the church has been wrong to watch for two thousand years — it means every generation since the ascension has lived on the very edge of fulfillment. Our timetable and God's are often very different; He is never in a hurry, but when it is time to act, He acts quickly.

John MacArthur GRACE TO YOU

"Coming quickly" describes suddenness, not necessarily nearness on a human calendar — when Christ comes it will happen in an instant, without further warning once history's clock resumes.

CRITICAL THINKING

The workbook observes that some believers, weary of the delay, changed their theology — began as millennialists and became amillennialists. That is the quiet danger of waiting: not that we stop believing He will come, but that we reinterpret the promise until it no longer requires us to watch.

KEY QUESTION

Has two thousand years of waiting made me more watchful — or has it made me subtly edit what "quickly" has to mean?

03 COMPARE THIS CHAPTER WITH THE REST OF SCRIPTURE

Is this supported by other passages in Revelation, John's other books, the Old/New Testaments?

Seven numbered questions, transcribed as the workbook asks them.

1 The phrase "water of life" is found in three passages in Revelation (21:6; 22:1, 17). How would you describe the water of life from these passages?

Revelation 21:6 NASB95

Then He said to me, "It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost.

Revelation 22:1 NASB95

Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb,

Revelation 22:17 NASB95

The Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who wishes take the water of life without cost.

IN MY WORDS

The water of life comes straight from God's throne, it is clear as crystal, it is for anyone who is thirsty, and it is free.

CROSS REFERENCE **Isaiah 55:1** "Ho! Every one who thirsts, come to the waters; And you who have no money come, buy and eat" — the same offer, eight centuries earlier.

David Guzik ENDURING WORD

Through the Old Testament, prophets used the picture of a river as a powerful expression of richness, provision, and peace, and here that river is clear as crystal — utterly unpolluted, because it comes straight from God's own throne.

John MacArthur GRACE TO YOU

"Take the water of life without cost" is the gospel in miniature, placed deliberately at the very end of the canon — salvation is never earned, only received. The source is not the city but God and the Lamb together, one throne, undivided.

CRITICAL THINKING

The three passages move from promise (21:6, "I will give") to sight (22:1, "he showed me") to invitation (22:17, "let the one who is thirsty come"). God does not just describe the water — He shows it and then offers it, and the offer is the last thing He says before the warning.

KEY QUESTION

The only qualification for the water of life is thirst — so am I still thirsty, or have I let lesser things take the edge off?

2 How do Revelation 22:7 and 22:12 complement one another?

Revelation 22:7 NASB95

"And behold, I am coming quickly. Blessed is he who heeds the words of the prophecy of this book."

Revelation 22:12 NASB95

"Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done.

IN MY WORDS

Both begin with "Behold, I am coming quickly" — verse 7 tells me what to do while I wait (heed the words), and verse 12 tells me what He brings when He comes (the reward for having done it).

CROSS REFERENCE **Matthew 16:27** "the Son of Man is going to come in the glory of His Father with His angels, and WILL THEN REPAY EVERY MAN ACCORDING TO HIS DEEDS."

John MacArthur GRACE TO YOU

The same announcement frames both a blessing and a reckoning — the coming that blesses the one who heeds is the same coming that renders to every man according to what he has done. There is one return, and it is good news or bad news depending entirely on what you did with this book.

Amir Tsarfati REVEALING REVELATION

Three times in this chapter Jesus says "I am coming quickly." For us His return is nearer than ever — we see the signs, and whether "quickly" means our kind or God's kind, we are to be about our Father's business, ready as if today were the day.

CRITICAL THINKING

Verse 7 is heard; verse 12 is done. The blessing is for the one who *heeds*; the reward is for what a man *has done*. Put together, they say the same thing the whole book has been saying: prophecy was not given to be known but to be obeyed, and obedience is what gets rewarded.

KEY QUESTION

If verse 7 is the assignment and verse 12 is the grade, how much of what I know from this book have I actually turned into something I do?

3 Three times, Jesus states that He is coming quickly and four times, there is a response of "Come!" or "come." According to the following verses, who asks Jesus to come?

a. Revelation 22:17

Revelation 22:17 NASB95

The Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who wishes take the water of life without cost.

IN MY WORDS

The Spirit and the bride say "Come," and everyone who hears is told to say it too.

b. Revelation 22:20

Revelation 22:20 NASB95

He who testifies to these things says, "Yes, I am coming quickly." Amen. Come, Lord Jesus.

IN MY WORDS

John himself answers "Amen. Come, Lord Jesus" — the writer speaking for every believer who reads it.

CROSS REFERENCE **1 Thessalonians 4:16-17** "the Lord Himself will descend from heaven with a shout… and so we shall always be with the Lord" — what the bride is asking for.

Amir Tsarfati REVEALING REVELATION

The bride joining the Spirit in saying "Come" is the church's own longing for the rapture voiced out loud — not fear of what is coming, but eagerness for the Bridegroom Himself. "Come, Lord Jesus" is the oldest prayer of the church, the Aramaic *Maranatha* carried from the earliest believers straight into these final verses.

David Guzik ENDURING WORD

Verse 17 turns in the middle: the first two "Come"s are addressed upward to Jesus, and the last two are addressed outward to the thirsty. The church that prays for His coming is the same church that invites sinners to come — longing for Him and reaching for them are one motion.

CRITICAL THINKING

Count the voices: the Spirit, the bride, the one who hears, and John. That is heaven, the church, the individual believer, and the apostle — every level of God's people saying the same word. The only party in the chapter who is *invited* to come rather than asking Jesus to come is the thirsty sinner.

KEY QUESTION

When I say "Come, Lord Jesus," do I say it with the bride's eagerness — and do I say "come" to the thirsty people around me with the same breath?

4 Compare Revelation 22:1-2 with Ezekiel 47:1-12 and John 7:37-41 with John 4:1-14. Using these passages, list the specific insights you gain about the water of life.

Revelation 22:1-2 NASB95

Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb, in the middle of its street. On either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations.

Ezekiel 47:1-12 NASB95

Then he brought me back to the door of the house; and behold, water was flowing from under the threshold of the house toward the east, for the house faced east. And the water was flowing down from under, from the right side of the house, from south of the altar. He brought me out by way of the north gate and led me around on the outside to the outer gate by way of the gate that faces east. And behold, water was trickling from the south side. When the man went out toward the east with a line in his hand, he measured a thousand cubits, and he led me through the water, water reaching the ankles. Again he measured a thousand and led me through the water, water reaching the knees. Again he measured a thousand and led me through the water, water reaching the loins. Again he measured a thousand; and it was a river that I could not ford, for the water had risen, enough water to swim in, a river that could not be forded. He said to me, "Son of man, have you seen this?" Then he brought me back to the bank of the river. Now when I had returned, behold, on the bank of the river there were very many trees on the one side and on the other. Then he said to me, "These waters go out toward the eastern region and go down into the Arabah; then they go toward the sea, being made to flow into the sea, and the waters of the sea become fresh. It will come about that every living creature which swarms in every place where the river goes, will live. And there will be very many fish, for these waters go there and the others become fresh; so everything will live where the river goes. And it will come about that fishermen will stand beside it; from Engedi to Eneglaim there will be a place for the spreading of nets. Their fish will be according to their kinds, like the fish of the Great Sea, very many. But its swamps and marshes will not become fresh; they will be left for salt. By the river on its bank, on one side and on the other, will grow all kinds of trees for food. Their leaves will not wither and their fruit will not fail. They will bear every month because their water flows from the sanctuary, and their fruit will be for food and their leaves for healing."

John 7:37-39 NASB95

Now on the last day, the great day of the feast, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'" But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.

John 4:10-14 NASB95

Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." She said to Him, "Sir, You have nothing to draw with and the well is deep; where then do You get that living water? You are not greater than our father Jacob, are You, who gave us the well, and drank of it himself and his sons and his cattle?" Jesus answered and said to her, "Everyone who drinks of this water will thirst again; but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life."

IN MY WORDS

The water of life flows from God's presence, gets deeper the farther it goes, brings life and healing wherever it reaches, is given by Jesus to anyone who asks, is the Holy Spirit living inside the believer, and ends thirst forever.

CROSS REFERENCE **Zechariah 14:8** "in that day living waters will flow out of Jerusalem" — Zechariah saw the millennial river Ezekiel measured.

Amir Tsarfati REVEALING REVELATION

Ezekiel's river from the millennial temple is the earthly preview, flowing from the sanctuary into the Dead Sea and making it live; Revelation's river from the throne is the eternal reality it pointed toward. The prophets saw the same water John saw — God has been describing one river all along.

John MacArthur GRACE TO YOU

In John 7 Jesus tells us plainly what the living water is: the Spirit, given to those who believe once He was glorified. The river in the eternal city is the consummation of what every believer has already tasted at the well — the same Spirit, no longer a spring inside but a river in full view.

David Guzik ENDURING WORD

Ezekiel's river starts as a trickle at the threshold and becomes a river no one can ford — that is how the life of God works in a person and in the world: small at the source, deepening the farther it goes, and bringing life to everything it touches.

CRITICAL THINKING

Ezekiel's river has swamps and marshes that stay salt (47:11); Revelation's river has none. The millennial river heals a still-fallen earth and leaves some places untouched; the eternal river flows through a city where nothing unclean remains. Same water, different worlds — which is one more reason to read them as two events, not one.

KEY QUESTION

The Samaritan woman was offered the water and started arguing about the well — what am I arguing about instead of simply asking Him for a drink?

5 Compare Revelation 22:17 with Revelation 19:7-9.

Revelation 22:17 NASB95

The Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who wishes take the water of life without cost.

Revelation 19:7-9 NASB95

"Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready." It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints. Then he said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" And he said to me, "These are true words of God."

IN MY WORDS

The same bride who was made ready and married in chapter 19 is still saying "Come" in chapter 22 — both to her Bridegroom and to everyone who has not yet accepted the invitation to the supper.

CROSS REFERENCE **John 14:2-3** "I go to prepare a place for you… I will come again and receive you to Myself" — the Bridegroom's promise that both passages depend on.

Amir Tsarfati REVEALING REVELATION

The workbook calls this chapter a testimony of the love relationship between Jesus and His church, and this is where you see it: He longs to be with His people, and they cry out for His return. The bride of chapter 19 is a church that has made herself ready; the bride of chapter 22 is a church that cannot wait.

David Guzik ENDURING WORD

"Whoever desires, let him take the water of life freely" is the simplest, widest invitation in the whole Bible — it does not say whoever understands, or whoever is worthy, only whoever desires. The bride who has been blessed at the supper is the one now handing out the invitations.

CRITICAL THINKING

In 19:9 the blessing is on those *invited* to the supper; in 22:17 the bride does the inviting. The guest list is not closed by the wedding — the married bride is still calling people to the table, which is a strange and wonderful picture of a church that never stops evangelizing even in eternity's doorway.

KEY QUESTION

Chapter 19 says the bride made herself ready — if the wedding were this week, what would I still be scrambling to get right?

6 Compare Revelation 22:17 with 1 Corinthians 16:22 and Titus 2:13. What are the similarities and differences?

1 Corinthians 16:22 NASB95

If anyone does not love the Lord, he is to be accursed. Maranatha.

Titus 2:13 NASB95

looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus,

Revelation 22:17 NASB95

The Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who wishes take the water of life without cost.

IN MY WORDS

All three long for Jesus to come — but Paul's *Maranatha* sits next to a curse on those who don't love Him, Titus calls the appearing our blessed hope to live godly in light of, and Revelation turns the same longing into an open invitation for the thirsty.

CROSS REFERENCE **Titus 2:11-12** The grace that brings salvation is "instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age" — the hope of verse 13 changes how we live now.

Amir Tsarfati REVEALING REVELATION

Maranatha — "our Lord, come" — was on the lips of the earliest believers before a single Gospel was written, and it lands here in the last verses of the Bible. The church has always been a people waiting for someone, and that waiting is not passive — it is watching.

John MacArthur GRACE TO YOU

Titus 2:13 calls Jesus "our great God and Savior" in the same breath as His appearing — the One we look for is God Himself. Paul's curse on those who do not love the Lord and John's invitation to whoever is thirsty are two sides of one truth: the coming that welcomes the bride is the same coming that shuts the door.

CRITICAL THINKING

Paul puts the curse and *Maranatha* in the same verse; John puts the invitation and the warning in consecutive verses. The New Testament will not let you long for His coming without also reckoning with who is ready for it — which is why the prayer "Come, Lord Jesus" ought to make me urgent about the people who are not.

KEY QUESTION

Is the appearing of Jesus my "blessed hope" — the thing I actually look forward to — or is it just a doctrine I would defend?

7 What promise does Jesus give to believers in the church of Philadelphia concerning the New Jerusalem (Revelation 3:11-12)?

Revelation 3:11-12 NASB95

'I am coming quickly; hold fast what you have, so that no one will take your crown. He who overcomes, I will make him a pillar in the temple of My God, and he will not go out from it anymore; and I will write on him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and My new name.

IN MY WORDS

He promises to make the overcomer a permanent pillar in God's temple and to write on him God's name, the name of the New Jerusalem, and His own new name — exactly what 22:4 says the servants will wear on their foreheads.

CROSS REFERENCE **Revelation 22:4** "they will see His face, and His name will be on their foreheads" — the promise to Philadelphia, kept.

Amir Tsarfati REVEALING REVELATION

Philadelphia is the faithful church — one of only two Jesus had nothing against — and the promise He gave her is the one every overcomer in the seven letters ultimately receives: an eternal, unshakable place in the city that comes down from God. What was promised in chapter 3 is delivered in chapter 22.

David Guzik ENDURING WORD

"I am coming quickly" was said to Philadelphia in chapter 3 — the same words Jesus repeats three times in chapter 22. To a small church with little strength, the promise of His coming was the reason to hold fast, and the city with His name on it was the reward for holding.

CRITICAL THINKING

"He will not go out from it anymore." Philadelphia sat in earthquake country, where people fled their city repeatedly and lived outside the walls. Jesus promised those believers the one thing their geography never gave them — a city they would never have to leave. He tailors eternity to the wounds of the people He is speaking to.

KEY QUESTION

What in my life keeps making me "go out" — and what would it mean to hold fast knowing there is a place I will never have to leave?

04 EXECUTE

So what? How does this affect my life?

Principle: **Our response to God's Word is more important than our knowledge of God's Word.** "You have now come to the end of God's revelation to man about future events. For some people, just knowing about the future is enough to satisfy their curiosity. But prophecy was not given to us merely to satisfy our curiosity. It was given to produce life-change. Are you ready for God's life-change in you?"

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1 How has your understanding of God changed as a result of studying Revelation?

Revelation 22:13 NASB95

"I am the Alpha and the Omega, the first and the last, the beginning and the end."

IN MY WORDS

I see now that God is in complete control of the end exactly as He was of the beginning — His judgment is real and His patience is real, and both are driven by the same love.

CROSS REFERENCE **2 Peter 3:9** "The Lord is not slow about His promise… but is patient toward you, not wishing for any to perish…"

John MacArthur GRACE TO YOU

The sovereignty and authority of Christ stand behind every warning and every blessing in this book. Studying Revelation should leave a believer with a bigger Christ — not a more anxious calendar.

CRITICAL THINKING

The workbook's first Execute question is not about the future at all — it is about God. That is the tell for whether a study of prophecy worked: if you finish knowing more about the Antichrist than about the Lamb, you read the wrong book.

KEY QUESTION

Which single attribute of God did Revelation make bigger for me — and have I told anyone?

2 What are the three most important insights you have gained through this study?

Revelation 22:10 NASB95

And he said to me, "Do not seal up the words of the prophecy of this book, for the time is near.

IN MY WORDS

The Lamb wins and it was never in doubt, God keeps every promise He made to Israel, and this book was meant to be understood and obeyed, not avoided.

CROSS REFERENCE **Revelation 1:1** It is "the Revelation of Jesus Christ" — an unveiling, not a puzzle.

David Guzik ENDURING WORD

Because the book is not sealed, this book can and must be understood — it was written to be read, not hidden. If the warnings of this book are not sufficient, there is no more that God has to say.

CRITICAL THINKING

Three insights is a discipline, not a limit. Forcing the whole book down to three sentences is the difference between having studied Revelation and being able to teach it to someone at a kitchen table next week.

KEY QUESTION

Could I give my three insights to a new believer in under a minute — and would they be about Jesus?

3 Has this study given you a greater knowledge of Scripture and more courage to share your faith with others?

Revelation 22:17 NASB95

The Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who wishes take the water of life without cost.

IN MY WORDS

Yes — knowing how the story ends has made me less afraid of the headlines and more willing to tell people there is still time to come and drink.

CROSS REFERENCE **Romans 13:11-12** "now salvation is nearer to us than when we believed. The night is almost gone, and the day is near."

Amir Tsarfati REVEALING REVELATION

"Let the one who hears say, 'Come.'" The one who has heard this book is now responsible to say it — watching the times was never meant to make us huddle; it was meant to make us witnesses with a deadline.

CRITICAL THINKING

Verse 17 makes hearing and inviting one continuous act — "let the one who hears say, Come." If knowledge of Revelation has grown and courage has not, the study stopped one verb short.

KEY QUESTION

What is one conversation I have been avoiding that the book of Revelation has just made harder to keep avoiding?

4 In what ways do you think your priorities should change in light of what you now know about the future?

Revelation 22:11-12 NASB95

"Let the one who does wrong, still do wrong; and the one who is filthy, still be filthy; and let the one who is righteous, still practice righteousness; and the one who is holy, still keep himself holy." "Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done.

IN MY WORDS

I need to spend less on what burns and more on what lasts — people, the Word, and holiness — because the time to change direction is now, not after He comes.

CROSS REFERENCE **Luke 19:13** "Do business with this until I come back."

David Guzik ENDURING WORD

"Let him who is unjust be unjust still" pictures the hopelessness of a fixed, final state once Christ returns: there will be no time left for last-minute repentance, but there is time now.

Amir Tsarfati REVEALING REVELATION

We are to be about our Father's business, ready as if today were the day. You and I are most likely part of the last generation before the Lord comes for His bride — that should reorder what we give our hours to.

CRITICAL THINKING

Verse 11 is the strangest command in the chapter — "let the one who does wrong, still do wrong." It is not permission; it is a statement that character is being fixed by what we practice now. Priorities are not what I say matters; they are what I am becoming by repetition.

KEY QUESTION

If the pattern I am practicing right now were locked in permanently at His coming, would I be content with what it has made me?

5 List some unbelievers you know who are in need of the gospel message before Christ returns.

Revelation 22:15 NASB95

Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying.

IN MY WORDS

I am writing their names here by hand — family, neighbors, coworkers, the people I see every week — and I am going to pray for each of them by name.

CROSS REFERENCE **Hebrews 9:27** "it is appointed for men to die once and after this comes judgment" — the reason the list cannot wait.

John MacArthur GRACE TO YOU

"Outside" is a real place with real people in it, and the list in verse 15 is not a catalog of strangers — it describes what every one of us was before grace. The invitation of verse 17 is addressed to exactly the people verse 15 describes.

CRITICAL THINKING

This is the only question in the whole workbook that asks for names instead of ideas. After twenty-two chapters of visions, the authors want a list of actual people — because a doctrine of the end times that never produces a name on a page has not yet become obedience.

KEY QUESTION

Whose name did I hesitate to write down — and is the hesitation about them or about me?

6 Are you willing to share with those people what you've learned through this study?

Revelation 22:14 NASB95

Blessed are those who wash their robes, so that they may have the right to the tree of life, and may enter by the gates into the city.

IN MY WORDS

Yes — and I will start with the one name on my list I am most likely to see this week.

CROSS REFERENCE **Galatians 3:13** "Christ redeemed us from the curse of the Law, having become a curse for us" — how the robes get washed.

David Guzik ENDURING WORD

All the prophets, all the apostles, all the promises of Scripture gather themselves up and focus into this one burning ray: come to Jesus, and take the water of life freely. That is what we have to share — not a chart, but an invitation.

CRITICAL THINKING

Question 5 asked for names; question 6 asks for willingness. The workbook knows the gap between the two is where most evangelism dies. Willingness is a yes-or-no question — it does not let you answer with a plan.

KEY QUESTION

What would I have to believe about Jesus — or about myself — for "yes" to be the easy answer here?

7 In what ways will the knowledge you've gained from this study change how you talk with God?

Revelation 22:20 NASB95

He who testifies to these things says, "Yes, I am coming quickly." Amen. Come, Lord Jesus.

IN MY WORDS

I will pray with more awe and less hurry — and "Come, Lord Jesus" will be a real part of my prayers, not a phrase I only read.

CROSS REFERENCE **1 John 3:2-3** "when He appears, we will be like Him… And everyone who has this hope fixed on Him purifies himself…"

Amir Tsarfati REVEALING REVELATION

"Come, Lord Jesus" is the oldest prayer of the church. After every seal, trumpet, and bowl, the last posture of God's people is not dread but longing — and a believer who has read this book to the end should find that prayer rising more naturally than before.

David Guzik ENDURING WORD

Jesus puts emphasis on both sides of His promise — "surely" before it and "amen" after it — so that no reader could possibly miss it. Prayer that has heard that promise answers it the same way John did: Amen, come.

CRITICAL THINKING

The Bible's last recorded prayer is three words long. A man who has just seen the throne room, the beast, the lake of fire, and the city does not ask for anything except the Person — which suggests that the more we have actually seen, the shorter and more personal our prayers get.

KEY QUESTION

When was the last time my prayer was simply come — wanting Him, and not just what He can do?

8 Do you expect the events of Revelation to happen literally or figuratively? What evidence do you give for your answer?

Revelation 22:6 NASB95

And he said to me, "These words are faithful and true"; and the Lord, the God of the spirits of the prophets, sent His angel to show to His bond-servants the things which must soon take place.

IN MY WORDS

Literally — because every prophecy of His first coming was fulfilled literally, the angel calls these words faithful and true, and the book itself tells me it is an unsealed revelation, not a riddle.

CROSS REFERENCE **Daniel 12:4** Daniel was told to "seal up the book until the end of time"; John is told the opposite, because the time is near.

Amir Tsarfati REVEALING REVELATION

This is a thoroughly prophetic book — the promises to Israel and the nations are certain, and the return of Messiah is imminent. God's track record is the evidence: what He said about the first coming happened as written, and He has not changed how He keeps His word.

John MacArthur GRACE TO YOU

"I, Jesus, have sent My angel" authenticates the entire book with the highest authority possible — either Revelation is a forgery, or it is one of the most directly inspired writings ever given, and there is no comfortable middle ground. A book that God vouches for this directly is meant to be taken at its word.

CRITICAL THINKING

The workbook mentioned earlier that some believers "began as millennialists and have become amillennialists" because of the delay. That is worth noticing: the shift from literal to figurative is often driven not by a new reading of the text but by weariness with waiting. The evidence has not changed — only the patience.

KEY QUESTION

If I take Revelation literally, what does that require of me this week that a figurative reading would let me off the hook for?

9 **Would you recommend both the *Revealing Revelation* book and workbook to others? Why or why not?**

Revelation 22:7 NASB95

"And behold, I am coming quickly. Blessed is he who heeds the words of the prophecy of this book."

IN MY WORDS

Yes — because it made a book most Christians avoid readable, kept Scripture at the center, and never let me finish a chapter without asking what I was going to do about it.

CROSS REFERENCE **Revelation 1:3** "Blessed is he who reads and those who hear" — the whole point of recommending it.

David Guzik ENDURING WORD

Readiness, not speculation, is the point of the whole book. Any study of Revelation worth passing on is one that leaves a person more ready, not merely more informed.

CRITICAL THINKING

The last question in the workbook is about recommending the workbook — which sounds like marketing until you notice it is really question 6 again in disguise. Recommending a study is the smallest, least threatening form of "let the one who hears say, Come."

KEY QUESTION

Who is the one person I would hand this workbook to — and what is stopping me from doing it this week?

CLOSING THOUGHTS

The visions are finished. Chapter 22 opens inside the city — a river clear as crystal running from the throne down the middle of the street, the tree of life on both banks, no curse, no night, servants who see His face — and then the camera turns around. For the first time since chapter 1, the book stops showing and starts speaking. The angel speaks: these words are faithful and true; do not seal them, the time is near. Jesus speaks: I am coming quickly, My reward is with Me, I am the Alpha and the Omega, the root and the descendant of David, the bright morning star. And then John speaks, and what he says is a three-word prayer and the oldest prayer of the church. Amen. Come, Lord Jesus.

Three times in sixteen verses Jesus says *quickly*. The workbook is honest about how hard that word has been on the church — two thousand years is a long time to stand at a window — and it gives the right answer: God's timetable is not ours, He is never in a hurry, and when the time comes He acts suddenly. In between, He has told us what to do. Heed the words. Hold fast what you have. Wash your robes. Say "Come" to Him, and say "come" to the thirsty. The invitation in verse 17 is the widest in Scripture — not whoever understands, not whoever is worthy, only whoever wishes — and it is placed one verse before the sternest warning in Scripture, because the door is open now and it will not always be.

The workbook's last principle is the one it has been building toward since Revelation 1: our response to God's Word is more important than our knowledge of God's Word. Twenty-two chapters of knowledge come down to a single question in the Execute section that asks for names instead of ideas. That is where a study of prophecy either becomes obedience or stays a hobby. Malachi ended the Old Testament with a curse; John ends the New with grace. Between those two words is the whole story — and the last thing Jesus says in it is that He is coming.

"He who testifies to these things says, 'Yes, I am coming quickly.' Amen. Come, Lord Jesus."

REVELATION 22:20

The workbook leaves us with the blessing the Lord told Moses to give to Aaron and his sons when they blessed the Israelites:

> **Numbers 6:24-26 NASB95**
>
> The LORD bless you, and keep you; The LORD make His face shine on you, And be gracious to you; The LORD lift up His countenance on you, And give you peace.'

You have now read God's last word to man — the throne, the beast, the bowls, the city, the river, and at the very end, grace. You know how it ends. Most of the people around you do not. The water is still free, the gates are still open, and He is still saying *quickly*. Write the names. Say come. And keep the light on in the window.

Teaching the Word. Watching the Times. — Smith For Christ

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